

# **The English Hexapla**

**By Samuel Bagster, et F.F. - 1841**

**The English Hexapla, exhibiting the six important English translations of the New Testament Scriptures, Wiclif, 1580; Tyndale, 1534; The Great Bible, 1539; Genevan, 1557; Anglo-Rhemish, 1582; Authorized, 1611; the original Greek text after Scholz, with the various readings of the textus receptus and the principal Constantinopolitan and Alexandrine manuscripts, and a complete collation of Scholz's text with Griesbach's edition of 1805; preceded by an historical account of the English translations.**

UNIV. OF  
TORONTO  
LIBRARY







Digitized by the Internet Archive  
in 2008 with funding from  
Microsoft Corporation



SAMUEL BAGSTER et F. F. proponunt ad considerandum annon Omnium Bibliorum Sacrorum Editionem Polyglottam ad hoc tempus evulgare, et utile foret, et quod fieri posset; quæ amplecteretur eas omnes S.S. linguas (tam integras, quam fragmenta) cum iis Addendis Criticis, eoque Grammatico alioque Apparatu, quæ probata fuerint, et Bibliorum Polyglottorum impressioni ab omni parte quam maximè perfectè necessaria esse haberentur; quæque in se contineret quidquid pretii habent quattuor illæ celeberrimæ editiones—“Polyglotta Complutensia,” auspiciis impensisque Cardinalis Ximenis edita in sex magnis Voluminibus A. D. 1514-7. “Polyglotta Antuerpensia” Philippi Hispaniarum II<sup>æ</sup> sumptibus parata in octo magnis Voll: A. D. 1569-72. “Polyglotta Parisiensia” (Le Jaye) in decem magnis Voll: A. D. 1645; et Briani Waltoni “Polyglotta Londinensia” impensis plurimorum vulgata in sex magnis Voluminibus, A. D. 1653-7.

Ex quo Waltonus Episcopus magno suo operi finem imposuit prope duo sæcula elapsa sunt. In quo, utpote longo, tempore multa, quæ Bibliorum Polyglottorum editionem et pretiosorem et venustiorum redditura sunt, tam nostrorum quam peregrinorum diligentia in lucem prodierunt: et per promptam illam liberalitatem, quæ efficit ut quidquid hodie eruditionis est in publicum usum conferatur, multis jam commodis frui licet, quæ doctis illius aliorumque operum editoribus aut penitus ignota aut inaccessa fuerunt, quæque hoc presens tempus tanquam difficili huic incepto faustum et conveniens indicare videntur.

Quo vero firma operis ratio inest, et validum fundamentum accuratè ponatur, et quo ex amplâ eâ, quæ in manibus est, materiâ quam maximum percipiatur commodum, ante omnia momenti est, ut consultè seligatur quid revera pretii est, et dignum quod accipiatur, utque omnia, quæ magno huic proposito non recte conducunt, seponantur et rejiciantur.

Itaque Editores per hanc consilii sui promulgationem Eruditorum animadversionem auctoritatemque præcipue querunt, rogantque ut secum communicare velint, quo ipsi monitis doctorum proficere possint, antequam Rationem aliquam exponere conentur.

In hoc temporis duobus operibus Editores diligenter incumbunt, quorum unum, “Hexapla Anglicana,” jam tantum non evulgatum est, alterum, “Biblia Polyglotta Ecclesie,” Archiepiscopo Cantuariensi, veniâ impetratâ, inscriptum, curâ Reverendi Viri Frederici Hliff, D.D. ad publicationem progreditur. Quæ dum, unâ cum aliis operibus, janjam annuntiat, parantur et perficiuntur, querunt Editores ut liceat sibi cum iis communicare qui gravem suam auctoritatem in auxilium propositi maximè expetendi, qualis est hæc Bibliorum Polyglottorum publicatio, humanissimè præbere velint.

“Hexapla Anglicana,” et “Biblia Polyglotta Ecclesie,” cum cæteris quæ jam vulgo in manibus sunt, diligentie Editorum in operibus accurate atque omnino eleganter ornandis pro testimonio adhiberi poterunt.

Bible

Eng

1841

T H E

# English Hexapla

EXHIBITING THE  
SIX IMPORTANT ENGLISH TRANSLATIONS  
OF THE  
NEW TESTAMENT SCRIPTURES,

WICLIF  
TYNDALE  
CRANMER

M.CCC.LXXX.  
M.D.XXXIV.  
M.D.XXXIX.

GENEVAN  
ANGLO-RHEMISH  
AUTHORISED

M.D.LVII.  
M.D.LXXXII.  
M.DC.XI.

THE ORIGINAL GREEK TEXT AFTER SCHOLZ

WITH THE VARIOUS READINGS OF THE TEXTUS RECEPTUS AND THE PRINCIPAL CONSTANTINOPOLITAN AND  
ALEXANDRINE MANUSCRIPTS, AND  
A COMPLETE COLLATION OF SCHOLZ'S TEXT WITH GRIESBACH'S EDITION OF M.DCCC.V.;

PRECEDED BY

AN HISTORICAL ACCOUNT OF THE ENGLISH  
TRANSLATIONS.

"SURE I AM, THAT THERE COMMETH MORE KNOWLEDGE AND UNDERSTANDINGE OF THE SCRIPTURE BY THEYR SONDRIE TRANSLATIONS, THEN BY ALL THE GLOSES OF OURE SOPHISTICALL DOCTOURS. FOR THAT ONE INTERPRETETH SOMTHYNGE OBSCURELY IN ONE PLACE, THE SAME TRANSLATETH ANOTHER (OR ELS HE HIM SELFE) MORE MANIFESTLY BY A MORE PLAYNE VOCABLE OF THE SAME MEANYNG IN ANOTHER PLACE." Myles Couerdale—'A PROLOGE YNTO THE CHRISTEN READER'—BIBLE, M.D. XXXV.

LONDON :

**Samuel Bagster and Sons, Paternoster Row :**

AT THE WAREHOUSE FOR BIBLES, NEW TESTAMENTS, CONCORDANCES, PRAYER-BOOKS, AND PSALTERS,  
IN ANCIENT AND MODERN LANGUAGES.

ΠΟΛΛΑΙ μὲν θνητοὶ ΓΛΩΤΤΑΙ, μὴ δ' ἀθανάτοισιν.

M.DCCC.XLI



AN HISTORICAL ACCOUNT  
OF THE  
ENGLISH VERSIONS OF THE SCRIPTURES,  
IN CONNECTION WITH THE PROGRESS OF THE REFORMATION:  
WITH BIOGRAPHICAL NOTICES OF VARIOUS TRANSLATORS.

PART I.  
PERIOD PRIOR TO THE REIGN OF HENRY VIII.

I.

THE ANGLO-SAXON AND ENGLISH VERSIONS, PRIOR TO THE MIDDLE OF  
THE FOURTEENTH CENTURY.

IN this account it is particularly intended to trace the workings of the hand of God, in introducing the circulation of the Scriptures, and thus bringing about the Reformation in this country. In England, it has to be specially noticed, that the great instrument of the Reformation was the reading of the word of God, just as, in Germany, the attention excited by Luther's personal testimony is seen bringing the truth before all men, and as in Switzerland, we see the labours of many evangelists who preached Christ in many places.

The Anglo-Saxon and early English versions have first to be noticed, tracing out what appears to have been done prior to the days of Wiclif:—then the version of Wiclif, its causes and consequences:—a century and a half later, the labours of Tyndale and Coverdale have to be especially rested on,—and, subsequently, the various versions executed up to the year 1611, when the translation which we have in daily use, was published.

The outline of the history of the translation and diffusion of the Scriptures in English, is one from which we may learn how much cause we have for thankfulness, that we are permitted the unhindered use of the Word of God in our own tongue. The Scripture, as being the record of the Holy Ghost, concerning the love which God has shown in the gift of his Son, that his blood should be shed for sinners, was not given forth for a few merely; but it is that which is set before the eyes of all, not for them to exercise respecting it any supposed right or ability of forming a judgment of their own, but for them to acknowledge the authority of God to speak, and their responsibility to hear.

Scripture addressed to the consciences of all.

The Saxon invasions of Britain from the middle of the fifth century and onward, issued in the peopling of almost the whole of the southern part of the island with idolators; Christianity, such as it was, could only be found in the western edges of South Britain. The conversion of the Saxons to a profession of Christianity was effected by three means:—the mission of Augustine, the labours of Scottish Christians, and the efforts in some places of the conquered Britons. After the profession of the Christian religion became general on the part of the Saxons, the Scriptures were among them only in Latin, as found either in some of the versions anterior to Jerome's revision, yet extant in that day, or else in the Vulgate as more ordinarily used.

Saxon invasion of Britain and its consequences. A. D. 430.

Conversion of the Saxons. A. D. 596. Scriptures among them in Latin.

There appears to have been no objection made to vernacular translations of the Scriptures; but still no particular desire seems to have been felt for any such version; this implies at least that the Scriptures

The people little acquainted

with the revelation of God.

were in the hands of the hierarchy, and that the people in general received what they knew of the revelation of God from their instructions. It is impossible to say when, or by whom, the first Anglo-Saxon version of any portion of Scripture was executed: what is known respecting any of these versions has been carefully collected by Mr. Baber, from whom the facts relative to these early versions are principally derived.\*

Seventh-century poem, Cædmon's paraphrase in verse.

The first attempt, of which we have certain knowledge, at any thing like a paraphrase of Scripture in the Anglo-Saxon tongue to which a date can be assigned, is the poem of Cædmon in the seventh century. He is thus mentioned by the Venerable Bede; "Cædmonus divinā gratiā specialiter insignis carmina religioni et pietati apta facere solebat . . . . Canebat autem de creatione mundi et origine humani generis et totā Genesis historiā, de egressu Israel ex Ægypto et ingressu in terram reipromissionis, ac de aliis plurimis sacre Scripturæ historiis." This poem, although containing Scripture histories, seems to be as little of a translation, or even paraphrase, of the Scriptures as any modern poem on Scripture subjects: but still it was a commencement; it gave some narrations of the Scripture in the vernacular tongue, and thus it may have been the precursor of real translations. The poem of Cædmon was published by Junius, at Amsterdam, in 1665. Its subject is pretty well described in the brief notice given by Bede. It opens with the fall of the angels, the creation, the deluge, the history of the children of Israel in their departure from Egypt and entering into the promised land. Nebuchadnezzar and Daniel, with portions of their histories, are also introduced.

Cædmon's poem, published in 1665. Its contents.

Literal translations in the eighth century.

Two versions of the Psalter. Aldhelm and Guthlac.

Latin Psalter with interlined version. Cotton MSS. Vesp. A. 1.

This portion of Scripture history in verse was succeeded, in the following century, by literal translations of the Scripture lessons read in the daily services of the church. The early part of this century (the eighth) is the date to which two Anglo-Saxon versions of the Psalter are attributed; the translators are reputed to have been ALDHELM, Bishop of Sherborn, and GUTHLAC the first Saxon anchorite. It is, however, doubtful, whether either of these versions be yet in existence; one of them may, however, be possibly contained in a very ancient Psalter in which an interlinear Anglo-Saxon version has been added to the Latin text; this Psalter is said to have been one which was sent by Pope Gregory to Augustine, the monk, after his mission to this country (A.D. 596); whether the book really belongs to so very early a period can hardly be questioned with any reason; † whatever the history of this copy may be, the Latin text is very ancient, and the more modern version, which has been added between the lines, belongs likewise to a very remote period.

Bede in the eighth century translates the Gospel of St. John. Baber, p. lix. Cutberti vita Ven. Bede.

There can be no doubt that the Venerable BEDE did in this century translate into the Anglo-Saxon tongue, the Gospel of St. John; this appears to be the first portion of the New Testament of which we have any account as being translated into the vernacular language of this country.

Durham Book, A.D. 680. Cott. MSS. Nero, D. iv.

A manuscript of the four Gospels of Jerome's Latin version was copied by Eadfrid, afterwards Bishop of Lindisfarne, in the year 680; this manuscript was greatly adorned by Ethelwold, his successor in his see, (with the assistance of Bilfrid, an anchorite), with golden bosses and precious stones as well as very curious illuminations. To this manuscript, an interlined Anglo-Saxon version was, at some subsequent period, added by a priest named ALDRED: the date of this version is much questioned, but the reign of Alfred appears to be regarded as about the most probable period. This manuscript is known by the name of THE DURHAM BOOK.

The Rushworth Gloss a version of the gospels, by Færmæn and Owen.

There is another Anglo-Saxon version of the four gospels, probably of the same antiquity as the one just mentioned. This version, like the former, is interlined, the Anglo-Saxon word being placed over the corresponding Latin. The version, or *gloss*, as it is termed, appears to have been the work of two individuals FÆRMÆN and OWEN; the former having made the translation of St. Matthew's Gospel, the latter the rest of the work; this is indicated by the subscriptions at the end of the respective portions; to St. Matthew's Gospel there is subjoined "Færmæn presbyter thas boc thas gleosode;" (*Færmæn the presbyter this book thus glossed* [i.e. interpreted]). At the end of the book there is subjoined; "The min bruche gebilde fore OWEN the thas boc gleosede Færmæn, thæm preoste æt Harawada; (*He that of mine profiteth bede* [pray] *he for Owen that this book glossed* [and] *Færmæn the priest at Harwood.*) After this, the transcriber of the manuscript has added his own subscription in Saxon characters, "Macregol depinexit hoc euangelium,

\* Baber's "Historical Account of the Saxon and English Versions of the Scriptures previous to the opening of the Fifteenth Century" is prefixed to his edition of Wiel's New Testament. It consists of but a few pages altogether, but the labour and research are such as to stamp upon them a very peculiar value.

† Baber says (p. lviii.) "It has well-grounded pretensions to be one of the books which Pope Gregory the Great sent to Augustin, first archbishop of Canterbury, soon after his

arrival in England. . . . The Latin text is written in that thin light [rather firm clear] hand, which characterizes manuscripts penned in Italy." From a collation of part of this manuscript, I find that it contains the text of the *Roman* Psalter, which was introduced at Canterbury, whereas the *Gallican* obtained a footing in other parts of England; this confirms the reputed history of the book. The interlinear Anglo-Saxon version is written in a very neat minute hand, each word standing over the corresponding Latin.

quicumque legerit et intellexerit istam narrationem orat pro Macreguil scriptori." From this subscription of Macgregol, or Macreguil, we may learn two things; first, that vernacular versions were not at that time at all prohibited; and, secondly, that the transcriber deemed that in multiplying copies, he was doing a deed which might claim on his behalf the prayers of those who read or understood the book. This valuable and interesting Manuscript is in the Bodleian Library; it is called from the name of a former owner the RUSHWORTH GLOSS.

ALFRED, commonly called the Great, translated the Ten Commandments, together with passages from the twenty-first, twenty-second, and twenty-third chapters of Exodus; these were prefixed to the body of laws which he promulgated. Other translations of parts of Scripture have been ascribed to him; but nothing else appears certain as having been done by him: he undertook a version of the Psalter, but did not live to execute it.

In the tenth century there was a partial gloss of the book of Proverbs executed; the version being inserted between the lines of a Latin copy, through a considerable portion of the book. No part of this is a finished translation; sometimes but one Latin word in a whole line has any thing in Anglo-Saxon above it; so that it would be too much if we were to suppose that it gives any evidence that a translation of the Proverbs once existed.

In the latter part of the same century were executed the versions and paraphrases of ÆLFRIC of the historical books of the Old Testament. He appears to have done this work with the express intention of enabling his countrymen to read the Scripture history for themselves; and to this end his work is most decidedly popular in its character: thus, some parts are literal and exact versions of select parts, while again others are loosely paraphrastic abridgments or condensations of the sacred narrative. He wrote, also, a summary account of the Old and New Testaments, from which we learn what the portions of Scripture were which he turned into Anglo-Saxon. The following appears the result of his labours;—the Pentateuch, Joshua, Judges, part of the history of the Kings as found in the six books, Samuel, Kings, and Chronicles; Esther, Job (perhaps), Judith, and the two books of Maccabees.

Of these books, the Pentateuch, Joshua, Judges, Job, (if indeed it be his) and part of Judith, have been published in print; that is, in fact, the whole of his versions of which we have any account, excepting the summary of the history of the Kings, the Maccabees, Esther, and the rest of Judith. It is most probable that these books are not now extant.

There exists a third Anglo-Saxon version of the four Evangelists; which appears to have been made at a later period than the other two, one of the existing manuscripts was written, probably, but a little before the time of the Norman Conquest, and the version itself, may belong to a period not much more remote. The translator is unknown, but he appears, in several places at least, to have translated from the Latin version which was in use before the time of Jerome, if, indeed, he has not wholly followed such a copy. This version has been several times printed, first of all in 1571, with a preface by the learned and laborious John Fox, author of "The Acts and Monuments of the Martyrs." This edition was not very accurate, but other editors have bestowed care in amending the text; for this purpose Junius collated four manuscripts of this version, as well as the two earlier translations which have been mentioned as contained in the Durham Book and the Rushworth Gloss; these two last, however, though very valuable as separate translations, could be but of little assistance in correcting the text of another version.

Besides this translation of the Gospels, a few manuscripts containing the Psalter are mentioned as having been written shortly before the time of the conquest. A little later than this there appears to have been an Anglo-Norman version of the Gospels, or at least a transcript of the Gospels into the dialect which was now displacing the genuine Anglo-Saxon: there are three such manuscripts known to be in existence, one of which is attributed to the time of William the Conqueror, the other two to about the time of Henry the Second. The first mentioned of these must be, I should think, *ante-dated*, for it does not seem to me likely that the effects of Norman intercourse could have so soon shown themselves in producing a marked dialect. These three manuscripts all exhibit the same translation, although with variations made by copyists; it is probable that each one sought to frame the language of the version according to what was most intelligible to himself.

With these gospels ends the series of Anglo-Saxon translations of parts of Scripture; it will be plainly seen that no attempt was made to form a complete version of the Bible, or even of the New Testament; the histories of the Old Testament, the Psalms, so much used in the public services of the church, and the narratives of the four evangelists seem to have been the only parts completed. It may be, that other portions of Scripture were translated which have not come down to us.

Bibl. Bodl.  
D 24. No. 3964.

Alfred translates the Ten Commandments, &c.

10th Century. A partial gloss on the Proverbs. Cott. MSS. Vespas. D. vi.

Ælfric's versions, &c.

Some parts literal.

His own account of his labours.

Part of the version of Ælfric printed in 1698.

A third later version of the Gospels.

The Ante-hieronymian text used. This version printed 1571, &c.

Anglo-Saxon MSS. of the Psalter.

Anglo-Norman version of the Gospels.

Three such MSS.

One, of the days of Will. I. Two, of the time of Henry II.

The last of the series of Anglo-Saxon versions.

The following is a Summary of the Anglo-Saxon Translations and Paraphrases:—

PENTATEUCH, JOSHUA, JUDGES, and ESTHER, paraphrased by ÆLFRIC, in the latter part of the tenth century.

Some of the HISTORY of the KINGS, and perhaps JOB, by the same.

THE TEN COMMANDMENTS in Exodus xx., and parts of the three following chapters, by KING ALFRED, in the latter part of the ninth century.

THE BOOK OF PSALMS; two versions in the beginning of the eighth century by ALDHELM and GUTHLAC.

The same book, as found in manuscripts of the eleventh century.

PART of the PROVERBS, translated probably in the close of the ninth century.

[THE APOCRYPHAL BOOKS OF JUDITH and the MACCABEES, by ÆLFRIC in the latter part of the ninth century.]

THE GOSPEL OF JOHN, by the VENERABLE BEDE in the eighth century.

THE FOUR GOSPELS by ALDRED, probably in the end of the ninth century.

THE GOSPEL OF MATTHEW by FARMEN, probably in the tenth century.

THE GOSPELS OF MARK, LUKE, and JOHN, by OWEN, about the same period.

THE FOUR GOSPELS somewhat later. [The published translation.]

And, again, the FOUR GOSPELS in the ANGLO-NORMAN DIALECT.

To what degree the books in the above list were circulated, cannot of course be in any way ascertained. They were probably not all of them intended for the use of the priests, who ought to have known the Bible in Latin; but still it is likely that few comparatively of the people could read their own tongue: this may have been one reason why no complete version of the Scriptures was made in those days; the unlearned could not use it, the learned would prefer to read the Scriptures in Latin; it is not improbable that some of the interlined versions were made for the instruction of the priests themselves, that they might really understand what they were reading to the people. However this may be, no restraint appears to have been imposed upon the translating or the reading of the Scriptures in the vernacular tongue; and in the possession of a large portion of the word of God thus translated, the inhabitants of this country were much better off than they were at a later period, when the Anglo-Saxon dialect was become obsolete. It is not too much to conclude, that two centuries after the Norman conquest, there was far less knowledge of the Scriptures in England than had been the case in Saxon days.

After the English tongue, such as it then was, had supplanted the Anglo-Saxon, the history of Scripture translations recommences just in the same way as it did before; for as Caedmon had by his paraphrase, or compendium in verse, led the way to actual translations, so at this later period all the earliest attempts of which we know any thing to give any portion of Scripture truth in English are found in paraphrases in *verse*. The first of these was executed by one ORME, or Ormin, and hence his work is known by the name of "Ormulum;" it is a paraphrase on the Gospels and the Acts of the Apostles, in the style of Saxon poetry without rhyme; exhibiting the English language in its early state. No date appears to be assigned to this work, of which, in fact, comparatively little seems to be known: the language *may*, perhaps, indicate it to belong to some part of the twelfth century.

The next attempt at Scripture paraphrase in English is likewise in metre; it is contained in a very large volume in the Bodleian Library bearing this title; "Here begynnen the tytles of the book that is cald in Latyn tonge Salus Animas, and in Englysh tonge Sowlehele." Its contents are very various, although almost entirely consisting of religious poetry; amongst the rest is a metrical paraphrase of the Old and New Testaments; this work is supposed to have been executed before the thirteenth century; but like the Paraphrase of Orme, it is very difficult to assign a date to it.

In Corpus Christi College, Cambridge, there is a somewhat similar version of the history contained in the books of Genesis and Exodus; the date is supposed to be about the same as that of "Sowlehele;" the dialect differs, this being (according to Baber) evidently northern.

In the same college there is also an English metrical version of the book of Psalms, supposed to belong to about the year 1300. In other manuscripts (in the Bodleian Library and in the British Museum.) a version is also found partly similar, but with amendments and revisions, probably the partial adaptation of the same version to a more modern diction and orthography. These Psalters are almost the first thing that can be called an attempt at a *translation* into English. They follow the Latin Psalter which was ordinarily used in the church services, namely the *Gallican*; that is, the version of the Psalter corrected

Summary of the versions and paraphrases.

Less knowledge of the Scriptures two centuries after the Conquest than in Saxon days.

Gospels, &c. paraphrased. Orme's work, "Ormulum." Bibl. Bodl. Junius I.

Sowlehele MSS. Bodl. 779.

A similar version of Genesis and Exodus. C. C. C. C.

The Psalms in metre in English. Cir. 1300.

The same version improved. Taken from the Gallican Latin text.

by Jerome in accordance with the Greek text of Origen's Hexapla; this version was adopted in the end of the sixth century in Gaul, and afterwards in Britain. This Psalter is followed as closely by this English version as the verse will permit.

The hundredth Psalm is thus given in the two forms of the English version, the original and the revised:—

The hundredth Psalm of both these versions.

## ORIGINAL. C.C.C. CANT. MS. 278.

Mirthes to god al erthe that es  
Serves to louverd in faines.  
In go yhe ai in his siht,  
In gladnes that is so briht  
Whites that louverd god is he thus,  
He us made and our self noht us,  
His folke and shep of his fode :  
In gos his yhates that are gode :  
In schrift his worches belive,  
In ympnes to him yhe schrive.  
Heryhes his name for louverde is hende,  
In all his merci do in strende and strende.

## LATER VERSION. COTTON MS. VESP. D. VII.

Mirthes to lauerd al erthe that es,  
Serues to lauerd in fainenes.  
Ingas of him in the sight  
In gladeschip bi dai and night.  
Wite ye that lauerd he god is thus,  
And he us made and ourself noht us;  
His folk and schepe of his fode:  
In gas his yhates that er gode:  
In schrift his porches that be,  
In ympnes to him schriue yhe.  
Heryes oft him name swa fe,  
For that lauerd soft es he  
In cuermore his merci esse  
And in strende and strende his sothnesse.

With these metrical versions of the Book of Psalms ends the history of known attempts to embody the Scriptures in English prior to the fourteenth century. It will thus be seen that there was far less executed than there had been in Saxon days; so that three hundred years previously an inhabitant of England would have found much more of Scripture in his vernacular tongue than would one who lived at this time.

These the only English versions known, prior to the 14th century.

I say *known* attempts, because assertions have been not unfrequently made of the existence of very early English translations of the whole of the Scriptures, and of course the *possibility* of such having existed is not to be denied, while, at the same time, the execution of any such version has never been *proved*. I think that it is not impossible, that any persons (such as Sir Thomas More when writing against Tynedale) who have alluded to a translation of the Scriptures into English prior to the fourteenth century, have been misled by supposing a metrical paraphrase (such as that contained in "Sowlehele") was a version of the Scriptures.

Metrical paraphrases probably mistaken for versions.

Before giving any account of the English versions of the fourteenth century, it will be well to consider the statements of Sir Thomas More respecting translations of the Scriptures made *long previous* to the days of Wiclif. It is clear, that any version made in the fourteenth century could not have been accurately spoken of by More as made long before the days of Wiclif.

Sir T. More's statements considered.

In the year 1408, when the opinions which Wiclif taught, and his translation of the Scriptures, had excited very general attention, a convention was held by Archbishop Arundel, at which several constitutions were decreed, of which the seventh runs thus:—"It is a dangerous undertaking, as St. Jerome assures us, to translate the Holy Scriptures; it being very difficult in a version to keep close to the sense of the inspired writers: for, by the confession of the same father, he had mistaken the meaning of several texts. We therefore decree and ordain, that from henceforward no unauthorized person shall translate any part of the holy Scripture into English, or any other language, under any form of book or treatise: *neither shall any such book, treatise, or version, made either in Wiclif's time, or since*, be read, either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved, either by the bishop of the diocese, or a provincial council, as occasion shall require."

The proceeding of Abp. Arundell, 1408. Collier's Ecc. Hist. iii. 280.

Danger of translating Scripture asserted.

Prohibition to translate the Scriptures.

On this constitution and its intent, Sir Thomas More thus remarks:—"Ye shal understande that the great arch heretike Wickliffe wheras *yf hole bylbe was long before his dayes* by vertuous & wel lerned men translated into *yf english tong*, & by good & godly people w<sup>b</sup> deuotion & sobreness wel and reuerently red, toke vpon hym of a malicious purpose to translate it of new. In which translation he purposely corrupted y<sup>e</sup> hollye text, maliciously planting therein such wordes as might in y<sup>e</sup> reders eres serue to y<sup>e</sup> prof<sup>e</sup> of such heresies as he went about to sowe, which he not only set furth with his own translacion of the Bible, but also w<sup>t</sup> certain prologes and glosis whiche he made therupon..... After that it was perceived what harme y<sup>e</sup> people toke by y<sup>e</sup> translacion prologes and gloses of Wickliffe, & also of some other that after him holpe to set

Sir Thomas More's assertion, that the whole had been translated long before Wickliff's. Dialogues, b. iii. c. 14.

furth his secte, than for that cause, and for as much as it is dangerous to translate the text of scripture out of one tong into another, as holy S. Hierome testifieth, for as much as in translation it is hard avoide to kepe the same sentence whole: it was I say for these causes at a counsaile holden at Oxenford prouided, upon great payn, y<sup>e</sup> no man should from thencefurth translate into the englishe tongue or any other language, of his own authoritie, by way of boke, lybel or tretice, nor no man openly or secretly anye such boke lybel or tretice reade newly made in y<sup>e</sup> time of the said John Wicliffe or since, or that should be made any time after, till the same translation wer by the dyocesane, or, if need shoulde require, by a provincial counsaill approued. . . . It neither forbiddeth the translations to be read that wer *already wel done of old before Wicliffes daies*, nor damneth his because it was new, but because it was nought, nor prohibited new to be made, but prouydeth that they shall not be read if they be miss made til they be by good examination amended, excepte they bee such translations as Wicliffe made and Tyndall, that the malicious minde of the translator had in such wise handled it as it were labor lost to go about to mende them." In another dialogue More's interlocutor objects that the clergy burned the English Bible, without respect to the translation be it good or bad; to this More answers: "Myself haue seen and can shew you Bybles fayr and old written in English which haue been knowen & sene by the byshop of the dyoces, and left in leymens handes & womens to such as he knew for good and catholike folk that used it with deuocion and sobrenes. But of truth al such as are founden in the handes of heretikes they use to take away; but they doe cause none to be burned, as farre as ener I coulde wit, but onely such as be founden faultie. Wherof may be sette forth with euill prologes or glosses maliciouslye made by Wicliffe and other heretikes. For no good man would (I wene) be so mad to burn up the Byble wherin they found no fault, nor any lawe that letted it to be looked on and read."

The constitution of Alp. Aramell referred to.

More's charges against Wicliff's and Tyndale's versions.

More's statement, that he himself had seen such previous versions. Dialogues, b. iii. c. 13.

All versions to be taken out of the hands of heretics.

More's object to defend Bp. Tonstall.

A man who had the Scriptures judged to be a heretic.

A question of chronology.

More's mistakes with regard to Wicliff's version.

Dialogues, b. iii. c. 16.

Opposed to facts.

More's wonder that no approved English translation had been printed.

This statement of Sir Thomas More's was occasioned by the point which he wished to establish, namely, that Bishop Tonstall had performed a defensible, or even praiseworthy act, in burning Tyndale's New Testament; and here it is first of all to be observed, that he says, that all translations found in the hands of heretics, were taken away; this is part of the truth, but not the whole. He does not say, that within seven years before this dialogue was written, as well as at different times for more than a century previously, many persons were condemned as heretics, merely because they possessed, or had read, or had learned some portion of the Scripture in English. No question seems to have been made as to *who* was the translator of the portions in question; the Scripture, in English, was in itself made sufficient to brand men with the charge of heresy. Farther, there exists no proof, nor indeed has it been alleged, that the Scriptures of any translation at all were circulated, or commonly used by any of the laity in England; so that all that More says about translations, prior to that of Wicliff, being still *permitted*, is but an empty sound.

As the distinct assertion, that the whole Bible was translated into English *long before* Wicliff's days, and that he himself had seen such copies, all that can be said is, that it is a mere question of chronology. He may, indeed, have meant the old metrical paraphrases; but I think it more probable that he looked on the constitution of 1408, which prohibits versions made in the days of Wicliff or since, as implying that there were previous translations in existence; he seems farther to have supposed, that Wicliff's translation was characterized by prologues and *explanatory glosses*; and thus a copy in which these were found, he would attribute to Wicliff, while one in which they were absent, he would regard as being what he termed the far older version. But, indeed, I believe that in all this, More knew very little about what he was speaking of, as little as he did of Tyndale's Testament; and thus he praised a translation which really was Wicliff's, while he condemned, most sweepingly, another, with glosses, which was made a little afterward.

Sir Thomas More again speaks to the same import, with regard to the Scriptures being kept by the clergy from the people. "I haue shewed you, y<sup>e</sup> they kepe none from them, that can no more but they mother tong," "but such translation as be either not yet approved for good; or such as be already reprobud for naught as Wicliffes was and Tyndals. For as for other olde ones y<sup>e</sup> were before Wicliffes daies, remain lawfull, and be in some folkes hands." This was very little in accordance with known facts; and More himself lets us know that he was *not very certain* about the date of those Bibles which he attributed to periods anterior to that of Wicliff: he seems to wonder that no translation had been made, and formally approved by the clergy or some one bishop, so that it might be printed without fear of penalty, like other books; he had before asserted the free use of translations before the days of Wicliff, to be permitted, but adds, "Yet I thinke ther will no printer lightly be so hote to put anye Byble in prynte at hys own charge, wherof y<sup>e</sup> losse shoulde lie hole on his own necke, & than hang upon a DOUBTFULL TRYAL whether y<sup>e</sup> first copy of his translation was made before Wicliffes daies or since; for if it were made synce it must be approved before the prynting."

Thus, after all, More lets us know that it would hang upon a *doubtful trial* whether any of the English copies of the Scriptures, then in existence, were translated before the days of Wiclif or not; observe, More had stated such a translation to have been made *long before* Wiclif's, this could not then have been in the fourteenth century; likewise he had said, that *the whole Bible* had been so translated, so that no versions of particular parts would help him out of his difficulty. I think that I need say no more to make it plain that Sir Thomas More's statements afford no PROOF of the execution of a version of the whole Bible, anterior to that of Wiclif. Those who have affirmed this, seem to have commonly copied either from Sir Thomas More, or from one another.

More thoroughly contradicts himself.

There does not thus appear any thing like evidence of the existence of an English version of the Scriptures, either of the Old Testament or of the New, prior to the fourteenth century; and further it may be said, that to the same century may be ascribed the first translation, of which there is authentic information, of any portion at all of the word of God into *English prose*. The first of the translators of this period was RICHARD ROLLE, hermit of HAMPOLE, who has been most commonly known by the latter name, being designated agreeably to the custom of the age, Richard Hampole, or simply Hampole; the place from which he took this appellation, is near Doncaster. This hermit lived in the early half of the fourteenth century, and his object in making translations of parts of the Scripture appears especially to have been occupation and amusement. The portion of Scripture, the translation of which may be with certainty ascribed to Hampole, is the book of Psalms; which he turned together with the Hymns of the Church into English, subjoining a comment to each verse. Hampole thus speaks in the prologue to the Psalms: "In this worke y seke no straunge Englishe, bot esieste and comuneste, and siche that is moost lyche to the Latyne: so that thei that knoweth not the Latyne by the Englishe may come to many Latyne wordis. In the translacione y folewe the lettre as much as I may, and there y fynde no proper Engliche I folewe the wit of the wordis so that thei that shal reede it, thar not drede erryng. In expownyng I folewe hooly Doctors, and resoun: repropuyng synne... For this boke may comen into summe envious manns honde. . . and suche wolle seye that I wiste not what I seyde, and so do harme to hymself and to othur."

No evidence of an English version of the Old or New Testament prior to the fourteenth century. Richard Rolle of Hampole. Fourteenth century.

The Psalms with a comment.

Hampole's prologue, Bib. Reg. Mus. Brit. 18. D. 1.

His manner of translating, and of expounding.

The following may be taken as specimen of Hampole's version: the Latin Psalter which he follows is the Gallican. Psalm xxiii (Lat. xxii).

Psalm xxiii. A specimen of Hampole's version. The first in English prose. Bib. Reg. Mus. Brit. 18. D. 1. Psalm 1—79.

"Our lord governeth me and nothyng to me shal wante: stede of pasture that he me sette.

"In the water of betyng forth he me brougte: my soule he turnyde.

"He ladde me on in the stretis of rygtywisnesse: for his name.

"For win gif I hadde goo in myddil of the shadewe of deeth: I shal not dreede yueles, for thou art with me.

"Thi geerde and thi staf: thei haue counfortid me. Thou hast greythid in my sygt a bord: agens hem that angryn me.

"Thou fattide myn heued in oyle: and my chalys drunkenyng what is cleer.

"And thi mercy shal folewe me: in alle the dayes of my lyf.

"And that I wone in the hous of oure lord in the lengthe of dayes."

But although Hampole commenced thus the translation of Scripture into English prose, he seems to have preferred greatly to follow in the path which had been trodden before him; he made a translation in verse of the seven penitential psalms; a paraphrase in verse of certain portions of Job; and also a profuse paraphrase on the Lord's prayer.

Hampole's translation in verse.

Besides this translation of the Psalter by Hampole, there are two other versions of the same book extant, the date of which appears to be about the same as his; one of these resembles Hampole's version, the other is widely different.

Two other versions of the Psalter.

Besides these three versions of the Psalter, there is likewise mentioned by Lewis a manuscript in the library of Benet College, Cambridge, containing a gloss on the following books of the New Testament:—the gospels of St. Mark and St. Luke, the epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, [the apocryphal epistle to the Laodiceans,] Thessalonians, Timothy, Titus, Philemon, and Hebrews. From the existence of a gloss comprehending so very large a portion of the New Testament, I think it very probable that the whole of this division of the Scriptures was about that period thus rendered into English; this manuscript may in fact be a portion of such a work.

A gloss on part of the New Test. (Lewis Hist. Trans. p. 16) MS. Benet Coll. Camb. P. vi.

The following is a sample of this gloss, as communicated to Mr. Lewis by Dr. Waterland:

Mark i. 1. "And he prechyd sayande, a stalwother thane I schal come efter me of whom I am not worthi downfallande, or knelande, to louse the thwonge of his chawcers."

A specimen of this gloss.

Mark vi. 22. "When the doughtyr of that Herodias was in comyn and had tombylde and pleside to Harowde, and also to the sittande at mete, the king says to the wench."

Mark xii. 1. "A man made a vynere, and he made aboute a hegge, and grofe a lake & byggede a tower."

Mark xii. 38. "Be se ware of the scribes whylke will go in stolis and be haylsede in the market and for to sit in synagogis in the fyrste chayers."

Luke ii. 7. "... and layde hym in a cratche: for to hym was no place in the dyversory."

Lewis states the accompanying comment to be much like that of Hampole upon the Psalter; whether this version be the production of Hampole or not, it is at least the most important step in biblical translation which had as yet been made in English. I know of no data upon which to ascribe this work to Hampole, except that which may be supposed to be deduced from similarity of style, and this is very far from a sure criterion. In this, however, we have the labour of some one who in a remote age diligently toiled in the then unwonted field of Scripture translation; and who did far more than had ever been accomplished since Anglo-Saxon days. This work was probably executed for private edification rather than for public circulation, by some priest seeking (as Mr. Baber conjectures,) to instruct those over whom he was set.

A partial translation of the Evangelists in the northern dialect is found in a manuscript in the British Museum, which contains the Gospels for the Sundays throughout the year, translated into English, together with an exposition. The following is a specimen of this version:—

John i. 19—28: "And this is the testimoninge of Ion whan the Iues of ierulm sent prestes & dekenes vnto Ion baptist forto aske him what ertow. And he graunted what he was, & asenseide noȝt. And he graunted & said, for y nam nouȝt crist. And hii asked him, what ertow than, ertow ely? And he answered, I nam nouȝt eli. And hii saiden, Ertow a p̄phete? And he answered and said, nai. And hii said to him, what ertow, that we may ȝif answer to hem that sent us, what sais tow of the seluen? I am a noice of the criand in desert that dresceth our lordes wai as Isaie saith. And hii that were sent thei were of phariseus. And hii asked him and said to him wharto baptizes too, ȝif thou ne be noȝt crist, ne heli, ne prophete? Ion answered to hem and saide. I ȝow baptize in water: forsothe he stode in middes of ȝou that ȝe ne wot nouȝt, he schal com efter me that is made tofore me of whom inam nouȝt worthii to undo the thwonge of his schoes. Theſe thinges ben don in bethaine beyond iordan ther Ion baptized."

The object which the translator of these portions proposed to himself was probably that of making those events of our Saviour's life which are narrated in the Sunday Gospels intelligible to those who were ignorant of Latin. As yet there does not appear to have been in England, either a desire on the part of the people to possess the whole of the Scripture in their own language, or an attempt on the part of the ecclesiastical authorities to forbid this. The close connexion of the translations hitherto noticed with the services of the church is to be borne in mind: these versions have been mostly Psalters and Church Hymns, or else portions of the New Testament which were frequently read in the Latin services, which were clothed in an English dress, apparently by those who belonged to the Roman priesthood, and who carefully guarded the text so translated by their own commentary.

I do not question that these partial translations were instruments of blessing to some of those into whose hands they came. There is a power in the word of God, even if it be but partially known, and the Holy Ghost may apply to the conscience of a sinner even a small portion of His own revelation concerning Christ. But it does not appear even likely that these versions were at all widely circulated; indeed this would be contrary to all probability, when the state of literature in England at that time is considered. Thus something was yet to be waited for, which should give a sufficient impulse to cause laborious pains to be taken to transcribe and circulate the English Scriptures. It was not enough that they should be translated. If they were to be known by the people, they must be forced upon their attention by some new and unwonted means. This was not long delayed.

It is probable that these versions already mentioned, which appear to belong to the fourteenth century, were executed in either the earlier half or not much beyond the middle of it; what others were made at that time (if any) I cannot find. I have noticed all of those to which any allusion is made by Mr. Lewis or Mr. Baber, together with making what farther inquiry was within my power. It will be seen, that nothing which has been mentioned has at all borne out the assertion of Sir Thomas More, as to the Scripture, both of the Old and the New Testaments, having been translated into English before the days of Wiclif. More's assertion is utterly unsupported so far as evidence goes, even though the length of time, "*long before Wiclif's days,*" were not rested upon as a material point. The fallacy of the assertion, if strictly taken, I have already shewn.

The comment like that of Hampole.

A partial translation of the gospels. MSS. Harl. 5035, called in the catalogue "Mirror of Sermons for the whole Year." A specimen. John i. 19—28.

The object of the translation.

These early versions closely connected with the services of the church.

These partial translations probably instruments of blessing. Although but little circulated.

These versions belonging to the earlier half of the fourteenth century. No evidence to warrant Sir T. More's assertions.

There was thus an open field left in biblical labours in England with regard to two points; first, the making of an English version of the whole of the Old and New Testaments; and secondly, the circulation of such a translation after it had been made. We have no account of any attempt to attain either of these objects.

It may be well to re-state what the translations and paraphrases of Scripture in English were which had been made previous to the latter part of the fourteenth century.

THE PARAPHRASE IN METRE, WITHOUT RHYME, OF THE GOSPELS, AND THE ACTS OF THE APOSTLES, executed by ORMIN.

THE METRICAL PARAPHRASE OF THE OLD AND NEW TESTAMENTS contained in the collection entitled "SOWLEHELE," supposed to be prior to the year 1300.

THE NORTHERN PARAPHRASE OF GENESIS AND EXODUS (of about the same date), in Corpus Christi College, Cambridge.

THE METRICAL PSALTER, of about the same date.

THE REVISED VERSION OF THE PSALMS, somewhat more modern than the preceding.

THE PROSE VERSION OF THE PSALTER, by RICHARD ROLLE of HANPOLE, before the middle of the fourteenth century.

THE METRICAL VERSION OF THE PENITENTIAL PSALMS, part of JOB, and THE LORD'S PRAYER, by the same.

TWO OTHER PROSE VERSIONS OF THE PSALMS.

THE GOSPELS OF MARK AND LUKE, and the EPISTLES OF ST. PAUL.

THE NORTHERN TRANSLATION OF THE DOMINICAL GOSPELS.

Summary of the English versions or paraphrases prior to the middle of the fourteenth century.  
The metrical versions, &c.

The prose translations.

## II.

### SOME ACCOUNT OF WICLIF TO THE TIME OF HIS TRANSLATION OF THE SCRIPTURES.

THE earliest version of the Scriptures into English, which either excited much attention, or was the instrument of any known important results, is most certainly that of JOHN WICLIF. I say this without hesitation, although I neither forget the Anglo-Saxon translations of various portions of the word of God, nor do I overlook the objections which have been from time to time raised against the claim of Wiclif as being the first English translator of the whole of the Scriptures.

Wiclif's version the first which excited much attention, or produced important results in England.

The Anglo-Saxon versions have been already spoken of, but I again advert to them in connection with the translation of Wiclif: I do it for this simple reason, that those versions do not in any way stand in competition with his. They may have been very important in the days in which they were made; they may have afforded the means of learning the revealed will of God to many whose eyes had been otherwise blinded; God may thus have made them instruments of blessing to those who needed the light of his truth; but still, it must always be remembered, that in Wiclif's day they were utterly obsolete. They occupy, it is true, an important place in the history of the vernacular versions of this country, but it would be as unreasonable to call the Vulgate *Italian*, as the Anglo-Saxon Gospels *English*; there is as little parity, as to language, between the translation of Ælfric and that of Wiclif, as there is between those of Jerome and Diodati. No one would put the Latin versions of the Scripture amongst the Italian translations, and just so the Anglo-Saxon versions belong to a wholly different category from that of Wiclif.

The Anglo-Saxon versions in no sense competitors of Wiclif's.

Obsolete in the fourteenth century.

But we have this question to examine, "Was WICLIF's the first *English* translation?" This is, of course, a point of considerable interest; and it becomes especially so, when we have that translation, together with the effects which it produced, as the objects under examination. Even if I should not be able to give an answer wholly explicit or satisfactory to this inquiry, I shall, I believe, be at least able to bring forward certain collateral points which throw some light upon the claim of Wiclif to originality, even if they do not establish it. Some remarks on this point have already been made.

Was Wiclif's the first *English* translation?

The point which I wish first to bring forward and prove is, that Wiclif's was the first *published* English version of the Scriptures. I use the word *published* in the sense in which it was continually used, prior to the invention of printing; *now* we have affixed a certain conventional sense to the term, which never *could* have been used before the present mode of multiplying books was introduced; and thus, in speaking of the publication of Wiclif's version, I speak according to the use of the word in the fourteenth century, and not according to that which was introduced in the latter half of the fifteenth.

Wiclif's the first *published* English version.

Publication of works prior to printing.

Giraldus Cambrensis publishes some of his works by reading them in an open place.

What then would have been formerly regarded as the publication of a work? This was commonly done, either by the author employing copyists, and thus multiplying transcripts for sale, or else by his depositing his work in any place (a convent or college library, or the like), to which learned men might both have access, and have the opportunity of making copies: or else the author used some means for letting the contents of his work be publicly known, and then preparing transcripts for any who might be sufficiently interested to have such copies made. It was in this last mentioned manner that Giraldus Cambrensis published some of his works. He lived in the reign of Henry II., and was one of the companions of Baldwin, archbishop of Canterbury, during his journey through Wales, in preaching the Crusades. Giraldus, wishing to publish some of his works, had a pulpit erected in an open thoroughfare at Brecon (of which place he was archdeacon), and there he read his works aloud, so that those who passed might listen, and any who wished for copies, had the opportunity of having them transcribed. This may serve to illustrate the means which, in former days, were taken to publish any works which had been written or translated.

To return, then, to Wiclif. I do not believe that it has been objected by any, that an English translation previous to his had ever been published; and even if this objection were raised, I do not think any *proof* could be brought forward in support of such an opinion. Observe, it is not enough that a translation be *made*, for this is not in itself publication; but means must be taken to diffuse such a translation amongst those who would read it. This attempt to diffuse constitutes the very essence of publication; and I do not think that this can be even alleged of any version prior to Wiclif's. Let individuals have made versions to any number for their own private use, let copies of these have been preserved among the secluded treasures of many libraries, still nothing whatever would have been done, which could at all render the labour of Wiclif an uncalled-for work.

Multiplication of copies of Wiclif's version.

It is most evident that Wiclif must have used no small diligence in his publication of the English Scriptures: this is proved; first, by the numerous copies which have come down to our day in spite of the prohibition issued in the year 1498;—and, secondly, by the notice which was taken of the fact of this version being so much diffused. The testimony of the enemies of Wiclif sufficiently proves this point;—thus Knyghton\* says, “The gospel, which Christ delivered to the clergy and doctors of the church, that they might, themselves, sweetly administer to the laity and to weaker persons with the hunger of their mind according to the exigency of the times and the need of persons, did this Master John Wyclif translate out of Latin into English . . . whence through him it became vulgar and more open to the laity, and women who could read, than it used to be to the most learned of the clergy, even to those of them who had the best understanding.” Knyghton then goes on to speak of the contempt which, he says, was thus cast upon the Scripture. Unless we suppose that this Romish writer was led by his zeal to exaggerate greatly the effect which Wiclif's version produced, we cannot help concluding that the diffusion of copies almost as soon as the translation was made, must have been very wide: but let every allowance be made for Knyghton's zeal that may be thought needful, it is impossible to doubt that much of what he says, must rest upon the simple facts of the case. Knyghton thus continues his lament over the diffusion of God's word; “And in this way the gospel pearl is cast abroad, and trodden under foot of swine, and that which used to be precious to both clergy and laity, is rendered, as it were, the common jest of both. The jewel of the clergy is turned into the sport of the laity, and what was hitherto the principal talent of the clergy and doctors of the Church, is made for ever common to the laity.” I do not wonder at these remarks; they are just what might have been expected concerning the reading of the word of God from the mind of one who knew not its value as being the revelation of God. Strange, indeed, that the book which testifies of Christ and His precious blood, should be deemed unfit for the eyes of sinners who need the knowledge of that truth of God; but yet this is not stranger than the fact, which continually occurs, of this book being owned and upheld as coming from God, and yet of its testimony being utterly disregarded.

I rest upon the unsuspected testimony of Knyghton as a proof of the publication of Wiclif's translation;—he proves this in two ways, first, in direct statement of this diffusion: and secondly, in mentioning the resulting consequences: with his sentiments in connection with the subject, of course I can have no sympathy, but this in no way renders his testimony suspicious.

There is thus a peculiar interest attaching to the version of Wiclif; it came forth in a day when Christ's Gospel was scarcely preached, and when human observances of every kind were substituted for that faith through which man, in himself a lost sinner, is justified before God: but although the darkness around were such, yet there was thus a ray of light introduced, a ray which served to show how foul was the

\* Henry Knyghton was a cotemporary of Wiclif, and a canon of Leicester.

Knyghton de Eventibus Anglie, col. 2644.

The publication of the Scriptures made a ground of accusation against Wiclif.

Knyghton's heavy complaints.

The peculiar interest attaching to Wiclif's version.

atmosphere in which it was shining. Surely it is impossible not to see the overruling hand of God in this: surely we have to ascribe this precious testimony to His truth and Gospel, as having been brought about by His grace. The fact of such a version having been made and diffused at such a period, does, I think, manifest this working of God: but it will make this still more evident, if the causes which led Wiclif to this work be duly considered. In order to ascertain these causes of his undertaking, it will be needful briefly to glance at his previous history and circumstances.\*

John Wiclif is supposed to have been born in the year 1324, at a village in Yorkshire, from the name of which he, like other ecclesiastics of that period, took his surname, if indeed it were not his family name also, which is not impossible. In the year 1340, he was one of the original students at Queen's College, Oxford, but he removed shortly after to Merton College, which was then the most distinguished in Oxford. In 1356 his first treatise was written, bearing this title: "The Last Age of the Chirche." It was occasioned by the manner in which England and other countries had been visited with a devastating pestilence, a little while previous to the writing of the tract in question. Its contents exhibit a conscience deeply exercised by the evil and corruption which on every side prevailed in that which was called the Church of God, and the calamities which were to be expected in consequence of these abominations. He looked upon two periods of especial suffering to the Church previous to the coming of the Lord Jesus in the clouds of heaven. Two such periods had already elapsed since Christ had set up His church upon earth; the one, the persecution of the Church by Pagan rulers; the second, the entrance of heresy: "That is put of bi wisdom of seyntis, as the firste was cast out bi stedfastnesse of martiris." With regard to the two periods of peculiar evil to the Church which were yet to be expected, the first would be (as he judged), calamity arising from "the pryui heresie of synonymans;" the last would be the time of the dominion of *Antichrist* (whom he clearly regarded, in common with almost all early writers, as an individual person), the period of whose "comynge only to God is knowen."†

I rest particularly upon this first publication of Wiclif's, because (although the greater part of it is filled with fanciful calculations out of the Abbot Joachim) I think that in it is to be traced the germ which was developed in his after life and writings, his version of the Scripture itself not excepted. He saw corruption in every class of those who bore the name of Christians; and this was the more manifest in those who were especially standing in eminence of station in the Church. Every thing being thus out of course, there was but one thing for which he looked, and that speedily—the righteous vengeance of God. While all around him were glorying in the name of *Church*, he testified that this boast was but adding to the condemnation of those that made it. In fact, the *apostasy of the Church* is plainly pointed out, and the resulting consequences are dwelt on. He supposes that secular power would rise on the ruins of ecclesiastical. However peculiar the sentiments and opinions, and wildly fanciful as are both his citations from the real or pretended writings of the Abbot Joachim and others, and also his own comments as contained in this tract, may now seem to some, yet, in parts, there appear points of valuable truth, setting forth principles which are often overlooked in this day, as they were in his.

But in this tract, Wiclif does not only speak of judgment as being the inevitable consequence of the apostasy of the body (according to Romans xi. 22.), but he likewise points out that security which God giveth to those who believe in the name of the Lord Jesus Christ. He thus concludes his tract:—"Whanne we weren synful & children of wraththe, Goddis sone cam out of heuene, & preying his fadir for his enemyes, & he deyed for vs thanne myche rathere we ben maad rijtful bi his blood schule be saued. Poul writith to the romayns, v. c°. He schal praye for vs. Ihus wente into heuene to apere to the semlant of God for vs. Poul to the hebrees: The whiche semlant he graunte vs to see that lyueth & regneth without eende, Amen."

\* In these notices, I have mostly followed Baher and Vaughan; the work of the latter is valuable for the light which it throws upon the periods at which the various works of Wiclif were written: in this way his conduct becomes much more intelligible, and the insinuations of Milner and others are shewn to be undeserved. If the researches of Vaughan have not all the importance which he claims for them, they are at least as far, or farther, from the insignificance which some have chosen to ascribe to them. His researches as to the events of Wiclif's life, and the dates of his writings, have, I should think, much more precision than his account and estimate of his opinions. Indeed this latter field was much the more difficult.

† While these pages were in the press, I received a little book entitled, "The Last Age of the Church, by John Wycliffe,

now first printed from a Manuscript in the University Library, Dublin. Edited, with Notes, by James Henthorn Todd, D. D., &c." This little volume contains 103 small pages, of which fourteen only comprise Wiclif's tract. The preface and notes of the Editor form the rest of the volume: had these been omitted, there are but few to whom the tract would have been intelligible. The opportunity which I have thus had of comparing Vaughan's account with the book itself, makes me much regret that I am obliged, in several instances, to take my citations from him. A modernizer of an ancient writing ought to take care that he does not make his author say something which he never intended. I thank Vaughan for what he has done, but I should have been still more obliged, if he had given his citations *verbatim et literatim*.

Birth of John Wiclif, 1324.

1340. Isat Queen's College, Oxford.

Removes to Merton College.

He writes "The Last Age of the Chirche," 1356.

M.S., Trin. Col. Dub. class c. tab. 3. No. 12.

p. xxxv.

Two periods of peculiar evil expected.

Simony. Antichrist.

The apostasy of the Church marked out.

The inevitable consequence of apostasy marked out, as well as the security of any and every believer.

p. xxvvi.

Rom. v. 9.

Heb. ix. 24.

The general corruption of the Church marked by covetousness.

The true key to the understanding of the motive of this tract is to be found in the corruption which existed in the Church of Rome at this time; a corruption which is only equalled by its boldness and freedom from all attempts at concealment. *Money* seemed to be the one object sought by all classes in the Church, while every portion of Christian doctrine was of course frittered away. It is impossible to say by what means God had wrought upon the soul of Wiclif, we simply have the fact as proved by the results; his conscience was evidently deeply aroused. We shall find that his mind gradually opened to more and more truth, but many of the principles which were afterwards farther developed had been contained in this tract. So far as I know, his later writings were not replete with fanciful speculations.

1360.  
Wiclif opposes the mendicant friars.

It was in 1360, four years after the time when the tract just mentioned was written, that Wiclif was known at Oxford as the opponent of the mendicant friars, a body of men whose conduct and character had undoubtedly led to many of his previous reflections on the condition of the Church. We shall find that from that time and onward, these friars were continually harassing and opposing the reformer. The mendicant friars had by their encroachments excited much opposition on the part of those who hated fraud and duplicity. Richard Fitzralph (commonly called Armachanus), who was chancellor of the University of Oxford in 1333, was their determined opponent, both at that time as well as subsequently, when he became (in 1347) archbishop of Armagh. He died in 1360, the year in which Wiclif succeeded to his place in this contention. With regard to these new orders, Wiclif considered that if God had indeed conferred them on the Church, it was done just in the same manner as that in which the Israelites received a king, namely, in chastisement. The controversy with the friars appears to have led Wiclif to the close study of God's word, a circumstance of considerable subsequent importance.

The mendicant friars opposed by Armachanus, Abp. of Armagh, 1347.

Wiclif's opinion with regard to the origin of the friars.

The following year (1361) Wiclif was presented to the rectory of Fillingham, and chosen Warden of Baliol College, in the University of Oxford. In December 1365, however, he accepted the office of warden of Canterbury Hall, being so appointed by Simon Islip, then archbishop of Canterbury. This situation involved him in no small trouble; and circumstances connected therewith first brought him into direct collision with the Papacy. Archbishop Islip was himself the founder of Canterbury Hall, which was to consist of a warden and three scholars (all chosen from amongst the monks of Christ Church, Canterbury), and eight secular clergy. This arrangement he afterwards saw fit to alter, by removing the warden and the other three monks, and placing in their stead secular scholars. The first warden who had been appointed was a monk named Woodhall, a doctor of divinity, a man apparently of ability, but of a most ungoverned temper. This he shewed in his management of Canterbury Hall, where the disputes between the regular and the secular clergy (*i. e.* those who belonged to monastic orders and those who did not) ran high: in fact, it could hardly be otherwise, when such incongruous materials were attempted to be blended together. In consequence of the dissensions, Archbishop Islip availed himself of a right which he had intended to have reserved to himself in his deed of foundation, for the subsequent regulation of the Hall.

1361.  
Rector of Fillingham, and warden of Baliol College.

1365.  
Warden of Canterbury Hall.

The constitution of the house.

Woodhall the first warden.

Dissensions.

The constitution of the house changed.

Woodhall appeals to Abp. Langham, and is restored, March, 1367.

Wiclif appeals to the Pope, who decides against him.

As soon as Archbishop Islip was dead, the rejected warden, Woodhall, appealed to the new archbishop, Peter Langham, in hopes of obtaining the wardenship from which he had been deprived by the preceding archbishop. In March, 1367, Woodhall was restored, although it was done in direct contravention of the intention of the founder of the Hall; and in consequence, Wiclif appealed from the archbishop to the Pope. The decision at length, after some years, was given in favour of the monks, and against Wiclif; and not only was the secular warden thus excluded, but it was declared that none except monks were to have any claim to admission to that Hall. This contest is so far of importance, as having been the first direct contact into which Wiclif was brought with the Papacy, as well as because the whole of the opposition which was made to him by the monks resulted from their enmity having been excited by his testimony against their corruptions. It is of course evident, that at the time of Wiclif's appeal to the Pope, he did not question the authority of the Papacy in ecclesiastical matters, while at the same time he was actually engaged in opposing the temporal authority of the Roman bishop.

Urban V. claims sovereignty over England, 1365.

The demand laid before Parliament.

A monk challenges Wiclif.

His reply.

In 1365, not long before the appeal respecting Canterbury Hall had been brought before the Pope, the claim of temporal authority over England was revived by Urban V. and the annual tribute of a thousand marks, and the whole of the arrears for thirty-three years was now demanded. This demand having been made to Edward III. in 1365, he submitted the question to the decision of Parliament in the following year. They went so far as to threaten the Pope with war in case he should attempt to enforce his claim. A monk, one probably of those who had felt the lash of Wiclif's testimony on the corruption of the Church, published a book upholding the papal claim, asserting the realm of England to be forfeited to the Pope, and calling upon Wiclif to disprove the assertion. To this Wiclif replied, stating what was involved in the question. He refers to the proceedings of the English Parliament relative to the

claim, adopting, it is clear, a considerable portion of the sentiments which are introduced. It comes, in fact, to a question of *simony*. If the Pope had a pecuniary claim on England, it must be for some advantage to be bestowed by him: the Pope could only dispense spiritual blessings; thus the admission of the papal claim would be a direct sanction of the sale of spiritual advantages, and thus it would be the admission of sanctioned simony. Thus this was no mere political question, there were far higher principles involved; it was one which displayed the utter rottenness of the whole system of things called spiritual then existing in Europe.\* It is no marvel that the Pope should have given his judgment against such a free-spoken appellatant.

The question simply one of simony.

The principle involved.

In 1368, while the appeal was yet pending, Wiclif exchanged the rectory of Fillingham for that of Ludgershall, also in the diocese of Lincoln.

Fillingham exchanged for Ludgershall, 1368.

In 1370, the Pope gave his definite sentence in favour of Woodhall: and, two years after, a confirmation was procured from the king, a bribe of two hundred marks (equal to a very large sum of the present day) having been employed to obtain it.

The Pope decides against Wiclif, 1370. The king confirms the decision.

In 1372, John Wiclif took his degree of doctor in divinity, and became theological lecturer at Oxford—a position of no small importance, when occupied by such a man,—in which he both had, and used, the opportunity of expounding scripture to his auditors; which not only produced important results in many of them, but which likewise appears to have imbued the mind of Wiclif himself more and more with the truth of God, set forth by the Holy Ghost in the Word. In fact, Wiclif, who had before been known as the steady opponent of the friars, the bearer of a righteous testimony against simony, even though it were found in the Pope himself, the deplorer of the apostasy of the Church, now stood as the setter forth of the truth of God, before those by whom the theological lectures were attended; he had not merely to combat error, but likewise to teach *truth*.

Wiclif takes his degree of D. D. and becomes theological lecturer at Oxford.

In the documents which have come down to us, as portions of the theological lectures of Wiclif, it is interesting to see how earnestly the person and the work of the Lord Jesus Christ are pressed upon the attention of the auditors; no introduction of any thing whatsoever save the blood of Christ between the soul of a sinner and God. This becomes a point of exceeding importance, when the testimony of Wiclif, in a corrupt age, is considered; he was not merely one who saw how simony and corruption abounded on every side in the nominal church of God;—this might have been noticed by any observer through dint of mere intellect;—but he saw the enormity of these things in their true light, from regarding them as set in contrast to the revelation of God. Services, of one kind or another, were introduced and recognized as having something to do with the acceptance of the sinner; and, after all, the degree of nearness wholly depended upon certain things to be done by certain priests; these matters were, in that day, *fully relied on*; men had confidence in them, instead of depending only on that blood which has been shed for many for the remission of sins. I give one extract, which shows how firmly Wiclif opposed even the most dearly cherished superstitions of his age:—"Many think that if they give a penny to a pardoner, they shall be forgiven the breaking of all the commandments of God, and therefore they take no heed how they keep them. But I say thee for certain, though thou have priests and friars to sing for thee, and though thou each day hear many masses, and found chauntries and colleges, and go on pilgrimages all thy life, and give all thy goods to pardoners; all this shall not bring thy soul to heaven. While if the commandments of God are revered to the end, though neither penny nor halfpenny be possessed, there shall be everlasting pardon, and the bliss of heaven!" On this extract I would remark, that the contrast which Wiclif draws, is between the commandments which *men* had framed, and the commandments which had been given by *God*; if this distinction be not borne in mind, it may lead to the strange mistake of supposing that the doctrine of Wiclif savoured of a righteousness of our own, wrought out by our own obedience, instead of the righteousness of Christ, which is made ours by faith. This is hardly the place to enter upon specific proof that the doctrinal sentiments of Wiclif were utterly opposed to every thing of self-righteousness, and that they fully recognized the teaching of Scripture as to human depravity and inability. *Mau's* commandments he speaks of with condemnation, while he upholds *God's* commandments as being the way of salvation:—"And this is *His* commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment."

The person and the work of the Lord Jesus Christ are pressed in the theological writings of Wiclif.

Contrast of this to the then current doctrines.

Extract from Wiclif on the Decalogue, Vaughan I, p. 329.

Commandments of men contrasted with the commandments of God.

Wiclif no advocate for self-righteousness.

1 John iii. 23.

Such, then, was the manner in which Wiclif gave his instructions as divinity lecturer at Oxford: standing, be it remembered, in the midst of Papal abuse, and not merely displaying the deformity of error, but

Wiclif's lectures stand in striking contrast to the errors of his day.

\* It is probable that the monkish controvertist made his appeal to Wiclif on account of the situation which the latter held: it appears from his reply, that he was at that time chaplain to the king.

opening, likewise, the word of God, and giving forth its blessed testimony of revealed truth; a work which not only fitted him for the labour of translating the word of God, but which likewise appears to have led him onward to the undertaking of the arduous task.

July 26, 1574.  
Wiclif sent to Bruges by Edward III., on a mission to the Pope.

Delegates arrive at Bruges August, 1574, where they remain till July 1576.

Wiclif made prebend of Aust, and rector of Lutterworth, by the king.

The sufficiency of the revelation of God urged by Him.

He opposes the whole papal authority.

John of Gaunt at Bruges at the same time as Wiclif.

Wiclif summoned before the convocation, Feb. 19th, 1377.

John of Gaunt befriends him; this leads to a disturbance.

Two years after Wiclif became the professor of Divinity at Oxford, he was sent as such by Edward III., together with the bishop of Bangor, and others, on a mission to Pope Gregory XI., respecting certain encroachments with regard to reservations of benefices, &c. which he had attempted to make in England. The place at which the negotiation was to be carried on was Bruges; where the commissioners appear to have arrived in or about the month of August, 1374. The proceedings were lengthened out for a considerable time, so that Wiclif does not appear to have left Bruges till July, 1376; having thus been for nearly two years in contact with the utter corruption of the Papal emissaries. The principal English commissioner was subsequently richly rewarded by the Pope, being immediately translated to the see of Hereford, and thence, in 1389, to St. David's, both of these translations having taken place by virtue of papal "provisions." Wiclif, during his absence (November, 1375.) was presented by the king with the prebend of Aust in the collegiate church of Westbury, and subsequently with the rectory of Lutterworth. These facts show pretty plainly how these men had respectively conducted themselves in their mission.

The protracted stay of Wiclif, at Bruges, was probably not a wasted period of his life. We have seen how his heart had learned to mourn over the corruption of the church visible,—how he traced back these evils to that sin which first brought corruption into the early church in the case of Ananias—the sin of covetousness;—how afterwards he traced this simony up even to the visible and ostensible earthly head of Christendom, the Pope himself;—and how in his public teaching he had pointed away from the many things which had been introduced "after the commandments and doctrines of men," to the sufficiency of the revelation of God in His word, as setting forth the atonement of Christ:—but now we see him in a new position, he is brought into immediate personal contact with the venality of the Roman bishop, a position in which he not only had his previous impressions strengthened, but, likewise, he was led to act even with more decision than before, in opposition to that which was so contrary to God and his truth. From the time of Wiclif's return from Bruges to the time of his death, we find that his mind was rapidly opened to see one truth after another as standing in opposition to papal delusion; and, also, that his testimony was so marked as to call forth all the vindictive feelings of those who sought to uphold the existing circumstances and condition of the Church.

The stay of Wiclif at Bruges appears to have brought him into contact with the duke of Lancaster—John of Gaunt—one who had but little liking for either the conduct or the principles of prelates, priests, or monks; but this prince appears to have regarded them rather in a *political* than in any other light; and his subsequent protection of Wiclif appears to have proceeded from this political feeling, and not from any true apprehension of the principle of obedience to the truth of God by which Wiclif himself was guided. The patronage of John of Gaunt was an exceeding hindrance to the testimony of Wiclif, instead of being a help as many have vainly thought.

Seven months after the return of Wiclif from Bruges, his unwelcome doctrines had obtained such a degree of notoriety, that he was summoned to appear before the convocation; this assembly met on the third of February, 1377; and the day, on which he was to meet the charges made against him, was the 19th of the same month. It does not precisely appear what the exact charges were which were brought against Wiclif, but it is probable that they resembled those which were, a little while afterwards, made the ground of accusation against him by the Pope himself. In appearing before the convocation, Wiclif, doubtless, encountered no inconsiderable danger. At this juncture, John of Gaunt saw fit to befriend him with his patronage, which, however kindly meant, produced only disastrous consequences: for, instead of Wiclif having an opportunity of defending himself, and testifying for the truth, the convocation at St. Paul's became a scene of disgraceful contention between the duke of Lancaster and Courtney the bishop of London, in which, however, the decency of the conduct of the latter put that of the duke to shame.

When Wiclif appeared at St. Paul's according to the citation, he went thither accompanied by John of Gaunt, and Henry, Lord Percy, Lord Marshal of England; the former of these was, at this time, the king's eldest surviving son, and, in fact, was the most important person then alive belonging to the royal family of England. St. Paul's was crowded with persons, so that it was with difficulty that Wiclif, and those with him could make their way to the place where the bishops were assembled. This occasioned some tumult, of which William Courtney, bishop of London, took notice, and his indignation was increased when he saw the companions who were with Wiclif. As Lord Percy was making way for Wiclif through the crowd, the bishop regarding him as taking too much upon him, said to him,—“Lord Percy, if I had known

beforehand what *maisteries* you would have kept in the church, I would have stopt you out from coming hither."

*The duke of Lancaster.*—"He shall keep such maisteries here, though you say nay."

*Lord Percy.*—"Wiclif, sit down, for you have many things to answer to, and you need to repose yourself on a soft seat."

*Bishop Courtney.*—"It is unreasonable that one cited before his ordinary, should sit down during his answer. He must and shall stand."

*The duke of Lancaster.*—"The Lord Percy his motion for Wiclif is but reasonable. And as for you, my Lord Bishop, who are grown so proud and arrogant, I will bring down the pride not of you only, but of all the prelacy of England."

*Bishop Courtney.*—"Do your worst, Sir."

*The duke of Lancaster.*—"Thou bearest thyself so brag upon thy parents, which shall not be able to help thee, they shall have enough to do to help themselves."

*Bishop Courtney.*—"My confidence is not in my parents, nor in any man else, but only in God, in whom I trust, by whose assistance I will be bold to speak the truth."

*The duke of Lancaster* [in a low tone].—"Rather than I will take these words at his hands, I would pluck the bishop by the hair out of the church." These intemperate words of the duke in addition to what had before passed, occasioned a furious tumult, owing to which all proceedings against Wiclif were for the present dropped.

It is but an act of justice to state most fully, that there appears no ground whatever for charging Wiclif with being in any way accessory to this disgraceful disturbance.

Thus ended the citation to St. Paul's, leaving Wiclif, in one respect, in a new position; not merely that of a witness for the truth of God against its enemies, but also that of one whose testimony drew forth the enmity not merely of his old antagonists the friars, but likewise of his ecclesiastical superiors. Not having the particulars of the life of Wiclif, from the time of his return from Bruges, up to the meeting of the convocation, we are, of course, uncertain as to the grounds of accusation which the assembled prelates had against him. These grounds must have been either something found in his writings, or else what he had advanced in his public lectures at Oxford, or else in his parochial instructions at Lutterworth. The only question for Wiclif now was, whether he should succumb to the weight of human authority, or go on in obedience to God at all hazards.

Some months passed away before any incident occurred in the life of Wiclif of which we have received any account: this period was probably spent partly at Lutterworth and partly at Oxford. Meanwhile his adversaries were not idle. This is evinced by the fact of the papal thunders having been called down upon the devoted head of the reformer. Four bulls were sent forth by Pope Gregory XI., bearing date May 22, 1377.\* Three of them were addressed to the archbishop of Canterbury (Simon Sudbury), and the bishop of London (Courtney), authorising and requiring them to cite, restrain, and imprison John Wiclif on certain charges; they were to ascertain his opinions, and transmit them to Avignon for judgment. The fourth was addressed to the University of Oxford, in the fear lest Wiclif and his doctrines found succour and support there. These four bulls were accompanied by a letter to Edward III., reciting the powers with which the archbishop and bishop were invested by the accompanying bulls, and requiring his countenance and support in carrying them into effect. The charges were such as shewed how sensibly the Pope felt any thing like a questioning of his authority. They appear to me to be probably the same in substance as the charges before the convocation, and they may have been thus transmitted from the Pope in consequence of intelligence of the termination of the citation of Wiclif to St. Paul's. This is made the more probable, from the fear which the bulls express, lest the king and princess of Wales, and others of the royal family, should be tainted with the doctrines of Wiclif, a fear, for which the previous conduct of

The contention between the duke and Bp. Courtney. Fuller's Chur. Hist. p. 135.

Wiclif in no way implicated in the disturbance.

The position in which Wiclif was now placed.

The Pope's bulls against him. 11 Cal. an. 1377.

The charges against Wiclif.

\* Vaughan, in common with others, gives the date June 11, (vol. i. p. 370), but this clearly is a mere oversight. He likewise speaks of the prelates being "instructed to employ their vigilance that the king, and the prince of Aquitaine and Wales, and others of the nobility, and the counsellors of the sovereign, may not be defiled with the errors adverted to" (vol. i. p. 371). It should be "princess of Aquitaine and Wales."—*Johannam principissam Aquitanie et Wallie.* The Prince of Wales, Richard of Bordeaux, was then a child, while his mother was a person (as was shortly after shewn) of no small power or influence.

I mention these things, because accuracy is very desirable, especially when controverted subjects are to be treated of; I can generally rely upon the *facts* stated by Vaughan, but in these minute his work needs correction. Vaughan's appendix contains the documents which supply the data required for the detection of these errors. It may also be well to state, that the princess of Wales is styled shortly after by Vaughan "the queen-mother," when, in fact, she was really but princess dowager of Wales and Aquitaine, and mother of the king (Richard II.)

John of Gaunt gave some grounds, and which was likewise borne out by the subsequent conduct of the princess.

The "conclusions" with which Wiclif was charged.

A few words may be needful to explain the charges themselves:—They were the "conclusions" deduced in part from the writings of Wiclif, and in part, apparently, from some of his instructions which had been reported by those who took offence at them. These "conclusions," let it be observed, were not expressed in Wiclif's words, nor did they contain in any sense an epitome of his doctrines: they were simply certain conclusions attributed to him, expressed in the terms of his accusers; the subjects of them being those which were supposed more or less to affect the power of the Pope. I say, *were supposed*, because really it quite betrayed the weakness of all papal claim, for the very first of these conclusions to be objected to. I will give this *first* "conclusion," in order that the over-sensitiveness of Gregory XI. may be fully seen:—"The whole race of men agreeing, has no power, apart from Christ, of simply ordaining that Peter and all his race should rule politically for ever over the world." Truly he who styled himself the successor of St. Peter must have had strange thoughts, if he imagined that this absurdly phrased "conclusion" was one of such magnitude. All thought of authority derived from Christ himself seems to have left the pontiff's mind. The oft-quoted "Tu es Petrus," was for a while forgotten, and the Pope wished something to be asserted which would ascribe to *man* little short of omnipotence. I notice this "conclusion" thus particularly, because we learn in this manner how little the Pope had really to lay to the charge of the reformer, and on what absurd grounds he framed these charges against him.

The first of the "conclusions."—"Totum genus humanum concurrentium citra Christum non habet potestatem simplicem ordinandi, ut Petrus et omne genus suum dominetur in perpetuum politico supra mundum."

There are other things to be noticed, before we arrive at the citation of Wiclif in consequence of these charges, and the answers which he made to them. One month after the date of the Bulls and the letter to Edward III., that king died (June 21, 1377), and this doubtless occasioned some delay in acting upon these formidable powers. When the first Parliament of Richard II. met, questions came before them connected with the right of the Pope to demand the treasure of the kingdom. This was, in fact, the question regarding simony, which had been before taken up by Wiclif. He again used the opportunity to bear his testimony against the principle of pecuniary demands being made upon nations, for what were termed spiritual objects. The question of the political power of the Pope, which was put before him by the House of Commons for his opinion, he meets by an apposite citation from Bernard, who himself had argued against this from the words of the Apostle Peter, and of Christ himself. This testimony of Wiclif, at such a juncture, with the torrent of papal wrath ready to break forth upon him, is valuable, as shewing how calmly he could look at the existing state of things irrespective of the circumstances in which he, as an individual, stood. It was in October 1377, that Wiclif gave this memorable testimony against the simony of the nominal church.

Edward III. dies June 21, 1377. The first Parliament of Richard II.

The question of the temporal power of the pope answered by Wiclif out of Bernard.

October, 1377.

The first public notice taken of the papal bulls. Causes of delay.

The university of Oxford receive with great reluctance the bull addressed to them.

Abp. Sudbury requires the chancellor to cite Wiclif within thirty days, Dec. 18, 1377.

Wiclif appears at Lambeth; nothing decided against him.

Sir L. Clifford forbids them to condemn him.

A document presented to the Prelates by Wiclif; he remarks on the "conclusions."

No public notice appears to have been taken in England of the papal Bulls, until about a month after this time. It is probable that the death of Edward III., and the subsequent events, occasioned this delay. Perhaps there was no one who saw fit to act according to the request which the Pope in his letter had made to Edward III., seeing that this might have drawn forth the enmity of John of Gaunt, whose power had rather increased in consequence of his father's death. However this may be, the papal Bull was at length presented to the University of Oxford; but it was very reluctantly received, and the authorities there do not appear to have been inclined in any way to act upon it. Archbishop Sudbury wrote to the chancellor of the University, requiring him to cite Wiclif to appear at St. Paul's, in answer to the mandate of the Pope, within thirty days from the 18th of December, 1377. Wiclif's actual appearance was at Lambeth, and not at St. Paul's; it may be that the prelates did not wish to renew the tumultuous scenes of the preceding year. However, nothing was decided against Wiclif. Many persons, avowing their attachment to his doctrines, entered the chapel where the assembly was held, and this appears to have intimidated the prelates; and after this Sir Lewis Clifford coming, it is said, as a messenger from the widow of the Black Prince, the mother of the reigning monarch, forbade the prelates to injure Wiclif, or to proceed to any definite condemnation of him or his doctrines. It is to be remembered, that the Pope had reserved for himself the right of passing sentence upon Wiclif; what the prelates had to do as the delegates of the Pope, was to imprison Wiclif, examine him on the articles of accusation, and transmit the results to Rome. With the injunction of Sir Lewis Clifford the bishops complied: thus the Lambeth citation produced no results which could harm the intended victim. The conduct both of the people and of the princess dowager of Wales, proves how widely the doctrine of Wiclif was known and respected.

But although the proceedings against him were thus cut short, yet there exists a document which he appears to have presented to the bishops on this occasion. He makes his observations upon the "conclusions" transmitted by the Pope, refuting the charges based on them, and on some points stating his own doctrines

—those doctrines to which he judged his mind had been opened by the Spirit of God out of the Word. In order to understand this document aright, it is needful to recollect what he was commenting upon: he had the Pope's "conclusions" about his doctrine; and for that which had been absurdly stated by the Pope, of course Wiclif cannot be deemed responsible; and yet, strangely enough, Wiclif has been condemned for meeting the objections against some of the "conclusions" in the way in which such strange propositions deserved. The first of the "conclusions" has already been given; he now remarks upon it, that as all power and dominion will be put down by Christ, according to I Cor. xv., so it is impossible for men to give any perpetual government to Peter and his successors. This has been called an evasion; if it be so, I am unable to perceive it: to me it only appears to be a truth, the statement of which was elicited by the foolish charges contained in the "conclusion." His opposition to the *whole* character and claim of the papacy was not yet that which it afterwards became.

After the Lambeth citation, Wiclif published some remarks upon the articles of accusation. In these remarks, he speaks freely of the conduct of the papacy; one sentence has an especial importance when the subsequent labours of Wiclif are borne in mind:—"Let him [the Pope] not be ashamed to perform the ministry of the church, since he is, or at least ought to be, the servant of the servants of God. But a PROHIBITION OF READING THE SACRED SCRIPTURES, and a vanity of secular dominion, would seem to partake too much of a disposition towards the blasphemous advancement of Antichrist, especially while the TRUTHS OF A SCRIPTURAL FAITH are reputed tares," and said to be opposed to Christian truth by certain leaders, who arrogate that we must abide by their decision respecting every article of faith, notwithstanding they themselves are plainly ignorant of the faith of the Scriptures. But by such means, there follows a crowding to the court [of Rome] TO PURCHASE A CONDEMNATION OF THE SACRED SCRIPTURES AS HERETICAL, and thence come dispensations contrary to the articles of the Christian Faith." From this extract from Wiclif's "Sort of Answer to the Bull," we learn, I think, that the conduct of the Pope had resulted from influence backed by pecuniary considerations; and also, that in the opposition to the doctrines which he held, he looked on it as being directed against the Scriptures, and not against himself. We see how he had learned the authority and sufficiency of the Scriptures as the means which God had provided for the communication of truth; and this may, I judge, be regarded as one of the indications that his mind was tending towards that labour for which his name is to be held in most grateful remembrance—the translating and publishing of the Scriptures in English. These expressions may, however, have been occasioned by his having already commenced his work of translating; and this being known, may have led to further attempts to crush him. I merely suggest this as being *possible*, while the title which Wiclif gave to the document in question, seems to intimate that it referred to the previous bulls, and in them no mention is made of any thing so obnoxious as a vernacular translation of the word of God.

An anonymous adversary, whom Wiclif calls "Mixtus Theologus," appears at once to have attacked him on the point of the infallibility and jurisdiction of the Pope. To this attack Wiclif replied, and there appears little doubt but that the positions assumed by "Mixtus Theologus" led the mind of Wiclif into more distrust of the authority of the papacy than he had before felt. He had looked on it as having become corrupt, he now began to regard it as essentially evil. It is of great consequence in judging of the conduct and principles of Wiclif, to observe that this change was wrought *subsequent* to the Lambeth citation. The assertion of papal infallibility, brought forward by "Mixtus Theologus," had amounted to this:—that it was not possible that the Pope could commit mortal sin, and that every thing which he ordained must be just. Wiclif's reply is remarkable; his mind instantly recurs to *Scripture*; and it is the authority of the Scripture which in itself destroys this claim on behalf of the papacy. He says, that if "Mixtus Theologus" were right in the doctrine which he had advanced, the Pope might exclude any book of the Scripture from the canon, that he might introduce any novelty in its place, that he might thus alter the whole Bible, make the very Scripture heresy, and establish that which is contrary to truth for catholic doctrine. In this reply, reference is made to the papal decision, which was yet pending, respecting the doctrines advanced in connection with the "conclusions;" but Wiclif's mind was becoming, at this very time, more emancipated than it had been from subjection of any kind to the see of Rome.

Wiclif meanwhile was at liberty: the prelates were hindered from using the papal authority with which

Wiclif's "Sort of Answer to the Bull."

Wiclif's exhortation to the Pope.

The reading of the Scriptures not to be prohibited.

The Romish court bribed.

Wiclif regards the attack as being against the Scriptures.

Wiclif's mind turned towards the translation of the Scriptures.

"Mixtus Theologus" attacks Wiclif.

He regards the popedom as being essentially evil.

The assertions of "Mixtus Theologus."

Wiclif's appeal to Scripture.

Its authority above all popes.

\* In the Bull of Pope Gregory XI., addressed to the University of Oxford, he speaks of a tare having sprung up amongst the pure wheat,—*lolium inter purum triticum*—of their university. To this Wiclif alludes, understanding apparently the doctrine which he had taught to be compared to the tare. The Bull goes on to lament that the University took no pains

for the extirpation of this tare—*circa extirpationem hujus lolii*. What can this be called—"handling the word of God deceitfully?" The framer of this Bull gathered his phrases from the words of our Lord in Matt. xiii., and yet he uses them in direct contravention of the words, "*Let both grow together until the harvest.*"

they were commissioned to touch his person, and they were restricted by the papal Bulls themselves from pronouncing judgment with regard to his doctrine. Thus, until the decision of the court of Rome could be transmitted to England, the prelates could not restrain Wiclif from propagating his doctrines; thus strangely had the resolve of the Pope to be himself the judge, defeated the purpose which it was intended to answer, namely, the effectual repression of the obnoxious tenets.

The unrestrained freedom of Wiclif, both as to person and testimony, would probably have not continued long, had not very peculiar circumstances occurred relative to the papacy in this very year. Gregory XI. died on the twenty-seventh of March, probably without having received from Archbishop Sudbury, and Bishop Courtney, any account of the examination of Wiclif, as to his doctrines, or of the ineffectual attempts to imprison him. On the death of Gregory, there was a warm contention for the papal chair, between Urban VI. and Clement VII.; this schism of the papacy was undoubtedly one of the causes of Wiclif's tranquillity. Nor was this time unemployed by the Reformer, for he used it not only to write on the refutation which the schism gave to the claim of infallibility, and on "The Truth and Meaning of the Scripture," but also to execute HIS ENGLISH TRANSLATION OF THE SCRIPTURES. Few things were ever more marked by the guiding hand of Providence than was this; how was Wiclif, whom popes and prelates sought to crush, to find leisure for this mighty labour? Was he to give up defending those doctrines of truth, to which his mind had been gradually opened by the Holy Ghost, in order to accomplish the work of Scripture translating? or was he to leave his countrymen just as he found them, ignorant of the word of God, and devoid of it in their own tongue? The good providence of God rendered neither of these alternatives needful, and thus ample time was afforded to Wiclif to carry on and complete his version.

The papal schism a cause of Wiclif's continued tranquillity. He writes "The Papal Schism," "The Truth and Meaning of Scripture," His English version of the Bible. The marked providence of God respecting this translation. The motives which influenced Wiclif to translate the Scriptures.

It is not difficult to trace the motives which influenced him in engaging in this work: he had spoken boldly of the state of the church, he had questioned the authority of the Pope; first, as to things temporal, and, at length, as to things spiritual; and the only ground on which he found that he could rest, was *the Word of God*; he had felt, step by step, his individual responsibility to God; this responsibility he had, both in preaching and in writing, enforced upon others; his testimony was not given merely to the learned at Oxford, but likewise to his parishioners at Lutterworth, and in his writings, to his countrymen at large. How, then, were those, on whose consciences he was thus pressing individual responsibility, to know *what* is and what is not, the truth of God? It became necessary to translate the Scriptures, or else to give up all the ground on which he was contending. Even if it were granted that other versions of the whole Bible then existed, at least they were not in common circulation; and thus that work was done by Wiclif, by which the memory of the doctrine which he taught, and the appeal which he made to the word of God, was kept alive.

A version of the Scriptures needful, if he would not give up the ground on which he contended. Wiclif's period of repose, 1378—1381. Many works written at this time.

The period during which Wiclif appears to have been unmolested in the continuance of his labour of translating the Scriptures, and defending, by various writings, the doctrines which he had learned from them, continued from the Lambeth citation, in 1378, to the spring of 1381. The works which he put forth during this interval, prove how unwearied was his assiduity in upholding the truth of God against all opponents; marvellous, indeed, does the retrospect appear of the position which Wiclif occupied during these three important years.

Wiclif's illness at Oxford, 1379. The friars visit him.

But, although he was unmolested by either ecclesiastical or secular authority, he had other hindrances. In the early part of the year 1379, he was severely ill with palsy at Oxford. It was during this illness, that some of his old antagonists, the mendicant friars, came to him, and exhorted him to repentance of his testimony against them; he was then supposed to be almost at the point of death; but being raised in his bed, he addressed the reproaching friars, "I shall not die, but live, and again declare the evil deeds of the friars!" And so, indeed, he did; not merely in his tract, entitled, "Objections to Freres," but far more in the publishing of the Scriptures in English,—the testimony of God Himself against all and every form of false doctrine, or of corrupt practice.

Wiclif's coadjutors in his work of translation.

It is probable that some of the friends of Wiclif were his coadjutors in the making of his translation; this is confirmed by a notice which is found written in one MS. of this version, at the end of a portion of the apocryphal book of Baruch. "Explicit translacionem Nicolay de Herford;" from this it appears that Nicholas Hereford, who was one who had received many of Wiclif's doctrines, had translated a particular portion, concluding with part of this book.\* But be Wiclif's fellow-workers who they may, this is certain, that to him was the work attributed, in his own day, by his adversaries: he was the individual through whose energy it had been carried on and executed.

Nicholas Hereford, Baber, p. 151v.

Notice in Mr. Douce's MS.

\* "This remarkable notice is subscribed by a different hand, and with a less durable ink, than that used by the transcriber of the MS., and, if not written by Hereford himself, was

probably done by one who had good authority for what he thus asserted by his pen."—*Labeis*, p. lix.

The version, when made, was widely diffused; even if the transcribers were the only persons in England who were imbued with the doctrines which Wiclif taught, then the number of those who had received them must have been far from inconsiderable. It is remarkable how *sensitively* the name of Wiclif was connected in the minds of those who upheld the Papal doctrine and dominion, with the translation of the Scriptures; in fact, his name, his testimony against Rome, and that great work, seemed as though they were inseparably conjoined, and that they must thus stand or fall together. The opposition of the ecclesiastical authorities was soon manifested against Wiclif's translation, so that it became a dangerous matter for any part of it to be transcribed or possessed; this opposition became, in 1408, an absolute prohibition, and thus it is almost certain, that the copies of this version which have come down to us, were mostly made previous to that year; it is even probable that many, or the greater part of them, were copied immediately on the translation having been executed. I shall have occasion shortly to notice the prohibition of 1408 more particularly.

Wide diffusion of the version.

Opposition raised against Wiclif's version in 1408.

Such, then, were the circumstances which led to the first publication of the Scriptures in English. A priest, whose heart God had opened to receive successively many portions of truth; who was so thrown into contact with the papal intrigues, as to see the full working of the evil of the system; and who had before his eyes the deeds of the friars, so that he found the corruption to pervade the whole of the nominal church, from the highest to the lowest; stood forth as a witness for the Truth in the midst of the corruption, and pressed home upon the consciences of men their responsibility of individual allegiance to God: his voice was heard far and wide; many were induced to question the papal authority, and ceased to rely upon what was then given forth as truth; while he, who had taken the bold stand in testimony, puts into their hands the Word of God, the written record which declares both what are the *grounds* of our allegiance, and *what* the obedience which we, as true to our allegiance, are called upon to render.

Circumstances which led to the circulation of the Bible in English.

Wiclif's testimony leads to his version of the Scripture.

### III.

#### SOME ACCOUNT OF WICLIF'S VERSION.

THE importance of this version is such, that some account of its execution, and other circumstances connected with it, seem almost to be required; at least, without them, the notice of the labours of Wiclif would be very defective.

Notice of the version itself.

This translation of the New Testament was made (as has been already said) from the Latin Vulgate, and not from the original Greek. This was rendered necessary for two reasons; first, it is exceedingly improbable that the knowledge of Greek possessed by Wiclif was at all sufficient to enable him to translate from that language. He introduces Greek words in some of his writings, but this by no means implies that he was more learned in this respect than his cotemporaries in the west of Europe; and, also, it is not likely, even if Wiclif had been competent to translate from the Greek, that he could have found a Greek copy of the New Testament to have used for the purpose; since it was not until after the taking of Constantinople by the Turks in 1453, that copies of the Scriptures and other manuscripts in Greek became dispersed by the fugitive Greeks throughout the western parts of Europe. These two reasons shew completely, that if the New Testament were to be translated into English at all, it must be from the Latin. Until Dr. Linacre introduced Greek literature into England, there was scarcely any thing known in this country either of that language or of works therein.

The version made from the Vulgate, and why.

Greek scarcely known in the West of Europe at that time. Greek MSS. not then to be obtained.

Greek literature introduced into England by Linacre.

The Old Testament was translated from the Latin for reasons similar in their kind to those which rendered the translation of the New from that language a matter of necessity: it belonged to a later and more critical age to use the originals in forming vernacular versions of the Scriptures. However desirable it may be constantly to recur to the fountain, in order that the water may be drawn in all its purity, it is the part of wisdom for those who are prevented from having access to the well-spring, to take from the stream lower down.

The original text not used for translation till a later period.

The Latin Vulgate having then been the medium from which Wiclif translated, the inquiry arises, how far is the *Version of a version* to be trusted as conveying the revealed truth of God? I have already spoken of the wisdom of using and circulating a translation made from another version, when it is impracticable for one to be framed from the original. Now in considering the merit of a version when formed from another, there are these two things to be considered; first, the character of the primary version from which the other is made; secondly, the accuracy with which that primary version is represented by the second translator. In the case before us then, we have to look at the Latin Vulgate, and to inquire what are its merits

The value of a *Version of a version*.

What are the

merits of the Vulgate as a version.

Some account of the early Latin versions.

The Old Test. translated from the Septuagint.

The labours of Jerome. He translates the Old Test. from Hebrew into Latin.

His correction of the Latin versions of the New Test.

Jerome's corrected version gradually supersedes those which had preceded it; the Psalms an exception.

The Latin Vulgate never strictly identical with the version of Jerome.

A mixed text formed.

Various readings of transmission.

Inaccuracy of the common copies of the 14th century.

The testimony of the author of "Elucidarium Bibliorum."

Latin copies compared to form a text; this probably done previous to the execution of Wiclif's version.

as a version. This must be contemplated apart from all considerations as to its elegance of language or the contrary. How far does it accurately represent the original Greek? To this question but one reply would I believe, be *now* given by any who have critically examined that version, viz. that it is, on the whole, an accurate version, one which at the time when it was made did very tolerably represent in Latin the Greek original. Very soon after the diffusion of Christianity in the western provinces of the Roman empire, especially in those of Africa around Carthage, versions of the Greek Scriptures were executed for the use of those Christians to whom the Latin was the vernacular language. The books of the Old Testament were translated out of the Septuagint Greek version, in consequence of the inability of the translators to make use of the Hebrew original. These versions (of the New Testament especially) were exceedingly numerous; and from various causes, partly from the mistakes of transcribers, and partly from the want of any one established version, these translations became very inaccurate, many interpolations creeping into the text through the insertion of glosses and other scholia. In the latter part of the fourth century Jerome undertook the task of translating the books of the Old Testament out of the original Hebrew, so that there might be in Latin an *immediate* version; and thus the translations formed mediately from the Septuagint were no longer the channel through which the Old Testament was known. With regard to the New Testament, Jerome did not undertake any labour so onerous as he had with regard to the Old; he simply corrected some of the copies then in use, so as to form a version which should not be very discrepant from the original.

This corrected version of Jerome gradually superseded those inaccurate translations which had previously been used in the West; the Psalms, however, were retained in all the services of the Church according to the old or ante-hieronymian version with but little alteration, because from their being so frequently used, it was thought to be too great a change to substitute a version altogether new. With regard to other portions of the Scripture, the version and recension of Jerome were in the main adopted, yet not without some portions of the older translations being retained; this appears to be especially the case in the New Testament; so that even in its early days the Latin Vulgate was never strictly identical with the version of Jerome; while at the same time it was chiefly the text of his recension. The manner in which the Latin Vulgate text was thus formed, may, I believe, be traced to two causes, 1st. The difficulty that was felt in entirely giving up the versions which were in common use, led to the retention of not a few terms, expressions, and glosses, which had been extruded by the critical labours of Jerome; and, 2nd. The practice of *altering* copies in which the text of some of the older versions was found, so as to make them in some sort conform to Jerome's recension. The consequence of this was the formation of a mixed text, in which the influence of the earlier versions is plainly to be traced.\* Thus, if the Vulgate had simply been the version or recension of Jerome, it would have more accurately represented the original; but still even when every allowance is made it must be acknowledged that the Vulgate was a tolerably fair version for accuracy. Of course, in its transmission, various readings have crept in just as in other ancient writings which have come down to us; so that no one Manuscript copy is to be relied on as truly and precisely giving the original text of that combination of the version of Jerome with the preceding translations which was at first the Vulgate; and thus we cannot judge from the commonly printed copies what in all respects this version once was. In the fourteenth century, it is certain that the commonly circulated copies were generally *less* accurate than those which are printed, although in some respects there have been alterations made for the worse. Such then was the state of the version from which Wiclif undertook his translation. How then did he form or select a text from which to frame his version? The author of the prologue,† entitled "Elucidarium Bibliorum," at the end of the year 1395, says, "The commune layne bybles have more nede to be correctyd . . . . than hath the englyshe bible late translated." This implies that there was some particular reason which rendered the copy which Wiclif used peculiarly accurate; and when we find in the same prologue an interesting account of the collation of various Latin copies so as to form a standard text, previous to translating, it seems most probable that something of the kind had been done previous to the execution of the version of Wiclif. It is true that the collation mentioned in the prologue is spoken of as being introductory to the making of the *second* version (1395), but this does not at all preclude a similar process having been carried on as a preparation for the former version. I rest upon

\* Amongst the Harleian Manuscripts in the British Museum there is a curious example of this systematic method of correction. This Manuscript (1772) contains some of the Epistles and the Revelation written by a very ancient hand, and corrected in the manner above described by a more recent but still an ancient corrector.

† This prologue belongs to a version of the Bible into English which was made a very little time after that of Wiclif; the prologue and the version itself will be noticed in their proper place.

these two things, 1st. the author of the prologue knew the inaccuracy of the common Latin Bibles, and yet asserts the comparative correctness of the English version which had then been for some little while executed; 2nd. he also mentions the process by which he and others obtained a more correct copy for the basis of their version; thus it becomes more than probable that some similar means had been taken by Wiclif and his coadjutors. Indeed it may be that John Purnay himself, who appears to have been the author of this prologue, and was much associated with Wiclif, was one of those assisting in a previous work of collating Latin Bibles, and this collation was the commencement of a more extended labour previous to the making of the later version. These will not be regarded as mere conjectures, when the direct testimony to the comparative accuracy of Wiclif's text, is duly weighed.

Ed. 1550.  
Chap. xv.

The author of this prologue probably an assistant of Wiclif.

How far does the version of Wiclif accurately represent the Latin text.

The testimony of the author of the prologue.

This testimony not that of a mere blind admirer.

Wiclif's version very literal.

This testimony fully borne out by examination.

What is to be understood by the comparative purity of Wiclif's Latin text.

Glosses in the Latin retained. 1 Pet. iii. 22.

2 Pet. i. 10.

Numerous glosses in the Ante-hieronymian versions.

Having thus briefly considered the first of the two questions which arise in connection with a *Version of a version*, namely, the character of the primary version from which the other is made,—I have now to examine the second, i. e. the *accuracy* with which that primary version is represented by the second translator. We have seen that Wiclif had a very tolerable ground-work for his version in the Latin Vulgate, and that in some manner there was an accuracy more than was then common in the text from which his version was made; how far did Wiclif acquit himself as a competent translator from the Latin? In discussing this, it is well again to refer to Purnay's prologue, in order that we may see how this version was appreciated in the time in which it was made. The passage already quoted from this prologue, in which the version is spoken of as needing correction less than the common Latin Bibles, proves not only the general accuracy of the *text* employed, but likewise that the *translation* was well executed; because if *this* had been incorrectly done the commendation would have been wholly misplaced. This testimony is not to be regarded as that of merely a blind admirer, it comes from one whose critical labours must have been in that non-critical age very extraordinary; and what is more, although the writer thus commends the earlier version, yet he himself takes in hand another, thus shewing that in his judgment it might be amended in some respects. Now what was the objection which the author of the prologue had against the version of Wiclif? Why, after having commended it, did he think it an advisable work to put forth another? Now I think that if the *intended character* of the version to which the prologue belongs be considered, it will be seen that he looked on the translation of Wiclif as being *too literal*, and too close in following the Latin idiom. He says that in making the new translation, they resolved that it should *not be literal*, but that it should be according to the *sense* and meaning of the text. Thus we find from Purnay's prologue, a cotemporary testimony to the exactitude and fidelity with which Wiclif had made his version.

This judgment, so soon expressed after the death of Wiclif, is fully supported by the closest examination which can be given to the version. It is impossible to compare it with the Vulgate without seeing how attentively the translator has sought, without being *too servile*, to express all that the Latin expresses, and if possible in the same manner. It is not improbable, that Wiclif was the more particular in thus adhering, when he could, to the *form* of the Latin phrase, in order that his version might be used as a help to those who wished to learn to read the Scriptures in Latin: we know that this influenced Hampole in causing him to use the Latin idiom when he could, and even words of Latin origin in preference to those which are more purely Saxon.

In speaking of the comparative purity of the Latin text used by Wiclif, it is not of course affirmed that he possessed any peculiar power of detecting and eliminating mistakes and intrusive glosses; I merely take the testimony of Purnay's prologue, and what I should understand would be this, that Wiclif's text was that which appeared the most correct from a comparison of old copies; whatever had crept into the text in them was of course retained in Wiclif's version. The following may be taken as instances:—1 Pet. iii. 22. *Vulg.* "Qui est in dexterâ Dei, mortem deglutiens ut vita eterna heredes efficieremur; profectus in cælum subjectis sibi angelis, et potestatibus, et virtutibus." *Wiclif*—"That is in the riȝthalf of god. [And swolowith death: that we schulden be made eris of euerlastynghe liif,] he ȝede in to heuene: and aungels ⁊ poweris and vertues ben made sugetis to hym."

2 Pet. i. 10. *Vulg.* "Quapropter, fratres, magis satagate, ut per bona opera certam vestram vocationem et electionem faciatis." *Wiclif*—"wherfor britheren be ȝe more bisie, that [bi good werkis] ȝe make ȝoure clepyng ⁊ chesyng certeyn."

These are manifest instances of glosses which have obtained insertion in the Latin text, so early as to appear like an integral portion of it. In fact there were many such interpolations in the old ante-hieronymian versions, and several have been transferred from thence into the Vulgate. Were any object to be answered by so doing, a list of such passages retained by Wiclif might be swelled to a considerable amount.

Wiclif's variations from the Clementine Vulgate.

1 Cor. x. 17.

The following are instances of variation in the text of Wiclif from the Clementine, or *now* commonly received text of the Latin Vulgate.

1 Cor. x. 17: "for we many ben o breed and o bodi. alle we that takun part of o breed and of o cuppe." These last four words are found in some manuscripts, and in the *Sixtine* edition of the Vulgate, although now rejected.

1 Cor. x. 27.

1 Cor. x. 27: "if any of hethen men clepith ȝou to soper and ȝe wolen go." "To soper" is a phrase circumstanced precisely like that which has last been mentioned.

Introduced words originally part of the Vulgate.

It is probable that in both of these passages the words which stood in Wiclif's Latin text were a part of the Vulgate originally. I mean a part of the *mingled* version formed from Jerome's and those which preceded, and that their extrusion, although perfectly right in conformity with the Greek and critical exactness, is but a departure from what the *composite* version called the Vulgate truly was when the blending was first made. It was in the insertion of such adventitious scholia that the version of Jerome was conformed in some measure to those previously in use, and thus the Vulgate was produced. The existence of such interpolations does not, therefore at all destroy the character of the Latin text used by Wiclif, as far as concerns antiquity and accuracy, however much it may shew that the pure gold of God's word was in parts impaired by a slight admixture of alloy. Wiclif could not aid himself in getting his text free from these adscititious glosses.

Scholia in the Latin text of Wiclif do not make against its antiquity.

There is one passage which shews that Wiclif has kept to a more ancient reading of the Latin in preference to one which afterwards was set forth with great authority by the Church of Rome.

A passage shewing

Wiclif's Latin text to have been old.

1 John v. 7, 8.

Words omitted in some Latin copies, on the authority of Thomas Aquinas.

Joachim's dispute on the unity of persons.

His supposed proof.

1 John v. 7, 8: "for thre ben that ȝeuen witnessynge in heuene, the fadir the sone the holi goost: and thes thre ben oon, and thre ben that ȝeuen witnessynge in erthe, the spirit watir and blood, and thes thre ben oon." The last clause is excluded from some of the printed Latin copies, and also from the more modern Latin manuscripts. Why is this done?

It appears simply to rest upon the *ipse dixit* of Thomas Aquinas. The circumstances are these: the Abbot Joachim in the thirteenth century disputed concerning the unity of persons in the Godhead, alleging that it was an unity of love and consent, and not an unity of essence. In support of this confused and false doctrine, he adduced the words "et hi tres unum sunt," as standing in the Latin copies after the mention of the testimony of the earthly witnesses—the Spirit, the Water, and the Blood, as well as after that of the heavenly witnesses—the Father, the Word, and the Holy Ghost. His argument rested on this: that the unity, whatever it be, must be *identical* as regards the respective witnesses in heaven and on earth; and thus, if in the one case the expression were supposed to denote unity of essence, then it must also in the other; but as unity of essence cannot be predicated of the Spirit, the Water, and the Blood, no more (he alleged) can they in this passage be predicated of the Father, the Word, and the Holy Ghost. The reply of Thomas Aquinas was, that in the eighth verse the "et hi tres unum sunt" was an interpolation of Arian heretics in order to counter-argue the orthodox creed of the Church. The consequence of this was, that the clause, from that time and onward, was very commonly omitted in Latin Bibles, the authority of Thomas Aquinas being deemed quite sufficient to warrant the change. Hence it is to be inferred, that the Latin text used by Wiclif was one of an older date than the occurrences which led to this passage being thus altered.

The reply of Thomas Aquinas.

The clause in consequence omitted.

Wiclif's Latin text of an older date.

The manner in which this passage stands in the older Latin copies.

All mention of the heavenly witnesses omitted in the older copies.

Wiclif's MS. substitutes "filius" for "verbum."

This indicates an early date.

In *very early* Latin Bibles, however, the seventh verse, in which the heavenly witnesses are mentioned is subjoined to the eighth, while in others which are still older, it stands merely in the *margin* as a scholion, while in more than forty of the very oldest it is, according to the Greek manuscripts and all other versions, entirely omitted. Wiclif's oldest manuscript must then have been more modern than any of these, that is to say, more modern than the eighth century. It may not be amiss to state, that the concluding clause of ver. 8 is restored in the Clementine edition of the Vulgate, in spite of the authority of Thomas Aquinas.

Another circumstance to be observed is, that Wiclif has "the sone" instead of "the word," plainly shewing that what he regarded as his authoritative manuscript had "filius" and not "verbum;" now this indicates an early date, as that which must be ascribed to his copy, because in the course of a couple of centuries or less, after these two verses had become fixed in their order in the Latin copies, the phraseology and the individual words of the verse became settled likewise; whereas previously they had abounded in variations. This makes it probable that Wiclif mistrusting the faulty Latin copies which were then common, used the best that he could obtain at Oxford,\* or elsewhere, or else collated (as has been

\* Perhaps at Oxford, Latin bibles were at this period scarce enough. About twenty years before this time, Arnichanus sent two persons from Ireland to Oxford to study divinity; after

two years they returned, not being able to comply with his wishes, from their inability to purchase for themselves a Bible at Oxford.

suggested), more than one of such old copies;—the date of which may probably be about four hundred years before his own time. This may sufficiently account for any slight variations which exist between the text of Wiclif and that of the printed Vulgate,—although these discrepancies will be found to be of small magnitude.

Many of the peculiarities of the version of Wiclif are to be attributed to the phraseology of the time in which he lived; and it is remarkable that, in his version of the Scriptures, he writes far more intelligible English than is found in his original works; the dignity of the book which he translated seems to have imparted an excellence of expression to the version itself. It is indeed wonderful that the language of four hundred and sixty years ago should be so intelligible to us as is the version of John Wiclif. Surely we may ascribe it to the good providence of God, not merely that an English version of the Scriptures was made in such a day as that of Wiclif, but likewise that the version itself is such a one as it is.

Wiclif probably used a copy 400 years old.

Peculiarities in Wiclif's version as to language.

The providence of God with regard to the version.

## IV.

## THE LATTER PART OF WICLIF'S LIFE.—HIS TESTIMONY.

It will be well to *glance* briefly at the three concluding years of the life of Wiclif. His period of freedom from molestation continued, as we have seen, until the spring of 1381: it was then that Wiclif took a yet more decided stand at Oxford against the *doctrines* of Popery than he had previously done. Before this we find him controverting the power of the Pope, denying the authority which men in ecclesiastical stations could have, apart from the truth of God and the authority of Christ; we find him opposing the then almost universal doctrine which put the merits of saints as an object of reliance for sinners, and setting forth the one oblation of Christ as that alone through which God forgives sins gratuitously: we find him condemning all the means then used of procuring spiritual benefits through the observances of priests; and shewing how all these things more or less had sprung from the deeply-rooted simony of the church—"the love of money is the root of all evil;" but there was one thing regarded by both clergy and laity as the most sacred and profound of mysteries, against which he had yet to testify, and to shew that the commonly received doctrine concerning it was not only in itself contrary to Scripture and to truth, but that it also led to very numerous errors, and upheld in fact almost every one of the doctrines which he had previously opposed.

A glance at the three concluding years of Wiclif's life, 1381—1384.

His stand against the doctrines of Popery at Oxford. His previous testimony.

1 Tim. vi. 10.

This doctrine, against which Wiclif now directed his testimony, was that of *transubstantiation*; a doctrine which, if true, did absolutely contradict all that he had taught respecting the one sacrifice of Jesus Christ, and which in itself upheld the power and authority of the Romish priesthood. It may be asked why did not Wiclif raise his voice against this dogma of Rome before? Why did he wait until after there was an open rupture between him and the Pope before he took his position on such obnoxious ground? This may, I believe, be answered quite satisfactorily; his own mind opened *gradually* to the truths revealed in the Scriptures; and it was as his mind became more and more fully imbued with the truth of Scripture, that he received more light, and thus saw how utterly all that he taught was nullified by the popular doctrines respecting the Lord's Supper. In thus having his mind gradually opened to a clearer and fuller perception of truth, Wiclif was not peculiar; the same has been the case with many others; it is thus that we find Apollon commencing to preach boldly "knowing only the baptism of John;" his imperfect testimony was not therefore rejected, for when Aquila and Priscilla heard him they took him, "and expounded unto him the way of God more perfectly." Our blessed Lord does not then refuse to own a feeble or imperfect testimony, but He leads on into a more full apprehension of truth those who really are acting in the desire of doing the will of God, "If any man will do [desire to do] His will he shall know of the doctrine, whether it be of God."

He at length opposes transubstantiation.

Why did Wiclif delay his testimony against it till this time?

The gradual opening of his mind.

The case of Apollon, Acts xix.

The grace of the Lord in owning even imperfect service.

John vii. 17.

The consequences of the dogma of transubstantiation are such, that I must briefly allude to them in their connection with the testimony of Wiclif:—I. If Christ's very body, which suffered on the cross, be actually present, it was argued, that *worship* is to be paid thereto; especially so, according to the decrees of councils, which define that the substance of the bread is changed into, and actually becomes, the body, blood, human soul, and Godhead of Christ:—II. also, if the Lord's death be shewn forth in this celebration,

Four conclusions resulting from the real presence and "concomitancy." I. Worship.

\* The doctrine of transubstantiation, in Wiclif's days, had not gone so far; this was reserved for the council of Trent. The definition of the fourth Lateran council, 1215, was this:—"There is one catholic church of the faithful, out of which no one whatever can be saved. In which Christ Jesus Him-

self is the priest and the sacrifice, whose body and blood are truly contained in the sacrament of the altar; the bread being *transubstantiated* into the body, and the wine into the blood, by the divine power."

The council of Trent carried the matter so far, as to con-

II. " Sacrifice" of the mass.

III. Propitiation.

IV. Priestly power to make the Creator of all things.

These four conclusions fully held by the church of Rome.

Wiclif commences his opposition to transubstantiation.

1381. His Twelve Conclusions published at Oxford.

William de Berton, then chancellor, and twelve other doctors, uphold the Romish doctrine.

Their definition of transubstantiation.

See Vaugh. ii. App. No. III.

A message from the chancellor brings tidings of the condemnation of his doctrines.

Wiclif appeals to the civil power.

He is prevented from lecturing on the subject at Oxford.

Wiclif writes his " Ostiolum."

and He be bodily and substantially present therein, as bodily and as substantially as when he suffered on the cross, it follows, that every celebration of the Lord's supper is an *actual sacrifice*:—III. farther, as the offering of Christ upon the cross was a *propitiation* for the sins of men, so must the repetition of it in the Lord's supper also be:—IV. also, if every one in priest's orders possessed the power of consecrating the bread, then it must follow, that every priest possessed full power to cause Christ to be substantially present: or, in other words, to *make Him*, by whom all things were made. These four conclusions are fully held and adopted by the church of Rome; in fact, the necessary consequences of transubstantiation are not attempted to be disguised.

It was not with the spirit of an impatient dogmatist, but with that of a Christian, earnest for the truth of God, that Wiclif commenced his opposition to the doctrine of transubstantiation. It is interesting to observe his steadiness of purpose, and his singleness of aim, in beginning an attack which would, he was conscious, bring upon him no small danger and difficulty. He had probably preached on the subject before to his parishioners at Lutterworth, but in the spring of 1381 he drew public attention to the subject by twelve *conclusions*, which he published at Oxford. William de Berton, who had been one of Wiclif's colleagues in his mission to Bruges, was at that time the chancellor of the university. As soon as Wiclif's conclusions were published, he convened twelve doctors, and with them drew up a contradiction of the doctrines of Wiclif: in this, after reciting the statements which he had made, they adjudge them to be contrary to the determinations of Holy Church; these they declare to be, "That through the sacramental words duly uttered by a priest, the bread and wine upon the altar are transubstantiated, or substantially converted, into the very body and blood of Christ; so that after the consecration, there do not remain in that venerable sacrament material bread and wine (which were previously under their own substances or natures), but only the appearance [species] of the same things; under which appearances [speciebus] the true body and blood of Christ are really contained, not only figuratively, or tropically, but essentially, substantially, and bodily; so that Christ is truly there in his proper bodily presence: this is to be believed; this is to be taught; this is manfully to be defended against all who contradict." They likewise determined that the penalty of the greater excommunication, suspension from all scholastic exercises, and imprisonment, should be put in force against any member of the university who should inculcate these doctrines of Wiclif. All who *listened* to them were likewise to be similarly punished.

Wiclif was, at the very time when this convention was held, lecturing in the school of the Augustinians, in virtue of his professorship, on this identical doctrine, when a messenger entered the hall, and in the name of the chancellor, and the doctors who had united with him, published their sentence respecting the "sacrament of the altar," and all who should uphold the doctrines taught by Wiclif concerning it. Wiclif was taken by surprise; his personal liberty was in question; he wished to have an opportunity of meeting his opponents, and discussing the condemned doctrines; and at length he appealed to the civil power, thus denying the summary authority of the chancellor to imprison him: this appeal seems to have had this consequence, that he continued at liberty, although prohibited from teaching the obnoxious doctrines at Oxford. His appeal was one which could really only come before the ensuing parliament; and thus, until that should meet, the chancellor and the divinity professor could not have their respective liberties and jurisdictions accurately determined.

Meanwhile, Wiclif was not idle; he wrote his "Ostiolum," or "Wicket," a tract on the debated subject. This work is interesting on another account, besides that which was the occasion of its being written: he alludes to the opposition which the Scriptures in English excited. He says, that his opponents denounced it as "heresy to speak of the holy Scripture in English, and so they would condemn the Holy Ghost:" this gives the first certain mention, in which the date is evident, of the notice which his translation had excited. The tract continues to speak of the Lord's supper, and the wondrous mistakes which were made relative to it.

Wat Tyler's insurrection, 1381.

The disturbances in England which prevailed in the summer of 1381, were probably a means of postponing any further proceedings against Wiclif. In June of that year, the mob, under the command of Wat Tyler, took possession of London; on the 14th of that month Simon Sudbury, archbishop of

trading what had been previously determined and held. It decreed (in accordance with the Romish views at the time) that "the entire Christ," i. e. flesh, blood, human soul, and divinity, exist equally in the bread and in the wine; and that this entire Christ exists in each particle of each.

The accidents (properties or qualities) of bread and wine,

were allowed still to remain, although it was said that *subject* (the actual substance) had disappeared: mention is frequently made with regard to this question, of "an accident without a subject;" this the Romanists affirmed to exist in the Lord's supper.

Canterbury was beheaded by them; and this vacancy of the primacy was again, it is probable, the reason why no immediate notice was taken of the alarming doctrines. Sudbury succeeded in his archbishoprick by Courtney, bishop of London; but it was not until May 1382, that he received the *poll* from Rome which was necessary "for the completion of his *character*." This prelate shewed himself far more prompt in action than his predecessor, whose want of firmness at the Lambeth citation of Wiclif has been much blamed by Romish writers.

Abp. Sudbury beheaded by the mob, June 14.  
Courtney, bp. of London, succeeds him.

On the 17th of May, he convened an assembly, consisting of eight bishops and fourteen doctors together with others, at the Grey Friars in London, for the purpose of formally condemning the doctrines held by Wiclif. Twenty-four "conclusions" were read as having been generally preached throughout England; and after three days' deliberation, this convention condemned ten of the "conclusions" as being heretical, and the other fourteen as being erroneous. At the meeting of this synod, a shock of an earthquake alarmed some of those who were present; but the archbishop turned the circumstance to good account, applying it as an intimation of the need which there was of preserving the purity of the church. The decisions of this convention were speedily published, in order that they might be carried into effect; the archbishop transmitted the decree not only to the bishop of Lincoln, Wiclif's diocesan, but even to the clergy of the parishes around Lutterworth: it was likewise sent to the bishop of London, in whose diocese many who held the opinions of Wiclif might be supposed to reside.

An assembly convened at the Grey Friars' May 17, 1382.

The storm was, however, kept for a while from breaking upon the head of Wiclif. A Carmelite, Dr. Peter Stokys, a zealous opponent of Wiclif, was sent to Oxford to publish the mandates there, where the teaching of the Reformer had gained much ground. But Robert Rigge, who had succeeded William de Berton as chancellor, was one of the admirers of Wiclif, one who, if he did not himself hold his doctrines, was little inclined to hear them condemned.\* He called on Dr. Nicholas Hereford to preach before the University: this was one of Wiclif's adherents, as also was Philip Rappynghon, who was also thus employed during the visit of Stokys. The latter of these defended Wiclif and his doctrines at some length. "Amongst other things, he told the audience, that those who did not mention the secular magistrate before either the bishop or the Pope, broke the order prescribed in holy Scripture." This conduct of Dr. Robert Rigge rendered him the immediate object of the resentment of the archbishop, and he was authoritatively commanded both to abstain from opposing Stokys, and to support him in his mission at Oxford.

Peter Stokys sent to Oxford to publish the mandates. Collier, iii. p. 166; Fox, i. 504. [Ed. 1684.] Robert Rigge, the chancellor, an adherent of Wiclif.

Hereford and Rappynghon preach at Oxford. Collier, iii. 167.

Archbishop Courtney strengthened the authority of the convention, which had condemned the twenty-four "conclusions," by procuring an ordinance from the king against all itinerant preachers who should uphold the condemned doctrines: the sheriffs and others were commanded, at the requirement of the prelates, to arrest all such persons. This ordinance rested of course upon the royal authority only, and yet it assumed the form of an act of parliament. The pretended enacting part ran thus:—"It is ordained and assented in this present Parliament, That the King's Commissions be made and directed to the Sheriffs and other ministers of our Sovereign Lord the King, or other sufficient persons learned, and, according to the certifications of the prelates thereof, to be made in the Chancery from time to time to arrest all such preachers, and also their fautors, maintainers, and abettors, and to hold them in arrest and strong prison, till they will justify themselves according to law and reason of holy Church. And the King willeth and commandeth, that the Chancellor make such commissions at all times that he, by the Prelates or any of them, shall be certified and thereof required, as is aforesaid."

Courtney obtains the King's aid. Fox, i. 503.

The enactments of the fictitious statute.

It is to be observed, that this ordinance possessed not a particle of legal validity: it was in fact a mere forgery, and, as such, complaint was made against it in the ensuing Parliament; the Commons alleging that they had never passed any bill authorizing commissions for the imprisoning of suspected or itinerant preachers, for they would not (they said) be more bound to the prelates than their ancestors had been. In consequence of this, the fictitious statute was declared to be repealed; and yet the ecclesiastical influence was so great, that the invalid ordinance remained amongst the acts of parliament, and has been printed as such, while the act of repeal was altogether suppressed. Commissions continued to be issued under the forged act as though it had been a real one.

Its invalidity.

Its repeal; yet continues to be acted upon.

On the 13th of June, the king issued his writ to the chancellor and proctors of the University of Oxford, ordering strict search to be made for those who should be suspected of heresy or error, especially with regard to the points which had lately been condemned by Archbishop Courtney and his coadjutors; any

Fox, i. 504. The king's mandate to the university of Oxford, June 13, 1382.

\* It is, however, not a little remarkable that he was one of the twelve doctors associated in the preceding year with William de Berton, the then chancellor, in the condemnation

of Wiclif's "conclusions;" he must either have been a dissident from the determinations of that assembly, or else new light must in the interval have dawned upon his mind.

persons, likewise, who entertained John Wiclif, Nicholas Hereford, Philip Rappington, and others of the same sentiments were to be expelled the University, and not to be received again until such time as they should be cleared of the charge of heresy before the archbishop of Canterbury; the writings of Wiclif and Hereford were likewise to be sought for and transmitted to the archbishop.

Many difficulties were thrown by the chancellor of the university in the way of these orders being fully complied with: at length, however, the contumacious parties were brought before the archbishop. Various proceedings connected with them took place in June and July 1382. Wiclif meanwhile was at Lutterworth, and in some of the sermons which he preached while these prosecutions were pending, he expresses his opinion that the secret ground in the archbishop's mind was the publication of the Scriptures in English.

He calls Courtney "on gret byschop of englelound," who "as men sayen is yuel payed that Goddes lawe is written in englysche to lewede [lay] men; and he pursueth a prest, for he wryteth to men this englysche and sompueth him and traveleth him, that hyt is hard to hym to route. And thus he pursueth another prest by the helpe of the pharyses, for he precheth cristes gospel frely withouten fables. O men that ben of cristes halfe, helpe ye nowe ageyns Antecrist. For the perelouse tyme is comen that crist and poule tolden byfore."

It is probable that the priest, who was thus spoken of as being pursued by the bishop for writing Scripture in English, was not Wiclif himself but Hereford, whom we have already seen to have been, in some measure, a coadjutor of Wiclif in his work. The other, who was persecuted for preaching, seems to me to have been Ashton, an itinerant labourer of much note. Others may, perhaps, judge that Rappington was intended. Archbishop Courtney continued his opposition with unwearied zeal, Hereford and Rappington being the two most obnoxious to him. Submissions, on the part of the accused—some more entire than others—some indeed very partial, were the consequence of the archbishop's proceedings against the Oxford divines.

Wiclif was still untouched. It is possible that a man whose death from palsy was expected, was deemed unfit to be summoned; but so far was he from succumbing to the menaces of Archbishop Courtney, that in the following November he presented a statement of his doctrine to the king and the Parliament assembled at Oxford. With regard to the Lord's supper, he prays that the doctrine concerning it, set forth by Christ and his apostles in the Gospels and Epistles, may be openly taught in the churches. The authority and sufficiency of the New Testament, as the Christian's directory, is put very pointedly in opposition to the multifarious additions which had been appended to it. The effect of this appeal was remarkable; it led the Commons to petition the king to withdraw the illegal ordinance by which he had empowered the prelates to imprison those who held the twenty-four condemned "conclusions." The result of this petition has been already stated.

But the archbishop was not idle: the convocation which met at Oxford at the same time as the Parliament summoned Wiclif to appear before them. This summons was duly obeyed; and here we see Wiclif meeting the combined spiritual authority of the hierarchy *alone*—for his Oxford adherents were silenced:—and *unsupported*,—for John of Gaunt, who once upheld him, now avowedly abandoned him, and recommended him not to maintain the doctrines which he had taught.

When he appeared before the archbishop and other prelates, he presented to them two confessions on the subject of the Lord's supper, the one in English, and the other in Latin, each re-asserting that transubstantiation did not really take place. In his Latin confession, he enters into questions as to how, or in what sense, "the bread which we break is the communion of the body of Christ," but he concludes where he began, that there is no change of substance. The consequence of the Oxford citation was, his being deprived, by the authority of the king, of the office which he held as professor of divinity, and likewise banished from the University.

He now left Oxford, the place in which he had for many years taught the truth as his own mind was gradually opened to apprehend it; and where, during the last six years, his testimony had been the means of bringing a flood of light amongst his cotemporaries. One of the most remarkable facts in the history of Wiclif is, the comparative shortness of the period in which his testimony was directly pointed against the spiritual pretensions of Rome, from which results so apparently incommensurate took place. The Lord had prepared the ground, even as He sent forth Wiclif to sow the truth.

It would seem as though the prelates contemplated farther proceedings against Wiclif: at all events, Urban VI. was apprised of his opinions, and he was in consequence cited to appear at Rome. It is not probable that this citation had any connection with the former proceedings, in which Gregory XI. had

Proceedings against the chancellor and others at Oxford.

Wiclif at Lutterworth; he refers in his sermons to the proceedings. Lewis's Hist. p. 22.

The submission of the suspected heretics.

Wiclif still untouched. His statement presented to the king and Parliament at Oxford, Nov. 1382.

The convocation at Oxford. Wiclif summoned before it, Nov. 1382.

He presents two confessions of his doctrines against transubstantiation.

Wiclif deprived of his professorship, and banished from Oxford.

Cited by Urban VI. to appear at Rome.

reserved to himself the place of authoritatively giving sentence concerning Wiclif's explanation of the Pope's "conclusions," as to what he had taught; and yet it is possible that the English prelates were still restrained by the authority of the Bull of 1377, from touching Wiclif's person, unless they received authority from Rome. The citation to appear at Rome reached Lutterworth at a time when Wiclif was so suffering from paralysis, as to render his obedience, even if he had been disposed, impossible; however, he wrote to the Pope very freely, speaking of the authority and obligation of Holy Scripture, and its superiority to even an Apostle, if he were present; this is urged on the simple ground, that apostles both could and did err, whereas the Scripture is certain and of absolute authority; he then applies this to the conscience of the Pope, speaking the truth to him both boldly and faithfully, thus showing that even though he were disabled in body, he was still vigorous in mind for the cause of God.

Wiclif writes to the Pope.

Wiclif's retirement at Lutterworth must have been diligently employed in setting forth his opinions in writing. It is probable, that in this he was assisted by the pens of others; but, in spite of his paralysis, his vigour of mind, and affiance of soul upon God and his truth, were in no way weakened. The remaining months of his life do not seem to have been molested; although, in some of his writings, he appears to have expected more trouble from his opponents. But his days were near their close: he was seized with a fatal attack of paralysis, on the 29th of December, 1384, and on the 31st of the same month, aged sixty years, he "departed to be with Christ, which is far better."

Wiclif writes diligently.

His death, Dec. 31, 1384.

I have thus briefly looked at the life and labours of this remarkable man, whose efforts will not, in their result, be fully known till the day when the secrets of all hearts shall be revealed. The whole course of his testimony stands more or less in connection with his publication of the Scriptures in English, either as leading onward to it, or as resulting from it. The events of his life are, it is true, seen through an obscure medium, and he rises, as it were, an object, dim, but vast, in the horizon; but though the lapse of years, and the bitter persecutions of those who were taught by him, cause many of the exact features of his character, and the incidents of his life, to be little known, yet this we do know, that his testimony in his life and writings was faithful; and that, after his death, the effects of truth received through him, continued to draw forth the opposition of its foes. Wiclif stands, indeed, in such prominence, that others who held his doctrines after him, seem to be almost forgotten, until, after a century and a half, the light of God's truth again shone forth.

But there continued, through all this dark interval, not a few who prized the truth of God more dearly than their own lives; we know of such as William Sautrè (the proto-martyr of England's papal persecution), Lord Cobham, William White, Richard Hoveden, John Goose, Tylsworth of Amersham, and of many more who yielded their bodies to be burned at various times during this period; and of many others likewise, who were *confessors*, if they were not called to suffer death. One of these, who deserves particular attention, is WILLIAM THORP, who, by his writings, formed a connecting link between JOHN WICLIF and WILLIAM TYNDALE. The decrees of the convention at the Grey Friars, under Archbishop Courtney, were, as I have already mentioned, directed against any itinerant preachers who should teach the doctrines of Wiclif. Of these there appear to have been no inconsiderable number then in England. Itinerant preaching, on the part of the mendicant friars, was nothing strange; but it gave no small offence to Wiclif's "poor priests" to act in the same manner. But they were acting in obedience to the word of God, and they accounted it to be their duty to preach to the people, even though the prelates gave them no licenses. They were, in fact, acting upon the same principle as those of whom we read, who were dispersed in consequence of the persecution at Jerusalem, "They that were scattered abroad, went every where, preaching the word."

Many continued to hold the doctrines which Wiclif had taught.

Many martyrs and confessors.

W. Thorp is, as it were, a link between Wiclif and Tyndale. Fox, i. 600, et seqq.

Itinerant preaching in England. Wiclif's "poor priests."

Acts viii. 4.

## V.

## THE ENGLISH VERSION EXECUTED BY WICLIF'S FOLLOWERS.

BEFORE giving an account of the proceedings which were instituted soon after the death of Wiclif, for the suppression of the English Scriptures, it is needful to notice the other versions, real or supposed, which were executed about the same time or a little after.

It is a certain fact that another translation beside that of Wiclif was made about the same time; some Manuscripts of a version exist, which when compared with that of Wiclif appear in many parts to have been formed very much on the model of his translation; the terms employed and the collocation of words often seem to shew, that the translator of the one had the other version before him, and that he used it in the composition of that which he executed.

The book entitled "Elucidarium Bibliorum" has been already referred to; this prologue to the Bible contains an intimation that a version existed which had been made a little before that which was executed by the author of that tract and certain coadjutors. The question naturally occurs, When was this prologue written? Is there any evidence to determine the author? Can the version be ascertained to which this prologue properly belongs? To these questions answers can, I believe, be returned more or less satisfactory, principally from the statements of the prologue itself.

1st. The date;—this is intimated by certain references made to the proceedings of the "last Parliament," at which some of the grievous vices of the clergy had been brought into notice. This can refer to nothing but the sad and disgusting exposure which took place in the Parliament in the year 1395, so that we may assign this prologue to that year or the beginning of the next; the translation was apparently completed just before the prologue was written. Reference is made to the contentions of the scholars at Oxford and the consequent bloodshed; these events took place in the years 1388 and 1389. A statute of the university of Oxford (enacted in 1251) was revived in 1387, which the author of this prologue thus recites:—"That no man schal lerne dyuynte neither hooly writ, no but he that hath doon his fourme in art, that is that hath comensid in art and hath been regent tweyne yeer aftir, this wolde be ix year either x before that he lerne hooly writ." The first reference gives a date to this work, which the other particulars stated, amply confirm.\* A further proof that this prologue was written after the time of Wiclif, is to be found in the reference made to the writings of John Gerson, the celebrated chancellor of the University of Paris; he is cited by the name of "Parisience," which is given more explicitly in the printed edition, "Johan Gerson Parisiensis." He was not known as an author till after Wiclif's death.

2nd. The next point to be inquired into is, Who was the author of this prologue, and consequently of the version to which it belonged? It is very evident that the writer was one whose views and doctrines were similar to those of Wiclif himself; and this makes it *prima facie* probable that the translator was one whose "Lollardism" would be so notorious, that his name would be transmitted to us amongst the learned followers of Wiclif. Of these, one of the most remarkable was John Purvy, or Purnay, who, during the life of Wiclif, appears to have lived with him, and is supposed to have acted as his curate at Lutterworth. Copies of a version of the Bible into English have the name of this person written in them, and also the prologue annexed; and hence the supposition has been very reasonably entertained that he was the translator of the version which varies from that of Wiclif. This answers also the third of the questions which have been put. This version and prologue have thus been ascribed to Purnay; and as it seems as if there could have been no reason to ascribe it to him if he had not been the author, it may be regarded as his work.†

Purnay appears, from what has been said of him by various writers, to have been very competent to the task of the translation. Walden calls him "The Library of the Lollards, and Wiclif's glosser, an eloquent divine, and famous for his skill in the Law." The manner in which the version was executed is very

\* The circumstances just mentioned prove that this was not the work of Wiclif, as was formerly supposed. The edition printed in 1550, under the title of "A Pathway to Perfect Knowledge," is stated on the title-page as being apparently by him. If it had been, it would be clear that a previous version to his existed, for the writer expressly speaks of the English translation lately made; but the date which is above assigned (after Lewis and Baber) proves that this prologue presents no impediment to the full reception of the testimony

of Knyghton; according to which it is clear that no English translation of the Scripture was known and circulated at large prior to that of Wiclif.

† If it be objected that the evidence is not absolutely conclusive as to Purnay having been the author of this prologue and translation, let it be observed that this does not in the slightest degree affect the account of the version itself; other things remain the same, even though we look on it as anonymous.

One other version at least cotemporary with that of Wiclif.

Elucidarium Bibliorum.

A previous version referred to.

Date of the prologue, 1395.

Events of previous version referred to.

John Purnay almost certainly the author of this prologue. Wiclif's curate at Lutterworth.

Purnay's competency as a translator.

interesting. The following account is given at the end of the prologue of the process pursued by Purnay and his assistants in preparing for, and producing their version.\*

“Fyrste thys symple creature had mych trauaile wyth diuers felowis & helpars to gather mani eld bibles and other doctouris & comune glosis, & to make oo latine bible some dell trwe, and than to studie it of the newe, the text with the glose, & other doctours as he might get, and specially Lire on the elde testamente, that helpyd full miche in hys werke. The thyrde tyme to counsell wyth elde gramariens and elde diuinis, of harde wordis and harde sentensis, how they myght beste be vnderstanden & translated. The fourth tyme, to translate as cleerly as he could to y<sup>e</sup> sentence, and to haue many good fellowis and kunnyng, at the correctinge of the translation. First it is to know that y<sup>e</sup> beste translatyng out of Latyne into English is to translate after the sentence, and not only after the wordis.

The translator's account of the version. Old Latin Bibles collated.

Nicolaus Lyranus.

“So that the sentence be as opyn (either opener) in Englyshe as in latyne, and go not farre fro the letter. And if the letter may not be suid in y<sup>e</sup> translatyng, let the sentence euer be whole and open. For the wordis owen to serue to y<sup>e</sup> entente and sentence: and elles the wordis bene superfluouse either false. In translatyng into English, many resoluions moune make the sentence open, as an ablatyfe case absolute may be resolued into these three words w<sup>t</sup> couenable verb the while, for, if, as gramariens seine. As thus, The master reding, I stode, may be resolued thus, while y<sup>e</sup> master readith, I stonde. Either if the master read, ether for the master, &c. And sometime it wold accord well w<sup>t</sup> the sentence to be resolued into whan, either into afterward, thus, whan the master red, I stode. Either after the master read I stode. And sometime it may well be resolued into a verbe of the same tyme, as other ben in the same reason, and this worde et, that is, and, in English, as thus. *Arescentibus hominibus pre timore*, that is, And men shulen were drie for dread. Als a participle of a presente tens, either preter tens of actyfe voicis, either passife: may be resolued into a verb of the same tens, and a coniunction copulatyfe, as thus. *Dicens*, that is seyng may be resolued thus, and seythe, eyther that seythe . . . . .

The version not literal.

“Also whan ryghtful constructions is lettyd by relation I resoluue openly thus. Where this reason, *Dum formidabunt aduersarii, eius* shuld be englyshid thus bi the letter. The lorde hys aduersaries sholden dred: I english it thus by resoluecyon, the aduersaries of the lorde shulen dread hym. And so of other reasons that bene like. At the bygynnyng I purposyde wyth Goddys helpe: to make the sentence as true and open in englyshe as it is in latine, either more trwe and moore open than it is in latyne. And I praye for charitie and commune profyte of chrysten soulys, that if any wyse man fynd any default of the truth of translation, let hym set in the true sentence and open the holy wryte. But loke y<sup>t</sup> he examyne trulye hys latyn byble: for no doubt he shall fynde many byblis in latyne ful false, if he loke mani. And namely newe, and the comune latyne bybles haue more nede to be correctyd (as many as I haue sene in my life) than hath the english bible late translated. And where the Hebru, by witness of Jerom of Lire and other expositours dyscordith fro our Latyne biblis: I haue set in y<sup>e</sup> margent bi manner of a glose what y<sup>e</sup> Hebreu hath and howe it is vnderstonden in some place. And I did this most in the psalter, y<sup>t</sup> of al our bokis dyscordith most fro Hebru. For the chirch readeth not the psalter by the laste translation out of Hebru into Latine: but an other translacion of other men y<sup>t</sup> hadden mich lasse kunnyng, and holiness than Jerome had.”

A previous English translation referred to.

This prologue shews that the translation to which it belongs must vary considerably in its plan from that of Wiclif; this latter keeping especially close to the literal sense of the Latin, while Purnay sought to preserve the English idiom; how far this object was attained in the execution of the version, and what are its comparative merits as compared with Wiclif's, are questions which may admit of varying judgments; the more closely a version adheres to literal renderings of the text, the more, in my judgment, would it accurately represent the meaning: of course I do not mean that a departure from the vernacular idiom should be resorted to for the sake of precision; but that a literal adherence to the text is commonly the best mode of expressing the sense.

The plan of the version differs from that of Wiclif.

It is not perhaps easy to give an exact account of the Manuscripts, now extant, containing the version of Purnay. Lewis says, that his name is written on a copy of a translation of the New Testament, differing from Wiclif's, in Trinity College, Dublin; and, farther on, he gives a quotation from the Manuscript itself. He says, “the Prologue before-mentioned is bound up with it at the end of the Apocalypse, and written in the same hand as the New Testament.”

The MSS. of Purnay's version.

His name in a MS. at Dublin; Lewis, p. 34.

Lewis gives, as an extract from this Manuscript, the first verses of St. Matthew's Gospel; I give them from him, together with the same portions of Wiclif's translation.

The more literal a version the better.

\* The extract given from the prologue is taken from the printed edition of 1550; the British Museum copy of the Manuscript being defective at the end.

## WICLIF 1380.

Extracts from  
Wiclif and  
Purnay,  
Matt. i.

The booke of the generacioun of ihesus crist : the sone of dauith, the sone of abraham. abraham bigat Isaac. Isaac bigat Jacob, Jacob bigat Judas and hise britheren.

Bishop Butler's  
MS. note  
(Feb. 1841)  
pines Messrs.  
Payne & Foss,  
 Pall Mall.

This version, attributed to Purnay, and belonging evidently to the author of the prologue, agrees *verbatim* with a manuscript in the possession of the late Bishop Butler, of Lichfield and Coventry; this last-mentioned Manuscript differs in the Gospels in many respects from Wiclif's translation, and is clearly another version. I therefore give a few more specimens of it, comparing them with Wiclif.

## WICLIF.

Luke i. 1-5.

[The four first verses of this gospel do not appear to belong to Wiclif's translation as actually executed; if found in any manuscript apparently of Wiclif's translation, they are probably taken from that which was executed afterwards.]

In the daies of eroude kyng of iudee, there was a preest zacarie bi name of the sorte of abia, and his wiif was of the doutris of aaron: and hir name was elizabeth.

The following passage will serve to shew how far this later translation coincides with that of Wiclif in the use of terms and phrases.

## WICLIF.

Lukex. 23-30.

blessid ben the ijen: that seen tho thingis that 3e seen, for I seie to 3ou that many profetis and kyngis wolden haue seen tho thingis that 3e seen: and thei saien not, and heren tho thingis that 3e beren: and thei herden not, and lo a wise man of the lawe roos up, temptynge hym and seynge, maistr what thing schal I do to haue euerlastyng lif, and he seide to hym, what is writun in the lawe? hou redist thou, he answerid and seid, thou schalt loue thi lord god of al thin herte: and of all thi soule, and of al thi stryngthis and of al thi mynde and thi neybor as thi silf. ⁊ ihesus seide to hym, thou hast answerid rijtli, do this thing, and thou schalt lyue but he wyllynge to iustifie hym silf: seid to ihesus, and who is my neybor? and ihesus bi helde and seide, A man cam down from ierusalem in to ierico, and filde among theues, and thei robbeden hym, and woundiden hym, and wenten aweic: and leften the man half alyue.

If it be thought that in anything this version seems less clear and modern in phraseology than that of Wiclif, it must be borne in mind that many of the explanatory terms with which Manuscripts are sometimes glossed, are now less intelligible than the word which they are given to explain.

This version appears to be identical with one which has been alleged to be more ancient than Wiclif's, Bishop Butler's Manuscript appears to coincide with that at Dublin, which has Purnay's name, and also with a specimen lately published as part of an older version.

It is, however, also to be observed, that Bishop Butler's Manuscript appears to agree in the Epistles with Wiclif's version; hence it may be supposed to have been transcribed from two different copies and versions.

A Manuscript in the British Museum (Bibl. Reg. I B. VI.) contains throughout a version varying from

## PURNAY 1395. (MS. TRIN. COL. DUBL. 237. 97.)

The booke of generacioun of ihesus crist the sone of dauith, the sone of abraham. abraham generide or bigat ysaac, ysaac forsothe bigate jacob, jacob forsothe bigate judas and his brethern.

## LUKE I.

## PURNAY (BP. BUTLER'S MS.)

Forsothe for manye men enforceden to ordeyne the tellyng of thingis whiche ben filled in vs. as thei that seyn atte the bigynnyng & weren ministris of the word bitaken: it is seen also to me hauynge fro the bigynnyng alle thingis diligentli bi ordre to write to thee thou beest theofile that thou knowe the trithe of tho wordis of whiche thou art lerned.

There was sun preest zacharie by name in the daies of heroude Kyng of Judee of the sort of Abia and his wyf of the doutris of aaron: & hir name Elizabeth.

## LUKE X. 23-30.

## PURNAY (BP. BUTLER'S MS.)

blessid ben the ijen: whiche seen tho thingis that 3e seen, sotheli I seie to 3ou for many pftes & kyngis wolden see tho thingis whiche 3e seen & sawen not and heere tho thingis that 3e heeren & thei herden not, and lo a wise man of law roos temptynge him & seynge; maystir what thing doynge schal I weldel eulastyng lyf; and he seyde to him; what is writen in the lawe? how redist thou? he answerynge seide, thou schalt loue the lorde thi god of al thin herte & of al thi soule *eithr lyf* & of al thi myntes & of al thi mynde; and thi neybor as thi silf. and iesu seyde to him thou has answeride rijtly do thou this thing & thou schalt lyue. forsothe he wyllynge for to iustifie himself seyde to iesu, and who is my neybor? sothely iesu biholdynge seyde, sum man cam downe fro ierlm in to icericho. & felde among theues whiche also robbiden him and wounden putte inne wenten awaye the man lefte halfe quyke.

Wiclif's; this appears in the Gospels to be identical with the version contained in Bishop Butler's Manuscript, and in the Epistles to be the rest of the same translation.

The first four verses of St. Luke's Gospel are, however, omitted in this copy, as well as in those of Wiclif's version. In the passage already cited from Bishop Butler's Manuscript from Luke x, there are only a few slight variations.

The following are specimens as compared with Wiclif:—

WICLIF.

I COR. VIII.

MS. BRIT. MUS. BIB. REG. 1 B. VI.

But of these thingis that ben sacrificed to idolis we witen for alle we han kunnyng, but kunnyng blowith, charite edifieth, but if ony man gessith that he kan ony thing, he hath not jit knowe hou it bihoueth hym to kunne.

Forsotho of thes thingis that ben offrid to ydolis *that* 1 Cor. viii. 1, 2. *ben symulacris maid to manns lyknesses.* we witen for alle we han kunnyng. sotheli science or *kunnyng* in bloweth with pride. charite edifieth forsothe if ony man gesse or *deme* him forto wite ony thing he hath not jit knowun hou it bihoueth him for to kunne.

WICLIF.

HEB. IV.

MS. BIB. REG. 1 B. VI.

Therfor drede we leest parauntere, while the biheest of entryng in to his reste is lefte, that if ony of us be gessid to be awei, for it is toold also to us: as to hem, and the word that was herd, profitid not to hem, not meynde to feith, of tho thingis that thei herden, for we that han bileued, schulen entre in to reste, as he seide, as I swoor in my wraththe: thei schulen not entre in to my reste.

Drede we thifore brithren leste paruenre the biheest Heb. iv. 1—3. of entring into "reste" his [*sic*] left or forsaken or denyd forto be ony of us be gessid aweye. forsothe it is tolde to us as & to hem and the worde herde pftid not to hem not mengid to feith of thes thingis that thei herden forsothe we that han bileued schulen entre in to reste as he seide as I swoor in my wrath if thei schulen entre into my reste.

Another Manuscript, in the British Museum, (Arundel 254), contains an English harmony of the Gospels, on the plan of that drawn up by Clement, of Lanthony, together with the Catholic Epistles, all of which are of the translation differing from Wiclif's.

Bishop Butler's Manuscript contains some peculiarities; for instance, in Matt. ii. "Kinges" is the word in the text for "wise men", and "astronomers" is placed in the margin. The word "kinges" is of course derived from the Romish legend of Gaspar, Melchior, and Balthasar. This could not have proceeded from the translator, it must have been the alteration of a copyist.

Mr. Baber gives Luke ix. 1, &c., and 1 Cor. viii. 1, &c. as specimens of a version contained in a Manuscript then in the possession of Mr. Douce: from these citations, the Manuscript in question appears to contain the version here attributed to Purnay.\*

Mr. Douce's MS. cited by Baber.

There is a MS. in the Bodleian Library, which has this notice written at the end, "y<sup>e</sup> cer of y<sup>e</sup> lord m cccc x viii. yis book wa endid." The fourth c in the date has been erased, so as to make the book appear older; but there can hardly be a question that the date really is 1408, the very year when Archbishop Arundel's Oxford Constitutions were enacted. This MS. is worthy of notice, because, from the alteration of date, it has been supposed to be far earlier than the days of Wiclif, and also because it has been stated by Lewis to be of a different version.

MS. in the Bodleian, Fairfax, 2. Date.

Bishop Bonner mentioned, in 1555, an old Bible which he possessed, written about eight score years previous, from which he gives some extracts; the following is a comparison of these passages (as found in Lewis), with Wiclif's version.

Bp. Bonner's MS. Lewis, p. 25, 27.

WICLIF.

EXOD. XX.

BONNER'S MS.

And the lord spak alle these wordis. I am the lord God that ladde thee out of the lond of egypt fro the hous of seruage. thou schalt not haue alien goddis bifore me. thou schalt not make to thee a grauin ymage, nethir ony licnesse of thing which is in heuene aboue, and which is in erthe binethe, neythir of the thingis that ben in waters undir erthe, thou shalt not herie tho nether thou schalt worshippe.

And the lord speek alle thes wordes I am the lord thi god that hath lad the out of the lond of Egypte from the house of thraldome: thou schalt not have alyen goddis before me, thou schalt not make to the graven thing, ne eny lyknesse that is in heven aboun and that is in erthe benethe, ne of hem that ben in waters under erthe, thou schalt not anoure hem ne berye hem.

Exod. xx. 1—5.

\* The same version appears to be contained in a Manuscript in the Advocates' Library, Edinburgh; of which various specimens have been kindly furnished for comparison, by

J. Thomson, Esq. This Manuscript does not contain the introductory verses to the Gospel of St. Luke.

## LEVIT. XXVI.

Lev. xxvi. Ye schulen not make to you an ydol and a grauen ymage, nether ye schulen reyse tytlis, nether ȝe schulen sette a noble stoon in your lond that ȝe worschipe it.

Ghe schuln not make to ghou a mawmett and grauen thing, ne tytles ghe schuln rere, ne huge stone ghe schuln patten in ghor erthe that ghe honour it.

Glosses introduced.

In this passage, some Manuscripts of Wiclif's translation add, after the word "tytlis," "*yt is awteris for ydolatrie,*" underscored, so as to distinguish it from the text itself. This may serve as a specimen of the kind of glosses which were early added to Wiclif's translation; they were probably appended, in many copies, almost as soon as the version itself was executed; and, indeed, it is not improbable that the copy of the New Testament in English, with glosses, which was used by Anne of Bohemia, queen consort of Richard II., was one of this description.

## WICLIF.

## DEUT. V.

## BONNER'S MS.

Deut. v. 7-9. Thou schalt not have alien goddis in my sight, Thou schalt not make to thee a grauen ymage neyer a linessce of all thingis that been in heuene above & that ben in erthe binethe & that ben in watris under erthe, thou schalt not herie tho & thou schalt not worshippinge tho.

Thou schalte not haue elyen goddys in my syght, thou schalt not make to thee grauen thinge, ne lickenesse of alle thinges that in heuene ben above and in erthe benethe, and that dwellen in waters under erthe, thou schalt not honoure hem ne herye hem.

Bodleian MS., Fairfax 2, is Wiclif's.

Lewis says, that the Manuscript cited by Bonner, appears to be the same that is now in the Bodleian, marked Fairfax, No. 2; which is the Manuscript of which the date has been falsified, to make it appear a century older. In this he is clearly mistaken, for a comparison of these very passages with that MS., proves that it contains the version of Wiclif; the same is true of a passage which has been copied from the New Testament of that MS. Another Bodleian Manuscript, which Lewis speaks of as containing the same version, is also simply one of Wiclif's.\* It yet remains to be shown, what Manuscripts contain the version which Bishop Bonner cites.

Purnay's version never widely spread.

Thus much, then, appears certain, that in the latter part of the fourteenth century, two English versions of the Scriptures were made, both of which are extant; the one, John Wiclif's, a translation made very literally from the Latin; the other, executed by Purnay and others, in which an attempt was made to express the *sense* in English more than the exact words. This latter version appears never to have been so much circulated as the former, which may be attributed to three causes. 1st. That Wiclif's was so diligently copied at once, that it had acquired a sort of standing in the affections of readers; 2nd. That the troubles of Purnay commenced so very soon after the completion of his work, that he was not able himself to superintend the multiplication of copies; and, 3rd. That the prohibitory constitution of Archbishop Arundel was enacted only *thirteen* years subsequent to the completion of the version, whereas it was twenty-eight years posterior to the translation of Wiclif.

Glosses found in various MSS.

Lewis, p. 29.

Glosses of various kinds to explain passages, or, more commonly, single words, are of frequent occurrence in some Manuscripts of Wiclif's and the other early version; but especially in those of the latter: the following are a few specimens of verbal glosses:—"Incorruptible, that may not dye ne ben preyed;"—"Creator, that is, maker of noughte."—"Yvel fame, or, *sehewedschepe.*"—"Maales, or men."—"Acorden not, or bysenen nol."—"Bakbyters, or *soerces of disorde.*"—"Detractours, or *open bakbyteres.*"—"Proude, *high ouer measure.*"—"Affeccion, or *love.*"—"Beniguite, or *good-will.*"—"Acception of persones, that is put on bifore another that is withouten deserte."—"Sacriligie, that is *theft of holy thenges.*"—"Prepuic, or *custom of heathen men.*"—"Iustified, or *foinden trew.*"—"Preuarication, or *trespassing.*"—"Allogorie, or *gospels wudirstanding.*"—"A libel, that is a *little book.*"—"A byliber of wheat, that is, a *weighte of tweye pound.*"—"With wonder and extasi, that is, *lesyng of mynde and resoun and lettyn of tonge.*"—"Oolde botellis, or *wyne vessels.*"

The object of the greater part of these glosses is very evident: in some of them, however, the explanatory term is *now* become less simple than the word to be explained. Some of the elucidations are not a little singular, while others appear to be inserted for the purpose of giving a synonyme of Saxon origin as an equivalent for some term derived from the Latin. This one thing is very clear that all the

\* I am much indebted to the kindness of Dr. Bandinell, the Keeper of the Bodleian Library, for extracts from various

MSS.; and also to Mr. Henry Gough, for information relative to these and others.

labour bestowed upon the making of versions, and upon elucidating them when made, was directed to the diffusion of the knowledge of the word of God amongst the English, not merely the high and learned, but likewise the poor and comparatively illiterate.

It is possible that a careful examination of existing manuscripts would shew that there are more than one old translation extant besides that of Wiclif. It has been positively asserted, that John de Trevisa, a native of Cornwall, who was vicar of Berkley, translated both the Old and New Testaments into English. He was cotemporary with Wiclif, though born some years before him, and also his survivor by some years; it has been supposed that he died in 1399 or the preceding year: Tanner says, in 1412. John de Trevisa was no friend to the then existing state of things in the Church, since he is reported to have said, "Our Saviour sent apostles and priests into the world, but never any monks or begging friars." Whether these were his words or not, they may at least be taken as the expression of his judgment. It is possible that his objection to the friars may have led to a translation of the Scriptures having been attributed to him.

John de Trevisa said to have translated the Scriptures.

His dislike to the friars.

If John de Trevisa did really translate the Old and New Testaments, it is probable that his work was either almost exactly cotemporary or else a little posterior to that of Wiclif; I suppose this from the fact of other works translated by him having been executed about that time: the Polychronicon of Ranulph of Chester was translated by him (to which he himself added a supplement of the events of fifty-five years), and it was finished in April, 1387.

Bale attributes a version of the Scriptures to Trevisa, as also Caxton seems to do; whether they had any data for their assertion is not easy to determine.

Bale and Caxton's testimony.

If John de Trevisa did translate the Scriptures, his work must have fallen with Wiclif's under the sweeping condemnation of Archbishop Arundel's Oxford Constitutions, and thus unless it were disseminated (like Wiclif's had been previously) by some strenuous efforts, copies of it would necessarily become almost extinct. As the name of John de Trevisa has thus been connected with the English translations of the Scriptures, it will not be amiss to give a few passages of Scripture extracted by Dr. Waterland out of his writings, and published by Lewis:—

Matt. 18: 32. "I forgave the al thy det bycause thou praydest me, wicked servant."

— 22: 18. "The slowe servant hidde his lorde's talent in the erthe."

— 26: 19. "Moche have I suffred by syghte bycause of him."

Luke 11: 45. "my lord taryeth to come" . . . "If a servant begynneth to drink and is drunken, and smiteth and beateth the meyny his lord shall come . . ."

— 19: 13. "The nobleman called his servauntes and bytoke hem ten mnas, and he saile to these servauntes marchaundise with itt yll I come."

— — 16. "Lo, lord, thy mna hath made ten mnas, and his lorde sayde to him, and be thou hauynge power over ten cities."

Fragments of Scripture in the writings of Trevisa.

I know of nothing farther which can be accurately ascertained respecting the claims of John de Trevisa to be regarded as a translator of the Scriptures.

## VI.

### OPPOSITION TO THE CIRCULATION OF THE SCRIPTURES, AND OTHER CIRCUMSTANCES PREVIOUS TO THE REIGN OF HENRY VIII.

I HAVE yet to speak of the opposition which, after the death of Wiclif, was raised against the spread of the Scriptures in English. I have already adverted to the mention which he himself makes of the enmity which this translation was even in his lifetime exciting. After his death this was carried still farther, for in the year 1390, a bill was brought into the House of Lords in order to suppress this English translation of the Scriptures. John of Gaunt, although he forsook Wiclif when he boldly combated the doctrine of transubstantiation, seems to have always respected both his principles and conduct, and now firmly opposed the enacting of such a law. He spoke thus, "We will not be the dregs of all; seeing other nations have the law of God, which is the law of our faith, written in their own language." He declared that he would support the circulation of the Scriptures in English against those who brought in the bill, whoever they

Opposition raised after Wiclif's death.

A bill brought into the House of Lords, 1390.

This bill opposed by John of Gaunt.

might be. In support of this opposition, it was said, that "if the Gospel by its being translated into English, was the occasion of men's running into error, they might know that more hereticks are to be found among the Latins than among the people of any other language. For that the Decretals reckoned no fewer than sixty-six Latin hereticks, and so the Gospel must not be read in Latin, which yet the opposers of the English translation allowed." The consequence of this opposition appears to have been that there was no legislative prohibition of the Bible in English.

We have a testimony from one who would perhaps be thought the least likely to give it, of the reception which the English Scriptures received even amongst those in the highest station. Anne of Bohemia, the queen-consort of Richard II., died in 1394, on the 7th of June; her funeral sermon was preached at Westminster by Thomas Arundel, then archbishop of York, and afterwards of Canterbury; in his commendation of "good Queen Anne" he says, that "although she was a stranger, yet she constantly studied the four Gospels in English, and explained by the exposition of the doctors; and in the study of these, and reading of godly books, she was more diligent than even the prelates themselves, though their office and business require this of them." From this it would appear that she had followed the example of her mother-in-law, the princess of Wales and Aquitaine, whose interference on Wiclif's behalf has been already mentioned.

The attendants of this queen, who had accompanied her to England, returned on her decease to Bohemia, conveying with them the writings of Wiclif; whence it was that the light of truth shone forth from Prague, a light which the council of Constance in vain endeavoured to extinguish. We have, I think, in the circumstance of the writings of Wiclif having been thus conveyed into Bohemia, a presumptive evidence that the English Gospels with the exposition of the doctors, was either of his translation, or else one of those which his followers had put forth. There appears to be some connection between the copy of the Scriptures in English used by this princess, and the subsequent dissemination of the works and doctrines of Wiclif by her attendants in Bohemia; for it cannot be questioned that some at least of her household had embraced the doctrines of this reformer. It appears very probable, that Anne of Bohemia herself had received some of his instructions. Wiclif knew something of her, although she came to this country but little more than two years before his death; for he speaks of her as possessing the Gospel written in three languages, Bohemian, German, and Latin; he asks whether to "hereticate her on that account would not be Luciferan folly?" It is possible that she was under some suspicion of holding or favouring the doctrines of Wiclif, and that, for this reason, he inquires respecting her being *hereticated*.

When "Lollardie," as it was termed, was introduced even into the abodes of royalty, it is not surprising that many of every class were also amongst the number of those who had received the doctrine of Scripture. Wiclif rejoiced that "many knights favoured the Gospel, and had a mind to read it in English;" among others the following are mentioned as adhering to the doctrines of Wiclif: Sir Lewis Clifford, Sir John Montacute, Sir Reginald Hilton, Sir William Neville, Sir John Peeche, Sir John Clenboun, Sir John Trussel, Sir Richard Sturry, Sir Thomas Latimer, and that faithful martyr of Christ, Sir John Oldecastle, Lord Cobham. Knyghton, as might have been expected, bewailed the *infatuation* of those knights, who preferred the reproach of Christ to the honours of this world.

It is no wonder that the adherents of the Romish doctrine should have been at length thoroughly alarmed, and induced to institute severe proceedings for the suppression of the supposed evil.

Six years subsequent to his sermon on the death of Queen Anne, namely in the year 1400, Archbishop Arundel, who had before this succeeded Courtney in the see of Canterbury, became the uncompromising persecutor of all who were suspected of "Lollardie." In this year it was that William Sautrè became the first, in England, to yield his life for the truth of God. The archbishop's continued opposition brought other victims into his hands to be either burned or, like Thorp, imprisoned. In the year 1408, we find him taking more determinate measures for hindering the propagation of what he called heresy: the circulation of the Scriptures in English (those Scriptures the reading of which he *once* had commended) was now to be prohibited by any means. A convocation of the province of Canterbury was held at Oxford, and thirteen Constitutions were enacted. The first two of these defined *who* might preach; the third and fourth determined *what* might be preached; the fifth related to what masters might teach their scholars; the sixth was directed against the writings of John Wiclif, by name; while the seventh was nothing short of a prohibition of the Scriptures in English:—"It is a dangerous thing, as St. Jerome assures us, to translate the holy Scripture, it being very difficult in a version to keep close to the sense of the inspired writers: for by the confession of the same father he had mistaken the meaning of several texts. We therefore decree and ordain, that from henceforward no unauthorised person shall translate any part of

It does not pass.

Ahp. Arundel's testimony respecting Queen Anne, 1394.

The writings of Wiclif carried to Bohemia.

Wiclif's commendation of Queen Anne.

The spread of Lollardie.

Arundel becomes a severe persecutor, 1400.

1408. A convocation at Oxford.

Constitutions Fox, i. 397. Collier, iii. p. 250.

Wiclif's writings condemned.

The Scriptures in English prohibited.

the holy Scripture into English or any other language, under any form of book or treatise: neither shall any such book, treatise, or version, made either in Wiclif's time or since, be read, either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved either by the bishop of the diocese, or a provincial council as occasion shall require." The six other constitutions relate to the modes of expression in speaking of God; to disputations on points of Romish belief; to the letters dimissory of priests; to the exclusion of "Lollardie" from Oxford; to the deprivation of offenders; and to the process to be employed in dealing with heretics.

The seventh of these Constitutions, which I have quoted at length, is of great importance, as shewing both the danger which the archbishop supposed would arise from the spread of the Scriptures in English, and also how these things were connected in his mind with *John Wiclif*. Whatever previous versions of particular portions had existed, they had excited no enmity, for they had never been disseminated by the hands of such as Wiclif's "poor priests." So resolute was this prelate in his condemnation, that he perverts and misquotes Jerome to serve his purpose. It is probable that during the thirty years (or thereabouts) which had elapsed between the completion of Wiclif's version and this Oxford convocation, *very many* copies of the English Scriptures had been made, probably the greater part of those of this translation which have come down to us; and it appears likewise that some of the followers of Wiclif had put forth copies in which the translation was either re-wrought or varied, according to what they judged to be simpler English, or less literal in the renderings;—but however much may have been done in this way by others, Wiclif's was still the version which had unlocked the treasures of God's word to the English nation.

Importance of this seventh Constitution.

Copies of Wiclif's version multiplied.

Had not the circulation of Wiclif's translation been very wide prior to the enactment of Archbishop Arundel's Constitutions, it is not likely that so many copies would have come down to us; for it was after that time a dangerous thing to possess, or to transcribe them. And yet, in spite of the danger, this was done;—there were those who were willing to face the penalties for heresy, rather than that the word of God should not be circulated: but still we have no reason to suppose that this was done except in comparatively rare instances. The Conventual and Collegiate libraries, too, which were the means of preserving so many of the literary productions of the middle ages, were closed against the writings and translations of Wiclif, unless, indeed, they happened to be buried in unknown obscurity; so that the possession of individuals must have been the means of transmitting them. Perhaps in this way they were more read and prized, while held as dangerous possessions, than they would have been if honoured with a known place in public libraries; and thus they were, I doubt not, the means of secretly instructing many who "sighed and who cried" over the evils which were wrought by those who professed to act in the name of Christ and of his apostles.

The circulation of Wiclif's version.

Copies of Wiclif's version transmitted through individuals.

Such were the attempts made to hinder the circulation of the Scriptures, as well as the original writings of Wiclif, by the archbishop, and very ably were his purposes carried into execution. But the exercise of church authority was not yet fully carried out against Wiclif. In 1406, some of his friends at Oxford appear to have published an instrument, under the University seal, certifying his learning, probity, and godliness; they state that "in his answering, reading, preaching, and determining, he behaved himself laudably, and as a stout and valiant champion of the faith; vanquishing, *by the force of the Scriptures*, all such who by their wilful beggary [the mendicant friars] blasphemed and slandered Christ's religion. Neither was this doctor convicted of any heresy, either burned of our prelates after his burial. God forbid that our prelates should have condemned a man of such honesty for a heretic." This instrument is dated, "At Oxford, in our congregation-house, the 1st day of October, in the year of our Lord, 1406."

1406. The Oxford testimonial in Wiclif's favour Fox, i. 511.

This testimonial appears to have drawn forth not a little opposition and anger on the part of the enemies of Wiclif and his doctrines; they tried to represent the document as being false or forged, although they could not deny that the University seal had been affixed thereto. Two years afterwards, as has been stated, Archbishop Arundel's Constitutions, condemning Wiclif and his works, were framed at Oxford. In 1410, the doctrines of Wiclif were condemned in a full congregation at Oxford; a vast number of propositions, as having been taken out of Wiclif's writings, were censured, and the books themselves were publicly burned. Any who maintained the doctrines which were thus censured were to lose their respective degrees. "But, as it happened, these opinions of Wiclif, instead of being stifled, gained ground by this opposition; and his books were more valued than before." Amongst these books, Wiclif's translation of the Scriptures, prohibited two years previously, is apparently to be included. The University of Oxford especially, as well as other parts of that which then was the diocese of Lincoln, was regarded as being "infected" with the

1410. The University of Oxford censures Wiclif's doctrines, and burns his books. Collier, iii. 267.

The doctrines of Wiclif still

prevail at  
Oxford.

heresies of Wiclif. This occasioned stringent measures on the part of Archbishop Arundel, in which he was supported by King Henry IV.\*

Abp. Arundel  
applies to the  
Pope to burn  
Wiclif's bones,  
1411.

Amongst other means of dishonouring the memory of Wiclif, Archbishop Arundel wished for papal authority to burn his remains; he solicited the Pope to grant him a Bull, condemning the censured conclusions, and also authorizing this brutal act. It is probable that Arundel could hardly, after the lapse of so many years, proceed to disinter the remains of this servant of Christ unless he were supported by this authority. The Pope, however, condemned the "Conclusions" without sanctioning the burning of his bones.

Council of  
Constance,  
1415.

In 1415, however, the council of Constance granted the needful authority for the execution of this indignity: they solemnly condemned him as a heretic, and ordered the removal of his bones far from the burial of any church. Had Archbishop Arundel been alive at this time, the sentence would doubtless have been carried into immediate execution; but his successor, Chicheley, was otherwise occupied than in disturbing the repose of the dead. In 1428, Richard Fleming, bishop of Lincoln, who has been already mentioned as having for a time professed the doctrines of Wiclif, was commanded by Pope Martin V. to execute the decree, which he accordingly did. The bones of Wiclif were dug up and burned, and his ashes were cast into a stream which flows by Lutterworth;—it may seem to be an honour to his memory, that those who were so deeply busied in hindering the spread of the truth of God, and in persecuting those who held it, should have thus treated with indignity the unconscious remains of Wiclif. But strange indeed was it, if those who did it thought they were injuring one whose spirit was at rest in Christ, and whose body (whether mouldered into dust, or destroyed by the folly of man) will be changed and made like the body of Christ himself when he appears in glory.

Wiclif's bones  
ordered to be  
dug up.  
His remains  
burned, 1428.

Throughout the remainder of this century, from time to time, scattered notices are to be found of those who, in spite of the danger, read and circulated the English Scriptures. From the extracts given by Fox, from the register of William Alwick, bishop of Norwich, a few particulars may be learned relative both to the circulation of the word of God in English, and the danger of so doing. In the year 1429, a charge was made against Richard Fletcher, of Beccles, that he "is a most perfect doctor in that sect [namely, that of the Lollards], and can very well and perfectly expound the Holy Scriptures, and hath a *book of the New Law in English*, which was Sir Hugh Pie's first." This charge shews how completely the possession of the Scriptures in English was one ground on which to accuse a man of heresy.

Register of  
Alwick,  
Bishop of  
Norwich.  
Lollards  
troubled, 1429.  
R. Fletcher,  
Fox, i. 755.  
Charged with  
possessing the  
New Testament  
in English.

The next charge which is mentioned is the following:—"That Nicholas Belward, son of John Belward, dwelling in the parish of Southelam, is one of the same sect, and hath a New Testament, which he bought at London, for four marks and forty pence [i. e., £2. 16s. 8d.], and taught the said William Wright, and Margery with his wife, and wrought with them continually by the space of one year, and studied diligently upon the said New Testament."

Nichs. Belward  
charged with  
buying a New  
Testament.

It was not uncommon to make a part of the charge against certain who were convented before the bishop that they could read English, making it at least probable that few of the common people, unless it was from the desire of reading the Scriptures for themselves, were able to do this. Some, who were accused of "Lollardie," had the fact of their possessing, or reading, the word of God in English, alleged in confirmation or aggravation; but some were charged with heresy simply upon this ground alone. For instance, the following is one of the charges:—"Sir Hugh Pie [a priest, who had intercourse with the Lollards] bequeathed to Alice, servant to William White, a New Testament, which they then called the Book of the New Law, and was in the custody of Oswald Godfrey, of Colchester."

Possession of  
the English  
New Test. a  
sufficient  
ground for a  
charge of  
heresy.

The charge mentioned above against Nicholas Belward, shews us the sum for which a copy of the New Testament in English was at this time sold; Fox, in another part, when speaking of the invention of printing, refers to this circumstance, saying: "Now the same price will serve forty persons with so many books." It is a very moderate computation to suppose that now four hundred bound copies of the New Testament can (from the altered value of money and increased facility of production) be purchased for this sum. It is probable that so much was demanded on account of the peculiar danger which at this time attended the circulation of any portion of Scripture in English. In order to form some estimate of the value of four marks and forty pence at that time, it may be stated that this was then a sufficient yearly stipend for a curate.

Fox, i. 804.

Price of New  
Testaments in  
English.

\* A respect for the memory of Wiclif seemed to linger long, or rather, perhaps, to revive, at Oxford; for, in 1564, that University annulled all its statutes against him.—Collier, iii. 338.

But although the danger in which any were placed who meddled with the English Scriptures did in part increase the price of copies of the word of God, yet it is to be remembered that the *invention of printing* was the great means of causing books to be produced at a moderate price. Few inventions can be so directly ascribed to the providential guidance of God as this may be; would that it had never been used for any end which should militate against his glory! But this, like every other gift of God, has been perverted to evil uses by the blindness of the heart of man.

Fox, after speaking of this invention, under the year 1450, and discussing by whom, and how, it was discovered, speaks thus concerning the invention itself: "Notwithstanding, what man soever was the instrument, without all doubt God Himself was the ordainer and dispenser thereof, no otherwise than He was of the gift of tongues, and that for a singular purpose. And well may this gift of printing be resembled to the gift of tongues: for like as God then spake with many tongues, and yet, all that would not turn the Jews; so now when the Holy Ghost speaketh to the adversaries, in innumerable sorts of books, yet they will not be converted, nor turn to the Gospel." Fox's meaning clearly is, that innumerable sorts of books set forth the doctrine which the Holy Ghost wrote in the Scriptures.

"Now, to consider to what end and purpose the Lord hath given this gift of printing to the earth, and to what great utility and necessity it serveth, it is not hard to judge whoso wisely perpendeth both the time of the sending, and the sequel which thereof ensueth."

After speaking of Papal efforts to suppress the truth, he says, "Although, through might, he stopped the mouth of John Hus before, and Jerome, that they might not preach, thinking to make his kingdom sure; yet instead of John Hus, and others, God hath opened the press to preach, whose voice the Pope is never able to stop, with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Ghost, the doctrine of the Gospel soundeth to all nations and countries under heaven, and what God revealeth to one man, is dispersed to many, and what is known in one nation, is opened to all."

The results of Printing, as connected with the diffusion of the English Scriptures, belong, however, to a period subsequent to that in which they were known through the version of John Wiclif. There were many however who, in spite of the imminent peril, did both read the version of Wiclif themselves, and also taught it to others; and these efforts, amongst the poor of this world, continued, especially in the diocese of Lincoln, up to the era usually termed the Reformation. Not a few there were who suffered death on this very account: efforts still went on; and surely it was by the leading Spirit of God, that the word was thus read and prized in secret.

The first attempt at giving forth any portion of the Scripture in print in English, is to be found in the Exposition of the Seven Penitential Psalms, by John Fisher, bishop of Rochester, which was published in the year 1505. Reprints of it were made in succeeding years; and from this we may learn that it was both read and circulated. It differs, however, widely from a mere translation; for the exposition is the part to which prominence is principally given; this, being by a Romish prelate, could not, of course, be suspected of any taint of heresy; the episcopacy of the author and translator, would in itself free it from the censure of Archbishop Arundel's constitution.

Continued effect of the labours of Wiclif. Martyrs for the word of God.

Bishop Fisher's seven penitential Psalms, 1505.

## PART II.

### THE FORMER PART OF THE REIGN OF HENRY VIII.

#### I.

#### PERSECUTIONS ON ACCOUNT OF THE WORD OF GOD, 1519—21.

A NEW era in the history of the English translations of the Scriptures commences with the Reformation of the sixteenth century. The light which had been struck by Wiclif had not ceased to shine, when the Scriptures were by the labours of others even more purely set forth for the illumination of those who were involved in the papal darkness. In several respects, the circumstances were changed; the Providence of God had brought to light the art of PRINTING, an art which has been an instrument of incalculable blessing in the diffusion of the word of God; books had not now to be multiplied by the slow labours of copyists; there was a new stimulus given to any effort to set forth the Bible in English.

The testimony borne by the remnant of the Lollards has, in several respects, to be distinguished from that which principally commenced with William Tyndale, Thomas Bilney, and George Stafford.

It may be well just to notice the troubles of some who were persecuted but a little while before the time of the printing of the New Testament in English, on account of possessing a portion of the Scripture in their own tongue. This will shew how unchanged was the feeling of opposition which had led to the decree of Archbishop Arundel in 1408.

The Register of the diocese of Lincoln gives many instances of the sufferings of the servants of Christ; they seem to have been either more numerous or else more active in the counties of Oxford and Buckingham (then both in the diocese of Lincoln,) than in other parts of the kingdom. Fox speaks of "great multitudes which tasted and followed the sweetness of God's holy Word, almost in as ample manner for the number of well-disposed hearts as now [i. e. 1563] . . . The secret multitude of true professors was not much unequal: certes the fervent zeal of those Christian dayes seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also by their expences and charges in buying of books in English, of whom some gave five Marks [£3, 6s. 8d.] some more, some less, for a Book: some gave a load of hay for a few Chapters of St. James, or of St. Paul in English. In which rarity of Books and want of Teachers, this one thing I greatly marvel and muse at: to note in the Registers [of the bishops] and to consider how the word of Truth notwithstanding did multiply so exceedingly as it did amongst them. Wherein is to be seen no doubt the marvellous working of God's mighty Power: for so I find and observe in considering the Registers, how one neighbour resorting and conferring with another, eftsouns with a few words of their first or second talk, did win and turn their minds to that wherein they desired to persuade them, touching the truth of God's word and his Sacraments. To see their travels, their earnest seeking, their burning zeals, their readings, their watchings, their sweet assemblies, their love and concord, their godly living, their faithful marrying with the faithful, may make us now in these our days of free profession, to blush for shame."

To understand aright the reason why Fox thus mused and marvelled, it must be remembered how severe the penalties were against any who read or possessed the Scriptures in English.

One of the first who was brought into trouble on this account was Dr. John Colet, dean of St. Paul's (the celebrated founder of St. Paul's school), who died in the year 1519. He was in many respects much

Changed circumstances at the period of the Reformation.

Persecutions on account of the word of God in English.

1521. Diocese of Lincoln. Lollards in Oxfordshire and Buckinghamshire. Fox, ii, p. 23. Number and zeal of true professors.

High prices paid for portions of Scripture.

Manner in which truth was communicated.

Dr. John Colet Dean of St. Paul's.

in advance of the Romanists of the day in which he lived; and, although it is probable that the thought never crossed his mind of separating from the Romish Communion, yet the measure of truth which he held and preached was such, as both to excite the enmity of zealous Papists, and to attract to his ministry those who saw something of the light of God's truth; so much so, that it was made the ground of a suspicion of heresy that a person had been to hear him.

Bishop Fitzjames, of London, who was a determined enemy of all that was deemed heresy, was, a few years before his death, on the point of proceeding against Dr. Colet, alleging certain reasons for charging him with heretical opinions. This is no wonder, for at Oxford, before he was promoted to the deanery of St. Paul's, he had lectured publicly on the Epistles of St. Paul; and afterwards he was still accustomed to preach and teach Scripture, and not the opinions or writings of the Doctors. But although two bishops joined with Fitzjames in his accusation, the Archbishop of Canterbury, Warham, befriended him, and thus they were unable to injure him. One of the grounds on which they wished to make him appear a heretic, was his having translated the Lord's Prayer into English. This was in itself quite enough to cause a man to be regarded as a *fautor* of heresy, and therefore "violently suspected," so that such an one might be compelled to abjure all heresies, even if no specific crime were to be alleged as to doctrine.

That the Romanists would, at that day, judge a person to be a heretic, and burn him as such, merely on account of his possessing the Scriptures, or any portion thereof, in English, is proved by the fact of seven having been burned at Coventry in the year 1519, on this very account. The charge on which they were taken up by the bishop's officer, was their having taught their children and families the Lord's Prayer and the Ten Commandments in English, and their terrified children were examined to obtain evidence against them. One of them, a widow, was however dismissed by the bishop (probably for want of evidence); and as it was evening, Simon Mourton, the bishop's summoner, offered to go home with her. "Now as he was leading her by the arm, and heard the rattling of a scroll within her sleeve: 'Yea,' saith he, 'what have ye here?' and so took it from her, and espied that it was the Lord's Prayer, the Articles of the Faith, and the Ten Commandments, in English." Mourton, on discovering this evidence against her, said to her, "Ah Sirrah, come, as good now as another time!" and then led her back immediately to the bishop, who at once condemned her to be burned with the six men, who had previously been sentenced. They all suffered together on the fourth of April, 1519, in a place called the Little Park.

There was another person who fled when the others were taken up, or else he would have been treated as they were. He was afterwards taken and burned.

The death of these martyrs appears to have occasioned a considerable excitement at Coventry: it was felt to be at least a strange thing, that they should suffer simply on account of teaching their children some portion of the word of God in English; in consequence of this, the Bishop and his officers industriously spread a report, that the cause of their condemnation to be burned, was not that they had the Lord's Prayer and the Ten Commandments in English, but that they had eaten flesh on Friday's and other fast days. This, however, does not appear to have been objected against them when they were alive.\*

The grounds of persecution in the diocese of Lincoln, were very similar to those which have just been mentioned as bringing several to the stake at Coventry.

In the year 1521, John Longland, bishop of Lincoln, carried on an active persecution against many of the poor in his diocese, who were suspected of being "*known men*." The manner in which evidence was obtained was this:—a suspected person who was converted before the bishop, was sworn to answer any interrogatories which might be put to him, he was then closely examined as to whom he was acquainted with, who were "*known men*," together with the circumstances which could be made definite matters of charge against such. Thus it was that relations were compelled, against their wills, to accuse one another, husbands and wives, parents and children, brothers, friends, and every other tie, was cruelly used for the purpose of obtaining ground of accusation against suspected persons. The cruelty of such a proceeding was very great, as great with regard to the unwilling accusers as with regard to the accused, it made them in many cases instrumental in bringing to punishment those who were dearest to them.

The results of the persecution of Bishop Longland, in 1521, were set forth in numerous articles

\* The execution of these persons has been denied to be a fact, by a writer who offers not a tittle of evidence to disprove this, the direct statement of Fox.—(See Collier, vol. iv. p. 27).

Troubled by  
Bishop Fitz  
james.

Abp. Warham  
befriended him  
His having  
translated the  
Lord's prayer  
a ground of  
accusation.

Seven martyr-  
of Coventry,  
1519.

They all suf-  
fer, April 4th,  
1519.

False reports  
spread about  
them after their  
death.

1521.  
Bishop Long-  
land's perse-  
cution of "*known*  
men."  
Marner's  
evidence.

concerning doctrine or practice charged against a great many individuals. In Fox's extract from the Register of Lincoln, many particulars of persons and charges, referring distinctly to the circulation of the word of God in English, may be found. See Fox, vol. ii. pp. 23—40.

## II.

## INTRODUCTORY ACCOUNT OF WILLIAM TYNDALE—HE TRANSLATES THE NEW TESTAMENT.

Wm. Tyndale the first English translator from the Greek.

WE now come to the labours of those who used the providential advantages of the art of printing, and the spread of the knowledge of Greek and Hebrew, for setting forth the Scriptures in the vernacular tongue. The instrument in the hand of God for translating the New Testament into English, for the first time out of the original language, was WILLIAM TYNDALE, whose memory is on this account to be held in veneration by all who prize the word of God. If the labour of Wiclif was a means of blessing, in giving an English translation from the Latin Vulgate, how much more was that of Tyndale in rendering it *from the original*, and giving it forth *in print*. Wiclif could only draw the water of truth from a stream which was flowing from the fountain; Tyndale could go to the well-spring itself, and give forth the water not sparingly, but with a liberal hand. Had circumstances been reversed, Wiclif would undoubtedly have anticipated the work of Tyndale: but as it is, each occupies his fitting place in the diffusion of the English Scriptures; Wiclif, the first to publish the whole in our tongue, translated from the Latin; Tyndale, the first to publish *in print* the New Testament and a portion of the Old, translated from the original; while MYLES COVERDALE follows in their steps, as the first to complete and publish in print the *whole Scripture*, translated into English from the original tongues.

Coverdale Tyndale's successor. Tyndale's early life.

We know comparatively little respecting the early life of William Tyndale, scarcely indeed more than we do of that of Wiclif; nor can we learn how his mind became first dissatisfied with the state of things then existing in the church:—we know to what this dissatisfaction led in result, but we know not *how* it was that his mind was wrought upon by God.

Born about 1477, in Gloucestershire. Fox, ii. 301. Educated at Oxford.

At Magdalen. Read lectures. His character.

The known circumstances of the life of Tyndale previous to his becoming a translator of the Scriptures may be told very briefly. He was born in Gloucestershire about the year 1477: he was "brought up from a child in the University of Oxford, where he, by long continuance, grew up and increased, as well in the knowledge of tongues, and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; in somuch that he, lying then in Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity; instructing them in the knowledge and truth of the Scriptures. Whose manners also and conversation being correspondent to the same, were such that all they that knew him, reputed and esteemed him to be a man of most virtuous disposition and of life unspotted."

The state of learning at Oxford at the time.

Tyndale proceeds to Cambridge at a later period.

At Oxford, Tyndale had peculiar facilities for the acquirement of those branches of knowledge which he afterwards turned to so good account in the service of God. The introduction of Greek learning by Linacre, had given a new stimulus to study; and it is evident, from the results, that Tyndale profited well by the opportunities thus afforded him. Fox mentions, that after "proceeding in degrees of the schools," he removed to Cambridge: but, as he gives no date, we need not, as I judge, infer that he means that he immediately went to Cambridge after taking his degree at Oxford. Other circumstances, and a lapse of several years, I believe, intervened.

Tyndale's ordination. Oflie's memoir, pp. 7, 8. March 11, 1502.

The next circumstance of Tyndale's life of which we have any account, is his ordination as a priest of the Romish church, which "took place at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh day of March, 1502, by Thomas, suffragan bishop of Pavaden, by authority of William Warham, bishop of London, and was ordained priest to the nunnery of Lambley, in the diocese of Carlisle."\* He could not have continued in the north of England for many years, since we find him ceasing to be a

\* "Will. Tyndale Carlol. dioc. ad tit. domus monialium de Lambley, ordinator presbiter per D. Thomam Paraden Ep'm an, auctoritate Lond. Ep'i. xi. Martij 1502, Reg. Warham, Lond. KENNETT." (Bliss's Wood's Athenae.) I do not know

from what place the suffragan styled *Episcopus Paradenus* (or *Pavadenus*) took his title. Qu. may he not have been an Italian, Ep. *Pavacensis*, and not an English bishop at all?

secular priest, and becoming a regular in 1508. The convent which he joined was that of the Observant Friars, at Greenwich.\*

The fact of Tyndale having been a monk, was known from the following memorandum, which was found by the Rev. R. H. Barham, canon of St. Paul's, in a book in the cathedral library; "Charitative orate pro aia Johis tyndall qui dedit hūc librū cōuentui de grenwych frum minorū de observancia die p̄ssionis sui filii fr̄s Willmī. Anno 1508."†

He becomes a monk at Greenwich, 1508.

What his motives were in becoming a monk it may not be easy precisely to say; but *perhaps* it was with him as with so many before him; his conscience was aroused, he wished to have peace with God, and he sought, in the observance of a conventual discipline, to attain to the holiness for which he was longing. It may have been so: without direct evidence, it is not possible to penetrate the motives by which Tyndale was actuated; but if it were so, it follows that as yet he was in ignorance of the *finished* work of the Lord Jesus Christ, and the assured salvation through His precious blood to every one that believeth. The seclusion of a cloister, with its routine of observances, might suit one who was going about to establish his own righteousness, but not the soul which really felt the polluting stain of sin, and was conscious of the need of something to put it truly away.

Why did he become a monk?

For several years we know hardly anything of Tyndale: it is probable that he was in his seclusion at Greenwich; all those gifts which he was afterwards to use in God's service being buried for a time in a cloister. And yet so far as he was concerned, this period may have been anything but lost time; he was afterwards to "endure hardness, as a good soldier of Christ," and the process of learning the impotence of all the resources of nature may have been the very means ordered of God, for causing him to rest fully and firmly upon Christ, not only for salvation, but likewise for daily support.

Nothing known of Tyndale for some years.

I have before intimated his having spent some time at Cambridge; and I do not doubt but that this must have been subsequent to the time of his becoming a monk by several years. The following are the reasons which lead to this conclusion:—those who have supposed that Tyndale migrated to Cambridge immediately, or at least soon after his taking his degree at Oxford, seem to think that his going thither was connected with a peculiar desire after learning, which was unsatisfied by anything which he could acquire at Oxford; but if this had been his motive, Cambridge, as it then was, would have been the last place to which he would have directed his steps. Indeed, the state of ignorance and even detestation of all real learning which then prevailed at Cambridge, is such as can scarcely now be imagined. Erasmus speaks of one college in Cambridge which, when he published the New Testament in Greek (first edition, 1516) absolutely forbade the use of it.

Sojourn at Cambridge about 1517—21. Cambridge then not a place for improvement in learning.

The testimony of Erasmus.

Thus learning could not have led Tyndale to Cambridge before the time of his becoming first a priest and then a monk; and, just so, there does not appear to have been any interval for him to have made any considerable stay there in the early part of his life. His avocation as a priest took him to the north of England; his noviciate at Greenwich, previous to his profession, occupied some time; and thus he can scarcely be supposed to have passed his recorded residence at that university until a later period of his life; his object, too, appears to have been a far higher one than that of study.

Tyndale's object in going to Cambridge.

It was at Cambridge that his intimacy commenced with JOHN FRITH, subsequently his fellow-labourer, and at length his predecessor in becoming a martyr for Christ. Frith was at that time a student at Cambridge, and it would appear, from his acquirements in learning, that he was one who profited by the improvements at the time when that university was beginning, through the efforts of Dr. Barnes and others, to be a place where real learning could be found. Frith was converted by the testimony of Tyndale, "through whose instructions he first received into his heart the seed of the Gospel and sincere godliness." Thus it is evident that Tyndale both knew and preached the Gospel himself before, or at least during, his

John Frith converted by Tyndale.

Dr. Barnes's efforts to restore learning. Fox, vol. ii. p. 250.

\* This house was the first which, after Henry's rupture with the Pope, fell under his displeasure. Its inmates were warm opponents of his divorce. This monastery was one of the few which were refounded by Mary.

† Previous to this time, he appears to have had his mind directed to the work of translating the Scriptures, or at least some portions of them, into English. A Manuscript of some passages of the New Testament thus rendered is in the possession of Mr. Offor. In some places, the initials "W. T." are written, together with the date 1502. If this "W. T." be not William Tyndale, it is difficult to imagine who it could be. It is probable that his mind was in some sort aroused to the value and authority of the word of God when at Oxford; and

that, in becoming a priest, the object proposed by him was to preach to others some of that truth which he but partially knew himself. The fact of his making any translations from the Scripture shews him to be very different from the generality of those around him. This translation appears to have been from the Greek, which at this time most of course have been in manuscript. In John iii. 3, the Vulgate reads, "nisi quis renatus fuerit denū;" this passage is translated, "born from above," which may be a translation of *ἀνωθεν*, but cannot be one of *denū*.—For the examination of this MS., together with many books relative to Tyndale, &c. I am indebted to the kindness of Mr. Offor.

abode at Cambridge. The circumstance of Frith being there as a student during Tyndale's residence, supplies us with some farther proof of the lateness of the period at which he went thither.

It appears, from the testimony of Bale, that at the time of Frith's martyrdom, 1533, he was only twenty-six years old; consequently he must have been born in 1507, or the preceding year: he was thus Tyndale's junior by thirty years, and he must have been quite young at Cambridge in 1519 and 1520. Tyndale's residence there could hardly have continued later than this last mentioned year, having probably commenced about 1516 or 1517.

Fox states that Tyndale became, at Cambridge, "farther ripened in the knowledge of God's word;" and this was not merely to the profit of his own soul, but likewise to that of others. The conversion of Frith through his means has been already mentioned; but there can be but little question that he was also in a great measure the instrument of at least a part of the diffusion of the light of the truth of God which took place at Cambridge at that time. The three persons to whom that university appears to have been especially indebted for instruction in the light of the Gospel were—THOMAS BILNEY, a faithful preacher, who suffered martyrdom at Norwich in 1531; GEORGE STAFFERT, or STAFFORD, who commenced lectures on Scripture, and afterwards died of the plague, taken when he was paying a visit of mercy; and WILLIAM TYNDALE. These were the instruments in the enlightening of Cambridge: from Cambridge the Gospel shone into Oxford, as well as into many other places in England.

The commencement of the Reformation at Cambridge appears to have been in the year 1516, or else the following, which was the very year when Luther published his Theses against indulgences. It was through the reading of Erasmus's Testament when first published (1516) that Bilney learned the Gospel. The passage on which his soul rested was 1 Tim. i. 15; this taught him what peace with God is, and on what it rests. He had, like Luther, sought it in many ways for years. This he began soon to preach to the conversion of many;—it seems to have been about the same time that Tyndale became acquainted with him, and from them others were taught. If their acquaintance commenced then, it is evident that Tyndale's residence at Cambridge began about that time.

It is not of much importance to prove that the labours of Tyndale, Bilney, and Stafford at Cambridge were cotemporaneous with those of Luther at Wittemberg; but the fact is very evident. It shews this, however, that the testimony in England was not the consequence of any thing heard or known of a similar movement in Germany. Stafford commenced his lectures on the Scripture at Cambridge about the time when Dr. Colet was troubled for religion. It is absolutely impossible to place this commencement later than the year 1517; probably it was rather earlier. Bilney was the professor of civil law, and he, like Stafford, seems to have been a remarkable exception to the generality of those at Cambridge.

We must carefully bear in mind the distinction between the testimony of the remnant of the Lollards, and that which now commenced in England. The one had been the exposure of various Romish errors, the other brought forward the vital question, "How is a sinner forgiven?" While there was much of godliness in the one, and of the working of the Spirit, there was in the other a life-giving energy which made itself felt. It was indeed the distinctive manner in which the Holy Ghost was testifying to the Lord Jesus Christ.

From Cambridge it appears that Tyndale went into Gloucestershire, his native county, to be tutor in the family of a knight named Sir John Welch, at Little Sodbury, twelve or fourteen miles from Bristol. He continued there until about the end of 1522: during which period it is evident that his mind became more opened to the evils existing in the Church, and also to the controversies then pending respecting the Pope and Luther. It is clear that up to this time no public suspicion had attached to his name amongst the persecutors of those who were called heretics; for had this been the case, the diligent inquisitions of Bishop Longland, in his diocese of Lincoln, in 1521, would have been pretty sure to have elicited something against him, seeing that suspected persons were forced to accuse all whom they knew. Still this does not prove but that Tyndale knew something of these "known men" and their tenets. The society into which Tyndale was now thrown is thus described by Fox—"This gentleman, as he kept a good ordinary commonly at his table, there resorted to him many times sundry abbots, deans, archdeacons, with divers other doctors and great benefited men, who there, together with Master Tindal, sitting at the same table, did use many times to enter communication, and talk of learned men, as of Luther and of Erasmus; also of divers other controversies and questions upon the Scriptures." This gave Tyndale an opportunity of entering into the subjects discussed, and pressing the testimony of the word of God upon those with whom he was thus thrown in contact; a discipline which, no doubt, led him into more close and precise acquaintance

Fox, ii. 301.

Bilney, Staf-  
ford and Tyndale.

Commence-  
ment of the  
Reformation at  
Cambridge,  
1516-1517.

Fox, ii. 219.

Strype, Mem.  
Ecc. i. 323.

Reformation at  
Cambridge, co-  
temporaneous  
with the  
testimony of  
Luther.

Tyndale lives  
in Gloucestershire until  
1522.  
Bliss's Wood's  
Ath. Oxon.

Tyndale's asso-  
ciation in  
Gloucester-  
shire with dig-  
nitaries.

with the truth; while at the same time the arguments of Tyndale occasioned the others to bear a grudge against him.

Not long after this, "certain of these great doctors" had an opportunity of freely uttering their sentiments to the knight and lady with whom Tyndale lived, without his being present to reply to the propositions which they advanced; thus "uttering their blindness and ignorance without any resistance or gainsaying." The knight and his lady reported these things to Tyndale, and he replied from the Scriptures to the errors which had been brought forward; this led to his being charged with presumption by the lady, for setting *his* opinion above that of so many learned doctors. But it is humility rather than presumption to adhere to the written testimony of God, and to assert its paramount authority in opposition to all the wise arguments by which men may resist it.

The Doctors express their opinions in Tyndale's absence. Fox. Tyndale replies from Scripture.

Tyndale was engaged at this time in translating, from the Latin of Erasmus, "*Enchiridion Militis Christiani*;" which he afterwards gave to Sir John Welch and his lady, who found in it that many of the things stated by Tyndale, were upheld by the testimony of Erasmus. This seems to have decided them that "the doctory prelates" were wrong, and their own unbeficed tutor in the right. This incident shews very remarkably, how much more ready the human mind is to bow to the judgment of one who is deemed learned and wise, than to submit to the authority of the word of God.

Tyndale translates "Manual of a Christian Soldier."

This rejection of their teaching rendered the clergy around yet more opposed to Tyndale; so that they were ready to seek any occasion which they could against him: at length they accused him of heresy, and laid their complaint before the Bishop's chancellor. Soon after this, Tyndale, and other priests, were summoned before the chancellor: it does not appear that he was formally cited to answer any given charge, but simply, in common with others, he had notice to attend. But, knowing the temper of the priests whom he would meet there, he expected that they would lay some accusations against him; and thus (as he said himself), "he by the way in going thitherwards, cried in his mind heartily to God, to give him strength fast to stand in the truth of *His word*." It is important to observe, that the *word of God* and its authority, as coming from God himself, was continually the ground of Tyndale's testimony, and by it he was guided.

He is accused of heresy, and summoned.

At his appearance before the chancellor, it was evident that his adversaries had already prejudiced him against Tyndale; for although no one brought any public complaint against him, yet the chancellor threatened him, and made heavy charges, without however any *ostensible* ground. On this occasion, hard words were the worst that Tyndale received; a very different treatment than what he would have experienced from the bishops of Lincoln and Norwich, Longland and Nix.\* After this, Tyndale conferred with an acquaintance of his, an old doctor who had been chancellor to a bishop, from whom he received a private statement of the opinion which he held: that the Pope is Antichrist mentioned in Scripture; but that it was a perilous thing to mention it, seeing that it would endanger any one's life; adding, "I have been an officer of his, but I have given it up, and defie him and all his works." It is most probable that these anti-papal sentiments were much in accordance with those which Tyndale had previously held in his heart. Tyndale, soon after this, was in company with a certain learned theologian; and in an argument this learned doctor, being hard pressed, exclaimed, "We were better to be without God's laws [*i. e.* the Holy Scriptures], than the Pope's [*i. e.* the Decretals]." Tyndale hearing this, burst through what many might deem prudent restraint, exclaiming, "I defy the Pope and all his laws! If God spare me life, ere many years, *I will cause the boy that driveth the plough, to know more of the Scriptures than you do*." A bold pledge, but nobly redeemed! From this moment we find Tyndale prosecuting the object which was upon his mind twenty years before—the translation and publication of the Scriptures in English.

Tyndale threatened by the bishop's chancellor.

He confers with an old doctor.

Tyndale defies the Pope, and pledges himself to translate the Scriptures.

Tyndale was evidently at this time a reader of the writings of Erasmus, which (be their deficiencies what they may) contained at least a portion of truth then rarely to be met with. They may probably have known each other at Oxford, for Erasmus was at Magdalen College at the time when Tyndale was at Magdalen Hall. The sentiments of Erasmus may, perhaps, have helped to fix the thoughts of Tyndale on the making of an English version of the New Testament: Erasmus says, "I differ exceedingly from those, who are unwilling that the Divine writings should be translated into the language of the common people, and read by private persons; as if either Christ had taught things so obscure, that they could hardly be understood by a very few theologians; or as if the fortress of the Christian religion be set in this, that it be not known. Perhaps it is more wise to conceal the mysteries of kings, but Christ desires to publish His mysteries as much as possible. I would that all private

Erasmus an advocate for vernacular versions of the Scriptures.

Eras. Rot. Paraclesis, prefixed to his New Testament, 1519.

\* It is not unlikely that Tyndale's freedom from persecution was owing, in part, to the fact that Jerome de Ghinnee, | an Italian, residing in Italy, was at this time been bishop of Worcester, in which diocese Gloucestershire then was.

women should read the Gospel and Paul's Epistles. And I wish that they were translated into all languages, that they may be read and known, not only by the Scotch and Irish, but also by the Turks and Saracens. *To know* in what manner soever is certainly the first step. Let it be that many would smile, yet some would receive it. *I would that the husbandman at the plough, should sing something from hence*; that the weaver at his loom should sing something from hence; that the traveller might beguile the weariness of his journey by narrations of this kind. Let all the intercourse of all Christians be of these things; for our daily conversations will be such as we mostly are." It is scarcely possible to doubt that this sentence from Erasmus was in the mind of Tyndale in giving his bold reply; he almost cites it.

The opposition of the clergy around him now increased; heresy of every kind was laid to his charge; while he expressed the moderation of his desires, being willing to live any where on ten pounds a year, if he had but the liberty to teach children and to preach. In preaching, he appears to have been previously very diligent. St. Augustine's Green, Bristol, is mentioned as one of the places which he frequented for this purpose; this was at the time, I suppose, of his residence in Gloucestershire, in the family of Sir John Welch. He now left the situation which he then held, as chaplain and tutor; for it was evident, both to this worthy knight and to himself, that the molestation which he had already received, would be but the prelude to harsher measures.

He came from Gloucestershire to London about the time that Dr. Cuthbert Tonstall had been appointed bishop of this see. It is probable that this circumstance in part induced him to come to London rather than try to find occupation in the country. It was on October 22, 1522, that Tonstall was appointed bishop of London; and thus it is likely to have been at the end of that year or the beginning of the next that Tyndale came to the metropolis. He had heard of Tonstall by report, and especially through the mention of him by Erasmus, and hence he seemed to expect to find in him a liberal-minded patron of learning and religion. This was to a certain extent the character of Tonstall. Through Sir Henry Guildeford, who was a friend both of Erasmus and of Sir John Welch, Tyndale sent to Bishop Tonstall an oration of Isocrates, translated into English, as a proof of his scholarship; the bishop, however, only returned him a civil answer, that his house was sufficiently filled with chaplains, and that he might probably, without difficulty, find occupation in London. Had the bishop known that Tyndale was only seeking a quiet resting-place, in order to translate the New Testament from Greek into English, it is likely that he would not have let him escape his hands so easily; and had Tyndale been other than a singularly guileless person, he would never have thought that the house of the bishop would be open to one who sought to translate the Scriptures into English.

Some little time had probably elapsed between the arrival of Tyndale in London and his interview with the Bishop; for we find from the examination of a citizen of London named Humphrey Monmouth (in 1528), some particulars of this part of the life of Tyndale. The following is the account given by Monmouth in his petition addressed to Cardinal Wolsey, May 19, the twentieth year of the reign of King Henry VIII. (1528). He was charged with having furnished with money persons suspected of heresy, and with keeping heretical books. To the first of these charges he states in his petition that he had replied:—"I told them that iij yerres past I did give unto a prieste called Sir William Tyndal, otherwise called Hoteheus." . . . . "Upon iij yerres & a half past and more, I herde the foresaid Sir William preach ij or iij sermons at St. Dunstones in the West in London; & after that I chanced to meet with him, & with communication I examyned what lying he had. He said he had none at all, but he trusted to be with my Lord of London in his service. And therefore I had the better fantasy to him. And afterward he went to my lord & spake to him, as he told me, and my L. of London answered him, that he had chaplaines enough, & he said to him that he would have no more at that tyme. And so the priest came to me again & besought me to help him, & so I took him into my house half a yere, & there he lived like a good priest as methought. He studied most part of the day, & of the night at his booke; and he would eat but sodden meat by his good wil, nor drink but small single beer. I never saw him weare linnen about him in the space he was with me. I did promys him x l. sterling, to prairie for my father & mother there sowles, and al christen sowles." This last statement shews how much superstition still clung to one who had already learned "the just shall live by faith." Habit and education often cause things to be practised without any consciousness of their inconsistency with the truths which the soul really treasures. The mind of Monmouth seems to have been deeply entangled in Romish errors; before his death, however, he had learned to rejoice in the light of the Gospel; his will gives abundant evidence of this.

During the time that Tyndale remained in the house of this Humphrey Monmouth, he had sufficient opportunity to make his observations on the state of things in England, and it appears from the account given

The opposition of the clergy increases.

Tyndale leaves Sir John Welch.

He comes to London about the end of 1522.

Tonstall appointed bishop of London, Oct. 22, 1522.

Ep. Tonstall declines receiving Tyndale.

Humphrey Monmouth meets with Tyndale. Monmouth's account of Tyndale. Strype, Mem. Ecc. v. 116.

Tyndale finds that he cannot translate the

by Fox that he learned that he could not with safety carry out his intention of translating the Scriptures in any part of this country. On this account, he resolved to leave England, being assisted so to do by some of his friends in London, and he turned his face towards Germany, where now the light of the Gospel which was in England dawning, had begun to shine brightly.

It must have been about May 1524, that Tyndale left the abode of Humphrey Monmouth; and it appears, from the petition already referred to, that he went almost immediately to Hamburg. His poverty at this time has been already shewn; but it ought to be mentioned that he stood high in estimation as a scholar; in so much that if the object which was so near his heart had not led him to a foreign land in order to give his own countrymen the Scriptures in their vernacular tongue, he might have obtained a competency in England. The foundation of the College of St. Frideswide at Oxford, by Cardinal Wolsey, has been already mentioned; among others who were intended by Wolsey to be placed there, we find William Tyndale was one. Had this been carried into effect, it would have been an addition of one more to the many Reformers whom Wolsey ignorantly collected and congregated at Oxford.

Sir Thomas More at a later period thus wrote of the character which Tyndale bore by common report before he left England. "Wyllyam Huchyn,\* otherwise called Mayster Tyndale, . . . was (as men say) well known or he wente ouer the see, for a man of ryght good luyung, studyous and well lerned in scrip- ture, and in dyuers places in England was very well lyked, and dyd gret good with prechyng."

Tyndale sailed from England to Hamburg, but does not appear to have remained there long; for, having received money from Monmouth, he went into Saxony, where, amongst others, he met with him whose name stands amongst reformers as one of the highest—Martin Luther. There can be no doubt but that the time which Tyndale spent at Wittemberg, and amongst the German reformers in other places, was of no little use to him in opening his mind to many of the portions of popery—such as purgatory—prayers for the dead, and the like, which still adhered to him when he quitted England.

But the great object for which Tyndale had become an exile from England, was that which especially engaged his attention. It must have been about the middle of 1524, that he reached Germany; and in less than two years the first edition of his version of the New Testament was printed. Fox mentions that Tyndale had conferred with his friend John Frith, about the value and importance of such a version, and the impossibility which there was of any thing material being accomplished for the dispelling of the ignorance which prevailed so widely in this country, unless this were done; and from this apparently the mistake has arisen that Frith was with Tyndale in Germany, and there assisting in the making of this version. Lewis states this, and others who assert the same have probably only copied from him. Now, the fact simply is, that Frith was, at the time of Tyndale's abode at Wittemberg, first of all at Cambridge, and then removed by Cardinal Wolsey to the new College which he had founded at Oxford, in which University he was incorporated in December 1525; at which place we shall find him getting into trouble on account, not of translating, but of circulating this version, and holding anti-papish principles.

It does not appear certain in what place the first edition of Tyndale's Testament was printed, but it may have been completed before he left Wittemberg; the number of copies struck off is variously stated, so much so as to make it altogether uncertain how large the impression was. This first edition is a small octavo volume, which appears to have contained merely the text of the New Testament, with a few pages "to the Reader" at the end.† Very shortly after the publication of this octavo edition, another in quarto with marginal glosses was published, and this certainly was one of Tyndale's own, and not one of the editions surreptitiously published by the Dutch printers. From an account given by Cochlaus, (a determined enemy to the Reformation,) we find that this second edition was commenced at Cologne, and upon the conductors of it being driven from Cologne, it was completed at Worms; we further learn from him that it consisted of three thousand copies. He mentions 'two English heretics' who were engaged in getting out this edition; these, doubtless, were Tyndale himself and William Roy who is said also to have been his assistant in making the translation. This Roy was, like Tyndale, one of the Observant Friars of Greenwich, and he either accompanied him in his flight to Wittemberg, or else joined him there. Roy, at length, suffered martyrdom in Portugal in 1531.‡ It was in 1526 that this second edition of Tyndale's Testament was commenced at

\* Tyndale is frequently mentioned under this name: an ancestor of his is said to have assumed it as a disguise during the wars of York and Lancaster. Tyndale himself sometimes used it in connection with his own name; "William Tyndale alias William Hitchens."

† This is the edition which was reprinted in 1836.

‡ Roy was a strange character. Tyndale speaks of him as winning friends with wonderful facility, and also as making

more enemies than almost any man. Some of the instruments used by Roy against the Romanists were such as cannot be approved of. Satire and ridicule may appeal to the flesh, but can the truth of God be thus advocated? Wolsey received much provocation from some of Roy's verses; and Tyndale was at length obliged to warn others against falling into the same error as Roy had done. What led him to Portugal does not appear.

Scriptures safely in England.

May 1524, Tyndale leaves England.

Sails to Hamburg.

Is in high estimation in England at this time.

Cardinal Wolsey wishes to place him at St. Frideswide's College.

Fox, ii. 209. Sir Thomas More's testimony respecting him.

Tyndale goes to Wittemberg and meets with Luther. He learns more truth.

His conference with Frith before leaving England.

Frith not with Tyndale at this time.

Frith at Oxford Dec. 1525. Wood's Fasti.

1526. Tyndale's Testament, where printed.

The first edition, 8vo.

A second edition 4to. with glosses.

William Roy assists Tyndale.

Anno 1531. Fox, ii. 245.

Cologne, so that we may judge that the first edition had before this been almost entirely sent to England. The two editions differed not only in form and appearance, but likewise in the latter having a prologue and glosses in the margin; it had also probably the Epistles taken from the Old Testament according to the use of Sarum. This I judge because surreptitious Dutch editions have these epistles at the end, and the publishers had no Englishman to correct the press, much less to add any thing else in English. The existence of this second edition seems to have been overlooked by almost every modern writer previous to Mr. Anderson and Mr. Ofor, although the mention made of Tyndale's editions by Sir Thomas More and other circumstances might have shown the certainty of its having been printed: its existence is also proved by the fact of the New Testament, both with and without glosses, having been prohibited by Tonstall in this year.

Differences between the first and second edition.

Sir T. More and Bp. Tonstall mention both editions.

### III.

#### THE ENGLISH NEW TESTAMENT CIRCULATED IN PRINT,—ITS SUPPRESSION ATTEMPTED.

WE have now arrived at an important period in the history of the circulation of the English Scriptures: the first translation of the New Testament from the original language had been made; and it was now actually printed and sent into England. That it was made from the Greek, no one can question who has examined it with care: it will be found continually to leave the readings of the Latin Vulgate, and adhere to the third edition of Erasmus's Greek Testament. Sometimes, indeed, great deference is paid to the critical observations of Erasmus; but still, the translation is made from the Greek and not from his Latin version. When Erasmus departed from the Greek (as he does in several places, apparently through inadvertence), Tyndale does not follow him, but adheres closely to the original. It is true, that Tyndale's first edition bears very evident marks of haste, but still the formation and publication in print of even a hastily executed version was a most important advance.

Tyndale's version made from the Greek. Ed. 3. Erasmi. 1522.

Reception in England of the New Testament.

Its circulation. Bishop Tonstall's prohibition, Oct. 23, 1526.

Fox, ii. 233. Strype, Ecc. Mem. i. 201.

Copies to be given up within thirty days.

How was the New Testament received in England? It was almost at once diligently circulated in various parts; we find that not a few of the friends of Tyndale in England earnestly seconded his labours by disposing of these books even at their imminent peril. Some of the copies (probably of the first of the two editions,) reached England early in the year 1526; and it must have been in great secrecy that the circulation commenced, for it was not until October 23rd in that year, that Bishop Tonstall issued his formidable prohibition. This, according to Strype, was done at the suggestion of Cardinal Wolsey. The prohibition expressly mentions that the English Testaments which were imported were "some with glosses and some without," thus proving that by this time the Cologne quarto edition had reached England. This makes it very probable that the first edition had been almost wholly dispersed in a very short time. All persons were required, within thirty days after the publication of this injunction, to deliver to the Bishop's Vicar General, under pain of excommunication, any copies of this New Testament which they might possess. The prohibition charged Tyndale with having craftily translated the New Testament into English, intermeddling therewith with heretical articles and erroneous opinions, pernicious and offensive, seducing the simple people. This "pestiferous and most pernicious poison" would, (the bishop said,) unless it were speedily foreseen, without doubt contaminate the flock committed to his charge with most deadly poison and heresy. If Tonstall could thus speak of Tyndale's version, the inference almost inevitably follows, that he charges the *Scripture itself* with being heretical. A system which avoids the light of God's truth stands condemned by the word of Christ Himself, John iii. 20.

In the two subsequent years we find many persons convented before their ecclesiastical superiors on charges connected with the possession or circulation of these books; but still, in these proceedings, blind as Bishop Tonstall was in prohibiting the word of God, it must be allowed that he shewed far more mercy to those who were on this account accused of heresy than did many of his cotemporaries.

Bishop Tonstall not only published his official condemnation of the translation, but he likewise preached against it at Paul's Cross, setting forth to the people that it was a perverted translation, stating that there were in it no fewer than *two thousand* texts falsely translated. But although this assertion was made in order to depreciate the work in the minds of the people, yet it does not appear either to have had that effect, or to have diminished the demand for copies. The following is the account given by John Lambert

Tonstall more merciful than many others.

Lewis, p. 66.

of the impression which the preaching of Bishop Tostall against the English New Testament made on him :—"Moreover I was at Paul's Cross, when the New Testament imprinted of late beyond the sea, was first forefended; and truly my heart lamented greatly, to hear a great man preaching against it, which shewed forth certain things that he noted for hideous errors to be in it, that I, yea, and not I, but likewise did many other think to be none. But (alack for pity!) malice cannot say well. God help us all and amend it."

We learn some particulars relative to the circulation of this version after its prohibition, from the details of various persecutions for heresy about this time and a little later: by these we see that Oxford, London, and the diocese of Norwich were the parts in which these books were particularly circulated.

## IV.

## PERSECUTIONS FOR THE NEW TESTAMENT.

DURING the period which had elapsed between Tyndale's leaving England and the importation of his New Testament, Cardinal Wolsey's college had been set up at Oxford, and many from both universities were removed thither; thus were the doctrines of the Reformation planted in Oxford through that which was done by one, who, of all others, would have peculiarly dreaded such a result. It was thus that the labour bestowed by Tyndale, Stafford, and Bilney, at Cambridge, were transplanted to another soil where again they took root.

Amongst others who circulated the New Testament in English was Thomas Garrett (or Gerard) curate of All Saints, Honey-lane, London, who took many copies with him to Oxford, where he dispersed them amongst the students, but especially amongst Tyndale's Cambridge friends who were now removed to St. Frideswide's. Rumours of these things reached Cardinal Wolsey, and in consequence a search was made to apprehend Garrett; this was in February 1527. Before this time he appears to have circulated a great number of copies not only in Oxford but also in other places. Garrett was at length apprehended and compelled to do penance, by which, however, he did but little satisfy his persecutors, and if he had not escaped he would have got into farther trouble. He was at length burned in 1540.

In St. Frideswide's college, copies of this prohibited volume were found in the possession of many of Tyndale's former Cambridge friends, who were imprisoned in consequence from February until August, "within a deep cave under the ground of the same college, where their salt fish was laid." John Frith was one of those who were thus confined, another was Cox, who was bishop of Ely in the reign of Queen Elizabeth. Three of these prisoners—Clerk, Sumner, and Bailey, became ill in consequence of having eaten nothing but salt fish from February till the middle of August, and then they all three died in the space of one week; Goodman, another of this company, was so ill when he was liberated that he died shortly after. These were four martyrs for the word of God and his truth; for though they suffered not at the stake, yet did they not love their lives unto the death for the sake of Christ their Lord. After the death of the three in prison, Cardinal Wolsey directed that Frith and the rest who survived should be set at liberty, they were, however, for some time restrained to the distance of ten miles from Oxford: subsequently, Frith left England and joined Tyndale.

A little after this Bishop Tostall had no small trouble in his own diocese on account of the circulation of the word of God in English, together with other indications of what was then deemed heresy. How far Tostall acted, according to his own judgment, in these proceedings, may, perhaps be questioned; he was at this time Cardinal Wolsey's commissary, and he had to act as such. In the autumn of 1527, Bilney was taken up on a charge of heresy; and his recantation seems to have made others more willing to take the same course in order to escape from present suffering. The preaching of Bilney and the New Testament put forth by Tyndale, had, however, done very much for the introduction of the truth of God into London and Essex, as well as other parts. There was, in consequence, a Visitation of the whole of the dioceses of London, for the purpose of purging it of anti-popish books and doctrines. From the account of this visitation given by Strype, it is to be seen that the dispersers of the *printed* New Testament were, many of them, those who had previously been known as Lollards, who circulated manuscript copies of portions of the Scripture. Amongst others who were charged with keeping these forbidden books was Sebastian Hennis, curate of Kensington; he had "the New Testament in the vulgar tongue, translated by William Hochyn [Tyndale], priest, and Friar Roy." He was obliged to give up the books, to receive no

Fox, ii. 348.

Fox, ii.

The College of St. Frideswide founded.

Scholars from Cambridge removed thither, Dec. 1525.

Thos. Garrett a circulator of the New Testament.

Latter part of 1526. A search made to find Garrett. Feb. 1527. He is apprehended and does penance.

Frith, &amp;c. imprisoned, Feb. to Aug. 1527.

Cox, &amp;c.

Frith &amp; others liberated. Frith leaves England.

Bp. Tostall's proceedings.

He visits his diocese.

Strype, Mem. Ecc. i. 114-137.

The Lollards circulate the New Test.

Seb. Hennis accused, Feb. 24, 1528.

more of them, and leave London for two years, under pain of excommunication; this last-mentioned injunction is stated to be because of London "being so dangerous a place to be infected with heresy." Several persons in Essex, especially at Colchester, were summoned on charges connected with the possession, of the New Testament in English. Some of these had written copies, some of them Tyndale's printed version. One of these, named John Pykas, was summoned before the Bishop, March 2, 1528 [1528, according to the present computation, making the year commence Jan. 1, instead of March 25]; he had had certain books of Scripture in English, "one book of Powle's Epistles" was one of them. "Also, about a two years last past, he bought in Colchestre, of a Lumbard merchant of London, a New Testament in English, and paid for it foure shillings. Which New Testament he kept, and read it thoroughly many tymes. And afterward, when he herd that the said N. Testaments were forbaden that no man should keep them, he delyvered it and the book of Powle's Epistles to his mother agen." In this statement, Pykas speaks of the Testament which he had, as being the one that was *afterwards* prohibited; this marks it as being Tyndale's, although he does not mention that it was printed; and the time at which he received it having been so early, proves that the New Testament must have been circulated in England as soon almost as it was printed. It is probable that the rapid circulation of the first octavo edition, occasioned it to be so speedily followed by the quarto impression, with glosses and prologues.

Another who was convented before the bishop during this examination, was Robert Forman, S.T.P., rector of the parish of All Saints, Honey Lane: the principal charge against him was the possession of the books of Luther. It is probable that his sentiments were the same as those of Thomas Garrett, his curate, whose labours in circulating the English Testament at Oxford have been already mentioned.

But of those who were apprehended at this time no one appears to have been so extensive a circulator of these books as Robert Necton; the following is a part of his confession:—"He bought at sondry tymes of Mr. Fyshe,\* dwellynge by the Whight Frears, in London, many of the New Testaments in English; that is to say, now v. & now x.; and sometyne mo & sometyne less, to the nombre of xx. or xxx. in the gret volume. The which New Testaments the said Mr. Fyshe had of one Harmond, an English man, beyng beyond see. But how many he had this respondent cannot tell. And this respondent saith, that about a yere & half agon, he fell in acquaintance with Vicar Constantyne, here in London; which shewed this respondent first that the said Mr. Fyshe had New Testaments to sell; & caused this respondent to by some of the said New Testaments of Mr. Fyshe." He afterwards gives an account of some of those to whom he had sold copies. By this confession, we learn more particulars than we otherwise could respecting the manner in which the copies were introduced to England. Fyshe received them from Harmond, or Herman, an English merchant at Antwerp; and then through this Necton, Vicar Constantine, and probably Garrett, as well as others, they were sold in many directions. Necton himself was an itinerant circulator of the word of God; he mentions many places in which he had disposed of copies.... "this respondent saith that about the same tyme he sold fyve of the said New Testaments to Sir William Furboshore, synging-man, in Stowmarket, in Suffolk, for vii. or viii. grotos apece. Also, two of the same New Testaments in Bury St. Edmunds."... "Also he saith, that about Christmas last, he solde one New Testament to a priste, whose name he cannot tell, dwellyng at Pyeknam Wade, in Northfolke."... "Also, one New Testament to William Gibson, merchaunt-man, of the parish of S. Margaret Patens." After mentioning various dealings with Vicar Constantine, he stated, "Also, he sold Sir Richard Bayfyll [Bayfield] two New Testaments unbound, about Christmas last, for the which he payd iij. s. iiij. d." He stated that since the preceding Easter he had bought of Goffray Usher, the servant of Mr. Forman, of Honey Lane (already mentioned), eighteen New Testaments, of the smaller volume; "of which New Testaments, since Easter this respondent caryed xv. of them.... to Lynne to sell." These he had left at Lynn, finding a difficulty in selling them, because of the prohibition. "And two of the said New Testaments he hath in his own custodie, with another of the great volume."

At the preceding Christmas, a Dutchman, who was now in the Fleet, offered Necton two or three hundred copies of the English New Testament for sale; he did not buy them, but sent the man to Fyshe, offering to purchase if Fyshe would do the same; "for the which iij. hundreth he shold have paid xvij. vs., after ix. d. a pece." [In the price there is some mistake; it should be either "xvij. vs., after xiiij. d. a pece," or else, "xij. v. s., after ix. d. a pece;" the latter, I judge, to be the more probable; but either of these sums would prove that the profits were considerable.]

It is probable that the Dutchman who offered these copies of the New Testament to Necton for sale was

\* Probably this was Simon Fyshe, the author of a remarkable paper entitled, the "Supplication of Beggars;" to which Sir Thomas More replied in his "Supplication of Souls."

London, a dangerous place for heresy.

March 2, 1528. John Pykas.

Price of a New Testament.

This Testament Tyndale's.

R. Forman convented. Mar. 19, 1528.

Robt. Necton convented. Strype Mem. Ecc. v., 377.

Places where the New Testament was sold.

Bayfield buys one for 3s. 4d.

A Dutchman, in the Fleet, offers New Testaments for sale.

John Raymond, who was this year abjured for having caused fifteen hundred copies of Tyndale's New Testament to be printed at Antwerp, of which edition he had brought to England five hundred.

A considerable number of copies of the New Testament must have been collected in consequence of the prohibition, and the ulterior proceedings connected with the visitation; these seem to have been publicly burned at Paul's Cross, sometime in the year 1528. This burning is alluded to by Sir Thomas More (who defends it as a good deed), as well as by Tyndale himself. Other burnings of these books took place at subsequent periods, which have often been erroneously confounded with what was done in this year.

This burning of the word of God did not, however, cause the version to be disregarded; it rather led to a suspicion that there was some sinister purpose in thus keeping the Scriptures from the eyes of the people. Tonstall, however, shortly after carried on his zeal in destroying the Scriptures on a larger scale than he had done before.

Another means adopted by Tonstall to crush Tyndale and his translation was by employing the pen of Sir Thomas More to oppose the exiled monk. For this purpose he gave him, on the 7th of March, 1527-8, a licence to read these prohibited books—the New Testament, and some original writings of Tyndale, which had been proscribed by the same injunction. Sir Thomas attacked Tyndale with hearty goodwill in the cause of "holy Church," but in his attacks on the translation he utterly failed; he stated indeed that he found one thousand texts by tale falsely rendered (that is, *one half* the number named by Bishop Tonstall) but in his specification of faults he had but little to say. He had before him two editions, the octavo and the quarto with glosses; the marginal notes of the latter come in for their share of censure. The *distinct charges* against the translation are that "*Priests*," "*Church*," and "*Charity*," are translated "seniours," "congregacyon," and "love;" and also that *grace* was sometimes rendered by *favour*, *penance* by *repentance*, and *a contrite heart* by *a troubled heart*. Such were the trifling reasons assigned for the prohibition and burning of the New Testament. The true one clearly was this, that the same feeling which prompted the constitution of Archbishop Arundel, in 1408, led to similar actions on the part of the popish authorities in the days of Tyndale.

The alleged ground of prohibition, namely, the perversion of meaning in the English translation, had been thus expressed by Bishop Tonstall in his original prohibition in 1526. He stated that certain "blinded through extreme wickedness, wandering from the way of truth, and the catholic faith, craftily have translated the New Testament into our English tongue, intermeddling therewith many heretical articles and erroneous opinions," &c.; now unless it were shewn *what* these offending opinions were, it could not be said whether they were or were not maintained by Tyndale's translation. At all events, before the translation was thus prohibited and the books destroyed as being faulty, the errors or wilful perversions in translating should have been stated. It is no doubt quite true that the version upholds what Tonstall and More called heresy; but this simply results from its *not* being a perversion of the original.

Meanwhile the Dutch printers were multiplying the copies of the English New Testament; in this they seem to have been simply actuated by the love of *gain*, a clear proof that in spite of strict prohibitions, and the fear of the spiritual authorities, the word of God was making its way among the people. The penalties of heresy (death by burning in case of relapse), would not have been lightly risked had there not been a deep and earnest desire for the possession of the pure word of God in a tongue known by the people.

The first of these Dutch editions appears, from the account given by George Joye, to have been published in 1527, and a second in 1528 or 9. This second must have been taken from Tyndale's quarto edition, because as the Dutch printers had no Englishman to correct the press for them, they could not have added any of the marginal glosses. The following account is given by George Joye of the two surreptitious editions—"Anon aftir the dwchemen gote a cotype, & printed it agen in a small volume adding the kalendare in the beginning, concordances in the margent, & the table in thende. But yet, for that they had no englisshe man to correcte the setting, thei themselues, hauyng not the knowledge of our tongue, were compelled to make many mo fautes then were in the cotype, and so corrupted the boke, that the simple reder might ofte tymes be taryed and steek. After this thei printed it agein also without a correctour in a greater letter & volume, with the figures in thapocalipse, which were therefore miche falsar then their firste." It is most probable that the three hundred copies offered for sale to Robert Neeton by a Dutchman were of the former of these two editions. The object of the Dutch printers having merely been profit (so entirely so that they did not even employ an English press corrector),

\* I have to thank Mr. Ofor for the use of a transcript made *verbatim et literatim* by himself of that very scarce tract "Joye's Apology."

of course *accuracy* was little cared for; the demand for the copies appears to have been such as to make them saleable however carelessly executed. Tyndale meanwhile was busily engaged in publishing other works, urging on the same object which had led him to translate the New Testament. In those which were subsequently written he refers in a very interesting and affecting manner to the treatment with which his translation had been received in England; he says in one place, "Some man wil aske parauntere why I take the labour to make this worke, in so moch as they will brunne it, seinge they brunt the gospel. I answere in brunninge the Newe Testamente they did none other thinge then I loked for, no more shal they doo if they brunne me also, if it be Gods will it shall be so." Thus was he willing to toil laboriously even if it were in the hope of getting but a few copies of the word of God into circulation in England.

The allusions to the burning of the New Testament, which are made by both Sir Thomas More and Tyndale, seem as though they referred to something more definite than the mere burning of the copies which were collected, which could hardly have attracted such peculiar attention. It is most probable that Tonstall succeeded in seizing some of the proscribed books in considerable quantities, and then publicly burned them at Paul's Cross. To this Tyndale seems to refer in the passage just cited, looking forward to his own probable fate; and just so Sir T. More says, "Yt is enough for good cristen men that knowe those things for heresyces, to abhorre and burne yppe his bokes and the lykys of them with them."

Antwerp was the place from which the New Testaments of these four editions were principally exported to England; and therefore any attempt to suppress them in this country must have proved abortive, so long as they continued to be supplied from the Netherlands. Bishop Tonstall had, however, soon an opportunity of doing what he could to prevent their exportation from Antwerp; in 1529 he went thither, probably in company with Sir T. More, on his return from the embassy at the treaty of Cambray; and then he purchased, through one Paekington, all the copies of the New Testament which were there for sale; these are mentioned by Halle as having been *all* burned with many other books in St. Paul's Church-yard, in May, 1530. Lord Herbert dates the burning, May 4, 1530. It has been alleged that Tyndale was himself implicated in the sale of these books to the Bishop, but the fact is that he was at Hamburg at this very time. It is possible that he went thither to avoid the bishop, but at all events his being there proves that he had nothing to do with this sale at Antwerp.\*

So carefully were the distributed copies of the four first editions of Tyndale's Testament collected and destroyed, and so thoroughly did Tonstall procure all that were to be had in Antwerp, that these editions are almost totally extinct. Of the first edition but one perfect copy is in existence (the one from which the reprint of 1836 was executed); of the second (the quarto with glosses) only a fragment appears to be known: while the two Dutch editions have fared scarcely any better. Another edition was published by the Dutch in 1530.

Tyndale did not now confine himself to writing original works: he continued his labours of translation, commencing the Old Testament. Scarcely any thing seems to be known about where he lived, from the time of the publication of his Testament until the year 1529, except that in May, 1528, he was at Malborow (Marburg) in Hessa, where he published some books. In the early part of this year Fox mentions his having sailed from Antwerp with the intention of going to Hamburg; he was, however, shipwrecked on the coast of Holland: this makes it not unlikely that he had been mostly at Antwerp, or in the neighbourhood, during the interval, and there had carried on his labours. He continued his voyage, and reached Hamburg in safety, where he found Myles Coverdale, now an exile from England waiting to receive him. It is probable that Coverdale had been known to Tyndale during the abode of the latter at Cambridge.

Fox says, that "at his appointment Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter till December, in the house of a worshipfull widow, Mistress Margaret Van Emmerson, Anno 1529, a great sweating sickness being the same time in the town."†

\* The story, as told by Halle, implies that Tyndale was the seller of the books to Paekington; this would hardly have been likely even if Tyndale had been at Antwerp, for it was the Dutch printers who had got out the two latest editions for supplying England. As to the disclosures made by George Constantine, I place little reliance on them: his whole life was such a tissue of duplicity, that it is most probable that, when questioned by Sir Thomas More, he stated whatever he thought most fit at the time. Let it be remembered that Constantine was, in the reign of Edward VI., registrar to Bishop Farrar, of St. David's, he seems to have instigated the vexatious proceedings instituted in that reign against the bishop; and

in the days of Mary he acted as registrar when Farrar was degraded and given up to be burned.

† The accuracy of this statement as to date, &c., appears from enquiries made at Hamburg in the autumn of 1840 by Mr. Oflor, which he has kindly communicated to me. There was at this time at Hamburg the widow of a senator, named Van Emmerson, whose proper style would be *worshipfull widow* (*ehrwürdige Wittue*), and it was also in this very year, 1529, that the sweating sickness was raging there. The exactness of the date is important, as proving Tyndale's absence from Antwerp.

Tyndale's reference to the burning of his books.

Tonstall at Antwerp, on his return from Cambray, 1529; buys Testaments.

Burning of the New Testament, May 4, 1530.

Tyndale's absence from Antwerp.

1529. Tyndale goes to Hamburg. Shipwrecked.

He meets Coverdale.

It was not long after this time that part of the Pentateuch of Tyndale's translation was published. "The chapters of the book of Moses called Genesis," and "The Chapters of the Book of Deuteronomy," are marked by the Bishops as falling under the class of books prohibited by the king's proclamation in 1529. These of course are of Tyndale's translation, and the specification of these two portions of the Pentateuch seems to shew that the other three books were not circulated in England until afterwards. The different books of the Pentateuch, as published by Tyndale, were printed at various places and in various types: Genesis was printed "at Malborow in the land of Hesse . . . in the yere of our Lord mccccxxx the xvii daye of January." Thus after he left Hamburg we find him, in the beginning of the next year, "at Malborow in the land of Hesse," whence probably before long he went to Antwerp.

Part of the Pentateuch published.  
Strype, Ecc. Mem. i. 262.

Genesis printed Jan. 1530.  
At Marburg, Jan. 1530.

The prohibitory proclamation just referred to, issued in 1529, gives very extended authority to the prelates in proceeding against persons suspected of heresy. A long list of books falling under the description of those forbidden, is subjoined in the bishop's register, the greater part in Latin, but some in English; in this list of condemned publications we find, besides Tyndale's Genesis and Deuteronomy, "David's Psalter in English," and "Seven Psalms;" the former of these must be the English Psalter printed by Francis Foxe at Argentine (Strasburgh), Jan. 16, 1530. Some account of this Psalter will be given at the close of the memorials relative to Tyndale's version and revision. As to the "seven Psalms," it appears as though the seven penitential Psalms translated into English by Bishop Fisher were meant: if so, it shews a determined attempt to suppress the English Scriptures; not only to condemn versions made by one who was deemed a heretic, but likewise that which had been executed by a bishop whose adherence to the doctrines and discipline of Rome was not to be questioned. It is evident that the people were not to be allowed to have the smallest portion of the word of God in their own tongue without incurring danger.

Proclamation, 1529.

Books prohibited, Genesis, Deuteronomy, and the Psalter.

Seven Penitential Psalms.

This brings another important era in the history of English translations of the Scriptures before us. The Pentateuch of Tyndale was the first portion of the Old Testament which was translated into English out of the Hebrew; and thus the books of this translation, published at separate times, and in different places, claim an honourable precedence as respects the Old Testament, just as Tyndale's octavo edition of 1526 claims with respect to the New. The manner in which the singular volume, Tyndale's Pentateuch, is executed, shews that his must have been a very itinerant life: probably he was often straitened for means; and thus it was only from time to time that he could publish one after another of the books of the Old Testament.

Tyndale's Pentateuch, first portion of the Old Testament made from the original, and printed in English.

It is not unlikely that John Frith was Tyndale's assistant in translating this part of the Scripture, since after his escape from England he was with him, and he was apparently at Hamburg at the same time; and this has probably led to the supposition of his having aided Tyndale in the translation of the New Testament, which was published a year and a half, at least, before Frith had quitted Oxford.

Frith with Tyndale.

The enmity of the authorities in England against the person of Tyndale and his writings, but especially his translations, still continued unabated; while he, a forlorn exile, seems to have gone on in dependance upon God, and in full resignation to His will. One thing is important, his full recognition of the authority due to his Sovereign as being the ordinance of God: if any thing could have loosed him from this bond it might be thought that persecution for Christ's sake would have done so. In one of his proscribed works, "The Obedience of a Christian Man," he largely states the duty which ought to be cheerfully paid by a Christian to his prince as being the ordinance of God to him for good; thus shewing that he was actuated in making his translation of the Scriptures, not by a feeling of insubordination, but with the spirit of those who, when forbidden to teach or preach in the name of Jesus, replied, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we have seen and heard."

Continued enmity in England against Tyndale. His subordination to authority.

"Obedience of a Christian Man."  
Only limit of obedience, Acts iv. 20.

The doctrines and the testimony of Tyndale, gave, perhaps, even more offence than they would have given, had he simply raised his voice against Romish corruptions, because the exposure of evil was the more marked, from the contrast in which it stood to the *truth* which he at the same time presented. The deepest ground of the enmity was clearly his having printed and published, for the first time, the word of God in English.

Effect of the testimony of Tyndale.

## FURTHER PERSECUTIONS AND EFFORTS FOR THE SUPPRESSION OF THE SCRIPTURES.

Renewed opposition, 1530.

THE continued labours of Tyndale to impart the light of Scripture to his countrymen, were not unnoticed in England. The year after Bishop Tonstall had purchased all the copies he could procure of the Testament at Antwerp, measures yet more stringent were resorted to, in order to prevent the spread of the Scriptures. This argues equally the fear which existed lest the light of God's word should make manifest the surrounding darkness, and the extreme difficulty there was in keeping the people from reading these proscribed books. It may be, that this restraint produced the desire of knowing *what* the prohibited books really contained, and that curiosity led to the procuring and retaining of that forbidden volume; while it is also yet more probable, that comparatively few were bold enough to dare the denounced penalties, unless their hearts had been wrought upon by the Spirit of God, to know and believe the love which God hath to us, and thus to desire to know what is His revealed will.

Restraint excites curiosity.

Bishop Tonstall took, as has been already shewn, the leading part in destroying the copies of the New Testament in English, which either were detected in England, or which were procured elsewhere; but while this temerity, on his part, is mentioned with due reprehension, it is but right to state, that he was far more merciful to the individuals who were brought before him, charged with the crime of possessing the Scriptures, or other grounds of "heresy," than others of the prelates were. Longland, the bishop of Lincoln, was in the habit of sending men to the stake for reading the Scriptures in English, and in this way there was, in his diocese, more of the sufferings of individuals on account of the word of God than in other parts. The burning of the books of the New Testament (apparently those purchased at Antwerp, in 1529) in public, at St. Paul's Church Yard, having taken place May 4, 1530, there was an assembly held in the same month, which seemed to set all the weight of human *authority*, both civil and ecclesiastical, against Tyndale and his translation. A few days after this great burning of the New Testament took place, several of the clergy, Richard Nix, bishop of Norwich, amongst the rest, had made such complaints as should reach the king's ears, concerning the prevalence of the diffusion of Tyndale's Testament; these complaints appear to have led to the publication of a prohibition, on the king's part, of all such books in English.

Public burning of the New Testament, May 4, 1530.

Bishop Nix complains of Tyndale's Testament, May 14, 1530. Cott. MSS. Cleop. E. v. p. 360.

Assembly for condemning the English Scriptures, &c. May 24, 1530. Collier iv. 140.

On May 24, 1530, there was an assembly convened by Archbishop Warham, the especial object of which was to examine, and formally to condemn, the books published and circulated by those who were disaffected to the church of Rome. The persons who met on this occasion were, the Lord Chancellor Sir Thomas More, Archbishop Warham, Bishop Tonstall, Stephen Gardiner, (afterwards bishop of Winchester), and several others, apparently delegates from the Universities. The documents drawn up on the occasion are probably from Gardiner's pen, who was the secretary, and one who very fully concurred both with the object of the convention and the measures to be adopted. By the instrument published on the occasion, it appears that the archbishop convened the assembly by direction of the king, who, "hearing that many books in the English tongue, containing many detestable errors and dampnable opinions, prynted in parties beyonde the see, to be brought into diuerse townes and sondrie parties of this his realm in Englande and sawen abroad in the same, to the great decaye of our faith, and the perylous corrupcion of his people, vules spedye remedye be brieueelic provided," his highness, considering also that he, being defender of the faith, would be "full lothe to suffre suche euill sede sowen amongst his people, soo to take roote that it myght ouergrowe the corne of the Catholic fayth," before sprung in the souls of his subjects. After this there followed a vast number of propositions, said to be drawn from the condemned books, each of the propositions is declared to be a heresy, while it is also said that those selected are but samples of the books themselves. But the great object was the proscription of the Scriptures in English; it was not enough to declare Scripture doctrines, such as justification through faith, to be a heresy, the books in which this teaching is found must be restrained if possible; for this reason, the instrument itself concludes thus:—"All whyche great errours and pestylent heresyes beyng contagyows and dampnable, wyth all the bookes contenyng the same, *whith the translacyon also of Scrypture corrupted by Wyllyam Tyndall as well in the Olde Testament as yn the New*, and all other bookys yn Ingllissh contenyng suche errours; the Kyngs hyghnes present ynson, by one hole advyse and assent of the prelatys and clerks, as well of the wyuersytes as all other, assembled together, determyned vterly to be expelled reiected and putt away owt of the handys of ys

The original at Lambeth.

Consequences said to result from the books of the reformers.

Tyndale's versions both of the New Testament and the Old condemned.

people, and not to be suffered to go abroad among his subjects." After a few more similar remarks, there follows a bill in English, which was to be publicly read by certain preachers; the object of this proceeding being to give due information to all, of the solemn condemnation of the books in question.

A bill to be read by preachers.

This bill deserves a very particular notice: it appears to be drawn up with peculiar care; and in its statements it is to a great degree guarded; the whole, however, turning upon entirely false premises. It sets forth that in the assembly for the purpose of examining the suspected books, "free libertye and lycence were graunted vnto euery man to say as hys consyence and lernyng serued hym; wythout any reprove or blame to be ymputed or arrected for any thyng to be spoken then, whose pson soeuer yt touched; or any necessytie to agree to the more parte; but only to say that hys owne lernyng and consyence coulde maynetayne and justyfy after mature delyberacyon and consultancy had, it was thereby a hole consent, no man repugnyng or azen sayng, determyned and agreed, that the bookys now beyng abroad yn thenglysshe tonge, conteynyng false tradycyons and corrupte doctryne farr dyscrepant from the trewe sense of the Gospell and Catholicke vnderstandyng of the Scripture; only persuadyng pernycyous heresyces to the destruccyon of the sowles of good chrysten men: and that the certentie herof I can reporte to yowe of my owne knowlege beyng oon of the sayd assemble, and hearyng and seyng the sayd opynyons red declared and examyned, and by the trewe sense and meanyng of goddys lernyng reprobud and reiected." Then follows an earnest admonition against both the books and doctrines; after which the bill continues:—

The judgment said to have been unanymous.

"Wherefore yow that haue the bookys, called the obedyence of a chrysten mañ, The sume of Scripture, The Reuelacyon of Antichryst, The supplicacyon of Beggars, Māmona iniquitatis, The matrimony of Tyndall,

Titles of prohibited books.

*The New Testamente in Inglysshe of the translacyon whiche ys nowe prynted*, and suche other bookys yn Englysshe; the auctours wherof other darr not or do not put to ther names, be [they unknowen vnto yow,

The New Testament. Books to be given up.

or els be they suche as haue set forth their]† pnyeyouse books, *detest them, abhorre them*, kepe them not in your handys, delyuer them to the superyours suche as call for them: and yf by redyng of them heretofore, anythyng remayneth yn yor brestys of that techyng; ether *forgett* yt, or by ynformacyon of the twelthe, expell it and purge it, to thient that ye so purifyed and clensid of that contagyous doctryne, and pestyferows tradycyons may be fyt and apt to receve and reteyne the trewe doctryne and vnderstandyng of christs lawes, to the comforth and edyfyacyon of our soules: thus I move and exhorte yowe in god to doo, thys ys yowr dewtie to doo thys ye owght to doo, and beyng obstynat or denyng and refusing this to doo, *the prelatys of the church hauyng the cure and charge of your soules oughte to compel yowe, and your prynce to ponysshe and correct yowe not doynng of the same*: unto whom saynet Paule saythe the sworde ys gyuen by goddys ordince for that purpose."

Assertion that the kingly power was given to repress heresy.

The document goes on to speak of an opinion engendered "in dyuerse of hys subiectys, that yt ys hys gracy dewtie to cawse the Scripture of God to be translated yn to thenglysshe tonge to be commynycat unto the people; and that the prelatys, and also his highnes do wrong in denyng or letting of the same."

Prevalent opinion that the king was bound to provide the Scriptures in English.

The citation of this as a common opinion, and its insertion in a document which was to be publicly read by preachers, shews that questionings of this kind were widely prevalent in England; if it had not been so, such doubts would certainly never have been thus promulgated by those in authority; for this would be the readiest way to suggest such questions. The bill continues to speak of the free leave which was given in the assembly to discuss this subject, and how the king promised to conform himself to that which might be approved and confirmed by Scripture and holy doctrine; on this matter there appears to have been much said on both sides;—the question, indeed, was so stated as to lay it open to a great variety of opinions, and this conclusion was arrived at:—"It appered that the having the hole scripiture yn Englysshe ys not necessary to chrystian men; but that wythout hauyng any suche scripiture, endeuoryng themself to doo well, and to aplye theire myndys to take and follow suche lessons as the precher techyth them, and so lerne by hys mouth, may aswell edyfy spyrtyually yn ther soules as yf they had the same Scripiture yn Englysshe." After this, it is stated that it has sometimes seemed proper for the word of God to be circulated, while at other times it has been deemed needful for this to be restrained, and that the king taking into consideration all circumstances, "thynkyth yn hys consyence that the dyuulgyng of the Scripture att thys tyme yn the Englyshetonge to be comytted to the people . . . . shulde rather be to ther farther confusyon and destruccyon then the edyfyacyon of ther soules;" also it was said that *all* in the assembly thought that the king and the prelates did well in not suffering the Scriptures in English to be diffused "at this time;" also setting forth that the king promised to have the New Testament faithfully and purely translated into the

The king's judgment that the present was an unfit time for the Scriptures to be circulated in English. The New Testament to be

\* These prohibited works are mostly those of Tyndale.

† These words within brackets are written in the margin of the document at Lambeth.

given to the people when they should deserve it.

English tongue by learned men, so that he might have it in his hands ready to give to the people when they should deserve it. The people were there exhorted, "That you wyll so detest thes pnycevous bookys, so abhorre thes heresyces and newe opynyous [i. e. the doctrines of the Gospel of the grace of God] so declayne from arrogancy of knowlege and understanding of scrypature after your fantasies; and shewe yourself yn commynnyng and reasonyng so sober, quyett, mecke and temperate as all feare of mysusyng the gyft of Scryp-ture taken away, ye may appere mete yn your prynces eyes, and eyes of your prelattys, as they shall haue no just cause to fear any suche daunger: persuadyng vnto yowr self yn the mean tyme wout grudg-ying or murmuryng the veryrowth, which ys thys; *that we can not requyre or demand Scryp-ture to be dyjudged yn the English tounge otherwyse then vpon the discreyons of the superiours*, so as whensoever they thinke yn ther conseyence yt may doo yowe goode, they may & doo well to geve it vnto yowe. *And when so eueryt shalbe seen otherwyse vnto they doo amys yn suffering yow to haue yt.*"

The judgment of superiors to be implicitly received.

Ought the king to restrain the people from having the Scriptures?

I have been the more particular to give an ample account of this prohibition, because it is of especial importance in connection with the restraints laid in England upon the circulation of the Scriptures; it is likewise important, as being a record that it was a discussed question whether the king ought to give the people the Scriptures in English; the question would, however, have come home more closely, if it had been—Ought the king to restrain the people from possessing and using the Scriptures, which they already have in their hands? The last cited paragraph runs very counter to the paramount authority of God; for the statement is equivalent to this—God has no right to speak to men in His word, except when and how "the superiors" see fit. The question however is not Has man a right to read the word of God? but Has God paramount right for His word to be heard? The document in question answers this in the negative. At the end of it are given the names of the persons who were present at the assembly.

Hugh Latimer a dissentient.

It is stated in the document that the condemnation of the prohibited books, and the withholding of the Scriptures were agreed to with the unanimous consent of those who were present; we shall, however, find shortly, good cause to question the accuracy of this statement with regard to one individual at least—Hugh Latimer.

Proclamation, May 9, 1530.

The king followed up these proceedings by a proclamation issued in the ensuing month, in which he calls upon his subjects to banish Tyndale's translation of the Scriptures, as well as "all other bokes of heresie," promising to cause the Scriptures to be translated for the use of the people, when it should seem convenient. The proclamation farther holds out the severest threatenings against any one who might read any portion of the Scripture, either in writing or in print, in English, French, or Dutch.

Reading the Scriptures in English, French, and Dutch, prohibited.

These severe measures were not without their results; persons were apprehended for possessing books of Scripture, and in consequence of these circumstances, on the 1st of December, Hugh Latimer, afterwards bishop of Worcester, whose name appears at the end of the prohibition of May 24th preceding, wrote to the king, freely expostulating with him respecting the prohibitions which were laid upon the circulation of the Scriptures. This alone proves that the document in question did not really express the sentiments of all who were present in the assembly. Latimer intimates that those who disobeyed the mandate took it more as proceeding from the prelates than from the king. He even indirectly defends the New Testament as translated by Tyndale, speaking of its having been "meekly offered to every man that could and would, to amend it if there were any fault."

Latimer writes to the king, Dec. 1, 1530.

He defends the version of Tyndale.

And not only does it appear that some of those in the assembly of the 24th of May, 1530, were dissentients *in heart*, but it is evident that their judgments likewise were *expressed*; for Latimer plainly tells the king—"But as concerning this matter, *other men have shewed your grace their minds, how necessary it is to have the Scriptures in English.*" The which thing also your grace hath promised by your last proclamation; the which promise I pray God your gracious highness may shortly perform, even to-day before to-morrow." Farther on in the letter, Latimer says—"And so as concerning your last proclamation prohibiting such books, the very true cause of it and chief counsellors (as men say, and of likelihood it should be) were they whose evil living and cloaked hypocrisy, those books uttered and disclosed. And *howbeit there were three or four, that would have had the Scripture go forth in English*, yet it happened there [i. e. in the assembly of May 24], as it is evermore seen, that the most part overcometh the better; and so it might be that these men [i. e. those who had been taken into custody for retaining the Scriptures] did not take the proclamation as yours, but as theirs set forth in your name."

He refers to the differing judgments in the assembly of May 24.

Number of the dissentients three or four.

The proclamation not taken as the king's.

Latimer fully exculpated from the charge of opposing the Scriptures.

These extracts, from this interesting letter of Latimer, suffice to prove that *he* cannot be charged with having joined in the attempts which were made at this time to crush Tyndale, and hinder the light of God's truth. The charge would never have been brought against him, had it not been that the document before referred to, having his name amongst others, as present at its issue, was contemplated alone, without

the letter to the king having been taken into consideration at the same time. It was Latimer's misfortune that a document, containing direct falsehood, was approved by a large majority, and the few dissentients had sentiments thus put forth in their names which they both abhorred in their hearts, and against which they had borne their testimony.

The alleged unanimity, a direct falsehood against Latimer.

The following is the conclusion of Latimer's letter to Henry VIII.:—"Take heed of their worldly wisdom, which is foolishness before God, that you may do that God commandeth, and not that seemeth good in your own sight without the word of God; that your grace may be found acceptable in his sight, and one of the members of his church, and according unto the office which he hath called your grace unto, you may be found a faithful minister of his gifts, and not a defender of his faith, for he will not have it defended by man or man's power, but by his word only; by the which he hath evermore defended it, and that by a way far above man's power or reason, as all the stories of the Bible make mention.

Latimer's faithful exhortation to the king.

"Wherefore, gracious King, pity yourself, have mercy upon your soul, and think that the day is even at hand when you shall give account of your office and of the blood that hath been shed with your sword. In the which day, that your grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and to have (as they say) your *Quietus est*, sealed with the blood of our Saviour Christ, which only serveth at that day, is my daily prayer to him that suffered death for our sins, which also prayeth to his Father for grace for us continually. The Spirit of God preserve your grace. *Anno Domini, 1530. 1 die Decembris.*"

Latimer refers to those who suffered martyrdom.

If it be asked *who* were the principal movers in these solemn proceedings for the suppression of the Scriptures, I believe that there can be very little doubt or question that it was the same who had previously done what they could to prevent their circulation in English, and to crush the translator; the previous efforts of Bishop Tonstall and Sir Thomas More having been so thoroughly unavailing to these ends, they seem now to have tried something yet more formidable, by adding the weight of the king's authority to their endeavours. It is pleasant to find that there was with them such a faithful witness for God and his word as Hugh Latimer.

Sir. T. More and Tonstall, the principal actors in the convention.

## VI.

### TYNDALE'S LIFE IN EXILE.—ATTEMPTS TO ALLURE HIM TO ENGLAND.

THUS while in England the whole weight of authority was opposed to Tyndale and his godly labour of translating the Scriptures, he was himself in Antwerp or the vicinity, having just (as has been already said) completed the Pentateuch, a work the printing of which was evidently accomplished in the midst of many wanderings. It is not unlikely that even before this time attempts had been made to seize Tyndale's person, and that the changes in his place of abode were in part consequent upon this. But still it is deeply interesting to mark the steadiness of purpose with which he was prosecuting his godly design; and to this end the little separate pamphlets, in which he printed and began to reprint the Pentateuch, have great value. Wiclif was enabled, by the orderings of God's providence, to continue his labours with comparative tranquillity, there were even some of the great in this world who had befriended him, while with Tyndale it was altogether different. He lived a most precarious life, and was in continual danger of being arrested to receive the punishment which was then so commonly awarded to the faithful servants of Christ.

During a part of the time of his sojournings in various places he had the company of his friend John Frith, from whose testimony we learn a little of the life which Tyndale led. He says, in his answer to Sir Thomas More in 1533:—

"And Tyndale I trust lyueth well contente with such pore Apostles lyfe as God gave hys Sonne Christ, and hys faithfull mynsters in thys worlde, which is not sure of so many mytes as you be yearly of many poundes; altho' I am sure that for hys learnynge and iudgement in the Scripture, he were more worthy to be promoted then all the Bishoppes in Englande. I receyued a letter from hym which was wrytten sens Christmas, wherin amonge other matters he wryteth thus:—'I call God to recorde agaynst the daye we shall appeare before oure Lorde Jesus to geue reckonyng of our doinges that I neuer altered one syllable of Godes worde agaynst my conyence, nor wolde do thys daye, yf all that is in Earth, whether it be honoure, pleasure, or ryches might be geuen me.

Tyndale's motives in translating the Scriptures.

“ ‘ Moreouer, I take God Almyghty to recorde to my conscience that I desyre of God to my selfe in thys worlde no more then that without which I cannot keep his Lawes.’ ” &c. “ Judge, good Christen reader, whether these wordes be not spoken of a faythfull, clene, and innocent herte. And as for hys behayoure is suche that I am sure no man can reprove him of any synue, howbeit no man is innocent before God which beholdeth the herte.”

This testimony of Frith concerning his friend and brother in Christ, William Tyndale, was given not long before he himself was called to lay down his life for Christ's sake, which took place on the fourth of July, 1533. It is introduced in this place, because the manner of Tyndale's life of hardship had continued much the same for some years, and it was to the period from 1528 to 1531 that Frith referred, as concerning which he had had personal experience; he having for that time been often the companion of Tyndale.

The circulation of the Scriptures hindered. No edition of the New Testament in English from 1530 till 1534.

It is probable that the severities resorted to had in a great degree hindered the importation of copies of the New Testament into England, especially after the burning of Bayfield, for there does not appear to have been any edition printed from the year 1530 until 1534, whereas there had been from 1526 to 1530 no less than five editions, two of Tyndale's own, the one without glosses—the other with them, and three published by the Dutch printers. The difference in the issues of these New Testaments is at least remarkable, and can scarcely be attributed to any other cause than the severe proscription by the English authorities.

Why no further portion of the Old Testament was published in English, except Jonah.

It is not only, however, the translation of the New Testament by Tyndale which was prohibited by the king's proclamation, the portions of the Old which were already executed fell under the same sweeping condemnation; this may account for the fact that no portion of the Old Testament was published by Tyndale beyond the Pentateuch, excepting the book of Jonah; the Pentateuch itself, however, does not, in Tyndale's life-time, appear to have been reprinted farther than the book of Genesis.

The whole of Tyndale's translations published in 1537, in Matthew's Bible.

The prophecy of Jonah was the last portion of the Old Testament which Tyndale lived to publish; he was, however, engaged in the succeeding years of his life in translating the historical books as far as the end of the second of Chronicles, which translation appears to have remained in the hands of some of his friends—very probably in the possession of JOHN ROGERS, afterwards himself in part a translator or reviser of the Scriptures, and ultimately a martyr for Christ;—and thus at length, in the year 1537, the whole of the portions of Scripture which had been translated by the labour of Tyndale, were published together in the Bible which bears the name of Thomas Matthew: in this Bible, those books which had not been translated by Tyndale were supplied out of the version of Myles Coverdale.

Efforts of Tyndale's enemies to entice him to England, 1530.

Stephen Vaughan the king's agent. His letter concerning Tyndale, Jan. 26, 1530. Cott. MSS. Galba, B. x. p. 42.

The enemies of the truth in England were not content with proscribing equally the translations and the writings of Tyndale, for they sought to have his person also in their power. How soon these attempts commenced we have no evidence, but it is certain that early in the year 1530, efforts were made to induce him to return to England. Part of a letter from Stephen Vaughan, the agent of Henry VIII. in the Netherlands, is among the Cotton MSS. This letter is dated from Barrough, near Antwerp, Jan. 26, 1530, and is addressed to the king himself. He says, “ I have written three sondry letters vnto Wylliam Tyndale, and the same sent for the more suretie to iij several places, to Frankforde, Hamborough, and Marleborough.” This proves that Vaughan had some information respecting the places in which Tyndale had been sojourning about that time; for he had spent a considerable part of the preceding year at Hamburgh, and was a few days before the date of this letter (namely, on the 17th of January 1530) at Malborow, where and when he printed his translation of Genesis. Vaughan goes on to speak of the inducements which he had held out to Tyndale, to persuade him to return to England. One thing this letter proves indubitably—the importance which in the eyes of Henry was attached to getting Tyndale in his own power; for not only does Vaughan speak of his own exertions, but also of “ some other person whom your magestie commanded to persuade by like meanyis; ” he enclosed to the king the letters which he had received from Tyndale, as well as his reply to this other emissary. The exact object which was sought in getting Tyndale to England does not transpire; it may be that ultimate proceedings in the matter were not arranged even in the mind of Henry himself.

The inducements held out to Tyndale.

Vaughan's letter to Cromwell.

Vaughan wrote a letter to Cromwell accompanying the one to the king: in this he says, “ It is unlikely to get Tyndale into England when he dayly hereth so many thinges from thense whiche feareth hym. After his booke answering my Lord Chancellor's book be put fourth, I think he wyll wryte no more. The man is of a gretter knowlege then the Kyng's Highnes doth take him for, which well appereth by his workes. Wolde God he were in England.”

Tyndale goes

It is not unlikely that the letters of Vaughan were in part the means of leading his steps from Marl-

borow to Antwerp or the neighbourhood; and we may judge from the letters of Vaughan which are extant, how much he urged his return to England—a step which, if taken, would have been of fatal consequences to him. A part of a letter from one of the king's agents is extant, which must have been written not long after that to which I have just referred; it shews that Tyndale had now come to Antwerp. This letter gives an interesting account of an interview which the writer of it had with Tyndale on the day preceding, close to the city of Antwerp.\* He says,—

“The day before the date hereof, I spake with Tyndall without the town of Andwerp, and by this meanes. He sent a certeyne person to seke me, whom he had advysed to say that a certeyne frend of myne vnknown to the messenger, was very desirous to speke with me; praying me to take paynes to go vnto him to suche place as he should bryng me. Then I to the messenger, what is your fryend and where is he? His name I know not, said he, but if it be your pleasure to go where he is, I wilbe glad thider to bryng you: thus dobtfull what this matter ment, I concluded to go with hym, and folowed hym till he brought me without the gate of Andwerp into a feld lying nyghe unto the streme, where was abiding me this said Tyndall. At our metyng, do you not know me? said this Tyndale. I do not well remember you, said I to hym; my name, said he, is Tyndall. But Tyndall, said I, fortunat be our metyng. Then Tyndall: Sir, I have bene excedyng desirous to speke with you. And I with you; what is your mynd. Sir, said he, I am enformed that the Kyng's grace taketh great displeure with me for puttyng furthe of certayne bokes which I lately maid in these partes, but specially for the boke namyd the Practise of Prelates, whereof I have no littell marvail considering that, in it I did but warne his grace of the subtile demeanor of the Clargy of his Realme towards his person & of the shameful abusions by them practised, not a littell threatnyng the displeasure of his grace and weale of his Realme. In which doyng, I shewed and declared the harte of a trew subject which sought the saluegard of his Riall person and weale of his commons, to tentent that his grace thereof warnyd mygh in dewe tyme prepare his remedies against the subtile dreames. Yf for my paynes therein takyn. Yf for my pouertye. Yf for myn exile out of myn naturall contrey, and being absent from my fryndes. Yf for my hongar—my thirst—my cold—the great danger wherewith I am every where compasyd—and fynally yf for innumerable other hard and sharp sicknesses whiche I indure, not yet feelyng theyre asperitie he reson I hopyd with my labors to doo honor to God—trew service to my prynce, and plesure to his commons, how ys yt that his grace this consyderyng may ether by hymself thynce or by the perswasions of wother, be brought to thynce, that in this doyng I schold not sehew a pure mynd, a trew and incorrupt zeale, and effecyon to his grace. Was there in me any suche mynde when I warned hys grace to beware of his cardinal, whose iniquyte he schortly after approvyd accordyng to my writing? Doth this deserve hatred? Agyene, may his grace, being a crysten prynce be so vnkynd to God, whiche hathe commaundyd his word to be spredde thorough owght the world; to geve more faythe to the wykyd perswasions of men, whiche presumyng above Goddes wysdom and contrary to that which Cryst expressly comandeth in his testament dare saye, that yt is not lefful for the pepoll to have the same in a tonge that they understand, because the puritie thereof schold opyn mens eyes to se ther wykydnes!! Is there more danger in the kinges subjects then in the subjectes of all other princes, which in every of their tongges have the same under pryveleage of their sufferaynse, as I now am very deth ware more pleasaunt to me then lyfe consyderyng mans nature to be suche as can bare no trefethe. This, after a long communcyation had between us.”

The remainder of this letter speaks of the objections made by Tyndale as to his coming into England; he not feeling at all secure, whatever promises might be made him by the king, knowing the power which spiritual censures exerted against any one accused or suspected of heresy. The writer also makes a kind of apology for not having pursued Tyndale; this proves that the agents of the king had orders to arrest Tyndale, if they had the opportunity, and likewise that they had at least permission so to do from the authorities at Antwerp; well might Frith then call the life which Tyndale led “a poor apostle's life,” for he had to suffer, not only from extreme poverty and privation, but also from the continual danger of his liberty and life. If we value the labour which he bestowed upon the version of the Scriptures which he sought to give his countrymen, our estimate of the pains which he took will greatly increase, when we consider his circumstances at the time.

This letter, from which the citation has just been made, shews how intensely the mind of Tyndale was directed to the free introduction of the Scriptures into England; it seems to have been in order to urge that point that Tyndale sought this remarkable interview. For the right understanding of the reference which Tyndale made to his book, “The Practise of Prelates,” it may be needful to state that in it he had freely spoken against the divorce of Henry, tracing up the religious scruples which it was said that the king was acting, to insinuations which had been brought into his mind to serve certain ambitious ends.

\* This letter is imperfect, and has neither date nor writer's name, but it may be constructively shewn to have been also written by Sir Stephen Vaughan (though the defective copy

in existence is a transcript by another hand), and the date to be April 18, 1531.

from Marleborough to Antwerp.

Tyndale reaches Antwerp before April 18, 1531.

Vaughan's interview with Tyndale, April 17, 1531. Cott. MSS. Titus, B. 1. p. 67.

Their conversation.

Tyndale's fidelity to the king.

Tyndale's privations.

His previous warnings to the king.

The Scriptures prohibited.

Tyndale's objections to come to England.

Vaughan apologises for not having pursued Tyndale.

Dangers of Tyndale's life.

Tyndale's "Practise of prelates." His opposition to Henry's divorce.

Tyndale spoke what he believed to be the truth of God in the matter, not dreading the displeasure of his sovereign, referring in justification of his conduct to the rebuke which John the Baptist had given to Herod. Nothing could have shewn less guile than the conduct of Tyndale in thus giving to the king advice so unpalatable.

S. Vaughan writes to the king, May 20, 1531. Cott. MSS. Galba B. x. p. 5.

An interview with Tyndale mentioned.

In another letter from the agent of the king, mention is made of Tyndale, as well as of his friend Frith, who was yet absent from England. Sir Stephen Vaughan wrote to the king on May 20, 1531; the latter part of his letter related principally to these two exiles. Vaughan speaks in terms of high commendation of Frith, whilst mentioning, at the same time, his poverty, which he is disposed to regard as having partly induced him to marry; this he thinks may hinder his endeavours to induce him to come to England. As to Tyndale, he speaks of an interview which he had had with him, and the effect which the reading of a clause in a letter of Cromwell's, which spoke of the king's kindness and compassion to those who would be converted and amend.

Tyndale much moved by part of a letter from Cromwell. His willingness to suffer that the Scriptures might be circulated in English.

“ And as I thought so it cam to passe. For after sight therof, I perceyued the man to be exceedinge altered, and to take the same very nere vnto his hearte, in suche wise that water stode in his yees. And answered what gracious wordes are these. I assure youe, sayed he, *If it wolde stande wile the kinge most gracious plaisur to graunte only a bare text of the scripture to be put forthe emonge his people*, like as is put forthe emonge the subjectes of the emperour in these parties, and of other cristen princes, *be it of the translation of what person soever shall please his magestie*, I shall ymedyately make faithfull promyse neuer to write more, ne abide two dayes in these parties after the same: but ymedyately to repayre into his realme, and there most humbly submytt myselfe at the fete of his roiall magestie, *offerynge my bodge to suffer what payne or tortures, ye what dethe his grace will*, so that this be obteyned. And tyll that tyme, I will abide th aspect of all chaunces what so euer shall come, and indure my lyfe in as many paynes, as it is able to bere and suffer. And as concernynge my reconciliacion his grace may be assured that what soeuer I haue sayed or written in all my life ageynst thonour of Goddes worde, and so proved: the same shall I before his magestie and all the worlde, vterly renounce and forsake. And with most humble and meke mynde imbrace the truth, abhorringe all error soer at the most gracious and benygne request of his royall magestie, of whose wisdom, prudence and lernynge I hear so greate prayse and commendation, then of any other creature luyng. *But if those thinges whiche I haue written be true, and stand with Goddes worde, why shulde his magestie haunge so excellent a guyjt of knowlege in the scriptures, shoue me to do any thinge agensnt my conscience.*”

Vaughan goes on to tell the king, that if he had a distinct promise from him to Tyndale, that he would be much more likely to succeed in inducing him to return to England.

Value of the testimony of this letter.

This letter is valuable, as shewing how thoroughly the mind of Tyndale was bent upon his work of service to God—namely, the giving of the Scriptures to his countrymen in their own tongue. It was now nearly thirty years since his mind had been turned to this subject (some of the manuscript translations which appear to be his are dated 1502), and now in poverty, exile, sickness, and danger; this was to him the object for which he sought to live. It was not for name or credit that he toiled,—let the Scriptures be given forth in English, be the translation whose it might, so long as it was the true word of God, he was willing to write no more, and even to obey the orders of the king, by giving himself up, even knowing the certain consequence to be death by burning.

Cromwell's letter to Vaughan in reply to his of April 18, 1531. Cott. MSS. Galba B. x. p. 335.

The king himself corrects this draught.

Fear expressed lest Vaughan should be influenced by Tyndale.

The king's animosity against Tyndale increases.

Vaughan's commendation of Tyndale reproduced.

There is extant the draught of a letter from Cromwell to Vaughan, to which no date appears: but it would seem, from the contents, to have been written about the same time as the letter from Vaughan, an extract from which has just been given. This draught of a reply, must have been written before the king received the letter of Vaughan, dated May 20, 1531; while, at the same time, it is pretty evident that Vaughan had not received this letter when he wrote on that date. The draught of the reply to Vaughan's letter was corrected and interlined by the king himself, and the kind of alterations which are made, proves how the mind of Henry was bent upon opposing or destroying Tyndale. The diligence of Vaughan in procuring the book in reply to More is commended, yet very great apprehension is expressed lest Vaughan himself had not become too friendly with Tyndale, his letters being judged to shew much affection towards him.

The king clearly dreaded the influence which Tyndale might have over Vaughan, and was also much offended by the reply to Sir Thomas More. The letter running in Cromwell's name, but corrected by the king, contains this sentence: “. . . I myght well perceyue that he thought that ye haue moche affection towards the saide Tyndale, whom in his maners, & knowledge in wordly thinges, ye vndoubtedlie in your letters do moche allowe and commende, who's workes being replete with abhominable sclauanders and lyes, imagened and onely fayned to enfeete the peopull, declareth him to lake grace,

native learning, godly discrecyon, and all other good qualities, nothing else pretending in all his workes but evedente dyssaite, that ye in such wise, by your letters prayse, set forth, and avauce hym, which nothing else pretendyth but disquiet and sowe sedytyon among the peopull of this realme. His highnes, therefore, hath commaunded me to aduertise you that his pleasure is to wryte that ye shoulde desyste, and leue eny further to persuaude or attempte the sayde Tyndale to cum into this realme. Alledging that he perceyving the malycyous, perverse, vcharitable mynde and judgment of the said Tyndale, is in maner without hope of reconcylyacyon in hym, and is veray joyious to haue his realme destytute of such a person." The letter goes on to speak of the danger which might arise from the presence of Tyndale if he were to return to England; and how he might corrupt the whole realm to its great injury. What then was Tyndale's offence? He had put forth the New Testament in English,\* and had defended his having done so against the foolish and frivolous charges brought against it by More. This was the true ground of the efforts of Henry and his emissaries; and so soon as it was manifest that the honest simplicity of Tyndale touched the heart of Henry's agent, the object which had been sought was abandoned, and Tyndale was to be no more solicited to return.

Fear expressed lest Tyndale if in England might corrupt the whole realm.

If Vaughan's former letter had given offence, that of May 20th must have greatly increased it, so that it is not to be wondered at, that we find but little further mention of Tyndale in any of the proceedings in England.

Offence occasioned by Vaughan's letters.

The latter part of the letter to Vaughan mentions Frith, whom he was still to seek to allure to England; the king not having any such direct grounds of displeasure against him as he had against Tyndale, Frith did return to England, probably about the time of Lambert's arrest, fully expecting, it would seem, that the promises made to him would be kept, and that he would be unmolested for the faith of Christ; the result has been already told, he was taken up, committed to the tower, and after a long imprisonment and repeated examinations, was condemned by Bishop Stokesly, and suffered death in Smithfield, July 4, 1533. He had married while abroad: his wife had remained in the Netherlands; but she appears, from one of the letters of Tyndale to Frith, to have been able to give up her husband to suffer for the Lord's sake without repining, being able to look onward to the glory which is reserved for those who have washed their robes, and made them white in the blood of the Lamb. Fox, in the very interesting account which he gives of the sufferings of this faithful martyr of the Lord Jesus, speaks of the narrative as being the most affecting of any of those relating to the martyrs who laid down their lives in the days of Henry VIII.

Frith, still solicited to return to England, complies.

Committed to the tower. Condemned by Bp. Stokesly. Put to death July 4, 1533.

The letters of Tyndale to Frith while he was in the Tower, are very interesting, for they shew how his heart was stayed upon the Lord, and how earnestly he desired that Frith might in all things witness a good confession. He earnestly cautions him against saving his life by an abjuration, warning him how Bilney did this by the advice of false friends, and then had no ease in his conscience until he again gave himself up to suffer death, urging upon him the exceeding importance of consistent and faithful testimony.

Tyndale's letters to Frith.

"Dearly beloved, be of good courage, and comfort your soul with the hope of this high reward, and bear the image of Christ in your mortal body, that it may at his coming be made like to his immortal, and follow the example of all your other dear brethren, which choose to suffer in hope of a better resurrection. Keep your conscience pure and undefiled, and say against that nothing. Stick at necessary things, and remember the blasphemies of the enemies of Christ, saying, they find none but will abjure rather than suffer the extremity. Moreover, the death of them that come again after they have once denied, though it be accepted with God and all that believe, yet it is not glorious; for the hypocrites say, he must needs die, denying helpeth not. But might it have holpen they would have denied five hundred times, but seeing it would not help them, therefore, of pure pride and mere malice together, they speak with their mouths that their conscience knoweth to be false. If you give your self, cast your self, yield your self, commit your self wholly and only to your loving Father, then shall his power be in you and make you strong, and that so strong, that you shall feel no pain, which should be to another present death; and His Spirit shall speak in you and teach you what to answer according to His promise."

The hope of the Christian.

The resurrection.

In another letter Tyndale tells Frith, "Your wife is well content with the will of God, and would not for her sake have the glory of God hindered." These letters appear, from their contents, to have been written

Frith's wife mentioned by Tyndale.

\* It is singular, that in a very short time after this, Cromwell became one of the most earnest promoters of the circulation of the Scriptures in English. It is probable that, even

at this time, he was acting as the instrument of Henry, as unhappily he often did afterwards. He was probably very willing that attempts to take Tyndale were to cease.

shortly before Frith was burned; and from them we may learn with what steadiness of purpose Tyndale looked on to the expected close of his own earthly pilgrimage. In another of his letters to Frith, written apparently some time previously to those from which the above extracts are taken, he exhorts him, if he has opportunity, to "thrust in that the Scripture may be in the mother tongue;" this great object being never kept out of sight by Tyndale.

Frith to use his influence for the Scriptures in English.

## VII.

## TYNDALE REVISES HIS NEW TESTAMENT—HIS IMPRISONMENT AND MARTYRDOM—COTEMPORARY VERSIONS.

TYNDALE'S "poor Apostle's life" was now drawing to a close; his occupation had been for some time continuing to translate the books of the Old Testament, which he accomplished up to the end of the Second of Chronicles. When his circumstances are considered, it is really wonderful that he could have done so much. In the early part of 1534, he appears to have had a little comparative repose, becoming an inmate in the family of Thomas Pointz, an English merchant, at Antwerp.\* This period seems to have been employed in revising his translation of the New Testament—of this book he had not himself published an edition since the two of 1526, and it was now four years since the Dutch printers had published their third edition. In his labour of revision, Tyndale bestowed great pains; a comparison of the original with the revised edition proves this; not many verses can be found together in which he had not made some alterations (often but slight), in order more accurately to express the sense of the Greek. The Dutch printers seem to have tried to forestall Tyndale, by getting out another edition before his was ready; they procured the aid of an English refugee, named George Joye, who had previously published, in 1531, a translation of Isaiah from the Latin, and was at this very time engaged in publishing and translating Jeremiah and the Psalter. It was this circumstance probably that gave rise to the proposal on the part of the Dutch publishers, that Joye would aid them in their attempt to publish an English New Testament: he seems to have been a man of a very unsober mind, very earnest against the Church of Rome, but not particularly sound in Christian doctrine. The copy used by the Dutch printers, owing to its having been three times printed without the aid of an English press-corrector, had become so inaccurate that (by Joye's account) it was in not a few places unintelligible, so that his toil in correcting the press was considerable. Sometimes, also, he says, the text was in such a state that he was obliged to take his Latin Bible and re-render the passage, so as to give some meaning to the words which had become corrupted. But this was not all, for he made, in one respect at least, a strange alteration, expunging the word "resurrection," and substituting "the life after this;" a translation which, if it meant anything, was a cloke for some unsoundness in doctrine; and for this end it was intended by Joye, as we shall see from the manner in which the subject is alluded to by Tyndale. This corrupted edition of Tyndale's New Testament was published in August, 1534.

Early part of 1534, Tyndale has a little repose, in the house of Pointz, at Antwerp.

George Joye aids the Dutch printers.

Joye's alteration of the word "resurrection."

This corrupted edition published Aug. 1534.

Tyndale's corrected edition, Nov. 1534.

Πρεσβύτερος newly rendered.

Tyndale's revision.

In the following November, Tyndale published his own revised, or third, edition (the seventh in all); in this, besides amending the version, he also did much to remodel the language, so as to give the whole in more idiomatic English; for although this had been done with a considerable degree of success eight years before, yet Tyndale had then no opportunity to examine the whole so as to make it what he could wish. He took advantage, in his revision, of the faults which had been found with his version as first published, and thus made such changes as substituting "elder" for "senior," which he had previously given as the rendering of *πρεσβύτερος*: this, it may be remembered, was one of the great faults found by Sir T. More in the previous editions. In speaking of the editions of Tyndale's version, this his revision stands in the first place as exhibiting him as a translator. The two editions, octavo and quarto, of 1526, are precious as samples of the earliest endeavours of this holy servant of Christ to give the word of God to his countrymen. But the edition of 1534 is the one which should be taken into account when his accuracy as a translator is examined.

\* Fox mentions (ed. 1, p. 513), that Sir John Welch married a daughter of Sir Robert Pointz; this Thomas Pointz may have been one of the same family, and this may have connected him with Tyndale.

**The Re-**  
vised Testament, dyl-  
igently corrected and  
compared with the  
Greke by William  
Tyndale: and fynes-  
shed in the yere of ou-  
re Lorde God.  
A. M. D. & xxxiiiij.  
in the moneth of  
November.

Tyndale combats, shewing that the fulfilment of the will of God is attendant on that faith which truly justifies.

After this, a few lines are occupied with an explanation of the term "Elders," which in this edition is used as the more correct expression of what had been at first termed by Tyndale "Seniours." Elders defined.

Then follows, "A prologue into the iii. Euangelystes;" this is succeeded by a notice of an erratum, namely, in the twenty-third of Matthew. By mistake there had been printed, "Clense first the *outside* of the cup and platter;" for this he tells the reader to substitute "synneside."

Tyndale had heard of Joye's edition of the New Testament in English; but although he was surprised at his attempt to supplant him, he took no particular notice, though it was in itself particularly ungenerous to publish an edition in Tyndale's name at the very time when his genuine edition corrected was expected to appear; but when the printing of this edition was almost finished, a copy was brought to him of Joye's edition, and many places were pointed out in which strange alterations had been made. In consequence of this, Tyndale prefixed another prologue\* to this edition, stating that the changes which had been published under his name were not really his; for that instead of a copy which was so treated deserving the name of being diligently corrected, it was really grievously corrupted. Tyndale says, "thorow oute Mat.

Mark & Luke perpetually: and ofte in the Actees, & sometyme in John, and also in the Hebrues, where he fyndeth this worde Resurrection, he chaungeth it into the lyfe after this lyfe, or verie lyfe, and soche lyke, as one that abhorred the name of the resurrection." He goes on to say, that if this change be "a dyligent correccion then must my translacion be fautie in those places, and saynt Jeromes, and all the transloutours that euer I heard of in what tonge so euer it be." Tyndale might well express his surprise at such a rendering having been adopted,—a rendering which seems as though it were only meant to take away the true hope of Christians, that as Christ arose, so shall they arise—they having in His resurrection the earnest and the exemplification of theirs. But it pained Tyndale that Joye had so acted as to make him seem responsible for this heretical perversion. Tyndale re- marks on Joye's edition.

This New Testament altered by Joye, on which Tyndale animadverted, was the first attempt in English to pervert the word of God, for the purpose of upholding false doctrine; happily, this has been done but rarely, and those versions in which this dishonest mode of procedure has been adopted have never obtained much acceptance, or come into general use. Tyndale expressed much indignation at this conduct of Joye; but the offence was great:—1st. He had daringly corrupted the word of God. 2nd. He had done this in order to introduce and disseminate his own heretical doctrine. 3rd. He had done this in such a way as to cause his errors to be ascribed to Tyndale, as though Tyndale had been guilty of this gross dishonesty in translating, and as if he held these erroneous doctrines. Joye's first attempt in English to pervert the word of God.

A short extract from the prologue, too interesting to be omitted, shews us what were Tyndale's feelings in giving out his own translation. He says, "As concerning all I have translated or other wise written, I beseeche all men to reade it, for that purpose I wrote it: even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it, so farre to allowe it, & if in anye place the worde of God dysalow it, there to refuse it, as I do before oure sayour Christ & his congregacion. And where they fynde fautes, let them shew it me, if they be nye, or wryte to me if they be farre of: or wryte openly agaynst it & improve it, & I promyse them, if I shall perceave that there reasons conclude I will confesse myne ignorance openly."

A few months (Feb. 27 1535) after Tyndale had thus disclaimed all participation in the heretical Joye's Apology published.

\* From Joye's Apology, it would seem that this prologue had been circulated previous to the completion of the New Testament, to which it was afterwards prefixed.

perversions made by George Joye, the latter published an Apology for the New Testament with which he had been connected; in this Apology he represents his whole connection with regard to the surreptitious edition, as though it were one merely of a pecuniary nature on his part in undertaking the correction of the press of the New Testament in English; but he makes no real defence of himself with regard to the alteration of the word *resurrection*, and allowing this change to be attributed to Tyndale himself. He also, by implication, charges Tyndale with indolence in not having edited an impression of his New Testament for so many years, and with covetousness because of the sum said to have been given him by the printer for the copyright of his corrected version. Joye might have known that Tyndale instead of being indolent had been laboriously engaged in many works in the midst of danger, privation, and sickness; and as to the charge of covetousness, it applies very badly to one who was willing to live upon ten pounds a year, so that he might teach children and preach the gospel.

He charges Tyndale with indolence.

Joye's statements respecting resurrection.

Joye asserts that Tyndale had not spoken correctly in charging him with holding heretical doctrine relative to the resurrection; he allows that in some places it really does signify the rising again of the body; but he maintains (whether from ignorance or perverseness) that in others it means simply the state of the separate spirit in happiness with the Lord. It is not easy to gather what his doctrine really was on this point, for he seems to contradict himself; alleging that "they that are in their graves" in John v. does not mean the body but the soul; if so what could the resurrection be?

His charge of false doctrine against Tyndale.

He charges Tyndale with maintaining that the spirit is in a state of sleep from the time of its departure from the body until the resurrection; an assertion which appears from Tyndale's own previous statements to be utterly groundless. The Apology of Joye proves his scholarship to have been but limited, and also that he could but little appreciate Tyndale's learning.

The Dutch imitation of Tyndale's revision.

The Dutch printers probably found that the sale of the edition edited by Joye was hindered by the publication of Tyndale's revision three months after; and thus they published an edition which is an evident imitation of Tyndale's revised edition; indeed there can hardly be a doubt but that it was intended to pass for the genuine edition, for it is even dated as being finished in 1534, *in November*, just like the genuine book, which of course cannot be the true date.

Tyndale's apprehension.

The completion of the revision and printing of Tyndale's third edition brings us to the time of his apprehension and imprisonment.

Henry Philips accuses Tyndale at Brussels.

The account of the betrayal and martyrdom of Tyndale was communicated to Fox by Thomas Pointz, who had been his host for the previous nine months, it appears that one Henry Philips made acquaintance with Tyndale, so that he at length became an inmate in Pointz's house. After some time Philips went to Brussels, where he appears to have charged Tyndale with heresy, so that some of the officers of the emperor were sent to Antwerp to apprehend him. Shortly after this, Pointz had occasion to be absent for a few days from Antwerp, and Philips took the opportunity to put Tyndale into the hands of those who were sent to apprehend him. He was taken to the castle of Vilvoord or Filford, near Brussels; at which place he remained until his martyrdom, nearly two years afterwards. Great efforts were made by Pointz and others to procure his discharge, but all was ineffectual. Pointz procured letters from England in favour of Tyndale, and it appears probable that he would have obtained Tyndale's liberty, had not Philips, being resolved not to be baffled, charged Pointz likewise with heresy. On this account he also was arrested, and was subjected to a severe examination, as well as imprisonment for a considerable time. At length, having an opportunity he escaped, and again renewed his efforts to liberate Tyndale; the testimony which Pointz gives, concerning the character and conduct of Tyndale, in a letter addressed to his brother (dated Aug. 25, 1535), is highly interesting and valuable: he speaks of him in the highest terms.

He betrays Tyndale taken to Vilvoord Castle. Nov. 1534.

Pointz arrested.

COLL. MSS. Galba B. A. p. 63.

It is difficult even to surmise who were the instigators of Philips in this matter. Henry had little or no influence in the Netherlands at this time, for his having divorced the aunt of the Emperor, Catherine of Arragon, was the occasion of almost an open rupture. Philips apparently belonged to that party amongst the English, who wished still to uphold the authority of the Pope, and who, therefore, condemned the divorce, else he would have been little likely to have gained any favour with the authorities at Brussels; but, however this may be, it was rather a strange proceeding to condemn Tyndale at such a time in the Emperor's dominions, he being known to be an opposer of the divorce, holding that the marriage having been made ought to be kept.

The king of England not desirous of Tyndale's liberation.

Of one thing we may be very certain, that Henry had no desire to procure Tyndale's liberation; it has been already shewn that Henry had a strong personal dislike to him, as well as to his proceedings; and although his rupture with the Pope might make him look with a more favourable eye upon some of the "Gospellers," yet Tyndale had no reason to expect any kindness from the king, seeing that to express a

judgment in opposition to his divorce from Catherine had become the surest way to excite his displeasure. It was on this account that Fisher, the aged Bishop of Rochester, and Tyndale's antagonist, Sir Thomas More, were beheaded in 1535. Hopes were entertained by many that his imprisonment might terminate, not by his martyrdom, but by his liberation: they made strenuous efforts to this end; and in the Prologue of Coverdale to his Bible, he also exhorts the reader to pray that this might be brought about.

In 1536, when Tyndale suffered, Henry VIII. and the Emperor were again on good terms; which may have been the reason of his being put to death, even though Henry had nothing to do with his apprehension. If Henry had chosen, he might now have interfered to save him.

During the latter years of Tyndale's life, subsequent to his having taken up his abode in the neighbourhood of Antwerp, great changes were going on in England: the authority of the Pope had been denied; many things connected with popery were abolished; and these events, humanly speaking, had led to the attainment of that which Tyndale so ardently desired, namely, the circulation of the word of God in English. We have no means of knowing whether he had heard before his death that the Scriptures of Coverdale's translation were printed. If Tyndale did know this, it must have been no small consolation to him; for all his sufferings were for the sake of the diffusion of the word of God. But whether Tyndale was or was not aware of it, it shews how graciously the Lord was favouring that work which his imprisoned servant had begun, carrying it on in His own way almost beyond the utmost expectations which Tyndale himself could have entertained. In the years 1535 and 1536 there were at least four editions of Tyndale's New Testament printed, that is, twelve editions altogether; this proves an increased demand for them, which, if known to the imprisoned translator, must have greatly encouraged him. It was proof that his labours had not been bestowed in vain.

Changes in England in the latter part of Tyndale's life.

Coverdale's translation.

Four editions of Tyndale's New Testament, 1535 and 1536.

Lewis, p. 85. Offer, p. 81. Tyndale's correspondence with the divines of Louvain.

His imprisonment appears to have been occupied with keeping up a continual correspondence with the ecclesiastical authorities at Louvain, who plyed him with interrogatories to which he was compelled to reply; his English writings being ransacked, and passages translated which could be made the groundwork of charges against him.

It was in September 1536, that the martyrdom of Tyndale took place. We know far fewer particulars of him at that time than we do concerning many of the servants of the Lord Jesus who suffered in this country; but the letters which he had written a few years previously to Frith shew on what his mind was stayed in the anticipation of such an event: the topics which he had suggested to his friend were, doubtless, those by which his own soul was now upheld. These letters may be taken as supplying to us the thoughts, feelings, and confidence of Tyndale himself under similar circumstances: he was willing to give his body to suffer for Christ's sake, knowing that at his coming it would be made like unto His glorious body, he was willing to suffer in hope of the promised resurrection. He was first strangled and then burned, meeting in this respect with more mercy in the manner of his death than he would have met with in England. His dying prayer was, "Lord, ope the king of England's eyes!"

Tyndale's martyrdom, Sept. 1536.

His dying prayer.

Thus died, about the sixtieth year of his age, this faithful servant of God and martyr of Christ, whose labours for his Lord had led him into paths of suffering here; but who will, according to the promise on which his soul was stayed, appear with Christ at His coming, bearing His image. Vainly did his enemies shew their hatred in burning his lifeless body, it was but a testimony that his service to Christ had drawn forth the enmity of Satan; and though his scattered ashes had no place of burial, yet He who has promised to change our vile body to make it like unto His own glorious body—can as well guard unto that day the scattered ashes of his martyred servants, as he can the mouldering bodies of those who lie in their graves until He shall come, when they "shall have their perfect consummation and bliss in His eternal and everlasting kingdom."

The life of Tyndale is in all its circumstances the history of the introduction of the Scriptures in English into England; without knowing who and what Tyndale was, we never could understand by what instrumentality God was pleased to work in bringing this blessing to pass. A poor exiled monk, wandering from country to country, was thus made by God the means of incalculable blessing to his ignorant countrymen: in vain did the authority of all England, civil and ecclesiastical and moral, strive to crush him; he went on stedfast in his purpose, not in any strength of his own, but in the power of the Spirit of God. And when, at length, his weary wanderings ended in imprisonment he had this joy, that he had been labouring in the service of a master who both could and would reward his every toil. Death was not that which could affright him, for he knew what the apostle meant when he said, "We had the sentence of death in ourselves, that we should not trust in ourselves but in God that raiseth the dead." He knew that when his enemies had done their worst, they could but take his mortal life, and then his spirit would

Tyndale's life the introduction of the English Scriptures in print.

2 Cor. i. 9.

Phil. i. 23. "depart and be with Christ which is far better," while the *resurrection* was the joyful point of expectation, which placed him both in body and in spirit beyond the power of death. The account of the labours of Tyndale closes the period in which the Scriptures in English were a proscribed book: from this time and onward more or less liberty was given for their possession and use:—all this must be looked on as a blessed result which the Lord was pleased to vouchsafe to the service and the prayers of Tyndale. Martyrs have suffered in various causes; Christian martyrs have laid down their lives for very many precious portions of God's truth, but William Tyndale was emphatically A MARTYR FOR THE WORD OF GOD.

Besides the translations from the original tongues of the New Testament and part of the Old published by Tyndale, there were likewise versions of a few books of the Old Testament executed from the Latin, and printed between the years 1530 and 1534.

The Argentine English Psalter, 1529-30.  
From the "text of Felme."

The first of these translations is the Argentine English Psalter (to which allusion has already been made), the translator of which calls himself by the designation of *Johan Aleph*;\* this Psalter was published in 1530, and it bears the following title:—"The Psalter of David in English, purely and faithfully translated after the text of Felme, every Psalm havynge his argument before declarynge brefly thentente and substance of the wholl Psalme."

This translation has been already mentioned as having been prohibited soon after its publication: little, however, seems to be known respecting its reception and circulation in England. The date at the end is January 16, 1530; it was thus the first whole book of the Old Testament which was printed in English, the completion of Tyndale's Genesis having been *one day* subsequent.

Joye's translation of Isaiah, 1531.  
Joye accused of heresy, 1527.  
He escapes.

In the year 1531, there was published a translation of the prophet Isaiah by George Joye, the same who has already been mentioned as having superintended an edition of Tyndale's New Testament with strange alterations. Joye had been a fellow of Peterhouse College at Cambridge, but being accused of heresy in 1527, and finding himself in danger he escaped to the continent—the common place of refuge for those who fled from persecution in England. Joye's learning does not seem to have been great; he indirectly shews that he knew little or nothing of Greek or Hebrew, for he made his translations of portions of the Old Testament from the Latin; and as to the New he himself says, that in correcting the press of the edition of Tyndale's Testament which he altered—"where I founde a worde falsely printed I mended it; and when I came to some derke sentences that no reason coude be gathered of them, whether it was by the ignorance of the first translatour or of the prynter, I had *the lutyne text* by me, and made it playne: and where any sentence was imperfite or clene left oute, I restored it agene, and gave many wordis their pure and native signification in their places which they had not before." It can scarcely be imagined that Joye would have taken the Latin text as his standard, if it were not that he was ignorant of the Greek.

His translations made from the Latin.

Shortly after this George Joye appears to have contemplated the publication of the whole Bible in English. This is to be gathered from what Tyndale says in another of his letters to Frith, written towards the middle of 1533.

Joye contemplates the publication of an English Bible.

In May, 1534, Joye published an English translation of the prophet Jeremiah; "The song of Moses is added in the ende to magnifie our Lorde for the fall of Pharao, the Bisshop of Rome." The fall of the bishop of Rome here spoken of in this title meant, I suppose, the extinction of his supremacy in England by the authority of Henry and his parliament; however, the application of Exod. xv. to this event is using Scripture without much regard to analogy.

Joye's translation of the Psalms, Aug. 1534.

A translation of the book of Psalms was published by Joye in the month of August in the same year, 1534; this was in the title professed to be "diligently and faithfully translated;" the Latin text which he used is stated by Lewis to be that of Friar Felix;—a revised edition, I suppose, of one of the five Latin Psalters then commonly received and used in the Church services.† Joye's English Psalter was published in the same month that his unwarrantable edition of Tyndale's Testament was completed.

\* And yet it is possible that this was the real name of a London not many years subsequent to this period, and this translator; a Sir John Aleph was one of the sheriffs of | may have been edited by one of the same family.

† See Stephens's *Psalterium Quincuplex*.

## PART III.

### THE LATTER PORTION OF THE REIGN OF HENRY VIII.

#### I.

#### MYLES COVERDALE PREVIOUS TO HIS TRANSLATING THE BIBLE.—PROCEEDINGS IN ENGLAND RELATIVE TO THE SCRIPTURES.

THE history of the translation and publication of the New Testament and of a portion of the Old by William Tyndale has been that of a kind of struggle between light and darkness; *authority* of every kind being used to repress the knowledge of the word of God. But during the imprisonment of Tyndale, times and circumstances were strangely changing, and thus, although it was not even tacitly permitted that his translation should be possessed or used, yet that of another was actually completed, and about to be circulated by the king's permission. Thus before Tyndale had laid down his life for the sake of Christ, the desire of his heart was on the point of being granted, though it is probable without his knowing it. The Scriptures in English were soon about to be placed in the hands of every one. How earnestly Tyndale had desired this is manifested by his own words,—“If it wolde stande withe the kinge most gracious plaisir to graunte only a bare text of the Scripture to be put forth emonge his people . . . *be it of the translation of what person soever shall please his magestie*, I shall . . . most humbly submytt myselte at the fete of his roiall magestie, offerynge my bodye to suffer what payne or tortures, ye what dethe his grace will, *so that this be obteyned.*” If such were Tyndale's expressions when at liberty, what may we not judge were his feelings when he was a prisoner for the word of God? I doubt not that, during his confinement, his PRAYERS were earnest in this matter to Him who hath all hearts under his control, even, as we know, that he prayed for this at the time of his execution, and that the unlooked for permission that the Scriptures should be freely circulated in English, was, in part, the answer of the Lord to the petition of His servant.

Change of circumstances in England during Tyndale's imprisonment.

The desire of his heart.

His prayers.

The translator, whose labours were thus permitted to be possessed and read, was MYLES COVERDALE, the first who translated the whole Bible into English from the original languages. The history of Coverdale is, as we shall find, intimately connected with translations of the Scriptures into English for a space of nearly thirty years.

Myles Coverdale.

The period passed at Hamburg by Coverdale, in company with Tyndale, his predecessor in biblical translation, has been already noticed. This is an interesting point in his history; it is one in fact which seems to have had a continued influence upon his future course. But before speaking of the labours of Coverdale, in connection with the translation of the Scriptures, it will be well to notice the few facts that are known of his previous life and conduct, and the circumstances which made him an exile for the faith of Christ his Lord.

Coverdale at Hamburg with Tyndale.

Myles Coverdale \* was born in the year 1488 about eleven years after the birth of Tyndale. He was

Coverdale's

\* In many of the circumstances relative to Myles Coverdale, the “Memorials of Coverdale,” Svo. 1838, have furnished much with regard to authorities and investigated facts, for which otherwise it would have been necessary to search: and my labour in comparing authorities has thus been much lessened. It is true that some facts have been ascertained which

the author of the “Memorials” has not noticed, but I owe much to his work. *Inferences* I have of course drawn for myself, for which the author of the “Memorials” must not be supposed to be responsible. He has my hearty thanks for the aid afforded by his careful researches.

birth, 1488, in Yorkshire.

Brought up at Cambridge, Mem. Cov. p. 3.

Becomes a monk.

Coverdale receives priest's orders. Tanner.

He becomes a diligent student of Scripture.

His letter to Cromwell. Mem. Cov. p. 193. Chap. Ho. West. Bund. C.

Soliciting books.

Dr. Barnes the prior of the Augustines. Fox ii. p. 433.

He encourages learning at Cambridge.

The Gospel preached at Cambridge.

Barnes converted.

Tyndale at Cambridge.

probably a native of the district of Coverdale in Yorkshire, from which it is most likely that he received his name: Coverdale is more likely to have been a personal than a family surname. He was brought up at Cambridge in the Augustine monastery, of which he afterwards became a monk. I have already, in speaking of Tyndale's visit to Cambridge, adverted to the state of that University during the greater part of the first quarter of the sixteenth century.

It was in the days in which Cambridge was yet enwrapped in ignorance, both spiritual and mental, that Coverdale studied there: and it was when some beginnings were made in the acquisition of knowledge, that he was one of the first to take some means of obtaining more learning than he had obtained from his hitherto limited education.

He received priest's orders at Norwich, from John, bishop of Chalcedon. This may have been some years before the time at which he gave himself diligently to the study of the Scriptures; and it is almost the only definite fact relating to the early part of the life of Coverdale, except his becoming a monk, of which we have any particular account.\*

At some period between this and the open avowal of the doctrines of the Reformation made by Barnes and others at Cambridge, we find Coverdale diligently addicting himself to the study of the Scriptures; this is manifested by an interesting letter addressed to Thomas Cromwell, afterwards Earl of Essex, who seems, from what Coverdale says, to have made him some promise, or held out to him some hope of assistance in obtaining books for his studies. He says,—"I am the booldyr of your goodnesse in thys my rude style, yf yt lyke your favour, to revocate to your memory the godly communication which, your Mastyr-schype had with me, your oratour, in Mastyr Moorys howse, upon Easter Eve," . . . . He then asks Cromwell's help, informing him, "Now I begyne to taste of Holy Schryptures; now (honour be to God) I am sett to the most swete smell of holy lettyres, with the godly savour of holy and awneyent Doctoures, unto whose knowlege I can not attayne, without dyversyte of bookys, as is not unknowe to your most excellent wysdome. Nothing in the world I desyre, but bookys, as concernyng my lernyng; they onse had, I do not dowte, but Almyghty God schall perfourme that in me, whych He, of Hys most plentyfull favour and grace, hath begone." This letter is subscribed, "Your chyld and beedman in Jesu Chryst, Frere Myles Cav'dale."†

The prior of the Augustines, the house to which Coverdale belonged, was Dr. Robert Barnes, who had studied at Louvain, and whose attainments were far greater than those of most others at Cambridge. It was probably through Barnes, that Coverdale began, as he says, to taste of Holy Scripture. It does not seem at all certain what the period was at which Barnes commenced his labours for the encouragement of learning at Cambridge: but it could hardly have been previous to the year 1517, and perhaps even later by a few years. About the time of this revival of learning at Cambridge, the Gospel began to be preached there by Thomas Bilney, who afterwards was burned at Norwich. Among others who were converted by this means was Barnes himself, who, though he had been diligent in studying the word of God, and in instructing others, as well as in preaching against hypocrisy of every kind, had hitherto never fully known what the Gospel of the grace of God meant.

The conversion of Barnes was an event of some importance in its results, as connected with the reformation. He stood at this time unrivalled in literary eminence at Cambridge, and yet had to learn the lesson so humbling to the pride of man, that "no flesh shall glory" in the presence of God. The energy and influence of Barnes received a direction which was felt by others; and thus his instructions became important auxiliaries of the efforts of those who were already labouring in setting forth from Scripture the Gospel of the *grace* of God. At a later period we find Barnes amongst those who laboured in other places, and who also aided in the distribution of the Scriptures.

About the same time, William Tyndale, being at Cambridge, was the means of the conversion of *Johan Frith*, afterwards his friend and fellow-labourer. About the same period, or perhaps earlier, likewise

\* The author of the "Memorials of Coverdale" assigns the date of this circumstance to the year 1514. In his note he cites Tanner as his authority, saying, "He gives the date MDXCIV. but the C is evidently an error of the printer." That there is a mistake in the passage is evident, but whether the "C" ought to be wholly expunged, as the author of "Memorials of Coverdale" has done, or whether it ought to be changed into an "X," it would be difficult to determine; nor do I see at all whether it is the more probable to suppose that Coverdale became a priest in 1514 or in 1524.

† It is, perhaps, impossible to assign a date to this letter:

the author of "Memorials of Coverdale" thinks that it was written before the year 1514. This, I believe, is much too early; for it would make Coverdale exceedingly in advance of his fellows at Cambridge in having a "taste of Holy Schryptures." It was after 1516 (when the New Testament of Erasmus was first published) that the mind of Bilney was enlightened; and it was not till some time after this that Barnes was converted to Christ by Bilney. Whether Coverdale had a taste or desire for the truth of God at any previous period may be questioned.

GEORGE STAFFORD (or Stavert) of Pembroke Hall, first gave lectures in divinity at Cambridge; this appears to have been one of the means through which the light of God's truth became known there.

It is interesting in the midst of all that was going on at Cambridge, to find that the mind of Coverdale especially rested upon the study of Holy Scripture. It seems as though even then God had been fitting him for that work which in subsequent years he was to accomplish—the completion of the first English translation of the Scriptures from the original languages.

The preaching of the Gospel had continued some time both at Cambridge and in the neighbouring counties, but without any direct attack being made upon the authority or the doctrines of Rome. The Gospel was the means in England, as well as in other countries, of bringing to some souls the knowledge of peace with God; and this often went on for a considerable time without causing any decided collision with the ecclesiastical powers: but those who see what the finished work of Christ means, learn at length how it is denied by the doctrines of Rome; and thus, not only truth is held, but error is decidedly opposed and renounced. On the other hand, although the Romish authorities may not at first shew their displeasure, so long as they are not directly opposed, yet they soon feel the contradiction which exists between the doctrine of the free grace of God and the whole of the system of Rome. It was thus in England: Bilney and his companion Arthur at length attracted the attention of Cardinal Wolsey, and were brought into trouble in the year 1527. This was the signal for others, either to shrink back from the open profession of the Gospel, or to go forward at all hazards. Barnes and others at Cambridge chose the latter alternative. On the Sunday before Christmas-day, in the year 1527,\* Dr. Barnes preached at St. Edward's Church, belonging to Trinity Hall: he took for his subject the Epistle for the day (the third Sunday in Advent), Phil. iv. 4—7, and *postilled*† it so as to form a resolute attack upon the Romish authorities, making Cardinal Wolsey the direct object of part of his assault; in this he may, perhaps have gone whither his zeal, rather than the spirit of a sound mind, led him. Barnes's sermon excited, as it might be expected, considerable attention; "he was immediately accused of heresy by two fellows of the King's Hall." From the subsequent examination of Barnes before Cardinal Wolsey, we learn how he had treated a part of his subject; it was probably from the words, "Let your moderation be known unto all men, the Lord is at hand,"—that he spoke of the grandeur of churchmen as forming a contrast to that which ought to characterise the disciples of Christ. The giving of alms, according to the command of the Lord, was set in contrast with all this worldly glory, and one point urged was, how much better it would be for all the superfluity of worldly glory to be sold, in order that the poor might be aided. It is no wonder that a discourse like this should have excited considerable attention, as well as the resolute opposition of those who upheld the pomp and authority of Rome's priests.

The proceedings at Cambridge lasted for some weeks, from Christmas, 1527, until "within six days of Shrovetide; in the following year;" so that the upholders of Barnes must have almost wondered at the non-interference of the ecclesiastical authorities. They were not, however, unmindful of these proceedings,

\* There can, I think, be no doubt that these occurrences at Cambridge took place almost immediately after the lamentable abjuration of Bilney (Dec. 7, 1527). The author of "Memorials of Coverdale," places it earlier: he says, "Fox does not mention the date of this circumstance, but he intimates, in his History of Wolsey, that it was about the year 1526." At first sight it would seem from the manner in which the circumstances are stated by Fox (ii. p. 206), that the submission of Bilney had been subsequent to that of Barnes: but there are many reasons for holding a contrary opinion; for instance, Bayfield was charged amongst other things, with having (Sep. 13, 1527) spoken well of Bilney and Arthur, then imprisoned by Cardinal Wolsey (Fox, ii. 269), and yet, after Bayfield had been imprisoned, Barnes was still at liberty, and exerting himself to procure his liberation: this alone is decisive as to the order of the events. But farther, although Fox does intimate loosely that it was about 1526 that Barnes was troubled, yet he mentions synchronous events which prove that it must have been in February, 1528. When Fox states a date, he often does it very loosely, or else his printer has made very numerous errors, but he frequently gives notes of time which serve to correct the erroneous date. He states expressly, that it was "as the ambassadors were thus travelling to Rome to promote the cardinal to be Pope, although the Pope was not yet dead, in the mean time the cardinal played the popish persecutor here in England," &c. These words, "in the mean time," give a synchronism which makes the time of the occurrence clear. When were these intrigues

for the Popedom going on at Rome? The date of his letter to Sir Gregory Cassley on the subject is February 6, 1528, and it was only a little while before, that Pope Clement had become ill, and not very long after that he recovered. This agrees exactly with the dates which Fox gives in another place; so that the end of 1527 may be confidently recorded as the period of the preaching of Barnes against the pomp of the cardinal.

† To *postill* or to *postillate*, is to take a portion of Scripture, and, after reading it through, to expound in order the topics mentioned. This was done without excluding a large exposition of some one or more parts; the term is derived from *post illa*; that is, after a certain portion of text, a comment or exposition introduced. Nicolaus Lyranus formed his commentary in this manner, and several, Wiclif for one, followed the same plan in their preaching.

Another mode of preaching or teaching was called "declaring;" this was going through the Scriptures which spoke of a particular subject, and giving a combined view of their testimony when seen in connection. The modern plan of taking a few words and forming a discourse upon them, stands in marked contrast to both these modes of teaching, while it altogether loses the distinctive value of each. *Postillation* taught the import of the text with the context, thus leading to an exact knowledge of the Scriptures; while *declaring* led on to a comprehensive view of the range of truth revealed by God.

George Stafford lectures on divinity.

Scripture especially the object of Coverdale's study.

Progress of the Gospel at Cambridge.

Fox ii. 434.

Bilney and Arthur arrested, 1527.

Bold stand of the "Gospelers" at Cambridge.

Barnes's sermon, 1527. Phil. iv. 4—7.

His attack on Wolsey.

Barnes accused of heresy.

Proceedings from Christmas, 1527, to Lent, 1528.

Barnes arrested publicly.

Books searched for.

Barnes taken to London. Coverdale accompanies him. Barnes adjudged a heretic. He is resolved to suffer, but is persuaded by his friends to recant.

Coverdale's zeal in preaching.

Coverdale preaches at Bumsted on the fourth Sunday in Lent, 1528. Fox, ii. 267. Thomas Topley's confession. He recants.

Coverdale opposes image worship and auricular confession. Coverdale at Hamburgh, Easter to Christmas, 1529.

Coverdale and Tyndale together at Hamburgh, Easter to December, 1529.

for on the day above-mentioned, Dr. Barnes was arrested by a sergeant-at-arms, who had come down from London; this was done "openly in the convocation house, to make all others afraid." Nor was this all, for a search was likewise made, about the same time, for prohibited books, in the rooms of about thirty suspected individuals. The search at this time was occasioned by the fact of prohibited books in Latin and English having become very numerous since the latter part of the year 1526. However, not a single prohibited book was seized; for Dr. Farman, of Queen's College, heard that this search was likely to take place, and thus had time to warn the others, to conceal or carry away those that they possessed.

Dr. Barnes was taken as a prisoner to London. Coverdale accompanied him, and lent him his aid in writing for him, and giving him what assistance he could in replying to the articles objected to him. After various examinations Barnes was adjudged a heretic, and thus the only alternative left for him was to suffer death by burning, or recant. His own resolve was to lay down his life for the testimony of the truth; but, alas! he was overpersuaded by the suggestions of some of his friends, of whom, however, it is clear that Coverdale was not one, who used the argument which so often prevails in emboldening individuals to tamper with conscience; "they persuaded him rather to abjure than to burn, because (they said) he should do more good in time to come, and divers other persuasions which were mighty in the sight of reason and foolish flesh." How many have, since Barnes, done those things which they knew to be evil before the Lord, from the *desire of usefulness*; as though any supposed or hoped-for future good could justify the commission of present evil, however slight.

When Barnes consented to abjure, Coverdale probably left him; if he returned to Cambridge, he could have continued there but a short time, for almost immediately we find him preaching the Gospel in Essex. He is mentioned by Bishop Bale, as having been particularly active in this labour; he says of Coverdale, that while "others dedicated themselves in part only, he gave himself wholly up to propagating the truth of the gospel." This was a course which required a heart fully resting upon the knowledge of that heavenly inheritance which through the blood of Christ belongs to those who believe; he had seen in Barnes the consequences of testimony against Romish corruption of doctrine, but still he went on steadily in his course. So long as Barnes was at Cambridge as his prior, he had been comparatively safe; and now, that he was deprived of his encouragement, and Cambridge was a peculiarly dangerous place for those who favoured the reformed doctrines, he laid aside his monk's habit, and either left or did not return to his convent, and became an itinerant preacher, having assumed the habit of a secular priest.

About four weeks after Coverdale had been in London with Dr. Barnes, he was at Bumsted (or Steeple Bumsted) in Essex, a parish of which Richard Fox, a favourer of the Reformation, was the curate. We learn this from the confession of Thomas Topley, an Augustine friar of Stoke Clare, who was induced, partly by reading certain books, partly by the instructions which he received from Coverdale and Richard Fox, to renounce both his order and his habit, and, like Coverdale, to appear simply as a secular priest. Topley was brought before Bishop Tonstall on this account, when, like others, he recanted the doctrines which he had received. We learn from his confession, that on the fourth Sunday in Lent, Coverdale had preached that images were not to be worshipped, that auricular confession to a priest was not necessary to the forgiveness of sins, and that transubstantiation was contrary to the word of God. In this last mentioned point he was probably in advance of Barnes.

The next place in which we find Coverdale is at Hamburgh, about a year subsequent to this sermon which he had preached at Bumsted. Where he had been in the interim, or how he had escaped to the Continent, are circumstances concerning which we have no information. It is, however, scarcely to be doubted, that after the information received from Topley, it was altogether unsafe for him to remain in England. The search for heretics which was then made in the diocese of London was very strict, as it was also in that of Lincoln (then much more extensive than it is at present), and Cambridge also could be no safe abode for him. He must have remained concealed if in England; and in escaping, it must have been with considerable difficulty and danger.

Fox, in his account of Tyndale, says that he, having finished the translation of the book of Deuteronomy, wished to print it at Hamburgh, and that in his voyage thither he was shipwrecked, and then "he came in another ship to Hamborough, where at his appointment Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter till December, in the house of a worshipful widow, Mistress Margaret Van Emmerson, Anno 1529, a great sweating sickness being the same time in the town."

It is *probable*, from this account, that Hamburgh was the place to which Coverdale had escaped from

England, and that previous to his departure from this country he had some intercourse with Tyndale, so as for them to appoint to meet one another at Hamburgh.

It is interesting to find these two laborious exiles thus brought together in a foreign land; the one having been obliged to quit England on account of his desire that the word of God should be circulated in English, the other on account of the opposition existing between the Gospel and the doctrines of Rome. It has been questioned how Tyndale became acquainted with Coverdale;\* but when it is remembered that Tyndale had been for some time at Cambridge but a few years previous, that his being there was intimately connected with the introduction of the Gospel amongst those who lived there, and that Coverdale was one of those who very early upheld the truth at Cambridge, there can, I think, be but little doubt that the friendship of Tyndale for Coverdale as well as for Frith commenced at Cambridge.

With respect to *what portion* of the Pentateuch was translated conjointly by these two exiles, it has been doubted whether it was merely a retranslation of the book of Deuteronomy, or whether they retranslated together the whole of the five books: but whichever it be, we find Coverdale now using the "taste of Holy Schrypture" which he had received, and the Scriptural learning which he had acquired, to make known to his countrymen the word of God in their own tongue.

We find Coverdale at Hamburgh from Easter till December, 1529, subsequently at Antwerp, previous to the end of 1534, and at some time during his exile in Denmark. Where he was at the time of the betrayal and imprisonment of Tyndale we do not know; but it is not unlikely that the same habits of itinerant preaching which had previously, as well as subsequently characterized him, led him at this period to various places. As yet, he had not begun to be a Bible translator independently of Tyndale; nor did he commence his labours until after the imprisonment of his predecessor. Had Tyndale lived, he would doubtless have continued his work, so as to have translated the whole of the Scriptures. To this point he was striving: if it had been so, Coverdale would not have laid aside for a time his itinerant life, in order to become a translator; but it is probable that the work on which he was engaged with Tyndale at Hamburgh, suggested to him the first thought of carrying on the complete labour of translating the Scriptures.

Two leaves of Genesis were printed by George Joye, in February 1533: this circumstance, as we learn from Tyndale's letter to Frith, occasioned a rumour respecting a new Bible: "Out of this is sprung the noise of the new Bible; and out of this is the great seeking for English books at all printers and bookbinders, in Antwerp, and for an English priest that should print." The rumour that such a Bible was to be published seems, from Tyndale's account, to have spread pretty widely. It is clear that such a work was wished for, and this desire may have led to the report being credited. Lewis says, "On the 17th of March, 1533, the convocation of the province of Canterbury met. Among other things done by it, it was decreed, that the Holy Scriptures should be translated into the vulgar tongue, and the laity prohibited contending about articles of the faith and the Holy Scripture; but I do not find, that the former part of this decree was executed at this time." It is questioned whether this be not altogether a mistake of Lewis's; and it is doubtful whence he took the statement. It is most certain that the convocation met as he describes, but that it decreed a translation of the Scriptures to be made, seems quite unfounded. Now it is clear, from what Tyndale wrote to Frith, that in this very year, and in the same part of it, there was "a noise about a new Bible," it is probable that some account connected with this rumour was the basis of Lewis's statement,—a statement which anticipated the proceedings of the convocation which met at the close of the following year.

It will be well for a while to leave Coverdale, and the circumstances in which he was, to look at the events which had passed in England during the time of his absence on the Continent,—events which led on to the most important results, as it regards this country.

During the time in which proceedings had been carried on for the entire suppression and extinction of the Scriptures in English, a change gradually took place in the relations in which Henry VIII. stood towards the Pope. This change, although it was brought about simply for worldly and selfish ends, was at length instrumental in giving free permission in England to possess and use the Scriptures.

No monarch of Europe possessed so absolute a sway as Henry: he governed, through Wolsey, the clergy of England as entirely as he did the laity; and when Clement VIII., during his imprisonment,

\* The author of "Memorials of Coverdale" suggests, that "through the means of Barnes, or his own reputation for learning and letters, he was favourably esteemed by Tyndal;"—as to Barnes having recommended Coverdale to the notice

of Tyndale, it is disproved by the fact that Barnes was yet in prison, so that Coverdale must have found his way to the continent the first of the two.

The work of Tyndale and Coverdale together.

Coverdale an itinerant preacher.

George Joye publishes two leaves of Genesis.

The rumour of a new English Bible.

Meeting of the convocation. Lewis, p. 78.

A translation of the Scripture decreed.

Henry's rupture with the Pope.

The power and authority of Henry.

appointed Wolsey his vicar-general for England, Henry virtually held in his own hands an authority which none of his predecessors had wielded. He possessed even then, virtually, that ecclesiastical supremacy which he afterwards claimed formally. On the downfall of Wolsey, Henry's passions seem to have been directed against the clergy; and thus they were compelled, as an atonement for having acknowledged Wolsey's legative authority, to assent to the title of the king as being supreme head of the Church of England, so far as is permitted by the law of Christ. This, it is to be observed, was not intended as a direct renunciation of the papal authority, neither did it have that effect: other circumstances, which were in course of occurrence at the same time, led to this.

These circumstances were connected with the divorce of Henry from his first wife, Catherine of Arragon, the widow of his elder brother Arthur. The question of the lawfulness of the king's marriage was one on which the minds of Papists and Protestants were alike divided. The matter was argued (so far as it was referred to Scripture) upon the injunctions of the law of Moses, the principal question being this: Does the prohibition of Lev. xx. 21, extend universally? or, Is it limited by the directions of Deut. xxiv. respecting the marrying of a brother's widow? Some held that the directions of Deut. xxiv. were limited to the Israelites, while those in Lev. xx. were binding upon all men. Then, amongst Romanists, there was this farther question,—If the marriage be forbidden by the law of God, can the Pope's sanction render it valid? So that *if it were assumed* that the marriage were essentially prohibited, the question would be—Can the Pope set aside the commands of God? Both these questions were long debated, so that it was not until the divorce of Henry had been pending six years that it was concluded; and then (1533) it was done by virtue of his own absolute authority.

To shew how very divided the minds even of the friends of the Reformation were on this subject, it will suffice to state that Tyndale condemned the divorce, while Coverdale approved it. It is thus a great mistake to suppose that this was made at the time in any sense a party question by the Reformers, and that they had unanimously favoured that step which led to such remarkable and (in the end) beneficial effects in England. This step of Henry brought about fully that rupture with the Pope and the discarding of his authority, which introduced the free circulation of the Scriptures in our native tongue. Truly, it is wonderful to mark the means by which God accomplishes His own gracious purposes!

Dr. Thomas Cranmer was consecrated archbishop of Canterbury, March 30, 1533: he was nominated to the archbishopric by Henry; and the appointment was confirmed by the Pope, who sent the necessary bulls. It is probable that the Pope was not unacquainted with the character and sentiments of Cranmer; but it was not the time for him to question the appointment which Henry had made, unless indeed he wished to hasten the open rupture which was already threatening. In this appointment of Cranmer, the king found one who was fully prepared to help him through his difficulty in the affair of the divorce, as well as to confirm his marriage with Anne Boleyn, which had taken place Nov. 14, 1532. The sentence of nullity concerning Henry's previous marriage was not given by Cranmer until May 23, 1533, more than half a year after.

There were now three persons who were so connected with Henry as to have a peculiar influence over him; and all of them were in a certain measure favourable to the Reformation: so far, at least, as to uphold the publishing of the Scriptures in English: these persons were Anne, the new queen, Cranmer, and Cromwell, Henry's minister.

It is probable that it was his having some knowledge of this combination of circumstances, that induced George Joye to send to the king and queen the two leaves which he had printed of Genesis; but Henry was not yet prepared to sanction such an undertaking. However, one great hindrance was now removed; for the king had no longer any occasion to seek to stand well with the Pope. So long as he had been a suitor in the Papal Court, he had sought to do this; but his entire rupture with Rome left him wholly unshackled in that quarter.

Through the latter part of the year 1533, and the whole of 1534, the publication of the Scriptures in English seems to have been freely spoken of—especially among the clergy. This may be attributed to two causes,—1st. the desire on the part of Cranmer, Latimer, and others, that the Scriptures should be permitted in English; and 2nd. the difficulty which was found by the clergy to suppress the prohibited version of Tyndale, which could hardly be accomplished; and therefore it might be judged best to give the people an approved translation in the hope of thereby suppressing that which was forbidden. Thus when the convocation of the clergy of the province of Canterbury met in the close of 1534, there were certain resolutions agreed to unanimously; their purport being, that the archbishop of Canterbury should make instance to the king, in the name of the convocation—1. That he would please to decree and command that

Henry's case of divorce. The question at issue.

Lev. xx.  
Deut. xxiv.

Henry at length divorced, 1533.  
Tyndale and Coverdale of opposite opinions on the question.

Cranmer consecrated archbishop of Canterbury, March 30, 1533.

The king's marriage with Anne Boleyn, Nov. 14, 1532.  
Sentence of divorce from Catherine, May 23, 1533.

Henry freed from obligation to the Pope.

Desire for the Scriptures in English.

Meeting of the convocation, Dec. 19, 1534.  
Certain resolutions agreed

all who had any prohibited books in their possession, whether printed in England or abroad, should, within three months, deliver them up to such persons as the king might name, upon such penalties in case of non-compliance as the king might see fit to declare. 2. That the king would vouchsafe to decree that a translation of the Scriptures into English should be made by certain honest and learned men whom the king should nominate; and that the Scriptures so translated should be delivered to the people according to their learning. 3. That the king would prohibit, on certain penalties, that any laymen should contend publicly concerning the Catholic faith, or articles of faith, or the sacred Scripture, or its meaning.

to respecting the Scriptures Strype's Cran. p. 34.

These resolutions appear to be a kind of compromise; the people might have the Scriptures if they could be prevented from disputes about doctrines to be believed, and if they would hold in their possession none except a permitted translation.

These resolutions are a kind of compromise.

It may require some explanation why such matters should have been referred to the king. Now it occurred in the month preceding these resolutions of the convocation (namely, in Nov. 1534), that an act of parliament raised the claim of the king's supremacy so high, as to make him not merely the supreme ruler of all estates ecclesiastical as well as civil, but actually to put all church discipline into his hands. He was declared to have full authority to visit, order and reform all heresies, abuses, &c. which by any manner of spiritual authority or jurisdiction, may lawfully be ordered or reformed. This threw all ecclesiastical discipline completely into the hands of the king and those commissioned by him, making the convocation itself to be almost powerless. Previous to the passing of this act, there was no need for them to have petitioned the king respecting a version; for, by the constitution of Archbishop Arundel, in 1408 (to which an appeal had been made by More but about five years previously), the convocation possessed full power to authorise a translation of the Scriptures, or even a single bishop might have done this within his own diocese.

An act of parliament sets the king's supremacy very high, Nov. 1534. Collier, iv. 251.

The convocation almost powerless.

The convocation, in agreeing upon this petition to the king, seem to have so framed their requests, that nothing should be gained except in appearance, by those who favoured the Reformation. To let the people have the Scriptures, and to hinder them from knowing what the Scriptures taught, was certainly a rather ingenious device. It is probable also that, if the king were to have nominated several of the superior clergy to this task of translating the Scriptures, care would be taken by them, that the version, when complete, should not even seem to uphold the doctrines which Tyndale and Frith taught.

Nothing as yet gained save an appearance by the friends of the Reformation.

There does not appear to be any thing known respecting the manner in which Henry received this petition. This much is certain, that Cramer, Cromwell, and the queen, would by no means uphold the whole of what was solicited; and, at the same time, it is plain from the conditional promise made by the king in 1530, that he was not altogether averse to a translation of the Scriptures into English: *he*, however, was inclined to clog the concession much in the same way as it had been done by the convocation.

That some results followed immediately from the petition is, I think, most probable, although the connection cannot be directly traced: certain facts, however, relating to identity of *time*, &c. make it almost certain that the first complete English Bible translated from the original languages, is owing indirectly in some measure to the proceedings of this convocation. It is probable that the report of this petition to the king spread widely; and to those who longed for the Scriptures in English, it must have been no small encouragement thus to see even the prelates willing upon certain conditions to circulate them.

The indirect cause of Coverdale's translation.

To return to Myles Coverdale: the place of his sojourn at this period—the close of 1534—is not certainly known. He had been at Antwerp, but he had probably gone elsewhere before this time, indeed, the arrest of Tyndale in the preceding month, would in itself shew him the insecurity of that city for an English exile; and thus he would probably have then gone elsewhere, even if he had remained there with Tyndale and Rogers up to this time.

Coverdale at the close of 1534.

## II.

### COVERDALE'S TRANSLATION—ITS RECEPTION IN ENGLAND.

WE now come to regard Myles Coverdale as a *Bible translator*, a capacity in which he had been previously engaged, when he had at Hamburgh aided Tyndale in the translation of part of the Pentateuch. It is from the dedication to King Henry VIII., and from the prologue to the reader, which Coverdale prefixed to his version of the Scriptures, that we learn some particulars as to the motives which induced him to take

Coverdale as a Bible translator.

Reference to Tyndale's imprisonment.

the work in hand, together with other circumstances in connection with its history. It is evident that when Coverdale speaks, in this prologue, of the adversity of those who had commenced the work of translating the Scriptures, he refers to the imprisonment of Tyndale, his former fellow-labourer. Up to the very time of his apprehension, Tyndale had laboured in this field—the last work in which he had been engaged having been the careful revision of his version of the New Testament.

Date of Coverdale's commencement of his version, close of 1534. The cost undertaken by others. Mem. Cov., p. 42. Barnes again in London.

From this we learn *when* it was that Coverdale first undertook this work of translation, namely, at some period subsequent to the imprisonment of Tyndale, in Nov. 1534.

In his dedication, he says that "as the holy goost moued other men to do the cost herof, so was I boldened in god to labour in the same." The author of "Memorials of Coverdale" conjectures that it was Cromwell who, principally, if not wholly, bore the cost of the printing. This is not impossible; especially when we remember that Cromwell had, some years previously, patronised Coverdale, when he "began to taste of Holy Schrypture." Dr. Robert Barnes was also again in London, the patronage of Queen Anne making him safe for the time; and it is very likely that he was not at this period unmindful of his friend, who had at his own peril given him his support; he may indeed have urged Cromwell to move in the matter. It will be observed how remarkably the date which Coverdale incidentally states as that at which he commenced his translation, agrees with that of the address of the convocation to Henry VIII., respecting a new translation of the Scriptures. Tyndale was imprisoned in Nov. 1534; the address of the Convocation was in the very next month. Coverdale gives a further proof of the date of his beginning to translate: he speaks of his having been aided by five sundry interpreters in the Dutch [German] and Latin languages. Now what can these five have been? In the Old Testament he may have had, 1st. the Vulgate; 2nd. Paguinus' version; 3rd. Luther's German translation; 4th. Leo Juda's German-Swiss version; but, as for a fifth, until the year 1534, there was no other, unless, indeed, versions taken from the Vulgate were meant: but this could not be the case, because he never could have considered the Vulgate, and a version made from it, as distinct aids.\* Thus, at no period previous to the year 1534, could he have these aids.

Proofs of the date when Coverdale commenced his version.

The translations by which he was aided.

In this year, the first volume of Sebastian Munster's folio Hebrew Bible was published *with a Latin version*, and this must have been Coverdale's *fifth* subsidiary translation. In the prologue to the edition of Coverdale's version which was printed in 1550, he speaks expressly of the time when he was first moved to take this work in hand: he says—"For the which cause (accordinge as I was desyred Anno 1534.) I toke the more upon me, to set forth this speycall translation, not as a checker, not as a reprinter or despiser of other mens translations," &c.: so thus we have the most conclusive evidence as to the year in which the work was begun, and also what part of the year in which it must have been.

Coverdale's prologue, 1539.

Motives which led to the making of this version.

The resolutions of the convocation neglected.

This version could not have been undertaken in direct compliance with the resolution of the convocation. Coverdale clearly was not appointed to the work by the king: had he been so, some intimation would certainly have been found in his dedication; and besides no steps were taken by Henry to comply with the other things requested in the resolutions. The truth was this, I should judge;—it was seen by some of those about the king that such a translation, if completed, would not be disagreeable to him; and thus they proposed it to Coverdale, offering pecuniary aid for the printing. Coverdale was unwilling to undertake it, questioning his own competency, and not wishing even to seem to interfere with the labours of Tyndale; but from the fact of the latter being imprisoned, all hopes being at an end that he would at present complete the version which he had commenced, Coverdale was willing to do his best to supply the immediate need by making a new version, which might serve as a temporary expedient, until Tyndale himself, if liberated, or else others more skilful than himself, might complete a translation of the Scriptures. Such appear to me to have been the motives and encouragements of Coverdale in commencing his work.

Coverdale's opinion of the benefit of various translations, 1539. Prologue.

Coverdale thought that many and diverse translations were rather helpful than otherwise; because thus a reader who could not consult the original texts might have a better opportunity of obtaining a knowledge of the true meaning of the Scriptures; and thus his "speycall translacyon" would at least be helpful to this end. He says, "Now, where as the most famous interpreters of all ge soundrye iudgments of the texte (so farre as it is done by y<sup>e</sup> sprete of knowlege in the holy goost) me thyinke noman shulde be offened there at, for they referre theyr doinges in mekenes to the sprete of trueth in the congregacyon of God: & sure I am, that *there commeth more knowlege and vnderstandinge of the scripture by theyr soundrye translacyons, than by all the*

\* Whitaker, in his "Enquiry into the Interpretation of the Hebrew Scriptures," supposes that Coverdale did this; had he, however, paid a more deliberate attention to the statements made by Coverdale himself, and the whole bearing of the connected facts and dates, he would, I think, have come

to a different conclusion. Whitaker overlooks the possibility of Coverdale having used Sebastian Munster's Latin translation, and he seems to have forgotten Leo Juda's Swiss version.

*gloses of our sophistical doctours.*" It is probable that most who have considered the subject would agree with the judgment which Coverdale thus expressed.

The period of the completion of Coverdale's version is marked by a subscription at the close of the volume, "Printed in the year of our **LORDE**, **MDXXXV.**, and fynished the fourth daye of October." I have already shewn that the translation could not have been commenced before November, 1534, and probably it was not until the following month; thus, the longest time that Coverdale could have had for the completion both of the translation and of the printing, was *eleven months*; and if his work did in any way result from the resolutions of the convocation (Dec. 19, 1534), then the whole was executed in the short space of *nine months and a half*. The time when he began was certainly not previous to Nov. 1534, the date of the completion is found in the book itself; so that, however difficult it is to believe that it was actually accomplished in the limited time stated, the fact cannot be reasonably called in question.

Coverdale's intense earnestness in giving the Scriptures to the people in English, as well as his unwearied diligence and assiduity are thus fully proved; without these, together with the blessing of God upon his labours, Coverdale's Bible would never have been the translation that it is: when the circumstances are taken into consideration, it certainly is one of the most astonishing performances ever executed.\*

It might be thought that as time pressed so much when this translation was commenced, the simple course for Coverdale would have been to have taken Tyndale's Pentateuch and New Testament, just as they were, to have procured likewise those books (Joshua to Chronicles inclusive) which he had translated, but which remained unpublished, and then to have merely supplied the books which still remained untranslated: this would at least have diminished his labour not a little. Three reasons appear, however, to have hindered him from taking such a course:—1st. By so doing, he might in some measure interfere with Tyndale's own labours, and seem as though he intended to supplant him;—2nd. It was the firm conviction of Coverdale that many translations in a vernacular tongue are a help to the understanding of Scripture;—and 3rd. He had to bear in mind that Tyndale's translations, both in the Old Testament and in the New, were already prohibited in England; so that he would have made his book condemned before it was published, had he adopted the versions of Tyndale as a commencement. I have already adverted to the probability that there is of Coverdale's having good reason to believe, even when he commenced his version, that such a translation would not be altogether unacceptable to the king. Now it is clear, that the version itself should be such as the king would not be displeased with, which would most probably have been the case, if the offensive translation of Tyndale had been presented as a considerable part of this new Bible.

The Old Testament and the Apocrypha are thus a new translation; the Pentateuch bearing in some parts a strong resemblance to Tyndale's, but still it is a new translation. The New Testament appears to be in part a revision of Tyndale's, in which Coverdale took much care, and availed himself both of the original edition (1526) and the amended one (1534). He sometimes accords with one of these, sometimes with the other, but not infrequently makes an entirely new version of a whole passage. If it be asked, why in the New Testament Tyndale was followed so much more than in the Old, I think it might thus be accounted for:—it is evident from the dedication to the king, that Coverdale knew before it was completed that it would probably receive the royal permission for its circulation, and that there had been some communication about the matter between Coverdale or some of his friends in England (such as Cromwell or Barnes) with the king. He may have thus learned, that even if a considerable part of the New Testament did follow Tyndale's version, it would not be made a ground of objection, provided it were revised throughout. Such a consideration as this, may account for the circumstance in question. It is not, however, to be understood, that Coverdale, even in the New Testament, is a servile follower of his predecessor,—far from it, but he uses Tyndale as his *basis*, just as King James's translators took the Elizabethan Version, or Bishop's Bible, for theirs.

The dedication to King Henry VIII. which is prefixed to Coverdale's Bible, shews that it was at length a privilege permitted by Henry to his subjects to have the Scriptures in their own language. This change in Henry's conduct is stated by Coverdale in express terms. He commences his dedication with a comparison of the high priest Caiaphas and the Pope, in that each had declared that of which he himself knew not the true meaning; Caiaphas, in prophesying that one man should die for the people; the Pope, in

\* In the year 1837, the parishioners of St. Magnus the Martyr, erected a monument to the memory of Coverdale. In the inscription, it is stated that he "spent many years in preparing a translation of the Scriptures. This statement, however, is not quite correct; for though it is true that Cover-

dale spent many years in labours connected with the translation of the Scriptures, yet the period occupied by the work under notice was really less than one year. What deserves to be known, is the *shortness* of the period in which his intense assiduity completed his labour.

The completion of the work, Oct. 4, 1535.

Time occupied by the translation.

Coverdale's extraordinary zeal and diligence.

Reasons why he did not simply adopt the versions already executed by Tyndale.

Coverdale's Old Test. and Apoc. a new translation.

The New Test. partly a revision of Tyndale's.

Coverdale's dedication.

Coverdale's comparison of Caiaphas and the Pope.

The title, "Defender of the Faith," given to Henry.

conferring the title of "Defender of the Faith" upon Henry. After speaking of Caiaphas, he says, "Even after the same maner y<sup>e</sup> blynde bysshoppe of Rome (that blynde Baalam I say), not vnderstandynge what he dyd, gane vnto your grace this tittle: *defendour of the fayth*, onely by cause your hyghnes suffred your bysshoppes to burne God's worde the rote of fayth, and to persecute the louers and mynisters of y<sup>e</sup> same, where in very dede the blynde bysshoppe (though he knewe not what he dyd) prophecied, that by the ryghteous admystracyon and continuall diligence of your grace, the fayth shulde so be defended, *that God's worde the mother of Fayth with the frutes therof, shulde have his fre course thorouce out all Christendome, but specially in your realme.*" This is a very express testimony. Coverdale recites, with strong reprehension, the king's former conduct in keeping the Scriptures from the people, and punishing those who circulated them; and speaks in commendation of the altered course which the king had now commenced.

Coverdale's estimate of the king's conduct.

To the same purport, he says, a little farther on:—"And the truth of Baalam's prophecie is, y<sup>t</sup> your grace in very dede shulde defende the Fayth, yee euen the true fayth of Christ, no dremes, no fables, no heresie, no papistical inuencions, but the vncorrupte fayth of God's most holy worde, which to set forth (preysed be the goodness of God, and increase youre gracyous purpose) your hyghnes with youre most honorable councill, applyeth all his studye and endeuoure." We learn, I think, from this dedication, the circumstances in which Coverdale completed his version, just as we learn from the prologue the events which led to its commencement. At first he had been urged to undertake the work, the king being apparently not directly hostile; but before it was completed the king was become actually friendly.

Circumstances in which Coverdale's version was completed.

Coverdale does not put the king's authority as being paramount in spiritual things; God, *and His word*, he speaks of as being superior; and, by his plain statements respecting Henry's previous conduct, he shews that he would not flatter the king, in order to procure his sanction for the circulation of his version of the Bible.

Josiah used as a comparison.

Farther on, in the dedication, he speaks of Josiah, and his pious care in restoring the law of God; and then he compares the altered conduct of Henry with the reformations of that Jewish king. This may now seem a strange comparison; but Coverdale could then only judge of the king's *actions*, and from them he deemed that the grace of God was truly in the heart of Henry; and that this had led him to consent that the Scriptures might be circulated in English.

Intention of Henry to suffer the Scriptures in English.

Coverdale rests upon this intention of Henry, to let his subjects have the Scriptures in English, as being a *known fact*; and thus, towards the conclusion of the dedication, he commits his translation to the king's hands, "to correcte it, to amende it, to improve it, yee & cleane to reiecte it, yf youre godly wysdome shall thynke necessary. And as I do with all humbles submitte myne vnderstandynge and my poore translacyon vnto the spirite of trueth in your grace [it has been before shown that Coverdale clearly regarded that Henry had now been converted to Christ, and thus he speaks on this supposition]; so I make this protestacyon (hauyng God to recorde in my conscience) that I haue nether wrested nor altered so much as one worde for the mayntenance of any maner of secte: but haue with a cleare conscience purely & faythfully translated this out of fyue sundry interpreters [it has before been shown what these five were, and how they were used], hauyng onely the manyfest trueth of the scripture before myne eyes."

Coverdale's faithful purpose in translating.

Coverdale's willingness that his translation should be suppressed if the king saw fit, and that some other might supply its place, resembles the expression of Tyndale's desire: "If it wolde stande with the kinge most gracious plaiser to graunte only a bare text of the Scripture to be put forthe emonge his people . . . . *be it if the translation of what person soever shall please his magestie,*" &c. Both of these translators sought to meet the need of their countrymen; and so long as they might freely have the Scriptures, they were satisfied, their object being very different from that of those who sought to establish their own credit as translators. Tyndale and Coverdale both sought the glory that cometh of God.

Coverdale's disinterestedness resembles that of Tyndale.

The notices which this prologue and dedication afford us, are of considerable interest: they let us know how some of the links of the chain of English Scripture translations were wrought.

Zurich, Frankfort, and Cologne as mentioned as probable places for the printing of this Bible. Mem. of Tyndale, p. 77, sec. note.

It would appear from the difference of the type, &c., in which this Bible itself was printed, from that of the introductory pieces, as though these latter had been printed in England, and then prefixed: the book having probably been transmitted in sheets from the place in which it was printed: *where* this may have been is much disputed. The places to which it has been attributed are Zurich, Frankfort, and Cologne. The first of these was supposed by Mr. Wanley, from the resemblance of the type to that used by Christopher Forchover. Frankfort has been named from the *wood cuts* resembling some used there, while Mr. Offor ascribes it to Cologne.\* Other cities have also been named as the place at which this was printed. If this

\* There is this difficulty, however:—Would the printing of heretical books have been allowed there at this time?

could be ascertained, it would tell us where Coverdale himself was from the end of 1534 until the latter part of 1535.

This Bible, after it had been printed and sent to England, remained for several months before it was circulated. This has occasioned two alterations to be made in some of the copies—the one is a change in the introductory part of the dedication, which had at first mentioned “Queen Anne” as being the consort of Henry; this was changed into “Queen Jane,” subsequent, of course, to May 20, 1536, the day of Henry’s marriage with Jane Seymour:—the other alteration was the reprinting of the title-page, with the date of 1535 changed into 1536.

The cause of the delay respecting this Bible was stated by Coverdale himself, in a sermon preached at Paul’s Cross. This sermon in thus alluded to by Fulke, in his reply to Gregory Martin.

This Bible not circulated for many months. Anne Boleyn beheaded, May 19. Jane Seymour mar. to Henry, May 20, 1536.

“Now if some of our Translators or they all have not attained to the best and most proper expressing of the nature of all words and phrases of the Hebrew and Greeke tongues in English, it is not the matter that I will stand to defend, nor the translators them selues, I am well assured, if they were all liuing. But that the Scriptures are not impudently falsified, or wilfully corrupted by them, to maintaine any hereticall opinion, as the aduersary chargeth us, that is the thing that I will (by God’s grace) stand to defend against all the Papists in the world. . . . I myself, and so did many hundreds beside mee, heare that reuerend Father M. Doctor Couerdale of holy and learned memorie in a sermon at Pauls Crosse, vpon occasion of some slanderous reports that then were raised against his translation, declare his faithfull purpose in doing the same, which, after it was finished, and presented to king Henry the eight, of famous memorie, and by him committed to diuers Bishops of that time, to peruse, of which (as I remember) Steuen Gardiner was one: after they had kept it long in their hands, and the king was diuers times sued vnto for the publication thereof, at the last being called for by the King himselfe, they redelivered the booke: and being demanded by the King, what was their iudgement of the translation, they answered that there were many faults therein. Well (said the King) but are there any heresies maintained thereby? They answered, that there were no heresies that they could finde maintained thereby. If there be no heresies (said the King) then in God’s name let it goe abroad among our people. According to this iudgement of the King and of the Bishops, M. Couerdale defended his translation, confessing that he did now himselfe espie some faults, which if he might reuiue it once ouer againe, as hee had done twice before, hee doubted not but to amend: but for anie heresie, hee was sure there was none maintained by his translation. After the same manner I doubt not (by God’s helpe) so to defend all our translations. . . . that not one shall be found of purpose to maintain any hereticall opinion, and not many errors committed through negligence ignorance or humane frailtie.

Fulke does not say when it was that Coverdale preached the sermon in question at Paul’s Cross; but there can be very little doubt, I should think, that it must have been during some part of the reign of Edward VI., after his translation had been reprinted, in 1550.

It has been supposed that Queen Anne Boleyn’s influence led to Henry’s permission that the Bible should be read in English. This is probable, and seems confirmed by what that Queen herself wrote—a MS. manual of Devotions (quoted by Lewis), in which God is thanked for having put it into the king’s heart to let his people have the Scriptures; but although this permission appears to have been obtained through Anne’s request, or, at all events, in her life, yet the Bible clearly was not circulated in English until after she was beheaded (May 19, 1536). The reason of this appears to be that the bishops to whom Coverdale’s translation was delivered, had not returned it to the king.

Anne Boleyn’s influence.

Her prayer. Lewis, p. 97.

The English Bible not circulated in her life.

A few days after the execution of Queen Anne, June 9, the convocation agreed upon a form of petition to be presented to the king, that he would graciously indulge unto his subjects of the laity the reading of the Bible in the English tongue, and that a new translation might be made for that end and purpose. This petition proves that Coverdale’s translation was not yet circulated, and that it did not altogether please those to whom it was given in order to be overlooked. Perhaps this objection may have partly arisen from its not having been executed in precise accordance with their petition, in Dec. 1534, when they requested that the king would name certain honest and learned men for the purpose of making a translation.

June 9, 1536. The convocation petition for a new translation. Heylin, quoted by Lewis, p. 102. Coverdale’s translation not yet circulated.

However, it was very clear that the king was resolved that the people should have the Scriptures in English: and we find this shewn in a copy of certain injunctions issued by Cromwell, in the year 1536, as they stand in Fox. The seventh of these runs thus:—“*Item*. That every parson, or proprietary of any parish church within this realm, shall on this side the feast of St. Peter, ad vincula [i. e. Aug. 1], next coming, provide a book of the whole Bible in Latin, and also in English, and lay the same in the quire for every man that will to look and read thereon, and shall discourage no man from the reading of any part of the Bible, either in Latin or English, but rather comfort, exhort and admonish every man to read the same, as the very word of God, and the spiritual food of man’s soul, whereby they may the better know their duties to God, to their Sovereign Lord the King, and their neighbour; ever gently and charitably exhorting

The king resolved that the people should have the Scriptures. Cromwell’s injunctions, 1536. Fox, ii. p. 324.

them, that using a sober and modest behaviour in the reading and inquisition of the true sense of the same, they do in no wise stiffly or eagerly contend or strive one with another about the same, but refer the declaration of those places that be in controversie to the judgment of them that be better learned."

That this injunction, as it stands in Fox, must relate to Coverdale's Bible is clear, because there was then no other complete version printed; so that we see what the intention of Henry was in the matter; I say *intention*, because this never seems to have been carried into execution; and, in the copy of these injunctions, in Cranmer's register, this clause is altogether omitted. How is this discrepancy to be accounted for? It is owing, I suppose, to one of three causes,—either to the death and disgrace of Queen Anne during the king for a time to change his mind; or else, because the convocation requested a new translation, and Cromwell was unwilling to issue injunctions directly opposed, in this respect, to the wishes of the prelates and clergy; or else, the copies put into the hands of the bishops by the king, were not yet returned; and thus it would be contradictory to command a copy to be in every parish church by a certain day, when, in fact, no copies could be obtained for carrying into effect the injunction. It is clear, from the copy in Cranmer's register, that when these injunctions of Cromwell were actually published, the clause in question was omitted.

But although this first printed English Bible was not set in every parish church, as had been at first intended; yet, before the close of the year 1536, it had found its way into circulation, rather as a version *permitted* by royal authority than enjoined. The specific proof that it was, at least, at the close of the year 1536, that the English Bible, translated by Coverdale, was allowed to be circulated, is to be found in the fact of two reprints having been executed in the very next year. This would certainly not have been done, had not the copies been previously exhausted.

In proof that this version was permitted by the king, and did not merely get into circulation without any such permission, we have—1st, the statement of Coverdale, in his sermon at Paul's Cross; and, 2nd, the thanks which he gives the king, in the dedication of the Latin and English Testament, published by Nicholson, in 1538, for his kindness and favour respecting the Bible which he had dedicated to the king.

It is also to be borne in mind, that in this same year, in which Coverdale's Bible was permitted to be read without peril, there were, at least, three or four editions of Tyndale's New Testament printed: this shews that they must have had an increasing sale in this country; for in no preceding year had there been, apparently, such a number of editions. It is true, that in 1534, there were three impressions; but one of these was Joye's corrupted text, and one of the others a surreptitious edition of Tyndale's own revision of his version. Thus we may conclude, that though the prohibition was not formally abrogated which made it penal to possess Tyndale's Testament, yet that virtually this was tacitly permitted, at least, during this year.

In all this time it does not seem to be certainly known where Coverdale was: we have not been able to trace his movements from the time that he was at Antwerp with Tyndale and Rogers. However, it appears on several grounds most probable, that he had come to England before the close of the year 1536. It is beyond a question that Coverdale was in England at the early part of the year 1538; at which time he addressed certain letters from Newbury to Cromwell: these letters prove that he was not in this country as a person in danger, but standing in Cromwell's favour. He was probably in England pretty soon after the arrival of the copies; and the alteration made in the title page (the date being changed, and the words "out of Douche and Latyn" omitted) were probably done by himself. We find, from one of his letters to Cromwell (without date), that he was in some way connected with Nicholson the printer; and this, as well as other circumstances, makes it probable that the Southwark reprints were executed under his own eye, and that the editions of 1537 formed one of the recensions of his translation to which he referred in his sermon at Paul's Cross.

And now I must leave Coverdale for a while, in order to advert to the publication of all the translations of William Tyndale, which were in this same year (1537) collected and printed.

This injunction must relate to Coverdale's Bible.

The intention of Henry thus shewn.

This clause omitted in Cranmer's register.

Inquiry into the cause of this discrepancy.

Coverdale's version gets into circulation.

More editions of Tyndale's Testament.

Tyndale's Testament probably now tacitly permitted.

I ascertain where Coverdale was. Probable that he returned to England before the close of 1536.

Bibl. Suss. vol. ii.

## III.

## "MATTHEW'S BIBLE" PUBLISHED AND CIRCULATED.

It has already been shewn, how the intention of Tyndale to complete a translation of the Bible was frustrated, by his imprisonment and subsequent martyrdom. It is probable, that his revised New Testament was intended as a portion of such a complete version. The books of the Old Testament from the Chronicles and onwards, were (with the exception of *Jonah*) left untranslated at the time of his imprisonment; and even after that period, it was the hope of Coverdale, and others of his friends, that he would be set at liberty, and thus be able to complete his undertaking. He left, in manuscript, a translation of the books from Joshua to Chronicles, inclusive, which either remained with his friends at Antwerp, at the time of his arrest, or else was transmitted by him to some of them from Vilvoord. On the morning of his martyrdom, he is stated by Fox to have sent to his friend Pointz a packet of papers: it is not improbable that it contained part of this version. But however obtained, the translation was, after his death, in the hands of some of his friends; and now that the circulation of the Scriptures in English was tolerated, they were not long before all that had been executed by Tyndale came forth in print.

In 1537, the year of the two reprints in England of Coverdale's Bible, the translations of Tyndale were published in a collected form, the portion of the Scriptures and the Apocryphal books which had not been translated by Tyndale being supplied out of the version of Coverdale. This Bible bears the name of MATTHEW'S BIBLE, from the name of Thomas Matthew being given on the title page and at the end of the dedication, as though he had been the translator or editor, or else publisher.

It appears to have been commonly assumed, that Thomas Matthew was a name wholly fictitious, and that no such person was concerned in any way in connection with the publication of the Bible. It *may* be so; but it has, I think, been too hastily taken for granted. It is certain that there was at this time a person named Thomas Matthew, of Colchester, one of those who were convented on March 2, 1527, before Bishop Tonstall, on charges of heresy. This, at least, shews that there was one of the name amongst the favourers of the Reformation; and I judge it to be far more probable that he was in some way connected with this Bible, than that it was attributed to a wholly fictitious person of the same name. The Essex *Lollards* appear to have been well and closely acquainted with each other. Now Coverdale had, it is clear, laboured much amongst some of them: indeed, his notoriety in that county appears to have led to his becoming a voluntary exile; and thus, it is not improbable, that some of those who had been troubled on account of religion in that part, might, like him, have sought a refuge on the Continent. It is to be borne in mind, that Colchester, the abode of this Thomas Matthew, was one of the places to which Tyndale's Testaments were brought from the continent: Bayfield, who suffered martyrdom, had imported them thither. It is not impossible, from the connection of Bayfield with Tyndale, that the latter might continue to have some intercourse with the favourers of the word of God in that place: this *may* have led in some manner to this Thomas Matthew having in his possession the MS. of Tyndale, from which the Bible in question was subsequently printed. I would merely suggest the connection of Tyndale with Colchester, as having possibly something to do with the name affixed to this Bible; for, after all, it is to be remembered, that we have no record of the transactions which led to the publication of this Bible.

Doubtless there were, at this time, others of the name of Thomas Matthew. One of this name seems to have been a few years later a person of some consideration amongst the favourers of the Reformation; for, in the reign of Mary, he was one of the members of the House of Commons who withdrew (Jan. 12, 1555), after certain proceedings for the setting up of Popery were sanctioned.

If any real person of the name of Thomas Matthew were connected with this Bible, it is clear that he was not the translator (the dedicator does not speak of himself as such), since it is taken out of Tyndale and Coverdale; nor yet does he seem to have been the editor, for this office is stated to have been occupied by JOHN ROGERS, an individual intimately connected with the publication and revision of the Bible in English. To this edition was prefixed, An Exhortation to the Study of Holy Scriptures, beneath which stand J. R. the initials of his name. This may, I think, be regarded as a proof that Thomas Matthew was not merely a fictitious name assumed by John Rogers; for had this been the case, the Exhortation would probably have been signed T. M. instead of J. R.

This Bible appears to have been printed at the expense of Richard Grafton and Edward Whitechurch, who, at a subsequent period, became printers themselves; and through whose means, in this manner, many

Tyndale's intentions frustrated.

The books from Joshua to Chronicles left in MS.

His friends publish his version.

1537. Matthew's Bible.

Thomas Matthew perhaps a fictitious name.

Thos. Matthew of Colchester.

Another Thos. Matthew. Strype Mem. Ecc. iv. p. 272.

Thos. Matthew not the translator.

John Rogers the editor of this Bible.

editions of the English Scriptures were published. Their initials appear at the beginning of the Prophets; perhaps the part of the expense which they defrayed commenced there. Thomas Matthew may actually have been the person at whose cost the preceding part was printed. Whether or not Archbishop Cranmer had any thing to do with the actual publishing of this Bible, does not appear to be clearly known, he did, however, patronize it warmly when it actually was published.\*

It has been questioned, as in the case of Coverdale's Bible, *where* this was printed. In the absence of any certain proof, there appears no sufficient reason for discrediting the statement of Fox, who mentions Hamburg as the place; although it may be remarked, he knew so little about this edition, that his account is in some respects wholly inaccurate: events and records were the things with which he had to do, and not the history of books. Mr. Oför thinks it was at Lübeck.

JOHN ROGERS, the editor of this Bible, was brought to a knowledge of the truth at Antwerp by Tyndale and Coverdale. He had been educated at Cambridge. Subsequently he became the chaplain to the English company of merchant adventurers at Antwerp. After he saw the errors of popery, he is mentioned as having been for some time at Wittenberg. He may have gone thither at some period between 1531 and 1533; but when it was, or for what length of time, there does not appear to be evidence. He must afterwards have returned to England, as he is said to have again gone to the Continent about the time of the commencement of the printing of Matthew's Bible. Collier says, "When Tindal was executed for religion, Rogers being apprehensive of hard usage in England, under King Henry VIII., retired to Wittenberg in Germany, where, learning the language of the country, he had the charge of a parish." It seems, however, like an anticipation for a parochial charge to be spoken of as being given to Rogers thus early: it is pretty evident that *this* visit to Wittenberg must have been subsequent to the year 1540.

However, it is clear that he was on the Continent about, or a little after, the time of the martyrdom of Tyndale; but it is more probable, I should judge, that he went to superintend the publication of the translation which had been executed by that faithful martyr of Christ. This Bible has the character of *Tyndale's* labours so stamped upon it as clearly to shew that the undertakers of it were not ashamed of its being marked, as being (at least, in a considerable part) his version; some of his prologues and notes are retained: at the end, likewise, of the Old Testament, the letters W. T. are printed in *very* large text capitals curiously flourished. Thus, if the name of Thomas Matthew were a device to conceal the real translator, it was indeed a very transparent veil, and one but little fitted to serve the object proposed, while the book itself contained so many proofs of its true origin.

This Bible was completed and had reached England by August, 1537, for, on the 4th of that month, Cranmer wrote to Cromwell about it, requesting him to exhibit it to the king, to whom it had been dedicated, and, if possible, to procure the king's license for its being read and sold by all without any danger from any acts, ordinances, or proclamations. to the contrary: this refers, I suppose, to the prohibition, on May 28, 1530, of every portion of Scripture which had been published by Tyndale, to the penalties of which many might have thought themselves exposed, if they were to circulate copies without such a license being given by the king. The archbishop gave his judgment of the version that it was very well done. The license was requested as one that should be in force until the bishops should put forth a translation, which Cranmer thought would not be "till a day after Domesday;" this shews how the prelates opposed the Scriptures being freely circulated among the people. Those among them who desired this, such as Cranmer, Latimer, and Fox, must have found their path a very difficult one.

On the 13th of the same month (August) Cranmer wrote again to Cromwell: he speaks of his having heard that the Bible had been exhibited to the King, and also that the King had licensed it. He expresses his hearty thanks for this service, not questioning that God would reward him for his diligent care in thus exerting himself towards the setting forth of the word of God in English; and that for this, his name would be handed down to posterity. A few days afterwards (the 28th) in writing to Cromwell, he again adverts to the same thing.

It is rather remarkable that the first edition of the Scriptures in English, which received an express sanction from the king, was this, of which the New Testament and the Pentateuch had been but seven

\* Strype says (Mem. Cran.) that after Cranmer had put the Bible into the hands of several to correct portions of it, and had obtained the king's leave for its publication, "he could not see his desire effected by these men, till it was happily done by other hands;" referring to the publication of Matthew's Bible. This might seem to decide the matter, that

Cranmer was not a curator of the edition which bears the name of Matthew; but it may be, that Cranmer, as he could not get his own design complied with, aided by his support the publication of this Bible, as well as giving it his patronage when actually printed.

Questioned where this Bible was printed.

Fox says it was at Hamburg, ii. p. 434.

Fox, iii. Lewis p. 223. [E. Coll. T. Baker. N. T. B.] Rogers educated at Cambridge. At Antwerp. Goes to Wittenberg. Returns to England. Goes again to the continent. Collier, p. 103.

Superintends Tyndale's version.

Matthew's Bible reaches England before Aug. 1537. Cranmer writes to Cromwell, Aug. 4. State Papers vol. i. p. 2, no. 385.

The Archbishop's judgment that the version was very well done.

Cranmer writes to Cromwell, again Aug. 13. Cotton MSS. Claud. B. 1. 320b. Strype's Cran. 82. Coll. MSS. Comp. E. v. p. 292.

First expressly sanctioned.

years before so strictly prohibited. The version had been condemned as faulty: it was said to be filled with heresy; to be corrupted in order to maintain heretical doctrines and the like; and yet this very version of Tyndale was thus set forth at length with all the sanction which the king's license could give it. This seems indeed like an answer to the dying prayer of Tyndale. Here was the version, about which he had laboured so long and so laboriously—to execute which he had become an exile from England—the version which, when first sent to England, had been condemned and burned, and in consequence of which some who read it were burned likewise—the version which all men were prohibited to read, possess, or circulate—now, in less than a year after the translator's martyrdom, “set forth by the king's most gracious license.”

English edition contains parts previously prohibited.

An apparent answer to Tyndale's dying prayer.

Much is due to Rogers as the editor of this edition, of which a great part was only in manuscript when it passed into his hands; he seems to have acted both as desiring to give his countrymen a Bible as correct as possible, and likewise to perpetuate the labours of his friend and instructor in the truth of the gospel. Rogers clearly had nothing to do with the pecuniary concerns connected with this Bible; probably, in making any arrangement with Grafton and others, he only sought to get the book printed as well as he could, while *his* business was to care for the accuracy of the impression. Fox gives the following account of the effect which this edition of the Bible produced.—“The setting forth of this book did not a little offend the clergy, namely, the bishops aforesaid, both for the prologues, and especially because in the same book there was one special table collected of the common places in the Bible, and the Scriptures, for the approbation of the same, and chiefly about the Supper of the Lord, and Marriage of Priests, and the Mass which there was said not to be found in the Scripture.” It is no wonder that such topics as these should give offence; it is also probable that the doctrinal statements of the New Testament, and those contained in the prologues of Tyndale were little calculated to make this translation acceptable with the greater part of the church authorities.

Editorial care of Rogers.

He had nothing to do with the pecuniary concerns of this edition. Fox, vol. ii. p. 453. The bishops offended with Matthew's Bible.

But this was quite the *popular* translation: the New Testament of Tyndale had been circulated for eleven years, and had quite a hold on the affections of the people. *This* was sufficient to make Matthew's Bible more acceptable than Coverdale's: indeed, this Bible, in various editions, was one which continued to be much used for many years, while that of Coverdale (highly valuable as being the first complete printed version of the Scriptures) had but one edition, after the appearance of Matthew's Bible, until its modern republication in 1838; and this one reprint was not until the year 1530. Coverdale's *New Testament* was, however, reprinted many times in the reigns of Henry VIII. and Edward VI. Coverdale does not seem to have wished in any way to rival Tyndale as a translator; and thus, although he made Tyndale's version of the New Testament in a great measure the basis of his own, yet it is clear, from his prologue, that nothing was farther from his thoughts than the idea of superseding it.

The popularity of this translation.

It should be added that the edition of Tyndale's Testament, from which that part of Matthew's Bible was taken, was that of the year 1534, which had been carefully revised with the Greek, completing it just before his apprehension and imprisonment. The version being one that had thus been revised *may* have been one reason why the king did not refuse to license this Bible, for it might be said, that the heresy was expunged in the revision; although it would be hard for any one who objected to the edition of the year 1526, to find any improvement in that respect in the one published eight years later.

New Test. of Matthew's Bible taken from Tyndale's revised Testament, 1534.

#### IV.

### PREPARATIONS FOR THE “GREAT BIBLE”—COVERDALE TRANSLATES THE NEW TESTAMENT FROM THE LATIN.

THE measures which had been taken in England before the end of the year 1537, for the licensing of the Bible in English were, as has been shewn, very pleasing to Cranmer. He appears to have exerted himself, previously as well as subsequently, for some years to this end, both amongst the prelates in the convocation, and in the use which he made of the influence which he possessed over the king. At length he obtained, by the aid of Cromwell, permission from the king that the Bible might be translated into English and printed. “The care of the translation lay wholly upon him; assigning little portions of this holy book to

Cranmer's efforts for the Bible in English.

Sirype, Cran. p. 81.

Part of the N.

Test. distributed for revision.

divers bishops and learned men to do; and being dispatched, to be sent back to him." *When* this occurred does not precisely appear; but it is evident that the endeavours of Cranmer to procure a new translation were made between the middle of 1535, and the middle of 1537. It is thus, very likely, that the proceedings of Cranmer for the making of this translation were in reference to the resolution either of the convocation, Dec. 19, 1534; or else, which seems more probable, that of the convocation of June 9, 1536. The proof that these measures of Cranmer belong to the interval which I have thus assigned to them is this:—Strype speaks of their being "not long after" Cranmer's visitation of the diocese of London, in 1535; and he says expressly that these endeavours had been made previous to the publication of Matthew's Bible, by which they were at least for a time superseded.

Strype, Cran. p. 45, 51.

The manner in which Cranmer proceeded to obtain a revision of the Bible in English, is narrated in Fox's Manuscript preserved by Strype:—

"—The archbishop whose mind ran very much upon bringing in the free use of the holy scripture in English among the people, put on vigorously a translation of it. And, that it might not come to be prohibited, as it had been, upon pretence of the ignorance or unfaithfulness of the translators, he proceeded in this method.—First; he began with the translation of the New Testament; taking an old English translation thereof, which he divided into nine or ten parts, causing each part to be written at large in a paper book, and then to be sent to the best learned Bishops, and others, to the intent they should make a perfect correction thereof. And when they had done, he required them to send back their parts, so corrected, unto him at Lambeth, by a day limited for that purpose: and the same course no question he took with the Old Testament. It chanced that the Acts of the Apostles was sent to Bishop Stokesly to oversee and correct. When the day came, every man had sent to Lambeth their parts corrected, only Stokesly's portion was wanting. My Lord of Canterbury wrote to the Bishop a letter for his part, requiring him to deliver them unto the bringer, his secretary. He received the Archbishop's letter at Fulham: unto which he made this answer; 'I marvel what my Lord of Canterbury meaneth, that thus abuseth the people, in giving them liberty to read the Scriptures: which doth nothing else but infect them with heresy. I have bestowed never an hour upon my portion, nor never will. And therefore my Lord shall have this book again, for I will never be guilty of leading the simple people into error.' My Lord of Canterbury's servant took the book, and brought the same to Lambeth unto my Lord, declaring my Lord of London's answer. When the Archbishop had perceived that the Bishop had done nothing therein, 'I marvel,' said he, 'that my Lord of London is so froward that he will not do as other men do.' One Mr. Thomas Lawney stood by; and hearing my Lord speak so much of the Bishop's untowardness, said, 'I can tell your Grace why my Lord of London will not bestow any labour or pains this way. Your Grace knoweth well, that his portion is a piece of New Testament. But he being persuaded that Christ had bequeathed him nothing in his Testament, thought it mere madness to bestow any labour or pain, where no gain was to be gotten. And besides this, it is the Acts of the Apostles; which were simple poor fellows, and therefore my Lord of London disdained to have to do with any of them.' Whereat my Lord of Canterbury and others that stood by could not forbear from laughter."

The book of Acts sent to Bp. Stokesly.

His refusal to translate.

Lawney's remarks on him.

Bp. Stokesly a great enemy to the Gospel.

It is to be remembered that Bishop Stokesly was particularly marked as an enemy of the Gospel: he had been the persecutor of Frith and many others who suffered for the alleged crime of heresy. Lawney, who made such free remarks upon him and his conduct, had been a companion of Frith at the college of St. Frideswide, where he likewise was one of the sharers of his imprisonment, on account of suspected books and doctrines.

Lewis, p. 59b. Mem. Cov. p. 47.

The date of these events.

This account of Strype (or rather perhaps of Fox), requires a few observations. Lewis, and the author of "Memorials of Coverdale," speak of this narration, as though there were no clue to the period to which it belongs. Accordingly they place it rather before the time to which, according to the very words of Strype, it must be referred: they speak of it as though it might have taken place in 1534, although Strype says it was "not long after" the middle of 1535. The latter writer suggests in a note that this translation might have taken place some years later in connection with the Great Bible, which was published in 1539. If he means that these things might have happened, then he brings them to a period too late, for this must have been (as has been already shewn) prior to July or August, 1537. I should not have thought it so needful to clear up the point as to the date of these events, had not a degree of needless uncertainty been thrown over them, which would have been altogether avoided, had the account given by Strype been observed in all its particulars.

Tyndale's translation used by Cranmer as a basis.

The "old translation" taken by Cranmer was, I suppose, a copy of Tyndale's: this might be called "old," in the sense of having been one previously made, not as having existed for many years. The transcription of it into paper books was probably done that the revisers might have space for their corrections to be fairly written, and also lest any should object to bestow their labour upon a book which had been already condemned.

Although it be said, in the above account, that "the same course, no question, he took with the Old Testament," yet I think that this is very doubtful. It seems merely to be a surmise either of Strype or of Fox, drawn from the fact of the New Testament having been thus revised. If he did proceed in this manner with the Old Testament, what translation should he take? Tyndale had only published the Pentateuch and Jonah; and the version of Coverdale, though printed in October, 1535, was not published for some time: indeed, it might at this very period be yet in the hands of the bishops appointed by the king to examine it. I believe that there is no sufficient ground for supposing that more was accomplished in this revision than the New Testament by nine or ten bishops and others. It must have been in reference to this undertaking, that Gardiner wrote to Cromwell: "Nevertheless, I have as gret cause as any man, to desire rest and quiet, for the helth of my body: wherunto I thought to have entended, and to absteyne from bookes and wryting, having finished the translation of Saynt Luke and Saynt John, wherin I have spent a gret labour." This letter, of which the exact date is uncertain, shews that in some respects Cranmer had authority to require the prelates, who so greatly opposed the reformed doctrines, to aid in this work, and thus Stokesly was a singular instance of opposition.

Bp. Gardiner's  
letter to  
Cromwell.  
MS. climp.  
Copy Westm.  
Bundl. C.  
Mem. Cov.,  
p. 48.

It is probable, that the offence which was taken at the notes and prologues of the Bible which bears the name of Thomas Matthew, led the projectors of it, as well as the friends of the circulation of the word of God, to think of publishing a less obnoxious edition; an edition which should contain the text, but no annotations which might give needless offence. This appears to have been represented to the king, who committed the care of the matter to Cromwell. The parties employed by Cromwell for carrying this into execution were Richard Grafton and Edward Whitechurch, the same who had borne the expense of Matthew's Bible. It may be that this was done as an act of justice, as a compensation for the superseding of their Bible by the new one, which was about to be printed.

Grafton and  
Whitechurch  
employed.

With these, as corrector of the press and editor, Myles Coverdale was joined, who was at this time in England, and had been employed by Cromwell in various services. I have already noticed the fact which has been so commonly overlooked, that Coverdale returned from the continent about the year 1536: this in itself shews the reason he was now employed on this service by Cromwell. In the early part of the year 1538, Coverdale was at Newbury, in Berkshire, employed in searching out popish books, and carrying out the commands of the king, that Thomas Becket should be no longer honoured as a saint. He was there on the 7th of February; on which day, as well as the following, he wrote to Cromwell, and he continued there at least till the 5th of March, when he again wrote to him. How long before this he went to Newbury does not appear.\*

Coverdale at  
Newbury, 1538.

He writes to  
Cromwell, Feb.  
7, and Feb. 8,  
1538.

In his letter of February 7, Coverdale tells Cromwell that for want of diligent care many books were circulated which upheld the papal power, or were "against the king's lawful object concerning Thomas Becket." He had required the curate of Newbury to call for such; in consequence of which, in two or three days a great number were brought to him. He seeks for Cromwell's authority for this, and that he may collect such books wherever he may find them. This letter was sent to Cromwell by Coverdale's servant. It would seem that Coverdale had been but a few days at Newbury when he wrote this letter; for, in another written the very next day, he mentions as a thing which he had just discovered, that the matin books in the church at Newbury set forth the Pope's authority, just the same as had been before the papal authority had been abolished in England. This appears to have troubled Coverdale greatly, supposing that the same might exist similarly elsewhere; and that thus many of the priests were under the penalty of a *præsumptio*: this fear he mentioned to Cromwell only, not letting even the bearer of the letter, "good Mr. Wynecombe," know what he had written.

The third letter from Newbury, dated March 5, complains of certain things at Henley-upon-Thames, such as Thomas Becket's martyrdom in a window, and persons excluding from their houses those who favoured the Gospel. These things he attributed to the bishop of Lincoln (of whose diocese Henley was a part): and

He writes  
again, March 5.

\* These letters published by Mr. Pettigrew (*Bibliotheca Sussæxiana*), prove incontestably, the return of Coverdale to England. I had formed my own judgment that he did so return, before I knew any thing of the contents of the letters in question, on the following grounds:—

1st. The statement of Bishop Bale as to the length of Coverdale's exile, shewing him to have been in England about 1539 or 40.

2nd. The reprints of Coverdale's Bible at Southwark, in 1537, which must have been supervised by himself.

3rd. The fact that the books which Coverdale wrote about this time were printed in England; which would probably not have been the case, had not Coverdale himself returned.

The letters of Coverdale published by Mr. Pettigrew, are without any date, as to the year in which they were written; but, from the mention of Prince Edward in them, it is evident that they belong to the early part of 1538, and not to the previous years.

when it is remembered that this bishop was Longland, the persecutor of the Lollards in 1521, we need not wonder at Coverdale's surmise.

Coverdale's occupations, while in England, may be properly adverted to before his steps are traced to Paris. Besides the employment at Newbury, and perhaps elsewhere, on which he seems to have been sent by Cromwell, he made about this time another version of the New Testament, using as his basis the Latin Vulgate. His judgment was decidedly in favour of many translations being used, in order that the English reader might have the opportunity of examining into the meaning of the Scripture, without being limited to the translation of any one man, or one body of translators. It may be asked, Why should he take the trouble to re-translate the New Testament himself? It may be, that, in his editions of the Bible, he had more closely followed the version of Tyndale than he had wished, and that pressure for time had induced him to make the New Testament much less of a new translation than those portions of the Old had been, which Tyndale also had rendered into English. It may be, that he wished, now that he had comparative leisure to re-translate the New Testament, to add one more version to the apparatus with which the vernacular reader was furnished for the understanding of the Scriptures. But whatever his motives may have been, he made at this time a new version of the New Testament, differing more from the translation contained in his Bible than that had done from Tyndale's.

This translation seems to have been printed in the beginning of 1538; and it became the basis of subsequent impressions of Coverdale's New Testament.\* In the Lent of 1538, there was printed in Southwark, by James Nicholson, a New Testament of this version, together with the Latin text. Coverdale was not the corrector of it; and the only part for which he was responsible was the dedication to the king. Some one else appears to have prefixed a Preface to the Reader; and the execution of the whole book was clearly done with great carelessness, not at all answering the hopes of Coverdale respecting Nicholson's attention. He seems to have given him free leave to print it, having arranged the plan of the work, and written the dedication, and then personally to have ended his connection with this edition. With regard to what time in Lent it was published, it is evident that Coverdale was at Newbury during a good portion, at least, of that time, and then appears to have gone to Paris, while the book was yet in the press; so that the publication could have been but a little before Easter. This, in itself, explains what might now, after a lapse of more than three hundred years, have seemed difficult to account for; namely, why Coverdale should have written the dedication to the king, and then have left the book without bestowing any further trouble upon it: for the needful care in printing, he seems wholly to have relied upon the printer Nicholson. From the dedication to the king which was prefixed, we learn what the motives were which induced Coverdale to plan a New Testament in English and Latin on the same page. He commences his dedication thus:—"Consyderynge (moost gracious Soueraigne) how loungly, and how fauourably, and how tenderly your hyghnesse hath taken myne infancy & rudenesse in dedicatynge the whole bible in English to your moost noble grace. And hanynge sure experience also how benynge and gracious a mynde your hyghnes doth euer beare to all them that in theyr calling are wyllynge to do theyr beste: It doth euen animate & encorage me now lykewyse to vse the same audacite towarde your grace." After this, he speaks of the reproach and ill-will which the enemies of the word of God manifested toward those who sought to circulate the Scriptures in English. He says that they "seke out new occasions, how they may deprauē & synistrally interprete our wel doynge. And where as w<sup>th</sup> all faythfulness we go about to make our brethren (youre graces louynge subiectes) participante of the frutes of onre good wylles, they yet not regardynge what profite we wolde be glad to do them, reporte euell of vs, sklauder vs; and saye the worste of vs: *Ye they are not ashamed to affirme, that we intēde to peruerte the Scripture, and to condēnne the commune translation in Lutyn, which costumably is red in the church: where as we purpose the cleane contrary.*"

This made it very desirable that the English text should be printed by the side of the Latin, so as to exhibit to all who were capable of forming a judgment, that there was no purpose in the minds of the translators, either to contemn the Latin version which had been used in the West for a thousand years, or to corrupt the Scripture. Coverdale had likewise other objects in procuring this Duoglott Testament to

\* I conclude that the 16mo. Testament mentioned in Memorials of Coverdale, p. 225 (out of Herbert), as published by Coverdale, was of this version. The following are my reasons:—The New Testament, English and Latin, printed in Lent of this year, by Nicholson, in Southwark, follows Coverdale's second translation, although carelessly printed so as to abound with errors. Of this edition by Nicholson, Coverdale said, that it was disagreeable to his former translation in English: by which he appears to have meant, that his translation

was not accurately given: however, he himself, in printing an edition at Paris (to supersede the inaccurate edition printed at Southwark), adopts the same translation which had been in the Southwark edition, correcting the typographical and other errors. This shews that he did not complain of the translation itself, for it must have been his own; and the "former translation" referred to, cannot be that of his Bible, but his new translation, which had, before this time, been printed. If it had not, Nicholson could not have printed a negligent impression of it.

Coverdale translates the New Test. from the Latin.

This translation printed beginning of 1538.

Mem. Cov., p. 92.

Eng. and Latin Testament, Lent, 1538.

Dedication written by Coverdale.

Coverdale's motive in his Duoglott Test.

set forth: he says, that it was done, "not so much for the clamourous importunty of euell speakers, as to satisfye the iust request of certayne your graces faythfull subiectes. And specially to induce and instruct such as can but Englishie, & are not learned in the Latin, that in comparynge these two textes together, they maye the better vnderstonde the one by y<sup>e</sup> other. And I doute not but such ignoraunte bodies as (hauynge cure and charge of soules) are very vnlearned in the Latyn tunge, shall trough thys smal labour be occasioned to atteyn vnto more knowledge, and at the leest be constrained to say wyl of the thyng, whyche here tofore they haue blasphemed." This second translation of the New Testament made by Coverdale, appears to have been in a great measure *adapted* to the Vulgate Latin, so as to shew that he did not at all despise that translation, and likewise, in order to help the English reader the more effectually to the understanding of the Latin text by the side. This accounts for many of the variations between the version in his Bible, and this which was published separately.

Farther on Coverdale says, "For as much as in our other translacions, we do not followe thys olde Latyn texte word for word, they cry out vpon vs: As though al were not as nye the truth to translate the scripture out of other languages, as to turne it out of the Latyn. Or as though the holy goost were not the authoure of his scripture as well in the Hebrue, Greke, French, Dutche, and in English, as in Latyn. The Scripture & worde of God is truly to euery Christen man of lyke worthynesse and authoritie, in what language so euer the holy goost speaketh it. And therefore am I, and wyl be whyle I lyue (vnder youre moost gracious fauoure and correction) alway wyllynge and ready to do my best aswel in one translation, as in another."

Difference between this and Coverdale's previous version.

He makes some observations (as he very well might) on the inaccuracy of the Latin copies which were at that time commonly circulated; an inaccuracy which was before long acknowledged as freely by Romanists as by the advocates of the Reformation. Coverdale tells us, in the dedication to Cromwell, prefixed to the corrected Paris edition of the same year, that this dedication to the king had been written in the preceding Lent. I now for a while leave this edition, to which Coverdale's attention was again called, after he was at Paris engaged in the correcting of the Great Bible.

The incorrectness of the common Latin copies noticed.

During Coverdale's stay in England, in 1537 or 1538, he appears to have published certain Psalms and other portions of Scripture turned into English metre, which seems to be the first attempt of the kind in the English language: and however quaint and rugged it may seem to modern ears, it may be regarded as being as much the precursor of the Hymns in which Christians join in "giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light," just as Coverdale's Bible has ushered in the version, in which we now read the record of the Holy Ghost concerning the love of the Father in the gift of the Son. The proof that this book of Psalms was published before the latter part of 1538, is found in the fact, that it was prohibited amongst other books at that time, and also it was printed in England, which shews that Coverdale had probably not as yet left for Paris.

Coverdale translates some of the Psalms into metre.

Col. i. 12.

We do not know where Coverdale was during any part of his stay in England, except at Newbury; but he mentions in his dedication to Cromwell (prefixed to the Latin and English Testament, printed at Paris in the latter part of this year), that he had "not long ago" been thirty miles from the place at which "a right famous man's sermon" was printed, which was falsely said to have been "depraved" by him, although he had never set pen thereto, although he had been desired to do so. This refers, I suppose, to the sermon of Osiander, "How and whither a Christen man ought to flye the horrible plague of the Pestilence," which bears the name of Myles Coverdale on the title-page; but as I suppose, from what he himself says, he was not really the translator, but was thirty miles away at the time when it was done. This was in 1537; so that Coverdale must have been at some place thirty miles from London (where the book was printed) before he was sent by Cromwell to Newbury. It is not at all improbable, that he was employed on similar business at various places in England; and letters may be discovered throwing some farther light upon the circumstances of Coverdale's stay in England.

Coverdale's movements when in England unknown.

Works attributed to him.

To return to the edition of the Bible which Cromwell was about to cause to be published. It has been already said that this was to be an edition without notes or prologues, such as had given offence in Matthew's Bible. What translation was ordered to be used does not appear; and with regard to the New Testament, it is, I think, most probable, that the recension which Cranmer had caused to be made a little while before, was now used: if not, it would seem strange for Cranmer to have obtained leave to procure a translation to be made, and to have it printed; and yet for no use to be actually made of the permission so obtained. If this were not the work which Cranmer had thus laboured to procure, we neither know what became of that recension, nor yet by whom or how the text of this Bible was formed. It may

The Bible to be published without notes, or prologues.

Cranmer's recension of the New Testament probably used.

further be remarked, that this New Testament agrees very accurately with the account which is given of the recension directed by Crammer: it is the text of the translation of Tyndale, revised throughout, more or less. Some, also, of the alterations are such as have crept in, from the revisers having the Vulgate in their minds. To take an instance: in John x. 16, Tyndale had rendered the Greek thus:—"and other shepe I have, which are not of this *folde*. Them also must I bringe, that they maye heare my voyce, and that they maye be one *flocke* and one shepheard." In this translation the distinction between *αὐλή* and *ποιμνὴ* is rightly observed; but in the "Great Bible," of which I am now speaking, the verse is rendered, "and other shepe I haue, which are not of this *fold*. Them also must I bring, and they shall heare my voyce, and ther shall be one *folde* and one shepheard." In this version, no distinction is made between the two words, the Latin being followed (in sense, at least), in which they are alike translated "*ovile*." Coverdale was right, like Tyndale, but the reviser (Gardiner appears to have had this portion sent to him) has introduced an inaccurate rendering, which has continued through various versions, and is retained to this day. The great difference in the sense of the passage, which is occasioned by this variation, I need hardly point out: in fact, the whole interpretation of this part of the chapter would be influenced by the rendering of this verse.

Bishop Stokesley's portion, the Acts of the Apostles, was probably revised, in some measure, by some one else for this edition; but it does not appear much changed from the translation of Tyndale.

With regard to the Old Testament in this edition, but little seems to be known. Many writers seem to have regarded this as but a reprint of Matthew's Bible; and thus many of the things which they have said regarding that edition, may really belong to this. There can be no question that Matthew's Bible (i. e. Tyndale's translation, in part, and Coverdale's, in part) was the basis of the Old Testament in this edition; but by whom the revision was made, and who translated the book of Psalms, and other parts which are actually re-wrought, does not appear to be stated. The title-page simply informs us, that it was "truly translated after the veryte of the Hebrue and Greke textes by the dylygent studye of dyuerse excellent learned men, expert in the forsayde tonges." Now there is an individual, whose name has not, as far as I can see, been connected with this edition, who seems to me to have strong claims to be considered one of the "dyuerse excellent learned men" who were engaged in this version or recension; this individual is JOHN ROGERS, the editor of Matthew's Bible, who has often been regarded as though he were, at least in part, the translator of that book; of which, however, he could not be, as it consists wholly of the version of Tyndale, with the parts which he did not execute, supplied out of Coverdale's translation.

Bale attributes to Rogers the translating of the whole of the Scriptures, from Genesis to Revelation, and that in this he had recourse to copies in Hebrew, Greek, Latin, German, and English. This work he connects with the publication of Matthew's Bible. In this he is plainly in error; but still, there is no reason why the whole statement should be incorrect; it may refer to this edition, although it could not do that. Rogers returned to England between the publication of Matthew's Bible and the year 1540; which is proved by his then escaping on account of the penalties imposed by the act of the Six Articles, to which he, having married abroad about the year 1537, was exposed. It is likely that he was in England at this time; and being already connected with Grafton in the publication of the Bible, this may have led to his introduction to Crammer's notice, as a fit person to be engaged on the literary labour of the New Bible. Of course, in a case like this, probabilities alone can be brought forward: but the case is simply this;—there is a recension of the Old Testament, to which no author is assigned: Rogers is asserted to have made a translation of the Bible, which does not appear, unless this be it; so that I think the conclusion to be strongly probable that the Old Testament of this Bible (at least, in a great part) was really the work of Rogers. This portion, although in many places it is verbatim the same as Matthew's Bible, is in others so entirely different as to be a new version: the Psalms, especially, in the "Great Bible" are far superior to Coverdale's translation, which had been adopted in Matthew's.

The Bible which was to be printed, appears to have been prepared in England for the press; and then the care of the impression was confided by Cromwell to Grafton and Whitchurch, while the work of correcting the press was given to Myles Coverdale: this was done probably on account of his known competency and learning. Coverdale does not appear to have been in any way employed in the translation itself. This he probably would have been, had the preparation of the work been Cromwell's province, instead of Crammer's. It does not clearly appear at whose suggestion it was, that this Bible was determined to be printed at Paris; whether it was the device of Cromwell for the procuring of better workmanship, or whether (as Strype suggests) it was the idea of Grafton himself.

The only intimation that I can find of the exact time at which Grafton and Coverdale went to Paris, in

Tyndale's New Testament the basis.

John x. 16.  
αὐλή ἡ ποιμνὴ

Gardiner the reviser of this part.

Matthew's Bible the basis of the "Great Bible."

Psalms newly translated.

Rogers returns to England.

Rogers's claim stated.

The Great Bible prepared for the press in England.

order to superintend the printing of this Bible, is drawn from what Coverdale says in the dedication of his Latin and English Testament, in this year, to Cromwell: he mentions there the edition already spoken of, the dedication of which he had written "this last lent;" then, after speaking of his not having superintended the edition himself, he says, "trusting, that *though I were absent & out of the laude*, yet all shulde be well." This implies that Coverdale left England in Lent, 1538; that is to say, soon after his letter of March 5th, to Cromwell. The first intimation of their being actually at Paris, is found in a letter which they wrote jointly to Cromwell, on the 23rd of June; by which time they were already engaged in their work. It is probable that they had been for some time in Paris; for the manner in which they had settled to their work, implies that they had arranged all their plans of proceeding; while, at the same time, by their informing Cromwell what their plans were, it shews that they had not been devised in England. They say:—

"After moost humble and hartie commendacions to your good Lordship. Pleaseth the same to understand, that we be entred into your worke of the Byble, wherof (accordynge to our moost bounden dutie) we have here sent unto your Lordship 2 ensamples; one, in parchement, wherein we entende to prynt one for the Kynges Grace, and another for your Lordship; and the second, in paper, wherof all the rest shalbe made; trustynge, that it shalbe not only to the glorye of God, but a synguler pleasure, also, to your good Lordship the causer therof, and a generall edefyenge of the Kinges subjectes, accordynge to your Lordshippes moost godlye request. For we folowe not only a standingyng texte of the Hebrue, with the interpretation of the Caldee, and the Greke, but we set, also, in a pryvate table, the dyversite of redinges of all textes, with such annotacions, in another table, as shall doubtles delucidate and clear the same; as well without any singularyte of opinions as all checkinges and reprofes."

By this account of the editorial care which this edition received in going through the press, it appears that Coverdale (for this was his department) compared the revised version with the Greek and Latin texts, marking and making a list of the variations. These passages when they contained any word or sentence in the Latin or Greek which was not in the Hebrew, we shall find that they afterwards inserted in the text itself, in a smaller type and within marks of parenthesis. The "standing text of the Hebrew with the Chaldee and Greek interpretation" can only indicate, I should imagine, the Complutensian Polyglott, which Coverdale, in his editorial care, may have used: certainly no other edition of the Scriptures which had at this time been printed suits the description.

They afterwards speak of the mechanical execution, materials, and expense:—"The prynt, no doubt, shall please your good Lordship. The paper is of the beste sorte in France. The charge certainly is great." In the latter part of the letter they speak of their danger on account of the work in which they were engaged. They say that they hope "to be defended from the Papistes by your Lordshippes favourable letters; which we most humbly desyer to have (by this berer Wyllyam Graye), ether to the Bysshop of Wynchester [Gardiner], or to some other, whom your Lordship shall thinke moost expedyent. We be dayly threatened, and looke ever to be spoken withall, as this berer can farther enforme your Lordship; but how they will use us, as yet we knowe not."

It is evident, from this letter, that they had not as yet obtained any permission to proceed with their work in France, and that they found the opposition to be much greater than they had expected. The bishop of Wynchester, Gardiner, to whom they requested that letters might be sent in their behalf, was at this time the English ambassador at the Court of France. A little while after this he was recalled; and Edmund Bonner, archdeacon of Leicester, who had previously been employed as ambassador to the Emperor Charles V., was sent to Paris in his room. In consequence of the application of Grafton and Coverdale to Cromwell, Henry VIII. wrote to Francis to request him "to permit and license a subject of his to imprint the Bible in English within the University of Paris, because Paper was there more meet and apt to be had for the doing thereof, than in the Realm of England, and also that there were more store of good workmen for the ready dispatch of the same."

Bonner was directed likewise to give all the assistance that he could to those who were engaged in the printing of the Bible, so that they might be unmolested in the prosecution of their work; and that the needful license might be obtained for them to go on with safety. In this Bonner acted with promptitude, which indeed was ever one of his characteristics; and the needful permission from King Francis was obtained. This must have been procured after Coverdale had seen the faulty Southwark edition of his Latin and English Testament (which was some time in July), for the printing of this again at Paris was certainly contemplated in the permission which was obtained from Francis. This permission was addressed to Richard Grafton and Edward Whitechurch. It set forth that Francis had heard, on sufficient authority, that Henry had given them permission "to print and cause to be printed, and to be brought and transferred

Coverdale goes to Paris, Lent, 1538.

Coverdale and Grafton write to Cromwell from Paris, Chap. Ho. West. Bundle C. State Papers, i. 575.

Critical care.

Passages inserted from the Vulgate.

The print and paper.

Danger threatens.

Bonner succeeds Gardiner as ambassador.

Fox, ii. 434.

Henry's application to Francis.

Francis gives permission.

Cott. MSS. Cleop. E. v. 325 b.

into his kingdom, the Holy Bible both in Latin and in British or English;" and that as they "both for the sake of paper and other honest considerations" wished to perform their work at Paris, he gave them free leave so to do without any molestation or hindrance, whether to the printing or to the conveying of the books to England when printed. There was, however, this proviso, that the books should be printed sincerely and purely, so far as in them lay, without any private or unlawful opinions.

This license having been obtained through the exertions of Bonner, the work appears to have gone on for some time without any hindrance. They continued to print the Great Bible, and also another edition of Coverdale's Latin and English Testament: which is said to have been done, partly at least, at the instance of Bonner, who shewed great zeal for the publication of the Scriptures in English.

## V.

## THE PRINTING OF COVERDALE'S LATIN AND ENGLISH TESTAMENT AT PARIS.—THE COMPLETION OF THE "GREAT BIBLE."

It will be well here to give a brief account of the second edition of Coverdale's English and Latin Testament, seeing that it was printed during the time that the "Great Bible" was in hand, and was completed before that was finished. It is probable that Bonner procured the insertion of the Scriptures in *Latin* as well as in *English*, in the license of Francis, in order that he might attain his desire of getting this book printed. This Paris edition does not appear to have had any very great attention paid to its execution, Coverdale's time and mind were pretty well occupied with the work connected with the "Great Bible." However, it pleased Bonner, who was very anxious that it should be printed, and who "himself took a great many of them, and payed for them, and gave them to his friends." This New Testament was completed by the beginning of December, at which time Grafton mentions it in a letter to Cromwell. He complains greatly of the Southwark edition, and speaks of it as though Coverdale had himself had nothing whatever to do with it, whereas, in fact, he had permitted Nicholson to print it, and had written the dedication to the king. By his account, it seems to have been reprinted at Paris, in order to supersede the former inaccurate impression; although the other work, which they had upon their hands, was such that they had "enough to do besides."

Coverdale dedicated this edition to Cromwell; and, in so doing, he enters into the history of the preceding impression, thus supplying many of those particulars which are known respecting it. He commences his dedication thus:—

"I was neuer so willinge to labour and trauayll for the edifyeng of my brethren (right honorable and my singular good lord) but I am and purpose to be while I lyue, by gods grace, euen as readye to amende and redresse anye maner of thyng, that I can espye to be ether synistrally prynted, or negligently correcte. And no lesse do I esteem it my dewtye to amende other mens fautes, then yf they were myne awne. Truth it is, that this last lent I dyd with all humbleness directe an Epistle vnto the kynges most noble grace: trustinge, that the boke (wher vnto it was prefixed) shulde afterwarde haue been aswell correcte, as other bokes be. And because I could not be present my selfe by the reason of sondrye notable impedimentes) therfore in asmuch as the new testament, which I had set forth in English before, doth so agree with the latyn, I was hartely well content that the latyn and it shulde be set together. Prouyded allwaye, that the correctour shulde followe the true copye of the latyn in anye wyse, and to kepe the true and right English of the same. And so doyng I was content to set my name to it. And euen so I dyd: trustinge, that though I were absent and out of the lande, yet all shulde be well: And (as God is my recorde) I knew none other, till this last Julye, that it was my chaunce here in these parties at a straungers hande, to come by a copye of the sayde prynte. Which when I had perused I founde, that as it was disagreeable to my former traslacion in English, so was not the true copye of the latyn texte obserued, nether the english so correspondent to the same, as it ought to be: but in many places both base, insensyble, and cleane contrary, not onely to the phrase of oure language, but also from the vnderstanding of the texte in latyn."

The translation mentioned in the above extract, which he had set forth in English, agreeing with the Latin, must, I suppose, mean (as has been already intimated) the New Testament, which had been published this same year, with the words, "Search the Scriptures," at the top of the title.

In an address to the reader, he states that this book "hath not bene set forth vnto the heretofore so

A proviso made.

Coverdale's Eng. & Lat. Test.

Fox. ii. 434.

Cotton MSS. Cleop. E. v. 328.

Grafton's letter to Cromwell, Dec. 1, 1538.

He mentions Nicholson's edition.

This edition first seen by Coverdale on July 1538.

exactly, and in all poyntes so perfectly as myght haue bene, I praye thee conster all to the best, and blame neyther the prynter ner me, considering that we beare no worse mynde vnto the then thou doest to thy selfe." He exhorts the reader that he will so use the scripture, "that . . . thou wylt so embrace it, folowe it, and practise it in thy daylie luyinge, that thou euen marye thy selfe to the frutes of the holy goost therin: And so vse it, that thou be sober in the knowlege therof, not onely avoyding all contencion and strife; But also wyth all humblenesse, & under correction to requyre of them (that be lerned in scripture) the true sense and vnderstanding of such places, as vnto the be yet darke and obscure."

Coverdale makes some remarks upon the state of the Latin text: "There be in it many & sondry sentences, wherof, some be more then the Greke, some lesse then the Greke, some in maner repugnaunt to the Greke, some contrary to the rules of the latyn tonge and to the right order therof, (as thou mayest easely perceaue, yf thou compare the diuersyte of the interpreters together)." Yet he did not think that it was his place as a private individual to revise the Latin text, except, however, in one place, namely, in the Lord's Prayer in Luke xi, he inserted all the petitions in the Latin, although the common copies of the Vulgate omit two of them. This edition was, in the title, stated to be printed "in Paris, by Fraunces Regnault, M. ceccc. xxxviii. in Nouembre. Prynted for Richard Grafton and Edward Whitechurch, cytezens of London."

State of the Latin text.

The Southwark edition having been thus condemned for its inaccuracy, Nicholson the printer got out another edition, which was stated in the title to be "Faythfully translated by Johan Hollybush." It has often been said, that Coverdale published it under the assumed name of John Hollybush; but not only does there appear to have been no reason why he should assume the disguise of so grotesque a name, but it is farther evident that it was simply a device of Nicholson's. His edition of *Coverdale's* Latin and English New Testament was known to be grievously inaccurate, he wished in some way to cover the loss he had incurred; and to this end he printed another edition, which he chose to ascribe to a fictitious person, John Hollybush, to distinguish it from his previous edition, so that its sale might not be hindered by the appearance of Coverdale's name.

Nicholson's other edition.

It is probable that Nicholson, hearing that Coverdale's Latin and English Testament was either about to be reprinted, or else was in course of reprinting at Paris, with more attention to accuracy, printed the one bearing the name of Hollybush without delay, in order to anticipate the Paris edition. I conclude that it was printed before the Paris edition was completed; otherwise it would probably have followed its text, which it does not. In the places in which it varies from the former inaccurate edition, it often differs equally from that printed at Paris: when it varies from the Paris edition, it appears commonly to agree with that which Nicholson had previously printed.

The publication of these various editions manifests the continued circulation of the word of God in England. A few years previously, all the weight of authority was opposed to the diffusion of the Scriptures; but now, through the good providence of God, the ruling powers in England were bending their efforts to this very end. It may be, that the motives of some of those who sought this were very low and selfish; but still God was pleased to overrule the whole;—while others, such as *Cranmer* and *Cromwell* were unquestionably influenced in this matter by far higher motives. Coverdale must, indeed, have rejoiced at the occupation in which he was engaged: he had laboured to give his countrymen the word of God in their own tongue, with an intensity of earnestness which has rarely been equalled, and (I may confidently affirm) never has been exceeded. And now he was sent by the king's vice-gerent to care for the publication and correction of an edition which was to be freely read and circulated, with all the sanction that the king's authority could confer. Previously editions had been printed abroad; and all the difficulty and danger had been connected with their introduction into England; but now things were so entirely changed, that the only danger was connected with the printing of the books in a foreign land.

Continued circulation of the Scriptures in England.

Motives of Cranmer and Cromwell.

The printing of Coverdale's Duoglott Testament did not prevent the "Great Bible" from continuing at press; on the 9th of August, 1538, Coverdale, Grafton, and Gray wrote to Cromwell, giving some account of their proceedings with the Bible. They say:—

Coverdale, Grafton, and Gray write to Cromwell, Aug. 9, 1538: Chap. Ho. West. Bundle C. State papers, l. 578.

"After moost humble and due salutation to your good Lordship. Pleaseth the same to understand, that your worke going forward, we thought it oure moost bounden dutie to sende unto your Lordship certayne leaves therof, specially seyng we had so good occasion, by the returnyng of your beloved seruaunt, Sebastian. And as they are done so will we sende your Lordship the residue, from tyme to tyme. As touchyng the maner and order that we kepe in the same worke pleaseth your good Lordship to be advertised that the merke  in the text signifieth, that upon the same (in the later ende of the booke) there is some notable annotacion . . . . . This marke  betokeneth, that upon the same texte there is diversitie of redyng, amonge the Hebrues, Caldees, and Grekes, and Latenystes; as in a table, at the

Stenographic marks used in the Great Bible.

ende of the booke, shalbe declared. This mark  sheweth that the sentence written in small letters, is not in the Hebrue, or Caldee, but in the Latyn, and seldome in the Greke; and that we, neverthesse, wolde not have it extinct, but highly accept yt, for the more explanacion of the text. This token †, in the Olde Testament, geueth to understand, that the same text, which foloweth it, is also alledged of Christ, or of some Apostle in the New Testament."

At the time when they wrote this letter they do not appear to have been in any apprehension of being disturbed or hindered in their labour, for they make no allusion to any thing of the kind. They probably judged that the license of the king made them fully secure.

During the time that the printing was going on, Edward Fox, bishop of Hereford died. Bonner was appointed his successor, but still continued at Paris as ambassador, and shewed his friendship in every way, apparently, to all who were concerned in the printing of the Bible. Fox says of him, "The which Bishop outwardly shewed great friendship unto the merchants that were the imprinters of the same, and moreover did divers and sundry times call and command the said persons to be in manner daily at his table both dinner & supper, and so much rejoiced in the workmanship of the said Bibles, that he himself would visit the Imprinter's house, where the same Bibles were printed, and also would take part of such dinners as the Englishmen there had, and that to his cost, which as it seemed he little weighed." There can be very little doubt but that all this conduct on the part of Bishop Bonner was affected in order that he might stand well with Cromwell; it has been even supposed that his assiduity in aiding the work of the "Great Bible" was one reason, both of his being made bishop of Hereford, and likewise in the following year, on the death of Stokesley, of his subsequent translation to the see of London.

There is another letter extant in the handwriting of Coverdale, sent jointly by himself and Grafton to Cromwell, in favour of the printer of the Bible, whom they here call Franuces Reynold. This letter states that he had been long a printer of English books, and that he had then by him a large number of primers and others, which he was hindered from selling by the Company of Booksellers [Stationers]. The request made is that he may, under certain provisos, be allowed to sell those which he had in stock already printed; if this were granted, he engaged in future to have an Englishman as press-corrector. They conclude the letter, adverting thus to the printing of the Bible:—"Thus are we bolde to wryte unto your Lordshippe, in his cause, (as doth also my Lord Elect of Herfford) beseeching your Lordshippe to pardon our boldnesse, and to be good lorde unto this honest man, whose servant shall geve attendaunce upon your Lordshippes most favorable answer. Yf your Lordshippe shew him this benefyte, we schall not fare the worse in the readynesse and due expedition of this your Lordshippes work of the Bible, which goeth well forward, and within few monethes, will drawe to an ende by the grace of Almighty God."

The work thus progressed without the conductors having any present apprehensions of danger. In a letter of Coverdale's to Cromwell, dated October 30th, he does not even mention it; his object in writing being to endeavour to nullify certain injurious reports which had been spread respecting a Mr. Beckynall, an Englishman studying at Paris, who had been reported to have continued to uphold the authority of the Pope. This Mr. Beckynall appears from this letter to have lodged with the Englishmen who were superintending the work of printing the "Great Bible."

In the following month (November), Coverdale's Duoglott New Testament was completed at press, and at once was put into circulation through the assiduity of Bonner. This may probably have led on to the catastrophe which soon after occurred. It appears likely that the Inquisition took the alarm at the publication of this book; and they feared to what the doings of the English superintendents of the press might lead.

By the 13th of December they had just reached the end of the printing of the "Great Bible." Fox says that "the Printer went forward, and printed forth the book even to the last part, and then was the quarrel picked with the Printer." Coverdale's letter to Cromwell, dated Dec. 13 [1538], speaks of the seizure of which they were apprehensive, and very plainly shews that the printing of the Bible itself was just completed. Coverdale commences his letter with inquiries respecting the annotations to the Bible expository of the passages marked with a hand : from this it seems clear that the only question now was, whether those additions should be appended to this edition or not; and by this it is intimated that the book itself had been completed. The supplementary tables of the Epistles, Gospels, &c., at the end of which is given the date, April, 1539, begin on the same page as the Revelation concludes. The book is printed in *gatherings* or *quires* of eight leaves, the folio pages being so printed that they lie inside one another, like those of an octavo volume. The *signatures* also run like those of an octavo: thus the last part of the New Testament could not be actually printed off, until it were known what was to come at the end, whether it should be

Bonner appointed Bp. of Hereford.

Fox, ii. 434.

Bonner seeks Cromwell's favour.

Coverdale and Grafton write to Cromwell, Sept. 12, 1538. Chap. Ho. West. Bandle C. State papers, i. 388.

Coverdale's letter to Cromwell, Oct. 30, 1538. Bibl. Suss.

Coverdale's Duoglott New Test. completed, Nov. 1538.

Fox, ii. 434.

Coverdale's letter to Cromwell, Dec. 13, 1538. Harl. MSS. Cod. 604, p. 98.

the proposed annotations, or whether the volume should simply conclude with a table. To ascertain this appears to be one of the objects of Coverdale's letter. He says:—

“Right honorable and my singlar good lorde (after all dew salutations) I humbly beseche youre lordshippe, y<sup>e</sup> by my lorde elete of herdforde, I maye knowe youre pleasure, concerning the Annotations of this byble, whether I shall procede therein or no.—Pitie it were, y<sup>e</sup> the darck places of y<sup>e</sup> text (vpon y<sup>e</sup> which I have allwaye set a hande ) shulde so passe vndeclared. As for anye pryuate opynion or contencious words, as I wyll utterly avoyde all soche, so wyll I offre y<sup>e</sup> annotations first to my sayde lord of herdforde; to ye intent y<sup>e</sup> he shall so examen y<sup>e</sup> same, afore they be put in prynte, yf it be y<sup>e</sup> lordshippes good pleasure y<sup>e</sup> I shall so do.”

This may now seem to have been a strange work for Bonner to be employed about at this time. He was shewing as much zeal and earnestness for the setting forth of the Bible, as either Cromwell or Coverdale: it was therefore but natural that Coverdale should wish to submit the annotations which he might make to the approval of Bonner, as being a person with whom he might consult about their propriety.

Coverdale next adverts to his Duoglott New Testament, which had been dedicated to Cromwell:—“As concerning y<sup>e</sup> new Testaments in english & latyn, wherof yo<sup>r</sup> good lordshippe receaued lately a boke by yo<sup>r</sup> seruauent Sebastian y<sup>e</sup> cooke, I besech yo<sup>r</sup> l. to consydre y<sup>e</sup> gressness therof which (for lack of tyme) can not as yet be so apte to be bounde, as it shulde be.” From the manner in which he then mentions the work of the Bible, it appears that not only had they, from time to time, sent “certayne leaves therof” (as they mention in their letter, Aug. 9), but that now they sent some considerable quantity of sheets: they were apprehensive of a seizure, and thus they employed the same means which conveyed this letter for transmitting to Cromwell's keeping and care a certain portion of the impression; as much, it is probable, as could be sent by the opportunity whatever that might be. Coverdale says:—“And whereas my sayde lord of hardford is so good vnto us as to conuay this moch of y<sup>e</sup> Bible to yo<sup>r</sup> good lordshippe, I humbly beseche y<sup>e</sup> same, to be y<sup>e</sup> defender & keper therof: To y<sup>e</sup> intent y<sup>e</sup> yf these men procede in their cruellnesse agaynst us & confiscate the rest, yet this at y<sup>e</sup> leest may be safe by y<sup>e</sup> meanes of youre lordshippe.” This desire that what was sent might be in safety, plainly shews that it was not merely a copy, or even a few copies, that was transmitted to Cromwell, but a part of the impression, which was dispatched for further safety.

It is clear that before this letter was written they had had some intimations of what the proceedings of the Inquisition were likely to be, and thus they must have found that the royal permission given by Francis would avail them very little. It can hardly be thought that the Inquisitors would have proceeded in direct defiance of the license of the king, unless there was either some technical objection which they could raise against the instrument itself, or else something done by those so licensed which rendered void the permission which they had received: *both* of these grounds of objection might, I believe, have been raised: the latter, in that the Latin and English New Testaments had been circulated by Bonner at Paris, instead of being at once conveyed to England, according to the terms of the license. Many things, likewise, in the dedication and preface might be made grounds of accusation, so that the license might be judged to be forfeited, in consequence of “private and unlawful opinions” being maintained in the books printed. And then, as to the Instrument, it appears to have been regarded as in itself void, as having been granted for a purpose which only tended to the furtherance of heretical pravity.

Four days after Coverdale had warily transmitted to Cromwell, by the aid of Bonner, a portion of the impression: the dreaded interference of the ecclesiastical authorities actually took place. On the 17th of December, Henry Garvais, S.T.D., “Prior of the Convent of the Preaching Friars at Paris, & Vicar-general of the Venerable father Friar Matthew Ory, of the same order & D.D. Inquisitor-general of heretical pravity in the whole kingdom of France, by apostolical & regal authority especially deputed,” issued an instrument setting forth, “That since from the translation of the Sacred Scriptures, as well of the Old Testament as New, into the mother tongue, which cometh to the hands of the simple, it is found in these last days that some have taken occasion of error in the faith; and that it is provided by edicts of the supreme court of parliament, that none should print the Old & New Testament in his mother tongue or sell it being printed.” After thus stating the grounds of the proceedings, it is stated that one Francis Regnault printed the Bible “in the vulgar Brittanie or English language, by reason of which scandalls & errors might arise in the Church;” in consequence of this, all priests, vicars, and curates are called upon to summon the said F. Regnault, “and all other whom it might concern,” to answer to the charges. They were also prohibited, under canonical pains, to print the said Bible, or to remove or conceal the sheets already printed, without

Sheets of the  
“Great Bible”  
sent to  
Cromwell.

The proceed-  
ings of the  
Inquisition.

The instru-  
ment of the  
Inquisition,  
Dec. 17, 1535.  
Cotton MSS.  
Cleop. E. v. 920.

The printer  
summoned  
or a charge of  
heresy.

their being seen by the Inquisitor's vicar-general. It will be observed, that Grafton and Coverdale were only mentioned by implication in this document; this may have been done to prevent any direct collision with the secular powers.

The subsequent transactions are thus narrated by Fox:—

Fox, ii. 434.  
Coverdale and  
Grafton leave  
Paris.

The Bible  
seized,  
and burned.

Four dry-fats  
of them sold.

"Then were sent for the English men that were at the cost and charge thereof, and also such as had the correction of the same, which was Miles Coverdale: but having some warning what would follow, the said English men posted away as fast as they could to save themselves, leaving behind them all their Bibles, which were to the number of two thousand five hundred, called the Bibles of the great volume, and never recovered any of them, saying the Lieutenant Criminal having them delivered unto him to burn in a place of Paris (like Smithfield) called Malbert place, was somewhat moved with covetousness, and sold four great dry-fats of them to a Haberdasher to lap Caps in, and those were bought again, but the rest were burned to the great and importunate loss of those that bare the charge of them."

The copies which were "bought again," must, from what Fox says a little farther on, have continued for a considerable time in the hands of those who bought them of the "Lieutenant Criminal;" it was not until about a year, at least, subsequently, that Grafton recovered them.

This was the conclusion of the attempt to print at Paris an English Bible, which, for accuracy and execution, should surpass those which had preceded it. The history continues:—

The English-  
men get the  
printing  
presses, &c.  
The Bible  
completed in  
London.

"But notwithstanding the said loss, after they had recovered some part of the foresaid books, and were comforted and encouraged by the Lord Cromwell, the said English men went again to Paris & there got the Presses, letters & servants of the foresaid printer, and brought them to London, and there they became Printers themselves (which before they never intended) and printed out the said Bible in London, and after that printed out sundry impressions of them; but yet not without great trouble & loss, for the hatred of the Bishops, namely St. Gardiner & his fellows, who mightily did stomach and malign the printing thereof."

Part of this  
edition pub-  
lished April,  
1539.

The transactions connected with the procuring of the presses, types, &c. must have occupied some time; for it was not until April, 1539, that this edition of the Bible (or, at least, that portion of it which Coverdale had sent to Cromwell) was published. Fox says, in the above extract, that they printed it out in London, although he had said before, that the printing of the Bible was complete, even to the last part of it, before the Inquisition interfered. By this we may understand, that the table to find the Epistles and Gospels, and the table of the Epistles and Gospels for various saints' days, were, with the conclusion of the book, printed at the date, which is afterwards given, "The end of the new Testament and of the whole Byble, Fynished in Apryll, Anno M. cccc. xxxix. A dño factū est istud." It is thus evident that these supplementary pieces were printed several months later than the greater part of the Bible itself; and it is probable that the printers had not made any formal conclusion of their book, because they did not as yet know whether the proposed annotations by Coverdale, upon the passages marked with a hand, ☞, would be allowed to be appended, and these would then have commenced upon the page on which the Revelation ends.

Cranmer's  
Bible.  
Cranmer's pro-  
logue, 1540.

This Bible is very commonly called "Cranmer's Bible." It is doubtful whence the name has arisen, whether from some of the copies having Cranmer's Prologue in them, or from some other cause. This Prologue is supposed, on good grounds, to belong really to the folio Bible of the year 1540, and to be inserted in some of the copies of this edition. How this came to pass may, I think, be easily explained. The name of "Cranmer's Bible" may belong to it, on account of the New Testament having been the recension which the archbishop had caused to be executed a few years before.

Close of 1539.

It could not be till the close of this year, 1539, that Grafton and his colleagues obtained the "four dry-fats full" of Bibles which had been preserved from the fire. Fox says, "After the Imprinters had lost their Bibles, they continued suitors to Bonner, as is aforesaid, to be a mean to obtain of the French King their Books again; but so long they continued suitors, and Bonner ever fed them with fair words, promising them much, but did nothing for them, till at the last Bonner was discharged from his Embassy, and returned home." Bonner is not to be blamed for his want of success in obtaining the interference of Francis for the recovery of the unburned copies. He had, before this, offended Francis, by his bluntness with regard to some diplomatic negociations, about which he was employed. On his being translated from the see of Hereford, of which he was bishop elect, to that of London, vacant by the death of Stokesley, he sent for Grafton, who was then in Paris (this must have been when he went to try to procure his Bibles, for the date does not accord with the time of the printing). When Grafton came to him, Bonner said to him:—

Bonner re-  
solved.

Translated to  
London.

His speech to  
Grafton.

"Master Grafton, so it is that the King's most excellent majesty hath by his gracious gift presented me to the Bishoprick of London, for the which I am sorry, for if it would have pleased his Grace, I could have been well content to have kept nine old Bishoprick of Hereford." Then, said Grafton, "I am right glad to hear of it, & so I am sure

will be a great number of the city of London; for though they yet know you not, yet they have heard so much goodness of you from hence, as no doubt they will be glad of your placing." Then said Bonner, "I pray God I may do that may content them." After this, he said, adverting to his predecessor, "The greatest fault that ever I found in Stokesly and, God willing, he did not so much hinder it, but I will as much further it, and I will have of your Bibles set up in the Church of Pauls, at least in sundry places, six of them, and I will pay you honestly for them, and give hearty thanks."

He blames Stokesly.

How little did it then seem that Bonner would himself so far outdo Stokesly as a persecutor of the saints of God, that his predecessor's name is scarcely known for cruelty in comparison with his own. But to be earnest for the circulation of the word of God in English, was the pathway to favour, so long as Cromwell continued at the head of affairs in England; and this had doubtless much to do with Bonner's zeal, though he may, indeed, have thought himself sincere; so little does the heart often know the motives by which it is actually influenced.

The contrast of Bonner's subsequent conduct.

Grafton appears to have been more successful, after the recall of Bonner, in procuring the portion of the books which the haberdasher had bought, than he had been before; for Fox says, expressly, that Grafton bought them, and that while Bonner continued ambassador at Paris, he did not succeed in so doing. These copies, obtained about the latter part of the year 1539, were, I expect, completed with the same additional pieces as those which had been issued in the preceding April, and their apparent date would be the same; these rescued copies are, I suspect, those to which Cramer's preface is prefixed.\* This preface appears to have been written in the latter part of 1539; for on the 14th of November (in this year it is almost certain) Cramer wrote to Cromwell, asking if the king had seen and allowed the preface which he had written to the Bible, that it might be given to the printer to print. Now, at this time, this preface could not be wanted in haste for any Bible which was to be published in the following year; and I think it is most probable that this preface was first printed at this time, to be prefixed to the second issue of the Paris printed Bible. If, therefore, the name of Cramer's Bible be supposed to belong rightly to the edition of 1540, on account of its having his prologue, the re-issue of this prior impression appears to deserve it on precisely similar grounds. Enough copies may have been printed off to serve both for this issue and for the forthcoming impression.

The copies bought and completed.

Cramer's preface written, end of 1539. Chap. Ho. West. Bunde. C. Mem. 139. p. 92.

The publishers of this edition, in a short preface which they have prefixed, inform the reader what was intended by the marks which are placed in various parts of the book.

"First, where as often tyme ye shall fynde a small letter in the texte, it sygnifyeth that so moche as is in the small letter doth abounde and is more in the common translacyon in Latyn, then is founde ether in the Hebrue or in the Greke, whych wordes and sentences we have added, not only to manifest the same vnto you, but also to satisfye and content those, that here before tyme, hath myssed soche sentences in the Bybles and new testaments before set forth. Moreover whereas ye find this sign . it betokeneth a dyuersyte and difference of readyngne betweene the Hebrues and the Chaldee in the same place, which diuersytes of readings we were purposed to haue set forth perticularly vnto you: But for so moch as they are very longe and tedyous, and thys volume is very greate and houge alreadye, we leaue therfore at tyme left them oute, trustyngne hereafter to set them forth in some litle volume by them selues. We haue also (as ye maye se) added many handes both in the mergent of thys volume and also in the texte, vpon the which, we purposed to haue made in the ende of the Byble (in a table by them selues) certen godly annotacions: but for so moche as yet there hath not bene sufficient tyme minystrted to the Kynges most honorable counsell, for the ouersyght and correcyon of the sayde annotacions, we will therfore omitt them, tyll their more conuenient leysour."

The variations omitted.

The title-page of this Bible is very remarkable for the engraving with which it is surrounded. In the upper part of the page above the title, Henry VIII. appears seated on his throne, with bishops and other ecclesiastics on his right hand, the Lord Cromwell and other lords on his left; he is delivering the Bible on each side, and from his mouth proceed labels containing portions of Scripture. Above this, in the

Title-page described.

\* Various copies, which all appear as if they belonged to this Paris printed edition, have in them minor variations: they contain the same matter, folio for folio, but in the initial letters, &c. there are many variations. This singular fact may be in part accounted for, by supposing that the copies sent by Coverdale to Cromwell, as well as the recovered copies, were in some, or many of the sheets, partially defective, and that thus the printers re-composed some of the sheets, working the impressions which were needed to complete the sets.

Lewis speaks of the tome containing the Apocrypha in this Bible, as concluding on folio lxi. Now it is the fact, with regard to certain of the copies (the splendid one, for instance, which

belongs to the Baptist College at Bristol, from which the version contained in the present work is printed), but the lxi is an error: for lxxx; the preceding folio is numbered quite right. Other copies which have the same concluding date, have the true numbering of this folio; so that it is clear that that leaf was either reprinted, or else corrected while in course of printing; this is the greatest discrepancy which has been alleged with regard to the several copies. Some of the editions of 1540 are said to be those of the year 1539, continued in the same way, namely, by fresh sheets being printed to make up for deficiencies. All these issues of the Bible being alike, folio answering to folio, the pages of them have become much intermixed.

back ground, Christ appears in the clouds, and the king is kneeling on one side, with his crown placed on the ground. In the parts of the page on each side of the title, are two representations: on the one side, Cranmer appears mitred, delivering the Bible to the clergy, with an admonition to the exercise of their functions; and, on the other side, Cromwell gives it to the laity. At the feet of the two figures of Cranmer and Cromwell, their arms are exhibited within a circle. The lower part of the page is occupied by a preacher and a congregation. Out of the preacher's mouth proceeds a label, on which is inscribed 1 Tim. ii. 1, &c.; and the congregation respond to the exhortation to pray for kings and all that are in authority with the cry of "Vivat Rex," which proceeds from their mouths: some have "God save the King," but it is the general arrangement of the composition that the labels should be in Latin. In one corner of the representation of the preacher and the congregation there is a prison, at the bars of which some prisoners are to be seen, and they alone do not join in the acclamation: this was, I suppose, intended to intimate that this punishment awaited all undutiful subjects.

### ¶ The Byble in

Englishe, that is to saye the content of all the holy scripture bothe of y<sup>e</sup> olde and newe testament, truly translated after the herpse of the Hebreu and Greke textes, by y<sup>e</sup> dylygent studie of dyuerse excellent learned men, expert in the forsaide tonges.

¶ Printed by Richard Grafton & Edward Whitchurch.

Cum privilegio ad imprimendum solum.  
1539.

numerous, so that this recension could not have come into general use until the re-impression in the year 1540. The prologue of Cranmer contained an exhortation to the reading of the Scripture, together with a setting forth of the uses for which it is profitable: the writing of this prologue was apparently connected with the setting up of the Bible in all churches, which was at this time directed, in order that the people might resort thither and read, and thus have the opportunity of knowing for themselves what was revealed in the Scriptures.

This prologue contains also an interesting allusion to the fact that although many in England at that time regarded the unfolding of the word of God to the people in their vernacular tongue as a strange innovation, yet that in truth the innovation had consisted in the withholding of the Scriptures.

"And yet if the matter should bee tryed by custome, wee might also too alledge custome for the reading of the Scripture in the vulgar tongue, and prescribe the more auncient custome. For it is not much above one hundred years agoe, since Scripture hath not been accustomed to bee read in the vulgar tongue within this realm: and many hundred years before that it was translated and read in the Saxons tongue, which at that time was our mother tongue: whereof there remain yet divers copies, found lately in old abbies, of such antique maner of writing and speaking, that few men now been able to read and understand them. And when this language waned old, and out of common usage, because folke should not lack the fruit of reading, it was again translated into the newer language, whereof many copies remain, & bee daily found."

After thus discussing the question of innovation, he takes up the subject on the ground of its own merits,—"Let us here discuss, what it availeth, Scripture to bee had and read of the lay & vulgar people." On this matter Cranmer contents himself with quoting from Chrysostom, in a condensed form, certain earnest exhortations addressed to his hearers, that they would at home consider and read in the Scriptures those things concerning which they heard sermons. In these quotations, the various objections which different persons might raise against the reading of Scripture being necessary for them, are briefly answered. After the citations from Chrysostom, Cranmer speaks of the uses of Scripture, and then in the latter part of the prologue treats of the misuse which unholy men might make of the liberty of reading the word of God; against which abuse he earnestly cautions the readers.

This appeared to be the fittest place for noticing the prologue of Cranmer, since copies of it are sometimes found prefixed to the "Great Bible" of 1539, and since it appears it was for the second issue of that impression that it was printed at first.

The Psalms still retained in the Prayer-book.

Cranmer's Prologue.

The withholding the Scriptures an innovation.

## V.

MEASURES TAKEN FOR THE CIRCULATION OF THE SCRIPTURES —  
TAVERNER'S BIBLE PUBLISHED.

THE care of Cromwell was not confined to the printing and publishing of the Bible in English, he also took measures for causing it to be circulated and read. The position of vicar-general and vice-gerent of Henry, which he occupied in his newly acquired ecclesiastical supremacy, was certainly a strange and anomalous one. It is not improbable that the idea of such an office had been suggested to the mind of the king from the circumstance of Pope Clement having, during his captivity, appointed Wolsey to the office of vicar-general under him for the kingdom of England. But although the office of Cromwell was strange and anomalous, yet it must be conceded that in one respect it was used for good. No one seems to have exceeded him in zeal and earnestness for the diffusion of the Scriptures: in this he was used as a providential instrument in the hands of God for bringing about great blessing. How little could this conduct have been looked for from Cromwell, when it is remembered that a very few years before he had joined in the fruitless attempts that were made by Henry to entrap Tyndale on account of the publication of the English Scriptures.

The measures which Cromwell adopted are to be found in the injunctions to the clergy which he published in September, 1533, while the "Great Bible" was in the press at Paris. The second and third of these injunctions ran thus:—

*"Item, that ye shall provide on this side the feast of — next commyng, one boke of the whole Bible of the largest volume in Englyshe, and the same sett up in summe convenient place within the said churche that ye have the cure of, whereat your parishners may most commodiouslye resort to the same and rede yt; the charges of whiche boke shal be ratable born between you the parson, and the parishners aforesaid, that ys to say, the one half by yowe, and th'other half by them.*

*"Item, that ye shall discourage no man pryvely or apertly from the readinge or hearinge of the same Bible, but shall expresslye provoke, sterve, and exhorte every parson to rede the same, as that whyche ys the verye lively worde of God, that every christen man ys bounde to embrace, beleve, and folowe, yf he loke to be saved; admonyslinge them neverthesse, to avoid all contention and alteration therein, and to use an honest sobrette in the inquisition of the true sense of the same, and referre th'explication of obscure places to men of higher judgement in Scripture."*

It is to be remembered, that in the year 1536 an injunction, somewhat similar to the former of these, had been intended to be issued, although (as is shewn by Cramer's register) it was afterwards withdrawn. It is probable that the objections which were made to the notes and prologues of Matthew's Bible prevented the intended injunction from being revived until this time, when a new edition was about to appear, which was regarded as clear of all such objectionable matter.\*

The remainder of the injunctions issued by Cromwell at this time, refer to the teaching of the people the Lord's Prayer, &c., in English, the abolition of certain parts of popish idolatry which had been accustomed, the abrogation of Thomas Becket's day, and other similar subjects. Probably the abolition of many of these things gave less offence to the priests who received the injunctions, than did the setting forth the Bible in English.

The king also published a declaration to be read by all curates upon the publication of the Bible, the date of which is supposed to be about this time, probably a little later than the actual distribution of the copies of the Bible in various parishes: this distribution must have taken some considerable time, for as the number of copies of the "Great Bible" which were preserved was comparatively small, it was impossible for by far the larger number of parishes to be supplied with copies, unless indeed they were permitted to use, by way of a temporary provision, the translations which had been previously published. In the "declaration" which was thus to be read, the people were informed that the king "for a declarayton of the

\* It has been said (Mem. Cov. p. 107), that it "cannot be ascertained whether these injunctions referred to Matthew's Bible, or to the one which was then printing at Paris;" now I believe, that it is very certain and clear that the injunction was purposely so worded as to exclude Matthew's Bible; "the whole Bible of the largest volume," seems expressly intended to apply to the forthcoming edition, to the exclusion of all that had preceded. The day not being named need not

lead to any uncertainty about which Bible it was, because, if the book had been already printed and in England, why should any such blank have been left at all? In the injunctions which were framed after the printing of Coverdale's Bible, the day is mentioned against which the book was to be provided; and so surely would it have been in this case, if the book itself had been completed.

Injunctions, Sept. 1533.

Fox, ii. 525. Mem. Cov. p. 107.

The Bible was set up in every parish church.

To be freely read.

A similar injunction intended in 1536.

A declaration to be read: Cott. MS. Cleop. EA. 327

The king's  
sanction ex-  
pressly stated.

greate zeale he bereth to the setting furth of Gods woorde," had permitted and commanded that the Bible, being translated into English, should be sincerely taught by the curates, and laid in every parish church, that all by reading and hearing might learn their duty to God, &c. This preamble was probably intended to meet the gainsaying of those who would not believe that the king had permitted the Scriptures to be thus read and taught. The declaration continues:—

The authority  
of Scripture  
set forth.

"His Majestie hath willed and commanded this to be declared unto youe, that his Graces pleasure and liegh commandment is, that in the reading and hering thereof, first most humbly and reverently using and addressing your selves unto it, you shall have alwayes in your remembrance and memoryes, that all things conteyned in this booke is the undoubted Wyll, Lawe, and Comaundement of Almighty God, thonly and streit meane to knowe the goodnes and benefyt of God towards us, and the true duty of every christen man to serve him accordingly. And that therefore reading this book with such mind and firm feyth, as is aforesaid, you shall first endeavour yourselfes to conforme your owne lyvings and conversation to the contents of the same : and so by your good and vertuose example to encourage your wives children, and servants, to live-wel and christly according to the rule therof."

Alchouses not  
to be used for  
disputing on  
Scripture.

The latter part of this declaration is very singular: it principally relates to what should be done by those in whose minds any diversity of opinion should arise in the reading of Scripture. They are directed not to have open reasoning on the subject in taverns or alehouses; but to have recourse to learned men, to whose judgments they were quietly to submit themselves. It is most certain, that taverns and alehouses are very unfit places for the discussion of questions as to what the word of God teaches; but the proposed remedy savours much of human policy. It might be well for those who were in doubt to confer with others who might be able the better to instruct them; but for them to be allowed to read the Scriptures, and yet to be bound to receive the interpretation which men, however wise or learned, might choose to impose thereon, was causing them, at least, in some measure, to receive the truth of God as though it had been the tradition of man. If any interpretation of Scripture be *authoritatively* imposed, it makes the judgment of man to be received as being of equal weight with the word of God.

It is not that every man has a *right* to judge for himself as to what the truth of God is, but that every man is *responsible* to God for hearing and taking heed to whatever God is pleased to declare. It is thus the Scriptures are presented to us; and no one can transfer his own responsibility to another.

How little the curates, to whom the injunctions of the vicar-general and the direction of the king were sent, liked them, or cared to comply with them, we shall soon have cause to see.

Fos, ii. 369.  
Mem. Gov.  
p. 111.  
Cott. M.S.  
Cleop. E. v.  
fol. 340, b.

The king also issued certain regulations respecting the importation and printing of the Scriptures in English. Certain injunctions, the date of which appears to be November, 1538, contain, amongst other things, a prohibition of the importation of English books printed abroad; also a prohibition of the printing of any book in English, unless it were first allowed by some of the king's privy council, and others whom he might appoint, and then the words "Cum privilegio Regali," were to be put with the addition of "ad imprimendum solum." No English books of Scripture were to be printed, or imported from abroad, with any annotations in the margin, or any prologue or additions in the calendar or table, unless such annotations or additions were first examined and allowed by the king, or by those whom he might appoint. Every book of Scripture that was printed, was to have the plain name of the translator affixed to it. No person within the realm was to print any book of Scripture, unless it had been examined by the king, or by one of the privy council, or by a bishop, whose name was to be expressed. These various particulars are enjoined under heavy penalties. The other parts of the injunctions show, even more plainly than the above, that they were framed with a spirit very hostile to the Reformation. They were probably the suggestions of Gardiner; and they seem to have been intended to hamper the circulation even of the "Great Bible," which was then at press in Paris.

On the 14th of November, 1539, the king issued his letters patent, prohibiting any one from printing any English Bible for the space of five years, unless he were licensed by Cromwell. This was done to avoid the inconveniences which might proceed from the use of a variety of translations.

Taverner's re-  
vision, 1539.

In the year 1539, besides the "Great Bible," there was a recension of Matthew's Bible, executed by Richard Taverner. This edition is a sort of revision; the text being, for the most part, the same, except in minor particulars. It seems as though the object of Taverner had been to correct the translation in every place where he had observed any error, or what seemed to him to be such.

Richard Taverner, the editor of this Bible, was born in the year 1505, in the county of Norfolk. He was educated at Ben'et College Cambridge; afterwards, he removed to Oxford, where, at the College of St. Frideswide's, he was admitted a junior canon; and, in the year 1527, he took his degree of bachelor of arts.

After this, he returned to Cambridge, where he took his master's degree; and, coming to London, began to study law; first, at Staire Inn, otherwise called Stroud Inn (which stood upon part of the site now occupied by Somerset House): from thence he removed to the Inner Temple, where he accustomed himself to make rather a singular and pedantic use of his knowledge of Greek, by quoting the law in that tongue whenever he had occasion.

Studies law.

In 1534, Taverner was taken into the employ of Cromwell; through whose interest, three years afterwards, he was made one of the clerks of the signet in ordinary; a situation which he retained till the accession of Queen Mary, in 1553. It was while thus standing in the favour both of the king and of Cromwell, that he published his "Recognition" of the Bible. He also published some other works about this time. After the fall of Cromwell, in 1540, Taverner was for some time committed prisoner to the Tower: this has been variously represented, some supposing that it was on account of the Bible which he had edited, while others have attributed it to his having slandered Anne of Cleves, Henry's fourth wife. Be that as it may, he was soon liberated, and continued in favour with the king.

Taken into Cromwell's employ, 1534.

Sent to the Tower, 1540.

In the reign of Edward VI., in consequence of the great scarcity of godly preachers to set forth the Gospel, Taverner, although a layman, received from the king a license to preach throughout the kingdom. However strange the mention of this may now appear, it was not without some kind of precedent at that time. Sir Thomas More, after he was called to the bar, read a public lecture in the church of St. Laurence, Old Jewry; these lectures were attended by the more learned of the city of London. They were not, it is true, upon the Scripture, but upon St. Augustin *De Civitate Dei*; but still the thing itself bore a strong resemblance in kind to Taverner's license.

Licenced to preach, 1552.

Sir T. More a lecturer in St. Laurence's church.

The license granted to Taverner runs thus:—

The license to Taverner.

"Whereas y<sup>e</sup> people are ignorant through the slackness of pastors, to y<sup>e</sup> intent y<sup>t</sup> people may learne how to use themselves toward God & us. Having knowledge of y<sup>e</sup> learning & honest conversation of our servant Rich. Taverner sometimes student in Oxenford & Cambridge, & M<sup>r</sup>. of arts, wee have authorized him to preach in all places of our dominions, commanding all Bps. & officers of y<sup>e</sup> clergy & laity to permit him freely to preach & to apprehend all y<sup>t</sup> shall interrupt him, &c.

"Gevven under our hand and seale the 13 May in y<sup>e</sup> year of our raigne."

The year of this instrument (although omitted in the date) was 1552. Accordingly, he preached both at court before the king as well as in other places. His habit appears to have been studiously unclerical; for he appeared in a velvet bonnet, a damask gown, and with a gold chain about his neck; he often preached thus attired in the beginning, at St. Mary's, Oxford, in the reign of Elizabeth.

He preaches before the king and in other places.

During the reign of Mary, Taverner retired to his house, Norbiton Hall, in the county of Surrey, where he mostly continued during the whole of her reign. On the accession of Elizabeth he presented her with a congratulatory epistle, upon which she offered him the honour of knighthood, which he declined, probably, in part, on account of his income being too limited for him to support this dignity. He was, a little after this, unable to lend 100*l.* to the queen, who had required from him this sum.

At Norbiton Hall in the reign of Mary. Elizabeth offers to knight him.

He continued to preach for several years, and was also put into the commission of the peace for the county of Oxford, of which he served the office of High Sheriff in the year 1569. In this year he preached before the University, but in a style which, however it might have been pleasing to pedantic scholars, did not much savour of Christian simplicity; it is not unlikely, however, that he accommodated himself in some measure to his audience. On this occasion, in addition to his other habiliments, he wore a sword at his side.

High Sheriff of Oxfordshire, 1569.

He died in the year 1575, 14th July, at his house, Wood-Eaton, near Oxford, aged seventy years.

His death. 1575.

Although Taverner holds a far from conspicuous place amongst the English Reformers of the sixteenth century, yet his zeal and care in seeking more purely and accurately to give forth the word of God in English, was a work which, doubtless, helped on the knowledge of the Gospel. The numerous editions through which it almost immediately went, prove that its circulation was considerable; and this too was without its being set forth by any authority as a translation which was to be set in the parish churches: the translation with which this had to compete in circulation was the "Great Bible," and it is very probable that many, who could not afford so large a volume, found Taverner's edition a book which more suited their means. It is to be observed, that they were private readers alone who used this book in its various editions, as it was never, even for a time, publicly made an "authorized" version.

The circulation of Taverner's Bible considerable.

The New Testament of Taverner's "Recognition of the Bible," is not to be confounded with that which he also published separately: this last mentioned has almost to be regarded as a distinct work. It was also published in 1539.

Taverner's New Test.

State of the English Reformation.

A brief glance at the state in which things were in England, as regards the Reformation, at the time of the first publication of the "Great Bible" (namely, in April, 1539), together with a retrospective view of some events, will be fitting at this point.

Little opposition made in England to the casting off of papal supremacy.

The fabric of Romish doctrine had received a severe shock in England, in the separation of this country from the communion of the see of Rome. This measure, if regarded in itself, was evidently popular in England. There was amongst the far greater part of the people, an earnest clinging to every jot of ceremonial superstition delivered to them by tradition; but their attachment to the see of Rome was far from strong. Thus it was, that the transfer of the ecclesiastical supremacy from the Pope to the crown, took place with scarcely a struggle. The consequences of this step were, however, momentous; and in the issue (through the overruling providence of God), productive of results replete with blessing. Those who had for years secretly longed for the free circulation of the Scriptures, and the unhindered preaching of the Gospel, were encouraged by the hope that the separation from Rome would become so wide, that nothing might hinder the introduction of better things; many sanguinely expecting the immediate result to be the full shining of the light of the Reformation.

The hopes of reformers.

Mistaken.

In this hope they were greatly mistaken: they seem little to have borne in mind how multiform error is, and that, although the authority of Rome was cast off, yet that that negative step was no pledge of would next be done.

Apprehensions of the upholders of Romish doctrine.

On the other hand, those who wished doctrines, ceremonies, &c., to remain just where they had been, were filled with apprehensions lest the casting off of the papal authority might lead to farther departures from the doctrines and practices hitherto received. Thus, Henry with his title of "Supreme Head of the Church and Congregation of England," was placed between two widely opposing parties, the one urging on, the other retarding, the Reformation. But, besides these external influences, there were other motives which impelled him in contrary directions: his *inclination*, all other considerations aside, was decidedly and strongly in favour of popish doctrine and ceremonial, while, on the contrary, his interest led him into a course of opposition. Again, his desire of appropriating to himself the Abbies, and other foundations of a similar kind, led him to make deep inroads upon the received doctrines. Purgatory, as then held, was not to be an obstacle to the grasp of the royal prerogative: and besides this, after his rupture with the Pope, he had taken a position in which it was necessary to entrench himself, if he would keep his people clear of papal influence.

Henry's inclinations and interests.

To the operation of these conflicting elements in the mind of the king, as well as around him, we may attribute much of his otherwise extraordinary conduct. He went a certain distance according to the counsel of Cromwell, Crammer, and others; but, after a while, his end was answered, and the fear of too great innovation, together with the counsels of Gardiner, and of the great majority of others who were thoroughly papists in every thing except that of the supremacy, prevailed, and this caused him to take gradually retrograding measures.

The overruling providence of God with regard to the Scriptures.

But one great event, which was brought to pass by the sovereign and overruling hand of God, was the giving forth of the Scriptures in English: true it is, that they were afterwards restrained, but a deed was done which could not be undone; the truth of God was brought to bear upon the consciences of men—the light had shone forth, which Satan and his emissaries might strive in vain to extinguish.

The "Gospellers" could appeal to the Bible in the names of the apostles.

And now that the Bible was in the hands of the people, there was that to which the "Gospellers" might appeal in support of the message which they bore; while, at the same time, the placing of one copy of the Bible in every parish church, for the free perusal of the people, led to this,—that even when there was no preacher to bear the glad tidings of God's grace, the book of God contained the message within itself. Thus the consciences of some were aroused by the reading of the word. The poorest and the most illiterate might hear it read; and those who could read, and possessed the means, might have the word of God in their own houses for their free use. The preaching of Latimer, Barnes, and others, may have done much; but the Spirit of God, working in the hearts of those who read and heard the word of God, did far more.

More results from the reading of the word than from preaching.

The form and appearance of the Scriptures as now printed, indicates the change which had taken place. When Tyndale first published the English New Testament in print, he did it, as he himself says, with the full expectation of its being burned by those of the ecclesiastical authorities into whose hands it might come. It was printed in a small volume, as were almost all the other impressions for several years. The portion of the Old Testament which Tyndale published in English, was likewise very small in size. The reason of this is obvious; it was a perilous thing for any one to possess any such books, and they were therefore made such as should attract very little observation. Thus, those whose hearts knew something of the preciousness of the word of God, retained their volumes of Scripture without the same probability of

detection. But now it seemed as though it were sought to make the Scriptures as conspicuous as might be; the size both of the volume and the type being amply enlarged. The latter of these changes was one which must have greatly increased the facility of reading the Scriptures, to those who had but little learning.

There is one class of persons who must have regarded the change concerning the free use of the Scriptures in English with peculiar joy; those who had been so severely persecuted a few years before by Bishop Longland, on account either of possessing, knowing, or teaching, some portion of Scripture, however small it might be. Well might the "Great Bible" close with the citation from Psalm cxviii. "This is the Lord's doing;" and indeed it might have been added, "and it is marvellous in our eyes."

Joy of those who had been persecuted, at now possessing the Scriptures freely.

But although in the free circulation of the Scriptures much was done, yet still the fabric of Romanism in a great measure remained; and there was still an abundant opportunity for the enemies of the truth to oppose themselves, in such a way, as to cause the destruction of some of those who held and prized it. This was soon done, and the advantage was not relinquished until the word of God was again attacked, and the effort made to consign it to oblivion. In fact, unless the word of God were again to have been taken away, the opposers of the truth could never have been sure of their victory, because in the Scripture was found that revelation of God, by which the Spirit of truth dispels every array of false doctrine which man may have set up.

Efforts of the enemies.

It is, indeed, wonderful to see how God used the most unlikely means (as man might judge) for the introduction of His word and truth, and how He graciously wrought for the maintenance of what He had thus brought in.

## VI.

### EFFORTS OF THE OPPOSERS OF THE REFORMATION.—EXECUTION OF CROMWELL AND OTHERS.

THE visible progress of the Reformation in England had, in the early part of the year 1539, advanced farther than at any previous time. The efforts which had been made for so many years, seemed now to be crowned with success; and that which had now to be looked for, was the renunciation of the many portions of Romanism which still practically acted as so many denials of the Gospel of the grace of God. There were two means in operation for the accomplishment of this end: the one, the preaching of the Gospel, the other, the reading of the Scriptures. The latter was the instrument by far the most widely diffused of the two; for although there were several holy and faithful men, who set forth the Gospel of Christ in its simplicity, they were few indeed when compared with the length and breadth of England, and fewer still when compared with the numbers of those who were strenuously upholding the very things which the advocates of the Gospel sought to bring down.

Visible progress of the Reformation at the beginning of 1539.

But earnest as the friends of the reformed doctrine were, the opposers of the truth in England, with Gardiner, bishop of Winchester at their head, were not idle: the point to which they directed their efforts being the maintenance of such anti-scriptural tenets or doctrines, to be held under pain of suffering death, as should make the farther progress of Reformation a thing almost hopeless to its advocates.

Opposition to the truth by Gardiner and others.

In all these proceedings, the power and grace of God is wonderfully shewn out, while the counter workings of Satan are also very plainly to be traced. The one had been shewn by the manner in which the Scripture had, at length, in spite of all opposition, become circulated through England: the other was now to be displayed in the subsequent hindrances which were introduced.

The Act of the Six Articles, which was passed in this year, was a decided step for setting a limit to the Reformation; a limit which should make the casting off of the papal authority the only difference between England and any Roman Catholic country.

The Act of the Six Articles.

A little before, it appears that Cranmer had laid before the king certain considerations tending to a farther reformation: these considerations set up the authority of Scripture, and the impropriety of any thing being decreed in matters of religion except according to its warrant. Various doctrines, such as purgatory, invocation of saints, and "unwritten verities," in general are taken up, and the point is urged whether they ought to be required to be held or not. One thing to which these considerations particularly refer is, the marriage of priests, a matter which had been forbidden by the king's injunctions of November, 1538 (probably through the instigation of Gardiner); and Cranmer, being himself married, felt it exceedingly. He requests the king not to pronounce the marriage of priests to be against Scripture; but if it

Cranmer addresses the king for farther reformation. Collier, v. 33. Cott. MS. Cleop. E. v. 50. Marriage of priests referred to.

cannot be expressly permitted, to forbid either party to discuss the question under a penalty. If this could not be granted, he requests that the subject may, under certain regulations, be disputed in both Universities, offering that if the asserters of the lawfulness of the marriage of priests should fail in the argument they should be put to death: on the other hand, if they proved their point thus, that such marriages should be allowed.

Date of address.

Proceedings in the House of Lords, May 3, 1539.

A committee for articles of religion.

The Duke of Norfolk proposes Six Articles.

Many circumstances shew that this document must be referred to about this time; and advantage appears to have been taken of it by the opponents of the Reformation to bring about the Act of the Six Articles. In the House of Lords, on the 5th of May in this year, Lord Audley, the chancellor, informed the House that the king had commanded him to move that a committee be appointed for the drawing up of articles for agreement in religion, which they were to report to the House. Accordingly a committee was appointed consisting of Cromwell, Cranmer, and the bishops of Worcester and Ely, together with five other prelates of entirely opposite sentiments. The consequence was that such a committee, after debating for eleven days, came to no conclusion. Upon this the duke of Norfolk informed the House that no progress had been made, and he himself proposed Six Articles for the consideration of the Lords, which, when concluded on, might be made the basis of a law. It is probable that Gardiner suggested this measure.

The first of these articles was, Whether there be the real presence in the Lord's supper, with or without transubstantiation; the second, Whether the laity ought to receive the Lord's supper in both kinds; the third, Whether, by the law of God, priests might marry; the fourth, Whether vows of chastity (i.e. monastic vows) ought to be observed; the fifth, Whether private masses ought to be celebrated; the sixth, Whether auricular confession ought to be continued.

The king interferes.

Cranmer argued for three days together against these articles: but by the direct interposition of the king's authority, they were all determined according to the popish doctrines. Strange indeed for human authority to undertake to determine that such or such a thing is or is not according to the word of God; and yet so it is, the authority of God is pleaded, even when the revelation of the Holy Ghost is the most disregarded.

The Act of the Six Articles passed.

An act was at once passed, imposing the penalty of death for offences against the determination with regard to the articles. To oppose the first, namely, transubstantiation, was declared to be heresy; and this additional provision was made, that there was no liberty allowed of abjuration. The other five articles were established under the penalties of felony. One reason which probably influenced the king in causing this law to be made was, in order that the suppression of the monasteries might be more palatable to the popishly-affected part of the people. In these articles a limit was declared, beyond which the king would not go. Cromwell did not venture publicly to oppose the king's will with regard to this act, although he did afterwards what in him lay to hinder the penalties imposed from being enforced. Latimer resigned his bishopric of Worcester, and was imprisoned, as was also Shaxton, who resigned the bishopric of Salisbury: the latter, however, afterwards conformed, and was liberated.

Cromwell's dislike to the act. Latimer and Shaxton resign their bishoprics. The Bible not placed in many parish churches. Strype, Cran. p. 99.

Thus there were these two things tending in different directions: the spread of the Scriptures, and new laws of persecution. It is not surprising, that under such circumstances, the injunctions with regard to setting copies of the Bible in the parish churches, were not much regarded in many places.

"The parsons, vicars, and curates did read confusedly the word of God and the king's injunctions, lately set forth, and commanded by them to be read: humming and hawking therat, that almost no man could understand the meaning of the injunction. And they secretly suborned certain spreaders of rumours and false tales in corners, who interpreted the injunctions to a false sense.....And they bade their parishioners, notwithstanding what they read, being compelled so to do, that they should do as they did in times past, to live as their fathers; and that the old fashion is the best: and other crafty and seditious parables they gave out among them."

But although the priests made this opposition, and in many places kept the people in ignorance of the fact that they had free leave to read the word of God in English, yet we find that in many places there was much joy manifested by those who, for the first time, received the Scripture in their own tongue.

"It was wonderful to see with what joy this book of God was received, not only among the learned sort and those that were noted for lovers of the Reformation, but generally all England over by the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, or busily read it; or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the holy Scriptures read."

The Bible read aloud.

It is to be remembered that the Bible, chained in the parish church, might there be perused by the parishioners, when and as was convenient to them; this reading was (often, at least) aloud, so those who

could not read themselves had often the advantage of hearing what was in the word of God. The description just given applies, of course, to those places where the king's injunctions were read, and where, in compliance with them, the Bible had been obtained.

But although the word of God was by the law of the land now permitted to be read, yet there were obstacles still existing, arising from the strong predilection in the hearts of many for all things which had been a part of their old superstition. Thus, although persecution on this account had ceased for a while, yet household persecution was still an instrument by which those who loved the truth could be troubled: the word of our Lord has in this respect ever been found to be true, "a man's foes shall be they of his own household." One of those who, at this time, had to "endure grief, suffering wrongfully" at the hands of his own kindred, was a lad about fifteen years old, named William Maldon, of Chelmsford. Immediately that the king had permitted the Bible to be set in all the churches to be read by the people, several poor men of that town bought the New Testament, and used on Sundays to sit reading it together in the lower end of the church. This attracted others to listen to what was read, and amongst them this William Maldon, who came every Sunday to listen to the message of the Gospel.

His father, who was deeply attached to the belief and worship of Rome, having observed it, fetched him away, that he might say the Latin Matins with him: this grieved him; and when he went at other times to hear the Scriptures read, his father still persisted in taking him away. At length, he resolved to learn to read English so that he might peruse the Scriptures without being dependent on the aid of some one else who might be reading aloud; and when he had acquired this knowledge, he and his father's apprentice succeeded in purchasing together a copy of the New Testament. To conceal it, they hid it under their bed-straw, and when they had opportunity they perused it. One night after his father was asleep, he and his mother began to converse concerning the crucifix, and kneeling down to it; the knocking on the breast which was then used; the holding up of the hands to it when it was carried by in a procession: all this he told his mother was contrary to the commandment of Him who had said, "Thou shalt not make any graven image, nor bow down to it, nor worship it." This enraged his mother, who said to him, "Wilt thou not worship the cross, which was about thee when thou wert christened, and must be laid upon thee when thou art dead?" Upon this both the son and the mother went to their beds. The latter soon told her husband what had passed; whereupon, in great fury against his son for denying that the cross should be worshipped, he went to the room where he slept, and "taking him hold by the hair with both hands," he pulled him out of bed and whipped him unmercifully. This severe beating was borne by the lad with cheerfulness, inasmuch as he could truly regard it as being for Christ's sake. His constancy in enduring this treatment without even shedding a tear enraged his father the more; so that he ran and fetched a halter and put it about his neck, saying, that he would hang him. At last, after much intreaty from the mother and the brother of the sufferer, he left him almost dead. Such was the enmity which was manifested against those who held the truth of the Gospel,—an enmity, in fact, which ever exists in the unregenerate heart, although at times it may be so concealed as to seem as though it were not there. Doubtless, the case of William Maldon was far from being solitary, and many who were sheltered from the legal penalties which they would have suffered seven years previously, found enough to endure from those with whom they were most closely connected.

But the energies of the opposers of the Reformation were not directed simply to hinder persons from reading the Scriptures, or to make them suffer for what they learned from thence; but, just as they had in the year 1539 procured the passing of the Act of the Six Articles, so, in the following year, they succeeded in working the downfall both of Cromwell, who had protected to the utmost of his power those who were liable to the penalties of that act, and of Barnes and others who were the most prominent as preachers of the Gospel. The dissolution of the abbeys had rendered Cromwell unpopular: many of his acts had been harsh and oppressive; and those who opposed the Reformation had deep cause of hatred against him, on the ground of his having been the chief mover in procuring the free circulation of the Bible: what the particular ground of offence was, which the king had against him, is not so easy to discover. It may be that, as he had listened to the suggestions of those who adhered to "the old learning" with regard to the Six Articles, so he did with regard to the destruction of Cromwell. It has been supposed that Cromwell's connection with Barnes was in part, at least, the cause of the king's altered feelings towards him; this is made the more probable, from the circumstance that Barnes and two others, Hierome and Garret, (the same who had in 1527 been troubled for circulating the Scriptures) were put to death almost immediately after the fall of Cromwell.

Cromwell had but just reached the highest pitch of earthly greatness to which he ever attained. On the

Popery in the hearts of many.

Wm. Maldon persecuted by his relatives. Strype Crau. p. 91.

He hears the Bible read.

His father's opposition.

He learns to read and procures a New Testament.

The 2nd commandment.

Maldon's father ill-treats him.

Cromwell's downfall.

The ground of Henry's offence.

His connection with Barnes.

Cromwell created Earl of Essex, Ap. 18, 1540.  
His arrest, June 9.

Attainted in parliament.

18th of April he was created Earl of Essex, and he was also appointed Lord Chamberlain. Nothing from this time till the 9th of June, seemed to intimate the change which awaited him. On that day, after having attended in his place in the House of Lords, he was arrested at the council board on a charge of high treason; and, a few days afterwards, a bill of attainder was read against him. He was allowed no opportunity of making any defence, or of meeting the charges which were laid against him: these charges were of heresy and treason, the former on account of his having favoured those who were now deemed heretical preachers, the latter on account of various acts done by him as vicar-general. The bill was read a second and third time in the House of Lords on the 19th of June, and on the 29th it came back from the Commons, having passed that house.

Beheaded, July 28.

Crammer intercedes for him.

On the 28th of July, Cromwell was beheaded on Tower-hill, in pursuance of the act of attainder passed against him. He had, during his imprisonment in the Tower, sought to move the king to compassion, but in vain: he was doomed to die without knowing who were his accusers, or what were the definite grounds of his condemnation. Crammer, too, sought to procure for him the mercy and favour of the king; but his interposition was altogether fruitless.

I shall not pretend even to sketch Cromwell's career: he holds a place in this account as having been the great instrument, in the hands of God, to cause that the Scriptures should be unrestrainedly read and known in this land. His actions, which cannot be spoken of with commendation, have often been set forth against his memory; and yet it is, I think, impossible for any one, who himself knows the mercy of God in the blood of Jesus Christ, to read the account of his death, without believing him to have been a sinner saved through grace.

His conduct on the scaffold.

When he was brought upon the scaffold, in addressing the spectators, he told them that he was not come thither to clear or exculpate himself, as some had thought that he would. He confessed himself to have been a great sinner, for which he asked the forgiveness of God; he called all present to witness that he died not doubting any article of the faith; he exhorted all to pray for the king and Prince Edward, and for himself that, while life remained, he might not waver in his faith. Then kneeling down, he commended himself to the Lord Jesus, the Almighty Saviour of sinners:—

His prayer, Fox, ii. 433.

“O Lord Jesus, which art the only health of all men living, and the everlasting life of them which die in thee; I wretched sinner do submit myself wholly unto thy most blessed will, and being sure that the thing cannot perish, which is committed unto thy mercy, willingly now I leave this frail and wicked flesh, in sure hope that thou wilt in better wise restore it to me again at the last day in the resurrection of the just. I beseech thee, most merciful Lord Jesus Christ, that thou wilt by thy grace make strong my soul against all temptations, and defend me with the buckler of thy mercy against all the assaults of the devil. I see and knowledge that there is in myself no hope of salvation, but all my confidence, hope, and trust, is in thy most merciful goodness. I have no merits or good works which I may alledge before thee. Of sins and evil works (alas!) I see a great heap; but yet through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins; but wilt take and accept me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wert born for my sake, thou didst suffer both hunger and thirst for my sake; thou didst teach, pray, and fast, for my sake; all thy holy works and actions thou wroughtest for my sake, thou suffredst most grievous pains and torments for my sake; finally thou gavest thy most precious body, and thy blood to be shed on the cross for my sake. Now, most merciful Saviour, let all these things profit me, which hast given thyself also for me. Let thy blood cleanse away the spots and foulness of my sins. Let thy righteousness hide and cover my unrighteousness. Let the merits of thy passion and bloodshedding be satisfaction for my sins. Give me, Lord, thy grace that the faith of my salvation in thy blood waver not in me, but may ever be firm and constant. That the hope of thy mercy and life everlasting in thy blood never decay in me, that love wax not cold in me. Finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, yet the eyes of my soul may still behold and look upon thee; and when death hath taken away the use of my tongue, yet my heart may cry and say unto thee, Lord, into thy hands I commend my soul, Lord Jesus receive my spirit. Amen.”

His execution.

He then gave himself into the hands of the executioner, and “patiently suffered the stroke of the axe.” Had Cromwell held a more humble station, had he not sought the power, wealth, and honours of this world, he might have adorned the doctrine of God in his life. His zeal for the Reformation might have led to his suffering death for the confession of the doctrine of Christ; but this would have been a very different thing to his being compelled to lay down his life on questionable charges.

Want of learning has been frequently objected against Cromwell. Amongst other things, it has been said, that his acquirements consisted only in knowing the New Testament in Latin by heart: if this be true, it shews at least some knowledge of that learning which is of value in the sight of God—of the holy Scriptures, which are able to make wise unto salvation through faith, which is in Christ Jesus.

Two days after the execution of Cromwell, Dr. Robert Barnes, Thomas Garrett, and William Hierome, were burned in Smithfield. Barnes, after his escape from Northampton to Antwerp, had gone to Wittemberg; and, remaining there for some time, he became established in the grace and knowledge of Christ. Soon after, he was sent to England on a mission by the king of Denmark, when Sir Thomas More would have entrapped him, had not the king prevented him. In 1533, he returned again to England unmolested, and was employed by the king in several affairs. He now became one of the most diligent and zealous preachers of the Gospel in London; and this at length, through the contriving of Gardiner, led to his martyrdom.

Barnes, Garrett, and Hierome burned, July 30. Barnes's escape. His return, 1533.

Garrett, who had been troubled on account of circulating Tyndale's New Testament at Oxford, was now become also one of the preachers of the Gospel in the city, as also was William Hierome, vicar of Stepney. It was in consequence of their preaching the Gospel fully, and that the flesh is altogether evil, so that "whatsoever is not of faith is sin," that Gardiner opposed them. One of the articles maintained by Gardiner against Barnes was, "I may do well by the gift of God, before I am justified towards the attainment of justification." Another was, "A man being in deadly sin, may have grace to do the works of penance, whereby he may attain to his justification." Barnes, Hierome, and Garrett, were required at the Easter sermon at St. Mary Spital, to recant what they had taught at Paul's Cross concerning justification by faith: accordingly, Barnes read what might seem a recantation, and then preached precisely the same doctrine as before. Hierome and Garrett did exactly the same. For this they were all three sent to the Tower, where they remained until the 30th of July following, when, without having ever been called to an answer, they were taken to Smithfield and burned as heretics.

Garrett, Wm. Hierome, vicar of Stepney.

Gardiner opposes them.

They are called on to recant.

Sent to the Tower. Burned July 30, without being called in to answer.

These three men were most truly martyrs for the Gospel of Christ. It was no collateral question that was made the ground of their death, but simply their having set forth that Gospel which Paul preached.

They were proceeded against by a bill of attainder, and condemned to be burned or to suffer whatever death the king might see fit they should suffer. They were brought to Smithfield, together with three papists, who were condemned to suffer the penalties of treason for denying the king's supremacy; so that here was a most extraordinary spectacle, persons of the most opposite doctrines put to death in different manners, according to the matter in which their belief was discrepant from that of the king.

A bill of attainder against them.

In Smithfield, Barnes made a protestation to the persons who were present, concerning the doctrine which he had taught.

The protestation of Barnes.

Hierome earnestly exhorted the spectators who were there present; and Garrett made a profession of the Christian doctrine which he had preached.

Two of these, Barnes and Garrett, had been persons very conspicuous, the one at Cambridge and the other at Oxford, in the early setting forth of the Reformed doctrines: both of them had previously shrunk back from resisting unto blood, so that now they might indeed regard it as being of the grace of that Lord in whom they had believed they were honoured thus, in the manner of their death, with bearing testimony to the doctrines which they had preached and the Scriptures which they had circulated.

## VII.

## PROCEEDINGS RELATIVE TO THE SCRIPTURES.—A NEW VERSION PROPOSED.

THE state of things, as regards religion in England, was now increasingly anomalous. The Gospel was not to be preached under the pain of suffering as heretics. Many doctrines were enjoined, on pain of death, to be received as being in Scripture; and yet the Bible, in which not a word was said about some of these very doctrines, was not only allowed to be circulated, but the injunctions which had been before made with regard to its being placed in every parish church, were repeated and enforced. This new proclamation was dated May 6, 1541: it recited, that the king had set forth certain injunctions requiring the Bible to be placed in every parish church, to the intent that all his subjects might read it: and, in order that the right end might be answered by this, the proclamation enjoined that none should read the Bibles with

Anomalous state of things in England.

The king's injunctions, May 6, 1541. Cott. MSS. Cleop. E. v. 37.

a loud voice during the time of mass, or other divine service; that no layman reading it should dispute or argue, but only reverently peruse it for his own edification.

By this it seems as though the Bibles had, in some places, been actually read aloud, while the Latin service was going on. The injunction seems to contemplate its still being read at such times, but only restrains the manner in which this should be done.

As to laymen being forbidden to dispute about Scripture, the Act of the Six Articles seems to have been already sufficiently stringent upon that point; for the things there defined were enough to make not laymen only but all others fear to hold lightly any disputation as to what the Bible actually contained.

This proclamation farther sets forth that the king had heard that, in spite of his former injunctions, there were many parishes destitute of Bibles; at which he marvelled not a little, enjoining that a Bible should be speedily procured for every parish church: the time limited for this was the next All Saints' day, (Nov. 1, 1541,) after which a penalty of 40s. a month was to be imposed where one was not obtained. The price likewise of the Bibles of the largest volume was fixed at 12s. well bound and clasped, and 10s. unbound.

It is not improbable that the knowledge of the king's intention to fix the price of copies so low may have led to the inferiority, both as it regards paper and press-work of the Bibles printed this year, to those which had been executed at Paris, and completed and perfected in London. The Bible published in the year 1541 has the title as copied in our margin: other copies have the name of Richard Grafton as the printer.

**The Byble in  
Englyshe of the largest and grea-  
test volume, autoursed and apointed  
by the commaundement of our moost  
redoubted Prynce, and souerayne Lorde  
Kynge Henry the .viij. supreme heade  
of this his church and Realme of  
Englande: to be frequented and  
used in every churche win this his  
sayd realme, accordynge to the  
tenour of his former En-  
iunctions geuen in  
that behalfe.**

**Overseen and perused at the co-  
maundemet of the kynges hyghnes,  
by the ryghte reuerende fathers in God  
Cuthbert bysshop of Duresme, and Ni-  
colas bishop of Rochester.**

**Printed by Edwarde Whitchurch.**  
*Con privilegio ad imprimendum solum.*  
1541

had condemned as being full of heresy. Tonstall was deprived of his bishopric towards the end of the reign of Edward VI., but restored at the accession of Mary; during whose reign, although he was always very popish in doctrine, yet he avoided the work of persecution: in particular, he protected his relative, Bernard Gilpin, who, although he conformed to all the ceremonies and ritual of Popery, continued by a strange inconsistency to preach the Gospel of Christ; and for this he became obnoxious to the ruling powers.

On the accession of Elizabeth, Tonstall was again deprived for refusing to admit her supremacy; a very few months after which he died, in the year 1559, aged eighty-six.

The other of these two prelates was Nicholas Heath, then bishop of Rochester; who had, in the latter part of the year 1535, accompanied Edward Fox, bishop of Hereford, and Dr. Barnes, to Sualcauld, for the concluding of a league between Henry and certain of the Protestant princes of Germany. He was then archdeacon of Stafford; and, as "Heath, the archdeacon," he was spoken of highly by Melancthon. In 1540, he was made bishop of Rochester; and was supposed, at the time, to be in some measure a

Many parishes  
yet destitute  
of Bibles.

Penalty.

Price of  
Bibles.

Bibles printed  
1541.

Bps. Tonstall  
and Heath  
oversee this  
edition.

Some account  
of Bp. Ton-  
stall.

Deprived and  
restored.

His death, 1559,  
aged 86.

Some account  
of Bp. Heath.

Bp. of Roches-  
ter, 1540.

This was probably stated to be overseen by two bishops, in consequence of the king's injunctions in November, 1538, which required that all books of Scripture should be examined and allowed by the king, or by a privy councillor, or by some one bishop whose name was to be expressed. It is not unlikely that these were specially appointed by the king for this service, because it was by some said that the Bible had only been of Cromwell's setting forth: and they, therefore, did not allow that the king wished it; for it would only be carrying out the actions of one who had been declared a traitor. This was met by the statement of the title, that these two bishops had overseen and perused it at the king's command. The wood engraving which had been before used was still retained, only that the Arms of Cromwell which had been under his feet in the original engraving, were now removed. This was done with respect to all the Bibles of the previous year which had been issued subsequent to his attainder.

The two bishops by whom this edition was overseen and perused were persons of no small celebrity and learning. Cuthbert, bishop of Durham, was the same Bishop Tonstall, who, when diocesan of London, had shewn so much zeal for the destruction of Tyndale's New Testaments. It is rather remarkable that the version of the Great Bible, thus perused and overseen by him, is in its ground-work the very version which he fifteen years before

favourer of the Reformation, standing high in Cranmer's favour. However, he subsequently shewed strongly his attachment to "the old learning." He was translated from the see of Rochester to that of Worcester; of which, however, he was deprived in the reign of Edward VI. After the accession of Mary, he became archbishop of York; and, subsequently, Lord Chancellor. During this reign he was one who was leniently disposed towards Protestants. However, it may be questioned whether, if he had chosen, he might not have exerted himself in their behalf, considering the situations which he held. After the death of Mary, he was deprived both of his situation of Lord Chancellor, and of his archbishopric, and continued the rest of his life in a private station.

Bp. of Worcester.  
Deprived  
Abp. of York.  
Lord Chancellor.  
Deprived.

It is not to be supposed, that two men of learning, such as these were, would have authorised an edition of a version which was corrupt, or palpably inaccurate: they were both of them competent scholars of the original languages of Scripture; and thus their public testimony is of some value.

Both these bishops competent scholars.  
Lewis's remarks on this edition, p. 141.

Lewis says, "In this edition are omitted the hands pointing, and the mark  $\text{c} \rightarrow \text{p}$ ; but there is no difference in the text." The first of these remarks is correct, for the "hands" are omitted; the second is altogether inaccurate, for the mark is retained throughout the book; and the third is not quite correct, for there are some variations (although very few) in the text itself. For instance, in Isaiah lvii. 5, the "Great Bible" of 1539 had followed Coverdale, reading the verse, "Ye take your pleasure vnder the okes, and vnder all grene trees, the chyldre beyng slayne in the valleys, and dennes of stone." This was now altered into, "Ye make your fyre vnder the okes, and vnder all grene trees, and ye offre children in the valleies and dennes of stone." This proves that some persons had had discretionary power of altering the version, if they had seen fit to use it: perhaps they showed their judgment in allowing the text to remain almost unaltered. The orthography of this Bible resembles modern spelling much less than that of 1539; this may perhaps be accounted for by the fact, that Bishop Heath was remarkable for the little attention that he paid to orthography. It was even a subject of surprise when he was in Germany, in 1535. It is probable that the actual editorship devolved principally on him, as being so much younger than his coadjutor Tonstall.

Variations in the text.  
Defects of this Bible in orthography.

Some of the Bibles which appear to be of this impression are dated at the end, May, 1541, while others have November, 1540: the latest of these two dates is probably that at which the greater part of them were issued. It is probable that Bonner had long before complied with the king's injunctions by setting up a copy of the Bible in St. Paul's; however, this year he fulfilled the promise which he had made to Grafton, on his being appointed bishop of London, by setting six copies of the Bible of this edition in St. Paul's, that the people might resort thither and read them. It appears that at this time Bonner's chief aim was to ingratiate himself with the king, by obeying his commands most thoroughly. It can hardly be supposed that he had any real desire to promote the Reformation; and yet this seemed to be the case until the attainder of Cromwell. He had shewn it by appointing, in 1540, Barnes, Hierome, and Garrett, as three Lent preachers at Paul's Cross; and it was this very appointment that caused their collision with Gardiner, in consequence of which they were burned. But still as long as the king upheld the circulation of the Bible, so long Bonner went along with him in it.

Bonner sets six copies in St. Paul's.  
Collier, v. 84.  
Strype Chron. 120.

The six copies placed in St. Paul's were chained to six pillars, to each of which an admonition was fastened. In this Bonner reminds them of the dispositions which they ought to bring with them when coming to read the word of God; directing them that they were not to make any expositions on the text, but simply what is declared in the book itself; they were "not to read aloud nor in time of divine service or sermon" [this means, I suppose, that according to the king's injunction, they were not to read aloud at the time of divine service or sermon, so as to disturb]. They were not to meet together in great numbers, so as to make a multitude; nor were they to fall into disputes, or clashing one with another; they were warned, that if they continued their former *misbehaviour*, and did not comply with these instructions, he would be forced, against his will, to remove the occasion, by taking the Bibles out of the church.

Bonner's admonition to those who read the Bible.  
Collier, v. p. 84.

From the mention of "former misbehaviour" in these injunctions, it appears that they had previously assembled in great numbers, and had likewise created disturbance by disputations while they read. It is not unlikely that six copies were placed in different parts of the Cathedral, in order to remedy this inconvenience, so that many might read without too great a concourse being in any one place. The threat at the end of Bonner's admonition was but too indicative of the measures which were likely to be adopted.

Persecution for the Six Articles.

It is to be remembered, that persecution on account of the Act of the Six Articles was at this time going on with much violence. This had been the case ever since the attainder of Cromwell: so that for the people to have the Scriptures in their possession at all seemed wonderful, considering how they were the

The last public act in favour of the circulation of the Scriptures in Henry's reign.

means, through the grace of God, of enlightening them in matters of religion. But although the king had set forth his proclamation on the 6th of May, 1541, for the effectual observance of his previous injunctions, with regard to the placing of the Scriptures in the churches, and although a penalty was declared against those who dared to disobey, yet this was the last public act of this reign which seemed favourable to the circulation of the Scriptures. Six years (from 1535 to 1541), is the utmost limit of the time during which the king's mind was favourable to the unhindered diffusion of the Scriptures. Throughout the remainder of this reign, we shall find restriction after restriction imposed both upon the reading and also upon the printing of them.

Charges relative to Scripture. Fox, ii. 452.

During the time that persecution was going on, in consequence of the Act of the Six Articles, many also had charges laid against them on account of the word of God. Some were charged with reading it in service time, so as to make a "brabbling"; others, with collecting a crowd by reading; others, with disputing about it, or giving an exposition. In these proceedings Bonner was very active, completely frustrating the hopes which had been formed of him. A very large number of persons were taken into custody by him and others in London, on account of offences against the Six Articles, or for reading the Scriptures; so many that there was no room in the prisons for them to be lodged. Bonner was for resorting to severe measures, which probably would have been adopted, had not Lord Audley, the lord chancellor, boldly and generously interfered. Permission was obtained from the king, that the prisoners might become sureties one for another; and thus they were all discharged from custody: they were bound to appear in the Star Chamber on the morrow of the feast of All Souls, then next ensuing, to answer, if they were called on: and with this all further proceedings against them were dropped.

Lord Audley interferes.

John Porter persecuted. Fox, ii. 452.

A little after these circumstances, a young man, named John Porter, began to read the Bible aloud in St. Paul's, and many used to resort to hear him; for he could read well, and had a loud voice. Bonner at length took offence at this; and, sending for Porter, he rebuked him very sharply for his reading. Porter defended his conduct, as being according to law, and therefore what he might do without giving offence. Bonner then charged him with making expositions on the text, and gathering great multitudes about him: to this he replied that he trusted that he should not be proved to be guilty of a disturbance. At length, Bonner sent him to Newgate, where he was treated with extreme cruelty. His friends having afterwards paid the gaoler to let him be placed with the other prisoners, he took the opportunity of reproving their wickedness and blasphemy, and gave them such instructions as he had learned out of the Scriptures. Such offence was taken at this, that he was placed in the lowest dungeon of the gaol, and there so loaded with irons, and treated, in other respects, so severely, that he died in about a week.

His death.

The translation censured before the king.

The influence under which Henry was in this part of his reign, being almost entirely opposed to the work of the Reformation (and thus, doctrinally in accordance with his own natural inclinations), it is not to be wondered at, that he should have given heed to accusations which were made against the translation of the Scriptures which was now in use. Gardiner, who was at the head of this party, appears to have loaded it with all the accusations that he could, although it is probable that St. Luke and St. John were revised by himself. In this he was seconded by others; and thus both the version itself was depreciated, and the consequences resulting from the reading of it were represented as being very grievous.

Attempts to suppress the version in use.

The object which was sought to be effected was the suppression of the version already circulated, it being supposed that not only some considerable time must elapse before a new one could be executed, but, it might not be impossible so to hamper the business, as altogether to prevent its being finally accomplished.

A new version proposed.

The convocation, Feb. 16, 1542.

Fuller, b. 5, p. 237.

It is probable that the king's mind had been directed to the preparation of a new version, one which might be framed with the greatest care and circumspection; for he directed Crammer to require the bishops and clergy, who met in convocation, February 16, 1542, to revise the translation of the New Testament. The intention probably was that the Old should be undertaken in the same manner, after the New had been completed.

Parts of the New Test. distributed to bishops.

In the third session of the convocation, a plan was arranged for the execution of the revision: a distinct portion being allotted to each bishop. The arrangements were thus proposed:—St. Matthew's Gospel, to Thomas Crammer, archbishop of Canterbury; St. Mark's Gospel, to John Longland, bishop of Lincoln; St. Luke's Gospel, to Stephen Gardiner, bishop of Winchester; St. John's Gospel, to Thomas Goodrick, bishop of Ely: the Acts of the Apostles, to Nicholas Heath, bishop of Rochester: the Epistle to the Romans, to Richard Sampson, bishop of Chichester; I. and II. Corinthians, to John Capon, bishop of Salisbury; Galatians, Ephesians, Philippians, and Colossians, to William Barlow, bishop of St. David's; I. and II. Thessalonians, to John Bell, bishop of Worcester; I. and II. Timothy, Titus, and Philemon,

to Robert Parfew, bishop of St. Asaph; I. and II. Peter, to Robert Holgate, bishop of Llandaff; Hebrews, to John Skip, bishop of Hereford; James, John I, II. and III. and Jude, to Thomas Thirlby, bishop of Westminster; Revelations, to John Wakeman, bishop of Gloucester, and John Chambers, bishop of Peterborough.

It is rather remarkable that a prelate ranking so high as Bonner did at this time, was altogether omitted in the distribution of the parts of the New Testament.

The greater part of those who were thus appointed were thoroughly opposed to the circulation of the Scriptures; and to this end they sought to delay the matter as much as possible, by debating trifling questions connected with the work; such for instance as whether the expression *The Lord* or *Our Lord* should be constantly used; as if this had not depended upon what the original might be in each distinct case. They debated whether *Ecclesia* should be rendered *Congregation* or *Church*; and here, indeed, they had much greater reason for coming to a definite understanding with one another: the versions made from the Greek having adopted the word *Congregation*, which had indeed been made a charge against Tyndale. Another word which was made a matter of debate was *Charitas*, about which it was questioned whether it should always be translated *Charity* or *Love*; Tyndale had given offence by the latter rendering, which, however, is much more accurate than the other. It would have been convenient if in every version one or the other had been uniformly adopted, as the equivalent of the Greek term.

Another proposition made by Gardiner and his adherents, was marked with peculiar boldness: it was suggested, that in the Second Commandment, after the words "Thou shalt not make to thyself any graven image," there should be added, "*with a design to perform divine worship to it.*" How hopeless must have been the thought of obtaining a new translation at the hands of those who were so bent on blasphemous *perversion*. What could Gardiner and his party have thought of the Scripture, and of the Holy Ghost, who is the author of Scripture? Did they suppose themselves to be competent to mend the revelation of God?

From the Second Commandment having been thus mentioned, as needing, in Gardiner's mind, an emendation, it is clear, that if the revision of the New Testament had been completed, the Old was likewise to pass through the hands of the Convocation. It also appears, that they did not think of taking the Greek Text for their basis, but the Latin Vulgate; this is shewn by the words of which the manner of translation was debated, having been cited from that version. This is yet more clearly shewn by the fact that, in their sixth session, Gardiner read a catalogue of *ninety-nine* Latin words and phrases, which he proposed should be left untranslated, or else Englished with as little alteration as possible. This was proposed, on account, it was said, of their genuine and native meaning, and the majesty of the matter signified by them. It is, however, evident enough, that his design was so to hamper the matter, as to make the version, if ever it should be completed, not very intelligible to the poor and illiterate.\*

It thus became very clear that no aid could be expected in this work from the bishops of "the old learning:" they were willing enough to find fault with the versions hitherto made; but they were for throwing every hindrance in their power in the way of making a new one. Upon this, Cranmer seems to have proposed to the king, that the matter should be taken out of the hands of the Convocation, and be given to the two Universities. This the king directed should be done; and Cranmer acquainted the upper House of Convocation with this determination of the king. They were much surprised; and all, except the

\* It will be well to give Gardiner's list of *majestic* words, which he would have had left untranslated: the reader will at once see that a great part of them are very simple terms, and others having an English equivalent formed from, and nearly resembling, the Latin.

Ecclesia.	Sandalium.	Panis propositionis.
Penitentia.	Simplex.	Communio.
Pontifex.	Tetrarcha.	Perseverare.
Ancilla.	Sacramentum.	Dilectus.
Contritus.	Simulachrum.	Sapientia.
Holocausta.	Gloria.	Pietas.
Justitia.	Conflictationes.	Presbyter.
Justificare.	Ceremonia.	Lites.
Idiota.	Mysterium.	Servus.
Elementa.	Religio.	Opera.
Baptizare.	Spiritus Sanctus.	Sacrificium.
Martyr.	Spiritus.	Benedictus.
Adorare.	Mercus.	Humilis.
Dignus.	Confiteor tibi Pater.	Humilitas.

Scientia.
Gentilis.
Synagoga.
Ejicere.
Misericordia.
Complacui.
Increpare.
Distribueretur Or-
Inculpatus. [bis]
Senior.
Apocalypsis.
Satisfactio.
Contentio.
Conscientia.
Peccatum.
Peccator.
Idolum.
Prudentia.
Prudenter.

Parabola.
Magnifico.
Oriens.
Subdius.
Didrachma.
Episcopus.
Gratia.
Charitas.
Tyrannus.
Concupiscentia.
Sicera.
Apostolus.
Apostolatus.
Egenus.
Siater.
Societas.
Zizania.
Christus.

Conversari.
Profitcor.
Impositio manuum.
Idololatria.
Dominus.
Sanctus.
Cnffessio.
Imitator.
Pascha.
Innumerabilis.
Inenarrabilis.
Iofidelis.
Paganus.
Commilito.
Virtutes.
Dominationes.
Throni.
Potestates.
Hostia.

Bonner omitted.

These revisers delay the business. Points in the translation debated:—*Our Lord* or *The Lord*, *Church* or *Congregation*; *Charity* or *Love*.

Gardiner proposes to add to the second Commandment.

The Old Testament to have been revised as well as the New.

The Latin taken as basis.

Ninety-nine terms proposed to be left untranslated.

Cranmer proposes that the work should be confided to the Universities. The king assents.

bishops of St. David's and Ely (Barlow and Goodrick), protested against such a measure. They spoke of both the Universities as being in a very degenerate condition, and that the chief learning in the land was to be found in the Convocation. The archbishop, however, adhered to the determination of the king, that the existing translation of the Old and New Testaments should be examined by the universities. Thus ended the proceedings of the Convocation relative to a translation of the Scriptures; but the councillors by whose advice Henry was now principally guided, took good care that nothing should be done towards the proposed revision by the universities.

Other measures were now set on foot to hinder the printing and publishing of the Bible. Grafton was summoned before the council, and first charged with the printing of Matthew's Bible, against which objections had been made on account of the introductory pieces and the marginal notes. Grafton, in fear, made excuses for himself in all things. He was afterwards examined relative to the "Great Bible," as to what notes had been intended to be affixed to it, to which the (hands) *et cetera* in the text and margin referred: to this he said, that he knew of none; but that his intention had been to have employed learned men to have made the notes; but when he saw the king and the clergy not willing to have any, he proceeded no farther. Grafton's excuses and answers were not deemed satisfactory; and he was sent for six weeks to the Fleet, and was not liberated until he had given security in the sum of three hundred pounds, that he would neither sell, print, nor cause to be printed, any more Bibles, until the king and the clergy could agree on a translation.

On the 12th of March in this year, the king granted an exclusive privilege to Anthony Marlar, of London, haberdasher, to print the Bible for the ensuing four years. He does not appear, however, to have acted on this patent right himself, or to have employed others to do so for him, the only object in giving him the exclusive privilege was probably to prevent the Bible being printed. This Anthony Marlar had presented the king with a splendid copy on vellum of the Bible published 1540.

## VIII.

### THE ENGLISH SCRIPTURES PROHIBITED.

THE opposition to the diffusion of the Scriptures increased amongst those in authority: and thus, when parliament met on the 22nd of January, 1543, complaints were made of the injury which had been done by the circulation of the Scriptures through the false glosses and interpretations which had been put upon them: accordingly there were certain proceedings, both in parliament and in the Convocation, for remedying these disorders. What the evils were, which had arisen from the reading of Scripture, is not distinctly specified; but one thing is clear, that darkness ever deems light an evil thing and shuns its approach.

The proceedings in parliament were directed to the hindering of certain translations from being circulated, and to the limiting of the perusal of Scripture to persons of particular ranks. The proceedings in the Convocation seem to have been intended as a kind of substitute for the liberty thus taken away. Did we regard exclusively the proceedings of the Convocation, it would have seemed as though the nature of that body had been changed in the past year; but the whole looks like a compromise. The parliament passed an act in consequence of the representations that were made to it, in which, after reciting that a great diversity of opinion had sprung up in consequence of the reading of Scripture, &c., it enacted, that all manner of books of the Old and New Testament, being of the crafty, false, and untrue translation of Tyndale, and all books which should contain doctrines contrary to those set forth, or to be set forth by the king, should be abolished, extinguished, and forbidden to be kept and used in this realm, or any where else in the king's dominions. The penalty for disobedience was a fine of ten pounds for the first offence for every book, together with three months' imprisonment; while an offender was liable for a second offence to forfeit all his goods, and be imprisoned perpetually.

All Bibles or New Testaments, however, which were not of Tyndale's translation were to remain in use; but if any preambles or annotations were found in any of them, then the owners should cut or blot them out, so as to make them illegible: this was under a penalty of 40s. for every Bible. Summaries of chapters, however, were to be allowed to remain. The act set forth, that although the higher

Grafton summoned before the council.

Sent to the Fleet.

Privilege to print the Bible for four years granted to Marlar, March 12, 1542.

Parliament meets, Jan. 22, 1543.

The Scriptures complained of.

Proceedings of the Parliament and the Convocation.

Tyndale's translations prohibited.

Other Bibles still allowed.

classes had made a good use of the king's permission to read the Bible, yet the lower classes had, on the contrary, abused the privilege. It was, therefore, enacted, that, after the following 1st of October, no one should read the Bible aloud publicly, in a church or elsewhere, unless he were appointed so to do by the Ordinary of the place (certain exceptions are then made to this clause); the penalty for an offence was to be a month's imprisonment. It was farther enacted (and this was the severest part of the whole), that no women, artificers, apprentices, journeymen, servingmen (of the degree of yeomen or under), husbandmen or labourers, should read to themselves or any other the Bible or New Testament in English. Permission was then expressly given for all who did not belong to the classes already named, and also for every noblewoman and gentlewoman, to read the Bible in private. These exceptions are said to have been obtained by Cranmer, and that not without strenuous exertions.

Many prohibited from reading the Bible.

The effect of this, it is to be observed, was that all who had the ability of reading the Scriptures in Latin might do so also in English; that is, the Scripture in English was allowed to those who could not be prevented from using it in another tongue, while those who were unlearned might remain without the liberty of reading God's word in any language at all.

The proceedings in the Convocation, to which reference was made, were these. On February the 21st, 1543, it was ordered, that on every Sunday and holiday throughout the year, the curate of the parish should, after the Te Deum and the Magnificat, read to the people, one chapter in the New Testament in English, without exposition; and when the New Testament had thus been read through, they should then begin the Old. What a poor substitute this must have been for the free permission of reading for themselves which the people had previously possessed! No doubt, it seemed like an important grant that the priest should himself read the Scripture to the people in English: but at the rate at which this was to be done, it would be a work of many years to go through the whole Bible; if any one heard something read, and wished to recall what it was, he would have had to wait for *seventeen years* or thereabout before it could again be read in course. Happily the state of things changed before there was even the opportunity of once reading through the Bible at the rate proposed; and before one seventeen years had passed, that liberty of reading the word of God for ourselves without hindrance, was so granted by the gracious providence of God, that no effort of Satan or his servants has as yet prevailed in taking from the inhabitants of this land the important privilege. Do we sufficiently remember our responsibility in this matter?

One chapter to be read in church every Sunday. Feb. 21, 1543.

Not long after these proceedings in Parliament and in the Convocation, the book which the king had employed several to compile during the preceding three years, was published under the title of "A Necessary Doctrine and Erudition for any Cristen Man;" in the preface the king speaks in defence of the limitations and restraints which were now imposed upon the reading of God's word. He thus addresses his subjects:—

The Necessary Erudition published.

"We, by the helpe of God and his worde, haue traueyled to purge and clense our realme from the apparent enormities of superstition wherein by openyng of goddes trueth, with setting furth and publishyng of the scriptures, our labours (thanks be to god) haue not ben void and frustrate."

The king then speaks of there being two classes of persons, those who teach and those who are taught; for the former of these,

"the hauing, reading, and studynge of holy scripture, is not only conuenient but also necessary; But for the other part of the churche ordeined to be taught, it ought to be demed certainly that the reading of the olde and new testament is not so necessary for al those folkes, that of duty they ought and be bound to read it, but as the prince and the policy of the realme shal thinke conuenient, so to be tollerated or taken from it."

Restraints on the Scripture defended.

Let us consider this dogma of the king for a moment before continuing the quotation:—the Scripture is only to be read by the people at large, as the prince and policy of the realm think convenient. Suppose that at the time when the Apostle Paul wrote to the Thessalonians the governing powers had thought fit that that church should not read what he sent them, how would this have consisted with the apostle's inspired injunction, "I charge you by the Lord that this epistle be read unto *all* the holy brethren." In 1 Thess. v. short, the argument of the king rests upon a false foundation; if the authority of God be not greater than that of Kings who are ordained of Him, then the ground which Henry takes is defensible, *but not else*.

The king's dogma considered.

In 1 Thess. v.

The king goes on to say:—

"Consonant wherunto the politike law of our realme hath now restrained it [sc. the reading of the Scriptures] from a great meyny, esteming it sufficient for those so restrained, to here & truly bere away the doctrine of scripture taught by the preachers, and so imprint the lessons of the same, that they may obserue and kepe them inwardly in their hart, and as occasion serueth, expresse them in their dedes outwardly."

Tyndale's the only version forbidden by name.

The only translation which was forbidden by name was Tyndale's; and it seems strange why that should be singled out for prohibition, and all others allowed still to be used. It is not known how this specification was construed, because it might seem to comprehend every version of the New Testament hitherto printed, except that one which Coverdale had made in conformity with the Latin Vulgate. The New Testament in Matthew's Bible, is simply Tyndale's reprinted. A great part of the New Testament in Coverdale's Bible, is simply a recension of Tyndale's; while in the "Great Bible" the same thing is evidently and emphatically true. Were all these then to be deemed the false crafty and untrue translation of Tyndale, or were they any thing better? It would indeed be difficult to draw a distinction, and call the New Testament of the "Great Bible" a sincere and genuine version, and yet condemn that of Tyndale. In proscribing this one version, it seemed as though every printed copy of the Scriptures was placed at the mercy of those who would have to administer the enactment.

No more editions of the Bible in Henry's reign.

It is not to be wondered at that there should have been no more editions of the Bible during the reign of Henry. The copies which were in circulation may have afforded a supply which sufficed for those who were willing to retain the Scriptures at all hazards, like the "known men," or Lollards, who had been troubled on that very account in the earlier part of this reign. The only impressions of any portions of the word of God which were subsequently printed, appear to have been the Pentateuch, in 1544, and an edition of the Epistles and Gospels for the Sundays, which was printed afterwards; together with one of the New Testaments according to the text of the "Great Bible." To these, Joye's Book of Daniel (1545) should be added.

The copies in circulation.

The number of copies in circulation at this time must, however, have been very considerable. Besides the editions of Cramer's (or the "Great Bible"), which were intended for the parish churches, and were probably mostly appropriated to them; and besides Matthew's Bible, which may be supposed to have been particularly prohibited by the act of Parliament,—there were three editions of Coverdale's Bible, and the same number of Taverner's. If we suppose that these editions were in number, an average between that of Matthew's Bible and the "Great Bible," as printed at Paris, they must altogether have consisted of about twelve thousand copies; while the various versions and recensions of the New Testament which were in circulation, must, at the same rate, have amounted to about fourteen thousand copies. Thus, exclusive of the supply for the parish churches, there were about twenty-six thousand copies of a considerable portion of the Scriptures still in the hands of the people; a large part of which, especially of the editions of the New Testament, was most probably in the hands of the classes who were now prohibited to use them.\*

The copies proscribed.

The number of Bibles which were distinctly proscribed by this act (the two editions of Matthew's) may have been about three thousand. The number of copies of the New Testament must have been much more considerable; because, besides the twelve separate editions which had been printed since Tyndale's revision of his version in 1534, there might probably be many even of the earlier Dutch editions in the hands of some: these copies probably amounted in number to fourteen thousand. If we suppose all the parish churches supplied with Bibles, or even enough copies of the "Great Bible" printed for a supply, this would make about twelve thousand copies more; so that the total number of printed Bibles in use may be estimated to have been about twenty-seven thousand, and the copies of the New Testament about twenty-eight thousand, besides various editions of portions of the Scriptures.

The Scriptures claimed in spite of the penalties.

It is probable (or rather almost certain) that those who possessed copies which were of a proscribed translation, did not very easily or willingly part with them: and also it is not to be supposed that those who knew the value of the word of God in their own tongue, would be more ready to refrain from reading it for themselves, than had been the case when only written copies were obtainable, or when Tyndale's New Testament had first been printed. Such an act of parliament might hinder printers, such as Grafton, from endangering themselves by printing Bibles or New Testaments, but it could not be much regarded by those who indeed knew the Scriptures to be the word of God.

The Longland causes T. Bernard and J. Morton to be burned.

In some instances great severities were resorted to, in consequence of the word of God being found in the possession of those who had, by the act of parliament, been prohibited to read it. Some who were very zealous for the "old learning," went beyond the law altogether in their persecutions. It is not to be supposed that John Longland, bishop of Lincoln, would be the last in any thing of this kind. About this time he caused two men to be burned on the same day: the one named Thomas Bernard, for teaching the

\* In the above estimate I merely take *undoubted* editions: I should not be surprised if the actual number of copies were nearly double what is stated above. Editions which are page

for page the same, are often found, when closely examined, to be of different impressions.

Lord's prayer in English (which was expressly permitted by the law); and the other named James Morton, Fox, ii. 453. for keeping the Epistle of St. James in English in his possession. This was completely in character with the persecution which Longland had carried on in 1522; and it shews how unchanged was his enmity against the word and truth of God.

The measures which the king had taken to hinder the Scriptures from being so read as to lead persons to discuss its doctrines, appear to have been so thoroughly ineffectual that some new measures were resorted to, in order if possible to keep the consciences of the people in subjection, not to God and his word, but to the imperious will of the king. In 1542, the attempt to keep the people from freely reading the Bible had commenced; and by the beginning of 1543, this had been so far carried into effect, as could be done by an act of parliament. Nearly three years after, however, the same things were complained of by the king as before. In proroguing the Parliament, on the 24th of December, 1545, the king took occasion to address them on this subject:—

“And although you be permitted to reade holy scripture, and to haue the worde of God in your mother toungue, you must vnderstande that it is licensed you so to doo, onely to informe your awne conscience, and to instruct your children and famely, & not to dispute and make scripture a raiying and a taunting stocke against Priests and Preachers (as many light persones do). I am very sorry to knowe and here, how unrecuerently that most precious inell the worde of God is disputed, rined, sung, and iangeled in euey Alehouse and Tauerne, contrary to the true meanyng and doctryne of the same. And yet I am euen asmuche sory, that the readers of the same, folow it in dooyng so faintly and coldly. For of this I am sure that charitie was neuer so faint amongst you, and virtuous and godly huyng was neuer less used, nor was God himself amongst Christians euer less reuerenced, honoured, or serued.”

The king's address to the Parliament, Dec. 25, 1545.

This last sentence appears like a reflection upon the Lords and Commons whom the king was addressing, for they belonged to the classes who were allowed to read all versions, except that which had been prohibited: those who were said to have disputed about Scripture, may be supposed to have belonged to the classes who were now forbidden to read for themselves.

In the following year, the king published a more stringent prohibition of books of Scripture, and others which contained matter that might be deemed offensive or heretical. This proclamation, which is dated July 6th, 1546, sets forth—

Another prohibition of the Scriptures, July 6, 1546.

“The King's most excellent majesty understanding how, under the pretence of expounding and declaring the truth of God's Scripture, diuers lewd and evil disposed persons have taken upon them to utter and sow abroad, by Books imprinted in the English tonguē, sundry pernicious and detestable errors & heresies, not only contrary to the laws of this realm, but also repugnant to the true sense of God's law & his word, by reason whercof certain men of late, to the destruction of their own bodies and souls, and to the evil example of others, have attempted, arrogantly and maliciously to impugn the truth, and therewith trouble the sober, quiet, and godly religion, united and established under the King's majesty in this his realm; his Highness minding to foresee the dangers that might ensue of the said books, is enforced to use his general Prohibition, Commandment, and Proclamation, as followeth.”

The first thing enjoined is,

“That from henceforth no man, woman, or person, of what estate, condition, or degree soever he or they be, shall after the last day of August next ensuing, receive, have, take or keep in his or their possession, the Text of the New Testament of Tyndale or Coverdale's translation into English, nor any other than is permitted by the Act of Parliament made in the Session of the Parliament holden at Westminster, in the four and thirtieth and five and thirtieth year of his Majesty's most noble reign.”

Tyndale and Coverdale's versions forbidden.

The act here referred to, is that which has been already mentioned as having passed in 1543, by which Tyndale's translation was prohibited. It does not expressly permit any particular version, but leaves all except Tyndale's in the same condition that they were in before: this proclamation appears to extend the prohibition to Coverdale's New Testament, leaving whatever was not Tyndale's or Coverdale's without any condemnation.

The proclamation goes on to prohibit the receiving or possessing of any books printed, or which might afterwards be printed, in English, in the names of Frith, Tyndale, Wiclif, Joye, Roy, Basil, Bale, Barnes, Coverdale, Turner, Traey, or any of them; together with all books which might contain anything contrary to the act of parliament before referred to. All such books were to be delivered up to persons appointed for the purpose, before the last day of August, in order that they might be burned. The king published his forgiveness of those who still retained prohibited books, on this condition; namely, that they should now be given up in the manner provided; and those who were appointed to receive the books were forbidden to be curious in examining who the persons might be who brought them; all that they had to do was to receive them and burn them.

Books of certain authors prohibited.

Forgiveness for past offences if prohibited books were given up.

Penalties.

The penalty for disobedience of this proclamation was imprisonment at the king's pleasure, and also "such fine and ransom" as the king or four of his council might impose upon the offender. The same penalty, together with the king's extreme indignation, was denounced against all who should import from abroad any books concerning the Christian religion, without having first obtained the king's licence.

The "Great Bible" still unprohibited.

The prohibition of Coverdale's Testament, as well as that of Tyndale, was an extremely sweeping censure: it left comparatively few copies of any sort which were allowed to be read even by the privileged classes. It is clear, I think, that this proclamation intended some version or recension to remain as an allowed book; this must have been that of Cranmer (or the "Great Bible,") which was distinctly regarded as not being Coverdale's, although he had the charge of it while it was passing through the press. The fact of this being the one permitted version of the New Testament was probably the occasion of an edition of it being printed this year. There probably would be some considerable demand for it if those of Coverdale's translation were destroyed in any considerable numbers.

A shepherd's memorandum.

It is probable that the prohibitory act of parliament had been in many places but little attended to, until this proclamation was issued. The following memorandum was written in this year by a shepherd on Sunbury Hill in Middlesex: it stands on a spare leaf of Polydore Vergil's *Invention of Arts* abridged in English:—"On the invention of things, at Oxford, the yere 1546 browt down to Seynbury by John Darbye, price 14d. When I kepe Mr. Letymers shype I bout thys boke when the Testament was aberagatyn, that sheperdy's might not red hit: I prey God amende that byndnes. Wryt by Robert Wylyams, keppynge shepe vpon Seynbury Hill." This shepherd must have retained his Testament until this year; and it would seem, from this memorandum, that it was then that he dated the prohibition for those in the lower classes to read the Scriptures. It is not too much to suppose that in other places the state of things in this respect was similar.

Destruction of English Bibles.

The destruction of the copies of the Scriptures must have been carried on with great diligence; and it is probably owing to the care with which this was done, that so few copies of the three editions of Coverdale's Bible have come down to us. Only about four copies appear to be known of the two editions (taken together) of the year 1537. The destruction must have been almost as complete as that of the two first editions of Tyndale's New Testament.

But although the king carried on his arbitrary proceedings, and shewed the bent of his inclination in thus suppressing the Scriptures, there was not wanting a faithful monitor to testify to him, even as Latimer done in 1530.

Supplication of the Poor Commons. Sirype, Mem. Ecc. i. 633.

In this year, a few months apparently after the proclamation had been published, a book appeared addressed to the king, entitled, "A Supplication of the Poor Commons." It set out with a complaint concerning the state in which England was, through the conduct of the priests, &c. Speaking of their teaching, it is said:—

Priests complained of. Their teaching.

"They tell us, that vice, uncharitableness, lack of mercy, diversity of opinions, and other like enormities, have reigned in England ever since men had the Scriptures in English. . . . They say, it sufficeth a layman to believe as they teach, and not to meddle with the interpretation of Scripture. . . . They cannot abide this name, the *Word of God*; but they would have the Scriptures called, the *Commandments of God*. They have procured a law that none shall be so hardy as to have the Scriptures in his house unless he may spend 10*l.* by year. And what meaneth this, but that they would famish the souls of the residue, withholding their food from them? We appeal to your highness's judgment in this behalf, whether this would be indifferent or no; if none should be allowed meat in your highness's house, but such as were clothed in velvet, with chains of gold about their necks? What servants would your majesty have shortly? What starvelings would your servants be of all other? For no man within your realm may refuse to do you service. Hath God put immortal souls in none other, but such as be possessioners of this world? Did not Christ send word to John the Baptist, that the poor received the Gospel? . . . Why do these men disable them from reading the Scriptures, that are not endued with possessions of this world? . . . Because they are the very same that shut up the kingdom of heaven before men. They enter not in themselves, nor suffer they them to enter that would."

The prohibition on reading the Bible.

The writer then speaks of the argument which might be used, that, as it was Parliament which had made the law, so it was in effect the act of the whole people:—

"Whereunto we answer, that if we have given it over from us to the possessioners of this world, we may well be likened to the Gadarenes (Mark v.), which desired Christ to depart from their country. . . . If we have rejected this merciful proffer of our most merciful Father (to have the Scriptures the declaration of God's will), when He used your highness as His instrument to publish and set forth His most lively word; let us fall down prostrate with repentance of this contempt of His most merciful gift: most humbly beseeching Him to behold the dolours of our hearts, and to forget our obstinacy therein, giving your highness such desire of our salvation, that you will as favourably restore

unto us the Scripture in our English tongue, as you did at the first translation thereof set it abroad. Let not the adversary take occasion to say, the Bible was of a traitor's setting forth, and not of your highness own doing. For so they report that Thomas Cromwell, late Earl of Essex, was the chief doer, and not your highness, but as led by him.

The writer, after this, speaks of the manner in which the king's former injunction had been abused by the bishops and clergy:—

“When your highness gave commandment that they should see that there was in every parish church, one Bible at the least, set at liberty: so that every man might freely come to it, and read therein such things as should be for his consolation; many of this wicked generation, as well priests as others their faithful adherents, would pluck it other into the quire, other else into some pew, where poor men durst not presume to come; yea, there is no small number of churches that hath no Bible at all. And yet not sufficed with the withholding it from the poor of their own parishes, they never rested till they had a commandment from your highness, that no man of what degree soever he were, should read the Bible in the time of God's service as they call it. As though the hearing of their Latin lies, and conjuring of water & salt, were rather the service of God, than the study of His most holy word, This was their diligence in setting forth the Bible at your highness commandment.”

The Bishops, &c. oppose the Scriptures.

The zeal with which the late proclamation against Tyndale's and Coverdale's versions had been carried out is next adverted to, shewing how the letter of the king's orders had been even overstepped:—“But when your highness had devised a proclamation, for the burning of certain translations of the New Testament, they were so bold to burn *the whole Bible*, because they were of those men's translation.”

After this, the proceedings relative to the making of a new translation are thus spoken of:—

“We heard say that they proffered your highness that if you would please to call in the Bible again, forasmuch as it was not faithfully translated in all parts, they would oversee it: and within seven years set it forth again. . . . Your bishops. . . . if they might have gotten in the Bible for seven years, they would have trusted, that by that time, either your highness should have been dead, or the Bible forgotten; or else they themselves out of your highness' reach; so that you should not have had like power over them, as you have now.”

Their unwillingness to set forth a version.

The writer next speaks of the Bible which had been overseen and perused at the king's command, by Bishops Tonstall and Heath:—“When your Majesty appointed two of them to overlook the translation of the Bible, they said, they had done your highness' commandment therein: yea they set their names thereunto. But when they saw the world somewhat like to wring on the other side; they denied it and said, they never meddled therewith: causing the printer to take out their names which were erst set before the Bible, to certify to all men that they had diligently perused it according as your highness had commanded.”

These notices of events then recent, relative to the circulation of the Scriptures, are highly interesting. It is to be observed, that in this “supplication,” facts are arranged without any regard to the actual order of time. The writer speaks at considerable length of the sufferings of the poor, through the conduct of the priests; and he earnestly treats the aid of the king. He thus presses upon him the responsibility under which he was:—

“If you suffer Christ's poor members to be thus opprest, look for none other than the rightful judgment of God, for your negligence in your office and ministry. For the blood of all them that by your negligence shall perish, shall be required at your hands. Be merciful therefore unto yourself, and unto us your most obessant subjects. . . . Remember that your hoar hairs are a token that nature maketh haste to absolve the course of your life.”

The king's responsibility.

The king's end was probably much nearer than the writer of this supplication thought. He did not survive his proclamation for widely suppressing the Scriptures more than a few months; he died on the 28th of January, 1547, in the fifty-sixth year of his age, and the thirty-eighth of his reign. Thus the effects of that proclamation passed away in a very short time.

The death of Henry, Jan. 28, 1547.

It was now about one and twenty years since the first copies of the English New Testament in print had been circulated; the consequences of this had been momentous: the earnest desire after the knowledge of the revelation of God had been excited; and it would have been impossible to have thwarted it. Many would probably have suffered, for they had learned the value of the revelation of God, and that it is worth retaining at all hazards. Every effort had at first been made to crush the Scriptures in English; but, through the blessing of God, those efforts failed; the opposers afterwards lent a helping hand, and became, for a time, the instruments of their diffusion. At length, they again hindered the spread of God's word; but just when these hindrances were endeavoured to be greatly increased, the whole scene changed, and the restrictions vanished away. In tracing out these events, how much there is to manifest the overruling

power and grace of God in bringing such mighty results to pass, through the labours of two of His servants, WILLIAM TYNDALE and MYLES COVERDALE.

The knowledge of the Gospel accompanies the spread of the Scriptures.

It is very evident, in reviewing the events of the preceding twenty years, that just as the Scriptures spread in England, so did the knowledge of that Gospel which had been so long obscured; namely, that God accounts sinners righteous for the sake of that work which Christ has finished; and that, through His blood, all who believe have forgiveness of sins as their present and continuing blessing.

## IX.

### REIGN OF EDWARD VI.—SCRIPTURES AGAIN CIRCULATED.

State of things at the commencement of the reign of Edward VI.

UNFAVOURABLE as the close of Henry's reign had appeared to the circulation of the Scriptures, it was the prelude to better things. The restraint which had been laid upon the Scriptures in English, by the suppression of Tyndale's and Coverdale's translations, must have been very effectual in withdrawing from ostensible circulation the greater part of the copies of the whole Bible which had been printed, and all those of the New Testament, as a separate volume; until, in the same year in which this restraint was imposed, Grafton printed an edition of the New Testament, according to the "Great Bible," to meet the demand for the word of God which might yet exist amongst the privileged classes.

Thus, at the commencement of the reign of Edward VI., the Scriptures were almost entirely withdrawn from circulation; the mass of the people were forbidden to read them; and one chapter, read by the priest every week, was the only permitted manner for the people at large to obtain any knowledge of the revelation of God.

It is to be observed, that whatever liberty had been granted at times, in the reign of Henry, to the preaching of the Gospel, no steps of any importance had been taken to get clear of the ritual of Rome. Even those who held any post in the established church (such as it then was), were thorough conformists, in action, to the services of the Roman Missal; every thing relating to the Pope's jurisdiction had been weeded out, but the book was essentially the same. Some practices, which were full of idolatry and superstition, had been abrogated; and a few attempts had been made towards the introduction of English prayers, in the stead of those in Latin. In fact, the state of things, at the close of Henry's reign, was such, that a retrogradation to the owning of the Pope's authority *seemed* much more probable, than a steady advance in the doctrine of the Reformation.

But still, much had been done. The silent testimony of the word of God had gone forth; and, although that word had again become a volume withheld from the many, yet the seed sown in their hearts could not be so easily uprooted. Results, in the following reign, manifested that the seed which had been thus already sown, had not been wasted.

Romish ritual combined with the Gospel.

It is to be observed, that frequently, educational habit leads men into inconsistencies of conduct which seem almost inexplicable. This is found to be the case even with those who make the profession of the name and the Gospel of Christ; and thus it is that the routine of a false system is adhered to, long after the system itself has been seen to be evil. This in part explains how, in the reign of Henry VIII., even those who wished to further the Gospel of Christ, continued the usage of ceremonies which, when analysed, are found to be utterly subversive of the true doctrine of the grace of God. Thus, in England, it was long before the use of a false service was really felt to be an evil thing. The questions which occupied the minds of those who thought about righteousness and peace with God, were those which related to individual salvation, far more than those which had to do with the rectitude, or the reverse, of any particular prayer, system, or ceremony. Let this be borne in mind; and we shall understand how gradually, even after the death of Henry, the external framework of Romanism was thrown aside.

Somerset, the Protector, a supporter of the Reformation.

The Scriptures were permitted.

At the accession of King Edward, the actual weight of government fell at the first upon his uncle, who was now created Duke of Somerset, and made Lord Protector. Somerset was an instrument in the hand of God, for carrying on the Reformation in England, very much in the same way in which Cromwell had been ten years before. Among the early acts of this reign, was the reversing of the restrictions which had been laid on the circulation and the reading of the Scriptures.

In May, 1547, there were certain injunctions drawn up; which, in the following September, were published, and circulated by the king's visitors, who were appointed to visit and to preach in every diocese of the kingdom. Amongst other things required by these injunctions, were the following:—

Injunctions  
circulated,  
Sept., 1547.  
Collivry, v. 199.  
Fox, b. 9, p. 5.

"Within three months after this visitation, the Bible of the larger volume in English, and within twelve months Erasmus, his Paraphrase on the Gospel was to be provided, and conveniently placed in the church for the use of the people," that they "might reverently, without any argument or contention, read and hear the same at such times as they listed, and not be inhibited therefrom by the parson and curate, but rather to be the more encouraged and provoked thereto."

"And that every ecclesiastical person under the degree of a bachelor of divinity, shall provide for himself the New Testament, in Latin and English, with Erasmus's Paraphrase. And that the bishops and their officers shall examine the parochial clergy in the study of Holy Scriptures."

The clergy were to "examine such as come to confession in Lent, whether they can repeat the Creed, the Lord's Prayer, and Ten Commandments, in English. And that unless they are thus far acquainted with the fundamentals of religion, they ought not to be admitted to the blessed sacrament of the altar."

"And that in the time of high mass, he that says or sings the same, shall read the Epistle and Gospel in English, and one chapter at matins, immediately after the lessons; and at even song, after Magnificat, one chapter of the Old Testament. And that when nine lessons are to be read in the church [sc. Latin lessons], three of them shall be omitted, with the responds; and at even song the responds, with all the memories [i. e. commemorations of persons deceased], shall be likewise omitted."

A form of "bidding" prayer was at the same time set forth, and prescribed to be used, the conclusion of it ran thus:—

"You shall pray for all them that be departed out of this world, in the faith of Christ, that they with us, and we with them, at the day of judgment, may rest both body and soul with Abraham, Isaac, and Jacob, in the kingdom of heaven."

These extracts from the instructions contain what was now ordered with regard to the word of God in English: they likewise shew how little had been done to innovate upon the service of Rome; in fact, the things which but a little while after were so strenuously and rightly condemned by the Homilies, were still in the most part remaining, only the light of the word of God was introduced amongst them: and this light soon began to manifest the darkness around.

Means taken  
that the word  
of God in Eng-  
lish should be  
known.

It seems probable from these injunctions that in the latter part of the preceding reign, the Bibles had been removed from some of the churches: and indeed, when they might no longer be freely read by the people, no good reason seems to have remained for their continuing where they had been so set; since their being placed there was for that object and no other. These injunctions put matters relative to the circulation of the Scriptures in precisely the same position as they had been in the year 1541; this, however, was added,—the reading of some portions of them in public, which had commenced when they were prohibited to be read by the people in general. In other respects also the greater part of the observances were retained which had been upheld in the preceding reign. It is true that in some places there were those who had a zeal for the truth of God which led them without any warrant from the government to destroy various emblems of idolatry. The cessation of persecution upon the Act of the Six Articles, may have emboldened them in these proceedings. Strype says, "From the beginning of King Edward's reign, hitherto, the old way of worship, and the rites and ceremonies continued as they had done in the former reign, without, or but small, variation:" the reason of this, he states to have been that the meeting of a Parliament was waited for before any such innovations should be made.

Holdness of  
some re-  
formers.

Strype, Mem.  
Ecc. ii. 56.

It is probable that the copies of the "Great Bible," which had been printed between the years 1538 and 1541, were still undestroyed and preserved; for if this had not been the case, the injunctions could not have been complied with. No edition of the Bible was published in this reign previous to the year 1549, although in the year in which the injunctions were issued, an edition of the New Testament, English and Latin, was published; and in the following year several editions in English.

Copies of the  
Bible yet in  
existence.  
Cotton's list.

The Paraphrase  
of Erasmus of  
the Gospels  
completed Jan.  
1548.  
Queen Cath-  
erine Parr  
causes the  
translation to  
be made.

The Paraphrase of Erasmus upon the Gospels, which was enjoined to be procured within twelve months after the issuing of the injunctions, was not yet printed. It was, however, completed in the ensuing January. The translation of this paraphrase from the Latin had been in a great part executed before the death of Henry VIII., through the instrumentality of the queen, Catherine Parr, his last wife.

Myles Coverdale had been on the continent during the latter years of the reign of Henry: he appears

Coverdale

during the latter part of Henry's reign. His second exile, 1540.

His wanderings.

At Tübingen made D. D. His means of subsistence.

At Augsburg, May, 1545, Nuremberg, Oct. 1545.

Appointed minister at Bergzabern.

His marriage.

Strype, Mem. Ecc. iii. 346.

Hoker, Mem. Cov. p. 139.

Coverdale's return to England.

Appointed almoner to the Q. Dowager.

The queen's death, Sept. 1548.

Her funeral sermon preached by Coverdale. MS. Coll. of Arms. Mem. Cov. p. 141.

Parliament, Nov. 1547.

Act of the Six Articles repealed.

Other changes.

Circulation of the Scriptures.

to have returned to England after the seizure of the Bibles at Paris, and to have left it again either on the passing of the Act of the Six Articles, or else soon after; probably before the trouble of Barnes and his companions. Bale says that his return, on the accession of King Edward, was after an exile of seven years. The places of his abode during the time when he had thus become, for the second time, a voluntary exile from his native land, cannot be traced with any exactness; some of them are, however, known; and these shew that his was a very wandering life. It must indeed, in many respects, have resembled "the poor Apostle's life" of Tyndale, of which Frith made mention. One of the places at which he sojourned for some time was the University of Tübingen, where the degree of Doctor of Divinity was conferred upon him. He earned his livelihood during the time partly by teaching young children. It is not unlikely that some of his pupils were persons of more advanced age.

From the dates and places at which certain of his books were printed, while he was abroad, we may, I think, gather, that, in May, 1545, he was at Augsburg; and that, at the end of the following October, he was at Nuremberg. Where he had been, besides Tübingen, during the time preceding, does not appear.

His long residence in Germany had made him a complete master of the language; and thus, although no longer able to continue to preach to his own countrymen, he was not hindered from labouring as an evangelist abroad. He must have been occupied in this manner during some of his wanderings, for the Duke of Deux-Ponts presented him, in consequence, with the benefice of Bergzabern, in his duchy, three leagues south-west of Landau. This must have occurred during the latter part of his exile; for he is said to have retained it until the accession of Edward VI., when the persecution on account of the Six Articles having been stayed, he was able to return to England in safety.

He was now a married man. When he became so is uncertain—whether during his previous exile, or during this period of banishment: if the former, then most probably that circumstance alone sufficed to hinder him from being in England after the Act of the Six Articles was passed. His wife was born, it is said, "either in Germany or Denmark:" the latter, perhaps, is the country intended;\* her name was Elizabeth. She was one of two sisters, of whom Johannes Maechabæus Alpinus, a Scotchman, holding a high situation in the employ of the King of Denmark, married the other. This makes it probable that Coverdale was himself married while in Denmark, which must have been, I believe, between the years 1531 and 1534. Very little is known of his wife, except that she was "a most sober, chaste, and godlike matrone," and that she was still alive while Coverdale was bishop of Exeter.

Coverdale must have returned to England very soon after the accession of King Edward. He returned, says Bale, "poor in this world, but rich in the grace of Christ." Soon after this, Catherine Parr, the Queen Dowager, who had married the king's uncle, Thomas, Lord Seymour of Sudely, appointed him her almoner. This it was, probably, that caused him to be connected with the translation of part of the second volume of the Paraphrase of Erasmus. The first volume of this was published in January, 1548. In the following September, the queen, who had patronized the work, died at the seat of her husband, Sudely Castle, in Gloucestershire. She was buried in the chapel belonging to Sudely Castle; and Coverdale preached her funeral sermon, warning the persons who were present, that none of the funeral ceremonies were performed with the view of benefiting the deceased queen; in order that in so doing, he might clearly avoid the Popish abuses which had universally prevailed. It is to be observed, that, as yet, the dead were prayed for in the services of the church; so that Coverdale, in boldly stating the truth on this subject, was going beyond what might be styled the existing state of the English Reformation.

In November, 1547, the Parliament and the Convocation both met, the latter on the 5th, the former on the preceding day. This Parliament enacted legally many of those things which the Protector had previously done by proclamation; for instance, the Act of the Six Articles was wholly repealed; all statutes for the punishment of Lollards were likewise repealed; as also was the act which had been passed in the preceding reign, by which the reading of the Scriptures was restricted. Thus there was now, not only legal permission for all to read the word of God without any hindrance, but likewise there was a repeal of those laws by which any might have been punished on account of the truth which they might learn. To the end of this reign, no restriction was imposed upon the use and diffusion of the Scriptures: editions multiplied; and the many things in which the rites of popery were thrown off, prove that the fruit of the circulation of the Scriptures was (through the blessing of God) abundantly ample. The instrument to whom the people of England were indebted for this blessing, was the king's uncle, the Protector Somerset.

\* Strype says, "He lived long in Germany and Denmark: where he had a benefice, and married a sober woman, named Elizabeth, born in those parts." This is not very definite.

It was declared that the Lord's supper ought to be received according to the institution of Christ under both kinds, bread and wine, and likewise, that the priest ought not to receive alone, without the people.

The Convocation likewise, at the same time, agreed that the Lord's supper ought to be received under both kinds, and that priests might marry; the ground on which both these decisions rested was, the testimony of God in His word. The successive steps which were taken in the succeeding convocations by Cramer, Ridley, and others, in opposition to transubstantiation, the Latin service, and other ceremonies and doctrines of Rome, cannot be recounted here.

## X.

## OCCURRENCES CONNECTED WITH COVERDALE AND OTHERS, IN THE REIGN OF EDWARD VI.

OTHER matters of interest relative to Coverdale remain to be mentioned, as occurring in the reign of Edward VI. Many made an evil use of the liberty which was accorded them, of freely reading the word of God: this led to harsh measures towards certain of them. Those who received the reformed doctrines had yet to learn, both that the excision of heretics was not their province, and that varying judgments as to many points need not hinder the exercise of Christian love. Many are spoken of at this period as having given trouble from their holding, some Anabaptist,\* and some Arian doctrines. Certain of the former were tried on the 27th of April, 1549, before Archbishop Cramer, and others at St. Paul's; and on the Sunday after their next meeting, one of the said Anabaptists, named John Champneys, of Stratford-le-Bow, did penance at Paul's Cross, on which occasion Coverdale preached. This is the first intimation as to where he was after he had left Sndely Castle upon the death of Queen Catherine Parr.

The proceedings which were carried on in this reign, for reformation in religion, were, of course, unpopular with those who clung to "the old learning;" while, at the same time, such a thing as toleration appears never to have entered the minds of those who were in authority. These circumstances occasioned a great deal of commotion in England in the summer of 1549: insurrections broke out in various parts of the country, of which the most considerable was in Devonshire and Cornwall. This commenced in the month of June; soon after which, they sent their demands to the king, embodied in seven articles. To these a reply was sent in the king's name, which had, however, no effect in causing them to disperse, and they in return sent a supplication to the king. But although they took the place of suppliants, they were very far from thinking themselves to be merely such; for their articles are couched in a peculiarly dictatorial strain, and nothing would suffice them but a punctual compliance. The Lord Privy Seal, Lord Russell (afterwards Earl of Bedford), was sent against them; and he offering to receive their complaints, they gave him their demands, which were now increased to fifteen articles. They referred principally as before, to the re-establishment of popery, only now their demands were greater and more definite; they required that all ancient councils should be observed, that the law of the Six Articles should be re-enacted, that the Latin Mass should be restored, that all who would not worship the Sacrament should die as heretics, and other matters of a similar kind. Their tenth article is remarkable:—"We wil haue the Bible, and all books of Scripture in English, to be called in again. For we be informed that otherwise the clergy shall not of long time confound the heretics." This was an ingenious confession, it shewed how ill all that which was of man's devising, and to which his heart so fondly clung, could bear the introduction of the light of God's pure word.

\* It is right to state most explicitly, that those who are called by writers of this period "Anabaptists," are not to be confounded as regards either doctrine or practice with those Christians who now reject the doctrine of infant baptism.

If any ask, "What did the Anabaptists of this period hold?" It may suffice to refer such to the examination of the Anabaptists above mentioned. They held that "the elect sinned not, and could not sin; that they that be regenerate never fall away from godly love [this was a different doctrine from that

of the salvation of every justified person]; and that the elect have a right to take so much of the things of the world as may supply their necessities." That these were not misrepresentations, was proved by the confession and abjuration of John Champneys, above mentioned.

However, let the errors be grievous as they may, we no where in the New Testament find the church authorised to punish those who err, except in excluding them from the communion of God's people.

The Convocation.

The word of God issued.

Anabaptists and Arians. Anabaptists tried, April 27, 1549.

John Champneys does penance.

Coverdale preaches. Mem. Cov. p. 142.

Strype. Cran. p. 294.

Commotions in England. Summer 1549.

Devon and Cornwall.

The demands of the rebels.

Lord Russell sent against them.

Further demands of the rebels.

Their opposition to the Scripture.

Other measures were taken besides the Lords Russell and Gray having been sent against the rebels; various preachers were sent into the West on this occasion, but none seem to have shewn much willingness to undertake so dangerous a work, except Myles Coverdale. This was spoken of several years afterwards, as being greatly to his commendation.

The rebels, headed by Humphrey Arundel and Henry Bray, mayor of Bodmin, had laid siege to Exeter; and, after all attempts at a negotiation had failed, Lord Russell attacked and routed part of their men. This was in the latter part of July: the siege of Exeter had continued several weeks, and the inhabitants were nearly starved into a surrender. In spite of a partial repulse, the rebels continued their siege, which was ended by their being totally routed on the 5th of August, by a second attack of Lord Russell. Four thousand men were killed or taken prisoners: they had at this time maintained the siege for six weeks.

Coverdale having been sent into the West on this occasion, preached in various places; this was as much needed there as in any part of England, or perhaps more so. He preached a thanksgiving sermon after the victory at Exeter. The council had guaranteed to requite the preachers who undertook the service on which they were employed in this matter; accordingly, we find in the following year (July 20), a reward of forty pounds given to him from the king.

Where Coverdale was during the period which had elapsed before the victory at Exeter until the following July (almost a year) does not appear. He may have continued in the West for some considerable time, which is rendered probable from the date of the king's donation to him; or he may have gone abroad; which is rendered not improbable, from the fact of an edition of his Bible having been published this year (1550) which is said to have been printed at Zurich. If he were present himself at the place at which it was printed, he could not have remained until it was completed, which was not until the 16th of August, 1550. This edition of his Bible is clearly one of the two revisions which he mentioned in his sermon at Paul's Cross, in which he defended his version; and this circumstance makes it seem likely that he was himself present at the place where the printing was executed.\*

On the 18th of January, 1551, Coverdale is mentioned as one who was appointed a commissioner, with Cramer and others, for the searching out and examining of Anabaptists and other heretics. The powers given to these commissioners was very great. Under this commission, (the second of the kind which there had been in this reign,) an Arian, named George Van Paris, was condemned as an obstinate heretic: the warrant for his execution by burning was made out by the lord chancellor in April this year. It is needful to mention this circumstance, because Coverdale belonged to this commission; although it does not appear that he was concerned in the affair, and whether he acted at all as a commissioner cannot be ascertained. Arianism is a most awful and blasphemous heresy, nearly approaching to that of Socinianism (that resort of those who are too cowardly to avow themselves infidels); but that is no ground for the putting of such to death; and the deed is to be reprehended by whomsoever it be sanctioned.

Coverdale was in favour at this time with the ruling powers.† He had been for some time spoken of as likely to succeed to the bishopric of Exeter: such a supposition was mentioned in June, 1550, by Peter Martyr, who highly commended Coverdale, expressing his opinion that nothing could tend more to the restoring of true religion in England, than for men such as Coverdale to be generally entrusted with the administration of the Church.

Veysey, the bishop of Exeter at this time, was an old man who was commonly absent from his diocese, and who was altogether opposed to the Reformation. It was therefore looked on as sound policy to endeavour to induce him to resign. This was negotiated in some manner which does not seem very clear; the ground assigned in his resignation is that of old age and infirmities. Such measures as these gave an opportunity, throughout the reign of Edward VI., for rapacious courtiers to enrich themselves, by getting possession of the estates which had previously belonged to the various bishoprics. It was so in this case: for one of the arrangements of Veysey's resignation was, that the alienation on his part of the property of the see would be connived at. The property of the see was pretty well reduced by these alienations; for whereas, in 1534, the estimated annual value of this bishopric was more than fifteen hundred pounds, it was now reduced to one-third part of that sum.

\* A re-issue of this edition in 1553 had a new title page printed for it.

† The following notice of him occurs about this time:—  
"On the 7th of March, 1551, Lord Wentworth, who had been

Lord Chamberlain to the king, was buried at Westminster in an honourable manner, and Coverdale preached the funeral sermon."—Mem. Cov. p. 145.

His estates  
and lands of  
the bishopric,  
1550, 14; 7.

An edition of  
Coverdale's  
Bible printed,  
1550.

Coverdale a  
commissioner  
for examining  
heretics,  
Jan. 18, 1551.  
Van Paris  
condemned.

Coverdale  
proposed as  
Bishop of  
Exeter.  
P. Martyr's  
commendation  
of Coverdale.

Bp. Veysey  
induced to  
resign.

Preachers sent  
to the West.  
Coverdale goes  
thither.

Siege of  
Exeter.

Rebels routed,  
Aug. 5, 1549.

Coverdale  
preaches in  
various places.

Coverdale was nominated to the vacant see, August 14th, 1551. The next day the royal letters were directed to Archbishop Cranmer, informing him of the appointment, and desiring him to consecrate him. A delay, however, occurred: Coverdale was too poor to pay his "first fruits" to the king; he therefore had to wait at court in order to get himself excused this payment, and also to do homage on his appointment. He found, however, nothing but delays; and this apparently from secret hinderers of the Gospel, so that he was obliged at last to obtain the interference of Cranmer to help on the business. Cranmer accordingly wrote to Cecil, the secretary, for Coverdale, entreating that no delays might be made, and stating the need that there was of him in his diocese.

Coverdale's nomination, Aug. 14, 1551.

This apparently brought matters to a point, and he was consecrated on the 30th of August, by Archbishop Cranmer, assisted by Nicholas Ridley, bishop of London, and John Hodgkin, suffragan of Bedford. Scory was consecrated bishop of Rochester at the same time.

His consecration, Aug. 30, 1551.

A few days after, he received his license to preach, which was, in those days, needed even by Bishops; such a fear was there of popish doctrine being preached. On the 10th of September he also had a license for himself and Elizabeth his wife, with any five or six guests who might be with them, to eat flesh upon the days which had been appropriated to fasting or abstinence.

Coverdale's name occurs about this time in the king's commission, for revising and compiling the Ecclesiastical Laws. This commission is dated October 6, 1551: it is probable, however, that Coverdale was in his diocese, and so did not act upon the commission.

Coverdale appointed a Commissioner for revising Ecc. Laws.

As Bishop of Exeter, Coverdale's diligence has been highly commended; he was especially remarked for what was then so much needed,—frequent preaching. This he attended to upon every holyday, as well as lecturing, at some one of the many churches in Exeter, twice every week. His godliness and uprightness of life seem to have procured for him general respect; and farther, they may have commended the Gospel to the consciences of some of those who thus saw its fruits. His care over his own house was likewise highly commended; which indeed is a thing most needful in any one who has the care of the Church of God: "If a man know not how to rule his own house, *how shall he* take care of the church of God?"

Coverdale's diligence.

1 Tim. iii.

He does not appear to have been skilful in civil or canon law; and thus, he was glad to procure the services of Dr. Robert Weston, to whom he committed the charge of his ecclesiastical jurisdiction.

Dr. Robt. Weston, his chancellor.

Coverdale, however, had enemies: and surely it must be so, according to the teaching of the Apostle: "Yea, all that will live godly in Christ Jesus shall suffer persecution." The grounds of objection to him were these: that he was a preacher of the Gospel, an enemy of papistry, and a married man. Many attempts were made by his enemies to bring him into some snare, but in vain: other attempts were likewise made to kill him by poison; but, through the merciful care of his God and Father, this was frustrated. The Lord had service for him yet; and he whom *He* preserves is safe, let Satan rage as he will. It is probable, that Coverdale continued mostly in his diocese, during the two years that he retained his episcopal function. The only thing which is known to have called him away, was his attendance in parliament: in this, as in other things, punctuality and diligence were his characteristics. The first assembling of parliament after he was made bishop of Exeter, was on January 23, 1552: this session continued until the dissolution on the 5th of April following. During this session, there were but two days on which he was absent. Another parliament met in March, 1553: it assembled on the first day of the month, and was prorogued on the last; from this Coverdale was absent but one day.

Coverdale's enemies. 2 Tim. iii. 12. Efforts of his enemies.

His attendance in Parliament.

This brings the narrative of the known events relative to Coverdale, down to the close of the reign of Edward VI.; a period at which (as we shall see), not only his circumstances were changed, but his liberty and life endangered.

To return to the circumstances relative to the circulation and translation of the Scriptures. It is not to be expected that, in a reign like that of Edward VI., many incidents would occur relative to this subject. The circulation of the Scriptures now went on smoothly and quietly, without being subject to those various fluctuations which had taken place in the preceding reign. The even course of the current caused its progress to be less marked, than had been the case when its surface was continually rippled.

Free circulation of the Scriptures in the reign of Edward.

Many editions of the Bible and New Testament were printed; some being reprints of Matthew's Bible, some of Cranmer's, or the "Great Bible," and some of Taverner's revision. Those who were in power were avowed favourers of the Gospel; and thus, of course, no attempts were made to abridge the free permission with regard to the Scriptures, which had been granted in the beginning of this reign. In this

Many editions.

Labours of  
Gospellers.

time of quiet, there was much likewise done, through the labours of diligent Gospellers: and by the twofold testimony—the word of God in the hands of the people, and the preaching of the true Gospel—many souls were converted.

Some mention  
of the duke of  
Somerset.

The duke of Somerset has been already mentioned as having been, in the early part of the reign of his nephew, the principal instrument in altering the whole of that course of proceeding which had been adopted in the latter part of the reign of Henry VIII.

His actions in his high and perilous station of Lord Protector, do not belong to this place: it may suffice to say, that he shewed himself to be a favourer both of the Gospel and of those who preached it; and it was his endeavour, so far as he could, to appoint such men to be bishops as might be helpers forward of the truth.

His power of  
short duration.

His power and authority were, however, but of short duration. He was much beloved by the people at large; but amongst the nobility there were many who envied his authority. In consequence of this, they took occasion a little after the various insurrections, in the year 1549, to accuse him of many things connected with the administration of affairs, and thus they succeeded in depriving him of his offices, and of a considerable portion of his property. The king was now almost entirely in the hands of Dudley, earl of Warwick (afterwards duke of Northumberland), who had principally exerted himself for the deprivation of Somerset. After this, the enemies of the Reformation seem to have taken courage, hoping that the deeds of Somerset would be as transient as his power had been short-lived. They likewise hoped that the earl of Warwick would exert himself to undo what the Protector had done.

The earl of  
Warwick,

Collier, v. 373.

“Those who were averse to the Reformation made their court to the earl of Warwick, expecting his inclination lay for their purpose; but this nobleman, being more concerned for his own greatness than for any systems of religion, disappointed their hopes. He found the abetting the Reformation was the most effectual way to recommend him to the king. Thus he appeared in a new disguise, and appeared strongly in his master’s sentiment.”

The Reforma-  
tion continues.

Thus, although Somerset was no longer able to use his power and influence, the work of Reformation went on. It is true, that the chief power was in the hands of a wicked man, but still policy made him act as the king desired; and farther, the wholesale appropriations which the courtiers made of lands which had belonged to abbies or bishoprics, could only be kept up by an apparent zeal for the farther progress of Reformation.

Somerset a  
prisoner.

After the duke of Somerset had been deprived by his enemies, who conspired against him, of his office of Protector, he was kept for a little while a prisoner in the Tower: his enemies, however, were unable to compass his death at this time; and, accordingly, he was set at liberty again. Two years afterwards, they appear to have been apprehensive lest he should recover his former station of Protector; and for that reason they concerted measures for his destruction. He was committed to the Tower, October the 16th, 1551, and on the first of the following December, he was tried in Westminster Hall. He was charged on several counts with high treason and felony. No evidence was brought against him except *written depositions*: the lords, who took the most prominent part in his trial, were his principal enemies; and yet so notoriously were the charges devoid of proof, that they could do no other than acquit him of the heavier charges of treason, although they convicted him of felony; this, however, was done without evidence which could warrant such a verdict. The people heard of his acquittal; and, without being aware that he was convicted on another charge, were loud in their acclamations: when, however, they knew the real state of the case, they gave full proof of their vexation.

Soon liberated.

He committed  
to the Tower,  
O. S. L. 16, 1551.

Tried, Dec. 1.

Convicted of  
high trea-  
son.

They remained a prisoner in the Tower until the 22nd of January, 1552, on which day he was beheaded upon Tower Hill. After having prayed, he addressed the people who were there assembled, reminding them of obedience to the laws, and speaking of his willingness to die. He afterwards spoke of the progress of the Reformation:—

Beheaded, Jan.  
22, 1552.

Fox, book ix.

“Moreover, dearly beloved friends, there is yet somewhat that I must put you in mind of, as touching Christian Religion, which, so long as I was in authority, I always diligently set forth and furthered to my power. Neither do I repent me of my doings, but rejoice therein, sith that now the state of Christian Religion cometh most near unto the form and order of the Primitive Church. Which thing I esteem as a great benefit given of God, both unto you and me. Most heartily exhorting you all, that this which is most purely set forth among you, you will with like thankfulness accept and embrace, and set out the same in your living. Which thing, if you do not, without doubt greater mischief and calamity will follow.”

When he had proceeded thus far in his speech, there was a considerable disturbance among the people; and it was said that a messenger was bringing the king’s pardon for the duke: this made them loud in

their vociferation and acclamations; but the duke, well knowing how fully his enemies had planned his destruction, beckoned to the people to be quiet, and then continued to speak to them. He informed them that they were mistaken in the thought of a pardon being sent him, and asked them to join with him in prayer for the king, to whom he said he had ever shewn himself to be a faithful and true subject, diligent in his affairs, and in seeking the common profit of the kingdom. To this the people heartily responded, exclaiming that this was most true. He then prayed for the king, and exhorted the people to obedience; after which he thus concluded his speech:—

“Moreover, forasmuch as heretofore I have had oftentimes affairs with divers men, & hard it is to please every man, therefore if there be any that hath been offended and injured by me, I most humbly require and ask him forgiveness, but especially Almighty God, whom throughout all my life I have most grievously offended; and all other whatsoever they be that have offended me, I do with my whole heart forgive them. Now I once again require you, dearly beloved in the Lord, that you will keep yourselves quiet and still, lest through your tumult you might trouble me. For albeit the spirit be willing and ready, the flesh is frail and wavering, and through your quietness I shall be much more quieter. Moreover, I desire you all to bear me witness that I die here in the faith of Jesus Christ; desiring you to help me with your prayers, that I may persevere constant in the same unto my life’s end.”

His dying profession.

After he had again prayed, he prepared himself with very great composure for execution; binding a handkerchief over his own face, and laying himself upon the block.

“Thus this most meek and gentle duke lying along and looking for the stroke, because his doublet covered his neck he was commanded to rise up and put it off; and then laying himself down again upon the block, and calling thrice upon the name of Jesus, saying, *Lord Jesus, save me!* as he was the third time repeating the same, even as the name of Jesus was in uttering, in a moment he was bereft both of head and life, and slept in the Lord Jesus, being taken away from all dangers & evils of this life, and resting now in the peace of God; in the preferment of whose truth and gospel he always shewed himself an excellent instrument and member, and therefore hath received the reward of his labours.”

Fox. book ix.

“Whatsoever his other vices and virtues were, this is certain, that his end (the Lord so working with him) was constant in Christ’s truth, as his life was before a great maintainer of the same.”

It is not a little remarkable that the two great instruments in setting forth the Scriptures to be read without danger, Cromwell and Somerset, should both have similarly suffered. The latter was by far the most unblemished as to his public administration of affairs, but Cromwell was placed in a yet more difficult position than that which Somerset afterwards held. Each, doubtless, was injured by ambition, and thus their devotedness to Christ and his glory was greatly hindered. Somerset had far greater opportunities than Cromwell for carrying on the work of Reformation, and it must be granted that he used them: if the means to which he resorted were not always such as can now be approved, it must ever be borne in mind that, although in some it is more discernible than in others, the work and service of every saint on earth is hindered and marred by imperfections. The only ground which either Somerset or Cromwell could take before God is that upon which alone any will join that innumerable multitude out of every tongue, who shall be gathered before the throne, namely, *the blood of the Lamb*, the unfailing resource provided by God for sinners.

Cromwell and Somerset.

Although there was, in this reign, perfect liberty as regards the use and circulation of the Scriptures, yet it is not a little remarkable, that no new translation or recension was published.\* This shews, I think, that the proceedings in 1542 in the convocation, however much helped on by Cranmer, in the hope that a translation might be produced to which objections could not well be made by those who were popishly inclined, did in no way prove that he much objected to the version or revision then in use, which commonly bears his name. Throughout the reign of Edward, this was the version publicly used in the parish churches; and, indeed, the Psalms taken from it are, even at the present day, read in the services of the Established Church.

No new version made in the reign of Edward.

There appears, however, to have been a project for a new translation of the Bible into English, in which it is said that Martin Bucer was principally to have aided. Bucer and Paulus Fagius had been invited into England by the Protector Somerset, and Cranmer; after their arrival, they were appointed to be professors at Cambridge, the former of divinity, the latter of Hebrew. They had arrived in England in April, 1549, and for about three months had been Cranmer’s guests. It was apparently during this interval

Project for a new translation.

Bucer and Fagius arrive in England. April, 1549.

\* The Bible published by Beck, can scarcely be called a new recension, for it is almost the same as Matthew’s Bible.

that the idea struck Cramer that these two learned foreigners might be fitly employed in making a revision of the English Bible.

Strype's Cran.  
281.  
Intended to be  
employed as  
translators.

"As it had been a great while his pious and most earnest desire, that the holy Bible should come abroad in the greatest exactness and true agreement with the original text, so he laid this work upon these two learned men. First, that they should give a clear, plain, and succinct interpretation of the Scripture, according to the propriety of the language. And, secondly, illustrate difficult and obscure places, and reconcile those that seemed repugnant to one another. And it was his will and advice, that to this end and purpose their public readings should tend. This pious and good work, by the Archbishop assigned to them, they most gladly and readily undertook. For their more regular carrying on this business, they allotted to each other, by consent, their distinct tasks. Fagius, because his talent lay in the Hebrew learning, was to undertake the Old Testament; and Bucer the New."

Both taken ill.

This proposed arrangement was presently frustrated by the illness with which both Fagius and Bucer were seized. The former wished, if possible, to get to Cambridge, to commence, if he could, his appointed lectures; he hoped, likewise, that the change thither might benefit his health. He left Bucer behind him, still sick, and unable to travel; Fagius, continuing ill, earnestly wished to be joined at Cambridge by Bucer, who arrived on the 5th November, 1549. Ten days after this, Fagius fell asleep in Christ, aged forty-five years: this event caused great sorrow to "all pious men that wished well to religion."

Fagius dies,  
Nov. 15, 1549.

Tremellius  
succeeds him.

Upon the death of Fagius, he was succeeded as Hebrew professor by Immanuel Tremellius, who probably would have had that portion of the work which had been appointed to his predecessor, if the scheme of this translation had gone forward.

Bucer's death,  
Feb. 1551.

This, however, was prevented by the death of Bucer, which took place in the end of February, 1551; his loss was much felt by the Reformed in England, to whom he had been of great service, as regarded the defence and confirmation of the Gospel of Christ.\*

We do not know, very exactly, the particulars of the plan, according to which the proposed translation or revision was to have been executed; it is probable, however, that Bucer and Fagius would have had much aid from English scholars, as to the more accurate manner of expressing the originals according to the idiom of our language; otherwise, it is probable, that however learned their version might have been, it would be one but little fitted for the use of mere English readers.

Before concluding all mention of Bucer, it is to be observed, that England had, for several years before, been mediately benefited by his services. The Argentine English Psalter, published in 1530, was a translation from his Latin Version; it is not impossible that this fact may have suggested the idea of a revision of the whole of the English translation in which he was to be engaged.

Sir J. Cheek  
translates part  
of the New  
Testament.

During some part of this reign, Sir John Cheek (the king's Greek preceptor) executed a version of a part, at least, of the New Testament. This, if completed, would probably have been published; but it is not unlikely that it may have been begun towards the end of the reign, and thus discontinued in consequence of the change of events relative to religion and the Reformation. The following verse is given by Lewis, as a specimen of Sir John Cheek's manuscript version:—"When Jesus was born in Bethlem a city of Juri in King Herood's daïs, lo then the Wisards cam fro these parties." Lewis says, "He has many other such peculiarities, as *toller*, for *publicane*, &c." Perhaps this version was never intended for publication, but merely executed for private use.

Matt. ii. 1.

Having thus concluded an account of the events of this reign, relative either to the translation or the diffusion of the Scriptures in English, together with briefly noticing the instruments by whom these objects were principally effected; it will be well to give a general estimate of the probable number of copies of the Scriptures, which were in circulation at the close of this reign.†

Copied in  
circulation.

The New Testament was printed in the very first year, and very frequently in those which succeeded; some of these editions were of the translation of Tyndale, some according to the "Great Bible," some few Coverdale's version. The number of these editions amounts together to at least *twenty-five*; so that, perhaps, it would not be too high an estimate, if we regard them to have together comprised *seventy-five thousand copies*. The editions of the Bible varied as to the text, just in the same manner as did

Twenty-five  
editions of the  
New Test.  
75,000 copies.

\* The friends of the Reformation showed what honour was in their power to both Fagius and Bucer in their burial; a few years afterwards, however, they were disinterred, and their bodies burned, as being those of heretics. It was but a weak and foolish triumph of the restorers of popery, in the days of Mary, thus to attack the bodies of the dead; yet it was a very honourable testimony to those whose remains were thus treated.

† In the estimate given, nothing has been mentioned except what has been and is commonly acknowledged to have been published: how far the editions have been understated as to number and variety, by Dr. Cotton, &c. it is not easy to say, but probably many editions have not been, notwithstanding the diligence and ability of Dr. Cotton in this pursuit, properly noticed.

those of the New Testament; the first of these was printed in the year 1549, in which year there were also several other editions. The total number of impressions in the reign of Edward was at least *thirteen*, containing probably together more than *thirty thousand* copies: besides these, there were various editions of separate books of Scripture; and likewise it is to be remembered that at least twelve thousand copies of the "Great Bible" were in existence, and probably in use. At the close of the reign of Edward (July 6th, 1553), there were in circulation and use in England, at least *one hundred and seventeen thousand copies* of the whole Bible or the New Testament in English; including those used in the parish churches.

Thirteen editions of the Bible.  
30,000 copies.

117,000 copies at the close of Edward's reign, July 6, 1553.

Little need be said here of the effects which resulted from this diffusion of truth; when the copies of the Scriptures were few and forbidden, results might be marked with comparative ease; not so when the word of God was so widely diffused, and the working of the Spirit of God was bringing it to so many hearts with quickening power. The occurrences of the reign of Mary give ample proof of the working of the truth of God during the time of quiet which had preceded.

## XI.

### THE REIGN OF MARY.—RESTORATION OF ROMANISM.—SUFFERINGS OF REFORMERS.—PARTICULARS RELATIVE TO ROGERS AND COVERDALE.

THE death of Edward VI., on the 6th of July, 1553, immediately changed the whole scene. The liberty of the circulation of the word of God, and that of the preaching of the Gospel, were no longer continued. It is probable that the attempts which were made by ambitious and designing men to hinder the accession of Queen Mary, had no inconsiderable sway in prejudicing her mind yet more than it had been before against those who held the Reformed doctrines. Mary very soon declared her dislike of all the changes, with regard to religion, which had taken place. One of the first overt acts against the spread of Reformed doctrine was the prohibition of any to preach unless they were particularly licensed by the queen so to do; at the same time the Scriptures were forbidden to be read in the churches.

Edward's death, July 6, 1553. Its consequences. Mary's accession and conduct.

Prohibition to preach.

A circumstance had occurred, just at this time, which led to this restriction. Gilbert Bourne, one of the canons of St. Paul's (afterwards bishop of Bath and Wells), who was strongly attached to the Popish doctrines, and to those who upheld them, was appointed (probably by those now in power) to preach at Paul's Cross. In his sermon, he largely justified Bonner, who was present; and he spoke of the harsh usage which he had really received in the preceding reign. The auditors, offended at the praise which they heard so bestowed upon Bonner, interrupted the preacher, telling him that the doctrine preached by Bonner was most abominable. The tumult increased, until at length some zealots sought to pull the preacher down from the pulpit: at this crisis, John Bradford, a prebendary of St. Paul's, and a faithful preacher of Christ, was requested by Bourne's brother to appease the people if possible. This he sought to do, by setting before them the duty of obedience to "the powers that be," as the ordinance of God: and this was effectual in causing the greater part of the multitude to disperse. Bourne, however, continued in fear (a dagger having been thrown at him in some part of the tumult); he therefore requested Bradford not to leave him until he should be in safety. Accordingly, Bradford and John Rogers (whose name has been already mentioned in this account as the editor of Matthew's Bible) guarded him until he was safely sheltered. The same afternoon Bradford preached in Bow Church, where he again reproved the people for the insubordination and sedition which they had just manifested.

Aug. 13, 1553. Bourne's sermon at Paul's Cross. Fox, iii. 14, 233.

A disturbance. Bradford interferes.

The date assigned to these occurrences at Paul's Cross is the thirteenth of August, 1553; and, on the next day, the restrictions which have just been mentioned, were commanded to be published. The Lord Mayor and the Recorder of London were directed to state to the Common Council that the queen had informed them, on the twelfth of the month, of the substance of the restrictions, both with regard to preaching, and to the diffusion of the Scriptures. The calling of the Common Council, to which this statement was to be made, was avowedly in consequence of the tumult at Paul's Cross. The ante-dating of the restriction, so as to make it seem to have been issued previous to this affair, was either done to make it appear that the queen was not desirous of paying too much attention to what had passed, and that she was not acting upon that provocation;—or else, the date may have been the true one: only an opportunity had to be waited for, which might seem a fit occasion for making it public.

Publication of the restrictions in preaching Aug. 14, 1553.

To prove that this proclamation against preaching and publicly reading the Scriptures was illegal, and so

This restriction wholly illegal.

far invalid, would be sufficiently easy; however, it was acted upon, and thus it comes under notice here. Rogers and Bradford found but little favour with the queen: it may be, she was offended that their preaching should be so much more influential over the minds and conduct of the people, than was that of the preacher of whom she approved. On the sixteenth of August (only three days after the tumult)

Bradford was committed to the Tower, and Rogers commanded to restrain himself to his own house, "without having any conference with any other than those of his own household."

Thus the queen was resolved that if no attention were given to her preachers, no others should be listened to. By far the greater part of the clergy obeyed this order, while those who had been much marked as friends of the Reformation, were either committed to prison, or else restrained to their own houses. Those who had been in any way concerned in the setting up of the Lady Jane as queen, were sufficiently obnoxious on that account; while those who were not involved in that affair, were troubled upon real or pretended grounds. Those who were Romishly affected (however they might have previously complied with the steps which had been taken for the carrying on of the Reformation) now shewed themselves ready even to anticipate the queen's will; they set up the altars which had been removed, and again officiated in the Latin service of the Mass.

Crammer, Ridley, Hooper, and others of the bishops, were committed to prison: others were deprived of their bishoprics on various grounds, while their places were supplied by those who might, from their attachment to Romanism, be regarded as sure to comply with the queen's will. Gardiner was again placed in the see of Winchester, of which he had been deprived; and Bonner was a second time similarly put in possession of the bishopric of London. The common grounds on which the prelates who favoured the Reformation were ejected, were either—of their being married men, or else their being in possession of bishoprics of which some Romish prelates had been deprived during the previous reign. Many finding that there was no liberty in England for the profession of the Gospel, sought a refuge on the continent; while some few, at the peril of their lives (as the events proved), continued to preach to the people in various parts of England, as they might find opportunity. One of those who so remained in England was John Harley, who had been made bishop of Hereford but a little while before the death of King Edward; and having been deprived of his bishopric on the ground of his being married, he continued in England preaching when and where he could, being frequently concealed in woods and similar places, and died at length "like a banished man in his own country." This conclusion of his labours was not until the last year of the reign of Mary, when he had seen enough to shew him the resolute opposition of the Romanists to all who favoured the Reformation.

The latter half of the year 1553, and the whole of the following year, were spent by those in power in doing what they could diligently to eradicate all that had been sown of the seed of the Reformation. The prisons were crowded with those who had been active in the setting forth of the Gospel, and who had thus opposed the whole system of Rome. It does not appear that any particular measures were taken to suppress the Scriptures; indeed, *that* might be deemed a hopeless task, the copies in circulation were now so numerous. The attempts which were made, were rather directed to the expulsion from England of all those doctrines concerning the Gospel which had been learned from the Scriptures.

Amongst the sufferers and exiles in this reign, we find two who had been peculiarly prominent in publishing and translating the Scriptures into English; namely, John Rogers and Myles Coverdale.

Rogers, about the time of the publication of Matthew's Bible, took a wife; which was, no doubt in a great measure, the reason of his quitting England when the Act of the Six Articles was passed. Upon this he went to Wittenberg, where he was appointed to the charge of a congregation: for this he was well qualified, as having not only the needful gifts from God to fit him spiritually for the work, but likewise being so well acquainted with the German language, that his being an Englishman was no impediment to his preaching. There he remained, until the death of King Henry VIII. emboldened the exiles to return; which they did with the more confidence, seeing how fully the duke of Somerset was bent upon providing, so far as in him lay, that the word of God and the Gospel should be unhindered. Hereupon Rogers returned to England, leaving behind him the competent maintenance which he had in Saxony, in order that he might preach the Gospel of Christ in his own country, without any certainty concerning temporal things. He thus laboured diligently for some years: at length Ridley, when he was bishop of London, gave him a prebend in St. Paul's, and the Dean and Chapter chose him to lecture on divinity in the cathedral. His parochial charge was at this time the vicarage of the parish of St. Sepulchre.

There he continued until the accession of Queen Mary; when he, preaching at Paul's Cross, earnestly

Bradford committed to the Tower. Rogers restrained to his own house, Aug. 16.

The Mass, &c. restored.

Several Bishops imprisoned and deprived.

Romish bishops restored.

Many leave England.

Some preachers remain.

Bp. Harley.

Efforts to restore Romanism.

No attempt apparently to destroy the Scriptures.

Some account of Rogers. His marriage, 1557.

Quits England, 1559.

At Wittenberg till the death of Henry, 1547.

His return to England.

He preaches.

Made prebend of St. Paul's, Divinity lecturer. Vicar of St. Sepulchre's.

exhorted his auditors to continue in the profession of the faith of Christ's Gospel. This sermon gave offence to the court, and he was summoned on account of it before the privy council. For the time he was discharged, until a little while after, when the queen had prohibited preaching, and the tumult had arisen about Bourne's sermon, he was again summoned before the council (August 16th, 1553); and then (as has been related) he was required to remain as a prisoner in his own house. He had now the opportunity of escaping if he would, but the obligation under which he was placed, as having been commanded by the council, as well as other causes, restrained him. He remained thus as a prisoner in his own house for several months, and then was sent by Bishop Bonner to Newgate.

Preaches at Paul's Cross after Mary's accession.

Imprisoned in his own house, Aug. 16, 1553. Sent to Newgate.

In order that the bishops and other prominent persons, who were friends to the Reformation, might be under the power of the council, they were, summoned soon after the accession of Mary. Thus, on the 22nd of August, 1553, Coverdale and Hooper, bishop of Gloucester, were both of them ordered to repair to court without delay, where they were to attend the pleasure of the council. Accordingly, on the 26th Hooper appeared, and on the 31st Coverdale did the same. It is probable that the longer period between the summons and the appearance of Coverdale, than there was in the case of Hooper, was owing to his being absent in his diocese.

Bishops Coverdale and Hooper summoned before the council, Aug. 22, 1553.

On the 1st of September, Hooper and Coverdale again appeared before the council; the former was committed a prisoner to the Fleet, and the latter was commanded to attend the pleasure of the Lords of the council. It is probable that he gave security for his appearance when summoned, and that this was deemed sufficient. It is to be observed that the systematic persecution of this reign did not commence for a considerable time; indeed as yet there were no laws enacted, which would authorise such a mode of procedure. Any of the bishops who were possessed of sees from which others had been ejected, were now in their turn deprived. Coverdale had his bishopric taken away from him on this ground; for although his predecessor had resigned, yet it was said that he had done this from intimidation.

Hooper sent to the Fleet, Sept. 1, 1553.

Coverdale deprived of his bishopric.

In October, the Parliament and the Convocation met. In the former of these, measures were taken for the restoration of every thing connected with the worship permitted by law, to much the same state in which it had been in the latter part of the reign of Henry VIII. In the Convocation, a proposition was made that the whole of the lower house should subscribe certain articles, of which one asserted the Romish doctrine of the "real presence" in the Lord's Supper. This doctrine had gradually been relinquished during the reign of Edward VI.; Ridley was convinced that it was not supported by the testimony of God in His word; and after he had suggested his doubts, Cranmer was induced to examine the subject, and he too, arrived at a negative conclusion. Latimer soon after accorded with them in judgment. The opposition to the Romish doctrine continued to spread just in proportion as the Gospel was known; so that at the accession of Mary the number was considerable of those who had on this subject renounced the Romish dogma.

Meeting of Parliament and the Convocation, Oct. 1553.

The "real presence" discussed.

Weston, the prolocutor of the Convocation, in proposing the recognition of the Romish doctrine on this subject, made a deliberate attack upon the Reformation. The whole of the lower house of Convocation were fully disposed (with the exception of six persons) to subscribe the article proposed. John Philpot, archdeacon of Winchester, one of the six who maintained on this point the reformed doctrine, requested the prolocutor that the matter might be considered and debated, instead of the whole house subscribing without consideration. He desired farther, that if a disputation were held on the subject, Bishop Ridley and John Rogers, together with a few others on the same side, might be allowed to take a part in it, as well as the six dissentients of that house.

The Reformation attacked.

All but Six subscribers.

Archdeacon Philpot opposes.

The former part of this request, namely, that there might be a disputation, was acceded to, the other was not allowed. The disputation lasted, accordingly, several days, but as might be expected, no benefit really resulted from it; to overcome in argument is a very different thing from conviction being brought to the conscience by the power of the Holy Ghost. One thing, however, was fully proved, namely, how earnestly the doctrines of Rome were held and pressed by many who had pretended to conform to all the changes adopted in the days of King Edward. Philpot and his coadjutors, although the truth was on their side, argued in vain; their adversaries were resolved to crush them by some means or other. In consequence of what passed in the Convocation house, Philpot was committed to the King's Bench prison; there he remained (after having been once examined before Gardiner, his diocesan) for a considerable time after that of which I am speaking, until the second of October, 1555, when he was examined before the queen's commissioners, who sent him to Bonner's coal-house, where other prisoners were confined. He was repeatedly examined before Bonner and others; and in these examinations Christ fulfilled unto him His gracious promise, "I will give you a mouth and wisdom which none of your adversaries shall be able to

A disputation

Philpot sent to the King's Bench.

Examined before the Commissioners, Oct. 2, 1552. Before Bonner. Luke xxi. 15.

Quod Spiritus est Vicarius Christi in terra.  
Philpot burned, Dec. 18, 1555.

gainsay nor resist." In consequence of his confession of Christ, he was condemned as a heretic: one of the grounds of accusation against him was very remarkable; a sentence of Bernard's was found written in his Bible, importing that *the Spirit is the vicar of Christ upon earth*. This was deemed an heretical statement, and thus Bernard (and constructively our Lord himself—see John xiv—xvi.) was condemned with Philpot. He was burned, December 18th, 1555.

The Lady Jane, Lord Guildford Dudley, and Crammer tried, Nov. 1553.

In November, 1553, the Lady Jane and her husband were tried for high treason: as was also Archbishop Crammer. This was not a little harsh; for although he had acknowledged Jane as queen, yet he was far less implicated in the matter than were many others who were freely pardoned by Mary: it is not to be doubted that reasons connected with religion led to his being selected for trial.

Disputation on the Lord's Supper at Oxford, April 14, 1554. Crammer, Ridley, and Latimer sent thither.

In the spring of the following year it was determined, for the better establishing of the Romish doctrine of the Lord's Supper, that a solemn disputation should be held on the subject at Oxford; not, let it be observed, for the inquiring what the true doctrine in the matter is, but in order to triumph over those who were already in the power of their adversaries. Crammer, although attainted of treason, was to be sent to Oxford to dispute, and with him Ridley and Latimer. A deputation was sent from Cambridge to take a part in the contest; so that the conclusion might appear to be the determination of both Universities.

The disputation commenced on the 14th of April, 1554, the points were three:—

Articles disputed, Fox, iii. 96.

"I. Whether the natural body of Christ be present in the Sacrament, after the words spoken by the priest, or no?

"II. Whether in the Sacrament, after the words of consecration, any other substance do remain than the substance of the body and blood of Christ?

"III. Whether the Mass be a sacrifice propitiatory for the sins of the quick and the dead?"

The two former of these articles were questions in which much of the important truth of God was concerned; but as to the third, the very substance and essence of the Gospel was at stake; the finished work of Christ to which the Holy Ghost bears witness was set at nought, and the sacrifice of Christ was made like unto the oft-repeated offerings of the Mosaic law.

Crammer and Ridley dispute, Latimer's written statement.

Against the first and second of these especially, Crammer and Ridley held much and long contention; Latimer, because of his age and infirmities, refused to dispute: he gave in a written statement in answer to the articles, in which he briefly and solidly refuted them from Scripture. He was, however, led into some discussion, in the course of which his adversaries actually tried to confound him by appealing from the Latin version to the Greek original (of which Latimer was ignorant), and in doing so *falsely* affirmed that passages were other than they really are. Truly this was handling the word of God deceitfully!\*

All three condemned as heretics, April 20, 1554.

Of course the three advocates for the truth were condemned as heretics; this was on the 20th of April, 1554. The Romish party by dint of numbers and authority claimed a triumphant victory over the three prisoners (one of them being already under sentence of death), against whom they had contended in the disputation.

After Dr. Weston had, in St. Mary's church, solemnly condemned them, their fautors, and patrons, they each gave a brief reply:—

Their replies to the sentence.

*Crammer*.—"From this your judgment and sentence, I appeal to the just judgment of God Almighty, trusting to be present with Him in heaven, for whose presence in the altar I am thus condemned."

\* The sufficiency of the word of God, as applied by the Spirit, to meet the exigencies of Christians has been so often opposed that it will be fitting to give a small portion of Latimer's disputation: it shews how the opposers of the scripture seek to pervert it to their own ends. Latimer, when asked the meaning of *ἀγάπη*, replied, "I understand no Greek; yet I think it meaneth charity." Upon this his opponents seem to have thought that they might practise as they pleased upon Latimer's ignorance; Dr. Weston asked presently after,— "Will you have all things done that Christ did then [in the institution of the Lord's Supper]. . . . And where find you, I pray you, that a woman should receive the sacrament?" To this Latimer replied—"Will you give me leave to turn my book? I find it in the 11th chap. to the Corinthians. I trow these be his words—*Probet autem seipsum homo*, &c. I pray you, good master, which gender is *homo*?" Weston thus pressed, replied truly enough—"Marry, the common gender." This seemed to be a concession of point at issue,

but Cole interposed, saying—"It is in the Greek *ὁ ἄνθρωπος*." His object in saying this is not very apparent; it may be that he ignorantly thought the masculine article, which he quoted (which is not really in the Greek), proved the point against Latimer. Harpsfield now interposed, making a false allegation, which was much more to the purpose; he boldly uttered this deliberate untruth, "It is *ἄνθρωπος*, that is *vir*." To this impudent falsehood Latimer simply and sufficiently replied, "It is in my book of Erasmus's translation, *Probet seipsum homo*." They dared not allege that Erasmus had erred in his version, they only quibbled about the word *seipsum* being of the masculine gender.

The self-same argument, that the Scripture does not speak of women receiving the Lord's Supper, has often been brought forward by ignorant cavillers in more recent times; but it is probable that it has rarely been supported in so unprincipled a manner.

Ridley.—“ Although I be not of your company, yet doubt I not but my name is written in another place, whither this sentence will send us sooner, than we should, by the course of nature, have come.”

Lattimer.—“ I thank God most heartily, that He hath prolonged my life to this end, that I may in this case glorify God by that kind of death.”

The Protestants had regarded the Oxford disputation with great interest, judging that it might serve as an indication of the treatment which they might expect: they looked upon the three advocates for the truth as being the representatives of all the Gospellers; and when they heard of the unfairness with which the dispute was conducted, and the consequent condemnation of the prisoners, they read the history of their own treatment.

In the following month (May) it was reported that a similar discussion was to take place at Cambridge, in which John Bradford, John Rogers, Laurence Saunders, and others of the Protestant prisoners were to be opposed and condemned, as their brethren had been at Oxford. In consequence of this, a declaration was drawn up by Bradford and Saunders, and signed by them and several other prisoners. They state that they do not refuse to dispute, but they would only do it in writing; for this, their determination, they give various reasons. They speak of their readiness to maintain the truth by any death which might be adjudged to them; at the same time earnestly disclaiming every thing which might seem like rebellion against the Queen or her authority. Then they set forth a statement of the Christian doctrine which they had received and taught; they declare their belief in the paramount authority of Scripture; that none can be the true church which does not listen to Scripture; they acknowledge various creeds and confessions as containing sound doctrine; and, in the fourth place, they declare very fully what they believed respecting the vital point of justification:—

A similar discussion proposed at Cambridge.

A statement signed by certain of the prisoners, Mays, 1554.

The doctrine they held.

“ We believe and confess, concerning justification, that as it comes only from God's mercy, through Christ, so it is perceived and had of none which be of years of discretion, otherwise than by faith only: which faith is not an opinion, but a certain persuasion wrought by the Holy Ghost in the mind and heart of man; wherethrough, as the mind is illuminated, so the heart is supplied to submit itself to the will of God unfeignedly, and so sheweth forth an inherent righteousness; which is to be discerned in the article of justification, from the righteousness with which God endueth us without, justifying us, although inseparably they go together. And thus we do not for curiosity or contention sake, but for conscience' sake, that it might be quiet, which it never can be, if we confound without distinction forgiveness of sins and Christ's justice imputed to us, with regeneration and INHERENT righteousness. By this we disallow Papistical doctrine of free-will, of works of supererogation, of merits, of the necessity of auricular confession, and satisfaction to Godwards.”

Justification by faith only.

It is evident that by “inherent righteousness” is here meant what might be now more simply understood by the term “infused righteousness;” the distinction between our being justified and our being regenerate (although they ever go together) is, as they state, most important as regards the purging of the conscience.

After this they speak of other points of doctrine, including the articles of the Oxford disputation; they conclude with praying for the Queen, and promising submission and obedience, to which they exhort all; and “where they cannot obey, but [i. e. unless] they must disobey God, there to submit themselves with all patience and humility, to suffer as the will and pleasure of the higher powers shall adjudge.” This declaration was dated the 8th of May, 1554. It was signed by several of the most prominent upholders of the Reformation, namely:—“ Robert Menaven, *alias* Robert Ferrar; Rowland Taylor; John Philpot; John Bradford; John Wigorn; & Glou. Episcopus, *alias* John Hooper; Edward Crome; John Rogers; Laurence Saunders; Edmund Lawrence; F. P., T. M.” Besides these, who were prisoners in the King's Bench, the Fleet, the Marshalsea, and Newgate, there was the following subscription:—“To these things abovesaid, do I, Myles Coverdale, late of Exon, consent and agree, with these mine afflicted brethren being prisoners, mine own hand.” It does not appear that Coverdale had been actually put in prison; and it is very probable that he it was who conveyed this declaration from one to another amongst those by whom it was signed.

Obedience to “the powers that be.”

Signatures.

Coverdale's subscription.

In the course of this year, the queen was married to Philip of Spain (July 25th). Cardinal Pole came as legate from the Pope into England, and the realm was “reconciled” to the see of Rome (Nov. 30); and thus the whole of the system of Romanism was formally re-established.

The queen's marriage, July 25, 1553. Pole “reconciles” the realm, Nov. 30.

Early in the ensuing year (1555), measures were taken for punishing some of those who were already in prison as heretics. This probably was intended to be done by way of example; and, therefore, a few of those whose opposition to the Romish rule and doctrine had been most marked were selected as victims.

It is unlikely that any of the persecutors thought that the constancy of the Gospellers would furnish so vast a number of sufferers.

John Rogers,  
the first martyr  
in Mary's  
reign.

The first of that band who sealed their testimony for the doctrine of Christ by their death, was John Rogers, of whom previous mention has often been made. He remained a prisoner, at first in his own house, and afterwards at Newgate, from the 16th of August, 1553, until the 22nd of January, 1555; when he was brought, together with other preachers, before Gardiner, bishop of Winchester, the lord chancellor, in the church of St. Mary Overy, Southwark. Here he was examined upon numerous points of doctrine, and many endeavours were made to induce him to submit himself to the authority of the papal church. One of the charges against him was his being married, which he had been for eighteen years. He was again and again called on to answer to the interrogatories of the bishop on the following days: one of the things principally insisted on was, of course, the "real presence" in the Lord's supper. On these same days, Bishop Hooper and others were likewise examined. On the 29th of January, Rogers and Hooper were condemned by Gardiner as obstinate heretics, and delivered over to the secular power to be punished, "to the extirpation, terror, and confusion of the heretics;" and yet (according to the form) the rigour was directed not to be too extreme—as if burning men alive was not proceeding to extremities.

Condemned,  
Jan. 29.

After Rogers and Hooper were thus condemned, Gardiner declared them to be under the sentence of the greater curse, denouncing the same against all who should eat, drink, aid, or have any communication with them. To this Rogers replied:

His reply to  
his sentence.

"Well, my lord, here I stand before God and you, and all this honourable audience, and take Him to witness, that I never wittingly or willingly taught any false doctrine; and therefore have I a good Conscience before God and all good men. I am sure that you and I shall come before a Judge that is righteous, before whom I shall be as good a man as you: as I nothing doubt but that I shall be found there a true member of the true Catholic Church of Christ, and everlastingly saved. And as for your false Church, ye need not to excommunicate me forth of it. I have not been in it these twenty years, the Lord be thanked therefore.

"But now ye have done what ye can, my lord, I pray you yet grant me one thing.

"Gardiner—What is that?

"Rogers—That my wife, being a stranger, may come and speak with me so long as I live. For she hath ten children which are hers and mine, and somewhat I would counsel her, what were best for her to do.

His wife for-  
bidden to come  
to him.

"Gardiner—No. She is not thy wife.

"Rogers—Yes, my lord, and hath been these eighteen years.

"Gardiner—Should I grant her to be thy wife?

"Rogers—Choose you, whether ye will or not; she shall be so nevertheless.

"Gardiner—She shall not come to thee.

"Rogers—Then I have tried out all your charity!"

After this, Rogers and Hooper were taken until night to the Clink, and then conveyed to Newgate. There they both remained until the martyrdom of Rogers, and then, on the following day, Hooper was sent to suffer at Gloucester.

While in prison, at this time, Rogers spake thus (amongst other things) to John Day, the printer, then in Newgate on account of religion:—"Thou shalt live to see the alteration of this religion, and the Gospel to be freely preached again. And therefore have me commended to my brethren, as well in exile as others, and bid them be circumspect in displacing the Papists, and putting good ministers into churches, or else their end will be worse than ours."

Degraded by  
Bonner.

On the morning of Monday the 4th of February, Rogers was awaked very early by the wife of the keeper of Newgate, and was thus suddenly warned that he was then to be burned. He was sleeping so soundly that he could with difficulty be awaked. When he was aroused, and understood what they wanted, he said, "Then I need not tie my points."\* He was then taken with Hooper to Bonner to be degraded in the chapel of Newgate; after which he petitioned him, as he had Gardiner, to be allowed to speak a few words to his wife: this was again refused him. He was then delivered to the sheriffs, Chester and Woodroffe, to be burned. On his way to Smithfield, his request, which the two bishops had refused, was granted by the gracious providence of God. "His wife and children, being eleven in number, and ten able to go, and one sucking on her breast, met him by the way as he went towards Smithfield: this sorrowful sight of his own flesh and blood could nothing move him, but that he constantly and cheerfully took his death with wonderful patience in the defence and quarrel of Christ's Gospel."

\* Alluding to a part of the dress then worn; if his points had been tied, his undressing, in order to be burned, would have taken the longer.

Woodroofe, one of the sheriffs, asked him, whether he would not revoke what he called "his abominable doctrine, and his evil opinion of the sacrament of the altar," Rogers replied, "That which I have preached, I will seal with my blood." "Then," replied Woodroofe, "thou art an heretic." Rogers answered, "That shall be known at the day of judgment." "Well," replied Woodroofe, "I will never pray for thee." "But L," said Rogers, "will pray for you!" Thus did he act on the command of the apostle, "Overcome evil with good."

On his way towards Smithfield, he repeated the fifty-first Psalm; "all the people wonderfully rejoicing at his constancy, with great praises and thanks to God for the same." The distance from Newgate to Smithfield is very little; but in that little space, he had to pass his own parish church of St. Sepulchre's; the people, probably, were many of them his own parishioners, to whom, close to the very street through which he went (Giltspur Street), he had often preached the Gospel of Christ.\*

He goes to Smithfield.

After he reached Smithfield, his pardon was brought, to be given him in case he would have recanted; but this he utterly refused.

Pardon offered him. He refuses to revoke.

"He shewed most constant patience, not using many words, for he could not be permitted, but only exhorting the people constantly to remain in that faith and true doctrine which he before had taught, and they had learned; and for the confirmation whereof he was not only content patiently to suffer and bear all such bitterness and cruelty as had been shewn him, but also most gladly to resign up his life, and to give his flesh to the consuming fire, for the testimony of the same."

Thus died the faithful servant and martyr of Christ, John Rogers, who was honoured by his Master, not only to be a preacher of His Gospel for twenty years, and a setter forth of His holy word, but likewise thus to yield his body to be burned, as the first of that blessed company of saints who were at this time called to suffer for their Lord. What, though their bodies endured bitter torture, and their ashes were scattered far and wide—they were the Lord's; and even as He ransomed them by His own precious blood, so did He care for and strengthen them in the hour of their need; and so will He, when He comes in glory, gather these His saints unto Him, making their once destroyed bodies glorious and incorruptible like unto His own.

His death.

A few days after the burning of Rogers, that faithful servant of Christ, John Bradford, addressed a letter to Cranmer, Ridley, and Latimer, at Oxford. He thus adverted to the condemnation of certain of the prisoners in London:—

Bradford's mention of Rogers, Feb. 5.

"I had thought that every one of your staves had stood next the door, but now it is otherwise perceived. *Our dear brother Rogers hath broken the ice valiantly*: as this day (I think) or to-morrow at the uttermost, hearty Hooper, sincere Saunders, and trusty Taylor, take their course and receive their crown. The next am I, which hourly look for the Porter to open me the gates after them, to enter into the desired rest. God forgive me mine unthankfulness for this exceeding great mercy to choose me to be one in whom He will suffer."

This letter is dated the 8th of February.

Gardiner appears to have hoped that a few suffering as a terrible example would so intimidate all others, that the compliance with Romanism would be universal. However, he was disappointed; for, on the 8th of February, before all those who had been condemned were put to death, six others were examined on similar charges. But Gardiner would not meddle with their examination and condemnation, and left the whole matter in the hands of Bonner, who seemed to have found in this bloody persecution a work for which he was well suited; these six were all of them condemned the next day, although their death for the present was delayed; this was supposed to have been partly caused by a sermon which Alphonso, the confessor of King Philip, preached on the 10th of February against burning men for religion. But after a few weeks the flames were again kindled; and in less than four years, two hundred and seventy seven persons laid down their lives for the testimony of Christ. Ridley and Latimer suffered together on the 16th of October in this year; and on the following March 21st, Cranmer similarly suffered, after having been induced to recant, and then, by the merciful kindness of God, being enabled to see and condemn his weakness in having so acted.

Gardiner leaves persecution to Bonner.

Alphonso preaches against burning—277 persons burned in 4 years.

It has been already noticed that many escaped to the continent in the early part of this reign, and were thus preserved from the bitter persecution which afterwards commenced. Some of the deprived bishops were among the number of these exiles: for instance, Poinet, bishop of Winchester; and also Barlow and

Many escape to the continent.

\* One who had been converted by the ministry of Rogers, | burned for the confession of the truth, together with John  
was a youth named John Leaf, who, in the following July, was | Bradford.—Fox, iii. 254.

Scory: the two latter, however, had been taken before they could effect their escape, and only obtained their liberation by submitting to the doctrines of Rome. This submission was, it is true, only nominal: neither of them did really in their hearts renounce the doctrines which they had previously held; they did, however, by their submission, most effectually mar their testimony for Christ, and thus lost the honour which so many had, of being witnesses for Him in patient endurance.

Amongst others who at length found a refuge in a foreign country was Coverdale. Although he had not been in prison, yet the "security" under which he was to appear before the council when called upon, bound him in conscience not to leave England: so that he was as one kept waiting the will of the persecutors. The Lord, however, in whose hands his cause was, had other things in store for him. His connection with Dr. Johannes Macchabæus Alpinus (they having married two sisters) has been already noticed; in consequence of the circumstances of danger in which Coverdale was placed in England, Macchabæus had besought the king of Denmark to intercede for him with Queen Mary. The king had, accordingly, written to her on the 25th of April, 1554. He speaks of having heard that Coverdale was in prison, and in danger of his life, on account of some charge connected with the political changes which had taken place in England, notwithstanding he was assured that he was entirely innocent. He therefore besought Mary to pardon him freely; and if, on any account, he could not be allowed to remain in England, he requested that he might be sent in safety to Denmark. In return, King Christiern promised to do what he could to oblige her.

It has been questioned how Christiern could suppose that Coverdale was in trouble on account of any thing which had taken place "in hac recenti perturbatione ac motu regni Angliæ," when Wyatt and the duke of Suffolk's insurrection did not take place until some time after his summons before the council. It is probable, however, that Christiern looked at the setting up of the Lady Jane as queen, and the subsequent revolt, as belonging to one affair; and thus he may, very probably, have thought that Coverdale was called in question about something connected with the first attempt for making Jane queen.

Mary replied to the application of the king of Denmark, that Coverdale was not under restraint on the ground of religion, as he might have supposed, but for certain debts which were due from him.\* She seemed, however, to intimate that Coverdale should feel the good effects of the king's interest for him. Nothing, however, was done towards his liberation; and, consequently, the king wrote again, on the 24th of September. In this letter, he expresses his satisfaction that there was nothing more serious laid to Coverdale's charge than a matter of debt; but as he understood that this must have arisen from something connected with his bishopric, of which he had been deprived, and from which he had received very little emolument; he hoped that even if his accounts should be involved, that the queen would shew him favour. He wrote as if not questioning at all that the queen would pardon Coverdale, and only apparently was glad that it was for nothing more serious than an alleged debt.

Some months passed, however, and no notice was taken of this letter. At length, however, even after the first selected band of witnesses had been condemned, and the fires of persecution were again kindled, the queen gave permission to Coverdale to leave England. She wrote to King Christiern, on February the 18th, 1555, stating that she complied with his request in consideration of the desire which he had expressed that Coverdale should be sent to him, although he was her subject, and had not paid certain sums of money which he owed to her treasury. What this complaint respecting debt might mean, is not very clear. It would hardly refer to any demand concerning his bishopric, for he had been excused his first-fruits in Edward's reign: it may, after all, have been nothing but the sum in which he was bound, together with his sureties, to appear when called upon. It may be questioned why Mary deferred so long to liberate Coverdale, and then complied just at this juncture. It is to be observed, that she had distinctly stated to King Christiern, that he was not in trouble for any matter of religion, but solely on a ground of debt; this might have been felt to be a pledge that he should not be molested on account of his non-compliance with the restoration of Romanism; and thus Mary would have been bound not to have allowed him to suffer with his brethren. It may be, indeed, that the wholesale slaughter of Protestants had not then been determined on. At a later period of this reign, so firm an adherent of the Gospel would not have been allowed to escape the flames.

Coverdale had his passport granted him for himself and two servants, February 19th, 1555. It is probable that his wife had left England, and was with her sister in Denmark. Coverdale, on his arrival thither, was

\* This had been also made the pretext for the imprisonment of Hooper:—"He was commanded to ward, if being declared unto him at his departure that the cause of his imprisonment was only for certain sums of money, for which he was indebted to the queen, and not for religion" (Fox, iii. 122).

Coverdale at length escapes.

Christiern of Denmark intercedes for him. April 25, 1554. Fox, iii. 149.

The queen's reply.

The king writes again, Sep. 24.

Mary writes to king Christiern, Feb. 18, 1555.

Debt alleged as the ground of Coverdale's detention.

Coverdale receives his passport, Feb. 19, 1555.

received joyfully by Macchabreus and his other friends, who, from the recent occurrences in England, had little reason to expect to see him amongst them. It was like Peter coming to the house of Mary where the saints were met in prayer for his liberation.

He reaches Denmark.

The English exiles scattered on the continent were mostly at Frankfort, Strasburgh, Wesel in Friesland, Bâle, Geneva, and a few of eminence at Zurich. After having remained for a little while in Denmark, Coverdale went away from that country, in order to be where he might have the opportunity of preaching the Lord Jesus Christ. The king of Denmark would gladly have retained this honoured confessor of Christ in his country, but he could not speak Danish, which hindered him from preaching there, and made some part of Germany a more eligible station for him; besides, in Denmark he had no opportunity of building up his own exiled countrymen in the doctrine of Christ.

Places of the abode of English exiles.

After leaving Denmark he went to Wesel, and preached for some time to the English exiles there. It was at this place that Bishop Scory remained, and regularly ministered to the exiles. He appears to have bewailed bitterly his weakness and sinful compliance in his submission, before his escape from England. Coverdale had not been long at Wesel, before Wolfgang, duke of Deux Ponts, offered him the benefice of Bergzabern, which he formerly had during his second exile in the days of Henry. It must have been to him deeply interesting again to labour, in the service of the Lord, amongst those to whom he had ministered the truth of God eight years before. At this place he probably remained for several months.

Coverdale goes to Wesel.

He goes to Bergzabern.

Now leaving for a while the exiles on the continent, let us take a brief glance at some of the occurrences in England. It is not to be supposed that the edicts of man could frustrate the power of the Spirit of God: there were not a few who, at the peril of their lives, continued to teach and preach the Lord Jesus Christ. This was now done, it is true, without courting publicity, but at the same time without shrinking from the confession of Christ. This continued during the whole of the reign of Mary, in such sort that it seemed like a revival of the days of the Lollards, when for one hundred years and more, there were not lacking such men as William Thorp and Thomas Mann, to testify and instruct, according to the gift which they had received of God.

Occurrences in England.

One of the most laborious of these evangelists, in the days of Mary, was George Eagles; who was commonly known, from his itinerant labours, by the name of *Trudge-over-the-world*. He would gather little companies together, and preach to them; and then secrete himself in the woods to avoid capture. At length the council offered a reward for his apprehension; and a diligent search was made, so that he was arrested. He was tried on a charge of high treason, which was endeavoured to be supported by the allegation that the small congregations to whom he preached, were traitorous assemblies: he was likewise charged with having prayed that the Lord would change the queen's heart, *or else take her away*: this latter clause being a mere false accusation. He was condemned, and suffered the penalties of treason at Chelmsford. This was in the middle of 1557.

George Eagles a diligent labourer.

Fox, iii. 700.

Arrested and tried for treason.

Executed, 1557.

In London there was throughout this reign a congregation of Gospellers, who used to assemble, sometimes all together, sometimes in separate companies, to worship God, and to shew the death of Christ in the Lord's supper. Several of them were taken and put to death from time to time, but still they the rather increased: several, at different times, were wont to minister among them. Two of the most prominent of these, were Cuthbert Symson, the deacon, and Augustine Bernher, a devoted Christian who had been Latimer's servant. Amongst the exiles at Wesel was one named John Rough, a Scotchman, who had laboured much in England, as a preacher, in the days of King Edward. During his exile he supported himself by knitting; to purchase yarn he came to London, on the 10th of November, 1557, and during his stay he associated with and ministered amongst the congregation of Gospellers. On the following 12th of December, they held a meeting (at which they were going to have received the Lord's supper), at the Saracen's Head, in Islington. At this meeting, through the treachery of a false brother, they were surprised, and many of them were taken; amongst others, John Rough and Cuthbert Symson. John Rough was burned in Smithfield, on the 22nd of December; and with him suffered Margaret Mearings, who belonged to the London congregation of Gospellers. She had been a little before excluded from their communion by an act of discipline, in which John Rough had taken a principal part: but so graciously did the Lord manifest the power of his restoring grace, that she sought repentantly to minister to the necessities of Rough while in prison, and thus being taken and condemned, they suffered martyrdom together.

The London congregation of Gospellers. Their sufferings.

Labourers. Cuthbert Symson, Aug. Bernher.

John Rough comes to London, Nov. 10, 1557. A meeting in Islington, Dec. 12, 1557. Many arrested, Rough, Symson, and others. Rough burned, Dec. 22. Margaret Mearings burned with him.

Cuthbert Symson burned, Mar. 25, 1558.

Cuthbert Symson was not put to death until the 28th of March, 1558. He was cruelly tortured, in order to force him to disclose the names and abodes of those who belonged to this congregation.

In 1558, Thomas Bentham, one of the exiles, returned into England for the express purpose of ministering amongst those who were "counted as sheep for the slaughter." He appears to have been greatly strengthened by the Lord, and to have been a great blessing to those to whom he had thus gone. He thus wrote to Lever in Switzerland:—

"Whiles I was in Germany at liberty of body, havynge sufficient for it for the time, I was yet many tymes in great greyf of mynd, and terrible tormentes of hell; and now here beyng every moment of an hour in danger of takynge, and fear of bodily death, I am in mynd, the Lord be prayed, most quiet and joyful, seying the fervent zeal of so many, and such increase of our congregation in the myddest of thys cruel and violeut persecution. What shold I say but, *A Domino, factum est?*"

In April, 1558, about forty Gospellers met in a field at Islington; and several of them were taken and imprisoned: seven of these were examined before Bonner on the 14th of June, and on the 27th were burned in Smithfield. At the burning of these martyrs, there was a proclamation made in the name of the king and queen, that no man under pain of death should approach them, touch them, speak to them, comfort them, PRAY FOR THEM, or once say, "God help them!" Such a proclamation needs no comment. Thomas Bentham, however, as well as others of the congregation who were present, in spite of the threatening proclamation, comforted, exhorted, and strengthened the souls of the sufferers.

When the fire was set to them, he turned to the people who were assembled, and said to them:—"We know that they are the people of God, and, therefore, we cannot choose but wish well to them, and say, *God strengthen them!*" He then prayed, "Almighty God, for Christ's sake, strengthen them!" Upon this the whole assembled multitude responded, "Amen! Amen!" So many were there that joined in the cry, that the officers, amazed, knew neither whom to take or whom to accuse. After this Bonner, fearing lest such scenes might be repeated, sent six of the prisoners to Brentford, and had them burned there.

It was thus that the Lord wrought by His Holy Spirit in providing witnesses for Himself, and preserving them (almost as the three in the fiery furnace) throughout the bitter days of this persecution.

## XII.

### A TRANSLATION OF THE SCRIPTURES MADE BY THE EXILES AT GENEVA. THE NEW TESTAMENT PUBLISHED.

It has been already stated, that the accession of Mary had hindered the printing and circulation of the Scriptures in English; but notwithstanding the hindrances constantly thrown in their way, those who longed to see the word of God in the hands of their countrymen, continued their efforts to this end. Certain of the exiles from England, during this reign, made a new translation of the New Testament, and also advanced considerably in a version of the Old. It was at Geneva that this work was accomplished, and on that account the version is commonly called the Genevan translation. The New Testament was published in 1557, the printing being finished (according to a statement at the end of the volume) on the tenth of June. It is not known how long before this time the work was commenced: several of the parties concerned in it had taken up their abode at Geneva, in the spring of 1555; and they seem to have used the rest which was thus afforded them, in preparing this version. The greater part of those engaged in this work had taken a part in the grievous contentions which were carried on by the refugees about the service-book and the habits. It is not my place to discuss these questions which so divided at this time those who were one in Christ, I have only to speak of the results to which they led. Many of those who left Frankfort in consequence of their objections to these things, went to Geneva and formed an English congregation there; upon this, others who held similar sentiments joined them from Strasburgh and other places, some of whom undertook the work referred to.

They probably had motives which sufficiently influenced them in executing a new translation, instead of giving a mere reprint or revision of any which had preceded. The intention of such a work had been entertained in the reign of Edward VI.; and it is probable that in this projected revision, from the manner in which the name of Bucer was connected with it, there would have been embodied whatever might be learned from the Biblical knowledge possessed by reformers on the continent. The exiles at Geneva

T. Bentham returns to England.

His letter to Lever, Strype, Mem. Ecc. v. 273.

A meeting at Islington, April, 1558. Seven burned in Smithfield, June 27. All forbidden to pray for them. Bentham's conduct.

Six burned at Brentford.

A translation of the Scriptures by the exiles at Geneva. New Testament published, 1557.

English congregation formed at Geneva.

possessed ample opportunity of profiting by such aid; and this may have been a leading motive with them for making the work entirely new, or at least entirely remodelled. Another reason which the translators themselves assign for making a new version, was, that the knowledge of Greek and Hebrew had greatly increased since the earlier English translations were made, and thus it was possible to translate with far more accuracy than could have been done some years before.

The last place at which it was noticed that Coverdale had arrived, was his old parish of Bergzabern, in the duchy of Deux Ponts; we next find him at Geneva, engaged in the execution of this translation. Whether he was invited to join the others who undertook the version, or whether he himself, hearing of what they had in hand, bent his steps to Geneva in order to aid them, does not appear. However, we find him as one of those who took the work in hand; and, therefore, we may regard the version, which was the result of much united labour, as containing Coverdale's last review of a version of the New Testament. It is very probable, however, that the principal part of the toil was borne by those who were his associates in this work. These are said to have been the following persons.

Thomas Sampson, who had been educated at Oxford, and who afterwards studied at one of the inns of court, being convinced of the erroneusness of the doctrines of Popery, and desiring to preach the truth which his own soul had received, was ordained by Bishop Ridley, and almost immediately afterwards became known as a preacher. Archbishop Cramer collated him, in 1551, to the rectory of Allhallows, Bread Street. On the accession of Mary, in 1553, when so many of the Gospellers were compelled to leave England, or else were doomed to suffer imprisonment, he went to the continent, and remained for some time at Strasburgh, at which place he became very intimate with Immanuel Tremellius, who had, in the reign of Edward, succeeded Paulus Fagius at Cambridge. At the time when the unhappy contentions troubled the English exiles, he was one of those who opposed the introduction of the service book and the habits; and, in consequence of this, it is probable that he retired to Geneva.

He returned to England after the accession of Queen Elizabeth, and, in 1561, received from her the deanery of Christ Church, Oxford. In 1564, he and Laurence Humphreys, president of Magdalen College, were cited before the ecclesiastical commissioners on a charge of not wearing the appointed habits; the result of which was that Sampson was deprived of his deanery. He appears to have been regarded, in the reign of Elizabeth, as one of the principal non-conformists.

William Whittingham was another of the translators; he was born in the city of Chester, and was educated at Oxford, at Brazen-nose College, having been admitted about the year 1540, where he became eminent as a scholar. He was elected, in 1545, fellow of All Souls; and, in 1547, was made one of the senior students of Christ Church. He was one of those who, during the exile of the Reformers, went to Frankfort, and took the part of those who opposed the introduction of the English Liturgy, &c.: on this account he went to Geneva.

Having returned to England, after the accession of Queen Elizabeth, he was made dean of Durham, July 19th, 1563. He was the translator of certain of the metrical Psalms in the version commonly called Sternhold and Hopkins's, to which the initials "W. W." are prefixed.

Another of these translators was Christopher Goodman; who was, like Whittingham, a native of Cheshire, and, like him too, educated at Brazen-nose College, Oxford. He also became one of the senior students of Christ Church in 1547, and was appointed Margaret Professor of Divinity.

On the accession of Mary, he fled to Strasburgh, where he joined with others in writing to the English at Frankfort, endeavouring to induce them to adhere to what had been instituted in England, respecting religious worship, in the days of King Edward. The ground on which they based this argument was, the scandal which variations from it might occasion amongst the Papists. After this, however, Goodman joined the refugees of Geneva: and he seems to have fully acquiesced in the Geneva model. During his exile, he wrote against Queen Mary and her government, in a manner which must be regarded as very reprehensible by those who have learned to reverence "the powers that be" (be their character or conduct what it may), as "the ordinance of God." Whittingham, and others of the exiles, approved both of his sentiments and their expression; they yielded to that provocation to which the flesh is prone, and which, at a later period, led to the lamentable resistance of the constituted powers by the Covenanters in Scotland.

Goodman, however, it is only right to say, retracted the statements which he had published. The warmth of his feelings sometimes carried him away; but Christian grace led him afterwards to acknowledge his error.

Anthony Gilby was another of these translators: he appears to have pretty nearly accorded in sentiment with Goodman.

Reasons for a new version.

Coverdale goes to Geneva.

Thos. Sampson one of the translators.

Dean of Christ Church, 1561.

Deprived, 1564.

Wm. Whittingham.

Dean of Durham, 1563.

Chr. Goodman.

A violent writer against Queen Mary.

Anthony Gilby.

Thomas Cole.

Another, was Thomas Cole. The place of his exile, after the accession of Mary, was Frankfort; from whence, in consequence of the dissension, he went to Geneva.

In the reign of Elizabeth, Edmund Grindall, who had been his fellow exile, and was now become bishop of London, collated him to the archdeaconry of Essex, January 3rd, 1559; he likewise was appointed rector of High Ongar.

Besides these, it has been said that the well known Scottish Reformer, John Knox, as well as John Bodleigh and John Pullain, took some part in the execution of this version. It does not seem very probable that the former took any active part in the translation: but there can, I think, be hardly any question that John Bodleigh was connected with this version: this may be inferred from the proprietorship of it seeming to be in his hands in the reign of Elizabeth. It does not, however, prove him to have been one of the *translators*.

Characteristics of this version.

This translation differed from all that had preceded it, not only in its plan, but also in its execution. The other versions had been generally the work or the revision of an individual; or at most, a revision in which certain individuals executed certain particular parts: in this translation we find, on the contrary, many acting unitedly in the formation of a version, and thus, in the plan of operation, there was a principle of completeness which had not been acted on previously.

The execution of the work also is very different from that of preceding translations. This will be evident to any one who compares a portion of it with the translation of Tyndale, or its revision in Cranmer's Bible; the Geneva translators, by the use of *italic supplements*, often aided the sense without seeming to insert what was not found in the original. Perhaps, in some cases, they may have carried this liberty too far; but on the whole, it enabled them to give more exactly the force of the original.

Italic supplements.

The New Testament rendered by these translators, was published (as has been already stated) in 1557, before the entire Bible. This was a small square volume printed in Roman letters, divided into verses, and with a good many notes in the margin. With regard to the division into verses, it is to be observed, that *this* was the first time the Scriptures had been printed thus broken into these sections. In Robert Stephens's fourth edition of the Greek Testament (1551), the notation of the verses had been for the first time appended: and in this edition, the numbers were put in the margin, while the text went on continuously. These numbers were found so convenient for purposes of reference, that they soon became universally adopted; the Geneva translators being the first to break the text into little paragraphs. It is probable, that they used Stephens's fourth edition when engaged in this work, while at the same time, in the manner of rendering not a few passages, they followed the judgment which Beza had expressed. In some places they paid a decided deference to his criticisms; with regard even to what he had considered (without adequate evidence) to be errors in the Greek text.

The N. Test of this version.

Division of verses.

Deference paid to Beza.

The following was the title of this New Testament:—

THE  
NEVVE TESTA-  
MENT OF OVR LORD IE-  
fus Chrifit.

Conferred diligently with the Greke. and best ap-  
proved translations.

*With the arguments, as w<sup>e</sup> before the chapters, as for every Boke  
8. Epistle, also diuersities of readings, and mo<sup>st</sup> profitable  
annotations of all hard places: wherunto is added a copi-  
ous Table.*

AT GENEVA  
Printed By Conrad Badius.  
M. D. LVII

of the wordes, and perspicuities of the phrase. Forthmore that the Reader might be by all meanes profitted, I haue deuded the text into verses and sections, according to the best editions in other langages, and also as to this day the ancient Greke copies mention it was wont to be used. And because the Hebrew and Greke phrases, which are strange to rendre in other tongues, and also short, shulde not be to harde, I haue sometyne interpreted them without any whit

In an address headed, "To the Reader Mercie and Peace through Christ our Sauour," some account is given of the plan pursued by the translators. This address runs in the singular number, as though some particular person had been the principal conductor of the work.\* He says,

"To these therefore which are of the flocke of Christ which knowe their Fathers wil, and are affectioned to the truth, I rendre a reason of my doing in fewe lines. First, as touching the perusing of the text, it was diligently reuised by the mo<sup>st</sup> approved Greke examples, and conference of translations in other tonges, as the learned may easly iudge, both by the faithful rendering of the sentence, and also by the proprietie

\* This edition of the New Testament, with its copious marginal annotations, has been carefully reprinted, somewhat in its original form, page for page, and line for line, with fac- simile initial wood cuts, &c. &c. The prefaces and the index at the end of the volume, are also exactly reprinted. 1 vol. fcap. 8vo.; large paper copies 4to.

diminishing the grace of the sense, as our langage doth vse them, and sometyme haue put to that worde which lacking made the sentence obscure, but haue set it in such letters as may easily be discerned from the commun text."

The anonymous writer of this preface then goes on to speak of the annotations which constitute so prominent a part of the editions of this version.

The Annotations noticed.

"As concerning the Annotations, wherunto these letters a. b. c. &c. leade vs, I haue endeoured so to profit all thereby, that both the learned & others might be holpen: for to my kuollage I haue omitted nothing vnexpounded, wherby he that is any thing exercised in the Scriptures of God, might iustely complayn of hardenes: and also in respect of them that haue more profitted in the same, I haue explicat all suche places by the best learned interpreters as ether were falsly expounded of some or els absurdely applyed by others: so that by this meanes both they which haue not abilitie to by the Commentaries vpon the New testament, and they also which haue not opportunitie & leasure to reade them because of their prolixitie may vse this booke in stede therof."

In the conclusion of this address, the preservation of the New Testament by the nominal church throughout the long period of Romish apostasy is alluded to. He says:—

Preservation of Scripture.

"So may we glorifie him [God] more and more rendring to him eternal thanks and praises for his heaucny and inestimable giftes bestowed vpon his church, that all thogh Satan, Antichrist, and all his enemies rage and burst, yet are they not able to suppress them, nether wil he diminshe them: for seing he doth not only byrdel his enemies furie, but causeth them to defende and preserue his giftes for the vse of his Church (as we se the Iewes Christs professed enemies preserue the olde testament in moste integritie) what shulde we doute of his bountifull liberalitie towards vs? or why do we not rather with all humilitie and submission of mynde obey him, loue & feare him which is God blessed for euer?"

The margins of this New Testament (as well as those of the entire Bible when published) were plentifully filled with notes on the text. These were much in request amongst those who loved the word of God; so much so that several editions of King James's version were published with these notes appended to them. They appear, generally speaking, to be well written, and in them the doctrines of the Gospel are very prominently set forth. It is not unlikely that their character was partly influenced by the circumstances in which they were written; namely, by exiles, who were toiling for the benefit of their country, where Popery was again taking its stand.

### XIII.

#### ACCESSION OF ELIZABETH. — RETURN OF THE EXILES. GENEVA BIBLE PUBLISHED.

THE time of severe trial and persecution to the professors of the Gospel, during the reign of Mary, closed at her death, November 17th, 1558. The accession of Queen Elizabeth was one of those circumstances which, through the merciful ordering of God, led to the restored circulation both of the Scriptures and of the testimony of the Gospel in England; the former of these having never since that time been withdrawn. The transfer of the crown from Mary to her sister was an event which occasioned much joy and thankfulness. The persecutions in the preceding reign had failed to commend the religion of Rome to the people at large; and it is most likely that very many besides the two hundred and seventy-seven, who gave their lives in the defence and quarrel of Christ and His Gospel, and the several hundreds who were exiles on the continent, knew and prized the Gospel of the grace of God. The previous circulation of the Scriptures had been as the sowing of the seed of truth; and the harvest was springing up, even though external circumstances caused its progress to be seen but dimly.

Accession of Queen Eliz. Nov. 17, 1558.

End of the persecution. Rejoicings

It is evident that the number of Christians in England, who were not ashamed of the profession of Christ, was considerable. Of course, the word of the Lord was then true even as it is now, that, "Wide is the gate and broad is the way that leadeth unto destruction, and many there are go in therat;" the word of Christ in this, as in all things else, must stand steadfast, even though heaven and earth pass away; and never can we (if Scripture be our guide) expect to find the few and the many belong to different classes until that coming of the Son of man, when every eye shall see Him, and all kindreds of the earth shall wail because of Him.

Many in England not ashamed to confess Christ.

The preservation of the London congregation of Gospelers.

See above, p. 129.

Additional notices respecting them. Their collections.

Attempts to ensnare them.

Amongst those in England who were faithful to the profession of the Gospel, those Christians in London have, in the first place, to be mentioned, who continued to meet together throughout all this bitter time of trial. Their preservation was in itself a very gracious proof of the overruling care of God. It was just as the Lollards had been a continuous chain of witnesses, in the midst of almost uninterrupted persecution, connecting Wiclif and Tyndale; so these, set in the very fire, as it were, in the midst of persecution such as had never been equalled in England, were witnesses for the truth against those who slew the holy servants of the Lord. Some of the circumstances relative both to the sufferings of some of these saints in London, and to the preservation of others, have been already stated; in addition to which, it may be well here to notice, that they had collections in their meetings for the prisoners of the Lord, which sometimes, at a single meeting, amounted to ten pounds.

Many were the devices used for ensnaring them,—sometimes through treachery, sometimes through force. On one occasion, a person who had gone amongst them in order to take an opportunity of betraying them, was arrested by the grace of God: so that, instead of opposing, he cast in his lot with this company, so seemingly devoted to destruction.

At Stoke in Suffolk, and other places.

In other places, likewise, there were many who were, humanly speaking, by the accession of Elizabeth snatched from impending destruction. There was a company of such at Stoke in Suffolk; while in the North of England, where, through the lenity of Archbishop Heath and Bishop Tonstall, the persecution was comparatively little felt, there was much of testimony for the Gospel of Christ.

The exiles on the continent.

None, however, hailed the change more than did the scattered exiles who had taken refuge on the continent. Most truly might it be said of them, that their hearts yearned for their native country, which they sorrowed to see ruled over by superstition and persecution. As to themselves, they were indeed mourners and pilgrims during their exile: their subsistence was very precarious, depending mostly upon the pecuniary aid which was furnished them either from England, or else from the reformed in the countries in which they had found an asylum. Their books likewise are supposed to have aided them by their sale, but I think it may well be doubted whether they did as much as pay their own expenses. The importation of the books which the exiles might publish (amongst others those of Coverdale by name), were prohibited by a proclamation dated June the 13th, 1555; at the same time search was made for those who either had any correspondence with the exiles, or transmitted any money to them.

Importation of their books prohibited. June 13, 1555.

The minds of the exiles were much turned to the hope of again being permitted to dwell in their native land: and not only had they this as a matter of hope, but their speedy return was spoken of with confidence, even before the occurrence of that event which brought it to pass.

Fox's sermon at Basil. Strype, Mem. Ecc. V. p. 304. Ep. Elmer present.

“Those at Basil had the news of their speedy return told them the day before the Queen's death. It was strange, but true; for Elmer (bishop of London afterwards) was present when John Fox preached there, when, among other arguments which he used for the consolation of the poor English, he bad them to be of good comfort, for the time drew near that they should be restored to their own country; and said that this he told them *Dei monitu*, being warned of God so to do. He was reproved by the elder sort for thus preaching, but the issue of things excused him. And by comparing the times, it appeared that he preached this sermon but the day before the Queen's death.”

The Geneva version of the whole Bible published 1560.

Editions of it after the publication of King James's.

After the tidings of the accession of Elizabeth reached Strasburgh, messengers were sent to Zurich, through whom the English there learned the happy intelligence on the last day of November, 1558. On the following day, Peter Martyr, who had been professor of divinity at Oxford in the reign of Edward, and who at this time was professor at Zurich, wrote to Calvin; and thus the English at Geneva learned that they might return to their native land. The work of the translation of the Bible, in which Coverdale and some others of these were engaged, has been already noticed. The New Testament had now been printed nearly a year and a half, and thus it is probable that the version of the Old was by this time pretty far advanced; its actual publication did not take place until the year 1560, after many of the exiles had returned home. In this completed Bible it is to be observed, that the translation of the New Testament differs in several respects from that which had been separately printed in 1557. This Bible, which was stored with marginal notes, continued for many years to be the popular version in England, having been displaced only by King James's translation, which appeared fifty-one years afterwards. Even then the new version did but gradually supersede the Geneva translation, for from the year 1611 to 1621 inclusive, there were at least six editions printed of this latter version, besides the vast number of copies which were still in the hands of private possessors on every side. In some families it continued to be used for very many years after this,

and I have *occasionally* met with copies of it which have been from the days of Queen Elizabeth, and *are still* in common use. Copies still in use.

The Geneva Bible of 1560 was the first edition printed in the reign of Elizabeth: hence it is probable that the copies of previous translations, which had been in use in the reign of Edward VI., were yet in existence; and were now doubtless once more freely circulated and openly used. Thus there was again the same liberty which had been enjoyed for a little season during the reign of Henry, and fully during that of Edward. The labours of the Geneva translators had been like those of Tyndale, in 1526—an endeavour to shed the light of God's word upon England from a foreign land: and if we do not find these labours as reiterated as those had been, it evidently was only because the change of events rendered such efforts needless.

And now having brought down the narrative of the connection between the circulation of the Scriptures and the progress of the Reformation, as far as the point at which the *uninterrupted* use of the Bible in English commenced; it is needless farther to trace the history of editions, and of circumstances relative to them. There are, however, various separate matters, such as the conclusion of the life of that veteran translator, Myles Coverdale, as well as the history of the translations called the Bishop's Bible, the Rheinish and Douay version, and King James's, which remain to be briefly noticed. No interruption to the circulation of the Scriptures, from the accession of Elizabeth to this day. Laus Deo.

## XIV.

## THE LATTER PART OF COVERDALE'S LIFE.

MYLES COVERDALE was at Geneva at the time of the accession of Queen Elizabeth; for he, with others at that place, wrote (December 15th, 1558) on the occasion a letter to the congregation at Frankfurt, in which they congratulate them on the event, and desire that all their private dissension might cease, concerning ceremonies, &c. It is indeed pleasant to find that such gracious sentiments had a place in the hearts of the Geneva exiles towards their brethren: for it appears to be commonly supposed, that those who retired to Geneva had been by no means well treated by their brethren who remained at Frankfurt. Indeed, it would have been well if both parties had ever been free from the charge of forcing things confessedly non-scriptural upon the consciences of their brethren. Coverdale at Geneva at the accession of Elizabeth. Letter of the Geneva exiles to those at Frankfurt, Dec. 15, 1558. Hallam.

The first intimation of Coverdale's having actually reached England is this:—That on the 12th of November, 1559, he took his turn as preacher at Paul's Cross. He may probably have been already some months in England. Coverdale now occupied a remarkable position: he was the only patriarch of the English Reformation that was left; the only one of those whose testimony had commenced forty years before, at Cambridge; and who, by preaching the Gospel, or diffusing the Scriptures in English, had introduced the bright shining of the lamp of God's truth. Coverdale had done this in both ways. Coverdale returns to England. Preaches at Paul's Cross, 1559.

Coverdale was likewise the only one of the English bishops who had aided the Reformation in the days of Edward, and who still lived without having made any compromise of conscience. Barlow and Scory, who had been bishops, the one of Bath and Wells, the other of Chichester, still survived; but they had made compliances, in the reign of Mary, to preserve their liberty. Thus, in many respects, Coverdale stood alone in a place of pre-eminence, and thus we find him honoured by those who most valued the truth and word of God. The only English bishop who had not conformed to popery.

On the 17th of December, 1559, Coverdale was one of those who took a part in the consecration of Matthew Parker, archbishop of Canterbury. On this occasion he shewed how deeply rooted was his objection to the use of the "habits," for he chose only to appear in a plain black gown. It is not unlikely that it was his non-conformity in this matter that hindered his being again appointed to a bishopric. Barlow and Scory were again so appointed, but not to the same sees which they had before held. However, at the time of Archbishop Parker's consecration, the see of Exeter had not become vacant, for Turberville, who had been appointed bishop of that diocese in the reign of Mary, was not deprived until the commencement of January, 1560; so that Coverdale could not, as yet, have had his former bishopric Coverdale at the consecration of Abp. Parker, Dec. 17, 1559. His opposition to the "habits." Bp. Turberville deprived, Jan. 1560.

Wm. Alley made bishop of Exeter, June 9, 1560.

Bp. Grindall befriends Coverdale.

Proposes him for the see of Llandaff.

offered to him. It seems probable that he was not offered any of the vacant sees, and that the cause of this was his non-conformity in the matter of the "habits," &c. William Alley was made bishop of Exeter on the 9th of June, 1560.

Coverdale, although poor and destitute of any preferment, was befriended by Edmund Grindall, bishop of London, who, on the vacancy of the see of Llandaff, wrote to the secretary of Queen Elizabeth, strongly recommending Coverdale as the bishop of that diocese. This makes it highly improbable that Coverdale had previously refused a bishopric. Grindall, however, expressed his doubts whether the see of Llandaff, despoiled as it was of its revenue, would yield sufficient for Coverdale to live on. He speaks in high commendation of Coverdale, "who was in Christ before us all," lamenting that thus in his old age he should be without means of subsistence. It is not known whether any attention was paid to Grindall's recommendation; this only is certain, that Coverdale did not receive the bishopric of Llandaff. Grindall made various attempts to befriend Coverdale, and complained that he did not receive the attention which was his due. "I cannot," he said, "excuse us bishops," although, as to himself, he stated that he had offered him many things, of which he had not thought fit to accept.

Coverdale was, however, for a short period, appointed to the rectorship of a parish; his friend, bishop Grindall having, in the beginning of 1563, presented him with the living of St. Magnus, near London Bridge. Some delay occurred in consequence of his being too poor to pay the queen her "first fruits," which amounted to 6*l.* 16*s.* 10*d.*, and thus he had to wait until he could get Elizabeth to excuse him the payment. He wrote to Archbishop Parker, as well as to others, requesting them to represent to the queen how utterly unable he was to meet this demand. He besought the archbishop to join with Grindall in soliciting her to forgive him the "first fruits." He represented how his bishopric had been taken from him ten years before, and how he had since remained in poverty. He likewise represented, that at his age it was not likely that he could enjoy the benefice, "going (he said) upon my grave as they say, and not like to live a year." If the queen would grant him this favour, he said to the archbishop, "so am I fully persuaded, God willing, to shew myself again as thankful, and in my vocation, during my short time, as fruitful and as quiet as I can." This letter to Archbishop Parker was dated, "29 Jan., New Year," and signed, "Myles Coverdale, quondam Exon."

A few days after, he wrote to Cecil on the same subject; thanking him for former help which he had received, and telling him, that if it would please him to obtain this for him, he should think this enough "to be as good as a feast." This was on the 6th of February. A few weeks afterwards, Coverdale wrote again to Archbishop Parker, stating that he had received a message from Lord Robert Dudley, (better known as the earl of Leicester), to let him know that the queen had granted his request concerning the first fruits.

Coverdale was collated to this rectory of St. Magnus the Martyr, March 3rd, 1563. He was allowed at the time to remain a nonconformist, as regards the "habits" and other matters which troubled his conscience, so that there was no compromise in his having accepted the rectory. The strict compulsion to conformity which subsequently took place, had not as yet begun; and thus, under the protection of Grindall, he enjoyed much liberty. The Act of Uniformity, which had been passed at the commencement of the reign of Elizabeth, was not, as yet, brought into any thing like full practical operation.

In this year he was taken with the plague, and, old as he was (seventy-five), recovered again, "as though God had some more work for him to do in the church before his death." What his subsequent labours may have proved as to *result* is not known; but he continued to preach the Gospel of Christ. It is the day of account which must shew the fruit of his subsequent, as well as of his prior testimony.

In the same year, 1563, Coverdale received the degree of Doctor of Divinity from the University of Cambridge, *per gratiam*; he had received this degree from that of Tubingen several years before. Barkley, bishop of Bath and Wells, took this degree at the same time as Coverdale. In the following year, Bishop Grindall desired to take his degree of Doctor of Divinity; and accordingly he wrote to the vice-chancellor of the University of Cambridge, requesting that he would either admit him himself, or else authorize some other person to do so. Upon this, the vice-chancellor transmitted the authority for this purpose (bearing date, April 10, 1564) to Coverdale, who admitted Grindall to his degree at the bishop's palace in London, on the 15th of the same month. This, at least, shews that both by the vice-chancellor and the bishop, this poor and aged servant of Christ was held in high respect.

Coverdale continued to hold the rectory of St. Magnus until the year 1566; when he, and many others, were compelled either to conform or to resign whatever benefices they held. In 1564, the Act of Uniformity was pressed in several cases: and in the two following years, it was brought into full operation.

Gives him the parish of St. Magnus London Bridge, 1563.

His poverty at this time.

He petitions to be excused his "first fruits."

The Queen grants his request.

Coverdale collated to the rectory of St. Magnus, March 3, 1563. Strict conformity not yet pressed.

Coverdale taken with the plague. Strype.

Made D.D. by the university of Cambridge.

Appointed to admit Bishop Grindall, Apr. 10, 1564.

Conformity pressed, 1564 and the following two years.

It has been questioned, but I think needlessly, whether it was on account of age and infirmity that Coverdale resigned, or whether it was on account of the uniformity required. That it was the latter is evident from the fact, that he was a nonconformist, and it was needful for him to conform, unless he preferred resigning; and he did not cease preaching until after this time.

Coverdale in consequence resigns his rectory, 1566.

Other ministers in London (about forty-six in all), were deprived at the same time, on the same ground. Strype thus speaks of them:—

Forty-six ministers deprived, Mar. 26, 1566. Collier, vi. 429.

“After the deprivation of the London ministers for seven or eight weeks, their hearers either came to the churches and heard the conformable preachers, or went no whither. Many of them ran after father Coverdale, who took that occasion to preach the more constantly; but yet with much fear, so that he would not be known where he preached, though many came to his house to ask where he would preach the next Lord’s day. This it is likely he did, because he did not care for tumultuous meetings, lest he might give offence to the government.”

He was now more than seventy-eight years old; and yet we find him still continuing to preach thus diligently: this, indeed, was what had peculiarly marked him forty years before amongst his cotemporaries, when the profession of the Gospel began at Cambridge.

Coverdale a zealous preacher.

His long and laborious life was now near its close: of its conclusion we know no particulars beyond what is learned from his having continued to preach until, at the farthest, a few months of his death. This took place in the beginning of the year 1569; and, on the 19th of February, he was buried in the chancel of St. Bartholomew’s Church, behind the Royal Exchange. His funeral was attended by vast crowds of persons, by whom he had been admired and loved.

Coverdale’s death, 1569. His funeral, Feb. 19.

His tomb was marked by “a fair plated stone,” with an inscription stating his age—*eighty-one years*; but this stone, together with much of the building, was destroyed by the fire of London. In the year 1840, this church was pulled down, to make way for certain improvements; on which occasion much care was taken in the removal of the remains of those who had been interred within its walls. A particular search was made for the bones of Coverdale; and the remains which were supposed to be his were carefully raised and removed to the church of St. Magnus, of which, till forced to resign, he had been rector. In this place the supposed remains of Coverdale were re-interred. The parishioners of St. Magnus had erected a monument to his memory in the year 1837; so that now his mouldering ashes are located in the place in which he has been more honoured in death than he was in life.

The disinterment of his remains, 1840. Re-interred at St. Magnus, London Bridge.

The long and weary life of service, exile, and suffering which Coverdale led, was but the result of the knowledge of grace received; proving blessedly that he who is freely forgiven, instead of being careless about the bringing forth of fruit, is the most diligent and devoted in so doing.

Coverdale seems in himself to connect together the two distinct periods of the history of the circulation of the English Scriptures—the time of restriction and that of liberty. He had been the associate of Tyndale, the martyr for the word of God; he was, in part, the means of the conversion of Rogers, another honoured instrument; and now, surviving his former fellow-workers, both his predecessors and successors in labour, he lived to see that liberty of circulation of the word of God restored in England which still exists, and has continued without interruption. There are but two names which occupy as high a place with regard to the diffusion of the word of God in English, and these are Wiclif and Tyndale; each of these three had his distinct work, and each was honoured by the blessing of God.

Long period of Coverdale’s connection with the history of the English Scriptures.

It is impossible to take leave of Coverdale without regarding him as one of the most devoted and honoured amongst the many instruments of the Reformation raised up by God in the sixteenth century. He appears as the successor of Tyndale,—toiling to the same end, aided by the same grace, and, after a longer pilgrimage, entering into the same rest, and waiting for the full fruition of glory when Christ comes again, and raises all his sleeping saints in bodies of glory like unto His own.

## XV.

### THE “BISHOPS’ BIBLE” PREPARED AND PUBLISHED.

AFTER the Scriptures were again permitted, in the reign of Elizabeth, to be freely read and used, one of the first steps for bringing them publicly into notice was their being again set up in the parish churches, where they were publicly read every Lord’s day. The version which was thus “authorized” was of course

The Bibles again placed in the parish churches.

the "Great Bible," which had been adopted for this purpose in the reigns of Henry and of Edward; indeed no other Bibles would be so placed, unless, perhaps, enough copies of the Bible which bears the name of Thomas Matthew could have been gathered together for the purpose. The new version, by the Geneva exiles, was not yet published. It would therefore have been a needless delay, to have waited till that were obtainable; and even if it had been already completed, it is not very likely that those who now held ecclesiastical authority in England would have regarded, without suspicion, the version which had been executed by those who had separated from the other English exiles, on account of their dislike to the English service-book, "habits," &c.

In the early part of the reign of Elizabeth, Cranmer's Bible was thus restored to the place which it had previously occupied. It was not, however, long before many complaints were made against this translation; various statements were alleged as reasons for condemning the version altogether. It is probable that many now set to work to examine the English Bible more critically than had been done before, and thus many real or supposed corrections were suggested. The advocates of the Geneva version are mentioned as having depreciated Cranmer's. It is probable that the charges of *corruption* which they made might have had some reference to the insertion in it (in smaller type) of passages from the Latin Vulgate, which do not exist in the Hebrew or Greek originals. The Romanists of course objected to this version; but they had done the same with regard to every previous translation; and they have now done so with regard to all since, except indeed their own.

One of the Protestant objectors was Edwin Sandys, at this time bishop of Worcester, and, subsequently, archbishop of York. In writing to Archbishop Parker, Feb. 6, 1564-5, he charged the setters forth of Cranmer's Bible with having "followed Munster too much, who doubtless was a very negligent man in his doings, and often swerved very much from the Hebrew." This was after the preparation for a new Bible had commenced, for with this letter he returned a certain portion of the Bible, which the archbishop had sent to him for revision. Now let us see, first, how far Cranmer's Bible followed the Latin interpretation of Munster; and, secondly, how far the character which Archbishop Sandys thus gave to Munster is correct.

First, then, the basis of the Old Testament, in Cranmer's Bible, is in part the translation of Tyndale, and in part that of Coverdale. Now Tyndale published his version of the Pentateuch four years before Munster put forth his Hebrew and Latin Bible, so that in that part Tyndale could not possibly have followed Munster. Again, the other portion of Tyndale's labour, namely, from Joshua to the Chronicles inclusive, was in all probability executed before his imprisonment, which took place in the year when the first volume of Munster's Bible appeared. Tyndale could have made no use of it: for his occupation, during several months previous to his imprisonment, was not the translation of the Old Testament, but the revision of his version of the New. The basis of the rest of the Old Testament was Coverdale's version; one of his "subsidia" was certainly Munster's Latin version; but it cannot be proved that he followed it servilely: nay, it is most easy to shew, that while he used it as an aid, he did not take it as his basis. It would be difficult to prove, that the revisors of the joint labour of Tyndale and Coverdale, made too great a use of Munster.

Secondly, it has to be inquired whether Munster really "executed his version negligently, often swerving from the Hebrew." I do not think that this charge can be proved: for it appears to me that Munster adheres very closely to the original, always preferring literal exactness to elegance of phraseology. It is not to be denied that he has committed oversights (Who has not?); but the character here given to him was one by no means deserved. If particular examples had been brought forward, the question could have been fairly examined; but as it now stands, the general charge made by Archbishop Sandys can only receive a general answer. It seems to me that the existing version, which was publicly read, was made an object of attack; and those who disliked it, without having any particular objection which they could define, stated reasons which they supposed were sound. All such charges ought, however, to be examined, if we would form a true judgment.

Another objector was a person named Laurence, who is described as being "a noted Grecian at this time." He stated to Archbishop Parker, that various passages in the New Testament of the existing versions were inadequately rendered. He gave a list of particular texts, in which he noticed something to be amended; referring apparently, in his criticisms, to any of the existing translations indiscriminately. Several of his remarks apply apparently to some particular edition of these various versions; so that they refer not merely to errors of translation, but to those of editing and printing likewise. Although Laurence may be classed amongst the objectors to the "Great Bible;" yet his suggestions, if acted on, would not have amounted to any thing more than a revision.

Complaints made of Cranmer's Bible.

Bishop Sandys writes to Abp. Parker, Feb. 6, 1564-5, Strype's Par. i. 415.

The criticisms of Bp. Sandys considered. How far does the "Great Bible" follow Munster?

Was Munster a careful translator?

Laurence's objections to Cranmer's Bible.

Another reason, which had probably a good deal of weight in causing a new translation to be undertaken, was the fact of the Geneva version having become the one in daily use, in private families: this at least was the case very soon; and it is probable that it had begun to be preferred, before the Bishop's Bible was undertaken. It is likely that a version was thus desired by Archbishop Parker, which should be free from the objections urged by Bishop Sandys, Laurence, and others; and which should not only be authorised and appointed for public use, but also be calculated to compete with the Geneva translation for private reading. This last mentioned version had been, like all that had originally preceded it, the undertaking of private individuals. What Archbishop Parker wished for was, a version executed by those whose position and station might give the translation a kind of weight. In this Parker acted very differently from Crammer, Crammer had taken the best version that he could find which was then in existence, and used it with comparatively little revision: Parker, on the contrary, would have the work to be thoroughly remodelled, and made, not the adoption of the previous labours of others, but a version of a different character; in this respect resembling more the Geneva translation, than any of those of an earlier date.

Bishop Sandys, in another letter, urged on the archbishop to complete and carry out his design of publishing a new version of the Bible. He says, "Those which we have be not only false printed, but also give great offence to many, by reason of the depravity in reading."

The Book of Psalms had been sent to Guest, bishop of Rochester, for revision. He sent it back "with his notes and advertisements." In writing to Parker, he said—

That he "had not altered the translation but where it gave occasion of an error. As at the first Psalm, at the beginning, I turn the preterperfect tense into the present tense; because the sense is too harsh in the preterperfect tense. Where in the New Testament one piece of a Psalm is reported, I translate it in the Psalms according to the translation thereof in the New Testament, for the avoiding of the offence that may rise to the people upon divers translations. Where two great letters be joined together or one great letter is twice put, it signifieth that both the sentences or the words be expounded together."

This latter sentence evidently refers to some of the marks of reference which Guest had made use of, in his manuscript.

Another portion was sent to Parkhurst, bishop of Norwich, who wrote in reply to Archbishop Parker, that he would labour in it to the best of his ability.

Davies, bishop of St. David's, had another part. He was at this time employed in aiding William Salesbury, in translating the New Testament into Welsh; he was thus taken away from his previous work, and the whole Bible in Welsh (which apparently they would have undertaken) was not executed for twenty years.

In the year 1566, Bishop Cox, of Ely, wrote to Archbishop Parker (May 3), in which he thus refers to the progress of the translation:—

"I trust your grace is well forward with the Bible by this time. I perceive the greatest burden will lie upon your neck, touching care and travail. I would wish that such usual words as we English people be acquainted with, might still remain in their form & sound, so far forth as the Hebrew will well bear; ink-horn terms to be avoided."

The version of the Bible which Archbishop Parker thus superintended was published in the year 1568, with simply the following title:—

## The holie Bible.

This is in the upper compartment of an engraved plate, the centre of which is occupied with a portrait of the queen, having the arms of England and France quarterly in a shield over her head, with those of Ireland in a shield to the right of it, and those of Wales in a shield to the left. Beneath the portrait of the queen is the following text:—

Non me pudet Euangelii Christi.  
Virtus enim Dei est ad salutem  
Omni credenti. Rom. i.

At the end of various portions of this Bible there are initial letters, which are supposed to intimate the respective individuals by whom they were executed. However, it is doubtful, in some instances, who were the persons intimated.

At the end of the Pentateuch are the letters, W. E., standing, as is supposed, for William Exoniensis; that is, William Alley, bishop of Exeter. This translator was born at Great Wycombe, in Buckinghamshire; he was educated at Eton, and afterwards, in 1528, was admitted at King's College, Cambridge; he

Spread of the Geneva translation.

The "Bishops Bible" intended to supersede it.

Bp. Sandys again writes to Abp. Parker. Strype's Par. i. 416. The Psalms revised by Bp. Guest.

A portion revised by Bp. Parkhurst. Another by Bp. Davies.

Bp. Cox writes to Abp. Parker, May 3, 1566.

The "Bishops' Bible" published 1568.

Initials at the ends of various portions.

End of Pentateuch, W. E.

Wm. Alley, bishop of Exeter.

Notice of him. took his degree of Bachelor of Arts and then removed to Oxford, where he continued for some time. He became a zealous reformer, and like many others married (this was, I suppose, in the reign of Edward VI.). He had a benefice, which he left on the accession of Queen Mary, being probably deprived on the ground of matrimony. He spent his time during the reign of Mary in wandering "from place to place in the north parts of England where he was not known; and by his sometimes practising of physic and teaching of youths he obtained a comfortable subsistence for himself and his wife." Several of the professors of the Gospel appear to have found at the same time a shelter in the northern counties of England, where they were comparatively safe in the dioceses of the non-persecuting prelates, Heath, Tonstall, and Oglethorp. Thus there were many thrown together who were the means of strengthening one another's hands.

On the accession of Elizabeth, Alley was appointed Divinity Lecturer at St. Paul's, the situation which had six years before been filled by John Rogers. Some of his lectures thus delivered on the first epistle of St. Peter, were published under the title of "The Poor Man's Library."

In 1560 he was appointed bishop of Exeter, and consecrated in July of that year. He died April 15, 1570.

It is probable that he was one of the best Hebraists at this time in England: he wrote a Hebrew grammar, which he appears to have left behind in manuscript. In his epitaph he is described as being, "acerrimus Evangelicæ veritatis propugnator," no mean commendation, when it is remembered that earnestly contending for the faith once delivered to the saints would, in a part of his days, have put a man in peril of his life.

End of 2 Sam.  
R. M.  
Rt. Davies,  
Bishop of St.  
David's.  
A notice of  
him,  
Bliss's Wood's  
Athenæ Oxon.

The next portion appears to conclude at the end of the second book of Samuel, where the initials R. M. are placed. These are regarded as standing for "Richard Menevensis." Richard Davies, bishop of St. David's, has been already mentioned as having been previously engaged about a version in his native language—the Welsh. He was born probably in Denbighshire, about the year 1509, and educated at New Inn, Oxford. He was one of the exiles in the reign of Mary; but, returning on the accession of Elizabeth, he was made bishop of St. Asaph, from which see he was in the following year translated to that of St. David's. He died in October, 1581. He published some small works in his native language, especially designed to set before them the Gospel which had been so long obscured and kept out of sight. In the Welsh New Testament, already referred to, he translated certain of the epistles.

End of 2 Chr.  
E. W.  
Edwin Sandys,  
bishop of Wor-  
cester.  
Some notice  
of him.

The third portion concludes at the end of the second book of Chronicles, where the letters E. W. appear, standing for "Edwin Wigornensis." This was Edwin Sandys, who has already been mentioned as one of the great promoters of this version. He was born near Hawkshead, in Lancashire, in the year 1519. He went to St. John's College, Cambridge, in the year 1532, or the following year. This college was, at that time, and for many years afterwards, the most remarkable place for the number of persons it contained who were professors of the Gospel; and it is probable that whilst there Sandys was converted. In 1547, Sandys was elected master of Catherine Hall. During the reign of Edward he received various benefices, but continued to reside at Cambridge. In 1552 he married a lady who appears from her surname to have been a relative of his own.

Master of Ca-  
therine Hall,  
1547.

In the following year, when he was vice-chancellor of the University, Edward VI. died, and the Lady Jane having been proclaimed queen, he preached in support of her title. In consequence of this, he was, after the close of her brief reign, deprived of his vice-chancellorship, and committed to the Tower. Here he was deprived of everything, except a Bible, which his faithful servant, Quintin Swainton, brought to him. After having been kept in a vile prison for three weeks, he was removed to the same apartment with John Bradford, who was his companion for more than half a year. By the joint labour of Bradford and Sandys, their gaoler was converted, not only from Romanism, but to Christ: he used, from time to time, to bring them bread and wine, and thus these three united in happily receiving the Lord's supper.

His liberation  
and escape to  
the continent.

He was subsequently removed to the Marshalsea; whence, after nine weeks, he was liberated by the intercession of Sir Thomas Holcroft, knight-marshal. Upon this he escaped from England, although with great difficulty, the lord chancellor, bishop Gardiner, being very earnest to retake him. On the 6th May, 1554, he embarked for Flanders; two emissaries, sent to apprehend him, arriving at the shore while the vessel was yet in sight. His last act, before leaving England, had been preaching on the beach, to a congregation of sailors.

When he reached Antwerp, he found that even there orders had been already given for his apprehension. However, by the good hand of his God upon him, he escaped; and, at length, reached Strasburgh. His life at this place was saddened in very many ways; he was one who took some part in the grievous dissension, which divided the English exiles; but not, of course, to the same extent as was done by those at Frankfurt.

At the time of the accession of queen Elizabeth, he was at Zurich, with Peter Martyr: but he forthwith set out for England; and after preaching at Strasburgh, he returned with Grindall, and reached England on the day of the coronation of Queen Elizabeth. He was very soon after this appointed bishop of Worcester, and was consecrated by Archbishop Parker, December 21st, 1559. In 1570, when Grindall, bishop of London, was translated to the arch-diocese of York, Sandys succeeded him; and six years afterwards, when Grindall was translated to Canterbury, Sandys succeeded him at York. He died July 10th, 1588. His life, after his return to England, was disquieted by the schemes and projects of various enemies; so that few have experienced more continued turmoil. His judgment respecting the earlier English translations, and respecting Sebastian Munster, are, I think, very erroneous; but, in spite of his errors in judgment, he is to be regarded as a man deeply attached to the principles of the Reformation, and willing, if called upon, to suffer for their defence.

His return to England.  
Bp. of Worcester, 1559.

Of London, 1570.  
Abp. of York, 1576.  
Died, 1588.

The fourth portion of Archbishop Parker's Bible concludes with the book of Job, where the letters A. P. *℄* appear; these are supposed to indicate Andreas Peerson, Cantuarensis; Andrew Peerson, prebend of Canterbury, being at this time one of Archbishop Parker's chaplains. He had been fellow of Bene't College, Cambridge; he was the reader of the service at the consecration of Archbishop Parker. Throughout the archbishop's life, he appears to have been highly esteemed by him.

End of Job, A. P. *℄*.  
Andrew Peerson, prebend of Canterbury.

The fifth portion consists of the book of Psalms; after which occur the letters T. B. It is very uncertain who was indicated by these letters: some have thought that they stand for Thomas Bentham; but as Bentham was at this time bishop of Lichfield and Coventry, it seems very unlikely that the initial of his surname would be used; especially, considering that the other bishops used the initial indicating their respective sees. It is, I think, much more probable, that Thomas Becon was the translator of this portion. It may be that he gave it a final revision, since it is certain that Edmund Guest, bishop of Rochester, had sent Archbishop Parker his "notes and advertisements" for this book.

End of Psalms, T. B.  
Probably Thos. Becon.

Thomas Becon was distinguished amongst the Reformers by his writings. He was born in 1512, and was educated at Cambridge, where he took his bachelor's degree, in 1530; this was at the time when the Reformed doctrines had made considerable progress in that University. He was for some time one of Cranmer's chaplains; and, on May 24th, 1547, he was presented to the rectory of St. Stephen, Walbrook. In the reign of Mary, after having been twice imprisoned, he escaped to the continent, where he continued, by writing, to do what he could for the upholding of the doctrines of the Gospel amongst his countrymen. Becon died about the year 1570.

Notice of him.

At the close of the Proverbs, the letters A. P. *℄* again occur; making this book a sixth portion. It has been supposed that the person indicated, was not the same as the previous A. P. *℄*; but for this I see no sufficient ground. The reason assigned for this opinion has been, that the C. stands at a greater distance from the A. P. in the latter case, than in the former. It is true that the space is a *minute partitelle* greater (not more than a *thin space*, in printing); but in each case the C. is purposely separated. I believe the indication to be simply that of the same individual, namely, Andrew Peerson.

End of Proverbs, A. P. *℄*.

The seventh portion consists only of Ecclesiastes and the Canticles. At the end is A. P. *℄*, denoting, it is said, Andreas Pern Eliensis, Andrew Perne being at this time prebendary of Ely.

End of Canticles, A. P. *℄*.  
Andrew Perne, Prebend of Ely.

The eighth portion concludes with the Lamentations, at the end of which the letters R. W. occur, indicating, as is supposed, Robert Wintonensis. Robert Horne, bishop of Winchester, was a person of considerable eminence amongst the reformers. He had been an exile at Frankfort during the reign of Queen Mary, and afterwards at Zurich. On his return to England at the accession of Queen Elizabeth, he was employed in various steps which were taken for the re-establishment of the Protestant doctrines as the professed religion. When he was made bishop of Winchester, he was regarded as one of those who were very friendly to the nonconformists with respect to the "habits," &c.

R. W.  
Robert Horne, Bp. of Winchester.

At the end of the ninth allotment, which contains the two books, Ezekiel and Daniel, the initials are T. C. L. Strype asks, "Might it not be Thomas Cole of Lincolnshire?" Lewis assents to this without hesitation; but it would have been expected, if this had been the case, that the L would have been (as in the similar instances) at a distance from the other two letters, and in a different character, whereas the

End of Daniel, T. C. L.  
Probably Thos. Bentham, Bp. of Lichfield and Coventry.

interval is between the T and the two other letters, all being in the same character. This shews, I think, that it must have been Thomas Bentham, bishop of Lichfield and Coventry (who in his signature used to place Coventry the first), who had this portion assigned him. Thomas Bentham was born about the year 1513, in Yorkshire. He was admitted a fellow of Magdalen College, November 16, 1546, and became one of the most eminently learned in Hebrew of any of his cotemporaries at Oxford. In the reign of Mary he was deprived of his fellowship, because of the zeal which he shewed for the reformed doctrines; and in consequence of the proceedings against the reformers, he fled to the continent. His return to preach to the London congregation of Gospellers, and his merciful preservation through the close of the reign of Mary, have been already narrated.

On the accession of Elizabeth, when the popish bishops were deprived, he was appointed to the see of Lichfield and Coventry, to which he was consecrated March 24, 1560. He was one of the most learned in the original languages of Scripture of all who were occupied in the preparation of the Bishops' Bible. He died February 21, 1579.

The minor prophets form the tenth of the allotted portions. At the end of them are the letters E. L., for Edmund Londinensis, as is supposed. Edmund Grindall, who was at this time bishop of London, was born in Cumberland in 1519. He was educated at Cambridge, belonging first to Magdalen College, then to Christ's, and afterwards to Pembroke Hall, of which in 1538 he was chosen fellow. In 1549 he became president (vice-master) of his college, and being now a bachelor of divinity, he was chosen Lady Margaret preacher.

In 1550, Bishop Ridley appointed him his chaplain, and in 1551 he was made precentor of St. Paul's, and also chaplain to the king. Not long after, when it was intended to divide the bishopric of Durham into two, Grindall was nominated to be one of the bishops. Ridley himself was to have been translated to the other portion.

At the accession of Mary, when so many fled for safety wherever they could find shelter, Grindall took up his abode at Strasburgh, where he studied German, in order to be able to preach in the churches in that city. He took some part, but not a prominent one, in the unhappy disputes by which the English exiles were divided. On the accession of Elizabeth he returned, arriving with Sandys on the day of her coronation. On the deprivation of Bonner, he was appointed to the bishopric of London, after having been chosen Master of Pembroke Hall, Cambridge. As bishop of London, he has been already noticed for the care and consideration with which he treated Myles Coverdale; indeed, he appears to have done what he could to hinder the deprivation of the non-conformist ministers. In several things he had to act with Archbishop Parker, to whom his unwillingness to molest those who scrupled about the "habits," &c., soon became very apparent. He was translated to the see of York in 1570; Parker is said to have procured this promotion, in order that there might be a bishop of London more decided in his promotion of uniformity.

On the death of Archbishop Parker, he was appointed his successor, in 1576; but in that very year he fell under the displeasure of the queen, because of the favour which he shewed to what were termed "prophesyings." These "prophesyings" were expositions or exhortations, mutually delivered by various ministers, others also being present as auditors. Grindall also encouraged the preaching of the Gospel; while, on the other hand, Elizabeth thought that it was good for the church that the preachers should be few, and that three or four in a county were amply sufficient. The queen, on these grounds, required Grindall to lessen the number of preachers, and to put down the "prophesyings." In consequence of his refusal to comply, the queen sequestered him from his office, and for some time confined him to his own house. His sequestration continued almost up to the time of his death, which occurred July 6th, 1583. It may be interesting to mention that he aided Fox in the compilation of his "Acts and Monuments."

At the end of the Apocrypha, which forms the eleventh portion, are the letters *F. N.* indicating, as is supposed, Johannes Norwicensis. John Parkhurst, bishop of Norwich, had been educated at Oxford, at Merton College, of which he was elected a probationer-fellow in 1529. In the reign of Edward VI. he was appointed rector of Cleve, in Gloucestershire; but, on the accession of Mary, he became one of the Protestant exiles.

After his return, on the accession of Elizabeth, he was appointed bishop of Norwich. In this situation he was regarded as being more favourable to those who did not conform to the "habits" than any of the other prelates; this often brought him into collision with Archbishop Parker. He died in 1574.

The Four Gospels and the Acts formed the twelfth portion: the letters at the end are R. E. for, as is supposed, Richardus Eliensis. This was Richard Cox, who forty years before had been brought into

End of Malachi. E. L., Edmund Grindall, Bp. of London. Notice of him.

Bp. of London on Bonner's deprivation.

Abp. of York, 1570.

Abp. of Canterbury, 1576.

His sequestration. His death, 1583.

End of Apocrypha. J. N. Parkhurst, bishop of Norwich.

End of Gospels and Acts. R. E. Richard Cox.

trouble when the Scriptures were first printed in English. He had been elected from Eton as a scholar to King's College, Cambridge, whence, in December, 1525, he was removed to the New College of St. Frideswide at Oxford, which Cardinal Wolsey had founded. Here he, together with Frith and others, as has been already narrated, were persecuted and imprisoned on account of charges of heresy connected with the diffusion of Tyndale's New Testament.

At a subsequent period, we find him (1540) made archdeacon of Ely, and afterwards dean, first of Osney, and afterwards of Christ Church. In 1547, he was made chancellor of the University of Oxford, where he carried on the work of Reformation in a manner which has been bitterly censured. The search for superstitious books, which he instituted, is said to have led to the destruction of most valuable documents.

During the reign of Mary, he, like others, left England, when he fixed his abode at Frankfort, where he took a very prominent part in the unhappy contentions by which the English there were divided. So forward was he in pressing the introduction of the English service-book, &c., that the party who urged these things were denominated, from him, "the Coxians."

After his return to England, on the accession of Elizabeth, he was appointed bishop of Ely. He died in 1581.

At the end of the Epistle to the Romans, the letters R. E. are again placed: this is supposed to be by mistake for E. R., Edmund Roffensis. Edmund Guest, bishop of Rochester, has been already mentioned as one who took a part in this translation, having in some measure revised the book of Psalms. This makes it not improbable that the Romans was really his portion as a final revision, and that the letters, which as they stand, seem to intimate Bishop Cox of Ely, are really transposed.

End of Romans, R. E. Doubtful who is meant.

At the end of the First Epistle to the Corinthians are the letters G. G., which are supposed to be for Gabriel Goodman, Dean of Westminster. No initials are subjoined to the remainder of the New Testament.

End of 1 Cor. G. B. Gabriel Goodman.

To this Bible was prefixed, amongst other things, *the sum of Scripture*, setting forth the Scripture doctrines, tables of genealogy, &c., and a preface written by Archbishop Parker.

The providential care of God in preserving the Scriptures is noticed, and also the endeavours which had been made to decree the translating of Scripture to be so perilous a thing that it can scarcely be hoped that it may be well performed.

This Bible was known by the name of "The Bishop's Bible," either from the greater part of those who were engaged in its preparation being bishops, or else from its having been executed under their direction. The name of "Matthew Parker's Bible" has sometimes been given to it, from the archbishop who first set it on foot. It continued to be the version authorised to be read in the parish churches for forty-three years; but in private use it never displaced the Geneva version. As a whole, it was not nearly so good a translation as that of the Geneva exiles, and *now* one of the things which especially gives it importance, is the fact of its having been the basis in the reign of James I. of the translation which we still use. But although the avowed basis of our authorised version, this latter was executed upon wholly different principles, and is very different in its general character from that which is now under consideration.

Character of the Bishops' Bible.

## XVI.

### THE ANGLO-RHEMISH VERSION.

THE circumstances which led to the execution and publication of this version, are to be found in the history of the expulsion of Romanism during the reign of Elizabeth. The versions of the New Testament previously executed, from that of Tyndale to the Bishops' Bible inclusively (the English text of Coverdale's Duoglott New Testament excepted), had been made from the original Greek; but the Rhemish translators took for their basis the Vulgate Latin.

Circumstances leading to the making of the Rhemish version.

The authority of the Latin Vulgate was a point of dissension between Papists and Protestants: the latter were disposed to depreciate it very much, the former to extol it, as though it surpassed in authority even the original texts themselves. Its *authenticity* (whatever that may mean) had been declared by the Council of Trent, so that it could not be expected that zealous Romanists, in translating the Scriptures into English, would use any other basis than that version. One of the principal objects which the Rhemish translators had in view, was evidently to circulate their doctrinal and controversial notes, together with the Scripture translated by them. This had been done by the Geneva translators with regard to their version, and from this probably the idea was taken by the Rhemish translators.

Cardinal Allen, the chief director of the Rhemish version. Some account of him.

The chief agent in causing the Rhemish version to be made, was WILLIAM ALLEN (or Alleyne), more commonly known as Cardinal Allen. He was born about the year 1532, at Rossal, in Lancashire; and in 1547, entered at Oriel College, Oxford, where he became very distinguished for his learning and abilities: in 1550, he was chosen fellow of his college. He became principal of St. Mary's Hall in 1556, and in 1558 he was appointed canon of York.

He leaves England on the accession of Elizabeth.

On the accession of Elizabeth, Allen quitted his country, and gave up his church preferment. About the year 1560, he went to Louvain, where many of the more zealous English Romanists had taken up their abode. After this he returned to England for his health.

English seminary of Douay founded, 1568.

He subsequently removed to Douay, where an academy had been set up about the year 1562; at this place he took the degree of Doctor of Divinity. Soon after he was made canon of Cambrai; and about the year 1568, by his endeavours, the English seminary at Douay was established, to receive such of the English Romanists as fled from their country on account of their religion.

English seminary at Rheims.

Upon the appointment of Dr. Allen to be canon of Rheims, he exerted himself to establish an English seminary at this latter place; the state of the Netherlands having become so unsettled, that the English scholars were driven from Douay. Allen's efforts did not stop here; he procured the establishment of a similar institution at Rome, and two others in Spain, for the express object of furnishing England with missionaries for the dissemination of Romanism.

The Rhemish version an effort to oppose the Reformation.

Allen was a strenuous opposer of Queen Elizabeth's interest in every way: he was one who fully carried out the principles enjoined by the excommunicating bull of Pope Pius against her. Amongst his other efforts against Protestantism, the execution of the Rhemish and Douay version must be regarded as one. It is to be questioned whether he was personally concerned in its execution; but at all events, his counsels and directions led to its being undertaken. In 1589, Pope Sixtus V. created him a cardinal, and two years afterwards he was made archbishop of Mechlin.

His principal coadjutors in this translation were Gregory Martin, Richard Bristow, and Thomas Worthington: of these, it is probable that the first was the one chiefly concerned in the translation.

The New Testament prepared by these translators was published under the following title:—

Translator's preface.

THE  
NEW TESTAMENT  
OF IESVS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH.

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in diuers languages: With ARGUMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes. for the better vnderstanding of the text, and specially for the discoerie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion of these daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Account of the version.

Psal. 118.

*Da mihi intellectum, & seruator legem tuam, & custodiam illam in toto corde meo.*

That is,

Give me vnderstanding, and I will serue thy law, and will keepe it with my whole hart.

S. Aug. tract. 2. in Epist. Ioan.

*Omnia quae leguntur in scripturis sanctis, ad instructionem & salutem nostram intent, oportet audire: maxime tamen memorie commendanda sunt, quae aduersus Haereticos valent plurimum: quorum iustitia, infirmiores quoque & negligentiores circumuenire non cessant.*

That is,

All things that are reade in holy Scriptures, we must heare with great attention, to our instruction and saluation: but those things specially must be commended to memorie, which make most against Heretikes: whose deceit ceaseth not to circumeunt and beguile al the weaker sort and the more negligent persons.

PRINTED AT RHEMES.  
by Iohn Fogny.

1582.

CVM PRIVILEGIO.

In a preface to the Reader of some length, they state their reasons for having translated out of the Latin instead of from the Greeke; together with noticing various other matters connected with translations of the Scripture in general, and this version in particular. They say that they had their translation of the whole Bible lying by them for some time; and that at length having means of publishing the New Testament, they have this printed first.

“ which translation we doe not for all that publish, vpon erroneous opinion of necessitie, that the holy Scriptures should alwaies be in our mother tonge, or that they ought or vvere ordained by God, to be read indifferently of all, or could be easily vnderstood of euery one that readeth or heareth them in a knouen language: or that they vwere not often, through mans malice or infirmite, pernicious and much hurtful to many: or that we generally and absolutely deemed it more conuenient in itself, & more agreeable to Gods word and honour, or edification of the faithful, to haue them turned into vulgar tonges, than to be kept & studied only in the Ecclesiastical learned languages. Not for these nor any such like

causes doe vve translate this sacred booke, but vpon special consideration of the present time, state, and condition of our countrie, vnto vvhich, diuers things are either necessarie, or profitable and medicinable novv, that otherwise in the peace of the Church vvere neither much requisite, nor perchance vvholly tolerable."

Thus cautiously do they guard against the supposition that the publication of this version was to be deemed an acknowledgment that the former opposition which had been made to the circulation of the English Scriptures, had been an error on the part of the Church of Rome.

They speak of the wisdom of the church in making regulations, both as to what translations of the Scriptures might be published, and also by whom they might be read. On the latter point they recite that it had been lately decreed by the Council of Trent, "that the holy Scriptures, though truly and Catholically translated into vulgar tonges, yet may not be indifferently readde of all men, nor of any other then such as haue expresse licence therevnto of their lawful ordinaries, with good testimonie from their Curates or Confessors, that they be humble, discrete, and deuout persons, and like to take much good, and no harme thereby."

Wisdom of the church in regulating translatiuns commended.

They enlarge on the subjection with which Scripture is to be read; not, however, subjection to what God has seen fit there to reveal, but subjection with regard to Scripture to the authorities in the church: as if any authority could be in any way so constituted of God as to make void the requirements of His holy word.

The Rhemish Translators find great fault with all the Protestant versions which had been made; they speak of the liberties taken with the text as having been most unwarranted: the translations of words deemed "ecclesiastical," and the manner in which proper names were expressed, being part of the ground of this charge. In consideration of the alleged state of the English translations of the Bible, they say:—

Protestant versions blamed.

"Vve therefore hauing compassion to see our beloued countrie men, vvith extreme danger of their soules, to vse onely such prophane translations, and erroneou mens mere phantasies, for the pure and blessed vvord of truth, much also moued therevnto by the desires of many deuout persons: haue set forth, for you (benigne readers) the nevv Testament to begin vvithal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay avvay at lest such their impure versions as hitherto you haue ben forced to occupie."

The Rhemish version intended to supersede them.

They state that the annotations appended were for the purpose of proving that the Romish Church was conformable to the Scripture. If this had been the case, why should she have taken such pains to keep them back, until they could no longer be withheld. In fact, the real truth was most unconsciously acknowledged in the demands of the Popish insurgents in the West, in the reign of Edward VI., who required that the English Scriptures might be suppressed; because they said that "they had heard that until this were done their priests could not refute the 'heretics.'"

Alleged object of the annotations.

The translators, in their preface, give ten reasons why they adopted the Latin Vulgate as their basis. They speak of its antiquity, gravity, sincerity, impartiality, and the like; but what were all these worth when assigned as reasons for preferring the Latin version to the Greek original? The fifth of their reasons for this preference was clearly that which decided the point in their minds, namely, that the Latin Vulgate had been declared, by the Council of Trent, to be authentic, and to be refused of none.

Reasons for translating from the Latin.

The ninth reason which they assign is this, "It is not onely better then al other Latin translations, but then the Greeke text it selfe, in those places where they disagree." This is a bold assertion, and one which at the time when it was made no one was competent to advance. It is quite true that the Vulgate Latin is valuable as an aid for judging amongst discrepant readings of Greek manuscripts; but to praise the version more than the original was, to say the least, a mere gratuitous assertion.

The Latin asserted to be better than the Greek.

They strengthen their arguments in favour of the Vulgate by alleging that various interpreters had, in some places, at least preferred its readings to those of the Greek copies then in use. This argument, however, amounts to very little worth for their purpose; the alleged passages in which the Greek was said to be deserted, and the Latin followed being in fact such as contained some supplied word or words to make the rendering clear.

The Rhemish translators likewise object to the authority of the Greek text, that in some places Erasmus and other critics had regarded it as preserving the genuine reading, when the Greek text, as then commonly read, had some variation; this argument has considerable weight when applied solely to the individual passages in question. In fact, the Rhemish translators incline to speak of the Latin Vulgate very much in the same strain as did the Complutensian editors: these latter actually compared the Latin text in the Old Testament of their Bible, standing between the Hebrew and the Septuagint, to Christ crucified between two thieves!

Critical reasons advanced for deserting the Greek text.

"Pessimus, tanquam duos hinc et inde latrones, medium autem Jesum."

The Latin Vulgate defended.

The Rhemish translators afterwards defend the Vulgate on critical grounds; and in this they speak with much more propriety. They defend it thus: first, that it commonly agrees with the Greek text; secondly, that when it differs from the common Greek text, it frequently accords with some of the various readings of Stephens's third edition; thirdly, they say that even Protestants do not unfrequently prefer the marginal reading to that in the text; fourthly, that in the passages in which the printed Greek authority does not agree with the Latin, there is sometimes to be found a manuscript Greek copy which does accord with the Latin; fifthly, they allege that where no Greek copy accords with the Latin text, not unfrequently the citation of some ancient Greek "father" supplies a confirmation; sixthly, they suppose in passages where some variation is found which cannot otherwise be accounted for, that the Latin interpreter followed some other Greek copy; seventhly, they bring forward the Latin "fathers" as witnesses of what the reading of the text was in their days; lastly, they account for variations in the citations made by the Latin "fathers" by the fact that the Latin versions were in the early days very numerous, and thus when their quotations vary from the Vulgate, they suppose that they may have cited some other of these versions. This last reason is merely apologetic; the rest contain, on the whole, a great deal of truth. One thing, however, they ought to have stated, namely, that the Vulgate contains not a few passages which are clearly the corruptions of copyists. Candour on the part of the Rhemish translators would have acknowledged this; but as that version had been declared "authentic" they were willing fully to carry out this Tridentine decree.

It is quite true that they do acknowledge some faults to have crept in, but merely such as would, in a printed book, be regarded as typographical errata; those to which I have just referred, are such as have a more serious character.

The Greek text asserted to favour Romanism more than the Latin.

They strenuously deny that they prefer the Latin to the Greek text, because of its being more favourable to their views and opinions; alleging that the Greek text makes for them more than the Latin. This they endeavour to prove by examples which they bring forward; and I think that it must be admitted, by any one who dispassionately considers the subject, that very few of the variations of the Latin from the Greek text bear the mark of having been made to serve a purpose. They almost all must have crept in just like various readings in Greek copies, through the negligence or oversight of transcribers.

The Rhemish translators give the following account of their version:—

The Rhemish' account of their version.

"In this our translation, because we wish it to be most sincere, as becometh a Catholike translation, and haue endeouored so to make it: we are very precise & religious in following our copie, the old vulgar approved Latin: not indeed in sense, which we hope we alwaies do, but sometime in the very wordes also and phrases, which may seeme to the vulgar Reader & to common English eares, not yet acquainted therewith, rudenesse or ignorance: but to the discrete Reader that deeply weigheth and considereth the importance of sacred wordes and speeches, and how easily the voluntarie Translatour may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shal seeme reasonable and necessarie: yea and that al sortes of Catholike Readers wil in short time thinke that familiar which at the first may seeme strange, & wil esteeme it more when they shal otherwise be taught to vnderstand it, then if it were the common known English."

By "otherwise," they mean by a table of explanations given at the end of the book.

Examples of unusual words.

They give several examples of unusual words which they introduced. They do not, however, give any good reason for not translating them; and, what is more, the meaning given in their glossary would, generally speaking, be far better if introduced into the text, than the comparatively unused word which they have adopted. The following are a few of the strange words thus introduced: *Parasceue*, *Pasche*, *Azymes*, *Depositum*, and such like.

Some of the words which they thus use, and speak of as newly introduced, are, however good and intelligible, such, for instance, as *Evangelize*, which alone fittingly and fully expresses *εὐαγγελίζω*; and, in such cases, this novelty of the Rhemish translators is not to be reprehended.

"Our Lord substituted for  
"The Lord."

One of their peculiarities is, the use of the expression, "Our Lord," in cases where the Scripture has simply "The Lord." For an explanation of this, they refer from their preface to their notes on the 6th of Timothy. In the note they give no better reason for thus altering the text than this;—that the heretics (i. e. the Reformed) used the simple phrase; a strange reason, truly.

They farther thus expound their manner of translating:—

Their manner of translating.

"Morcouer, we presume not in hard places to mollifie the speeches or phrases, but religiously keepe them vvord for vvord, and point for point, for feare of missing, or restraining the sence of the holy Ghost to our phantasie: as Eph. 6. *Against the spirituals of wickedness in the celestials. And what to me and thee, woman.*"

They then give other instances, in some of which they not only add no new sense of their own, but absolutely exclude all meaning from the passages.

This account of portions of the preface will serve to give some idea of the plan pursued by these translators. They had their minds fully bent upon preserving, untouched, the whole of what they deemed "Catholic verity;" and their minds recoiled from whatever seemed to oppose this. In a previous part of their preface, they had spoken thus of their version:—

"Hovv vcell vve haue done it, vve must not be iudges, but referre all to Gods Church and our superiors in the same. to them vve submit our selues, and this, and all other our labours, to be in part or in the vvhole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon, if through our ignorance, temeritie, or other humane infirmite, vve haue any vvhere mistaken the sense of the holy Ghost, further promising, that if hereafter vve espie any of our ovvne errors, or if any other, either frende of good vvill, or aduersarie for desire of reprehension, shal open vnto vs the same: vve vvill not (as Protestants doe) for defense of our estimation, or of pride and contention, by vvranling vvordes vvillfully persist in them, but be most glad to heare of them, and in the next edition or otherwise to correct them: for it is truth that vve seek for, and Gods honour: which being had, either by good intention or by occasion, al is vvell. This vve professe onely, that vve haue done our endeouour vvith praier, much feare and trembling, lest vve should dangerously erre in so sacred, high, and diuine a vvorke: that vve haue done it vvith all faith, diligence, and sinceritie: that vve haue used no partialitie for the disadvantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neere as is possible, to our text & to the very vvordes and phrases vvich by long vse are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S. Hierom, that in other writings it is ynough to giue in translation, sense for sense, but that in Scriptures, lest vve misse the sense vve must keepe the very vvordes."

The professors of the translators.

They thus invite criticism as to their labours, and the invitation has been very fully responded to. They attacked all previous versions, and in their turn were attacked, both as it regards their text and their notes.\* It may, I believe, be said, as an impartial judgment on this version, that the translators were fully competent to execute the task before them, so far as learning and ability could go; but their minds were so imbued with the same feelings which had led but fifty years before, to persecution in England for the word of God, that they desired any thing rather than to give the rendering of the text simply and fairly. Very few passages, however, shew in their rendering a really dishonest perversion; but very many exhibit a desire of expressing the sense obscurely, or at least, in such a way that a common reader may find not a little difficulty in gathering from the words a definite meaning. If we take the whole version, we shall, however, find a very large portion well translated, and truly exhibiting the sense of the Latin Vulgate such as they had it. I say, such as they had it; for although the council of Trent had defined the Latin Vulgate to be the "authentic" version, it remained a considerable question what copy was to be regarded as such.

Criticism invited.

Learning of the translators.

Intentional obscurity.

At the time when the Rhemish version was printed, there had been no decision as to what this "authentic" Latin Vulgate might be. In 1589, Pope Sixtus V. published an edition, which by his bull prefixed, was declared to be what the Tridentine Council sought to establish. This edition was presently suppressed. Romish writers say, that it was in consequence of Pope Sixtus perceiving that it contained errors. But be that as it may, Pope Clement VIII. published his edition of the Vulgate in 1592, which he declared by his prefixed bull to be the only authentic edition of the Latin Vulgate. This has fared better, for this continues to be the standard text adopted and used by the Church of Rome.

The "authentic" Latin Vulgate. Edition of Pope Sixtus V. 1589.

Edition of Pope Clement VIII. 1592.

The Rhemish translators, as may be supposed, do not exactly agree with either the Clementine or the Sixtine edition. Sometimes they have the reading adopted afterwards by the one, sometimes that which is found in the other. This may be said to be a matter of comparatively small importance, so long as they used the best readings which were within their reach: it is, however, thus far of importance, that they give as a conclusive reason for translating from the Latin rather than the Greek, that the Council of Trent had decreed the authenticity of the Latin Vulgate. Now of what avail was this decree, if it could not be definitely said what this authentic copy was?

In the same year (1582) in which this New Testament appeared, Gregory Martin, one of the translators, published an attack upon the hitherto printed English Bibles and Testaments. This was evidently done to make way for this version. Dr. William Fulke, master of Pembroke Hall, Cambridge, published in the following year an ample refutation of the most part of the objections made, shewing very conclusively that the true ground of objection in the mind of Martin was the opposition which the circulation of the Scriptures gave to Romish doctrine.

Gregory Martin's attack on the English versions. 1582. Answered by Fulke, 1583.

\* A complete confutation of these arguments, glosses, and annotations, was published in 1617, by Fulke: and a second, in 1618, by Cartwright.

Rom. Cath.  
version of Old  
Test., published,  
1609-10.

The Roman Catholic translation of the Old Testament, which appears to have been executed on the same principles as that of the New, was not published till the years 1609 and 1610, when it was printed at Douay, in two volumes. The editors of this part of the version, speak of it as having been executed many years before, but that the poor estate of the English Romanists, in their banishment, hindered its publication. They say, that they have revised the version according to the Clementine edition of the Vulgate, that thus it might be fully in accordance with "the authentical Latin."

The Rheinish translation has a considerable value to a Protestant reader; for if he would see what can be done, in order to evade the force of those passages which set forth *the Gospel*, the great weapon against Rome, it may, of course, be expected here. While the general and substantial accordance of this version with Protestant translations, is a cause for great thankfulness to the overruling providence of God.

Modern  
editions of this  
version.

In the modern editions of the Douay Bible and the Rheinish Testament but few changes have been introduced: these are, however, some of them, not improvements.

## XVII.

### KING JAMES'S TRANSLATION.

THERE were, at the commencement of the reign of James I., two translations of the Bible in common use—that of Geneva and the Bishops'; the latter being what might be termed the then "authorised" version, while the former was the one in daily use among the people. It is not, therefore, surprising that another version, or revision, should have been projected. The following were the actual circumstances which led to the undertaking of a new version,—which has succeeded in supplanting both the one and the other of those which were at that time in use.

Accession of  
James I.  
Mar. 24, 1603.

At the time of the accession of James I. to the throne, March 24, 1603, many of those whose conformity to the Church of England by law established was of an uneasy character, hoped that the accession of a monarch who had been educated like James in Presbyterianism, might lead either to a change in the system of the Anglican Establishment, or else to a permission of non-conformity. Accordingly, a petition running in the name of more than a thousand ministers was presented to the king, in which the "redress of divers abuses in the Church" was earnestly solicited. From the number of ministers in whose names it ran, it was called the "Millenary Petition," although the names actually subscribed are said to have been very far short of a thousand. Their complaints were ranged under four heads; 1st. Things connected with the Church service; 2nd. Church ministers; 3rd. Church living and maintenance; and 4th. Church discipline.

The "Millen-  
ary" petition.

The Oxford  
answer.

The University of Oxford drew up an answer to this petition, for which a letter of thanks was sent them by that of Cambridge. The king, however, chose to interfere in the matter, and bring it to a public conference. To this end certain delegates of each party received a summons to be at the palace of Hampton Court on the ensuing 12th of January. On the part of the Anglican establishment there were, the archbishop of Canterbury, Whitgift; the bishop of London, Bancroft, and several other prelates and dignitaries. The delegates on the part of the petitioners were, Dr. John Reynolds, and Dr. Thomas Sparke of Oxford, and Mr. Chadderton and Mr. Knewstubs from Cambridge.

Hampton  
Court con-  
ference, Jan.  
12, 1604.  
Collin.

Dr. Reynolds  
requests that  
a new version of  
the Bible  
should be  
made.

This conference led incidentally to the execution of the translation of the Scriptures which is still in use. Dr. Reynolds, who took the lead on the part of the petitioners, made a request to the king on the second day of the conference "for a New Translation of the Bible." The ground upon which this request was made was, that the versions which were extant, did not in all places come up to the force and meaning of the original text. In proof of this, Dr. Reynolds brought forward a few instances; first, that in Gal. iv. 25, the word *συστοχέει* is rendered in the Bishops' Bible by "bordreth," which is very wide of the mark; next in Psalm cv. 28, the translation says, "they were not obedient," whereas it ought to have been just the contrary; and thirdly, in Psalm cvi. 30, the translation said, "then stood up Phineas and prayed," whereas the last of these words should have been rendered "executed judgment."\* It is probable that Dr. Reynolds, in specifying these three instances of mistranslation, did it in order to shew that a

Faults in  
previous ver-  
sions.

\* The last two of these objections applied to the version of the Psalms in Cranmer's Bible, which is still retained in the Liturgy.

revision of the existing versions was desirable, if the full meaning of the original text were wished to be transfused into the English version.

Little notice appears to have been taken of these specific objections themselves: they had, it was said, been often brought before, and were already answered in print; what the *answering* of these objections may mean I do not know; for if they be mistranslations they ought to be acknowledged as such; if they had not been such, then they ought to have been preserved when a new version was made.

During the whole of this conference, Bancroft, the bishop of London, (who soon after succeeded Whitgift as archbishop of Canterbury,) had been foremost in the opposition to everything which was proposed by Dr. Reynolds and his fellow-delegates. On this ground he seems to have offered a kind of opposition to the proposal for a new version or recension of the Bible in English: he said, that there would be no end of translating if this were to be done to please every man's humour; the king, however, liked Dr. Reynolds's proposition, and said that he had never seen a good English version of the Bible as yet, though he thought that of all hitherto executed, the Geneva Bible was the worst. He wished the work of translation to be taken up, and that some special pains might be taken for there to be one uniform translation. The method proposed by the king was this;—that the version should be made by some of the most learned men in both the Universities, that it should then be reviewed by the bishops and other of the most learned ecclesiastics, that it should then be laid before the Privy Council, and last of all be ratified by Royal authority, so that in the whole Anglican establishment this translation so made should be used, and no other. Bancroft hinted the undesirableness of any marginal notes being allowed to be appended, to which the king assented, on the ground of his having found in those annexed to the Geneva Bible some that were very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits.

This assent of the king to the proposal of Dr. Reynolds requires a little explanation: perhaps the judgment of the king, relative to the previously existing English versions, may be regarded by all as very unjust and severe: granted that they were all of them capable of a good deal of emendation in many places, but still to say that none of them was a good translation, was going a great deal too far. In this point, the judgment of the translators employed by the king, differed greatly from that which the king himself had expressed. They say, in their preface, that their object was to make a *good* version better;—that it was *good* before, but they sought to improve it, and the like, and in this they clearly spoke the truth. It is to be observed, that the translation of the Bible had become a kind of party question between the thorough conformists and the partial conformists: the latter were considered to prefer and uphold the Geneva version, which was by far the most read in private, while the former were considered to uphold the Bishops' Bible, as being the one authoritatively set forth as being appointed to be read in public service. Thus the proposition of Dr. Reynolds for a new version might be regarded as savouring strongly of his party, while the whole of the king's reply was so directed as to express a very severe though not a deserved censure on the Geneva Bible. The proposal of Dr. Reynolds would, if acceded to, have the effect of rendering the Bishops' Bible obsolete; the king, however, so turns the matter, as to make it appear as though it were the Geneva version of which the suppression was desired, a result which, it is probable, was but little desired by Dr. Reynolds.

The exclusion of marginal notes was, doubtless, a good suggestion: but the remarks made by King James with respect to those annexed to the Geneva version, were very far from just. The notes to which the king is said to have referred were the following:—On Exodus i. 19, where the non-compliance of the Hebrew midwives with the orders of Pharaoh is spoken of, they say, "Their disobedience herein was lawfull, but their dissembling euill." Now, I do not see what objection can be made to this note, the very next verse speaks of the blessing of God being bestowed upon these women, on the very ground of their non-compliance with the king's murderous commands, and the object of the note seems to be to shew, that although they acted rightly, yet they excused themselves to the king in a manner in which they ought not to have done. But if the non-compliance of the midwives was wrong, what would follow? That a king is to be obeyed, even if he command *murder* to be committed: and further, that this is to be done even when it is the murder of an indefinite number of helpless infants; and yet further, that it is to be done even when it is nothing short of a deliberate attempt to frustrate the declared purpose and counsel of God. I think that even King James would have acknowledged that *some* non-compliance with the orders of a king were more admissible than all this train of necessary consequences.

The other note to which the king objected, was that on 2 Chron. xv. 16, where the account is given of Asa deposing Maachah, his mother, or grandmother, from being queen, on account of her idolatry. They say, "Herein he shewed that he lacked zeale, for she ought to have died, both by the couenant, as verse

Bancroft opposes the making of a new version.

King James wishes a new version. The plan proposed.

Marginal notes objected to.

The king's censures on previous versions.

The Geneva Bible depreciated for party reasons.

The king's objections to the Geneva notes. Ex. i. 19.

2 Chr. xv. 16.

13, & by the Law of God: but he gave place to foolish pitie, and would also seeme after a sort to satisfie the Lawe." Would king James or any other objector say, that the law of Moses did not command the punishing of idolatry with *death*; death without pity, and without respect of persons? Or, can it be said that the covenant into which Asa and the people had just entered, did not pledge them to the self-same thing? I really believe, that such objections, however they arose, must have rested upon a basis of prejudice, and not of dispassionate judgment.

It seems, however, that King James thought the Geneva notes to be opposed to that obedience which is due from subjects to their sovereigns: if they had been, they would have been highly reprehensible; but before judgment is given let the facts be proved. "The powers that be are ordained of *God*, he therefore that resisteth the power resisteth the ordinance of *God*; and they that resist shall receive to themselves damnation," is the recorded sentence of the Holy Ghost against all who, under what lying pretext soever it be, dare to act in insubordination: but if we would see where the limit of obedience is to be found, we have only to look at the history of the three servants of God whom He preserved in the midst of the fiery furnace (Dan. iii.).

Thus it is very plain, that King James acquiesced in the proposal of Dr. Reynolds upon grounds wholly different from those upon which it was originally suggested; but whatever were the circumstances which led to the execution of the translation which was in consequence made, it cannot be controverted that the plan which was suggested by the king (and with some modifications at length adopted) was admirably devised for the procuring of a version well considered in all its parts. There was, as might have been expected, some little delay before the preliminary arrangements could be brought to bear. Some time probably was needed for the consideration of the fittest scholars to be employed upon the work, and also in the arrangement of the different companies of translators who should work together, and in the allotment of their respective portions of the Bible.

Some progress had been made in the outline of the proceedings before the lapse of many months; for on the 22d of July, 1604, the king wrote to the archbishop of Canterbury (Bancroft\*) concerning some provision to be made for those who were to be employed in the proposed work. He states that he had appointed certain learned men, to the number of *fifty-four*, for the translation of the Bible into English. Of those who were so appointed, some had very little church preferment, some none, and for this cause he directs the archbishop to write to the archbishop of York, and also to the other bishops, commanding them in the king's name, that when any benefice valued in the king's books at twenty pounds or upwards should become void, that instead of presenting any one to supply the vacancy, the king should be informed, in order that some of the learned persons whom he had appointed might be presented. This was to be done by the bishop whether the benefice were in his own gift or in any other patronage. The latter part of the letter chiefly relates to the obtaining of aid from other learned men, besides those who had been named as the four and fifty appointed by the king.

He says:—"Furthermore, we require you to move all our bishops to inform themselves of such learned men within their several dioceses, as having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures, for the clearing of any obscurities, either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English translation, which we have now commanded to be thoroughly viewed and amended; and thereupon to write unto them, earnestly charging them, and signifying our pleasure therein, that they send such their observations, either to Mr. Livelie, our Hebrew reader in Cambridge, or to Dr. Harding, our Hebrew reader in Oxford, or to Dr. Andrewes, dean of Westminster, to be imparted to the rest of their several companies, that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

It is not known what arrangements were made relative to the selection and appointment of the translators; but it would seem that some part of them were chosen by the University of Cambridge, and approved by the king: it is probable also, that the University of Oxford made a similar nomination. This selection at Cambridge must have taken place previous to the day on which the king wrote the letter already referred to, and in part quoted, namely, July 22, 1604, for on the same day the chancellor of the University of Cambridge, Robert Cecil, earl of Salisbury, wrote to the vice chancellor and heads, mentioning that such an appointment had been made by the king. The order for the translation was stated to be placed in the hands of Livelie, the Hebrew lecturer. The king's commandment was, that if they could remember any

\* In some of the proceedings at this time, Bancroft is spoken of as archbishop of Canterbury, in some as bishop of London. The proceedings relative to his translation to the archiepiscopal see were not complete, although he was Archbishop elect.

King James's judgment that the Geneva notes encourage insubordination.

The king's plan for a version excellent.

The king writes to Bancroft, July 22, 1604. Fifty-four translators appointed.

Lewis.

Inquiry to be made for learned men.

Translators nominated by the University.

fit men to join with those already appointed, they should, in the king's name, add such to those who had been previously selected for the work. The king likewise required that the University should give to those employed all the aid that could be afforded:—

“That such as are to be called out of the countrie may be intertayned in such colleges as they shall make choice of, without any charge unto them either for their entrance, their chamber, or their commons, except it happen that any doe make choice to remaine in any of the poorer colleges, that are not well able to heare that charge; and then such order will be taken by the Lord Bishop of London, as that the same shall be defrayed.”

Cecil's letter to the Vice-Chancellor of Cambridge.

On the last day of the same month (July, 1604), Bancroft sent a copy of the king's letter in favour of the translators, to all of those at Cambridge, whose names appear in the list. From this it would appear, that that University had not made any addition to the number originally appointed. The bishop, in his letter, told them, that the king (as Mr. Livelie could inform them), very much approved of the choice. And because the king was very desirous that the work should proceed with as little delay as possible, his pleasure was, that they should, with all possible speed, meet together in the University, and begin the same. They were directed to write to the bishop so soon as they were actually assembled, and had prepared themselves for the work.

Bancroft's letter, July 31, 1604.

The work urged on.

On the same day, the bishop wrote to the vice-chancellor and the heads of the University of Cambridge, earnestly urging them to expedite the work which had been assigned to the translators. They were particularly desired to write to any who might be absent from Cambridge, in order that they might, without any delay, repair thither, and commence their work.

It is probable, that similar letters were sent also to the University of Oxford at the same time; and that, just as the copy of the rules to be observed in the translation, were sent to Cambridge, to Livelie, the king's Hebrew reader, so were they, probably, to Dr. Harding, who held the similar station at Oxford.

Similar letters probably sent to Oxford.

The list of persons actually employed in the work (which will be given after the preliminary proceedings have been detailed), contains only *forty-seven* names, whereas, the king's letter to the archbishop mentions *fifty-four* as having been appointed. Some have supposed, that the deficiency was occasioned by the decease of certain who had been named for the work: but this is improbable; because, the number of those who actually met at Cambridge, was exactly the same, and the individuals were the same, as those who were at first proposed; whereas, if there had been any deficiencies through the decease of those appointed, it is very unlikely that the Oxford and Cambridge numbers would have been precisely the same. Others have supposed, that some who were appointed at first, were afterwards withdrawn; and that thus the numbers were reduced to forty-seven. But this, likewise, is improbable; for the learned Hugh Broughton, who has been *supposed* to have been thus excluded from having a part in the execution of this version, was clearly *not* one of the persons named; for on the 30th of August, 1604, the bishop of London sent to Cambridge, for the perusal of Livelie, and the rest of the translators there, “a certain learned epistle of Mr. Broughton's:” this, it can hardly be supposed, he would have done, had Broughton himself been proposed as a translator. Lewis suggests another way of accounting for the discrepancy, which, however, is equally open to objection. A kind of supplementary rule directed, that three or four of the most learned and grave divines of each University, should be assigned as having an oversight of the version; especially to see that the rules prescribed were attended to. He supposes, that these three or four may make up the deficiency; but, however, it is to be observed, that this rule was not communicated until August 30, 1604; whereas, the number of translators is spoken of by the king, as having been completed on the 22nd of July: and, farther, the fifty-four persons are distinctly said to be appointed for the purpose of executing the translation; whereas, the three or four of each University are distinctly excluded from that work.

*Forty-seven* names in the list of those actually engaged; *Fifty-four* mentioned in the king's letter.

Hugh Broughton not named.

Who then were the seven whose names do not appear in the list? It is to be remembered, that at the Hampton Court conference the method of translating proposed by the king was, that the version should be made by the most learned of the Universities, and then pass the examination of certain of the *Bishops*. Now, in the list of persons appointed, although several of them were made bishops before the work was completed, yet none of them were so at the time of their appointment; and thus the plan would have been incomplete (according to the king's original draught), had not certain prelates been named as having the work in some manner under their control. I do not doubt but that the number needed to make up the deficiency is to be found in the fact of certain bishops having been especially named to this work; *who* these were, it may be more difficult to say: but Dr. Bancroft, the archbishop of Canterbury, has been said to have made some alterations in the version. This (if true) he would hardly have done, had he not been in some manner appointed to an oversight of it; and (if incorrect) it would hardly have been said, if he

Who were the seven not in the list?

Certain bishops appointed to superintend the work.

Abp. Bancroft connected with the version.

had not been connected with the work. It is evident, from the letters which were written by him (as bishop of London), that he had some important share in the conducting of the preliminary arrangements for the commencement of the work; so that I think it is not too much to conclude that he was one of the prelates so appointed. Bilson, bishop of Winchester, was one of those who gave the work its final revision; so that it may be deemed probable that *he too* was one appointed to the work.

The translators were, as has been said, some of them appointed by the University of Cambridge, some, in all probability, by that of Oxford, in a similar manner; while, besides these, there were several who were to meet at Westminster: these may have been appointed directly by the king. The translators meeting at each of these three places, were severally divided into two companies, so that there were in all six companies of translators. The instructions for their proceedings were conveyed for their information to the several places at which they were to meet, about the month of July, 1604. I give the instructions themselves, together with any elucidatory remarks which may appear needful.

“(1.) The Bible ordinarily read in the church, commonly called the ‘Bishops’ Bible,’ to receive as few alterations as may be. And to pass throughout, unless the originals plainly call for an amendment.” It was a good plan to take a previously existing version, and make it, as much as might be, the material of the new recension. The Bishops’ Bible was apparently specified as the one which was to be used for this purpose, because else, some of the translators might have been disposed to have taken the more popular Geneva translation as their basis.

“(2.) The names of the prophets and the holy writers, with the other names in the text, to be kept as near as may be, according as they are vulgarly used.” There was good sense in this rule; for it makes extremely little difference what the precise form may be in which any Hebrew or Greek *name* is transused into English; and, indeed, we have good authority for acting on such a rule as this, from the manner in which Old Testament names are found written in the New. We read those names which were known and familiar in their accustomed forms, while those which were altogether still unaturalized, are taken in the forms in which they had been written in Greek letters by the Septuagint translators. We do not find the inspired writers busying themselves about writing Hebrew proper names in precisely equivalent Greek characters. Thus, in English, *Hezekiah* serves for all practical purposes, as well as “*Yehkizkiyahû*,” and so on of the rest. However, it would have been well if the translators had been admonished to give the same person the same name, whether found in Hebrew or in Greek; for instance, to have used the name *Hosea* in the New Testament, instead of *Osee*; and likewise to translate the same proper name uniformly in the same manner; for instance, not to call the same person sometimes Luke, and sometimes Lucas.

“(3.) The old ecclesiastical words to be kept, as the word *Church* not to be rendered *Congregation*.” It would have been desirable if some more explicit statement had been made as to *what* words are to be regarded as “ecclesiastical.” For instance, *ἐπίσκοπος* is rendered in Acts xx. by “overseer” (though the vulgate Latin takes it literally), and in other places by “bishops.” Probably the want of sufficient definitiveness prevented the full observance of this rule.

“(4.) When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.” This may perhaps be regarded, as well as the preceding, as a check against the introduction of what might be deemed *Puritanism*: but, however intended, I suppose that no right-minded Christian (whether called Episcopalian or Puritan), could object to words being used in the same sense in which they are taken by the writers called “*Fathers*,” with the defined limitation above expressed.

“(5.) The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.”

“(6.) No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.” This regulation is one of great importance; because its tendency was to cause the translators to do what they could to give, in the text, the precise meaning of the original. A loose translation may be aided by an expository note; but if the original is to be transused into another tongue, without any such appendage, it can only be achieved by a version as close as may be made. One great evil of notes, in a commonly circulated version of the Scriptures, is this, that they lead the thoughts of a reader away from the text which the Spirit of God has given forth, to the thoughts and judgments of men (often perhaps very true, but still not authoritative) about that very text.

“(7.) Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another.”

Bp. Bilson a reviser.

Some of the translators at Westminster. Six companies in all.

Instructions. Bishops' Bible to be the basis.

Proper names to be unchanged.

Ecclesiastical words to be retained.

Doubtful words according to the "Fathers."

Division of chapters.

No marginal notes.

Marginal references.

The preceding seven rules are the general directions for proceeding in the work; the rest contain the precise directions for its execution.

“(8) Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.” Thus in each company there would be as many separate revisions made, as there were individuals in the company (that is, from seven to ten); these various revisions would then be compared together, and from the whole they would digest one revised or re-translated copy of the particular portion.

Manner of proceeding with the execution of the translation.

“(9) As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.

“(10) If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.”

These rules would have to be carried into execution thus:—Each company, when they had made their version of a book, would have to send a transcript of it to each of the other five companies, for their judgments and criticism; so that every portion of the Bible would pass through the hands of the whole body of translators. Every part of the Bible would thus have been considered: first, by each of the translators in the company to which it was assigned, *separately*; secondly, by the whole of that company unitedly; thirdly, by the other five companies separately; and fourthly, by the committee of revision, who are hinted at in the close of the tenth rule. As the number of companies was six, and the numbers in each company varied from seven to ten, it follows that every several part would be examined at the least *fourteen* times distinctly; many parts *fifteen* times, and some *seventeen*. These rules were framed, in this part, with remarkable judgment and sagacity.

All the companies to revise each part.

Every part examined fourteen times at least.

“(11) When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

“(12) Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilful in the tongues have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.” This regulation explains why Bancroft communicated the king's letter to all of those who had been appointed at Cambridge as translators, the letter itself containing some things which related to the ordering of the version itself.

Inquiry to be made for learned men.

“(13.) The directors in each company to be the deans of Westminster and Chester for the Westminster company, and the king's professors in Hebrew and Greek in the two Universities.

The directors in the companies.

“(14.) These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Coverdale's, Matthew's, Whitchurch's, Geneva.” In this list “Matthew's Bible” might quite as well have been omitted, as containing simply, in part the translation of Tyndale, in part that of Coverdale. “Whitchurch's Bible” evidently means the Bible commonly known as Cramer's, or the Great Bible, of which Whitchurch was, in conjunction with Grafton, the printer. This regulation was a good one for making the newly revised translation as little as possible with the character of novelty stamped upon it. It is likely that in many cases, when they deserted the version of the Bishops' Bible, they might find some one or other of the four above-named versions expressing the sense which they wanted to give.

Early English versions to be used.

These fourteen were the whole of the original rules as sent to Livell, at Cambridge; similar ones being, of course, also transmitted to Oxford and Westminster. Questions, however, seem to have arisen at Cambridge on two points connected with the third and fourth of the above regulations. *What* words are to be deemed old “ecclesiastical,” and as such to be retained? How should it be determined in what sense words were used by the most eminent fathers, and when should such a sense be regarded as agreeable to the propriety of the place and the analogy of faith? It is evident that queries of this kind did actually arise, for Bancroft wrote a letter on the 30th of August, 1604, to Dr. Cowell, vice-chancellor of the University of Cambridge, in which he answers the difficulty. He states that it was the king's pleasure, that besides the learned persons employed for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of the University assigned by the vice-chancellor upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observing of the rules appointed by the king; and especially concerning the *third* and *fourth* rule. The bishop further directed the vice-chancellor to inform him who the persons appointed for this part of the work were, when they

Questions with regard to the third and fourth rules.

Bancroft's letter to the Vice-Chancellor of Cambridge, Aug. 30, 1604.

Overseers of the translation to be appointed.

should have been agreed on. It does not appear whether any such appointments were actually made, or how the difficulties which the third and fourth rules might occasion were actually met.

The bishop mentioned a letter of Hugh Broughton's, which was, he says, brought to him at that very time: he sends a copy of it to Cambridge, in order that Livelie and the rest of the translators there might have the perusal of it, if they had not seen it before. This letter was doubtless one of those which this learned but untoward man had written relative to the manner in which a translation of the Bible should be undertaken and executed.

On the 31st of July, Bancroft had written to the other bishops, in pursuance of the king's command, with regard to a provision being made for those of the translators who possessed but little, or else no church preferment: he explains the king's meaning to be, that in each diocese two livings should be reserved, one in the presentation of the bishop himself, and another belonging to a lay-patron.

It was, however, necessary to raise money for the current expenses of the work. The king spoke in his letter about another point to be by the bishops imparted to the deans: this Bancroft also communicated to the bishops. On the same day as his letter just mentioned, he wrote to them a distinct letter on this point, which was, he said, reserved for his relation: it was simply this, that in order to meet the expenses, the king requested that the bishops and the deans and chapters would raise a contribution. Bancroft suggested that a thousand marks would be a sufficient sum to meet the whole charges, and thus he left it to the several bishops and deans to judge what their respective proportions ought to be. Bancroft's letters contained the following clause:—"I must requier yow, in his Majesty's name, accordinge to his good pleasure in that behalfe, that, as soon as possibly yow can, yow send me word what shall be expected from yow and your said Deane and Chapter. For I am to acquainte his Majestie with every man's liberality towards this most golly worke."

And now, after all things were so far arranged, a considerable delay took place before the work was actually commenced. No sufficient or satisfactory reason for this detention has, I think, been assigned. The death of Livelie, which took place in the year subsequent to the above proceedings, has been supposed to have been one reason; this may be quite true as it regards Cambridge, but how need this have affected the other companies of translators? Besides, if this had been the cause of detention, how was it that they had not begun their labour during the several months which elapsed after the appointment was made before Livelie's death took place? To me, it seems not improbable, that the delay was in some measure connected with the difficulty which the king found in raising the sum needed for the purpose, and thus, until something else could be devised, the matter was obliged to rest.

It might also be a difficult thing to get together the various translators, whose abodes were in such different parts; and this would be especially difficult, if the needful aid were not provided, in order to defray their expenses. At length, however, the work commenced in the early part of the year 1607. The companies who met at Oxford and Cambridge being provided for in several of the colleges, but receiving no farther compensation for their labours. Those who met at Westminster, probably provided for themselves, which the most part of them were well able to do.

In giving the list of the translators (as preserved by Fuller), together with the respective portions of the Bible which were appropriated to the several companies, it will be well briefly to state who and what they respectively were. It is a matter of peculiar interest to trace out by what means the Lord was pleased to work, in first causing the printed Scriptures to be published in English, and just so it ought to be of no small interest to know to whose labours we are indebted for the translation which has now continued as that daily used for two hundred and thirty years wherever the English language is spoken.

The First Company of Translators met at WESTMINSTER: they were ten in number; and the portion which was assigned them was the *Pentateuch*, and the *historical books to the Kings*, inclusive.

They consisted of the following persons:—

1st. DR. LAUNCELOT ANDREWS, who presided in this company, and who was, at the time of his having been appointed to the work of translation, dean of Westminster.

He was born in the year 1565, in London; he went to Pembroke Hall, Cambridge, having received one of the then newly founded Greek fellowships at that house. After the erection of Jesus College, he became one of the first fellows upon that foundation; subsequently he became one of the fellows of Pembroke Hall, of which, on the death of Dr. Fulke, he was afterwards master. Previously to this, however, his lectures at his college had attracted considerable attention. He became subsequently particularly known as a preacher. After having received preferment in various ways, he became a prebendary of Westminster, when Bancroft was made bishop of London. He afterwards succeeded Dr. Gabriel Goodman (one of the translators of the "Bishops' Bible") as dean of Westminster. This was his position

A copy of  
H. Broughton's  
letter sent to  
Cambridge.

Bancroft writes  
to the bishops,  
July 31, 1604.

Money to be  
raised for the  
expenses of the  
work.

1000 marks  
supposed to be  
sufficient.

A considerable  
delay.

Livelie's death,  
1605.

The translators  
not easily  
brought to-  
gether.  
Commence-  
ment of the  
work, 1607.

List of the  
translators.

The First Com-  
pany ten, at  
Westminster.

Genesis to  
Kings, inclu-  
sive,  
Bp. Andrews.

Dean of  
Westminster.

when appointed president of the first company of translators. Before, however, the work itself commenced, he was made bishop of Chichester (consecrated Nov. 3, 1605). From this see he was translated to that of Ely, Sep. 22, 1609; this was before the translation was completed. He was made bishop of Winchester, February 18, 1618. He died, September 25, 1626, in the seventy-first year of his age, leaving behind a high reputation for learning, no less than for godliness. His labour as presiding over the translation of so large a portion of the Old Testament, must have been considerable.

Bp. of Chichester.  
Of Ely.  
Of Winchester.

2nd. DR. JOHN OVERALL. He was born in 1559; became a fellow of Trinity College, Cambridge; and in 1596 he was appointed Regius professor of Divinity in that university. In 1601, he succeeded Dr. Alexander Nowell, as dean of St. Paul's. This was the station which he held when appointed one of the translators. In April, 1614, he was made bishop of Lichfield and Coventry; and in 1618, he was translated to the see of Norwich. He died May 12, 1619.

Bp. Overall  
dean of St.  
Paul's, Bp. of  
Lichfield,  
Coventry, and  
of Norwich.

3rd. DR. ADRIAN DE SARAVIA. This translator was a learned foreigner, of Spanish extraction, but born at Artois, in the year 1531. In 1582, he was invited to become professor of divinity at Leyden; where he was also preacher in the French church. He continued there about five years, and then removed to Jersey; where he kept a school, and preached in French. He subsequently removed to Southampton, where he also became a schoolmaster. He was treated with much favour by Archbishop Whitgift; and was successively appointed a prebendary of Gloucester, Canterbury, and Westminster. He was reinvented to Leyden after he had settled in England, with which request he did not incline to comply. He died, aged eighty-two, in 1613; two years after the publication of King James's translation of the Bible. It is probable that he was appointed to this work, rather on account of his great abilities as a linguist, than as being peculiarly qualified to translate critically into the English language.

Dr. Saravia.

Prebendary of  
Gloucester, &c.

4th. DR. RICHARD CLARKE, vicar of Mynstre and Monkton, in Thanet, and one of the six preachers, Canterbury.

Dr. Clarke.

5th. DR. JOHN LAIFIELD, rector of St. Clement Danes, fellow of Trinity College, Cambridge. "Being skilled in architecture, his judgment was much relied on for the fabric of the tabernacle and temple."

Dr. Laifield.

6th. DR. LEIGH, archdeacon of Middlesex, parson of Allhallows, Barking.

Dr. Leigh.

7th. MASTER BURGLEY. [Lewis adds "Stretford."]

Burgley.

8th. MR. KING. [Lewis adds "Sussex."]

King.

9th. MR. THOMSON. [Lewis adds "Clare."]

Thomson.

10th. WILHELM BEDWELL, of St. John's College, Cambridge. He was appointed vicar of Tottenham 1607, where he died, May 5, 1632. He appears to have been an eminent oriental scholar.

Bedwell.

The Second Company of Translators assembled at CAMBRIDGE, having for their portion of the translation, from the commencement of the *Chronicles* to the end of the *Canticles*, inclusive.

Second company  
of eight at  
Cambridge.  
Chron. to Cant.  
inclusive.

Those who belonged to this company were the following persons:—

1st. EDWARD LIVELIE; who has been already mentioned as the Regius professor of Hebrew, as such, he was nominated the president of this company; but he died before the work was actually commenced. This is supposed to have occasioned a considerable delay.

Livelie.

2nd. DR. JOHN RICHARDSON, fellow of Emanuel College, then master of Peterhouse, and, lastly, master of Trinity College.

Dr. Richardson.

3rd. DR. LAURENCE CHADERTON. He was one of the Cambridge delegates at the conference at Hampton Court; and, as such, has been already mentioned, together with Dr. Reynolds. In his early life, he suffered much from the unkind treatment of his parents, in consequence of his embracing the reformed doctrines. He studied at Cambridge; where he became a fellow of Christ's College, in 1567. When Emanuel College was refounded, in 1584, he was appointed the first master. In the latter part of his life, when Arminianism was spreading in England, he so much feared, lest he might have a successor who did not hold the doctrines of grace, that he resigned in favour of one who held the same doctrine as himself. However, he not only survived this successor, but lived to see two other masters of the college. He died in November, 1640, aged ninety-four.

Dr. Chaderton.

4th. FRANCIS DILLINGHAM, "fellow of Christ-College, beneficed at —, in Bedfordshire, where he died."

Dillingham.

5th. MR. ANDREWS, afterwards D.D., brother to the bishop of Winchester, and master of Jesus-College.

Dr. Andrews.

6th. THOMAS HARRISON, vice-master of Trinity College.

Harrison.

7th. ROBERT SPALDING, fellow of St. John's. He succeeded Livelie, as Regius professor of Hebrew.

Spalding.

8th. ANDREW BING, fellow of Peterhouse. He succeeded Spalding in his professorship.

Bing.

The Third Company of Translators met at OXFORD, their portion being the remainder of the Old Testament, namely, from *Isaiah* to *Malachi*, inclusive. This company consisted of the following individuals:—

The Third Company  
of Seven  
at Oxford.  
Isaiah to Malachi  
inclusive.

1st. DR. JOHN HARDING, president of Magdalen College, the Regius professor of Hebrew. He presided in this company.

Dr. Harding.

- Dr. Reynolds. 2nd. Dr. JOHN REYNOLDS, who has been already mentioned as one of the delegates at the Hampton Court Conference; at whose suggestion, indeed, this translation itself (as has been already said) was undertaken. This eminent scholar was born at Pinhoe, near Exeter, about the year 1549; he studied at Corpus Christi College, Oxford, of which, in 1598, he became president. In the reign of Queen Elizabeth, he refused to be promoted to a bishopric; probably objecting then to many of those things which were afterwards discussed in the conference at Hampton Court. He did not live long after the work of translation was commenced, dying on the 21st of May, 1607. Had he lived to continue the work, it is probable, that from his extraordinary learning, his aid would have been peculiarly valuable to his coadjutors.
- Dr. Holland. 3rd. Dr. THOMAS HOLLAND, who was for many years rector of Exeter College, and stood high as a scholar. He is particularly mentioned for the part which he took in the labour of this translation; for which he was qualified, not merely by his extensive learning, but also by his knowledge of Scripture. He died, March 17th, 1612, a few months after the completion and publication of the version itself.
- Dr. Kilbye. 4th. Dr. RICHARD KILBYE, rector of Lincoln College; he was eminent as a Hebrew Scholar, and became Regius professor in the University of Oxford. He died in 1620, aged about sixty years.
- Bp. Smith. 5th. Dr. MILES SMITH. He was, on the whole, regarded as the person who had the chief hand in the execution of this version; he was very learned, both as a classical and as an oriental scholar. He was made, in 1612 (Sept. 20th), Bp. of Gloucester. This see was conferred upon him for the indefatigable pains which he had taken in the execution and final revision of the translation, to which he wrote the preface. He died in November, 1624. In doctrine he strenuously opposed Laud, during the time when the latter was dean of Gloucester.
- Dr. Brett. 6th. RICHARD BRETT, B.D. This translator was for some time fellow of Lincoln College. He became rector of Quainton, near Aylesbury, in or about the year 1595. He died, April 15th, 1637, aged seventy.
- Faireclowe. 7th. "MR. FAIRECLOWE." This must, I think, have been Daniel Fairclough (otherwise called Featley), who was afterwards rector of Northill, in Cornwall. He died in 1645, aged sixty-three. He was the author of many works.
- Fourth Company of Eight at Oxford.  
Gospels, Acts, Rev.  
Bp. Ravis.  
Of Gloucester.  
Of London.
- A Fourth Company who met at OXFORD, had assigned to them, for their portion, *the four Gospels, the Acts of the Apostles, and the Revelations.*  
This company consisted of eight persons:—  
1st. Dr. THOMAS RAVIS, the president of this company. He was, at the time of his appointment as a translator, dean of Christ Church. On March 19th, 1605, he was made bishop of Gloucester; from whence he was translated to London, June 2nd, 1607, but a little while after the labour of this translation of the Bible had commenced. He died, December 14th, 1609, before the work was completed.
- Abp. Abbott.  
Bp. of Lichfield.  
Of London.  
Abp. of Canterbury.
- 2nd. Dr. GEORGE ABBOT. He was, at the time of his appointment, dean of Winchester, and master of University College. He was made bishop of Lichfield and Coventry in 1609 (December 3). In February, 1610, he was translated to the see of London, vacant by the death of Dr. Ravis; and, in the following year (April 9), he was made archbishop of Canterbury. He died in 1633, aged 71. In doctrine, he was a striking contrast to his successor, Archbishop Laud.
- Dr. Eedes. 3rd. Dr. RICHARD EEDES. He was at this time dean of Worcester; but although appointed to this part of the translation he did not live until it was actually commenced. He died, November 19, 1604.
- Bp. Tomson.  
Of Gloucester.
- 4th. Dr. GILES TOMSON, dean of Windsor; bishop of Gloucester, June 9, 1611; died June 14, 1612, aged fifty-nine.
- Savile. 5th. "MR. SAVILE;" this may perhaps be Sir Henry Savile, knighted in the latter part of 1604. If not, I do not know who it can have been.
- Dr. Peryn. 6th. "DR. PERYN." This was, I conceive, Dr. John Perin, Regius Greek Professor: he was of St. John's College. He died May 9, 1615.
- Dr. Ravens. 7th. "DR. RAVENS." This must have been Ralph Ravens, D.D., Jan. 20, 1596; afterwards rector of Eystan Magna. He died in 1616.
- Dr. Harmer. 8th. Dr. JOHN HARMER; he was some time Regius Greek professor, chief master of Winchester School for nine years, and warden of the college there for seventeen years. He died October 11, 1613.
- Fifth Company of Seven at Westminster.  
The Epistles.
- A Fifth Company of Translators met at WESTMINSTER, whose portion of the work was the whole of *the Epistles of the New Testament.*  
This company consisted of the following persons:—  
1st. Dr. WILLIAM BARLOWE, then dean of Chester; before the translation was commenced, he was made bishop of Rochester, 1605; he subsequently became bishop of Lincoln.
- 2nd. "DR. HUTCHINSON."  
3rd. "DR. SPENCER."
- 4th. "MR. FENTON."  
5th. "MR. RABBET."
- 6th. "MR. SANDERSON."  
7th. "MR. DAKINS."

The Sixth Company of Translators met at CAMBRIDGE. They had the *Apocrypha* for their portion; the whole of the Canonical Scripture having been distributed to the other companies. This body of translators, however, had as much to do as any of the others, in revising those portions which when completed by any one company, were sent to the rest for revision.

Sixth company of seven at Cambridge. The Apocrypha.

In this company of translators there were the following individuals:—

1st. DR. JOHN DUPOURT, master of Jesus College, and prebendary of Ely.

Dr. Duport.

2nd. DR. BRAINTHWAITTE, fellow of Emanuel, then master of Gonvil and Caius College."

Dr. Braintwhaitte.

3rd. DR. JEREMIAH RATCLIFFE, one of the senior fellows of Trinity College.

Dr. Ratcliffe.

4th. DR. SAMUEL WARD, then of Emanuel College. He afterwards became master of Sidney College, and Lady Margaret professor of divinity. In 1618, he was one of the English delegates to the Synod of Dort.

Dr. Ward.

5th. ANDREW DOWNES, fellow of St. John's College, and Regius Greek professor.

Downes.

6th. JOHN BOYS, fellow of St. John's Collage, prebendary of Ely, rector of Boxworth, near Cambridge. This was one of the most learned and laborious of all the body of translators. It is difficult to say whether he was more distinguished for his knowledge of Greek or of Hebrew. After the portion which was assigned to him was completed, he acceded to the earnest request that was made to him to undertake another; this must have been the portion from the Chronicles to Canticles inclusive, which had been assigned to the other company who met at Cambridge. It is probable that the loss of Livelie's assistance was much felt; and they were glad to call in the aid of so distinguished a scholar as Boys. He appears to have been regarded as the principal Hebraist in that company whom he thus joined; although the then Hebrew professor, as well as his successor, belonged to it. This may be inferred from the fact, that he and Andrew Downes, the Regius professor of Greek, were the two who were delegated from Cambridge to the kind of committee of revision, which met in London.

Boys.

7th. DR. WARD, of King's College, prebendary of Chichester, rector of Bishop-Waltham, in Hampshire.

Dr. Ward.

These are the forty-seven men to whose hands the task was assigned of preparing a new translation of the Bible. It will be seen that this list contains the names of many, who were eminent no less as scholars than as Christians; while it is also probable that those of whom but little is known, were men of very competent learning. Two persons are omitted in this list, who, although of singular eminence as Hebrew scholars, were not appointed to this service, Hugh Broughton, and William Bedell. The former was probably omitted on account of his overbearing spirit and temper: the latter was scarcely known in England till about the year 1613, although in other countries he was famed as an Oriental scholar: he subsequently became bishop of Kilmore.

Broughton and Bedell not employed.

The manner in which the translators proceeded has been already described: according to this system of management, each company formed a copy of the whole Bible, with the version revised. For convenience' sake, as it would seem, the translators at each of the three places met respectively together, and digested their corrections: this reduced the number of copies to *three*, and then it remained for *one* corrected Bible to be framed out of them. It must have been about the beginning of the year 1610, that they had proceeded thus far in their labour.

Three revised copies of the Bible.

For the completion of the work, two persons were dispatched from each place. The delegates from Cambridge, were John Boys and Andrew Downes, who went to London; where they were joined by the two delegates from Westminster, and the two from Oxford. These met daily at Stationers' Hall, for about three quarters of a year; during this part of their work they received, each of them, from the Stationers' Company, thirty pounds a week, although before they had received nothing.

Six delegates form a Committee of Revision.

Selden says that the translators, in one part of their work, met together and read what had been done; each one of them having a Bible in some language in his hand: if any thing struck any of them as requiring alteration, he spoke, otherwise they read on. It is probable that this was when one company received some book of the Scripture from another, that this was done: it seems to have been a very good method of observing variations in rendering. This *may* perhaps have belonged to some other stage of the proceedings; I therefore mention it in this place.

Selden's account of the revision.

At the Synod of Dort in 1618, when a new Dutch translation of the Scriptures was proposed (November 20) the English delegates who were present gave an account of the manner in which the authorized English version had been made. Their account states that, out of the whole number to whom the work was committed, *twelve* select men met together to review the version which had been prepared. This is not to be questioned; for, to say nothing of the notoriety of events which had occurred but seven years before, one of the English delegates, namely, Dr. Samuel Ward, was one of those who had been engaged

Account of the version given at the Synod of Dort.

Six revisers besides the delegates.

in the work. Thus, in the committee of revision, there were six persons besides the six delegates; *who* those were cannot be positively stated; but it appears probable that they were six bishops to whom the task was assigned by the King. This accords with what has been before said relative to the number of the translators.

Hp. Bilson one of them. He and Hp. Smith finally revise the version.

One of these six bishops was, I suppose, Dr. Bilson, of Winchester, who, with one of the Oxford translators, Dr. Miles Smith (soon afterwards bishop of Gloucester), gave the version a final revision. In doing this they prefixed the summaries of contents to the several chapters, and then Dr. Smith wrote the preface which was appended to this Bible when first printed, and which is in some editions still retained.

The Bible published 1611.

This Bible was published in London in 1611, in a large black letter folio, with the following title:—

The dedication to King James.

THE  
H O L Y  
B I B L E  
Containing the Old Testament, and the New:

¶ Newly translated out of the Original Tongues: and with the former Translations diligently compared and revised by his Maiesties speciall Com-mandement.

¶ Appointed to be read in Churches.

¶ IMPRINTED  
at London by *Robert Barker*, Printer to the Kings most excellent Maiestie.

ANNO DOM. 1611.

The translator's preface.

The dedication of the translators to King James the First is still prefixed to almost all the editions of this version, so that any reference to it would be almost superfluous. It is couched in a strain sufficiently adulatory for a court like that of King James; while, at the same time, the recognition of the hand of God, and the blessings coming from Him, are equally unlike what is found in modern times. Mere foolish adulation may be well dispensed with; but how rarely in later times have those who have addressed monarchs, rejoiced in the "preaching of God's sacred word," as being "that inestimable treasure which excelleth all the riches of the earth!"

The Scripture to be circulated in vernacular tongues.

The preface of the translators to the reader, which is of some length, is not often now printed with the Bible. In it Dr. Miles Smith, in the name of his colleagues, brings before the reader a great variety of topics connected with the translations of the Scripture which had been made in former times, demonstrating that it is not a new fancy of any that the Scriptures ought to be diffused in the vernacular tongues. One argument used on this point is good and simple; amongst the Jews, when God gave a revelation of his will, He gave it in Hebrew, the language of the

people; had the Scripture been intended by Him *not* to be circulated amongst men at large, surely He would at first have veiled it in a language not commonly known by the nation to whom it was given.

A new version desirable.

They speak of various versions which had been made both in early and in then recent times; after which they defend what had been by some opposed, namely, that a new version or revision was a desirable work. These objectors appear to have been chiefly Romanists, who were only too glad to find something against which to cavil with regard to the translation of the Scriptures. The objections are stated thus:—"Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded upon the people?" The reply made to such objections is this:—"We do not deny; nay, we affirm and avow, that the very meaneest translation of the Bible in English, set forth by men of our profession . . . containeth the word of God, nay, is the word of God." They then speak of the substantial correctness of any version not being any reason for abstaining from seeking to make it exact in every respect.

Objectors answered.

Another class of objectors to whom they reply, consisted of "certain brethren" who were, it seems, scandalized by a new version having been long in hand, asking why such a thing should be necessary? and whether the church had been deceived through all the time of the Reformation as to what the Scripture is? To these they reply, by speaking in terms of high commendation of all who had preceded them in their work, in the reign of Henry VIII. or since; while they speak of their own work as having consisted in the perusal of translations already made. In this reply, they refer to the objections of the Puritans and the Hampton Court conference, in consequence of which this version had been made.

Other objections answered.

After discoursing at some length upon these topics, they at last speak of their own labours:—

The labours of the translators.

"We never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, . . . but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. . . . And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of

judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did; O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them. In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. . . . These tongues therefore the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it, . . . neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps. . . . None of these things: the work hath not been huddled up in seventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days and more: . . . Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see."

The length of time which is thus intimated as having been occupied in this version, is about *three years*; The work three years in hand. it refers, probably, to all that was done previous to the three copies of the Bible being put into the hands of the committee for revision at Stationer's Hall. This revision lasted three quarters of a year more.

After this, they speak of the reasons which induced them to put sometimes another version in the margin than that which they let stand in the text. They assign as the reason, that they thought it not well to dogmatize with regard to passages of which the rendering, whether from the words occurring but rarely, or from the construction being peculiar, were in some measure doubtful. The marginal renderings explained.

They next speak of the variety of phraseology which they have used in translating, not having tied themselves down to rendering any one Greek or Hebrew word constantly by the same English term, even when the sense is identical. They seem, in fact, to have been fond of using synonyms: indeed they could hardly avoid it; for how could the three different companies to whom the Old Testament was assigned, without some previous concert, know what particular word to take to represent the same in Hebrew? Some of the variations are evidently to be accounted for in this manner, while others seem simply to have arisen from a love of synonyms. This was, I think, a mistake in judgment: it was one, however, which Coverdale had made before them; but a mistake it was, for how could an unlearned person be supposed to apprehend that one and the same thing is meant when the word varies? Would not such a one rather suppose, that if the word is varied there is at least some shade of variation in the meaning also? It is not with unkindly feelings that I mention this as being a flaw in our version. It was not occasioned by the incompetency of the translators, nor by their negligence, but simply from the judgment which they formed with regard to minor points in translating, and from the separation of the companies. Variations in phraseology. Synonyms to be avoided.

Before concluding the preface, they state how they have sought to steer clear between Puritanism and Popery. The former would have sought to change what were then termed *ecclesiastical* words, such (they say) as *Baptism* into *Washing*, *Church* into *Congregation*; the latter sought (they say) by an affected obscurity to hinder the true meaning of the Scripture from appearing. Perhaps the former of these would have seemed too much like innovation for the mere sake of it; but still it is to be observed, that the early English printed versions used *Congregation* as the representative of *ἐκκλησία*, and thus the introduction of the word *Church* into printed Bibles and New Testament, had been an innovation. The great thing, after all is, that all such words should be so rendered as to give the most intelligible meaning in the language of the version. Popery and Puritanism avoided.

In concluding, they thus address the "gentle reader":—

"It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the veil from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. . . . It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth His word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I; here we are to do thy will, O God, The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be allpraise and thanksgiving. Amen." Concluding address to the reader.

As to the execution of this translation, it combined the advantages both of the Geneva version and the Advantages of

The Geneva  
and Bishops'  
Bible com-  
bined.

Bishops' Bible. In the latter of these, different portions were distributed to various persons; so here a similar distribution was made to companies of translators. In the former, many acted in concert with regard to the version: so here, the translations made separately by each individual in a company were compared together, and the compared translations were, as has been already said, repeatedly revised.

How was this version received? The Bishops' Bible had been the translation read in churches previously, and this became wholly superseded by the new version: the Geneva Bible, which was the *household* version, maintained its ground for some time, but *gradually* gave way; so that this translation soon became the only one in general use. Perhaps it has too entirely superseded all those which were formerly in use: at least, the advantage which was enjoyed during the reign of Elizabeth has been let go, namely, that of comparing the various renderings of the same passage as a help to the true understanding of what the Scripture teaches.

The ground  
maintained by  
this version.

If a testimony were needed to the general excellence of this version, an appeal need only be made to the fact, that it has maintained its ground for two hundred and thirty years. It has been as highly esteemed by the learned as by the unlearned; and although many minor particulars might (as has often been shewn,) be corrected to advantage, yet the version taken as a whole is admirable. It is impossible to form any estimate of the blessing in result which has flowed from this version: the translators acted in their labour as being the servants of Christ; they knew that it was vain to trust in themselves, and thus, like Tyndale and Coverdale before them, they laid their work before the Lord in prayer, and found, in so doing, that He to whom they trusted was indeed faithful.

## PLAN OF THE ENGLISH HEXAPLA.

---

THE nature of the present work needs very little explanation, beyond what a simple inspection of its contents will at once convey. The name "Hexapla," signifies *six-fold*, or *six-columned*, and appropriately describes the arrangement of the Six English Versions.\*

I. THE TRANSLATION BY WICLIF has been printed with the most scrupulous care, from a valuable manuscript in the library of His Royal Highness the Duke of Sussex, who has graciously permitted its use. The text of Wiclif's version, as here presented, is, in many respects, much more accurate and complete than the editions of Lewis and Baber. The present edition of this version has been minutely collated with the previously printed text, and every variation from it has been compared with the readings of twenty-one other MSS., so that not only have numerous transcriptional and typographical errors received correction, but it is believed that the genuine version of Wiclif is far more faithfully exhibited than by either of the two previous editions.

The introductory verses to the Gospel by St. Luke, which appear to be omitted in every known Wiclif MS., are supplied from a MS. in the library of Queen's College, Oxford, communicated by the kindness of Mr. Eastwick.

II. THE VERSION OF WILLIAM TYNDALE is reprinted from a copy of the edition which was revised by himself, and published in 1534; for the use of which the Publishers are indebted to the Trustees of the Baptist College, Bristol, where it forms part of the valuable collection of English Bibles and Testaments bequeathed by Dr. Gifford. Tyndale's "revision" has been adopted in preference to his first translation, because it far better exhibits him as a translator, and manifests the care which he took in revising what he had previously executed. The first edition, of 1526, has already been reprinted by the Publishers in 1836.

III. CRANMER'S, or "THE GREAT BIBLE" version, has been reprinted from a very fine copy of the first edition, 1539; also furnished by the kindness of the Trustees of the Baptist College, Bristol.

IV. THE GENEVA NEW TESTAMENT, is from a copy of the first edition, 1557.

An exact reprint of this edition has also been prepared in a separate form, in which the text is printed line for line and word for word, with the whole of the interesting marginal doctrinal notes, the prefaces and indexes, with fac-simile initial letters and other ornaments.

V. THE ANGLO-RHEMISH TRANSLATION has been reprinted from the original edition, 1582.

VI. KING JAMES'S, or THE AUTHORISED VERSION, is printed from a large black letter copy, of the year 1611. The Rev. John Henry Montagu Luxmoore has obligingly allowed the use of a copy from his Library.

It will be found to differ in several minor respects, as to the punctuation and the use of italics, from the modern copies in general use; and it may therefore be necessary to state, that great care has been taken to follow the original copy very exactly.

The notation of the verses has been inserted in all the translations, for convenience of reference from one to another; which is difficult when these modern divisions are wholly omitted.

\* The term "Hexapla" Ἑξαπλά, was originally applied to the work executed by Origen in the 3rd century; in which the first column contained the Hebrew Text of the Old Testament; the second, the Hebrew text in Greek letters; the third,

Aquila's Greek version; the fourth, the translation of Symmachus; the fifth, the LXX version; the sixth, Theodotion's version.

In illustration of the utility of the comparison of the various translations, much that is interesting might be advanced, but which the use of the volume will at once afford. The varied, although ordinarily equivalent manner in which the different translators render the same phrase, often throws much light upon the *exact* meaning; and when the versions vary in sense, the enquiry suggested with reference to the *Original* cannot fail to afford profit while it interests.

## THE GREEK TEXT.

THE Greek text has been placed in the upper part of each page, for the purpose of facilitating the comparison of the versions with the *Original*, so desirable when they vary in rendering any passage.

An instance or two may suffice to exhibit this:—

καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς ἀλλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἰς ποιμῆν.—JOHN X. 16.

WICLIF.	TYNDALE.	CRANMER.	GENEVA.	RHEIMS.	AUTHORISED.
I haue other sheep that ben not of this fold, and it bihoueth me to bryng hem to gidre, and the schulen here my vois, and it schal be made o foold: & o sचेepheard.	and other shepe I haue, which are not of this folde. Them also must I bryng, that they maye heare my voyce, and that there maye be one flocke and one shep-herde.	and other shepe I haue, which are not of this fold. Them also must I bring, and they shall heare my voyce, and ther shall be one folde and one shepheard.	Other shepe I haue also which are not of this folde: them also must I bring, and they shall heare my voyce: and ther shall be one shepe-folde, and one shep-herde.	And other sheepe I haue that are not of this folde: them also I must bring, and they shal heare my voyce, and there shal be made one folde and one Pas-tor.	And other sheepe I haue, which are not of this fold: them also I must bring, and they shall heare my voyce; and there shall be one fold, and one shep-herd.

It will be observed, that in this verse, Tyndale's version differs from the other five, in having "folde" in the early part of the verse, and "flocke" in the latter; the Geneva version also makes some variation, but still calls each a *fold*. The bare inspection of the Greek shews that *two different words* are used, namely, *ἀλλῆ* and *ποιμῆ*: the solitary testimony of Tyndale is thus confirmed. Wiclif and the Rhemish translators have correctly followed their Latin basis, which has *ovile* in each case.

κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινη—HEB. X. 23.

WICLIF.	TYNDALE.	CRANMER.	GENEVA.	RHEIMS.	AUTHORISED.
and holde we the confession of our hope bowinge to no side,	and let us kepe the profession of our hope, with oute waveringe	let vs kepe the profession of our hope without waterynge	let vs kepe the profession of our hope, without wateryng	let vs hold the confession of our hope vndeclining.	Let vs hold fast the profession of our faith without wauering

In this passage our authorised version has *faith* where the other five translations have *hope*: the original shews at once that *hope* is the right word. It is quite inexplicable how the word *faith* was introduced into this passage: it changes the whole meaning of the exhortation.

THE GREEK TEXT OF DR. M. A. SCHOLZ having been adopted in the present work, it will be needful to offer some remarks upon it, and to state briefly in what it differs from the ordinary text.

The commonly printed copies of the Greek New Testament are taken from the third edition of Robert Stephens (Paris, 1550); or else from the Elzevir edition of 1624 (styled in the preface of the reprinted edition of 1633, "Textus ab omnibus receptus"), which but rarely varies from the text of Stephens.

The early editions of Erasmus and Cardinal Ximenes, which form the basis of Stephens' text, were printed from but few manuscripts, and these were neither very ancient nor accurate. Although in more modern times the collation of many other manuscripts had been accomplished, and several attempts made to revise the Greek text, yet but little was really done, prior to the publication of the first edition of Griesbach (1775-1777). In his second and larger edition (1796-1806), he states the grounds upon which he founded his matured judgment: and in his "manual edition" (1805), he exhibits the results of his labours in a condensed form.

Griesbach collated very few manuscripts himself; but he used and arranged the previous labours of Mill, Wetstein, Birch, Matthæi, and Alter. He distributed Greek MSS. into three *families*: the *Alexandrine*,

to which the most ancient manuscripts belong; the *Western*, mostly agreeing with the Latin versions; and the *Byzantine* or *Constantinopolitan*, which comprises by far the larger number of manuscripts. Griesbach highly valued those readings which were supported by the two former of the above mentioned classes.

Dr. Scholz spent several years in the examination of Greek manuscripts of the New Testament; and his collations are formed from many MSS. which had never before been cited. They do not, however, present much that is new; their chief value consists in their shewing the general agreement of the more modern Greek manuscripts. His system of arrangement is that of dividing all manuscripts into two families, ALEXANDRINE and CONSTANTINOPOLITAN: the former including the Alexandrine and Western of Griesbach, the latter the great mass of more modern manuscripts. To the latter Dr. Scholz, in almost every instance, gives the preference; so that the text of his Greek Testament (1830-1836) generally represents that of the Constantinopolitan MSS. Beneath his text, Dr. Scholz gives those readings of the common, or "received" text, which he rejects; and also those which he considers peculiarly Constantinopolitan, or Alexandrine. The latter denomination, however, includes many readings which, according to Griesbach's classification, would be considered exclusively *Western*. This is peculiarly the case in the Epistles. He also gives some few readings without any designation.

These various readings of Scholz's edition, are placed under the Greek text of the present work; and the same distinguishing signs have been retained: + denoting an addition, and = an omission.

As it was known that the text of Scholz's edition was in several places incorrectly printed, the whole has been carefully revised, and the several corrections made. The punctuation throughout has been amended, and in general adapted to that of Bishop Lloyd's Oxford Greek Testament.

## LIST OF CORRECTIONS IN SCHOLZ.

The following is a List of the places, in which the text of Scholz has been corrected to that which it appears he intended to have given:—

SCHOLZ PRINTED.	CORRECTED.	SCHOLZ PRINTED.	CORRECTED.
Matt. 4:18. βάλλοντες .....	βάλλοντες.	1Thes. 1: 7. τῶ Ἀγαίφ. ....	τῶ Ἀγαίφ.
A manifest error, which is noticed simply because another word is formed.		1Tim. 2:15. omitted .....	καὶ ἀγάπη.
12:13. ἀποκατεστάθη .....	ἀπεκατεστάθη.	2Tim. 3: 8. αὐτῶ .....	οὐτῶ.
It is evident from Scholz's note that he intended to remove the "received" reading from his Text.		Philem. 1. συνηργῶ .....	συνιργῶ ἡμῶν.
19: 5. προσκολληθήσεται .....	κολληθήσεται.	11. καὶ .....	καὶ ἐμοί.
21:41. ἐκδώσεται .....	ἐκδύσεται.	Heb. 6:11. ἡμῶν .....	ἐμῶν.
As Scholz does not intimate any intention of departing from the Elzevir reading, it has been restored.		7:14. Μωσῆς .....	Μωσῆ.
8:5. " .....	"	8: 5. " .....	"
Mark 14:35. προσελθὼν .....	προελθὼν.	Scholz, when he varies in this proper name from the received text, generally notices it; the variations have therefore been treated as errata when this has not been done.	
Luke 6:47. ὁ πρὸς .....	πρὸς.	9: 2. ἐν ᾧ τε .....	ἐν ᾧ ἢ τε.
19: 4. συγκομοριαίαν .....	συκομοριαίαν.	28. οὐτῶ .....	οὐτῶς.
John 8:54. ὁτις ἡμῶν .....	ὁτις ἡμῶν.	10:28. Μωσῆος .....	Μωσῆος.
The words in the text and in the margin are reversed.		31. ἡμπεσι .....	ἡμπεσι.
10:37. πιστεύετε μοι .....	πιστεύετε μοι.	11:23. Μωσῆς .....	Μωσῆς.
11:23. ἀδελφός .....	ἀδελφός σου.	24. " .....	"
32. αὐτοῖς εἰς τοὺς πόδας .....	εἰς τοὺς πόδας αὐτοῦ.	12: 4. ἀντικατήσθη .....	ἀντικατήσθη.
20:19. τῇ ἐκείνῃ μῆ. ....	ἐκείνῃ τῇ μῆ.	21. Μωσῆς .....	Μωσῆς.
Rom. 4:19. πιστεῖ .....	τῇ πιστεῖ.	James 4: 3. ἡμῶν .....	ἡμῶν.
5: 8. ἡμᾶς .....	εἰς ἡμᾶς.	4. φιλία .....	ἢ φιλία.
1Cor. 11:14. ἡ αὐτῆ .....	αὐτῆ ἡ.	2 Pet. 1:15. ἐκάστοτε .....	καὶ ἐκάστοτε.
2Cor. 2:13. εἶρεῖν .....	εἶρεῖν με.	Rev. 3:20. omitted .....	καὶ αὐτὸς μετ' ἡμοῦ.
8:20. ταῦτῃ .....	ταῦτῃ τῇ.	13:17. ἔχων .....	ὁ ἔχων.
Eph. 6: 1. ἡμῶν .....	ἡμῶν.	15: 2. ἔχοντες .....	ἔχοντες.
Col. 2:19. αἰξυ .....	αἰξυ.	16:11. ἐκ τῶν ἰλκῶν .....	καὶ ἐκ τῶν ἰλκῶν.
		17: 1. ἰτῶν .....	τῶν.
		21: 2. κκοσμίην .....	κκοσμημίην.

Besides these places in which the Text has been corrected, the Readings in his inner margin have required considerable attention, as they also were very inaccurately printed. In the Acts of the Apostles, especially, it was often difficult to make the correction, because it was by no means easy to ascertain what Scholz meant to convey. Misprints, as to letters, &c., when new words were not formed, are not of course noticed in the preceding list.

# COLLATION OF THE GREEK TEXT OF SCHOLZ WITH THAT OF GRIESBACH'S MANUAL EDITION.

(LEIPSIC, 1805.)

THE following "Collation of the corrected text of Scholz with that of Griesbach's manual edition of 1805," exhibits at a view the variations of the two texts as compared with one another, and also with the "Received text." The readings both of Griesbach and Scholz being given, "Rec. ib." implies that the "Received text" agrees with the reading to which it is affixed.

In this collation, the "Received text" is not restricted, as is commonly done, to that of the Elzevir editions, but is used to mark the coincidence of Stephens' third edition and the Elzevir text of 1633, which commonly agree. When these vary, the abbreviations "St. 3." and "Elz." are used. Mere variations in the manner in which words are written, such as *εἰα τῆ* or, *διατῆ*, have not been noticed in this collation. \*

Griesbach's *probable* and *not improbable* readings have also been inserted when they accord with Scholz's text.

The following are Griesbach's marks with his explanation of them:—

- ∞ signifies a reading almost or quite equal, or perhaps to be preferred to the reading which he retains or inserts in his text.
- ~ signifies a reading not to be despised, and worthy of further examination, but which seems inferior to the reading in his text.
- ± signify a probable omission.
- + signifies a less probable omission.

When the variation in this Collation arises from a correction of Scholz's text, the reading is marked \*.

SCHOLZ.	GRIESBACH.
Mat. 1:18. γίνουσις [Rec. ib. & Gb. ∞] .....	γίνουσις.
5:28. αὐτὴν [Gb. ∞] .....	αὐτῆς [Rec. ib.]
47. τῶδων [Rec. ib. & Gb. ∞] .....	ἰθακίαι.
6: 1. ἐλεημοσύνην [Rec. ib.] .....	ἐλεημοσύνην.
8:15. αὐτῶ [Gb. ∞] .....	αὐτοῖς [Rec. ib.]
28. Γαζαρηνῶν [Gb. ∞] .....	Γεργασηνῶν [Rec. ib.]
29. Ἰησοῦ [Rec. ib.] .....	omitted.
31. ἐπιτρέπων ἡμῖν ἀπιθεῖν [Rec. ib.] & Gb. ∞] .....	ἀπόστειλον ἡμᾶς
32. τὴν ἀγλίαν τῶν χοίρων [Rec. ib.] .....	τοῖς χοίροις.
— τῶν χοίρων (2nd) [Rec. ib.] .....	omitted.
9: 5. ἔγχετε [Gb. ∞] .....	ἔγχεαι [Rec. ib.]
13. εἰς μετάνοιαν [Rec. ib.] .....	omitted.
10: 8. λεπροῖς καθαρίζετε [Rec. λεπρ. καθ. νεκρ. ἐγείρ.] .....	νεκροῖς ἐγείρετε [Rec. καθ. Gb. + νεκρ. ἐγείρ.]
10. ῥάβδους [Gb. ∞] .....	ῥάβδον [Rec. ib.]
23. εἰς τὴν ἄλλην [Rec. ib.] .....	<div style="display: flex; align-items: center;"> <div style="font-size: 2em; margin-right: 5px;">{</div> <div> <p>εἰς τὴν ἑτέραν κἂν ἐκ ταύτης ἑώκωσαν ἡμᾶς, οὐ γέγετε εἰς τὴν ἄλλην [The added words +].</p> </div> </div>
11: 8. βασιλείων [Gb. ∞] .....	βασιλείων [Rec. ib.]
12: 6. μείζων [Gb. ∞] .....	μείζων [Rec. ib.]
* 13. ἀπικαταστάθῃ .....	ἀποκαταστάθῃ [Rec. ib.]
32. ἐν τῷ νῦν αἰῶνι [Gb. ∞] .....	ἐν ταύτῃ τῷ αἰῶνι [Rec. ib.]
35. ἀγαθὰ [Gb. + τὰ] .....	τὰ ἀγαθὰ [Rec. ib.]
13:15. συνῶναι [Gb. ∞] .....	συνῶναι [Rec. ib.]
52. εἰς τὴν βασιλείαν [Rec. ib.] .....	τῆ βασιλείᾳ.
10: 8. Ἐγγίζετε μοι [Rec. ib.] .....	omitted.
— τῷ σπέρματι αὐτῶν καὶ [Rec. ib.] .....	omitted.
19. ἰν-βῆ [Rec. ib.] .....	ἀνι-βῆ.
16:11. ἄστον [Gb. ∞] .....	ἄρπον [Rec. ib.]
24. οἳ ἐστίνων [Rec. τῶν οἳ ἐστίνων] .....	οἳ ἐστίνων.
17: 5. φωταῖοι [Rec. ib. & Gb. ∞] .....	φωταῖοι.
18: 4. ταπεινώσει [Gb. ∞] .....	ταπεινώσῃ [Rec. ib.]
6. εἰς τὴν τράχῃ. [Gb. ∞] .....	ἐπὶ τῶν τράχῃ [Rec. ib.]
15. καὶ ἐλεγχοῦ [Rec. ib.] .....	omit καὶ.
29. εἰς τοὺς πόδας αὐτοῦ [Rec. ib.] .....	omitted.
Mat. 18:29. ἀποδώσω [Gb. + πάντα] .....	<div style="display: flex; align-items: center;"> <div style="font-size: 2em; margin-right: 5px;">{</div> <div> <p>πάντα ἀποδώσω [Rec. ib.]</p> <p>omitted.</p> <p>προσκόλληθήσεται [Rec. ib.]</p> </div> </div>
35. τὰ παραπτώματα αὐτῶν [Rec. ib.] .....	omitted.
* 19: 5. κολληθήσεται [Gb. ∞] .....	προσκόλληθήσεται [Rec. ib.]
9. εἰ μὴ [Rec. ib.] .....	μὴ.
17. Τί με λίγους ἀγαθῶν; οὐδεὶς ἀγαθός· εἰ μὲν εἰς, ὁ Θεός [Rec. ib. & Gb. ∞] .....	Τί με ἰρωτῆς περὶ τοῦ ἀγαθοῦ; εἰς ἑστὼν ὁ ἀγαθός.
20: 6. ἀργούς [Rec. ib.] .....	omitted.
22. ἢ τὸ βάπτισμα, ἢ ἐγὼ βαπτίζομαι, βαπτισθῆμαι; [Rec. καὶ τὸ βάπτ. κ. τ. λ.] .....	omitted.
23. ἢ τὸ βάπτισμα, ἢ ἐγὼ βαπτίζομαι, βαπτισθήσθε [Rec. καὶ τὸ βάπτ. κ. τ. λ.] .....	omitted.
22: 7. καὶ ἀκούσας ὁ βασιλεὺς ἐκείνος .....	ἀκούσας δὲ ὁ βασιλεὺς [Rec. ib.]
23: 8. ὁ Χριστός [Rec. ib.] .....	omitted.
23. ταῦτα ἴει [Rec. ib.] .....	ταῦτα εἶ ἔει.
24:27. ἴσταί [Gb. ± καὶ] .....	ἴσταί καὶ [Rec. ib.]
35. παραλίσσονται [Rec. ib.] .....	παραλείπεται.
36. πατήρ μου [Rec. ib.] .....	omit μου.
45. ἐξιδῶν [Rec. ib. ε Gb. ∞] .....	ἐξιδῶνα.
49. ἀνθρώπους αὐτοῦ [Gb. ∞] .....	omit αὐτοῦ [Rec. ib.]
25: 2. αἱ πίστες [St. 3, ib. Gb. ∞] .....	omit αἱ [Elz. ib.]
9. οὐ μὴ [Gb. ∞] .....	οὐκ [Rec. ib.]
31. ἀγαπᾷ ἀγγίλοι [Rec. ib.] .....	omit ἀγαπᾷ.
26: 9. τοῖς πτωχοῖς [Gb. ∞] .....	omit τοῖς [Rec. ib.]
26. ἐπιχρηστήσασιν [Gb. ∞] .....	ἐλόγησας [Rec. ib.]
35. ὁμοῖος ἐστὶ .....	omit ἐστὶ [Rec. ib.]
36. Γερμανοὶ [Gb. ∞] .....	Γερμανοῦν [Rec. ib.]
38. ὁ Ἰησοῦς .....	omitted [Rec. ib.]
39. προσιλθῶν [Gb. ∞] .....	προσιλθῶν [Rec. ib.]
59. θανατώσασιν αὐτὸν .....	αὐτὸν θανατώσασιν [Rec. ib.]
60. καὶ πολλ. ψευδομαρ. προσελθ. οὐχ εἶπον [Rec. ib.] .....	omit καὶ ὅτι οὐχ εἶπον.
71. αὐτοῖς ἐκεί [Gb. ∞] .....	τοῖς ἐκεί [Rec. ib.]
27: 4. οὐ γάρ .....	οὐαί [Rec. ib.]

SCHOLZ.	GRIESBACH.
Mat. 27:42. <i>ἐπ' αὐτῷ</i> [Gb. ∞] .....	omit <i>ἐπ'</i> [Rec. ib.]
28:20. <i>ἀμήν</i> [Rec. ib.] .....	omitted.
Mark 1: 5. <i>καὶ ἰβαντίζοντο πάντες</i> [Rec. ib.]	<i>πάντες, καὶ ἰβαντίζοντο.</i>
13. <i>ἦν ἕκλι</i> [Rec. ib.] .....	omit <i>ἕκλι</i> .
16. <i>αὐτοῦ τοῦ Σίμωνος</i> .....	{ omit <i>τοῦ Σίμωνος</i> [Rec. ib.] }
37. <i>σε Ἰησοῦσι</i> .....	<i>Ἰησοῦσι σε</i> [Rec. ib.]
39. <i>ἐν ταῖς συναγωγαῖς</i> [Rec. ib.] .....	<i>εἰς τὰς συναγωγὰς.</i>
45. <i>πάνθους</i> [Gb. ∞] .....	<i>πανταθῶν</i> [Rec. ib.]
2: 1. <i>ἰσιγήθη πάλιν</i> .....	<i>πάλιν ἰσιγήθη</i> [Rec. ib.]
5. <i>σε αἰ ἀμαρτία σου</i> [Rec. ib. & Gb. ∞]	<i>σου αἰ ἀμαρτία.</i>
3: 7. <i>ἀνεχώρησε μετὰ τὸν μαθητῶν</i> .....	<i>μετὰ τὸν μαθητῶν αὐτοῦ αὐτοῦ</i> [Rec. ib.]
— <i>πρὸς</i> [Rec. ib. & Gb. ∞] .....	<i>ἀνεχώρησεν.</i>
28. <i>τὰ ἀμαρτήματα τοῖς υἱοῖς τῶν ἀν.</i>	<i>τοῖς υἱοῖς τῶν ἀνθρώπων</i>
— <i>θρώπων</i> [Rec. ib.] .....	<i>τὰ ἀμαρτήματα.</i>
32. <i>καὶ αἰ ἀέθλια σου</i> .....	omitted [Rec. ib.]
4: 7. <i>εἰς τὰς ἀκάνθας</i> [Rec. ib.] .....	omit <i>τὰς.</i>
18. <i>αὐτοῖ</i> [Rec. ib.] .....	<i>ἀλλοι.</i>
19. <i>τούτων</i> [Rec. ib.] .....	omitted.
24. <i>καὶ προστιθήσεται ἑμὶν τοῖς ἀκού.</i>	<i>omitted.</i>
— <i>ουσι</i> [Rec. ib.] .....	
36. <i>πλιύατα</i> [Rec. ib.] .....	<i>πολιὰ.</i>
38. <i>ἐπὶ</i> (1st) [Rec. ib. & Gb. ∞] .....	<i>ἐν.</i>
5:40. <i>ἀνακείμενον</i> [Rec. ib.] .....	omitted.
6:11. <i>Ἄμὴν λέγω ἑμὶν, ἀνεκτότερον ἴσται</i>	{ omitted.
<i>Σατόμος ἡ Γουμάριος ἐν ἡμέρᾳ</i>	
<i>κρίσεως, ἢ τῆ πόλεϊ ἰκίον</i> [Rec. ib.]	
15. <i>ἄλλοι εἶ</i> (1st) .....	omit <i>εἶ</i> [Rec. ib.]
33. <i>αὐτὸν</i> (1st) [Rec. ib.] .....	omitted.
— <i>καὶ προσήλθον αὐτοῖς, καὶ συνήλθον</i>	<i>πρὸς αὐτὸν</i> [Rec. ib.]
— <i>πρὸς αὐτὸν</i> [Rec. ib.] .....	omitted.
34. <i>ὁ Ἰησοῦς</i> [Rec. ib.] .....	omitted.
52. <i>αὐτῶν ἡ καρδία</i> .....	<i>ἡ καρδία αὐτῶν</i> [Rec. ib.]
7: 5. <i>ἀρίπτοις</i> [Rec. ib. & Gb. ∞] .....	<i>κοιναῖς.</i>
24. <i>οἰκίαν</i> [Gb. † τὴν] .....	<i>τὴν οἰκίαν</i> [Rec. ib.]
26. <i>Συροφοικίσσα</i> .....	<i>Συροφοικίσσα.</i>
— [Rec. Συροφοικίσσα]	
31. <i>πρὸς τὴν θαλ.</i> [Rec. ib.] .....	<i>εἰς τὴν θαλ.</i>
8:25. <i>ἀπαντα</i> [Gb. ∞] .....	<i>ἀπαντας</i> [Rec. ib.]
9:16. <i>τοῖς γραμματέσι</i> [Rec. ib. & Gb. ∞]	<i>αἰνοῦσι.</i>
22. <i>τὸ πῦρ</i> .....	omit <i>τὸ</i> [Rec. ib.]
26. <i>κράζαν</i> [Rec. ib.] .....	<i>κράσας.</i>
— <i>σπαράξαν αὐτὸν</i> [Rec. ib.] .....	<i>σπαράξας.</i>
38. <i>ὅς οἱ ἀκολουθεῖ ἡμῖν</i> [Rec. ib.] .....	omitted.
45. <i>ἰστί σε</i> .....	<i>ἰστί σοι</i> [Rec. ib.]
10:16. <i>εὐλόγει</i> .....	<i>φιλῶγει</i> [Rec. ib.]
29. <i>καὶ ἀποκριθεὶς</i> .....	<i>ἀποκριθεὶς.</i>
— [Rec. ἀποκριθεὶς εἶ]	
31. <i>οἱ ἔσχατοι</i> [Rec. ib.] .....	omit <i>οἱ.</i>
49. <i>ἐγχεῖται</i> [Rec. ib.] .....	<i>ἐγχετε.</i>
52. <i>τὰ ἴησὺ</i> [Rec. ib.] .....	<i>αὐτῷ.</i>
11: 7. <i>ἐπιβάλον</i> [Rec. ib.] .....	<i>ἐπιβάλλουσιν.</i>
13. <i>ἀπὸ μακρόθεν</i> [Gb. ∞] .....	omit <i>ἀπὸ</i> [Rec. ib.]
15. <i>ὁ Ἰησοῦς</i> [Rec. ib.] .....	omitted.
32. <i>ἄλλ'</i> [Gb. ∞] .....	<i>ἄλλ' ἰάν</i> [Rec. ib.]
12: 5. <i>πάλιν</i> [Rec. ib.] .....	omitted.
— <i>ἀποκρινόμενους</i> [Rec. ib.] .....	<i>ἀποκρινόμενους.</i>
29. <i>τὴν ἰησοῦν</i> [Rec. ib.] .....	<i>ἰησοῦν.</i>
43. <i>λέγει</i> [Rec. ib. & Gb. ∞] .....	<i>ἀπεν.</i>
13: 9. <i>ἀρχῆ</i> [Gb. ∞] .....	<i>εἰρχαί</i> [Rec. ib.]
14. <i>τὸ ῥῆθιν ἵπὸ Δαυιδ τοῦ προφήτου</i>	omitted.
— [Rec. ib.] .....	
14:51. <i>ἠεολοῦθησεν</i> [Gb. ∞] .....	<i>ἠεολόθη</i> [Rec. ib.]
71. <i>ἄμηναι</i> [Rec. ib. & Gb. ∞] .....	<i>ἀμνίναι.</i>
72. <i>καὶ εἰθίως</i> .....	omit <i>εἰθίως</i> [Rec. ib.]
— <i>τὸ ῥῆμα, ὃ</i> [Gb. ∞] .....	{ <i>τοῦ ῥήματος, ὃ</i> [Rec. ib.] }
Luke 1:15. <i>τοῦ Κυρίου</i> [Rec. ib.] .....	omit <i>τοῦ.</i>
2: 9. <i>ἔτι εἰδὸσα ἐισταράχθη ἐπὶ τῷ λόγῳ</i>	<i>ἔτι εἰπέ τῷ λογῷ ἑστα-</i>
— <i>αὐτοῦ</i> [Rec. ib.] .....	<i>αὐτοῦ.</i>
2:33. <i>Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ</i> [Rec. ib.]	<i>ὁ πατήρ αὐτοῦ καὶ ἡ</i>
— <i>καὶ ἡ μήτηρ.</i>	<i>μήτηρ.</i>

SCHOLZ.	GRIESBACH.
Luke 2:44. <i>καὶ ἐν</i> [Rec. ib.] .....	omit <i>ἐν.</i>
45. <i>ἐφάρτες αὐτὸν</i> [Rec. ib.] .....	omit <i>αὐτὸν.</i>
3:10. <i>ποήσωμεν</i> [Gb. ∞] .....	<i>ποιήσωμεν</i> [Rec. ib.]
4: 8. <i>ἔπαγε ὀπίσω μου, Σαρανὰ</i> [Rec. ib.]	omitted.
18. <i>ἰάσασθα τοὺς συνετραμμένους τὴν</i>	{ omitted.
<i>καρδίαν</i> [Rec. ib.] .....	
23. <i>ἐν τῇ</i> [Rec. ib. & Gb. ∞] .....	<i>εἰς.</i>
29. <i>εἰς τὸ</i> [Rec. ib.] .....	<i>ὤστε.</i>
35. <i>τὸ μέσον</i> [Rec. ib.] .....	omit <i>τὸ.</i>
41. <i>ὁ Χριστὸς</i> [Rec. ib.] .....	omit <i>ῥῆμα.</i>
5:20. <i>εἶπεν αὐτῷ</i> [Rec. ib.] .....	omit <i>αὐτῷ.</i>
6: 7. <i>παρετήρουν εἰ</i> [Gb. ∞] .....	{ <i>παρητήρουν εἰ</i> <i>αὐτὸν</i>
— [Rec. ib.] .....	{ [Rec. ib.] }
8. <i>ἐγχεῖται</i> [Rec. ib.] .....	<i>ἐγχετε.</i>
10. <i>ἰποῖσιν οὐτῶν</i> [Rec. ib.] .....	omit <i>οὐτῶν.</i>
— <i>ἀποκαταστάθῃ</i> [Rec. ib.] .....	<i>ἀπεκ.</i>
7:46. <i>μον τοὺς πόδας</i> [Rec. ib.] .....	<i>τοὺς πόδας μου.</i> [ & + ]
8. 3. <i>αὐτοῖς</i> [Gb. ∞] .....	<i>αὐτῷ</i> [Rec. ib.]
21. <i>αὐτὸν</i> [Rec. ib.] .....	omitted.
33. <i>εἰσῆλθον</i> [Gb. ∞] .....	<i>εἰσῆλθεν</i> [Rec. ib.]
45. <i>μετ' αὐτοῦ</i> [Rec. ib.] .....	<i>σὺν αὐτῷ</i>
9: 1. <i>μαθητὰς αὐτοῦ</i> [Rec. ib.] .....	omitted.
12. <i>ἀπλόθιτες</i> [Rec. ib. & Gb. ∞] .....	<i>πορευθίντες.</i>
21. <i>ἰπῆιν</i> [Rec. ib. & Gb. ∞] .....	<i>λέγειν.</i>
23. <i>ἰθὺς, ἀπαρηπάσθω</i> [Rec. ib.] .....	<i>ἔρχεσθαι, ἀρηπάσθω.</i>
— omitted [Gb. †] .....	<i>καθ' ἡμέραν</i> [Rec. ib.]
43. <i>ἰποῖσιν</i> [Rec. ib.] .....	<i>ἰποῖσι.</i>
49. <i>ἐαυμία</i> [Gb. † τὰ] .....	<i>τὰ ἐαυμία</i> [Rec. ib.]
10:11. <i>ἐφ' ἡμάς</i> [Rec. ib.] .....	omitted.
23. <i>καὶ σπασθεὶς πρὸς τοὺς μαθητὰς,</i>	{ omitted [Elz. ib.] }
<i>εἶπε,</i> [St. 3, ib.] .....	
37. <i>οὐν</i> [Rec. ib.] .....	<i>εἶ.</i>
11: 2. <i>ἡμῶν, ὃ ἐν τοῖς οὐρανοῖς</i> [Rec. ib.]	omitted.
— <i>ἡ βασιλεία σου</i> [Rec. ib.] .....	<i>ἡ βασιλεία.</i>
— <i>γεννηθῆναι τὸ θελήμα σου, ὡς ἐν</i>	{ omitted.
<i>ὀφθαλμῷ, καὶ ἰπὶ τῆς γῆς</i> [Rec. ib.]	
11. <i>εἰ ἡμῶν</i> [Gb. ∞] .....	omit <i>εἰ</i> [Rec. ib.]
28. <i>αὐτὸν</i> [Rec. ib.] .....	omitted.
29. <i>τοῦ προφήτου</i> [Rec. ib.] .....	omitted.
32. <i>Νουεῖται</i> [Gb. ∞] .....	<i>Νουεῖ</i> [Rec. ib.]
34. <i>ὀφθαλμοῦ σου</i> [1st] [Gb. ∞] .....	omit <i>σου</i> [Rec. ib.]
44. <i>γραμματεῖς καὶ φαρισαῖοι, ὑποκριταὶ</i>	{ omitted.
[Rec. ib.] .....	
52. <i>εἰσῆλθετε</i> [Rec. ib.] .....	<i>εἰσῆλθατε.</i>
13:15. <i>ὑποκριταὶ</i> [Gb. ∞] .....	<i>ὑποκριταὶ</i> [Rec. ib.]
20. <i>omitted</i> [Gb. †] .....	<i>καὶ</i> [Rec. ib.]
24. <i>πῶληρ</i> [Rec. ib. & Gb. ∞] .....	<i>θήρας.</i>
14: 5. <i>αἰὶς</i> [Gb. ∞] .....	<i>ὄνως</i> [Rec. ib.]
10. <i>ἀνάπεισι</i> .....	<i>ἀνάπεισαι.</i>
— [Rec. ἀνάπεισιν]	
16: 9. <i>ἐδῆλθη</i> [Gb. ∞] .....	<i>ἐδῆλθητε</i> [Rec. ib.]
25. <i>ὤτε</i> [Gb. ∞] .....	<i>ὤτε</i> [Rec. ib.]
17:36. <i>εἴδο ἴσταναι ἐν τῷ ἀρχῷ, ὃ εἰς παρα-</i>	{ omitted [St. 3, ib.] }
<i>λήρηθησται, καὶ ὁ ἕτερος ἀρσῆθῆ-</i>	
<i>σται</i> [Elz. ib.] .....	
*19: 4. <i>σκομορῖαιον</i> [Rec. ib. & Gb. ∞] .....	<i>σκομορῖαιον.</i>
21:15. <i>ὄψις</i> [Rec. ib.] .....	<i>ἦ.</i>
25. <i>ἡκούσης</i> [Rec. ib. & Gb. ∞] .....	<i>ἡκούσι.</i>
22:30. <i>καθίστηθαι</i> [Rec. ib.] .....	<i>καθίστασθαι.</i>
62. <i>ὁ Πίτρω</i> [Rec. ib.] .....	omitted.
66. <i>αὐτῶν</i> [Gb. ∞] .....	<i>ἰαντῶν</i> [Rec. ib.]
24:10. <i>ἦν εἰ</i> .....	<i>ἦσαν εἰ</i> [Rec. ib.]
36. <i>ὁ Ἰησοῦς</i> [Rec. ib.] .....	omitted.
24:49. <i>Ἰερουσαλὴμ</i> [Rec. ib.] .....	omitted.
John 1:16. <i>καὶ</i> [Rec. ib.] .....	<i>ἴτι.</i>
27. <i>αὐτὸς ἴσταν</i> [Rec. ib.] .....	omitted.
— <i>ὡς ἑμπροσθῖν μου γίγονιν</i> [Rec. ib.]	omitted.
44. <i>ὁ Ἰησοῦς</i> [Rec. transposed] .....	omitted.
3: 5. <i>ὁ Ἰησοῦς</i> [Rec. ib.] .....	omit <i>ὁ.</i>
4:36. <i>καὶ ὁ θριζῶν</i> [Rec. ib.] .....	omit <i>καὶ.</i>
46. <i>ὁ Ἰησοῦς</i> [Rec. trans.] .....	omitted.
50. <i>ὁ Ἰησοῦς</i> [2nd] [Gb. ∞] .....	omit <i>ὁ</i> [Rec. ib.]

	SCHOLZ.	GRIESBACH.
John 5: 8.	Ἔγρει.	Ἔγραφα [Rec. ib.]
16.	καὶ ἐξήρασαν αὐτὸν ἀποκτείνει	omitted.
	[Rec. ib.]	
6: 5.	ἀγοράσωμεν	ἀγοράσωμεν [Rec. ib.]
22.	κεῖνον, εἰς δὲ ἐνήθησαν οἱ μαθηταὶ αὐτοῦ	omitted.
	[Rec. ib.]	
—	πλοῦσιον [2nd] [Rec. ib.]	πλοῖον.
39.	πατρός [Rec. ib.]	omitted.
45.	ἀκούων [Gb. ~]	ἀκούσας [Rec. ib.]
54.	ἐν	omitted [Rec. ib.]
58.	τὸ μάγμα [Rec. ib.]	omitted.
63.	λίλιλλα [Gb. ~]	λίλλω [Rec. ib.]
69.	Χριστός ὁ υἱός [Rec. & Gb. ~]	ἄγιος.
7: 1.	μετὰ ταῦτα περιπάτει ὁ Ἰησοῦς	{ περιπάτει ὁ Ἰησοῦς μετὰ ταῦτα [Rec. ib.]
16.	οὖν [Gb. ~]	omitted [Rec. ib.]
8: 3.	omitted	πρὸς αὐτὸν [Rec. ib.]
—	ἐπὶ μοιχείῃ	ἐν μοιχείᾳ [Rec. ib.]
5.	λυθάζουν	λυθοδοκίῃσθα [Rec. ib.]
—	περὶ αὐτῆς	omitted [Rec. ib.]
6.	κατηγορίαν καθ'	κατηγορεῖν [Rec. ib.]
9.	οἴσα	ἰστοῦσα [Rec. ib.]
10.	ἴνα	ἢ γυνή [Rec. ib.]
39.	ἦτε [Rec. ib.]	ἴσατε.
*4.	ἠῶν [Gb. ~]	ἠῶν [Rec. ib.]
59.	ἐυλόγησαν εἰς μίσην αὐτῶν, καὶ παρεῖπον οὕτως [Rec. ib.]	omitted.
9:11.	τῆν κολυμβήθραν τοῦ Σιλωᾶ	τὸν Σιλωᾶ.
	[Rec. ib.]	
10: 8.	πρὸ ἡμῶ ἦλθον [Rec. ib.]	ἦλθον πρὸ ἡμῶ.
11:21.	ἢ Μάρθα [Rec. ib.]	omitted ἢ.
*22.	εἰς τοὺς πόδας αὐτοῦ [Rec. ib.]	αὐτοῦ εἰς τοὺς πόδας.
44.	καὶ ἐξήθη [Rec. ib.]	omitted καί.
51.	δὲ Ἰησοῦς [Rec. ib.]	omitted ὃ.
12:12.	δὲ Ἰησοῦς [Rec. ib.]	omitted ὃ.
13:33.	ἐπάγω ἐγὼ [Rec. ib.]	ἐγὼ ἐπάγω.
15: 6.	τὸ πῶρ [Gb. ~]	omitted τὸ [Rec. ib.]
16: 7.	ἐν [3rd] [Gb. ~]	omitted [Rec. ib.]
19.	ἐγρω οὖν [Rec. ib.]	omitted οὖν.
18: 8.	δὲ Ἰησοῦς [Rec. ib.]	omitted ὃ.
20.	πάντοτε [2nd] [St. 3, ib. Gb. ~]	πάντες.
	[πάντοθεν Elz.]	
28.	πρωί [Rec. ib.]	πρωί.
36.	δὲ Ἰησοῦς [Rec. ib.]	omitted ὃ.
19: 4.	οὖν [Rec. ib.]	omitted.
11.	δὲ Ἰησοῦς [Rec. ib.]	omitted ὃ.
26.	ἰδοὺ [Rec. ib. & Gb. ~]	ἴδε.
40.	ἐν θόνοις [Gb. ~]	omitted ἐν [Rec. ib.]
20:11.	τὸ μνημεῖον [1st] [Rec. ib.]	τὸ μνημεῖον.
14.	δὲ Ἰησοῦς [Rec. ib.]	omitted ὃ.
16.	Ἐβραῖσι [Gb. ~]	omitted [Rec. ib.]
28.	καὶ ἀπεκρίθη [Rec. ib.]	omitted καί.
21:13.	οὖν [Rec. ib.]	omitted.
Acts 1:14.	καὶ τῇ ἑνῆσσι [Rec. ib.]	omitted.
2: 7.	omit πάντες [Gb. +]	πάντες καὶ [Rec. ib.]
30.	τὸ κατὰ πόδα ἀναστήσαν τῶν Χριστῶν [Rec. ib.]	omitted.
31.	ἢ ἄνχη αὐτῶν [Rec. ib.]	omitted.
33.	οὖν [Rec. ib.]	omitted.
3:22.	Μωσῆς [Rec. ib.]	Μουσῆς.
5:39.	αὐτῶ [Rec. ib. & Gb. ~]	αὐτοῦ.
6: 3.	ἀγιστὸν [Rec. ib.]	omitted.
7:10.	ἑξήκατο [Rec. ib.]	ἑξήκαστο.
21.	ἀνέγνω [Rec. ib.]	ἀνέλατο.
8:21.	ἰνώπιον [Rec. ib.]	ἰμνήσει.
3:18.	παράκλημα [Rec. ib.]	omitted.
1.	τις ἦν [Rec. ib. & Gb. ~]	omitted ἦν.
20.	οὔτι [Rec. ib. & Gb. ~]	οὔτι.
13:31.	ἀνείων ἐν [Gb. ~]	omitted ἐν [Rec. ib.]
33.	τῇ Φαλαγγ τῇ ἐκτετατῇ [Rec. ib. & Gb. ~]	τῇ πρώτῃ Φαλαγγ.
29.	Μωσῆς [Rec. ib.]	Μωυσῆς.
41.	ἢ [Gb. ~]	ἢ [Rec. ib.]

	SCHOLZ.	GRIESBACH.
Acts 13:43.	omitted [Gb. +]	αὐτῶς [Rec. ib.]
15:21.	Μωσῆς [Rec. ib.]	Μωυσῆς.
16:16.	τῆν προσηχίν [Gb. ~]	omit τῆν [Rec. ib.]
32.	καὶ πᾶς [Rec. ib.]	οὖν πᾶσι.
17: 5.	οἱ ἀπεθώοντο [Rec. ib.]	omitted.
18.	ταῖς ἐκ καὶ [Gb. ~]	omit καὶ [Rec. ib.]
19: 4.	μὲν [Rec. ib.]	omitted.
—	Χριστῶν [Rec. ib.]	omitted.
20:16.	ἔκαμε [Rec. ib. & Gb. ~]	ἐκέρει.
22.	ἐγὼ ἐλείψω [Rec. ib.]	ἐλείψω ἐγὼ.
28.	θεοῦ [Rec. ib. & Gb. ~]	Κυρίου.
21:20.	Κόρινθ [Rec. ib.]	θεῶν.
21.	Μωσῆς [Rec. ib.]	Μωυσῆς.
27.	τὰς χεῖρας ἐπ' αὐτὸν [Rec. ib.]	ἐπ' αὐτὸν τὰς χεῖρας.
22:24.	αὐτὸν ὁ χιλιάρχος εἰσάγεισθαι	{ ὁ χιλιάρχος εἰσάγεισθαι αὐτὸν.
	[Rec. αὐτ. ὁ χιλ. ἀγεσθαι]	
23:15.	ἀφῶν [Rec. ib.]	omitted.
16.	τὸ ἐπίγραν [St. 3, ib. Gb. ~]	τὴν ἐπίγραν [Elz. ib.]
24:18.	αἰς [Gb. ~]	εἰς [Rec. ib.]
24.	Ἰησοῦν	omitted [Rec. ib.]
26.	omitted [Gb. ±]	{ ἰβη. λέσθαι αὐτὸν [Rec. ib.]
5: 5.	δοῦνατο ἰν ἱμῖν, φησὶ [Rec. ib.]	ἰν ἱμῖν, φησὶ, δοῦνατο.
—	τοῦτο [Rec. ib.]	omitted.
16.	εἰς ἀπώλειαν [Rec. ib.]	omitted.
26: 6.	πατρίας ἡμῶν [Gb. ~]	omitted ἡμῶν [Rec. ib.]
17.	οὖν [Rec. ib. & Gb. ~]	ἐγὼ.
27:12.	κεῖθεν	καίθεν [Rec. ib.]
14.	Εὐρωκλίων [Rec. ib.]	Εὐρωκλίων.
19.	ἰρήφλων [Rec. ib. & Gb. ~]	ἰρήφλων.
28: 3.	ἑξήλοισθα [Gb. ~]	ἑξήλοισθα [Rec. ib.]
5.	ἀποναθάμωτος	ἀποναθάμωτος [Rec. ib.]
Rom. 1:29.	πορνεία [Rec. ib.]	omitted.
2: 8.	θυμὸς καὶ ὄργη [Rec. ib.]	ὄργη καὶ θυμὸς.
4:12.	τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ	{ τῆς ἐν ἀκροβυστίᾳ πίστεως.
	[Rec. τῆς ἐν τῇ ἀκροβ. πίστ.]	
5: 1.	ἴχθυον	ἴχθυον [Rec. ib.]
6.	ἀσθημῶν [Rec. ib.]	ἀσθημῶν ἐτι.
6: 1.	ἐπινομοῦμεν [Rec. ib. & Gb. ~]	ἐπινομοῦμεν.
12.	ἰσοκρίων ἀντῆ [Rec. ib.]	omitted ἀντῆ.
10: 3.	δικαιοσύνην [2nd] [Rec. ib.]	omitted.
11: 9.	Δαβὶδ [Rec. ib.]	Δαβὶδ.
30.	καὶ ἡμεῖς [Rec. ib.]	omitted καί.
12:11.	Κυρίῳ [Elz. ib. Gb. ~]	καρῷ [St. 3, ib.]
14:18.	νοῦτοῖς [Rec. ib. & Gb. ~]	τοῦτο.
	chap. 16, vs. 25—27, inserted at the end of chap. 14.	
15: 4.	καὶ ἐὰν τῆς [Gb. ~]	καὶ τῆς [Rec. ib.]
16.	verses 25—27	transposed.
1 Cor. 1:28.	τὰ μὴ [Gb. ± καὶ]	καὶ τὰ μὴ [Rec. ib.]
1.	σαρκῶτες [Rec. ib.]	σαρκῶτες.
5:13.	ἰερατεῖ [Rec. ib. & Gb. ~]	ἰερατεῖ.
7:29.	ἰσῆν τὸ λυτῶν	τὸ λυτῶν ἰσῆν [Rec. ib.]
34.	μεμῆρται, καὶ	omit καὶ [Rec. ib.]
9: 2.	Μωσῆς [Rec. ib.]	Μωυσῆς.
11:15.	ἑξοῖσα [Gb. ± αὐτῆ]	ἑξοῖσα ἀντῆ [Rec. ib.]
26.	omitted [Gb. ±]	τοῦτο [Rec. ib.]
12: 2.	ἦτι ὅτε [Gb. ~]	ὅτι [Rec. ib.]
12.	omitted [Gb. ±]	τοῦ ἐνός [Rec. ib.]
15:14.	ἄρα καὶ [Gb. ~]	omit καὶ [Rec. ib.]
2Cor. 1:6, 7.	τῆς ἐνεργουμένης ἐν ἡμῶν τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἑλπίς ἡμῶν βεβαία ἐπὶ ἡμῶν εἴτε παρακληθήσθε ἐπὶ τῆς ἡμῶν παρακαλήσεως καὶ σωτηρίας [Gb. ~]	{ τῆς ἡμῶν παρακαλήσεως τῆς ἐνεργουμένης ἐν ἡμῶν τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν καὶ ἡ ἑλπίς ἡμῶν βεβαία ἐπὶ ἡμῶν.
	[Rec. τῆς ἐνεργουμένης ἐν ἡμῶν τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν εἴτε παρακαλοῦ-	

SCHOLZ.

GRIESBACH.

	μῆθα, ἐπὶ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας, καὶ ἡ ἰατρικὴ ἡμῶν βελτίαι ἐπὶ ἡμῶν.]	
2 Cor. 1:17.	βουλεύμενος [Gb. ∞]	βουλευόμενος [Rec. ib.]
18.	ἴσται [Gb. ∞]	ἴγινετο [Rec. ib.]
3:14.	σήμερον ἡμέρας [Gb. ∞]	ομίει ἡμέρας [Rec. ib.]
	— ἢ τι [Rec. ib.]	ἴσται.
8:16.	ζῶντι [Gb. ∞]	ἐπιζῶντι [Rec. ib.]
21.	πρωσοῦμεν [Gb. ∞]	πρωσοῦμεθα [Rec. ib.]
12:1.	δαΐ [Rec. ib.]	δαΐ [Rec. ib.]
21.	μὲ ὁ θὸς	omit με [Rec. ib.]
Gal. 1:18.	Κηρᾶν [Gb. ∞]	{ Πίτρον [Rec. ib.]
2.	καταδουλώσουσιν	{ καταδουλώσουσται [Rec. ib.]
	11. κηρᾶς [Gb. ∞]	Πίτρος [Rec. ib.]
	14. κηρᾶ [Gb. ∞]	Πετροῦ [Rec. ib.]
3:23.	συνελευμένοι	συνεκλησμένοι [Rec. ib.]
4.	8. μὲ φῶσι [Rec. ib. & Gb. ∞]	φῶσι μὲ.
	15. omitted [Gb. ∞]	ἦν [Rec. ib.]
5.	1. Χριστὸς ἡμᾶς [Rec. ib.]	ἡμᾶς Χριστὸς.
	στίχεται οὖν	omit οὖν.
	[Rec. trans. οὖν.]	
6:13.	πειρατημένοι [Gb. ∞]	πειρατιζόμενοι [Rec. ib.]
Eph. 1:12.	ζῶσης [Gb. ∞ τῆς]	τῆς ζῶσης [Rec. ib.]
3:7.	τῶν δοθεισᾶν [Rec. ib. & Gb. ∞]	τῆς δοθείσης.
4:27.	μηδὲ [Rec. ib.]	ἴμετε [Rec. ib.]
Phil. 1:7.	καὶ ἐν τῷ [Gb. ∞]	omit ἐν [Rec. ib.]
30.	εἰσέτι [Gb. ∞]	ἔδειξε [Rec. ib.]
2.	4. ἔτιρων ἕκαστος [Rec. ib.]	ἐτίρων ἕκαστοι.
3.	3. θεοῦ [Gb. ∞]	ἐπὶ [Rec. ib.]
11.	τῶν ἐκ νεκρῶν	τῶν νεκρῶν [Rec. ib.]
16.	καυῶν, τὸ αὐτὸ φρονεῖν [Rec. ib.]	omitted.
4:23.	omitted [Gb. ∞]	ἡμῶν [Rec. ib.]
Col. 1:7.	καθῶς [Gb. ∞] καὶ	καθὼς καὶ [Rec. ib.]
2:13.	συναζωοποιήσαν ἡμᾶς [Gb. ∞]	συναζωοποίηται [Rec. ib.]
23.	ψαλμοῦ	ψαλμοῦ καὶ [Rec. ib.]
5:1.	παροργίζετε [Gb. ∞]	ἱρθεῖτε [Rec. ib.]
	22. ὀφθαλμοδουλείᾳ [Gb. ∞]	{ ὀφθαλμοδουλείαις [Rec. ib.]
23.	ὁ ἰάν.	καὶ πᾶν τὸ ἰάν [Rec. ib.]
4.	γνώτες τὰ περὶ ἡμῶν [Gb. ∞]	γνωτὰ περὶ ἡμῶν [Rec. ib.]
1 The. 1:7.	*7. ἐν τῷ Ἀχαΐᾳ [Gb. ∞]	omit ἐν [Rec. ib.]
	8. ἐν τῷ Ἀχαΐᾳ [Gb. ∞]	omit ἐν τῷ.
	— ἔχεν ἡμᾶς	ἡμᾶς ἔχεν [Rec. ib.]
2.	8. ἐγενήθητε [Gb. ∞]	γενήθησθε [Rec. ib.]
	περιπατεῖν	περιπατήσατε [Rec. ib.]
3.	2. καὶ ἰακόνων τοῦ θεοῦ	καὶ σενιγρῶν τοῦ Θεοῦ.
	[Rec. καὶ ἰακόνων τοῦ Θεοῦ καὶ σενιγρῶν ἡμῶν.]	
	— ἡμᾶς περὶ [Rec. ib. & Gb. ∞]	ἡμᾶς ἐπὶ.
	7. ἀνάγκη καὶ θλιψί	{ θλιψί καὶ ἀνάγκη [Rec. ib.]
4.	8. ἡμᾶς [Gb. ∞]	ἡμᾶς [Rec. ib.]
5.	15. ἔλωτες [Gb. ∞ καὶ]	ζῶντες καὶ [Rec. ib.]
2 The. 1:8.	8. φλογὶ πύρος [Gb. ∞]	πυρὶ φλογῆς [Rec. ib.]
2:10.	τοῖς ἀπολλυμένοις [Gb. ∞ ἐν]	{ ἐν τοῖς ἀπολλυμένοις [Rec. ib.]
	11. πύριτι [Gb. ∞]	πύρῃσι [Rec. ib.]
	13. ἔλατο [Rec. ib. & Gb. ∞]	ἔλατο.
	17. omitted [Gb. ∞]	ἡμᾶς.
	— ἔργη καὶ λόγῳ [Gb. ∞]	λόγῳ καὶ ἔργῳ [Rec. ib.]
3.	6. παρέλαθον	παρελάθονα.
	[Rec. παρέλαβε.]	
1 Tim. 3:16.	θεός [Rec. ib.]	θεός.
5:21.	omitted [Gb. ∞]	Κυρίου [Rec. ib.]
	— Χριστοῦ Ἰησοῦ	Ἰησοῦ Χριστοῦ [Rec. ib.]
6:11.	πραιβάτιαν [Gb. ∞]	πράοτητα [Rec. ib.]
2 Tim. 2:3.	Χριστοῦ Ἰησοῦ	Ἰησοῦ Χριστοῦ [Rec. ib.]
	7. ῥῶσι [Gb. ib. ∞]	ῥῶψ [Rec. ib.]
	8. Δαβὶδ [Rec. ib.]	Δαβὶδ.
	13. ἀρνῆσθαι γὰρ [Gb. ∞]	omit γὰρ [Rec. ib.]
4.	1. κατὰ [Rec. & Gb. ∞]	καί.
	14. ἀποώσι [Gb. ∞]	ἀποώψ [Rec. ib.]

SCHOLZ.

GRIESBACH.

Tit. 1:	4. χάρις καὶ εἰρήνη [Gb. ∞]	{ χάρις εὐαε εἰρήνη [Rec. ib.]
	5. ἐπιτορθώσης	ἐπιτορθεῖ [Rec. ib.]
2:10.	ἐδασκαλίαν τῶν [Gb. ∞]	omit τῶν [Rec. ib.]
Heb. 3:	2. Μωσῆς [Rec. ib.]	Μωσῆς.
	3. Μωσῆς [Rec. ib.]	Μωσῆν.
	5. Μωσῆς [Rec. ib.]	Μωσῆς.
4:	7. Δαβὶδ [Rec. ib.]	Δαβὶδ.
*7:14.	Μωσῆς [Rec. ib.]	Μωσῆς.
16.	σρακιῆς [Rec. & Gb. ∞]	σρακιῶν.
26.	ἡμῶν καὶ [Gb. ∞]	omit καὶ [Rec. ib.]
4.	4. εἰ μιν οὖν	εἰ μιν γὰρ [Rec. ib.]
	*5. Μωσῆς [Rec. ib.]	Μωσῆς.
9:	5. τῆς ἐδῆς	omit τῆς [Rec. ib.]
	9. ἦν [Gb. ∞]	ἦν [Rec. ib.]
10.	ἐκαύματα [Gb. ∞]	ἐκαύματα [Rec. ib.]
10:12.	οὐτος [Gb. ∞]	αὐτός [Rec. ib.]
*12:21.	Μωσῆς [Rec. ib.]	Μωσῆς.
26.	σιωῶ [Gb. ∞]	σιωῶ [Rec. ib.]
Jas. 3:12.	οὐδὲμία πηγὴ ἀλκυῶν καὶ [Rec. ib.]	οὐτὲ ἀλκυῶν.
4:	1. καὶ πῶν [Gb. ∞]	omit πῶν [Rec. ib.]
15.	ποιήσω [Elz. ib.]	ποιήσωμεν [St. 3, ib.]
1 Pet. 2:1.	ἔπιρον ἡμῶν [St. 3, ib. & Gb. ∞]	ἔπιρον ἡμῶν [Rec. ib.]
3:	12. ὀφθαλμοῖ	ὁ ὀφθαλμοῖ [Elz. ib.]
4:	14. καὶ ἐνάματα	omitted [Rec. ib.]
2 Pet. 2:12.	γεγεννημένα	γεγεννημένα [Rec. ib.]
1 John: 8.	ἐν ἡμῖν οὐκ ἔστιν	{ οὐκ ἔστιν ἐν ἡμῖν [Rec. ib.]
4:	3. ἐν σαρκὶ ἠληθῆστα [Rec. ib.]	omitted.
Jude 25.	πρὸ παντὸς τοῦ αἰῶνος [Gb. ∞]	omitted [Rec. ib.]
Rev. 1:12.	βαλέην [Gb. ∞]	ἄβαλες [Rec. ib.]
	10. βαλέην	βαλέην [Rec. ib.]
	15. Νικολαΐτων	τῶν Νικολαΐτων [Rec. ib.]
3:	7. Δαβὶδ [Rec. ib.]	Δαβὶδ.
	20. καὶ ἐισελίσσονται [Gb. ∞]	omit καὶ [Rec. ib.]
4:	5. θρόνων αὐτῶν [Gb. ∞]	omit αὐτῶν [Rec. ib.]
5:	1. ἔσθλεν [Gb. ∞]	ἔσθλεν [Rec. ib.]
	3. ἀνω [Gb. ∞]	omitted [Rec. ib.]
	5. Δαβὶδ [Rec. ib.]	Δαβὶδ.
6:	7. φωνῶν [Rec. ib.]	omitted.
7:	1. σουτῶ [Gb. ∞]	ταῦτα [Rec. ib.]
9:10.	καὶ ἐν ταῖς	ἦν ἐν ταῖς [Rec. ib.]
	— ἡ ἰξουσία αὐτῶν τοῦ	{ καὶ ἡ ἰξουσία αὐτῶν [Rec. ib.]
	11. ἔχουσαι [Gb. ∞]	ἔχουσιν [Rec. ib.]
12:	2. ἱκραῶν [Gb. ∞]	κοῦτά [Rec. ib.]
13:13.	καταβαίνε·	καταβῆ.
	[Rec. ποιῆ καταβαίνε·]	
16:	1. μεγάλης φωνῆς	φωνῆς μεγάλῃ [Rec. ib.]
	2. εἰς τῶν ἡν [Gb. ∞]	εἰ τῶν ἡν [Rec. ib.]
	— ἐπὶ τοῖς ἀνθρ. [Gb. ∞]	εἰς τοῖς ἀνθρ [Rec. ib.]
3.	omitted [Gb. ∞]	ζῶσις.
	[Rec. ζῶσα.]	
9.	ὁ ἀνθρωπὸς τὸ ὄνομα [Gb. ∞]	{ omit ὁ ἀνθρωπὸς [Rec. ib.]
17:	4. ποτήριον χρυσοῦν	{ χρυσοῦν ποτήριον [Rec. ib.]
	8. τὸ ὄνομα	τὰ ὀνόματα [Rec. ib.]
18:	9. ἐκλάσονται [Gb. ∞]	ἐκλάσονται [Rec. ib.]
	16. λήγοντες [Gb. ∞ καὶ]	καὶ λήγοντες [Rec. ib.]
	19. τὰ πλοτα [Gb. ∞]	omit τὰ [Rec. ib.]
19:15.	ἐπιστομοῖ [Gb. ∞]	omitted [Rec. ib.]
	16. τὸ ὄνομα [Rec. ib.]	omit τὸ.
	18. μικρῶν τε [Gb. ∞]	omit τε [Rec. ib.]
	19. τὸν πόλιμον [Gb. ∞]	omit τὸν [Rec. ib.]
20:	8. τὸν πόλιμον [Gb. ∞]	omit τὸν [Rec. ib.]
	14. ἡ λίγη τοῦ πυρὸς [Gb. ∞]	omitted [Rec. ib.]
21:	6. αὐτῶ [Gb. ∞]	omitted [Rec. ib.]
	8. καὶ ἀμωστωλεῖς [Gb. ∞]	omit [Rec. ib.]
	9. ἐκ τῶν [Gb. ∞]	omit ἐκ [Rec. ib.]
	13. καὶ ἀπὸ [Gb. ∞]	omit καὶ [Rec. ib.]
	[Three times.]	
22:16.	Δαβὶδ [Rec. ib.]	Δαβὶδ.



THE

ENGLISH

HEXAPLON

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

Κεφάλαιον Α.

## THE GOSPEL ACCORDING TO MATTHEW.

### CHAPTER I.

*ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Ἐδουίδ | υἱοῦ Ἀβραάμ. Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. Ἰούδας δὲ ἐγέννησε τὸν Φαρέσ καὶ τὸν Ζαρά ἐκ τῆς Θάμαρ· Φαρέσ δὲ ἐγέννησε τὸν Ἐσρώμ· Ἐσρώμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών· Σαλμών δὲ ἐγέννησε τὸν Βοὺς ἐκ τῆς Ῥαχάβ· Βοὺς δὲ ἐγέννησε τὸν Ὠββὴδ ἐκ τῆς Ῥούθ· Ὠββὴδ δὲ ἐγέννησε τὸν Ἰεσσαί· Ἰεσσαί δὲ*

<sup>a</sup> Rec. Δηβιδ. [et sic passim.]

WICLIF — 1380.	TYNDALE — 1534.	CRANMER — 1539.
THE boke of the generacioun of ihesus crist : the sone of dauith, the sone of abraham;	THIS is the boke of the generacion of Iesus Christ the sonne of David, the sonne also of Abraham.	THYS is the boke of the generacion of Iesus Christ, the sonne of David, the sonne of Abraham.
<sup>2</sup> abraham bigat Isaac; Isaac : bigat Iacob; Iacob bigat Iudas; ⁊ hise britheren;	<sup>2</sup> Abraham begat Isaac : Isaac begat Iacob : Iacob begat Iudas and his brethren :	<sup>2</sup> Abraham begat Isaac : Isaac begat Iacob : Iacob begat Iudas and his brethren :
<sup>3</sup> Iudas bigat fares ⁊ zaram of thamar; Fares bigat Esrom; Esrom bigat Aram;	<sup>3</sup> Iudas begat Phares and zaram of Thamar : Phares begat Hesrom : Hesrom begat Aram :	<sup>3</sup> Iudas begat Phares and zaram of Thamar. Phares begat Esrom : Esrom begat Aram :
<sup>4</sup> Aram bigat Amynadab. Amynadab bigat Naason; nason bigat Salmon;	<sup>4</sup> Aram begat Aminadab : Aminadab begat Naasson : Naasson begat Salmon :	<sup>4</sup> Aram begat Aminadab : Aminadab begat Naasson : Naasson begat Salmon :
<sup>5</sup> Salmon bigat Booz of raab; Booz bigat obeth of ruth; Obeth bigat Iesse; <sup>6</sup> Iesse bigat Dauith the king. Dauith the king bigat Salomon of hir that was vries wijf;	<sup>5</sup> Salmon begat Boos of Rahab : Boos begat Obed of Ruth : Obed begat Iesse : <sup>6</sup> Iesse begat Dauid the kyng : Dauid the kyng begat Salomon; of her that was the wyfe of Ury :	<sup>5</sup> Salmon begat Boos of Rahab : Boos begat Obed of Ruth : Obed begat Iesse : <sup>6</sup> Iesse begat Dauid the kyng : Dauid the kyng begat Salomon. of her that was the wyfe of Ury :
<sup>7</sup> Salomon bigat Roboam; Roboam bigat abias; Abias bigat Asa; <sup>8</sup> Asa bigat Iosaphat. Iosaphat bigat Ioram; Ioram bigat Osias;	<sup>7</sup> Salomon begat Roboam : Roboam begat Abia : Abia begat Asa : <sup>8</sup> Asa begat Iosaphat : Iosaphat begat Ioram : Ioram begat Osias :	<sup>7</sup> Salomon begat Roboam : Roboam begat Abia : Abia begat Asa : <sup>8</sup> Asa begat Iosaphat : Iosaphat begat Ioram : Ioram begat Osias :
<sup>9</sup> Osias bigat ioatham; Ioatham bigat Achaz. Achaz bigat ezechie; <sup>10</sup> Ezechie bigat manasses; Manasses bigat Amon; Amon bigat Iosias; <sup>11</sup> Iosias bigat Ieconyas ⁊ hise britheren in to the	<sup>9</sup> Osias begat Ioatham : Ioatham begat Achas : Achas begat Ezechias : <sup>10</sup> Ezechias begat Manasses : Manasses begat Amon : Amon begat Iosias : <sup>11</sup> Iosias begat Ieconias and his brethren aboute	<sup>9</sup> Osias begat Ioatham : Ioatham begat Achas : Achas begat Ezechias : <sup>10</sup> Ezechias begat Manasses : Manasses begat Amon : Amon begat Iosias : <sup>11</sup> Iosias begat Ieconias ⁊ his brethren aboute the tyme they

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

Κεφάλαιον Α.

## THE GOSPEL ACCORDING TO MATTHEW.

### CHAPTER I.

ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν <sup>β</sup> Σολομῶνα | ἐκ τῆς τοῦ Οὐρίου. <sup>7</sup> Σολομὼν δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά. Ἀβιά δὲ ἐγέννησε τὸν Ἀσά. <sup>8</sup> Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τὸν Ὀζιάν. <sup>9</sup> Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν. <sup>10</sup> Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ. Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών. | Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν. <sup>11</sup> Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

<sup>β</sup> Rec. Σολομῶνα.

<sup>ε</sup> Alex. Ἀσάφ.

<sup>δ</sup> Alex. Ἀμός.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

THE Booke of the generation of Iesus Christe, the sonne of Dauid, the sonne of Abraham. <sup>2</sup> Abraham begate Isaac. And Isaac, begate Iacob. And Iacob, begate Iudas and his brethren. <sup>3</sup> And Iudas, begate Phares and Zaram of Thamar. And Phares begate Esrom. And Esrom begate Aram. <sup>4</sup> And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon. <sup>5</sup> And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse. <sup>6</sup> And Iesse begate Dauid the Kyng. And Dauid the Kyng begate Solomon, of her that was the wife of Vrie. <sup>7</sup> And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. <sup>8</sup> And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias. <sup>9</sup> And Ozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezechias. <sup>10</sup> And Ezechias begate Manasses. And Manasses begate Amon. And Amon begate Iosias. <sup>11</sup> And Iosias begate Iacim. And Iacim begate Iechonias and his brethern, about the time they

THE booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham. <sup>2</sup> Abraham begat Isaac, And Isaac begat Iacob. And Iacob begat Iudas and his brethren: <sup>3</sup> And Iudas begat Phares and Zaram of Thamar. And Phares begat Esrom. And Esrom begat Aram. <sup>4</sup> And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. <sup>5</sup> And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begate Iesse.

<sup>6</sup> And Iesse begat Dauid the King. And Dauid the King begat Solomon of her that was the vvife of Vrias. <sup>7</sup> And Solomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. <sup>8</sup> And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias. <sup>9</sup> And Ozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezechias. <sup>10</sup> And Ezechias begat Manasses. And Manasses begate Amon. And Amon begate Iosias. <sup>11</sup> And Iosias begat Iechonias &

THE Booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham. <sup>2</sup> Abraham begate Isaac, and Isaac begate Iacob, and Iacob begate Iudas and his brethren. <sup>3</sup> And Iudas begate Phares and Zara of Thamar, and Phares begate Esrom, and Esrom begate Aram. <sup>4</sup> And Aram begate Aminadab, and Aminadab begate Naasson, and Naasson begate Salmon. <sup>5</sup> And Salmon begate Boos of Rachab, and Boos begate Obed of Ruth, and Obed begate Iesse.

<sup>6</sup> And Iesse begate Dauid the King, & Dauid the King begate Solomon of her that had bin the wife of Urias. <sup>7</sup> And Solomon begate Roboam, and Roboam begate Abia, and Abia begate Asa. <sup>8</sup> And Asa begate Iosaphat, and Iosaphat begate Ioram, and Ioram begate Ozias. <sup>9</sup> And Ozias begate Ioatham, and Ioatham begate Achas, and Achas begate Ezechias. <sup>10</sup> And Ezechias begate Manasses, and Manasses begate Amon, and Amon begate Iosias. <sup>11</sup> And Iosias begate Iechonias and his

ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. <sup>12</sup> Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιὴλ· Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ· <sup>13</sup> Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιοῦδ· Ἀβιοῦδ δὲ ἐγέννησε τὸν Ἐλιακεὶμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζῶρ· <sup>14</sup> Ἀζῶρ δὲ ἐγέννησε τὸν Σαδῶκ· Σαδῶκ δὲ ἐγέννησε τὸν Ἀχειμ· Ἀχειμ δὲ ἐγέννησε τὸν Ἐλιοῦδ· <sup>15</sup> Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ· <sup>16</sup> Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

<sup>17</sup> Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

<sup>18</sup> Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις | οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς

· Const. γίννησις. Alex. γίνισις.

## WICLIF—1380.

transmygracioun of babuloyne, <sup>12</sup> and after the transmygracioun of babuloyne: Ieonynas bigat Salatiel Salatiel bigat zorobabel <sup>13</sup> zorobabel bigat Abyut. Abyut bigat eliachym Eliachym bigat Asor.

<sup>14</sup> Asor bigat Sadoch Sadoch bigat achym Achym bigat Elyut. <sup>15</sup> Eliut bigat Eliusar Eliasar bigat mathan Mathan bigat Jacob. <sup>16</sup> Jacob bigat Joseph the housbonde of mari: of whom ihesus was borun that is elepid crist.

And so alle generaciouns fro abraham to dauith ben fouretene generaciouns: τ fro Dauith to the transmygracioun of babuloyne: ben xiiij. generaciouns: τ fro the transmygracioun of babuloyne to crist: ben fouretene generaciouns.

but the generacioun of crist was thus. Whan mari the modir of ihesus was spoused to ioseph: bifor they eamen to gidre, seche was founde haunge of the holy goost in the wombe. <sup>19</sup> τ ioseph hir housbonde for he was ritiful τ wold not pupplische hir: he wold prouly haue lefte hir. <sup>20</sup> but while he thought these thingis: lo the angel of the lord apperid to hym in sleep and seide: ioseph the sone of dauith: nyle thou drede to take marie thi wijf for that thing that is borun in hir: is of the holi goost. <sup>21</sup> τ seche schal ber a sone: τ thou schalt clepe his name ihesus: for he schal make his peple saaf fro her synnes.

<sup>22</sup> For al this thing was don, that it schulde be fulfilled that was seid of the lord bi a prophet: sayinge: <sup>23</sup> lo a virgin schal broue in wombe τ seche schal ber a sone: τ thi schulen clepe his name emmanuel. that is: to-ge-wi-th god with us.

<sup>24</sup> τ ioseph roos fro sleep, and dide as the angel of the lord comaundid him, τ took marie his wijf.

## TYNDALE—1534.

the tyme they were caried away to Babylon.

<sup>12</sup> And after they were brought to Babylon: Iechonias begat Salathiel: Salathiel begat zorobabel: <sup>13</sup> zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor:

<sup>14</sup> Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: <sup>15</sup> Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: <sup>16</sup> Jacob begat Joseph the husbunde of Mary: of which was boren that Iesus: that is called Christ.

<sup>17</sup> All the generaciouns from Abraham to David are fowretene generaciouns. And from David vnto the captiuite of Babylon are fowretene generaciouns. And from the captiuite of Babylon vnto Christ: are also fowrtene generaciouns.

<sup>18</sup> The byrthe of Iesus Christ was on this wyse. When hys mother Mary was betrothred to Ioseph: before they came to dwell togedder, she was founde with chylde by the holy goost. <sup>19</sup> Then Ioseph her husbunde beinge a perfect man and loth to make an example of hir: was mynded to put her away secretly. <sup>20</sup> Whill he thus thought: beholde the angel of the lord appered vnto him in a dreame: sayinge: Ioseph the sone of David: feare not to take vnto the Mary thy wyfe. For that which is conceaued in her is of the holy goost. <sup>21</sup> She shall brynge forth a sonne: τ thou shalt call his name Iesus. For he shall save his peple from their synnes.

<sup>22</sup> All this was done to fulfill that which was spoken of the Lorde by the Prophet: sayinge: <sup>23</sup> Beholde a mayde shall be with chylde: and shall brynge forth a sonne: and they shall call his name Emmanuel: which is by interpretacion: God with vs.

<sup>24</sup> And Ioseph assone as he awoke out of slepe: did as the angel of the Lorde bade hym: and toke hys wyfe vnto hym:

## CRANMER—1539.

were caried away to Babylon. <sup>12</sup> And after they were brought to Babylon. Iechonias begat Salathiel: Salathiel begat zorobabel: <sup>13</sup> zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor:

<sup>14</sup> Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: <sup>15</sup> Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: <sup>16</sup> Jacob begat Ioseph the husbunde of Mary: of whom was borne Iesus, euen he that is called Christ.

<sup>17</sup> And so all the generaciouns from Abraham to David, are fouretene generaciouns: And from David vnto the captiuite of Babylon, are fouretene generaciouns. And from the captiuite of Babylon vnto Christ, are fouretene generaciouns.

<sup>18</sup> The byrth of Iesus Christ was on this wyse. When his mother Mary was maryed to Ioseph (before they came to dwell togedder) she was founde with chylde by the holy goost. <sup>19</sup> Then Ioseph her husbunde (because he was a righteous man, and wold not put her to shame) he was mynded preuely to departe from her. <sup>20</sup> But whill he thus thought, beholde, the angel of the Lorde appered vnto him in slepe sayinge: Ioseph, thou sone of David: feare not to take vnto the Mary thy wyfe. For that which is conceaued in her, cometh of the holy goost. <sup>21</sup> She shall bringe forth a sonne, and thou shalt call his name Iesus. For he shall save his people from their synnes. <sup>22</sup> All this was done, that it might be fulfilled, which was spoken of the Lorde by the Prophet. sayinge: <sup>23</sup> Beholde, a mayde shall be with chylde, and shal bringe forth a sonne, and they shall call his name Emmanuel, which ys a man interpret, it is asmoeth to say as God with vs.

<sup>24</sup> And Ioseph as soon as he awoke out of slepe, dyd as the angel of the Lorde had bydden him, and he toke hys wyfe vnto

seid, called me, are, fe, from, us, w, t, are, their, right, ought, us, thought, thought.

αὐτοῦ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. <sup>19</sup> Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. <sup>20</sup> ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδὸν, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἐγὼ εἰμι Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναικὰ σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου. <sup>21</sup> τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. <sup>22</sup> Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν ἵπὸ τοῦ Κυρίου | διὰ τοῦ προφήτου, λέγοντος, <sup>23</sup> Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστι μεθερμηνεύμενον, Μεθ' ἡμῶν ὁ Θεός. <sup>24</sup> Διεγερθεῖς | δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου· καὶ

f Alex. ἐπὶ Κυρίου.

f Alex. ἡγεθεις.

## GENEVA — 1557.

were carried a waie to Babylon. <sup>12</sup> And after they were brought to Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel. <sup>13</sup> And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor. <sup>14</sup> And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud. <sup>15</sup> And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob. <sup>16</sup> And Iacob begate Ioseph, the husband of Marie, of whome was borne Iesus, that is called Christe. <sup>17</sup> And so all the generations from Abraham to Dauid, are fourtene generations. And from Dauid to the tyme they were caryed into Babylon, are fourtene generations. And from the tyme they were caryed into Babylon to Christe, are also fourtene generations.

<sup>18</sup> Now the byrth of Iesus Christ was on thys wyse. When his mother Marie was betrothed to Ioseph (before they came together) she was found wyth chylde of the holy Gost. <sup>19</sup> Then Ioseph her husband beyng a iust man, and loth to make her a publike example of infamie, was mynded to put her a way secretly.

<sup>20</sup> Whye he thus reasoned with him self beholde the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid, feare not to take Marie for thy wife: For that whyeh is conceaued in her, is of the holy Gost. <sup>21</sup> She shal bring forth a sonne, and thou shalt call his name Iesus. For he shal saue his people from their synnes. <sup>22</sup> All this was done to fulfil that which was spoken of the Lord by the Prophet,

<sup>23</sup> Behold, that mayds shal be wyth chylde, and shal bring forth a sonne, and they shal call his name Emmanuel, which is by interpretation, God with vs. <sup>24</sup> And Ioseph as some as he awoke out of slepe, dyd as the Angel of the Lord bade and

## RHEIMS — 1582.

his brethern in the Transmigration of Babylon. <sup>12</sup> And after the Transmigration of Babylon, Iechonias begat Salathiel. And Salathiel begat Zorobabel. <sup>13</sup> And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. <sup>14</sup> And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

<sup>15</sup> And Eliud begat Eleazar. And Eleazar begat Matthan. And Matthan begat Iacob.

<sup>16</sup> And Iacob begat Ioseph the husband of MARIE: of vvhom vvas borne IESVS, vvhio is called CHRIST.

<sup>17</sup> Therefore al the generations from Abraham vnto Dauid, fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto CHRIST, fourtene generations.

<sup>18</sup> And the generation of CHRIST vvas in this vwise. When his mother MARIE vvas sponed to Ioseph, before they came together, she vvas found to be vwith childe by the Holy Ghost. <sup>19</sup> Wherevpon Ioseph, for that he vvas a iust man, & vwould not put her to open shame: vvas minded secretly to dismishe her. <sup>20</sup> But as he vvas thus thinking, behold the Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy vvife, for that vvwhich is borne in her, is of the Holy Ghost. <sup>21</sup> And she shal bring forth a sonne: and thou shalt call his name IESVS. For he shal saue his people from their sinnes. <sup>22</sup> And al this vvas done that it might be fulfilled vvhich our Lord spake by the Prophet saying, <sup>23</sup> Behold a Virgin shal be vwith childe, and bring forth a sonne, and they shal call his name Emmanuel, vvhich being interpreted is, God vvith vs. <sup>24</sup> And Ioseph rising vp from sleepe, did as the Angel of our Lord commanded him, and

## AUTHORISED — 1611.

brethren, about the time they were carried away to Babylon. <sup>12</sup> And after they were brought to Babylon, Iechonias begate Salathiel, and Salathiel begate Zorobabel. <sup>13</sup> And Zorobabel begate Abiud, and Abiud begate Eliakim, and Eliakim begate Azor. <sup>14</sup> And Azor begate Sadoc, and Sadoc begate Achim, and Achim begate Eliud. <sup>15</sup> And Eliud begate Eleazar, and Eleazar begate Matthan, and Matthan begate Iacob. <sup>16</sup> And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, who is called Christ. <sup>17</sup> So all the generations from Abraham to Dauid, are fourtene generations: and from Dauid vntill the carying away into Babylon, are fourteteen generations: and from the carying away into Babylon vnto Christ, are fourteteen generations.

<sup>18</sup> Now the birth of Iesus Christ was on this wise: When as his mother Mary was espoused to Ioseph (before they came together) shee was found with childe of the holy Ghost. <sup>19</sup> Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away priuily. <sup>20</sup> But while he thought on these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife; for that which is conceiued in her, is of the holy Ghost. <sup>21</sup> And she shall bring forth a sonne, and thou shalt call his Name Iesus: for he shall saue his people from their sinnes. <sup>22</sup> (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, <sup>23</sup> Behold, a Virgin shall be with childe, and shall bring forth a Sonne, and they shall call his Name Emmanuel, which being interpreted, is, God with vs.) <sup>24</sup> Then Ioseph, being raised from sleepe, did as the Angel of the Lord had bidden him, and tooke vnto him his

\* Or, his name shall be called

παρέλαβε τὴν γυναῖκα αὐτοῦ, <sup>25</sup> καὶ οὐκ ἐγίνωσκει αὐτὴν, ἕως οὗ ἔτεκε τὸν υἱὸν ἅ αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

11. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα, λέγοντες, 'Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτόν.' <sup>3</sup> Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ· <sup>4</sup> καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. <sup>5</sup> οἱ δὲ εἶπον αὐτῷ, 'Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, <sup>6</sup> "Καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν

<sup>a</sup> Alex. = αὐτῆς τὸν πρωτότοκον.<sup>1</sup> Alex. Ἱερουσαλήμ.<sup>b</sup> Alex. ὁ βασιλεὺς Ἡρώδης.

## WICLIF — 1380.

<sup>25</sup> and he knew hir not til sche hadde borun hir first bigetun sone, & clepid his name ihesus.

2. THERFOR whanne ihesus was borun in Bethleem of iuda, in the dayes of king Eroude; lo astronomys camen fro the east to ierusalem <sup>2</sup> & seiden; where is he that is borun king of iewis? for we han seen his sterre in the east; and we comen for to worschip hym. <sup>3</sup> But kyng croude herde that was troubled; & al ierusalem with hym; <sup>4</sup> & he gaderid to gidre al the princis of prestis and scribis of the puple, & enquerid of hem where crist shulde be borun; <sup>5</sup> & thei seiden to him in bethleem of iuda; for so it is writun bi a profete. <sup>6</sup> And thou bethleem the lond of iuda are not the leest among the princis of iuda; for of thee a duk schal go out that schal gouerne ny puple israhel.

<sup>7</sup> than eroude clepid pryvyli the astro-myenes, and lerned of hem bisili the tyme of the sterre that apperid to hem; <sup>8</sup> and he seke hem in to bethleem; & seide; go ye & axe ze bisili of the child; & whanne ze han founden tel ze it to me; that I also come & worschip him; <sup>9</sup> & whan thei hadde herd the king; thei wenten forth; and lo the sterre that thei saien in the east, went bifor hem; til it came & stode aboue wher the child was; <sup>10</sup> & thei sijen the sterre; & ioiciden with a ful grete ioie; <sup>11</sup> & thei entriden in to the hous; & founden the child, with marie his modir; & thei fillen down; <sup>12</sup> & worschpiden him; & whanne thei hadden opened her tresouris; thei offriden to hym ziftis, gold, encence, and myrre; <sup>12</sup> And whanne thei hadden take an answer in slepe; that thei schulden not turne agen to eroude; thei turneden agen bi another weye in to her cuntre.

<sup>13</sup> & whanne thei werun gon awai; lo the angell of the lord, apperid to ioseph bigetun, begotten astronomys, astronomen, or wise men. clepid, called. saien, sawe. warden, rejoiced. her, their. duk, dux, a captain or leader. agen, ager. -fuls, gyfte. agen, again.

## TYNDALE — 1534.

<sup>25</sup> and knewe her not tyll she had brought forth hir fyrst sonne; and called his name Iesus.

2. WHEN Iesus was borne at Bethleem in Iury, in the tyme of Herode the kyng. Beholde, there came wyse men from the east to Ierusalem <sup>2</sup> saynge: Where is he that is borne kyng of the Iues? We have sene his starre in the east; and are come to worschp him.

<sup>3</sup> When Herode the kyng had herd this; he was troubled, and all Ierusalem with hym; <sup>4</sup> and he gathered all the chefe Prestes and Scribes of the people; and axed of them where Christ shulde be borne. <sup>5</sup> And they sayde vnto hym: at Bethleem in Iury. For thus it is written by the Prophet. <sup>6</sup> And thou Bethleem in the londe of Iury; art not the leest concerninge the Princes of Iuda. For out of the shall come the captayne; that shall govern my people Israhel.

<sup>7</sup> Then Herod prevely called the wyse men; and dyligently enqyred of them; the tyme of the starre that appered; <sup>8</sup> and sent them to Bethleem saynge: Goo and searche dyligently for the chylde. And when ye have founde hym; bringe me worde; & I maye come & worshippe hym also.

<sup>9</sup> When they had heard the kyng; they departed; and lo the starre which they sawe in the eeste; went before them; tyll it came and stode over the place wher the chylde was. <sup>10</sup> When they sawe the starre; they were marvelously glad; <sup>11</sup> and went into the house; and found the chylde with Mary his mother; and kneled doune and worshipped hym; and opened their treasures; and offred vnto hym gyftes; gold; francysence and myrre. <sup>12</sup> And after they were warned of God in a dreame; that they shuld not go agayne to Herod; they returned into their awne countrie another waye.

<sup>13</sup> When they were departed; beholde the angell of the Lorde appered to Ioseph

## CRANMER — 1539.

hym, <sup>25</sup> and knewe her not, till she had brought forth hir fyrst begotten sonne, and called his name Iesus.

2. WHEN Iesus was borne at Bethleem a cite of Iewri, in the tyme of Herode the kyng. Beholde, there came wysemen from the east to Ierusalem, <sup>2</sup> saynge; where is he that is borne kyng of Iewes? For we haue sene his starre in the east, and are come to worschp him. <sup>3</sup> When Herode the kyng had herd these things, he was troubled, & all the cite of Ierusalem with hym: <sup>4</sup> And when he had gathered all the chefe Prestes & scribes of the people together, he demaunded of them, where Christ shulde be borne. <sup>5</sup> And they saide vnto hym: at Bethleem in Iewry. For thus it is written by the Prophet: <sup>6</sup> And thou Bethleem in the lande of Iuda, art not the leest amonge the Princes of Iuda. For out of the shal there come vnto me the captayne, that shall gouerne my people Israel.

<sup>7</sup> Then Herode (when he had preuely called the wysemen) he enqyred of them dyligently, what tyme the starre appered; <sup>8</sup> and he had them go to Bethleem and saide: Goo your waye thither, and searche dyligently for the chylde. And when ye haue founde hym, bringe me worde againe, that I maye come and worschp hym also. <sup>9</sup> When they had heard the kyng, they departed; and lo, the starre which they sawe in the easte, went before them, tyll it came, & stode ouer the place, wher the chylde was: <sup>10</sup> When they sawe the starre, they were excedyng glad: <sup>11</sup> and went into the house, and found the chylde with Mary his mother & fell doune flat and worschp'd hym, and opened their treasures, and offred vnto hym gyftes, gold, francysence & myrre. <sup>12</sup> And after they were warned of God in slepe (that they shuld not go agayne to Herode) they returned into their awne countrie another waye.

<sup>13</sup> When they were departed: beholde, the angell of the Lord appered to Ioseph

“*Ἰσραήλ.*” <sup>7</sup> *Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε, ‘Πο-  
 ρευθέντες ἄκριβως ἐξετάσατε| περὶ τοῦ παιδίου ἐπὰν δὲ εὔρητε, ἀπαγγείλατε  
 μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ.’* <sup>8</sup> *Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπο-  
 ρεύθησαν· καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθῶν  
 ἔστη| ἐπάνω οὐ ἦν τὸ παιδίον.* <sup>10</sup> *ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην  
 σφόδρα·* <sup>11</sup> *καὶ ἐλθόντες εἰς τὴν οἰκίαν, ἔειδον| τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς  
 αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν  
 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.* <sup>12</sup> *καὶ χρηματισθέντες κατ’  
 ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.*  
<sup>13</sup> *Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ’ ὄναρ τῷ*

<sup>1</sup> Alex. *Ἐστράται ἀκριβῶς.*<sup>m</sup> Alex. *ἰσράηλ.*<sup>n</sup> Rec. *ἴσον.*

## GENEVA—1557.

toke his wife vnto him. <sup>25</sup> And knewe her not, till she had brought forth her first borne sonne, and called his name *IESVS.*

2. **WHEN** *IESVS* was borne at Bethle-  
 hem in Iurie, in the tyme of Herode the  
 king: Beholde there came wise men from  
 the East to Ierusalem, <sup>2</sup> Saying, Where  
 is that king of Iewes that is borne? For  
 we haue sene his starre in the East, and  
 are come to worship him. <sup>3</sup> When king  
 Herode heard this, he was troubled, and  
 all Ierusalem with him. <sup>4</sup> And gather-  
 ing together all the chiefe Priests &  
 Scribes of the people, he asked of them,  
 where Christe should be borne. <sup>5</sup> And  
 they said vnto him, at Bethlehem in Iurie:  
 For so it is written by the Prophet:  
<sup>6</sup> And thou Bethlehem in § land of Iurie,  
 art not the least among the Princes of  
 Iuda: for out of thee shal come vnto me,  
 the captaine that shal governe my people  
 Israel.

¶ Then Herode pryncely called the wise  
 men and diligently inquired of them  
 the time of the starre that appeared.  
<sup>8</sup> And sent them to Bethlehem, saying,  
 Go, and search diligently for the babe.  
 And when ye haue found him, bring me  
 worde againe, that I may come and  
 worship him also. <sup>9</sup> When they had  
 heard the king, they departed: and lo,  
 the starre which they saw in the East,  
 went before them, till it came & stode  
 ouer the place wher the childe was.  
<sup>10</sup> When they saw the starre, they reioyced  
 with an exceeding great gladnes. <sup>11</sup> And  
 went into the house, and found the child  
 with Marie his mother, and falling downe,  
 worshipped him, and opened their trea-  
 sures, and offered vnto him gyftes, gold,  
 frankensence, and myrrhe. <sup>12</sup> And after  
 they were warned of God in a dreame,  
 that they should not go againe to Herode:  
 they returned into their owne contrey an  
 other waie.

<sup>13</sup> After their departure, beholde the  
 Angel of the Lord appeared to Ioseph in

## RHEIMS—1582.

tooke his wvife. <sup>25</sup> And he knewv her not  
 till she brought forth her first borne sonne:  
 and called his name *IESVS.*

2. **WHEN** *IESVS* therefore vvas borne in  
 Bethlehem of Iuda in the dayes of Herod  
 the King, behold, there came Sages  
 from the East to Hierusalem, <sup>2</sup> saying,  
 vvhether is he that is borne King of the  
 Iewes? For vve haue sene his starre in  
 the East, and are come to adore him.  
<sup>3</sup> And Herod the King hearing this, vvas  
 troubled, & all Hierusalem vwith him.  
<sup>4</sup> And assembling together all the high  
 Priests & the Scribes of the people, he  
 inquired of them vvhether Christ should  
 be borne. <sup>5</sup> But they said to him, In  
 Bethlehem of Iuda. For so it is vvritten  
 by the Prophet: <sup>6</sup> *And thou Bethlehem  
 the land of Iuda, art not the least among  
 the Princes of Iuda: for out of thee shal  
 come forth the Capitaine that shal rule  
 my people Israel.*

¶ Then Herod secretly calling the Sages,  
 learned diligently of them the time of the  
 starre which appeared to them: <sup>8</sup> and  
 sending them into Bethlehem, said, Go,  
 and inquire diligently of the childe: and  
 when you shal finde him, make reporte  
 to me, that I also may come and adore  
 him. <sup>9</sup> Who hauing heard the king,  
 went their way: and behold the starre  
 which they had seen in the East, went  
 before them, vntill it came & stode ouer,  
 where the childe was. <sup>10</sup> And seing the  
 starre, they reioyced vwith exceeding great  
 ioy. <sup>11</sup> And entring into the house, they  
 found the childe vwith *MARIE* his mother,  
 & falling downe adored him: and open-  
 ing their treasures, they offered to him  
 gyftes: gold, frankincense, & myrrhe.  
<sup>12</sup> And hauing receiued an ansver in  
 sleepe that they should not returne to  
 Herod, they vvent backe an other vvay  
 into their countrey.

<sup>13</sup> And after they vvere departed, behold  
 an Angel of our Lord appeared in sleepe

## AUTHORISED—1611.

wife: <sup>25</sup> And knew her not, till shee had  
 brought forth her first borne Sonne, and  
 he called his Name *IESUS.*

2. **NOW** when *IESUS* was borne in Beth-  
 lehem of Iudea, in the dayes of Herod  
 the king, behold, there came Wise men  
 from the East to Hierusalem, <sup>2</sup> Saying,  
 Where is he that is borne King of the  
 Iewes? for we haue sene his Starre in  
 the East, and are come to worship him.  
<sup>3</sup> When Herod the King had heard these  
*things*, he was troubled, and all Hieru-  
 salem with him. <sup>4</sup> And when he had gathered  
 all the chiefe Priests and Scribes of  
 the people together, he demanded of them  
 where Christ should be borne. <sup>5</sup> And they  
 said vnto him, In Bethlehem of Iudea:  
 For thus it is written by the Prophet:  
<sup>6</sup> And thou Bethlehem in the land of Iuda,  
 art not the least among the Princes of Iuda:  
 for out of thee shall come a Govern-  
 our, that shall <sup>a</sup> rule my people Israel.

¶ Then Herod, when he had pryncely called  
 the Wise men, enquired of them diligen-  
 tly what time the Starre appeared:  
<sup>8</sup> And he sent them to Bethlehem, and  
 said, Go, and search diligently for the  
 yong child, and when ye haue found him,  
 bring me worde againe, that I may come  
 and worship him also. <sup>9</sup> When they had  
 heard the King, they departed, and lo,  
 the Starre which they saw in the East,  
 went before them, till it came and stood  
 ouer where the yong childe was. <sup>10</sup> When  
 they saw the Starre, they reioyced with  
 exceeding great ioy.

<sup>11</sup> And when they were come into the house,  
 they saw the yong child with *Mary* his  
 mother, and fell downe, and worshipped him:  
 and when they had opened their treasures,  
 they <sup>b</sup> presented vnto him gyfts, Gold, and  
 Frankincense, and Myrrhe. <sup>12</sup> And being  
 warned of God in a dreame, that they  
 should not returne to Herode, they departed  
 into their owne countrey another way.

<sup>13</sup> And when they were departed, behold,  
 the Angel of the Lord appeareth to

<sup>a</sup> Or, feed. <sup>b</sup> Or, offer.

Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.<sup>14</sup> Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον,<sup>15</sup> καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.<sup>16</sup> Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων.<sup>17</sup> Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προφήτου, λέγοντος, Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, ὀρθῆνος καὶ κλαυθμὸς καὶ ὄδυρος πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι

<sup>o</sup> Alex. = τοῦ.

<sup>p</sup> Alex. εὐά.

<sup>q</sup> Alex. = Ἐρῆνος καί.

## WICLIF — 1380.

in slep, and seide; rise up ⁊ take the child ⁊ his modir and fle in to egipt; ⁊ be thou there til that I seye to thee. for it is come; that eroude seke the child for to distri hym.<sup>14</sup> and ioseph roos; ⁊ took the child ⁊ his modir by nyȝt, and wente in to egipt,<sup>15</sup> ⁊ he was there to the deeth of eroude; that it schulde be fulfilled that was seid of the lord bi the profete seynge; Fro egipt I haue clepid my sone.

<sup>16</sup> Thanne eroude seynge that he was disceuyd of the astromyens was ful wrooth; ⁊ he sente ⁊ slew alle the children that weren in bethelem ⁊ in al the coostis therof, fro ij jere age ⁊ with yn, after the tyme that he had enquerid of the astromyenes.<sup>17</sup> Than it was fulfilled that was seid bi ieremy the profete seynge.<sup>18</sup> A voyce was herd an his wepyng ⁊ moch weylng, rachel bi wepyng hir sones, and sche wolde not be comfortid for thei ben not.

<sup>19</sup> But whanne eroude was deed: lo the angell of the lord aperid to ioseph in slep in egipt.<sup>20</sup> ⁊ seide; rise up ⁊ take the child ⁊ his modir; ⁊ go in to the lond of israel; for thei that sousten the lif of the child ben deed.<sup>21</sup> Ioseph roos ⁊ took the child and his modir ⁊ cam in to the lond of israel.

<sup>22</sup> ⁊ he herde that archelaus regned in sude for eroude his fadre, ⁊ drede for to go thidir; and he was warnid in slep; and wente in to the parties of galilee; and cam ⁊ dwelte in a cite that is clepid nazareth; that it schulde be fulfilled that was seid bi profetis, for he schal be clepid a nazarey.

3. IN tho daies ioon baptist cam ⁊ prechid in the desert of iudee.<sup>2</sup> ⁊ seide; do ye penancee for the kyngdom of

seye, tell, distri, destroy, nyȝt, night, wepyng, wepyng, seyn, yore, his, high, sousten, sought, ben, are,

## TYNDALE — 1534.

seph in dreame sayinge: arise; and take the chyld and his mother; and flye into Egypte; and abyde there tyll I bryng the worde. For Herod wyll seke the chyld to destroye hym.<sup>14</sup> Then he arose; and toke the chyld and his mother by nyght; and departed into Egypte;<sup>15</sup> and was there vnto the deeth of Herod; to fulfill that which was spoken of the Lorde; by the Prophet which sayeth; out of Egypte have I called my sonne.

<sup>16</sup> Then Herod perceauynge that he was moocked of the wyse men; was excedyng wroth; and sent forth and slue all the chyldren that were in Bethleem; and in all the costes thereof; as many as were two yere olde and vnder; accordyng to the tyme which he had diligently searched oute of the wyse men.

<sup>17</sup> Then was fulfilled that which was spoken by the Prophet Ieremy sayinge: <sup>18</sup> On the hillis was a voyce herde; mornynge; wepyng; and greate lamentacion; Rachel wepyng for her chyldren; and wolde not be comforted; because they were not.

<sup>19</sup> When Herode was deed: beholde; an angell of the Lorde appered in a dreame to Ioseph in Egypte.<sup>20</sup> sayinge: arise and take the chyld and his mother; and go into the lond of Israel. For they are deed which sought the chyldes life.<sup>21</sup> Then he arose vp; and toke the chyld and his mother; and cam into the lond of Israel.<sup>22</sup> But when he hearde that Archelaus did raygne in Iury; in the roume of his father Herode; he was afrayde to goo thither. Not withstandinge after he was warnid of god in a dreame; he turned a syde into the parties of Galilee;<sup>23</sup> and went and dwelt in a cite called Nazareth; to fulfill that which was spoken by the Prophetes; he shalbe called a Nazarete.

3. IN those dayes Ihon the Baptyst came and preached in the wilderness of Iury; ⁊ sayng: Repent the kyngdome of heuen

## CRANMER — 1539.

in slepe sayinge: arise and take the chyld and his mother, and flye into Egypt, ⁊ be thou there, tyll I bryng the worde. For it will come to passe, that Herode shal seke the chylde, to destroye hym.<sup>14</sup> So whan he awoke, he toke the chyld and his mother by nyght, and departed into Egypt,<sup>15</sup> and was there vnto the deeth of Herod: that it might be fulfilled, which was spoken of the Lorde by the Prophet, sayenge: out of Egypte haue I called my sonne.

<sup>16</sup> Then Herod, whan he sawe that he was mocked of the wyse men, he was exceddyng wroth, ⁊ sent forth men of warre, and slue all the chyldren that were in Bethleem, and in all the coastes (as many as were two yere olde or vnder) accordyng to the tyme, whiche he had diligently knowne out of the wyse men.

<sup>17</sup> Then was fulfilled that, which was spoken by the Prophet Ieremy: wher as he sayd: <sup>18</sup> in Rama was there a voyce hearde lamentacion, wepyng, and greate mourning; Rachel wepyng for hir chyldren, and wold not be comforted because they were not.

<sup>19</sup> But when Herode was deed; beholde, an angell of the Lorde appered in a slepe to Ioseph, in Egypte,<sup>20</sup> sayinge: arise, and take the chyld and his mother, and go into the lande of Israel. For they are deed which sought ⁊ chyldes lyfe.<sup>21</sup> And he arose, and toke the chyld and his mother, and came into the lande of Israel.

<sup>22</sup> But when he heard, that Archelaus dyd raygne in Iewry, in the rowme of his father Herode, he was afrayde to go thither. Notwithstandyng, after he was warnid of God in a slepe, he turned asyde into the parties of Galie,<sup>23</sup> ⁊ went ⁊ dwelt in a cite which is called Nazareth; that it might be fulfilled which was spoken by the Prophetes: he shal be called a Nazurite.

3. IN those dayes came Iohn the Baptist, preaching in the wilderness of Iewry ⁊ saying Repent, of the life that is past, for

“ οὐκ εἰσί.” <sup>19</sup> Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ’ ὄναρ φαίνεται | τῷ Ἰωσήφ ἐν Αἰγύπτῳ, <sup>20</sup> λέγων, ‘ Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.’ <sup>21</sup> Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. <sup>22</sup> ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ’ ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, <sup>23</sup> καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην <sup>3</sup> Ναζαρέτ· ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

III. Ἐν ἑδὲ | ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστῆς, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, <sup>2</sup> καὶ λέγων, ‘ Μετανοεῖτε· ἤγγικε γὰρ ἡ βα-

<sup>1</sup> Alex. φαίνεται κατ’ ὄναρ.

<sup>2</sup> Alex. Ναζαρίθ.

<sup>3</sup> Alex. — ζι.

## GENEVA — 1557.

a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there til I bring thee word. For it wil come to passe, that Herode wil secke the babe to destroy him. <sup>14</sup> Then he arose & toke the childe and his mother by night, and departed into Egypt. <sup>15</sup> And was there vnto the death of Herode, to fulfil that which was spoken of the Lord by the Prophet, which sayeth, Out of Egypt haue I called my sonne. <sup>16</sup> Then Herode perceauing that he was mocked of the wise men, was exceeding wroth, & sent forth and slewe al the male children that were in Bethlehem, and in all the coastes therof, as many as were two yere olde & vnder, according to the time which he had diligently searched out of the wise men. <sup>17</sup> Then was fulfilled that which was spoken by the Prophet Ieremie, saying, <sup>18</sup> In Rhama was a voyce heard, mourning wepyng, and great lamentation: Rachel wepyng for her children, and would not be comforted, because they were not.

<sup>19</sup> When Herode was dead, beholde, an Angel of the Lord appeared in a dreame to Ioseph in Egypt, <sup>20</sup> Saying, Arise and take the childe and his mother, & go into the land of Israel: for they are dead which sought the childes lyfe. <sup>21</sup> Then he arose vp, and toke the childe and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus dyd raygne in Iewrie, in the roume of his father Herode, he was afrayed to go thither. Notwithstanding, after he was warned of God in a dreame, he turned asyde into the parties of Galile, <sup>23</sup> And went and dwelt in a citie called Nazaret, to fulfil that which was spoken by the Prophetes: *which was*, that he shulde be called a Nazarite.

3. AND in those daies, Iohn the Baptist came and preached in the wilderness of Iewrie, <sup>2</sup> Saying, Repent, for the king-

## RHEIMS — 1582.

to Ioseph, saying: Arise, & take the childe & his mother, & flee into Egypt: and be there vntil I shal tel thee. For it wil come to passe that Herod wil secke the childe to destroy him. <sup>14</sup> Who arose, & tooke the childe and his mother by night, and retured into Egypt: and he was there vntil the death of Herod: <sup>15</sup> that it might be fulfilled vvhich was spoken of our Lord by the Prophet, saying, *Out of Aegypt haue I called my sonne.* <sup>16</sup> Then Herod perceauing that he was deluded by the Sages, was exceeding angry: and sending murdered al the men children that were in Bethlehem, & in al the borders therof, from two yere old & vnder, according to the time which he had diligently sought out of the Sages. <sup>17</sup> Then was fulfilled that vvhich was spoken by Ieremie the Prophet saying, <sup>18</sup> *A voice in Rama was heard, crying out & much weaying: Rachel beweyling her children, & would not be comforted, because they are not.*

<sup>19</sup> But vvhhen Herod was dead, behold an Angel of our Lord appeared in sleepe to Ioseph in Egypt, <sup>20</sup> saying, Arise, and take the childe & his mother, & goe into the land of Israel. for they are dead that sought the life of the childe. <sup>21</sup> Who arose, & tooke the childe & his mother, and came into the land of Israel. <sup>22</sup> But hearing that Archelaus reigned in Iewrie for Herod his father, he feared to goe thither: and being warned in sleepe retured into the quarters of Galilee. <sup>23</sup> And coming he dwelt in a citie called Nazareth: that it might be fulfilled vvhich was sayd by the Prophetes: That he shal be called a Nazarite.

3. AND in those dayes cometh Iohn the Baptist preaching in the desert of Iewrie, <sup>2</sup> & saying, Doe penance: for the King-

## AUTHORISED — 1611.

Ioseph in a dreame, saying, Arise and take the yong childe, and his mother, and flee into Egypt, and hee thou there vntill I bring thee word: for Herode wil secke the yong childe, to destroy him. <sup>14</sup> When he arose, he tooke the yong childe and his mother by night, and departed into Egypt: <sup>15</sup> And was there vntill the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne.

<sup>16</sup> Then Herode, when hee saw that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coastes therof, from two yeeres olde and vnder, according to the time, which he had diligently enquired of the Wise men. <sup>17</sup> Then was fulfilled that which was spoken by Ieremie the Prophet, saying, <sup>18</sup> In Rama was there a voyce heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

<sup>19</sup> But when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt, <sup>20</sup> Saying, Arise, and take the yong child and his mother, and goe into the land of Israel: for they are dead which sought the yong childes life. <sup>21</sup> And he arose, and tooke the yong childe and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus did reigne in Iudea in the roume of his father Herod, hee was afraid to goe thither: notwithstanding, being warned of God in a dreame, he turned asyde into the parts of Galilee: <sup>23</sup> And he came and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophetes, He shalbe called a Nazarene.

3. IN those daies came Iohn the Baptist, preaching in the wilderness of Iudea <sup>2</sup> And saying, Repent yee: for the king-

‘σιλεία τῶν οὐρανῶν.’ <sup>3</sup> Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος, “Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου εὐθείας “ποιεῖτε τὰς τρίβους αὐτοῦ.” <sup>4</sup> Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

<sup>5</sup> Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου· <sup>6</sup> καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ’ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. <sup>7</sup> Ἴδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, ‘Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; <sup>8</sup> ποιήσατε οὖν <sup>9</sup> καρπὸν ἄξιον | τῆς μετανοίας· <sup>9</sup> καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ·

<sup>a</sup> Alex. ἐὶδ.

<sup>b</sup> Alex. + ποταμῷ.

<sup>c</sup> Rec. καρποὺς ἀξίου.

## WICLIIF—1380.

heuenes schal nyȝ, <sup>3</sup> for this is he of whom it is seid bi Isaac the profete seynge/ a vois of a crier in desert, make ȝe redi the weyes of the lord: make ȝe riȝt the pathis of hym, <sup>4</sup> and this Iohn hadde clothing of camels heris: and a girdil of skyn aboute his leendis: ⁊ his mete was hony soukis and hony of the wode.

<sup>5</sup> Thanne ierusalem wente out to hym and all iudee, ⁊ al the cuntre aboute iordan: <sup>6</sup> ⁊ thei werun waichsen of hym in iordan, ⁊ knowlechiden her synnes.

<sup>7</sup> But he sij many of farisies ⁊ of saduces comynge to his baptem: and seide to hem, generaciouns of eddris: who schewid to you to fle fro wrath that is to come, <sup>8</sup> therfor do ȝe worthi fruytis of penaunce: <sup>9</sup> ⁊ nyle ȝe seic with yme ȝou: we han abraham to fadir, for I seie to ȝou that god is myȝti to rise up of this stones the nyzts of abraham, <sup>10</sup> ⁊ now the axe is putte to the root of the tre, therfor every tre that makith not goodfrut: schal be kutte down, ⁊ schal be cast in to the fire,

<sup>11</sup> I waisch ȝou in watyr: in to penaunce, but he that schal come after me, is stronger than I whos schoon I am not worthi to bere, he schal baptise ȝou in the holi goost and fier, <sup>12</sup> whos wene-wynge clooth is in his hond, and he schal fulli clense his corn flour, and schal gadere his whete in to his berne: but the chaf he schal brenne with fier that mai not be quenched.

<sup>13</sup> Thanne ihesus cam fro galilee in to iordan to loon: to he baptisid of him, <sup>14</sup> ⁊ Iohn forbode hym and seide, I owe to be baptisid of thee: ⁊ thou comest to me? <sup>15</sup> but ihesus answerid: ⁊ seide to hym, suffre now, for thus it fallith to us to fullille alle riȝtfulnesse: than Ioun saidid

nyȝ, nigh, or draw near. riȝt, riȝht. leendis, leendis. soukis, socks. her, thei. siȝ, saw. eddris, adder. nyle, ȝe nyle. nyle not myȝti, mighty. wene-wynge, winnowing. owe, ought. riȝtfulnesse, rightwinesse.

## TYNDALE—1534.

is at honde. <sup>3</sup> This is he of whom it is spoken by the Prophet Esay, which sayeth: The voyce of a cryer in wyldernes, prepare the Lordes waye, and make hys pathes strayght.

<sup>4</sup> This Iohn had hys garment of camels heer and a gerdell of a skynne aboute his loynes. Hys meate was locustes and wyldre hony. <sup>5</sup> Then went oute to hym Ierusalem, and all Iury, and all the region rounde aboute Iordan, <sup>6</sup> and were baptised of him in Iordan, confessynge their synnes.

<sup>7</sup> When he saw many of the Pharises and of the Saduces come to hys baptem, he sayde vnto them: O generacion of vipers, who hath taught you to fle from the vengeance to come? <sup>8</sup> Brynge forth therefore the frutes belongynge to repentance. <sup>9</sup> And se that ye ons thynke not to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rase up chylidren vnto Abraham. <sup>10</sup> Euen now is the axe put vnto the rote of the trees: soo that every tree which bringeth not forthe goode frute, is hewen doune and cast into the fyre.

<sup>11</sup> I baptise you in water in token of repentance: but he that cometh after me, is myghtier then I, whose shues I am not worthy to beare. He shall baptise you with the holy goest and with fyre: <sup>12</sup> which hath also his fan in his hond, and will pouрге his flour, and gadre the wheet into his garner, and will burne the chaffe with unquenecheable fyre.

<sup>13</sup> Then cam Iesus from Galile to Iordan, unto Iohn, to be baptised of hym. <sup>14</sup> But Iohn forbode hym, sayynge: I ought to be baptised of thee: and comest thou to me?

<sup>15</sup> Iesus answerid and sayd to hym: Let it be so now. For thus it becommeth vs to fulfill all rightwesnes. Then he suffrid

## CRANMER—1539.

the kyngdome of heauen is at hande <sup>3</sup> For thys is he, of whom the Prophet Esay spake, which sayeth The voyce of a cryer in the wyldernes, prepare ye the waye of the lord: ⁊ make hys pathes strayght. <sup>4</sup> Thys Iohn had hys garment of camels heer and a gyrdell of a skynne aboute hys loynes. His meate was locustes and wyldre hony.

<sup>5</sup> Then went out to hym Ierusalem and all Iewry, and all the region rounde aboute Iordan, <sup>6</sup> and were baptised of hym in Iordan, confessynge theyr synnes.

<sup>7</sup> But when he saw many of the Pharises and Saduces come to his baptytyme, he sayd vnto them: O generacyon of vyppers: who hath taught you to fle from the vengeance to come? <sup>8</sup> Brynge forth therefore the frutes that belong to repentance. <sup>9</sup> And be not of such mynde that ye wolde saye with in youre selues: we haue Abraham to oure father. For I saye vnto you, that God is able to bring to passe, that of these stones ther shall ryse vp chylidren vnto Abraham. <sup>10</sup> Euen now is the axe also put vnto the rote of the trees: so that every tree which bryngeth not forth good frute, is hewen doune, and cast into the fyre.

<sup>11</sup> I baptise you in water vnto repentance, but he that shall come after me is mightier then I, whose shoes I am not worthy to beare. He shall baptise you with the holy goost and with fyre: <sup>12</sup> whose fan is in his hand, and he will purge his flour, and gether his wheet into the barn, but will burne the chaffe with vnquenecheable fyre.

<sup>13</sup> Then cometh Iesus from Galile to Iordan vnto Iohn to be baptised of hym. <sup>14</sup> But Iohn forbode him, sayynge: I haue neede to be baptised of thee: and comest thou to me? <sup>15</sup> Iesus answerid and sayde vnto hym: Let it be so now. For thus it becommeth vs to fulfill all rightwesnes. Then he suffrid hym.

λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.  
 10 ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ  
 ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. 11 Ἐγὼ μὲν βαπτίζω ὑμᾶς  
 ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ  
 οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ  
 12 καὶ πυρί· 13 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ  
 συναξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.  
 14 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν  
 Ἰωάννην, τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ. 15 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων,  
 Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με· 16 Ἀποκριθεὶς  
 δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Ἄφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι

\* Alex. = καί.

\* Const. = καὶ πυρί.

## GENEVA — 1557.

dome of heauen is at hand. 3 For this he  
 of whom it hath bene spoken by the  
 Prophet Esaiæ, who saith, The voyce of  
 him that crieth in wilderness is, Prepare  
 the way of the Lord, make his pathes  
 straight. 4 This Iohn had his garment of  
 Camels heare, and a gyrdle of a skyn  
 about his loynes. His meate was locustes  
 and wilde hony. 5 Then went out to him  
 Ierusalem & all Iewrie, & all the region  
 round about Iordan. 6 And were baptized  
 of him in Iordan, confessing their synnes.

7 When he sawe many of the Pharises  
 & of the Sadduces come to his baptisme,  
 he sayd vnto them, O generations of  
 vipers, who hath taught you before to  
 flee from the vengeance to come? 8 Bring  
 forth therefore the frutes belongyng to  
 amendement of life. 9 And presume not  
 to say with your selues, we haue  
 Abraham to our father: For I say vnto  
 you, that God is able euen of these  
 stones to raise vp children vnto  
 Abraham. 10 Euen now is the axe  
 put to the roote of the trees: so  
 that euery tree which bryngeth not  
 forth good fruit, is hewen downe,  
 and cast into the fyre.

11 In deed I baptize you with water  
 amendement of life: but he that cometh  
 after me, is myghtier then I, whose  
 shoes I am not worthy to beare: He  
 shall baptize you with the holy Gost  
 and wyth fyre, 12 Whych hath his  
 fanne in his hand, & wil make  
 cleane his floore, and gather the  
 wheate into his garner, but will  
 burne vp the chaffe with vnquencheable  
 fyre.

13 Then came Iesus from Galilee to  
 Iordan vnto Iohn, to be baptized of  
 him. 14 But Iohn put him backe,  
 saying, I haue neede to be  
 baptized of thee, and comest thou  
 to me?

15 Iesus answering, saied to him,  
 Let it be so now: For thus it  
 becometh vs to fulfill all rightousnes.  
 Then he suffered him.

## RHEIMS — 1582.

dom of heauen is at hand. 3 For this  
 is he that vvas spoken of by Esay the  
 Prophet, saying, *A voyce of one crying in  
 the desert, prepare ye the way of our  
 Lord, make straight his pathes.* 4 And  
 the sayd Iohn had his garment of camels  
 heare, & a gyrdle of a skinnie about  
 his loynes: and his meate was locustes  
 & wilde honie.

5 Then vvent forth to him Hierusalem  
 & all Ievvrie, and al the country about  
 Iordan: & vvere baptized of him  
 in Iordan, confessing their sinnes.

7 And seeing many of the Pharisees  
 & Sadducees coming to his baptisme,  
 he sayd to them. Ye vipers brood,  
 who hath shevved you to flee from the  
 vvrath to come? 8 Yeld therfore  
 fruite vvorthing of penance. 9 And  
 delite not to say vwithin your selues,  
 vve haue Abraham to our father. For  
 I tel you that God is able of these  
 stones to raise vp children to  
 Abraham. 10 For novv the axe is  
 put to the roote of the trees. Euery  
 tree that doth not yeld good fruite,  
 shal be cut dovvne, & cast into the  
 fyre.

11 In deede baptize you in vwater  
 vnto penance. but he that shal come  
 after me, is stronger then I, vwhose  
 shoes I am not vvorthing to beare,  
 he shal baptize you in the Holy  
 Ghost & fyre. 12 Whose fanne  
 is in his hand, and he shal cleane  
 purge his floore: and he vvill gather  
 his vvheate into the barnne, but the  
 chaffe he vvill burne vwith vnquencheable  
 fyre.

13 Then cometh Iesus from Galilee  
 to Iordan, vnto Iohn, to be baptized  
 of him. 14 But Iohn stayd him,  
 saying, I ought to be baptized of  
 thee, and comest thou to me?

15 And Iesus answering, sayd to  
 him, Suffer me for this time. for so  
 it becometh vs to fulfill al iustice.  
 Then he suffered him.

## AUTHORISED — 1611.

dome of heauen is at hand. 3 For this  
 is he that was spoken of by the Prophet  
 Esaias, saying, The voyce of one crying  
 in the wilderness, Prepare ye the way  
 of the Lord, make his paths straight. 4  
 And the same Iohn had his raiment of  
 camels haire, and a leatherne girdle  
 about his loynes, and his meate was  
 locusts and wilde honie. 5 Then went  
 out to him Hierusalem, and all Iudea,  
 and all the region round about Iordane,  
 and were baptized of him in Iordane,  
 confessing their sinnes.

7 But when he saw many of the  
 Pharisees and Sadducees come to his  
 Baptisme, he said vnto them, O genera-  
 tion of vipers, who hath warned you  
 to flee from the wrath to come? 8  
 Bring forth therefore frutes meete for  
 repentance. 9 And thinke not to say  
 within your selues, Wee haue  
 Abraham to our father: For I say vnto  
 you, that God is able of these stones  
 to raise vp children vnto Abraham. 10  
 And now also the axe is layd vnto  
 the roote of the trees: Therefore  
 euery tree which bringeth not forth  
 good fruite, is hewen downe, and  
 cast into the fire.

11 I indeed baptize you with water  
 vnto repentance: but he that cometh  
 after mee, is myghtier then I, whose  
 shoes I am not worthy to beare, hee  
 shall baptize you with the holy Ghost,  
 and with fyre. 12 Whose fanne is  
 in his hand, and he will thoroughly  
 purge his floore, and gather his  
 wheate into the garner: but will  
 burne vp the chaffe with vnquencheable  
 fyre. 13 Then cometh Iesus from  
 Galilee to Iordane, vnto Iohn, to be  
 baptized of him: 14 But Iohn forbad  
 him, saying, I haue neede to be  
 baptized of thee, and comest thou  
 to me?

15 And Iesus answering, said vnto  
 him, Suffer it to be so now: for thus  
 it becometh vs to fulfill all righteous-  
 nes. Then he suffered him.

\* Or, answerable to amendment of life.

‘πᾶσαν δικαιοσύνην.’ Τότε ἀφήσιν αὐτόν. <sup>16</sup> Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεώχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστέραν, καὶ ἐρχόμενον ἐπ’ αὐτόν. <sup>17</sup> καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, ‘Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.’

IV. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. <sup>2</sup> καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ἕστερον ἐπέπεισε. <sup>3</sup> καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, | ‘Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἶπε, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.’ <sup>4</sup> ὁ δὲ ἀποκριθεὶς εἶπε, ‘Γέγραπται, “Οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένου διὰ στόματος Θεοῦ.”’ <sup>5</sup> Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵσθησιν αὐτὸν ἐπὶ τὸ πτερίγιον τοῦ ἱεροῦ, <sup>6</sup> καὶ λέγει

<sup>2</sup> Alex. εὐθὺς ἀνέβη.<sup>3</sup> Alex. ὁ πειράζων εἶπεν αὐτῷ.<sup>4</sup> Alex. + ὁ.<sup>5</sup> Alex. ἴσθησιν.

## WICLIF—1380.

hym, <sup>16</sup> ⁊ whanne ihesus was baptised ⁊ anon he wente up to the watir, ⁊ lo heueneis weren opened to hym! and he saye the spirit of god comyng doune as a dowue, ⁊ comyng on him, <sup>17</sup> ⁊ lo a vois fro heueneis: seynge, this is my loved sone in whiche I haue plesid to me.

4. THANNE ihesus was ledde of a spirit in to desert to be temptid of the fende, <sup>2</sup> ⁊ whanne he hadde fastid fourti dayes and fourti nyctis: aftirward he hungrið.

<sup>3</sup> ⁊ the tempter cam nyze: and seide to hym, if thou art goddis sone: seye that the stones be made louces: <sup>4</sup> whiche answerid and seide to hym, it is writun, not oonli in breed lyueth man, but in euery word that cometh of goddis mouth, <sup>5</sup> thanne the fend took him in to the holi citee: ⁊ settid him on the pyname of the temple <sup>6</sup> and seide to him, if thou art goddis sone: sende the adoum, for it is writun, that to hise aungels he comaundid of thee: ⁊ thei schul take thee in bondis, leost parenture thou hurt thi foot at a stoorn, <sup>7</sup> eftsones ihesus seide to hym, it is writun thou schal not tempte thi lord god.

<sup>8</sup> eftsones the fend took him in to a ful biȝ hille, ⁊ schewid to hym all the rewmes of the world ⁊ the ioie of hem: <sup>9</sup> and seide to hym, alle these I schal geue to thee, if thou falle doune ⁊ worship me, <sup>10</sup> thanne ihesus seide to hym, go sathanas, for it is writun, thou schalt worship thi lord god: ⁊ to hym aloune thou schalt serue, <sup>11</sup> thanne the fende lefte hym: ⁊ lo aungels camen nyȝ: and serueden to hym.

<sup>12</sup> But whanne ihesus hadde herde that ion was takun: he wente in to galilee, <sup>13</sup> ⁊ he lefte the citee of nazareth: and cam ⁊ dwelte in the citee of capernaum

## TYNDALE—1534.

hym, <sup>16</sup> And Iesus assone as he was baptised came straight out of the water. And lo heuen was open over hym: and Ihon sawe the spirite of God descende lyke a doue: and lyght vpon hym. <sup>17</sup> And lo there came a voyce from heven saying: Thys ys that my beloved sonne in whom is my delyte.

4. THEN was Iesus ledd awaye of the spirite into wildernes to be tempted of the deuyll. <sup>2</sup> And when he had fasted fourtye dayes and fourtye nightes, he was aftirward an hungred. <sup>3</sup> Then came to hym the tempter, and sayde: yf thou be the sonne of God, commaunde that these stones be made breed. <sup>4</sup> He answered and sayde: yt is written man shall not lyve by brede onlye, but by every worde that procedeth out of the mouth of God.

<sup>5</sup> Then the deuyll tooke hym vp into the holi citee, and set hym on a pyname of the temple: <sup>6</sup> and sayd vnto hym: yf thou be the sonne of God, cast thyslyfe doune. For it is written, he shall geve his angels charge over the, and with their handes they shall holde the vp, that thou dashe not thy fote agaynst a stone. <sup>7</sup> And Iesus sayde to hym, it ys written also: Thou shalt not tempte thy Lorde God.

<sup>8</sup> The deuyll toke hym vp agayne and ledde hym in to an exceedyng hie mountayne, and shewed hym all the kyngdomes of the world, and all the glorie of them, <sup>9</sup> and sayde to hym: all these wyl I geve the, if thou wilt faulle doune and worship me. <sup>10</sup> Then sayde Iesus vnto hym. Avoyd Satan. For it is written, thou shalt worship the Lorde thy God, and hym onely shalt thou serve. <sup>11</sup> Then the dyvell left hym: and beholde, the angels came and ministred vnto hym.

<sup>12</sup> When Iesus had hearde that Ihon was taken, he departed into Galilee, <sup>13</sup> and left Nazareth, and went and dwelte in Capernaum.

## CRANMER—1539.

<sup>16</sup> And Iesus whan he was baptised, came straight waye out of the water. And lo heuene was open vnto hym: and he sawe the spirite of God descending lyke a done, and lighting vpon him. <sup>17</sup> And loo, there came a voyce from heauen sayyng. This is my beloved sonne, in whom I am well pleased.

4. THEN was Iesus led awaye of the spirite into wyldernes: to be tempted of the deuyll. <sup>2</sup> And when he had fasted fortye dayes and fortye nyghtes, he was at the last an hungred. <sup>3</sup> And whan the tempter came to him, he sayde: yf thou be the sonne of God commaunde, that these stones be made bread. <sup>4</sup> But he answered and sayde: it is written man shall not lyue by bread onlye, but by euery worde that procedeth out of the mouth of God. <sup>5</sup> Then the deuyll taketh hym vp into the holi citee, ⁊ setteth hym on a pyname of the temple, <sup>6</sup> and sayeth vnto hym: yf thou be the sonne of God, cast thy selfe doune headling. For it is written he shall geue his angels charge over the, ⁊ wyth their handes they shall holde the vp, lest at anye tyme thou dashe thy fote agaynst a stone. <sup>7</sup> And Iesus saide to hym: it is written agayne Thou shalt not tempte the Lorde thy God.

<sup>8</sup> Agayne, the deuyll taketh hym vp in to an exceedyng hie mountayne, and sheweth him all the kingdomes of the worlde, and the glorie of them, <sup>9</sup> and sayeth vnto hym: all these wyl I geue the, yf thou wilt fall doune, and worship me. <sup>10</sup> Then sayeth Iesus vnto him: Auoyde Satan. For it is written Thou shalt worship the Lorde thy God, and hym onely shalt thou serue. <sup>11</sup> Then the deuyll leueth him and beholde the angels came, ⁊ ministred vnto hym. <sup>12</sup> When Iesus had hearde that Iohn was taken, he departed into Galilee, <sup>13</sup> and left Nazareth, and went and dwelt in Capernaum, which is a citee vpon the sea

⁊ ⁊ ⁊. done, desc. nyctis, nightis nyze or nyȝ, nyȝ. «θεωματος or εθεωματος, agayn, or yntreatyng. biȝ, biȝ. rewmes, realmes. geue, geue.

αὐτῶ, ‘ Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω γέγραπται γὰρ, “ Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου.” ’ <sup>7</sup> Ἐφ’ αὐτῷ ὁ Ἰησοῦς, ‘ Πάλιν γέγραπται, “ Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.” ’ <sup>8</sup> Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, <sup>9</sup> καὶ <sup>α</sup>λέγει| αὐτῷ, ‘ Ταῦτα πάντα σοι| δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.’ <sup>10</sup> Τότε λέγει αὐτῷ ὁ Ἰησοῦς, ‘ Ἔπαγε, <sup>β</sup> ὅπισόν μου,| Σατανᾶ· γέγραπται γὰρ, “ Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.” ’ <sup>11</sup> Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διεκόνουν αὐτῷ.

<sup>12</sup> Ἀκούσας δὲ <sup>γ</sup> ὁ Ἰησοῦς| ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· <sup>13</sup> καὶ καταλιπὼν τὴν <sup>δ</sup> Ναζαρετ,| ἐλθὼν κατώκησεν εἰς <sup>ε</sup> Καπερναοὺμ| τὴν παρα-

<sup>4</sup> Alex. εἰπεν.

<sup>ε</sup> Alex. σοι πάντα.

<sup>β</sup> Rec. = ὀπίσω μου.

<sup>γ</sup> Alex. = ὁ Ἰησοῦς.

<sup>δ</sup> Alex. Ναζαρίθ.

<sup>ε</sup> Alex. Καφερναοὺμ.

## GENEVA — 1557.

him. <sup>16</sup> And Iesus as sone as he was baptized, came straight out of the water : and lo, the heauens were open vnto him : and Iohn saw the Sprite of God descending like a doue, and lighting vpon him. <sup>17</sup> And lo, there came a voice from heauen, saying, This is my beloved Sonne, in whome I am well pleased.

4. THEN was Iesus led asyde of the Spirit into the wilderness, to be tempted of the deuil. <sup>2</sup> And when he had fasted forty dayes and forty nightes, hee was afterward an hongred. <sup>3</sup> Then came to him the tempter, & said, if thou be the Sonne of God, commaund that these stones be made bread. <sup>4</sup> But he answering, sayd, It is written, Man shall not lue by bread onely, but by euery worde that proceedeth out of the mouth of God. <sup>5</sup> Then the deuil toke him vp into the holy Citie, and set him on a pinacle of the temple. <sup>6</sup> And sayd vnto him, If thou be the Sonne of God, cast thy self downe : For it is written, that he shal geue his Angels charge ouer thee, and with their handes they shal hold thee vp, lest at any time thou shouldst dashe thy fote against a stone.

<sup>7</sup> Iesus said vnto him, It is written also, Thou shalt not tempt the Lord thy God. <sup>8</sup> The deuil toke him vp againe vnto an exceeding hye mountaine, and shewed him all the kingdomes of the worlde, and the glorie of them. <sup>9</sup> And said to him, Al these wil I geue thee, if thou fallyng downe wilt worship me. <sup>10</sup> Then said Iesus vnto him, Auoyde Satan, For it is written, Thou shalt worship the Lord thy God, & him onely shalt thou serue. <sup>11</sup> Then the deuil left him : and beholde the Angels came and ministred vnto him. <sup>12</sup> And when Iesus had heard that Iohn was taken, he returned into Galile. <sup>13</sup> And leauing Nazareth, went and dwelt in Capernaum, which is nere the sea in the

## RHEIMS — 1582.

<sup>16</sup> And Iesus being baptized, forthwith came out of the water: and loe the heauens were opened to him: and he saw the Spirit of God descending as a doue, & coming vpon him. <sup>17</sup> And behold a voyce from heauen saying, This is my beloved sonne, in whom I am well pleased.

4. THEN Iesus was ledde of the Spirit into the desert, to be tempted of the Deuil. <sup>2</sup> And vwhen he had fasted fourtie daies and fourtie nightes, afterward he vvas hungrie. <sup>3</sup> And the tempter approached & sayd to him, If thou be the sonne of God, commaund that these stones be made bread. <sup>4</sup> Who answered & said, It is vvritten, *Not in bread alone doth man lue, but in euery word that proceedeth from the mouth of God.* <sup>5</sup> Then the Deuil tooke him vp into the holy cite, and set him vpon the pinnacle of the Temple, <sup>6</sup> and sayd to him, If thou be the sonne of God, cast thy self downe, for it is vvritten, *That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp, lest perhaps thou knocke they foote agaynst a stone.*

<sup>7</sup> Iesus sayd to him againe, It is vvritten, *Thou shalt not tempt the Lord thy God.* <sup>8</sup> Againe the Deuil tooke him vp into a very high mountaine: and he shewed him all the Kingdoms of the vvorld, and the glorie of them, <sup>9</sup> and sayd to him, Al these vvil I giue thee, if fallyng downe thou vvilt adore me. <sup>10</sup> Then Iesus sayth to him, Auant Satan: for it is vvritten, *The Lord thy God shalt thou adore, & him onely shalt thou serue.* <sup>11</sup> Then the Deuil left him: and behold Angels came, and ministred to him. <sup>12</sup> And vwhen Iesus had heard that Iohn vvas deliuered vp, he retvred into Galilee: <sup>13</sup> and leauing the cite Nazareth, came & dvvelt in Capernaum a sea tovne,

## AUTHORISED — 1611.

he suffered him. <sup>16</sup> And Iesus, when hee was baptized, went vp straightway out of the water : and loe, the heauens were opened vnto him, and he saw the Spirit of God descending like a doue, and lighting vpon him. <sup>17</sup> And loe, a voice from heauen, saying, This is my beloved Sonne, in whom I am well pleased.

4. THEN was Iesus led vp of the Spirit into the wilderness, to be tempted of the deuil. <sup>2</sup> And when hee had fasted forty dayes and forty nightes, hee was afterward an hungred. <sup>3</sup> And when the tempter came to him, he sayd, If thou be the sonne of God, commaund that these stones be made bread. <sup>4</sup> But he answered, and said, It is written, Man shall not lue by bread alone, but by euery word that proceedeth out of the mouth of God. <sup>5</sup> Then the deuil taketh him vp into the holy Citie, and setteth him on a pinacle of the Temple, <sup>6</sup> And saith vnto him, If thou bee the Sonne of God, cast thy selfe downe : For it is written, He shall giue his Angels charge concerning thee, and in their handes they shall beare thee vp, lest at any time thou dash thy foote against a stone. <sup>7</sup> Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. <sup>8</sup> Againe the deuil taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them : <sup>9</sup> And sayth vnto him, All these things wil I giue thee, if thou wilt fall downe and worship me. <sup>10</sup> Then saith Iesus vnto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. <sup>11</sup> Then the deuill leaueh him, and behold, Angels came and ministred vnto him. <sup>12</sup> Now when Iesus had heard that Iohn was <sup>a</sup> cast into prison, he departed into Galilee. <sup>13</sup> And leauing Nazareth, he came and dwelt in Capernaum,

<sup>a</sup> Or, deliuered vp.

θαλασσίαν, ἐν ὄροις Ζαβουλὸν καὶ Νεφθαλεὶμ, <sup>14</sup> ἵνα πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, <sup>15</sup> “ Γῆ Ζαβουλὸν καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, <sup>16</sup> ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.”

<sup>17</sup> Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, ‘ Μετανοεῖτε ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.’ <sup>18</sup> Περιπατῶν δὲ ἑκπὰρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν ἦσαν γὰρ ἀλιεῖς. <sup>19</sup> καὶ λέγει αὐτοῖς, ‘ Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.’ <sup>20</sup> Οἱ δὲ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. <sup>21</sup> Καὶ προβάς ἐκέλευεν, εἶδεν ἄλλους δύο ἀδελφούς,

<sup>a</sup> Rec. + ὁ Ἰησοῦς.

## WICLIFF—1380.

bisidis the see, in the coostis of sabulon and neptalim, <sup>14</sup> that it schuld be fulfilled that was seide bi Isaye the profete seynge, <sup>15</sup> the lond of sabulon & the lond of neptalim, the wey of the see ouer Iordan of galile of hethen men, <sup>16</sup> the puple that walkid in darknes; say greet hi; & while men saten in the cuntre of schadewe of death: li;ȝt aroos to hem,

<sup>17</sup> fro that tyme ihesus bi gan to preche & seye, do ȝe penaunce: for the kingdom of heuencs schal come ny. <sup>18</sup> And ihesus walkid bisidis the see of galilee: & saȝ twei bretheren, Symount that is clepid petir: & andrew his brother casting netis in to the see; for they werun fishers; <sup>19</sup> & he seide to hem; come ȝe aftir me: & I schal make ȝou to be made fishers of men; <sup>20</sup> & anon thei leften the nettis: & sueden hym

<sup>21</sup> & he zede forth fro that place; & he saie tweȝ other bretheren, James of zebede & Iohn his brother, in a schip with zebede her fadii, amendinge her nettis; and he clepid hem; <sup>22</sup> & anon thei leften the nettis and the fadir: & sueden hym.

<sup>23</sup> And ihesus zede aboute al galilee: techinge in the synagogis of hem and prechynge the gospel of the kingdom, & heelynge cueri languor & eche sikenesse amonge the puple; <sup>24</sup> & his fame: wente in to al sirie; & thei brougten to hym alle that werun at male ese; & that werun takun with dyuers languoris & turmentis; & hem that hadden fendis, & lunatik men, & men in palsi: and he heclid hem. <sup>25</sup> & thei sueden hym myche puple; of galile, & of decaþoli, & of ierusalem, and of iude & of byzonde iordan.

5. AND ihesus seynge the puple: wente up in to an hil; & when he was sette;

## TYNDALE—1534.

which is a cite upon the see, in the coostes of zabulon and Neptalim, <sup>14</sup> to fulfill that whiche was spoken by Esay the Prophet, sayinge: <sup>15</sup> The lond of zabulon and Neptalim; the waye of the see beyonde Iordan; Galile of the Gentylys, <sup>16</sup> the people which sat in darknes; sawe greate light; and to them which sat in the region and shadowe of death; light is begone to shyne.

<sup>17</sup> From that tyme Iesus beganne to preache, and to saye: repent; for the kingdom of heven is at hande.

<sup>18</sup> As Iesus walkid by the see of Galilee, he sawe two bretheren: Simon which was called Peter, and Andrew his brother, castynge a nett into the see; for they were fishers; <sup>19</sup> and he sayde vnto them; folowe me and I will make you fishers of men. <sup>20</sup> And they strayght waye lefte their nettes; and folowed hym.

<sup>21</sup> And he went forth from thence; and sawe other two bretheren, James the sonne of zebede, and Iohn his brother, in the shippe with zebede their father, mendynge their nettes; and called them. <sup>22</sup> And they with out tarynge lefte the shyp and their father and folowed hym.

<sup>23</sup> And Iesus went aboute al Galilee; teachyn in their synagoges; and prechynge the gospel of the kyngdome; and healed all maner of sicknes; and all maner diseases amonge the people. <sup>24</sup> And his fame spreed abroad throughoute all Siria. And they brought vnto hym all sicke people that were taken with diuers diseases and gripinges; and them that were possessed with devils; and those which were lunatyke; and those that had the palsie; and he healed them. <sup>25</sup> And they folowed hym a greate nombre of people; from Galilee; and from the ten cyties; and from Ierusalem; and from Iury; and from the regions that lye beyonde Iordan.

5. WHEN he sawe the people; he went vp into a mountayne; and when he was set;

## CRANMER—1539.

coast, in the borders of zabulon & Neptalim: <sup>14</sup> that it might be fulfilled which was spoken by Esay the Prophet, sayinge: <sup>15</sup> The lande of zabulon & Neptalim, by the waye of the see beyonde Iordan, Galile of the Gentylys: <sup>16</sup> the people whych sat in darknes & in the shadow of death, sawe great light: & to them which sat in the region & shadowe of death, is the light sprong vp.

<sup>17</sup> From that tyme, Iesus beganne to preache, and to saye: repent, for the kyngdome of heauen his at hande.

<sup>18</sup> As Iesus walkid by the see of Galilee he sawe two bretheren: Simon, whych was called Peter, & Andrew his brother, castynge a nett into the see (for they were fysshers) <sup>19</sup> & he sayeth vnto them: folowe me, and I wyl make you (to become) fysshers of men. <sup>20</sup> And they streight waye lefte the nettes, and folowed hym.

<sup>21</sup> And when he was gone forth from thence, he sawe other two bretheren, James the sonne of zebede, & Iohn his brother, in the shyp wyth zebede their father, mendynge their nettes, & he called them. <sup>22</sup> And they immediatly lefte the shyp and their father, and folowed him.

<sup>23</sup> And Iesus went aboute all Galile, teachyn in their synagoges, & preachynge the gospel of the kyngdome, & healing all maner of syknes, & all maner of disease amonge the people. <sup>24</sup> And his fame spreed abroad throughout all Siria. And they brought vnto him all sycke people that were taken with diuers diseases and gripinges, and them that were possessed with deylys: and those which were lunatyke, & those that had the palsey: & he healed them. <sup>25</sup> And they folowed him greate multitudes of people, from Galilee, and from the ten cities, and from Ierusalem, and from Iewry, and from the regions that lye beyonde Iordan.

5. WHEN he sawe the people, he went vp into a mountayne, and when he was

say, saȝ, of saie, sawe. liȝt, light. nyȝ, night. twei, or twey, two. clepid, called. vnto, followed. ȝe, went. ber, their, male ese, disease.

Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. <sup>23</sup> οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

<sup>23</sup> Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, | διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. <sup>24</sup> καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχόμενους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. <sup>25</sup> καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

V. Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον

<sup>1</sup> Alex. ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν.

## GENEVA — 1557.

borders of Zabulon, and Nephthaim. <sup>14</sup> That it might be fulfilled which was spoken by Esaiæ the Prophet, saying,

<sup>15</sup> The land of Zabulon and the land of Nephthaim the waie of the sea beyond Iordan, Galile of the Gentiles: <sup>16</sup> The people which sate in darknes sawe great light: and to them which sate in the region and shadowe of death, light is begone to shyne. <sup>17</sup> From that time Iesus began to preach, and to saie, Amend your luyes, for the kingdome of heauen is at hand. <sup>18</sup> And Iesus walking by the sea of Galile, sawe two brethern, Simon which was called Peter, and Andrew his brother, casting a net into the sea: for they were fysers. <sup>19</sup> And he said vnto them, Follow me, & I will make you fishers of men. <sup>20</sup> And they straght way leauing their nettes, folowed him.

<sup>21</sup> And when he was gone forth from thence, he sawe other two brethern, Iames the sonne of Zebede, and Iohn his brother in a ship wyth Zebede theyr father, mending their nettes: and he called them.

<sup>22</sup> And they without taryng leauing the ship and their father, folowed him. <sup>23</sup> And Iesus went about all Galile, teaching in their Synagoges, and preaching the gospel of the kingdome, and healing all manner of sicknesses, and all manner of diseases among the people. <sup>24</sup> And his fame spread abroad through all Siria: and they broght vnto him all sycke people, that were taken wyth diuers diseases and grypings, and them that were possessed with deuils, & those which were lunatike, and those that had the palsey: and he healed them. <sup>25</sup> And there folowed him great numbres of people from Galile, and from Decapolis, and from Ierusalem, and from Iurie, and from the regions that lye beyond Iordan.

5. AND seeing the presse of the people, he went vp into a mountayne: & when he

## RHEIMS — 1582.

in the borders of Zabulon & Nephthali, <sup>14</sup> that it might be fulfilled vvhich vvvas sayd by Esay the Prophet.

<sup>15</sup> Land of Zabulon & land of Nephthali, the way of the sea beyond Iordan of Galilee, of the Gentils: <sup>16</sup> the people that sate in darknesse, hath seen great light: and to them that sate in a cuntry of the shadow of death, light is risen to them.

<sup>17</sup> From that time Iesus began to preach, and to say, Doe penance, for the Kingdome of heauen is at hand. <sup>18</sup> And Iesus vvalking by the sea of Galilee, sawv two brethern, Simon vvho is called Peter, & Andrew his brother, casting a nette into the sea (for they vvere fishers) <sup>19</sup> & he sayth to them, Come ye after me, & I vvill make you to be fishers of men. <sup>20</sup> But they vvcontinent leauing the nettes, folloved him.

<sup>21</sup> And going forvvard from thence, he sawv other two brethern, Iames of Zebede & Iohn his brother in a shippe vvith Zebedee their father, reparying their nettes: and he called them. <sup>22</sup> And they furthvvith left their nettes & father and folloved him.

<sup>23</sup> And Iesus vvent round about all Galilee, teaching in their Synagoges; & preaching the Gospel of the Kingdome: and healing euery maladic and euery infirmite in the people.

<sup>24</sup> And the brute of him vvent into all Siria, and they presented to him all that vvere ill at ease, diuersly taken vvith diseases and torments, and such as vvere possessed, and lunatikes, and sicke of the palsey, and he cured them: <sup>25</sup> And much people folloved him from Galilee and Decapolis, and Hierusalem, and from beyond Iordan.

5. AND seeing the multitudes, he vvent vp into a mountayne: and vvhen he vvvas

## AUTHORISED — 1611.

which is vpon the Sea coast, in the borders of Zabulon and Nephthali, <sup>14</sup> That it might be fulfilled which was spoken by Esaias the Prophet, saying,

<sup>15</sup> The land of Zabulon, and the land of Nephthali, by the way of the Sea beyond Iordane, Galilee of the Gentiles: <sup>16</sup> The people which sate in darknesse, saw great light: and to them which sate in the region and shadow of death, light is sprung vp.

<sup>17</sup> From that time Iesus began to preach, and to say, Repent, for the kingdome of heauen is at hand. <sup>18</sup> And Iesus vvalking by the sea of Galilee, saw two brethern, Simon, called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) <sup>19</sup> And he saith vnto them, Follow me: and I will make you fishers of men. <sup>20</sup> And they straightway left their nets, and followed him.

<sup>21</sup> And going on from thence, hee sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in a ship vvith Zebedee their father, mending their nets: and he called them. <sup>22</sup> And they immediately left the ship and their father, and followed him. <sup>23</sup> And Iesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing all manner of sicknesse, and all manner of disease among the people. <sup>24</sup> And his fame went throughout all Siria: and they brought vnto him all sicke people that were taken vvith diuers diseases and torments, and those which were possessed vvith deuils, and those which were lunaticke, and those that had the palsey, and he healed them. <sup>25</sup> And there folloved him great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Iudæa, and from beyond Iordane.

5. AND seeing the multitudes, hee went vp into a mountayne: and when hee

ἀντὼ οἱ μαθηταὶ αὐτοῦ· <sup>2</sup> καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων,  
<sup>3</sup> Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
<sup>4</sup> μακάριοι οἱ πενθούντες· ὅτι αὐτοὶ παρακληθήσονται. <sup>5</sup> μακάριοι οἱ πραεῖς· ὅτι  
αὐτοὶ κληρονομήσουσι τὴν γῆν. <sup>6</sup> μακάριοι οἱ πεινώντες καὶ διψῶντες τὴν δι-  
καίωσιν· ὅτι αὐτοὶ χορτασθήσονται. <sup>7</sup> μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλε-  
ηθήσονται. <sup>8</sup> μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.  
<sup>9</sup> μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. <sup>10</sup> μακάριοι οἱ δε-  
διωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>11</sup> μα-  
κάριοι ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα  
καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. <sup>12</sup> χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς  
ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

## WICLIFF—1380.

hise discipulis camen to hym, <sup>2</sup> ⁊ he opened his mouth ⁊ taught hem, and seide.

<sup>3</sup> Blessed be pore men in spirit: for the kyngdom of heuencs is hern, <sup>4</sup> Blessed be mylde men; for thei schulen weeld the erthe. <sup>5</sup> Blessed be thei that moornen; for thei schulen be counfortide. <sup>6</sup> Blessed ben thei that hungren and thirsten riȝtwisnesse: for thei schulen be fulfillid. <sup>7</sup> Blessed ben merciful men: for thei schulen gete merci. <sup>8</sup> Blessed ben thei that ben of clene herte: for thei schulin se god. <sup>9</sup> Blessed be pesible men: for thei schulin be clepid goddis children, <sup>10</sup> Blessed ben thei that suffren persecucioun for riȝtwisnesse: for the kyngdom of heuencs is hern. <sup>11</sup> ⁊e schulen be blessid whanne men schulin curse ⁊ou, ⁊ schulin pursue ⁊ou, ⁊ schulin seye al yuel aȝens ⁊ou: lyvinge for me. <sup>12</sup> ioie ⁊e and be ⁊e gladde: for ⁊oure mede is plentyuous in heuencs; for so thei han pursued profetis that weren also bifor ⁊ou.

<sup>13</sup> ⁊e ben salte of the erthe; that if the salte vanysch away: where ynne schal it be saltid; to no thing it is worthe ouere: no but that it be caste out and ben defoulid of men. <sup>14</sup> ⁊e ben liȝt of the world; a citec set on an hill may not be hidde. <sup>15</sup> ne me[n] tencdith not a lanterne ⁊ puttith it vnder a busshel; but on a candelstik that it ⁊eue liȝt to alle that ben in the hous. <sup>16</sup> so, schyne ⁊oure liȝt bifor men: that thi ⁊e ⁊oure good werkis: ⁊ gloriefi ⁊oure fadir that is in heuencs.

<sup>17</sup> nyle ⁊e deme that I cam to vndo the lawe or the profetis; I cam not to vndo the lawe but to fulfillen. <sup>18</sup> forsothe I sey to ⁊ou til heuene ⁊ erthe passe, o lettir, o titil, schal not passe for the lawe: til alle thing ben doon. <sup>19</sup> therfor he that brekith oon of thes leest munde-mentis, ⁊ techith thus men, schal be clepid leest in the rewne of heuencs; but

## TYNDALE—1534.

his discipules came to hym, <sup>2</sup> and he opened his mouth, and taught them sayinge: <sup>3</sup> Blessed are the pore in sprete: for theirs is the kyngdome of heuen. <sup>4</sup> Blessed are they that mourne: for they shalbe confortid. <sup>5</sup> Blessed are the meke: for they shall inheret the erth. <sup>6</sup> Blessed are they which hunger and thirst for rightwesnes: for they shal be filled. <sup>7</sup> Blessed are the mercifull: for they shall obteyne mercy. <sup>8</sup> Blessed are the pure in herte: for they shall se God. <sup>9</sup> Blessed are the peacemakers: for they shalbe called the children of God. <sup>10</sup> Blessed are they which suffre persecucion for rightwesnes sake: for theirs ys the kyngdome of heuen. <sup>11</sup> Blessed are ye when men reuyle you, and persecute you, and shall falsly say al manner of yvell saynges agaynst you for my sake. <sup>12</sup> Reioyce and be glad for greate is your rewarde in heuen. For so persecuted they the Prophetes which were before youre daues.

<sup>13</sup> ye are the salt of the erthe: but and yf the salt have lost hir saltnes; what can be salted therwith? It is thence forthe good for nothyng, but to be cast out; and to be troaden vnder fote of men. <sup>14</sup> ye are the light of the world. A cite that is set on an hill, cannot be hid.

<sup>15</sup> nether do men lyght a candell and put it vnder a busshell; but on a candelstyk; and it lighteth all that are in the house. <sup>16</sup> Let your light so shyne before men; that they maye se your good workes; and glorify your father which is in heuen. <sup>17</sup> Thinke not that I am come to destroye the lawe; or the Prophets: no I am nott come to destroye them; but to fulfill them. <sup>18</sup> For truly I saye vnto you; till heuen and erth perishe; one iott or one tytle of the lawe shall not scape; tyll all be fulfilled.

<sup>19</sup> Whosoever breaketh one of these lest commandmentes; and teacheth men so; he shalbe called the leest in the kyngdome of heuen. But whosoever obserueth and

## CRANMER—1539.

set, his discipules came to hym: <sup>2</sup> and after that he had opened his mouth, he taught them, sayinge: <sup>3</sup> blessed are the pore in sprete, for theirs is the kyngdom of heauen. <sup>4</sup> Blessed are they that mourne: for they shall recceue comforte. <sup>5</sup> Blessed are the meke: for they shall recceue the inheritance of the erth. <sup>6</sup> Blessed are they which hunger and thyrst after ryghtwesnes: for they shalbe satisfied. <sup>7</sup> Blessed are the mercifull: for they shall obteyne mercy. <sup>8</sup> Blessed are the pure in herte: for they shall se God. <sup>9</sup> Blessed are the peace makers: for they shalbe called the children of God.

<sup>10</sup> Blessed are they which suffre persecution for ryghtwesnes sake; for theirs is the kyngdom of heauen. <sup>11</sup> Blessed are ye, when men reuyle you, and persecute you, and shall falsly say, all manner of euill sayings agaynst you, for my sake. <sup>12</sup> Reioyce ⁊ be glad, for greate is youre rewarde in heuen. For so persecuted they the Prophetes, which were before you. <sup>13</sup> Ye are the salt of the erthe: But yf the salt haue lost the saltnes, what shalbe seasoned therwith? It is thence forth good for nothyng, but to be cast out, and to be troaden downe of men. <sup>14</sup> ye are the lyght of the world. A cite that is set on an hill, cannot be hid. <sup>15</sup> nether do men lyght a candell, and put it vnder a busshell, but on a candelstyk, and it geeth light vnto all that are in the house. <sup>16</sup> Let youre lyght so shyne before men; That they maye se youre good workes, ⁊ glorify youre father which is in heauen.

<sup>17</sup> Thinke not that I am come to destroye the lawe, or the Prophetes: no, I am nott come to destroye, but to fulfill. <sup>18</sup> For truly I saye vnto you; tyll heauen and erth passe, one iott or one tytle of the lawe shall not scape, tyll all be fulfilled.

<sup>19</sup> Whosoever therefore breaketh one of these lest commandmentes, and teacheth men so, he shalbe called the leest in the kyngdom of heuen. But whosoever

uen, theirs. lpt, light. pesible, possible. clepid, called. aȝens, against. no me, nobody. tencdith, teacheth. erth, or kindred. ⁊oure, yere. nyle ⁊e deme, deem ⁊e not. ⁊e, we.

<sup>13</sup> ε' Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωραυθῆ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. <sup>14</sup> Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· <sup>15</sup> οὐδὲ καίουσιν λύχων καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μύδιον, ἀλλ' ἐπὶ τῇ λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. <sup>16</sup> οὕτω λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. <sup>17</sup> Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλύσαι, ἀλλὰ πληρῶσαι. <sup>18</sup> ἄμην γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἴωτα ἐν ἧ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. <sup>19</sup> ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος

## GENEVA — 1557.

was set, his disciples came to him. <sup>2</sup> And he opened his mouth and taught them, saying, <sup>3</sup> Blessed are the poor in spirit, for theirs is the kingdom of heaven. <sup>4</sup> Blessed are they that mourn: for they shall be comforted. <sup>5</sup> Blessed are the meek: for they shall inherit the earth. <sup>6</sup> Blessed are they which hunger & thirst for righteousness: for they shall be filled. <sup>7</sup> Blessed are the merciful: for they shall obtain mercy. <sup>8</sup> Blessed are the pure in heart: for they shall see God. <sup>9</sup> Blessed are the peace makers: for they shall be called the children of God. <sup>10</sup> Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdom of heaven.

<sup>11</sup> Blessed are ye when men reuile you, and persecute you, and say all manner of euil against you for my sake, falsely. <sup>12</sup> Reioyce and be glad, for great is your reward in heauen: For so persecuted they the prophetes which were before you. <sup>13</sup> Ye are the salte of the earth: but if the salte haue lost his sauour wher with shall one salt? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men. <sup>14</sup> Ye are the light of the worlde. A citie that is set on an hyl, can not be hid. <sup>15</sup> Neither do men light a candel, and put it vnder a bushell, but on a candelstye: and it lygeth all that are in the house. <sup>16</sup> Let your lyght so shyne before men, that they may see your good workes, and glorifie your father which is in heauen. <sup>17</sup> Thinke not that I am come to destroye the lawe, or the Prophetes: I am not come to destroye them, but to fulfil them. <sup>18</sup> For truly I say vnto you, Tyl heauen and earth perishe, one iote, or one tittle of the law shall not scape, til all thinges be fulfilled.

<sup>19</sup> Whosoever therefore shall breake one of these least commandementes, and teach men so, he shall be called the least in the kingdom of heauen: But whosoever

## RHEIMS — 1582.

set, his Disciples came vnto him, <sup>2</sup> and opening his mouth he taught them, saying. <sup>3</sup> Blessed are the poore in Spirit: for theirs is the Kingdom of heauen. <sup>4</sup> Blessed are the meeke: for they shal possesse the land. <sup>5</sup> Blessed are they that mourne: for they shal be comforted. <sup>6</sup> Blessed are they that hunger & thirst after iustice: for they shal haue their fil. <sup>7</sup> Blessed are the mercifull: for they shal obtayne mercie. <sup>8</sup> Blessed are the cleane of hart: for they shal see God. <sup>9</sup> Blessed are: the peace-makers: for they shal be called the children of God. <sup>10</sup> Blessed are they that suffer persecution for iustice: for theirs is the Kingdom of heauen.

<sup>11</sup> Blessed are ye vwhen they shal reuile you, and persecute you, & speake al that naught is agaynst you, vntruely, for my sake: <sup>12</sup> be glad & reioyce, for your reward is very great in heauen. For so they persecuted the Prophetes, that vvere before you. <sup>13</sup> You are the salt of the earth. <sup>14</sup> But if the salt lesse his vertue, vwherevwith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. <sup>15</sup> You are the light of the vworld. A citie cannot be hid, situated on a mountaine. <sup>16</sup> Neither do men light a candel and put it vnder a bushell, but vpon a candlesticke, that it may shine to al that are in the house.

<sup>17</sup> So let your light shine before men: that they may see your good vworkes, and glorifie your father vvhich is in heauen. <sup>18</sup> Do not thinke that I am come to breake the Lavy or the Prophetes. I am not come to breake: but to fulfil. <sup>19</sup> For assuredly I say vnto you, til heauen and earth passe, one iote or one tittle shal not passe of the Lavy: til al be fulfilled.

<sup>20</sup> He therefore that shall breake one of these least commandementes, & shall so teach men: shall be called the least in the Kingdom of heauen. But he that shall

## AUTHORISED — 1611.

was set, his disciples came vnto him. <sup>2</sup> And he opened his mouth, and taught them, saying, <sup>3</sup> Blessed are the poore in spirit: for theirs is the kingdom of heaven. <sup>4</sup> Blessed are they that mourn: for they shall be comforted. <sup>5</sup> Blessed are the meek: for they shall inherit the earth. <sup>6</sup> Blessed are they which doe hunger & thirst after righteousness: for they shall be filled. <sup>7</sup> Blessed are the mercifull: for they shall obtaine mercie. <sup>8</sup> Blessed are the pure in heart: for they shall see God. <sup>9</sup> Blessed are the peacemakers: for they shall be called the children of God. <sup>10</sup> Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

<sup>11</sup> Blessed are ye, when men shall reuile you, and persecute you, and shall say all manner of euil against you falsely for my sake. <sup>12</sup> Reioyce, and be exceeding glad: for great is your reward in heauen: For so persecuted they the Prophetes which were before you. <sup>13</sup> Ye are the salt of the earth: But if the salt haue lost his sauour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men. <sup>14</sup> Ye are the light of the world. A citie that is set on an hill, cannot be hid. <sup>15</sup> Neither doe men light a candle, and put it vnder a bushell: but on a candlesticke, and it giveth light vnto all that are in the house. <sup>16</sup> Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. <sup>17</sup> Thinke not that I am come to destroy the lawe or the Prophetes. I am not come to destroy, but to fulfill. <sup>18</sup> For verily I say vnto you, Till heauen and earth passe, one iote or one tittle, shall in no wise passe from the law, till all be fulfilled.

<sup>19</sup> Whosoever therefore shall breake one of these least commandementes, and shall teach men so, he shall be called the least in the kingdom of heauen: but whoso-



τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ <sup>26</sup> ἐν τῇ ὁδῷ μετ' αὐτοῦ· | μήποτε σε παραδῶ  
 ὁ ἀντιδικὸς τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν  
 βληθήσῃ. <sup>25</sup> ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῶς τὸν ἔσχατον  
 κοδράντην. <sup>27</sup> Ἠκούσατε ὅτι ἐρρήθη<sup>n</sup>, Οὐ μοιχεύσεις· <sup>28</sup> ἐγὼ δὲ λέγω ὑμῖν, ὅτι  
 κὰρ ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμήσαι<sup>o</sup> αὐτήν | ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ  
 καρδίᾳ αὐτοῦ. <sup>29</sup> εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν  
 καὶ βάλε ἀπὸ σοῦ· συμφέρεи γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ  
 ὅλον τὸ σῶμά σου βληθῆ<sup>i</sup> εἰς γέενναν. <sup>30</sup> καὶ εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει  
 σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρεи γάρ σοι ἵνα ἀπόληται ἐν τῶν  
 μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου<sup>p</sup> βληθῆ<sup>i</sup> εἰς γέενναν. | <sup>31</sup> Ἐρρήθη δὲ, <sup>q</sup> ὅτι |  
 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· <sup>32</sup> ἐγὼ δὲ λέγω ὑμῖν,

<sup>o</sup> Rec. αὐτῆς.

<sup>p</sup> Alex. εἰς γέενναν ἀπόδηγ.

<sup>q</sup> Alex. = ὅτι.

## GENEVA—1557.

shal obserue and teache them, the same shal be called great in the kyngdome of heauen. <sup>20</sup> For I say vnto you, except your righteousnesse exceede the righteousnes of the Scribes and Pharises, ye shal not enter in to the kyngdome of heauen. <sup>21</sup> Ye haue heard how it was said vnto them of the olde time, Thou shalt not kil: For whoesoer killeth, shal be culpable of iudgement. <sup>22</sup> But I say vnto you, whoesoer is angry with his brother vnadvisedly shal be culpable of iudgement. And whoesoer saith vnto his brother Racha, shal be worthis to be punished by the Council: And whoesoer shal say, thou Foole, shal be worthy to be punished with hel fire.

<sup>23</sup> Yf then thou bringe thy gyft to the altare, and there rememberst that thy brother hath ought against thee, <sup>24</sup> Leave there thine offerings before the altare, and go thy way: first be reconciled to thy brother, and then come and offer thy gyft. <sup>25</sup> Agree with thine aduersarie quickly, whiles thou art in the way with him, lest thy aduersarie deliuer thee to the iudge, and thy iudge deliuer thee to the sargeant, and then thou be cast into prison. <sup>26</sup> Verely I say vnto thee, thou shalt not come out thence, tyl thou hast paid the vtmost farthyng. <sup>27</sup> Ye haue heard that it was sayd to them of olde time: Thou shalt not commit aduourtie. <sup>28</sup> But I say vnto you, that whoesoer lokech on a woman to lust after her, hath committed aduourtie with her already in his hart. <sup>29</sup> Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body shoulde be cast into hel. <sup>30</sup> Also if thy right hand make thee to offend, cut it of, and cast it from thee: better it is that one of thy membres perish, then that all thy body shoulde be cast into hel. <sup>31</sup> It is sayd, whoesoer shal put away his wife, let him gene her a testimonial of diuorcement. <sup>32</sup> But I say vnto you, who-

## RHEIMS—1582.

doe and teach: he shal be called great in the Kingdom of heauen. <sup>21</sup> For I tel you, that vnles you iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauen. <sup>22</sup> You haue heard that it was sayd to them of old. Thou shalt not kil, and vvhoso killeth, shal be in danger of iudgement. <sup>23</sup> But I say to you, that vvhoso-euer is angry vwith his brother, shal be in danger of iudgement. And vvhoso-euer shal say to his brother, Raca: shal be in danger of a council. And whoesoer shal say, Thou foole: shal be guilty of the hel of fyre.

<sup>24</sup> If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath ought agaynst the: <sup>25</sup> leave there thy offering before the altar, and goe first to be reconciled to thy brother: and then coming thou shalt offer thy gift. <sup>26</sup> Be at agreement vwith thy aduersarie betimes vvhiles thou art in the vway vwith him: lest perhaps the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into prison. <sup>27</sup> Amen I say to thee, thou shalt not goe out from thence til thou repay the last farthing. <sup>28</sup> You haue heard that it was sayd to them of old, Thou shalt not committe aduourtie. <sup>29</sup> But I say to you, that vvhoso-euer shal see a vwoman to lust after her, hath already committed aduourtie vwith her in his hart.

<sup>30</sup> And if thy right eie scandalize thee, plucke it out, & cast it from thee. for it is expedient for thee that one of thy limmes perish, rather then thy vvhole body be cast into hel. <sup>31</sup> And if thy right hand scandalize thee, cut it of, and cast it from thee: for it is expedient for thee that one of thy limmes perish, rather then that thy vvhole body goe into hel. <sup>32</sup> It was sayd also, vvhoso-euer shal dimisse his vwife, let him giue her a bil of diuorcement. <sup>33</sup> But I say to you, vvhoso-

## AUTHORISED—1611.

euer shall doe, and teach them, the same shall be called great in the kingdom of heauen. <sup>20</sup> For I say vnto you, That except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharises, yee shall in no case enter into the kingdom of heauen. <sup>21</sup> Yee haue heard, that it was saide<sup>a</sup> by them of old time, Thou shalt not kill: and, Whoesoer shall kill, shalbe in danger of the iudgment. <sup>22</sup> But I say vnto you, that whoesoer is angry with his brother without a cause, shall be in danger of the Iudgement: and whoesoer shall say to his brother, Racha, shal be in danger of the counsel: but whoesoer shall say, *Thou foole*, shalbe in danger of hell fire. <sup>23</sup> Therefore if thou bring thy gift to the altar, and there rememberst that thy brother hath ought against thee: <sup>24</sup> Leave there thy gift before the altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Agree with thine aduersarie quickly, whiles thou art in the way with him: least at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into prison. <sup>26</sup> Uerily I say vnto thee, thou shalt by no meanes come out thence, til thou hast payed the vtmost farthing. <sup>27</sup> Yee haue heard that it was said by them of old time, Thou shalt not commit adultery. <sup>28</sup> But I say vnto you, That whoesoer lookech on a woman to lust after her, hath committed adultery with her already in his heart.

<sup>29</sup> And if thy right eye<sup>b</sup> offend thee, plucke it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. <sup>30</sup> And if thy right hand offend thee, cut it off, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. <sup>31</sup> It hath bene said, Whoesoer shall put away his wife, let him giue her a writing of diuorcement. <sup>32</sup> But I

<sup>a</sup> Or, to them.

<sup>b</sup> Or, do cause thee to offend.

ὅτι ὁς ἀν ἀπολύσῃ| τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν  
 μοιχᾶσθαι,| καὶ ὁς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. <sup>33</sup> Πάλιν ἠκούσατε ὅτι  
 ἐρρήθη τοῖς ἀρχαίοις, Οὐκ ἐπιπορήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὄρκους σου·  
<sup>34</sup> ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ  
 Θεοῦ· <sup>35</sup> μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱερο-  
 σόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλείως· <sup>36</sup> μήτε ἐν τῇ κεφαλῇ σου  
 ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. <sup>37</sup> ἔστω δὲ ὁ  
 λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.  
<sup>38</sup> Ἠκούσατε ὅτι ἐρρήθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος·  
<sup>39</sup> ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ραπίσει ἐπὶ τὴν  
 δεξιάν σου σιαγόνα, στρέψου αὐτῷ καὶ τὴν ἄλλην· <sup>40</sup> καὶ τῷ θέλοντί σοι κρι-

\* Alex. πᾶς ὁ ἀπολύων.

\* Alex. μοιχευθήσεται.

## WICLIIF—1380.

I seie to zou that eueri man that leueth his wiif, outakun cause of fornicacioun: makith hir to do lechchery; he that weddyth the forsaken wiif doith auoutrie. <sup>33</sup> Eitsonne ze han herd, that it was seid to oold men, thou schal not forswere; but thou schalt zilde thin othis to the lord.

<sup>34</sup> But I seye to zou: that ze swere not for any thing, nether bi heuene: for it is the tron of god; <sup>35</sup> nether bi erthe: for it is the stool of his feet; nether bi ierusalem: for it is the citee of a greet kyng; <sup>36</sup> nether thou schalt swere bi thin heed: for thou maist not make oon heere whyt ne black; <sup>37</sup> but be youre word, ze ze, nay nay, & that that is more thanne these is of yuel; <sup>38</sup> ze han herd that it hath be seid i ze for i ze, and tooth for tooth; <sup>39</sup> but I seie to zou that ze azenstonde not an yuel man; but if ony man smyte thee in the riht cheke: schewe to hym the tother, <sup>40</sup> & to hym that wole stryue with thee in dom, and take away thi coote: leue thou to hym also thi mantil; <sup>41</sup> and who euer constreyneth thee a thousand schal go thou with hym othere tweyne; <sup>42</sup> zeue thou to hym that axith of the: and turne not aweye fro hym that wol borowe of thee.

<sup>43</sup> ze han herd that it was seid; thou schalt loue thi neigbore, & hate thin enemy; <sup>44</sup> but I sei to zou, loue ze youre enemyes, do ze wel to hem that haten zou, and preie ze for hem that pursuen zou & scaundre; <sup>45</sup> that ze ben the sones of youre fadir that is in heuene, that makith his sunne to rise up on good & yuel men: & reyneth on iust men and uniuert; <sup>46</sup> for if ze louen hem that louen zou! what mede schulen ze haue? whether puppicanes don not this? <sup>47</sup> and if ze gretzen youre britheren oonli: what schulen ze do more? ne don not hetthen men this? <sup>48</sup> therfore

outakun, except ofsonne, again. zilde, shield or pay.  
 11e, eye. azenstonde, resist, withstand. dom, judgment.  
 1100e, give. mede, reward.

## TYNDALE—1534.

vnto you: whosoever put away his wyfe, (except it be for fornicacion) causeth her to breake matrimony. And whosoever maryeth her that is deversed, breaketh wedlocke.

<sup>33</sup> Agayne ye haue hearde how it was sayd to them of olde tyme; thou shalt not forswere thy selfe; but shalt performe thyne othe to God. <sup>34</sup> But I saye vnto you; swere not at all: nether by heuen/ for it ys Goddes seate: <sup>35</sup> nor yet by the erth/ for it is his fote stole: nether by Ierusalem/ for it ys the cyte of that greete kyng: <sup>36</sup> nether shalt thou swere by thy heed, because thou canst not make one white heer/ or blacke: <sup>37</sup> But your communicacion shalbe, ye, ye: nay/ nay. For what soeuer is more then that, cometh of yvell.

<sup>38</sup> ye haue hearde how it ys sayd, an eye for an eye: a tothe for a tothe. <sup>39</sup> But I saye to you; that ye resist not wronge. But whosoever geue the a blowe on thy right cheke, tourne to him the other. <sup>40</sup> And yf eny man will sue the at the lawe, and take away thy coote; let hym have thy cloocke also. <sup>41</sup> And whosoever wyll compell the to goo a myle, goo wyth him twayne. <sup>42</sup> Geue to him that axeth, and from him that wolde borowe tourne not away.

<sup>43</sup> Ye haue hearde how it is sayde; thou shalt loue thyne neighbour, and hate thine enemy. <sup>44</sup> But I saye vnto you, loue youre enemyes. Blesse them that curse you. Do good to them that hate you. Praye for them which doo you wronge and persecute you, <sup>45</sup> that ye maye be the chyldern of youre fater that is in heauen: for he maketh his sunne to aryse on the yvell, and on the good; and sendeth his reyn on the iuste and vniuert. <sup>46</sup> For yf ye love them, which loue you: what rewarde shall ye haue? Doo not the Publicans euen so? <sup>47</sup> And yf ye be frendly to youre brethren onely: what singuler thyng doo ye? Do not the Publicans lyk wyse? <sup>48</sup> ye

## CRANMER—1539.

you: that whosoever doth put away his wyfe (except it be for fornicacyon) causeth her to breake matrimony. And whosoever maryeth her that is deoursed, committeth adoutrye. <sup>33</sup> Agayne, ye haue heard how it was sayed to them of olde tyme: thou shalt not forswere thy selfe, but shalt performe vnto the lord those things that thou swearest. <sup>34</sup> But I saye vnto you. swere not at all: nether by heauen for it is Goddeseste, <sup>35</sup> nor by the erth, for it is hys fote stole: nether by Ierusalem: for it is the cyte of the great kyng: <sup>36</sup> nether shalt thou swere by thy head, because thou canst not make one heare whyte or blacke. <sup>37</sup> But your communicacion, shalbe, ye, ye: nay/ nay. For what soeuer is added more then these, it cometh of euyl. <sup>38</sup> Ye haue hearde that it is sayde: an eye for an eye: and a toth for a toth. <sup>39</sup> But I saye vnto you, that ye resist not euell. But whosoever geue the a blowe on the right cheke, turne to hym the other also. <sup>40</sup> And yf eny man wyll sue the at the law, and take away thy coate, let him haue thy cloocke also. <sup>41</sup> And whosoever will compell the to go a myle, go with him twayne. <sup>42</sup> Geue to him that asketh the: and from him that wolde borowe, turne not thou away.

<sup>43</sup> Ye haue heard that it is sayde thou shalt loue thine neyghbour, and hate thyne enemy. <sup>44</sup> But I saye vnto you, loue youre enemyes. Blesse them that curse you. Do good to them that hate you. Praye for them which hurt you and persecute you, <sup>45</sup> that ye maye be the children of youre fater which is in heauen: for he maketh hys sonne to aryse on the euell, & on the good, & sendeth rayne on the iuste & vniuerte. <sup>46</sup> For yf ye loue them, which loue you: what rewarde haue ye? Do not the publicans also euen the same? <sup>47</sup> And yf ye make moche of youre brethren onely, what singuler thyng do ye? Do not also the Publicans lykewyse? <sup>48</sup> ye shal therefore be perfecte, euen as

ἔθῃμαι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· <sup>41</sup> καὶ ὅστις σε  
 ἄγγαρεύσει μίλλον ἓν, ὑπάγε μετ' αὐτοῦ δύο. <sup>42</sup> τῷ αἰτιούντῃ σε δίδου· καὶ τὸν  
 θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. <sup>43</sup> Ἠκούσατε ὅτι ἐρρήθη, Ἀγα-  
 πῆσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου· <sup>44</sup> ἐγὼ δὲ λέγω ὑμῖν,  
 ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε  
 τοῖς μισοῦσιν | ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς, καὶ διωκόν-  
 των ὑμᾶς· <sup>45</sup> ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον  
 αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.  
<sup>46</sup> εἰ ἂν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ  
 τελῶναι τὸ αὐτὸ ποιοῦσι; <sup>47</sup> καὶ εἰ ἂν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί  
 περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἂν τελῶναι | ὡ αὐτῷ | ποιοῦσιν; <sup>48</sup> ἔσεσθε οὖν ὑμεῖς

<sup>1</sup> Rec. τοὺς μισοῦντας.

<sup>2</sup> Alex. ἰθρυκοί.

<sup>3</sup> Alex. τὸ αὐτὸ.

## GENEVA—1557.

soeuer shal put away his wife (except it be for fornication) causeth her to be an aduouterer, And whosoever shal marie her that is deoured, committeth aduoutrie.

<sup>33</sup> Againe, ye haue heard that it was sayd to them of olde time, Thou shalt not forswear thy self, but shalt performe thine othe to God. <sup>34</sup> But I say vnto you, sweare not at all, neither by heauen, for it is Goddes seat. <sup>35</sup> Nor yet by the earth, for it is his fote stole: nether by Ierusalem, for it is the citie of the great king. <sup>36</sup> Nether shalt thou swere by thy heade, because thou canst not make one haire white or blacke. <sup>37</sup> But let your communication be, Yea, yea: Nay nay. For what soeuer is more then these, commeth of euil. <sup>38</sup> Ye haue heard that it hath bene sayed An eye, for & eye: & a tooth, for a tooth. <sup>39</sup> But I say vnto you, Resist not wrong: but whose euer shall smite thee on thy right cheke, turne to him the other. <sup>40</sup> And if any man wil sue thee at the law, and take away thy coate, let him haue thy cloke also. <sup>41</sup> And whosoever wil compell thee to go a myle, go wyth him twaine. <sup>42</sup> Geue to him that asketh, and from him that would borow, turne not away.

<sup>43</sup> Ye haue heard that it hath bene said, Thou shalt loue thy neighbour, and hate thine enemy. <sup>44</sup> But I say vnto you, Loue your enemies, blesse them that curse you, do good to them that hate you, praye for them which hurt you, and persecute you: <sup>45</sup> That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euil and on the good, and sendeth his raine on the iust, and vnjust. <sup>46</sup> For if ye loue them, which loue you, what reward shal you haue? Do not the Publicans euen the same? <sup>47</sup> And if ye be frendly to your brethern only: what singular thing do ye? do not the Publicans likewise? <sup>48</sup> Ye shal therefore be perfect,

## RHEIMS—1582.

soeuer shal dimisse his wvife, excepting the cause of fornication, maketh her to committe aduoutrie: And he that shal marie her that is dimissed, committeth aduoutrie.

<sup>34</sup> Agayne you haue heard that it vvas sayd to them of old, Thou shalt not committe perurie: but thou shalt performe thy othes to our Lord. <sup>35</sup> But I say to you not to svweare at al: neither by heauen, because it is the throne of God: neither by the earth, because it is the foote-stole of his feete: neither by Hierusalem, because it is the citie of the great King. <sup>36</sup> Neither shalt thou svweare by thy head, because thou canst not make one haire vvwhite or blacke. <sup>37</sup> Let your take be, yea, yea: no, no: and that vvwhich is ouer & aboue these, is of euil.

<sup>38</sup> You haue heard that it vvas sayd, An eye for an eye, and a tooth for a tooth. <sup>39</sup> But I say to you not to resist euil: but if one strike thee on thy right cheeke, turne to him also the other: <sup>40</sup> and to him that vvil contend vvith thee in iudgment, and take away thy cote, let goe thy cloke also vnto him. <sup>41</sup> and vvwhoesoeur vvil force thee one mile, goe vvith him other tvwayne.

<sup>42</sup> He that asketh of thee, giue to him: and to him that vvould borovv of thee, turne not avvay.

<sup>43</sup> You haue heard that it vvas sayd, Thou shalt loue thy neighbour, and hate thine enemy. <sup>44</sup> But I say to you, loue your enemies, doe good to them that hate you: and pray for them that persecute and abuse you: <sup>45</sup> that you may be the children of your father vvwhich is in heauen, vvho maketh his sunne to rise vpon good & bad, and rayneth vpon iust & vnjust. <sup>46</sup> For if you loue them that loue you, vvhat revvard shal you haue? do not also the Publicans this? <sup>47</sup> And if you salute your brethern only, vvhat do you more? do not also the heathen this? <sup>48</sup> Be

## AUTHORISED—1611.

say vnto you, that whosoever shall put away his wife, sauing for the cause of fornication, causeth her to commit adultery: and whosoever shall marie her that is divorced, committeth adulterie. <sup>33</sup> Againe, ye haue heard that it hath bene said by them of old time, Thou shalt not forswear thy selfe, but shalt performe vnto the Lord thine othes. <sup>34</sup> But I say vnto you, Swear not at all, neither by heauen, for it is Gods throne: <sup>35</sup> Nor by the earth, for it is his footstole: neither by Hierusalem, for it is the citie of the great king. <sup>36</sup> Neither shalt thou swear by thy head, because thou canst not make one haire white or blacke. <sup>37</sup> But let your communication bee Yea, yea: Nay, nay: For whatsoeuer is more then these, commeth of euil.

<sup>38</sup> Yee haue heard that it hath bene said, An eye for an eye, and a tooth for a tooth. <sup>39</sup> But I say vnto you, that yee resist not euill: but whosoever shall smite thee on thy right cheeke, turne to him the other also. <sup>40</sup> And if any man wil sue thee at the law, and take away thy coate, let him haue thy cloake also. <sup>41</sup> And whosoever shall compell thee to goe a mile, goe with him twaine. <sup>42</sup> Giue to him that asketh thee: and from him that would borrow of thee, turne not thou away.

<sup>43</sup> Yee haue heard, that it hath bene said, Thou shalt loue thy neighbour, and hate thine enemy: <sup>44</sup> But I say vnto you, Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despitefully vse you, and persecute you: <sup>45</sup> That yee may be the children of your father which is in heauen: for he maketh his sunne to rise on the euill and on the good, and sendeth raine on the iust, and on the vnjust. <sup>46</sup> For if ye loue them which loue you, what reward haue ye? Doe not euen the Publicans the same? <sup>47</sup> And if yee salute your brethren only, what do you more then others? Doe not euen the Publicans so? <sup>48</sup> Be



‘ θρώποις· ἀμὴν λέγω ὑμῖν, <sup>6</sup> ὅτι | ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>6</sup> σὺ δὲ, ὅταν  
 ‘ προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ  
 ‘ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-  
 ‘ δώσει σοι <sup>7</sup> ἐν τῷ φανερωῷ. | <sup>7</sup> Προσευχόμενοι δὲ μὴ βατπολογήσητε, ὡς περ οἱ  
 ‘ ἔθνηκοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. <sup>8</sup> μὴ οὖν  
 ‘ ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτη-  
 ‘σαι αὐτόν. <sup>9</sup> οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,  
 ‘ ἁγιασθήτω τὸ ὄνομά σου, <sup>10</sup> ἐλθέτω ἡ βασιλεία σου, γεννηθῶ τὸ θέλημά σου,  
 ‘ ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· <sup>11</sup> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμε-  
 ‘ρον· <sup>12</sup> καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις  
 ‘ ἡμῶν· <sup>13</sup> καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονη-

<sup>6</sup> Alex. προσεύχασθε, οὐκ ἔσασθε.

<sup>4</sup> Alex. = ἄν.

<sup>6</sup> Alex. = ὄτι.

<sup>7</sup> Alex. = ἐν τῷ φανερωῷ.

## GENEVA — 1557.

euen as your father which is in heauen is perfect.

6. TAKE heed that ye geue not your almes in the syght of men, to the intent ye might be looked at of them: Or els ye get no reward of your father whych is in heauen.

<sup>2</sup> Whensoeuer therefore thou geuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagoges and in the stretes, for to be prayed of men. Verely I say vnto you, they haue their rewarde.

<sup>3</sup> But when thou doest thine almes, let not thy left hand knowe what thy right hand doth. <sup>4</sup> That thine almes may be secret; and thy father seyng it in secret, shal rewarde thee openly.

<sup>5</sup> And when thou prayest, be not as the hypocrites are: for they loue to pray standyng in the Synagoges and in the corners of the stretes, because they would be seene of mene. verely I say vnto you, they haue theyrrewarde. <sup>6</sup> But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray thou to thy father which is in secret: and thy father which seeth in secret, shal rewarde thee openly. <sup>7</sup> Also when ye pray, bable not much as the heathen do: for they thyncke to be heard for their much babling sake.

<sup>8</sup> Be ye not like them therefore: For your father knoweth wherof ye haue nede, before ye aske of him. <sup>9</sup> After this maner therefore pray ye, Our father which art in heauen, halowed be thy name. <sup>10</sup> Let thy kingdome come. Thy wil be done euen in earth, as it is in heauen. <sup>11</sup> Geue vs this day our daily bread. <sup>12</sup> And forgiue vs our debtes, euen as we forgiue our debtors. <sup>13</sup> And lead vs not into tentation, but deliuer vs from euil. For thyne

## RHEIMS — 1582.

ye perfect therefore, as also your heauenly father is perfect.

6. TAKE good heede that you doe not your iustice before men, to be seen of them: otherwise reward you shall not haue with your father which is in heauen.

<sup>2</sup> Therefore when thou doest an almes-deede, sound not a trompet before thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue received their reward.

<sup>3</sup> But when thou doest an almes-deede, let not thy left hand knowe what thy right hand doeth: <sup>4</sup> that thy almes-deede may be in secret, and thy father which seeth in secret, will repay thee. <sup>5</sup> And when ye pray, you shal not be as the hypocrites, that loue to stand & pray in the Synagoges and corners of the streetes, that they may be seen of men: Amen I say to you, they haue receiued their reward.

<sup>6</sup> But thou when thou shalt pray, enter into thy chamber, & hauing shut the doore, pray to thy father in secret: and thy father which seeth in secret, will repay thee.

<sup>7</sup> And when you are praying, speake not much, as the heathen. For they think that in their much-speaking they may be heard. <sup>8</sup> Be not you therefore like to them, for your father knoweth what is needefull for you, before you aske him.

<sup>9</sup> Thus therefore shal you pray. *Our Father which art in heauen, sanctified be thy name. <sup>10</sup> Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. <sup>11</sup> Geue us to day our supersubstantial bread. <sup>12</sup> And forgiue vs our dettes, as we also forgiue our debtors. <sup>13</sup> And leade vs not into tentation. But deliuer*

## AUTHORISED — 1611.

ye therefore perfect, euen as your father, which is in heauen, is perfect.

6. TAKE heed that ye doe not your almes before men, to bee seene of them: otherwise yee haue no reward <sup>a</sup> of your father which is in heauen. <sup>2</sup> Therefore, when thou doest thine almes, <sup>b</sup> doe not sound a trumpet before thee, as the hypocrites doe, in the Synagogues, and in the streetes, that they may haue glory of men. Verely, I say vnto you, they haue their rewarde. <sup>3</sup> But when thou doest almes, let not thy left hand know, what thy right doeth: <sup>4</sup> That thine almes may be in secret: And thy father which seeth in secret, himselfe shall reward thee openly.

<sup>5</sup> And when thou prayest, thou shalt not bee as the hypocrites are: for they loue to pray standyng in the Synagogues, and in the corners of the streetes, that they may be seene of men. Verely I say vnto you, they haue their rewarde. <sup>6</sup> But thou when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly. <sup>7</sup> But when yee pray, see not vaine repetitions, as the heathen doe. For they thinke that they shall be heard for their much speaking. <sup>8</sup> Be not yee therefore like vnto them: For your father knoweth what things yee haue neede of, before yee aske him. <sup>9</sup> After this maner therefore pray yee: Our father which art in heauen, halowed be thy Name. <sup>10</sup> Thy kingdome come. Thy wil be done, in earth, as it is in heauen. <sup>11</sup> Geue vs this day our daily bread. <sup>12</sup> And forgiue vs our debtes, as we forgiue our debtors.

<sup>13</sup> And leade vs not into temptation, but deliuer vs from euill: For thine is the kingdome, and the power, and the glory,

<sup>a</sup> Or, with.

<sup>b</sup> Or, cause not a trumpet to be sounded.

ῥου.<sup>9</sup> <sup>14</sup> Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· <sup>15</sup> ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. <sup>16</sup> Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>17</sup> σὺ δὲ νηστεύων, ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου ἴψαι· <sup>18</sup> ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοί· ἅ.

<sup>19</sup> Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· <sup>20</sup> θησαυρίζετε δὲ ὑμῖν θησαυροὺς

† Rec. et fam. Const. + ὄτι σὺ ἴσων ἡ βασιλεία καὶ ἡ ζῆναμις καὶ ἡ ἔδξα εἰς τοὺς αἰῶνας. Ἄμην.

‡ Rec. + ἐν τῷ φανερῷ.

## WICLIIF—1380.

forȝeuen to men her synnes: ȝoure heuēnli fadir, schal forȝeue to ȝou ȝoure trespassis; <sup>15</sup> sothli if ȝe forȝeuen not to men: nether ȝoure fadir schal forȝeue to ȝou ȝoure trespassis.

<sup>16</sup> But whanne ȝe fasten: nyle ȝe be made as ypocritis sorowful; for thei defacen hem self to seme fastyng to men; truli I scie to ȝou: thei han rescēued her mede; <sup>17</sup> but whanne thou fastist anyoynte thin hede, and waich thi face; <sup>18</sup> that thou be not seen fastyng to men; but to thi fadir that is in hidlis; and thi fadir that seeth in pryuy schal ȝilde to thee; <sup>19</sup> Nyle ȝe tresoure to ȝou tresouris in erthe: where rust and mouȝte distrieth, and where theues deluen out and stelen; <sup>20</sup> but gadir to ȝou tresouris in heuēn: where nether rust ne mouȝte distrieth, and where theues deluen not out ne stelen; <sup>21</sup> for where thi tresoure is: there also thin herte is;

<sup>22</sup> the lanterne of thi bodi: is thin iȝe; if thin iȝe be symple: al thi bodi schal be litful; <sup>23</sup> but if thin iȝe be weiard: al thi bodi schal be derk; if thanne the list that is in thee, be derknessis: how gret schuln thiike derknessis be?

<sup>24</sup> No man mai serue twei lordis; for ether he schal hate the toon and loue the tother: eithere he schal susteyne the toon, and dispise the tother; ȝe mouu not serue god and richesse; <sup>25</sup> therefore I scie to ȝou, that ȝe ben not bisie to ȝoure liif, what ȝe schuln ete, nether to ȝoure bodi with what ȝe schuln be clothid; where lif is not more thanne mete: and the bodi more thanne clothe? <sup>26</sup> biholdē ȝe the foulis of the air, for thei sowen not nether repen nether gaderen in to barnes; and ȝoure fadir of heuēne fedith hem;

sothli, truly. nyle ȝe be, be ȝe not. hidli, private. nyle ȝe tresoure, treasure ȝe not. mouȝte, moth. deluen, dy- ȝe, eye. thiike, that. mouu, may. eu, air.

## TYNDALE—1534.

and the power, and the glorye for ever. Amen.

<sup>14</sup> For and yf ye shall forgeve other men their trespasses, youre heavenly father shall also forgeve you. <sup>15</sup> But and ye wyll not forgeve men their trespasses; nomore shall youre father forgeve youre trespasses.

<sup>16</sup> Moreouer when ye faste; be not sad as the ypocrytes are. For they desfigure their faces: that they myght be sene of men how they faste. Verely I say vnto you: they haue their rewarde. <sup>17</sup> But thou; when thou fastest; annoynte thyne heed; and washe thy face. <sup>18</sup> that it appere not vnto men howe that thou fastest: but vnto thy father which is in secrete: and thy father which seeth in secret; shall rewarde the openly.

<sup>19</sup> Se that ye gadre you no treasure vpon the erth; where rust and mothes corrupte; and where theues breake through and steale. <sup>20</sup> But gadre ye treasure togeder in heuen; where nether rust nor mothes corrupte; and where theues nether breake vp nor yet steale. <sup>21</sup> For where soeuer your treasure ys; there will youre hertes be also.

<sup>22</sup> The light of the body is thyn eye. Wherefor if thyn eye besyngle; all thy body shalbe full of light. <sup>23</sup> But and if thyn eye be wycked then all thy body shalbe full of derkenes. Wherefor yf the light that is in the; be derkenes; how greate is that derkenes.

<sup>24</sup> No man can serue two masters. For ether he shall hate the one and love the other: or els he shall lene to the one and despise the other: ye can not serue God and mammon. <sup>25</sup> Therefore I saye vnto you; be not carefull for your lyfe; what ye shall eate; or what ye shall drinke; nor yet for youre body; what ye shall put on. ys not the lyfe more worth then meate; and the body more of value then rayment? <sup>26</sup> Beholde the foulis of the ayer: for they sowe not; nether reepe; nor yet cary in to the barnes: and yet youre

## CRANMER—1539.

power, and the glorye for euer. Amen.

<sup>14</sup> Therefore yf ye forgene other men their trespasses, youre heuēnly father shall forgene you (your trespasses) <sup>15</sup> But yf ye wyll not forgeve men their trespasses, no more shal youre father forgeve you youre trespasses.

<sup>16</sup> Moreouer when ye fast, be not sad as the ypocrites are. For they disfigure their faces that it maye appere vnto men, how that they fast. Verely I say vnto you: they haue their rewarde. <sup>17</sup> But thou, when thou fastest, annoynte thyne head, and wash thy face, <sup>18</sup> that it appere not vnto men, how that thou fastest: but vnto thy father, whych is in secrete: ȝ thy father whych seeth in secrete, shall rewarde the openly.

<sup>19</sup> Laye not vp for your selues treasure vpon earth, where the rust ȝ mothe doth corrupte, and where theues breake through, ȝ steale. <sup>20</sup> But laye vp for you treasures in heauen, where nether rust nor mothe doth corrupte, and where theues do not breake thorow nor steale. <sup>21</sup> For where youre treasure is, there wyll youre hert be also.

<sup>22</sup> The light of the bodis is the eye. Wherefor yf thyn eye be syngle, all thy body shalbe full of lyght. <sup>23</sup> But and yf thyn eye be wycked, all thy body shalbe full of derkenes. Wherefor, if the light that is in the be derkenes, how greate is that derkenes.

<sup>24</sup> No man can serue two masters. For ether he shall hate the one and loue the other, or elles leane to the one, and despise the other: ye cannot serue God and Mammon. <sup>25</sup> Therefore I saye vnto you: be not carefull for your lyfe, what ye shall eate, or drinke nor yet for youre body, what rayment ye shall put on. Is not the lyfe more worth then meate, and the body more of value then rayment?

<sup>26</sup> Beholde the foulis of the ayer: for they sowe not, nether do they reepe, nor cary into the barnes: and youre heuēnly father

ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορίσ-  
 σουσιν οὐδὲ κλέπτουσιν. <sup>21</sup> ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ  
 καρδία ὑμῶν. <sup>22</sup> Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμὸς· ἐὰν οὖν ὁ ὀφθαλμὸς  
 σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. <sup>23</sup> ἐὰν δὲ ὁ ὀφθαλμὸς σου πο-  
 νηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος  
 ἐστὶ, τὸ σκότος πόσον; <sup>24</sup> Οὐδεὶς δύναται δυοὶ κυρίως δουλεύειν· ἢ γὰρ τὸν ἕνα  
 μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀντιθέξεται, καὶ τοῦ ἑτέρου καταφρονή-  
 σει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ. | <sup>25</sup> διὰ τοῦτο λέγω ὑμῖν, μὴ με-  
 ριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε, καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί  
 ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;  
<sup>26</sup> ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ

<sup>1</sup> Rec. μαμωνᾶ.

## GENEVA—1557.

is the kingdome, and the power, and the  
 glorie for euer, Amen. <sup>14</sup> For if ye do  
 forgeue other men their trespasses, your  
 heauenly father shal also forgeue you.  
<sup>15</sup> But if ye do not forgeue men their  
 trespasses, no more shal your father forge-  
 uee yours.

<sup>16</sup> Moreouer, when ye fast, loke not  
 sowre as the hypocrites do: for they dis-  
 figure their faces, that they might be  
 sene of men how they fast. Verely I say  
 vnto you that they haue their rewarde.  
<sup>17</sup> But thou when thou fastest, anoynt  
 thyne head, and washe thy face. <sup>18</sup> That  
 thou seme not vnto men to fast but vnto  
 thy father which is in secret: and thy  
 father which seeth in secret, shal rewarde  
 thee openly. <sup>19</sup> Se that ye gather you not  
 treasure vpon the earth, wher the mothe  
 and kanker corrupt, and wher thees digge  
 through, and steale. <sup>20</sup> But gather  
 vp your treasures in heauen, wher ne-  
 ther the mothes nor kanker corrupt, and  
 wher thees nether perce through, nor  
 yet steale. <sup>21</sup> For wher soeuer your trea-  
 sure is, there wil your harte be also.  
<sup>22</sup> The light of the body is the eye. Then  
 if thine eye be cleare, all thyne eye shal-  
 be ful of lyght. <sup>23</sup> But if thyne eye be  
 wycked, then all thyne eye shalbe ful of  
 darknes. Wherfore if the lyght that is in  
 thee be darknes how great is that dark-  
 nes?

<sup>24</sup> No man can serue two maisters: for  
 either he shal hate the one, and loue the  
 other: or els he shal leane to the one, and  
 despise the other. Ye can not serue God  
 and riches. <sup>25</sup> Therefore I say vnto you,  
 be not careful for your life, what ye shal  
 eat, or what ye shal dryncke: nor yet for  
 your body, what ye shal put on. Is not  
 the life more worth then meat, and the  
 body more of value then rayment? <sup>26</sup> Be-  
 holde the fowles of the ayre: for they  
 sowe not, neither reape, nor yet cary into  
 the barnes: and yet your heauenly father

## RHEIMS—1582.

vs from euil. Amen. . . . <sup>14</sup> For if  
 you vvil forgive men their offenses, your  
 heauenly father vvil forgive you also your  
 offenses. <sup>15</sup> But if you vvil not forgive  
 men, neither vvil your father forgive you  
 your offenses.

<sup>16</sup> And vwhen you fast, be not as the hy-  
 pocrites, sad. For they disfigure their  
 faces, that they may appear vnto men to  
 fauce. Amen I say to you, that they haue  
 receiued their reward. <sup>17</sup> But thou vwhen  
 thou doest fast, anoynte thy head, and  
 vvashe thy face: <sup>18</sup> that thou appeare not  
 to men to fast, but to thy father vvhich  
 is in secret: and thy father vvhich seeth  
 in secret, vvil repay thee.

<sup>19</sup> Heape not vp to your selues treasures  
 on the earth: vvhether the rust & mothe  
 do corrupt, & vvhether thees digge through  
 & steale.

<sup>20</sup> But heape vp to your selues treasures  
 in heauen: vvhether neither the rust nor  
 mothe doth corrupt, and vvhether thees  
 do not digge through nor steale.

<sup>21</sup> For vvhether thy treasure is, there is thy  
 hart also. <sup>22</sup> The candle of thy body is thine  
 eye. If thine eye be simple, thy vvhole  
 body shal be lightsome. <sup>23</sup> But if thine  
 eye be naught: thy vvhole body shal be  
 darkesome. If then the light that is in  
 thee, be darkenes: the darkenes it self  
 hovv great shal it be? <sup>24</sup> No man can  
 serue tvo masters. For either he vvil hate  
 the one, and loue the other: or he vvil  
 sustayne the one, and conteme the other.  
 You cannot serue God and Mammon.

<sup>25</sup> Therefore I say to you, be not careful  
 for your life vvhath you shal eat, neither  
 for your body vvhath rayment you shal  
 put on. Is not the life more then the  
 meate: and the body more then the ray-  
 ment? <sup>26</sup> Behold the foules of the ayre,  
 that they sovv not, neither reape, nor  
 gather into barnes: and yet your heauenly

## AUTHORISED—1611.

for euer, Amen. <sup>14</sup> For, if ye forgue  
 men their trespasses, your heauenly Father  
 will also forgue you. <sup>15</sup> But, if ye for-  
 gue not men their trespasses, neither will  
 your Father forgue your trespasses.

<sup>16</sup> Moreouer, when ye fast, bee not as  
 the hypocrites, of a sad countenance: for  
 they disfigure their faces, that they may  
 appear vnto men to fast: Verily I say  
 vnto you, they haue their reward. <sup>17</sup> But  
 thou, when thou fastest, anoint thine head,  
 and wash thy face: <sup>18</sup> That thou appe-  
 are not vnto men to fast, but vnto thy  
 father which is in secret: and thy father  
 which seeth in secret, shall reward thee  
 openly.

<sup>19</sup> Lay not vp for your selues treasures  
 vpon earth, where moth and rust doth  
 corrupt, and where thees breake thorow,  
 and steale. <sup>20</sup> But lay vp for your selues  
 treasures in heauen, where neither moth  
 nor rust doth corrupt, & where thees  
 doe not breake thorow, nor steale.

<sup>21</sup> For where your treasure is, there will  
 your heart be also. <sup>22</sup> The light of the body  
 is the eye: If therefore thine eye be single,  
 thy whole body shalbe full of light. <sup>23</sup> But  
 if thine eye be euil, thy whole body shal-  
 be full of darkenes. If therefore the  
 light that is in thee be darkenesse, how  
 great is that darkenesse?

<sup>24</sup> No man can serue two masters: for  
 either he vil hate the one and loue the  
 other, or else he will hold to the one,  
 and despise the other. Ye cannot serue  
 God and Mammon. <sup>25</sup> Therefore I say  
 vnto you, Take no thought for your life,  
 what ye shall eat, or what ye shall  
 drinke, nor yet for your body, what ye  
 shall put on: Is not the life more then  
 meate? and the body then rayment?  
<sup>26</sup> Behold the foules of the aire: for they  
 sowe not, neither do they reape, nor gath-  
 er into barnes, yet your heauenly Father

‘ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς  
 ‘ μᾶλλον διαφέρετε αὐτῶν; <sup>27</sup> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν  
 ‘ ἡλικίαν αὐτοῦ πῆχυν ἓνα; <sup>28</sup> καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμαίετε τὰ  
 ‘ κρίνα τοῦ ἀγροῦ, πῶς ἀυξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· <sup>29</sup> λέγω δὲ ὑμῖν, ὅτι οὐδὲ  
 ‘ Σολομὸν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. <sup>30</sup> εἰ δὲ τὸν χόρτον  
 ‘ τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως  
 ‘ ἀμφιένυσσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; <sup>31</sup> μὴ οὖν μεριμνήσητε, λέ-  
 ‘ γοιτες, τί φάγομεν, ἢ τί πῖομεν, ἢ τί περιβαλώμεθα; <sup>32</sup> πάντα γὰρ ταῦτα τὰ  
 ‘ εἶη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων·  
 ‘ <sup>33</sup> ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ  
 ‘ ταῦτα πάντα προστεθήσεται ὑμῖν· <sup>34</sup> μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἢ γὰρ

## WICLIF—1380.

when ze ben not more worthi thanne thei? <sup>27</sup> but who of zou thinking, mai putte to his stature o cubit? <sup>28</sup> and of clothing what ben ze bisie? biholde ze the lilies of the feld hou thei wexen, thei traucilen not: nether spynnen <sup>29</sup> and I seye to zou that salomon in all his glorie: was not keuerid as oon of thes, <sup>30</sup> and if god clothith thus the heye of the feld, that to dai is and to morewe is cast in to an ouene: hou myche more zou of litil feith?

<sup>31</sup> therfor nyle ze be bisie seynge, what schuln we ete or what schuln we drinke or withr what thing schuln we be keuerid? <sup>32</sup> for hethen men sechen alle these things, and your fadir woot ze se han nedde to alle these things, <sup>33</sup> therfor seke ze first the kyngdom of god and his rihtfulness: and alle these thingis schuln be cast to zou.

<sup>34</sup> therfor nyle ze be bisie in to the morewe for the morewe schal be bisie to hym silf for it sufficith to the dai, his owne malice.

7. Nyle ze deme ze schuln not be demed, <sup>2</sup> for in what dome ze demen: ze schuln be demed, and in what mesure ze meten: it schal be metun agen to zou <sup>3</sup> but what seest thou a litil mote, in the ipe of thi brothir: and seest not a beam in thim owne ipe? <sup>4</sup> or hou seist thou to thi brother, brother suffre I schal do out a moot for thim ipe: and lo a beam is in thim owne ipe? <sup>5</sup> Ipoerite do out first the beam of thim ipe: and thanne thou schalt se to do out the moot of the ipe of thi brother.

<sup>6</sup> Nyle ze zeue holi thing to houndis, nether cast ze youre margaritis bifor swyne: leest paraureture thei defoulen hem with her feet, and the houndis be turned: til to tere zou.

<sup>7</sup> Axe ze and it schal be zounn to zou, seke ze, and ze schuln fynde: knoeke zou, and it schal be opened to zou. <sup>8</sup> For eche

## TYNDALE—1534.

hevenly father fedeth them. Are ye not moche better then they?

<sup>27</sup> Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? <sup>28</sup> And why care ye then for rayment? Consider the lylies of the felde, how they growe. They labour not nether spyne. <sup>29</sup> And yet for all that I saye vnto you, that euen Salomon in all his royalte was not arayed lyke vnto one of these. <sup>30</sup> Wherefor yf God so clothe the grasse, which ys to daye in the felde, and to morowe shalbe caste into the founnace: shall he not moche more do the same vnto you, o ye of lytle fayth?

<sup>31</sup> Therefore take no thought saynge: what shall we eate, or what shall we drinke, or wherwith shall we be clothed? <sup>32</sup> After all these thynges seke the gentyls. For youre hevenly father knoweth that ye haue neede of all these thynges. <sup>33</sup> But rather seke ye fyrst the kyngdome of heuen and the rihtwisnes therof, and all these thynges shalbe ministred vnto you.

<sup>34</sup> Care not then for the morow, but let the morow care for it selfe: for the daye present hath ever ynough of his awne trouble.

7. IUDGE not that ye be not iudged. <sup>2</sup> For as ye iudge so shall ye be iudged. And with what mesure ye mete, with the same shall it be mesured to you agayne.

<sup>3</sup> Why seist thou a mote in thy brothers eye, and perceavest not the beam that ys yn thine awne eye. <sup>4</sup> Or why sayest thou to thi brother: suffre me to plucke out the mote oute of thyne eye, and behold a beam is in thine awne eye. <sup>5</sup> Ipoerite, fyrst cast oute the beam oute of thyne awne eye, and then shalt thou se clearly to plucke oute the mote oute of thy brothers eye.

<sup>6</sup> Geve not that which is holy, todogges, nether cast ye youre pearles before swyne, lest they treade them vnder thir fete, and the other tourne agayne, and all to rent you.

<sup>7</sup> Axe and it shalbe geven you. Seke and ye shall fynd, knoeke and it shalbe opened vnto you. <sup>8</sup> For whosoev axeth receaveth

## CRANMER—1539.

fedeth them. Are ye not moche better then they? <sup>27</sup> Whych of you (by taking careful thought) can adde one cubit vnto his stature? <sup>28</sup> And why care ye for rayment? Consydre the lylies of the felde, how they growe. They labour not, nether do they spyne. <sup>29</sup> And yet I saye vnto you, that euen Salomon in all his royalte was not arayed lyke unto one of these.

<sup>30</sup> Wherefor, yf God so cloth the grass of the felde (which though it stand to daye, is to morowe cast into the fourmasse) shall he not moche more do the same for you, O ye of lytle fayth? <sup>31</sup> Therefore, take no thought, saynge: what shall we eate, or what shall we drynck, or wher with shal we be clothed? <sup>32</sup> after all these things do the gentyls seke. For youre heuently father knoweth, that ye haue neede of all these thinges. <sup>33</sup> But rather seke ye fyrst the kyngdome of God, and the rihtwisnes therof, and all these things shalbe mynystred vnto you. <sup>34</sup> Care not then for the morow, for to morowe day shall care for it selfe: sufficient vnto the daye, is the traunyle therof.

7. IUDGE not, that ye be not iudged. (condemne not and ye shal not be condemned) <sup>2</sup> For as ye iudge, so shall ye be iudged. And with what mesure ye meete, with the same shall other men measure to you. <sup>3</sup> Why seest thou a mote in thy brothers eye, but consistest not the beam that is in thine awne eye? <sup>4</sup> Or how sayest thou to thi brother (Brother) suffre me, I will plucke out a mote out of thyne eye, and beholde a beam is in thine awne eye: <sup>5</sup> Thou ypoerite, fyrst cast oute the beam out of thine awne eye, and then shalt thou se clearly to plucke out the mote out of thy brothers eye. <sup>6</sup> Geue not ye that which is holy vnto dogges, nether cast ye youre pearles before swyne, lest they treade them vnder thir fete and the other tourne against you, and all to rent you.

<sup>7</sup> Aske, and it shalbe geven you. Seke, te ye shall fynd: Knoeke, and it shalbe opened vnto you. <sup>8</sup> For whosoev asketh,

ποσειν, grow. κειραειν, covered. τραυηλο, travail. οτι το το, te go not. κωσ, knoweth. ονως, demen. ηυλο, demed, iudged. ipe, eye. zeue, give. μαργαρις, pearls. 7530. B. given.

αὐριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς.

VII. <sup>1</sup> Μὴ κρίνετε, ἵνα μὴ κριθῆτε. <sup>2</sup> ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρέετε, <sup>3</sup> μετρηθήσεται ὑμῖν. <sup>4</sup> Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; <sup>5</sup> ἢ πῶς εἶρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοῦ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; <sup>6</sup> ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. <sup>7</sup> Μὴ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. <sup>8</sup> Αἰτεῖτε, καὶ δοθήσεται ὑμῖν ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. <sup>9</sup> πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ

<sup>1</sup> Rec. ἀντιμετρηθήσεται.

## GENEVA — 1557.

feedeth them. Are ye not muche better then they? <sup>27</sup> Which of you by takinge careful thought, is able to put one cubit vnto his stature? <sup>28</sup> And why care ye for rayment? Learne, therefore of the lilies of the fielde, how they growe: They labour not, nether spinne. <sup>29</sup> And yet for al that I say vnto you, that euen Solomon in all his rovalty, was not arayed lyke one of these. <sup>30</sup> Wherefore if God so clothe the grasse, of the fielde which standeth to daye, and to morowe is cast into the ouen, shal he not muche more do the same vnto you, O ye of little fayth?

<sup>31</sup> Therefore take no thought, saying, What shal we eat? or what shal we drinke? or wherwith shal we be clothed? <sup>32</sup> For after all these thynges seke the Gentiles. For your heavenly father knoweth that ye haue nede of all these thynges. <sup>33</sup> But seke ye first the kyngdome of heauen, and the righteousnes therof, and all these thynges shalbe ministred vnto you. <sup>34</sup> Care not then for the morow: for the morow shal care for it selfe: The day present hath euer ynough to do with it owne grief.

7. IVDGE not, that ye be not iudged. <sup>2</sup> For as ye iudge, so shal ye be iudged: And wyth what measure ye meate, with the same shal it be measured to you agayne. <sup>3</sup> And why seest thou a mote in thy brothers eye, and perceauest not the beame that is in thine owne eye? <sup>4</sup> Or how sayest thou to thy brother: suffer me to cast out the mote out of thine eye, and behold a beame is in thine owne eye? <sup>5</sup> Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye. <sup>6</sup> Geue not that which is holy to dogges, nether cast ye your pearles before swyne: lest they treade them vnder their fete, and turninge agayne, all to rent you.

<sup>7</sup> Aske, and it shalbe geuen you: Seke, & ye shal fynde: Knocke and it shalbe opened vnto you. <sup>8</sup> For whosoer asketh

## RHEIMS — 1582.

father feedeth them. Are not you much more of price then they? <sup>27</sup> And vvich of you by caring, can adde to his stature one cubite? <sup>28</sup> And for rayment vvvay are you careful? Consider the lilies of the field hovv they grovv: they labour not, neither do they spinne. <sup>29</sup> But I say to you, that neither Salomon in all his glorie vvas arayed as one of these. <sup>30</sup> And if the grasse of the field, vvich to day is, and to morovv is cast into the ouen, God doth so clothe: hovv much more you O ye of very smal fayth? <sup>31</sup> Be not careful therefore, saying, vvhat shal we eat, or vvhat shal we drinke, or vvherewvvith shal we be couered? <sup>32</sup> For all these thynges the Heathen do seeke after. For your father knowveth that you neede al these thynges. <sup>33</sup> Seeke therefore first the Kingdom of God, & the iustice of him: and al these thynges shal be giuen you besides. <sup>34</sup> Be not careful therfore for the morovv. For the morovv day shal be careful for it self. sufficient for the day is the euill thereof.

7. IVDGE not, that you be not iudged. <sup>2</sup> For in what iudgment you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you agayne. <sup>3</sup> And why seest thou the mote that is in thy brothers eye: and the beame that is in thine ovvne eye thou seest not? <sup>4</sup> Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye? <sup>5</sup> Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye. <sup>6</sup> Giue not that which is holy to dogges: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, and turning, al to teare you.

<sup>7</sup> Aske, and it shal be giuen you: seeke, and you shal finde, knocke, and it shal be opened to you. <sup>8</sup> For every one that

## AUTHORISED — 1611.

feedeth them. Are yee not much better then they? <sup>27</sup> Which of you by taking thought, can adde one cubite vnto his stature? <sup>28</sup> And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toile not, neither doe they spinne. <sup>29</sup> And yet I say vnto you, that euen Solomon in all his glory, was not arayed like one of these. <sup>30</sup> Wherefore, if God so clothe the grasse of the field, which to day is, and to morrow is cast into the ouen: shall he not much more clothe you, O ye of little fayth? <sup>31</sup> Therefore take no thought, saying, What shall we eate? or, what shall we drinke? or wherewithall shall we be clothed? <sup>32</sup> (For after all these thynges doe the Gentiles seeke:) for your heavenly father knoweth that ye haue neede of all these thynges. <sup>33</sup> But seeke ye first the kingdome of God, and his righteousnesse, and all these thynges shalbe added vnto you. <sup>34</sup> Take therefore no thought for the morrow: for the morrow shall take thought for the thyngs of it selfe: sufficient vnto the day is the euill thereof.

7. IVDGE not, that ye be not iudged. <sup>2</sup> For with what iudgment ye iudge, ye shal be iudged: and with what measure ye mete, it shall be measured to you agayne. <sup>3</sup> And why beholdest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye? <sup>4</sup> Or how wilt thou say to thy brother, Let mee pull out the mote out of thine eye, and beholde, a beame is in thine owne eye? <sup>5</sup> Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearly to cast out the mote out of thy brothers eye.

<sup>6</sup> Giue not that which is holy vnto the dogges, neither cast ye your pearles before swine: lest they trample them vnder their feet, and turne agayne and rent you. <sup>7</sup> Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you. <sup>8</sup> For every one that



ἄλκοι ἄρπαγες. <sup>16</sup> ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγου-  
 σιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; <sup>17</sup> οὕτω πᾶν δένδρον ἀγαθὸν  
 καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. <sup>15</sup> οὐ δύναται  
 δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς  
 ποιεῖν. <sup>19</sup> πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.  
<sup>20</sup> ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. <sup>21</sup> Οὐ πᾶς ὁ λέγων μοι, Κύριε,  
 Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ  
 πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>22</sup> πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε,  
 Κύριε, οὐ τῷ σῶ ὀνόματι προσηφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβά-  
 λομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; <sup>23</sup> καὶ τότε ὁμολογήσω  
 αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν

## GENEVA — 1557.

receatheth, & he that seeketh findeth, & to him that knocketh, it shalbe opened. <sup>9</sup> For what man is there among you, which if is some aske him bread, would geue hym a stone? <sup>10</sup> Or if he aske fyshe, wil he profer hym a serpent? <sup>11</sup> If ye then which are euil can geue to your children good gyftes, how much more shal your Father whych is in heauen, geue good thinges to them that aske him?

<sup>12</sup> Therefore what so euer ye would that men should do to you, euen so do ye to them: for this is the lawe and the Prophetes. <sup>13</sup> Enter in at the streit gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which go in ther at. <sup>14</sup> Because the gate is streit, and the way narowe which leadeth vnto lyfe: and fewe there be that finde it.

<sup>15</sup> Beware of false prophetes, which come to you in shespes clothing, but inwardly they are rauening wolues. <sup>16</sup> Ye shal know them by their fruites. Do men gather grapes of thornes? or figges of thystels? <sup>17</sup> Euen so euery good tre bringeth forth good fruit: and a corrupt tre bringeth forth euyl fruit. <sup>18</sup> A good tre, can not bryng forth bad fruit: nor ye a bad tre, can bryng forth good fruit. <sup>19</sup> Euery tre not bringyn forth good fruit, is hewen downe, & cast into the fyre. <sup>20</sup> Then, by their fruites ye shal know them.

<sup>21</sup> Not al they that say vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doth my fathers wyl whych is in heauen.

<sup>22</sup> Many wyl say to me in that day, Lord, Lord, haue we not by thy name prophesied? and by thy name haue cast out deuilles? And by thy name haue done many miracles? <sup>23</sup> And then wil I professe to them, I neuer knewe you. Departe from me ye that worke iniquitie.

## RHEIMS — 1582.

asketh, receieth: and that seeketh, findeth: and to him that knocketh, it shal be opened. <sup>9</sup> Or vwhat man is there of you, vvhom if his childē shal aske bread, vvil he reach him a stone? <sup>10</sup> Or if he shal aske him fish, vvil he reach him a serpent? <sup>11</sup> If you then being naught, knowv hovv to giue good giftes to your children: hovv much more vvil your father vvhich is in heauen, giue good thinges to them that aske him? <sup>12</sup> Al thinges therfore vvhatsocuer you vvil that men doe to you doe you also to them. For this is the Lavv and the Prophetes.

<sup>13</sup> Enter ye by the narrow gate: because brode is the gate, and large is the vvvay that leadeth to perdition, and many there be that enter by it. <sup>14</sup> Hovv narrow is the gate, and straite is the vvvay that leadeth to life: and fevv there are that finde it! <sup>15</sup> Take ye geard heede of false Prophetes, vvhich come to you in the clothing of sheepe, but inwardly are rauening vvoolues. <sup>16</sup> By their fruites you shal knowv them. Do men gather grapes of thornes, or figges of thistels? <sup>17</sup> Euen so euery good tree yeldeth good fruites, and the euil tree yeldeth euil fruites. <sup>18</sup> A good tree can not yeld euil fruites, neither an euil tree yeld good fruites. <sup>19</sup> Euery tree that yeldeth not good fruit, shal be cut downe, and shal be cast into fyre. <sup>20</sup> Therefore by their fruites you shal knowv them.

<sup>21</sup> Not euery one that sayth to me, Lord, Lord, shal enter into the Kingdome of heauen: but he that doeth the vvil of my father vvhich is in heauen, he shal enter into the kingdom of heauen. <sup>22</sup> Many shal say to me in that day, Lord, Lord, haue not vve prophesied in thy name, and in thy name cast out diuels, and in thy name vvrought many miracles? <sup>23</sup> And then I vvil confesse vnto them, That I neuer knewe you. depart from me you that vvorkē iniquitie.

## AUTHORISED — 1611.

asketh, receieth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened. <sup>9</sup> Or what man is there of you, whom if his sonne aske bread, will hee giue him a stone? <sup>10</sup> Or if hee aske a fish, will hee giue him a serpent? <sup>11</sup> If ye then being euill, know how to giue good giftes vnto your children, how much more shall your Father which is in heauen, giue good thinges to them that aske him? <sup>12</sup> Therefore all things whatsoever ye would that men should doe to you, doe ye euen so to them: for this is the Law and the Prophetes.

<sup>13</sup> Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in therat: <sup>14</sup> Because strait is the gate, and narrow is the way which leadeth vnto life, and fewe there be that finde it. <sup>15</sup> Beware of false prophetes which come to you in sheepes clothing, but inwardly they are rauening wolues. <sup>16</sup> Yee shall know them by their fruites: Doe men gather grapes of thornes, or figges of thistels? <sup>17</sup> Euen so, euery good tree bringeth forth good fruit: but a corrupt tree bringeth forth euil fruit. <sup>18</sup> A good tree cannot bring forth euil fruit, neither can a corrupt tree bring forth good fruit. <sup>19</sup> Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. <sup>20</sup> Wherefore by their fruites ye shall know them.

<sup>21</sup> Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdom of heauen: but he that doeth the wil of my father which is in heauen. <sup>22</sup> Many will say to me in that day, Lord, Lord, haue we not prophesied in thy Name? and in thy Name haue cast out deuils? and in thy Name done many wonderful workes? <sup>23</sup> And then will I professe vnto them, I neuer knew you: Depart from me, ye that worke iniquitie.

ἀνομίαν. <sup>24</sup> Πᾶς ὃν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἄνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν <sup>25</sup> καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ <sup>7</sup> προσέπεσον ἡ οἰκία ἐκείνη, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. <sup>26</sup> καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἄνδρὶ μορφῷ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμου. <sup>27</sup> καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τὴν οἰκία ἐκείνη, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

<sup>28</sup> Καὶ ἐγένετο ὅτε <sup>9</sup> συντετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξέπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδασχῇ αὐτοῦ. <sup>29</sup> ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς ὁ γραμματεὺς <sup>r</sup>.

<sup>r</sup> Alex. ὁμοιωθήσεται.

<sup>r</sup> Alex. προσέπεσαν.

<sup>r</sup> Alex. ἐπίσειν.

<sup>r</sup> Alex. + αὐτῶν.

## WICLIȚ—1380.

<sup>24</sup> therof ech man that herith these my wordis, & doth hem: schal be made like to a wise man that hath bildid his hous on a stoon, <sup>25</sup> & reyn fildoun, & flodis camen, & wyndis blewen, & russchiden in to that hous, & it fil not doum for it was foundid on a stoon, <sup>26</sup> & euery man that herith these my wordis & doith hem not: is like to a fool, that hath bildid his hous on grauel, <sup>27</sup> & reyn cam doum and flodis camen, and wyndis blewen & thei hurleden aȝen that hous, and it fill doum, and the fallinge doum therof was grete.

<sup>28</sup> And it was don whanne ihesus had endid thes wordis: the puple wondrid on his techynge, <sup>29</sup> for he taughte hem as he that hadde power: & not as the scribis of hem and the farisies.

8. BUT whanne ihesus was come doum of the hill: moche puple succd hym, <sup>2</sup> and lo a leprous man cam, & worschpid him and seide, lord if thou wilt: thou maist make me clene, <sup>3</sup> and ihesus heeld forth the hond: & touchid hym and seide, I wole: be thou made clene, and anon the lepre of hym was clenid, <sup>4</sup> and ihesus seide to hym, se, seie thou to no man: but go schewe thee to preestis, and offre the gifte that Moises comaundid in witnessynge to hem.

<sup>5</sup> And whanne he hadde entrid in to cafernaum: the centurion nyged to hym, and preid him <sup>6</sup> and seid, lord my child lithe in the hous, sike on the palse: and is yuel turmentid: <sup>7</sup> and ihesus seide to hym I schal come & schal hele him.

<sup>8</sup> and the centurion answerid and seide to hym, lord I am not worthi that thou entre vnder my roof, but onli seie thou bi word: and my child schal be heclid.

<sup>r</sup> Filhou feld down, russchiden, rusked, grauel seu beach, or sand. <sup>10</sup>, <sup>11</sup>, <sup>12</sup>, <sup>13</sup>, follow followed seie say, or tell <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

## TYNDALE—1534.

<sup>24</sup> Whosoever heareth of me these sayings and doethe the same, I wyll lyken hym vnto a wyse man which bylt hys housse on a rocke: <sup>25</sup> and abundance of rayne descended, and the fluddes came, and the wyndes blew and bet vpon that same housse, and it fell not because it was grounded on the rocke. <sup>26</sup> And whosoever heareth of me these sayings and doth them not, shalbe lykened vnto a folysh man which bilt hys housse apon the sonde: <sup>27</sup> and abundance of rayne descended, and the fluddes came, and the wyndes blew and bet vpon that housse, and it fell, and great was the fall of it.

<sup>28</sup> And it came to passe, that when Iesus had ended these saynges, the people were astonnyed at hys doctryne. <sup>29</sup> For he taught them as one havyng power, and not as the Scribes.

8. WHEN he was come downe from the mountayne, moche people folowed him. <sup>2</sup> And beholde ther came a leper, & worshipped him sayinge: Master, if thou wilt, thou canst make me clene. <sup>3</sup> And Iesus put forth hys hand and touched hym sayinge: I wyll, be thou cleney, and immediatly hys leprosie was clenid. <sup>4</sup> And Iesus sayde vnto him. Se thou tell no man: but go and shewe thy selfe to the preste, and offer the gyfte that Moises commaunded, in wittes to them.

<sup>5</sup> When Iesus was entred into Capernaum, ther came vnto him a certayne Centurion, and besought hym sayinge: Master my seruauit lyeth sicke at home of the palsey, and ys greuously payned. <sup>7</sup> And Iesus sayd vnto hym: I will come and heale him. <sup>8</sup> The Centurion answered and sayde: Syr I am not worthy that thou shuldest come vnder my rofe: but speake the worde only and my seruauit shalbe healed.

## CRANMER—1539.

<sup>24</sup> For whosoever heareth of me these wordes, & doth the same, I will liken him vnto a wise man, which built his house vpon a rocke: <sup>25</sup> and a shower of rayne descended, & the floudes came, & the wyndes blew, and bet vpon that house, & it fell not, because it was grounded on the rocke.

<sup>26</sup> And euery one that heareth of me these wordes, & doth them not, shalbe lykened vnto a folysh man, which buylt hys house vpon sande: <sup>27</sup> and a shower of rayne descended, and the floudes came, & the wyndes blew, & bet vpon that house and it fell, and great was the fall of it.

<sup>28</sup> And it came to passe, that when Iesus had ended these saynges, the people were astonnyed at hys doctryne. <sup>29</sup> For he taught them as one hauing power, & not as the scribes. (of them, and the Pharises.)

8. WHEN he was come downe from the mountayne, moche people folowed him. <sup>2</sup> And beholde ther came a leper, & worshipped him sayinge: Master, if thou wilt, thou canst make me clene. <sup>3</sup> And Iesus put forth his hand and touched him sayinge: I will, be thou clene, and immediatly hys leprosy was clenid. <sup>4</sup> And Iesus sayth vnto him: se thou tell no man: but go & shewe thy selfe to the preast, and offer the gyfte (that Moyses commaunded to be offered) for a wytnes vnto them.

<sup>5</sup> And when Iesus was entred into Capernaum, ther came vnto hym a Centurion, and besought hym, sayinge: <sup>6</sup> Master, my seruauit lyeth at home sicke of the palsey, & is greuously payned. <sup>7</sup> And Iesus sayeth: when I come vnto hym, I will heale hym. <sup>8</sup> The Centurion answered, & sayde: Syr, I am not worthy, that thou shuldest come vnder my rofe: but speake the worde only, and my seruauit shalbe healed.

VIII. <sup>5</sup> Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. <sup>2</sup> καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνη αὐτῷ λέγων, ‘Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.’ <sup>3</sup> Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, ‘Θέλω, καθαρίσθητι.’ Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. <sup>4</sup> καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ὅρα μηδεὶ εἶπῃς· ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσέγεγε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.’

<sup>5</sup> Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν, καὶ λέγων, ‘Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.’ <sup>7</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.’ <sup>8</sup> Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, ‘Κύριε, οὐκ εἰμὶ ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσελθῆς· ἀλλὰ μόνον εἶπέ μοι λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

<sup>4</sup> Alex. καταβάντος αὐτοῦ.

<sup>4</sup> Alex. = ὁ Ἰησοῦς.

<sup>5</sup> Rec. Εἰσελθόντι ἐν τῷ Ἰησοῦ.

Alex. εἰσελθόντος ἐν αὐτοῦ.

<sup>5</sup> Rec. λέγον.

## GENEVA—1557.

<sup>24</sup> Whosoever then heareth of me these sayings, & doth the same, I wil liken him to a wise man, which hath builded his house on a rocke: <sup>25</sup> And the rayne fel, and the floodes came, and the wyndes blew, & beat vpon that same house, and it fel not: for it was grounded on a rocke.

<sup>26</sup> But whosoever heareth these wordes which I speake, and doth them not: shalbe lykened vnto a folysh man, whych hath buylded his house vpon the sand: <sup>27</sup> And the rayne fel, and the floodes came, and the windes blew, and beat vpon that house, and it fel, and great was the fall of it. <sup>28</sup> And it came to passe, when Iesus had ended these sayings, the people were astonied at his doctrine. <sup>29</sup> For he taught them as one hauyng autoritie, and not as the Scribes.

8. VVHEN he was come downe from the mountayne, great presse of people folowed him. <sup>2</sup> And lo, there came a leper and worshipped him, saying, Maister, If thou wylt, thou canst make me cleane. <sup>3</sup> And Iesus putting forth his hand, touched him, saying, I wil, be thou cleane: and immediatly his leprosie was censed. <sup>4</sup> And Iesus sayed vnto him, se thou tel no man, but go, and shewe thy self vnto the Priest, and offer the gift that Moses commanded, for a witnes to them.

<sup>5</sup> When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him. <sup>6</sup> And said, Master, my seruaut lieth sycke at home of the palsy, and is greuously payned.

<sup>7</sup> And Iesus sayed vnto him, I wil come and heale him. <sup>8</sup> And the Centurion answered, saying, Syr, I am not worthy that thou shouldest come vnder my rofe: but speake the worde only, and my seruaut shalbe healed.

## RHEIMS—1582.

<sup>24</sup> Eury one therefore that heareth these my vvordes, and doeth them: shal he likened to a vvise man that built his house vpon a rocke, <sup>25</sup> and the rayne fel, and the fluddes came, & the vvindes blew, and they beate agaynst that house, and it fel not, for it vvas founded vpon a rocke.

<sup>26</sup> And euery one that heareth these my vvordes, & doeth them not, shal be like a foolish man that built his house vpon the sand, <sup>27</sup> and the rayne fel, and the fluddes came, and the vvindes blew, and they beate agaynst that house, and it fel, & the fall thereof vvas great.

<sup>28</sup> And it came to passe, vvhen Iesus had fully ended these vvordes, the multitude vvore in admiration vpon his doctrine. <sup>29</sup> For he vvas teaching them as hauing povver, and not as their Scribes and Pharisees.

8. AND vvhen he vvas come downe from the mountaine, great multitudes folowed him: <sup>2</sup> And behold a leper came and adored him saying, Lord, if thou wylt, thou canst make me cleane. <sup>3</sup> And Iesus stretching forth his hand, touched him, saying, I vvil, be thou made cleane. And forthvvith, his leprosy vvas made cleane. <sup>4</sup> And Iesus sayth to him, See thou tel no body: but goe, shew thy self to the priest, & offer the gift vvich Moyses commaunded for a testimonie to them.

<sup>5</sup> And vvhen he vvas entred into Capernaum, there came to him a Centurion, beseeching him, <sup>6</sup> & saying, Lord my boy lieth at home sicke of the palsey, & is sore tormented. <sup>7</sup> And Iesus sayth to him, I vvil come, & cure him.

<sup>8</sup> And the Centurion making ansver, said, Lord I am not vvorthie that thou shouldest enter vnder my rofe: but only say the vvord, and my boy shal be healed.

## AUTHORISED—1611.

<sup>24</sup> Therefore, whosoever heareth these sayings of mine, and doeth them, I wil liken him vnto a wise man, which built his house vpon a rocke: <sup>25</sup> And the raine descended, and the floods came, and the windes blew, and beat vpon that house: and it fell not, for it was founded vpon a rocke.

<sup>26</sup> And euery one that heareth these sayings of mine, and doeth them not, shall be likened vnto a foolish man, which built his house vpon the sand: <sup>27</sup> And the raine descended, and the floods came, and the windes blew, and beat vpon that house, and it fell, and great was the fall of it. <sup>28</sup> And it came to passe, when Iesus had ended these sayings, the people were astonied at his doctrine. <sup>29</sup> For he taught them as one hauing authority, and not as the Scribes.

8. WHEN he was come downe from the Mountaine, great multitudes followed him. <sup>2</sup> And behold, there came a Leper, and worshipped him, saying, Lord, if thou wylt, thou canst make me cleane. <sup>3</sup> And Iesus put forth his hand, and touched him, saying, I wyl, be thou cleane. And immediatly his leprosie was cleansed. <sup>4</sup> And Iesus saith vnto him, See thou tell no man, but go thy way, shew thy selfe to the Priest, and offer the gift that Moses commanded, for a testimonie vnto them.

<sup>5</sup> And when Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, <sup>6</sup> And saying, Lord, my seruaut lieth at home sicke of the palsey, grievously tormented. <sup>7</sup> And Iesus saith vnto him, I wil come, and heale him.

<sup>8</sup> The Centurion answered, and said, Lord, I am not worthy that thou shouldest come vnder my rofe: but speake the word onely, and my seruaut shalbe healed.

‘καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ’ ἐμαντὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τούτο, καὶ ποιεῖ.’<sup>10</sup> Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, ‘Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.’<sup>11</sup> λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν, καὶ ἀνακληθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.<sup>12</sup> οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.’<sup>13</sup> Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, | ‘Ὑπαγε, καὶ ὡς ἐπίστευσας γενήθητω σοι.’<sup>14</sup> Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.<sup>15</sup>

<sup>14</sup> Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλη-

<sup>10</sup> Rec. ἑκατοντάρχῳ.

<sup>15</sup> Alex. + καὶ ὑποστρίψας ὁ ἑκατοντάρχος εἰς τὸν οἶκον αὐτοῦ ἐν αὐτῇ τῷ ὥρᾳ εἶρε τὸν παῖδα ἰγιαύοντα.

## WICLIF—1380.

<sup>9</sup> For why I am a man ordeyned vndir power and haue knyghtis vndir me; and I seie to this go: and he goeth; and to another come; and he cometh; and to my seruauit do this: and he doith it;

<sup>10</sup> and ihesus herd these thingis, and wondrid t̄ seide to men that succden hym; truly I seie to you: I found no so greet feith in israel, <sup>11</sup> and I seie to you, that many schulen come fro the east, and the west; and schuln reste with abraham Isaac and Iacob in the kyngdom of heuene; <sup>12</sup> but the sones of the rewme schuln be cast out in to uttner derknessis; there schal be wepinge and gryntinge of teeth; <sup>13</sup> and ihesus seide to the centurion go; and as thou hast bileued, be it don to thee; and the child was heclid fro that our;

<sup>14</sup> and whanne ihesus was come in to the hous of Symound Petre; he saie his wyues modir liggynge and schakun with feours; <sup>15</sup> and he touchid hir hond, and the feuer lefte hir; and shec roos and serued hem;

<sup>16</sup> and whanne it was euen thei brougten to hym many that hadden deuldis; and he castid out spiritis bi word, and heclid al that weren yuel at ese; <sup>17</sup> that it were fulfilled, that was seide bi Isaie the profete sayynge; he tok oure in firmytes, and bare oure siknessis;

<sup>18</sup> And ihesus saie moch puple aboute hym; and badde hise discipulis go ouer the watir; <sup>19</sup> and a scribe nyzed; and seide to hym; Maister I schal sue thee whidur euer thou schalt go; <sup>20</sup> and ihesus seide to hym; foxis hau denmes, and briddis of heuene han nestis; but mannes some hath not where he schal reste his hecd; <sup>21</sup> another of hise discipulis seide to hym; lord suffre me to go first; and biric my fadir; <sup>22</sup> but ihesus seide to hym; sue thou

## TYNDALE—1534.

<sup>9</sup> For I also myselfe am a man vndre power; and haue souldiers vndre me; and I saye to one; go; and he goeth; and to another come; and he cometh; and to my seruauit; do this; and he doeth it.

<sup>10</sup> When Iesus hearde that; he marueled and sayd to them that folowed hym. Verely I say vnto you; I haue not founde so great fayth: no; not in Israel. <sup>11</sup> I say therefore vnto you; that many shall come from the east and weest; and shall rest with Abraham; Isaac and Iacob in the kyngdome of heuen: <sup>12</sup> and the chyldren of the kyngdome shalbe cast out in to vtter darcknes: there shalbe wepinge and gnattering of tethe. <sup>13</sup> Then Iesus sayd vnto the Centurion; go thy waye; and as thou belest so be it vnto the. And his seruaunt was healed the selfe houre.

<sup>14</sup> And then Iesus went to Peters housse; and sawe hys wyues mother lvyng sicke of a fevre; <sup>15</sup> and touchid her hande; and the fevre left hir: and she arose; and ministred vnto them.

<sup>16</sup> When the euen was come; they brought vnto him many that were possessed with devyllis. And he cast out the spirites with a word; and healed all that were sicke; <sup>17</sup> to fulfill that which was spoken by Esay the Prophet sayynge. He toke on him oure infirmities; t̄ bare oure siknesses.

<sup>18</sup> When Iesus sawe moche people about him; he commaunded to go ouer the watir. <sup>19</sup> And ther came a scribe and sayd vnto hym; master; I wyll folowe the whither so ever thou goest. <sup>20</sup> And Iesus sayd vnto him; the foxes haue holes; and the bryddes of the ayer have nestes; but the sonne of the man hath not wheron to rest his hecde. <sup>21</sup> A notrue that was one of hys discipulis sayd vnto hym; master; suffre me fyrst to go and burye my fader. <sup>22</sup> But Iesus sayd vnto

## CRANMER—1539.

<sup>9</sup> For I also my selfe am a man subject to the aucthorite of another, and haue souldiers vnder me, and I saye to this man, go, t̄ he goeth: t̄ to another come, and he cometh, and to my seruauit do this, and he doeth it. <sup>10</sup> When Iesus heard these wordes, he marueled and sayd to them that folowed hym: Uerely I saye vnto you; I haue not founde so great fayth in Israel. <sup>11</sup> I saye vnto you; that many shal come from the east and west, and shall rest with Abraham and Isaac and Iacob in the kyngdome of heauen: <sup>12</sup> but the chyldren of the kyngdome shalbe cast out into vtter darcknes: there shalbe wepyng t̄ gnaschyng of teth. <sup>13</sup> And Iesus sayde vnto the Centurion: go thy waye, and as thou beuest, so be it vnto the. And hys seruauent was healed in the selfe same houre.

<sup>14</sup> And when Iesus was come in to Peters housse, he sawe his wyues mother lvyng in bed, and sycke of a feuer. <sup>15</sup> And he touchid her hande, and the feuer left hir: and she arose, t̄ mynystred vnto them.

<sup>16</sup> When the euen drue on, they brought vnto hym many that were possessed with denylls. And he cast out the sprites with a word, t̄ healed all that were sycke, <sup>17</sup> that it might be fulfilled, which was spoken by Esay the Prophet, when he saith: He toke on him oure infirmities, and bare oure sycknesses.

<sup>18</sup> When Iesus sawe moche people about hym, he commaunded that they shulde go vnto the other syde of the watir. <sup>19</sup> And a certayne scribe (whan he was come) sayd vnto hym; Master: I wyll folowe the whither soeuer thou goest. <sup>20</sup> And Iesus sayeth vnto hym; the foxes haue holes, and the byrdes of the ayer haue nestes, but the sonne of man hath not wher to rest hys hecd. <sup>21</sup> Another of the number of hys Discipulis sayde vnto hym; Master, suffre me fyrst to go and burye my fader. <sup>22</sup> But Iesus sayde vnto

kyngis, souldiers vnder, followed, remme, realme, or kyngdome. liggynge, lvyng. yuel at ese, diseased nyzed, drewe neer.

μένην καὶ πυρέσσουσαν, <sup>15</sup> καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει <sup>9</sup> αὐτῷ. | <sup>16</sup> Ὀφίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· <sup>17</sup> ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, “Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.”

<sup>18</sup> Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. <sup>19</sup> καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, “Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ.” <sup>20</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Αἱ ἀλώπεκες φωλεὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσουσι· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, πού τὴν κεφαλὴν κλίνη.” <sup>21</sup> Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, “Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.” <sup>22</sup> Ὁ δὲ Ἰησοῦς

<sup>v</sup> Rec. αἰροῖς.

## GENEVA—1557.

<sup>9</sup> For I am a man subject to the authority of another, and haue souldiers vnder me: and I say to one, Go: and he goeth, and to another, Come: and he cometh, and to my seruant, doe this, & he doeth it. <sup>10</sup> And Iesus hearing this, marvelled: and said to them that folowed him, Verely I say vnto you, I haue not founde so great fayth: no, not in Israel. <sup>11</sup> I say therefore vnto you, that many shal come from the east and west, and shal sitt doune with Abraham, Isaac, and Iacob in the kingdome of heauen. <sup>12</sup> And the children of the kingdome shal be cast out into vter darknes: there shalbe weeping and gnashing of teeth. <sup>13</sup> Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the self same houre.

<sup>14</sup> And Iesus comming to Peters house, sawe his wyues mother lying, and sycke of a feuer. <sup>15</sup> And he touched her hand, & the feuer left her: so she arose, & ministered vnto them. <sup>16</sup> When that euen was come, they brought vnto him many that were possessed with deuils: And he cast out the spirites with a worde and healed all that were sicke.

<sup>17</sup> To fulfil that which was spoken by Esai the Prophet, saying, He toke on him our infirmities, and bare our sicknesses.

<sup>18</sup> And when Iesus saw much people about him, he commanded them to go ouer the water. <sup>19</sup> And there came a certayne Scribe and sayed vnto him, Master, I wil follow thee whether soeuer thou goest. <sup>20</sup> And Iesus said vnto him: The foxes haue holes, & the byrdes of the ayre haue nestes, but the sonne of man hath not where on to rest his head. <sup>21</sup> And another that was of his disciples sayed vnto him: master, suffer me first to go and bury my father. <sup>22</sup> But Iesus sayed vnto him,

## RHEIMS—1582.

<sup>9</sup> For I also am a man subject to authority, hauing vnder me souldiers: and I say to this, goe, and he goeth: and to another, come, & he cometh: and to my seruant, doe this, & he doeth it. <sup>10</sup> And Iesus hearing this, marvelled: and said to them that folowed him, Amen I say to you, I haue not found so great faith in Israel.

<sup>11</sup> And I say to you, that many shal come from the East and West, and shal sitte doune vwith Abraham & Isaac & Iacob in the kingdom of heauen: <sup>12</sup> but the children of the kingdom shal be cast out into the exterior darknesse: there shal be vweeping & gnashing of teeth.

<sup>13</sup> And Iesus said to the Centurion, Goe: and as thou hast beleued, be it done to thee. And the boy vvas healed in the same houre.

<sup>14</sup> And vwhen Iesus was come into Peters house, he savv his vyvies mother layde, & was in a fitte of a feuer: <sup>15</sup> and he touched her hand, and the feuer left her, and she arose, and ministered to him. <sup>16</sup> And vwhen eueing vvas come, they brought to him many that had dyuels: and he cast out the spirites vwith a vvord: and all that vvere ill at ease he cured: <sup>17</sup> that it might be fulfilled vwith vvay spoken by Esay the Prophete saying, *He tooke our infirmities, and bare our diseases.*

<sup>18</sup> And Iesus seeing great multitudes about him, commanded to goe beyond the vvater. <sup>19</sup> And a certayne Scribe came, and said to him, Master, I vvill folovv thee vvithersoever thou shalt goe. <sup>20</sup> And Iesus sayth to him, the foxes haue holes, and the foules of the ayre nestes: but the sonne of man hath not vvhere to lay his head. <sup>21</sup> And another of his Disciples said to him, Lord permit me first to goe & burie my father. <sup>22</sup> But Iesus said to

## AUTHORISED—1611.

<sup>9</sup> For I am a man vnder authority, hauing souldiers vnder me: and I say to this man, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and he doth it. <sup>10</sup> When Iesus heard it, he marvelled, and said to them that folowed, Verely, I say vnto you, I haue not found so great faith, no not in Israel. <sup>11</sup> And I say vnto you, that many shall come from the East and West, and shal sit doune with Abraham, and Isaac, & Iacob, in the kingdome of heauen: <sup>12</sup> But the children of the kingdome shall bee cast out into outer darknesse: there shall be weeping and gnashing of teeth. <sup>13</sup> And Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it done vnto thee. And his seruant was healed in the self-same houre.

<sup>14</sup> And when Iesus was come into Peters house, he saw his wifes mother layd, and sicke of a feuer: <sup>15</sup> And he touched her hand, and the feuer left her: and she arose, and ministered vnto them.

<sup>16</sup> When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirites with his word, and healed all that were sicke, <sup>17</sup> That it might bee fulfilled which was spoken by Esaias the Prophet, saying, Himselfe tooke our infirmities, and bare our sicknesses.

<sup>18</sup> Now when Iesus saw great multitudes about him, hee gaue commandement to depart vnto the other side. <sup>19</sup> And a certayne Scribe came, and said vnto him, Master, I will follow thee whithersoever thou goest. <sup>20</sup> And Iesus saith vnto him, The foxes haue holes, and the birds of the aire haue nestes: but the Sonne of man hath not where to lay his head. <sup>21</sup> And another of his disciples said vnto him, Lord, suffer me first to goe, and bury my father. <sup>22</sup> But Iesus said vnto him,

εἶπεν αὐτῷ, Ἐκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς.<sup>23</sup> Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.<sup>24</sup> καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτοὺς δὲ ἐκάθευδε.<sup>25</sup> καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.<sup>26</sup> Καὶ λέγει αὐτοῖς, Τί δειλοὶ ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη.<sup>27</sup> οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;<sup>28</sup> Καὶ ἔλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ὑπήνησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλπεὶ λίαν, ὥστε μὴ ἰσχύειν τιὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.<sup>29</sup> καὶ ἰδοὺ, ἔκραξαν, λέγοντες,

<sup>23</sup> Alex. = τῷ.

<sup>24</sup> Rec. + αὐτοῦ.

<sup>25</sup> Alex. ἰδιότροπος αὐτοῦ.

<sup>26</sup> Rec. Γεργασηῶν.

## WICLIFF—1380.

me: and lete deed men birie her deed men.

<sup>23</sup> And whanne he was gon up, in to a litil schep: his discipulis sueden him,<sup>24</sup> and to a greet stirringe was made in the see: so that the litil schip was hidil with wawis, but he slepte.<sup>25</sup> And hisse discipulis camen ny: to him: and reisenen hym and seiden, lord saue us: we perischen.<sup>26</sup> and ihesus seide to hem, what ben ye of litil feith agast? thanne he roos and comaundid to the wyndis and the see: and a greet pesibleness was made.<sup>27</sup> and men wondriden and seiden, what maner man is he this? for the wyndis and the see obeischen to hym?

<sup>28</sup> and whan ihesus was come ouer the watir in to the cuntrey of men of gerasa: two men metten him that hadden deuylis and camen out of graues ful wood, so that no man mygte go bi that weye.<sup>29</sup> and lo thei crieden and seiden, what to us and to thee thou ihesus the sone of god? art thou comen hider bifor the tyme to tormente us? <sup>30</sup> and not fer from hem was a flock of many swyne leswinger.<sup>31</sup> and the deuyls preiden him and seiden, if thou castist us out from hennes: sende us in to the droue of swyne.<sup>32</sup> and he seide to hem, go ye, and thei seiden out and wenten in to the swyne, and lo in a greet birre, al the droue went heddinge in to the see: and thei wrecan deed in the watris.<sup>33</sup> and the herdiss fledden awei: and camen in to the cite and tellden alle thes thingis, and of hem that hadden alle the fendis.<sup>34</sup> and lo al the cite wente out agens ihesus, and whanne thei hadden scen him, thei preiden that he wolde passe for her coostis.

9. AND ihesus wente up in to a boot and passid ouer the watir, and cam in to his cite:

## TYNDALE—1534.

him: folowe me, and let the deed burie their deed.

<sup>23</sup> And he entred in to a shyppe, and his discipulis folowed him.<sup>24</sup> And beholde there arose a greete tempest in the see, in so moche that the shippe was covered with waves, and he was a slepe.<sup>25</sup> And his discipulis came vnto him, and awoke hym sayinge: master save vs, we perishe.<sup>26</sup> And he sayd vnto them: why are ye fearfully, o ye of lytell faythe? Then he arose, and rebuked the wyndes and the see, and they folowed a greete calme.<sup>27</sup> And the men marveyled and sayd: what man is this, that bothe wyndes and see obey hym?

<sup>28</sup> And when he was come to the other syde, in to the countre of the Gergesites, ther met him two possessed of devylles, which came out of the graves, and were out of measure feare, so that no man myght go by that waye.<sup>29</sup> And behold they cryed out sayinge: O Iesu the sonne of God, what have we to do with the? Art thou come hyther to torment vs before the tyme be come? <sup>30</sup> And ther was a good waye of from them a greete heerd of swyne fedinge.<sup>31</sup> Then the devyls besought him sayinge: if thou cast vs out, suffre vs to go oure waye in to the heerd of swyne.<sup>32</sup> And he sayd vnto them: go your wayes. Then went they out, and departed into the heerd of swyne. And beholde the whoole heerd of swyne was caryed with violence heddinge in to the see, and perished in the water.<sup>33</sup> Then the heerdmen fled and went their ways in to the cyte, and tolde every thyng, and what had fortunyd vnto the possessed of the devyls.<sup>34</sup> And beholde alle the cyte came out and met Iesus. And when they sawe hym, they besought hym to departe out of their costes.

9. THEN he entred in to a shyppe and passed over and came in to his awne cite.

## CRANMER—1539.

him: folowe me, and let the deed burye theyr deed.

<sup>23</sup> And when he entred into a shyppe, his Disciples folowed hym.<sup>24</sup> And beholde there arose a greete tempest in the see, in so moche that the shippe was couered with wauces, but he was a slepe.<sup>25</sup> And hys Discyple came to hym, and awoke him sayinge: Master, saue vs, we perysshe.<sup>26</sup> And he sayth vnto them: Why are ye fearful, O ye of lytell fayth? Then he arose and rebuked the wyndes and the see, and then folowed a greete calme.<sup>27</sup> But the men marveyled saying: what maner of man is thys, that both wyndes and see obey hym?

<sup>28</sup> And when he was come to the other syde, in to the countre of the Gergesites, ther met him two possessed of deuyls, whych came out of the graues, and were out of measure feare, so that no man myght go by that waye. And beholde, they cryed out sayinge: O Iesu thou sonne of God what haue we to do with the? Art thou come hither to torment vs before the tyme? <sup>30</sup> And ther was a good waye of from them a heerd of many swyne, fedying.

<sup>31</sup> So, the deuyls besought him, sayinge: if thou cast vs out, suffre vs to go oure waye into the heerd of swyne.<sup>32</sup> And he sayde vnto them: go your wayes. Then went they out, and departed into the heerd of swyne. And beholde, the whole heerd of swyne was caryed headlyng into the see, and perished in the waters.<sup>33</sup> Then they that kepte them, fledd, and went their wayes in to the cytie, and tolde euery thyng, and what had fortunyd vnto the possessed of the deuyls: <sup>34</sup> And beholde, the whole cytie came out to mete Iesus: and when they sawe hym, they besought hym that he wolde departe out of their coastes.

9. HE entred also in to a shyppe, and passed ouer, and came into his awne cytie.

<sup>23</sup> covered, dry, near, near, afraid. obey-him, bey, full wood, very mad. leswinger, grazing or passing. hurte, hurry or confusion. avens, against.

‘Τί ἡμῖν καὶ σοί, Ἰησοῦ,| υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασιλεῖσαι ἡμᾶς;’ <sup>30</sup> Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. <sup>31</sup> οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, ‘Εἰ ἐκβάλλεις ἡμᾶς, ἀπίτρεψον ἡμῖν| ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.’ <sup>32</sup> Καὶ εἶπεν αὐτοῖς, ‘Ὑπάγετε.’ Οἱ δὲ ἐξεληθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων| καὶ ἰδοὺ, ὄρμησε πᾶσα ἡ ἀγέλη <sup>3</sup> τῶν χοίρων| κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. <sup>33</sup> οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαμονιζομένων. <sup>34</sup> καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὀρίων αὐτῶν.

IX. Καὶ ἐμβαὸς εἰς <sup>9</sup> τὸ | πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

<sup>9</sup> Alex. = Ἰησοῦ.

<sup>d</sup> Alex. ἀπίστειλον ἡμᾶς.

<sup>e</sup> Alex. τοῖς χοίρων.

<sup>f</sup> Alex. = τῶν χοίρων.

<sup>g</sup> Alex. = τὸ.

## GENEVA — 1557.

Folow me, & let the dead bury their dead, <sup>23</sup> And when he was entred into the shyp, his disciples folowed him. <sup>24</sup> And beholde, there arose a great tempest in the sea, in so much that the shyp was covered with waues, but he was a slepe. <sup>25</sup> And his disciples came, and awoke him, saying, Master saue vs, we peryshe. <sup>26</sup> And he said vnto them, Why are ye fearful, O ye of litle fayeth. Then he arose, and rebuked the windes and the sea: & there folowed a great calme. <sup>27</sup> And the men marueyled, saying, What man is this, that both windes and seas obey him?

<sup>28</sup> And when he was come to the other syde, into the cuntry of the Gergesites, there met him two possessed of deuills which came out of the graues, and were out of measure feare: so that no man myght go by that same way. <sup>29</sup> And behold, they cryed out, saying, O Iesu thou Sonne of God, what haue we to do with thee? Art thou come hyther to torment vs before the tyme? <sup>30</sup> And there was a good way off from them, a great heard of swyne feedyng. <sup>31</sup> Then the deuyls besought him, saying, if thou cast vs out, suffer vs to go our way into the heard of swyne. <sup>32</sup> And he sayd vnto them go your wayes. Then they went out, and departed into the heard of swine. And beholde, the whole heard of swyne was caried with violence from a steepe downe place into the sea, and died in the water.

<sup>33</sup> Then the heardmen fled, and went their wayes into the cite, and tolde euerything, and what had fortuntd vnto the possessed of the deuyls. <sup>34</sup> And beholde all the cite came out, and met Iesus, and when they saw him, they besought him to departe out of their coastes.

9. THEN he entred into a shyp, and passed ouer and came into his own cite.

## RHEIMS — 1582.

him, Folow me, and let the dead burie their dead. <sup>23</sup> And vhen he entred into the boate, his Disciples folowed him: <sup>24</sup> and loe a great tempest arose in the sea, so that the boate vvas covered vwith vvaues, but he slept. <sup>25</sup> And they came to him, and raised him, saying, Lord, saue vs, vve perish. <sup>26</sup> And he saith to them, Why are you fearful O ye of litle faith? Then rising vp he commaunded the vvindes & the sea, and there ensued a great calme. <sup>27</sup> Moreouer the men marueled saying, What an one is this, for the vvindes and the sea obey him?

<sup>28</sup> And vhen he vvas come beyond the vvater into the cuntry of the Gergasens, there mette him tvvo that had diuels, coming forth out of the sepulchres, exceeding fierce, so that none could passe by that vvay.

<sup>29</sup> And behold they cried saying, What is betvvene vs and thee Iesus the sonne of God? art thou come hither to torment vs before the time? <sup>30</sup> And there vvas not farr frome them an heard of many svvine feeding. <sup>31</sup> And the diuels besought him saying, If thou cast vs out, send vs into the heard of svvine. <sup>32</sup> And he said to them, Goe. But they going forth vvent into the svvine, and behold the vvhole heard vvent vvith a violence headlong into the sea: and they dyed in the vvaters.

<sup>33</sup> And the svvineheardes fled: and coming into the cite, told al, and of them that had been possessed of diuels. <sup>34</sup> And behold the vvhole cite vvent out to meete Iesus, and vwhen they savv him, they besought him that he vvould passe from their quarters.

9. AND entring into a boate, he passed ouer the vvater, and came into his ovvne cite.

## AUTHORISED — 1611.

Follow me, & let the dead bury their dead.

<sup>23</sup> And when he was entred into a ship, his disciples followed him. <sup>24</sup> And behold, there arose a great tempest in the Sea, insomuch that the ship was covered with the waues: but he was asleepe. <sup>25</sup> And his disciples came to him, and awoke him, saying, Lord, saue vs: we perish. <sup>26</sup> And he saith vnto them, Why are ye fearful, O ye of litle faith? Then he arose, and rebuked the winds and the Sea, and there was a great calme. <sup>27</sup> But the men maruelled, saying, What maner of man is this, that euen the winds and the Sea obey him?

<sup>28</sup> And when hee was come to the other side, into the cuntry of the Gergesenes, there met him two possessed with deuils, coming out of the tombes, exceeding fierce, so that no man might passe by that way. <sup>29</sup> And behold, they cryed out, saying, What haue wee to doe with thee, Iesus thou Sonne of God? Art thou come hither to torment vs before the time?

<sup>30</sup> And there was a good way off from them, an herd of many swine, feeding. <sup>31</sup> So the deuils besought him, saying, If thou cast vs out, suffer vs to goe away into the herd of swine. <sup>32</sup> And he said vnto them, Goe. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ranne violently downe a steepe place into the Sea, and perished in the waters. <sup>33</sup> And they that kept them, fled, and went their wayes into the cite, and told euery thing, and what was befallen to the possessed of the deuils. <sup>34</sup> And behold, the whole cite came out to meet Iesus: and when they saw him, they besought him that hee would depart out of their coasts.

9. AND hee entred into a ship, and passed ouer, and came into his owne cite.

<sup>2</sup> καὶ ἰδὼν, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, 'Θάρσει, τέκνον, ἀφέωται <sup>3</sup> σοι αἱ ἁμαρτίαι σου.' <sup>4</sup> Καὶ ἰδὼν, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, 'Οὗτος βλασφημεῖ.' Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, 'Ἰνα τί ὑμεῖς ἐνθυμείσθε ποιηρὰ ἐν ταῖς καρδίαις ὑμῶν; <sup>5</sup> τί γὰρ ἔστιν εὐκοπώτερον, εἰπεῖν, 'Ἀφέωται <sup>6</sup> σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, 'Ἐγειρε καὶ περιπάτει; <sup>7</sup> ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίειν ἁμαρτίας,' (τότε λέγει τῷ παραλυτικῷ,) 'Ἐγερθεὶς ἄρον σου τὴν κλίνην, καὶ ἵπαγε εἰς τὸν οἶκόν σου.' Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. <sup>8</sup> ἰδόντες δὲ οἱ ὄχλοι <sup>9</sup> ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. <sup>10</sup> Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελώ-

<sup>2</sup> Alex. τοῦτον παραλυτικόν.

<sup>3</sup> Alex. = εὐαρίσ.

<sup>4</sup> Rec. eos.

<sup>5</sup> Rec. ἱσμοῦ.

<sup>6</sup> Alex. ἰσοδόμησαν.

## WICLIF—1380.

<sup>2</sup> & he thei brought to him a man sike in palse, liggynge in a bedde; & ihesus sawe the feith of hem; & seid to the man sike in palse; some haue thou trust? thi synnes ben forgyuen to thee. <sup>3</sup> & lo summe of the scribes; seiden with ynnre hem self; this blasphemeth. <sup>4</sup> & whanne ihesus hadde seen her thoughtis; he seide; wherto thenke ye yuel thingis in youre hertis? <sup>5</sup> what is it lighte to seyn thi synnes ben forgyuen to thee; ether to seyn; rise thou walke? <sup>6</sup> but that ye wite that mannes some hath power to forgyve synnes in erthe; thanne he seide to the sike man in palse; rise up; & take thi bedde; & go in to thine hous; <sup>7</sup> and he arose; & wente in to his hous; <sup>8</sup> and the people seyng drede; & glorified god; that had suchre power to men.

<sup>9</sup> And whanne ihesus passid fro thens; he sawe a man mathew by name sittynge in a tollbothe; and he seide to hym; se thou me; and he roos; & folowid him. <sup>10</sup> & it was don the while he sette at the mete in the hous; lo many puppilycans; & synful men camen; seten at the mete with ihesus; & esse disciples.

<sup>11</sup> and farisies saien; & seiden to hise disciples; whi etith your master with puppilycans; & synful men? <sup>12</sup> & ihesus herd and seide; a lorde is not nedeful to men that faren well; but to men that ben yuel at esse; <sup>13</sup> but go ye; and lerne what it is. I wole mercy; and sacrifice; for I cam not to clype ryful men; but synful men.

<sup>14</sup> Thanne the disciples of iohann camen to hym; & seiden; whi we and farisies fasten ofte; <sup>15</sup> but thi disciples fasten not? & ihesus seid to hem; whether the sones of the spouse make mowne; as long as the spouse is with hem; but dayes comen comen. Whanne the spouse schal be taken

## TYNDALE—1534.

<sup>2</sup> And lo, they brought to him a man sicke of the palse, lyinge in his bed. And when Iesus sawe the feith of them, he sayd to the sicke of the palse; some be of good cheere; thy synnes be forgyuen the. <sup>3</sup> And beholde certeyne of the scribes sayd in them selves; this man blasphemeth. <sup>4</sup> And when Iesus sawe their thoughtes; he sayd; wherfore thinke ye evill in youre hertes? <sup>5</sup> Whether ys eysy to saye; thy synnes be forgyuen the; or to saye; arise and walke? <sup>6</sup> That ye maye knowe that the sonne of man hath power to forgyve synnes in erth; then sayd he vnto the sicke of the palse; arise; take vp thy bed; and go home to thine housse. <sup>7</sup> And he arose and departed to his awne housse. <sup>8</sup> And when the people sawe it; they marvelled and glorified god which had geven suchre power to men.

<sup>9</sup> And as Iesus passed forth from thence; he sawe a man syt a receyvinge of custome named Mathew; and sayd to him; folowe me. And he arose and folowed him. <sup>10</sup> And it came to passe; as he sat at meate in the housse; beholde many publicans and synners came and sate downe also with Iesus and hys disciples.

<sup>11</sup> When the Pharises sawe that; they sayd to hys disciples; why eateth youre master with publicans and synners? <sup>12</sup> Wher Iesus herde that; he sayde vnto them; The whole neade not the phisicion; but they that are sicke. <sup>13</sup> Goo and learne; what that meaneth; I have pleasure in mercy; and not in offerynge. For I am not come; to call the rightewes; but the synners to repentance.

<sup>14</sup> Then came the disciples of Iohn to hym; sayynge; why do we and the Pharises fast ofte; but thy disciples fast not? <sup>15</sup> And Iesus sayde vnto them; Can the widdowes chylidren moune as long as the brydegrome is with them? The tyme will come; when the brydegrome shalbe

## CRANMER—1539.

<sup>2</sup> and beholde; they brought to hym a man sycke of the palse; lyinge in a bed. And when Iesus sawe the fayth of them; he sayde vnto the sycke of the palse; sonne; be of good cheare; thy synnes be forgyuen the. <sup>3</sup> And beholde; certayne of the Scribes sayde with in them selues; this man blasphemeth. <sup>4</sup> And when Iesus sawe their thoughtes; he sayde; Wherfore thyncke ye euill in youre hartes? <sup>5</sup> Whether is easer to saye; thy synnes be forgyuen the; or to saye; arise and walke? <sup>6</sup> But that ye maye knowe; that the sonne of man hath power to forgyve synnes in erth; then saith he vnto the sicke of the palse; arise; take vp thy bed; and go vnto thine housse. <sup>7</sup> And he arose; & departed to his housse. <sup>8</sup> But the people that sawe it; marvelled; and glorified God; which had geven such power vnto men.

<sup>9</sup> And as Iesus passed forth from thence; he sawe a man (named Mathew) syttyng at the reccate of custome; and he sayeth vnto hym; folowe me. And he arose; & folowed hym. <sup>10</sup> And it came to passe; as Iesus sat at meate in his housse; beholde; many Publicyans also and synners that came; sat downe with Iesus and hys disciples.

<sup>11</sup> And when the Pharises sawe it; they sayd vnto hys disciples; why eateth youre master with publicans and synners? <sup>12</sup> But when Iesus heard that; he sayde vnto them; They that be stronge; neade not the phisyeyon; but they that are sicke. <sup>13</sup> Goo ye rather and learne what that meaneth. I will haue mercy; and not sacrifice. For I am not come to call the ryghtewes; but synners to repentance.

<sup>14</sup> Then came the Discyples of Iohn vnto him; saying; why do we and the Pharises fast; for the most parte; but thy disciples fast not? <sup>15</sup> And Iesus sayd vnto them; can the brydegromes chylidren moune; as long as the brydegrome is with them? But the dayes wyl come; when the bryde-

ἐπιπέσει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>2</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>3</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>4</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>5</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>6</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>7</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>8</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>9</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>10</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>11</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>12</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>13</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>14</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου  
<sup>15</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου

ιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, ‘Ἀκολούθει μοι.’ καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>10</sup> Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συναρέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. <sup>11</sup> καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, ‘Διὰ τί μετὰ τῶν ‘τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;’ <sup>12</sup> Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν ἑαυτοῖς, | ‘Ὁὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. <sup>13</sup> πορευθέντες δὲ μάθετε τί ἐστίν, “Ὁ Ἐλεον| θέλω, καὶ οὐ θυσίαν.” οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ’ ἁμαρτωλοὺς εἰς μετάνοιαν.’ | <sup>14</sup> Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, ‘Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;’ <sup>15</sup> Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, ‘Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ’ ὅσον μετ’ αὐτῶν ἐστίν ὁ νυμ-

\* Alex. = αὐτοῖς.

\* Alex. Δεος.

\* Alex. = εἰς μετάνοιαν.

## GENEVA — 1557.

<sup>2</sup> And lo, they brought to him a man sycke of the palsy, lying in his bed. And Iesus seying their fayeth, sayed to the sicke of the palsy: sonne be of good cheare, thy synnes be foreguen thee. <sup>3</sup> And beholde, certaine of the Scribes sayed with them selues, this man blasphemeth. <sup>4</sup> And when Iesus saw their thoghtes, he sayed, Wherefore thynke ye euil thinges in your hartes?

<sup>5</sup> For whether is it easier to say, thy synnes are foreguen thee: or to say, arise and walke? <sup>6</sup> And that ye may know that the sonne of man hath power to forgeue synnes in earth: (then sayed he vnto the sycke of the palsy), Arise, take vp thy bed, and go home to thine house. <sup>7</sup> And he arose, and departed to his own house. <sup>8</sup> And when the people saw it they marueyled, and glorified God whych had geuen such power to me. <sup>9</sup> And as Iesus passed forth from thence, he saw a man sytting at the receyte of custome named Matthew, and said to him Follow me. And he arose, and folowed him.

<sup>10</sup> And it came to passe as Iesus sate at meat in his house, beholde many Publicans & sinners that came thither, sate down also wyth Iesus and his disciples. <sup>11</sup> When the Pharises saw that, they sayed to his disciples, Why eateth your master with Publicans and sinners? <sup>12</sup> And when Iesus heard that, he sayed vnto them, The whole nede not a physicion, but they that are sicke. <sup>13</sup> Go ye rather and learne what that meaneth: I wil haue mercie, and not sacrifice. For I am not come to call the righteous but the sinners to repentance.

<sup>14</sup> Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft: and thy disciples fast not? <sup>15</sup> And Iesus sayed vnto them, Can the wedding children mourne as long as the bridegrome is with them? But the dayes wil

## RHEIMS — 1582.

<sup>2</sup> And behold they brought to him one sicke of the palsey lying in bedde. And Iesus seeing their faith, said to the sicke of the palsey, Haue a good hart sonne, thy synnes are forguien thee.

<sup>3</sup> And behold certaine of the Scribes sayd vwithin them selues, He blasphemeth. <sup>4</sup> And Iesus seeing their thoughtes, said, Wherefore thinke ye euil in your hartes? <sup>5</sup> Whether is easier, to say, thy synnes are forguien thee: or to say, Arise and vwalke? <sup>6</sup> But that you may know that the Sonne of man hath power in earth to forgieue synnes, (then sayd he to the sicke of the palsey), Arise, take vp thy bedde, and goe into thy house. <sup>7</sup> And he arose, and vwent into his house. <sup>8</sup> And the multitudes seeing it, vvere afrayd, and glorified God that gaue such power to men.

<sup>9</sup> And vwhen Iesus passed forth from thence, he savv a man sitting in the custome-house, named Matthew: And he sayth to him, Follow me. And he arose vp, and folovved him. <sup>10</sup> And it came to passe as he vvas sitting at meate in the house, behold many Publicans and sinners came, and sate dovvrne vwith Iesus and his Disciples. <sup>11</sup> And the Pharisees seeing it, sayd to his Disciples: vwhy doth your Master eate vwith Publicans & sinners? <sup>12</sup> But Iesus hearing it, sayd: They that are in health, neede not a physicion, but they that are ill at ease. <sup>13</sup> But go your vvayes and learne vwhat it is, I euil mercie, and not sacrifice. For I am not come to cal the iust, but sinners.

<sup>14</sup> Then came to him the Disciples of Iohn, saying, vwhy do vve and the Phariseses fast oft, but thy Disciples do not fast? <sup>15</sup> And Iesus sayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is vwith them? But the dayes vvill come vwhen the bride-

## AUTHORISED — 1611.

<sup>2</sup> And behold, they brought to him a man sick of the palsey, lying on a bed: and Iesus seeing their faith, said vnto the sicke of the palsey, Son, be of good cheere, thy synnes be forguien thee. <sup>3</sup> And behold, certaine of the Scribes said within them selues, This man blasphemeth. <sup>4</sup> And Iesus knowing their thoughts, said, Wherefore thinke yee euill in your hearts? <sup>5</sup> For whether is easier to say, Thy synnes be forguien thee: or to say, Arise, and walke? <sup>6</sup> But that yee may know that the sonne of man hath power on earth to forgieue synnes, (Then saith hee to the sicke of the palsey) Arise, take vp thy bed, and goe vnto thine house. <sup>7</sup> And he arose, and departed to his house. <sup>8</sup> But when the multitudes saw it, they maruelled, & glorified God, which had giuen such power vnto men.

<sup>9</sup> And as Iesus passed fourth from thence, he saw a man named Matthew, sitting at the receit of custome: and he saith vnto him, Follow me. And he arose and followed him.

<sup>10</sup> And it came to passe, as Iesus sate at meate in the house, behold, many publicanes and sinners, came and sate downe with him and his Disciples.

<sup>11</sup> And when the Pharisees saw it, they said vnto his disciples, Why eateth your master with publicanes & sinners? <sup>12</sup> But when Iesus heard that, hee said vnto them, They that bee whole neede not a Physician, but they that are sicke. <sup>13</sup> But goe ye and learne what that meaneth, I will haue mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

<sup>14</sup> Then came to him the disciples of Iohn, saying, Why doe we and the Pharisees fast oft, but thy disciples fast not? <sup>15</sup> And Iesus sayd vnto them, Can the children of the bride-chamber mourne, as long as the bridegrome is with them? But the dayes will come when the bridegrome

‘ φίλος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νη-  
 ‘ στεύσουσιν. <sup>16</sup> οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγράφου ἐπὶ ἱματίῳ παλαιῷ.  
 ‘ ἀρεὶ γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.  
 ‘ <sup>17</sup> οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μῆγε, ῥήρουνται οἱ  
 ‘ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον  
 ‘ νέον εἰς ἀσκοὺς καινοὺς, καὶ ἁμφότεροι συντηροῦνται.’ <sup>18</sup> Ταῦτα αὐτοῦ λα-  
 ‘ λούντος αὐτοῖς, ἰδοὺ, ἄρχων ἔεις ἐλθὼν προσκύνει αὐτῷ λέγων, ‘ Ὅτι ἡ θυγά-  
 ‘ τηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ  
 ‘ ζῆσεται.’ <sup>10</sup> Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.  
<sup>20</sup> Καὶ ἰδοὺ, γυνὴ αἰμορροῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἤψατο τοῦ  
 κρασπέδου τοῦ ἱματίου αὐτοῦ· <sup>21</sup> ἔλεγε γὰρ ἐν ἑαυτῇ, ‘ Ἐὰν μόνου ἄψωμαί τοῦ

ῥ. Rec. ἀμώστια.

ῥ. Rec. ἰθῶν.

## WICLIF—1380.

aweie fro hem; ⁊ thanne thei schul faste,  
<sup>16</sup> and no man puttith a cloute of boistous  
 clooth in to an old clothing, for it doith  
 awei the fulnes of the clothe, and a worse  
 brekyng is made. <sup>17</sup> nether men putte  
 newe wyne in to olde botels; els the botels  
 ben to brokun ⁊ destried, and the wyne  
 schodde out; but men putten newe wyne  
 in to newe botels: and bothe ben kepte.

<sup>18</sup> Whilis that ihesus spake these thingis  
 to hem: lo a prince came, ⁊ worshipid  
 hym and seide, lord my dougter is now  
 deed: but come thou and putte thin hond  
 on hir: and sche schal lyeve. <sup>19</sup> and ihesus  
 roos ⁊ hise discipulis: ⁊ sueden hym. <sup>20</sup> and  
 lo to a womman that had the blodid fluxe  
 twelwe yer: nygd bihynde and touchid  
 the hemme of his clothe. <sup>21</sup> for sche seide  
 with ynne hir silf, if I touche onnli the  
 cloth of him: I schal be saaf. <sup>22</sup> and  
 ihesus turned ⁊ saie hir and seide, dougter  
 haue thou trist, thi feith hath made the  
 saaf; and the womman was hool fro that  
 our.

<sup>23</sup> and whanne ihesus cam in to the hous  
 of the prince and saie mynystrelis and  
 the puple makynge noise: <sup>24</sup> he seide, go  
 ye awei; for the damysel is not deed: but  
 slepeth; and thei scorneden hym. <sup>25</sup>  
 and whanne the folk was putte out: he wente  
 in to heold hir hond; and the damysel roos;  
<sup>26</sup> and this fame wente out in to al that  
 lond.

<sup>27</sup> And whanne ihesus pas-ide fro thennes,  
 two blind men crynge sueden hym and  
 seiden, thou some of dauth haue merci on  
 us? <sup>28</sup> and whanne he cam in to the  
 hous: the blynde men camen to hym;  
 and ihesus seid to hem, what wolten ye  
 that I do to you? and thei seiden, lord:  
 that oure ijen ben opened; and ihesus  
 seide, blyuen ye, that I mai do this thing  
 to you? thei seiden to hym, the lord.  
<sup>29</sup> thanne he touchid hir ijen; and seide,

⁊ houts a puce. boistous, rough or hard. swolen, full  
 about. nether; in time nigh. ijen, eyes. trist, confidence.

## TYNDALE—1534.

taken from them; and then shall they  
 faste. <sup>16</sup> Noo man peeth and olde  
 garment with a peece of newe cloothe.  
 For then taketh he awaye the peece agayne  
 from the garment; and the rent ys made  
 greater. <sup>17</sup> Nether do men put newe wyne  
 into olde vessels; for then the vessels  
 breake; and the wyne runneth out; and  
 the vessels perysse. But they powre  
 newe wyne into newe vessels; and so are  
 both saved togeder.

<sup>18</sup> Whye he thus spake vnto them; be-  
 holde they came a certayne ruler; and  
 worshipped him saynge: my doghter is  
 euen now deceased; but come and lay thy  
 honde on her; and she shall liue. <sup>19</sup> And  
 ihesus arose and folowed hym with hys  
 discipulis. <sup>20</sup> And beholde, a woman which  
 was diseased with an yssue of bloude .xii.  
 yeres; came behynde hym and toched the  
 hem of hys vesture. <sup>21</sup> For she sayd in  
 her silfe: yf I maye toche but euen his  
 vesture only; I shalbe safe. <sup>22</sup> Then ihesus  
 tourned him about; and behelde her say-  
 ynge: Doughter be of good comforte; thy  
 faith hath made the safe. And she was  
 made whole euen that same houre.

<sup>23</sup> And when ihesus came into the rulers  
 housse; and sawe the minstrels and the  
 people raging; <sup>24</sup> he sayde vnto them:  
 Get you hence; for the mayde is not deed;  
 but slepeth. And they laughed hym to  
 scorne. <sup>25</sup> Assone as the people were put  
 forth; he went in and toke her by the  
 honde; and the mayde arose. <sup>26</sup> And this  
 was noysed through out all that lande.

<sup>27</sup> And as ihesus departed thence; two  
 blynde men folowed hym crying and say-  
 ynge: O thou sonne of David; haue mercy  
 on vs. <sup>28</sup> And when he was come to  
 house; the blynd came to hym; And ihesus  
 sayde vnto them: Beleue ye that I am  
 able to do this? And they sayde vnto  
 hym: ye Lorde. <sup>29</sup> Then touchid he their  
 eyes; saynge: acordynge to youre faythe;

## CRANMER—1539.

grome shalbe taken from them, and then  
 shall they fast. <sup>16</sup> No man putteth a peece  
 of new cloth in an olde garment. For  
 then taketh he awaye the peece from the  
 garment, and the rent is made worse.  
<sup>17</sup> Nether do men put new wyne in to olde  
 bottels: els the bottels breake, and the  
 wyne runneth out, and the bottels perysh.  
 But they putt new wyne into new bottels,  
 and both are saued togeder.

<sup>18</sup> Whye he thus spake vnto them, be-  
 holde, there came a certayne ruler, and  
 worshipped him, saying: my daughter is  
 euen now diseased, but come and laye  
 thy hand vpon her, ⁊ she shall lyeve.  
<sup>19</sup> And ihesus arose, and folowed him, and  
 (so dyd) his discipulis. <sup>20</sup> and beholde,  
 a woman which was diseased with an  
 yssue of bloude twelwe yeres, came be-  
 hynde him, and touchid the hemme of  
 his vesture. <sup>21</sup> For she sayd within her  
 selfe: yf I maye touche but enen hys  
 vesture only, I shalbe safe. <sup>22</sup> But ihesus  
 tourned hym aboute, and when he sawe  
 her, he sayde: Doughter, be of good  
 comforte, thy fayth hath made the safe.  
 And the woman was made whole, euen  
 that same time.

<sup>23</sup> And when ihesus came into the rulers  
 house, and sawe the minstrels, and the  
 people makynge a noyse, <sup>24</sup> he sayde vnto  
 them: get you hence, for the mayde is  
 not deed but slepeth. And they laughed  
 him to scorne. <sup>25</sup> But when the people  
 were put forth, he went in, ⁊ toke her by  
 the hande, (and sayde: damsell, arise.)  
 and the damsell arose. <sup>26</sup> And this noyse  
 wente abroade into all that lande.

<sup>27</sup> And when ihesus departed thence, two  
 blynde men folowed hym, crynge ⁊ say-  
 ynge: O thou sonne of David, haue mercy  
 on vs. <sup>28</sup> And when he was come into the  
 house, the blynde came to him. And  
 ihesus sayeth vnto them: Beleue ye, that  
 I am able to do this? They saye vnto  
 hym: Lorde, we beleue. <sup>29</sup> Then touchid  
 he their eyes, saynge: accordinge to

‘ ἵματίου αὐτοῦ, σωθήσομαι.’ <sup>22</sup> ‘ Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπε, ‘ Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε.’ Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. <sup>23</sup> Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς ἀλητὰς καὶ τὸν ὄχλον θορυβούμενον, <sup>24</sup> λέγει αὐτοῖς, ‘ Ἀναχωρεῖτε· οὐ γὰρ ἀπέθαυε τὸ κοράσιον, ἀλλὰ καθεῦδει.’ Καὶ κατεγέλων αὐτοῦ. <sup>25</sup> Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. <sup>26</sup> καὶ ἐξῆλθεν ἡ φήμη αὐτῆ εἰς ὅλην τὴν γῆν ἐκείνην. <sup>27</sup> Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, ‘ Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ.’ <sup>28</sup> Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, ‘ Πιστεῦτε ὅτι δύναμαι τοῦτο ποιῆσαι;’ Λέγουσιν αὐτῷ, ‘ Ναί, Κύριε.’ <sup>29</sup> Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, ‘ Κατὰ τὴν πίστιν

<sup>4</sup> Alex. *Ἰαγην.*

## GENEVA — 1557.

come when the brydegrome shalbe taken from them, and then shal they fast. <sup>16</sup> No man peeth an olde garment with a peece of new clothe and vndressed. For that same peece taketh away something from the garment, and the cutte is made worse. <sup>17</sup> Nether do men put new wine into olde vessels: for then the vessels breake, and the wyne runneth out, and the vessels perishe: but they powre new wine into new vessels, and so are both preserued together.

<sup>18</sup> While he thus spake vnto them, behold ther came a certayne ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thy hand on her, and she shal lye. <sup>19</sup> And Iesus arose and folowed him and his disciples.

<sup>20</sup> (And behold a woman which was diseased wyth an issue of bloud. 12. yeres, came behind him, and touched the heme of his vesture. <sup>21</sup> For she sayd in her selfe, If I may touche but euen his vesture onely, I shalbe safe. <sup>22</sup> Then Iesus turned him about, and seeyng her, did say, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen that same houre.) <sup>23</sup> Now when Iesus came into the rulers house, and saw the mynstrels and the people making noyse, <sup>24</sup> He sayed vnto them, Get you hense, the mayde is not dead, but sleapeth. And they laughed him to scorn. <sup>25</sup> And when the people were put forth he went in, and toke her by the hand, and the mayde arose. <sup>26</sup> And this was noysed through out all that lande.

<sup>27</sup> As Iesus departed thence, two blynd men folowed him crying, and saying, O thou sonne of Daud, haue mercie vpon vs.

<sup>28</sup> And when he was come into the house, the blynde came to him: and Iesus said vnto them, Beleue ye that I am able to do this? And they sayd vnto him, yea Lord. <sup>29</sup> Then touched he their eyes, saying, According to your fayth be it vnto

## RHEIMS — 1582.

grome shal be taken away from them, and then they shal fast. <sup>16</sup> And no body putteth a peece of ravy cloth to an old garment. For he taketh away the peeceing therof from the garment, and there is made a greater rent. <sup>17</sup> Neither do they put new wine into old bottles. Otherwise the bottles breake, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserued together.

<sup>18</sup> As he vvas speaking this vnto them, behold a certayne Governour approached, and adored him, saying, Lord, my daughter is euen now dead: but come, lay thy hand vpon her, and she shal lye. <sup>19</sup> And Iesus rysing vp folowed him, and his Disciples. <sup>20</sup> And behold a vwoman vvith vvas troubled vvith an issue of bloud twelve yeres, came behind him, and touched the heme of his garment.

<sup>21</sup> For she sayd vvithin her self, If I shal touch only his garment: I shal be safe. <sup>22</sup> But Iesus turning and seeing her, sayd, Haue a good hart daughter, thy faith hath made the safe. And the vwoman became vvhole from that houre. <sup>23</sup> And vvhen Iesus vvas come into the house of the Governour, & savv mynstrels and the multitude keeping a sturre, <sup>24</sup> he sayd, Depart: for the vvenche is not dead, but sleapeth. And they laughed him to skorne. <sup>25</sup> And vvhen the multitude vvas put forth, he entred in, and held her hand. And the mayde arose. <sup>26</sup> And this bruite vvnt forth into al that cuntrye.

<sup>27</sup> And as Iesus passed forth from thence, there folowed him tvvo blinde men crying and saying, Haue mercie on vs, O sonne of Daud. <sup>28</sup> And vvhen he vvas come to the house, the blynde came to him. And Iesus sayth to them, Do you beleue, that I can doe this vnto you? They say to him, Yea, Lord. <sup>29</sup> Then he touched their eyes, saying, According

## AUTHORISED — 1611.

shal bee taken from them, and then shall they fast. <sup>16</sup> No man putteth a piece of a new cloth vnto an olde garment: for that which is put in to fill it vp, taketh from the garment, & the rent is made worse. <sup>17</sup> Neither doe men put new wine into old bottles: else the bottles breake, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserued.

<sup>18</sup> While hee spake these things vnto them, beholde, there came a certaine ruler and worshipped him, saying, My daughter is euen now dead: but come, and lay thy hand vpon her, and she shall lye. <sup>19</sup> And Iesus arose, and followed him, and so did his disciples. <sup>20</sup> (And behold, a woman which was diseased with an issue of blood twelue yeres, came behinde him, and touched the heme of his garment. <sup>21</sup> For she said within her selfe, If I may but touch his garment, I shall be whole. <sup>22</sup> But Iesus turned him about, and when he saw her, he said, Daughter, bee of good comfort, thy faith hath made thee whole. And the woman was made whole from that houre.) <sup>23</sup> And when Iesus came into the rulers house, and saw the minstrels and the people making a noise,

<sup>24</sup> He said vnto them, Giue place, for the mayd is not dead, but sleepeth. And they laughed him to scorne. <sup>25</sup> But when the people were put forth, he went in, and tooke her by the hand, and the mayd arose. <sup>26</sup> And the fame hereof went abroad into all that land.

<sup>27</sup> And when Iesus departed thence, two blinde men followed him, crying, and saying, Thou sonne of Daud, haue mercie on vs. <sup>28</sup> And when he was come into the house, the blinde men came to him: and Iesus saith vnto them, Beleue ye that I am able to doe this? They said vnto him, Yea, Lord. <sup>29</sup> Then touched he their eyes, saying, According to your fayth, bee

<sup>a</sup> Or, raw, or vnwrought cloth. <sup>b</sup> Or, this fame.

‘ ὑμῶν γεννηθήτω ὑμῖν.’ <sup>30</sup> Καὶ ἀνεῳχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, ‘ Ὁράτε μηδεὶς γινωσκέτω.’ <sup>31</sup> Οἱ δὲ ἐξελθόντες διεφύημισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

<sup>32</sup> Αὐτῶν δὲ ἐξερχομένων, ἰδὼν, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. <sup>33</sup> καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, ‘ Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ.’ <sup>34</sup> Οἱ δὲ Φαρισαῖοι ἔλεγον, ‘ Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.’

<sup>35</sup> Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κόμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>36</sup> ἰδὼν δὲ τὸς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἑσकुλμένοι καὶ ἐρμυμένοι ὡσεὶ πρόβατα μὴ ἔχοντα

<sup>1</sup> Rec. + ὄτι.

<sup>2</sup> Rec. et Const. + ἐν τῷ λαῷ.

<sup>3</sup> Rec. ἐκλυμένοι.

## WICLIFFE—1380.

aftir ȝoure feith : he it don to ȝou, <sup>30</sup> and the ȝen of hem weren opened, and ihesus thretened hem : and seide, se ȝe that no man wite, <sup>31</sup> but thei ȝeden out and defameden hym thorȝ al that lond,

<sup>32</sup> ⁊ when thei werun gon out : lo thei brouȝt to hym a doumbe man hauȝne a deuyl, <sup>33</sup> and whanne the deuyl was cast out : the doumbe man spak, ⁊ the puple wondrid and seide, it hath not been thus in Israel, <sup>34</sup> but the farisies seiden, in the prince of denels he castith out deuils.

<sup>35</sup> And ihesus wente aboute alle the citees and castels : teching in synagogis of hem, and prechyng the gospel of the kyngdom : and helyng euery languor, and euery siknesse, <sup>36</sup> and he saie the puple, and hadde ruthe on hem : for thei weren traucilid and liggyng as schep not hauȝne a scheperd, <sup>37</sup> thanne he seide to hise discipulis, sothli there is myche ripe corne, but fewe werke men,

<sup>38</sup> therfor preie ȝe the lord of the ripe corne : that he sende werkmen in to hise ripe corne.

10. AND whanne hes twelue discipulis werun clepid togidre : he ȝaf to hem power of vnclene spiritis : to cast hem out of men, and to hele euery languore and siknesse.

<sup>2</sup> And then ben the names of the twelue apostlis, the first symound that is named Petir ⁊ Andrewe, his brother, James of zebede : <sup>3</sup> and Iohn his brother, philip and Bartilmew, thomas and mathew puppican, and James alfeȝe ⁊ thaddee, <sup>4</sup> Symound canane, and Iudas scarioth, that bitraid crist

<sup>1</sup> ȝen, ȝra. wite. Anou. ȝeden, weni. defameden, spreid abroad his fame. castels, townes. ruthe, pity. luyngre, luyng. sothli, truly. clepid, called.

## TYNDALE—1534.

he it vnto you. <sup>30</sup> And their eyes were opened. And Iesus charged them saying: Se that no man knowe of it. <sup>31</sup> But they assone as they were departed, spreed abroad his name through oute all the londe.

<sup>32</sup> As they went out, beholde, they brought to hym a dome man possessed of a devyll. <sup>33</sup> And as sone as the devyll was cast out, the domme spake: And the people merueled, saying: it was neuer so sene in Israel. <sup>34</sup> But the Pharises sayde: he casteth oute devyls, by the power of the chefe devyll.

<sup>35</sup> And Iesus went about all cities and townes, teacheyng in their synagoges and preaching the glad tidinges of the kyngdome, and healinge all manner sicknes and desense amonge the people. <sup>36</sup> But when he sawe the people, he had compassion on them, because they were pyned awaye, and scattered abroade, even as shepe havyng no shepherd.

<sup>37</sup> Then sayde he to hys disciples: the heruest is greates; but the laborers are fewe. <sup>38</sup> Wherefore praye the Lorde of the harvest, to sende forthe laborers into hys harvest.

10. AND he called his .xii. disciples vnto hym, and gave them power over vnclene sprites: to cast them oute, and to heale all manner of sicknesses, and all manner of diseases.

<sup>2</sup> The names of the .xii. Apostles are these. The fyrst, Simon called also Peter; and Andrew his brother. James the sonne of zebede, and Ihon his brother. <sup>3</sup> Philip and Bartlemew. Thomas and Mathew the Publican. James the sonne of Alphe, and Lebbeus otherwys called Taddes. <sup>4</sup> Simon of Cane, and Iudas Iscarioth, which also betrayed hym.

## CRANMER—1539.

youre fayth be it vnto you. <sup>30</sup> And their eyes were opened. And Iesus charged them, saying: Se that no man knowe of it? <sup>31</sup> But they, when they were departed, spreed abroade his name in all that lande.

<sup>32</sup> As they went out, beholde they brought to him a domme man possessed of a devyll. <sup>33</sup> And when the devyll was cast out, the domme spake. And the people merueyled, saying: it was neuer so sene in Israel. <sup>34</sup> But the Pharises sayde: he casteth out denyls, thorow the prynce of denels.

<sup>35</sup> And Iesus went about all cyties and townes, teaching in their synagoges: and preaching the glad tydings of the kyngdome, and healyng euery syknes and euery dyscense amonge the people. <sup>36</sup> But when he sawe the people: he was moued with compassion on them, because they were destitute, and scattered abroade, euen as shepe hauyng no shepherd.

<sup>37</sup> Then sayeth he vnto his disciples, the heruest truly is plenteous, but the labourers are feaw. <sup>38</sup> Praye ye therefore the lorde of the haruest, that he will sende labourers into his haruest.

10. AND whan his .xii. disciples were called vnto him, he gauē them power agaynst vnclene spretes, to cast them out, ⁊ to heale all manner of sicknesse, and all manner of dyscense.

<sup>2</sup> The names of the .xii. Apostles are these: The fyrst, Simon which is called Peter: ⁊ Andrew his brother: James the sonne of zebedee, ⁊ Iohn his brother:

<sup>3</sup> Philip ⁊ Bartholomew: Thomas and Mathew, which had bene a Publican. James the sonne of Alphe, and Lebbeus (whose synname was Taddes) <sup>4</sup> Simon of Canaan, and Iudas Iscarioth, which also betrayed him.

ποιμένα. <sup>37</sup> τότε λέγει τοῖς μαθηταῖς αὐτοῦ, ‘Ὁ μὲν θερισμὸς πολλὺς, οἱ δὲ ἐργάται ὀλίγοι.’ <sup>38</sup> δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.’

X. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>2</sup> Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· <sup>3</sup> Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαιού, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· <sup>4</sup> Σίμων ὁ <sup>w</sup> Κανανήτης, καὶ Ἰούδας <sup>x</sup> ὁ Ἰσκαριώτης ὁ καὶ παραδόνς αὐτόν.

<sup>w</sup> Alex. Καναθαῖος.<sup>x</sup> Alex. = ὁ.

## GENEVA—1557.

you. <sup>30</sup> And their eyes were opened: and Iesus charged them, saying, See that no man knowe of it.

<sup>31</sup> But they as sone as they were departed, spred abroad his name throughout all the lande.

<sup>32</sup> As they went out, beholde, they brought to him a dumme man possessed of a deuyll. <sup>33</sup> And as sone as the deuyll was cast out, the dumme spake: then the people marueyled, saying, The like was neuer sene in Israel. <sup>34</sup> But the Pharises sayd, he casteth out deuilles, through the prince of deuilles. <sup>35</sup> And Iesus went about all cities and townes, teaching in their Synagoges, and preaching the glad tidynges of the kyngdome, and healyng all manner of sycknes and disease among the people.

<sup>36</sup> But when he saw the people, he had compassion vpon them, because they were destitute and scatered abroad, euen as sheepe hauing no shepherde.

<sup>37</sup> Then said he to his disciples, The harvest is great, but the labourers are fewe. <sup>38</sup> Wherefore, pray the Lord of the harvest to send forth labourers into his harvest.

10. AND he called his twelue disciples, & gaue them power agaynst vncleane spirites, to cast them out, and to heale all manner of sicknesse, and disease.

<sup>2</sup> The names of the twelue Apostles are these. The first is Simon called Peter, and Andrew his brother: Iames the sonne of Zebede, and Iohn his brother. <sup>3</sup> Philip and Bartlemew: Thomas, and Matthew which had bene a Publican: Iames the sonne of Alphe, and Lebbeus whose surname was Thaddeus: <sup>4</sup> Simon of Canan, and Iudas Iscariote, which also betrayed him.

## RHEIMS—1582.

to your faith, be it done to you. <sup>30</sup> And their eyes were opened, and Iesus threatened them, saying, See that no man know it. <sup>31</sup> But they went forth, & bruited him in all that countrey.

<sup>32</sup> And when they were gone forth, behold they brought him a dumme man, possessed with a diuel. <sup>33</sup> And after the diuel was cast out, the dumme man spake, and the multitudes marueled saying, Neuer was the like sene in Israel. <sup>34</sup> But the Pharisees sayd, In the prince of diuels he casteth out diuels.

<sup>35</sup> And Iesus went about all the cities, and townes, teaching in their synagoges, and preaching the Gospel of the kingdom, and curing every disease, and every infirmite.

<sup>36</sup> And seeing the multitudes, he pitied them because they were vexed, and lay like sheepe that haue not a shepherd.

<sup>37</sup> Then he sayth to his Disciples, The harvest surely is great, but the workemen are few. <sup>38</sup> Pray therefore the Lord of the harvest, that he send forth workemen into his harvest.

10. AND hauing called his twelue Disciples together, he gaue them power ouer vncleane spirites, that they should cast them out, and should cure al manner of disease, and al manner of infirmite.

<sup>2</sup> And the names of the twelue Apostles be these: the first, Simon vwho is called Peter, and Andrew his brother, <sup>3</sup> Iames of Zebedee, and Iohn his brother, Philip and Bartlemev, Thomas and Mathevny the publican, and Iames of Alpheus, and Thaddeus, <sup>4</sup> Simon Cananæus, and Iudas Iscariote, vwho also betrayed him.

## AUTHORISED—1611.

it vnto you. <sup>30</sup> And their eyes were opened: and Iesus straitly charged them, saying, See that no man know it. <sup>31</sup> But they, when they were departed, spread abroad his fame in all that countrey.

<sup>32</sup> As they went out, beholde, they brought to him a dumme man possessed with a deuyll. <sup>33</sup> And when the deuyll was cast out, the dumme spake, and the multitudes marueiled, saying, It was neuer so sene in Israel. <sup>34</sup> But the Pharisees said, He casteth out the deuils through the prince of the deuils.

<sup>35</sup> And Iesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every sicknesse, and every disease among the people. <sup>36</sup> But when he saw the multitudes, he was moued with compassion on them, because they <sup>a</sup> fainted, and were scattered abroad, as sheepe hauing no shepherd.

<sup>37</sup> Then saith he vnto his disciples, The harvest truly is plenteous, but the labourers are few. <sup>38</sup> Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

10. AND when hee had called vnto him his twelue disciples, he gaue them power <sup>β</sup> against vncleane spirites, to cast them out, and to heale all manner of sicknesse, and all manner of disease. <sup>2</sup> Now the names of the twelue Apostles are these: The first, Simon, who is called Peter, and Andrew his brother, Iames the sonne of Zebedee, and Iohn his brother:

<sup>3</sup> Philip, and Bartholomew, Thomas, and Matthew the Publicane, Iames the sonne of Alpheus, and Lebbeus, whose surname was Thaddeus: <sup>4</sup> Simon the Cananite, and Iudas Iscariot, who also betrayed him.

<sup>a</sup> Or, were tyred and lay downe.<sup>β</sup> Or, ouer.

<sup>5</sup> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλων αὐτοῖς, λέγων, Ἐἰς ὄδον ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· <sup>6</sup> πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολλοῦτα οἴκου Ἰσραὴλ. <sup>7</sup> πορευόμενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. <sup>8</sup> ἀσθενοῦντας θεραπεύετε, <sup>9</sup> λεπροὺς καθαρίζετε,| δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε, δωρεὰν δότε. <sup>9</sup> Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζῶνας ὑμῶν. <sup>10</sup> μὴ πήραν εἰς ὄδον, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους·| ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἔστιν. | <sup>11</sup> Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κἀκεῖ μεῖναιτε, ἕως ἂν ἐξέλθητε. <sup>12</sup> εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. <sup>13</sup> καὶ εἰ μὲν ἦ ἡ οἰκία ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· εἰ δὲ μὴ ἦ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς

<sup>7</sup> Rec. λεπροὺς καθαρίζετε, νεκροὺς ἰγίρειτε. Alex. νεκροὺς ἰγίρειτε, λεπροὺς καθαρίζετε. <sup>9</sup> Rec. ῥάβδων. <sup>11</sup> Alex. = ἰστιν.

## WICLIF—1380.

<sup>5</sup> Thesus sente these twelue; τ commaundid hem and seide; go 3e not in to the weye of hethen men: and entre 3e not in to the citeis of samaritanis: <sup>6</sup> but rather go 3e to the schepe of the hous of israel that han perischid. <sup>7</sup> And go 3e, and preche 3e and seie that the kingdom of heuenes schal nyȝ: <sup>8</sup> hele 3e sike meȝ, reise 3e deed men clense 3e mysels, cast 3e out deuells; freli 3e han takun: freli 3e seȝ. <sup>9</sup> Nile 3e weeld gold ne siluer ne money in ȝoure girdlis. <sup>10</sup> not a scrippe in the weye, nether two cootis, nether schon nether a ȝerd, for a werk man is worthi his mete, <sup>11</sup> in to what euer cite or castel 3e schuln entre: axe 3e who theyrinne is worthi, τ there dwelle 3e til 3e gon out. <sup>12</sup> and whanne 3e goen in to an hous, grete 3e it, and seien: pees to this hous, <sup>13</sup> and if thilke hous be worthi: ȝoure pees schal come on it, but if that hous be not worthi, ȝoure pees schal turne agen to ȝou. <sup>14</sup> and who euer rese-cyueth not ȝou nether heerith ȝour wordis: go 3e for that hous or citee, and sprynge of the dust of ȝoure feet, <sup>15</sup> truli I seie to ȝou, it schal be more suffrable to the lond of men of sodom and of Gommor, In the dai of iudgement: thanne to thilke cite. <sup>16</sup> lo I sende ȝou as sheep in the myddil of wolues; therfor be 3e sliȝe as serpentis: and symple as dowues, <sup>17</sup> but be 3e ware of men, for thei schuln take ȝou in counceils: and thei schuln bete ȝou in her synagogis, <sup>18</sup> τ to meȝris or precidentis τ to kynȝis 3e schuln be led for me, in witnessynge to hem, and to hethen men: <sup>19</sup> but whanne thei taken ȝou, nyle 3e thanke hou or what thing 3e schuln speke, for it schal be ȝoun to ȝou in that our what 3e schuln speke. <sup>20</sup> for it ben not 3e that speken: but the spirit of ȝoure fadir that spekith in ȝou. <sup>21</sup> τ the

## TYNDALE—1534.

<sup>5</sup> These .xii. sent Iesus; and commaunded them sayinge: Go not in to the wayes that leade to the gentylis, and in to the citeis of the Samaritanis enter ye not. <sup>6</sup> But go rather to the lost shepe of the housse of Israel. <sup>7</sup> Go and preach sayinge: that the kyngdome of heven is at hande. <sup>8</sup> Heale the sick, clense the lepers, rayse the deed, caste oute the devils. Frely ye have receaved, freely geve agayne. <sup>9</sup> Posses not golde, nor silver, nor brasse yn youre gerdels, <sup>10</sup> nor yet scrip towards your iorney: nether two cotes, nether shues, nor yet a staffe. For the workman is worthy to have his meate. <sup>11</sup> In to whatsoever cite or toune ye shall come, enquire who ys worthy yn it, and there abyde till ye goo thence.

<sup>12</sup> And when ye come in to an housse salute the same. <sup>13</sup> And yf of the housse be worthy, youre peace shall come upon it. But yf it be not worthy, youre peace shall retourne to you agayne.

<sup>14</sup> And whosoever shal not receave you, nor will heare youe preachynge: when ye departe oute of that housse or that cite, shake of the duste of youre fete. <sup>15</sup> Truly I say vnto you: it shalbe easier for the londe of zodoma and Gommora in the daye of iudgement, then for that cite.

<sup>16</sup> Beholde I sende you forthe as shepe amonge wolues. Be ye therfore wyse as serpentis, and innocent as doves. <sup>17</sup> Beware of men; for they shal deliyer you vp to the counceils, and shall scourge you yn their synagoges. <sup>18</sup> And ye shall be brought to the heed rulers and kynȝes for my sake, in wintes to them and to the gentylis.

<sup>19</sup> But when they deliyer you vp, take no thought how or what ye shall speake; for yt shalbe geuen you, even in that same houre, what ye shall saye. <sup>20</sup> For it is not ye that speke; but the sprite of your father which speaketh in you.

## CRANMER—1539.

<sup>5</sup> Iesus sent forth these twelue in nombre, whom he commaunded, sayinge. Go not into the waye of the gentylis, and into the ctytie of the Samaritanis enter ye not. <sup>6</sup> But goo rather to the lost shepe of the house of Israel. <sup>7</sup> Go and preache, saying: The kyngdome of heauen is at hand: <sup>8</sup> Heale the sycke, clense the lepers, rayse the deed, cast out devyls. Frely ye have receaved: geue frely. <sup>9</sup> Possesse not golde nor syluer, nor brasse in youre purses, <sup>10</sup> nor yet scrip towards your iorney: nether two cotes, nether shoes, nor yet a rodde.

For the workman is worthy of his meate. <sup>11</sup> But to whatsoever cite or towne ye shall come, enquire who is worthy in it, and there abyde tyll ye go thence. <sup>12</sup> And when ye come into an house, salute the same. <sup>13</sup> And yf of the house be worthy, let your peace come vpon it. But yf it be not worthy, let your peace retourne to you agayne.

<sup>14</sup> And whosoener shal not receave you, nor will heare youe preachynge: when ye departe oute of the house or that ctytie shake of the duste of your fete. <sup>15</sup> Uerely I saye vnto you: it shalbe easyer for the land of zodoma and Gommora in the daye of iudgement, then for that ctytie.

<sup>16</sup> Beholde, I sende you forth, as shepe amonge wolues. Be ye therfore wyse as serpentis and innocent as doves. <sup>17</sup> But be ware of men, for they shal deliyer you vp to the counceils, and shall scourge you in their synagoges. <sup>18</sup> And ye shall be brought to the heed rulers, and kynȝes, for my sake, in wintes to them and to the Gentylis.

<sup>19</sup> But when they deliyer you vp, take ye no thought, how or what ye shall speake: for it shalbe geuen you, euen in that same houre, what ye shall speake. <sup>20</sup> For it is not ye that speke, but the spryte of your father which speaketh in you. <sup>21</sup> The brother shall deliyer vp the

<sup>5</sup> Draw near. mysels, lepers. ȝeur, give. nyle, not. worthi, posses. scrippe, a small bag or wallet. schon, shous. a ȝerd, a stick to stand in walking or for defence. castel, town. thilke, that. sliȝe, sly or cunning. dowues, doves. meȝris, magors. ȝouwen, given.

ἡμᾶς ἐπιστραφήτω. <sup>14</sup> καὶ ὃς ἐὰν μὴ δέξηται ἡμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους  
 ἡμῶν, ἔξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κοινορτὸν  
 τῶν ποδῶν ὑμῶν. <sup>15</sup> ἄμην λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδομων καὶ ἡ Γο-  
 μόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. <sup>16</sup> Ἰδοὺ, ἐγὼ ἀποστέλλω ἡμᾶς ὡς  
 πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ  
 περιστεραί. <sup>17</sup> προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδόσουσι γὰρ ὑμᾶς εἰς  
 συνδῆρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· <sup>18</sup> καὶ ἐπὶ ἡγε-  
 μόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς  
 ἔθνεσιν. <sup>19</sup> ὅταν δὲ <sup>d</sup> παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε·  
 δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε· <sup>20</sup> οὐ γὰρ ὑμεῖς ἐστε οἱ λα-  
 λούντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. <sup>21</sup> Παραδόσει

<sup>b</sup> Alex. + Ἀλγόντες, Εἰρήνη τῆ οἴκῃ τούτῳ.

<sup>c</sup> Alex. Γομόρρας.

<sup>d</sup> Alex. παραδόσουσι.

## GENEVA—1557.

<sup>5</sup> These twelve did Iesus send, and commanded them, saying, <sup>6</sup> Go not into the way of the Gentils, and into the cities of the Samaritans, enter ye not: But go rather to the lost shepe of the house of Israel. <sup>7</sup> Go and preach, saying, the kyngdome of heauen is at hand. <sup>8</sup> Heale the sycke, cleanse the lepers, raysse the dead, cast out the deuites: Freely ye haue receaued, freely geue. <sup>9</sup> Possesse not golde, nor siluer, nor brasse in your gyrdels <sup>10</sup> Nor yet scrip toward your iorney, neither two cotes, neither shoes, nor a staffe. For the workman is worthy to haue his meate.

<sup>11</sup> And into what so euer citie or towne ye shal come, enqyre who is worthy in it, and there abide tyl ye go thence. <sup>12</sup> And when ye come into an house, salute the same. <sup>13</sup> And if the house be worthy, let your peace come vpon it. But if it be not worthy, let your peace returne to you againe. <sup>14</sup> And whosoever shal not receaue you, nor wil heare your preaching: When ye departe out of that house, or that citie, shake out the dust of your fete. <sup>15</sup> Truly I say vnto you, it shalbe easier for the land of Sodoma and Gomorra in the day of iudgment, then for that citie.

<sup>16</sup> Beholde I send you as shepe among wolues: Be ye therefore wise as serpentes, and innocēt as doves. <sup>17</sup> But beware of men, for they shal deliuer you vp to the Councils, & shal scourge you in their Synagoges. <sup>18</sup> And ye shal be brought to the head rulers and kynges for my sake, in wytnes to them, and to the Gentils.

<sup>19</sup> But when they deliuer you vp, take no thought how or what ye shal speake: for it shalbe geuen you, euen in that same houre, what ye shal say. <sup>20</sup> For it is not ye that speake, but the spirit of your father which speaketh in you. <sup>21</sup> And the brother shal betray the brother to death,

## RHEIMS—1582.

<sup>5</sup> These twelue did Iesus send: commanding them, saying, Into the vvvay of the Gentiles goe ye not, and into the cities of the Samaritans enter ye not: <sup>6</sup> but goe rather to the sheepe that are perished of the house of Israel. <sup>7</sup> And go preaching, saying, That the kyngdom of heauen is at hand. <sup>8</sup> Cure the sicke, raise the dead, cleanse the lepers, cast out diuells: gratis you haue receiued, gratis giue ye. <sup>9</sup> Do not possesse gold, nor siluer, nor money in your purses: <sup>10</sup> nor a skrippe for the vvay, neither two coates, neither shoes, neither rodde. For the vvorkeman is vvorthie of his meate.

<sup>11</sup> And into vvhatsoever citie or tovne you shal enter, inquire vvho in it is vvorthie: and there tarie til you goe forth. <sup>12</sup> And vvhen ye enter into the house, salute it, saying, Peace be to this house. <sup>13</sup> And if so be that house be vvorthie, your peace shal come vpon it, but if it be not vvorthie: your peace shal returne to you.

<sup>14</sup> And vvhatsoever shal not receiue you, nor heare your vvordes: going forth out of the house or the citie shake of the dust from your feete. <sup>15</sup> Amen I say to you, it shal be more tolerable for the land of the Sodomites and Gomorrhians in the day of iudgement, then for that citie.

<sup>16</sup> Behold I send you as sheepe in the middes of vvolves. Be ye therefore vvise as serpents, and simple as doves. <sup>17</sup> And take heede of men. For they vvill deliuer you vp in Councils, and in their synagoges they vvill scourge you. <sup>18</sup> And to Presidents and to Kinges shal you be ledde for my sake, in testimonie to them and the Gentiles. <sup>19</sup> But vvhen they shal deliuer you vp, take no thought hovv or vvhat to speake: for it shal be giuen you in that houre vvhat to speake. <sup>20</sup> For it is not you that speake, but the spirit of your father that speaketh in you. <sup>21</sup> The brother also shal deliuer vp the brother

## AUTHORISED—1611.

<sup>5</sup> These twelue Iesus sent forth, and commanded them, saying, Goe not into the way of the Gentiles, and into any city of the Samaritans enter ye not: <sup>6</sup> But go rather to the lost sheepe of the house of Israel. <sup>7</sup> And as yee goe, preach, saying, The kyngdome of heauen is at hand: <sup>8</sup> Heale the sicke, cleanse the lepers, raise the dead, cast out deuils: freely ye haue receiued, freely giue. <sup>9</sup> Provide neither gold, nor siluer, nor brasse in your purses: <sup>10</sup> Nor scrip for your iourney, neither two coats, neither shoes, nor yet staves: (for the workeman is worthy of his meate.)

<sup>11</sup> And into whatsoever citie or towne ye shall enter, inquire who in it is worthy, and there abide till ye goe thence. <sup>12</sup> And when ye come into an house, salute it. <sup>13</sup> And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you. <sup>14</sup> And whosoever shall not receiue you, nor heare your words: when ye depart out of that house, or citie, shake off the dust of your feet. <sup>15</sup> Verely I say vnto you, it shall be more tolerable for the land of Sodom and Gomorrhia in the day of iudgment, then for that citie.

<sup>16</sup> Behold, I send you forth as sheepe in the midst of wolues: be ye therefore wise as serpents, and harmless as doves. <sup>17</sup> But beware of men: for they will deliuer you vp to the Councils, and they will scourge you in their Synagogues. <sup>18</sup> And ye shall be brought before Governours and Kings for my sake, for a testimonie against them, and the Gentiles.

<sup>19</sup> But when they deliuer you vp, take no thought, how or what ye shall speake, for it shall be giuen you in that same houre what ye shall speake. <sup>20</sup> For it is not ye that speake, but the Spirit of your Father, which speaketh in you. <sup>21</sup> And the brother shall deliuer vp the brother to death,

‘ δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα  
 ‘ ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. <sup>22</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων  
 ‘ διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. <sup>23</sup> ὅταν δὲ διώ-  
 ‘ κωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. ἀμὴν· γὰρ λέγω ὑμῖν,  
 ‘ οὐ μὴ τελήσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.  
 ‘ <sup>24</sup> Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.  
 ‘ <sup>25</sup> ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ  
 ‘ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἑπέκαλεσαν, | πόσω μᾶλλον  
 ‘ τοὺς οἰκιακοὺς αὐτοῦ; <sup>26</sup> Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἔστι κεκαλυμ-  
 ‘ μένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. <sup>27</sup> ὃ λέγω  
 ‘ ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ

‘ Alex. = γὰρ. / Rec. ἰκαλῶσαν.

WICLIF—1380.

brother schal take the brother in to  
 to deeth; and the fadir the sone, and sones  
 schulu rise agens fadir and modir; ⁊  
 schulu turnente hem bi deeth. <sup>22</sup> and ⁊e  
 schulu be in hate to alle men for my  
 name, but he that schal dwelle stille in to  
 the ende: schal be saaf.

<sup>23</sup> And whanne they persue ⁊ou in this  
 citee, fle ⁊e in to an other, truli I seie to  
 ⁊ou, ⁊e schulu not ende the citees of  
 Israel: to for that maunes some come:  
<sup>24</sup> the disciple is not aboute the maistr,  
 ne the serraunt aboute his lord: <sup>25</sup> it is  
 Inow to the disciple, that he be as his  
 maistr, ⁊ to the serraunt as his lord:  
 if they han clepid the houshonde man  
 belsabub: hou myeche more his hous-  
 hoold meyne? <sup>26</sup> Therfor drede ⁊e not  
 hem, for nothing is hid that schal not be  
 schewid and nothing is priuy that schal  
 not be wist:

<sup>27</sup> that thing that I seye to ⁊ou in derk-  
 nessis, seie ⁊e in the lijt: and preche ⁊e on  
 housis: that thing that ⁊e heren in the  
 cere:

<sup>28</sup> ⁊ nyle ⁊e drede hem that sleen the  
 bodi: for they mouen not sle the soule but  
 rather drede ⁊e hym that mai lese bothe  
 bodi and soule in to helle: <sup>29</sup> whethir two  
 sparowis ben not seeld for oon halpeny:  
 and oon of hem schal not falle on the  
 erthe without ⁊our fadir? <sup>30</sup> and al the  
 heris of ⁊oure hecd ben noumbrid: <sup>31</sup> ther-  
 for nyle ⁊e drede, ⁊e ben better thamne  
 many sparowis:

<sup>32</sup> therfor cueri man that schal know-  
 leche me bifor men: I schal knowleche  
 him bifor my fadir that is in heuenes:  
<sup>33</sup> but he that schal denye me bifor men:  
 I schal denye hym bifor my fadir that is  
 in heuenes. <sup>34</sup> Nyle ⁊e deme that I can  
 to sende pees in to the erthe: I came  
 not to sende pees: but swerde: <sup>35</sup> for I  
 can to departe a man agens his fadir:

TYNDALE—1534.

<sup>21</sup> The children shall betraye the brother  
 to deeth, and the father the sonne. And  
 the children shall aryse agaynste their  
 fathers and mothers, and shall put them  
 to deethe: <sup>22</sup> and ye shall be hated of all  
 men for my name. But he that endureth  
 to the ende, shalbe saved.

<sup>23</sup> When they persecute you in one cite,  
 flye in to another. I tel you for a treuth,  
 ye shall not fynyshe alle the cities of  
 Israel, tyll the sonne of man be come.  
<sup>24</sup> The disciple ys not above hys master:  
 nor yet the serraunt above his lorde. <sup>25</sup> It  
 is ynough for the disciple to be as hys  
 master ys, and that the serraunt be as his  
 lorde ys, yf they have called the lorde of  
 the house beelzebub: how moche more  
 shall they call them of his housholde so?  
<sup>26</sup> Feare them not therfore.

There is no thing so close, that shall  
 not be openned; and no thing so hyd,  
 that shall not be known.

<sup>27</sup> What I tel you in dereknes, that  
 speake ye in lyght. And what ye heare  
 in the eare, that preache ye on the house  
 toppes.

<sup>28</sup> And feare ye not them which kylle the  
 body, and be not able to kylle the soule.  
 But rather feare hym, which is able to  
 destroye bothe soule and body into hell.  
<sup>29</sup> Are not two sparowes solde for a  
 farthing? And one of them shall not  
 lyght on the grounde, with out youre  
 fadir. <sup>30</sup> And now are all the heeres of youre  
 heedis nombred. <sup>31</sup> Feare ye not therfore:  
 ye are of more value then many  
 sparowes.

<sup>32</sup> Who soever therfore shall knowledge  
 me before men, hym will I knowledge  
 also before my father, which is in heuen.  
<sup>33</sup> But whoso ever shall denye me before  
 men, hym will I also denye before my  
 father, which is in heuen.

<sup>34</sup> Think not, that I am come to sende  
 peace into the erth. I came not to send  
 peace, but a swerde. <sup>35</sup> For I am come  
 to set a man at varyaunce agaynst his  
 father, and the daughter agaynst hyr

CRANMER—1539.

brother to deeth, ⁊ the father the sonne.  
 And the children shall aryse agaynst  
 their fathers and mothers, and shall put  
 them to deeth: <sup>22</sup> ⁊ ye shall be hated of  
 all men for my name sake. But he that  
 endureth to the ende, shalbe saued.

<sup>23</sup> But when they persecute you in this  
 citty, flye ye into another. For verely I save  
 vnto you: ye shall not go thorow all the  
 cittyes of Israel, tyll the sonne of man be  
 come. <sup>24</sup> The disciple is not aboute the  
 master: nor the serraunt aboute his Lord. <sup>25</sup> It  
 is ynough for the disciple, that he be as  
 his master is, ⁊ that the serraunt be as his  
 Lorde is. If they have called the Lord of  
 the house, Beelzebub: how moche more  
 shall they call them of his housholde so?  
<sup>26</sup> Feare them not therfore. For there is  
 nothyng close, that shall not be opened:  
 and nothyng hyd, that shall not be  
 known.

<sup>27</sup> What I tel you in darknes, that speake  
 ye in lyght. And what ye heare in the  
 eare, that preache ye on the house toppes.

<sup>28</sup> And feare ye not them which kylle the  
 body, but are not able to kill the soule.  
 But rather feare him, which is able to  
 destroye bothe soule and body into hell.  
<sup>29</sup> Are not two litle sparowes sold for a  
 farthyng? And one of them shall not  
 lyght on the ground with out youre  
 fadir: <sup>30</sup> Yee, euen all the heeres of your  
 head are nombred. <sup>31</sup> Feare ye not therfore:  
 ye are of more value then many  
 sparowes.

<sup>32</sup> Euery one therfore that shall know-  
 ledge me before men, him will I know-  
 ledge also before my father, which is in  
 heauen. <sup>33</sup> But whosoever shall denye me  
 before men, him will I also denye before  
 my father, which is in heauen.

<sup>34</sup> Think not that I am come to sende  
 peace into the erth. I came not to send  
 peace, but a swerd. <sup>35</sup> For I am come  
 to set a man at varyaunce agaynst his  
 father, ⁊ the daughter agaynst her mother.

ἄπειρος, against. ἰσως, enough. μετρητος, servants of  
 family. ἢ ἢ, not. wist, known. ἠνε, destroy. deme,  
 wily.

τῶν δωματίων. <sup>25</sup> καὶ μὴ <sup>9</sup> φοβήσθε| ἀπὸ τῶν <sup>h</sup> ἀποκτενόντων| τὸ σῶμα, τὴν δὲ  
 ψυχὴν μὴ δυναμένον ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυ-  
 χὴν καὶ σῶμα ἀπολέσαι ἐν γένει. <sup>26</sup> οὐχὶ δύο στρουθία ἀσσαρίον πωλεῖται ;  
 καὶ ἐν ἐξ αὐτῶν οὐ πσεῖται ἐπὶ τὴν γῆν ἀνευ τοῦ πατρὸς ἡμῶν. <sup>30</sup> ἡμῶν δὲ καὶ  
 αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσί. <sup>31</sup> μὴ οὖν <sup>k</sup> φοβηθῆτε| πολλῶν  
 στρουθίων διαφέρετε ἡμεῖς. <sup>32</sup> Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν  
 τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν  
 οὐρανοῖς. <sup>33</sup> ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι  
 αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>34</sup> Μὴ νομίσητε ὅτι  
 ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.  
<sup>35</sup> ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς

† Rec. φοβηθήτε.

h Rec. ἀποκτενόντων.

i Const. τὴν ψυχὴν καὶ τὸ σῶμα.

k Alex. φοβίσητε.

## GENEVA — 1557.

## RHEIMS — 1582.

## AUTHORISED — 1611.

and the father the sonne, and the children  
 shal arise against their fathers and mo-  
 thers, and shal cause them to dye. <sup>25</sup> And  
 ye shalbe hated of al men for my name ;  
 but he that endureth to the ende, shalbe  
 saued.

<sup>25</sup> When they persecute you in one  
 citie, flye into another : for verely I  
 say vnto you, ye shal not finish all the  
 cities of Israel, tyl the sonne of man  
 become. <sup>26</sup> The disciple is not aboue  
 his master : nor yet the seruaut aboue  
 his lord.

<sup>25</sup> It is inough for the disciple to be  
 as his master is, and that the seruaut  
 be as his Lord is. If they haue called the  
 Lord of the house Beelzebub, how muche  
 more them of his household ? <sup>26</sup> Feare them  
 not therefore : for there is nothinge so  
 hid, that shal not be disclosed, and nothing  
 so secret, that shal not be knowen.

<sup>25</sup> What I tel you in darknes, that speake ye  
 in lyght. And what ye heare in the eare,  
 that preach ye on the house toppes. <sup>26</sup> And  
 feare ye not them which kil the body,  
 but are not able to kyl the soule : but  
 rather feare hym, which is able to destroy  
 both soule and body in hel. <sup>29</sup> Are not  
 two sparrows solde for an halfe pennye ?  
 and one of them shal not fall on the ground  
 without your father. <sup>30</sup> Yea, and al the  
 heares of your heade are numbred. <sup>31</sup> Feare  
 ye not therefore, ye are of more value then  
 many sparrows. <sup>32</sup> Whosoever therefore  
 shal confesse me before men, him will I  
 confesse also before my father which is  
 in heauen. <sup>33</sup> But whosoever shal deny  
 me before men, him wil I also deny before  
 my father which is in heauen.

<sup>34</sup> Thinke not that I am come to send  
 peace into the earth. I came [not] to send  
 peace, but the sword. <sup>35</sup> For I am come  
 to set a man at variance against his father,  
 and the daughter agaynst her mother,

to death, and the father the sonne ; and  
 the children shal rise vp agaynst the pa-  
 rents, and shal vvorke their death, <sup>25</sup> and  
 you shal be odious to al men for my name.  
 but he that shal perseuere vnto the end,  
 he shal be saued.

<sup>25</sup> And vwhen they shal persecute you in  
 this citie, flee into an other. Amen I say  
 to you, you shal not finish all the cities of  
 Israel, til the sonne of man come.

<sup>24</sup> The Disciple is not aboue the maister,  
 nor the seruaut aboue his lord. <sup>25</sup> It  
 suffiseth the disciple that he be as his  
 maister : and the seruaut as his lord. If  
 they haue called the goodman of the house  
 Beelzebub, how much more them of his  
 household ? <sup>26</sup> Therefore feare ye not them.  
 For nothing is hid, that shal not be re-  
 ucaled : and secreete, that shal not be  
 knouven.

<sup>27</sup> That vvhich I speake to you in the  
 darke, speake ye in the light : and that  
 vvhich you heare in the eare, preach  
 ye vpon the house toppes. <sup>28</sup> And feare  
 ye not them that kil the body, and are  
 not able to kil the soul : but rather feare  
 him that can destroy both soul and body  
 into hel.

<sup>29</sup> Are not tttwo sparovves sold for a  
 farthing : and not one of them shal fall  
 vpon the ground vwithout your father ?  
<sup>30</sup> But your very heares of the head are  
 al numbred. <sup>31</sup> Feare not therefore : better  
 are you then many sparovves. <sup>32</sup> Euery  
 one therefore that shal confesse me before  
 men, I also vvil confesse him before my  
 father vvhich is in heauen. <sup>33</sup> But he  
 that shal denie me before men, I also  
 vvil denie him before my father vvhich is  
 in heauen. <sup>34</sup> Do not ye thinke that I  
 came to send peace into the earth : I  
 came not to send peace, but the svword.  
<sup>35</sup> For I came to separate man agaynst  
 his father, and the daughter agaynst her

and the father the childe ; and the chil-  
 dren shal rise vp against their parents,  
 and cause them to be put to death. <sup>25</sup> And  
 ye shall be hated of all men for my Names  
 sake : but he that endureth to the end,  
 shalbe saued. <sup>26</sup> But when they persecute  
 you in this citie, flee ye into another : for  
 verely I say vnto you, ye shall not<sup>a</sup> haue  
 gone ouer the cities of Israel, till the  
 Sonne of man be come.

<sup>24</sup> The disciple is not aboue his master,  
 nor the seruant aboue his lord. <sup>25</sup> It  
 is enough for the disciple that he be as his  
 master, and the seruant as his Lord : If  
 they haue called the Maister of the house  
 Beelzebub, how much more shall they  
 call them of his household ? <sup>26</sup> Feare them  
 not therefore : for there is nothing covered,  
 that shall not be reuiled ; and hidde,  
 that shall not be knowen. <sup>27</sup> What I  
 tell you in darkenesse, that speake ye in  
 light : and what ye heare in the eare,  
 that preach ye vpon the house tops.

<sup>28</sup> And feare not them which kill the body,  
 but are not able to kill the soule : but  
 rather feare him which is able to destroy  
 both soule and body in hell. <sup>29</sup> Are not  
 two Sparrowes solde for a farthing ? And  
 one of them shall not fall on the ground  
 without your Father. <sup>30</sup> But the very  
 haire of your head are all numbred.  
<sup>31</sup> Feare ye not therefore, ye are of more  
 value then many Sparrowes.

<sup>32</sup> Whosoever therefore shall confesse me  
 before men, him will I confesse also before  
 my Father which is in heauen. <sup>33</sup> But  
 whosoever shall deny me before men, him  
 will I also deny before my Father which  
 is in heauen. <sup>34</sup> Thinke not that I am  
 come to send peace on earth : I came not  
 to send peace, but a sword. <sup>35</sup> For I am  
 come to set a man at variance against his  
 Father, & the daughter against her mother,

ἡ μητὸς αὐτῆς, καὶ ἡ νύμφη κατὰ τῆς πενθερᾶς αὐτῆς· <sup>36</sup> καὶ ἔχθροὶ τοῦ ἀνθρώπου  
 οἱ οἰκιακοὶ αὐτοῦ. <sup>37</sup> Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος·  
 καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος· <sup>38</sup> καὶ ὃς οὐ λαμβάνει  
 τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστί μου ἄξιος. <sup>39</sup> ὁ εὐρῶν  
 τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτῆν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν  
 ἐμοῦ εὐρήσει αὐτήν. <sup>40</sup> Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος  
 δέχεται τὸν ἀποστείλαντά με. <sup>41</sup> Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου  
 μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν  
 δικαίου λήψεται· <sup>42</sup> καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυ-  
 χροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν  
 αὐτοῦ.

## WICLIF—1380.

and the douȝtr agens hir modir : and the  
 sones wyf agens the housbondis modir :  
 and the enemyes of a man, ben thei  
 that ben homeli with hym.

<sup>37</sup> He that loueth fadir or modir more  
 thanne me is not worthi to me, and he  
 that loneth sone or douȝter ouer me : is  
 not worthi to me : <sup>38</sup> and he that takith  
 not his eras and sueth me : is not worthi  
 to me. <sup>39</sup> he that fyndith his lif, schal  
 lose it : ⁊ he that lestith his lif for me,  
 schal fynde it : <sup>40</sup> he that reseceyueh zou  
 reseceyueh me, and he that reseceyueh me,  
 reseceyueh him that sente me : <sup>41</sup> he that  
 reseceyueh a profete in the name of a  
 profete : schal take the mede of a profete :  
 and he that reseceyueh a iust man in the  
 name of a iust man : schal take the mede  
 of a iust man. <sup>42</sup> and who ener geueh  
 drinke to oon of these leest a cuppe of  
 cold water onli in the name of a disci-  
 ple : truly I scie to ȝou he schal not  
 lose his mede.

11. AND it was don whanne ihesus  
 hadde endid : he comaundid to his twelve  
 discipulis ⁊ passid for theus to preche and  
 teche in the citees of hem. <sup>2</sup> But whan  
 Iohn in boondis hadde werde the werkis  
 of crist : he sente tweyne of hise discipulis,  
 ⁊ seide to hym, art thou he that schal  
 come : or we abiden an other ? <sup>4</sup> and  
 ihesus answerid and seide to hem, go ȝe  
 and telle agen to Iohn thoo thingis that ȝe  
 han herd and seyn : <sup>5</sup> blinde men seen,  
 crokid men gon, mysels ben made cleyer,  
 deaf men heren : deed men risen agen,  
 pore men ben taken to prechynge of the  
 gospel : <sup>6</sup> and he is blessed that schal not  
 lose schuandrid in me : <sup>7</sup> ⁊ whanne thei  
 weren gon aweye : ihesus bigan to scie  
 of Iohn to the puple, what thing wenten  
 ye out in to desert to se ? a reed wawid  
 abot the wynde ? <sup>8</sup> or what thing wenten  
 ye out to se, a man clothid with softe  
 clothus : lo thei that ben clothid with

against homeli familiar, with followeth.  
 sones, reward agen, again, mysels, lepers.

## TYNDALE—1534.

mother, and the daughterlawe ageynst  
 her motherlawe : <sup>36</sup> And a mannes foes  
 shalbe they of hys owne houshold.

<sup>37</sup> He that lovith hys father, or mother  
 more then me, is not mete for me. And  
 he that loveth his sonne, or daughter  
 more then me, is not mete for me. <sup>38</sup> And  
 he that taketh not his crosse and foloweth  
 me, ys not mete for me. <sup>39</sup> He that fyndeth  
 hys lyfe, shall lose it : and he that losith  
 hys lyfe for my sake, shall fynde it.

<sup>40</sup> He that receavith you, receavith me :  
 and he that receavith me, receavith him  
 that sent me. <sup>41</sup> He that receavith a prophet  
 in the name of a prophet, shall receave  
 a prophetes rewarde. And he that  
 receavith a righteous man in the name of  
 a righteous man, shall receive the rewarde  
 of a righteous man. <sup>42</sup> And whosoever  
 shall geve vnto one of these litle ones to  
 drinke, a cuppe of colde water only, in  
 the name of a disciple : I tel you of a  
 trueth, he shall not lose his rewarde.

11. AND it came to passe when Iesus  
 had made an ende of commaundynge his  
 .xiiij. disciples, that he departed thence, to  
 teache and to preache in their citees.

<sup>2</sup> When Iohn beynge in prison hearde  
 the workes of Christ, he sent two of his  
 disciples, and sayde vnto him, Art thou  
 he that shall come : or shall we loke for  
 another. <sup>4</sup> Iesus answered and sayde vnto  
 them. Go and shewe Iohn what ye have  
 hearde and sene. <sup>5</sup> The bynd ye the halt  
 go, the lepers are cleynd : the deaf  
 heare the deed ryse ageyne, and the glad  
 tidynge is preached to the povre. <sup>6</sup> And  
 happy is he that is not offended by me.

<sup>7</sup> And as they departed Iesus begane to  
 speake vnto the people of Iohn. What for  
 to se went ye out in to the wyldernes ?  
 went ye out to se a reed shakyn with the  
 wynde ? <sup>8</sup> other what went ye out for to  
 se ? A man clothid in softe rayment ?  
 Beholde they that weare softe clothing,

## CRANMER—1539.

⁊ the daughter in lawe agaynst her mother  
 in lawe : <sup>36</sup> And a mannes foes shalbe  
 they that are of his awne houshold.

<sup>37</sup> He that loneth father, or mother more  
 then me, is not worthy of me. And he  
 that loneth sonne or daughter more then  
 me, is not worthy of me. <sup>38</sup> And he that  
 taketh not hys crosse and foloweth me,  
 is not worthy of me. <sup>39</sup> He that fyndeth  
 hys lyfe, shall lose it : and he that losyth  
 his lyfe for my sake, shall fynde it.

<sup>40</sup> He that receaueh you, receaueh me :  
 ⁊ he that receaueh me, receaueh hym  
 that sent me. <sup>41</sup> He that receaueh a  
 prophet in the name of a prophet, shall  
 receave a prophetes rewarde. And he  
 that receaueh a ryghteous man, in the  
 name of a ryghteous man, shall receave a  
 ryghteous mans rewarde : <sup>42</sup> And who-  
 soeuer shall geue vnto one of these litle  
 ones to drynke, a cuppe of colde water  
 onely (in the name of a disciple) verely I  
 saye vnto you : he shall not lose hys  
 rewarde.

11. AND it came to passe, that when  
 Iesus had made an ende of commaund-  
 ynge hys twelve disciples, he departed  
 thence, to teache and to preache in their  
 cyties.

<sup>2</sup> When Iohn beynge in prison hearde  
 the workes of Christ, he sent two of hys  
 disciples, ⁊ sayde vnto him : Art thou  
 he that shall come : or do we loke for  
 another. <sup>4</sup> Iesus answered ⁊ sayde vnto  
 them. Go, and shewe Iohn agayne, what  
 ye haue heard and sene. <sup>5</sup> The bynd  
 receaue their sight : the lame walke, the  
 lepers are cleynd : ⁊ the deaf heare, the  
 deed are rased vp, ⁊ the poore receaue  
 the glad tidynge of the gospell. <sup>6</sup> And  
 happy is he, that is not offended by me.

<sup>7</sup> And as they departed, Iesus beganne  
 to saye vnto the people concerning Iohn.  
 What went ye out in to the wyldernes  
 to se ? A rede that is shakyn with the  
 wynde ? <sup>8</sup> Or what went ye out for to se ?  
 A man clothid in softe rayment ? Beholde : they

XI. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσω τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

<sup>2</sup> Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας ἄνδρ<sup>1</sup> τῶν μαθητῶν αὐτοῦ, <sup>3</sup> εἶπεν αὐτῷ, <sup>4</sup> Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; <sup>4</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, <sup>5</sup> Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ἃ ἀκούετε καὶ βλέπετε. <sup>5</sup> τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι <sup>6</sup> λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι. <sup>6</sup> νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται. <sup>6</sup> καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. <sup>7</sup> Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, <sup>8</sup> Τι <sup>8</sup> ἐξήλθετε | εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>8</sup> ἀλλὰ τί <sup>9</sup> ἐξήλθετε | ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδού,

<sup>1</sup> Alex. εἰδ.<sup>3</sup> Alex. + καὶ.<sup>6</sup> Alex. ἐξήλθατε.<sup>9</sup> Alex. ἐξήλθατε.

## GENEVA — 1557.

and the daughter in lawe against her mother in lawe. <sup>36</sup> And a mans foes, shalbe they of his own householde. <sup>37</sup> He that loueth his father or mother more then me, is not mete for me. And he that loueth his sonne, or daughter more then me, is not mete for me. <sup>38</sup> And he that taketh not is crosse and foloweth after me, is not mete for me. <sup>39</sup> He that will saue his life, shall lose it: and he that loseth this life for my sake, shall saue it.

<sup>40</sup> He that receaueh you, receaueh me: and he that receaueh me, receaueh him that sent me. <sup>41</sup> He that receaueh a prophet in the name of a prophet, shal receaue a prophetes rewarde: and he that receaueh a righteous man, in the name of a righteous man shal receaue the rewarde of a righteous man. <sup>42</sup> And who so euer shal geue vnto one of these litle ons to drincke a cup of colde water onely, in the name of a Disciple: verely I say vnto you, he shal not lose his rewarde.

II. AND it came to passe that when Iesus had made an ende of commanding his twelue disciples, he departed thence to teach and to preach in their cities. <sup>2</sup> And when Iohn beyng in pryson heard the workes of Christe, he sent two of his disciples, <sup>3</sup> To saie vnto him, Art thou he that ought to come, or shall we loke for another? <sup>4</sup> And Iesus answering, sayed vnto them, Go and shewe Iohn what ye haue heard, and sene. <sup>5</sup> The blinde see, the halt go, the lepers are censed, and the deafe heare, the dead ryse agayne, and the poore receaue the Gospell. <sup>6</sup> And blessed is he that shal not be offended in me.

<sup>7</sup> And as they departed, Iesus began to speake vnto the people of Iohn: What went ye out into the wilderness to see? A reede shaken with the wynde? <sup>8</sup> But what went ye out for to see? A man clothed in soft rayment? Behold, they

## RHEIMS—1582.

mother, and the daughter in law against her mother in law. <sup>36</sup> And a mans enemies, they of his owne householde.

<sup>37</sup> He that loueth father or mother more then me, is not wvorthy of me: and he that loueth sonne or daughter aboute me, is not wvorthy of me. <sup>38</sup> And he that taketh not his crosse, and foloweth me, is not wvorthy of me. <sup>39</sup> He that hath found his life, shall lose it: and he that hath lost his life for me, shal finde it.

<sup>40</sup> He that receiueh you, receiueh me: and he that receiueh me, receiueh him that sent me. <sup>41</sup> He that receiueh a Prophet in the name of a Prophet, shal receiue the reward of a prophet. and he that receiueh a iust man in the name of a iust man, shal receiue the reward of a iust man. <sup>42</sup> And whosoever shal giue drinke to one of these litle ones a cuppe of cold vwater, only in the name of a disciple, amen I say to you, he shal not lose his reward.

II. AND it came to passe: vwhen Iesus had done commaunding his twelue Disciples, he passed from thence, to teach & preach in their cities.

<sup>2</sup> And vwhen Iohn had heard in pryson the workes of Christ: sending two of his disciples, he said to him, <sup>3</sup> Art thou he that art to come, or looke vve for an other? <sup>4</sup> And Iesus making ansver said to them, Goe and report to Iohn vwhat you haue heard and seen. <sup>5</sup> The blinde see, the lame vvalke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Gospell is preached: <sup>6</sup> and blessed is he that shal not be scandalized in me.

<sup>7</sup> And vwhen they vvent their vvay, Iesus began to say to the multitudes of Iohn, What went you out into the desert to see? a reede shaken vvith the vvinde? <sup>8</sup> But vwhat went you out to see? a man clothed in soft garments? Behold they that are

## AUTHORISED — 1611.

and the daughter in law against her mother in law. <sup>36</sup> And a mans foes shalbe they of his owne householde. <sup>37</sup> He that loueth father or mother more then me, is not worthy of me: and he that loueth sonne or daughter more then me, is not worthy of me. <sup>38</sup> And he that taketh not his crosse, and followeth after me, is not worthy of me. <sup>39</sup> He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

<sup>40</sup> He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. <sup>41</sup> He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward. <sup>42</sup> And whosoever shall giue to drinke vnto one of these litle ones, a cup of cold water onely, in the name of a disciple, verely I say vnto you, he shall in no wise lose his reward.

II. AND it came to passe, when Iesus had made an end of commanding his twelue Disciples, he departed thence to teach and to preach in their cities. <sup>2</sup> Now when Iohn had heard in the prison the workes of Christ, he sent two of his disciples, <sup>3</sup> And said vnto him, Art thou he that should come? Or doe we looke for another?

<sup>4</sup> Iesus answered and said vnto them, Go and shew Iohn againe those things which ye doe heare and see: <sup>5</sup> The blind receive their sight, and the lame walke, the lepers are censed, and the deafe heare, the dead are raised vp, and the poore haue the Gospell preached to them. <sup>6</sup> And blessed is he, whosoener shal not be offended in me.

<sup>7</sup> And as they departed, Iesus began to say vnto the multitudes concerning Iohn, what went ye out into the wilderness to see? a reede shaken with the wind? <sup>8</sup> But what went ye out for to see? A man clothed in soft raiment? Behold,

οὐ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων εἰσίν· ἄλλα τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου· οὗτος γάρ ἐστι περὶ οὗ γέγραπται, “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.” Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν· καὶ εἰ θέλετε δεῦξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ὁ ἔχων ἅπα ἀκούειν, ἀκουέτω. Τίνι δὲ ὁμοίωσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδοῖς | ἑν ἀγοραῖς καθημένοις, | καὶ προσφωνοῦσι

† Rec. βασιλίων. † Rec. παύριος.

† Alex. καθημίαις ἐν ἀγ.

† Alex. ἀ προσφωνοῦντα τοὺς ἰσῆροις αὐτῶν λίγισιν.

## WICLIUF—1380.

softe clothis : ben in the housis of kyngis : but what thing wenten ȝe out to se : a profete ? ȝhe I seie to ȝou ? ⁊ more thanne a profete. <sup>10</sup> For this is he of whom it is writun, lo I sende myn angel bifor thi face, that schal make redi thi weye bifor thee.

<sup>11</sup> truli I seie to ȝou : there roos noon more thanne Iohn Baptist among the children of women, but he that is lesse in the kyngdom of heuenes : is more thanne he, <sup>12</sup> and for the daies of Ioon Baptist til now : the kyngdom of heuenes suffriþ violence, ⁊ violent men rauyschen it, <sup>13</sup> for alle profetis and the lawe til to Ioon profeciden, <sup>14</sup> and if ȝe wolen resceuye : he is elie that is to come, <sup>15</sup> he that hath criis of herynge : here he.

<sup>16</sup> But to whom schal I gesse this generacion like ? it is like to children sittynge in chepyng, that crien to her peeris <sup>17</sup> and sciēn, we han sungun to ȝou : ⁊ ȝe han not dauncid, we han moorned to ȝou : and ȝe han not weild, <sup>18</sup> for Ioon cam nether etyng ne drinkynge : and thei sciēn he hath a deuil, <sup>19</sup> the sonne of man cam etyng ⁊ drinkynge : and thei sciēn lo a man a gloton and a drynker of wyne, ⁊ a frende of puppiens and of sylful men : and wisdom is iustified of her sones.

<sup>20</sup> thanne iesus bigan to seie reproof to citeis in whichē ful many vertues of hym wercn don : for thi diden not penaunce, <sup>21</sup> wo to thee corasayn, wo to thee bethsaida, for if the vertues that ben don in ȝou hadde ben don in tere ⁊ sidon : sum tyme thei badden dou penaunce in heire ⁊ aisch, <sup>22</sup> nethles I seie to ȝou it schal be lesse peyne to tere and sidon, in the dai of doom, than to ȝou, <sup>23</sup> and thou saternaum whether thou schilt be aried ip in to heuene ? thou schalt go down in to helle, for if the vertues that ben

done in corasayn, chepyng, the market, peers, fellows or equalis : vertues, powers of miracles.

## TYNDALE—1534.

are in kynges houses. <sup>9</sup> But what went ye out for to se ? A prophete ? Ye I say to you, and more then a prophete. <sup>10</sup> For this is he of whom it is writtyn. Beholde, I sende my messenger before thy face, which shall prepare thy way before the.

<sup>11</sup> Verely I saye vnto you amonge the chyldren of women arose there not a gretter then Iohn the baptist. Notwithstandinge he that ys lesse in the kyngdome of heven, ys gretter then he. <sup>12</sup> From the tyme of Iohn Baptist lytherto, the kyngdome of heven suffreth violence, and they that go to it with violence pluck it vnto them. <sup>13</sup> For all the prophetes and the lawe prophesed vnto the tyme of Iohn. <sup>14</sup> Also yf ye wyl receaue it this is Helyas which shuld come. <sup>15</sup> He that hath care to heare let him heare.

<sup>16</sup> But wher vnto shall I lyken this generacion ? It ys lyke vnto chyldren which syt in the market and call vnto their felowes, <sup>17</sup> and saye : we haue pyppid vnto you, and ye haue not daunced ? We haue moorned vnto you, and ye haue not sorowed. <sup>18</sup> For Iohn came nether eatynge nor drinkynge, and they saye, he hath the deuyll. <sup>19</sup> The sonne of man came eatynge and drinkynge, and they saye, beholde a glutton and drynker of wyne, and a frend vnto publicans and synners. Nevertelater wysdome ys iustified of hir children.

<sup>20</sup> Then began he to vprayd the cities, in which most of his miracles were done, because they mended not. <sup>21</sup> Wo be to the Chorasyn. Wo be to the Bethsaida : for if the miracles which were shewed in you, had bene done in Tyre and Sidon, they had repented longe agoon in sackcloth and ashes. <sup>22</sup> Nevertheless I say to you : it shall be esier for Tyre and Sidon at the day of iudgement then for you. <sup>23</sup> And thou Capernaum which art lift vp vnto heuen, shalt be brought doune to hell. For if the miracles which haue

## CRANMER—1539.

that were softe clothing— are in kynges houses. <sup>9</sup> But what went ye out for to se ? A prophete : Verely I saye vnto you : and more then a Prophete. <sup>10</sup> For thys is he, of whom it is writtyn. Beholde, I sende my messenger before thy face, which shall prepare thy way before the.

<sup>11</sup> Verely I saye vnto you : amonge them that are borne of women, arose not a greater then Iohn the Baptist. Notwithstandyng he that is lesse : in the kyngdome of heauen is gretter then he. <sup>12</sup> From the dayes of Iohn Baptist vntill this daye, the kyngdome of heuen suffreth vyolence, and the violent pluck it vnto them. <sup>13</sup> For all the prophetes, and the lawe it selfe prophesyed vnto Iohn. <sup>14</sup> And yf ye wyl receaue it thys is Helyas, which was for to come. <sup>15</sup> He that hath cares to heare : let him heare.

<sup>16</sup> But wher vnto shall I liken this generacion ? It is like vnto chyldren, which syt in the market places, and call vnto their felowes, <sup>17</sup> and saye : we haue pyppid vnto you, and ye haue not daunced ? We haue moorned vnto you, ⁊ ye haue not sorowed. <sup>18</sup> For Iohn came nether eatynge nor drinkynge, ⁊ they saye, he hath the deuyll. <sup>19</sup> The sonne of man came eatynge and drynkeynge, and they saye, beholde a glutton, ⁊ an vmeasurable dryncker of wyne, and a frende vnto publicans ⁊ synners. And wysdome is iustified of her chyldren.

<sup>20</sup> Then began he to vprayd the cyties, which most of his myracles were done in, because they repented not of their sines. <sup>21</sup> Wo vnto the Chorasyn. Wo vnto the Bethsaida : for yf the myracles which were shewed in you, had bene done in the cite of Tyre or Sidon, they had repented of their synnes longe agoon in sack cloth ⁊ ashes. <sup>22</sup> Neuertelless I saye vnto you : it shall be esier for Tyre ⁊ Sidon at the daye of iudgement, then for you. <sup>23</sup> And thou Capernaum, which art lyft vp vnto heuen, shall be brought doune to hell. For yf the myracles which haue bene

‘ τοῖς ἑταίροις αὐτῶν, <sup>17</sup> καὶ λέγουσιν, | Ἠυλόησαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·  
 ‘ ἔβρηνησαμεν ὑμῖν, | καὶ οὐκ ἐκόψασθε. <sup>15</sup> ἤλθε γὰρ Ἰωάννης μῆτε ἐσθίω  
 ‘ μῆτε πίνω, καὶ λέγουσι, Δαιμόνιον ἔχει. <sup>19</sup> ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίω  
 ‘ καὶ πίνω, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος  
 ‘ καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.’ <sup>20</sup> Τότε ἤρξ-  
 ‘ ατο οὐνειδίξειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ  
 ‘ μετενόησαν. <sup>21</sup> Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, Βηθσαϊδάν· | ὅτι εἰ ἐν Τύρῳ καὶ  
 ‘ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ  
 ‘ μετενόησαν. <sup>22</sup> πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ  
 ‘ κρίσεως, ἢ ὑμῖν. <sup>23</sup> Καὶ σὺ, Καπερναοῦμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως |  
 ‘ ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν  
 ‘ Alex. = ἱμῖν.      \* Alex. Βηθσαϊδ.      \* Const. ἢ ἕως τοῦ οὐρανοῦ ὑψώθη, ἕως . . . Alex. μὴ ἕως οὐρανοῦ ὑψώθησ; ἕως . . .

## GENEVA — 1557.

that weare softe clothing are in kings houses.

<sup>9</sup> But what went ye out for to see? A Prophet? Yea, I say vnto you, and more then a Prophet. <sup>10</sup> For this is he of whom it is written, Beholde, I send my messenger before thy face, which shall prepare thy way before thee. <sup>11</sup> Verily I say vnto you, among them which are begotten of women, arose ther not a greater then Iohn the Baptist: Notwithstanding, he that is lesse in the kingdome of heauen, is greater then he. <sup>12</sup> From the tyme of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent plucke it vnto them. <sup>13</sup> For all the Prophetes and the law, prophced vnto the tyme of Iohn. <sup>14</sup> And if ye wil receaue him, this is Elias which was to come. <sup>15</sup> He that hath eares to heare let him heare. But where vnto shal I liken this generation? <sup>16</sup> It is lyke vnto children which sit in the markets, and call vnto their fellows saying, <sup>17</sup> We haue pyepd vnto you, and ye haue not daunced: We haue songe mourning songes vnto you, and ye haue not wept.

<sup>18</sup> For Iohn came nether eatyng nor drynkyng, and they say, he hath the deuil. <sup>19</sup> The sonne of man came eatyng and drynkyng and they say, Behold a glotton and drincker of wine, a friende vnto publicans and synners, not with standing wysdome is justified of her children. <sup>20</sup> Then began he to vprayne the cities, in which moste of his miracles were done, because they repented not. <sup>21</sup> Wo be to thee Chorazin: Wo be to thee Bethsaida: for if the miracles which were shewed in you, had ben done in Tyre and Sidon, they had repented longe agoe in sackcloth and ashes. <sup>22</sup> Neuertheles I say to you: It shalbe easier for Tyre and Sidon at the day of iudgement, then for you.

<sup>23</sup> And thou Capernaum, which art lyfted vp vnto heauen, shalt be brought downe to hel: For yf the miracles which haue

## RHEIMS — 1582.

clothed in soft garments, are in Kings houses. <sup>9</sup> But vwhat vvent you out to see? a Prophet? yea I tel you and more then a Prophet. <sup>10</sup> For this is he of vvhom it is vvritten, Behold I send mine angel before thy face, vvhich shal prepare thy way before thee.

<sup>11</sup> Amen I say to you, there hath not risen among the borne of women a greater then Iohn the Baptist: yet he that is the lesser in the kingdom of heauen, is greater then he. <sup>12</sup> And from the dayes of Iohn the Baptist vntil now, the kingdom of heauen suffereth violence, and the violent beare it avway. <sup>13</sup> For all the Prophetes and the Law prophced vnto Iohn: <sup>14</sup> and if you vvil receiue it, he is Elias that is for to come. <sup>15</sup> He that hath eares to heare, let him heare.

<sup>16</sup> And vvherevnto shal I esteeme this generation to be like? It is like to children sitting in the market place: vvhich crying to their companions, <sup>17</sup> say, We haue piped to you, and you haue not daunced: vve haue lamented, and you haue not mourned. <sup>18</sup> For Iohn came neither eating nor drinking: and they say, He hath a deuil. <sup>19</sup> The Sonne of man came eating and drinking, and they say, Behold a man that is a glotton and a vvinedrinker, a frende of Publicans and sinners. And vvisedom is iustified of her children.

<sup>20</sup> Then began he to vvpraiide the cities, vvherein vvcre done the most of his miracles, for that they had not done penance.

<sup>21</sup> Wo be to thee Corozain, vvo be to thee Beth-saida: for if in Tyre & Sidon had been vvrought the miracles that haue been vvrought in you, they had done penance in hearecloth and ashes long agoe. <sup>22</sup> But neuertheles, I say to you, it shall be more tolerable for Tyre and Sidon in the day of iudgement, then for you. <sup>23</sup> And thou Capharnaum, shalt thou be exalted vp to heauen? thou shalt come dovne euen vnto hel, for if in Sodom had been vvrought the miracles that haue been

## AUTHORISED — 1611.

they that weare soft clothing, are in kings houses. <sup>9</sup> But what went ye out for to see? A Prophet? yea, I say vnto you, and more then a Prophet. <sup>10</sup> For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>11</sup> Verely I say vnto you, Among them that are borne of women, there hath not risen a greater then Iohn the Baptist: notwithstanding, he that is least in the kingdom of heauen, is greater then he. <sup>12</sup> And from the dayes of Iohn the Baptist, vntill now, the kingdome of heauen suffereth violence, and the violent take it by force. <sup>13</sup> For all the Prophetes, and the Law prophesied vntill Iohn. <sup>14</sup> And if ye wil receiue it, this is Elias which was for to come. <sup>15</sup> He that hath eares to heare, let him heare.

<sup>16</sup> But whereunto shall I liken this generation? It is like vnto children, sitting in the markets, and calling vnto their fellows, <sup>17</sup> And saying, We haue piped vnto you, and ye haue not daunced: we haue mourned vnto you, and ye haue not lamented. <sup>18</sup> For Iohn came neither eating nor drinking, and they say, He hath a deuil. <sup>19</sup> The sonne of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicanes and sinners: but wisdom is iustified of her children.

<sup>20</sup> Then began he to vvpraiide the cities vvherein most of his mighty vvorks were done, because they repented not. <sup>21</sup> Woe vnto thee Chorazin, vwo vnto thee Bethsaida: for if the mighty vvorkes which were done in you, had bene done in Tyre and Sidon, they vvould haue repented long agoe in sackcloth and ashes. <sup>22</sup> But I say vnto you, It shall bee more tolerable for Tyre and Sidon at the day of iudgement, then for you. <sup>23</sup> And thou Capernaum, vvich art exalted vnto heauen, shalt be brought downe to hel: For if the mighty vvorks vvich haue bene done in thee,

\* Or, is gotten by force, and they that thrust men.

‘ σοί, ἔμειναν ἄν μέχρι τῆς σήμερον. <sup>24</sup> πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδομων ἀνεκ-  
 ‘ τότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.’ <sup>25</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ  
 Ἰησοῦς εἶπεν, ‘ Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι  
 ‘ ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνειτῶν, καὶ ἀπεκάλυψας αὐτὰ νηπιόις.  
 ‘ <sup>26</sup> ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. <sup>27</sup> Πάντα μοι παρε-  
 ‘ δόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ  
 ‘ τὸν πατέρα τίς ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἔαν βούληται ὁ υἱὸς ἀποκα-  
 ‘ λύψαι. <sup>28</sup> Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καγὼ ἀνα-  
 ‘ παύσω ὑμᾶς. <sup>29</sup> ἄρατε τὸν ζυγόν μου ἐφ’ ὑμᾶς, καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι  
 ‘ πρῶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.  
 ‘ <sup>30</sup> ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστίν.’

## WICLIF—1380.

don in thee hadde be doon in zodom: per-  
 aventure thi schulden haue dwelled in to  
 this dai; <sup>24</sup> nethes I seie to you that to  
 the lond of sodom it schal be lesse peyne  
 in the dai of dome, thanne to thee.

<sup>25</sup> In that tyme ihesus answered & seide,  
 I knowleche to the fadir, lord of heuene  
 & of erthe for thou hast hidde these thingis  
 fro wise men & prudent; and hast schewed  
 hem to litil children; <sup>26</sup> so fadir: for so  
 it was plesinge to fore thee; <sup>27</sup> alle thingis  
 ben goun to me of my fadir; & no man  
 knewe the sone: but the fadir; nether  
 omy man knewe the fadir, but the sone,  
 & to whom the sone wolde shewe;

<sup>28</sup> alle ze that traucilen & ben chargid  
 come to me: & I schal fulfille you. <sup>29</sup> take  
 ze my zok on you & lerne ze of me for I  
 am mylde and meke in herte: and ze  
 schulen finde rest to zoure soulis; <sup>30</sup> for  
 my zok is softe & my charge lycht.

12. IN that tyme ihesus wente bi  
 cornes in the saboth dai; & hise discipulis  
 hungriiden, & bigunnen to pluk eris of  
 corne & ceter; <sup>2</sup> & farisics seynge, seiden  
 to hym; lo thi discipulis do that thing  
 that is not leyful to hem to do in sabotis;

<sup>3</sup> and he seide to hem; whether ze han  
 not red: what dauith dide whanne he  
 hungrid; & thei that weren with hym?  
<sup>4</sup> how he entrid in to the hous of god, and  
 ete lounes of proposicioun; whiche lounes  
 it was not leyful to hym to ete, nether to  
 hem that weren with him: but to prestis  
 aloun; <sup>5</sup> or whether ze han not redde in the  
 lawe that in sabotis, prestis in the temple  
 defoulen the sabotis: and thei ben with  
 out blame? <sup>6</sup> & I seye to you that here is  
 a gretter thanne the temple; <sup>7</sup> and if ze  
 wisten what it is I wole merci & not sa-  
 crifice: ze schulden neuer haue con-  
 demnid innocentis; <sup>8</sup> for mannes sone is  
 here, zhe of the saboth;

## TYNDALE—1534.

bene done in the; had bene shewed in  
 zodom; they had remayned to this daye,  
<sup>24</sup> Nevertheless I saye vnto you: it shalbe  
 easier for the lond of zodom in the daye  
 of iudgement, then for the.

<sup>25</sup> At that tyme Iesus answered and sayd:  
 I praye the o father lorde of heven and  
 erth; because thou hast hid these things  
 from the wyse and prudent; and hast  
 opened them vnto babes; <sup>26</sup> even so father;  
 for so it pleased the. <sup>27</sup> All things are  
 geuen vnto me of my father. And noman  
 knoweth the sone but the father: nether  
 knoweth eny man the father, save the  
 sone; and he to whome the sone will  
 open him.

<sup>28</sup> Come vnto me all ye that labour and  
 are laden; and I wyll ease you. <sup>29</sup> Take  
 my yoke on you and lerne of me; for I  
 am meke and lowly in herte: and ye shall  
 fynd rest vnto youre soules. <sup>30</sup> For my  
 yoke is easy; and my burden is light.

12. IN that tyme went Iesus on the  
 Sabot dayes throw the corne and his  
 discipules were an hongred; and begane to  
 plucke the eares of corne; and to eate. <sup>2</sup>  
 When the pharises sawe that; they  
 sayde vnto him: Beholde; thy discipules  
 do that which is not lawfull to do upon  
 the saboth daye. <sup>3</sup> He sayde vnto them:  
 Hauē ye not reed what David did; when  
 he was anhungered; and they also which  
 were with him? <sup>4</sup> How he entred into  
 the housse of God; and ate the halowed  
 loaves; which were not lawfully for him to  
 eate; nether for them which were with  
 him; but only for the prestes. <sup>5</sup> Or have  
 ye not reed in the lawe; how that the  
 prestes in the temple breake the saboth  
 daye; and yet are blamelesse? <sup>6</sup> But I saye  
 vnto you: that here is one greater then  
 the temple. <sup>7</sup> Wherefore yf ye had wist  
 what this sayinge meneth: I require  
 mercy and not sacrifice: ye wold neuer  
 have condemned innocentes. <sup>8</sup> For the  
 sone of man is lord even of the saboth  
 daye.

## CRANMER—1539.

done in the, had bene shewed in zodom:  
 they had remayned vntil thys daye. <sup>24</sup> Ne-  
 uerthelesse, I saye vnto you: that it  
 shalbe easier for the land of zodom in the  
 daye of iudgement, then for the.

<sup>25</sup> At that tyme Iesus answered & sayde:  
 I thanke the O father, Lord of heauen and  
 erth, because thou hast hid these thinges  
 from the wyse and prudent, and hast  
 shewed them vnto babes, <sup>26</sup> verely father,  
 euen so was it thy good pleasure. <sup>27</sup> All  
 thinges are geuen ouer vnto me of my  
 father. And noman knoweth the sone  
 but the father: nether knoweth eny man  
 the father, saue the sone, and he to  
 whomsoeuer the sone wyll open him.  
<sup>28</sup> Come vnto me all ye that labour; and  
 are laden, and I will ease you. <sup>29</sup> Take  
 my yocke vpon you, and lerne of me, for I  
 am meke & lowly in herte: and ye shall  
 fynde rest vnto youre soules. <sup>30</sup> For my  
 yocke is easy, and my burden is light.

12. AT that tyme Iesus went on the  
 Sabbath dayes thorow the corne, and hys  
 discipules were an hongred, and begane  
 to plucke the eares of corne, and to eate. <sup>2</sup>  
 But when the Pharises sawe it, they  
 sayde vnto him: Beholde, thy discipules  
 do that which is not lawfull (for them) to  
 do vpon the Saboth daye. <sup>3</sup> But he sayde  
 vnto them: Hauē ye not reed what David  
 did, when he was an hongred, and they  
 that were with him? <sup>4</sup> How he entred  
 into the house of God, and dyd eate the  
 shew breades whiche were not lawfull for  
 hym to eate, nether for them which were  
 with hym, but only for the prestes? <sup>5</sup> Or  
 haue ye not reed in the lawe, how that  
 (on the Sabbath dayes) the prestes in the  
 temple breake the Saboth, & are blame-  
 lesse? <sup>6</sup> But I saye vnto you: that in  
 this place is one greater then the temple.  
<sup>7</sup> Wherefore, yf ye wist what thys meaneth  
 I require mercy, & not sacrifice: ye  
 wold not haue condemned innocentes. <sup>8</sup>  
 For the sone of man also, is lord euen  
 of the Saboth daye.

XII. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν, ὃ οὐκ ἐξέστι ποιεῖν ἐν σαββάτῳ. Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε ἐπέινασε καὶ οἱ μετ' αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζον ἐστὶν ὠδε. εἰ δὲ ἐγνώκετε τί ἐστίν, “Ἐλεον θέλω καὶ οὐ θυσίαν,” οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους. κύριος γὰρ ἐστὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

<sup>1</sup> Rec. + αὐτοῦ.

<sup>2</sup> Rec. μείζων.

<sup>3</sup> Rec. + καὶ.

## GENEVA—1557.

bin done in this, had bin shewed in Sodome, they had remayned to this day.

<sup>24</sup> Neuerthes I say vnto you, that it shalbe easier for the land of Sodome in the day of iudgement, then for thee. <sup>25</sup> At that tyme Iesus answered, and sayed, I prayse thee O father, Lorde of heauen and earth, because thou hast hid these thynges from the wise and men of vnderstanding and hast opened them vnto babes. <sup>26</sup> Verly father, euen so it was thy good pleasure. <sup>27</sup> All thynges are geuen vnto me of my father: And no man knoweth the sonne but the father: nether knoweth any man the father, saue the sonne, and he to whome the sonne wil open him.

<sup>28</sup> Come vnto me all ye that are wearie and laden, and I will ease you. <sup>29</sup> Take my yoke on you, and learne of me that I am meke and lowly in heart: and ye shall finde rest vnto your soules. <sup>30</sup> For my yoke is easy, & my burden is light.

12. AT that tyme Iesus went on the Sabbath daye through the corne, and his disciples were an hongred, and began to plucke the eares of corne and to eate. <sup>2</sup> But when the Pharisees sawe that, they sayed vnto him, Beholde, thy disciples do that which is not lawfull to do vpon the Sabbath day. <sup>3</sup> And he sayed vnto them, Haue ye not read what Dauid did when he was an hongred, and they also which were with him? <sup>4</sup> How he entred into the house of God, & ate the shewe loues, which were not lawfull for him to eate, nether for them which were with him, but only for the priestes. <sup>5</sup> Or haue ye not read in the lawe how that on the Sabbath dayes the prestes in the temple break the Sabbath, and are blamelesse? <sup>6</sup> But I say vnto you, that here is one greater then the temple. <sup>7</sup> Wherefor if ye wist what this meaneth, I require mercie and not sacrifice: ye would not haue condemned innocents. <sup>8</sup> For the sonne of man is Lord euen of the Sabbath day.

## RHEIMS—1582.

wrought in thee, perhaps it had remained vnto this day. <sup>24</sup> But notwithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgement, then for thee.

<sup>25</sup> At that time Iesus answered and said, I confesse to thee O Father lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them to litle ones. <sup>26</sup> Yea Father: for so hath it vvel pleased thee. <sup>27</sup> Al things are deliuered me of my Father. And no man knoweth the Sonne but the Father: neither doth any knovv the Father, but the Sonne, and to vvhom it shal please the Sonne to reueale. <sup>28</sup> Come ye to me al that labour, and are burdened, and I vvil refresh you. <sup>29</sup> Take vp my yoke vpon you, and learne of me, because I am mecke, and humble of hart: and you shal finde rest to your soules. <sup>30</sup> For my yoke is svvete, and my burden light.

12. AT that time Iesus vvent through the corne on the Sabbath: and his Disciples being hungrie, began to plucke the eares, and to eate. <sup>2</sup> And the Pharisees seeing them, said to him, Loe, thy Disciples doe that vvhich is not lawfull for them to doe on the Sabbath-dayes. <sup>3</sup> But he sayd to them, Haue you not read vvhath Dauid did vvhhen he vvas an hungred, and they that vere vwith him: <sup>4</sup> how he entred into the house of God, and did eate the loaves of proposition, vvhich it vvas not lawfull for him to eate, nor for them that vere vwith him, but for priestes only? <sup>5</sup> Or haue ye not read in the Lavv, that on Sabbath-dayes the priestes in the temple do breake the Sabbath, and are vwithouth blame? <sup>6</sup> but I tel you that there is here a greater then the temple. <sup>7</sup> And if you did knovv vvhath it is, I will mercie, and not sacrifice: you would never haue condemned the innocents. <sup>8</sup> For the Sonne of man is lord of the Sabbath also.

## AUTHORISED—1611.

had bene done in Sodome, it would haue remained vntill this day. <sup>24</sup> But I say vnto you, that it shall bee more tolerable for the land of Sodom, in the day of iudgement, then for thee.

<sup>25</sup> At that time Iesus answered, and said, I thank thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise & prudent, & hast reueiled them vnto babes. <sup>26</sup> Euen so, Father, for so it seemed good in thy sight. <sup>27</sup> All things are deliuered vnto me of my Father: and no man knoweth the Sonne but the father: neither knoweth any man the Father, saue the Sonne, and hee to whomsoever the Sonne will reueile him, and are heauie laden, and I will giue you rest. <sup>29</sup> Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart: and ye shall find rest vnto your soules. <sup>30</sup> For my yoke is easie, and my burden is light.

12. AT that time, Iesus went on the Sabbath day thorow the corne, and his disciples were an hungred, and beganne to plucke the eares of corne, and to eate. <sup>2</sup> But when the Pharisees saw it, they said vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath day. <sup>3</sup> But hee said vnto them, Haue yee not read what Dauid did when hee was an hungred, and they that were with him, <sup>4</sup> How hee entred into the house of God, and did eate the Shew-bread, which was not lawfull for him to eate, neither for them which were with him, but only for the Priests? <sup>5</sup> Or haue ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple prophane the Sabbath, and are blamelesse? <sup>6</sup> But I say vnto you, that in this place is one greater then the Temple. <sup>7</sup> But if yee had known what this meaneth, I will haue mercie, and not sacrifice, ye would not haue condemned the guiltlesse. <sup>8</sup> For the Some of man is Lord euen of the Sabbath day.

<sup>9</sup> Καὶ μεταβάς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. <sup>10</sup> καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, ‘Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν;’ ἵνα κατηγορήσωσιν αὐτοῦ. <sup>11</sup> Ὁ δὲ εἶπεν αὐτοῖς, ‘Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασι εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; <sup>12</sup> πῶς οὖν διαφέρει ἄνθρωπος πρόβατος; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν.’ <sup>13</sup> Τότε λέγει τῷ ἀνθρώπῳ, ‘Ἐκτεινον τὴν χεῖρά σου.’ Καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη ἰγῆς ὡς ἡ ἄλλη. <sup>14</sup> Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ ἐξελλοίτες, ὡς αὐτὸν ἀπολέσωσιν. <sup>15</sup> Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας· <sup>16</sup> καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· <sup>17</sup> ὅπως πληρωθῆ τὸ ῥῆθ<sup>εν</sup> διὰ Ἡσαΐου τοῦ

Rec. ἀποκατεστάθη.

Alex. Ἐξελλοίτες δι’ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ.

## WICLIFFE—1380.

<sup>9</sup> τ thanne he passid fro thennes, he cam in to the synagoge of hem, <sup>10</sup> τ lo a man that hadde a drie hond, and thei axeden hym τ seiden, wher it be leful to heele in the sabboth? that thei schulden accuse hym, <sup>11</sup> τ he seid to hem, what man of zou schal be that hath oo sheep, and if it falle in to a diche in the sabbotis; where he schal not hold τ lifte it vp, <sup>12</sup> hou myche more is a man better thanne a sheep? therfor it is leful to do good in the sabbotis, <sup>13</sup> thanne he seide to the man, stretche forth thin hond, and he strautez forth; and it was restorid to helthe as the thoter.

<sup>14</sup> And the farisies wenten out, and maden a counsel agens hym; hou thei schulden distrie hym, <sup>15</sup> and ihesus knewe it; and wente away fro thennes; and many suden him; and he heeled hem alle <sup>16</sup> and he comaundide to hem; that thei schulden not make hym knowun, <sup>17</sup> that that thing were fulfillid; that was seid bi Isave the profete seynge; <sup>18</sup> lo my child whom I haue chosun; my derlyng in whom it hath wel plesid to my soule; I schal putte my spirit on hym; and he schal telle doom to hethen men; <sup>19</sup> he schal not stryue ne crye; nether any man schal here his vois in stretis; <sup>20</sup> a brisid reed he schal not breke; τ he schal not quenche smokynge flexe, til he cast out dome to victory; <sup>21</sup> and hethen men schuln hope in his name.

<sup>22</sup> thanne a man blynde and dombe that hadde a fende; was brought to hym; and he heeled hym; so that he spake and seide; <sup>23</sup> and al the puple wondrid and seiden; whether this be the sone of dauith? <sup>24</sup> but the farisies herden and seiden; he this castith not out fendis; but in belsabung prouce of fendis;

<sup>25</sup> and ihesus wytinge her thougtis; seid

αγαυτε, stretched. αγω, against. βουμ, judgment. wytinge, knowing.

## TYNDALE—1534.

<sup>9</sup> And he departed thence, and went into their synagoge; <sup>10</sup> and beholde there was a man, whiche had his hande dryed vp. And they axed him sayinge; ys it lawfull to heale upon the sabboth dayes? because they myght accuse him. <sup>11</sup> And he sayde vnto them; whiche of you wolde it be; yf he had a shepe fallen into a pitte on the sabboth daye, that wolde not take him and lyft him out? <sup>12</sup> And how moche is a man better then a shepe? Wherefore it is leful to do a good dede on the sabboth dayes. <sup>13</sup> Then sayde he to the man; stretch forth thy hand. And he stretched it forth. And it was made whole agayne lyke vnto the other.

<sup>14</sup> Then the Pharyses went out, and helde a counsell agaynst hym; how they myght destroye hym. <sup>15</sup> When Iesus knewe that he departed thence; and moche people folowed him; and he healed them all, <sup>16</sup> and charged them; that they shuld not make him knownen; <sup>17</sup> to fulfill that which was spoken by Esay the Prophet, which sayeth. <sup>18</sup> Beholde my chyld; whom I haue chosun; my beloved; in whom my soule delytheth. I wyll put my spryte on hym; and he shall shewe iudgement to the gentylis. <sup>19</sup> He shall not stryue; he shall not crye; nether shall any man here his voyce in the stretes; <sup>20</sup> a brosed reed shall he not breake; and flaxe that begynneth to burne; he shall not quenche; tyll he sende forth iudgement vnto victory; <sup>21</sup> and in hys name shall the gentylis truste.

<sup>22</sup> Then was brought to hym; one possessed with a devyll which was both blynde and domme; and he healed hym; insomoch that he which was blynd and domme; both spake and sawe. <sup>23</sup> And all the people were amased; and sayde; Ys not this that sonne of David? <sup>24</sup> But when the pharises heard that they sayde; This felow dryveth the devyls no nether wyse out; but by the helpe of Belzebub the chefe of the devyls.

<sup>25</sup> But Iesus knewe their thoughtes; and

## CRANMER—1539.

<sup>9</sup> And he departed thence and went into their synagoge; <sup>10</sup> and beholde, there was a man which had his hande dryed vp. And they asked hym, sayinge is it lawfull to heale vpon the Sabboth dayes? that they myght accuse him. <sup>11</sup> And he seide vnto them; whych of you will it be, that shall haue a shepe, and if it fall into a pytte on the Sabboth daye, wyche not take it and lyft it out? <sup>12</sup> Howe much more then is a man better then a shepe? Wherefore, it is leful to do a good dede on the Sabboth dayes. <sup>13</sup> Then sayeth he to the man; stretch forth thy hand. And he stretched it forth. And it was restored vnto health, like as the other.

<sup>14</sup> Then the Pharises went out, and helde a counsell agaynst hym, how they might destroye him. <sup>15</sup> But when Iesus knewe it, he departed thence, and moche people folowed him, and he healed them all, <sup>16</sup> and charged them, that they shuld not make him knownen; <sup>17</sup> that it might be fulfilled which was spoken by Esay the Prophet, which sayeth; <sup>18</sup> Beholde, my childe, whom I haue chosen, my beloved, in whom my soule delytheth. I will put my spryte vpon him, and he shall shewe iudgement to the gentylis. <sup>19</sup> He shal not stryue ne crye, nether shall any man here his voyce in the stretes. <sup>20</sup> a brosed reed shall he not breake, and smokynge flax shall he not quenche, till he sende forth iudgement vnto victory, <sup>21</sup> τ in his name shall the gentylis trust.

<sup>22</sup> Then was brought to hym a blynd τ domme man, that was vexed with a devyll; and he healed hym, insomoch, that the blynde and domme, both spake τ sawe. <sup>23</sup> And all the people were amased, and sayde; Is not this that sonne of David? <sup>24</sup> But when the Pharises heard it, they sayd; This felow dryeth the deuyls no nether wyse out, but by the helpe of Belzebub the chefe of the deuyls.

<sup>25</sup> But whan Iesus knewe their thoughtes, and

προφήτου, λέγοντος, “<sup>18</sup> Ἰδοῦ, ὁ παῖς μου, ὃν ἠρέτισα ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ’ αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.”<sup>19</sup> οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.<sup>20</sup> καλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς ὕκος τὴν κρίσιν.<sup>21</sup> καὶ <sup>b</sup> τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.”

<sup>22</sup> Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἑθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.<sup>23</sup> καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, ‘ Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ ;’<sup>24</sup> Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, ‘ Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.’<sup>25</sup> Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν

<sup>b</sup> Rec. + iv.

## GENEVA — 1557.

<sup>9</sup> And he departed thence, and went in to their Synagoge : <sup>10</sup> And behold there was a man which had his hand dried vp. And they asked him, saying, Is it lawful to heale vpon the Sabbath dayes? that they myght accuse him. <sup>11</sup> And he sayed vnto them, What man shalbe among you, that shall haue a shepe, and if it fall on the Sabbath day into a pyt, wil not he take it and lift it out?

<sup>12</sup> How much more then is a man better then a shepe? Wherefore, it is lawful to do a good deede on the Sabbath dayes. <sup>13</sup> Then sayd he to the man, Stretch forth thy hand : And he stretched it forth, and it was made whole agayne as the other. <sup>14</sup> Then the Phariseis went out, and consulted against hym, how they myght destroy him. <sup>15</sup> But when Iesus knewe that, he departed thence, and moche people folowed hym, and he healed them all. <sup>16</sup> And charged them that they should not make hym knownen. <sup>17</sup> That it myght be fulfilled, which was spoken by Esai the Prophet, which sayeth. <sup>18</sup> Beholde my seruant whome I haue chosen, my beloued in whom my soule delyteth :

I wyl put my Spirit on hym, and he shal shewe iudgement to the Gentiles. <sup>19</sup> He shal not strue, nor cry, nether shal any man heare his voyce in the streates. <sup>20</sup> A brused reed shal he not breake, & smokynge flaxe he shal not quenche, til he bring forth iudgement vnto victorie. <sup>21</sup> And in his name shal the Gentiles trust. <sup>22</sup> Then was brought to hym, one possessed with a deuyll, which was both blynde, and domme, and he healed hym, in so moche that he which was blynde and domme, both spake and sawe. <sup>23</sup> And all the people were amased, and sayd, Is not this the sonne of Dauid? <sup>24</sup> But when the Pharises heard that, they sayd, This felow dryueth the deuils no otherwyse out, but through Beelzebub the prince of the deuyls.

<sup>25</sup> But when Iesus knewe theyr thoughtes,

## RHEIMS—1582.

<sup>9</sup> And vvhhen he had passed from thence, he came into their synagogue. <sup>10</sup> And behold there vvas a man vvhich had a vwithered hand, and they asked him saying, Whether is it lawfull to cure on the Sabbathos? that they might accuse him. <sup>11</sup> But he sayd to them, what man shal there be of you, that shal haue one sheepe: and if the same fall into a ditche on the Sabbathos, vvil he not take hold and lift it vp? <sup>12</sup> Hovv much better is a man more then a sheepe? therefore it is lawfull on the Sabbathos to doe a good deede. <sup>13</sup> Then he sayth to the man, Stretch forth thy hand. and he stretched it forth, and it vvas restored to health euen as the other.

<sup>14</sup> And the Pharisees going forth made a consultation agaynst him, hovv they might destroy him. <sup>15</sup> But Iesus knovving it, retired from thence: and many folovved him, and he cured them all. <sup>16</sup> and he charged them that they should not disclose him. <sup>17</sup> That it might be fulfilled vvhich vvas spoken by Esay the Prophete, saying, <sup>18</sup> Behold my seruant vvhom I haue chosen, my beloued in vvhom my soul hath vvel liked. I wrl put my spirit vpon him, and iudgement to the Gentiles shal he shew. <sup>19</sup> He shal not contend, nor crie out, neither shal any man heare in the streetes his voyce. <sup>20</sup> The reede bruised he shal not breake, and smokynge flaxe he shal not extinguish: til he cast forth iudgement vnto victorie. <sup>21</sup> And in his name the Gentiles shal hope.

<sup>22</sup> Then vvas offered to him one possessed vwith a deuil, blinde and dumme: and he cured him, so that he spake & saw. <sup>23</sup> And all the multitudes vvere amased, and sayd, Whether this be the Sonne of Dauid? <sup>24</sup> But the Pharisees hearing it, sayd, This felow casteth not out diuels but in Beelzebub the Prince of the diuels. <sup>25</sup> And Iesus knovving their cogitations, said to them,

## AUTHORISED — 1611.

<sup>9</sup> And when hee was departed thence, he went into their Synagogue.

<sup>10</sup> And behold, there was a man which had his hand withered, and they asked him, saying, Is it lawful to heale on the Sabbath daies? that they might accuse him. <sup>11</sup> And hee saide vnto them, What man shall there bee among you, that shall haue one sheepe: and if it fall into a pit on the Sabbath day, will hee not lay hold on it, and lift it out? <sup>12</sup> How much then is a man better then a sheepe? Wherefore it is lawful to doe well on the Sabbath dayes. <sup>13</sup> Then saith he to the man, Stretch fourth this hand: and hee stretched it fourth, and it was restored whole, like as the other.

<sup>14</sup> Then the Pharisees went out, and <sup>a</sup> heide a counsell against him, how they might destroy him. <sup>15</sup> But when Iesus knew it, hee withdrew himselfe from thence: and great multitudes folowed him, and he healed them all, <sup>16</sup> and charged them that they should not make him knownen: <sup>17</sup> That it might be fulfilled which was spoken by Esaias the Prophet, saying, <sup>18</sup> Beholde, my seruant whom I haue chosen, my beloued in whom my soule is well pleased: I will put my spirit vpon him, and hee shall shew iudgement to the Gentiles. <sup>19</sup> He shall not strue, nor cry, neither shall any man heare his voyce in the streets. <sup>20</sup> A bruised reed shall he not breake, and smoking flaxe shall he not quench, til he send forth iudgment vnto victorie. <sup>21</sup> And in his Name shall the Gentiles trust.

<sup>22</sup> Then was brought vnto him one possessed with a deuil, blinde, and dumbe: and hee healed him, insomuch that the blinde and dumbe both spake and saw. <sup>23</sup> And all the people were amazed, and sayd, Is this the sonne of Dauid? <sup>24</sup> But when the Pharisees heard it, they sayd, This fellow doeth not cast out deuils, but by Beelzebub the prince of the deuils. <sup>25</sup> And Iesus knew their thoughts, and

<sup>a</sup> Or, tooke counsell.

' εἶπεν αὐτοῖς, ' Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται· καὶ πᾶσα  
 ' πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. <sup>26</sup> καὶ εἰ ὁ Σατανᾶς τὸν  
 ' Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;  
 ' <sup>27</sup> καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-  
 ' λουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. <sup>28</sup> εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ  
 ' ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>29</sup> ἢ πῶς  
 ' δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι,  
 ' εἰ μὴ πρῶτον δῆσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει; <sup>30</sup> ὁ  
 ' μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.  
 ' <sup>31</sup> Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀν-  
 ' θρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.

† Rec. γὰρ ἐν Πνεύματι Θεοῦ.

## WICLIFF—1380.

to hem, eche kyngdom departid agens it  
 self, schal be desolat, and eche cite or  
 hous departid agens it self: schal not  
 stonde; <sup>26</sup> ¶ if sathanas cast out sathanas,  
 he is departid agens hym self; therfor hou  
 schal his kyngdom stonde?

<sup>27</sup> And if I in belsabus caste out deuylis;  
 in whom your sones casten out? ther-  
 for thei schulen be youre domesmen;  
<sup>28</sup> but if I in spirit of god cast out fendis:  
 thanne the kyngdom of god is comun in  
 to you.

<sup>29</sup> ether hou mai ony man entre in to  
 the hous of a strong man, and take awaye  
 hisse vessels: but first he bynde the stronge  
 man, and thanne he schal spuyle his  
 hous.

<sup>30</sup> He that is not with me: is agens me/  
 and he that gaderith not to gidre with  
 me: scatterith abroad, <sup>31</sup> therfor I seie to  
 you, al synne y blasfemy schal be forjoun  
 to men: but the sperit of blasfemye schal  
 not be forjoun; <sup>32</sup> and who euer seith a  
 word agens mannes sone, it schal be for-  
 joun to hym; but who that seith a word  
 agens the holi goost: it schal not be for-  
 joun to hym, nether in this world ne in  
 that other.

<sup>33</sup> ether make ye the tree good and his  
 fruyt good: ether make ye the tree yuel,  
 and his fruyt yuel; for a tree is knowun of  
 the fruyt; <sup>34</sup> se generaciouns of eddris:  
 hou moun ye speke good thyngis, whan  
 ye ben yuel? for the mouth spekieth of the  
 plente of the hert; <sup>35</sup> a gode man bringith  
 forth gode thyngis of good tresourer; an  
 yuel man bringith forth yuel thyngis of  
 yuel tresourer; <sup>36</sup> ¶ I sei to you, that of every  
 wyl word that men speken: thei schulen  
 gid resoun thereof in the dai of doom;  
<sup>37</sup> for of thi wordis thou schalt be iustified:  
 and of thi wordis thou schalt be dampned.

<sup>23</sup> agens agens domesmen, judges, yuel, evil, eddris, eddris, nouns, may yul, yield.

## TYNDALE—1534.

sayde to them. Every kyngdome devided  
 with in it sylfe, shalbe brought to naught.  
 Nether shall eny cite or housholde de-  
 vyded agens it sylfe, contynue. <sup>26</sup> So if  
 satan cast out satan, then is he devyded  
 agens hym sylfe. How shall then his  
 kyngdome endure? <sup>27</sup> Also if I by the  
 helpe of Belzebul cast oute deuyls: by  
 whose helpe do youre chyldren cast them  
 out? Therefore thei shalbe your iudges.  
<sup>28</sup> But if I cast out the deuyls by the sprite  
 of God: then is the kyngdome of god  
 come on you?

<sup>29</sup> Ether how can a man enter into a  
 stronge mannes housse, and violently take  
 awaye his goodes: excepte he fyrst binde  
 the stronge man, and then spoyle his  
 housse? <sup>30</sup> He that is not with me, is  
 agensyt me. And he that gaddereth not  
 with me, scattereth abroad. <sup>31</sup> Wherefor  
 I say vnto you, all maner of synne and  
 blasphemye shalbe forgyuen vnto men: but  
 the blasphemye of the sprite, shall not be  
 forgyuen vnto men. <sup>32</sup> And whosoever  
 speaketh a worde agensyt the sone of  
 man, it shalbe forgyuen hym. But who-  
 soever speaketh agensyt the holy goost,  
 it shall not be forgyuen hym: no, nether  
 in this worlde, nether in the worlde to  
 come.

<sup>33</sup> Ether make the tree good, and his  
 frute good also: or els make the tree  
 evyll, and his frute evyll also. For the  
 tree is knowen by his frute. <sup>34</sup> O gene-  
 racion of vyperes; how can ye saye well,  
 when ye youre selves are evyll? For of  
 the aboundance of the hert, the mouth  
 speaketh. <sup>35</sup> A good man oute of  
 the good treasure of his hert, bringeth forth  
 good thynges. And an evyll man out of  
 his evyll treasure, bringeth forth evyll  
 thynges. <sup>36</sup> But I say vnto you, that of  
 every ydell worde that men shall have  
 spoken: they shall geve accountes at the  
 daye of iudgement. <sup>37</sup> For by thy wordes  
 thou shalt be iustified; and by thy wordes  
 thou shalt be condemned.

## CRANMER—1539.

he sayde vnto them: Euery kyngdome  
 deuided agensyt it selfe, shalbe brought  
 to naught. And euery cite or house  
 deuyded agensyt it selfe shall not stande.  
<sup>26</sup> And yf Satan cast out Satan, then is  
 he deuyded agensyt hym selfe. How shall  
 then his kyngdome endure? <sup>27</sup> Also, yf I  
 by the helpe of Belzebul cast out deuyls,  
 by whose helpe do youre chyldren cast  
 them out? Therefore, thei shalbe your  
 iudges. <sup>28</sup> But yf I cast out the deuyls by  
 the spryte of God: then is the kyngdome  
 of God come vnto you:

<sup>29</sup> Or els how can one enter into a stronge  
 mannes house, and spoyle yse Jewels,  
 excepte he fyrst bynde the stronge man,  
 and then spoyle his house? <sup>30</sup> He that  
 is not with me, is agensyt me. And  
 he that gathereth not with me, scattereth  
 abroad. <sup>31</sup> Wherefor, I saye vnto you, all  
 maner of synne and blasphemye shalbe  
 forgyuen vnto men; but the blasphemye  
 agensyt the sprete, shall not be forgyuen  
 vnto men. <sup>32</sup> And whosoever speaketh  
 a worde agensyt the sone of man, it shalbe  
 forgyuen hym. But whosoever speaketh  
 agensyt the holy gost, it shall not be  
 forgyuen hym, nether in this worlde,  
 nether in the worlde to come:

<sup>33</sup> Ether make the tree good, and his  
 frute good, or els make the tree euyll,  
 and his frute euyll. For the tree is knowen  
 by his frute.

<sup>34</sup> O generacyon of vyperes, how can ye  
 speake good thynges, when ye youre selues  
 are evyll? For out of the aboundance  
 of the hert, the mouth speaketh. <sup>35</sup> A good  
 man out of the good treasure of the hert,  
 bringeth forth good thynges. And an euyll  
 man, out of euyll treasure, bryngeth forth  
 euyll thynges. <sup>36</sup> But I say vnto you, of  
 euery ydell worde that men shall haue  
 spoken, they shall geue accountes in the  
 daye of iudgement. <sup>37</sup> For out of thy  
 wordes thou shalt be iustified: out of  
 thy wordes thou shalt be condemned.

32 καὶ ὃς ἂν εἶπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς  
 33 δ' ἂν εἶπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν  
 34 τῷ ἡνῶν αἰῶνι οὔτε ἐν τῷ μέλλοντι. 35 ἢ ποιήσατε τὸ δένδρον καλόν, καὶ  
 36 τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν  
 37 αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. 38 Γεννήματα  
 39 ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύ-  
 40 ματος τῆς καρδίας τὸ στόμα λαλεῖ. 41 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ  
 42 θησαυροῦ ἐκβάλλει ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ  
 43 θησαυροῦ ἐκβάλλει πονηρά. λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν  
 44 λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 45  
 46 γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

<sup>d</sup> Rec. τούτῳ τῷ.

<sup>e</sup> Rec. + τῆς καρδίας.

<sup>f</sup> Rec. τὰ ἀγαθὰ.

## GENEVA—1557.

he sayd to them, Every kyngdome  
 deuided agaynst it selfe, shalbe brought to  
 naught: And every citie or house, de-  
 uided agaynst it self, shal not stand. 26 If  
 Satan cast out Satan, then he is deuided  
 agaynst him self: How shal then his  
 kyngdome endure? 27 Also if I through  
 Beelzebub cast out deuyls, by whose helpe  
 do your chyldren cast them out? There-  
 fore they shalbe your iudges. 28 But if I  
 cast out the deuyls by the Spirite of God,  
 then is the kyngdome of God come to  
 you. 29 Or els, how can a man enter into  
 a stronge mans house, & spoyle his iewels,  
 except he fyrst bynd the stronge man,  
 and then spoyle his house. 30 He that is  
 not with me, is agaynst me: and he that  
 gathereth not with me, scattereth abrode.  
 31 Wherefore I say vnto you, all maner of  
 synne and blasphemie shalbe forgeuen  
 vnto men: but the blasphemie agaynst  
 the holy Ghost, shal not be forgeuen vnto  
 men.

32 And whosoever shal speake agaynst  
 the Sonne of man, it shalbe forgeuen him.  
 But whosoever shal speake agaynst the  
 holy Gost, it shal not be forgeuen him,  
 neither in this world, nether in the world  
 to come.

33 Either make the tree good, and his  
 fruit good: or els make the tree euyl,  
 and his fruit euyl. For the tree is  
 known by his fruite. 34 O generations  
 of vipers, how can you speake good thynges,  
 when ye your selues are euyl? For of  
 the abundance of the hart, the mouth  
 speaketh. 35 A good man out of the good  
 treasure of his hart, bryngeth forth good  
 thynges. And an euyl man out of his euyl  
 treasure, bryngeth forth euyl thynges.

36 But I say vnto you, that of euery ydel  
 worde that men shal speake, they shal  
 geue accomte, at the day of iudgement.

37 For by thy wordes thou shalt be iustified:  
 and by thy wordes thou shalt be  
 condemned.

## RHEIMS—1582.

Every kyngdom deuided agaynst it self  
 shal be made desolate: and every citie  
 or house deuided agaynst it self, shal not  
 stand. 26 And if Satan cast out Satan,  
 he is deuided agaynst him self: how  
 then shal his kyngdom stand? 27 And if  
 I in Beelzebub cast out deuyls: your chil-  
 dren in vvhom do they cast out? There-  
 fore they shal be your iudges. 28 But if I  
 in the Spirit of God do cast out deuyls,  
 then is the kyngdom of God come vpon  
 you.

29 Or how can a man enter into the  
 house of the strong, and rifle his vessel,  
 vyles he first binde the strong? and then  
 he vvil rifle his house.

30 He that is not with me, is agaynst me:  
 and he that gathereth not vvith me, scat-  
 tereth. 31 Therefore I say to you, every  
 sinne and blasphemie shal be forgiuen  
 men, but the blasphemie of the Spirit  
 shal not be forgiuen.

32 And vvhsocuer shal speake a vvord  
 agaynst the Sonne of man, it shal be  
 forgiuen him: but he that shal speake  
 agaynst the Holy Ghost, it shal not be  
 forgiuen him neither in this vvorld, nor in  
 the vvorld to come.

33 Either make the tree good, and his  
 fruite good: or make the tree euil, and his  
 fruite euil. for of the fruite the tree is  
 known.

34 You vipers broodes, how can you  
 speake good thynges, vvhereas you are euyl?  
 for of the abundance of the hart the  
 mouth speaketh. 35 A good man out of a  
 good treasure bringeth forth good things:  
 and an euil man out of an euil treasure  
 bringeth forth euil thynges.

36 But I say vnto you, that euery idle  
 vvord that men shal speake, they shal  
 render an accomt for it in the day of  
 iudgement. 37 For by thy wordes thou  
 shalt be iustified, and by thy vvordes  
 thou shalt be condemned.

## AUTHORISED—1611.

said vnto them, Every kyngdome diuided  
 against it selfe, is brought to desolation:  
 and every citie or house diuided against  
 it selfe, shall not stand. 26 And if Satan  
 cast out Satan, he is diuided against him-  
 selfe; how shall then his kyngdome stand?  
 27 And if I by Beelzebub cast out deuyls,  
 by whom doe your chyldren cast them out?  
 Therefore they shall be your Iudges. 28  
 But if I cast out deuyls by the Spirit of  
 God, then the kyngdome of God is come  
 vnto you. 29 Or else, how can one enter  
 into a strong mans house, & spole his  
 goods, except hee first binde the strong  
 man, and then he will spole his house.

30 He that is not with me, is agaynst me:  
 and hee that gathereth not with me, scat-  
 tereth abroad.

31 Wherefore I say vnto you, All maner  
 of sinne and blasphemie shall be forgiuen  
 vnto men: but the blasphemie agaynst  
 the holy Ghost, shall not be forgiuen  
 vnto men. 32 And whosoever spenketh  
 a vvord agaynst the sonne of man, it shall  
 be forgiuen him: but whosoever speaketh  
 agaynst the holy Ghost, it shall not be  
 forgiuen him, neither in this vvorld, nei-  
 ther in the vvorld to come. 33 Either make  
 the tree good, and his fruite good: Or else  
 make the tree corrupt, and his fruite  
 corrupt: For the tree is known by his  
 fruite.

34 O generation of vipers, how can ye,  
 being euil, speake good thynges? For out  
 of the abundance of the hart the mouth  
 speaketh. 35 A good man out of the good  
 treasure of the hart, bringeth fourth good  
 thynges: and an euill man out of the euill  
 treasure, bringeth fourth euill thynges.

36 But I say vnto you, That euery idle  
 vvord that men shal speake, they shal  
 giue accomt thereof in the day of Iudge-  
 ment. 37 For by thy vvords thou shalt  
 be iustified, and by thy vvordesthou shalt  
 be condemned.

<sup>38</sup> Τότε ἀπεκριθῆσάν<sup>9</sup> τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες, ‘ Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.’ <sup>39</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. <sup>40</sup> Ὅσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. <sup>41</sup> Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλείον Ἰωνᾶ ᾧδε. <sup>42</sup> Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσα τὴν σοφίαν ἡ Σολομῶνος· καὶ ἰδοὺ, πλείον ἡ Σολομῶνος! ᾧδε. <sup>43</sup> Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ

<sup>9</sup> Alex. + αὐτῶ.

<sup>h</sup> Rec. Σολομῶνος.

## WICLIF—1380.

<sup>38</sup> thanne summe of the fariseis & of the scribis: answered to him & seiden; Maistrir we wolcn se a token of thei; <sup>39</sup> which answerid & seide to hem, an yuel kynrede & a spouse breker: sekith a tokene; & a token schal not be zoun to it: but the token of Ionas the profete; <sup>40</sup> for as Ionas was in the wombe of a whaal thre daies & thre nyghtis, so mannes soune schal be in the herte of the erthe thre daies and thre nyghtis; <sup>41</sup> & men of nynyue schulen rise in doom with this generacion and schulen condempne it: for thei diden penaunce in the prechyng of Ionas; and lo here a gretter than Ionas;

<sup>42</sup> the queene of the south schal rise in doom with this generacion & schal condempne it: for she cam from the endis of the erthe to here the wisdom of salomon; & lo here a gretter than salomon;

<sup>43</sup> whann an vnclene spirit goith out from a man: he goith bi drie plaies & sekith reste & findith not; <sup>44</sup> than he seith, I schal turne agen in to myn hous for whens I wente out; & he cometh & fyndith it noide; & clenxid with bisoms & made faire;

<sup>45</sup> than he goith & takith with hym seuen other spiritis worse than him self: & thei entren & dwellen there, & the last thingis of that man, ben made worse thanne the former; so it schal be to this worst generacion.

<sup>46</sup> jit while he spake to the puple: lo his modir & hise bretheren stoden without forth sekinge to speke with hym; <sup>47</sup> & a man seid to him; lo thi modir & thi bretheren stoden with out forth: sekinge the; <sup>48</sup> he answered to the man that spake to hym: and seide; who is my modir, & who ben my bretheren? <sup>49</sup> & he held forth his hond in to his discipulis &

<sup>9</sup> eril. pousse breker, adulterer. yonun, giron. <sup>h</sup> Ninesch. agen, again. wode, roid. bisoms, <sup>9</sup> and yet

## TYNDALE—1534.

<sup>38</sup> Then answered certeyne of the scribes and of the Phariseis sayinge: Master, we wolde fayne se a sygne of the. <sup>39</sup> He answered and sayde to them: The evyll and advoutrous generacion seketh a signe; but ther shall no signe be geven to them; saue the signe of the Prophete Ionas.

<sup>40</sup> For as Ionas was thre dayes and thre nyghtes in the whales belly: soo shall the sonne of man be thre dayes and thre nyghtes in the hert of the erth. <sup>41</sup> The men of Ninivie shall rise at the daye of iudgement with this nacion, and condempne them: for they amended at the preachinge of Ionas. And beholde, a greater then Ionas is here. <sup>42</sup> The queene of the south shall ryse at the daye of iudgement with this generacion; and shall condempne them: for she came from the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

<sup>43</sup> When the vnclene sprite is gone out of a man, he walketh throughout dry places, sekyng rest and fyndeth none.

<sup>44</sup> Then he sayeth: I will retourne ageyne into my housse; from whence I came out. And when he is come, he fyndeth the housse empty and swete and garnished. <sup>45</sup> Then he goeth his waye; and taketh vnto him seven other spretes worse then him selfe; and so entre they in and dwell there. And the ende of that man is worse then the beginning. Even so shall it be with this cvell nacion.

<sup>46</sup> While he yet talked to the people: behold his mother and his bretheren stode without, desyringe to speake with him.

<sup>47</sup> Then one sayde vnto hym: beholde thy mother and thy bretheren stonde without, desyringe to speke with the. <sup>48</sup> He answered and sayd to him that tolde hym: Who is my mother? or who are my bretheren? <sup>49</sup> And he stretched forth his hond over his discipulis and sayd:

## CRANMER—1539.

<sup>38</sup> Then certayne of the Scribes and of the Phariseis asked him saying. Master, we wyl se a sygne of the. <sup>39</sup> But he answered & sayde to them. The enyll and aduoutrous generacyon seketh a sygne and ther shall no sygne be geuen to them, but the sygne of the Prophet Ionas. <sup>40</sup> For as Ionas was thre dayes and thre nyghtes in the whales belly: so shall the sonne of man be thre dayes and thre nyghtes in the herte of the erth: <sup>41</sup> The men of ninive shall ryse in the iudgement with this nacyon, & condempne it, because they amended at the preachinge of Ionas. Behold, here is one greater then Ionas.

<sup>42</sup> The queene of the south shall ryse in the iudgement, with this generacyon, and shall condempne it: for she came from the vtmost partes of the worlde to heare the wysdome of Salomon. And beholde, in this place is one greater then Salomon.

<sup>43</sup> When the vnclene spryte is gone out of a man, he walketh throughout dry places, sekyng rest, and fyndeth none.

<sup>44</sup> Then he sayeth: I wyl retourne into my house, from whence I came out. And when he is come, he fyndeth it empty, and swete, and garnished. <sup>45</sup> Then goeth he, & taketh vnto him seuen other spretes worse then hym selfe, and so entere he in, and dwelleth there. And the ende of that man is worse then the beginning. Euen so shall it be also, vnto this froward generacyon.

<sup>46</sup> Why! he yet talked to the people: beholde his mother and his bretheren stode without, desyringe to speake with him. <sup>47</sup> Then one sayd vnto him: beholde, thy mother and thy bretheren stande without, desyringe to speake with the.

<sup>48</sup> But he answered, & saide vnto hym that had tolde him: Who is my mother? or who are my bretheren? <sup>49</sup> And he stretched forth his hand towarde his

‘ ἀνθρώπου, διέρχεται δι’ ἀνδρῶν τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει.  
 ‘ <sup>44</sup> τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἔλθον εὐρίσκει  
 ‘ σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. <sup>45</sup> τότε πορεύεται καὶ παρα-  
 ‘ λαμβάνει μεθ’ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα  
 ‘ κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.  
 ‘ οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.’

<sup>46</sup> Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοῦ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ  
 εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι. <sup>47</sup> εἶπε δέ τις αὐτῷ, ‘ Ἰδοῦ, ἡ μήτηρ  
 ‘ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἐστήκασιν, ζητοῦντές σοι λαλήσαι.’ <sup>48</sup> Ὁ δὲ ἀπο-  
 κριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, ‘ Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ  
 ‘ ἀδελφοὶ μου;’ <sup>49</sup> Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν,

## GENEVA — 1557.

<sup>38</sup> Then answered certayne of the Scribes and of the Pharises, saying, Master, we will see a sygne of thee.

<sup>39</sup> But he answered, and said to them, The euil and aduouterous generation seeketh a signe, but there shal no sygne be giuen to them, saue the signe of the Prophet Ionas. <sup>40</sup> For as Ionas was three dayes, & three nyghtes in the whales belly: so shal the Sonne of man be three dayes and three nyghtes in the hart of the earth.

<sup>41</sup> The Ninuities shal ryse in iudgement with this nation, and condemne them; for they amended at the preaching of Ionas. And behold, a greater then Ionas is here. <sup>42</sup> The Queene of the south shal ryse in iudgement with this generation, and shal condemne it: for she came, from the vtmost parties of the world to heare the wysedome of Solomon. And beholde a greater then Solomon is here.

<sup>43</sup> When the vnclene sprite is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none. <sup>44</sup> Then he saeth, I will returne into my house, from whence I came out. And when he is come, he fyndeth it empty, swept, & garnished.

<sup>45</sup> Then he goeth hys way, & taketh vnto hym seuen other spirites worse then hym selfe, and so entre they in, and dwel there: and the ende of that man is worse then the begynnynge. Euen so shal it be with this euil nation. <sup>46</sup> Whyhe he yet talked to the people, beholde his mother, and his brethren stode without, desyring to speake with him. <sup>47</sup> Then one said vnto hym, Beholde thy mother and thy brethren stand without, desyring to speake with thee. <sup>48</sup> But he answered, and said to hym that told him, Who is my mother? And who are my brethren? <sup>49</sup> And he stretched forth his hand

## RHEIMS — 1582.

<sup>38</sup> Then answered him certayne of the Scribes and Pharisees, saying, Maister, vve vould see a signe from thee. <sup>39</sup> who answered, and said to them,

The vicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. <sup>40</sup> For as Ionas vvas in the vvholes belly three dayes and three nyghtes: so shal the Sonne of man be in the hart of the earth three dayes and three nyghtes.

<sup>41</sup> The men of Ninuee shal rise in the iudgement with this generation, and shal condemne it: because they did penance at the preaching of Ionas. And behold more then Ionas here. <sup>42</sup> The Queene of the South shal rise in the iudgement vvith this generation, and shal condemne it: because she came from the endes of the earth to heare the vvisedom of Salomon, and behold more then Salomon here.

<sup>43</sup> And vvhen an vnclene spirit shal goe out of a man, he vvalketh through dry places, seeking rest, and findeth not. <sup>44</sup> Then he saith, I vvill returne into my house vvhen I came out. And coming he findeth it vacant, svvept vvith besoms, and trimmed.

<sup>45</sup> Then goeth he, and taketh vvith him seuen other spirites more vicked then him self, and they enter in and dvvel there: and the last of that man be made vvorse then the first. So shal it be also to this vicked generation.

<sup>46</sup> As he vvvas yet speaking to the multitudes, behold his mother and his brethren stode vvithout, seeking to speake to him. <sup>47</sup> And one said vnto him, Behold thy mother and thy brethren stand vvithout, seeking thee. <sup>48</sup> But he answering him that told him, said, Who is my mother, and vvho are my brethren? <sup>49</sup> And stretching forth his hand vpon his Disciples, he

## AUTHORISED — 1611.

<sup>38</sup> Then certayne of the Scribes, and of the Pharisees, answered, saying, Master, we would see a signe from thee. <sup>39</sup> But hee answered, and saide to them, An euill and adulterous generation seeketh after a signe, and there shal no signe be giuen to it, but the signe of the Prophet Ionas.

<sup>40</sup> For as Ionas was three dayes and three nights in the whales belly: so shal the Son of man be three dayes and three nights in the heart of the earth. <sup>41</sup> The men of Ninuee shall rise in iudgement with this generation, and shall condemne it, because they repented at the preaching of Ionas, and behold, a greater then Ionas is here.

<sup>42</sup> The Queene of the South shall rise vp in the iudgement with this generation, and shall condemne it: for she came from the vttermost parts of the earth to heare the wisedome of Solomon, and behold, a greater then Solomon is here. <sup>43</sup> When the vnclene spirit is gone out of a man, hee walketh thorow dry places, seeking rest, and findeth none. <sup>44</sup> Then he saith, I will returne into my house from whence I came out: And when he is come, he findeth it empty, swept, and garnished.

<sup>45</sup> Then goeth he, and taketh with himselfe seuen other spirits more wicked then himselfe, and they enter in and dwell there: And the last state of that man is worse then the first. Euen so shall it be also vnto this wicked generation.

<sup>46</sup> While he yet talked to the people, beholde, his mother and his brethren stood without, desiring to speake with him. <sup>47</sup> Then one saide vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee. <sup>48</sup> But he answered, and said vnto him that told him, Who is my mother? And who are my brethren? <sup>49</sup> And he stretched forth his hand toward his disciples, and said,

‘ Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. <sup>50</sup> ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα  
 τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτὸς μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ  
 ἐστίν.’

XIII. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελλθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο  
 παρὰ τὴν θάλασσαν· <sup>2</sup> καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν  
 εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.  
<sup>3</sup> καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, ‘ Ἰδοὺ, ἐξῆλθεν ὁ σπείρων  
 τοῦ σπείρειν. | <sup>4</sup> καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν· καὶ  
 ἤλθε | τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. <sup>5</sup> ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη,  
 ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·  
<sup>6</sup> ἥλιου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη.

<sup>1</sup> Alex. σπείραι.

<sup>2</sup> Alex. ἤθον.

## WICLIF—1380.

seyde, lo my modir and my brithren/  
<sup>50</sup> For who euer doith the wille of my  
 furdr that is in heuenes : he is my brothir  
 ⁊ sistr ⁊ modir.

13. IN that dai ihesus zede out of the  
 hous : ⁊ sat besidis the see, <sup>2</sup> ⁊ moche  
 puple was gaderid to hym : so that he  
 wente up in to a boot ⁊ sat, ⁊ al the puple  
 stood on the brinke : <sup>3</sup> ⁊ he spake to hem  
 many thingis in parabis ⁊ seyde, lo he  
 that sowth zede out to sowe his seede.

<sup>4</sup> and while he sowth : sum seedis fillen  
 bisidis the wey, and briddis of the cir  
 cimen : and eten hem, <sup>5</sup> but othir sedis  
 fillen in to stony placis : where thei hadden  
 not moch erthe, ⁊ anon thei sprangun  
 vp, for thei hadden not depnes of erthe,  
<sup>6</sup> but when the sunne was risen : thei swa-  
 liden ⁊ for thei hadden not roote thei  
 dried up, <sup>7</sup> ⁊ othir sedis fillen among  
 thornes : ⁊ thornes woxen up : ⁊ strang-  
 liden hem, <sup>8</sup> but othir seedis fillen in to  
 good lond : and zauen fruyt, sum an hun-  
 dred fold, another sixti fold, an othir  
 thritti fold, <sup>9</sup> he that hath ceris of her-  
 ringe : here he

<sup>10</sup> ⁊ the discipul camen ny, ⁊ seyden to  
 hym, whi spekest thou in parabis to hem?  
<sup>11</sup> ⁊ he answerde ⁊ seid to hem, for to you  
 it is souun to knowe the priuytees of the  
 kyngdom of heuenes : but it is not souun  
 to hem, <sup>12</sup> for to thei schal be souun to hym  
 that hath, ⁊ he schal haue plente, but if a  
 man hath not, also that thing that he  
 hath, schal be taken away fro him,  
<sup>13</sup> therfor I speke to hem in parabis, for  
 thei seinge : se not, ⁊ thei heringe heren  
 not, nether vnderstonen : <sup>14</sup> that the  
 profecie of Isaac seiynge be fulfillid in hem,  
 with heringe ge schulen here ⁊ ge schulen  
 not vnderston and ge seiynge : schulen  
 se : and ge schulen not se, <sup>15</sup> for the herte  
 of this puple is greetli fattid : and thei

sebe, went walden, neither, zauen, gare ny, high  
 þou n. grom pri stes, secrets.

## TYNDALE—1534.

behold my mother and my brethren,  
<sup>50</sup> For whosoever dothe my fathers will  
 which is in heven, the same is my brother,  
 suster and mother.

13. THE same daye went Iesus out of  
 the house, and sat by the see syde, <sup>2</sup> and  
 moch people resorted vnto him, so gretly  
 that he went and sat in a shippe, and all  
 the people stode on the shoore. <sup>3</sup> And he  
 spake many thynges to them in simili-  
 tudes, sayinge : Beholde, the sower went  
 forth to sow. <sup>4</sup> And as he soweth, some  
 fell by the wayes syde, and the fowls  
 came and deuoured it vp. <sup>5</sup> Some fell  
 upon stony grounde where it had not  
 moche erth, and a nonne it spronge vp,  
 because it had no depth of erth : <sup>6</sup> and  
 when the sunne was vp, it cauh heat, and  
 for lake of rotyng wyddred awaye.  
<sup>7</sup> Some fell amonge thornes, ⁊ the thornes  
 spronge vp and chooked it. <sup>8</sup> Parte fell  
 in good ground, ⁊ brought forth good frute :  
 some an hundred fold, some sixtie fold,  
 some thyrti folde. <sup>9</sup> Whosoever hath cares  
 to heare, let him heare.

<sup>10</sup> And the disciples came and sayde to  
 him : Why speakest thou to them in pa-  
 rables? <sup>11</sup> He answered and sayde vnto  
 them : it is geuen vnto you to knowe the  
 secrets of the kyngdome of heven, but to  
 them it is not geuen. <sup>12</sup> For whosoever  
 hath to him shall be geuen : and he shall  
 haue abundance. But whosoever hath  
 not : from hym shal be takyn a waye euen  
 that he hath. <sup>13</sup> Therefore speake I  
 to them in similitudes : for though they se,  
 they se not : ⁊ hearinge they heare not :  
 nether vnderstonde. <sup>14</sup> And in them is  
 fulfillid the Prophesie of Esayas which  
 prophesie sayth : with the eares ye shall  
 heare and shall not vnderstonde, and with  
 the eyes ye shall see and shall not per-  
 ceau. <sup>15</sup> For this peoples hertes are waxed  
 grosse, ⁊ their cares were dull of hearinge,

## CRANMER—1539.

disciples, ⁊ sayd : beholde, my mother and  
 my brethren. <sup>50</sup> For whosoever doth the  
 will of my father which is in heauen, the  
 same is my brother, systere, and mother.

13. THE same daye went Iesus out of  
 the house, ⁊ sat by the see side, <sup>2</sup> and  
 moch people were gathered together vnto  
 hym, so gretly that he went, and sat in a  
 shippe, and all the people stode on the  
 shore. <sup>3</sup> And he spake many thynges to  
 them by symylitudes, sayinge : Beholde,  
 the sower went forth to sow. <sup>4</sup> And  
 when he sowed, some sedes fell by the  
 wayes syde, and the fowles came, and  
 deuoured them vp. <sup>5</sup> Some fell vpon  
 stony places, where they had not moche  
 erth, and anon they spronge vp, because  
 they had no depnesse of erth : <sup>6</sup> ⁊ when  
 the sonne was vp, they caught heat, ⁊  
 because they had no rote, they wyddred  
 awaye. <sup>7</sup> Again, some fell amonge thornes,  
 and the thornes spronge vp and chooked  
 them. <sup>8</sup> But some fell into good ground, ⁊  
 brought forth frute : some an hundred  
 fold, some sixtite folde, some thirtie folde.  
<sup>9</sup> Whosoever hath cares to heare, let him  
 care.

<sup>10</sup> And the disciples came, ⁊ sayde vnto  
 hym : Why speakest thou to them by  
 parabes? <sup>11</sup> He answered and sayde vnto  
 them : it is geuen vnto you to knowe the  
 secretes of the kyngdome of heuen,  
 but to them it is not geuen. <sup>12</sup> For who-  
 soeuer hath, to him shall be geuen : and  
 he shall haue abundance. But who-  
 soeuer hath not : from him shalbe taken  
 a waye euen that also which he hath.  
<sup>13</sup> Therefore speake I to them by symili-  
 tude : for they seing, se not : and hear-  
 inge, they heare not : nother do they  
 vnderstand. <sup>14</sup> And in them is fulfillid  
 the prophecie of Esayas, which sayth : with  
 the eares ye shall heare, and shall not  
 vnderstand, and seiinge ye shall se, and  
 shall not perceau. <sup>15</sup> For these peoples herts  
 is waxed grosse, ⁊ their cares are dull of

‘ ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθαι, καὶ ἀπέπνυξαν αὐτά. <sup>8</sup> ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. <sup>9</sup> ὃ ἔχων ὅτα ἀκούειν ἀκούετω. <sup>10</sup> Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, ‘ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; ’ <sup>11</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. <sup>12</sup> ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ. <sup>13</sup> διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσι. <sup>14</sup> καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαίου, ἣ λέγουσα, ‘ Ἀκοῆ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>15</sup> Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ

<sup>1</sup> Rec. + ἐπ’.

## GENEVA — 1557.

towards his disciples, and said, Behold my mother and my brethren. <sup>50</sup> For whosoever shall do my fathers will which is in heaven, the same is my brother and sister, and mother.

13. THE same day went Iesus out of the house, and sate by the sea side. <sup>2</sup> And muche people resorted vnto him, so that he went, and sate in a ship, and al the people stode on the shore. <sup>3</sup> And he spake many thynges to them in similitudes, saying, Beholde, a sower went forth to sowe. <sup>4</sup> And as he sowed, some fell by the wayes syde, and the foules came and deuoured them vp. <sup>5</sup> And some fell vpon stony grounde, where they had not much earth, & a none they sprong vp, because they had no depth of earth. <sup>6</sup> And when the sonne was vp, they were parched, and for lacke of rotyng, wythred away. <sup>7</sup> And some fel among thornes, and the thornes sprong vp, and choked them. <sup>8</sup> Some agayne fel in good ground, and brought forth frute : one corne an hundred folde, some sixty folde, and another thyrty folde. <sup>9</sup> Whosoever hath eares to heare, let hym heare.

<sup>10</sup> And the disciples came, and sayd to hym, Why speakest thou to them in parables? <sup>11</sup> He answered and sayd vnto them, because it is giuen vnto you, to knowe the secretes of the kyngdome of heauen, but to them it is not giuen. <sup>12</sup> For whosoever hath, to hym shalbe giuen, and he shal haue abundance. But whosoever hath not, from hym shalbe taken away, euen that he hath. <sup>13</sup> Therefore speake I to them in similitudes, because they seying, do not see; & hearing, they heare not, nether vnderstand. <sup>14</sup> And in them is fulfilled the Prophecie of Esai, which prophecie sayth: with the eares ye shal heare, and shal not vnderstand: and with the eyes ye shal see, & shal not perceiue. <sup>15</sup> For this peoples hart is waxed fatt, and their

## RHEIMS — 1582.

said, Behold my mother and my brethren. <sup>50</sup> For whosoever shall do the will of my Father, that is in heaven: he is my brother, and sister, and mother.

13. THE same day IESVS going out of the house, sate by the sea side. <sup>2</sup> And great multitudes were gathered together vnto him, in so much that he went vp into a boate & sate: and al the multitude stode in the shore. <sup>3</sup> and he spake to them many things in parables, saying,

Behold the sower went forth to sove. <sup>4</sup> And whyles he soveveth, some fell by the vway side, and the foules of the aire did come and eate it. <sup>5</sup> Othersome also fell vpon rockie places, where they had not much earth: and they shot vp incontinēt, because they had not deepenes of earth, <sup>6</sup> and after the sunne vvas vp, they parched: and because they had not roote, they withered. <sup>7</sup> And other fell among thornes: and the thornes grevve and choked them. <sup>8</sup> And othersome fell vpon good ground: and they yelded fruite, the one an hundredfold, the other threescore, and an other thirtie. <sup>9</sup> He that hath eares to heare, let him heare.

<sup>10</sup> And his Disciples came and said to him. Why speakest thou to them in parables? <sup>11</sup> Who answered and said vnto them, Because to you it is giuen to knovv the mysteries of the kingdom of heauen: but to them it is not giuen. <sup>12</sup> For he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken away that also vvich he hath. <sup>13</sup> Therefore in parables I speake to them: because seeing they see not, and hearing they heare not, neither do they vnderstand: <sup>14</sup> and the prophecie of Esay is fulfilled in them, vvich saith, *With hearing shal you heare, and you shal not vnderstand: and seeing shal you see, and you shal not see.* <sup>15</sup> For the hart of this people is vvaxed grosse, and vvith

## AUTHORISED — 1611.

Behold, my mother and my brethren. <sup>50</sup> For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

13. THE same day went Iesus out of the house, and sate by the sea side. <sup>2</sup> And great multitudes were gathered together vnto him, so that hee went into a ship, and sate, and the whole multitude stood on the shore. <sup>3</sup> And hee spake many things vnto them in parables, saying, Behold, a sower went fourth to sow. <sup>4</sup> And when he sowed, some seedes fell by the way side, and the foules came, and deuoured them vp. <sup>5</sup> Some fell vpon stony places, where they had not much earth: and forthwith they sprong vp, because they had no depenesse of earth. <sup>6</sup> And when the Sunne was vp, they were scorched: and because they had not roote, they withered away. <sup>7</sup> And some fell among thornes: and the thornes sprong vp, & choked them. <sup>8</sup> But other fell into good ground, and brought fourth fruit, some an hundred folde, some sixtie folde, some thirtie folde. <sup>9</sup> Who hath eares to heare, let him heare.

<sup>10</sup> And the disciples came, and sayd vnto him, Why speakest thou vnto them in parables? <sup>11</sup> He answered, and sayd vnto them, Because it is giuen vnto you to know the mysteries of the kingdom of heauen, but to them it is not giuen. <sup>12</sup> For whosoever hath, to him shall be giuen, and he shall haue more abundance: but whosoever hath not, from him shall be taken away, euen that hee hath. <sup>13</sup> Therefore speake I to them in parables; because they seeing, see not: and hearing, they heare not, neither doe they vnderstand.

<sup>14</sup> And in them is fulfilled the prophecie of Esaias, which saith, By hearing ye shall heare, and shall not vnderstand: and seeing ye shall see, and shall not perceiue. <sup>15</sup> For this peoples heart is waxed grosse, and their eares are dull of

“τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν  
 “μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνιώσι,  
 “καὶ ἐπιστρέψωσι, καὶ ἴασωμαι αὐτούς.”<sup>16</sup> Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί,  
 “ὅτι βλέπουσι· καὶ τὰ ὄψα ὑμῶν, ὅτι ἀκούει·|<sup>17</sup> ἄμην γὰρ λέγω ὑμῖν, ὅτι  
 “πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ  
 “ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.<sup>18</sup> Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν  
 “τοῦ σπεύροντος.<sup>19</sup> Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος,  
 “ἔρχεται ὁ πονηρὸς, καὶ ἀρπάξει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν  
 “ὁ παρὰ τὴν ὁδὸν σπαρεῖς.<sup>20</sup> Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν  
 “λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·<sup>21</sup> οὐκ ἔχει δὲ ῥίζαν ἐν  
 “ἐαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον,

<sup>16</sup> Alex. ἴασομαι.

<sup>17</sup> Alex. ἀκούουσιν.

## WICLIFF—1380.

herden heuyl̄ with eris : and thei han  
 closid her isen/ leest sumtyme thei seen  
 with isen and heren with eris ⁊ vnder-  
 stonden in herte; ⁊ thei ben conuertid ⁊  
 I heele hem/

<sup>16</sup> but soure isen that seen ben blessid :  
 ⁊ soure eris that heren. <sup>17</sup> forsothe I sey  
 to you, that many profetis ⁊ iust men,  
 coueitiden to se tho thingis that se seen :  
 ⁊ thei saien not ⁊ to here tho thingis  
 that se heren : ⁊ thei herden not,<sup>18</sup> therfor  
 here se the parable of the sower,<sup>19</sup> eche that  
 herith the word of the rewme, and vnder-  
 standith not : the yuel spirit cometh ⁊  
 raynschith that, that is sowen in his herte,  
 this is that is sowen hisidis the weye.  
<sup>20</sup> but this that is sowen on the stony  
 lond : this is that herith the word of  
 god, and anon with ioie takith it,<sup>21</sup> and  
 he hath not root in hym self : but is tem-  
 peral, for whan tribulacioun ⁊ persecucioun  
 is made for the word : anon he is schlaun-  
 drid/

<sup>22</sup> but he that is sowen in thornes :  
 is this that herith the word, and the  
 bisynes of this world, and the falluce  
 of richess strengith the word : and it is  
 made without fruyt,<sup>23</sup> but he that is sowen  
 in to good lond : is this that herith the  
 word and vnderstandith, and bryngith forth  
 fruyt, and summe makith an hundrid fold,  
 truli another sixti foold : ⁊ another thritti  
 folde.

<sup>24</sup> Another parable ihesus puttid forth  
 to hem and seide, the kyngdom of heuenes  
 is made like to a man that sewe good seed  
 in his feld,<sup>25</sup> and whanne men slepen :  
 his enemy cam and sewe aboue taris in  
 the myddel of whete, ⁊ wente awei.<sup>26</sup> but  
 whanne the erbe was growun ⁊ made  
 fruyt : thanne the taris appereden,<sup>27</sup> ⁊  
 the seruauntis of the housbonde man  
 camen and seiden to him, lord where thou  
 hast not sowid good seed in this feld :

3. 10. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

## TYNDALE—1534.

⁊ their eyes haue they closid, lest they  
 shulde se with their eyes/ and heare with  
 their eares/ and shuld vnderstonde with  
 their herts/ ⁊ shuld tourne/ that I myght  
 heale them.

<sup>16</sup> But blessed are youre eyes/ for they  
 se : ⁊ youre eares/ for they heare. <sup>17</sup> Ve-  
 rely I say vnto you/ that many Prophets  
 ⁊ perfaitte men haue desired to se the  
 thingis which ye se/ ⁊ haue not scen them :  
 ⁊ to heare tho thingis which ye heare/ ⁊  
 haue not herde them. <sup>18</sup> Heare ye there-  
 fore the similitude of the sower. <sup>19</sup> Who-  
 soeuer heareth the worde of the kingdome/  
 ⁊ vnderstondeth it not/ ther cometh the  
 euyl man and catcheth awaye that which  
 was sowne in his hert. And this is  
 he which was sowne by the waye syde.  
<sup>20</sup> But he that was sowne in the stony  
 grounde/ is he which heareth the worde of  
 God/ ⁊ anonne with ioie receaueth it,<sup>21</sup> yet  
 hath he no root in him selfe/ ⁊ therefore  
 dureth but a season : for asonne as tribu-  
 lation or persecucion aryseth because of  
 the worde/ by ⁊ by he falleth. <sup>22</sup> He that  
 was sowne amonge thornes/ is he that  
 heareth the worde of God : but the care  
 of this worlde/ ⁊ the dissaytfulnes of ryches  
 choke the worde/ ⁊ so is he made vnfrut-  
 full. <sup>23</sup> He which is sowne in the good  
 grounde/ is he that heareth the worde ⁊  
 vnderstondeth it/ which also bereth frute  
 ⁊ bringeth forth/ some an .C. folde/ some  
 sixtie folde/ and some .xxx. folde.

<sup>24</sup> Another similitude put he forth vnto  
 them sayinge : The kyngdome of heuen  
 is lyke vnto a man which sowed good  
 seed in his felde. <sup>25</sup> But whyll men slep-  
 teth/ ther came his foo ⁊ sowd tares amonge  
 the wheate/ ⁊ went his waye. <sup>26</sup> When  
 the blade was spronge vp ⁊ had brought  
 forth frute/ then appered the tares also.  
<sup>27</sup> The seruaunts came to the housholder/  
 ⁊ sayde vnto him : Syr sowdest not thou  
 good seed in thy close/ from whence

## CRANMER—1539.

hearyng, and their eyes haue they closed,  
 lest at any tyme they shuld se with their  
 eyes, and heare with their eares, ⁊ shuld  
 vnderstand with their herte, ⁊ be con-  
 uerted, that I also myght heale them.

<sup>16</sup> But blessed are youre eyes, for they  
 se : ⁊ youre eares, for they heare. <sup>17</sup> Ve-  
 rely I saye vnto you, that many prophetes  
 ⁊ righteous men haue desired to se those  
 thynges which ye se, ⁊ haue noth sene  
 them : ⁊ to heare those thynges which  
 ye heare, and haue not heard them.  
<sup>18</sup> Heare ye therefore the synilitude of the  
 sower. <sup>19</sup> When one heareth the word of  
 the kyngdom, ⁊ vnderstandeth it not, then  
 cometh the euyl man, ⁊ taketh a waye  
 that which was sowne in his hert : this  
 is he, which was sowne by the waye syde.  
<sup>20</sup> But he that receaued the seide which  
 was cast into stony places, the same is  
 he that heareth the worde, ⁊ anone with  
 ioie receaueth it, <sup>21</sup> yet hath he no rote  
 in him selfe, but dureth for a season :  
 for whan tribulacyon or persecuteyon hap-  
 peneth because of the worde, by and by  
 he falleth. <sup>22</sup> He also that receyued seide  
 into the thornes, is he that heareth the  
 worde : and the care of this worlde, and  
 the dissaytfulnes of riches, choke vp the  
 worde, and so is he made vnfrutfull.  
<sup>23</sup> But he that receaued seide in to the good  
 grounde, is he that heareth the worde,  
 and vnderstandeth it : which also bereth  
 frute, ⁊ bryngeth forth, some an hundred  
 folde, some sixtye folde, some thyrty  
 folde.

<sup>24</sup> Another synilitude put he forth vnto  
 them, sayinge : The kyngdome of heauen  
 is lykened vnto a man, which sowed good  
 seed in his feld. <sup>25</sup> But whyll men slept,  
 his enemye came, ⁊ sowd tares amonge  
 the wheate, ⁊ went hys waye. <sup>26</sup> But  
 when the blade was spronge vp, ⁊ had  
 brought forth frute, then appeared the  
 tares also. <sup>27</sup> So the seruauntes of the  
 housholder came, and sayde vnto him  
 Syr, dydest not thou sow good seed in  
 thy felde? from whence then hath it

εὐθὺς σκανδαλίζεται. <sup>22</sup> Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. <sup>23</sup> Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.

<sup>24</sup> Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοιωθῆ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ὁ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ ἔν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἤλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπήλθεν. <sup>26</sup> ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. <sup>27</sup> προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει

<sup>o</sup> Alex. σπείραντι.

## GENEVA — 1557.

ears are dul of hearing, and with their eyes they haue wyndked, lest they shuld see, with their eyes, and heare with their eares, and shuld vnderstand with their hartes, & shulde returne, that I myght heale them.

<sup>16</sup> But blessed are your eyes, for they see: and your eares, for they heare.

<sup>17</sup> Verely I say vnto you, that many Prophets, and perfect men haue desired to see those thyngs which ye see & haue not seene them: and to heare those thyngs which ye heare, & haue not heard them.

<sup>18</sup> Heare ye therefore the similitude of the sower.

<sup>19</sup> When soeuer a man heareth the worde of the kyngdome, and vnderstandeth it not, there cometh that euyl one, and catcheth away that which was sown in his hart. And this is the corne which was sown by the way syde. <sup>20</sup> But he that was sown in the stony grounde, is he which heareth the worde, and anone with ioye receaueth it. <sup>21</sup> Yet hath he no rootes in hym selfe, and therefore dureth but a season: for as some as tribulation or persecution ariseth because of the worde, by & by he is offended.

<sup>22</sup> And the corne that was sown among thornes, is he that heareth the worde: but the care of thys world, and the deceitfulness of riches choke the worde, and so he is made vnfirtefull.

<sup>23</sup> But he which is sown in the good grounde, is he that heareth the worde, & vnderstandeth it: which also beareth frute, & bringeth forth, some an hundred folde, some sixty folde, and some thyrtye fold.

<sup>24</sup> Another similitude put he forth vnto them, saying, The kyngdome of heauen is like vnto a man which sowed good seed in his field. <sup>25</sup> But while men slept, there came his fo, & sowed tares among the wheat, and went his way.

<sup>26</sup> And when the blade was sprong vp, & brought forth frute, then appeared the tares also.

<sup>27</sup> Then came the seruantes of the householder, & sayd vnto him, Syr sowdest thou not good seed in thy close, from

## RHEIMS — 1582.

their eares they haue heauily heard, and their eyes they haue shut: lest at any time they may see with their eyes, and heare with their eares, and vnderstand with their hart and be conuerted, and I may heale them. <sup>16</sup> But blessed are your eyes because they doe see, and your eares because they doe heare. <sup>17</sup> For amen I say to you, that many Prophets and iust men haue desired to see the things that you see, and haue not seen them: and to heare the things that you heare, and haue not heard them. <sup>18</sup> Heare you therefore the parable of the soverer.

<sup>19</sup> Euery one that heareth the vvord of the kingdom and vnderstandeth not, there cometh the vvicked one, and catcheth away that vvich vvvas soveren in his hart: this is he that vvvas soveren by the vvay syde. <sup>20</sup> And he that vvvas soveren vpon rockye places: this is he that heareth the vvord, and incontinent receiueti it vvith ioy, <sup>21</sup> yet hath he not roote in hym self, but is for a time: and vvhen there falleth tribulation and persecution for the vvord, he is by and by scandalized. <sup>22</sup> And he that vvvas soveren among thornes, this is he that heareth the vvord, and the carefulnes of this vvorld and the deceitfulness of riches choketh vp the vvord, and he becometh fruitles.

<sup>23</sup> But he that vvvas soveren vpon good ground: this is he that heareth the vvord, and vnderstandeth, and bringeth fruite, and yeldeth some an hundred-fold, and other threescore, and an other thirtie.

<sup>24</sup> Another parable he proposed to them, saying, The kingdom of heauen is resembled to a man that sowed good seede in his field. <sup>25</sup> But vvhen men vvvere a sleepe, his enemy came and ouersowed cockle among the vvheate, and vvvent his vvay.

<sup>26</sup> And vvhen the blade vvvas shot vp, and had brought forth fruite, then appeared also the cockle. <sup>27</sup> And the seruants of the goodman of the house comming said to him, Sir, distst thou not sovy good seede in thy field? Whence then hath it

## AUTHORISED — 1611.

hearing, and their eyes they haue closed, lest at any time they should see with their eyes, and heare with their eares, and should vnderstand with their heart, and should be conuerted, and I should heale them. <sup>16</sup> But blessed are your eyes, for they see: and your eares, for they heare. <sup>17</sup> For verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which yee see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

<sup>18</sup> Heare ye therefore the parable of the sower.

<sup>19</sup> When any one heareth the word of the kingdom, and vnderstandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is hee which receiued seede by the way side. <sup>20</sup> But he that receiued the seed into stony places, the same is he that heareth the word, & anon with ioy receiueti it: <sup>21</sup> Yet hath hee not root in himselfe, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. <sup>22</sup> He also that receiued seed among the thornes, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh vnfirtefull. <sup>23</sup> But he that receiued seed into the good ground, is hee that heareth the word, and vnderstandeth it, which also beareth fruite, and bringeth fourth, some an hundred fold, some sixty, some thirty.

<sup>24</sup> Another parable put he forth vnto them, saying: The kingdom of heauen is likened vnto a man which sowed good seed in his field: <sup>25</sup> But while men slept, his enemy came & sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung vp, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the seruants of the householder came, and said vnto him, Sir, didst not thou sow good seede in thy field? from whence

<sup>27</sup> ζιζάνια; <sup>28</sup> Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δούλοι  
<sup>29</sup> εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; <sup>29</sup> Ὁ δὲ ἔφη, Οὐ· μήποτε  
<sup>30</sup> συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. <sup>30</sup> ἄφετε συναυξά-  
<sup>31</sup> νεσθαι ἀμφοτέρα μέχρι τοῦ θερισμοῦ· καὶ ἐν <sup>31</sup> καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς  
<sup>32</sup> θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δῆσατε αὐτὰ εἰς δέσμας πρὸς τὸ  
<sup>33</sup> κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.' <sup>31</sup> Ἄλλην  
<sup>32</sup> παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
<sup>33</sup> ὡς κῶκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· <sup>32</sup> ὁ μικρό-  
<sup>34</sup> τερου μὲν ἐστὶ πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μείζον τῶν λαχάνων  
<sup>35</sup> ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκη-  
<sup>36</sup> νοῦν ἐν τοῖς κλάδοις αὐτοῦ.' <sup>33</sup> Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὅμοία

<sup>27</sup> Rec. + τὰ. <sup>29</sup> Rec. + τῷ. <sup>31</sup> Alex. + λίγων.

## WICLIF—1380.

wherof thanne hath it taris? <sup>28</sup> he seide to hem, an enemy hath don this thing; & the seruauntis seiden to him; wolt thou we gon & gadre hem? <sup>29</sup> he seide, nay, lest perauenture ze in gaderinge taris: drawn vp with hem the whete bi the root, <sup>30</sup> suffre ze hem bothe wexe in to repynge tyme: & in the tyme of ripe come, I schal seie to the repers, first; gadere ze to gidre the taaris, & bynde hem togidre in knyechis to be brente: but gadre ze the whete in to my berne,

<sup>31</sup> Another parable ihesus putte forth to hem and seide, the kyngdom of heuenes is like to a corne of syneuer: which a man took & sewe in his feld; <sup>32</sup> which is the leest of alle sedis; but whanne it hath woxen: it is the mooste of alle wortis: & is made a tree, so that briddis of the air, comen & dwellen in the bowis therof.

<sup>33</sup> Another parable ihesus spak to hem; the kyngdom of heuene is like to sourdow; which a woman took & hid in thre mesuris of mele: til it were al sourid.

<sup>34</sup> ihesus spak alle these thingis in parabis to the puple: & he spak not to hem without parabis; <sup>35</sup> that it schuld be fulfilid that is seid bi the profete seiynge; I schal opene my mouth in parabis: & I schal tel out hidde thingis fro the makinge of the world.

<sup>36</sup> thanne he left the puple & came in to an hous; & hise discipulis comen to hym: & seiden; Expowne to vs the parable of taris of the felde, <sup>37</sup> which answerid & seide; he that soweth good seed: is mannes sone; <sup>38</sup> the felde is the world; but the good seed, these ben sones of the kyngdom; but taris these ben yuel children; <sup>39</sup> the enemy that soweth hem, is the fend; and the ripe corn: is the endynge of the world; the ripers ben

## TYNDALE—1534.

then hath it tares? <sup>28</sup> He sayde to them; the envious man hath done this. Then the seruaunts sayde vnto him: wilt thou then that we go and gader them? <sup>29</sup> But he sayde; nay, lest whill ye go aboute to weede out the tares, ye plucke vpp also with them the wheate by the rotts: <sup>30</sup> let bothe growe to gether tyll harvest come; and in tyme of harvest; I wyll saye to the repers; gather ye fyrst the tares; & bind them in sheues to be brent: but gather the wheete into my barn.

<sup>31</sup> Another parable he putte forth vnto them sayinge. The kyngdome of heven is lyke vnto a grayne of mustard seed; which a man taketh & soweth in his felde; <sup>32</sup> which is the leest of all seedes. But when it is growne, it is the greatest amonge yerbes; & it is a tree: so that the brydde of the ayer come & bylde in the braunches of it.

<sup>33</sup> Another similitude sayde he to them. The kyngdome of heven is lyke vnto leuen which a woman taketh and hydeth in .iiij. peckes of meele; tyll all be leuened.

<sup>34</sup> All these thyngs spake Iesus vnto the puple by similitudes; and with oute similitudes spake he nothyng to them; <sup>35</sup> to fulfill that which was spoken by the Prophet sayinge; I wyll open my mouth in similituds; and wyll speake forth thinges which haue bene kepte secreete from the begynninge of the worlde.

<sup>36</sup> Then sent Iesus the people awaye; and came to housse. And his discipules came vnto him; sayinge; declare vnto vs the similitude of the tares of the felde. <sup>37</sup> Then answered he and sayde to them. He that soweth the good seed; is the sonne of man. <sup>38</sup> And the felde is the worlde. And the chyldren of the kyngdome; they are the good seed. And the tares are the chyldren of the wicked.

<sup>39</sup> And the enemy that soweth them; is the deuell. The harvest is the end of the worlde. And the repers be the

## CRANMER—1539.

tares? <sup>28</sup> He sayde vnto them: the envious man hath done this. The seruauntes sayde vnto him: wylt thou then that we go, and weede them vp? <sup>29</sup> But he sayd, nay, lest whill ye gather vp the tares, ye plucke vp also the wheate with them: <sup>30</sup> let bothe growe together vntyll the haruest; & in tyme of haruest, I wyll saye to the repers: gather ye fyrst the tares, and bynde them together in sheues to be brent: but gather the wheete into my barn.

<sup>31</sup> Another parable put he forth vnto them, sayinge: The kyngdome of heauen is lyke vnto a grayne of mustard seed, which a man toke and sowed in his felde, <sup>32</sup> which is the leest of all seedes. But when it is growne, it is the greatest amonge herbes, and is a tree: so that the birles of the ayer come, and make their nestes in the braunches therof.

<sup>33</sup> Another synylitude spake he vnto them: The kyngdom of heauen is lyke vnto leuen, which a woman taketh and hydeth in .iiij. peckes of meele, tyll all be leuened.

<sup>34</sup> All these thinges spake Iesus vnto the puple by symilitudes, & with out a parable spake he nothyng vnto them: <sup>35</sup> that it might be fulfilled, which was spoken by the prophet, that saith; I wyll open my mouth in parables: I wyll speke forth thynges which haue bene kepte secreete from the begynninge of the worlde.

<sup>36</sup> When the people were sent awaye, then came Iesus into the housse. And his discyples came vnto hym, sayinge; declare vnto vs the parable of the tares of the felde. <sup>37</sup> He answered and sayd vnto them: He that soweth the good seed, is the sonne of man. <sup>38</sup> The felde is the worlde. And the chyldren of the kyngdome, they are the good seed: the tares are the children of the wicked: <sup>39</sup> the enemy that soweth them, is the deuyll: The haruest is the ende of the worlde: the reapers be the

<sup>34</sup> this, bundles. <sup>35</sup> synneue, sinapis, mustard seed. <sup>36</sup> vnto, herbe. <sup>37</sup> sourdow, leauen. <sup>38</sup> yuel, eel.

‘ ἔστιν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου  
 ‘ σάτα τρία, ἕως οὗ ἐξυμώθη ὅλου.’ <sup>34</sup> Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν  
 παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. <sup>35</sup> ὅπως  
 πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, “ Ἀνοῖξομαι ἐν παραβολαῖς τὸ  
 “ σόμα μου· ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”

<sup>36</sup> Τότε ἀφῆκε τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον  
 αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, ‘ Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων  
 ‘ τοῦ ἀγροῦ.’ <sup>37</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Ὁ σπείρων τὸ καλὸν σπέρμα  
 ‘ ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου· <sup>38</sup> ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα,  
 ‘ οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· <sup>39</sup> ὁ  
 ‘ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος

## GENEVA—1557.

whence then hath it tares? <sup>28</sup> And he said to them, the envious man hath done this. Then the seruautes sayd vnto hym, Wylt thou then that we go and wede them out? <sup>29</sup> But he said, Nay, lest while ye go about to wede out the tares, ye plucke vp also with them the wheat. <sup>30</sup> Let both growe together tyl harvest come, and in tyme of haruest, I wyl say to the repers, gather ye fyrst the tares, & bynd them in sheues to be burned: but gather the wheat into my barn. <sup>31</sup> Another parable he put forth vnto them, saying, The kyngdome of heauen is lyke vnto a grayne of mustard seed, which a man taketh and soweth in his field: <sup>32</sup> Which in deed is the least of al seedes. But when it is growen, it is the greatest amonge herbes, and it is a tree, so that the byrdes of the ayre come & buylde in the branches of it.

<sup>33</sup> Another similitude sayd he to them, The kyngdome of heauen is lyke vnto leuen which a woman taketh and hydeth in three peckes of meale, til all be leuened. <sup>34</sup> All these thynges spake Iesus vnto the people by similitudes, & without similitudes spake he nothyng to them. <sup>35</sup> That it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in similitudes, and wil speake of the thynges which haue ben kept secreete from the begynning of the world. <sup>36</sup> Then sent Iesus the people away, and came home: And his disciples came vnto him saying, Declare vnto vs the similitude of the tares of the feilde. <sup>37</sup> Then answered he, and sayd to them, He that soweth the good seed, is the sonne of man. <sup>38</sup> And the feilde is the world. And the chyldren of the kyngdome, they are the good seed.

<sup>39</sup> And the tares are the chyldren of the wycked. And the enemie that soweth them, is the deuill. The haruest is the ende of the world. And the repers be

## RHEIMS—1582.

cockle? <sup>28</sup> And he said to them, The enemy man hath done this. And the seruants said to him, Wilt thou we goe and gather it vp?

<sup>29</sup> And he said, No: lest perhaps gathering vp the cockle, you may roote vp the vvhete also together vwith it. <sup>30</sup> Suffer both to grow vntil the haruest, and in the time of haruest I vvil say to the reapers, Gather vp first the cockle, and binde it into bundels to burne, and the vvhete gather ye into my barn.

<sup>31</sup> Another parable he proposed vnto them, saying, The kingdom of heauen is like to a mustard-seede, vvhich a man tooke and sowed in his field. <sup>32</sup> Which is the least surely of al seedes: but vwhen it is growen, it is greater then al herbes, and is made a tree, so that the foules of the aire come, and dvel in the branches thereof.

<sup>33</sup> Another parable he spake to them, The kingdom of heauen is like to leauen, vvhich a vwoman tooke and hid in three measures of meale, vntil the vvhole vvas leuened.

<sup>34</sup> All these things Iesus spake in parables to the multitudes, and vwithout parables he did not speake to them: <sup>35</sup> that it might be fulfilled vvhich vvas spoken by the Prophet, saying, I will open my mouth in parables, I will utter thyngs hidden from the foundation of the vworld.

<sup>36</sup> Then hauing dismissed the multitudes, he came into the house, and his Disciples came vnto him, saying, Expound vs the parable of the cockle of the feild. <sup>37</sup> Who made ansver and said to them, He that soweth the good seede, is the Sonne of man. <sup>38</sup> And the feild, is the vworld. And the good seede: these are the children of the kingdom. And the cockle: are the children of the vwicked one. <sup>39</sup> And the enemie that sowed them, is the deuill. But the haruest, is the ende of the vworld.

## AUTHORISED—1611.

then hath it tares? <sup>28</sup> He said vnto them, An enemy hath done this. The seruants said vnto him, Wilt thou then that we goe and gather them vp? <sup>29</sup> But he said, Nay: lest while yee gather vp the tares, ye root vp also the wheat with them. <sup>30</sup> Let both grow together vntil the haruest: and in the time of haruest, I will say to the reapers, Gather ye together first the tares, and binde them in bundels to burne them: but gather the wheat into my barn.

<sup>31</sup> Another parable put he fourth vnto them, saying, The kingdom of heauen is like vnto a graine of mustard seed, which a man tooke, and sowed in his field. <sup>32</sup> Which indeed is the least of al seeds: but when it is growen, it is the greatest among herbes, and becommeth a tree: so that the birds of the aire come and lodge in the branches thereof.

<sup>33</sup> Another parable spake he vnto them, The kingdom of heauen is like vnto leauen, which a woman tooke, and hid in three measures of meale, till the whole was leuened. <sup>34</sup> All these things spake Iesus vnto the multitude in parables, and without a parable spake he not vnto them: <sup>35</sup> That it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which haue bin kept secret from the foundation of the world. <sup>36</sup> Then Iesus sent the multitude away, and went into the house: and his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the feild. <sup>37</sup> He answered, and said vnto them, Hee that soweth the good seede, is the sonne of man.

<sup>38</sup> The feild is the world. The good seed, are the children of the kingdom: but the tares are the children of the wicked one. <sup>39</sup> The enemie that sowed them, is the deuill. The haruest, is the ende of the world. And the reapers are

‘ ἔστιν· οἱ δὲ θεριστὰὶ ἀγγελοὶ εἰσιν. <sup>40</sup> ὡς περ οὖν συλλέγεται τὰ ζιζάνια, καὶ  
 ‘ πυρὶ <sup>8</sup> καίεται, | οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος <sup>1</sup> τούτου. | <sup>41</sup> ἀποστελεῖ  
 ‘ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας  
 ‘ αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιούντας τὴν ἀνομίαν, <sup>42</sup> καὶ βαλοῦσιν  
 ‘ αὐτοὺς εἰς τὴν κάμνον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν  
 ‘ ὀδόντων. <sup>43</sup> τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς  
 ‘ αὐτῶν. Ὁ ἔχων ὄτα ἀκούειν ἀκούετω. <sup>44</sup> Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν  
 ‘ οὐρανῶν θησαυρῶν κεκρυμμένῳ ἐν τῷ ἀγρῶ, ὃν εὐρὸν ἄνθρωπος ἐκρυψε· καὶ ἀπὸ  
 ‘ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν  
 ‘ ἐκεῖνον. <sup>45</sup> Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ,  
 ‘ ζητοῦντι καλοὺς μαργαρίτας· <sup>46</sup> εὐρὸν δὲ | ἓνα πολῦτιμον μαργαρίτην, ἀπελθὼν

<sup>1</sup> Rec. κατακαίεται.<sup>1</sup> Alex. = τούτων.<sup>8</sup> Rec. & Alex. ἔρ ἄγρον.

## WICLIF—1380.

angelis. <sup>40</sup> therefore as taris ben gad-  
 deride togidre & bent bren in fier: so  
 it schal be in the endyngde of the  
 world. <sup>41</sup> manes sone schal sende hise  
 angelis, & thei schulen gadere for his  
 rewme alle sclaudris & hem that doon  
 wickidnesse, <sup>42</sup> & thei schulen sende hem,  
 in to the chemenei of fier, there schal be  
 wepyng & betyngde to gidre of teth,  
<sup>43</sup> thanne just men schulen schyne as the  
 sunne: in the rewme of her fadir, he that  
 hath eris of herynge here he.

<sup>44</sup> the kyngdom of heuenes is lyk to  
 tresour hid in a felde, whiche a man that  
 fyndith: hidith, and for ioie of it: he  
 goith and sillith alle thingis that he hath:  
 & bieth thilke feld.

<sup>45</sup> eftsones the kyngdom of heuenes is  
 like to a marchaunte: that sekith gode  
 margeritis, <sup>46</sup> but whanne he hath founden,  
 o, precious margarite: he wente & selde  
 alle thingis that he hadde: & boujte it.

<sup>47</sup> ofte the kyngdom of heuenes is like  
 to a nette cast in to the see: & that ga-  
 derith togidre of alle kinde of fischis,  
<sup>48</sup> whiche whanne it was ful, thei drowen  
 vp: & saten bi the brynke, & chosen  
 the good in to her vessels: but the yuel  
 thei casten out, <sup>49</sup> so it schal be in  
 the endyngde of the world, angelis schulen  
 goen out, & schulen departen yuel men,  
 fro the myddil of just men, <sup>50</sup> and thei  
 schulen scide hem in to the chymney of  
 fier: there schal be wepyng & grynyng  
 of teth.

<sup>51</sup> han ze vnderstonde alle these  
 thingis? thei seyn to hym, <sup>52</sup> he  
 seith to hem, therefore curesy wise man  
 of lawe in the kyngdom of heuenes is  
 like to a housbonde man that bryngeth  
 forth of his tresour, newe thingis and  
 oolde, <sup>53</sup> & it was doon whanne ihesu  
 hadde endid these parabis: he passid fro  
 thennes.

<sup>40</sup> vnto kyngdom, thilke, that, margeritis, pearls,  
 ofr and eftsones, again. o, one jhe, yee.

## TYNDALE—1534.

angels. <sup>40</sup> For enen as the tares are gad-  
 dred and bren in the fyre: so shall  
 it be in the ende of this worlde. <sup>41</sup> The  
 sonne of man shall send forth his angels,  
 and they shall gather out of his kyng-  
 dome all thingis that offende, and them  
 which do inquite, <sup>42</sup> and shall cast them  
 into a furnes of fyre. There shalbe way-  
 lunge and gnassing of teth. <sup>43</sup> Then  
 shall the iuste men shyne as bryght as  
 the sunne in the kyngdome of their father.  
 Whosoever hath eares to heare, let him  
 heare.

<sup>44</sup> Agayne the kyngdome of heven is  
 lyke vnto treasure hidde in the felde, the  
 which a man fyndeth and hideth: and  
 for ioy therof goeth & selleth all that he  
 hath, and byeth that felde.

<sup>45</sup> Agayne the kyngdome of heven is  
 lyke vnto a marchaunt that seketh good  
 pearles, <sup>46</sup> which when he had founde one  
 precious pearle, went and solde all that  
 he had, and bought it.

<sup>47</sup> Agayne the kyngdome of heven is  
 lyke vnto a net cast into the see, that  
 gadereth of all kynds of fysshes: <sup>48</sup> which  
 when it is full, men drawe to londe, & sitte  
 & gadre the good in to vessels, & cast the  
 bad awaye. <sup>49</sup> So shall it be at the ende  
 of the worlde. The angels shall come  
 oute, & sever the bad from the good, <sup>50</sup> &  
 shall cast them in to a furnes of fyre:  
 there shalbe waylinge and gnasshyng of  
 teth.

<sup>51</sup> Iesus sayde vnto them: vnderstode  
 ye all these thyngs? They sayde, ye  
 Lorde. <sup>52</sup> Then sayde he vnto them:  
 Therefore every scribe which is taught  
 vnto the kyngdome of heven, is lyke an  
 housholder, which bryngeth forth out of  
 hys treasure, thyngs bothe new and olde.

<sup>53</sup> And it came to passe when Iesus had  
 fynnished these similitudes, that he departed  
 thence.

## CRANMER—1539.

Angels. <sup>40</sup> Euen as the tares therfore,  
 are gathered & bren in the fyre: so  
 shall it be in the ende of thys worlde.  
<sup>41</sup> The sonne of man shall sende forth  
 his Angels, & they shall gather out  
 of his kyngdome all thynges that of-  
 fende, & them which do inquite: <sup>42</sup> and  
 shall cast them into a furnes of fyre.  
 There shalbe waylinge & gnasshyng of  
 teth. <sup>43</sup> Then shall the righteous shine as  
 the Sonne in the kyngdom of their father.  
 Whosoever hath eares to heare, let him  
 heare.

<sup>44</sup> Againe, the kyngdom of heauen is  
 lyke vnto treasure hyd in the felde, the  
 which a man hath found and hyd: and  
 for ioye therof goeth & selleth all that he  
 hath, & byeth the felde.

<sup>45</sup> Agayne, the kyngdome of heauen is  
 lyke vnto a marchaunt man, sekynge  
 goodly pearles, <sup>46</sup> which (when he founde  
 one precious pearle) went & solde all that  
 he had, & bought it.

<sup>47</sup> Agayne, the kyngdom of heauen is  
 lyke vnto a net, that was cast into the  
 see & feathered of all kynde (of fyshes)  
<sup>48</sup> which when it was full men drew to  
 lande, & sat downe & feathered the good  
 into vessels, but cast the bad awaye.  
<sup>49</sup> So shall it be at the ende of the worlde.  
 The angelles shall come & seuer the bad  
 from among the good, <sup>50</sup> & shall cast  
 them into a furnace of fyre: there shalbe  
 waylinge and gnasshyng of teth.

<sup>51</sup> Iesus sayeth vnto them: haue ye  
 vnderstande alle these thynges? They saye  
 vnto him: ye Lorde. <sup>52</sup> Then sayde he  
 vnto them: Therefore euery Scribe which  
 is taught vnto the kyngdome of heauen,  
 is lyke vnto a man that is an housholder,  
 which bryngeth forth out of his treasure,  
 thinges newe and olde.

<sup>53</sup> And it came to passe that when Iesus  
 had fynnished these similitudes, he departed  
 thence.

‘πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. <sup>47</sup> Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθεῖσα εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ. <sup>48</sup> ἦν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. <sup>49</sup> οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. <sup>50</sup> ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριούσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων. <sup>51</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.’ <sup>52</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Συνῆκατε ταῦτα πάντα;’ Λέγουσιν αὐτῷ, ‘Ναὶ, ὦ κύριε.’ | <sup>53</sup> Ὁ δὲ εἶπεν αὐτοῖς, ‘Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν | τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ ὀικοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.’ <sup>53</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκείθεν.

<sup>v</sup> Alex. = κόρυς.

<sup>w</sup> Alex. ἐν τῇ βασιλείᾳ.

## GENEVA—1557.

the Angels. <sup>40</sup> For euen as the tares are gathered & burned in the fyre, so shal it be in the ende of this world.

<sup>41</sup> The sonne of man shal send forth his Angels, and they shal gather out of his kyngdome all thynges that offend, and them which do iniquitie. <sup>42</sup> And shal cast them into a furnesse of fyre. There shalbe waylyng & gnasshyng of teeth. <sup>43</sup> Then shal the iust men shyne as the sunne in the kyngdome of their father. Whosoever hath eares to heare, let hym heare.

<sup>44</sup> Agayne, the kyngdome of heauen is lyke vnto a treasure hyd in the fielde, the which a man fyndeth and hideth and for ioye therof, departeth and selleth al that he hath, and byeth that fielde. <sup>45</sup> Agayn, the kyngdome of heauen is like to a marchant that seeketh good pearles. <sup>46</sup> Which when he had found one of great price, went and solde all that he had, and bought it.

<sup>47</sup> Agayn, the kyngdome of heauen is lyke vnto a drawe nette cast into the sea, that gathereth of all kindes of thynges.

<sup>48</sup> Which when it is ful, men drawe to land, and syt & gather the good into vessels, and cast the bad awaye. <sup>49</sup> So shal it be at the ende of the world. The Angels shal goe forth, & seuer the bad from the good. <sup>50</sup> And shal cast them into a furnes of fyre, there shal be waylyng, and gnasshyng of teeth:

<sup>51</sup> Iesus sayd vnto them, Vnderstand ye all these thynges? They sayd vnto him, yea Lord. Then sayd he vnto them, <sup>52</sup> Therefore euery Scribe which is taught vnto the kyngdome of heauen, is lyke vnto an housholder, which bringeth forth out of his treasure, thynges both newe and olde. <sup>53</sup> And it came to passe, when Iesus had ended these similitudes, that he departed thence.

## RHEIMS—1582.

And the reapers, are the Angels. <sup>40</sup> Euen as cockle therefore is gathered vp, and burnt vwith fire: so shal it be in the ende of the vworld.

<sup>41</sup> The Sonne of man shal send his Angels, and they shal gather out of his kyngdom all scandals, and them that vvorke iniquitie: <sup>42</sup> and shal cast them into the furnace of fire, There shal be vweeping and gnashing of teeth. <sup>43</sup> Then shal the iust shine as the sunne, in the kyngdom of their father. He that hath eares to heare, let him heare.

<sup>44</sup> The kyngdom of heauen is like a treasure hidden in a field. vvhich a man hauing found, did hide it, and for ioy thereof goeth, and selleth al that he hath, and buyeth that field.

<sup>45</sup> Agayne the kyngdom of heauen is lyke to a marchant man, seeking good pearles. <sup>46</sup> And hauing found one precious pearle, he vvent his vway, and sold al that he had, and bought it.

<sup>47</sup> Agayne the kyngdom of heauen is lyke to a nette cast into the sea, and gathering together of al kind of fishes. <sup>48</sup> Which, vvhich it vvas filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. <sup>49</sup> So shal it be in the consummation of the vworld. The Angels shal goe forth, and shal separate the euil from among the iust, <sup>50</sup> and shal cast them into the furnace of fire. there shal be vweeping and gnashing of teeth.

<sup>51</sup> Haue ye vnderstoode all these thynges? They say to him, Yea. <sup>52</sup> He said vnto them, Therefore euery Scribe instructed in the kyngdom of heauen, is lyke to a man that is an housholder, vvhich bringeth forth out of his treasure new things and old.

<sup>53</sup> And it came to passe: vvhich Iesus had ended these parables, he passed from thence.

## AUTHORISED—1611.

the Angels. <sup>40</sup> As therefore the tares are gathered and burnt in the fire: so shal it be in the ende of this world. <sup>41</sup> The Sonne of man shal send forth his Angels, and they shal gather out of his kyngdome all things that offend, and them which doe iniquitie: <sup>42</sup> And shal cast them into a furnace of fire: there shal be wailing and gnashing of teeth. <sup>43</sup> Then shal the righteous shine forth as the Sunne, in the kyngdome of their father. Who hath eares to heare, let him heare.

<sup>44</sup> Agayne, the kyngdome of heauen is lyke vnto treasure hid in a field: the which when a man hath found, hee hideth, and for ioy thereof goeth and selleth all that hee hath, and buyeth that field.

<sup>45</sup> Agayne, the kyngdome of heauen is lyke vnto a marchant man, seeking good pearles: <sup>46</sup> Who when he had found one pearle of great price, he went and solde all that he had, and bought it.

<sup>47</sup> Agayne, the kyngdome of heauen is lyke vnto a net that was cast into the sea, and gathered of euery kind, <sup>48</sup> Which, when it was full, they drew to shore, and sate downe, and gathered the good into vessels, but cast the bad away. <sup>49</sup> So shal it be at the ende of the world: the Angels shal come forth, and sener the wicked from among the iust, <sup>50</sup> And shal cast them into the furnace of fire: there shal be wailing, and gnashing of teeth.

<sup>51</sup> Iesus saith vnto them, Haue ye vnderstood all these thynges? They say vnto him, Yea, Lord. <sup>52</sup> Then said he vnto them, Therefore euery Scribe which is instructed vnto the kyngdome of heauen, is lyke vnto a man that is an housholder, which bringeth forth out of his treasure things new and old.

<sup>53</sup> And it came to passe, that when Iesus had finished these parables, hee departed thence.

<sup>54</sup> Καὶ ἔλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, 'Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; <sup>55</sup> οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται 'Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας; <sup>56</sup> καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; <sup>57</sup> Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.' <sup>58</sup> Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

XIV. Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, 'Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.' <sup>3</sup> Ὁ γὰρ Ἡρώδης

## WICLIFF—1380.

<sup>54</sup> And he came in to his cuntrey, & tauȝte hem in her synagogis, so that thei wonderiden & seiden/ For wennes this wisdom & vertues comen to this? <sup>55</sup> whether is not this the sone of a carpenter? wher his modir be not seide marie & hise bretheren Iames & Ioseph? and symound & Iudas? <sup>56</sup> & hise sustris, where thei alle be not among vs? for wennes thanne alle these thingis comen to this? <sup>57</sup> & so thei weren slaundrid in him; but ihesus seide to hem a profete is not with oute worship; but in his owne cuntre, & in his owne hous, <sup>58</sup> and he dide not there many vertues: for the vnbeleue of hem.

14. IN that tyme eroudis titrake, pryuce of the fourth parte, herde the fame of ihesus; <sup>2</sup> & seide to hise children; this is Ioon Baptist; he is risen for deeth; and therfor vertues worchyn in hym.

<sup>3</sup> for eroudie hadde holden Ioon: & bounden hym, & puttid hym in to prisoun, for erodias the wif of his brother, <sup>4</sup> for Ioon seide to hym; it is not leueful to thee: to haue hir; <sup>5</sup> & he willynge to sle hym: dredde the people: for thei hadden hym as a profete;

<sup>6</sup> but in the day of eroudis birthe, the douȝtr of erodias danneide in the myddil: & plesid eroudie, <sup>7</sup> wherfor with an oth he biligte to geue to hir: What euer thing sche askid of hym; <sup>8</sup> & sche bihore warned of her modir: seide, geue thou to me here the heed of Ioon Baptist in a disch; <sup>9</sup> and the kynge was sorwful; but for the oth, & for hem that saten to gidre at the mete: he commaundid to be souun; <sup>10</sup> and he sente: & bihedid Ioon in the prisoun; <sup>11</sup> and his heed was brouȝte in a disch; & it was souun to the damesel; & sche bare it to hir modir.

<sup>12</sup> and hise discipulis camen & token his

## TYNDALE—1534.

<sup>54</sup> and came in to his awne cuntre; and taught them in their synagogis; so moche that they were astonyed and sayde: whence cometh all this wysdome and power vnto him? <sup>55</sup> Is not this the carpenters sonne? Is not his mother called Mary? and his bretheren be called Iames and Ioses and Simon and Iudas? <sup>56</sup> And are not his susters all here with vs? Whence hath he all these thyngs. <sup>57</sup> And they were offended by him. Then Iesus sayd to them a Prophet is not with out honoure; save in his awne cuntre; and amonge his awne kynne. <sup>58</sup> And he dyd not many miracles there; for there vnbelifes sake.

14. AT that tyme Herod the tetracha hearde of the fame of Iesu, <sup>2</sup> and sayde vnto his seruautes: This is Iohn the baptist. He is risen agayne from deeth; and therefore are soche myracles wrought by him. <sup>3</sup> For Herod had taken Iohn and bounde him and put him in prison for Herodias sake; his brother Philips wyfe. <sup>4</sup> For Iohn sayde vnto him: Yt is not lawfull for the to haue her. <sup>5</sup> And when he wold haue put him to deeth; he feared the people; because they counted him as a prophet.

<sup>6</sup> But when Herods birth daye was come; the daughter of Herodias dancid before them; and pleased Herod. <sup>7</sup> Wherefore he promysed with an oth; that he wolde geue hir what soeuer she wolde aske. <sup>8</sup> And she beyng informed of her mother before; sayde: geue me here Iohn Baptistes heed in a platter. <sup>9</sup> And the kynge sorowed. Nevertheless for his othes sake; and for their sakis which sate also at the table; he commaunded yt to be geuen hir: <sup>10</sup> and sent and beheded Iohn in the prisoun; <sup>11</sup> and his heed was brouȝt in a platter and geuen to the damesel; and she brouȝt it to her mother. <sup>12</sup> And his disciples

## CRANMER—1539.

<sup>54</sup> And whan he came into his awne cuntre, he taught them in their synagoges, in so moche, that they were astonysed and sayde: whence cometh this wysdome and powers vnto him? <sup>55</sup> Is not this the carpenters sonne? Is not his mother called Mary? and hys bretheren, Iames and Ioses and Simon and Iudas? <sup>56</sup> And are not all his systers with vs? Whence hath he then all these thynges? <sup>57</sup> And they were offended at hym. Iesus sayde vnto them: A prophete is not without honoure, saue in hys awne cuntre, and in hys awne house. <sup>58</sup> And he did not many myracles there, because of their vnbelefe.

14. AT that tyme Herode the Tetracha heard of the fame of Iesu, <sup>2</sup> and sayde vnto his seruautes: this is Iohn the Baptist. He is rysen from the deed, and therefore are myracles wrought by him. <sup>3</sup> For Herode had taken Iohn, and bound him, and put him in prison because of Herodias, hys brother Philips wyfe. <sup>4</sup> For Iohn sayd vnto him: it is not lawfull for the to haue her. <sup>5</sup> And when he wold haue put hym to deeth, he feared the people, because they counted him as a prophet.

<sup>6</sup> But when Herodes byrthdaye was kepte, the daughter of Herodias dancid before them, and pleased Herode: <sup>7</sup> Wherefore he promysed with an othe, that he wolde geue her whatsoever she wolde aske: <sup>8</sup> And she beyng instructe of her mother before, saide: geue me here Iohn Baptistes heed in a platter: <sup>9</sup> And the Kynge was sory. Neurtherlesse, for the othes sake, and them which sate also at the table, he commaunded it to be geuen her: <sup>10</sup> and sent tourmentours, and beheded Iohn in the prison, <sup>11</sup> and his heed was brouȝt in a platter, and geuen to the damesel, and she brouȝt it to her mother. <sup>12</sup> And his discipules came and toke vp his

seide called Iohannis, promissid. geue, gitec. souun, gitec.

κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἔθετο <sup>x</sup> ἐν φυλακῇ, | διὰ Ἡρωδιάδα τὴν  
 γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup> ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, ‘ Οὐκ ἔξεστι  
 ‘ σοι ἔχειν αὐτήν.’ <sup>5</sup> Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς  
 προφήτην αὐτὸν εἶχον. <sup>6</sup> γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ  
 τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρρεσε τῷ Ἡρώδῃ· <sup>7</sup> ὅθεν μετ’ ὄρκου ὠμολόγησεν  
 αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. <sup>8</sup> Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς,  
 ‘ Δός μοι,’ φησὶν, ‘ ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.’ <sup>9</sup> Καὶ  
 ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὄρκους καὶ τοὺς συνακακίμενους ἐκέλευσε  
 δοθῆναι· <sup>10</sup> καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. <sup>11</sup> καὶ ἠνέχθη  
 ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.  
<sup>12</sup> καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ <sup>y</sup> σῶμα, | καὶ ἔθαψαν αὐτό· καὶ

<sup>x</sup> Alex. ἐν τῇ φυλακῇ.

<sup>y</sup> Alex. πῶμα.

## GENEVA—1557.

<sup>54</sup> And came into his own country, and taught them in their Synagoge, in so muche that they were astonied, and sayd, whence commeth this wisedome and power vnto this man? <sup>55</sup> Is not this the Carpenters soone? Is not his mother called Marie? and his brethren be called James and Ioses, and Simon and Iudas? <sup>56</sup> And are not his systers al here with vs? Whence then hath he al these thynges? <sup>57</sup> And they were offended by hym. Then Iesus sayd to them, a Prophet is not without honour, saue in his own country, and in his own house. <sup>58</sup> And he did not many miracles there, for they vnbeleifs sake.

14. AT that tyme Herode the Tetrache heard of the fame of Jesu, <sup>2</sup> And sayed vnto his seruantes, this is Iohn the Baptist. He is rysen agayne from death, & therefore are miracles wrought by hym.

<sup>3</sup> For Herode had taken Iohn, and bonde him, and put hym in pryson for Herodias sake, his brother Philips wyfe. <sup>4</sup> For Iohn sayd vnto hym, it is not lawfull for thee to haue her. <sup>5</sup> And when he wolde haue put hym to death, he feared the people, because they counted hym a Prophet.

<sup>6</sup> But when Herodes byrth day was kept, the daughter of Herodias danced before them, and pleased Herode. <sup>7</sup> Wherefore he promised with an othe, that he wolde geue her what soeuer she would aske. <sup>8</sup> And she beyng before instructed of her mother, sayed, geue me here Iohn Baptist head in a platter.

<sup>9</sup> And the kyng sorowed: neuertheless for his othes sake, and for theyr sakes which sate also at the table, he commanded it to be geuen her. <sup>10</sup> And sent, and beheaded Iohn in the prison.

<sup>11</sup> And his head was brought in a platter and geuen to the mayde, & she brought it vnto her mother.

<sup>12</sup> And his disciples came, and toke

## RHEIMS—1582.

<sup>54</sup> And coming into his ovvne countrie, he taught them in their synagogues, so that they marueled, and said, How came this fellow by this wisedom and vertues? <sup>55</sup> Is not this the carpenters sonne? Is not his mother called MARIE, and his brethren, James and Ioseph, and Simon and Iude: <sup>56</sup> and his sisters, are they not al with vs? Whence therefore hath he al these thynges? <sup>57</sup> And they vvere scandalized in him. But Iesus sayd to them, There is not a Prophet vvithout honour but in his ovvne countrie, and in his ovvne house. <sup>58</sup> And he vvrought not many miracles there because of their incredulity.

14. AT that time Herod the Tetrach heard the fame of IESVS: <sup>2</sup> and said to his seruants, This is Iohn the Baptist: he is risen from the dead, and therefore vertues vvorkte in him. <sup>3</sup> For Herod apprehended Iohn and bound him, and put him into prison because of Herodias, his brothers' vvife. <sup>4</sup> For Iohn said vnto him, It is not lawfull for thee to haue her. <sup>5</sup> And vvilling to put him to death, he feared the people: because they esteemed him as a Prophet.

<sup>6</sup> But on Herods birth-day, the daughter of Herodias danced before them: and pleased Herod. <sup>7</sup> Wherevpon he promised with an othe, to giue her vvhatsoeuer she vvould aske of him. <sup>8</sup> But she being instructed before of her mother said, Giue me here in a dish the head of Iohn the Baptist.

<sup>9</sup> And the kyng vvvas stroken sad: yett because of his othe and for them that sate vvith him at table, he commanded it to be giuen. <sup>10</sup> And he sent, and beheaded Iohn in the prison.

<sup>11</sup> And his head vvvas brought in a dish: and it vvvas giuen to the damsel, and she brought it to her mother.

<sup>12</sup> And his Disciples came and tooke the

## AUTHORISED—1611.

<sup>54</sup> And when he was come into his owne countrey, he taught them in their Synagogue, insomuch that they were astonished, and said, Whence hath this man this wisedome, and these mighty workes? <sup>55</sup> Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren, James, and Ioses, and Simon, and Iudas? <sup>56</sup> And his sisters are they not all with vs? whence then hath this man all these thynges? <sup>57</sup> And they were offended in him. But Iesus said vnto them, A Prophet is not without honour, saue in his owne countrey, and in his owne house. <sup>58</sup> And hee did not many mighty workes there, because of their vnbeliefe.

14. AT that time Herod the Tetrach heard of the fame of Iesus, <sup>2</sup> And said vnto his seruants, This is Iohn the Baptist, hee is risen from the dead, and therefore mighty workes do shew forth themselves in him.

<sup>3</sup> For Herode had layd hold on Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife. <sup>4</sup> For Iohn said vnto him, It is not lawfull for thee to haue her. <sup>5</sup> And when he would haue put him to death, hee feared the multitude, because they counted him as a Prophet. <sup>6</sup> But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased Herod. <sup>7</sup> Whereupon he promised with an oath, to giue her vvhatsoeuer she would aske.

<sup>8</sup> And she, being before instructed of her mother, said, Giue me heere Iohn Baptists head in a charger. <sup>9</sup> And the kyng was sorie: neuertheless for the othes sake, and them which sate vvith him at meate, he commanded it to be giuen her. <sup>10</sup> And he sent, and beheaded Iohn in the prison. <sup>11</sup> And his head was brought in a charger, and giuen to the Damsell: and shee brought it to her mother.

<sup>12</sup> And his Disciples came, and took vp

\* Or, are wrought by him.



ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. <sup>20</sup> καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῖον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. <sup>21</sup> οἱ δὲ ἐσθίοντες ἦσαν ἀνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

<sup>22</sup> Καὶ εὐθέως ἠνάγκασεν <sup>ε</sup> τοὺς μαθητὰς <sup>ε</sup> ἐμβῆναι εἰς τὸ πλοῖον, καὶ προῦγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. <sup>23</sup> καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. <sup>24</sup> τὸ δὲ πλοῖον ἦδον μέσον τῆς θαλάσσης ἦν, βασιανζόμενον ὑπὸ τῶν κμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. <sup>25</sup> Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς <sup>9</sup> περιπατῶν ἐπὶ <sup>h</sup> τῆς θαλάσσης. | <sup>26</sup> καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ <sup>i</sup> ἐπὶ τῇν θάλασσαν περιπατοῦντα | ἐταράχθησαν, λέγοντες, «Ὅτι φάντασμα ἔστι.»

\* Rec. et Const. + ὁ Ἰησοῦς. † Rec. et Const. + αὐτοῦ. ‡ Rec. + ὁ Ἰησοῦς. § Alex. τὴν θάλασσαν. ¶ Alex. ἐπὶ τῆς θαλάσσης περιπατοῦντα.

## GENEVA—1557.

vp his body, and buried it: and went & tolde Iesus. <sup>13</sup> And when Iesus heard that, he departed thence by ship into a desert place out of the way. And when the people had heard thereof, they followed him a fote out of the cities.

<sup>14</sup> And Iesus went forth and saw much people, and was moued wth compassion vpon them, and he healed their sycke.

<sup>15</sup> When euen was come, his Disciples came to him, saying, This is a deserte place, and the houre is already paste: let the people departe, that they may go into the townes, and bye them vityales. <sup>16</sup> But Iesus sayed to them, They haue no neede to go away: Geue ye them to eate. <sup>17</sup> Then sayed they vnto him: we haue here but fwe loaves, and two fshes. <sup>18</sup> And he sayed, bring them hyther to me. <sup>19</sup> And he commanded the people to syt downe on the grasse, & toke the fwe loaves and the two fshes, and loked vp to heauen and blessed, and brake, and gaue the loaves to his disciples, and the disciples gaue them to the people. <sup>20</sup> And they did all eat, and were suffised. And they gathered vp of the fragments that remained twelue baskets full. <sup>21</sup> And they that did eate, were in number about, fwe thousand men, beside women and yong children. <sup>22</sup> And strayght way Iesus compelled his disciples to enter into ashy, and to go ouer before him, while he sent the people away. <sup>23</sup> And as sone as he had sent the people away, he went vp into a mountayne alone to pray. And when the euening was come, he was there alone. <sup>24</sup> And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrary wynde.

<sup>25</sup> And in the fourth watche of the night, Iesus came vnto them walkyng on the sea. <sup>26</sup> And when his disciples sawe him walkyng on the sea, they were troubled, saying, It is some spirite, and cryed out

## RHEIMS—1582.

body, and buried it: and came and told Iesus.

<sup>13</sup> Which vwhen Iesus had heard, he retired from thence by boate, into a desert place apart, and the multitudes hauing heard of it, folowed him on foote out of the cities. <sup>14</sup> And he coming forth savv a great multitude, and pitied them, and cured their diseased. <sup>15</sup> And vwhen it vvas euening, his Disciples came vnto him, saying, It is a desert place, and the houre is now past: dismisse the multitudes that going into the townes, they may bye them selues vityals. <sup>16</sup> But Iesus said to them, They haue no neede to goe: giue ye them to eate. <sup>17</sup> They answered him. We haue not here, but fwe loaves, and two fishes. <sup>18</sup> Who said to them, Bring them hither to me. <sup>19</sup> And vwhen he had commaunded the multitude to sitte downe vpon the grasse, he tooke the fwe loaves and the tvo fishes, and looking vp vnto heauen he blessed and brake, and gaue the loaves to his Disciples, and the Disciples to the multitudes.

<sup>20</sup> And they did al eate, and had their fl. And they tooke the leavings, twelue full baskettes of the fragments. <sup>21</sup> And the number of them that did eate vvas, fwe thousand men, beside vwomen and children.

<sup>22</sup> And forth vwith Iesus commaunded his Disciples to goe vp into the boate, and to goe before him ouer the vwater, til he dismissed the multitudes. <sup>23</sup> And hauing dismissed the multitude, he ascended into a mountaine alone to praye. And vwhen it vvas euening, he vvas there alone. <sup>24</sup> But the boate in the middes of the sea vvas tossed vwith vvaues, for the vvinde vvas contrarie. <sup>25</sup> And in the fourth vwatch of the night, he came vnto them vwalkyng vpon the sea. <sup>26</sup> And seeing him vpon the sea vwalkyng, they vvere troubled saying, That it is a ghost. and

## AUTHORISED—1611.

the body, and buried it, and went and told Iesus.

<sup>13</sup> When Iesus heard of it, he departed thence by ship, into a desert place apart: and when the people had heard thereof, they followed him on foote, out of the cities. <sup>14</sup> And Iesus went forth, and saw a great multitude, and was moued with compassion toward them, and hee healed their sicke.

<sup>15</sup> And when it was euening, his Disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may goe into the villages, and buy themselves victuals. <sup>16</sup> But Iesus said vnto them, They neede not depart; giue yee them to eate. <sup>17</sup> And they say vnto him, We haue here but fwe loaves, and two fishes. <sup>18</sup> He said, Bring them hither to me. <sup>19</sup> And hee commaunded the multitude to sit downe on the grasse, & tooke the fwe loaves, and the two fishes, and looking vp to heauen, hee blessed, and brake, and gaue the loaves to his Disciples, and the Disciples to the multitude. <sup>20</sup> And they did all eat, & were filled: and they tooke vp of the fragments that remained twelue baskets full. <sup>21</sup> And they that had eaten, were about fwe thousand men, beside women and children.

<sup>22</sup> And straightway Iesus constrained his Disciples to get into a ship, and to goe before him vnto the other side, while he sent the multitudes away. <sup>23</sup> And when he had sent the multitudes away, hee went vp into a mountaine apart to pray: and when the euening was come, he was there alone: <sup>24</sup> But the ship was now in the midst of the Sea, tossed with waues: for the wind was contrary. <sup>25</sup> And in the fourth watch of the night, Iesus went vnto them, walking on the Sea. <sup>26</sup> And when the Disciples saw him walking on the Sea, they were troubled, saying, It is

καὶ ἀπὸ τοῦ φόβου ἔκραξαν. <sup>27</sup> εὐθὺς δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, 'Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.' <sup>28</sup> Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, 'Κύριε, εἰ σὺ εἶ, κέλευσόν με ἰκτὸς πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα.' <sup>29</sup> Ὁ δὲ εἶπεν, 'Ἐλθέ.' καὶ καταβάς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup> βλέπων δὲ τὸν ἄνεμον ἰσχυρῶν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, 'Κύριε, σώσόν με.' <sup>31</sup> Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, 'Ὀλιγόπιστε, εἰς τί ἐδίστασας;' <sup>32</sup> Καὶ ἔμβάντων αὐτὸν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος· <sup>33</sup> οἱ δὲ ἐν τῷ πλοίῳ ἔλθόντες | προσκύνησαν αὐτῷ, λέγοντες, 'Ἀληθῶς Θεοῦ υἱὸς εἶ.'

<sup>34</sup> Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. <sup>35</sup> καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην,

<sup>4</sup> Alex. ἰλθὲν πρὸς σε.

<sup>1</sup> Alex. ἀναβάντων.

<sup>m</sup> Alex. = ἰλθόντες.

## WICLIFF—1380.

funtum, τ for drede thei crieden; <sup>27</sup> τ anon ihesus spak to hem; and seide, haue ze trust I am: nyle ze drede.

<sup>28</sup> and petir answerid τ seide, lord if thou art: comaunde me to come to thee on the watris.

<sup>29</sup> and he seide, come thou, τ petir gede down fro the boot and walkid on the watris to come to ihesus, <sup>30</sup> but he sige the wynde strong, τ was aferd, τ whanne he bigan to dreuche: he cried τ seide, lord make me saaf; <sup>31</sup> τ anon ihesus held forth his hond: τ toke petir τ seide to hym, thou of litil feith: whi hast thou doutid; <sup>32</sup> and whanne he hadde stied in to the boot: the wynde ceside, <sup>33</sup> and thei that weren in the boot: camen and worshipped hym τ seiden, verril thou art goddis sone.

<sup>34</sup> And whanne thei hadden passid ouer the see: thei camen in to the lond of genesar, <sup>35</sup> τ whanne men of that place hadden knownen hym: thei senten in to alle the cuntre, τ thei brougten to hym alle that hadden sikenessis, <sup>36</sup> τ thei preiden hym that thei schulden touche the hemme of his clothing, τ who euer touchiden: weren made saaf.

15. THANE the scribis and the phariseis camen to hym fro ierusalem: τ seiden: <sup>2</sup> whi breken thi discipulis the tradicions of eldre men? for thei waischen not there hondis: whanne thei eten brede.

he answerid τ seide to hem, whi breken ze the comaundement of god for youre tradicions? <sup>4</sup> for god seide, honoure thi fadir τ thi modir, and he that forsith fadir or modir: die bi deeth; <sup>5</sup> but ze seien, who euer seith to fadir or modir, whi euer gifte is of me, it schal profite to thee; <sup>6</sup> τ he hath not worshipped his

## TYNDALE—1534.

and cryed out for feare. <sup>27</sup> And streyght waye Iesus spake vnto them sayinge: be of god cheare, it is I, be not a frayed.

<sup>28</sup> Peter answered him, and sayde: master, if thou be he, bid me come vnto thee on the water. <sup>29</sup> And he sayde, come. And when Peter was come doune out of the shippe, he walked on the water; to go to Iesus. <sup>30</sup> But when he sawe a myghty wynde, he was afrayed. And as he beganne to synke, he cryed sayinge: master save me. <sup>31</sup> And immediatly Iesus stretched forth his honde, and caught him, and sayde to him: O thou of lytell faith, wherfore diddest thou dout? <sup>32</sup> And assone as they were come in to the shippe, the wynde ceased. <sup>33</sup> Then they that were in the shippe, came and worshipped him, sayinge: of a truth thou arte the sonne of God. <sup>34</sup> And when they were come over, they went in to the londe of Genazareth. <sup>35</sup> And when the men of that place had knowledge of him, they sent out in to all that countre rounde about, and brought vnto him all that were sicke; <sup>36</sup> and besought him, that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

## CRANMER—1539.

out for feare. <sup>27</sup> But streyght waye, Iesus spake vnto them, sayinge: be of good cheare, it is I, be not a frayed.

<sup>28</sup> Peter answered him, and sayde: lorde, yf it be thou, byd me come vnto thee on the water. <sup>29</sup> And he sayd, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Iesus. <sup>30</sup> But when he sawe a myghty wynde, he was a frayed. And when he beganne to syncke, he cryed sayinge: lorde saue me. <sup>31</sup> And immediatly Iesus stretched forth his hand, τ caught him, τ sayd vnto him: O thou of lytell fayth, wherfore diddest thou dout? <sup>32</sup> And when they were come into the shippe, the wynde ceased. <sup>33</sup> Then they that were in the shyppe, came and worshipped hym, saying: of a truthe thou art the sonne of God. <sup>34</sup> And when they were gone ouer, they came into the lande of Genesareth. <sup>35</sup> And when the men of the place had knowledge of him, they sent out messangers into all that countre rounde about the coast τ brought vnto him all that were sycke, <sup>36</sup> τ besought him, that they myght touche the hemme of his vesture only. And as many as touched it, were made safe.

15. THEN came to Iesus scribes and pharises from Ierusalem, sayinge: <sup>2</sup> why do thy discipulis transgresse the tradicions of the elders? for they wesseh not their hondis, when they eate bread. <sup>3</sup> He answered, and sayde vnto them: why do ye also transgresse the comaundement of God, thorowe youre tradicions? <sup>4</sup> For God commaunded, sayinge: honoure thy father τ mother, τ he that cursseth father or mother, shall suffer deeth. <sup>5</sup> But ye saye, every man shall saye to his father or mother: That which thou desyrest of me to helpe the with: is geuen God: <sup>6</sup> and so shall he not honoure his father or his

15. THEN came to Iesus Scribes and Pharises (which were come from Ierusalem) saying: <sup>2</sup> Why do thy discipulis transgresse the tradicion of the elders? for they washe not their handes when they eate bread. <sup>3</sup> But he answered τ saide vnto them: why do ye also transgresse the comaundement of God, because of your awne tradition: <sup>4</sup> For God commaundeth saying, honoure father and mother and he that cursseth father or mother: let him dye the deeth. <sup>5</sup> But ye saye: eueri one shall saye to his father and mother what gift so euer shulde haue come of me, the same is turned vnto thy profit: <sup>6</sup> and so shall he not honoure his

1. Alex. dread not. 2. ye went. 3. he, boat  
4. he. stud. ascended. 5. seven say

καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· <sup>36</sup> καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἀψῶνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

XV. Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων ὁ γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, <sup>1</sup> Διὰ τί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπνουνται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. <sup>2</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; <sup>3</sup> Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, « Τίμα τὸν πατέρα καὶ τὴν μητέρα » καί, « Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω » <sup>4</sup> Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐάν ἐξέμοῦ ἀφελήθῃς, καὶ οὐ μὴ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ. <sup>5</sup> καὶ

<sup>1</sup> Alex. = οἱ.

<sup>2</sup> Alex. Φαρισ. καὶ γραμμ.

<sup>3</sup> Alex. εἶπει.

<sup>4</sup> Rec. + σου.

<sup>5</sup> Alex. = καί.

<sup>6</sup> Alex. τιμίσει.

## GENEVA — 1557.

for feare. <sup>27</sup> And streight way Iesus spake vnto them, saying, Be of good chere: It is I, be not afrayed. <sup>28</sup> Peter answered hym, and sayd, Master, yf thou be he, byd me come vnto thee on the water. <sup>29</sup> And he said, comme. And when Peter was come downe out of the shype, he walked on the water, to go to Iesus.

<sup>30</sup> But when he saw a myghty wynde, he was afrayde. And as he begane to syncke, he cryed, saying, Master saue me. <sup>31</sup> And immediatly Iesus stretched forth his hand, & caught hym, and sayd to him, O thou of litle fayth, wherfore dydest thou dout? <sup>32</sup> And assone as they were come into the shyppe, the wynde ceased. <sup>33</sup> Then they that were in the shyp, came and worshypped him, saying, Of a truth thou art the Sonne of God.

<sup>34</sup> And when they were come ouer, they went into the land of Genezareth. <sup>35</sup> And when the men of that place had knowledge of him, they sent out into al that country rounde about, and brought vnto hym all that were sycke. <sup>36</sup> And besoght hym, that they myght touche the hemme of his vesture only: and as many as touched it, were made whole.

15. THEN come to Iesus certeyn Scribes & Phariseis of Ierusalem, saying, <sup>2</sup> Why do thy Disciples transgresse the tradition of the Elders? for they washe not their handes when they eat bread.

<sup>3</sup> But he answered, and sayd vnto them, Why do ye also transgresse the commandement of God, through your traditions? <sup>4</sup> For God hath commaunded, saying, Honour thy father and mother, And he that curseth father or mother, let him die the death. <sup>5</sup> But ye say whosoever shall say to his father or mother: by euery gyft that procedeth from me, thou shalt be holpen: <sup>6</sup> Though he honour not

## RHEIMS — 1582.

for feare they cried out. <sup>27</sup> And immediatly Iesus spake vnto them, saying, Haue confidence: it is I, feare ye not.

<sup>28</sup> And Peter making ansuver said, Lord if it be thou, bid me come to thee vpon the vwaters. <sup>29</sup> And he said, Come. And Peter descending out of the boate, vwalked vpon the vwater to come to Iesus. <sup>30</sup> But seeing the vvinde rough, he vvas afraid: and vvhhen he began to be drownded, he cried out saying, Lord, saue me. <sup>31</sup> And incontinent Iesus stretching forth his hand tooke hold of him, and said vnto him, O thou of litle faith, vwhy didst thou doubt? <sup>32</sup> And vvhhen they were gone vp into the boate, the vvinde ceased. <sup>33</sup> And they that vvere in the boate, came and adored him, saying, In dedde thou art the sonne of God.

<sup>34</sup> And hauing passed the vwater, they came into the countrie of Genesar. <sup>35</sup> And vvhhen the men of that place vnderstoode of him, they sent into al that countrie, and brought vnto him al that vvere ill at ease: <sup>36</sup> and they besought him that they might touche but the hemme of his garment, and vvhosoever did touche, vvere made hiole.

15. THEN came to him from Hierusalem Scribes and Pharisees, saying, <sup>2</sup> Why do thy Disciples transgresse the tradition of the Auncientes? For they wash not their hands When they este bread.

<sup>3</sup> But he ansvering said to them: Why do ye also transgresse the commandement of God for your tradition? For God said, <sup>4</sup> Honour father and mother, and, He that shal curse father or mother, dying let him dye. <sup>5</sup> But you say, Whosoever shal say to father or mother, The gift whatsouer procedeth from me, shal profite the: <sup>6</sup> and shal not

## AUTHORISED — 1611.

a spirit: and they cried out for feare. <sup>27</sup> But straightway Iesus spake vnto them, saying, Be of good chere: it is I, be not afraid. <sup>28</sup> And Peter answered him, and said, Lord, if it be thou, bid me come vnto thee on the water. <sup>29</sup> And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus. <sup>30</sup> But when he saw the wind <sup>31</sup> boysterous, he was afraid: and beginning to sinke, he cried, saying, Lord saue me. <sup>31</sup> And immediatly Iesus stretched fourth his hand, and caught him, and said vnto him, O thou of little faith, wherfore didst thou doubt? <sup>32</sup> And when they were come into the ship, the wind ceased. <sup>33</sup> Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

<sup>34</sup> And when they were gone ouer, they came into the land of Genesaret. <sup>35</sup> And when the men of that place had knowledge of him, they sent out into all that country round about, and brought vnto him all that were diseased, <sup>36</sup> And besought him, that they might only touch the hemme of his garment; and as many as touched, were made perfectly whole.

15. THEN came to Iesus Scribes and Pharisees, which were of Hierusalem, saying, <sup>2</sup> Why do thy disciples transgresse the tradition of the Elders? for they wash not their handes when they eat bread. <sup>3</sup> But he answered, and said vnto them, Why doe you also transgresse the Commandement of God by your tradition?

<sup>4</sup> For God commaunded, saying, Honour thy father and mother: And he that curseth father or mother, let him die the death. <sup>5</sup> But ye say, Whosoever shall say to his father or his mother. It is a gift by whatsouer thou mightest be profited by me, <sup>6</sup> And honour not his

‘ ἠκυρώσατε τὴν ἐπιτολὴν | τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. <sup>7</sup> Ὑποκριταὶ, καλῶς  
 ‘ προσφίτηυσε περὶ ὑμῶν Ἡσαΐας, λέγων, “ Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι  
 ‘ αὐτῶν, καὶ | τοῖς χεῖλεσί με τιμᾷ. <sup>8</sup> ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ.  
 ‘ <sup>9</sup> μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.” <sup>10</sup> Καὶ  
 ‘ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, “ Ἀκούετε καὶ συνίετε. <sup>11</sup> οὐ τὸ εἰσερ-  
 ‘ χόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στό-  
 ‘ ματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.” <sup>12</sup> Τότε προσελθόντες οἱ μαθηταὶ <sup>13</sup> αὐτοῦ |  
 ‘ εἶπον | αὐτῷ, “ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;”  
 ‘ <sup>14</sup> Ὁ δὲ ἀποκριθεὶς εἶπε, “ Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος,  
 ‘ ἐκρίνωθήσεται. <sup>15</sup> ἄφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν εἶς  
 ‘ ὁδηγῶ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.” <sup>16</sup> Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ,  
 ‘ <sup>17</sup> Alex. τὸν ὄχλον. s. τὸν λόγον. <sup>18</sup> Alex. = Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ. <sup>19</sup> Alex. = αὐτοῦ. <sup>20</sup> Alex. λέγουσιν.

## WICLIF—1380.

fadir or his modir, & ze han made the  
 maundement of god voide: for zoure  
 tradicioun? <sup>7</sup> Ipoeritis I save the profete  
 profeciede weel of zou & seide, <sup>8</sup> this peple  
 onourith me with lippis: but her herte is  
 fer from me; <sup>9</sup> & thei worschipen me with  
 out cause: techynge the doctrynes and  
 maundementis of men.

<sup>10</sup> & whanne the peple were elepid to-  
 gidre to him: he seide to hem here se & z  
 vnderstonde se, <sup>11</sup> that thing that entriþ  
 in to the mouth: defouliþ not a man; but  
 that thing that cometh out of the mouth:  
 defouliþ a man.

<sup>12</sup> Thanne hise discipulis camen & seiden  
 to hym, thou knowist that if this word  
 be herde the pharisees ben schundrid!  
<sup>13</sup> & he answered & seide, euery plauntynge  
 that my fadir of heuene hath not plantid;  
 schal be drawn vp bi the rotes, <sup>14</sup> suffre  
 ze hem: thei ben blynde & ledris of blynde  
 men: & if a blynde man lede a blynde  
 man: bothe fallen down in to the dyche.

<sup>15</sup> Petir answered: & seide to hym, ex-  
 poume to us this parable, <sup>16</sup> & the thing is  
 ze ben also with oute vnderstondynge?  
<sup>17</sup> vnderstonde ze not that alle thing that  
 goith in to the mouth: goith in to the  
 stomch, & is sente out in to the goynge  
 away; <sup>18</sup> but tho thingis that comen forth  
 fro the mouth: goyn out of the herte  
 to the thingis defoulen a man, <sup>19</sup> for of the  
 herte goyn out vnel thoughtis, mans-leyngis,  
 anoutries, fornyceuous, theftis, fals wit-  
 nessynge, blasfemyes, <sup>20</sup> these thingis it  
 lede: that defoulen a man; but to ete with  
 outhis: not waischen: defouliþ not a man.

<sup>21</sup> And ihesus seide out fro themes: &  
 wente in to the coostis of tyre & of sidon;  
<sup>22</sup> and lo a woman of euange gede out  
 of the coostis: and criid & seide to hym,  
 lord the sonne of dauid: haue merci on  
 hir, my daugtir is vnel travelid of a fend,  
<sup>23</sup> and he answered not to hir a word; and  
 Iesus discipulis camen: & prouiden hym &

## TYNDALE—1534.

mother. And thus haue ye made, that  
 the commaundment of God is with out  
 effecte; through youre tradicions. <sup>7</sup> Ypo-  
 critis well prophesied of you Esay sayinge:  
<sup>8</sup> This people draweth nye vnto me with  
 their mouthes; and honoureth me with  
 their lippes; howbe it their hertes are farre  
 from me: <sup>9</sup> but in vayne they worshippe  
 me teachinge doctrynes, which are nothing  
 but mens precepts.

<sup>10</sup> And he called the people vnto him; and  
 sayde to them: heare and vnderstande.  
<sup>11</sup> That which goeth in to the mouth; defy-  
 letheth not the man: but that which com-  
 eth out of the mouth; defyleth the man.

<sup>12</sup> Then came his disciples; and sayde vnto  
 him. Perceauet thou not how that the  
 pharises are offended in hearinge this  
 sayinge? <sup>13</sup> He answered; and sayde: all  
 plantes which my heuently father hath not  
 plantid; shalbe plucked vp by the rotes.  
<sup>14</sup> Let them alone; they be the blynde  
 leaders of the blynde. If the blynde lede  
 the blynde; booth shall fall in to the dyche.

<sup>15</sup> Then answered Peter and sayd to him:  
 declare vnto vs this parable. <sup>16</sup> Then  
 sayde Iesus: are ye yett with oute vnder-  
 stondinge? <sup>17</sup> perceaue ye not that what  
 soeuer goeth in at the mouth; descendeth  
 doune in to the bely; and is cast out  
 in to the draught? <sup>18</sup> But those thingis  
 which procede out of the mouth; come  
 from the herte; and they defyle the man.

<sup>19</sup> For out of the herte come euyl thoughtis;  
 murder; breakynge of wedlocke; whordom;  
 theft; fals witnes; brynge; blasphemye.  
<sup>20</sup> These are the thingis which defyle a  
 man. But to ete with vnwashed handes;  
 defyleth not a man.

<sup>21</sup> And Iesus went thence; & departed in  
 to the coostis of Tyre and Sidon. <sup>22</sup> And  
 beholde a woman which was a Canaanite  
 came out of the same coostis; & cryed vnto  
 him; sayinge: haue mercy on me, Lorde  
 the sonne of Dauid; my daughter is piteously  
 vexed with a deuyll. <sup>23</sup> And he gaue her  
 never a worde to answer. Then came to

## CRANMER—1539.

father or his mother. And thus haue ye  
 made the commaundment of God of  
 none effecte, because of youre awne tra-  
 dicioun. <sup>7</sup> Ypoerites, full well dyd Esaye  
 prophesye of you, sayinge: <sup>8</sup> This peple  
 draweth nye vnto me with their mouth,  
 and honoureth me with their mouth,  
 and honoureth me with lyppes, howbeit,  
 their hertes are farre from me: <sup>9</sup> but in  
 vayne do they serue me, teachinge the  
 doctrynes and precepts of men.

<sup>10</sup> And he called the people to him, and  
 sayd vnto them: heare and vnderstande.  
<sup>11</sup> That which goeth into the mouth, defy-  
 letheth not the man: but that which com-  
 eth out of the mouth, defyleth the man.

<sup>12</sup> Then came his disciples, and sayde  
 vnto him: knowest thou not, that the  
 Pharisees were offended at this sayinge?  
<sup>13</sup> But he answered and sayd. Euery  
 plante which my heauenly father hath  
 not plantid, shalbe plucked vp by the  
 rotes. <sup>14</sup> Let them alone, they be the  
 blynde leaders of the blynde. If the  
 blynde leade the blynde, both shall fall  
 into the dyche.

<sup>15</sup> Then answered Peter & sayd vnto  
 him: declare vnto vs this parable. <sup>16</sup> Iesus  
 sayde: are ye also yett without vnder-  
 standinge? <sup>17</sup> do not ye yett vnderstande,  
 that whatsoeuer entreth in at the mouth,  
 goeth into the bely, & is cast out into the  
 draught? <sup>18</sup> But those thynges which  
 procede out of the mouth, come forth  
 from the hert, & they defyle the man.

<sup>19</sup> For out of the herte procede euill  
 thoughtes, murders, breakynge of wed-  
 lockes, whordomes, theftes, false witness,  
 blasphemies. <sup>20</sup> These are the thinges,  
 which defyle a man. But to take meate  
 with vnwashed handes, defileth not a man.

<sup>21</sup> And Iesus went thence, & departed  
 into the coastes of Tyre and Sydon, <sup>22</sup> &  
 beholde, a woman of Canaan (which cam  
 out of the same coastes) cryed vnto  
 him, sayinge: haue mercy on me, O Lorde,  
 thou sonne of Dauid: My daughter is  
 piteously vexed with a deuyll. <sup>23</sup> But he  
 answered her nothing at all, & his disciples

‘Φράσον ἡμῶν τὴν παραβολὴν ταύτην.’ <sup>16</sup> ‘Ὁ δὲ <sup>2</sup> Ἰησοῦς | εἶπεν, ‘Ακμὴν καὶ ἑμεῖς  
 ‘ἀσύνητοί ἐστε; <sup>17</sup> οὐπω | νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν  
 ‘κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; <sup>18</sup> τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στό-  
 ‘ματος ἐκ τῆς καρδίας ἐξέρχεται, κακῆα κοινῶ τὸν ἄνθρωπον. <sup>19</sup> ἐκ γὰρ τῆς  
 ‘καρδίας ἐξέρχονται διαλογισμοὶ πονηρῶ, φόνοι, μοιχεῖαι, πορνείαι, κλοπαί, ψευδο-  
 ‘μαρτυρίαι, βλασφημίαι. <sup>20</sup> ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις  
 ‘χερσὶ φαγεῖν οὐ κοινῶ τὸν ἄνθρωπον.’

<sup>21</sup> Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.  
<sup>22</sup> καὶ ἰδὼν, γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθούσα ἐκραύγασεν αὐτῷ, |  
 λέγουσα, ‘Ἐλέησόν με, κύριε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαμονίζεται.’

<sup>23</sup> Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων

\* Alex. = Ἰησοῦς.

† Alex. οὐ.

‡ Alex. = αὐτῶ.

## GENEVA — 1557.

his father, or his mother: and thus haue ye made, that the commendement of God is without effect, through your traditions. <sup>7</sup> Hypocrites, vvel prophced of yee Esai, saying, <sup>8</sup> This people draweth nye vnto me with their mouthes, and honoureth me with theyr lypes, how be it, their hartes are farrre from me: <sup>9</sup> But in vayne they worship me, teaching for doctrines, which are but mens precepts

<sup>10</sup> And he called the people vnto him, and sayd to them, Heare and vnderstand. <sup>11</sup> That which goeth into the mouth, defileth not the man: but that which cometh out of the mouth, defileth the man. <sup>12</sup> Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying? <sup>13</sup> But he answered and sayd, Al plantes which my heauenly, father hath not planted, shalbe plucked vp by the rootes. <sup>14</sup> Let them alone, they be the blynde leaders of the blynde. If the blynde lead the blynde, both shal fall into the ditche. <sup>15</sup> Then answered Peter, and sayd to hym, Declare vnto vs this parable. <sup>16</sup> Then sayd Iesus, Are ye yet without vnderstanding?

<sup>17</sup> Perceiue ye not, that what soeuer goeth in at the mouth, descendeth downe into the belly, and is cast out into the draught? <sup>18</sup> But those thynges which procede out of the mouth, come from the hart, & they defile the man. <sup>19</sup> For out of the hart come euyl thoghtes, murder, breakyng of wedlocke whoredome, theftes, false wytnes bearing, slanders. These are the thynges which defyle a man. <sup>20</sup> But to eat with vnwashen handes, defyleth not a man. <sup>21</sup> And Iesus went thence, and departed into the coastes of Tyre and Sidon. <sup>22</sup> And beholde a woman which was a Cananite came out of the same coastes, & cryed, saying vnto him, Haue mercie on me Lord, thou sonne of Dauid, my daughter is piteously vexed with a deuil. <sup>23</sup> And he answered her neuer a worde. Then came to him his

## RHEIMS — 1582.

honour his father or his mother: and you haue made frustrate the commande- ment of God for your ovnr tradition. <sup>7</sup> Hypocrites, vvel hath Esay Prophced of you, saying, <sup>8</sup> This people honoureth me vwith their lippes: but their hart is farrre fram me. <sup>9</sup> And in vaine do they vvorshippe me, teaching doctrines and commendements of men.

<sup>10</sup> And hauing called together the mul- titudes vnto him, he said to them, Heare ye and vnderstand. <sup>11</sup> Not that vvhich entreth into the mouth, defileth a man: but that vvhich procedeth out of the mouth, that defileth a man. <sup>12</sup> Then came his Disciples, and said to him, Doest thou knowv that the Pharisees, vvhether they heard his vvord, vvere scandalized? <sup>13</sup> But he answering sayd: All planting vvhich my heauenly father hath not planted, shal be rooted vp. <sup>14</sup> Let them alone: blinde they are, guides of the blinde. And if the blinde be guide to the blinde, both fall into the ditch. <sup>15</sup> And Peter answering sayd to him, Expound vs this parable.

<sup>16</sup> But he sayd, Are you also as yet vvith- out vnderstanding? <sup>17</sup> Do you not vnder- stand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the priuy? <sup>18</sup> But the things that pro- ceede out of the mouth, come forth from the hart, and those things defile a man. <sup>19</sup> For from the hart come forth euil cogita- tions, murders, adoutries, fornications, thefts, false testimonies, blasphemies. <sup>20</sup> These are the things that defile a man. But to eate vvith vvnwashed hands, doeth not defile a man.

<sup>21</sup> And Iesus vvvent forth from thence and retired into the quarters of Tyre and Sidon. <sup>22</sup> And behold a vvoman of Chanaan came forth out of those coastes, and crying out, sayd to him, Haue mercie vpon me, O lord the Sonne of Dauid: my daughter is sore vexed of a Deuil. <sup>23</sup> Who answered her not a vvord. And his Disciples came and besought him

## AUTHORISED — 1611.

father or his mother, *hee shall bee free.* Thus haue ye made the Commandment of God of none effect by your tradition. <sup>7</sup> Ye hypocrites, well did Esaias prophesie of you, saying, <sup>8</sup> This people draweth nigh vnto me with their mouth, and honour- eth me with their lips: but their heart is farrre from me. <sup>9</sup> But in vaine they do worship me, teaching for doctrines, the commandments of men.

<sup>10</sup> And he called the multitude, and said vnto them, Heare and vnderstand. <sup>11</sup> Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man. <sup>12</sup> Then came his disciples, and said vnto him, Knowest thou that the Pharisees were offended after they heard this saying? <sup>13</sup> But he answered, and said, Euery plant which my heauenly Father hath not planted, shall be rooted vp. <sup>14</sup> Let them alone: if they be blind leaders of the blind. And if the blind lead the blinde, both shall fall into the ditch. <sup>15</sup> Then answered Peter, and said vnto him, Declare vnto vs this parable. <sup>16</sup> And Iesus said, Are ye also yet without understanding? <sup>17</sup> Doe not ye yet vnderstand, that whatsoever ent- reth in at the mouth, goeth into the belly, and is cast out into the draught? <sup>18</sup> But those things which proceed out of the mouth, come forth from the heart, and they defile the man. <sup>19</sup> For out of the heart proceed euill thoughts, murders, adulteries, fornications, thefts, false wit- nes, blasphemies. <sup>20</sup> These are the things which defile a man: But to eate with vnwashed hands, defileth not a man.

<sup>21</sup> Then Iesus went thence, and departed into the coastes of Tyre and Sidon. <sup>22</sup> And behold, a woman of Canaan came out of the same coastes, & cryed vnto him, saying, Haue mercie on me, O Lord, thou Son of Dauid, my daughter is grievously vexed with a deuil. <sup>23</sup> But he answered her not a word. And his disciples came, and

αὐτὸν, λέγοντες, ‘ Ἀπόλυσον αὐτήν, ὅτι κράζει ὅπισθεν ἡμῶν. ’ <sup>24</sup> ‘ Ὁ δὲ ἀποκριθεὶς εἶπεν, ‘ Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ’ <sup>25</sup> ‘ Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα, ‘ Κύριε, βοήθει μοι. ’ <sup>26</sup> ‘ Ὁ δὲ ἀποκριθεὶς εἶπεν, ‘ Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς ‘ κυναρίοις. ’ <sup>27</sup> ‘ Ἡ δὲ εἶπε, ‘ Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων ‘ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. ’ <sup>28</sup> Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ‘ Ὡ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. ’ Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

<sup>29</sup> Καὶ μεταβάς ἐκέλευεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. <sup>30</sup> καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔρχοιτες μεθ’ ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν

<sup>a</sup> Alex. αἰτοῦ.

<sup>b</sup> Alex. κυλλοῦς ὑγιεῖς καὶ.

<sup>c</sup> Rec. ἡμίρας.

## WICLIF—1380.

seiden/ leue thou hir: for sche crieth aftir vs; <sup>24</sup> he answerid ⁊ seide, I am not sente but to the scheep of the hous of Israel that persichiden; <sup>25</sup> ⁊ sche came and worschidp hym ⁊ seide, lorde helpe me; <sup>26</sup> whiche answerde ⁊ seide/ it is not good to take the breed of children: and caste to houndis?

<sup>27</sup> and sche seide, this lord/ for whelcis eten of the crommys, that fallen down fro the bord of her lordis, <sup>28</sup> thame ihesus answerde: ⁊ seide to hir, a woman, thi feith is greet, be it doon to thee: as thou wilt, ⁊ hir dougter was hildid fro that our.

<sup>29</sup> And whanne ihesus hadde passid fro themes: he came bisidis the see of galalee/ and he zede vp in to a hil: ⁊ sat there; <sup>30</sup> and myche peple came to hym: and hadden with hem doumbe men, ⁊ crokid, ⁊ feble and blynde ⁊ many other: and castiden down hem at his feet; ⁊ he helide hem; <sup>31</sup> so that the puple wondride: seynge doumbe men spekyng: ⁊ crokide men goynge blynde men seynge: ⁊ thei magnifyeden god of israel;

<sup>32</sup> and ihesus whanne hise disciplis weren clepid to gidre, seide to hem/ I haue reuitle of the puple, for thei han abiden now three dayes with me ⁊ han no thing to ete; and I wole not leue hem fastynge: lest thei fallen in the wyce; <sup>33</sup> and the disciplis seiden to hym/ wher of thanne so many loouys among vs in desert: to fulfille so greet a peple? <sup>34</sup> and ihesus seide to hem/ hou many loouys han ye? ⁊ thei seiden/ seuen; ⁊ a fewe smale fischis; <sup>35</sup> ⁊ he comaunded to the puple to sitte to mete on the erthe; <sup>36</sup> and he took seuen looues ⁊ fyue fischis ⁊ dide thankynis ⁊ brak ⁊ zaf to hise disciplis; and the disciplis zauen to the puple; <sup>37</sup> ⁊ alle eten

## TYNDALE—1534.

him his disciples, and besought him saying: sende her away; for she foloweth vs crying. <sup>24</sup> He answered, and sayde: I am not sent; but vnto the lost shepe of the house of Israel. <sup>25</sup> Then she came and worshipped him; saying: master helpe me. <sup>26</sup> He answered and sayde: it is not good, to take the chyldrens breed; and to cast it to whelpes. <sup>27</sup> She answered and sayde: trithe Lorde: nevertheless the whelpes cate of the crommes, which fall from their masters table. <sup>28</sup> Then Iesus answered and sayde vnto her. O woman greate is thy faith; be it to thee; even as thou desyrest. And her daughter was made whole even at that same houre.

<sup>29</sup> Then Iesus went away from thence and came nye vnto the see of Galilee, and went vp in to a mountayne and sat doune there. <sup>30</sup> And moche peple came vnto him; havinge with them, halt, blynde, domme, maymed; and other many: and cast them doune at Iesus fete. And he healed them; <sup>31</sup> in so moche that the people wondred to se the domme speake; the maymed whole; the halt to go; and the blynde to se. And they glorified the God of Israel.

<sup>32</sup> Then Iesus called his disciples to him; and sayde: I haue compassion on the people; because they haue continued with me now .iii. dayes; and haue nought to cate; and I will not let them departe fastynge; lest they perishe in the waye. <sup>33</sup> And his disciples sayd vnto him: whence shuld we gett someche breed in the wyldernes; as shuld suffise so greate a multitude? <sup>34</sup> And Iesus sayde vnto them: how many loves haue ye? And they sayde: seuen; and a fewe litle fysshes. <sup>35</sup> And he comaunded the people to syt doune on the grounde; <sup>36</sup> and toke the seuen loves; and the fysshes; and gave thankes; and brake them; and gaue to his disciples; and the disciples gaue them to the people. <sup>37</sup> And

## CRANMER—1539.

came, and besought him, sayinge: sende her away, for she crieth after vs: <sup>24</sup> But he answered, ⁊ sayde: I am not sent but vnto the lost shepe of the house of Israel. <sup>25</sup> Then cam she, and worshipped him, sayinge: lorde, helpe me. <sup>26</sup> He answered and said: it is not mete, to take the chyldrens bread, and to cast it to dogges.

<sup>27</sup> She answered and sayde: trithe Lorde, for the dogges cate of the crommes, which fall from their masters table. <sup>28</sup> Then Iesus answered and sayde vnto her. O woman, greate is thy faith, be it vnto thee, euen as thou wilt. And her daughter was made whole euen at that same tyme.

<sup>29</sup> And Iesus went away from thence, and cam nye vnto the see of Galile, and went vp into a mountayne, and sat doune there. <sup>30</sup> And moche peple came vnto him, bringing with them those that were lame, blind, deafe, maymed, and other many: ⁊ cast them doune at Iesus fete. And he healed them: <sup>31</sup> in so much, that the people wondered, when they sawe the domme speake, the maymed to be whole, the lame to walke, and the blynde to se. And they glorified the God of Israel.

<sup>32</sup> Then Iesus called his disciples vnto him, ⁊ sayde: I haue compassion on the people, because they continue with me now .iiij. dayes, and haue nothing to cate: and I will not let them departe fastynge, lest they mysare by the waye. <sup>33</sup> And his disciples saye vnto him: whence shulde we gett so moche bread in the wyldernes, as to suffise so greate a multitude? <sup>34</sup> And Iesus sayeth vnto them: how many loaves haue ye? And they saye seuen, ⁊ a fewe litle fysshes. <sup>35</sup> And he comaunded the people to syt doune on the grounde: <sup>36</sup> and toke the seuen loaves, and the fysshes: ⁊ after that he had geuen thankes, he brake them, ⁊ gaue to his disciples, ⁊ the disciplis gaue them to the people. <sup>37</sup> And

αὐτοὺς παρὰ τοὺς πόδας <sup>a</sup> τοῦ Ἰησοῦ· καὶ ἑθεράπευσεν αὐτούς· <sup>31</sup> ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, <sup>b</sup> κυλλοὺς ὑγιεῖς, χλωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. <sup>32</sup> Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε, ‘Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι| τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἀπολῦσαι αὐτοὺς νήστευς οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.’ <sup>33</sup> Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, ‘Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον;’ <sup>34</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Πόσους ἄρτους ἔχετε;’ Οἱ δὲ εἶπον, ‘Ἐπτὰ, καὶ ὀλίγα ἰχθύδια.’ <sup>35</sup> Καὶ <sup>d</sup> ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· <sup>36</sup> καὶ λαβὼν| τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύδας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε| τοῖς μαθηταῖς <sup>f</sup> αὐτοῦ,| οἱ δὲ μαθηταὶ τῷ ὄχλῳ. <sup>37</sup> Καὶ ἔφαγον

<sup>d</sup> Alex. παραγγίλλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν, διαβι. <sup>e</sup> Alex. ἰεῖδον.

<sup>f</sup> Alex. = αὐτοῦ.

## GENEVA — 1557.

disciples, & besought him, saying, Send her away, for she crieth after vs. <sup>24</sup> But he answered, and sayed, I am not sent but vnto the lost shepe of the house of Israel. <sup>25</sup> Then she came and worshipped him, saying, Lord helpe me. <sup>26</sup> But he answered, and sayed, It is not good to take the childrens bread, and to cast it to whelpes. <sup>27</sup> And she said, Truth Lord, for in deed the whelpes eat of the crummes, which fall from their masters table.

<sup>28</sup> Then Iesus answered, and sayed vnto her, O woman great is thy faith, be it to thee, euen as thou desirest. And her daughter was made whole euen at that same houre.

<sup>29</sup> Then Iesus went away from thence, & came nye vnto the sea of Galilee, & went vp into a mountayne & sate downe there. <sup>30</sup> And muche people came vnto him, hauyng brought with them, halt, blynde, domme, maymed, and many other, and east them downe at Iesus fete, and he healed them. <sup>31</sup> In so muche that the people wondred, to see the domme speake, the maymed whole, the halt to go, & the blynde to see: And they glorified the God of Israel. <sup>32</sup> Then Iesus called his disciples, and sayd, I haue compassion on the people, because they haue continued with me already three dayes, and haue noight to eat: and I wil not let them depart fastyng, lest they faynt in the way.

<sup>33</sup> And his disciples sayed vnto him, whence should we get somuche bread in the wilderness, as should suffice so great a multitude? <sup>34</sup> And Iesus sayd vnto them, how many loaves haue ye? And they sayd, Seuen, and a fewe lytel fishes. <sup>35</sup> And he commanded the people to sit downe on the ground. <sup>36</sup> And toke the seuen loaves, and the fishes, and gaue thanks, brake them, and gaue to his disciples, and the disciples gaue them to the people. <sup>37</sup> And

## RHEIMS — 1582.

saying, Dimisse her: because she crieth out after vs: <sup>24</sup> And he answering said: I vvas not sent but to the sheepe that are lost of the house of Israel.

<sup>25</sup> But she came and adored him, saying, Lord, help me. <sup>26</sup> Who answering, said: It is not good to take the bread of the Children, and to cast it to the dogges.

<sup>27</sup> But she said, Yea lord: for the vvhelpes also eate of the crummes that fall from the table of their maisters. <sup>28</sup> Then Iesus answering said to her, O woman, great is thy faith: be it done to thee as thou wilt: and her daughter vvas made hole from that houre.

<sup>29</sup> And vvhē Iesus vvas passed from thence, he came beside the sea of Galilee: and ascending into the mountaine, sate there. <sup>30</sup> And there came to him great multitudes, hauing vwith them durme persons, blinde, lame, feeble, and many others: and they east them downe at his fete, and he cured them: <sup>31</sup> so that the multitudes marueled seeing the dumme speake, the lame vvalke, the blinde see: and they magnified the God of Israel.

<sup>32</sup> And Iesus called together his Disciples, and said: I pitie the multitude: because three dayes novy they continue vwith me, and haue not vvhath to eate: and dimisse them fasting I vvil not, lest they faimte in the vvay. <sup>33</sup> And the disciples say vnto him: vvhenche then may vve gette so many loaves in the desert as to fill so great a multitude? <sup>34</sup> And Iesus sayd to them, Hovv many loaves haue you? but they sayd, Seuen, & a fevv litle fishes.

<sup>35</sup> And he commaunded the multitude to sit downe vpon the ground. <sup>36</sup> And taking the seuen loaves & the fishes, and geuyng thanks, he brake, & gaue to his disciples, and the disciples gaue to the people. <sup>37</sup> And

## AUTHORISED — 1611.

besought him, saying, Send her away, for she crieth after vs. <sup>24</sup> But he answered, and said, I am not sent, but vnto the lost sheepe of the house of Israel. <sup>25</sup> Then came she, and worshipped him, saying, Lord, helpe me. <sup>26</sup> But he answered, and said, It is not meete to take the childrens bread, and to cast it to dogs. <sup>27</sup> And she said, Truth Lord: yet the dogs eat of the crumbes which fall from their masters table. <sup>28</sup> Then Iesus answered, and said vnto her, O woman, great is thy faith: bee it vnto thee euen as thou wilt. And her daughter was made whole from that very houre.

<sup>29</sup> And Iesus departed from thence, and came nigh vnto the sea of Galilee, and went vp into a mountaine, and sate downe there. <sup>30</sup> And great multitudes came vnto him, hauing with them those that were lame, blinde, dumbe, maimed, and many others, and cast them downe at Iesus feet, and he healed them: <sup>31</sup> Insomuch that the multitude wondred, when they saw the dumbe to speake, the maimed to be whole, the lame to walke, and the blind to see: and they glorified the God of Israel.

<sup>32</sup> Then Iesus called his disciples vnto him, and sayd, I haue compassion on the multitude, because they continue with me now three dayes, and haue nothing to eate: and I will not send them away fasting, lest they faint in the way.

<sup>33</sup> And his disciples say vnto him, Whence should we haue so much bread in the wilderness, as to fill so great a multitude?

<sup>34</sup> And Iesus saith vnto them, how many loaves haue yee? And they sayd, Seuen, and a fewe litle fishes. <sup>35</sup> And hee commaunded the multitude to sit downe on the ground. <sup>36</sup> And he tooke the seuen loaves and the fishes, and gaue thanks, and brake them, and gaue to his disciples and the disciples to the multitude. <sup>37</sup> And

πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἐπὶ τὴν σπυρίδα πλήρεις. <sup>38</sup> οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. <sup>39</sup> Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

XVI. Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάμενος αὐτοῖς. <sup>2</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 'Ὀφίας γενομένης λέγετε, Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός. <sup>3</sup> καὶ πρῶτ', 'Σήμερον χειμῶν πυρρᾶζει γὰρ στρυγνάζων ὁ οὐρανός. <sup>9</sup> ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσχετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; <sup>4</sup> γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάνᾳ τοῦ προφήτου.' Καὶ καταλιπὼν αὐτοὺς, ἀπῆλθε.

f Alex. = ὑποκριταί.

## WICLIF—1380.

τ weren fulfilled, and thei token that that was lefte of relefis! seuen lepus full, <sup>38</sup> and thei that eten, weren foure thousand of men: withouten hitil children τ wyymen, <sup>39</sup> τ whanne he hadde lefte the puple: he wente vp in to a boot: τ cam in to the costis of magidan.

16. AND the pharisees and the saduceis camen to hym temptynge, τ preiden him to schewe hem a tokene for heuene; <sup>2</sup> τ he answerd τ seide to hem, whanne the euentide is come, ze seien: it schal be cleer for heuene is rody, <sup>3</sup> and the morwilde: to day tempest for heuene schyneth heuylly, thanne ze cummen demen the face of heuene: but ze moun not wite the tokenes of tymes, <sup>4</sup> an yuel generacioun τ avoutrese sekith a token, and a tokene schal not be souun to it, but the tokene of Ionas the profete, τ whanne he hadde lefte hem: he wente forth,

<sup>5</sup> and whanne hise discipils camen ouer the see: thei forȝeten to take looues, <sup>6</sup> τ he seide to hem, bihold ze τ be ware of sourdou; of Pharisees τ saduceis, <sup>7</sup> τ thei thouȝten among hem: τ seiden, for we han not take looues, <sup>8</sup> but thes is wityng seide to hem, what theuke ze among sou of litil feith: for ze han not looues? <sup>9</sup> zit vnderstonden not ze nether han mynde of fyue lous in to fyue thousand of men? τ hou many cofyns ze token? <sup>10</sup> nether of seuen lous in foure thousand of men: and hou many lepus ze token? <sup>11</sup> Whi vnderstonde ze not for I seide not to you of breed: he ze ware of the sourdou; of Pharisees τ saduceis? <sup>12</sup> thanne thei vnderstoden: that he seide not be ware of sourdou; of looues: but of the teclynge of farisees τ saduceis.

<sup>14</sup> And ihesus cam in to the portis of

## TYNDALE—1534.

they dyd all eate and were suffised. And they toke vp of the broken meate that was lefte .xvii. baskets full. <sup>38</sup> And yet they that ate were .iiii.M. men besyde wemen and chylidren. <sup>39</sup> And he sent away the people, and toke shippe and came into the parties of Magdala.

16. THEN came the pharises and saducees, and did tempte him, desyringe him to shewe them some signe from heven. <sup>2</sup> He answered and sayde vnto them. At even ye saye, we shall have fayre wedder, and that because the skye is reed: <sup>3</sup> and in the mornynge ye saye, to daye shalbe foule wedder, and that because the skye is cloudy and reed. O ye ypocrites, ye can discerne the fassion of the skye: and can ye not discerne the signes of the tymes? <sup>4</sup> The frowarde nacion and aduoutros seketh a signe, and there shall nonother signe be geuen vnto them, but the signe of the prophet Ionas. So lefte he them and departed.

<sup>5</sup> And when his disciples were come to the other side of the water, they had forgotten to take breed with them. <sup>6</sup> Then Iesus sayd vnto them: Take hede and beware of the leuen of the Pharisees and of the Saducees. <sup>7</sup> And they thought in them selues sayynge: because we have brought no breed with vs. <sup>8</sup> When Iesus vnderstode that he sayd vnto them. O ye of lytell feith, why are youre myndes cumbred because ye have brought no breed? <sup>9</sup> Do ye not yet perceave, nether remember those .x. loaves when there were .v.M. men, and how many baskettes toke ye vp? <sup>10</sup> Nether the .vii. loaves, when there were .iiiiii.M. and how many baskettes toke ye vp? <sup>11</sup> Why perceave ye not then, that I spake not vnto you of breed, when I sayde, beware of the leuen of the Pharisees and of the Saducees? <sup>12</sup> Then vnderstode they, how that he had not them beware of the leuen of breed: but of the doctrine of the Pharisees, and of the Saducees.

<sup>14</sup> When Iesus cam in to the costis of the

## CRANMER—1539.

they dyd all eate, and were suffised. <sup>38</sup> And they toke vp (of the broken meate that was lefte) seuen baskettes full. And yet, they that dyd eate were .iiij. M. men, besyde wemen τ chylidren. <sup>39</sup> And he sent away the people, and toke shyppe, τ came into the parties of Magdala.

16. THE Pharisees also with the Saducees, came and tempted him τ desyred him that he wolde shewe them a sygne from heuen. <sup>2</sup> He answered and sayde vnto them: when it begynneth to draw toward euen, ye saye, it wyll be fayre wether, for the skye is reed? <sup>3</sup> And in the mornynge: It wilbe foule wether to daye, for the skye is glowmyng reed. O ye ypocrites, ye can discerne the outward appearance of the skye: but can ye not discerne the signes of the tymes? <sup>4</sup> The frowarde τ aduoutros nacyon requyreh τ a sygne, and there shall no sygne be geuen vnto it, but the sygne of the Prophet Ionas. And he lefte them, and departed.

<sup>5</sup> And when his disciples were come to the other syde of the water, they had forgotten to take breed with them. <sup>6</sup> Then Iesus sayde vnto them. Take hede and beware of the leuen of the Pharisees and of the Saducees. <sup>7</sup> And they thought in them selues sayynge: we haue taken no breed with vs. <sup>8</sup> Which when Iesus vnderstode, he sayd vnto them: O ye of lytell feith, why take ye thought within your selues, because ye haue brought no breed? <sup>9</sup> Do ye not yet perceave, nether remember those .v. loaves, when there were .v. M. men, τ how many baskettes toke ye vp? <sup>10</sup> Nether the .vij. lous, when there were .iiij. M. men: and how many baskettes toke ye vp? <sup>11</sup> how happeneth it that ye do not vnderstande, that I spake it not vnto you concernynge breed, that ye shulde beware of the leuen of the Pharisees τ of the Saducees? <sup>12</sup> Then vnderstode they, how that he had not them beware of the leuen of breed: but of the doctrine of the Pharisees, and of the Saducees.

<sup>14</sup> When Iesus cam into the coastes of

οὐκίαι, relicta. lepus, baskets. seuen, say.  
<sup>38</sup> τυδὶς ἄνδρες, ἰννεν δεινῶν, καιν ἡμερῶν  
<sup>39</sup> τ. ἄνδρες, ἰννεν, εὐδ. ἀνοῦτες, ἀδελφῶν  
<sup>12</sup> τ. ἰσὴν, sourdou; leaven. wityng, knowynge.  
<sup>14</sup> τ. ἄνδρες, ἰννεν, εὐδ. ἀνοῦτες, ἀδελφῶν

<sup>5</sup> Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάβοντο ἄρτους λαβεῖν. <sup>6</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, ‘Ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.’ <sup>7</sup> Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, ‘Ὅτι ἄρτους οὐκ ἐλάβομεν.’ <sup>8</sup> Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, ‘Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε;| <sup>9</sup> οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίους ἐλάβετε; <sup>10</sup> οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; <sup>11</sup> πῶς οὐ νοεῖτε, ὅτι οὐ περὶ <sup>12</sup> ἄρτων| εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; <sup>13</sup> Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ’ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

<sup>13</sup> Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἤρῳτα τοὺς

<sup>a</sup> Rec. + αὐτοῖς.

<sup>b</sup> Alex. ἔχει.

<sup>c</sup> Rec. ἄρτων.

## GENEVA — 1557.

they dyd all eat, and were suffised: and they toke vp the broken meat that was left seuen baskets ful. <sup>38</sup> And yet they that dyd eat, were foure thousand men, beside women, and children. <sup>39</sup> And Iesus sent away the people, and toke shy, and came into the partes of Magdala.

16. THEN came the Pharises and Sadduces, and dyd tempt hym, desiring him to shewe them some signe from heauen. <sup>2</sup> But he answered and sayd vnto them, At euen ye say, Fayre wether: for the skye is red. <sup>3</sup> And in the morning ye say, To day shal be a tempeste, because the skye is red and cloudy. O ye hypocrites, ye can discern the fashion of the skye, and can ye not discern the signes of the tymes? <sup>4</sup> The frowarde nation, and aduouterous seketh a signe, and ther shal no signe be geuen vnto them, but that signe of the Prophet Ionas. And he leuyng them, departed.

<sup>5</sup> And when his disciples were come to the other syde of the water, they had forgotten to take bread with them. <sup>6</sup> Then Iesus sayd vnto them, Take heed and beware of the leuen of the Pharises and Sadduces. <sup>7</sup> And they reasoned with them selues, saying, It is because we haue brought no breade with vs. <sup>8</sup> When Iesus vnderstode that, he sayd vnto them, O ye of litle fayth, why are your myndes cumbered because ye haue brought no bread? <sup>9</sup> Do ye not yet perceau, neither remember fye loaves, when there were fye thousand men, and how many baskettes toke ye vp? <sup>10</sup> Nether the seuen loaves when there were fye thousand men, and how many baskettes toke ye vp? <sup>11</sup> Why perceau ye not then that I spake not vnto you of bread, when I sayd, be ware of the leuen of the Pharises, and Sadduces? <sup>12</sup> Then vnderstode they, how that he had not them beware of the leuen of bread: but of the doctrine of the Pharises, and Sadduces.

<sup>13</sup> When Iesus came into the coastes of

## RHEIMS—1582.

they did all eat, and had their fill. And that which vvvas left of the fragments they tooke vp, seuen baskets ful. <sup>38</sup> And there vvvere that did eat, foure thousand men, beside children & vvomen. <sup>39</sup> And hauing dismissed the multitude, he vvvent vp into a boate, and came into the coastes of Magedan.

16. AND there came to him the Pharises and Sadduces tempting: and they demaunded him to shew them a signe from heauen. <sup>2</sup> But he answered & said to them, When it is euening, ye say, It vvill be faire vvether, for the element is redde. <sup>3</sup> And in the morning, This day there vvill be a tempest, for the element doth glovve and lovvre. The face therfore of the element ye haue skil to discern: and the signes of times can ye not? <sup>4</sup> The nauigtie and aduouterous generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and vvvent avvay.

<sup>5</sup> And vvhen his disciples vvvere come over the vvwater, they forgot to take bread. <sup>6</sup> Who said to them, Looke vvvel and bevvvare of the leauen of the Pharisees & Sadducees. <sup>7</sup> But they thought vvwithin them selues saying, Because vvve tooke not bread. <sup>8</sup> And Iesus knowing it, said, Why do ye thinke vvwithin your selues O ye of litle faith, for that you haue not bread? <sup>9</sup> Do you not yet vvunderstand, neither do you remember the fye loaves among fye thousand men, and how many baskets you took vp? <sup>10</sup> neither the seuen loaves, among foure thousand men, and how many maundes you took vp? <sup>11</sup> Why do you not vvunderstand that I said not of bread to you, Bevvvare of the leauen of the Pharisees & Sadduces? <sup>12</sup> Then they vvunderstode that he said not they should bevvvare of the leauen of bread, but of the doctrine of the Pharisees and Sadduces.

<sup>13</sup> And Iesus came into the quarters of

## AUTHORISED—1611.

they did all eat, and were filled: and they tooke vp of the broken meat that was left, seuen baskets full. <sup>38</sup> And they that did eat, were foure thousand men, beside women and children. <sup>39</sup> And he sent away the multitude, and tooke ship, and came into the coasts of Magdala.

16. THE Pharisees also, with the Sadduces, came, and tempting, desired him that he would shew them a signe from heauen. <sup>2</sup> He answered, and said vnto them When it is euening, ye say, *it will be faire weather: for the skie is red.* <sup>3</sup> And in the morning, *it will be foule weather to day: for the skie is red and lowring.* O ye hypocrites, ye can discern the face of the skie, but can ye not discern the signes of the times? <sup>4</sup> A wicked and adulterous generation seeketh after a signe, and there shall no signe be giuen vnto it, but the signe of the Prophet Ionas. And hee left them, and departed. <sup>5</sup> And when his disciples were come to the other side, they had forgotten to take bread.

<sup>6</sup> Then Iesus said vnto them, Take heed and beware of the leauen of the Pharisees, and of the Sadduces. <sup>7</sup> And they reasoned among themselves, saying, *It is because wee haue taken no bread.* <sup>8</sup> Which when Iesus perceiued, he said vnto them, O ye of litle faith, why reason ye among your selues, because ye haue brought no bread?

<sup>9</sup> Doe ye not yet vvunderstand, neither remember the fye loaves of the fye thousand, and how many baskets ye took vp? <sup>10</sup> Neither the seuen loaves of the foure thousand, and how many baskets ye took vp? <sup>11</sup> How is it that ye doe not vvunderstand, that I spake it not to you concerning bread, that ye should beware of the leauen of the Pharisees, and of the Sadduces? <sup>12</sup> Then vvunderstood they how that he had them not beware of the leauen of bread: but of the doctrine of the Pharisees, and of the Sadduces.

<sup>13</sup> When Iesus came into the coastes of

μαθητὰς αὐτοῦ, λέγων, Ἐτίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἄνθρώπου; <sup>14</sup> Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δὲ Ἡλίαν· ἕτεροι δὲ Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. <sup>15</sup> Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; <sup>16</sup> Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. <sup>17</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων βῆρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. <sup>18</sup> Καγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς. <sup>19</sup> καὶ δώσω σοὶ τὰς κλείς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. <sup>20</sup> Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδεὶ εἴπωσιν,

<sup>14</sup> Alex. Ἀποκριθεὶς.

## WICLIF — 1380.

cesarie of philip: ⁊ axed hise discipulis and seide; whom seien me to be mannes some? <sup>14</sup> and thei seiden; summe ion Baptist, other elie: ⁊ other jeremy, or oon of the profetis; <sup>15</sup> ihesus seide to hem; but whom seien ⁊e me to be? <sup>16</sup> Symount Petir answerde ⁊ seide; thou art crist the sone of god Iyunge; <sup>17</sup> ihesus answerde ⁊ seide to hym; blessid art thou Symount bariona: that is sone of culuer: for fleisch ⁊ blode schewid not to thee; but my fadir that is in heuene; <sup>18</sup> ⁊ I seye to thee that thou art petir; ⁊ on this ston I schal bilde my chirche; and the gatis of helle schulen not haue myght agens it; <sup>19</sup> ⁊ to the I schal geue the keies of the kyngdom of heuene; ⁊ what euer thou schalt bynde on erthe: schal be bounden also in heuene; ⁊ what euer thou schalt vnbynde on erthe: schal be vnbounden also in heuene.

<sup>20</sup> thanne he comanndid to hise discipulis; that thei schulde sey to no man; that he was crist; <sup>21</sup> fro that tyme ihesus bigan to schewe hise discipulis: that it bihoued him to go to Ierusalem; ⁊ suffre many thingis: of the elder men; ⁊ of scribis ⁊ pryncis of preests; and be slayn; ⁊ the thirde day to rise agen. <sup>22</sup> ⁊ petir took him: and bigan to blame hym and seide; fer be it fro thee lord this thing schal not be to thee; <sup>23</sup> ⁊ he turned ⁊ seide to Petir; sathanas go aftir me; thou art a schandre to me; for thou sauerist not tho thingis that ben of god: but tho thingis that ben of men;

<sup>24</sup> thanne ihesus seide to hise discipulis; if ony o man wole come aftir me: denye he hym self: and take he his cros ⁊ sue me;

<sup>25</sup> for he that wole make his liif saaf: schal lese it; ⁊ he that schal lese his liif: for me: schal fynde it; <sup>26</sup> for what profetith it to a man; if he wyne alle the world: ⁊ suffre peiringe of his soule? or

scien, say, culuer, doer, sue, follow  
peirne, impaire, or damage.

## TYNDALE — 1534.

cite which is called Cesarea Philippi; he axed his discipulis sayinge: whom do men saye that I the sonne of man am? <sup>14</sup> They saide; some saye that thou arte Ihon Baptist; some Helias; some Ieremias; or one of the prophets. <sup>15</sup> He sayde vnto them: but whom saye ye that I am? <sup>16</sup> Simon Peter answered and sayde: Thou arte Christ the sonne of the Iyvinge God. <sup>17</sup> And Iesus answered and sayde to him: happy arte thou Simon the sone of Ionas; for fleshe and bloud hath not opened vnto the; that; but my father which is in heuen. <sup>18</sup> And I saye also vnto the; that thou arte Peter: and vpon this rocke I will bylde my congregacion. And the gates of hell shall not preuaile agaynst it. <sup>19</sup> And I will geve vnto the; the keyes of the kyngdom of heuen: and what soeuer thou byndest vpon erth; shall be bounde in heuen: and what soeuer thou lowest on erthe; shalbe lowsed in heuen.

<sup>20</sup> Then he charged his disciples; that they shulde tell no man; that he was Iesus Christ. <sup>21</sup> From that tyme forth; Iesus began to shewe vnto his disciples; how that he must go vnto Ierusalem; and suffer many thinges of the Elders; and of the hye prestes; and of the scribes; and must be killed; and ryse agayne the thirde day. <sup>22</sup> But Peter toke him a syde; and began to rebuke him sayinge: master fauer thy selfe this shall not come vnto the. <sup>23</sup> Then turned he aboute; and sayde vnto Peter; come after me Satan; thou offendest me; because thou sauourest not godly thinges; but worldly thinges.

<sup>24</sup> Iesus then sayde to his disciples. If eny man wyll folowe me; let him forsake him sylfe; and take vp his crosse and folowe me. <sup>25</sup> For who soeuer wyll save his lyfe; shall lose it. And whoseuer shall lose his lyfe for my sake; shall fynde it. <sup>26</sup> What shall it profite a man; though he shulde wyne alle the whole worlde: yf he lose his owne soule? Or els what

## CRANMER — 1539.

the cite which is called Cesarea Philippi; he asked his discipulis sayinge whom do men saye that I the sone of man am? <sup>14</sup> They sayde: some saye that thou art Iohn Baptist; some Helyas; some Ieremias; or one of the nombre of the prophetes. <sup>15</sup> He sayeth vnto them: but whom saye ye that I am? <sup>16</sup> Simon Peter answered and sayde: Thou art Christ the sone of the Iyuinge God. <sup>17</sup> And Iesus answered; ⁊ sayde vnto hym: happy art thou Simon the sonne of Ionas; for fleshe and bloud hath not opened that vnto the but my father which is in heuen. <sup>18</sup> And I saye also vnto the; that thou art Peter; and vpon this rocke I wil bylde my congregacion. And the gates of hell shal not preuaile agaynst it. <sup>19</sup> And I wil geue vnto the; the keyes of the kyngdom of heuen: And whatsoever thou byndest in erth; shall be bounde in heuen: ⁊ whatsoever thou locest in erth; shalbe lowsed in heuen.

<sup>20</sup> Then charged he hys discipules; that they shulde tell no man; that he was Iesus Christ. <sup>21</sup> From that tyme forth begaune Iesus to shewe vnto his disciples; how that he must go vnto Ierusalem; and suffer many thinges of the elders; ⁊ hye Prestes; and Scribes; and must be killed; and be rased agayne the thyrde daye. <sup>22</sup> And when Peter had taken him asyde; he began to rebuke him; saying: master; fauer thy selfe; this shal not happen vnto the: <sup>23</sup> but he turned him aboute; and sayde vnto Peter; go after me Satan; thou hyndrest me: for thou sauourest not the thinges that be of God; but those that be of men.

<sup>24</sup> Then sayde Iesus vnto his disciples: If eny man wil folowe me; let him forsake him selfe and take vp his crosse; ⁊ folowe me. For who so wil saue hys lyfe; shall lose it. <sup>25</sup> Agayne; whose doth lose his life for my sake; shall fynde it. For what doth it profite a man; yf he wyne alle the whole worlde: and lose his awne soule? <sup>26</sup> Or what

ὅτι αὐτός ἐστιν ὁ Χριστός. <sup>21</sup> Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. <sup>22</sup> καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων, Ἐλεός σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. <sup>23</sup> Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. <sup>24</sup> Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθήτω μοι. <sup>25</sup> ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει αὐτήν. <sup>26</sup> τί γὰρ ὠφελεῖται ἄνθρωπος, εἰὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί

<sup>21</sup> Rec. + Ἰησοῦς.

<sup>22</sup> Rec. & Alex. εἰς Ἱερουσόλυμα ἀπελθεῖν.

<sup>23</sup> Alex. ὠφελῆθησεται.

## GENEVA — 1557.

Cæsarea Philippi, he asked his disciples, saying, Whome do men say that I am the Some of man? <sup>14</sup> And they said, Some say that thou art Iohn Baptist: and some Elias: and some Ieremias, or one of the Prophets. <sup>15</sup> He said vnto them, But whome say ye that I am? <sup>16</sup> Simon Peter answered, and said, Thou art Christe the Sonne of the liuyng God. <sup>17</sup> And Iesus answered, and said to him, happy art thou Simon the some of Ionas, for flesh & bloud hath not opened vnto thee that, but my father which is in heauen.

<sup>18</sup> And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my congregation. And the gates of hel shal not ouercome it. <sup>19</sup> And I will gene vnto thee, the keyes of the kyngdome of heauen: & what soeuer thou shalt bynde vpon earth, shalbe bound in heauen: and what soeuer thou shalt loose on earth, shalbe lowsed in heauen. <sup>20</sup> Then he sharpey charged his disciples, that they should tel no man that was Iesus the Christ. <sup>21</sup> From that tyme forth Iesus began to shew vnto his disciples, how that he must go vnto Ierusalem, and suffer many thynges of the Elders, and of the hie Priestes, and Scribes, and must be killed, and rise agayn the thyrd day. <sup>22</sup> But Peter toke hym asyde, and began to rebuke him, saying, Master looke to thy self, this shal not be vnto thee. <sup>23</sup> Then turned he about, and said vnto Peter, Away from me Satan: thou offendest me: because thou sauourest not the thynges that are of God, but the thynges that are of men.

<sup>24</sup> Iesus then said to his disciples, If any man wyl folow me, let him forsake hym self, and take vp his crosse, and folowe me. <sup>25</sup> For whoeuer wyl saue his life, shal lose it. And whoeuer shal lose his life for my sake, shal fynde it. <sup>26</sup> For what is a man the better, though he should wyne all the whole worlde, if he be condemned to paye his soule? Or els what

## RHEIMS—1582.

Cæsarea Philippi: and he asked his disciples, saying, Whom say men that the Some of man is? <sup>14</sup> But they said, Some Iohn the Baptist, & othersome Elias, and others Hieremic, or one of the Prophets.

<sup>15</sup> Iesus saith to them, But vvhom do you say that I am? <sup>16</sup> Simon Peter answered & said, *Thou art Christ the sonne of the liuyng God.* <sup>17</sup> And Iesus answering, said to him, Blessed art thou Simon bar-Iona: because flesh & bloud hath not revealed it to thee, but my father vvwhich is in heauen. <sup>18</sup> And I say to thee, *That thou art Peter: and vpon this Rocke evil I build my Church, and the gates of hel shal not preuaile against it.* <sup>19</sup> *And I evil giue to thee the keyes of the kingdom of heauen. And vvhatsoever thou shalt binde vpon earth, it shal be bound also in the heauens: and vvhatsoever thou shalt loose in earth, it shal be loosed also in the heauens.*

<sup>20</sup> Then he commaunded his disciples that they should tel no body that he vvvas Iesus Christ.

<sup>21</sup> From that time Iesus began to shew his disciples, that he must goe to Hierusalem, & suffer many things of the Ancients & Scribes & cheefe-Priestes, and be killed, and the third day rise againe. <sup>22</sup> And Peter taking him vnto him, began to rebuke him, saying, Lord, be it farre from thee, this shal not be vnto thee.

<sup>23</sup> Who turning said to Peter, Goe after me Satan, thou art a scandal vnto me: because thou sauourest not the things that are of God, but the things that are of men. <sup>24</sup> Then Iesus said to his disciples, If any man wil come after me, let him denie him self, and take vp his crosse, and follow me. <sup>25</sup> For he that wil saue his life, shal lose it. and he that shal lose his life for my sake, shal finde it. <sup>26</sup> For what doth it profite a man, if he gaine the vvhole worlde, and sustaine the damage of his soule? Or vvhat permutation shal a man

## AUTHORISED—1611.

Cæsarea Philippi, he asked his disciples, saying, Whom doe men say, that I the some of man, am? <sup>14</sup> And they said, Some say that thou art Iohn the Baptist, some Elias, and others Ieremias, or one of the Prophets. <sup>15</sup> He saith vnto them, But whom say ye that I am? <sup>16</sup> And Simon Peter answered, and said, Thou art Christ the sonne of the liuyng God. <sup>17</sup> And Iesus answered, and said vnto him, Blessed art thou Simon Bar Iona: for flesh and blood hath not reueiled it vnto thee, but my Father which is in heauen. <sup>18</sup> And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not preuaile against it. <sup>19</sup> And I will giue vnto thee the keyes of the kingdom of heauen: and whatsoeuer thou shalt binde on earth, shall be bound in heauen: whatsoeuer thou shalt loose on earth, shall be loosed in heauen. <sup>20</sup> Then charged hee his disciples that they should tell no man that hee was Iesus the Christ.

<sup>21</sup> From that time fourth began Iesus to shew vnto his disciples, how that he must goe vnto Hierusalem, and suffer many things of the Elders and chiefe Priests & Scribes, and bee killed, and be raised againe the third day. <sup>22</sup> Then Peter tooke him, and began to rebuke him, saying, Be it farre from thee Lord: This shal not be vnto thee. <sup>23</sup> But he turned, and said vnto Peter, Get thee behinde me, Satan, thou art an offence vnto me: for thou sauourest not the things that be of God, but those that be of men.

<sup>24</sup> Then saide Iesus vnto his disciples, If any man will come after me, let him denie himselfe, and take vp his crosse, and follow me. <sup>25</sup> For whoeuer will saue his life, shall lose it: and whoeuer will lose his life for my sake, shall finde it. <sup>26</sup> For what is a man profited, if he shall gaine the whole worlde, and lose his owne soule? Or what shall a man giue

‘ δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>27</sup> μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδοῦσι ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. <sup>28</sup> Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες <sup>ρ</sup> ὧδε ἑστῶτες, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἔρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.’

XVII. Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν. <sup>2</sup> καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἰμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. <sup>3</sup> καὶ ἰδὼν, ὄφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας, μετ’ αὐτοῦ συλλαλοῦντες. <sup>4</sup> ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, ‘Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σὺ

<sup>ρ</sup> Alex. τῶν ὡδε ἰσθῶτων. Const. ὡδε ἰσθῶτες. Rec. τῶν ὡδε ἰσθῶτων.

## WICLIFF—1380.

what channynge schal a man zeue for his soule?

<sup>27</sup> For mannes sone schal come in glorie of his fadir, with hise angels: ⁊ thanne he schal zeude to euery man aftir his werkis; <sup>28</sup> treuli I seye to you there ben summe of hem that stonden here: whiche schulen not taste death: til thei se mannes sone comynge in his kyngdom.

17. AND aftir sixe dayes Ihesus took petir James ⁊ Ioon his brother: ⁊ ledde hem asidis in to an hie hil; <sup>2</sup> ⁊ was turned in to an other likenes bifrom hem; ⁊ his face schon as the sunne: ⁊ hise clothes weren made whijt as snowe; <sup>3</sup> ⁊ lo moises ⁊ helie aperid to hem: ⁊ spaken with hym

<sup>4</sup> ⁊ petir answeride ⁊ seide to ihesus; lord it is goodde! vs to be here; if thou wilt: make we here thre tabernacles: to thre oon, to moises oon, ⁊ to clie oon; <sup>5</sup> ⁊ hit the while he spake: lo a brijt cloude ouer schadewid hem; and lo a vois came out of the cloude that seide; this is my derworthe sone in whom I haue wecl plesid to me; here ze hym; <sup>6</sup> ⁊ the discipils herden ⁊ feldeu doum on her faces; ⁊ dreden greethy

<sup>7</sup> ⁊ ihesus cam ⁊ touchid hem: ⁊ seide to hem; rise ze up ⁊ nyle ze drede; <sup>8</sup> and thei lefiden vp her ijen ⁊ saien no man: but ihesus alone; <sup>9</sup> ⁊ as thei camen doum of the hil: ihesus comaundide to hem; ⁊ seide; seye ze to no man the visoun; til mannes sone ryse agen fro death. <sup>10</sup> And hise discipils axeden hym: ⁊ seiden; what thanne seien the scribis; that it bihoueth that clie come first; <sup>11</sup> he answeride ⁊ seide to hem; clie schal come: ⁊ he schal restore alle thinges; <sup>12</sup> and I seye to you, that clie is now comen ⁊ thei knownen hym

hipe, high. 3hit, get. dereworthi, belecet. 0310 ze drede, dreed not. 13jen, eyes. 3seue, give. 3felde, yeld.

## TYNDALE—1534.

shall a man geve to redeme his soule agayne with all? <sup>27</sup> For the sone of man shall come in the glory of his father, with his angels: and then shall he rewarde every man accordinge to his dedes. <sup>28</sup> Verely I saye vnto you, some ther be amonge them that here stonde, which shall not taste of death; tyll they shall have sene the sone of man come in his kyngdomen.

17. AND after .vi. dayes Ihesus toke Peter and James and Ihon his brother, and brought them vp into an hie mountayne out of the waye; <sup>2</sup> and was transfyured before them: and his face did shyne as the sunne; and his clothes were as whyte as the light. <sup>3</sup> And beholde ther appered vnto them; Moses and Helyas; talking with him. <sup>4</sup> Then answered Peter, and sayde to Iesus; master here is good beynge for vs. If thou wilt; leet vs make here .iii. tabernacles; one for the; and one for Moses; and one for Helyas.

<sup>5</sup> Whyll he yet spake; beholde a bright cloude shadowed them. And beholde there came a voyce out of the cloude sayinge; this is my deare sone; in whom I delite; hear him. <sup>6</sup> And when the disciples hearde that they fell on their faces; and were sore afrayed. <sup>7</sup> And Iesus came and touched them; and sayde; aryse and be not afrayed. <sup>8</sup> And when they looked vp; they saw no man; saue Iesus only.

<sup>9</sup> And as they came doune from the mountayne; Iesus charged them sayinge; se that ye shewe the vision to no man; vntyll the sone of man be rysen agayne fro death. <sup>10</sup> And his disciples axed of him; sayinge; Why then saye the scribes; that Helyas muste fyrst come? <sup>11</sup> Iesus answerde; and sayd vnto them; Helyas shall fyrst come; and restore all thinges. <sup>12</sup> And I saye vnto you that Helyas is come already; and they knewe him

## CRANMER—1539.

shal a man geue to redeme his soule agayne with all? <sup>27</sup> For the sone of man shall come in the glory of his father, with hys angels: ⁊ then shall he rewarde euery man accordinge to his dedes. <sup>28</sup> Uerely I saye vnto you, ther be stondeynge here, which shall not tast of death, tyll they see the sone of man come in hys kyngdome.

17. AND after .vi. dayes, Iesus taketh Peter, James and John his brother, and bringeth them vp into an hie mountayne out of the waye, <sup>2</sup> and was transfygured before them and his face dyd shyne as the sonne, and hys clothes were as whyte as the lyght. <sup>3</sup> And beholde, there apered vnto them Moses and Elias talking with him. <sup>4</sup> Then answered Peter, and sayd vnto Iesus, Lorde, here is good beynge for vs. If thou wilt, let vs make here .iii. tabernacles: one for the, and one for Moses, and one for Helyas. <sup>5</sup> Whyhe he yet spake, beholde, a bright cloude shadowed them.

And beholde, there came a voyce out of the cloude which sayde this is my beloued sone in whom I deleyte heare him. <sup>6</sup> And when the disciples hearde these thinges, they fell on their faces and were sore afrayed. <sup>7</sup> And Iesus came and touched them, and sayde; aryse, ⁊ be not afrayed. <sup>8</sup> And when they had lift vp their eyes they sawe no man saue Iesus only.

<sup>9</sup> And when they came doune from the mountayne, Iesus charged them saying; shew the vision to no man, vntyll the sone of man be rysen agayne fro the deed. <sup>10</sup> And his disciples asked him, saying, Whi then saye the Scribes, that Helyas muste fyrst come? <sup>11</sup> Iesus answerd, and sayde vnto them; Helyas trulye shall fyrst come, and restore all thinges. <sup>12</sup> But I saye vnto you, that Helyas is come already, and they knewe him not: but haue done vnto him what-

‘μίαν, καὶ Μωσῆ μίαν, καὶ ὁ μίαν Ἠλία.’ <sup>5</sup> Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, ‘Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.’ <sup>6</sup> Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. <sup>7</sup> καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν, ‘Εγέρθητε καὶ μὴ φοβείσθε.’ <sup>8</sup> Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. <sup>9</sup> Καὶ καταβαινόντων αὐτῶν ἔκ| τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, ‘Μηδεὺς εἶπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ.’ <sup>10</sup> Καὶ ἐπρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, ‘Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;’ <sup>11</sup> Ὁ δὲ Ἰησοῦς| ἀποκριθεὶς εἶπεν αὐτοῖς, ‘Ἠλίας μὲν ἔρχεται πρῶτον,| καὶ ἀποκαταστήσει πάντα.’ <sup>12</sup> λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ

<sup>5</sup> Alex. Ἠλίμ μίαν.

<sup>7</sup> Rec. ἀπό.

<sup>8</sup> Alex. = Ἰησοῦς.

<sup>9</sup> Alex. = πρῶτον.

## GENEVA — 1557.

shal a man geue to redeme his soule agayn with all? <sup>27</sup> For the Sonne of man shal come in the glorie of his father, with his Angels: and then shal he reward every man accordyng to his deedes. <sup>28</sup> Verely I say vnto you some there be standing here, which shal not tast of death, tyl they shal see the Sonne of man come in his kyngdome.

17. AND after six dayes, Iesus toke Peter, & Iames, and Iohn his brother, & broght them vp into an hie mountayne out of the way. <sup>2</sup> And was transfigured before them: and his face dyd shyne as the sunne, and his clothes were as whyte as the light. <sup>3</sup> And behold they saw Moses, and Elias, talking with hym. <sup>4</sup> Then answered Peter, and sayd to Iesus, Master, here is good beyng for vs: If thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

<sup>5</sup> Whye he yet spake, behold a bright cloude shadowed them: And beholde, there came a voyce out of that cloude, saying, This is my deare sonne, in whome I dechye, Hearre him. <sup>6</sup> And when the disciples heard that, they fel on their faces and were afrayed. <sup>7</sup> But Iesus came and touched them, and sayd, Arise and be not afrayed. <sup>8</sup> And when they looked vp, they saw no man, saue Iesus onely.

<sup>9</sup> And as they came downe from the mountayne, Iesus charged them, saying, See that ye shewe the vision to no man, vntill the Sonne of man be rysen agayne from death.

<sup>10</sup> And his disciples asked hym, saying, Why then say the Scribes, that Elias must fyrst come? <sup>11</sup> Iesus answered, and sayd vnto them, Certenly Elias must fyrst come, and restore all thynges. <sup>12</sup> But I say vnto you, that Elias is come already, and they knewe him not, but haue done

## RHEIMS—1582.

gine for his soule? <sup>27</sup> For the Sonne of man shal come in the glorie of his father vwith his Angels: and then wil he render to euery man according to his vvorkes.

<sup>28</sup> Amen I say to you, there be some of them that stand here, that shal not taste death, til they see the Sonne of man coming in his kingdom.

17. AND after six dayes IESVS taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart: <sup>2</sup> And he vvas transfigured before them. And his face did shine as the sunne: & his garments became vwhite as snovv. <sup>3</sup> And behold there appeared to them Moyes and Elias talking vwith him. <sup>4</sup> And Peter ansvering, said to IESVS, Lord, it is good for vs to be here: if thou vvilt, let vs make here three tabernacles, one for thee, and one for Moyes, and one for Elias.

<sup>5</sup> And as he vvas yet speaking, behold a bright cloude ouershadovved them. And loe a voice out of the cloude, saying, This is my vvbeloued sonne, in whom I am vvell pleased: heare ye him. <sup>6</sup> And the disciples hearing it, fel vpon their face, and vvere sore afraid. <sup>7</sup> And IESVS came and touched them: and he said to them, Arise, and feare not. <sup>8</sup> And they lifting vp their eyes, savv no body, but onely IESVS.

<sup>9</sup> And as they descended from the mount, IESVS commaunded them, saying, Tel the vision to no body, til the Sonne of man be risen from the dead.

<sup>10</sup> And his Disciples asked him, saying, What say the Scribes then, that Elias must come first? <sup>11</sup> But he answering, said to them, Elias in dedde shal come, and restore all thynges. <sup>12</sup> And I say to you, that Elias is already come, and they did not knovv him, but vvrought on him

## AUTHORISED — 1611.

in exchange for his soule? <sup>27</sup> For the Sonne of man shall come in the glory of his Father, with his Angels: and then he shall reward every man according to his workes.

<sup>28</sup> Verely I say vnto you, There be some standing here, which shall not taste of death, till they see the Sonne of man coming in his Kingdome.

17. AND after sixe dayes, Iesus taketh Peter, Iames, and Iohn his brother, and bringeth them vp into a high mountaine apart. <sup>2</sup> And was transfigured before them, and his face did shine as the Sunne, and his raiment was white as the light.

<sup>3</sup> And behold, there appeared vnto them Moses, and Elias, talking with him. <sup>4</sup> Then answered Peter, and said vnto Iesus, Lord, it is good for vs to be here: If thou wilt, let vs make here three Tabernacles: one for thee, and one for Moses, and one for Elias. <sup>5</sup> While he yet spake, behold, a bright cloud ouershadovved them: and behold a voyce out of the cloude, which said, This is my beloued Sonne, in whom I am well pleased: heare ye him.

<sup>6</sup> And when the disciples heard it, they fell on their face, and were sore afraid. <sup>7</sup> And Iesus came and touched them, and said, Arise, and be not afraid. <sup>8</sup> And when they had lift vp their cies, they saw no man, saue Iesus onely. <sup>9</sup> And as they came downe from the mountaine, Iesus charged them, saying, Tell the vision to no man, vntill the Sonne of man be risen againe from the dead. <sup>10</sup> And his disciples asked him, saying, Why then say the Scribes that Elias must first come? <sup>11</sup> And Iesus answered, and saide vnto them, Elias truly shall first come, and restore all thynges:

<sup>12</sup> But I say vnto you, that Elias is come already, and they knew him not, but haue

‘ ἐπέγνωσαν αὐτὸν, ἀλλ’ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.’<sup>13</sup> Τότε συνῆκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

<sup>14</sup> Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν, | <sup>15</sup> καὶ λέγων, ‘ Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιαῖζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.’<sup>16</sup> καὶ προσ-  
ῆνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεύσαι.  
<sup>17</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ‘ Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε  
ἔσομαι μεθ’ ὑμῶν; | ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.’<sup>18</sup> Καὶ  
ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον, καὶ ἔθεραπεύθη  
ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.<sup>19</sup> Τότε προσελθόντες οἱ μαθηταί τῷ Ἰησοῦ κατ’  
ἰδίαν εἶπον, ‘ Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;’<sup>20</sup> Ὁ δὲ Ἰησοῦς | εἶπεν

\* Rec. αὐτῷ.

\* Alex. μεθ’ ὑμῶν ἔσομαι.

\* Alex. = Ἰησοῦς.

## WICLIF—1380.

not: but thei didnen in hym what euer thingis thei wolden, ⁊ so mannes sone schal suffre of hem,<sup>13</sup> Thanne the discipulis vnderstonden that he seide to hem of Iohn the baptist.

<sup>14</sup> ⁊ whanne he came to the puple: a man came to hym ⁊ fil doun on knees biforn hym ⁊ seide,<sup>15</sup> lord haue thou merci on my sone, for he is lunatik and suffreth yuel for ofte tymes he fallith in to the fyre ⁊ ofte times in to the water,<sup>16</sup> and I brougte hym to thin discipulis: and thei myght not hele hym,<sup>17</sup> ihesus answered ⁊ seide, a thou generacioun vn-bileueful ⁊ weyward: hou longe schal I be with you, hou longe schal I suffre you, brynge se hym hidir to me,<sup>18</sup> ⁊ ihesus blameid hym: ⁊ the deuel wente out fro hym, ⁊ the child was held fro that our.

<sup>19</sup> Thanne the discipulis camen to ihesus pryueli: ⁊ seiden to hym whi myghte not we casten hym out? <sup>20</sup> ihesus seith to hem, for youre vnbeleue, treuli I sey to you, if se han feith as a corn of seneyc, se schulen sey to this hil, passe thou hences, and it schal passe, and no thing schal be impossible to you,<sup>21</sup> but this kynde is not cast out: but bi preynge ⁊ fastynge.

<sup>22</sup> and whilis thei weren abidyng to gidre in galile: ihesus seide to hem, mannes sone schal be bitraide in to the hondis of men,<sup>23</sup> ⁊ thei schulen see hym: ⁊ the thridde day he schal risen aȝen to liif, and thei weren ful sori.

<sup>24</sup> And whanne thei camen to cafarnaum: thei that token tribut camen to petir ⁊ seiden to him, youre mistir pieth not tribute? <sup>25</sup> ⁊ he seide, this ⁊ whanne he was comen in to the hous: ihesus came bifore him and seileȝ synounit: what semeth to thee? kyngis of erthe of whom taken thei tribute? of her sones ether of aliens? <sup>26</sup> ⁊ he seide, of aliens; ihesus

## TYNDALE—1534.

not: but haue donne vnto him what so euer they lusted. In lyke wyse shall also the sonne of man suffre of them.<sup>13</sup> Then the disciples perceaved that he spake vnto them of Iohn baptist.

<sup>14</sup> And when they were come to the people, thei cam to him a certayne man and kneled doune to him, and sayde: <sup>15</sup> Master haue mercy on my sonne for he is frantike: and is sore vexed. And oft tymes he falleth into the fyre, and oft into the water. <sup>16</sup> And I brought him to thy disciples, and they coude not heale him. <sup>17</sup> Iesus answered and sayde: O generacion faythles and croked: how longe shall I be with you? how longe shall I suffre you? bring him hidder to me. <sup>18</sup> And Iesus rebuked the deuyll, and he cam out of him. And the child was healed euen that same houre. <sup>19</sup> Then came the disciples to Iesus secretly and sayde: Why coude not we cast him out? <sup>20</sup> Iesus sayd vnto them: Because of youre vnbelefe. For I saye verily vnto you: yf ye had faythe as a grayne of musterd seed, ye shuld saye vnto this mountayne, remove hence to yonder place; and he shuld remove: nether shuld eny thinge be vnposible for you to do. <sup>21</sup> How be it this kynde goeth not oute, but by prayer and fastinge.

<sup>22</sup> As they passed the tyme in Galilee, Iesus sayd vnto them: the sonne of man shalbe betrayed into the hondes of men,<sup>23</sup> and they shall kill him; and the thyrd daye he shall ryse agayne. And they sorowed greatly.

<sup>24</sup> And when they were come to Capernaum, they that were wont to gadre poll money, came to Peter and sayde: Doth youre master paye tribute? <sup>25</sup> He sayd: ye. And when he was come into the hous, Iesus spake fyrst to him, saying, What thinkest thou Simon? of whom do the kyngis of the erth take tribute or poll money? of their chyldren, or of straungers? <sup>26</sup> Peter sayde vnto him: of

## CRANMER—1539.

soeuer they lusted. In lykewyse shall also the sonne of man suffre of them.<sup>13</sup> Then the disciples vnderstode, that he spake vnto them of Iohn Baptist.

<sup>14</sup> And when they were come to the people, ther came to him a certayne man kneeling doune to him, and sayng: <sup>15</sup> Master, haue mercy on my sonne, for he is lunatik and sore vexed, for oft tymes he falleth into the fyre, and oft into the water. <sup>16</sup> And I brought him to thy disciples, ⁊ they coude not heale him. <sup>17</sup> Iesus answered and sayd: O faythles and croked nacion: how longe shall I be with you? how longe shall I suffre you? bring him hyther. <sup>18</sup> And Iesus rebuked the deuyll, and he departed out of him. And the childe was healed euen that same tyme.

<sup>19</sup> Then came the disciples to Iesus secretly and sayde: why coude not we cast him out? <sup>20</sup> Iesus sayd vnto them: Because of your vnbelefe. For verely I saye vnto you: yf ye haue fayth as a grayne of musterd seed, ye shall saye vnto this mountayne: remoue hence to yonder place, and it shal remoue: nether shal eny thinge be vnpossible vnto you. <sup>21</sup> Howbeit this kynde goeth not out, but by prayer and fastinge. <sup>22</sup> While they were occupied in Galilee Iesus sayd vnto them: it will come to passe that the sonne of man shalbe betrayed into the handes of men, <sup>23</sup> and they shall kyl him and the thyrd daye shall he ryse agayne. And they were exceedyng sorye.

<sup>24</sup> And when they were come to the cite of Capernaum, they that vse to receaue tribute money, cam to Peter, and sayd: Doth your master paye tribute? <sup>25</sup> He sayeth: yee. And when he was come into the house, Iesus presented him sayng: What thinkest thou Simon? of whom do the kynges of the erth take trybute or toll, of their chyldren, or of straungers? <sup>26</sup> Peter sayeth vnto him: of

αὐτοῖς, 'Διὰ τὴν ἄπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. <sup>21</sup> τούτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστεία.'

<sup>22</sup> Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, 'Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, <sup>23</sup> καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.' Καὶ ἐλυπήθησαν σφόδρα.

<sup>24</sup> Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, 'Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;' <sup>25</sup> Λέγει, 'Ναί.' Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, πρόεφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, 'Τί σοὶ δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;' <sup>26</sup> Λέγει αὐτῷ ὁ Πέτρος, 'Ἀπὸ τῶν

• Alex. ἀλαγοστίαν.

## GENEVA—1557.

vnto hym what soeuer they lusted: In like wyse shal also the Sonne of man souffer of them.

<sup>13</sup> Then the disciples perceaued that he spake vnto them of Iohn Baptist. <sup>14</sup> And when they were come to the people, there came to him a certayne man, & kneled downe to him, <sup>15</sup> And sayd, Master haue mercie on my sonne, for he is lunatike, and is sore vexed: For oft tymes he falleth into the fyre, and oft into the water. <sup>16</sup> And I brought him to thy disciples, and they could not heale hym.

<sup>17</sup> Iesus answered and sayd O generation faithles & croked: How longe shal I be with you, how longe shal I suffre you? Bring hym hyther to me. <sup>18</sup> And Iesus rebuked the deuyll, and he came out of hym. And the childe was healed euen that same houre. <sup>19</sup> Then came the disciples to Iesus secretly, and sayd, Why could not we cast him out?

<sup>20</sup> Iesus sayd vnto them, Because of your vnbeleife. For verely I say vnto you, if ye had fayth as muche as is a grayne of mustard seed, ye should say vnto this mountayne, Remoue hence to yonder place, and it should remoue: neither should any thyng be vmpossible for you to do. <sup>21</sup> How be it this kynde goeth not out, but by prayer and fasting.

<sup>22</sup> As they passed the tyme in Galile, Iesus sayd vnto them, The sonne of man shal be betrayed into the handes of men. <sup>23</sup> And they shal kyl hym, and the thyrd day shal he ryse agayne. And they sorowed greatly.

<sup>24</sup> And when they were come to Capernaum, they that were wont to gather polle money, came to Peter, and sayd, Doth not your master pay tribute? <sup>25</sup> He sayd, yea. And when he was come into y<sup>e</sup> house, Iesus spake fyrst to hym, saying, What thinkest thou Simon? Of what do the kynges of the earth take tribute, or polle mony? of their chyldren, or of strangers? <sup>26</sup> Peter sayd vnto hym,

## RHEIMS—1582.

vnto whatsoeuer they wvould. So also the Sonne of man shal suffer of them.

<sup>13</sup> Then the Disciples vnderstoode, that of Iohn the Baptist he had spoken to them.

<sup>14</sup> And vhen he vvas come vnto the multitude, there came to him a man falling downe vpon his knees before him, <sup>15</sup> saying, Lord haue mercie vpon my sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the vvater. <sup>16</sup> and I offered him to thy Disciples: and they could not cure him. <sup>17</sup> Iesus answered and said, O faithles and peruerse generation, howv long shal I be vvith you? Howv long shal I suffer you? bring him hither to me.

<sup>18</sup> And Iesus rebuked him, and the deuil vvent out of him, and the ladde vvas cured from that houre. <sup>19</sup> Then came the Disciples to Iesus secretly, and said, Why could not vve cast him out? <sup>20</sup> Iesus said to them, because of your incredulity. for, amen I say to you, if you haue faith as a mustard seede, you shal say to this mountaine, Remoue from hence thither: and it shal remoue, and nothing shal be impossible to you. <sup>21</sup> But this kinde is not cast out but by prayer and fasting.

<sup>22</sup> And vhen they conuersed in Galilee, Iesus said to them, The Sonne of man is to be betrayed into the handes of men: <sup>23</sup> and they shal kil him, and the third day he shal rise againe. And they vvere stroken sadde exceedingly.

<sup>24</sup> And vhen they vvere come to Capernaum, there came they that receiued the didrachmes, vnto Peter, and said to him, Your maister doth he not pay the didrachmes? <sup>25</sup> He saith, Yes. And vhen he vvas entred into the house, Iesus prevented him, saying, What is thy opinion Simon? The kynges of the earth of vvhom receiue they tribute or cense? of their children, or of strangers? <sup>26</sup> And

## AUTHORISED—1611.

done vnto him whatsoeuer they listed: Likewise shall also the Son of man suffer of them. <sup>13</sup> Then the disciples vnderstood that he spake vnto them of Iohn the Baptist.

<sup>14</sup> And when they were come to the multitude, there came to him a certaine man, kneeling downe to him, and saying, <sup>15</sup> Lord, haue mercie on my sonne, for he is lunatike, and sore vexed: for oft tymes he falleth into the fire, and oft into the water.

<sup>16</sup> And I brought him to thy disciples. and they could not cure him. <sup>17</sup> Then Iesus answered, and said, O faithlesse and peruerse generation, how long shal I be with you? howe long shal I suffer you? bring him hither to me. <sup>18</sup> And Iesus rebuked the deuyll, and hee departed out of him: and the childe was cured from that very houre.

<sup>19</sup> Then came the Disciples to Iesus apart, and said, Why could not we cast him out? <sup>20</sup> And Iesus said vnto them, Because of your vnbeleife: for verely I say vnto you, If ye haue faith as a graine of mustard seed, yee shall say vnto this mountaine; Remoue hence to yonder place: and it shall remoue, and nothing shal be vmpossible vnto you. <sup>21</sup> Howbeit, this kind goeth not out, but by prayer and fasting.

<sup>22</sup> And while they abode in Galilee Iesus said vnto them, The sonne of man shall be betrayed into the hands of men: <sup>23</sup> And they shall kill him, and the third day he shall be raised againe: And they were exceeding sory.

<sup>24</sup> And when they were come to Capernaum, they that receiued tribute money, came to Peter, and said, Doest not your master pay tribute? <sup>25</sup> Hee saith, Yes. And when hee was come into the house, Iesus prevented him, saying, What thinkest thou, Simon? of whom doe the kynges of the earth take custome or tribute? of their owne children, or of strangers? <sup>26</sup> Peter saith vnto him, Of strangers.

‘ἀλλοτρίων.’ Ἐφη αὐτῷ ὁ Ἰησοῦς, ‘Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. 27 ἵνα δὲ μὴ  
 ‘σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς 28 τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν  
 ‘ἀναβάνα πρῶτον ἰχθὺν ἄρον καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα  
 ‘ἐκείων λαβῶν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.’

XVIII. Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, ‘Τίς  
 ‘ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς  
 παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, 3 καὶ εἶπεν, ‘Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ  
 ‘στραφήτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν  
 ‘οὐρανῶν. 4 ὅστις οὖν 5 ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τούτο, οὗτός ἐστιν ὁ  
 ‘μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξεται παιδίον τοιοῦτον ἐν ἐπὶ  
 ‘τῷ ὀνόματί μου, ἐμὲ δέχεται. 6 ὃς δ’ ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν

ἢ Alex. = τὴν.

2 Rec. ταπεινώσῃ.

## WICLIF—1380.

seide to hym, thanne sones ben fre; 27 but  
 that we sclaudren hem not : go thou to  
 the see, & cast an hook, & take thilke fische  
 that first cometh vp; & whanne his mouth  
 is opened thou schal fynde a statir & zeue  
 for thee & for me.

18. IN that oure the discipulis camen  
 to ihesus & seiden, who gossset thou is  
 gretter in the kyngdom of heuenes? 2 &  
 ihesus clepid a litil child; & put hem  
 in the myddil of hem, 3 and seide, I seye  
 treuthe to you, but ze be turned & made  
 as litil children; ze schulen not entre in to  
 the kyndom of heuenes; 4 therfor who  
 euer mekith him as this litil child; he is  
 gretter in the kyngdom of heuenes; 5 & he  
 that resceyueth oon suche litil child in  
 my name; resceyueth me; 6 but who so  
 sclaudreth oon of these smale that bileuen  
 in me it spedith to hym, that a mylle  
 stoon of assis be hangid in his necke; & he  
 be drenchid in the depense of the see; 7  
 wo to the world for sclaudris; For it is  
 nedde; that sclaudris come; netheles wo  
 to thilke man; bi whom a sclaudre  
 cometh;

2 & if thiū hond or thi foot sclaudreth  
 thee: kit it of & cast away for thee; it is  
 bettir to thee to entre to lif, feble ether  
 crokid; than hauynge two handis, or  
 tweyne feet to be sente in to euerlasting  
 fier;

3 & if thiū ise sclaudre thee: pulle  
 it out & caste awaye for thee; it is bettir  
 to thee with oon ise to entre in to lif,  
 thanne hauynge tweye isen to be sente in  
 to the fier of helle;

10 se ze that ze dispise not oon of these  
 of litil for I sey to you, that the angelis  
 of hem in heuenes: seen euermore the  
 face of my fadir that is in heuenes; 11 for  
 whannes some cam to saue that thing that

shalle, that. zeue, gier, clepid, called. ether, or.  
 10, eye.

## TYNDALE—1534.

straungers. Then sayd Iesus vnto him  
 agayne: There are the chyl dren fre.  
 27 Nevertheless, lest we shuld offende  
 them: goo to the see and cast in thynge  
 angle; and take the fysshe that fyrst  
 cometh vp; and when thou hast opened  
 his mouth; thou shalt fynde a peece of  
 twentie pence: that take and paye for me  
 and the.

18. THE same tyme the disciples came  
 vnto Iesus saying: who is the greatest  
 in the kyngdome of heven? 2 Iesus called  
 a chylde vnto him; and set him in the  
 middes of them; 3 and sayd. Verely I  
 say vnto you: except ye tourne; and be-  
 come as chyl dren; ye cannot enter into  
 the kyngdom of heven. 4 Whosoever  
 therefore humble him sylfe as this chylde;  
 the same is the greatest in the kyngdome  
 of heven. 5 And whosoever receaueth  
 suche a chylde in my name; receaueth  
 me. 6 But whosoever offende one of these  
 lytelons; which beleve in me: it were  
 better for him; that a midstone were  
 hanged aboute his necke; and that he  
 were drowned in the depth of the see. 7  
 Wo be vnto the world because of of-  
 fences. How be it; it cannot be avoided  
 but that offences shulde geuen. Never-  
 thelesse woo be to the man; by whom the  
 offence commeth.

8 Wherefor yf thy honde or thy fote  
 offende the; cut him of and cast him  
 from the. It ys better for the to enter  
 into lyfe halt or maymed; rather then  
 thou shuldest haue two hondes or two  
 fete; be cast into everlasting fyre. 9 And  
 yf also thine eye offende the; plucke him  
 oute and easte him from the. It is better  
 for the to enter into lyfe with one eye;  
 then hauyng two eyes to be cast into hell  
 fyre.

10 Se that ye despise not one of these  
 litlons. For I saye vnto you; that in  
 heuen their angels alwayes behold the  
 face of my fathyr; which is in heuen.  
 11 Ye and the sonne of man is come to

## CRANMER—1539.

straungers. Iesus sayeth vnto him: Then  
 are the children fre: 27 Notwithstanding,  
 lest we shuld offende them, go thou to  
 the see, and cast an angle, and take the  
 fish that fyrst cometh vp; and when thou  
 hast opened his mouth, thou shalt fynde  
 a peece of twentie pence; that take, and  
 geue it vnto them for me and the.

18. AT the same tyme came the  
 disciples vnto Iesus, sayinge: who is  
 the greatest in the kyngdom of heauen? 2  
 Iesus called a chylde vnto him, and  
 set him in the myddes of them, 3 and  
 sayde: Uerely I saye vnto you except ye  
 turne, & become as chyl dren, ye shall  
 not enter in to the kyngdom of heauen.  
 4 Whosoever therfore humbleth him  
 selve, as this childe, the same is the  
 greatest in the kyngdom of heauen. 5 And  
 whoso receaueth such a chylde in my  
 name, receaueth me 6 But whoso doth  
 offende one of these lytelons which be-  
 leue in me: it were better for him, that  
 a mylstone were hanged aboute his  
 necke, and that he were drowned in the  
 depth of the see. 7 Wo vnto the worlde  
 because of offences. Necessary it is that  
 offences come: But wo vnto the man, by  
 whom the offence commeth.

8 Wherefor yf thy hande or thy fote  
 hinder the, cut him of and cast it from  
 the. It is better for the to enter into lyfe  
 halt or maymed, rather then thou shuldest  
 (hauyng two handes or two fete) be cast  
 into euerlasting fyre. 9 And yf thine eye  
 offende the, plucke it oute, and caste it  
 from the. It is better for the to enter  
 into lyfe with one eye, rather then (hauyng  
 two eyes) to be cast into hell fyre. 10 Take  
 hede: that ye despise not one of these  
 lytelons. For I saye vnto you, that in  
 heauen their angels do alwayes behold  
 the face of my fathyr, which is in heauen.  
 11 For the sonne of man is come to saue

‘πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνίκος <sup>a</sup> εἰς| τὸν τρά-  
 ‘χηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. <sup>7</sup> Οὐαὶ τῷ κόσμῳ  
 ‘ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ <sup>b</sup> ἔστιν| ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ  
 ‘ἀνθρώπῳ <sup>c</sup> ἐκείνῳ,| δι’ οὗ τὸ σκάνδαλον ἔρχεται. <sup>8</sup> Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου  
 ‘σκανδαλίζει σε, ἔκκοψον <sup>d</sup> αὐτὰ| καὶ βάλε ἀπὸ σου· καλόν σοι ἐστὶν εἰσελθεῖν εἰς  
 ‘τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ  
 ‘τὸ αἰώνιον. <sup>9</sup> καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ  
 ‘σου· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς  
 ‘ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. <sup>10</sup> Ὁρατε μὴ καταφρονήσητε ἐνὸς  
 ‘τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός  
 ‘βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>11</sup> Ἐῴθε γὰρ ὁ υἱὸς τοῦ

<sup>a</sup> Const. εἰς. Rec. ἰπι. Alex. πρι.<sup>b</sup> Alex. = ἰστιν.<sup>c</sup> Alex. = ἐκείνῳ.<sup>d</sup> Alex. αὐτὸν.<sup>e</sup> Alex. = vs. 11.

## GENEVA—1557.

of strangers. Then said Iesus vnto hym: Then are the children free. <sup>27</sup> Neuerthelesse, lest we should offend them: go to the sea, and cast in thyne angle, and take the fysh that fyrst commeth vp, and when thou hast opened his mouth, thou shalt fynd a peece of twenty pence, that take, and pay for me and thee.

18. The same tyme the disciples came vnto Iesus saing, Who is the greatest in the kyngdome of heauen? <sup>2</sup> Iesus called a younge childe vnto hym, and set him in the middes of them. <sup>3</sup> And said, Verely I say vnto you, except ye turne, and become as litle children, ye shal not enter into the kyngdome of heauen. <sup>4</sup> Whosoever therefore shal humble him selfe as this litle childe, the same is the greatest in the kyngdome of heauen. <sup>5</sup> And whosoever shal receaue such a litle child in my name, receaue me. <sup>6</sup> But whosoever shal offende one of these litle ones which beleue in me: it were better for hym, that a mylstone were hanged about his necke, and that he were drowned in the depth of the sea. <sup>7</sup> Wo be vnto the woorld because of offences. For it can not be auoyded but that offences shalbe geuen, Neuerthelesse wo be to that man, by whom the offence cometh.

<sup>8</sup> Wherefore, if thy hand or thy fote cause thee to offende, cut them off, and cast them from thee. It is better for thee to enter into lyfe, halt, or maymed, rather then thou shouldest, hauing two handes or two fete, be cast into euerlasting fyre.

<sup>9</sup> And if thine eye cause thee to offende plucke it out, and cast it from thee. It is better for thee to enter into lyfe with one eye, then hauing two eyes, to be cast into hel fyre. <sup>10</sup> See that ye despise not one of these litle ones, for I say vnto you, That in heauen their Angels alwayes beholde the face of my father which is in heauen. <sup>11</sup> For the sonne of man is come to saue

## RHEIMS—1582.

he said, Of strangers. Iesus said to him, Then the children are free. <sup>27</sup> But that vve may not scandalize them, goe thou to the sea, and cast a hooke: and that fish vvhich shal first come vp, take: and vvhhen thou hast opened his mouth, thou shalt fynd a stater: take that, and giue it to them for me and thee.

18. AT that houre the Disciples came to Iesus, saying, Who, thinkest thou, is the greater in the kingdom of heauen? <sup>2</sup> And Iesus calling vnto him a litle childe, set him in the middes of them. <sup>3</sup> And said, Amen I say to you, vnles you be conuerted, and become as litle children, you shal not enter into the kingdom of heauen.

<sup>4</sup> Whosoever therefore shal humble him self as this litle childe, he is the greater in the kingdom of heauen. <sup>5</sup> And he that shal receiue one such litle childe in my name, receiue me. <sup>6</sup> And he that shal scandalize one of these litle ones that beleue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drovned in the depth of the sea.

<sup>7</sup> Wo be to the vvorlde for scandalls. for it is necessary that scandalls do come: but neuerthelesse vvo to that man by vvhom the scandall commeth. <sup>8</sup> And if thy hand, or thy fote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to life maymed or lame, rather then hauing two handes or two fete to be cast into euerlasting fyre. <sup>9</sup> And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing tvvo eyes to be cast into the hel of fyre.

<sup>10</sup> See that you despise not one of these litle ones: for I say to you that their Angels, in heauen alwayes do see the face of my father vvhich is in heauen. <sup>11</sup> For the Sonne of man is come to saue that vvhich

## AUTHORISED—1611.

Iesus saith vnto him, Then are the children free. <sup>27</sup> Notwithstanding, least wee should offend them, goe thou to the Sea, and cast an hooke, and take vp the fish that first commeth vp: and when thou hast opened his mouth, thou shalt fynde a peece of money: that take, and giue vnto them for me, and thee.

18. AT the same time came the Disciples vnto Iesus, saying, Who is the greatest in the Kingdome of heauen? <sup>2</sup> And Iesus called a litle child vnto him, and set him in the midst of them. <sup>3</sup> And said, Verely I say vnto you, Except yee be conuerted, and become as litle children, ye shall not enter into the kingdom of heauen. <sup>4</sup> Whosoever therefore shall humble himselfe as this litle childe, the same is greatest in the kingdom of heauen. <sup>5</sup> And who so shall receiue one such litle child in my name, receiue me. <sup>6</sup> But who so shall offend one of these litle ones which beleue in me, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the depth of the Sea.

<sup>7</sup> Woe vnto the worlde because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. <sup>8</sup> Wherefore if thy hand or thy fote offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maymed, rather then hauing two handes or two fete, to be cast into euerlasting fire. <sup>9</sup> And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then hauing two eyes, to be cast into hell fire.

<sup>10</sup> Take heed that ye despise not one of these litle ones: for I say vnto you, that in heauen their Angels do alwayes beholde the face of my father which is in heauen. <sup>11</sup> For the sonne of man is come to saue that which was lost.

<sup>a</sup> Or, a stater.

ἀνθρώπου σώσαι τὸ ἀπολωλός. | <sup>12</sup> Τί ὑμῖν δοκεῖ; ἐὰν γένηται τιμὴ ἀνθρώπου  
 ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν οὐχὶ ἀφείς τὰ ἐννενηκονταεννέα, ἐπὶ  
 τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; <sup>13</sup> καὶ ἐὰν γένηται εὐρεῖν αὐτὸ, ἀμὴν  
 λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ  
 πεπλανημένοις. <sup>14</sup> οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν  
 οὐρανοῖς, ἵνα ἀπολήται εἰς τῶν μικρῶν τούτων. <sup>15</sup> Ἐὰν δὲ ἀμαρτήσῃ εἰς σέ ὁ  
 ἀδελφός σου, ἔπαγε καὶ ἔλεγξον αὐτὸν μετὰ σου καὶ αὐτοῦ μόνου. ἐὰν σου  
 ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. <sup>16</sup> ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σου  
 ἑτὶ ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. <sup>17</sup> ἐὰν δὲ  
 παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,  
 ἔστω σοι ὡσπερ ὁ ἐθνικός καὶ ὁ τελώνης. <sup>18</sup> Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε

f Alex. ὡν.

g Alex. = καὶ.

## WICLIȚ—1380.

perischid, <sup>12</sup> what semeth to you, if there  
 woren to sum man an hundrid sheep &  
 one of hem hath errid: where he schal not  
 leue nynti & nyne in desert, and schal go  
 to seche that, that errid? <sup>13</sup> & if it falle  
 that he fynde it: truli I sey to you that  
 he schal haue ioie theron more thanne on  
 nynti & nyne that erriden not. <sup>14</sup> so it is  
 not the wille bifore youre fadir that is in  
 heuene, that oon of these litil perische.

<sup>15</sup> But if thy brother synneth agens thee  
 go thou & repreue hym, bitwixe thee &  
 hym alone; if he herith thee thou hast  
 wonne thi brother; <sup>16</sup> & if he herith not thee,  
 take with the oon or twayne; that euery  
 word stonde in the mouth of twayne or  
 thre witnessis; <sup>17</sup> & if he herith not hem:  
 sey thou to the chirche, but if he here not  
 the chirche: be he as an hethen man & a  
 puppican to thee. <sup>18</sup> I seye to you truli  
 what euer thing ye bynden on erthe: tho  
 schulen ben bounde also in heuene; &  
 what euer thing ye vnbynden on erthe:  
 tho schulen ben vnbounden also in heuene;

<sup>19</sup> eftsonne I seye to you: that if twayne  
 of you consenter on the erthe; of euery  
 thing what euer they axen it schal be doon  
 to hem of my fadir that is in heuene;  
<sup>20</sup> for wher twayne or iiii. ben gaderid in  
 my name: there I am in the myddil of  
 hem.

<sup>21</sup> thanne petir cam to hym & seide, lord  
 how ofte schal my brother synne agens  
 me: & I seye forȝeue hym? whether til  
 seuen tymes? & ihesus seith to hym, I  
 seye not to thee til seuen sithis: but til  
 how oft sithis seuen sithis: <sup>22</sup> therefore  
 the kyngdom of heuene is likenede to a  
 kyng; that wolde rikene with hise  
 seruauntis; <sup>23</sup> & whanne he bigan to rikene:  
 oon that ougt ten thousand talentis: was  
 broughte to hym; <sup>24</sup> & whan he hadde not

## TYNDALE—1534.

sauē that which is lost. <sup>12</sup> How thinke  
 ye? Yf a man haue an hondred shepe; and  
 one of them be gone astray, dothe he not  
 leue nynty and nyne in the mountains;  
 and go and seke that one which is gone  
 astray? <sup>13</sup> If it happen that he fynd him;  
 verely I say vnto you: he reioyseth more  
 of that shepe; then of the nynty and nyne  
 which went not astray. <sup>14</sup> Even so it is  
 not the wyll of youre father in heuen;  
 that one of these lytelons shulde perische.

<sup>15</sup> Moreover yf thy brother trespase  
 agens the. Go and tell him his faute  
 betwene him and the alone. Yf he heare  
 the, thou hast wonne thy brother: <sup>16</sup> But  
 yf he heare the not, then take yet with  
 the one or two; that in the mouth of two  
 or thre witnessis; all thinges maye be  
 established. <sup>17</sup> If he heare not them; tell  
 it vnto the congregacion. If he heare not  
 the congregacion; take him as an hethen  
 man; and as a publican. <sup>18</sup> Verely I say  
 vnto you; what soeuer ye bynde on erth;  
 shalbe bounde in heuen. And what soeuer  
 ye lowse on erth; shalbe lowsed in  
 heuen.

<sup>19</sup> Agayn I say vnto you; that yf two of  
 you shall agree in erth apou any maner  
 thyng; what soeuer they shall desyre: it  
 shall be geuen them of my father which  
 is in heuen. <sup>20</sup> For wher two or thre  
 are gathered togedder in my name; there  
 am I in the myddes of them.

<sup>21</sup> Then came Peter to him; and sayde:  
 master howe ofte shall I forgeue my  
 brother; yf he synne agens me; seven  
 tymes? <sup>22</sup> Iesus sayd vnto him: I saye  
 not vnto the seven tymes; but seventy  
 tymes seuentymes. <sup>23</sup> Therefore is the  
 kyngdome of heuen lykened vnto a cer-  
 tayne kyng; which wolde take a countis  
 of hys seruauntis. <sup>24</sup> And when he had  
 begone to reken; one was broughte vnto  
 him; whiche ought him ten thousande  
 talentis: <sup>25</sup> whome because he had nought

## CRANMER—1539.

that which was lost. <sup>12</sup> How thinke ye  
 if a man haue an hundred shepe, and one  
 of them be gone astray, doth he not leaue  
 nynty and nyne in the mountains, and  
 goeth and seeketh that was gone astray? <sup>13</sup>  
 And if it happen that he fynd it, verely  
 I saye vnto you: he reioyseth more of  
 that shepe then of the nynty and nyne  
 which went not astray. <sup>14</sup> Euen so it is  
 not the wyll of youre father in heauen,  
 that one of these lytel ons shulde pe-  
 rysshe.

<sup>15</sup> Moreouer if thy brother trespase  
 agaynst the, go and tell him his faute be-  
 twene him & the alone. If he heare the,  
 thou hast wonne thy brother: <sup>16</sup> But yf  
 he heare the not, then take yet with the  
 one or two, that in the mouth of two or  
 iiii. witnesses, euery mater maye be sta-  
 byllysshed. <sup>17</sup> If he heare not them, tell it  
 vnto the congregacion. If he heare not  
 the congregacion let him be vnto the as  
 an hethen man and as a publican. <sup>18</sup> Verely  
 I saye vnto you: whatsoever ye bynde on  
 erth, shalbe bounde in heauen. And  
 whatsoever ye lose on erth, shalbe lowsed  
 in heauen. <sup>19</sup> Againe I saye vnto you  
 that yf two of you agree in crthe vpon any  
 maner of thinge, whatsoever they desyre:  
 they shal haue it of my father which is  
 in heauen. <sup>20</sup> For wher two or thre are  
 gathered togedder in my name, there am I  
 in the myddes of them.

<sup>21</sup> Then came Peter to him, and sayde:  
 Lorde howe oft shall I forgeue my brother,  
 yf he synne agens me: Tyll seuen  
 tymes? <sup>22</sup> Iesus sayeth vnto him: I saye  
 not vnto the vntill seuen tymes: but  
 seuenty tymes seuentymes.

<sup>23</sup> Therefore is the kyngdom of heauen  
 lykened vnto a certayne man that was a  
 kyng, which wolde take accountes of hys  
 seruauntis. <sup>24</sup> And when he had begone  
 to reken, one was brought vnto him,  
 which ought him ten thousand talentes,  
<sup>25</sup> but forasmoch as he was not able to

‘ ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. <sup>19</sup> πάλιν ἠ λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφω-  
 νήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς  
 παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>20</sup> οὐ γὰρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ  
 ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.’

<sup>21</sup> Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, ‘ Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ  
 ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;’ <sup>22</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, ‘ Οὐ,  
 λέγω σοι, ἕως ἑπτάκις, ἀλλ’ ἕως ἑβδομηκοντάκις ἑπτὰ. <sup>23</sup> Διὰ τοῦτο ὁμοιώθη ἡ  
 βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖρα λόγον μετὰ τῶν  
 δούλων αὐτοῦ. <sup>24</sup> ἀρξάμενου δὲ αὐτοῦ συναῖρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης  
 μυρίων ταλάντων. <sup>25</sup> μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος

<sup>4</sup> Alex. et Const. + ἀμην.

## GENEVA—1557.

that which was lost. <sup>12</sup> How thinke ye? If a man haue an hundred shepe, and one of them be gone astray, doth he not leue nynty and nyne in the mountaynes, and go and seke that one which is gone astray? <sup>13</sup> If it happen that he finde it, verely I say vnto you: he reioyceeth more of that shepe, then of the nynty and nyne which went not astray. <sup>14</sup> Euen so it is not the wil of your father in heauen, that one of these lytle ones should perishe.

<sup>15</sup> Moreouer, if thy brother trespacc agaynst thee. Go and tel him his fault betwene him & thee alone. If he heare thee, thou hast wonne thy brother. <sup>16</sup> But if he heare thee not, then take yett with thee one or two: That by the mouth of two or three witnesses, all the matter may be confirmed. <sup>17</sup> And if he wil not vouchesau to heare them, tel it vnto the congregation. And if he refuse to heare the congregation, let him be vnto thee as an heathen man, and as a Publican. <sup>18</sup> Verely I say vnto you, whatsoever ye bynde on earth, shalbe bound in heauen. And whatsoever ye loose on earth, shalbe loused in heauen. <sup>19</sup> Agayne, verely I say vnto you, that if two of you shal agree in earth vpon any maner thing, whatsoever they shal desire, it shal be geuen them of my father which is in heauen. <sup>20</sup> For where two or three are gathered together in my name, there am I in the myddes of them.

<sup>21</sup> Then came Peter to hym, and sayed, Master how oft shal I forgeue my brother if he sinne against me? shal I cuen seuen times? <sup>22</sup> Iesus sayd vnto him: I say not vnto thee seuen tymes, but seuentye tymes seuen tymes. <sup>23</sup> Therefore is the kyngdome of heauen lykened vnto a certayne kyng, which would take accounts of his seruantes. <sup>24</sup> And when he had begun to reckon, one was broght vnto him, which oght hym ten thousand talentes. <sup>25</sup> Whom because he

## RHEIMS — 1582.

vvas perished. <sup>12</sup> Hovv thinke you? If a man haue an hundred sheepe, and one of them shal goe astray: doth he not leaue the nynty and nyne, and goeth to seecke that which is straid?

<sup>13</sup> And if it chauce that he finde it: amen I say to you, that he reioyceeth more fore that, then for the nyntie nine that vvent not astray. <sup>14</sup> Euen so it is not the vil of your father, vvhich is in heauen, that one perish of these litle ones.

<sup>15</sup> But if thy brother shal offend against thee, goe, and rebuke him betwene thee and him alone. If he shal heare thee, thou shalt gaine thy brother. <sup>16</sup> And if he vil not heare thee, ioyne vvith thee besides, one or tvo: that in the mouth of tvo or three vvitnesses euery vvord may stand. <sup>17</sup> And if he vil not heare them, tel the Church. *And if he vil not heare the Church, let him be to thee as the heathen and the Publican.* <sup>18</sup> Amen I say to you, whatsoever you shal binde vpon earth, shal be bound also in heauen: and vvhatsoever you shal loose vpon earth, shal be loused also in heauen. <sup>19</sup> Againe I say to you, that if tvo of you shal consent vpon earth, concerning euery thing vvhatsoever they shal aske, it shal be done to them of my father vvhich is in heauen. <sup>20</sup> For vvhere there be tvo or three gathered in my name, there am I in the middes of them.

<sup>21</sup> Then came Peter vnto him and said, Lord, how often shal my brother offend against me, and I forgiue him? vntill seuen times? <sup>22</sup> Iesus said to him, I say not to thee vntill seuen times: but vntill seuentie times seuen times: <sup>23</sup> Therefore is the kyngdom of heauen likened to a man being a king, that vvould make an account vvith his seruants. <sup>24</sup> And vvhen he began to make the account, there vvvas one presented vnto him that ovved him ten thousand talentes. <sup>25</sup> And hauing not

## AUTHORISED—1611.

<sup>12</sup> How thinke ye? if a man haue an hundred sheepe, and one of them be gone astray, doth he not leaue the nyntie and nine, and goeth into the mountaines, and seeketh that which is gone astray? <sup>13</sup> And if so be that he finde it, Uerely I say vnto you, he reioyceeth more of that sheepe, then of the nyntie and nine which went not astray. <sup>14</sup> Euen so, it is not the will of your father which is in heauen, that one of these little ones should perish.

<sup>15</sup> Moreouer, if thy brother shall trespass against thee, goe and tell him his fault betwene thee and him alone: if he shall heare thee, thou hast gained thy brother. <sup>16</sup> But if he wil not heare thee, then take with thee one or two more, that in the mouth of two or three witnesses, euery word may be established. <sup>17</sup> And if hee shall neglect to heare them, tell it vnto the Church: But if he neglect to heare the Church, let him be vnto thee as an heathen man, and a Publicane. <sup>18</sup> Uerely I say vnto you, Whatsoever ye shall binde on earth, shall be bound in heauen: and whatsoever ye shall loose on earth, shall be loosed in heauen. <sup>19</sup> Againe I say vnto you, that if two of you shall agree on earth as touching any thing that they shall aske, it shall be done for them of my Father which is in heauen. <sup>20</sup> For where two or three are gathered together in my Name, there am I in the midst of them.

<sup>21</sup> Then came Peter to him, and said, Lord, how oft shall my brother sinne against mee, and I forgiue him? till seuen times? <sup>22</sup> Iesus said vnto him, I say not vnto thee, Untill seuen times: but, Untill seuentye times seuen.

<sup>23</sup> Therefore is the kyngdome of heauen likened vnto a certayne king, which would take account of his seruants. <sup>24</sup> And when he had begun to reckon, one was broght vnto him which ought him ten thousand talentes. <sup>25</sup> But forasmuch as

αὐτοῦ πρᾶθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. <sup>26</sup> πεσὼν οὖν ὁ δούλος προσκύνει αὐτῷ, λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἵ σοι ἀποδώσω. | <sup>27</sup> σπλαγχιμισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. <sup>28</sup> Ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὔρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπιγε, λέγων, Ἀπόδος <sup>k</sup> μοι | <sup>l</sup> εἴ τι ὄφείλεις. <sup>29</sup> πεσὼν οὖν ὁ σύνδουλος αὐτοῦ <sup>m</sup> εἰς τοὺς πόδας αὐτοῦ | παρεκάλει αὐτὸν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ <sup>n</sup> ἀποδώσω σοι. <sup>30</sup> ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδοῖ τὸ ὄφειλόμενον. <sup>31</sup> ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλπηθήσαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. <sup>32</sup> Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ

<sup>l</sup> Alex. ἀποδώσω σοι.<sup>k</sup> Alex. = μοι.<sup>l</sup> Rec. ὁ τι.<sup>m</sup> Alex. = εἰς τοῖς πόδας αὐτοῦ.<sup>n</sup> Rec. + πάντα.

## WICLIFF—1380.

wherof to gylde : his lord comaundid hym to be sold, & his wiif, & children, and alle thingis that he hadde, & to be paid;

<sup>26</sup>but thilk seruaunt fil donn : & preid hym & seide, haue pacience in me : & I schal zelde to thee alle thingis; <sup>27</sup>and the lord hadde merci on that seruaunt; and suffrid hym go & forzaf to hym the dette;

<sup>28</sup>but thilke seruaunt zede out : & fond oon of his euene seruauntis, that ougte hym an hundrid pens, and he held hym, and strangelid hym & seide, zelde that that thou owist; <sup>29</sup>and his euen seruaunte fil donn : & preid hym seide, haue pacience in me; and I schal quite alle thingis to thee; <sup>30</sup>but he wolde not: but wente out and putte hym in to prisoun til he paid al the dette; <sup>31</sup>& his euen seruauntis seynge the thingis : that weren don, sorweden greeth; and thei camen & telden to her lord : alle the thingis that weren don; <sup>32</sup>thanne his lord clepid hym, and seide to hym, wickid seruaunt I forzaf to thee al the dette : for thou preidist me;

<sup>33</sup>therefore wher it bihoveth not also thee, to haue merci on thin euen seruaunt as I haude merci on thee? <sup>34</sup>& his lord was wroth & took hym to turmentouris til he paid al the dette; <sup>35</sup>so my fadir of heuene schal do to you, if ye forzeue not euery man to his brother of zoure hertis.

19. AND it was doen whanne ihesus hadde endid these wordis : he passid fro galilee & cam in to the castis of iude ouer iordan; <sup>2</sup>& myche puple sued hym : & he helde hem there.

<sup>3</sup>And Pharisees camen to hym : temptynge hym & seiden : wher it he leful to a man to leue his wiif for any cause? <sup>4</sup>whiche answerid & seide to hem, haue

<sup>3</sup>yield. <sup>4</sup>ye, went. <sup>3</sup>thike, that. <sup>4</sup>clepid, called. <sup>3</sup>sued, followed.

## TYNDALE—1534.

to paye his master commaunded him to be solde, and his wyfe, and his chyldren; and all that he had, and payment to be made. <sup>26</sup>The seruaunt fell doune and besought him sayinge : Sir, geve me respyte; and I wyll paye it every whit. <sup>27</sup>Then had the Lorde pytie on that seruaunt, and lowsed him, and forgave him the det.

<sup>28</sup>And the sayde seruaunt went oute and founde one of his felowes, which ought him an hundred pence, and leyed hondes on him, and toke him by the throote, sayinge : paye me that thou owest. <sup>29</sup>And his felowe fell doune and besought him sayinge : haue pacience with me, and I wyll paye the all. <sup>30</sup>And he wolde not, but went and east him into prisoun, tyll he shulde paye the det. <sup>31</sup>When his other felowes sawe what was done, they were very sory, and came and tolde vnto their lorde all that had happened. <sup>32</sup>Then his lorde called him, and sayde vnto him. O cyll seruaunt I forgave the all that det, because thou praydest me: <sup>33</sup>was it not mete also that thou shuldest haue had compassion on thy felow, even as I had pitie on the?

<sup>34</sup>And his lorde was wrooth, and deluyered him to the iaylers, tyll he shuld paye all that was due to him. <sup>35</sup>So lyke wyse shall my heuently fadir do vnto you, except ye forgeue with youre herts, cache one to his brother their trespasses.

19. AND it came to passe, when Iesus had fynished these sayinges, he gat him from Galile, and came into the coostes of Iewry beyonde Iordan; <sup>2</sup>and moche people folowed him, and he healed them there.

<sup>3</sup>Then came vnto him the pharises tentinge him, and sayinge to him : Ys it lawfull for a man to put a waye his wyfe for all maner of causes? <sup>4</sup>He answered

## CRANMER—1539.

paye, his lorde commaunded him to be solde, and his wyfe and chyldren, and all that he had, and payment to be made. <sup>26</sup>The seruaunt fell doune, and besought him, saying : Sir, haue pacience with me, and I will paye the all. <sup>27</sup>Then had the Lorde pytie on that seruaunt, and lowsed him and forgaued him the det.

<sup>28</sup>So the same seruaunt, went out, and founde one of his felowes which ought him an hundred pence : and he layed handes on him, and toke him by the throote, saying : paye that thou owest.

<sup>29</sup>And his felowe fell doune, and besought him saying : haue pacience wyth me, and I will paye the all. <sup>30</sup>And he wolde not, but went, and cast him into prisoun, tyll he shulde paye the det. <sup>31</sup>So, when his felowes sawe what was done, they were very sory, and came, and tolde vnto their Lorde all that had happened. <sup>32</sup>Then his Lord called him and sayd vnto him : O thou vngracious seruaunt, I forgaued the all that det, when thou desyrested me: <sup>33</sup>shuldest not thou also haue had compassion on thy felow, euen as I had pytie on the? <sup>34</sup>And his lorde was wrooth, and deluyered him to the iaylers, tyll he shuld paye all that was due vnto him. <sup>35</sup>So lyke wyse shall my heuently fadir do also vnto you yf ye from youre hertes, forgeue not (euery one his brother) their trespasses.

19. AND it came to passe that when Iesus had fynished these sayinges, he gat him from Galile, and came into the coostes of Iewry beyonde Iordan; <sup>2</sup>and moche people folowed him, and he healed them there.

<sup>3</sup>The Pharises also came vnto him temptinge him, and saying vnto him : Is it lawfull for a man to make a deuorcement wyth his wyfe for any maner of cause? <sup>4</sup>He answered and sayd vnto

λέγει αὐτῷ, Δούλε πονηρὲς, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα σοι, ἐπεὶ παρεκάλεσάς με· <sup>33</sup> οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἠλέησα; <sup>34</sup> καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. <sup>35</sup> Οὕτω καὶ ὁ πατήρ μου ὁ ἔπουράνιος | ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν | <sup>ρ</sup> τὰ παραπτώματα αὐτῶν.]

XIX. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. <sup>2</sup> καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐβεράπευσεν αὐτοὺς ἐκεῖ. <sup>3</sup> Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι γενεράζοντες αὐτὸν, καὶ λέγοντες <sup>4</sup> αὐτῷ, | Ἐὶ ἕξεισιν ἀνθρώπων <sup>α</sup> ἀπολῦσαι τὴν γυναικα αὐτοῦ κατὰ πᾶσαν αἰτίαν; <sup>4</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν

<sup>α</sup> Alex. οὐράνιος.

<sup>ρ</sup> Alex. = τὰ παραπτώματα αὐτῶν.

<sup>9</sup> Alex. = αὐτῷ.

## GENEVA—1557.

had nōight to paye, his maister commanded to be solde, & his wyfe, and his children, and all that he had and payement to be made. <sup>26</sup> The seruant, therefore fel downe and besoght hym, saying, Syr appease thine anger towards me and I wyl pay it every whyt, <sup>27</sup> Then had the Lord pitie on that seruant, and lōsed him, and forgaue hym the dette. <sup>28</sup> And the sayd seruant went out, and founde one of his felowes which oght him an hundred pence, and layed handes on hym, and toke hym by the throte, saying, Pay me that thou owest. <sup>29</sup> And his felow therefore fel downe at his fete, and besoght hym, saying, Appease thyn anger towards me, and I wyl pay thee all thinges. <sup>30</sup> And he would not, but went and cast hym into prison, tyl he should pay the dette.

<sup>31</sup> And when his other felowes saw what was done, they were very sory, and came & tolde plainly vnto theyr Lord that had hapened. <sup>32</sup> Then his Lord called him, and sayd to hym, O euil seruant, I forgaue thee all that dette, because thou prayedst me. <sup>33</sup> Was it not mete also that thou shouldest haue had compassion on thy felow, euen as I had pitie on thee?

<sup>34</sup> And his Lord was wroth, and deliuered hym to the iaylers, til he should pay all that was due to hym. <sup>35</sup> So lykewyse shall my heauenly father do vnto you, except ye forgaue with your hartes, eche one to his brother their trespasses.

19. AND it came to passe, when Iesus had finished those sayings, he gate him from Galilee, and came into the coastes of Iewrie beyond Iordan. <sup>2</sup> And much people folowed hym, and he healed them there.

<sup>3</sup> Then came vnto him the Pharisees tempting him, and saying to hym, Is it lawfull for a man to put away his wife for euerie faute? <sup>4</sup> And he answered and

## RHEIMS—1582.

vengeance to repay it, his lord commanded that he should be sold, and his Wife and children, and all that he had, and it to be repayed. <sup>26</sup> But that seruant falling downne, besoght him, saying, Haue patience toward me, and I wvill repay thee all.

<sup>27</sup> And the lord of that seruant moued vvith pitie, dismissed him, and the dette he forgaue him. <sup>28</sup> And vvhen that seruant vvvas gone forth, he founde one of his felovv seruants that did ovve him an hundred pence: and laying handes vpon him threated him, saying, Repay that thou ovrvest. <sup>29</sup> And his felovv seruant falling downne, besoght him, saying, Haue patience toward me, and I wvill repay thee all. <sup>30</sup> And he wvould not: but vvnt his vvay, and cast him into prison, til he repayed the dette.

<sup>31</sup> And his felovv-seruants seeing vvhat vvvas done, vvvere very sorie, and they came, and told their lord all that vvvas done. <sup>32</sup> Then his lord called him: and he said vvnto him, Thou vngratious seruant, I forgaue thee all the dette because thou besoghtest me: oughtest not thou therefore also to haue mercie vpon thy felovv-seruant, euen as I had mercie vpon thee?

<sup>33</sup> And his lord beinge angry deliuered him to the tormentors, vntil he repayed al the dette. <sup>34</sup> So also shal my heauenly father doe to you, if you forgiue not euery one his brother from your hartes.

19. AND it came to passe, vvhen Iesus had ended these vvordes, he departed from Galilee, & came into the coastes of Ievvrie beyond Iordan, <sup>2</sup> and great multitudes folowed him: and he cured them there.

<sup>3</sup> And there came to him the Pharisees tempting him, and saying, Is it lawfull for a man to dismisse his vvife, for euery cause? <sup>4</sup> Who ansvvering, said to them,

## AUTHORISED—1611.

he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The seruant therefore fel downe, and <sup>α</sup> worshipped him, saying, Lord, haue patience with me, and I will pay thee all. <sup>27</sup> Then the Lord of that seruant was moued with compassion, and loosed him, and forgaue him the debt. <sup>28</sup> But the same seruant went out, and found one of his fellow-seruants, which ought him an hundred pence: and he layd handes on him, and tooke him by the throte, saying, Pay me that thou owest. <sup>29</sup> And his fellow seruant fell downe at his feet, and besoght him, saying, Haue patience with me, and I will pay thee all. <sup>30</sup> And he would not: but went out and cast him into prison, till he should pay the debt.

<sup>31</sup> So when his fellow-seruants saw what was done, they were very sorie, and came, and told vnto their lord all that was done. <sup>32</sup> Then his lord, after that he had called him, said vnto him, O thou wicked seruant, I forgaue thee all that debt because thou desiredst me: <sup>33</sup> Shouldest not thou also haue had compassion on thy fellow-seruant, euen as I had pitie on thee? <sup>34</sup> And his lord was wroth, and deliuered him to the tormentors, till he should pay all that was due vnto him. <sup>35</sup> So likewise shall my heauenly Father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

19. AND it came to passe, that when Iesus had finished these sayings, he departed from Galilee, and came into the coastes of Iudea, beyond Iordane. <sup>2</sup> And great multitudes folowed him, and he healed them there.

<sup>3</sup> The Pharisees also came vnto him, tempting him, and saying vnto him, Is it lawfull for a man to put away his wife for euery cause? <sup>4</sup> And he answered, and

<sup>α</sup> Or, besoght him.

ἑαυτοῖς, | Ὅκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς,  
 5 καὶ εἶπεν, “Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα  
 “ καὶ 5 κολληθήσεται | τῇ γυναίκί αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;”  
 6 ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέξευξεν, ἄνθρωπος μὴ  
 7 χωριζέτω. 7 Λέγουσιν αὐτῷ, Ἐτί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποσ-  
 8 τασίου, καὶ ἀπολύσαι αὐτήν; | Λέγει αὐτοῖς, 8 Ὅτι Μωσῆς πρὸς τὴν σκληρο-  
 9 καρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ  
 9 γέγονεν οὕτω. 9 λέγω δὲ ὑμῖν, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, “εἰ μὴ ἐπὶ  
 10 πορνείᾳ, | καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.”  
 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἐἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ  
 11 τῆς γυναίκος, οὐ συμφέρει γαμῆσαι. 11 Ὁ δὲ εἶπεν αὐτοῖς, Ὅυ πάντες χωροῦσι

† Alex. = αὐτοῖς.

‡ Rec. προσκολληθήσεται.

§ Alex. = αὐτήν.

|| Const. μη εἰς πορνείᾳ. Alex. παρεκτός λόγου πορνείας.

## WICLIFF—1380.

not 5e red for he that made men at the  
 begynnyng made hem male & female?  
 5 and he seide, for this thing a man schal  
 leue fadir & modir, & he schal drawe to his  
 wif: & thei schulen be tweyne in o fleisch,  
 6 & so thei hen not now tweyne but o  
 fleische, therefore a man departe not that  
 thing that god hath ioyned,

7 thei seien to him, what thanne com-  
 munded moises to zeue a libel of forsakyng:  
 and to leue of? 8 & he seide to hem, for  
 moises, for the hardenesse of zoure herte  
 suffrid zou to leue zoure wyues, but fro the  
 begynnyng it was not so: 9 I sey to  
 zou that who euer leue his wif but for  
 fornyacioun, & weddith another: doith  
 lecherie, & he that weddith the forsaken  
 wif doith lecherie,

10 hise disciplis seiden to hym, if the  
 cause of a man with a wif is so: it sped-  
 ith not to be weddid, 11 and he seide to  
 hem, not alle men taken this word, but  
 to whiche it is zounn, 12 for there ben  
 gildyngis: whiche hen thus born of the  
 modris wombe: & there ben gildyngis:  
 that hen mad of men, & ther ben gildyngis:  
 that hen gildid hemself for the rewme of  
 heuencs, he that may take: take he,

13 thanne litil children weren brougte to  
 hym: that he schulde putte hondis to  
 hem: & praye, & the disciplis blameden  
 hem, 14 but ihesus seide to hem, suffre 5e  
 litil children come to me: & nyle 5e for-  
 bede hem, for of suche is the kyngdom  
 of heuencs, 15 & whanne he hadde putte  
 to hem hondis: he wente for thence,

16 & lo on cam & seyde to hym, good  
 maistr, what good schal I do: that I  
 haue euerlastinge liif? 17 whiche seith to  
 hym, what axest thou me of good thinge?  
 there is on good god, but if thou wilt

## TYNDALE—1534.

and said vnto them: Have ye not redde/  
 how that he which made man at the  
 beginninge, made them man and woman  
 5 and sayde: for this thinge, shall a man  
 leue father and mother and cleve vnto his  
 wyfe, and they twayne shalbe one flesshe.  
 6 Wherefore now are they not twayne, but  
 one flesshe. Let not man therefore put a  
 sunder, that which God hath cuppled to-  
 gether.

7 Then sayde they to him: why did  
 Moses commaunde to geue a testimoniall  
 of diuorcement and to put hyr awaye?  
 8 He sayde vnto them: Moses because of  
 the hardnes of youre hertes suffred you  
 to put awaye youre wyfes: But from the  
 beginninge it was not so. 9 I saye there-  
 fore vnto you, whosoever putteth awaye  
 his wyfe (except it be for fornicacion) and  
 maryeth another, breaketh wedlocke. And  
 whosoever maryeth her which is diuorced/  
 doeth comyt aduouty.

10 Then sayde his disciples to him: yf  
 the mater be so betwene man and wyfe,  
 then is it not good to mary? 11 He sayde  
 vnto them: all men can not awaye with  
 that sayenge save they to whom it is  
 geuen. 12 Ther are chaste, which were so  
 borne out of their mothers belly. And  
 ther are chaste, which he made of men.  
 And ther be chaste, which haue made  
 them selues chaste for the kyngdome of  
 heuens sake. He that can take it, let him  
 take it.

13 Then were brought to him yonge  
 chyldren, that he shuld put his hondes  
 on them and praye. And the disciplis  
 rebuked them. 14 But Iesus sayde: suffre  
 the chyldren and forbid them not to come  
 to me: for of suche is the kyngdome of  
 heuen. 15 And when he had put his hondes  
 on them he departed thence.

16 And beholde one came and sayde vnto  
 him: good master, what good thinge  
 shall I do, that I maye haue eternall lyfe?  
 17 He sayde vnto him: why callest thou  
 me good? there is none good but one,

## CRANMER—1539.

them: Haue ye not red, how that he  
 which made man at the begynnyng made  
 them man and woman: 5 and sayd for  
 this, cause shall a man leaue father and  
 mother, and shall cleue vnto hys wyfe, &  
 they twayne shalbe one flesshe. 6 Wherefore  
 now, they are not twayne, but one flesshe.  
 Let not man therefore put a sunder, that  
 which God hath compled together. 7 They  
 saye vnto him: why dyd Moses then  
 commaunde to geue a testimoniall of dyuor-  
 cement, and to put her awaye? 8 He  
 sayde vnto them: Moses (because of the  
 hardnes of youre hertes suffered you to  
 put awaye youre wyfes: But from the  
 beginninge it was not so. 9 I saye vnto  
 you: whosoever putteth awaye his wyfe  
 (except it be for fornicacion) and marieth  
 another, breaketh wedlocke. And whoso  
 marieth her which is deuorced, doeth com-  
 myt aduouty.

10 His disciples saye vnto him: yf  
 the mater be so betwene man and wyfe, then  
 is it not good to mary. 11 He sayde vnto  
 them: all men cannot comprehend this  
 sayinge: sau they to whom it is geuen: for  
 ther are some chaste which are so borne  
 out of their mothers wombe. 12 And ther  
 are some chaste, which he made chaste  
 of men. And ther be chaste, which haue  
 made themselues chaste for the kyngdome  
 of heuens sake. He that can comprehend  
 it, let him comprehend it. 13 Then were  
 there brought vnto him yonge children,  
 that he shuld put hys handes on them, &  
 praye. And the disciplis rebuked them.  
 14 But Iesus sayde vnto them: suffre the  
 children and forbid them not to come  
 vnto me: for of such is the kyngdom of  
 heauen. 15 And when he had put hys  
 handes on them, he departed thence.

16 And beholde, one came, and sayde  
 vnto him: good master, what good thinge  
 shall I do that I maye haue eternall lyfe?  
 17 He sayd vnto him: why callest thou  
 me good, there is none good but one, and  
 that is God. But yf thou wilt entre into

o, one. 5pou. gire. leue of, leaue off. 5ounn. giuen.  
 c. ldyngis. camcha. rewme, realm of kingdom. nyle. not.

‘ τὸν λόγον τούτου, ἀλλ’ οἷς δέδοται. <sup>12</sup> εἰς γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας  
 ‘ μητρὸς ἐγεννήθησαν οὕτω καὶ εἰσω εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν  
 ‘ ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς, διὰ τὴν βασιλείαν  
 ‘ τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.’

<sup>13</sup> Τότε ἡ προσηνέχθη | αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῆ αὐτοῖς, καὶ προσεύξηται·  
 οἱ δὲ μαθηταὶ ἐπέτιμησαν αὐτοῖς· <sup>14</sup> ὁ δὲ Ἰησοῦς εἶπεν <sup>15</sup>, ‘ Ἄφετε τὰ παιδία, καὶ  
 ‘ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν  
 ‘ οὐρανῶν.’ <sup>15</sup> Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἔπορεύθη ἐκεῖθεν.

<sup>16</sup> Καὶ ἰδοὺ, εἰς προσελθὼν εἶπεν αὐτῷ, ‘ Διδάσκαλε ἄγαθε, | τί ἀγαθὸν ποιήσω,  
 ‘ ἵνα ἔχω ζωὴν αἰώνιον;’ Ὁ δὲ εἶπεν αὐτῷ, <sup>17</sup> ‘ Τί με λέγεις ἀγαθόν; | οὐδεὶς  
 ‘ ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. | εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς

⁠ Alex. προσηνήθησαν. ⁠ Alex. + αὐτοῖς. ⁠ Alex. = ἀγαθὸν. ⁠ Alex. τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ. ⁠ Alex. εἰς ἔστιν ὁ ἀγαθός.

## GENEVA—1557.

sayed vnto them Haue ye not read, how that he which made man at the beginning, made them man and woman? <sup>5</sup> And said, for this thing, shal a man leaue father and mother, and cleue vnto his wyfe, and they twayne shalbe made one flesshe. <sup>6</sup> Wherefore they are no more twayn, but one flesshe. Let not man therefore put a sundre, that which God hath coupled together. <sup>7</sup> Then sayd they to hym, Why did then Moses command to geue a testimonial of diuorcement, and to put her away? <sup>8</sup> He sayd vnto them, Moyses because of the hardnes of your hartes, suffered you to put away your wyues: But from the beginning it was not so. <sup>9</sup> I say therefore vnto you, that whosoer shal put away his wyfe (except it be for whoredome) and marye another, committeth adoutrie. And whosoer marieth her which is diuorced, doth commit aduetry.

<sup>10</sup> Then sayd his disciples to him, If the matter be so betwene man & wyfe, then is it not good to marry. <sup>11</sup> And he sayd vnto them, All men receyue not this speeche, saue they to whom it is geuen. <sup>12</sup> For there are some chaste, which were so borne of their mothers belly. And there be some chaste, which be made of men. And there be some chaste, which haue made them selues chaste, for the kingdome of heauens sake. He that can take this, let hym take it. <sup>13</sup> Then were brought to hym yonge chyldren, that he shoulde put his handes on them, and pray: And the disciples rebuked them. <sup>14</sup> But Iesus sayd, Suffre the litle chyldren, and forbyd them not to come to me: for of suche is the kingdome of heauen. <sup>15</sup> And when he had put his handes on them, he departed thence.

<sup>16</sup> And beholde one came, and sayd vnto hym, Good Master what good thing shal I do, that I may haue eternal life? <sup>17</sup> He sayd vnto him, Whyallest thou me good? there is none good but one, and that is

## RHEIMS—1582.

Haue ye not read, that he which did make from the beginning, made them male and female? And he said. <sup>5</sup> For this cause, man shal leaue father and mother, and shal cleaue to his wyfe: and they two shal be in one flesh. <sup>6</sup> Therefore now they are not twvo, but one flesh. That therefore vvhich God hath ioyned together, let not man separate. <sup>7</sup> They say to him, Why then did Moyses command to giue a bil of diuorce, and to dimisse her? <sup>8</sup> He saith to them, Because Moyses for the hardnes of your hart permitted you to dimisse your vviues: but from the beginning it vvas not so.

<sup>9</sup> And I say to you, that whosoer shal dimisse his vwife, but for fornication, and shal mary an other, doth committe aduotrie: and he that shal mary her that is dimissed, committeth aduotrie. <sup>10</sup> His disciples say vnto him, If the case of a man vwith his vwife be so, it is not expedient to marry. <sup>11</sup> Who said to them, Not al take this vword, but they to vvhom it is giuen. <sup>12</sup> For there are eunuches which vvere borne sofrom their mothers vvombe: and there are eunuches vvhich were made by men: and there are eunuches, vvhich haue gelded them selues for the kingdome of heauen. He that can take, let him take.

<sup>13</sup> Then were litle children presented to him, that he should impose handes vpon them & pray. And the disciples rebuked them. <sup>14</sup> But Iesus said to them, Suffer the litle children, and stay them not from coming vnto me: for the kingdome of heauen is for such. <sup>15</sup> And when he had imposed handes vpon them, he departed from thence.

<sup>16</sup> And behold one came and said to him, Good Maister, vvhath good shal I doe that I may haue life cuerlasting? <sup>17</sup> Who said to him, What askest thou me of good? One is good, God. But if thou vvit

## AUTHORISED—1611.

said vnto them, Haue ye not read, that he which made them at the beginning, made them male and female? <sup>5</sup> And said, For this cause shall a man leaue father and mother, and shall cleaue to his wife: and they twaine shalbe one flesh. <sup>6</sup> Wherefore, they are no more twaine, but one flesh. What therefore God hath ioyned together, let not man put asunder. <sup>7</sup> They say vnto him, Why did Moses then command to giue a writing of diuorcement, and to put her away? <sup>8</sup> He saith vnto them, Moses, because of the hardness of your hearts, suffered you to put away your vviues: but from the beginning it was not so. <sup>9</sup> And I say vnto you, Whosoer shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marieth her which is put away, doth commit adultery.

<sup>10</sup> His disciples say vnto him, If the case of the man be so with his wife, it is not good to marry. <sup>11</sup> But hee said vnto them, All men cannot receiue this saying, saue they to whom it is giuen. <sup>12</sup> For there are some Eunuches, which were so borne from their mothers wombe: and there are some Eunuches, which were made Eunuches of men: and there be Eunuches, which haue made themselues Eunuches for the kingdome of heauens sake. He that is able to receiue it, let him receiue it.

<sup>13</sup> Then were there brought vnto him litle children, that he should put his hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Iesus said, Suffer litle children, and forbid them not to come vnto me: for of such is the kingdome of heauen. <sup>15</sup> And he layd his hands on them, and departed thence.

<sup>16</sup> And behold, one came and said vnto him, Good master, what good thing shall I do, that I may haue eternal life? <sup>17</sup> And he said vnto him, Whyallest thou me good? there is none good but one, that is

‘ ἐντολάς.’<sup>18</sup> Λέγει αὐτῷ, ‘ Ποίας; ’ Ὁ δὲ Ἰησοῦς εἶπε, ‘ Τό, “Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις.”<sup>19</sup> Τίμα τὸν πατέρα<sup>a</sup> καὶ τὴν μητέρα” καὶ, “Αγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.”<sup>20</sup> Λέγει αὐτῷ ὁ νεανίσκος, ‘<sup>b</sup> Πάντα ταῦτα | ἐφύλαξά μιν | ἐκ νεότητός μου· τί ἔτι ὑστερῶ;’<sup>21</sup> Ἐφη αὐτῷ ὁ Ἰησοῦς, ‘ Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.’<sup>22</sup> Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.<sup>23</sup> Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, ‘ Ἀμὴν λέγω ὑμῖν, ὅτι<sup>d</sup> δυσκόλως πλούσιος, | εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.<sup>24</sup> πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος | ραφίδος<sup>e</sup> εἰσελθεῖν, | ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ<sup>g</sup> εἰσελθεῖν.’<sup>25</sup> Ἀκούσαντες δὲ οἱ μαθηταὶ<sup>h</sup> ἐξεπλήρσοντο

<sup>a</sup> Rec. + σου.<sup>b</sup> Alex. ταῦτα πάντα.<sup>c</sup> Alex. ἐφύλαξα.<sup>d</sup> Alex. πλούσιος δυσκόλος.<sup>e</sup> Alex. τρυπαλῆς.<sup>f</sup> Rec. ἐιελθῆν.

## WICLIFF—1380.

entre in to liif: kepe the comaundementis/<sup>18</sup> he seith to hym/ whiche/ t ihesus seide/ thou schalt not do manslyngc: thou schalt not do aoutrie, thou schalt not do thefte/ thou schalt not seve fals witnessynge,<sup>19</sup> worship thi fadir t thi modir: t thou schalt loue thi neybore as thi silf/<sup>20</sup> the yonge man seith to hym/ I haue kept alle these thingis fro my mouth/ what zit failith to me/<sup>21</sup> ihesus seide to hym/ if thou wilt be parfyt: go t sille alle thingis that thou hast, t zeue to pore men, and thou schalt haue tresore in heuene, t come t sue me/<sup>22</sup> t whanne the yong man hadde herde these wordis: he wente awey sorwful, for he hadde many possessions/

<sup>23</sup> t ihesus seide to hise discipulis/ I seye to zou true, for a riche man of hard schal entre in to the kyngdom of heuenes/<sup>24</sup> t eft some I seye to zou/ it is lyster a camele to passe thorow an nedlis ise: thanne a riche man to entre in to the kyngdom of heuenes/<sup>25</sup> whanne these thingis weren herd: the disciple wondrid greetli t seiden/ who thanne may be saaf?<sup>26</sup> ihesus biheld t seide to hem/ anentis men this thing is in possible: but anentis god alle thingis ben possible:

<sup>27</sup> thanne Petir answerid t seide to hym/ lo we han forsaken alle thingis: t we han sued thee/ what thanne schal be to us?<sup>28</sup> ihesus seide to hem/ truli I seye to zou, that ze that han forsaken alle thingis/ t han sued me: in regeneracioun/ whanne mannes some schal sitte in the sete of his maieste: ze schulen sitte on twelue seetis, demyng the twelue kynnedis of Israel/<sup>29</sup> and euery man that forsakith hous brithren or sustren, fadir or modir, wiif ether children or feldis for my name: be sehal take an hundred fold, and sehal weide euerlasting liif/<sup>30</sup> but many schulen be the first: the last/ t the laste: the firste.

20. THE kyngdom of heuenes is lic

<sup>18</sup> pet. you, gfre. eft some, again. lyster, raiseir.  
<sup>19</sup> etc. as above, with or according to. suif, followed.  
comynge, udging, feldis, fields, weide, possess. lic, like

## TYNDALE—1534.

and that is God. But yf thou wylt entre in to lyfe, kepe the comaundementes.

<sup>18</sup> Theother sayde to him/ Which? And Iesus sayde: breake no wedlocke/ kill not, steale not: beare not false witness: <sup>19</sup> honour father and mother: and love thyne neighbour as thy sylf. <sup>20</sup> And the yonge man sayde vnto him: I haue observed all these thingis from my youth/ what lacke I yet? <sup>21</sup> And Iesus sayde vnto him yf thou wylt be perfecte/ goo and sell that thou hast, and geve it to the pore, and thou shalt haue treasure in heven/ and come and folowe me. <sup>22</sup> When the yonge man hearde that sayinge/ he went away mourning. For he had grete possessions.

<sup>23</sup> Then Iesus sayde vnto his disciples: Verely I saye vnto you: yt is harde for a ryche man to enter into the kyngdome of heauen. <sup>24</sup> And moreover I saye vnto you: it is easer for a camell to go through the eyer of a nedle/ then for a ryche man to enter into the kyngdome of God. <sup>25</sup> When his disciples hearde that they were exceedingly amased, sayinge: who then can besaved? <sup>26</sup> Iesus behelde them/ and sayde vnto them: with men this is vnpossible/ hut with God all thinges are possible.

<sup>27</sup> Then answered Peter/ and sayde to him: Beholde, we haue forsaken all and followed thee/ what shall we haue? <sup>28</sup> Iesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in the seate of his maieste/ ye which folowe me in the seconde generacion shall syt also vpon .xii. seats/ and iudge the .xii. tribes of Israel. <sup>29</sup> And whosoever forsakith houses/ or brethren/ or systers/ other father/ or mother/ or wyfe/ or chyldren/ or landes/ for my names sake/ the same shall receave an hundred folde/ and shall inheret euerlastynge lyfe. <sup>30</sup> Many that are fyrste shalbe laste/ and the laste shalbe fyrste.

20. FOR the kyngdome of heven ys

## CRANMER—1539.

lyfe kepe the commaundementes. <sup>18</sup> He sayeth vnto him. Which? Iesus sayd Thou shalt not commit manslaughter. Thou shalt not comyt adoutrye: Thou shalt not steal: Thou shalt not beare false witness: <sup>19</sup> honour father and mother: and thou shalt loue thyne neybour as thy selfe. <sup>20</sup> The yonge man sayeth vnto him: All these thinges haue I kepte from my youth vp: what lacke I yet? <sup>21</sup> Iesus sayde vnto him, yf thou wylt be perfecte go and sell (all) that thou hast, and geue to the pore, and thou shall haue treasure in heauen, and come and folowe me. <sup>22</sup> But when the yonge man herde that saying, he went awaye sorye. For he had greute possessions.

<sup>23</sup> Then Iesus sayd vnto his disciples: Uerely I say vnto you: it shalbe harde for the ryche to enter into the kyngdom of heauen. <sup>24</sup> And agayne I saye vnto you: it is easer for a camell to go through the eyer of a nedle, then for the ryche to enter into the kyngdom of God. <sup>25</sup> When the disciples hearde this, they were exceedingly amased, saying: who than can be saued? <sup>26</sup> But Iesus behelde them, t sayd vnto them: with men this is vnpossible but with God all thynges are possible.

<sup>27</sup> Then answered Peter, and sayd vnto him: Beholde we haue forsaken all, and followed thee, what shall we haue therefore? <sup>28</sup> Iesus sayde vnto them: verely I saye vnto you: that when the sonne of man shall syt in the seate of his maieste, ye that haue followed me in the regeneration shall syt also vpon .xii. seates, and iudge the .xii. trybes of Israel. <sup>29</sup> And cueri one that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or chyldren, or landes for my names sake, shal receaue an hundred folde, and shall inheret euerlastynge lyfe. <sup>30</sup> But many that are fyrst, shalbe last and the last shalbe fyrst.

20. FOR the kyngdom of heauen is

σφόδρα, λέγοντες, 'Τίς ἄρα δύναται σωθῆναι;' <sup>26</sup> Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά.' <sup>27</sup> Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, 'Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι τί ἄρα ἔσται ἡμῖν;' <sup>28</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαίτε μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοιντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. <sup>29</sup> καὶ πᾶς ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζῶν αἰώνιον κληρονομήσει. <sup>30</sup> πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. Ὁμοία γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότην,

ε Alex. = εἰσθηθῆναι.

h Rec. + ἀποῦ.

i Rec. + ἰσθι.

k Alex. + τας.

## GENEVA—1557.

God. But if thou wilt enter into life, kepe the commandements. <sup>18</sup> He sayd to hym, Which? And Iesus sayd, Kil not: Breake not wedlocke: Steale not: Beare not false wytnes: <sup>19</sup> Honour father and mother, and loue thy neyghbour as thy selfe.

<sup>20</sup> The yonge man sayd vnto him, I haue obserued all these thynges from my youth: what lacke I yet? <sup>21</sup> And Iesus sayd vnto him, yf thou wilt be perfecte, go, sel that thou hast, and gyue it to the poore, and thou shalt haue treasure in heauen, and come and folowe me. <sup>22</sup> And when the yonge man heard that saying, he went away mourning: For he had great possessions. <sup>23</sup> Then Iesus sayd vnto his disciples, Verely I say vnto you, that it shalbe hard for a ryche man, to enter into the kyngdome of heauen. <sup>24</sup> And moreouer I say vnto you, It is easer for a camell to go throug the eye of a nedle, then for a riche man to enter into the kyngdome of God. <sup>25</sup> And when his disciples heard that, they were exceedingly amased, saying, Who then can be saued? <sup>26</sup> Iesus behelde them, and sayd vnto them, With men this is vnposible, but with God al thynges are possible.

<sup>27</sup> Then answered Peter, & sayd to hym, Beholde, we haue forsaken al, and folowed thee, what shal we haue?

<sup>28</sup> Iesus sayd vnto them, Verely I say to you, when the sonne of man shal syt in the throne of his maiestie, ye which folowed me, in the regeneration, shal syt also vpon twelue seates, and iudge the twelue tribes of Israel. <sup>29</sup> And whosoer shal forsake houses, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, the same shal recoue an hundreth folde, and shal inherite euerlasting life. <sup>30</sup> And many that are fyrst, shalbe last, and the last shalbe fyrst.

## RHEIMS—1582.

enter into life, keepe the commande-ments. <sup>18</sup> He saith to him, Which? And Iesus said, *Thou shalt not murder, Thou shalt not committe aduoutrie, Thou shalt not steale, Thou shalt not beare false evytnes,* <sup>19</sup> Honour thy father and thy mother, *Thou shalt loue thy neighbour as thyself.* <sup>20</sup> The yong man saith to him, Al these haue I kept from my youth: vwhat is yet vwanting vnto me? <sup>21</sup> Iesus said to him, If thou wilt be perfect, goe, sel the thyngs that thou hast, & giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. <sup>22</sup> And vwhen the yong man had heard this vvord, he went away sad: for he had many possessions. <sup>23</sup> And Iesus said to his disciples, Amen I say to you, that a rich man shal hardly enter into the kyngdom of heauen. <sup>24</sup> And againe I say to you, it is easier for a camell to passe through the eye of a nedle, then for a rich man to enter into the kyngdom of heauen. <sup>25</sup> And vwhen they had heard this, the disciples marueled very much, saying, Who then can be saued? <sup>26</sup> And Iesus beholding, said to them, With men this is impossible: but vvith God al thyngs are possible.

<sup>27</sup> Then Peter answering, said to him, Behold vve haue left al thyngs, and haue folowed thee: vwhat therefore shal vve haue?

<sup>28</sup> And Iesus said to them, Amen I say to you, that you which haue folloved me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you also shal sitte vpon twelue seates, iudging the twelue tribes of Israel. <sup>29</sup> And euery one that hath left house, or brethren, or sisters, or father, or mother, or vvife, or children, or landes for my names sake: shal recieve an hundred fold, and shal possesse life euerlasting. <sup>30</sup> And many shal be first, that are last: and last, that are first.

## AUTHORISED—1611.

God: but if thou wilt enter into life, keep the commandements. <sup>18</sup> He saith vnto him, Which? Iesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steale, Thou shalt not beare false witness, <sup>19</sup> Honour thy father and thy mother: and, Thou shalt loue thy neighbour as thy selfe. <sup>20</sup> The young man saith vnto him, All these thyngs haue I kept from my youth vp: what lacke I yet? <sup>21</sup> Iesus said vnto him, If thou wilt be perfect, goe and sell that thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come and follow me. <sup>22</sup> But when the yong man heard that saying, he went away sorrowfull: for he had great possessions.

<sup>23</sup> Then said Iesus vnto his disciples, Verily I say vnto you, that a rich man shall hardly enter into the kyngdome of heauen. <sup>24</sup> And againe I say vnto you, It is esnier for a camell to goe thow the eye of a nedle, than for a rich man to enter into the kyngdome of God. <sup>25</sup> When his disciples heard it, they were exceedingly amazed, saying, Who then can be saued? <sup>26</sup> But Iesus beheld them, and said vnto them, With men this is vnposible, but with God al thyngs are possible.

<sup>27</sup> Then answered Peter, and said vnto him, Behold, we haue forsaken al, and folowed thee, what shall we haue therefore?

<sup>28</sup> And Iesus sayd vnto them, Verily I say vnto you, that ye which haue folloved me, in the regeneration when the Sonne of man shal sit in the throne of his glory, ye also shal sit vpon twelue thrones, iudging the twelue tribes of Israel. <sup>29</sup> And euery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or vvife, or children, or lands, for my Names sake, shall recieve an hundred fold, and shall inherite euerlasting life. <sup>30</sup> But many that are first, shall be last, and the last shall be first.

ὅστις ἐξῆλθεν ἄμα πρῶτ' μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>2</sup> ἠσυν-  
 φωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς  
 τὸν ἀμπελῶνα αὐτοῦ. <sup>3</sup> Καὶ ἐξελθὼν περὶ <sup>m</sup> τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας  
 ἐν τῇ ἀγορᾷ ἄργους. <sup>4</sup> <sup>n</sup> καὶ κείνοις| εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,  
 καὶ ὁ ἕαν ἡ δίκαιον δώσω ὑμῖν. <sup>5</sup> οἱ δὲ ἀπῆλθον. Πάλιν <sup>o</sup> ἐξελθὼν περὶ ἕκτην καὶ  
<sup>p</sup> ἐνάτην| ὥραν, ἐποίησεν ὡσαύτως. <sup>6</sup> Περὶ δὲ τὴν ἑνδεκάτην <sup>q</sup> ὥραν| ἐξελθὼν,  
 εὔρεν ἄλλους ἐστῶτας <sup>r</sup> ἄργους,| καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν  
 ἡμέραν ἄργοι; <sup>7</sup> λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς,  
 Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, <sup>s</sup> καὶ ὁ ἕαν ἡ δίκαιον λήψεσθε. <sup>5</sup> Ὁψίας  
 δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεισον τοὺς  
 ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν

<sup>1</sup> Const. καὶ συμφωνήσας. <sup>m</sup> Rec. + τὴν. <sup>n</sup> Const. καὶ κείνους. <sup>o</sup> Alex. + ἔτι. <sup>p</sup> Alex. ἰσάτην. <sup>q</sup> Alex. = ὥραν. <sup>r</sup> Alex. = ἄργους.

## WICLIF—1380.

to an housbonde man: that wente out first bi  
 the morwen to hire werkmen to his  
 vneyerd; <sup>2</sup> ⁊ whanne couenaunt was made  
 with werkmen of a peny for the day: <sup>3</sup> he  
 sente hem in to his vneyerd; <sup>4</sup> ⁊ he  
 zede out aboute the thridde oure: ⁊ siȝe  
 othere stondynge idil in the cheping,  
<sup>4</sup> and he seide to hem; go ye also in to  
 my vneyerd: ⁊ that, that schal be riȝtful.  
 I schal geue to you; ⁊ thi wenten forȝt;  
<sup>5</sup> eftsones he wente out aboute the sixe  
 our, ⁊ the nynthe: ⁊ dide on licke maner;  
<sup>6</sup> but aboute the .xj. our he wente out,  
 ⁊ fonde othere stondynge ⁊ he seide to  
 hem; what stonden ye idil here all day?  
<sup>7</sup> thei seiden to hym; for no man hath  
 hirid us; he seide to hem; go ye also in to  
 my vneyerd;

<sup>8</sup> ⁊ whanne euenyng was comen: the  
 lord of the vneyerd seide to his pro-  
 curator, clepe the werkmen; and zelde  
 to hem her hire, and bigynne thou at the  
 laste til to the first; <sup>9</sup> ⁊ so whanne thei  
 weren comen that camen aboute the .xi.  
 our: also thei tooken eueryche of hem  
 a peny, <sup>10</sup> but the first camen ⁊ demeden  
 that thei schulden take more; but thei  
 token eche on bi hym self a peny; <sup>11</sup> ⁊  
 in the takynge grynchiden agens the  
 housbonde man: <sup>12</sup> and seiden these laste  
 wrouȝten oon our: ⁊ thou hast made hem  
 euene to us, that han born the charge of  
 the day ⁊ the hete?

<sup>13</sup> ⁊ he answered to oon of hem: ⁊ seide;  
 frend I do thee no wronge where thou  
 hast not acordid with me for a peny;  
<sup>14</sup> take thou that that is thin ⁊ go; for I  
 wole zete to this laste man as to thee;  
<sup>15</sup> wher it is not leful to me, to do that  
 I wole? where thin iȝe is wickid; for I  
 am good? <sup>16</sup> so the laste schulen be the  
 friste; ⁊ the first the laste; for many ben  
 clepid: but fewe ben chosen.

<sup>17</sup> And ihesu seide vp to iherusalem:  
 ⁊ toke hises .xij. disciples in pryuate, ⁊

⁊ seide, went. siȝe. oure. cheping. market. you. give. eftsones. again. procurator. toward. clepe. call. ⁊ dide. dide. eueryche. every one. grynchiden. grynched. agens. against. leful. lawful. iȝe. eye. clepid. called.

## TYNDALE—1534.

lyke vnto an housholder, which went out  
 early in the morninge to hyre labourers  
 into his vneyarde. <sup>2</sup> And he agreed  
 with the labourers for a peny a daye, and  
 sent them into his vneyarde. <sup>3</sup> And he  
 went out about the thyrde houre, and  
 sawe other standing ydell in the market  
 place; <sup>4</sup> and sayd vnto them; go ye also  
 into my vneyarde: and whatsoever is  
 right, I will geue you. And they went  
 there waye. <sup>5</sup> Agayne he went out about  
 the sixte and nynthe houre; and dyd lyke  
 wyse. <sup>6</sup> And he went out about the  
 eleventh houre and founde other ston-  
 dyng ydell; and sayde vnto them: Why  
 stonde ye here all the daye ydell? <sup>7</sup> They  
 sayde vnto hym: because noman hath  
 hyred vs. He sayde to them: goo ye  
 also into my vneyarde; and what so  
 ever is right; that shall ye receave.

<sup>8</sup> When even was come; the lord of the  
 vneyarde sayde vnto his steward: call  
 the labourers; and geve them their hyre;  
 beginning at the laste; tyll thou come to  
 the fyrste. <sup>9</sup> And they whiche were hyred  
 about the eleventh houre, came and  
 receaved every man a peny. <sup>10</sup> Then came  
 the fyrst; supposyng that they shuld re-  
 ceave moare: and they like wyse receaved  
 every man a peny. <sup>11</sup> And when they had  
 receaved it; they murmured agaynst the  
 good man of the housse <sup>12</sup> saying: These  
 laste have wrought but one houre; and  
 thou hast made them equall vnto vs which  
 have borne the burthen and het of the daye.

<sup>13</sup> He answered to one of them sayinge:  
 frende I do the no wronge: dydest  
 thou not agre with me for a penny? <sup>14</sup>  
 Take that which is thy duty; and go  
 thy waye. I will geve vnto this laste; as  
 moche as to the. <sup>15</sup> Ys it not lawfull for  
 me to do as me listeth with myne awne?  
 Ys thynne eye euyll because I am good?  
<sup>16</sup> Soe the laste shalbe fyrste; and the  
 fyrste shalbe laste. For many are called  
 and fewe be chosen.

<sup>17</sup> And Iesus ascended to Iherusalem; and  
 toke the .xij. disciples a parte in the

## CRANMER—1539.

lyke vnto a man that is an housholder,  
 which went out early in the morning to  
 hyer labourers in to his vneyard. <sup>2</sup> And  
 when the agreement was made with the  
 labourers for a peny a daye, he sent them  
 into his vneyard. <sup>3</sup> And he went out  
 about the thirde houre and sawe other  
 standing ydell in the market place; <sup>4</sup> and  
 sayd vnto them: go ye also into the  
 vneyarde: and whatsoever is ryght, I  
 will geue you. And they went their waye,  
<sup>5</sup> Agayne, he went out about the sixte  
 and nynthe houre, and dyd lykewyse.  
<sup>6</sup> And aboute the eleuth houre he went  
 out, and founde other standynge ydell,  
 and sayde vnto them: why stand ye here  
 all the daye ydell? <sup>7</sup> They saye vnto him:  
 because no man hath hyred vs. He sayde  
 vnto them: go ye also into the vneyarde;  
 and whatsoever is ryght, that shall ye re-  
 ceave. <sup>8</sup> So, when euene was come, the Lord  
 of the vneyarde sayeth vnto his steward:  
 call the labourers, and geue them their  
 hyre, beginning at the laste vntill the  
 fyrst. <sup>9</sup> And when they did come, that  
 came about the eleuth houre, they re-  
 ceaved euery man a peny. <sup>10</sup> But when  
 the fyrst came also, they supposid that  
 they shuld have receaved moare, and they  
 lykewyse receaved euery man a peny.  
<sup>11</sup> And when they had receaved it, they  
 murmured agaynst the good man of the  
 housse, <sup>12</sup> sayinge: These laste have wrought  
 but one houre, and thou hast made them  
 equall vnto vs, which have borne the bur-  
 then and heat of the daye.

<sup>13</sup> But he answered vnto one of them  
 and sayde: frende, I do the no wronge:  
 dydest thou not agre with me fore a penny?  
<sup>14</sup> Take that thin is, and go thy waye: I  
 will geue vnto this laste, euen as vnto the:  
<sup>15</sup> Is it not lawfull for me to do as me  
 lysteth with myne awne goodes? Is thynne  
 eye euyll, because I am good? <sup>16</sup> So the  
 last shalbe fyrst, and the fyrste shalbe  
 last. For many be called, but fewe be chosen.  
<sup>17</sup> And Iesus going vp to Iherusalem, toke  
 the .xij. disciples asyde in the waye, and

ἑκ πρώτων. <sup>9</sup> καὶ ἔλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. <sup>10</sup> ἔλθόντες δὲ οἱ πρώτοι ἐνόμισαν ὅτι πλείονα λήψονται καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. <sup>11</sup> λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, <sup>12</sup> λέγοντες, "Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βασιτάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. <sup>13</sup> ὁ δὲ ἀποκριθεὶς εἶπεν εἰς αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; <sup>14</sup> ἄρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τοῦτω τῷ ἔσχατῳ δοῦναι ὡς καὶ σοί· <sup>15</sup> ἢ οὐκ ἔξεστί μοι ποιεῖσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; <sup>16</sup> οὕτως ἔσονται οἱ ἔσχατοι πρώτοι, καὶ οἱ πρώτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί."

<sup>17</sup> Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερουσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς

<sup>1</sup> Alex. + μον. <sup>2</sup> Alex. = καὶ ἰδὼν ᾗ ζῆκαιον, λήψασθε. <sup>3</sup> Alex. Καὶ ἔλθόντες. <sup>4</sup> Alex. πλείον. <sup>5</sup> Alex. ὁ ἴδιω ποιῆσαι.

## GENEVA—1557.

like vnto an house holder, which went out at the dawning of the day to hyer labourers into his vineyard. <sup>2</sup> And he agreed with the labourers for a peny a day, and sent them into his vineyard. <sup>3</sup> And he went out about the third houre, & sawe other standing ydle in the market place. <sup>4</sup> And sayd vnto them, Go ye also into my vineyard, and whatsoever is ryght, I wyl geue you: And they went their way. <sup>5</sup> Agayne he went out about the syxt, and nyynth houre, and dyd likewise. <sup>6</sup> And he went out about the eleuenth houre, and found other standyng ydle, & sayd vnto them, Why stand ye here all the day ydel? They sayd vnto hym, because no man hath hyred vs. <sup>7</sup> He sayd to them, go ye also into my vineyard, and whatsoever is ryght, that shal ye receaue. <sup>8</sup> And when cuen was come, the Lord of the vineyard sayd vnto his steward, Call the labourers, and geue them theyr hyer, begynnyng at the last, tyl thou come to the fyrst.

<sup>9</sup> And they which were hyred about the eleuenth houre, came and receaued euery man a peny. <sup>10</sup> Then came the fyrst, supposyng that they should receaue more, and they lykewyse receaued euery man a peny. <sup>11</sup> And when they hadd receaued it, they murmured agaynst the good man of the house. <sup>12</sup> Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burthen, & heate of the day.

<sup>13</sup> And he answered to one of them, saying, Friend I do thee no wrong: Dyddest thou not agree with me for a peny? <sup>14</sup> Take that which is thy ducty, and go thy way, I will geue vnto this last, as much as to thee.

<sup>15</sup> Is it not lawfull for me to do as me lysteth with mine owne goods? Is thine eye euyl because I am good? <sup>16</sup> So the last shalbe fyrst, and the fyrst shalbe last. For many are called, and fewe be chosen.

<sup>17</sup> And Iesus ascended to Ierusalem, & toke the twelue disciples aparte in

## RHEIMS—1582.

a man that is an housholder which wentt forth early in the morning to hire vvorckemen into his vineyard. <sup>2</sup> And hauing made couenant witht the workemen for a peny a day, he sent them into his vineyard.

<sup>3</sup> And going forth about the third houre, he sawt other standingt in the markett place idle, <sup>4</sup> and he said to them, Goe you also into the vineyard: and thatt vvhich shal be iust, I vvill giue you. <sup>5</sup> And they wentt theyr vvay. And agayne he wentt forth about the sixt and the ninth houre: and didd likewise. <sup>6</sup> But aboutt the eleuenth houre he wentt forth and foundt other standyng, and he saith to them, Whatt standt you here all the day idel? <sup>7</sup> They sayt to him, Because no man hath hired vs. He saith to them, Goe you also into the vineyard.

<sup>8</sup> And vvhen euening vvvas come, the lord of the vineyard saith to his baillife, Call the vvorckemen, and payt them their hire, beginning from the lastt cuen to the first. <sup>9</sup> Therefore vvhen they vvere come thatt came aboutt the eleuenth houre, they receiued euery one a peny. <sup>10</sup> But vvhen the first also came, they thoughtt that they should receiue more: and they also receiued euery one a peny. <sup>11</sup> And receiuing it they murmured agaynstt the good man of the house, <sup>12</sup> saying, These last haue continuedt one houre: and thou hastt made them equal to vs thatt haue borne the burden of the day and the heates.

<sup>13</sup> But he ansvvering said to one of them, Frende, I doe the no vvrong: didst thou not couenant vvitht me for a peny? <sup>14</sup> Take thatt is thine, and goe: I vvill also giue to this lastt euens as to thee also. <sup>15</sup> Or, is it not lawfull for me to do thatt I vvill? is thine eye naught, because I am good? <sup>16</sup> So shal the lastt, be first: and the first, lastt. For many be called, butt fev elect.

<sup>17</sup> And Iesvs going vp to Hierusalem, tooke the tvvelue disciples secretly, and

## AUTHORISED—1611.

like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. <sup>2</sup> And when hee had agreed with the labourers for a peny a day, he sent them into his vineyard. <sup>3</sup> And hee went out about the third houre, and saw others standing idle in the market place, <sup>4</sup> And said vnto them, Go ye also into the vineyard, & whatsoever is right, I will giue you. And they went their way. <sup>5</sup> Againe he went out about the sixth and ninth houre, and did likewise. <sup>6</sup> And about the eleuenth houre, he went out, and found others standing idle, and saith vnto them, Why stand ye here all the day idle? <sup>7</sup> They say vnto him, Because no man hath hired vs. He saith vnto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receiue. <sup>8</sup> So when euens was come, the lord of the Vineyard saith vnto his Steward, Call the labourers, and giue them their hire, beginning from the last, vnto the first. <sup>9</sup> And when they came thatt were hired about the eleuenth houre, they receiued euery man a peny. <sup>10</sup> But when the first came, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. <sup>11</sup> And when they had receiued it, they murmured against the good man of the house, <sup>12</sup> Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden, and heat of the day. <sup>13</sup> But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a peny? <sup>14</sup> Take thatt thine is, and goe thy way, I will giue vnto this lastt, euens as vnto thee. <sup>15</sup> Is it not lawfull for mee to doe whatt I vvill witht mine owne? Is thine eye euill, because I am good? <sup>16</sup> So the lastt shall be first, and the first lastt: for many bee called, butt few chosen.

<sup>17</sup> And Iesus going vp to Hierusalem, tooke the twelue disciples apart in the

\* Or, haue continuedt one houre onely.

κατ' ἰδίαν <sup>18</sup> ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, <sup>18</sup> Ἴδου, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματέεσι καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, <sup>19</sup> καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.<sup>20</sup> Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. <sup>21</sup> ὁ δὲ εἶπεν αὐτῇ, Ἔτι θέλεις; Λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ ἐναντίων σου ἐν τῇ βασιλείᾳ σου.<sup>22</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Λέγουσιν αὐτῷ, Δυνάμεθα.<sup>23</sup> Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίστεθε, ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπ-

<sup>2</sup> Alex. καὶ ἐν τῇ ὁδῷ.

<sup>3</sup> Rec. = σου.

<sup>2</sup> Rec. καὶ. Alex. = ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι.

## WICLIFF—1380.

seide to hem; <sup>18</sup> lo we goen vp to ierusalem: ȝ mannes some schal be bitaken to the prynces of preestis ȝ scribis ȝ thei schulen condempne hym to deeth, <sup>19</sup> ȝ thei schulen bitake hym to hetthen men: for to be scorned, and scorgid, and crucifiede; ȝ the thridde day he schal rise agen to liif.

<sup>20</sup> thanne the modir of the sones of Zebede: came to hym with her sones: onouryng ȝ axunge sum thing of hym; <sup>21</sup> ȝ he seide to hir what wilt thou? seche seide to hym; seye that these twey myn sones sitte: oon at thi riȝthalf, ȝ oon at thi lefthalf in thi kyngdom.

<sup>22</sup> theus answerid ȝ seide, ȝe witen not what ȝe axen moun ȝe drinke the cuppe: whiche I schal drynke; thei seiden to hym we moun; <sup>23</sup> he seith to hem; ȝe schulen drynke my cuppe: but to sitte at my riȝthalf or lefthalf, it is not myn to ȝeue to ȝou but to whiche it is made redi of my fadir.

<sup>24</sup> And the ten herynges hadden indignacion of the twey brethren; <sup>25</sup> but ihesus clepid hem to him and seide; ȝe witen that prynces of hetthen men: ben lordis of hem; ȝ thei that ben grecttre: vsen power on hem;

<sup>26</sup> it schal not be so among ȝou; but who euer wole be made grectter among ȝou: he be ȝoure mynister; <sup>27</sup> ȝ who euer among ȝou wole be the first: he schal be ȝoure seruaunt; <sup>28</sup> as mannes some can not to be scruyd: but to serue; and to ȝeue his liif redempcion for many;

<sup>29</sup> ȝ whanne thei ȝeden out of iericho: and myche puple sued him; <sup>30</sup> and lo .ij. blynde men saten bisidis the weye, ȝ herden that ihesus passide, ȝ thei criiden ȝ seiden; lord the sone of daviht: haue merci on us; <sup>31</sup> ȝ the puple blamed hem:

## TYNDALE—1534.

waye, and sayde to them, <sup>18</sup> Beholde we goo vp to ierusalem, and the sonne of man shalbe betrayed vnto the chefe prestes, and vnto the scribes, and they shall condemme him to deeth; <sup>19</sup> and shall deluyre him to the gentils to be mockyd; to be scourged; and to be crucified; and the thyrd daye he shall ryse agayne.

<sup>20</sup> Then came to hym the mother of zebedes chyldren with her sonnes, worshypinge him, and desyryng a certayne thyng of him. <sup>21</sup> And he sayd vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may sit: the one on thy right hand, and the other on the left hand in thy kyngdome.

<sup>22</sup> Iesus answered and sayde: Ye wot not what ye axe. Are ye able to drynke of the cuppe that I shall drynke of; and to be baptised with the baptyme that I shalbe baptised with? They answered to him; that we are. <sup>23</sup> And he sayd vnto them: Ye shall drinke of my cup; and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my ryght hand and on my lyft hand, is not myne to geue: but to them for whom it is prepared of my fater.

<sup>24</sup> And when the ten hearde this; they disdayned at the two brethren: <sup>25</sup> But Iesus called them vnto him, and sayde: Ye knowe that the lordes of the gentyls haue doumainacion over them. And they that are great, exercise power over them. <sup>26</sup> It shall not be so amonge you. But whosoever wyll be greater amonge you; let him be youre minister: <sup>27</sup> and whosoever wyll be chefe; let him be youre seruaunt; <sup>28</sup> euen as the sonne of man came, not to be ministred vnto; but to minister, and to geue his lyfe for the redemption of many.

<sup>29</sup> And as they departed from Hierico, moche people folowed him. <sup>30</sup> And beholde, two blynde men sitting by the way syde; when they hearde Iesus passe by, cryed sayyng: Thou Lorde the sone of David haue mercy on vs. <sup>31</sup> And the

## CRANMER—1539.

sayde vnto them: <sup>18</sup> Beholde, we go vp to Ierusalem, and the sonne of man shalbe betrayed vnto the chefe Prestes, and vnto the Scribes, and they shall condemme him to deeth, <sup>19</sup> and shall deluyre him to the gentyls, to be mocked and to be scourged, and to be crucified; and the thirde daye he shall ryse agayne.

<sup>20</sup> Then came to him the mother of zebedes chyldren, with her sonnes, worshyping him and desyring a certayne thyng of him. <sup>21</sup> And he sayeth vnto her, what wilt thou? She sayde vnto him: Graunte, that these my two sonnes may sit, the one on thy ryght hand and the other on the left, in thy kyngdome.

<sup>22</sup> But Iesus answered and sayde: Ye wot not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of: and to be baptised with the baptyme, that I am baptised with? They saye vnto him: we are. <sup>23</sup> He sayde vnto them; ye shall drinke in dede of my cup: and be baptised with the baptyme that I am baptised with. But to syt on my right hand and on my left, is not myne to geue: but it shall chaunce vnto them, that it is prepared for of my fater.

<sup>24</sup> And when the ten heard this, they disdayned at the two brethren: <sup>25</sup> But Iesus called them vnto him, and sayde: ye knowe that the prynces of the nacions haue dominion ouer them. And they that are great men, exerceye auctorite vpon them. <sup>26</sup> It shall not be so amonge you. <sup>27</sup> But whosoever wyll be greater amonge you, let him be your mynister: and who so will be chefe a monye you, let him be your seruaunt: <sup>28</sup> euen as the sonne of man came, not to be ministred vnto, but to minister, and to geue his life a redemption for many.

<sup>29</sup> And as they departed from Hiericho, moche people folowed him. <sup>30</sup> And beholde, two blynd men syttyng by the way syde, when they hearde that Iesus passed by, they cryed sayyng: O lorde thou sone of Daud, haue mercy on vs. <sup>31</sup> And the

‘ τισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐωνύμων <sup>b</sup> μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.’ <sup>24</sup> Καὶ ἀκούσατες | οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. <sup>25</sup> ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, ‘ Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. <sup>26</sup> οὐχ οὕτως <sup>d</sup> ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, <sup>e</sup> ἔστω | ὑμῶν διάκονος· <sup>27</sup> καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, <sup>e</sup> ἔστω | ὑμῶν δούλος· <sup>28</sup> ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε <sup>f</sup> διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.’ <sup>29</sup> Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ, ἠκολούθησεν αὐτῶ ὄχλος πολύς. <sup>30</sup> καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραζαν, λέγοντες, <sup>31</sup> ‘ Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ.’ Ὁ δὲ ὄχλος ἐπετίμησεν

<sup>a</sup> Rec. kai. Alex. = ἡ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσισθε. <sup>b</sup> Alex. = μου. <sup>c</sup> Alex. Ἀκούσ. δι. <sup>d</sup> Rec. + δι. <sup>e</sup> Alex. ἔσται. <sup>f</sup> Alex. ἦν.

## GENEVA — 1557.

the way, and said to them. <sup>18</sup> Behold we go vp to Ierusalem, and the Sonne of man shalbe betrayed vnto the chief Priestes, and vnto the Scribes, and they shal condemne him to death. <sup>19</sup> And shal deliuer hym to the Gentiles, to be mocked, to be scourged, and to be crucified: and the thyrd day he shal ryse agayne. <sup>20</sup> Then came to hym the mother of Zebedes chyl dren with her sonnes, worshyping hym, and desyring a certayne thing of him. <sup>21</sup> And he sayd vnto her, what wilt thou haue? She sayd to him, Grant that these my two sonnes may syt, the one at thy ryght hand, & the other at thy lyft hand in thy kyngdome. <sup>22</sup> And Iesus answered and sayd, Ye wot not what ye aske. Are ye able to drincke of the cup that I shal drincke of: & to be baptized with the baptisme that I shalbe batized with? They sayd to hym, we are able. <sup>23</sup> And he sayd vnto them, Ye shal drynke in deed of my cup, and shalbe baptized with the baptisme, that I am baptized with. But to syt at my ryght hand, and at my lyft hand, is not myne to geue: but it shall be geuen to them for whome it is prepared of my father. <sup>24</sup> And when the other ten heard this, they disdayned at the two brethren. <sup>25</sup> But Iesus called them vnto him, and sayd, Ye know that the lordes of the Gentiles haue domination ouer them. <sup>26</sup> And they that are great, exercise power ouer them. It shal not be so among you. But whosoever wyl be great among you, let him be your minister. <sup>27</sup> And whosoever wyl be chief among you, let him be your seruant. <sup>28</sup> Euen as the Sonne of man came, not to be ministered vnto, but to minister, and to geue his life for the redemption of many. <sup>29</sup> And as they departed from Iericho, muche people folowed him. <sup>30</sup> And behold two blynde men sytting by the way syde: When they heard Iesus passe by, cryed saying, Thou Lord the sonne of Dauid, haue mercie on vs. <sup>31</sup> And the

## RHEIMS — 1582.

said to them, <sup>18</sup> Behold we goe vp to Hierusalem, and the Sonne of man shal be deliuered to the cheefe priestes and to the Scribes, and they shal condemne him to death, <sup>19</sup> and shal deliuer him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shal rise againe. <sup>20</sup> Then came to him the mother of the sonnes of Zebedei with her sonnes, adoring and desiring some thing of him. <sup>21</sup> Who said to her, What wilt thou? She saith to him, Say that these my two sonnes may sitte, one at thy ryght hand, and one at thy left hand in thy kingdom. <sup>22</sup> And Iesus answering, said, You know not what you desire. Can you drinke of the cuppe that I shal drinke of? They say to him, We can. <sup>23</sup> He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to giue to you: but to whom it is prepared of my father. <sup>24</sup> And the ten hearing it, were displeasid at the two brethren. <sup>25</sup> And Iesus called them vnto him, and said, You know that the princes of the gentiles ouerrule them: and they that are the greater, exercise pover against them. <sup>26</sup> It shal not be so among you. but whosoever wyl be the greater among you, let him be your minister: <sup>27</sup> and he that wyl be first among you, shal be your seruant. <sup>28</sup> Euen as the Sonne of man is not come to be ministered vnto, but to minister, and to giue his life a redemption for many. <sup>29</sup> And when they went out from Iericho, a great multitude folowed him. <sup>30</sup> And beholde two blinde men sitting by the vway side, heard that Iesus passed by, and they cried out saying, Lord, haue mercie vpon vs, sonne of Dauid. <sup>31</sup> And

## AUTHORISED — 1611.

way, and said vnto them, <sup>18</sup> Behold, we goe vp to Hierusalem, and the Sonne of man shal be betraied vnto the chiefe Priests, and vnto the Scribes, and they shal condemne him to death, <sup>19</sup> And shal deliuer him to the Gentiles to mocke, and to scourge, and to crucifie him: and the third day he shall rise againe. <sup>20</sup> Then came to him the mother of Zebedes children, with her sonnes, worshipping him, and desiring a certainething of him. <sup>21</sup> And he said vnto her, What wilt thou? She saith vnto him, Grant, that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdom. <sup>22</sup> But Iesus answered, and said, Ye know not what ye aske. Are ye able to drinke of the cup that I shal drinke of, and to be baptized with the baptisme that I am baptized with? They say vnto him, We are able. <sup>23</sup> And he saith vnto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not mine to giue, but it shalbe giuen to them for whom it is prepared of my Father. <sup>24</sup> And when the ten heard it, they were moued with indignation against the two brethren. <sup>25</sup> But Iesus called them vnto him, and said, Ye know that the Princes of the Gentiles exercise dominion ouer them, and they that are great, exercise authoritie vpon them. <sup>26</sup> But it shall not be so among you: But whosoever will be great among you, let him be your minister. <sup>27</sup> And whosoever will be chiefe among you, let him be your seruant. <sup>28</sup> Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a ransom for many. <sup>29</sup> And as they departed from Hiericho, a great multitude folowed him. <sup>30</sup> And behold, two blind men sitting by the way side, when they heard that Iesus passed by, cried out, saying, Haue mercie on vs, O Lord, thou sonne of Dauid. <sup>31</sup> And

αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μείζων ἔκραζον, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ.<sup>32</sup> Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε, Τί θέλετε ποιήσω ὑμῖν; Ἄγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.<sup>34</sup> Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνεβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

XXI. Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγή πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κόμην τὴν ὑπέναντι ὑμῶν καὶ εὐθέως εὑρήσετε ὄνου δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. καὶ εἶαν τις ὑμῖν εἶπη τί, ἐρεῖτε, Ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστέλλει αὐτούς. Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, Εἶπατε τῷ

<sup>c</sup> Alex. ἱκραζαν. <sup>d</sup> Alex. κύριε, ἰλέησον ἡμᾶς. <sup>e</sup> Alex. ἀνοίχθωσιν. <sup>f</sup> Alex. οἱ ὀφθ. ἡμῶν. <sup>g</sup> Alex. ὀμμάτων. <sup>h</sup> Alex. = αὐτῶν οἱ ὀφθαλμοί.

## WICLIF — 1380.

that thei schuden he stille, ⁊ thei crieden more ⁊ seiden, lord the some of dauith haue merci on vs; ⁊ ihesus stode ⁊ clepid hem ⁊ seide, what wolen ze that I do to you? ⁊ thei seiden to hym, lord that our ȝen hen opened; ⁊ ihesus hadde merci on hem and touchid her ȝen, and anon thei saien: ⁊ sueden him.

21. AND whanne ihesus cam nyȝe to ierusalem, ⁊ came to bethpage at the mounthe of oliuete, thanne sente he hise .ij. discipulis, ⁊ seide to hem, go ze in to the castil that is azens you: ⁊, anon ze schulen fynde an asse tied, ⁊ a colt with hir vntie ze, ⁊ brynghit to me; ⁊ if ony man seve to you any thing: seve ze that the lord hath nedē to hem, and anon he shal leue hem; ⁊ al this was doen, that that thing schulde be fulfilled that was seide hi the profete scyngne; ⁊ seve ze to the douȝtir of sion, lo thi kyng cometh to thee meke sittynge on an asse ⁊ a fole of an asse vndir zok; ⁊ and the discipulis zeden ⁊ didden as ihesus comaundid hem,

⁊ thei brouȝten an asse ⁊ the fole, ⁊ leiden her clothis on hem: ⁊ maden hym sitte abouȝ; ⁊ ful myche puple streden ber clothis in the wey, other kittiden branchis of trees, ⁊ strewen in the wey; ⁊ the puple that wente bifore ⁊ that sueden: crieden and seiden, osanna to the some of dauith; blessid is he that cometh in name of the lord: osanna in hise thingis.

<sup>10</sup> And whanne he was entrid in to ierusalem: al the citee was stird ⁊ seide, who is this? <sup>11</sup> but the puple seide, this is ihesus the profete of nazareth of galilee, ⁊ ihesus entride in to the temple of god: ⁊ castid out of the temple alle that

discipulis called ȝen, egre saien, saie. sueden, followed by ze, nigh. castil, town. asens, agayn as before. zeden, seent. kittiden, cut. hise, high.

## TYNDALE — 1534.

people rebuked them, because they shuld holde their peace. But they cryed the moare sayinge: haue mercy on vs thou Lorde which arte the some of David. <sup>32</sup> Then Iesus stode still, and called them, and sayde: what will ye that I shal do to you? <sup>33</sup> They sayd to him: Lorde that our eyes maye be opened. <sup>34</sup> Iesus had compassion on them, and touched their eyes. And immediatly their eyes receaved syght. And they folowed him.

21. WHEN they drewe nye vnto Ierusalem, and were come to Betpage vnto mounthe oliuete: then sent Iesus two of his disciples, sayinge to them: Go in to the towne that lyeth ouer agaynste you, and anon ye shall fynde an asse bounde, and her colte with her: lose them and bringe them vnto me. <sup>3</sup> And if eny man saye ought vnto you, saye ye y<sup>e</sup> the Lorde hath nedede of them; and streyght waye he will let them go. <sup>4</sup> All this was done, to fulfill that which was spoken by the Prophet, sayinge: <sup>5</sup> Tell ye the daughter of Sion: beholde thy kyng cometh vnto the meke, and sittinge vpon an asse and a colte, the fole of an asse vied to the yooke. <sup>6</sup> The disciples went and dyd as Iesus comaunded them; <sup>7</sup> and brought the asse and the colte, and put on them their clothes, and set him thereon. <sup>8</sup> And many of the people spred their garments in the waye. Other cut doune branches from the trees, and strawed them in the waye. <sup>9</sup> Moreover the people that went before, and they also that came after, cryed sayinge: Hosanna to the sonne of David. Blessed he he that cometh in the name of the Lorde, Hosanna in the hiest.

<sup>10</sup> And when he was come in to Ierusalem, all the cite was moved sayinge: who is this? <sup>11</sup> And the people sayde: this is Iesus the Prophet of Nazareth a cite of Galilee. <sup>12</sup> And Iesus went in to the temple of God, and cast out all them that

## CRANMER — 1539.

people rebuked them, because they shuld holde their peace. But they cryed the more sayinge: haue mercy on vs O Lord thou sonne of David. <sup>32</sup> And Iesus stode still, and called them, and sayde: what wyll ye that I shall do vnto you? <sup>33</sup> They saye vnto him: Lorde, that oure eyes maye be opened; <sup>34</sup> So Iesus had compassion on them, and touched their eyes, and immediatly their eyes receaved syght. And they folowed him.

21. AND when they drew nye vnto Ierusalem, and were come to Bethpage, vnto mounthe Olyuete: then sent Iesus two disciples, saying vnto them: Go into the towne that lyeth ouer agaynst you, and anone ye shall fynde an asse bound, and a colte with her: lose them, and bringe them vnto me. <sup>3</sup> And yf eny man say ought vnto you, say ye: the Lorde hath nedede of them: and straight waye he will let them go. <sup>4</sup> All this was done, that it might be fulfilled which was spoken by the prophete, saying: <sup>5</sup> Tell ye the daughter of Sion: beholde, thy kyng cometh vnto the meke, sittinge vpon an asse and a colte, the fole of the asse vied to the yooke. <sup>6</sup> The disciples went and dyd as Iesus comaunded them, <sup>7</sup> and brought the asse, and the colte, and put on them their clothes, and sett him thereon. <sup>8</sup> And many of the people spred their garments in the waye. Other cut doune branches from the trees, and strawed them in the waye. <sup>9</sup> Moreover, the people that went before, and they that came after, cryed saying: Hosanna to the sonne of David. Blessed is he that cometh in the name of the Lorde Hosanna in the hiest.

<sup>10</sup> And when he was come to Ierusalem, all the cite was moued, saying: who is this? <sup>11</sup> And the people sayde: this is Iesus the Prophet of Nazareth (a cite) of Galilee. <sup>12</sup> And Iesus went into the temple of God, and cast out all them that

“ὄνγατρί Σιών, Ἰδὸν, ὁ βασιλεύς σου ἔρχεται σοι, πρῶς καὶ ἐπιβεβηκῶς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑπόζυγιου.” <sup>6</sup> Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, <sup>7</sup> ἤγαγον τὴν ὄνου καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ <sup>8</sup> ἐπεκάθισεν ἐπάνω αὐτῶν. <sup>9</sup> ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἔστρώννουν ἐν τῇ ὁδῷ. <sup>10</sup> οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, ‘Ὡσαννὰ τῷ υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.’ <sup>11</sup> Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, ‘Τίς ἐστὶν οὗτος;’ <sup>12</sup> οἱ δὲ ὄχλοι ἔλεγον, ‘Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.’ <sup>12</sup> Καὶ εἰσηλθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξεύβαλε πάντα τοὺς

“ Alex. Βηθσαφαγῆ. ὁ Alex. πορεύσθε. ὁ Alex. κατῆναντι. ὁ Rec. ἀποστῆλθι. ὁ Alex = ὄνον. ὁ Rec. ἐπικάθισαν. ὁ Alex. + αὐτῶν. ὁ Alex. = τοῦ Θεοῦ.

## GENEVA — 1557.

people rebuked them, because they should holde their peace. But they cried the more saying, Haue mercie on vs thou Lord, which art the sonne of Dauid. <sup>32</sup> Then Iesus stode styl, and called them, and said, What wyl ye that I should do to you? <sup>33</sup> They sayd to hym, Lord that our eyes may be opened. <sup>34</sup> And Iesus had compassion on them, and touched their eyes, and immediatly their eyes receaed syght, and they folowed hym.

21. AND when they drew nye to Ierusalem, & were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two of his disciples. <sup>2</sup> Saying to them, Go into the towne that lyeth ouer agaynst you, and anone ye shal fynde an asse bound, and her colt with her: lose them, and bryng them vnto me. <sup>3</sup> And if any man say ought vnto you, say ye, that the Lord hath nedde of them: and straight way he wyl let them go. <sup>4</sup> All this was done to fulfil that which was spoken by the Prophet, saying, <sup>5</sup> Tel ye the daughter of Sion, Behold thy kyng cometh vnto thee, meke and sytting vpon an asse, and a colte, the fole of an asse vved to the yocke. <sup>6</sup> The disciples went and dyd as Iesus commanded them. <sup>7</sup> And broght the asse and the colte, and put on them theyr clothes, and set him thereon. <sup>8</sup> And many of the people spread theyr garments in the way: and other cutte doune branches from the trees, and strawed them in the way. <sup>9</sup> Moreouer, the people that went before, and they also that came after cryed, saying, Hosanna the sonne of Dauid. Blessed be he that cometh in the name of the Lord, Hosanna thou which art in the hiest heauens. <sup>10</sup> And when he was come into Ierusalem, all the cite was moued, saying, Who is this? <sup>11</sup> And the people sayd, this is Iesus the Prophet of Nazaret a cite of Galile.

<sup>12</sup> And Iesus went into the temple of God, and cast out all them that soulede

## RHEIMS — 1582.

the multitude rebuked them that they should holde their peace. But they cried out the more, saying, Lord, haue mercie vpon vs, sonne of Dauid. <sup>32</sup> And Iesus stode, and called them, and said, Vwhat wyl ye that I doe to you? <sup>33</sup> They say to him, Lord, that our eyes may be opened. <sup>34</sup> And Iesus hauing compassion on them, touched their eyes. And immediatly they sawv, and folowed him.

21. AND vwhen they drew nigh to Hierusalem, and vvere come to Bethphage vnto Mount-oliuet, then Iesus sent tvvo disciples, <sup>2</sup> saying to them, Goe ye into the towne that is agaynst you, and immediatly you shal finde an asse tied, and a colt vvith her: loose them & bring them to me: <sup>3</sup> and if any man shal say ought vnto you, say ye, that our Lord hath nedde of them: and forthvvith he vvil let them goe. <sup>4</sup> And this vvas done that it might be fulfilled vvich vvas spoken by the Prophet, saying, <sup>5</sup> Say ye to the daughter of Sion, Behold thy King cometh to thee, meeke, & sitting vpon an asse and a colt the fole of her that is used to the yoke. <sup>6</sup> And the disciples going, did as Iesus commanded them. <sup>7</sup> And they broght the asse and the colt: and laide their garments vpon them, and made him to sit thereon. <sup>8</sup> And a very great multitude spread their garments in the vvay: and others did cut boughes from the trees, and strawed them in the vvay: <sup>9</sup> and the multitudes that vvnt before and that folowed, cried, saying, Hosanna to the sonne of Dauid: blessed is he that cometh in the name of our Lord. Hosanna in the highest. <sup>10</sup> And vwhen he vvas entred Hierusalem, the vvhole cite vvas moued, saying, Who is this? <sup>11</sup> And the people said, This is Iesus the Prophet, of Nazareth in Galilee.

<sup>12</sup> And Iesus entred into the temple of God, and cast out al that sold and bought

## AUTHORISED — 1611.

the multitude rebuked them, because they should holde their peace: but they cried the more, saying, Haue mercy on vs, O Lord, thou Sonne of Dauid.

<sup>32</sup> And Iesus stood still, and called them, and said, What will ye that I shall doe vnto you? <sup>33</sup> They say vnto him, Lord, that our eyes may be opened. <sup>34</sup> So Iesus had compassion on them, and touched their eyes: and immediatly their eyes receiued sight, and they followed him.

21. AND when they drew nigh vnto Hierusalem, and were come to Bethphage, vnto the mount of Oliues, then sent Iesus two Disciples, <sup>2</sup> Saying vnto them, Goe into the village ouer agaynst you, and straightway yee shall finde an Asse tied, and a colt with her: loose them, and bring them vnto me. <sup>3</sup> And if any man say ought vnto you, ye shall say, The Lord hath need of them, and straightway hee will send them. <sup>4</sup> All this was done, that it might be fulfilled vvich was spoken by the Prophet, saying, <sup>5</sup> Tell ye the daughter of Sion, Behold, thy King cometh vnto thee, meeke, and sitting vpon an Asse, and a colt, the foale of an Asse. <sup>6</sup> And the Disciples went, and did as Iesus commanded them, <sup>7</sup> And broght the Asse, and the colt, and put on them their clothes, and they set him thereon. <sup>8</sup> And a very great multitude spread their garments in the way, others cut doune branches from the trees, and strawed them in the way. <sup>9</sup> And the multitudes that went before, and that followed, cried, saying, Hosanna to the Sonne of Dauid: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest. <sup>10</sup> And when hee was come into Hierusalem, all the Cite was moued, saying, Who is this? <sup>11</sup> And the multitude said, This is Iesus the Prophet of Nazareth of Galilee.

<sup>12</sup> And Iesus went into the temple of God, and cast out all them that sold and



ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, ‘Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα.’ Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. <sup>20</sup> Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, ‘Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;’ <sup>21</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἶπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. <sup>22</sup> καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψετε.’ <sup>23</sup> Καὶ ἔλθοντι αὐτῷ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, ‘Ἐν ποίᾳ ἐξουσία ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;’ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Ἐρωτήσω ὑμᾶς κατὰ λόγον ἓνα, ὃν ἐὰν εἶπητέ μοι, κατὰ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>25</sup> τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ

\* Alex. ἰθύντος αὐτοῦ.

## GENEVA—1557.

& hought in the temple, and ouerthrew the tables of the mony changers, and the seates of them that solde doves. <sup>13</sup> And said to them, It is written, My house shalbe called the house of prayer. But ye haue made it a denne of theues. <sup>14</sup> And the blind and the lame came to him in the temple, and he healed them. <sup>15</sup> And when the chiefe Priestes & Scribes saw the maruelles that he dyd, and the children crying in the temple, and saying, Hosanna the sonne of Dauid, they disdained. <sup>16</sup> And said vnto him, Hearst thou what these say? Iesus sayd vnto them, yea, read ye neuer, By the mouth of babes and sucklings, thou hast made perfitt the praise? <sup>17</sup> And he left them, and went out of the cite vnto Bethanica, and had his abiding there. <sup>18</sup> And in the morning as he returned into the cite agayne, he hungred. <sup>19</sup> And spyed a fygge tree in the way, and came to it, and founde nothing thereon, but leaues only, & sayd to it, Neuer frute grow on thee henceforwards. And anone the fygge tree wythered away. <sup>20</sup> And when his disciples sawe that, they marueiled, saying, How soone is the fygge tree wythered away?

<sup>21</sup> Iesus answered and sayd vnto them, Verely I say vnto you, if ye shal haue fayth, and shal not doubt, ye shal not onely do that which I haue done to the fygge tree: but also if ye shal say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shalbe done. <sup>22</sup> And what soeuer ye shal aske in prayer, if ye beleue, ye shal receaue it. <sup>23</sup> And when he was come into the temple, the chiefe Priestes and the Elders of the people, came vnto him as he was teaching, and sayd, By what auctoritie doest thou these thynges? and who gaue thee this power? <sup>24</sup> Iesus answered and sayd vnto them, I also wyl aske of you a certayne question, which if ye assolve me, I in lyk wyse wyl tel you by what auctoritie I do these thynges. <sup>25</sup> The baptisme of Iohn whence was it, from heauen, or of men?

## RHEIMS—1582.

in the temple, and the tables of the bankers and the chaires of them that sold pigeons he ouerthrewe: <sup>13</sup> and he saith to them, It is vvritten, *My house shal be called the house of prayer: but you haue made it a denne of theeues.* <sup>14</sup> And there came to him the blinde, and the lame in the temple: and he healed them. <sup>15</sup> And the cheefe priestes & Scribes seeing the the maruelous things that he did, and the children crying in the temple, & saying, *Hosanna to the sonne of Dauid:* they had indignation, <sup>16</sup> and said to him, Hearst thou vwhat these say? And Iesus said to them, Very vvell. haue ye neuer read, *That out of the mouth of infants and sucklings thou hast perfited praise?* <sup>17</sup> And leauing them, he vvent forth out of the cite into Bethania, and remained there.

<sup>18</sup> And in the morning returning into the cite, he vvas an hungred. <sup>19</sup> And seeing a certaine figtree by the vvay side, he came to it: and found nothing on it but leaues only, and he saith to it, Neuer grovv there fruite of thee for euer. And incontinent the figtree vvas vvithered. <sup>20</sup> And the disciples seeing it, marueiled saying, *Hovv is it vvithered incontinent?* <sup>21</sup> And Iesus answering said to them, Amen I say to you, if you shal haue faith, and stagger not, not onely that of the figtree shal you doe, but and if you shal say to this mountaine, Take vp and throwe thy selfe into the sea, it shal be done. <sup>22</sup> And all things vvhatsoever you shal aske in prayer beleeuing, you shal receiue. <sup>23</sup> And vvhen he vvas come into the temple, there came to him as he vvas teaching, the cheefe Priestes and ancients of the people, saying, In vvhat vvhay doest thou these things? and vvho hath giuen thee this povver? <sup>24</sup> Iesus answering said to them, I also vvyl aske you one vvord: vvchich if you shal tell me, I also vvyl tel you in vvhat povver I doe these things. <sup>25</sup> The Baptisme of Iohn vvhen vvas it? from heauen, or from men?

## AUTHORISED—1611.

bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that solde doves, <sup>13</sup> And said vnto them, It is written, My house shall bee called the house of prayer, but ye haue made it a denne of theeues. <sup>14</sup> And the blind and the lame came to him in the temple, and he healed them. <sup>15</sup> And when the chiefe Priests and Scribes saw the wonderful things that hee did, & the children crying in the temple, & saying, Hosanna to the Son of Dauid, they were sore displeased, <sup>16</sup> And said vnto him, Hearst thou what these say? And Iesus saith vnto them, Yea, haue ye neuer read, Out of the mouth of babes and sucklings thou hast perfected praise?

<sup>17</sup> And he left them, and went out of the cite into Bethany, and he lodged there. <sup>18</sup> Now in the morning, as hee returned into the cite, hee hungred. <sup>19</sup> And when he saw a figge tree in the way, hee came to it, and found nothing thereon but leaues only, and said vnto it, Let no fruit growe on thee henceforward for euer. And presently the figge tree withered away. <sup>20</sup> And when the Disciples saw it, they marueiled, saying, How soone is the figge tree withered away? <sup>21</sup> Iesus answered, and said vnto them, Verely I say vnto you, if ye haue faith, and doubt not, ye shall not onely doe this which is done to the figge tree, but also, if ye shall say vnto this mountaine, Be thou remoued, and be thou cast into the Sea, it shall be done. <sup>22</sup> And all things vvhatsoever ye shall aske in prayer, beleeuing, ye shall receiue.

<sup>23</sup> And when he was come into the temple, the chiefe Priests and the Elders of the people came vnto him as he was teaching, and said, By what authoritie doest thou these things? and who gaue thee this authoritie? <sup>24</sup> And Iesus answered, and said vnto them, I also will aske you one thing, which if ye tell me, I in like wise will tell you by what authoritie I doe these things. <sup>25</sup> The baptisme of Iohn, whence was it? from heauen, or of

ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, <sup>26</sup> 'Ἐὰν εἴπωμεν, ἐξ οὐ-  
 'ρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων,  
 'φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην.' <sup>27</sup> Καὶ  
 ἀποκριθέντες τῷ Ἰησοῦ εἶπον, 'Οὐκ οἶδαμεν.' Ἐφη αὐτοῖς καὶ αὐτὸς, 'Οὐδὲ ἐγὼ  
 'λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>28</sup> Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε  
 'τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν  
 'τῷ ἀμπελωτί μου. | <sup>29</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁὐ θέλω· ὕστερον δὲ μεταμελη-  
 'θεὶς, ἀπήλλθε. | <sup>30</sup> Καὶ προσελθὼν | τῷ ἑτέρῳ | εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς  
 'εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπήλλθε. <sup>31</sup> Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ  
 'πατρὸς; Λέγουσιν αὐτῷ, | 'Ὁ πρῶτος.' Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἄμην λέγω  
 'ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρνοι προάγουσιν ὑμᾶς ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

<sup>26</sup> Alex. = μὲν.

<sup>27</sup> Alex. ἰγὼ κέραι, καὶ οἱκ ἀπῆλθεν.

<sup>28</sup> Alex. Προσθλῶν δὲ.

<sup>29</sup> Rec. ἑστέρῳ.

<sup>30</sup> Alex. = αὐτῷ.

## WICLIFF—1380.

men? and thi thoughten withynne hem  
 silf seiynge, if we seien of heuene: he  
 schal seye to vs, whi thanne bileuen 3e  
 not to hym, <sup>26</sup> if we seien of men: we  
 dreden the puple, for alle halden ioon as  
 a profete, <sup>27</sup> ⁊ thei answereden to ihesus  
 ⁊ seide, we witen not, ⁊ he seide to hem,  
 nether I seye to 3ou: in what power I  
 do thes thingis?

<sup>28</sup> But what semeth to 3ou? A man  
 hadde .ij. sones and he came to the  
 first ⁊ seide, sone go worche to day in  
 my vyneyard, <sup>29</sup> ⁊ he answered and seide  
 I nyle, but afterwarde he for thougt ⁊  
 wente forth, <sup>30</sup> but he came to the  
 tother: and seide on like maner, ⁊ he  
 answered ⁊ seide, lord I go, ⁊ he wente  
 not, <sup>31</sup> who of the tweyne didde the fadir  
 wille? thei seyn to hym, the first, ihesus  
 seide to hem, truli I sey to 3ou, for pup-  
 plicans ⁊ hooris, schulen go biforn 3ou in  
 the kyngdom of god, <sup>32</sup> for ioon came  
 to 3ou in the wey of rightwinesse: ⁊ 3e  
 bileueden not to hym, but pupplicans  
 hooris: bileueden to hym, but 3e sien  
 ⁊ hadden noo forthenkyng affir that 3e  
 bileueden to hym.

<sup>33</sup> Here 3e another parable, there was  
 an housbondeman that plauntid a vynes-  
 yerd, ⁊ heggid it aboute, ⁊ dalf a pres-  
 our theyrne, ⁊ bildide a toure, ⁊ hired  
 it to erthtiliers: and wente fer in pil-  
 grymage, <sup>34</sup> but whanne the tyme of  
 fruytis nygde: he sente hise seruauntis  
 to the erthtiliers to take fruytis of it,  
<sup>35</sup> ⁊ the erthtiliers token hise seruauntis  
 ⁊ betyn the oon, thei slouen another ⁊  
 stoneden another, <sup>36</sup> eftsones he sente  
 there seruauntis, mo thanne the first, ⁊  
 on lik maner thei diden to hem, <sup>37</sup> ⁊ at  
 the last he sente hise sone to hem ⁊ seide,  
 thei schilren drede my sone, <sup>38</sup> but the  
 erthe tilers seyngde the sone, seiden with-

## TYNDALE—1534.

heven or of men? Then they reasoned  
 amonge them selves sayinge: yf we shall  
 saye from heven, he will saye vnto vs:  
 why dyd ye not then beleve hym? <sup>26</sup> But  
 and if we shall saye of men, then feare we  
 the people. For all men helde Iohn as a  
 Prophet. <sup>27</sup> And they answered Iesus and  
 sayde: we cannot tell. And he lyke wysc  
 sayd vnto them: nether tell I you by  
 what auctorite I do thes thinges.

<sup>28</sup> What saye ye to this? A certayne  
 man had two sones, and came to the  
 elder and sayde: sonne go and worke to  
 daye in my vineyarde. <sup>29</sup> He answered  
 and sayde, I will not: but afterwarde  
 repented and went. <sup>30</sup> Then came he to  
 the seconde, and sayde lyke wyse. And  
 he answered and sayde: I will syr: yet  
 went not. <sup>31</sup> Whether of them twayne dyd  
 the will of the fater? And they sayde  
 vnto hym: the fyrst. Iesus sayde vnto  
 them: verely I saye vnto you, that the  
 publicans and the harlotes shall come into  
 the kyngdome of God before you. <sup>32</sup> For  
 Iohn came vnto you in the weye of righte-  
 wenes, and ye beleved hym not. But  
 the publicans and the harlotes beleved  
 him. And yet ye (though ye save it)  
 were not yet moved with repentaunce,  
 that ye myght afterwarde have beleved  
 hym.

<sup>33</sup> Herken another similitude. There was  
 a certayne housholder, which planted a  
 vineyarde, and hedged it rounde about,  
 and made a wynepresse in it, and bilt a  
 tower, and let it out to husbandmen,  
 and went in to a straunge countrie. <sup>34</sup> And  
 when the tyme of the frute drewe nere,  
 he sent his seruaunts to the husbandmen,  
 to receave the frutes of it. <sup>35</sup> And the  
 husbandmen caught his seruaunts and bet  
 one, kyled another, and stoned another.  
<sup>36</sup> Agayne, he sent other servants, moo  
 then the fyrst: and they serued them  
 lyke wyse. <sup>37</sup> But last of all, he sent vnto  
 them his awne sone sayinge: they will  
 feare my sone. <sup>38</sup> But when the husband-  
 men sawe the sone, they sayde amonge

## CRANMER—1539.

Iohn: was he it? from heauen or  
 of men? And they thought amonge them  
 selues sayinge: yf we saye from heauen,  
 he will saye vnto vs: why dyd ye not  
 then beleue him? <sup>26</sup> But yf we shall saye  
 of men, then feare we the people. For all  
 men holde Iohn as a prophet. <sup>27</sup> And they  
 answered vnto Iesus and sayd: we cannot  
 tell. And he sayd vnto them: nether  
 tell I you, by what auctorite I do thes  
 thinges. <sup>28</sup> What saye ye to this? A man  
 had two sones, and cam to the fyrst, and  
 sayde: sonne, go and worke to daye in  
 my vyneyarde. <sup>29</sup> He answered and sayd,  
 I will not but afterward, he repented, and  
 went. <sup>30</sup> Then cam he to the seconde,  
 and sayd likewise. And he answered, and  
 sayde: I will syr, and went not. <sup>31</sup> Whether  
 of them twayne dyd the will of the  
 fater? And they sayde vnto him: the  
 fyrst. Iesus sayeth vnto them; verely I  
 saye vnto you, the publicans and harlotes  
 go into the kyngdom of God before you.  
<sup>32</sup> For Iohn cam vnto you by the waye  
 of rightewesnes, and ye beleued him not:  
 but publicans and harlottes beleued him.  
 And ye (whan ye had sent it) were not  
 moued afterwarde with repentaunce, that  
 ye might have beleued him.

<sup>33</sup> Herken another similitude. There was a  
 certayne man an housholder, which plant-  
 ed a vineyarde, and hedged it rounde  
 about, and made a wynepresse in it, and  
 bilt a tower, and let it out to husband-  
 men, and went into a straunge countrie.  
<sup>34</sup> And when the tyme of the frute drewe  
 nere, he sent his seruautes to the hus-  
 bandmen that they might receave the  
 frutes of it. <sup>35</sup> And the husbandmen caught  
 his seruautes, and bet one, killed another,  
 and stoned another. <sup>36</sup> Againe, he  
 set other seruautes, moo then the fyrst:  
 and they dyd vnto them lykewyse. <sup>37</sup> But  
 last of all, he sent vnto them his awne  
 sone, sayinge: they will stande in awe  
 of my sone. <sup>38</sup> But when the husband-  
 men sawe the sone, they sayd amonge

⁊ know, nyle, not, dalf, foddit, dny or deder.  
 ⁊ the maxe, peregre, abroad, travelling in a foreign  
 countrey, not limited as it now is to a religious journey.  
 ⁊ thei that does not use this word to support the popu-  
 lar sense of pilgrimages, nygde, drewe nygh, eft-  
 ⁊ often.

<sup>32</sup> ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὀδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες <sup>b</sup> οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ· <sup>33</sup> Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ἄρξεν ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. <sup>34</sup> ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ· <sup>35</sup> καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. <sup>36</sup> πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. <sup>37</sup> ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου. <sup>38</sup> Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, οὗτός

<sup>b</sup> Alex. οὐδέ.<sup>c</sup> Rec. + τις.

## GENEVA — 1557.

Then they reasoned among them selves, saying, If we shal say from heauen, he wil say vnto vs: why did ye not then beleue him? <sup>26</sup> But & yf we shal say of men, then feare we the people. For all men held Iohn as a Prophet. <sup>27</sup> And they answered Iesus, and said, We can not tel. And he sayd vnto them, Nether tel I you, by what auctoritie I do these thynges.

<sup>28</sup> But what thinke ye? A certayne man had two sonnes, and came to the elder, & sayd, Sonne, go and worke to day in my vineyard. <sup>29</sup> He answered and sayd, I wil not: but afterward aduised him selfe, and went. <sup>30</sup> Then came he to the seconde, and sayd lykewise. And he answered, and sayd, I wyl syr, yet went not. <sup>31</sup> Whether of them twayne dyd the wyl of the father? They sayd vnto him, The fyrst. Iesus sayd vnto them, Verely I say vnto you, that the publicans and the harlots shal come into the kynngdome of God before you. <sup>32</sup> For Iohn came vnto you in the way of righteousnes, & ye beleued him not. But the publicans, and the harlots beleued him. And yet ye, thogh ye sawe it, were not moued with repentance, that ye myght afterward haue beleued him.

<sup>33</sup> Herken another similitude. There was a certayne housholder, which planted a vineyard, and hedged it round about, and made a wynepresse in it, and buylt a tower, and let it out to housband men, and went into a strange country. <sup>34</sup> And when the tyme of the fruit drew nere, he sent his seruantes to the housbandmen to receaue the fruites of it. <sup>35</sup> And the housbandmen caught his seruantes, and beat one, killed another, and stoned another. <sup>36</sup> Againe he sent other seruantes, mo then the first, and they serued them likewise. <sup>37</sup> But last of all, he sent vnto them his owne sonne, saying, They wyl feare my sonne. <sup>38</sup> But when the housbandmen saw the sonne, they sayd among them

## RHEIMS—1582.

But they thought vwithin them selves, saying, If vve shal say from heauen, he wyl say to vs, vwhy then did you not beleuee him? But if vve shal say from men: vve feare the multitude, for al hold Iohn as a Prophet. <sup>27</sup> And ansvering to Iesvs they said, We knowv not. He also said to them, Neither do I tel you in vwhat povver I doe these thyngs.

<sup>28</sup> But vwhat is your opinion? A certayne man had tvvo sonnes: and coming to the first, he said, Sonne, goe vvorke to day in my vineyard. <sup>29</sup> And he ansvering, said, I wvill not. But afterward moued vwith repentance he vvent. <sup>30</sup> And coming to the other, he said Ekevvise. And he ansvering, said, I goe Lord, and he vvent not. <sup>31</sup> Which of the tvvo did the fathers vvil? They say to him, The first. Iesvs saith to them, Amen I say to you, that the Publicans and vvhoores goe before you into the kingdome of God. <sup>32</sup> For Iohn came to you in the vvay of iustice: and you did not beleuee him. but the publicans and vvhoores did beleuee him: but you seeing it, neither haue ye had repentance afterward, to beleuee him.

<sup>33</sup> An other parable heare ye: A man there vvvas an housholder vvho planted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a tovvre, and let it out to housbandmen: and vvent forth into a strange country. <sup>34</sup> And vvhen the time of fruites drevev nigh, he sent his seruantes to the housbandmen, to receiue the fruites thereof. <sup>35</sup> And the housbandmen apprehending his seruantes, one they beat, an other they killed, and an other they stoned. <sup>36</sup> Againe he sent other servautes moe then the former: and they did to them likewise. <sup>37</sup> And last of al he sent to them his sonne, saying, They vvil reuerence my sonne. <sup>38</sup> But the housbandmen seeing the sonne, said vwithin them

## AUTHORISED—1611.

men? and they reasoned with themselves saying, If we shall say, From heauen, hee will say vnto vs, Why did yee not then beleuee him? <sup>26</sup> But if we shall say, Of men, we feare the people, for all hold Iohn as a Prophet. <sup>27</sup> And they answered Iesus, and said, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I doe these thyngs.

<sup>28</sup> But what thinke ye? A certayne man had two sonnes, and he came to the first, and said, Sonne, goe worke to day in my vineyard. <sup>29</sup> He answered, and said, I will not: but afterward he repented, and went.

<sup>30</sup> And hee came to the second, and said likewise: and hee answered, and said, I goe sir, and went not. <sup>31</sup> Whether of them twaine did the will of his father? They say vnto him, The first. Iesus saith vnto them, Verely I say vnto you, that the Publicanes and the harlots go into the kingdome of God before you. <sup>32</sup> For Iohn came vnto you in the way of righteousness, and ye beleueed him not: but the Publicanes and the harlots beleueed him. And ye when ye had seene it, repented not afterward, that ye might beleuee him.

<sup>33</sup> Heare another parable. There was a certayne house-holder, which planted a Vineyard, and hedged it round about, and digged a wine-press in it, and builded a tower, and let it out to housbandmen, and went into a farre country. <sup>34</sup> And when the time of the fruit drew neere, he sent his seruants to the housbandmen, that they might receiue the fruits of it. <sup>35</sup> And the housbandmen tooke his seruants, and beat one, and killed another, and stoned another. <sup>36</sup> Againe hee sent other seruants, moe then the first, and they did vnto them likewise. <sup>37</sup> But last of all, he sent vnto them his sonne, saying, They will reuerence my sonne. <sup>38</sup> But when the housbandmen saw the sonne,

ἔστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ <sup>d</sup> κατὰσχωμεν| τὴν κληρονομίαν αὐτοῦ. <sup>39</sup> καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελώνου καὶ ἀπέκτειναν. <sup>40</sup> ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελώνου, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; <sup>41</sup> Λέγουσιν αὐτῷ, Ἐκακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. <sup>42</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνεγνώτε ἐν ταῖς γραφαῖς, Ἐλίθον ὃν ἀπέδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; <sup>43</sup> Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. <sup>44</sup> καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. <sup>45</sup> Καὶ ἀκούσαντες οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς

<sup>d</sup> Alex. σῳῶμεν.<sup>e</sup> Alex. ἰπέι.<sup>f</sup> Alex. εἶς.<sup>g</sup> Alex. ἡτοίμακα.

## WICLIF—1380.

ynne hem self, this is the hir come 3e, sle we hym, & we schulen have his eritage,<sup>39</sup> and they tooken ʒ castiden hym out of the vnyceyrd, & slowen him,<sup>40</sup> therefore whanne the lord of the vnyceyrd sehal come: what schal he do to the ertheheldis? <sup>41</sup> and they seyn to hym; he schal lese yuel the yuele men; & he schal sette to hire his vnyceyrd to other ertheheldis: whiche schulen zelde fruytis to him in here tymes;

<sup>42</sup> ihesus seith to hem; reddn 3e neder in scripturis, the stoon whiche the bilders repreuden: this is made in to the heed of the corner, of the lord this thing is doen: & it is meruelous biforn oure eyes,<sup>43</sup> therefore I seye to 3ou that the kyngdom of god schal be taken fro 3ou & schal be 3ouan to a folk doyng fruytis of it,<sup>44</sup> and he that schal falle on this stoon schal be brokun, but on whom it schal falle it schal al to brise him, and whann the pryncis of prestis & pharises hadden herd hise parabis, they knewen that he seide of hem,<sup>45</sup> & they sougten to holde him, but they dreden the peple, for they hadden him as a profete;

22. AND ihesus answerde ʒ spak oftnones in parabis to hem & seide, <sup>2</sup> The kyngdom of heuenes is made like to a kyng that made weddingis to his son; and he sente hise seruauntis for to clepe men that weren beden to the weddyngis: & they wolden not come, <sup>3</sup> oftnones he sente other seruauntis: ʒ seide; seye 3e to the men that ben beden to the feest; lo I haue made redi my mete my beist & my volatilis ben slayn, & alle thingis ben redi: come 3e to the weddyngis; <sup>5</sup> but they dispiscden; & wenten forth, on in to his toum; another to his marchaundise; <sup>6</sup> but other helden hise seruauntis, & turntenden hem & slowen; <sup>7</sup> but the kyng whanne he hadde herd; was wroth; and he sente hise oostis ʒ he

## TYNDALE—1534.

them selves: This is the heyre: come; let vs kyll him; and let vs take his inheritance to oure selves. <sup>39</sup> And they caught him and thrust him out of the vineyard; and slew him. <sup>40</sup> When the lord of the vineyard cometh; what will he do with those husbandmen? <sup>41</sup> They sayde vnto him: he will cruelly destroye those evyll persons; and will let out his vineyard vnto other husbandmen which shall delvery him the frute at tymes comen.

<sup>42</sup> Iesus sayde vnto them: dyd ye never reede in the scriptures? The stone which the bylders refused; the same is set in the principall parte of the corner: this was the lordes doynge; and yt is meruelous in oure eyes. <sup>43</sup> Therefore saye I vnto you; the kyngdome of God shalbe taken from you; and shalbe geven to the gentyls; which shall bryngre forth the frutes of it. <sup>44</sup> And whosoever shall fall on this stone; he shalbe broken; but on whosoever it shall fall vpon; it will grynde him to powder. <sup>45</sup> And when the chefe prests and Pharises heard these similitudes; they perceaved that he spake of them. <sup>46</sup> And they went about to laye handis on him; but they feared the peple; because they tooke him as a Prophet.

22. AND Iesus answered and spake vnto them agayne; in similitudes sayynge.

<sup>2</sup> The kyngdome of heven is lyke vnto a certayne kynge; which maryed his sonne; <sup>3</sup> and sent forth his servants; to call them that were byd to the weddinge; and they wolde not come. <sup>4</sup> Agayne he sent forth other servants; sayynge: Tell them which are bydden: beholde I have prepared my dynner; myne oxen and my fatlynge are kyled; and all thinges are redy; come vnto the mariage. <sup>5</sup> But they made light of it; and went their wayes: one to his ferme place; a nother about his marchaundise; <sup>6</sup> the remaunt toke his seruautes and intreated them vngodly and slew them. <sup>7</sup> When the kyng hearde that he was wroth; and sent forth his warryers and

## CRANMER—1539.

them selues: This is the heyre: come, let vs kyll him, and let vs enioye his inheritance. <sup>39</sup> And they caught him, and thrust him out of the vineyard, and slew him. <sup>40</sup> When the Lord thereof of the vineyard cometh, what will he do vnto those husbandmen? <sup>41</sup> They sayd vnto him: For asmooch as they be cuell, he will cruellye destroye them, and will let out his vineyard vnto other husbandmen, which shall delvery him the frute in due seasons. <sup>42</sup> Iesus sayeth vnto them: did ye neuer reade in the scriptures The stone which the bylders refused, the same is become the heade of the corner: this is the Lordes doynge, and it is meruelous in youre eyes. <sup>43</sup> Therefore saye I vnto you, the kyngdom of God shalbe taken from you, and geuen to a nacion, which shall bringe forth the frutes therof. <sup>44</sup> And whosoever falleth on this stone, shalbe broken in peeces: but on whosoever it falleth it shal all to grynd him. <sup>45</sup> And when the chefe Prestes and Pharises had heard his parables, they perceaued, that he spake of them. <sup>46</sup> And they went about to laye handes on him; but they feared the peple, because they tooke him as a Prophet. And Iesus answered, and spake vnto them agayne by parables and saide.

22. THE kyngdome of heauen is lyke vnto a man that was a Kyng, which made a mariage for his sonne <sup>3</sup> and sent forth his seruautes, to call them that were byd to the weddinge, and they wolde not come. <sup>4</sup> Agayne, he sent forth other seruautes sayynge: Tell them which are bydden: beholde, I haue prepared my dynner: myne oxen and my fatlynge are kyled, and all thinges are ready, come vnto the mariage. <sup>5</sup> But they made lyght of it, and went their wayes: one to his ferme place, another to his marchaundise, <sup>6</sup> and the remaunt toke his seruautes, and intreated them shamefully and slew them. <sup>7</sup> But when the kyng hearde therof, he was wroth, and sent forth his men of

lese yuel, destroy miserably. yuele, evil.  
 ʒ the, yiel. ʒ ppeueles, rejected. ʒ son, son.  
 ʒ in, gynn. ʒ flowers, again. ʒ crye, call. ʒ iole, hale.  
 ʒ not beate. ʒ kat(is), fatted foote(s). ʒ slown, slow.

παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· <sup>46</sup> καὶ ζητούντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἔπειδ' ὡς | προφήτην αὐτὸν εἶχον.

XXII. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων, <sup>1</sup> Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ <sup>2</sup> υἱῷ αὐτοῦ· καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς <sup>3</sup> τοὺς γάμους, καὶ οὐκ ἤβηλον ἔλθειν. <sup>4</sup> Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, <sup>5</sup> Εἴπατε τοῖς κεκλημένοις, Ἴδόν, τὸ ἀριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ <sup>6</sup> σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. <sup>7</sup> Οἱ δὲ ἀμελή- <sup>8</sup> σαυτες ἀπήλθον, ὁ | μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ | δὲ εἰς | τὴν ἐμπορίαν αὐτοῦ· <sup>9</sup> οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. <sup>10</sup> Καὶ <sup>11</sup> ἀκούσας ὁ βασιλεὺς | ἐκέλευσεν, καὶ πέμψας τὰ στρατεύματα αὐτοῦ

<sup>1</sup> Alex. ἔρ.

<sup>2</sup> Alex. ἐπί.

<sup>3</sup> Const. Καὶ ἀκούσας ὁ βασιλεὺς.

Rec. Ἀκούσας ἔτι ὁ β.

Alex. ὁ δὲ βασιλεὺς

alii + ἀκούσας.

<sup>10</sup> Rec. = αἰεῖον.

## GENEVA—1557.

selues, This is the heire, come, let vs kyl hym, and let vs take his inheritance.

<sup>39</sup> And they caught him, and thrust him out of the vineyard, and slew him. <sup>40</sup> When therefore the Lord of the vineyard shall come, what wil he do with those husbandmen? <sup>41</sup> They say vnto him, He wil cruely destroy those euil persons, and wyl let out his vineyard vnto other husbandmen, which shall deliuer him the fruit at tymes conuenient. <sup>42</sup> Iesus sayd vnto them, Red ye neuer in the Scriptures, The stone which the builders refused, the same, is made the head stone of the corner? <sup>43</sup> This was the Lordes doing, and it is merueylous in our eyes. <sup>44</sup> Therefore say I vnto you, the kyngdome of God shalbe taken from you, & shalbe geuen to a people, which shal bryng forth the frutes of it. <sup>45</sup> And whosoer shall fall on this stone he shalbe broken: but on whom soeuer it shal fall vpon, it wyl grynde him to powder. <sup>46</sup> And when the chiefe Priests and Pharises heard these similitudes, they perceaued that he spake of them. <sup>47</sup> And they seekyng to lay handes on him, feared the people, because they toke him as a Prophet.

22. AND Iesus answered, and spake vnto them agayne in similitudes, saying, <sup>1</sup> The kyngdome of heauen is like vnto a certayne kyng which maried his sonne. <sup>2</sup> And sent forth his seruantes, to call them that were byd to the wedding, and they would not come. <sup>3</sup> Agayne he sent forth other seruantes, saying, Tell them which are bydden, Beholde I haue prepared my dinner, mine oxen and my fatlinges are killed, and all thinges are ready, come vnto the mariage. <sup>4</sup> But they made light of it, and went their wayes, one to his ferme place, another about his marchandise. <sup>5</sup> And the remnant toke his seruantes, and intreated them sharpely, and slew them. <sup>6</sup> But when the king heard that, he was wroth: and sent forth

## RHEIMS—1582.

selues, This is the heire, come, let vs kill him, and vve shal haue his inheritance. <sup>39</sup> And apprehending him they cast him forth out of the vineyard, and killed him. <sup>40</sup> When therefore the lord of the vineyard shal come, vvhath vil he doe to those husbandmen? <sup>41</sup> They say to him, The naughtie men he vvil bring to naught: and his vineyard he vvil let out to other husbandmen, that shal render him the fruite in their seasons.

<sup>42</sup> Iesus saith to them, Haue you neuer read in the Scriptures, *The stone which the builders refused, the same is made into the head of the corner? By our lord was this done, and it is maruelous in our eyes.* <sup>43</sup> Therefore I say to you, the kyngdom of God shal be taken avway from you, and shal be giuen to a nation yelding the frutes thereof. <sup>44</sup> And he that shalbe vpon this stone, shal be broken: and on vvhom it falleth, it shal al to bruisse him. <sup>45</sup> And vhen the chiefe Priests and Pharises had heard his parables, they kneeve that he spake of them. <sup>46</sup> And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet.

22. AND Iesus ansvering, spake againe in parables to them, saying: <sup>1</sup> The kyngdom of heauen is likened to a man being a king, vvhich made a mariage to his sonne. <sup>2</sup> And he sent his seruants to call them that vvere inuited to the mariage: and they vwould not come. <sup>3</sup> Againe he sent other seruants, saying, Tell them that vvere inuited, Behold I haue prepared my dinner: my beeuces and fatlings are killed, and al thinges are ready: come ye to the mariage. <sup>4</sup> But they neglected: and vvent their vvaies, one to his ferme, and another to his merchandise: <sup>5</sup> and the rest laid hands vpon his seruants, and spitefully intreating them, murdered them. <sup>6</sup> But vwhen the king had heard of it, he vvas vvroth,

## AUTHORISED—1611.

they said among themselves, This is the heire, come, let vs kill him, and let vs sease on his inheritance. <sup>39</sup> And they caught him, and cast him out of the Vineyard, and slew him. <sup>40</sup> When the Lord therefore of the Vineyard cometh, what wil he doe vnto those husbandmen? <sup>41</sup> They say vnto him, He will miserably destroy those wicked men, and will let out his Vineyard vnto other husbandmen, which shall render him the fruits in their seasons. <sup>42</sup> Iesus saith vnto them, Did ye neuer read in the Scriptures, The stone which the builders reiected, the same is become the head of the corner? This is the Lords doing, and it is maruelous in our eyes. <sup>43</sup> Therefore say I vnto you, the kyngdome of God shall be taken from you, and giuen to a nation bringing forth the frutes thereof. <sup>44</sup> And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grinde him to powder. <sup>45</sup> And when the chiefe Priests and Pharisees had heard his parables, they perceived that he spake of them. <sup>46</sup> But when they sought to lay hands on him, they feared the multitude, because they tooke him for a Prophet.

22. AND Iesus answered, and spake vnto them agayne by parables, and said, <sup>1</sup> The kyngdome of heauen is like vnto a certayne King, which made a mariage for his sonne. <sup>2</sup> And sent forth his seruants to call them that were bidden to the wedding, and they would not come. <sup>3</sup> Againe, he sent fourth other seruants, saying, Tell them which are hidden, Behold, I haue prepared my dinner; my oxen, and my fatlings are killed, and all things are ready: come vnto the marriage. <sup>4</sup> But they made light of it, and went their wayes, one to his ferme, another to his merchandize: <sup>5</sup> and the remnant tooke his seruants, and intreated them spitefully, and slew them. <sup>6</sup> But when the king heard thereof, he was

ἠλώεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐπέρησε. <sup>8</sup> Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. <sup>9</sup> πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὔρητε, καλέσατε εἰς τοὺς γάμους. <sup>10</sup> Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὔρου, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. <sup>11</sup> εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· <sup>12</sup> καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμωθη. <sup>13</sup> τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>14</sup> πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. <sup>15</sup> Τότε παρευθέντες οἱ Φαρισαῖοι συμβούλιον

<sup>10</sup> Alex. idv.<sup>11</sup> Alex. = ἀρατε αὐτὸν, kai.

## WICLIF—1380.

distroide the manuellers ⁊ brente her citees; <sup>8</sup> thanne he seide to his seruauntis the weddyngis ben redi; but thei that were clepid to the fest wer not worthi, <sup>9</sup> therefore go ze in to the endis of weies; ⁊ whom euer ze fynden, clepe ze to the weddyngis, <sup>10</sup> ⁊ hise seruauntis zeden out in to weies; ⁊ gaderiden to gidre alle that thei founden good ⁊ yuel; and the bridale was fulfillid with men sitting at the mete, <sup>11</sup> and the kyng entrid to se men sittinge at the mete; and he sipe there a man not clothid with bride clooth; <sup>12</sup> ⁊ he seide to hym, Frend how entridist thou hidr, with out bride clothis; and he was doumbe, <sup>13</sup> thanne the kyng bade hise mynstris bynde hym bothe handis ⁊ feet; ⁊ sende ze him in to vittimore darknes, there schal be wepyng ⁊ grentyng of teeth; <sup>14</sup> for many ben clepid but few ben chosen.

<sup>15</sup> Thanne pharisees zeden away ⁊ tooken a counceile; to take ihesus in word, <sup>16</sup> and thei senden to hym her discipulis with erodianes, ⁊ seiden, maistr we witen that thou art sothefast; ⁊ thou techist in trethe the way of god; ⁊ thou chargist not of any man; for thou biholdist not the persone of men; <sup>17</sup> therfor se to us; what it semith to thee, is it lewful that tribute be zoun to the emperour ether nay? <sup>18</sup> ⁊ whanne ihesus hadde knowen the wickednesse of hem; he seide ipocritis what tempten ze me? <sup>19</sup> schewe ze to me the prynte of the monci, and thei brougten to hym a peny, <sup>20</sup> ⁊ ihesus seide to hem, whose is this ymage, ⁊ the writyng aboue? <sup>21</sup> thei seien to hym, the emperour; thanne he seith to hem, therefore zelde ze to the emperour; tho thingis that ben the emperouris; ⁊ to god; tho thingis that ben of god; <sup>22</sup> and thei herden ⁊ wondriden; and thei leften hym; ⁊ wenten awaye

<sup>22</sup> In that day saduceis that seien there

manuellers, murderers, clepid, called, zeden, went, yuel, evil, witen, know, sothefast, true, chargist, respicis, regardet, beneful, lawful, zoun, given, ayen, again.

## TYNDALE—1534.

destroyed those murderers, and Brent vp their cite.

<sup>8</sup> Then sayde he to his seruautes: the weddinge was prepared. But they which were bydden, were not worthy. <sup>9</sup> Go ye therfore out into the hie wayes, and as many as ye finde, hyd them to the mariage. <sup>10</sup> The seruautes went out in to the hie wayes, and gaddered to gedder as many as they coule fynde; both good and bad; and the weddinge was furnysshed with gastes. <sup>11</sup> Then the kyng came in, to viset the gastes; and spyed there a man which had not on a weddinge garment; <sup>12</sup> and sayde vnto him: frende, how fortunet it that thou earnest in hither and hast not on a weddyng garment? And he was even spechlesse. <sup>13</sup> Then sayde the kyng to his ministers: take and bynde hym hand and fote; and caste hym into vtter darknes; there shalbe wepyng and gnasshyng of teth. <sup>14</sup> For many are called and fewe be chosen.

<sup>15</sup> Then went the Pharises and toke counsell how they myght tangle him in his wordes. <sup>16</sup> And they sent vnto him their disciples with Herodes seruautes sayinge: Master, we knowe that thou are true, and teachest the waye of god truly; nether carest for any man; for thou consydst not mennes estate. <sup>17</sup> Tell vs therefore: how thinkest thou? Is it lawfull to geve tribute vnto Cesar or not? <sup>18</sup> Jesus perceaued their wickednes, and sayde: Why tempte ye me ye ypocrites? <sup>19</sup> Let me se the tribute money. And they toke hym a peny. <sup>20</sup> And he sayde vnto them: whose is this ymage and superscripion? <sup>21</sup> They sayde vnto him: Cesars. Then sayde he vnto them. Geve therfore to Cesar, that which is Cesars; and geve vnto god, that which is goddes. <sup>22</sup> When they herde that they marueled, and kette hym and went there waye.

<sup>23</sup> The same daye the Saducees came to him (which saye that there is no resurrec-

## CRANMER—1539.

warre and destroyed those murthers, and Brent vp their cite.

<sup>8</sup> Then sayde he to his seruautes: the mariage in dede is prepared. But they which were bydden, were not worthy. <sup>9</sup> Goo ye therfore out into the hie wayes; and as many as ye finde byd them to the mariage. <sup>10</sup> And the seruautes went out into the hie wayes, and gathered together all, as many as they coule finde, both good and bad, and the weddinge was furnisshed with gastes. <sup>11</sup> Then the kyng came in, to se the gastes, and when he spyed there a man, which had not on a weddinge garment, <sup>12</sup> he saide vnto him: frende, how earnest thou in hyther not hauyng a weddyng garment? And he was euen spechlesse. <sup>13</sup> Then saide the kyng to the ministers: take and binde him hand and fote, and cast him into vtter darknes there shal be wepyng and gnasshyng of teth. <sup>14</sup> For many be called but fewe are chosen:

<sup>15</sup> Then went the pharises, and toke counsell how they myght tangle him in his wordes. <sup>16</sup> And they sent out vnto him their disciples wyth Herodes seruautes, sayinge: Master, we knowe that thou art true, and teachest the waye of God truly, nether carest thou for any man, for thou regardest not the outward appearance of men. <sup>17</sup> Tell vs therefore: how thinkest thou? Is it lawfull that tribute be geuen vnto Cesar or not? <sup>18</sup> But Iesus perceauing their wyckednes, sayde: Why tempte ye me ye ypocrites? <sup>19</sup> Shewe me the tribute money. And they toke him a peny. <sup>20</sup> And he saide vnto them: whose is this ymage and superscripion? <sup>21</sup> They saue vnto him, Cesars. Then sayde he vnto them. Geue therfore vnto Cesar, the thinges which are Cesars; and vnto God, those thinges that are Gods. <sup>22</sup> When they had hearde these wordes, they marueled, and left him, and went their waye.

<sup>23</sup> The same daye came to him the Saducees (which saye that there is no resurrec-

ἐλάβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. <sup>16</sup> καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντες, Ἐπίδοσκαλε, οἶδαμεν ὅτι ἀληθῆς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. <sup>17</sup> εἶπε δὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξιστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ; <sup>18</sup> Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, Τί με πειράζετε, ὑποκριταί; <sup>19</sup> ἐπίδειξατέ μοι τὸ νόμισμα τοῦ κῆνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηάριον. <sup>20</sup> καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκὼν αὕτη καὶ ἢ ἐπιγραφή; <sup>21</sup> λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. <sup>22</sup> Καὶ ἀκούσαντες ἐθαύμασαν καὶ ἀφέντες αὐτὸν ἀπῆλθον.

<sup>23</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, <sup>2</sup> οἱ λέγοντες μὴ εἶναι

<sup>o</sup> Alex. + κατὰ τοῦ Ἰησοῦ s. κατ' αὐτοῦ.

<sup>p</sup> Alex. + ὁ Ἰησοῦς.

<sup>q</sup> Alex. = οἱ.

## GENEVA — 1557.

his warriors, and destroyed, those murderers, and burnt yr their citie. <sup>8</sup> Then sayd he to his seruants, Truly the weddinge is prepared: But they which were bidden, were not worthy. <sup>9</sup> Go ye therefore out into the hie wayes, and as many as ye fynde, byd them to the mariage.

<sup>10</sup> And the seruantes went out into the hie wayes and gathered to gether as many as they coulde fynd, both good and had: and the weddinge was furnished with geastes.

<sup>11</sup> Then the king came in, to see the geastes, and spyed there a man which had not on a weddinge garment. <sup>12</sup> And sayd vnto hym, friend, how camest thou in hyther, and hast not on a weddinge garment? And he was euen speechlesse. <sup>13</sup> Then sayd the king to the ministres, Take and bynde hym hand and fote, and cast hym into vtter darkenes, there shalbe wepyng and gnassyng of teeth. <sup>14</sup> For many are called, & fewe be chosen.

<sup>15</sup> Then went the Pharises and toke counsel how they myght tangle him in hys wordes. <sup>16</sup> And they sent vnto hym their disciples with Herodes seruantes, saying, Master we knowe that thou art true, and teachest the way of God truly, nether carest for any man, for thou considerest not mennes estat. <sup>17</sup> Tel vs therefore, how thinkest thou? Is it lawfull to geue tribute vnto Cesar or not? <sup>18</sup> Iesus perceaued they wickednes, and said, Why tempte ye me ye hypocrites? <sup>19</sup> Let me see the tribute money. And they broght him a peny. <sup>20</sup> And he sayd vnto them, whose is this Image and superscription? They sayd vnto him, Cesars. <sup>21</sup> Then sayd he vnto them, Geue therefore to Cesar, that which is Cesars, and geue vnto God, that which is Goddes. <sup>22</sup> When they heard that, they merueyled, and left him, and went theyr way.

<sup>23</sup> The same day the Sadduces came to him (which say that there is no resur-

## RHEIMS — 1582.

and sending his hostes, destroyed those murderers, and burnt their citie. <sup>8</sup> Then he saith to his seruants, The mariage in deede is ready: but they that were inuited, were not vvorthis. <sup>9</sup> Goe ye therefore into the high wayes: and vvhosoeuer you shal fynde, call to the mariage. <sup>10</sup> And his seruants going forth into the wayes, gathered together al that they found, bad and good: and the mariage was filled vwith ghestes.

<sup>11</sup> And the king vvent in to see the ghestes: and he saw there a man not attired in a vvedding garment. <sup>12</sup> And he saith to him, Frende, hovv camest thou in hither not hauing a vvedding garment? But he was dumme. <sup>13</sup> Then the king said to the vwaiters, Binde his hands and feete, and cast him into the vtter darkenes: there shal be vweeping and gnashing of teeth. <sup>14</sup> For many be called, but fewe elect.

<sup>15</sup> Then the Pharisees departing, consulted among them selues for to entrappe him in his talke. <sup>16</sup> And they send to him their disciples vwith the Herodians, saying, Maister, vve knowv that thou art a true speaker, and teachest the vway of God in truth, neither carest thou for any man, for thou doest not respect the person of men: <sup>17</sup> tel vs therefore vvhath is thy opinion, is it lawfull to giue tribute to Cesar, or not? <sup>18</sup> But Iesus knowing their naughtines, said, What do you tempt me Hypocrites? <sup>19</sup> Shewv me the tribute coine. And they offred him a peny. <sup>20</sup> And Iesus saith to them, Whose is this image and superscription? <sup>21</sup> They say to him, Cesars. Then he saith to them, Render therefore the things that are Cesars, to Cesar: and the things that are Gods, to God. <sup>22</sup> And hearing it they marueled, and leaving him vvent their vwayes.

<sup>23</sup> That day there came to him the Sadduces, that say there is no resurrection:

## AUTHORISED — 1611.

wroth, and hee sent fourth his armies, and destroyed those murderers, and burnt yr their citie. <sup>8</sup> Then saith hee to his seruants, The wedding is ready, but they which were bidden, were not worthy. <sup>9</sup> Goe ye therefore into the high wayes, and as many as yee shall fynde, bid to the mariage. <sup>10</sup> So those seruants went out into the high wayes, and gathered together all as many as they found, both had and good, and the wedding was furnished with ghests.

<sup>11</sup> And when the king came in to see the guests, hee sawe there a man, which had not on a wedding garment. <sup>12</sup> And hee saith vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And hee was speechlesse. <sup>13</sup> Then said the king to the seruants, Binde him hand and foote, and take him away, and cast him into outer darknesse, there shall be weeping and gnashing of teeth. <sup>14</sup> For many are called, but few are chosen.

<sup>15</sup> Then went the Pharises, and tooke counsell, how they might tangle him in his talke. <sup>16</sup> And they sent out vnto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. <sup>17</sup> Tell vs therefore, what thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not? <sup>18</sup> But Iesus perceiued their wickednesse, and said, Why tempt ye me, ye hypocrites? <sup>19</sup> Shew me the tribute money. And they brought vnto him a peny. <sup>20</sup> And he saith vnto them, Whose is this image and superscription? <sup>21</sup> They say vnto him, Cesars. Then saith he vnto them, Render therefore vnto Cesar, the things which are Cesars: and vnto God, the things that are Gods. <sup>22</sup> When they had heard these words, they marueiled, and left him, and went theyr way.

<sup>23</sup> The same day came to him the Sadduces, which say that there is no resur-

ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, <sup>24</sup> λέγοντες, ‘ Διδάσκαλε, Μωσῆς εἶπεν, “ Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.” <sup>25</sup> Ἦσαν δὲ παρ’ ἡμῶν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. <sup>27</sup> Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. <sup>28</sup> ἐν τῇ οὖν ἀναστάσει, τίνας τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. <sup>29</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘ Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. <sup>30</sup> ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἔγκαμίζονται, ἀλλ’ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. <sup>31</sup> περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνεγίνωτε τὸ ῥῆθὲν ὑμῶν ὑπὸ τοῦ Θεοῦ, λέγοντος, <sup>32</sup> “ Ἐγὼ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ

<sup>1</sup> Alex. γαμιζονται s. γαμισκονται.

<sup>1</sup> Alex. = Θεός.

## WICLIF—1380.

is no risynge aȝen to liif, camen to him; and axiden hym <sup>24</sup> & seiden/ maistir, moises seide/ if ony man is deed, not hauynge a sone: that his brother wedde his wiif & rise seid to his brother, <sup>25</sup> and seuen brithren weren at us/ and the first wedde a wiif & is deed & he hadde no seed, & lefte his wiif to his brother, <sup>26</sup> also the secunde & the thirde til to the seuenh; <sup>27</sup> but the laste of alle: the woman is deed also/

<sup>28</sup> in the risynge aȝen to liif, whos wiif of the seuen schal sche be? for al hadden hir, <sup>29</sup> ihesus answerid & seide to hem; ȝe erren & ȝe knowen not scripturis ne the vertues of god, <sup>30</sup> for in the risynge aȝen to liif, nether thei schulen wedde nether schulen be weddid; but thei ben as the aungehis of god in heuene/

<sup>31</sup> & of the risynge aȝen of deed men ȝe han not redde, that is seide of the lord, that seith to ȝou, <sup>32</sup> I am god of Abraham, & god of Isaac & god of iacob; he is not god of deed men: but of luyngre men, <sup>33</sup> and the puple heringe: wondriden in his techynge/

<sup>34</sup> And pharises herde that he hadde putte seiilence to saducis camen to gidre/ <sup>35</sup> & oon of hem a techere of the lawe axed ihesus & temptid hym, <sup>36</sup> maistir which is a greete maundement in the lawe?

<sup>37</sup> ihesus seide to hym, thou schalt loue thi lord god of al thin herte, & in al thin soule & in al thin mynde: <sup>38</sup> this is the first & the mooste maundement, <sup>39</sup> & the secunde is like to this; thou schalt loue thi neibore as thi selfe/ <sup>40</sup> in these ij. maundementis: hangith al the lawe & the profetis/

<sup>41</sup> & whanne the pharises weren gaderid to gidre, ihesus axed to hem, <sup>42</sup> and seide/ what semeth to ȝou of crist: whos sone

## TYNDALE—1534.

cion) and axed him <sup>24</sup> sayynge: Master, Moses bade, yf a man dye hauynge no chylde, that the brother mary his wyfe, and reyse vp seed vnto his brother. <sup>25</sup> Ther were with vs seven brethren and the fyrste married and deceased with oute yssue, and lefte his wyfe vnto his brother. <sup>26</sup> Lyke wise the seconde and the thyrd, vnto the seuenthe. <sup>27</sup> Laste of all the woman dyed also. <sup>28</sup> Now in the resurreccion, whose wyfe shall she be of the seven? For all had her. <sup>29</sup> Jesus answered and sayde vnto them: ye are deceaved, and vnderstonde not the scriptures, nor yet the power of God. <sup>30</sup> For in the resurreccion they nether mary nor are married: but are as the angels of God in heuē.

<sup>31</sup> As touchynge the resurreccion of the deed: haue ye not redde what is sayde vnto you of God, which sayeth: <sup>32</sup> I am Abrahams God, and Ysaacks God, and the God of Jacob? God is not the God of the deed: but of the luyngre. <sup>33</sup> And when the people herde that, they were astonyed at his doctrine.

<sup>34</sup> When the Pharises had hearde, how that he had put the Saduces to silence, they drewe to gedder, <sup>35</sup> and one of them which was a doctoure of lawe, axed a question temptynge him and sayynge: <sup>36</sup> Master which is the chefe commaundment in the lawe? <sup>37</sup> Iesus sayde vnto him: loue the Lorde thy God with all thin herte, with all thy soule, and with all thy mynde. <sup>38</sup> This is the fyrst and the chefe commaundment. <sup>39</sup> And ther is another lyke vnto this. Loue thynne neighbour as thy selfe. <sup>40</sup> In these two commaundmentes hangē all the lawe and the Prophetes.

<sup>41</sup> Whyll the Pharises were gaddered togeder, Iesus axed them <sup>42</sup> sayynge: what thinke ye of Christ? Whose sone is he? They sayde vnto him: the sone

## CRANMER—1539.

reccion) and asked him <sup>24</sup> sayynge: Master, Moses sayde: that yf a man dye hauynge no chylde, his brother shulde mary his wyfe, and reyse vp seed vnto his brother.

<sup>25</sup> Ther were with vs seuen brethren: and the fyrste married a wyfe, and deceased without yssue and lefte his wyfe vnto his brother. <sup>26</sup> Lykewyse, the seconde and the thyrd, vnto the seuenh. <sup>27</sup> Laste of all the woman dyed also. <sup>28</sup> Therfore in the resurreccion, whose wyfe shall she be of the seuen? For they all had her. <sup>29</sup> Iesus answered and sayde vnto them: ye do erre, not knowynge the scriptures, nor the power of God. <sup>30</sup> For in the resurreccion, they nether mary, nor are married but are as the Angels in heaen.

<sup>31</sup> But as touchynge the resurreccion of the deed: haue ye not red that which is spoken vnto you of God, which sayth: <sup>32</sup> I am the God of Abraham and the God of Isaac, and the God of Iacob? God is not a God of deed, but of luyngre. <sup>33</sup> And when the people herde this, they were astonyed at his doctrine.

<sup>34</sup> But when the pharises had heard, that he had put the Saduces to sylence, they came togeder, <sup>35</sup> and one of them which was (a doctour of lawe) asked him a question, temptynge him, and sayynge: <sup>36</sup> Master, which is the greete commaundment in the lawe? <sup>37</sup> Iesus saide vnto him: Thou shalt loue the Lord thy God with all thy herte, and wyth all thy soule, and wyth all thy mynde. <sup>38</sup> This is the fyrst and greete commaundment. <sup>39</sup> And the secunde is lyke vnto it: Thou shalt loue thynne neybour as thy selfe. <sup>40</sup> In these two commaundmentes hangē all the lawe and the Prophetes.

<sup>41</sup> Whyle the Pharises were gathered together, Iesus asked them, <sup>42</sup> sayynge: what thinke ye of Christ? Whose sone is he? They saye vnto him: the sone of

“ὁ Θεὸς Ἰακώβ;” Οὐκ ἔστιν ὁ Θεὸς ὁ Θεὸς | νεκρῶν, ἀλλὰ ζώντων.’ <sup>33</sup> Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

<sup>34</sup> Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. <sup>35</sup> καὶ ἐπρώτησεν εἰς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν ‘καὶ λέγων, | <sup>36</sup> Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;’ <sup>37</sup> Ὁ δὲ Ἰησοῦς | ἔφη | αὐτῷ, <sup>38</sup> Ἀγαπήσεις Κύριον τὸν Θεόν σου, <sup>39</sup> ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ | ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.’ <sup>38</sup> αὕτη ἐστὶ ἡ πρώτη καὶ μεγάλη | ἐντολή. <sup>39</sup> δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.’ <sup>40</sup> ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος ἢ καὶ οἱ προφῆται. |

<sup>41</sup> Συναγγόμενον δὲ τῶν Φαρισαίων, ἐπρώτησεν αὐτοὺς ὁ Ἰησοῦς, <sup>42</sup> λέγων, ‘Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνας υἱὸς ἐστι; Λέγουσιν αὐτῷ, ‘Τοῦ Δαυὶδ.’

† Alex. = καὶ λέγ. \* Alex. = Ἰησοῦς. \* Rec. ἰπιν. \* Const. ἐν ὅλῃ καρδίᾳ σου καὶ. \* Alex. ἡ μεγάλη καὶ πρώτη. \* Alex. κρίματα καὶ οἱ προφῆται.

## GENEVA — 1557.

rection) and asked hym. <sup>24</sup> Saying, Master, Moses bad, if a man dye, hauyngc no chyldren, that his brother mary his wyfe, & raise vp seede vnto his brother.

<sup>25</sup> There were with vs seuen brethren, & the fyrst maryed a wyfe, and deceased without yssue, and left his wyfe vnto his brother. <sup>26</sup> Likewise also the second, and the thyrd, vnto the seuenth. <sup>27</sup> Last of all the woman dyed also. <sup>28</sup> Now in the resurrection, whose wyfe shal she be of the seuen? For all had her.

<sup>29</sup> Iesus answered and sayd vnto them, Ye are deceaued, not vnderstanding the Scriptures, nor the power of God. <sup>30</sup> For in the resurrection, men neither mary wyues, nor wyues are bestowed in marriage: but are as the Angels of God in heauen. <sup>31</sup> As touchyng the resurrection of the dead, haue ye not read what is sayd vnto you of God, which sayth, <sup>32</sup> I am Abrahams God, and Isaacs God, and the God of Iacob? God is not the God of the dead, but of the lyuing. <sup>33</sup> And when the people hearde that, they were astonied at his doctrine.

<sup>34</sup> When the Pharises had heard, how that he had put the Sadduces to silence, vpon that they drewe together, <sup>35</sup> And one of them which was an expounder of the lawe, asked him a question, temtyng him, and saying, <sup>36</sup> Master, which is the chiefe commandement in the law? <sup>37</sup> Iesus sayd to him, Loue the Lord thy God, with all thy hart, with all thy soule, and with all thy mynde. <sup>38</sup> This is the fyrst and the chiefe commandement. <sup>39</sup> And the second is like vnto this. Loue thine neyghbour as thy selfe. <sup>40</sup> In these two commandementes, hangeth all the Lawe and the Prophetes.

<sup>41</sup> While the Pharises were gathered together, Iesus asked them, <sup>42</sup> Saying, What thynke ye of Christ? Whose sonne is he? They sayd vnto him, the sonne of

## RHEIMS — 1582.

and asked him, <sup>24</sup> saying, Maister, Moyses said, *If a man die not having a childe, that his brother marie his wyfe, and raise vp seede to his brother.*

<sup>25</sup> And there vvere vnyth vs seuen brethren: and the first hauing maried a wyfe, died: and not hauing issue, left his wyfe to his brother. <sup>26</sup> In like maner the second and the third euen to the seuenth. <sup>27</sup> And last of all the vwoman died also. <sup>28</sup> In the resurrection therfore vvhose wyfe of the seuen shal she be? for they al had her.

<sup>29</sup> And Iesus answering, said to them, You do erre, not knowing the Scriptures, nor the povver of God. <sup>30</sup> For in the resurrection neither shal they marie nor be maried: but are as the Angels of God in heauen. <sup>31</sup> And concerning the resurrection of the dead, haue you not read that vvhich vvas spoken of God sayyng to you, <sup>32</sup> *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* He is not God of the dead, but of the lyuing. <sup>33</sup> And the multitudes hearing it, marueled at his doctrine.

<sup>34</sup> But the Pharisees hearing that he had put the Sadduces to silence, came together: <sup>35</sup> and one of them a doctor of lawe asked of him, temptyng him, <sup>36</sup> Maister, vvhich is the great commandement in the law? <sup>37</sup> Iesus said to him, *Thou shalt loue the lord thy God from thy whole hart, and with thy whole soul, and with thy whole minde.* <sup>38</sup> This is the greatest and the first commandement. <sup>39</sup> And the second is like to this, *Thou shalt loue thy neyghbour as thyself.* <sup>40</sup> On these two commandementes dependeth the vvhole Lawe and the Prophets.

<sup>41</sup> And the Pharisees being assembled, Iesus asked them <sup>42</sup> saying, What is your opinion of Christ? Whose sonne is

## AUTHORISED — 1611.

rection, and asked him, <sup>24</sup> Saying, Master, Moses said, If any man die, hauing no children, his brother shall marrie his wyfe, and raise vp seed vnto his brother.

<sup>25</sup> Now there were with vs seuen brethren, and the first when he had maried a wyfe, deceased, and hauing no issue, left his wyfe vnto his brother. <sup>26</sup> Likewise the second also, and the third, vnto the seuenth. <sup>27</sup> And last of all the woman died also. <sup>28</sup> Therefore, in the resurrection, whose wyfe shall she be of the seuen? for they all had her.

<sup>29</sup> Iesus answered, and said vnto them, Ye do erre; not knowing the Scriptures, nor the power of God. <sup>30</sup> For in the resurrection they neither marry, nor are giuen in marriage, but are as the Angels of God in heauen. <sup>31</sup> But as touching the resurrection of the dead, haue ye not read that which was spoken vnto you by God, saying, <sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the lyuing. <sup>33</sup> And when the multitude heard this, they were astonied at his doctrine.

<sup>34</sup> But when the Pharises had heard that he had put the Sadduces to silence, they were gathered together. <sup>35</sup> Then one of them, which was a Lawyer, asked him a question, temptyng him, and saying, <sup>36</sup> Master, which is the great Commandement in the Law? <sup>37</sup> Iesus said vnto him, Thou shalt loue the Lord thy God with all thy hart, and with all thy soule, and with all thy minde. <sup>38</sup> This is the first and great Commandement. <sup>39</sup> And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. <sup>40</sup> On these two Commandementes hang all the Law and the Prophets.

<sup>41</sup> While the Pharises were gathered together, Iesus asked them, <sup>42</sup> saying, What thinke yee of Christ? whose sonne is hee? They say vnto him, The sonne

<sup>43</sup> Λέγει αὐτοῖς, <sup>44</sup> Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων, <sup>45</sup> "Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου." <sup>46</sup> Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἔστι; <sup>46</sup> Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

XXIII. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, λέγων, <sup>1</sup> Ἐπὶ τῆς Μωσείως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· <sup>2</sup> πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, <sup>3</sup> τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι. <sup>4</sup> δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. <sup>5</sup> πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ

<sup>2</sup> Alex. + ὁ Ἰησοῦς.

<sup>3</sup> Alex. ὑποκόσῳ.

<sup>4</sup> Alex. ἀποκριθῆναι αὐτῷ.

<sup>5</sup> Alex. = τηρεῖν.

<sup>6</sup> Alex. ποιεῖς σ. ποιῶσαι καὶ τηρεῖτε.

<sup>7</sup> Alex. εἰ.

<sup>8</sup> Alex. αὐτοὶ εἰ τῷ δακτύλῳ αὐτῶν.

## WICLIFF—1380.

is he? thei seiden to hym of danith, <sup>43</sup> he seith to hem/ hou thanne dauith in spirit clepith hym lord, & seith? <sup>44</sup> the lord seide to my lorde: sitte on my riȝthalf, til I putte thin enemies a stool of this feet.

<sup>45</sup> thanne if dauith clepith hym lord: hou is he his sone? <sup>46</sup> ⁊ no man myȝte answer a word to hym! nether ony man was hardie fro that day, to axe hym more.

23. THANNE ihesus spak to the people: ⁊ to hise discipils <sup>2</sup> ⁊ seide, on the chaire of moises: scribis ⁊ phariseis han sette, <sup>3</sup> therfor kepe ⁊c do ⁊c alle thingis what euer thingis thei seien to you, but nyle ⁊c do aftir her werkis/ for thei seien ⁊c doen not, <sup>4</sup> ⁊ thei bynden greuous chargis ⁊ that moun not be born, ⁊ putten on schuldris of men: but with her fynger thei wole not moue hem.

<sup>5</sup> therfore thei doen alle her werkis, that thei be sciен of men, for thiȝ drawn abroad her filateries, ⁊c magnifyen hemmes, <sup>6</sup> and thei louen the first sittinge placis in sopers, ⁊c the first chaires in synagogis: <sup>7</sup> ⁊ salutiuous in chepyng, ⁊ to be clepid of men maistir.

<sup>8</sup> but nyle ⁊c be clepid maistir for oon is zoure maistir, ⁊c alle ⁊c ben bretheren, <sup>9</sup> ⁊ nyle ⁊c clepe to you a fadir on erthe, for oon is zoure fadir that is in heuens.

<sup>10</sup> nether be ⁊c clepid maistris for oon is zoure maistir crist, <sup>11</sup> he that is grettest among you: schal be zoure minystrer, <sup>12</sup> for he that hijeth hym silf: schal be mekid, and he that mekith hym silf: schal be enhaused.

<sup>13</sup> But wo to you scribis ⁊ phariseis ipocritis, that closen the kyngdom of heuencis bifore men, ⁊c entre not: neither suffren

## TYNDALE—1534.

of David. <sup>43</sup> He sayde vnto them: how then doeth David in spirite, call him Lorde sayinge? <sup>44</sup> The Lorde sayde to my Lorde, syt on my riȝht honde: tyll I make thyne enemyes thy fote stole. <sup>45</sup> Yf David call him Lorde: how is he then his sonne? <sup>46</sup> And none coude answer him ageyne one worde: nether durste eny from that daye forth, axe him eny moo questions.

23. THEN spake Iesus to the people, and to his disciples <sup>2</sup> sayinge. The Scribes and the Phariseis sit in Moses seate. <sup>3</sup> All therfore what soever they byd you observe, that observe and do: but after their workes do not: For they saye, and do not. <sup>4</sup> Ye and they bynde hevy burthens and grevous to be borne, and ley them on mennes shuldres: but they them selues will not heave at them with one of their fyngers. <sup>5</sup> All their workes they do, for to be seene of men. They set abroad their philateries, and make large borders on their garments, <sup>6</sup> and love to sit vppermooste at feastes, and to have the chefe seates in the synagoges, <sup>7</sup> and greetings in the marketes, and to be called of men Rabbi.

<sup>8</sup> But ye shall not suffre youre selves to be called Rabi. For one is youre mastery, that is to wyt Christ, and all ye are bretheren. <sup>9</sup> And call no man your father vpon the erth, for there is but one youre father, and he is in heuen. <sup>10</sup> Be not called masters, for there is but one youre master, and he is Christ. <sup>11</sup> He that is greatest amonge you, shalbe youre seruaunte. <sup>12</sup> But whosoever exaltech him silfe, shalbe brought lowe. And he that humbleth him silfe, shalbe exalted.

<sup>13</sup> Wo be vnto you Scribes and Pharises/ ypocritis, for ye shutte vp the kyngdome of heven before men: ye youre selves goo not in, nether suffre ye them that

## CRANMER—1539.

Dauid. <sup>43</sup> He sayde vnto them how then doeth Dauid in sprete, call him Lorde sayinge: <sup>44</sup> The Lorde sayde vnto my Lorde syt thou on my ryȝht hande tyll I make thyne enemyes thy fote stoole. <sup>45</sup> If Dauid then, call him Lorde, how is he then his sonne? <sup>46</sup> And no man was able to answer him anye thing: nether durste eny man (from that daye forth) aske him any moo questions.

23. THEN spake Iesus to the people, and to his disciples, <sup>2</sup> saying: The Scribes and the Phariseis syt in Moses seate. <sup>3</sup> All therfore whatsoeuer they bid you observe, that observe and do: but do not ye after their workes: for they saye, and do not. <sup>4</sup> Ye thei bynde together hevy burthens and grevous to be borne, and laye them on mennes shoulers: but they them selues will not heave at them with one of their fyngers. <sup>5</sup> All their workes do they for the intent, that they maie be seene of men. They set abroad their philateries, and make large the borders of their garments, <sup>6</sup> and loue the vppermoste seates at feastes, and to sytt in the chefe place in counceles, <sup>7</sup> and grettynges in the markett, and to be called of men, Rabbi.

<sup>8</sup> But be not ye called Rabbi. For one is youre master, euen Christ, and all ye are bretheren. <sup>9</sup> And call no man your father vpon the crth, for one is your father which is in heauen. <sup>10</sup> Nether be ye called masters, for one is youre master, euen Christ. <sup>11</sup> He that is greatest amonge you, shalbe youre seruaunt. <sup>12</sup> But whosoever exaltech him selfe shalbe brought lowe. And he that humbleth him selfe, shalbe exalted.

<sup>13</sup> Wo vnto you Scribes and Pharises, ye ypocrites, for ye shutte vp the kyngdome of heauen before men ye nether go in your selues, nether suffre ye them that come, to enter in.

clepith, calleth, nyle, not. moun, may or con. hemmes, borders, fringes or flources. chepyng, market. hijeth, exaltech, mekid, humbled.

θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι <sup>9</sup> δὲ | τὰ φυλακτῆρια αὐτῶν, καὶ μεγαλύνουσι  
 τὰ κράσπεδα τῶν ἱματίων αὐτῶν <sup>6</sup> φιλοῦσι <sup>h</sup> τε | τὴν πρωτοκλισίαν ἐν τοῖς  
 δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, <sup>7</sup> καὶ τοὺς ἀσπασμοὺς ἐν  
 ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί, <sup>i</sup> ῥαββί. | <sup>8</sup> ἡμεῖς δὲ μὴ  
 κληθῆτε, ῥαββί· εἰς γὰρ ἐστὶν ἡμῶν ὁ καθηγητῆς, <sup>k</sup> ὁ Χριστός· | πάντες δὲ ἡμεῖς  
 ἀδελφοί ἐστε. <sup>9</sup> καὶ πατέρα μὴ καλέσητε ἡμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ  
 πατὴρ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς. <sup>10</sup> μηδὲ κληθῆτε καθηγηταί· <sup>l</sup> εἰς γὰρ ἡμῶν  
 ἐστὶν ὁ καθηγητῆς, | ὁ Χριστός. <sup>11</sup> ὁ δὲ μείζων ἡμῶν ἐστὶν ἡμῶν διάκονος.  
<sup>12</sup> ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψω-  
 θήσεται. <sup>13</sup> <sup>m</sup> Οὐαὶ δὲ ὑμῖν, καὶ γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, <sup>n</sup> ὅτι κατεσθίετε  
 τὰς οἰκίας τῶν ἡρώων, καὶ προβάσεις μακρὰ προσερχόμενοι διὰ τοῦτο λήψεσθε

† Alex. γάρ. <sup>h</sup> Alex. εἰ. <sup>i</sup> Alex. = ῥαββί. <sup>k</sup> Alex. = ὁ Χριστός. <sup>l</sup> Alex. ὅτι καθηγητῆς ἡμῶν ἴστων εἰς. <sup>m</sup> Const. Οὐαὶ . . . ὅτι κατεσθίετε . . .  
 κριμα pon. ante oīai . . . ὅτι κλείετε . . . εἰσελθεῖν. sed rec. pon. post. <sup>n</sup> Alex. = ὅτι κατεσθίετε usque ad ὑποκριταί.

## GENEVA — 1557.

David. <sup>43</sup> He said vnto them, How then doth David in spirit cal him Lord, saying, <sup>44</sup> The Lord said to my Lord, syt on my right hand tyl, I make thyne enemies thy fote stole? <sup>45</sup> If Dauid call hym Lord, how is he then his sonne? <sup>46</sup> And none could answere him agayne one worde, nether durst any from that day forth, aske him any mo questions.

23. THEN spake Iesus to the people, and to his disciples, <sup>2</sup> Saying, The Scribes and the Pharises syt in Moses seat. <sup>3</sup> All therfore what soeuer they byd you obserue, that obserue and do: but after their workes do not: For they say, and do not. <sup>4</sup> For they bynde heauy burthens, and greuous to be borne, and lay them on mens shoulders, but they them selues wyl not heaue at them with one of theyr fingers. <sup>5</sup> Al theyr workes they do for to be seene of men. For they make theyr Phylacteries broad, and make longe the skirtes of theyr garmentes. <sup>6</sup> And loue to syt in the worthiest place at feastes, and to haue the chiefe seates in the assembles. <sup>7</sup> And gretynge in the markettes, and to be called of men Rabbi, Rabbi. <sup>8</sup> But be not ye called Rabbi: For one is your master, that is to wyt, Christe, and all ye are brethren. <sup>9</sup> And call noman your father, vpon the earth, for ther is but one your Father, and he is in heauen. <sup>10</sup> Be not called Doctors, for ther is but one your Doctor, and he is Christe. <sup>11</sup> But he that is greatest among you, let him be your seruant. <sup>12</sup> For whosoever wyl exalte hym self, shalbe brought low. And he that wil humble hym self, shalbe exalted.

<sup>13</sup> Wo therfore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kyngdome of heauen before men: for ye yoursclues go not in, nether suffre ye them that enter in.

## RHEIMS — 1582.

he? They say to him, Dauids. <sup>43</sup> He saith to them, Howv then doth Dauid in spirit cal him Lord, saying, <sup>44</sup> The Lord said to my Lord, sitte on my right hand, until I put thine enemies the fote stole of thy feece? <sup>45</sup> If Dauid therfore call him Lord, howv is he his sonne? <sup>46</sup> And no man could ansvver him a vvord: neither durst any man from that day aske him any more.

23. THEN Iesus spake to the multitude and to his disciples, <sup>2</sup> saying, Vpon the chaire of Moyses haue sitten the Scribes and the Pharisees. <sup>3</sup> All things therfore vvhatsoever they shal say to you, obserue ye and doe ye: but according to theyr vvorkes doe ye not, for they say and doe not. <sup>4</sup> For they binde heauy burdens & importable: and put them vpon mens shoulders: but vvith a finger of their ovvne they vvil not moue them.

<sup>5</sup> But they doe al theyr vvorkes, for to be seene of men. for they make brode theyr phylacteries, and enlarge theyr fringes. <sup>6</sup> And they loue the first places at suppers, and the first chaires in the Synagogs, <sup>7</sup> and salutations in the market-place, and to be called of men, Rabbi. <sup>8</sup> But be not ye called Rabbi, for one is your maister, and al you are brethren. <sup>9</sup> And call none father to your self vpon earth: for one is your father, he that is in heauen. <sup>10</sup> Neither be ye called maisters: for one is your maister, Christ. <sup>11</sup> He that is the greater of you, shal be your seruiter. <sup>12</sup> And he that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

<sup>13</sup> But vvto to you Scribes & Pharisees, hypocrites: because you shut the kyngdome of heauen before men. For your selues do not enter in: and those that are going in, you suffer not to enter.

## AUTHORISED — 1611.

of David. <sup>43</sup> He saith vnto them, How then doth Dauid in spirit cal him Lord, saying, <sup>44</sup> The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? <sup>45</sup> If Dauid then call him Lord, how is he his sonne? <sup>46</sup> And no man was able to answer him a word, neither durst any man (from that day forth) aske him any mo questions.

23. THEN spake Iesus to the multitude, and to his disciples. <sup>2</sup> Saying, The Scribes and the Pharisees sit in Moses seat: <sup>3</sup> All therfore vvhatsoever they bid you obserue, that obserue and doe, but doe not ye after their workes: for they say, and doe not. <sup>4</sup> For they binde heauy burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers. <sup>5</sup> But all their workes they doe, for to be seene of men: they make broad their phylacteries, and enlarge the borders of their garmentes, <sup>6</sup> and loue the vppermost roumes at feastes, and the chiefe seats in the Synagogs, <sup>7</sup> And greetings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8</sup> But be not ye called Rabbi: for one is your Master, euen Christ: and all ye are brethren. <sup>9</sup> And call no man your father vpon the earth: for one is your father which is in heauen. <sup>10</sup> Neither be ye called masters: for one is your Master, euen Christ. <sup>11</sup> But hee that is greatest among you, shall be your seruant. <sup>12</sup> And whosoever shall exalt himselfe, shall be abased: and he that shall humble himselfe, shall be exalted.

<sup>13</sup> But woe vnto you, Scribes and Pharisees, hypocrites: for yee shut vp the kyngdome of heauen against men: For yee neither goe in your selues, neither suffer ye them that are entring, to goe

περισσότερον κρίμα. <sup>14</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. <sup>15</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. <sup>16</sup> Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοῖ, οἱ λέγοντες, Ὅς ἂν ὁμῶσῃ ἐν τῷ ναῷ, οὐδὲν ἔστιν ὅς δ' ἂν ὁμῶσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. <sup>17</sup> Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἔστιν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; <sup>18</sup> καί, Ὅς ἔαν ὁμῶσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν ὅς δ' ἂν ὁμῶσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. <sup>19</sup> Μωροὶ καὶ τυφλοί· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; <sup>20</sup> ὁ οὖν ὁμῶσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς

° Alex. ἀν.

## WICLIȚ—1380.

men entryng for to entre, <sup>14</sup> wo to you scribis & phariseis ipocritis: that eten the housis of widewis & preien bi long preier for this thing ȝe schulen take more doom.

<sup>15</sup> Wo to you scribis & phariseis ipocritis that goen aboute the see & the lond: to make a proselite, that is conuertid to youre ordre, and whanne he is made: ȝe maken hym a sone of helle double more thanne ȝe ben.

<sup>16</sup> Wo to you blynde leders that seyn, whoeuer swerith bi the temple of god: it is no thing; but he that swerith in the gold of the temple is detour, <sup>17</sup> ȝe folis & blynde for what is gretter: the gold or the temple that halowith the gold? <sup>18</sup> & who euer swerith in the autir, it is no thing; but he that swerith in the gifte, that is on the autir: owith, <sup>19</sup> blynde men, for what is more: the gifte or the autir that halowith the gifte? <sup>20</sup> therefore he that swerith in the autir: swerith in it, & in alle thingis that ben thereon, <sup>21</sup> and he that swerith in the temple: swerith in it & in hym that dwelith in the temple, <sup>22</sup> and he that swerith in heuene: swerith in the trone of god, & in hym that sittith thereon.

<sup>23</sup> wo to you scribis and phariseis ipocritis: that tithen mynte anes & comyne & han lefte tho thingis that ben of more charge of the lawe, doom & merci & feith; and it bihold to do these thingis & not to leue tho <sup>24</sup> blynde leders clenescne a gnat, & swolowynge a camel.

<sup>25</sup> wo to you scribis & phariseis ipocritis that clenese the cuppe & plater with oute forth; but withynne ȝe ben ful of rauene & vnclennesse; <sup>26</sup> thou blynde pharisee clenese thou the cuppe & the plater with oute forth, that that is with oute forth, be made clene.

<sup>27</sup> wo to you scribis and phariseis ipocritis: that ben like to sepulchris whitid,

## TYNDALE — 1534.

come, to enter in. <sup>14</sup> Wo be vnto you Scribes and Pharises ypocrites: ye deuoure widows houses, and that vnder a pretence of loure of praying longe prayers: wherefore ye shall receave greater damnacion.

<sup>15</sup> Wo be vnto you Scribes and Pharises ypocrites, which compasse see and londe, to bringe one in to youre belefe: and when he ys brought, ye make him two folde more the chyld of hell, then ye youre selues are.

<sup>16</sup> Wo be vnto you blynd guides, which saye whoesoever swere by the temple; it is no thing: but whoesoever swere by the golde of the temple, he offendeth. <sup>17</sup> Ye folcs and blinde? whether is greater, the golde, or the temple that sanctifieth the golde. <sup>18</sup> And whoesoever sweareth by the altire, it is no thinge: but whoesoever sweareth by the offeringe that lyeth on the altire, offendeth. <sup>19</sup> Ye folcs and blinde: whether is greater the offeringe, or the altire which sanctifieth the offeringe? <sup>20</sup> Whoesoever therfore sweareth by the altire, sweareth by it, and by all that there on is. <sup>21</sup> And whoesoever sweareth by the temple, sweareth by it, and by hym that dwelleth therein. <sup>22</sup> And he that sweareth, by heuen, swereth by the seate of God and by hym that syteth ther on.

<sup>23</sup> Wo be to you Scribes and Pharises ypocrites, which tythe mynt, anynse and comen, and leaue the waygethyer matres of the lawe vndone: iudgement, mercy, and fayth. These ought ye to haue done, and not to haue lefte the othre vndone. <sup>24</sup> Ye blinde gydes which strayne out a gnat, and swalowe a cannyll.

<sup>25</sup> Wo be to you scribes and pharisees ypocrites, which make clene the vtter syde of the cuppe, and of the platter: but within they are full of brybery and excess. <sup>26</sup> Thou blinde pharisee, clenese fyrst, the ymne syde of the cup and platter, that the out syde of them maye be clene also.

<sup>27</sup> Wo be to you Scribes and Pharises ypocrites, for ye are lyke vnto paynted

## CRANMER — 1539.

<sup>14</sup> Wo vnto you Scribes and pharises, ye ypocrites: for ye deuoure widows houses: and that vnder a pretence of longe prayer: therfore shall ye be the sorer punished.

<sup>15</sup> Wo be vnto you Scribes and Pharises, ye ypocrites: for ye compasse see and lande, to make one proselyte: and when he is become one, ye make him two folde more the chyld of hell, then ye youre selues are.

<sup>16</sup> Wo be vnto you ye blynde gydes, for ye saye: whoesoever doth swere by the temple: it is nothyng; but whoesoever sweareth by the golde of the temple, he is giltye. <sup>17</sup> Ye foolcs and blinde: For whether is greater: the gold, or the temple that sanctifieth the gold? <sup>18</sup> And whoesoever sweareth by the altire, it is nothyng, but whoesoever sweareth by the gift that is vpon it, he is giltye. <sup>19</sup> Ye folcs and blind, for whether is greater? the gift: or the altare that sanctifieth the gift? <sup>20</sup> Whoso therfore sweareth by the altire, sweareth by it, and by all thinges that are there on. <sup>21</sup> And whoso sweareth by the temple, sweareth by it, and by hym that dwelleth therein. <sup>22</sup> And he that sweareth by heauen, sweareth by the seate of God, and by hym that syteth thereon. <sup>23</sup> Wo vnto you Scribes and Pharises, ye ypocrites: For ye tyth mynt, and anyse, and comyn, and haue leaft the waightier matters of the lawe: iudgement, mercy, and fayth. These ought ye to laue done, and not to leaue the othre vndone. <sup>24</sup> Ye blynde gydes, which strayne out a gnat, and swalowe a Camell.

<sup>25</sup> Wo vnto you Scribes and pharisees, ye ypocrites: for ye make clene the vtter syde of the cuppe, and of the platter: but within they are full of brybery and excess. <sup>26</sup> Thou blynde pharisee, clenese fyrst that which is within the cup and platter, that the outeside of them maye be clene also.

<sup>27</sup> Wo vnto you Scribes and Pharises, ye ypocrites: for ye are lyke vnto painted

‘ἐπάνω αὐτοῦ·<sup>21</sup> καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ<sup>p</sup> κατοικήσαντι |  
 ‘αὐτόν·<sup>22</sup> καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ  
 ‘καθημένῳ ἐπάνω αὐτοῦ.<sup>23</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι  
 ‘ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ  
 ‘βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ<sup>q</sup> τὸν ἔλεον | καὶ τὴν πίστιν ταῦτα<sup>r</sup> ἔδει  
 ‘ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.<sup>24</sup> ὀδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κόνωπα, τὴν  
 ‘δὲ κἀμήλον καταπίνοντες.<sup>25</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,  
 ‘ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν  
 ‘ἐξ ἀρπαγῆς καὶ<sup>s</sup> ἀδικίας. |<sup>26</sup> Φαρισαῖε τυφλε, καθάρισον πρῶτον τὸ ἐντὸς τοῦ  
 ‘ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς<sup>t</sup> αὐτῶν | καθαρόν.<sup>27</sup> Οὐαὶ  
 ‘ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοινα-

<sup>p</sup> Rec. κατοικούντι.

<sup>q</sup> Alex. τὸ ἔλεος.

<sup>r</sup> Alex. + ἐί.

<sup>s</sup> Const. ἀδικίας. Alex. & Rec. ἀρπαγίας.

<sup>t</sup> Alex. αὐτοῦ.

## GENEVA — 1557.

<sup>14</sup> Wo be vnto you Scribes and Pharises, hypocrites: For ye deuoure widowes houses, and that vnder a colour of longe prayers. Wherefore ye shal receaue the greater damnation. <sup>15</sup> Wo be vnto you Scribes and Pharises, hypocrites, for ye compasse sea and land to bring one into your beliefe: and when he is brought, ye make him two folde more the childe of hell, then ye your selues are.

<sup>16</sup> Wo be vnto you blynde guydes, which say, Whosoever sweareth by the temple, it is nothing: but whosoever sweareth by the golde of the temple, he offendeth.

<sup>17</sup> Ye fooles and blynde, whether is greater, the gold, or the temple that sanctifieth the golde? <sup>18</sup> And whosoever sweareth by the altur, it is nothing: but whosoever sweareth by the offering that lyeth on the altur, offendeth. <sup>19</sup> Ye fooles and blynde: whether is greater, the offering, or the altur which sanctifieth the offering? <sup>20</sup> Whosoever therfore sweareth by the altur, sweareth by it, and by all that theron is. <sup>21</sup> And whosoever sweareth by the temple, sweareth by it, and by hym that dwelleth therein. <sup>22</sup> And he that sweareth by heauen, sweareth by the seate of God, and by hym that sytteth thereon.

<sup>23</sup> Wo be to you Scribes, and Pharises, Hypocrites, which tyeth mynt, annyse, and comyn, and leaue the wayghtyer matters of the lawe vndone: iudgement, mercie, and faith. These ought ye to haue done, and not to haue left the other vndone. <sup>24</sup> Ye blynde guydes, which strayne out a gnate, and swalow a cammel. <sup>25</sup> Wo be to you Scribes and Pharises, hypocrites, for ye make cleane the vtter side of the cup, & of the platter: but within they are ful of brybery and excesse. <sup>26</sup> Thou blynde Pharise, clesse fyrst the insyde of the cup & platter, that the out syde of them may be cleane also. <sup>27</sup> Wo be to you Scribes, and Pharises, hypocrites, for ye are lyke vnto paynted tombes,

## RHEIMS — 1582.

<sup>14</sup> Wo to you Scribes and Pharisees, hypocrites: because you deuoure vni-dwidowes houses, praying long prayers, for this you shal receiue the greater iudgement.

<sup>15</sup> Wo to you Scribes and Pharisees, hypocrites: because you goe round about the sea and the land, to make one proselyte: and vwhen he is made, you make him the childe of hel double more then your selues.

<sup>16</sup> Wo to you blinde guides, that say, Whosoever shal svweare by the temple, it is nothing: but he that shal svweare by the gold of the temple, is bound. <sup>17</sup> Ye foolish and blinde, for vwhether is greater, the gold, or the temple that sanctifieth the gold? <sup>18</sup> And vwhosoever shal svweare by the altur, it is nothing: but vwhosoever shal svweare by the gift that is vpon it, is bound. <sup>19</sup> Ye blinde, for vwhether is greater, the gift, or the altur that sanctifieth the gift? <sup>20</sup> He therfore that svweareth by the altur, svweareth by it and by al things that are vpon it: <sup>21</sup> and vwhosoever shal svweare by the temple, svweareth by it and by him that dvwelleth in it: <sup>22</sup> and he that svweareth by heauen, svweareth by the throne of God and by him that sitteth thereon.

<sup>23</sup> Wo to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and haue left the vveightier things of the lavv, iudgement, and mercie, and faith. these things you ought to haue done, & not to haue omitted those. <sup>24</sup> Blinde guides, that straine a gnate, and vswallow a camell.

<sup>25</sup> Wo to you Scribes and Pharisees, hypocrites: because you make cleane that on the outside of the cuppe and dish: but vwithin you are ful<sup>r</sup> of rapine and vnclannes. <sup>26</sup> Thou blinde Pharisee, first make cleane the inside of the cuppe and the dish, that the outside may become cleane.

<sup>27</sup> Wo to you Scribes and Pharisees, hypocrites: because you are like to vvhitened

## AUTHORISED — 1611.

in. <sup>14</sup> Woe vnto you Scribes and Pharisees, hypocrites: for ye deuoure widowes houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. <sup>15</sup> Woe vnto you Scribes and Pharises, hypocrites; for ye compasse Sea and land to make one Proselyte, and when hee is made, ye make him two fold more the childe of hell then your selues. <sup>16</sup> Woe vnto you, ye blind guides, which say, Whosoever shall sweare by the Temple, it is nothing: but whosoever shall sweare by the gold of the Temple, he is a debter. <sup>17</sup> Ye fooles and blind: for whether is greater, the gold or the Temple that sanctifieth the gold? <sup>18</sup> And whosoever shall sweare by the Altar, it is nothing: but whosoever sweareth by the gift that is vpon it, he is<sup>s</sup> guilty. <sup>19</sup> Ye fooles and blind: for whether is greater, the gift, or the Altar that sanctifieth the gift? <sup>20</sup> Who so therefore shall sweare by the Altar, sweareth by it, and by all things thereon. <sup>21</sup> And who so shall sweare by the Temple, sweareth by it, and by him that dwelleth therein. <sup>22</sup> And hee that shall sweare by heauen, sweareth by the throne of God, and by him that sitteth thereon.

<sup>23</sup> Woe vnto you Scribes and Pharisees, hypocrites; for yee pay tithe of mint, and annise, and cummine, and haue omitted the weightier matters of the Law, iudgement, mercie and faith: these ought ye to haue done, and not to leaue the other vndone. <sup>24</sup> Ye blind guides, which straine at a gnate, and swallow a camel. <sup>25</sup> Woe vnto you Scribes and Pharisees, hypocrites; for ye make cleane the outside of the cup, and of the platter, but within they are full of extortion and excesse. <sup>26</sup> Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also. <sup>27</sup> Woe vnto you Scribes and Pharisees, hypocrites, for yee are

<sup>r</sup> Or, a debter, or bound.

μένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὠραίοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν  
 καὶ πάσης ἀκαθαρσίας. <sup>28</sup> οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις  
 δίκαιοι, ἔσωθεν δὲ ἡμεστοὶ ἐστε ἰποκρίσεως καὶ ἀνομίας. <sup>29</sup> Οὐαὶ ὑμῖν, γραμ-  
 ματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ  
 κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, <sup>30</sup> καὶ λέγετε, Ἐὶ ἡμεθα ἐν ταῖς ἡμέραις τῶν  
 πατέρων ἡμῶν, οὐκ ἂν ἡμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.  
<sup>31</sup> ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε τῶν φουνεσάντων τοὺς προφήτας. <sup>32</sup> καὶ  
 ὑμεῖς πληρῶσατε τὸ μέτρον τῶν πατέρων ἡμῶν. <sup>33</sup> ὄφεις, γεννήματα ἐχιδνῶν,  
 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; <sup>34</sup> Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω  
 πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ  
 σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε

\* Alex. ἰστέ μίστα.

\* Rec. ἡμιν.

## WICLIF—1380.

whiche with oute forth, semen faire to  
 men; but withinne thei ben full of bonis  
 of deed men; & of al filthe. <sup>28</sup> so 3e with  
 out forth, semen iust to men; but with  
 ynne 3e ben ful of ipocrisie & wickid-  
 nesse.

<sup>29</sup> wo to 3ou scribis & phariseis ipocrites:  
 that bidden sepulchris of profetis; & maken  
 feire the birichis, of iust men <sup>30</sup> & seien, if  
 we hadden ben in the dayes of oure fadiris:  
 we schulden not haue be her felowis in  
 the blood of profetis; <sup>31</sup> & so 3e ben in  
 witnessinge to 3ou silf; that 3e ben the  
 sones of hem that slouen the profetis;  
<sup>32</sup> & fulfill 3e the mesure of 3oure fadiris;  
<sup>33</sup> 3e culdris and eddris briddis; hou  
 schulen 3e fle fro the doom of helle?

<sup>34</sup> therefore lo I sende to 3ou profetis &  
 wise men & scribis, & of hem 3e schulen  
 sle & crucifie & of hem 3e schulen scorge  
 in 3oure synagogis, & schulen pursue fro  
 cite in to cite; <sup>35</sup> that al the iust blood  
 come on 3ou; that was sched on the  
 erthe, fro the blood of iust abel, to the  
 blood of zacharie the sone of barachie:  
 whom 3e slouen bitwixe the temple and  
 the altre; <sup>36</sup> trali I seye to 3ou, alle  
 these thingis schulen come on this gene-  
 racoun; <sup>37</sup> ierusalem ierusalem that sleest  
 profetis & stonest hem that ben sent to  
 thee; hou ofte wolde I gadir togidre  
 thi children as an henne gadrih to gidre  
 hir chickens vnder hir wengis, & thou  
 woldest not; <sup>38</sup> in 3oure hous schal be left  
 to 3ou deserte; and I seye to 3ou; 3e  
 schulen not se me fro hennes forthe til 3e  
 seien blessid is he that cometh in the  
 name of the lord.

24. AND ihesus wente out of the  
 temple; and hisse discipulis camen to hym;  
 to schewe hym the bildyngis of the tem-  
 ple; & he answered & seide to hem;

## TYNDALE—1534.

tombes which appere beautifull outwarde;  
 but are within in full of deed bones and of  
 al fylthynges. <sup>28</sup> So are ye, for outwarde  
 ye appere righteous vnto men; when  
 within, ye are full of ypocrisie and ini-  
 quite.

<sup>29</sup> Wo be vnto you Scribes and Pharises  
 ypocrites; ye bylde the tombes of the  
 Prophetes; and garnishe the sepulchres  
 of the righteous, <sup>30</sup> and saye: Yf we had  
 bene in the dayes of oure fathers; we  
 wolde not have bene partners with them  
 in the blood of the Prophetes. <sup>31</sup> So then  
 ye be witnesses vnto youre selues; that ye  
 are the chyldren of them which killed the  
 prophetes. <sup>32</sup> Fulfill ye lyke wyse the  
 measure of youre fathers. <sup>33</sup> Yee serperntes  
 and generacion of vipers; how shuld ye  
 scape the dampnacion of hell?

<sup>34</sup> Wherefore, beholde I sende vnto you,  
 prophetes, wyse men and scribes, and of  
 them ye shall kyl and crucifie; and of  
 them ye shall scourge in youre synagoges;  
 and persecute from cyte to cyte; <sup>35</sup> that  
 vpon you maye come all the righteous  
 bloude that was shedd vpon the erth;  
 from the blood of righteous Abel; vnto  
 the blood of zacharias the sone of Bara-  
 chias; whom ye slewe betwene the temple  
 and the altre. <sup>36</sup> Verely I say vnto you;  
 all these thinges shall light vpon this  
 generacion. <sup>37</sup> Hierusalem; Hierusalem  
 which kyllest prophetes; and stonest them  
 which are sent to the; how often wolde  
 I have gadered thy chyldren to gether; as  
 the henne gadreth her chickens vnder  
 her wengis; but ye wolde not; <sup>38</sup> Beholde  
 youre habitacion shalbe lefte vnto you  
 desolate. <sup>39</sup> For I saye to you; ye shall  
 not se me hence forthe; tyll that ye saye:  
 blessed is he that commeth in the name  
 of the Lorde.

24. AND Iesus went out and departed  
 from the temple; and his disciples came  
 to hym; for to shewe him the byldinge  
 of the temple. <sup>2</sup> Iesus sayde vnto them;

## CRANMER—1539.

sepulchres which in dede appere beautifull  
 outwarde; but are within full of deed mens  
 bones and of all fylthynges. <sup>28</sup> Euen so ye  
 also; outwarde ye appere righteous vnto  
 men; But within, ye are full of fayned-  
 nesse and iniquyte.

<sup>29</sup> wo vnto you Scribes and Pharises, ye  
 ypocrites; ye buylde the tombes of the  
 Prophetes, and garnishe the sepulchres  
 of the ryghteous, <sup>30</sup> and saye: yf we had  
 bene in the dayes of oure fathers, we  
 wolde not have bene partners wyth them  
 in the bloude of the prophetes. <sup>31</sup> And  
 so ye be wytnesses vnto youre selues,  
 that ye are the chyldren of them which  
 kylled the prophetes. <sup>32</sup> Fulfill ye like-  
 wyse the mesure of youre fathers. <sup>33</sup> ye  
 serperntes, ye generacion of vipers, how  
 will ye scape the dammacion of hell?

<sup>34</sup> Wherefore beholde I sende vnto you  
 prophetes and wyse men, and scribes, and  
 some of them ye shall kyl and crucifye;  
 and some of them shal ye scourge in youre  
 synagoges, and persecute them from cyte  
 to cyte; <sup>35</sup> that vpon you maye come all  
 the ryghteous bloude which hath bene  
 shedd vpon the erthe, from the bloude of  
 ryghteous Abel, vnto the bloude of za-  
 charie sone of Barachias, whom ye slewe  
 betwene the temple and the altare. <sup>36</sup> Uerely  
 I saye vnto you; all these thynges  
 shall come vpon this generacion. <sup>37</sup> O  
 ierusalem, ierusalem, thou that kyllest  
 the prophetes, and stonest them which  
 are sent vnto the; how often wolde I  
 haue gathered thy chyldren together, euen  
 as the henne gathereth hir chickens  
 vnder her wynges, and ye wolde not? <sup>38</sup>  
 Beholde youre house is lefte vnto you  
 desolate. <sup>39</sup> For I saye vnto you; ye shall  
 not se me hence forth, tyll that ye saye  
 blessed is he, that cometh in the name  
 of the lorde.

24. AND Iesus went out, and departed  
 from the temple; and his disciples came  
 to him, for to shewe him the byldynges  
 of the temple. <sup>2</sup> Iesus sayde vnto them; Se

bitulis, burial place. edris bimilis, addes s' broods,  
 or offspring. seies, say.

‘ ἀπὸ πόλεως εἰς πόλιν <sup>35</sup> ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. <sup>36</sup> ἀμὴν λέγω ὑμῖν, ὅτι ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. <sup>37</sup> Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον <sup>2</sup> ἐπισυνάγει ὄρνις | τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; <sup>38</sup> ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. <sup>39</sup> λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδητε ἀπ’ ἄρτι, ἕως ἂν εἴπητε, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.’

XXIV. Καὶ ἐξελθὼν ὁ Ἰησοῦς <sup>1</sup> ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup> ὁ δὲ <sup>3</sup> Ἰησοῦς | εἶπεν

<sup>1</sup> Rec. = ἴτι.

<sup>2</sup> Alex. ὄρνις ἐπισυνάγει.

<sup>3</sup> Alex. ἀπὸ τοῦ ἱεροῦ, ἱερούετο.

<sup>4</sup> Alex. ἀποραθίς.

## GENEVA — 1557.

which appear beautiful outward : but are with in ful of dead mens bones, and of al fylthines. <sup>28</sup> So are ye, for outward ye appere ryghteous vnto men, when with in, ye are ful of hypocrisie and iniquitie.

<sup>29</sup> Wo be vnto you Scribes, and Pharises, hypocrites, For ye buyld the tombes of the Prophetes, & garnish the sepulchres of the righteous, <sup>30</sup> And sayd, If we had bene in the dayes of our fathers, we would not haue bene partners with them, in the blood of the Prophetes. <sup>31</sup> So then ye be wytnesses vnto your selues, that ye are the children of them which kylled the Propñetes. <sup>32</sup> Fulfil ye Ikywyse the measure of your fathers. <sup>33</sup> Ye serperntes, ye generations of vipers, how should ye escape the damnation of hel ?

<sup>34</sup> Wherefore, behold I send vnto you Prophets, & Wyse men, and Scribes, & of them ye shal kyl and crucifie : and of them shal ye scourge in your Synagoges, & persecute from citie to citie : <sup>35</sup> That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of ryghteous Abel, vnto the blood of Zacharias the sonne of Barachias, whome ye slew betwene the temple and the altar. <sup>36</sup> Verely I say vnto you, all these thynges shal lyght vpon this generation. <sup>37</sup> Ierusalem, Ierusalem which kyllest the Prophetes, and stonest them which are sent to thee : How often would I haue gathered thy chyldren together, as the henne gathereth her chyckens vnder her wynges, and ye woulde not. <sup>38</sup> Beholde your habitation shalbe left vnto you desolate. <sup>39</sup> For I say vnto you, ye shal not see me henceforth til that ye say, Blessed is he that commeth in the name of the Lord.

24. AND Iesus went out and departed from the temple, & his disciples came to him, for to shewe him the buyldyng of the temple <sup>2</sup> And Iesus sayd vnto them,

## RHEIMS — 1582.

sepulchres, which outwardly appere vnto men beautiful, but wvithin are ful of dead mens bones, and al filthines. <sup>28</sup> So you also outwardly in deede appere to men iust : but inwardly you are ful of hypocrisie and iniquitie.

<sup>29</sup> Wo to you Scribes and Pharisees, ye hypocrites : because you build the Prophets sepulchres, and garnish the monuments of iust men, <sup>30</sup> and say : If we had been in our fathers dayes, we had not been their felovnes in the blood of the Prophets. <sup>31</sup> Therefore you are a testimonie to your ovne selues, that you are the somnes of them that killed the Prophets. <sup>32</sup> And fil ye vp the measure of your fathers. <sup>33</sup> You serpents, vipers broodes, hovv vvil you flee from the iudgement of hel ? <sup>34</sup> Therefore behold I send vnto you Prophets and wise men and scribes, and of them you shal kil & crucifie, and of them you shal scourge in your Synagoges, and persecute from citie into citie : <sup>35</sup> that vpon you may come all the iust blood that vvas shed vpon the earth, from the blood of Abel the iust euen vnto the blood of Zacharias the sonne of Barachias, vvhom you murdered betwene the temple and the altar. <sup>36</sup> Amen I say to you, al these things shal come vpon this generation. <sup>37</sup> Ierusalem, Hierusalem, vvhich killest the Prophets, and stonest them that vvere sent to thee, hovv often vould I gather together thy children as the henne doth gather together her chickens vnder her vviings, and thou vvouldst not ? <sup>38</sup> Behold, your house shal be left desert to you. <sup>39</sup> For I say to you, you shal not see me from hence forth til you say, Blessed is he that commeth in the name of our Lord.

24. AND IESVS being gone out of the temple, vvent. And his disciples came to shew him the buildyngs of the temple. <sup>2</sup> And he ansvering said to them, Do you

## AUTHORISED — 1611.

like vnto whitied sepulchres, which indeed appere beautiful outward, but are within full of dead mens bones, and of all vncleannesse. <sup>28</sup> Euen so, ye also outwardly appere righteous vnto men, but wvithin ye are full of hypocrisie and iniquitie. <sup>29</sup> Woe vnto you Scribes and Pharisees, hypocrites, because ye build the tombes of the Prophets, and garnish the sepulchres of the righteous, <sup>30</sup> And say, If we had been in the dayes of our fathers, we would not haue been partakers with them in the blood of the Prophets. <sup>31</sup> Wherefore ye be witnesses vnto your selues, that ye are the children of them which killed the Prophets. <sup>32</sup> Fill ye vp then the measure of your fathers. <sup>33</sup> Yce serpernts, yee generation of vipers, How can ye escape the damnation of hell ?

<sup>34</sup> Wherefore behold, I send vnto you Prophets, and wisemen, and Scribes, and some of them yee shall kill and crucifie, and some of them shall yee scourge in your synagogues, and persecute them from citie to citie : <sup>35</sup> That vpon you may come all the righteous blood shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias, sonne of Barachias, whom ye slew betwene the temple and the altar. <sup>36</sup> Verily I say vnto you, All these thynges shal come vpon this generation. <sup>37</sup> O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as a hen gathereth her chickens vnder her wynges, and yee would not ? <sup>38</sup> Behold, your house is left vnto you desolate. <sup>39</sup> For I say vnto you, yee shall not see me henceforth, till ye shall say, Blessed is he that commeth in the Name of the Lord.

24. AND Iesus went out, and departed from the temple, and his Disciples came to him, for to shew him the buildyngs of the temple. <sup>2</sup> And Iesus said vnto them,

αὐτοῖς, <sup>α</sup> 'Οὐ| βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ| ὧδε λίθος  
' ἐπὶ λίθον, ὃς οὐ <sup>β</sup> καταλυθήσεται.' <sup>3</sup> Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν  
ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, ' Εἰπέ ἡμῖν, πότε ταῦτα  
' ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ <sup>γ</sup> τῆς| συντελείας τοῦ αἰῶνος;'  
<sup>4</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ' Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ. <sup>5</sup> πολλοὶ  
' γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς  
' πλανήσουσι. <sup>6</sup> Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων ὁράτε, μὴ  
' θρῆϊσθε· δεῖ γὰρ <sup>δ</sup> πάντα| γεγεῖσθαι. ἀλλ' οὐπῶ ἐστὶ τὸ τέλος. <sup>7</sup> Ἐγερθήσεται  
' γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ <sup>ε</sup> καὶ λοιμοὶ|  
' καὶ σεισμοὶ κατὰ τόπους. <sup>8</sup> πάντα δὲ ταῦτα ἀρχῆ| ὠδίνων. <sup>9</sup> Τότε παραδώσουσιν  
' ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων

<sup>α</sup> Alex. = οὐ.<sup>β</sup> Rec. + μὴ.<sup>γ</sup> Alex. = τῆς.<sup>δ</sup> Alex. = πάντα.<sup>ε</sup> Alex. = καὶ λοιμοί.

## WICLIIF—1380.

seen 3e alle these things? truli I seye to  
you, a stoon schal not be left here on a  
stoon, that ne it schal be distroied;

<sup>3</sup> And whanne he sate on the hil of  
olluete; hise discipulis camen to hym  
pnyuyl; & seiden seie to us whanne these  
things schulen be: & what tokene of thi  
comynge, & of the engynde of the world;  
<sup>4</sup> and ihesus answered and seide to hem,  
loke 3e that no man disseye you; <sup>5</sup> for  
many schulen comen in my name; &  
schulen seie, I am crist; and thei schulen  
disseye many;

<sup>6</sup> for 3e schulen here bataillis; & open-  
youns of bataillis; se 3e that 3e be not  
disturbid; for it bihouith these things to  
be doen but not it is the ende; <sup>7</sup> folk  
schulen rise togidre agens folk & revme  
agens revme; & pestilencis & hungrys; and  
the erthe mouynge schulen be bi placis;  
<sup>8</sup> and alle these ben bigynnyngis of sorwis;

<sup>9</sup> Thanne men schulen bitake 3ou in to  
tribulacion & schulen sle 3ou, & 3e  
schulen ben in hate to alle folk for my  
name; <sup>10</sup> & thanne many schulen ben  
schauldrin, and bitraie ech other; and thei  
schulen hate ech other; <sup>11</sup> & many false  
profetis schulen rise; & disseye many;  
<sup>12</sup> & for wickidnesse schal be plenteuous;  
the charite of many schal waxe cold;  
<sup>13</sup> but he that schal dwelle stable in to  
the outen ende schal be saaf. <sup>14</sup> And this  
gospel of the kyngdom schal be prechid  
in al the world; in witnessynge to alle  
folkis; & thanne the ende schal come;

<sup>15</sup> therefore whanne 3e seien the abhomy-  
nacion of discumfort, that is seide of  
danyel the profete, stondynge in the holy  
place; he that redith vnderstonde he;  
<sup>16</sup> thanne thei that ben in iulce; fle to  
the mountaynes; <sup>17</sup> & he that is in the  
hous roof; come not down, to take any  
thing of his hous; <sup>18</sup> and he that is in the  
feld; turne not agen to take his cote;  
<sup>19</sup> but wo to hem that ben with childre,  
& uor-chien in the dayes; <sup>20</sup> prae 3e that

agens, againt revme, realm. erthe mouynge, earth  
quakes. outen ende, uttermost. agen, again.

## TYNDALE—1534.

se ye not all these things? Verely I saye  
vnto you: ther shall not be here lefte one  
stone vpon another, that shall not be east  
doun. <sup>3</sup> And as he sat vpon the mount  
Oliuete, his disciples came vnto hym se-  
cretly sayinge. Tell vs when these things  
shalbe? and what signe shalbe of thy  
comynge, and of the ende of the worlde?  
<sup>4</sup> And Iesus answered, and sayde vnto  
them: take hede that no man deceaue  
you. <sup>5</sup> For many shall come in my name  
sayinge: I am Christ, and shall deceaue  
many. <sup>6</sup> Ye shall heare of warres, and of  
the fame of warres: but se that ye be not  
troubled. For all these things must  
come to passe, but the ende is not yet.  
<sup>7</sup> For nacion shall ryse agaynste nacion,  
and realme agaynste realme: and ther  
shalbe pestilence, hunger and erth quakes  
in all quarters. <sup>8</sup> All these are the begin-  
ninges of sorowes.

<sup>9</sup> Then shall they put you to trouble,  
and shall kyl you: and ye shalbe hated  
of all nacions for my names sake. <sup>10</sup> And  
then shall many be offended, and shall  
betraye one another, and shall hate one  
the other. <sup>11</sup> And many false Prophetes  
shall aryse, and shall deceaue many.  
<sup>12</sup> And because iniquite shall haue the  
vpper hande, the love of many shall  
abate. <sup>13</sup> But he that endureth to the  
ende, the same shalbe safe. <sup>14</sup> And this  
gladtynges of the kyngdome shalbe  
preched in all the worlde, for a witness  
vnto all nacions: and then shall the ende  
come. <sup>15</sup> When ye therfore shall se the  
abhominacion that betokeneth desolacion,  
spoken of by Daniell the Prophet, stonde  
in the holy place; let him that redeth  
it, vnderstonde it. <sup>16</sup> Then let them  
which be in lury, flye into the moun-  
taynes. <sup>17</sup> And let him which is on the  
house toppes, not come downe to fet any  
thinge out of his house. <sup>18</sup> Nether let  
him which is in the felde, retorne backe  
to feteche his clothes. <sup>19</sup> Wo be in those  
dayes to them that are with childre,  
and to them that reuee sucke. <sup>20</sup> But praye that

## CRANMER—1539.

ye not all these things? Verely I saye vnto  
you, ther shall not be here lefte one stone  
vpon another, that shall not be destroyed  
And as he sat vpon mount Oliuete, his  
disciples came vnto him secretly, saying:  
Tell vs: when shall these things be:  
and what shalbe the token of thy comyn-  
ge, and of the ende of the world?  
<sup>4</sup> And Iesus answered, and sayd vnto  
them: take hede, that no man deceaue  
you. <sup>5</sup> For many shall come in my name,  
sayinge: I am christ: and shall deceaue  
many. <sup>6</sup> Ye shall heare of warres, and  
tidynge of warres: be not troubled.  
<sup>7</sup> For all (these thynges) must come to  
passe, but the ende is not yet. Nation  
shall ryse agaynst nacion, and realme  
agaynst realme: and ther shalbe pesti-  
lence, and hunger, and erthquakes in all  
places. <sup>8</sup> All these are the begynnynge  
of sorowes.

<sup>9</sup> Then shall they put you to trouble, and  
shall kyl you: and ye shalbe hated of  
all nacions for my names sake. <sup>10</sup> And  
then shall many be offended, and shall  
betraye one another, and shall hate one  
another. <sup>11</sup> And many false prophetes shall  
aryse, and shall deceaue many. <sup>12</sup> And  
because iniquite shall haue the vpper  
hand, the loue of many shall abate. <sup>13</sup> But  
he that endureth to the ende, the same  
shalbe safe. <sup>14</sup> And this gospel of the  
kyngdome shalbe preched in all the  
world, for a wytnes vnto all nacyns,  
and then shall the ende come.

<sup>15</sup> When ye therfore shall se the abhomi-  
nacion of desolacion (that was, spoken of  
by Daniel the prophet) stande in the holy  
place; who so readeith it let him vnder-  
stande. <sup>16</sup> Then lett them which be in  
lewry, flye into the mountaynes. <sup>17</sup> And  
let him which is on the house toppes, not  
come downe to fet any thinge out of his  
house. <sup>18</sup> Nether let him which is in the  
felde, retorne backe to feteche his clothes.  
<sup>19</sup> Wo shalbe in those dayes to them that  
are with childre, and to them that geue  
sucke. <sup>20</sup> But praye ye that youre flight

<sup>8</sup> τῶν | ἐθνῶν διὰ τὸ ὄνομά μου. <sup>10</sup> καὶ τότε σκανδαλισθήσονται πολλοί, καὶ  
<sup>9</sup> ἀλλήλους παραδόσουσι, καὶ μισήσουσιν ἀλλήλους· <sup>11</sup> καὶ πολλοὶ ψευδοπροφήται  
<sup>10</sup> ἐγερθήσονται, καὶ πλανήσουσι πολλούς· <sup>12</sup> καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν,  
<sup>11</sup> ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· <sup>13</sup> ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.  
<sup>12</sup> <sup>14</sup> καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς  
<sup>13</sup> μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἕξει τὸ τέλος. <sup>15</sup> Ὅταν οὖν ἴδητε τὸ  
<sup>14</sup> βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ  
<sup>15</sup> ἀγίῳ· (ὁ ἀναγινώσκων νοεῖτω) <sup>16</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη·  
<sup>16</sup> <sup>17</sup> ὁ ἐπὶ τοῦ δώματος μὴ <sup>9</sup> καταβαινέτω | ἄραι ἡ τὰ | ἐκ τῆς οἰκίας αὐτοῦ· <sup>15</sup> καὶ ὁ  
<sup>17</sup> ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι ἡ τὰ ἱμάτια | αὐτοῦ. <sup>19</sup> οὐαὶ δὲ ταῖς ἐν  
<sup>18</sup> γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. <sup>20</sup> προσέχεσθε

f Rec. = τῶν.

f Alex. καταβίτω.

a Rec. τ.

d Alex. τὸ ἱμάτιον.

## GENEVA—1557.

See ye not all these thynges? Verely I say vnto you, there shal not be here left one stone vpon another, that shal not be cast downe. <sup>8</sup> And as he sate vpon the mount of Oliues, his disciples came vnto him them selues alone, saying, Telvs when these thynges shalbe, & what signe shalbe of thy coming, and of the ende of the worlde? <sup>4</sup> And Iesus answered, and sayd vnto them, Take hede that no man deceaue you, <sup>5</sup> For many shal come in my name, saying, I am Christe, and shal deceaue many. <sup>6</sup> And ye shal heare of warres, & of the rumors of warres: but see that ye be not troubled: For all these thynges must come to passe, but the ende is not yet.

<sup>7</sup> For nation shal ryse against nation, and realme against realme: & there shalbe pestilence, honger, and earthquakes, in certayne quarters. <sup>8</sup> All these are the begynnyng of sorowes. <sup>9</sup> Then shal they put you to trouble, & shal kyl you, and ye shalbe hated of all nations for my names sake. <sup>10</sup> And then shal many be offended, and shal betray one another, and shal hate one another. <sup>11</sup> And many false prophetes shal aryse, and shal deceaue many. <sup>12</sup> And because iniquitie shal haue the vpper hand, the loue of many shal abate. <sup>13</sup> But he that endureth to the ende, the same shalbe safe.

<sup>14</sup> And this glad tidinges of the kyngdome, shalbe preached through the whole world, for a witness vnto all nations: & then shal the ende come. <sup>15</sup> When ye therefore shal see the abomination of desolation spoken of by Daniel the Prophet, standyng in the holy place: let him that readeth it, take hede. <sup>16</sup> Then let them which be in Iurie, flye into the mountaynes. <sup>17</sup> And let hym which is on the house top, not come downe to fet any thing out of his house. <sup>18</sup> Nether let him which is in the ficke, returne backe to fetch his clothes. <sup>19</sup> Wo shalbe in those dayes to them that are with chylde, and to them that geue sucke. <sup>20</sup> But pray that

## RHEIMS—1582.

see all these things? Amen I say to you, there shal not be left here a stone vpon a stone that shal not be destroyed.

<sup>2</sup> And vhen he vvas sitting vpon Mount-oliuet, the disciples came to him secretly, saying: Tel vs, vven shal these things be? and vwhat shal be the signe of thy coming, and of the consummation of the vvorlde? <sup>4</sup> And Iesus vsvering, said to them, Bevvare that no man seduce you: <sup>5</sup> for many shal come in my name saying, I am Christ: and they shal seduce many. <sup>6</sup> For you shal heare of vvarres, & brutes of vvarres. Se that ye be not troubled. For these things must be done: but the end is not yet. <sup>7</sup> for nation shal rise against nation, and kingdom against kingdom: and there shal be pestilences, and famines, and earth-quaikes in places, <sup>8</sup> and al these things are the beginnings of sorowes. <sup>9</sup> Then shal they deliuer you into tribulation, and shal kil you: and you shal be odious to al nations for my names sake. <sup>10</sup> And then many shal be scandalized: and they shal deliuer vp one another: and they shal hate one another. <sup>11</sup> And many falseprophets shal rise: and shal seduce many. <sup>12</sup> And because iniquitie shal abound: the charitie of many shal vvaxe cold. <sup>13</sup> But he that shal persevere to the end, he shal be sauced. <sup>14</sup> And this Gospel of the kyngdom shal be preached in the vvhole vvorlde, for a testimonie to al nations, and then shal come the consummation.

<sup>15</sup> Therefore vven you shal see the abomination of desolation, vvchich vvas spoken of by Daniel the Prophet, standyng in the holy place (he that readeth, let him vnderstand) <sup>16</sup> then they that are in Jevvrie, let them flee to the mountaynes: <sup>17</sup> and he that is on the house-toppe, let him not come dovvn to take any thing out of his house: <sup>18</sup> and he that is in the ficke, let him not goe backe to take his coate. <sup>19</sup> And vvo to them that are vvith childe, and that giue sucke in those dayes. <sup>20</sup> But

## AUTHORISED—1611.

See ye not all these things? Verily I say vnto you, there shall not be left here one stone vpon another, that shall not be thrown downe.

<sup>3</sup> And as he sate vpon the mount of Oliues, the Disciples came vnto him privately, saying, Tell vs, when shall these things be? and what shall be the signe of thy coming, and of the end of the world? <sup>4</sup> And Iesus answered, and said vnto them, Take heed that no man deceiue you, <sup>5</sup> For many shall come in my name, saying, I am Christ: and shall deceiue many, <sup>6</sup> And ye shall heare of warres, and rumors of warres: See that ye bee not troubled: for all these things must come to passe, but the end is not yet. <sup>7</sup> For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in diuers places. <sup>8</sup> All these are the beginning of sorowes. <sup>9</sup> Then shall they deliuer you vp to be afflicted, and shall kill you: and yee shall be hated of all nations for my names sake. <sup>10</sup> And then shall many be offended, and shall betray one another, and shall hate one another. <sup>11</sup> And many false Prophets shall rise, and shall deceiue many. <sup>12</sup> And because iniquitie shall abound, the loue of many shall waxe cold. <sup>13</sup> But he that shall endure vnto the end, the same shall be sauced. <sup>14</sup> And this Gospell of the kyngdome shall be preached in all the world, for a witness vnto all nations, and then shall the end come. <sup>15</sup> When yee therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (who so readeth, let him vnderstand.) <sup>16</sup> Then let them which be in Iudea flee into the mountaynes. <sup>17</sup> Let him which is on the house top, not come downe, to take any thing out of his house: <sup>18</sup> Neither let him which is in the ficke, returne backe to take his clothes. <sup>19</sup> And wo vnto them that are with child, and to them that giue sucke in those dayes. <sup>20</sup> But pray yee that your flight bee not

δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἰσαββάτω. | <sup>21</sup> Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. <sup>22</sup> καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβώθησονται αἱ ἡμέραι ἐκείναι. <sup>23</sup> Τότε εἰάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε. <sup>24</sup> Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφήται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς. <sup>25</sup> Ἰδοὺ, προεῖρηκα ὑμῖν. <sup>26</sup> εἰάν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθητε. Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε. <sup>27</sup> ὡςπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἐστὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>28</sup> ὅπου γὰρ εἰάν ᾗ τὸ πτόμα, ἐκεῖ συναχθήσονται οἱ ἄετοί. <sup>29</sup> Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκο-

<sup>A</sup> Rec. ἰσαββάτω.

<sup>I</sup> Rec. + καί.

<sup>m</sup> Alex. = γὰρ.

## WICLIF—1380.

zoure fleynge he not made in winter, or in the sabot, <sup>21</sup> For thanne schal be greet tribulacion: what maner hath not be from the bigynnyng of the world til now; neither schal be made, <sup>22</sup> and but the daies hadden be abriggid eche fleish schulden not be mad saaf, but tho daies schulen be made schort for the chosen men. <sup>23</sup> thanne if ony man seye to you, lo here is crist or there: nyle ze bilene. <sup>24</sup> For fals cristis & fals profetis, schulen rise and thei schulen zeue greet tokennes & wondris, so that also the chosen be led in to error: if it may be doon, <sup>25</sup> lo I haue bifore seide to you, <sup>26</sup> therfore if thei seie to you: lo he is in desert: nyle ze go out: lo in preuye places: nyle ze trowe. <sup>27</sup> For as leyt goith out fro the est, & aperith in to the west: so schal be also the comynge of mannes some; <sup>28</sup> where euere the bodi schal be: also the eglis schulen ben gaderid thidir.

<sup>29</sup> And anon afir the tribulacion of the dayes: the sunne schal be made derk: & the mone schal not zeue her list, & the steris schulen falle fro heuene, and the vertes of heuenes schulen be noeced; <sup>30</sup> & thanne the tokene of mannes some schal apere in heuene: & thanne alle kynredis of the erthe schulen weile; & thei schulen se mannes some comynge in the cloudis of heuene: with myche vertu & maiste; <sup>31</sup> & he schal sende hise angelis with a trompe & a greet voice: & thei schulen gader hise chosen, fro foure wyndis; fro the hijest thingis of heuene to the endis of hem.

<sup>32</sup> and lerne ze the parable of a fige tre; whanne hise braunche is now tender, & the leues ben sprongen: ze witen that somer is ny; <sup>33</sup> so & ze whanne ze seen alle these thingis: wite ze that it is ny in the zatis. <sup>34</sup> truli I sey to you, for this generacion schal not passe: til alle thingis ben doon; <sup>35</sup> heuene & the erthe schule passe: but myn wordis schulen not passe;

note not. zeue, gies, trowe, trul, vertu, power, witen, knowe.

## TYNDALE—1534.

your flight be not in the winter, nether on the saboth daye. <sup>21</sup> For then shalbe great tribulacion, suche as was not from the beginninge of the worlde to this tyme; ner shalbe. <sup>22</sup> Ye and except those dayes shuld be shortened; there shuld no fleshe be saved: but for the chosens sake; those dayes shalbe shortened. <sup>23</sup> Then yf eny man shall saye vnto you: lo here is Christ; or there is Christ: beleue it not. <sup>24</sup> For there shall arise false christes; and false prophetes; and shall do great myracles and wondres. In so moche that if it were possible; the verie eletec shuld be deceaved. <sup>25</sup> Take heed; I haue tolde you before. <sup>26</sup> Wherefore if they shall saye vnto you: beholde he is in the desert; go not forth: beholde he is in the secret places; beleue not. <sup>27</sup> For as the lightninge cometh out of the east and shyneth vnto the west: so shall the comynge of the sonne of man be. <sup>28</sup> For wheresoever a deed karkas is; euen thither will the egles resorte.

<sup>29</sup> Immediately after the tribulacions of those dayes; shall the sunne be darkened; and the mone shall not geue hir light; and the starres shall fall from heuyn; and the powers of heven shall moue. <sup>30</sup> And then shall appere the sygne of the sonne of man in heven. And then shall all the kynredes of the erth mourne; and they shall se the sonne of man come in the cloudes of heven with power and greate glorie. <sup>31</sup> And he shall sende hise angles with the greate voyce of a trompe; and they shall gader to gather his chosen; from the fouer wyndes; and from the one ende of the worlde to the other.

<sup>32</sup> Learne a similitude of the fygge tree: when hise braunches are yet tender & his leues spronge; ye knowe that sommer is nye. <sup>33</sup> So lyke wyse ye; when ye see all these thynges; be ye sure that it is neare; euen at the dores. <sup>34</sup> Verely I saye vnto you; that this generacion shall not passe; tyll all these be fulfilled. <sup>35</sup> Heven & erth shall perishe; but my wordes shall abyde.

## CRANMER—1539.

be not in the winter, nether on the Saboth daye. <sup>21</sup> For then shalbe great tribulacions suche as was not sens the beginninge of the worlde to this tyme, nor shalbe. <sup>22</sup> Ye and except those dayes shuld be shortened, there shulde no fleshe be saned; but for the chosens sake, those daies shalbe shortened. <sup>23</sup> Then yf eny man saye vnto you: lo here is Christ, or there: beleue it not. <sup>24</sup> For there shall arysse false Christes, and false prophetes and shall shew great myracles, and wondres. In so moch that yf it were possible) the verie eletec shuld be deceaued: <sup>25</sup> beholde, I haue tolde you before. <sup>26</sup> Wherefore, yf they saye vnto you: beholde, he is in the desert, go not ye forth: behold, he is in the secret places, beleue it not. <sup>27</sup> For as the lightninge cometh out of the East, and appareth into the west: so shall the comynge of the sonne of man be

<sup>28</sup> For wheresoever a deed karkas is, euen thither will the Egles also be gathered together. <sup>29</sup> Immediately after the tribulacions of those dayes, shall the sonne be darkened: and the mone shal not geue her light, and the starres shall fall from heauen, and the powers of heauen shall be moued. <sup>30</sup> And then shall appere the token of the sonne of man in heauen. And then shall all the kynredes of the earth mourne, and they shall se the sonne of man comynge in the cloudes of heauen, with power and greate glorie. <sup>31</sup> And he shall sende his Angels with the greate voyce of a trompet, and they shall gather together his chosen, from the foure wyndes: euen from the highest partes of heauen, vntill the endes ther of.

<sup>32</sup> Learne a similitude of the fygge tree: when his braunche is yet tender, and the leues sprong, ye knowe that somer is nye. <sup>33</sup> So likewise ye, when ye se all these thynges, be ye sure that it is neare, euen at the dores. <sup>34</sup> Verely I saye vnto you: this generacion shall not passe, tyll all these thinges ben fulfilled. <sup>35</sup> Heauen

‘ τισθῆσεται, καὶ ἡ σελήμη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>30</sup> καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>31</sup> καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυναΐξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ’ ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. <sup>32</sup> Ἀπὸ δὲ τῆς σκῆης μάθετε τὴν παραβολὴν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· <sup>33</sup> οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>34</sup> ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν ᾖ πάντα ταῦτα | γένηται. <sup>35</sup> Ὁ οὐρανὸς καὶ ἡ γῆ ἄν παρελεύσονται, | οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

<sup>a</sup> Alex. + ὑπὲρ.

<sup>b</sup> Alex. ταῦτα πάντα.

<sup>c</sup> Alex. παρελίστα.

## GENEVA — 1557.

your flight be not in the winter, nether on the Sabbath day. <sup>21</sup> For then shall be great tribulation, such as was not from the beginning of the worlde to this tyme, nor shalbe. <sup>22</sup> Yea, and except those dayes should be shortened, there should no fleshe be saued, but for the chosens sake those dayes shalbe shortened. <sup>23</sup> Then if any man shal saye vnto you : Lo, here is Christe, or there is Christe : beleue it not. <sup>24</sup> For there shal aryse false Christes, & false prophetes, and shal do great miracles, and wonders : In so muche, that yf it were possible, the very electe should be deceaued. <sup>25</sup> Behold, I haue tolde you before. <sup>26</sup> Wherefore if they shal saye vnto you : Beholde he is in the desert, go not forth : Beholde he is in the secrete places, beleue not.

<sup>27</sup> For as the lyghtning cometh out of the East, and shyneth in to the West : so shal the comyng of the Sonne of man be. <sup>28</sup> For where soeuer a dead carkas is, euen thither wyl the Eagles resort. <sup>29</sup> Immediatly after the tribulations of those dayes, shal the sunne be darkened : and the mone shal not geue her light, and the starres shal fal from heauen, and the powers of heauen shal be tossed. <sup>30</sup> And then shal appeare the signe of the Sonne of man in heauen. And then shal all the kynreds of the earth mourne, and they shal see the Sonne of man come in the cloudes of heauen with power and great glorie. <sup>31</sup> And he shal send his Angels with the great voyce of a trompet, & they shal gather together his chosen, from the four windes, and from the one ende of the world to the other. <sup>32</sup> Learne a similitude of the fygge tree, when her branches are yet tender, and her leaues sprong, ye knowe that sommer is nye. <sup>33</sup> So like wyse ye, when ye see all these things, be ye sure that the kyngdome of God is nye, euen at the doores. <sup>34</sup> Verely I saye vnto you, that this generation shal not passe, tyll all these be fulfilled. <sup>35</sup> Heauen and earth shal passe awaye : but my wordes shal not passe awaye.

## RHEIMS — 1582.

pray that your flight be not in the winter or on the Sabbath. <sup>21</sup> For there shall be then great tribulation, such as hath not been from the beginning of the world vntil now, neither shall be. <sup>22</sup> And vnles those daies had been shortened, no flesh should be saued : but for the electe the daies shall be shortened. <sup>23</sup> Then if any man shall say vnto you, Loe here is Christ, or there : do not beleue him. <sup>24</sup> For there shall rise false-Christes and false-Prophets, and shall shev great signes and vonders, so that the elect also (if it be possible) may be indued into error. <sup>25</sup> Loe I haue foretold you. <sup>26</sup> If therefore they shall say vnto you, Behold he is in the desert : go ye not out : behold in the closets, beleuee it not. <sup>27</sup> For as lightening cometh out of the east, and appeareth euen into the vvest, so shall also the aduent of the sonne of man be. <sup>28</sup> Wheresoever the body is, thither shall the eagles also be gathered together.

<sup>29</sup> And immediatly after the tribulation of those dayes the sonne shall be darkened, and the moone shall not giue her light, and the starres shall fal from heauen, and the powers of heauen shall be moued : <sup>30</sup> and then shall appeare the signe of the Sonne of man in heauen : and then shall all tribes of the earth bevaile : and they shall see the Sonne of man coming in the cloudes of heauen vwith much povver and maiestic. <sup>31</sup> And he shall send his Angels vwith a trumpet, and a great voyce : and they shall gather together his elect from the four vwindes, from the furthest partes of heauen euen to the endes thereof. <sup>32</sup> And of the figtree learne a parable : When novy the bough thereof is tender, and the leaues come forth, you knowv that sommer is nigh. <sup>33</sup> So you also, vwhen you shall see these things, knowv ye that it is nigh euen at the doores. <sup>34</sup> Amen I saye to you, that this generation shal not passe, til all these things be done. <sup>35</sup> Heauen and earth shal passe, but my vwordes shal not passe.

## AUTHORISED — 1611.

in the winter, neither on the Sabbath day : <sup>21</sup> For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor euer shall be. <sup>22</sup> And except those dayes should be shortned, there should no flesh be saued : but for the elects sake, those dayes shall be shortned. <sup>23</sup> Then if any man shall say vnto you, Loe, here is Christ, or there : beleuee it not. <sup>24</sup> For there shall arise false Christs, and false prophetes, and shal shew great signes and wonders : insomuch that (if it were possible,) they shall deceiue the very elect. <sup>25</sup> Behold, I haue told you before. <sup>26</sup> Wherefore, if they shall say vnto you, Behold, he is in the desert, goe not fourth : Behold, he is in the secret chambers, beleuee it not. <sup>27</sup> For as the lightning cometh out of the East, and shineth euen vnto the West : so shall also the coming of the Sonne of man be. <sup>28</sup> For wheresoeuer the carkeise is there will the Eagles bee gathered together. <sup>29</sup> Immediatly after the tribulation of those dayes, shall the Sunne be darkned, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of the heuens shall be shaken. <sup>30</sup> And then shall appeare the signe of the Sonne of man in heauen : and then shall all the Tribes of the earth mourne, and they shall see the Sonne of man coming in the clouds of heauen, with power and great glory. <sup>31</sup> And hee shall send his Angels with a great sound of a trumpet, and they shall gather together his Elect from the four winds, from one end of heauen to the other. <sup>32</sup> Now learne a parable of the figtree : when his branch is yet tender, and putteth forth leaues, yee know that Summer is nigh : <sup>33</sup> So likewise yee when ye shall see all these things, know that it is neere, euen at the doores. <sup>34</sup> Verely I saye vnto you, this generation shall not passe, till all these things be fulfilled. <sup>35</sup> Heauen and earth shall passe awaye, but my wordes shall not passe awaye.

<sup>a</sup> Or, with a Trumpet and a great voice.

<sup>36</sup> Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου ἰσχύει. <sup>37</sup> Ὡς περὶ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>38</sup> Ὡς περὶ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμῶντες καὶ ἐγκαμίζοντες, ἄχρι ἧς ἡμέρας εἰσηλθε Νῶε εἰς τὴν κιβωτὸν, <sup>39</sup> καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἤρην ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>40</sup> Τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται. <sup>41</sup> Δύο ἀλήθουσαι ἐν τῷ μύλωνι μία παραλαμβάνεται, καὶ μία ἀφίεται. <sup>42</sup> Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ κύριος ἑμῶν ἔρχεται. <sup>43</sup> ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακῆ ὁ κλέπτης ἔρχεται, ἐγγρηγόρησεν ἂν, καὶ οὐκ ἂν εἶασε διοργανῆσαι τὴν οἰκίαν αὐτοῦ. <sup>44</sup> διὰ τοῦτο καὶ ὑμεῖς

ῥ Rec. + τῆς.

ῥ Alex. = οὐδὲ ὁ υἱός.

ῥ Alex. = μου.

ῥ Alex. = ὁ.

ῥ Alex. ἡμέρα.

## WICLIFF—1380.

<sup>36</sup> but of thilke day & our no man woot, nether angelis of heuene: but the fadir aloue

<sup>37</sup> but as it was in the dayes of noe, so schal be the comynge of mannes sone, <sup>38</sup> for as in the dayes before the grete flood thei weren etynge and drynkynge, weddyng & takynge to weddyng til that day that noe entrid in to the schip, <sup>39</sup> and thei knewen not til the greet flood cam and toke alle men: so schal be the comynge of mannes sone, <sup>40</sup> thanne twey schulen ben in a felde, oon schal be taken another lefte, <sup>41</sup> tweine wymmen schulen ben gryndynge in o querne oon schal be taken & the other lefte twey in a bed the oon schal be taken & the other lefte

<sup>42</sup> therefore wake ye, for ye witen not in what our the lord schal come, <sup>43</sup> but wite ye this, that if the housbonde man wiste in what our the theef were to come: certis he wolde wake and suffre not his hous to be vndirmynde, <sup>44</sup> & therefore be ye redy, for in what our ye gescece not, mannes sone schal come. <sup>45</sup> Who gessist thou is a trewe seruaunt & a prudent: whom his lord ordeyned on his meyne to geue hem mete in tyme? <sup>46</sup> blessed is that seruaunt: whom his lord whanne he schal come, schal fynde so doynge, <sup>47</sup> truli I seye to you, for on alle hise goodis, he schal ordeyne hym, <sup>48</sup> but if thilke yuel seruaunt seie in his herte: my lord tarieth to come, <sup>49</sup> & bigynneth to smyte hise euene seruauntis, & ete & drynke with drunken men: <sup>50</sup> the lord of that seruaunt, schal come in the day whiche he hopith not, and in the our that he knowith not: <sup>51</sup> & schal departe him: and putte his part with ypocritis: there schal be wepyng & grentynge of teth.

25. THIENNE the kyngdom of heuene schal be like to ten virgyns whiche token

## TYNDALE—1534.

<sup>36</sup> But of that daye and houre knowith no man, no not the angels of heuen, but my father only.

<sup>37</sup> As the tyme of Noe was, so lyke wyse shall the comynge of the sonne of man be. <sup>38</sup> For as in the dayes before the flood: they dyd eate and drynke, mary and were married, even vnto the daye that Noe entred in to the shyppe, <sup>39</sup> and knewe of nothyng, tyll the floude came and toke them all awaye. So shall also the comynge of the sonne of man be. <sup>40</sup> Then two shalbe in the felde, the one shalbe receaved, and the other shalbe refused, <sup>41</sup> two shalbe gryndyng at the myll the one shalbe receaved, and the other shalbe refused.

<sup>42</sup> Wake therefore, because ye knowe not what houre youre master wyll come.

<sup>43</sup> Of this be sure, that yf the good man of the housse knewe what houre the thefe wolde come: he wolde suerly watche, and not suffre his housse to be broken vpp. <sup>44</sup> Therefore be ye also redy, for in the houre ye thinke he wolde not: wyll the sone of man come. <sup>45</sup> If there be any faithfull seruaunt and wyse, whom his master hath made ruler over his housholde to geve them meate in season convenient: <sup>46</sup> happy is that seruaunt whom his master (when he cometh) shall fynde so doynge. <sup>47</sup> Uerly I seye vnto you, he shall make him ruler over all his goodes. <sup>48</sup> But yf that euill seruaunt shall seye in his herte, my master wyll defer his comynge, <sup>49</sup> and begynne to smyte his felowes, yee and to eate and to drynke with the dronken: <sup>50</sup> the seruantes master wyll come in an daye when he loketh not for him, and in an houre that he is not ware of, <sup>51</sup> and wyll deuyde him, and geve him his rewarde with ypocrites. There shalbe wepyng and a mashingge of tethe.

25. THEN the kyngdome of heven schalbe lykened vnto .x. virgyns which

## CRANMER—1539.

and earth shall passe, but my wordes shall not passe. <sup>36</sup> But of that daye and houre knoweth no man, no not the angels of heauen, but my father only.

<sup>37</sup> But as the dayes of Noe were, so shall also the comynge of the sone of man be. <sup>38</sup> For as in the dayes (that went before the flood) they dyd eate and drynke, mary, and were married, euen vntill the daye that Noe entred into the shippe, <sup>39</sup> and knewe not, tyll the flood came and toke them all awaye: So shall also the comynge of the sone of man be. <sup>40</sup> Then shall two be in the felde, the one receaved, and the other refused, <sup>41</sup> two women shalbe gryndyng at the myll, the one receaved and the other refused (*Two in a bed; the one shalbe receaved, and the other refused*) <sup>42</sup> Watch therefore, for ye knowe not what houre youre lord wyll come.

<sup>43</sup> Of this yet be sure, that yf the good man of the house knew what houre the thefe wolde come: he wolde surely watche, and not suffre his house to be broken vp. <sup>44</sup> Therefore, be ye also ready, for in such an houre as ye thinke not: wyll the sone of man come. <sup>45</sup> Who is a faithfull and wyse seruaunt, whom his lord hath made ruler over his honsholde, to geue them meate in season. <sup>46</sup> Blessed is that seruaunt whom his lord (when he cometh) shall fynde so doynge. <sup>47</sup> Uerly I seye vnto you, that he shall make him ruler ouer all hys goodes. <sup>48</sup> But yf that euill seruaunt seye in his herte, my lord wyll be long a comynge <sup>49</sup> (and so begynne to smyte his felowes, yee and to eate and drynke with the droncken) <sup>50</sup> the same seruauntis lord shall come in a daye when he loketh not for him, and in an houre that he is not ware of, <sup>51</sup> and shall hew him in peeces, and geue him his porcion wyth ypocrites: there shalbe wepyng and gnashynge of teth.

25. THEN shall the kyngdom of heauen be like vnto ten virgyns, which toke their

thilke, that. woot, knowest. o, one. querne, mill. wite, knowe. wite, knewe. schal, surely. meyne, meyn. seruaunt, a family. geue, glee. yuel, evil. euene, felle. depart, separate.

γίνεσθε ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. <sup>45</sup> Τίς ἄρα ἔστιν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος ὡς αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ <sup>46</sup> διδόναι| αὐτοῖς τὴν τροφήν ἐν καιρῷ; <sup>46</sup> μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει <sup>47</sup> ποιοῦντα οὕτως. | <sup>47</sup> Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>48</sup> Ἐὰν δὲ εἶπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει <sup>49</sup> ὁ κύριός μου| ἐλθεῖν, <sup>49</sup> καὶ ἄρξῃται τύπτειν τοὺς συνδούλους <sup>50</sup> αὐτοῦ, | <sup>50</sup> ἔσθῃ δὲ καὶ πίνῃ| μετὰ τῶν μεθύοντων, <sup>50</sup> ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, <sup>51</sup> καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>51</sup> **XXV. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες**

<sup>v</sup> Alex. = αὐτοῦ. <sup>w</sup> Alex. ζούναι. <sup>x</sup> Alex. οὕτως ποιοῦντα. <sup>y</sup> Alex. μου ὁ κύριος. <sup>z</sup> Rec. = αὐτοῦ. <sup>a</sup> Rec. ἰσθίον ἐπὶ καὶ πίνων.

GENEVA—1557.

<sup>36</sup> But of that day and houre knoweth no man, no not the Angels of heauen, but my Father only. <sup>37</sup> But as the tyme of Noe was, so like wyse shal the coming of the Sonne of man be. <sup>38</sup> For as in the dayes before the flood, they dyd eat and drinke, mary, and gyue in marriage, euen vnto that day that Noe entred into the Arke: <sup>39</sup> And knewe of nothing, tyl the flood came and toke them all away: So shal also the coming of the Sonne of man be. <sup>40</sup> Then two men shalbe in the fieldes, the one shalbe receaued, and the other shalbe refused.

<sup>41</sup> Two women shalbe gryndyng at the myl, the one shalbe receaued, and the other shalbe refused. <sup>42</sup> Wake therefore, because ye know not what houre your master wil come. <sup>43</sup> Of this be sure, that if the good man of the house knewe at what watche the thefe woulde come, he woulde surely watch, and not suffre his house to be broken vp. <sup>44</sup> Therefore be ye also ready, for in the houre that ye thinke not, wyl the Sonne of man come. <sup>45</sup> Who is a faithfull seruant and wyse, whome his master hath made ruler ouer his household, to geue them meat in season conuenient? <sup>46</sup> Happy is that seruant whome his master (when he cometh) shal fynde so doying. <sup>47</sup> Verely I say vnto you, he shal make him ruler ouer all his goodes.

<sup>48</sup> But and if that euyl seruant shal say in his hart, My master doth deferre his coming, <sup>49</sup> And begyn to smyte his folowes, yea, and to eat and to drinke with the drunken, <sup>50</sup> That seruantes master wyl come in a day, when he loketh not for him, and in an houre that he is not ware of: <sup>51</sup> And wyl cut hym of, and geue hym his portion with hypocrites. there shalbe wepyng, and gnasshyng of teeth.

25. THEN the kingdome of heauen shalbe likened vnto ten virgins: which

RHEIMS—1582.

<sup>36</sup> But of that day and houre no body knoweth, neither the Angels of heauen, but the Father alone. <sup>37</sup> And as in the dayes of Noe, so shal also the coming of the Sonne of man be. <sup>38</sup> For as they were in the dayes before the flood, eating and drinking, marrying and giuing to marriage, euen vnto that day in vvhich Noe entred into the arke, <sup>39</sup> and knewe not til the flood came, and tooke them all: so also shal the coming of the Sonne of man be. <sup>40</sup> Then two shal be in the field: one shal be taken, and one shal be left. <sup>41</sup> Two women grinding in the mill: one shal be taken, and one shal be left. <sup>42</sup> Watch therefore because you know not vvhath houre your Lord vvil come. <sup>43</sup> But this know ye, that if the good man of the house did know vvhath houre the theefe wvould come, he wvould surely vwatch, and wvould not suffer his house to be broken vp. <sup>44</sup> Therefore be you also ready, because at vvhath houre you know not, the Sonne of man vvil come.

<sup>45</sup> Who, thinkest thou, is a faithfull and vwise seruant, vvhom his lord hath appointed ouer his familie, to giue them meate in season? <sup>46</sup> Blessed is that seruant, vvhom vvhem his lord cometh, he shal finde so doing. <sup>47</sup> Amen I say to you, that ouer all his goods shal he appoint him.

<sup>48</sup> But if that naughtie seruant shal say in his hart, My lord is long a coming: <sup>49</sup> and shal beginne to strike his fellow-servants, and eateth, and drinketh vwith drunkards: <sup>50</sup> the lord of that seruant shal come in a day that he hopeth not, and an houre that he knoweth not, <sup>51</sup> and shal deuide him, and appoint his portion vwith the hypocrites: there shal be weeping and gnashing of teeth.

25. THEN shal the kingdom of heauen be like to ten virgins: vvhich taking their

AUTHORISED—1611.

<sup>36</sup> But of that day and houre knoweth no man, no, not the Angels of heauen, but my Father onely. <sup>37</sup> But as the dayes of Noe were, so shall also the coming of the Sonne of man be. <sup>38</sup> For as in the dayes that were before the Flood, they were eating, and drinking, marrying and giuing in marriage, vntill the day that Noe entred into the Arke, <sup>39</sup> And knew not vntill the Flood came, and tooke them all away: so shall also the coming of the Sonne of man be. <sup>40</sup> Then shall two be in the field, the one shalbe taken, and the other left. <sup>41</sup> Two women shall be grinding at the mill: the one shall be taken, and the other left.

<sup>42</sup> Watch therefore, for ye know not what houre your Lord doth come. <sup>43</sup> But know this, that if the good man of the house had known in what watch the thiefe woulde come, he woulde haue watched, and would not haue suffered his house to be broken vp. <sup>44</sup> Therefore be ye also ready: for in such an houre as you thinke not, the Sonne of man cometh. <sup>45</sup> Who then is a faithfull and wise seruant, whom his Lord hath made ruler ouer his household, to giue them meate in due season? <sup>46</sup> Blessed is that seruant, whome his Lord when he cometh shall finde so doing. <sup>47</sup> Verely I say vnto you, that hee shal make him ruler ouer all his goods. <sup>48</sup> But and if that euil seruant shal say in his heart, My Lord delayeth his coming. <sup>49</sup> And shall begin to smite his fellow seruant, and to cate and drinke with the drunken: <sup>50</sup> The Lord of that seruant shal come in a day when hee looketh not for him, and in an houre that hee is not ware of: <sup>51</sup> And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

25. THEN shall the kingdome of heauen be likened vnto ten virgins, which

\* Or, cut him off.

λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. <sup>2</sup> πέντε δὲ ἦσαν ἐξ αὐτῶν | φρόνιμοι, καὶ αἱ πέντε μωραὶ. | <sup>3</sup> αἴτινες | μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, | οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον. <sup>4</sup> αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. <sup>5</sup> χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. <sup>6</sup> μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, | ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. <sup>7</sup> τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. <sup>8</sup> αἱ δὲ μωραὶ ταῖς φρονιμίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυται. <sup>9</sup> Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε <sup>9</sup> οὐ μὴ | ἀρκέσῃ ἡμῖν καὶ ὑμῶν πορεύεσθε ἄλλοι πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. <sup>10</sup> ἀπερχομένου δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον

<sup>1</sup> Alex. εἰ αὐτῶν ἦσαν. <sup>2</sup> Alex. μωραὶ καὶ πέντε φρόνιμοι. Rec.=ai. <sup>3</sup> Alex. at γάρ. <sup>4</sup> Rec. εἰαυτῶν. <sup>5</sup> Alex. =ἔρχεται. <sup>6</sup> Rec. οὐκ. <sup>7</sup> Rec. = εἰ

## WICLIFF—1380.

her lampis τ wiclen on aȝen the housbonde τ the wiif: <sup>2</sup> τ fyue of hem weren folis, τ fyue prudent; <sup>3</sup> but the fyue folis token her lampis: τ token not oyle with hem; <sup>4</sup> but the prudent token oyle in her vessels with her lampis: <sup>5</sup> τ while the housbonde tariede, alle nappiden τ slepten; <sup>6</sup> but at myd nyȝt a crye was made, lo the spouse cometh; go ȝe out to mete with hym; <sup>7</sup> thanne alle the virgynes risen vp: τ araieden her lampis; <sup>8</sup> and the folis seiden to the wise ȝe to us of ȝoure oile? for oure lampis hem quenched; <sup>9</sup> the prudent answeriden τ seiden, leest perauenture it suffice not to us: τ to ȝou; go ȝe rather to men that sellen, τ bien to ȝou.

<sup>10</sup> τ while they wenten for to hic: the spouse came, and tho that weren redi: entriden with hym to the weddingis; τ the ȝate was schit; <sup>11</sup> τ at the last the other virgynes camen τ seiden, lord lord: opene to us; <sup>12</sup> τ he answeride τ seide; truli I seye to ȝou: I knowe not ȝou; <sup>13</sup> therefore wake ȝe, for ȝe witen not the day, ne the our.

<sup>14</sup> For as a man that goith in pilgrymage: clepid his seruauntis τ bitook to hem hise godis; <sup>15</sup> to oon he ȝaf .v. talentis, to another tweyne; τ to another oon; to eche affir his owne vertu: τ wente forth anon; <sup>16</sup> τ he that hadde fyue besauntis wente forth and rouȝte in hem: τ wane othere fyue; <sup>17</sup> also τ he that hadde taken tweyne: wan other tweyne; <sup>18</sup> but he that hadde taken oon, ȝede forth τ dalf in to the erthe; τ hidde the money of his lord.

<sup>19</sup> but aftir long tyme the lord of tho seruauntis came: τ rikenede with hem; <sup>20</sup> τ he that hadde take fyue besauntis came τ brouȝt: othere fyue, τ seide;

ȝeue, against. ȝeue, gree. witen, know. in pilgrymage, abroad. clepid, called. vertu, caruety. besauntis, talentis. rouȝte, serought. ȝede, went. dalf, delted or dug.

## TYNDALE—1534.

toke their lampis and went to mete the brydgrome: <sup>2</sup> fyve of them were folysse; and fyve were wyse. <sup>3</sup> The folysse toke their lampes; but toke none oyle with them. <sup>4</sup> But the wyse tooke oyle with them in their vessels with their lampes also. <sup>5</sup> Whill the brydgrome taryed, all slombred and slepte. <sup>6</sup> And even at mydnyght there was a crye made: beholde; the brydgrome cometh; goo out against him. <sup>7</sup> Then all those virgins arose; and prepared their lampes. <sup>8</sup> And the folysse sayde to the wyse: geve vs of youre oyle; for our lampes goo out? <sup>9</sup> but the wyse answered sayinge. Not so; lest ther he not ynough for vs and you: but goo rather to them that sell; and by forre selves.

<sup>10</sup> And whill they went to bye, the brydgrome came: and they that were redy; went in with him to the weddinge; and the gate was shett vp; <sup>11</sup> After wardes came also the other virgins sayinge: master master, open to vs. <sup>12</sup> But he answered and sayde: verely I saye vnto you: I knowe not you. <sup>13</sup> Wathe there fore: for ye knowe nether the daye nor yet the houre; when the sonne of man shall come.

<sup>14</sup> Lykwyse as a certeyne man redy to take his iorney to a strange countre; called his seruautes and delivered to them his gooddes. <sup>15</sup> And vnto one he gave .v. talentes; to another .ii. and to another one: to every man after his abilitie; and streight waye departed. <sup>16</sup> Then he that had receaved the fyve talentes; went and bestowd them; and wanne other fyve talentes. <sup>17</sup> Lykwyse he that receaved .ii. gayned other .ii. <sup>18</sup> But he that receaved the one; went and digged a pit in the erth and hidd his masters money. <sup>19</sup> After a long season the lord of those seruautes came and rekened with them. <sup>20</sup> Then came he that had receaved fyve talentes;

## CRANMER—1539.

lamps, and went to mete the brydgrome (and the bride) <sup>2</sup> But fyve of them were foolysse, and fyve were wyse. <sup>3</sup> They that were folysse, toke their lampes, but toke none oyle with them. <sup>4</sup> But the wyse toke oyle with them in their vessels with the lampes also. <sup>5</sup> While the brydgrome taryed, they all slombred and slept. <sup>6</sup> And euen at mydnyght, there was a crye made: behold, the brydgrome cometh, go out to mete him. <sup>7</sup> Then all those virgins arose, and prepared their lampes. <sup>8</sup> So the folysse sayde vnto the wyse: geve vs of youre oyle: for our lampes are gone out. <sup>9</sup> But the wyse answered, sayinge: not so, lest ther be not ynough for vs and you: but go ye rather to them that sell, and by for your selues. <sup>10</sup> And whyll they went to bye, the brydgrome came: and they that were redy, went in with him to the mariage, and the gate was shnt vp. <sup>11</sup> Afterward came also the other virgins, sayinge: lord, lord, open to vs. <sup>12</sup> But he answered and sayde: verely I saye vnto you: I knowe you not. <sup>13</sup> Wathe therefore: for ye knowe nether the daye nor yet the houre wher in the sonne of man shall come.

<sup>14</sup> Lykewise as a certeyne man redy to take his iorney to a strange countre, called his seruautes, and delyvered vnto him his gooddes. <sup>15</sup> And vnto one he gaue .v. talentes, to another .ii. and to another one: to every man after his habilitie, and streight waye departed.

<sup>16</sup> Then he that had receaved the fyve talentes, went, and occupied with the same, and wanne other fyve talentes. <sup>17</sup> Lykewise also, he that receaved two, gayned other two. <sup>18</sup> But he that receaved that one, went and dygged in the erth, and hid his lordes money. <sup>19</sup> After a long season, the Lord of those seruautes came, and rekened with them. <sup>20</sup> And so he that had receaved fyve talentes came, and brought other fyve talentes, sayinge: Sir,

' μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. <sup>11</sup> ὕστερον δὲ ἔρχονται καὶ αἱ  
 ' λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοίξον ἡμῖν. <sup>12</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν,  
 ' Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. <sup>13</sup> Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν  
 ' οὐδὲ τὴν ὥραν. <sup>14</sup> Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους,  
 ' καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ. <sup>15</sup> καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα,  
 ' ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως.  
 ' <sup>16</sup> πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ <sup>k</sup> ἐποίησεν|  
 ' ἄλλα πέντε <sup>1</sup> τάλαντα. | <sup>17</sup> ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε <sup>m</sup> καὶ αὐτοῖς | ἄλλα δύο.  
 ' <sup>18</sup> ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὠρυξεν ἐν τῇ γῇ, καὶ <sup>n</sup> ἀπέκρυψε | τὸ ἀργύριον τοῦ  
 ' κυρίου αὐτοῦ. <sup>19</sup> Μετὰ δὲ ὁ χρόνιος πολὺν | ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων,  
 ' καὶ συναίρει <sup>p</sup> μετ' αὐτῶν λόγον. | <sup>20</sup> καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν

<sup>1</sup> Rec. + ἐν ᾧ ὁ τὸς τοῦ ἀνθρώπου ἔρχεται. <sup>2</sup> Alex. ἐκέρδησεν. <sup>3</sup> Alex. = τάλαντα. <sup>4</sup> Alex. = καὶ αὐτοῖς. <sup>5</sup> Alex. ἐκρύψε. <sup>6</sup> Alex. πολὺν χρόνον.  
<sup>7</sup> Alex. λόγον μετ' αὐτῶν.

## GENEVA — 1557.

toke their lampes & went to mete the  
 brydegrome. <sup>2</sup> And five of them were  
 folysh, and five were wysc. <sup>3</sup> The folysh  
 toke theyr lampes, but toke none oyle  
 with them. <sup>4</sup> But the wise toke oyle  
 in their vessels with their lampes. <sup>5</sup> Whyle  
 the brydegrome taryed, all slombred and  
 slepte. <sup>6</sup> And euen at mydnyght, there  
 was a crye made: Beholde the bryde-  
 grome cometh, Go out against him.  
<sup>7</sup> Then all those virgins arose, & trimmed  
 their lampes. <sup>8</sup> And the folysh sayd to  
 the wise, Geue vs of your oyle, for our  
 lampes go out. <sup>9</sup> But the wise answered,  
 saying, We feare lest there wil not be  
 ynough for vs and you: but go ye rather  
 to them that sel, and bye for your selues.

<sup>10</sup> And whyle they went to bye, the bryde-  
 grome came: and they that were redie  
 went in with him to the wedding, and the  
 gate was shut vp. <sup>11</sup> Afterwardes came  
 also the other virgins, saying, Master,  
 Master, open to vs. <sup>12</sup> But he answered,  
 and sayd, Verely I say vnto you, I know  
 you not.

<sup>13</sup> Watche therefore: for ye knowe nether  
 the day, nor yet the houre, when the Sonne  
 of man wil come. <sup>14</sup> For certeynly the  
 kyngdome of heauen is like as when a  
 man takinge his iorney to a strange coun-  
 trey, called his seruautes, & deliuered to  
 them his goodes. <sup>15</sup> And vnto one he  
 gaue five talentes, to another two, & to  
 another one, to every man after his ha-  
 bilitie: & straight way departed. <sup>16</sup> Then  
 he that had receaued the five talentes,  
 went and bestowed them, and gayned  
 other fyue talentes, <sup>17</sup> Like wyse, he that  
 receaued two, gayned other two. <sup>18</sup> But  
 he that receaued that one, went & dygged  
 in the earth, & hyd his masters monye.

<sup>19</sup> But after a longe season, the Lord of  
 those seruantes came, and rekened with  
 them. <sup>20</sup> Then came he that had receaued  
 five talentes, and brought other five talentes

## RHEIMS — 1582.

lampes vvent forth to meete the bryde-  
 grome and the bride. <sup>2</sup> And five of them  
 vvere folysh, and five vvise. <sup>3</sup> But the  
 five folysh, hauing taken their lampes,  
 did not take oyle vvith them: <sup>4</sup> but the  
 vvise did take oyle in their vessels vvith  
 the lampes. <sup>5</sup> And the brydegrome tarying  
 long, they slumbered all and slepte. <sup>6</sup> And  
 at mydnight there vvas a clamour made,  
 Behold the brydegrome cometh, go ye  
 forth to meete him. <sup>7</sup> Then arose all  
 those virgins: and they trimmed their  
 lampes.

<sup>8</sup> And the folysh said to the vvise, Giue  
 vs of your oyle: because our lampes are  
 going out. <sup>9</sup> The vvise answered, saying,  
 Lest peradventure there suffise not for vs  
 and you, goe rather to them that sel: and  
 bie for your selues. <sup>10</sup> And vvhyles they  
 vvent to hie, the brydegrome vvas come:  
 and they that vvere ready, entred vvith  
 him to the mariage, and the gate vvas  
 shut. <sup>11</sup> But last of al come also the other  
 virgins, saying: Lord, Lord, open to vs.  
<sup>12</sup> But he answering said, Amen I say to  
 you, I knovv you not. <sup>13</sup> Watch ye ther-  
 fore, because you knovv not the day nor  
 the houre.

<sup>14</sup> For euen as a man going into a strange  
 countrie, called his seruautes, and deliuered  
 them his goodes. <sup>15</sup> And to one he gaue  
 five talents, and to another two, and to  
 another one, to every one according to  
 his propre facultie: and immediatly he  
 tooke his iourney. <sup>16</sup> And he that had  
 receiued the five talentes, vvent his vvay,  
 and occupied vvith the same, and gained  
 other five. <sup>17</sup> Likevvise also he that had  
 receiued the two, gained other two. <sup>18</sup>  
<sup>18</sup> But he that had receiued the one, going  
 his vvay digged into the earth, and hid  
 his lords monye. <sup>19</sup> But after much time  
 the lord of those seruautes cometh, and  
 made a count vvith them. <sup>20</sup> And there  
 came he that had receiued the five talentes,

## AUTHORISED — 1611.

tooke their lampes, and went forth to meet  
 the brydegrome. <sup>2</sup> And five of them were  
 wise, and five were folysh. <sup>3</sup> They that  
 were wise tooke their lampes, and tooke  
 no oyle vvith them: <sup>4</sup> But the wise tooke  
 oyle in their vessels vvith their lampes.  
<sup>5</sup> While the brydegrome taryed, they all  
 slumbered and slepte. <sup>6</sup> And at mydnight  
 there was a cry made, Beholde, the bryde-  
 grome cometh, go ye out to meet him.  
<sup>7</sup> Then all those virgins arose, and trim-  
 med their lampes. <sup>8</sup> And the folysh said  
 vvnto the wise, Giue vs of your oyle, for  
 our lampes are gone out. <sup>9</sup> But the wise  
 answered, saying, *Not so,* lest there be  
 not enough for vs and you, but go ye  
 rather to them that sell, and buy for your  
 selues. <sup>10</sup> And while they went to buy,  
 the brydegrome came, and they that were  
 ready, went in vvith him to the marriage,  
 and the doore was shut. <sup>11</sup> Afterward  
 came also the other virgins, saying, Lord,  
 Lord, open to vs. <sup>12</sup> But he answered,  
 and said, Verely I say vvnto you, I know  
 you not. <sup>13</sup> Watche therefore, for ye know  
 neither the day nor the houre, wherein  
 the Sonne of man cometh.

<sup>14</sup> For the kingdome of heauen is as a  
 man traauelling into a farre country, who  
 called his owne seruautes, and deliuered  
 vvnto them his goods: <sup>15</sup> And vvnto one he  
 gaue five talentes, to another two, and to  
 another one, to every man according to  
 his severall abilitie, & straightvvay tooke  
 his iourney. <sup>16</sup> Then he that had receiued  
 the five talentes, went & traded vvith  
 the same, and made *them* other five talentes.  
<sup>17</sup> And likewise he that had receiued two,  
 he also gained other two. <sup>18</sup> But hee that  
 had receiued one, went and digged in the  
 earth, and hid his lords monye. <sup>19</sup> After  
 a long time the lord of those seruautes  
 cometh, and reckoneth vvith them. <sup>20</sup> And  
 so he that had receiued five talentes, came

ἡ προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. | <sup>21</sup> Ἐφη ἂν αὐτῷ ὁ κύριος αὐτοῦ, Ἐὺ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἢς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>22</sup> Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν | εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>23</sup> Ἐφη αὐτῷ ὁ κύριος αὐτοῦ, Ἐὺ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἢς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>24</sup> Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔργων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· <sup>25</sup> καὶ φοβηθεῖς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ· ἴδε, ἔχεις τὸ σόν. <sup>26</sup> Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δούλε καὶ ὀκνηρὲ,

ἡ Alex. = ἐπ' αὐτοῖς. ἡ Rec. + εἶ. ἡ Alex. = λαβὼν.

## WICLIF—1380.

lord thou bitokiste to me fyve besauntis : lo I have eten aboute othir fyve, <sup>21</sup> his lord seide to hym/ weel be thou good seruaunte & feithful/ for on fewe thingis thou hast hen trewe : I schal ordyne thee on many thingis/ entre thou in to [the] ioie of thi lord/ <sup>22</sup> & he that hadde taken tweyne talentis, cam and seide/ lord thou bitokiste to me tweyne besauntis : & lo I haue wommen ouer other tweyne/ <sup>23</sup> his lord seide to hym/ weel be thou gode seruaunt & trewe/ for on fewe thingis thou hast hen trewe I schal ordayne thee on many thingis/ entre thou in to the ioie of thi lord. <sup>24</sup> But he that hadde take o besaunt, cam : & seide/ lord I woot that thou art an hard man/ thou repist where thou hast not sowen/ and thou gaderist togidre, where thou hast not sprad abroad, <sup>25</sup> and I dredynge wente & hidde thi besaunt in the erthe : lo thou hast that that is thin/ <sup>26</sup> his lord answerde & seide, to hym/ yuel seruaunt and slous : wistist thou that I repe where I saw not : and gaderde to gidre where I spradde not abroad, <sup>27</sup> therefore it bihoued thee to bitake my monei to chaungers that whanne I cam I schulde rescyue that that is myn with vsuris/ <sup>28</sup> therefore take away fro hym the besaunt : & geue to hym that hath ten besauntis/ <sup>29</sup> for to every man that hath me schal geue : & he schal encrese/ but fro hym that hath not, also that that he smeth to hawe/ schal be takun away fro hym/ <sup>30</sup> & caste ge out the vnprofitable seruaunt in to vttimeore derknessis/ there schal be wepyng & gryntynge of teeth.

<sup>31</sup> Whanne mannes sone schal come in his maieste, & alle his aungebis with hym : thanne he schal sitte on the sege of his maieste/ <sup>32</sup> & alle folkis schal be gaderide bifore hym : & he schal departe hem atwynne as a shepherde departith sheep fro kidus/ <sup>33</sup> & he schal sette the sheep on his ryghthalf : and the kidis on his liffthalf. <sup>34</sup> thanne the kyng schal seye to

besauntis, talentis. o, one. woot, knowe. yuel, evil. mistist, knewist. vsuris, usury. sege, seat. atwynne, to face

## TYNDALE—1534.

and brought other fyve talentes sayinge : master, thou deliverest vnto me fyve talentes : beholde I have gayedn with them fyve talentes moo. <sup>21</sup> Then his master sayde vnto him : well good seruaunt and feithfull. Thou hast bene feithfull in lytell/ I will make the ruler over moche : entre in into thy masters ioie. <sup>22</sup> Also he that receaved .ii. talentes, came and sayde : master, thou deliverest vnto me .ii. talentes : beholde, I have wone .ii. other talentes with them. <sup>23</sup> And his master sayde vnto him, well good seruaunt and feithfull. Thou hast bene feithfull in lytell/ I will make the ruler over moche : go in into thy masters ioie.

<sup>24</sup> Then he which had receaved the one talent, came, and sayd : master, I considered that thou wast an harde man, which repest where thou sowest not, and gadderest where thou strawdest not, <sup>25</sup> and was therefore afrayde, and went and hid thy talent in the erth : Beholde, thou hast thyn awne. <sup>26</sup> His master answered and sayde vnto him : thou evyll seruaunt and slewthfull, thou knewest that I repe where I sowed not, and gadderde where I strawed not : <sup>27</sup> thou oughtest therfore to have had my money to the chaungers/ and then at my comynge shulde I have receaved myne awne with vauntage. <sup>28</sup> Take therfore the talent from him, and geve it vnto him which hath .v. talentes. <sup>29</sup> For vnto every man that hath shalbe geven, and he shall have abundance : and from him that hath not, shalbe taken awaye/ even that he hath. <sup>30</sup> And cast that vnprofitable seruaunt into vtter dercknes : there shalbe wepyng and gnashinge of teeth.

<sup>31</sup> When the sonne of man cometh in his glorie, and all the holy angels with him, then shall he syt vpon the seate of his glorie, <sup>32</sup> and before him shalbe Gaddered all nacions. And he shall separate them one from a nother, as a shepherde deuideth the shepe from the gootes. <sup>33</sup> And he shall set the shepe on his right honde, and the gootes on the lyfte. <sup>34</sup> Then shall

## CRANMER—1539.

thou delyueredst vnto me fyve talentes : beholde, I haue gayedn with them fyve talentes moo. <sup>21</sup> His lord seide vnto him : well thou good and feithfull seruaunt. Thou hast bene feithfull ouer fewe thinges, I will make the ruler ouer many thinges : entre thou in to the ioie of thy lorde. <sup>22</sup> He also that had receaved two talentes, came and saide : Sir, thou delyueredst vnto me two talentes : beholde, I haue wone two other talentes with them : <sup>23</sup> his lord seide vnto him : well good and feithfull seruaunt. Thou hast bene feithfull ouer fewe thinges. I wyll make the ruler ouer many thinges. Entre thou into the ioie of thy lorde.

<sup>24</sup> Then he which had receaved the one talent, came, and saide : Sir I knewe the that thou art an harde man : reaping where thou hast not sowed, and gathering where thou hast not strawed, <sup>25</sup> and therefore was I afraide, and went, and hid thy talent in the erth : lo, there thou hast that thine is. <sup>26</sup> His lord answered and saide vnto him thou euyl and slouthfull seruaunt, thou knewest, that I reape where I sowed not, and gather, where I haue not strawed : <sup>27</sup> thou oughtest therfore to haue delyuered my money to the exchaungers, and then at my comynge shulde I haue receaved myne awne wyth vauntage. <sup>28</sup> Take therfore the talent from him, and geue it vnto him which hath ten talentes. <sup>29</sup> For vnto euery one that hath shalbe geuen, and he shall haue abundance : But he that hath not, from him shalbe taken awaye, euen that which he hath. <sup>30</sup> And cast the vnprofitable seruaunt into vtter dercknes there shalbe wepyng and gnashinge of teeth.

<sup>31</sup> When the sonne of man cometh in his glorie, and all the holy angels with him, then shall he syt vpon the seate of his glorie. <sup>32</sup> and before him shalbe gathered all nacions. And he shall separate them one from another, as a shepherde deuydeth the shepe from the goates : <sup>33</sup> and he shall set the shepe on his ryght hande, but the goates on the lyfte. <sup>34</sup> Then shall

ἦρδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συναγωγή ὅθεν οὐ διεσκορπίσται; <sup>27</sup> ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἔλθων ἐγὼ ἐκομισάμην ἅν τὸ ἐμὸν σὺν τόκῳ. <sup>28</sup> ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. <sup>29</sup> Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. <sup>30</sup> Καὶ τὸν ἀχρεῖον δούλου ἐκβάλετε| εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>31</sup> Ὄταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγιοι| ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, <sup>32</sup> καὶ συναχθήσεται| ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὡς περ ὁ ποιμὴν ἀφοριεῖ τὰ πρόβατα ἀπὸ τῶν ἐρίφων, <sup>33</sup> καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. <sup>34</sup> Τότε ἐρεῖ ὁ βασιλεὺς

<sup>1</sup> Rec. ἐκβάλλει.

<sup>2</sup> Alex. = ἄγιοι.

<sup>3</sup> Alex. συναχθήσονται.

## GENEVA — 1557.

saying, Master, thou delucredst vnto me fyue talentes : beholde I haue gayed with them fyue talentes mo. <sup>21</sup> Then his master sayd vnto hym, It is wel done good seruant and faithful : Thou hast bene faithful in lytle, I wil make thee ruler ouer muche : Entre in, into thy masters ioye. <sup>22</sup> Also he that receaued two talentes, came & sayd, Master thou delucredst vnto me two talentes ; beholde, I haue wonne two other talentes with them. <sup>23</sup> And his master sayd vnto him, Wel good seruant, and faithful. Thou hast ben faithful in lytle, I wyl make thee ruler ouer muche, Go in, into thy masters ioye.

<sup>24</sup> Then he which had receaued the one talent, came and sayd, Master, I considered that thou wast an hard man, which reapest where thou sowdest not, and gatherest where thou strawdest not : <sup>25</sup> I was therfore afrayd, and went and hyd thy talent in the earth : beholde thou hast thyne owne. <sup>26</sup> And his master answered, & sayd vnto him, Thou euil seruant, and slothfull, Thou knewest that I reape where I sowed not, and gather where I strawed not : <sup>27</sup> Thou oghtest therfore to haue put my monye to the exchangers, and then at my comynge, should I haue receaued myne owne with vantage. <sup>28</sup> Take therfore the talent from him, & geue it vnto him which hath ten talentes. <sup>29</sup> For vnto euery man that hath shalbe geuen, and he shal haue abundance : and from him that hath not, shalbe taken away, euen that he hath. <sup>30</sup> And cast that vnprofitable seruant into vtter darknesse, there shalbe wepyng, and gnashing of teeth.

<sup>31</sup> When the Sonne of man cometh in his glorie, and all the holy Angels with him, then shal he syt vpon the throne of his glorie. <sup>32</sup> And before hym shalbe gathered all nations, and he shal separate them one from another, as a shepherde deuidth the shepe from the goates. <sup>33</sup> And he shal set the shepe on his ryght hande, and the goates on the lift. <sup>34</sup> Then

## RHEIMS — 1582.

and offred other fyue talentis, saying, Lord fyue talentis thou didst deliuer me, behold I haue gained other fyue besides. <sup>21</sup> His lord said vnto him : Wel fare thee good and faithful seruant, because thou hast been faithful ouer a fev things, I vvill place thee ouer many things : enter into the ioy of thy lord. <sup>22</sup> And there came also he that had receiued the tvvo talentis, and said, Lord tvvo talentis thou didst deliuer me : behold I haue gained other tvvo. <sup>23</sup> His lord said to him, Wel fare thee good and faithful seruant : because thou hast been faithful ouer a fev things, I vvill place thee ouer many things, enter into the ioy of thy lord. <sup>24</sup> And he also that had receiued the one talent, came forth, and said, Lord, I knovv that thou art a hard man, thou reapest vvhere thou didst not sovv : and gatherest vvhere thou stravdest not : <sup>25</sup> and being afraid I vvent, and hid thy talent in the earth : beholde loe here thou hast that vvich thine is. <sup>26</sup> And his lord ansvering, said to him : Naughtie and sloughfull seruant, thou didst knovv that I reape vvhere I sovv not, & gather vvhere I stravd not : <sup>27</sup> thou oghtest therfore to haue committed my money to the bankers, and comming I might haue receiued mine ovvne vvith vsurie. <sup>28</sup> Take ye avvay therfore the talent from him, and giue it him that hath ten talentis. <sup>29</sup> For to euery one that hath shal be giuen, and he shal abound : but from him that hath not, that also vvich he seemeth to haue, shal be taken avvay from him. <sup>30</sup> And the vnprofitable seruant cast ye out into the vtter darknesse. There shal be vweeping and gnashing of teeth.

<sup>31</sup> And vvhen the soone of man shal come in his maieestic, and al the Angels vvith him, then shal he sitte vpon the seate of his maieestic : <sup>32</sup> and al nations shal be gathered together before him, and he shal separate them one from another, as the pastor separateth the sheepe from the goates : <sup>33</sup> & shal set the sheepe at his ryght hand, and the goates at his left. <sup>34</sup> Then

## AUTHORISED — 1611.

and brought other fyue talentis, saying, Lord, thou deliuerdest vnto mee fyue talentis, behold, I haue gained besides them, fyue talentis moe. <sup>21</sup> His lord said vnto him, Well done, thou good and faithful seruant, thou hast bene faithful ouer a few things, I will make thee ruler ouer many things : enter thou into the ioy of thy lord. <sup>22</sup> He also that had receiued two talentis, came and said, Lord, thou deliuerdest vnto me two talentis : behold, I haue gained two other talentis besides them. <sup>23</sup> His lord said vnto him, Well done, good and faithful seruant, thou hast bene faithful ouer a few things, I will make thee ruler ouer many things : enter thou into the ioy of thy lord. <sup>24</sup> Then he which had receiued the one talent, came & said, Lord, I knewe thee that thou art an hard man, reaping where thou hast not sowed, & gathering where thou hast not strawed : <sup>25</sup> And I was afraid, and went and hidde thy talent in the earth : loe, there thou hast that is thine. <sup>26</sup> His lord answered, and said vnto him, Thou wicked and slothfull seruant, thou knewest that I reape where I sowed not, and gather where I haue not strawed : <sup>27</sup> Thou oghtest therfore to haue put my money to the exchangers, and then at my comynge I should haue receiued mine owne with vsury. <sup>28</sup> Take therfore the talent from him, and giue it vnto him which hath ten talentis. <sup>29</sup> For vnto euery one that hath shal be giuen, and he shall haue abundance : but from him that hath not, shal be taken away, euen that which he hath. <sup>30</sup> And cast yee the vnprofitable seruant into outer darknes, there shall be weeping and gnashing of teeth.

<sup>31</sup> When the Sonne of man shall come in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory : <sup>32</sup> And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd diuideth his sheepe from the goats. <sup>33</sup> And he shall set the sheepe on his right hand, but the goats on the left.

τῶς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν  
 ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. <sup>35</sup> Ἐπέειπασα γὰρ, καὶ  
 ἔδωκατέ μοι φαγεῖν ἑδίψησα, καὶ ἔποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ  
 με· <sup>36</sup> γυμνός, καὶ περιεβάλετέ με ἡσθένησα, καὶ ἐπεσκεψάσθῃ με ἐν φυλακῇ  
 ἤμην, καὶ <sup>37</sup> ἤλθετε | πρὸς με. <sup>37</sup> Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες,  
 Κύριε, πότε σὲ εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐπότισαμεν;  
<sup>38</sup> πότε δέ σε εἶδομεν ξένου, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν;  
<sup>39</sup> πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; <sup>40</sup> Καὶ ἀποκ-  
 ριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων  
 τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. <sup>41</sup> Τότε ἐρεῖ καὶ τοῖς ἐξ  
 ἐνωύμων, Πορεύεσθε ἀπ' ἐμοῦ, οἱ καταρῆνοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἴτοι-

<sup>w</sup> Alex. ἡλθαρτ.

## WICLIF—1380.

hem, that schulen be on his riȝthalf, come  
 ȝe the blesid of my fadir: take ȝe in  
 possessionn the kyngdom: made redi to  
 ȝou fro the makyng of the world, <sup>35</sup> for I  
 hungride ȝe ȝauen me to eten: I thristid  
 ȝe ȝauen me to drynke, I was herborwe  
 lees: ȝe ȝe herborweden me: <sup>36</sup> nakid /  
 and ȝe helide me / seik ȝe ȝe visitid me /  
 I was in prison: ȝe ȝe camen to me, <sup>37</sup> thanne  
 iust men schulen answe to hym: and  
 seie, lord whanne siȝen we thee hungride:  
 and we fedden thee? thursti: and we  
 ȝauen to thee drynke? <sup>38</sup> ȝe whanne saien  
 we thee herborwes: ȝe ȝe herborweden  
 thee? or nakid: ȝe we heliden thee? <sup>39</sup> or  
 whanne seien we the sike or in prison:  
 ȝe we camen to thee? <sup>40</sup> ȝe the kyng an-  
 sweryng sehal seye to hem / truli I seye  
 to ȝou, as long as ȝe didnen to oon of these  
 my leest brithren: ȝe didnen to me,

<sup>41</sup> thanne the kyng sehal seye also to hem:  
 that schulen be in his lefthond, departith  
 fro me ȝe cursid in to euclastyng fier:  
 that is made redi to the deul ȝe hise  
 aungelis, <sup>42</sup> for I hungride: ȝe ȝe ȝauen  
 not me to ete / I thristid ȝe ȝe ȝauen  
 not to drynke: <sup>43</sup> ȝe I was herborwes: ȝe ȝe  
 herborweden not me / nakid ȝe ȝe keueriden  
 not me / sike ȝe in prison: ȝe ȝe visitid not  
 me,

<sup>44</sup> thanne ȝe thei schulen answe to  
 hym: ȝe schulen seye, lord whanne seien  
 we thee hungriȝ or thristyȝe or her-  
 borwes, or nakid or sike or in prison:  
 ȝe we serueden not to thee, <sup>45</sup> thanne he  
 sehal answe to hem: ȝe seye, truli I  
 seye to ȝou: hou long ȝe didnen not to  
 oon of these leest: nether ȝe didnen to me,  
<sup>46</sup> and these schulen go in to euclastyng  
 turnmente / but the iust men schulen go in  
 to euclastyng liif.

26. AND it was doon whanne ihesus  
 hadde endid alle thes wordis: he seide to  
 thes discipulis, ȝe witen that aftir .ij. dayes,  
 ȝe seke sehal be made ȝe mannes soon sehal  
 bitaken to be crucifide, <sup>2</sup> thanne

<sup>1</sup> gure. herborwe lees, hama/les. helide, covered  
<sup>2</sup> hysc haw. witen, know

## TYNDALE—1534.

the kyngg seye to them on his riȝht  
 honde: Come ye blessed chyldren of my  
 fater, inheret ye the kyngdom prepared  
 for you from the beginnyng of the worlde.  
<sup>35</sup> For I was anhongred, and ye gaue me  
 meate. I thurstid, and ye gaue me drinke.  
<sup>36</sup> I was herbourlesse, and ye lodged me.  
<sup>37</sup> I was naked and ye clothed me. I was  
 sick and ye visited me. I was in preson  
 and ye came vnto me. <sup>37</sup> Then shall  
 the righteous answer him sayyng master,  
 when sawe we the anhongred, and  
 feed the? or a thurst, and gaue the  
 drinke? <sup>38</sup> when sawe we the herbour-  
 lesse, and lodged the? or naked and  
 clothed the? <sup>39</sup> or when sawe we the sick  
 or in preson, and came vnto the? <sup>40</sup> And  
 the kyngg shall answer and seye vnto  
 them: verely I seye vnto you: in as  
 moche as ye haue done it vnto one of the  
 leest of these my brethren, ye haue done  
 it to me.

<sup>41</sup> Then shall the kyngg seye vnto them  
 that shalbe on the lyfte hande: departe  
 from me ye cursid, into everlastyng fyre,  
 which is prepared for the devyll and his  
 angels. <sup>42</sup> For I was an hungred, and ye  
 gaue me no meate. I thurstid, and ye  
 gaue me no drinke. <sup>43</sup> I was herbourlesse,  
 and ye lodged me not. I was naked, and  
 ye clothed me not. I was sick and in  
 preson, and ye visited me not.

<sup>44</sup> Then shall they also answer him say-  
 yng: master when sawe we the an hun-  
 gred, or a thurst, or herbourlesse, or  
 naked, or sicke, or in preson, and did not  
 ministrer vnto the? <sup>45</sup> Then shall he  
 answer them and saye: Verely I seye  
 vnto you, in as moche as ye did it not  
 to one of the leest of these, ye did it not  
 to me. <sup>46</sup> And these shall go into ever-  
 lastyng payne: And the righteous into  
 lyfe eternal.

26. AND it came to passe, when Iesus  
 had fynished all these sayynges, he sayd  
 vnto his disciples: 2 Ye knowe that aftir  
 .ij. dayes shalbe e-ter, and the sonne of man  
 shalbe delyvered to be crucifid. 3 Then

## CRANMER—1539.

shall the Kyngg seye to them that shalbe  
 on his riȝhte hande: Come ye blessed of  
 my fater, inheret the kyngdome prepared  
 for you from the beginnyng of the worlde.  
<sup>35</sup> For I was an hongred, and ye gaue me  
 meate. I was thirsty, and ye gaue me  
 drinke. I was herbourlesse, and ye toke  
 me in: <sup>36</sup> Naked, and ye clothed me:  
 Sicke and ye visited me. I was in preson,  
 and ye came vnto me. <sup>37</sup> Then shall  
 the ryghteous answer him sayyng: lorde,  
 when sawe we the an hongred, and fedd  
 the? or thirsty, and gaue the drinke?  
<sup>38</sup> when sawe we the herbarlesse, and  
 tooke the in? or naked, and clothed the?  
<sup>39</sup> or when sawe we the sycke, or in preson,  
 and came vnto the? <sup>40</sup> And the kyng  
 shall answer, and seye vnto them: verely  
 I seye vnto you: in as moche as ye haue  
 done it vnto one of the leest of these my  
 brethren, ye haue done it to me.

<sup>41</sup> Then shall he saye also vnto them,  
 that shalbe on the lyfte hand: departe  
 from me ye cursid into euclastyng fyre:  
 which is prepared for the deuyll and his  
 angels. <sup>42</sup> For I was an hungred, and ye  
 gaue me no meate. I was thirsty, and ye  
 gaue me no drinke. <sup>43</sup> I was harborlesse,  
 and ye toke me not. I was naked, and  
 ye clothed me not. I was sycke and in  
 preson, and ye visyted me not.

<sup>44</sup> Then shall they also answer him,  
 saying, lorde, when sawe we the an hun-  
 gred, or a thyrst, or herbourlesse, or  
 naked, or sycke, or in preson, and dyd  
 not ministrer vnto the? <sup>45</sup> Then shall he  
 answer them sayyng: Uerely I seye vnto  
 you, in as moche as ye dyd it not to one  
 of the leest of these, ye dyd it not to me.  
<sup>46</sup> And these shall go into euclastyng  
 payne: the ryghteous into lyfe eternal.

26 AND it came to passe, when Iesus  
 had fynished all these sayynges he sayd  
 vnto his disciples: ye knowe that aftir  
 two dayes shalbe Easter, and the sonne  
 of man shalbe deliuered ouer, to be cruci-  
 fied. 3 Then assembled together the

μασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. <sup>42</sup> ἐπέινασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· <sup>43</sup> ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπισκέψασθέ με. <sup>44</sup> Τότε ἀποκριθήσονται \* καὶ αὐτοὶ, λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ δικηκοήσαμέν σοι; <sup>45</sup> Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. <sup>46</sup> Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

XXVI. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, <sup>2</sup> Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. <sup>3</sup> Τότε συνήχθησαν οἱ

\* Rec. + αὐτῶ.

## GENEVA—1557.

shal the kyng say to them on his ryght hand, Come ye blessed of my Father, inherit ye the kingdome prepared for you from before the foundations of the world wer layed. <sup>35</sup> For I was an hungred, and ye gaue me meat. I thirsted, and ye gaue me drinke. I was herbourlesse, and ye lodged me. <sup>36</sup> I was naked, and ye clothed me. I was sicke, and ye visited me. I was in prison, and ye came vnto me.

<sup>37</sup> Then shal the righteous answer him, saying, Lord, when sawe we thee an hungred, and nourished thee? or a thirst, and gaue thee drinke? <sup>38</sup> And when sawe we thee herbourlesse, and lodged thee? or naked, and clothed thee? <sup>39</sup> Or when sawe we thee sycke, or in pryson, and came vnto thee? <sup>40</sup> And the king shal answer and say vnto them, Verely I say vnto you, In as muche, as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. <sup>41</sup> Then shal the king say vnto them that shalbe on the lyfte hand, Departe from me ye cursed, into euerlasting fyre which is prepared for the deuyll and his Angels. <sup>42</sup> For I was an hungred, and ye gaue me no meat. I thirsted, and ye gaue me no drinke. <sup>43</sup> I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sicke & in prison, and ye visited me not. <sup>44</sup> Then shal they also answer hym saying, Sir, when sawe we thee an hungred, or a thirst, or herbourlesse, or naked, or syck, or in pryson, and dyd not minister vnto thee? <sup>45</sup> Then shal he answer them, and say, Verely I say vnto you, in as much as ye dyd it not to one of the least of these, ye dyd it not to me. <sup>46</sup> And these shal go into euerlasting payne, & the ryghteous into life eternal.

26. AND it came to passe, when Iesus had finished all these sayings, he sayd vnto his disciples, <sup>2</sup> Ye know that within two dayes is Easter, and the Sonne of man shalbe deliuered to be crucified. <sup>3</sup> Then assembled together the chief

## RHEIMS—1582.

shal the king say to them that shal be at his right hand, Come ye blessed of my father, possess ye the kingdom prepared for you from the foundation of the vvorld. <sup>35</sup> for I vvas an hungred, and you gaue me to eate: I vvas a thirst, and you gaue me to drinke. <sup>36</sup> I vvas a stranger, and you tooke me in: naked, and you couered me: sicke, and you visited me. I vvas in prison, and you came to me. <sup>37</sup> Then shal the iust ansver him, saying: Lord, vvhē did vve see thee an hungred, and fed thee: a thirst, and gaue thee drinke? <sup>38</sup> and vvhē did vve see thee a stranger, and tooke thee in? or naked, and couered thee? <sup>39</sup> or vvhē did vve see thee sicke or in prison: and came to thee? <sup>40</sup> And the king ansvering, shal say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. <sup>41</sup> Then he shal say to them also that shal be at his left hand, Get ye avay from me you cursed into fire euerlasting, vvhich vvas prepared for the Deuil and his angels. <sup>42</sup> for I vvas an hungred, and you gaue me not to eate: I vvas a thirst, and you gaue me not to drinke. <sup>43</sup> I was a stranger, and you tooke me not in: naked, and you couered me not: sicke, and in prison, and you did not vjste me. <sup>44</sup> Then they also shall ansver him, saying, Lord, vvhē did vve see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to thee? <sup>45</sup> Then he shal ansver them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. <sup>46</sup> And these shal goe into punishment euerlasting: but the iust, into life euerlasting.

26. AND it came to passe, when Iesus had finished all these sayings, he said to his Disciples, <sup>2</sup> You know that after two dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. <sup>3</sup> Then vvere gathered together the chiefe

## AUTHORISED—1611.

<sup>34</sup> Then shall the King say vnto them on his right hand, Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world. <sup>35</sup> For I was an hungred, and ye gaue me meat: I was thirstie, and ye gaue me drinke: I was a stranger, and ye tooke me in: <sup>36</sup> Naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me. <sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gaue thee drinke? <sup>38</sup> When saw we thee a stranger, and tooke thee in? or naked, and clothed thee? <sup>39</sup> Or when saw we thee sicke, or in prison, and came vnto thee? <sup>40</sup> And the king shall answer, and say vnto them, Verely I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, ye haue done it vnto me. <sup>41</sup> Then shall he say also vnto them on the left hand, Depart from mee, ye cursed into euerlasting fire, prepared for the deuill and his angels. <sup>42</sup> For I was an hungred, and ye gaue me no meat: I was thirstie, and ye gaue me no drinke: <sup>43</sup> I was a stranger, and ye tooke me not in: naked, and yee clothed mee not: sicke, and in prison, and yee visited me not. <sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

<sup>45</sup> Then shall he answer them, saying, Verely, I say vnto you, in as much as yee did it not to one of the least of these, ye did it not to me. <sup>46</sup> And these shall go away into euerlasting punishment: but the righteous into life eternal.

26. AND it came to passe, when Iesus had finished all these sayings, he said vnto his disciples, <sup>2</sup> Ye know that after two dayes is the feast of the Passouer, and the Sonne of man is betraied to be crucified. <sup>3</sup> Then assembled together the chiefe

ἀρχιερεῖς<sup>9</sup> καὶ οἱ γραμματεῖς| καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,<sup>4</sup> καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν<sup>2</sup> δόλω κρατήσωσι,| καὶ ἀποκτείνωσιν.<sup>5</sup> ἔλεγον δὲ, ‘Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.’

<sup>6</sup> Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,<sup>7</sup> προσῆλθεν αὐτῷ γυνὴ<sup>8</sup> ἀλάβαστρον μύρου ἔχουσα|<sup>b</sup> βαρυτίμου,| καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν| αὐτοῦ ἀνακειμένου.<sup>8</sup> ἰδόντες δὲ οἱ μαθηταὶ<sup>d</sup> αὐτοῦ ἠγανάκτησαν, λέγοντες, ‘Εἰς τί ἡ ἀπόλεια αὕτη;<sup>9</sup> ἠδύνατο γὰρ τοῦτο<sup>c</sup> πραθῆναι πολλοῦ, καὶ δοθῆναι<sup>f</sup> τοῖς| πτωχοῖς.’<sup>10</sup> Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.<sup>11</sup> πάντοτε γὰρ τοὺς πτωχοὺς<sup>e</sup> ἔχετε μεθ’ ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε.<sup>12</sup> βαλοῦσα γὰρ αὕτη τὸ μύρον

<sup>a</sup> Alex. = καὶ οἱ γραμματεῖς. <sup>b</sup> Rec. κρατήσωσι ἰδὼψ. <sup>c</sup> Alex. ἔχουσα ἀλάβαστρον μύρον. <sup>d</sup> Alex. πολυτίμου. <sup>e</sup> Alex. τῆς κεφαλῆς.

## WICLIF—1380.

the pryncis of preestis, & the elders men of the puple weren gaderide in to the halle of the prynce of preestis, that was seide cayphas: <sup>4</sup> & maden a counceil to holde ihesus with gile and sle him; <sup>5</sup> but thei seiden, not in the holi daye: lest peraventure noise were made in the puple.

<sup>6</sup> & whanne ihesus was in bethanye in the hous of Symon the leperous: <sup>7</sup> A woman that hadde a boxe of alabastrer of precious oymenent cam to hym and schede out on the heed of hym restyngre, <sup>8</sup> & discipulis seynghe hadden dedeyn, and seiden, wherto this los: <sup>9</sup> for it myste be sold, for myche, & be souen to pore men; <sup>10</sup> but ihesus knewe and seide to hem, what ben ye heuy to this woman, for she hath wrougte in me a good werk; <sup>11</sup> for ye schulen euer haue pore men with you; but ye schulen not algatis haue me; <sup>12</sup> this woman sendynghe this oymenent in to my body: dide to bierie me; <sup>13</sup> truil I seye to you, where euer this gospel schal be prechid in al the world, it schal be seide that she dide this in mynde of hym.

<sup>14</sup> Thanne oon of the .xij. that was clepid iudas scarioth: wente forth to the pryncis of prees-tis; <sup>15</sup> & seide to hem, what wolen ye zeue to me, & I schal bitake hym to you? & thei ordeyneden to hym .xxx. pens of siluer; <sup>16</sup> & fro that tyme he sougt oportunyte to bitray hym.

<sup>17</sup> In the first dayes of therf looues the discipulis camen to ihesus & seiden, where wilt thou we make redy to thee: to ete pasker; <sup>18</sup> ihesus seide, go ye in to the cite to sum man: and seie to hym, the maister seith, my tyme is nyg: atte thee I make pasker with my discipulis; <sup>19</sup> & the discipulis diden as ihesus comaundid to hem: & thei maden the pasker redy; <sup>20</sup> and whanne euentide was comen: he

seid, named or called, doctayn, didain. souen, givens. alvris, alvays. clepid, called. therf looues, unlovened bread.

## TYNDALE—1534.

assembled togedder the chefe prestes and the scribes and the elders of the people to the palice of the hie preste, called Cayphas; <sup>4</sup> and heelde a counsell, how they myght take Iesus by suttelte and kyll him. <sup>5</sup> But they sayd, not on the holy daye; lest eny vproure aryse amonge the people.

<sup>6</sup> When Iesus was in Bethany, in the house of Symon the leper, <sup>7</sup> ther cam vnto him a woman, which had an alabastrer boxe of precious oymnt, and powred it on his heed, as he sat at the bourde. <sup>8</sup> When his discipules sawe that, they had indignacyon sayinge: what neded this wast? <sup>9</sup> This oymnt myght have bene well solde, & geven to the povre. When Iesus vnderstod that, he sayde vnto them: <sup>10</sup> why trouble ye the woman? She hath wrought a good worke upon me. <sup>11</sup> For ye shall have povre folcke alwayes with you: but me shall ye not have all wayes. <sup>12</sup> And in that she casted this oymnt on my bodye, she dyd it to burye me with all. <sup>13</sup> Verely I saye vnto you, wheresoever this gospel shalbe preached throughout all the worlde, there shall also this that she hath done, be tolde for a memoriall of her.

<sup>14</sup> Then one of the twelue called Iudas Iscarioth went vnto the chefe prestes; <sup>15</sup> and sayd: what will ye geve me, and I will deliver him vnto you? And they apoynted vnto him thirty peces of sylver. <sup>16</sup> And from that tyme he sought oportunitie to betraye him.

<sup>17</sup> The fyrst daye of swete breed the disciples cam to Iesus sayinge vnto him: where wilt thou that we prepare for thee to cate the paschall lambe? <sup>18</sup> And he sayd: Go into the cite, vnto soche a man, and saye to him: the master sayeth, my tyme is at hande; I will kepe myne ester at thy house with my disciples. <sup>19</sup> And the disciples did as Iesus had apoynted them, and made redy the esterlambe.

<sup>20</sup> When the even was come, he sat

## CRANMER—1539.

chefe prestes and the scribes and the elders of the people vnto the palace of the hie preste, (which was called Cayphas) <sup>4</sup> and helde a counsell, that they myght take Iesus by suttelte, and kyll him. <sup>5</sup> But they sayd: not on the holy daye, lest there be an vproure amonge the people.

<sup>6</sup> When Iesus was in Bethany, in the house of Simon the leper, <sup>7</sup> ther came vnto him a woman haung an alabastrer boxe of precious oymnt, and powred it on his heed, as he sat at the bourde. <sup>8</sup> But when his discipules sawe it, they had indignacyon, sayinge. Wherto serueth this wast? <sup>9</sup> Thys oymnt myght have bene well solde, and geuen to the poore. <sup>10</sup> When Iesus vnderstode that, he sayde vnto them: why trouble ye the woman? For she hath wrought a good worcke vpon me. <sup>11</sup> For ye haue the poore alwayes with you; But me shall ye not haue alwayes. <sup>12</sup> And in that she hath cast this oymnt on my bodye, she did it to burye me. <sup>13</sup> Uerely I saye vnto you: wheresoever this gospel shalbe preached in all the world, there shall also thys that she hath done, be tolde for a memoriall of her.

<sup>14</sup> Then one of the twelue (which was called Iudas Iscarioth) went vnto the chefe prestes, <sup>15</sup> and sayd vnto them: what will ye geue me, and I will deluyer him vnto you? And they apoynted vnto him thyrty peces of syluer. <sup>16</sup> And from that tyme forth, he sought oportunitie to betraye hym.

<sup>17</sup> The fyrst daye of swete breed, the discipules came to Iesus, sayinge vnto him: where wilt thou that we prepare for thee, to eate the passouer? <sup>18</sup> And he sayd: go into the cite, to soche a man, and saye vnto him, the master sayeth: my tyme is at hand, I will kepe myne Easter by the, with my disciples. <sup>19</sup> And the discipules dyd as Iesus had apoynted them, and they made redy the passouer.

<sup>20</sup> When the euen was come, he sat

‘ τούτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. <sup>13</sup> ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τούτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτή, εἰς μνημόσυνον αὐτῆς. <sup>14</sup> Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, <sup>15</sup> εἶπε, ‘ Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; ’ Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. <sup>16</sup> καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.

<sup>17</sup> Τῇ δὲ πρώτῃ τῶν ἁζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες <sup>9</sup> αὐτῷ, | ‘ Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; ’ <sup>18</sup> Ὁ δὲ εἶπεν, ‘ Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δέινα, καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστὶ πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. ’ <sup>19</sup> Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα. <sup>20</sup> Ὀψίας δὲ

<sup>a</sup> Alex. = αὐτοῦ.

<sup>c</sup> Rec. + τὸ μύρον.

<sup>f</sup> Rec. = τοῖς.

<sup>g</sup> Alex. = αὐτῷ.

## GENEVA—1557.

Priests, and the Scribes, and the Elders of the people in to the hall of the hie Priest, called Caiaphas. <sup>4</sup> And consulted how they might take Iesus by subteltie, and kyl hym. <sup>5</sup> But they sayd, Not on the feast day, lest any vprare aryse among the people. <sup>6</sup> And when Iesus was in Bethanie, in the house of Simon the leper, <sup>7</sup> There came vnto him a woman, which had an alabaster boxe of verie costely oymnt, and powred it on his head, as he sat at the board. <sup>8</sup> And when his disciples saw that, they had indignation, saying, What neded this waste? <sup>9</sup> For this oymnt might haue bene wel solde, and guen to the poore. <sup>10</sup> And Iesus knowinge that, sayd vnto them, Why trouble ye the woman? She hath wrought a good worke vpon me. <sup>11</sup> For ye shal haue the poore alwayes with you; but me shal ye not haue alwayes. <sup>12</sup> For in that she powred this oymnt on my body, she dyd it to bury me.

<sup>13</sup> Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throughout al the world, there shal also this that she hath done, be spoken of for a memorial of her.

<sup>14</sup> Then one of the twelue called Iudas Iscariot, went vnto the chiefe priestes, <sup>15</sup> And sayd, What wil ye geue me and I wyl deliuer him vnto you? And they appointed vnto him thyrty peeces of syluer. <sup>16</sup> And from that tyme, he sought opportunitie to betraye hym.

<sup>17</sup> Now on the fyrst day of the feast of vnleuened bread, the disciples came to Iesus, saying vnto him, Where wylt thou that we prepare for thee to eat the passeouer? <sup>18</sup> And he sayd, Go into the citie, to a certayne man, and say to hym, The Master sayeth, my time is at hand. I wyl kepe myne Easter at thy house with my disciples.

<sup>19</sup> And the disciples dyd as Iesus had gyuen them charge, and made ready the passeouer. <sup>20</sup> When the euen was come,

## RHEIMS—1582.

Priests and auncients of the people into the court of the high priest, vnto vvas called Caiphas: <sup>4</sup> and they consulted how they might by some vile apprehend Iesus, and kil him. <sup>5</sup> But they said, Not on the festiual day, lest perhaps there might be a tumult among the people.

<sup>6</sup> And vwhen Iesus vvas in Bethania in the house of Simon the Leper, <sup>7</sup> there came to him a vwoman hauing an alabaster-boxe of pretious ointment, and povvred it out vpon his head as he sate at the table. <sup>8</sup> And the Disciples seeing it, had indignation saying, Wherto is this vvas? <sup>9</sup> For this might haue been sold for much, and giuen to the poore. <sup>10</sup> And Iesus knowing it, said to them: Why do you molest this vwoman? for she hath vvrought a good vvorke vpon me. <sup>11</sup> For the poore you haue alvayes vvith you; but me you haue not alvayes. <sup>12</sup> For she in povvring this ointment vpon my body: hath done it to burie me. <sup>13</sup> Amen I say to you, vvheresoeuer this Gospel shal be preached in the vvhole vvorld, that also vvich she hath done, shal be reported for a memorie of her.

<sup>14</sup> Then vvent one of the Twelue, vvchich vvas called Iudas Iscariot, to the chiefe Priestes, <sup>15</sup> and said to them, What vvil you giue me, and I vvil deliuer him vnto you? But they appointed vnto him thirtie peeces of siluer. <sup>16</sup> And from thenceforth he sought oportunitie to betray him.

<sup>17</sup> And the first day of the Azymes the Disciples came to Iesus, saying, Where vvilt thou that vve prepare for thee to eat the Pasche? <sup>18</sup> But Iesus said, Goe ye into the citie to a certayne man; and say to him, The Maister saith, My time is at hand, vvith thee do I make the Pasche vvith my Disciples. <sup>19</sup> And the Disciples dyd as Iesus appointed them, and they prepared the Pasche. <sup>20</sup> But vvhen it vvas

## AUTHORISED—1611.

Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest, who was called Caiaphas, <sup>4</sup> And consulted that they might take Iesus by subtiltie, and kill him. <sup>5</sup> But they said, Not on the feast day, lest there be an vproare among the people.

<sup>6</sup> Now when Iesus was in Bethany, in the house of Simon the leper, <sup>7</sup> There came vnto him a woman, hauing an alabaster boxe of very precious oymnt, and powred it on his head, as he sate at meat. <sup>8</sup> But when his disciples saw it, they had indignation, saying, To what purpose is this waste? <sup>9</sup> For this ointment might haue bin sold for much, and giuen to the poore. <sup>10</sup> When Iesus vnderstood it, he said vnto them, Why trouble ye the woman? For she hath wrought a good work vpon me. <sup>11</sup> For yee haue the poore alwayes with you, but me ye haue not alwayes. <sup>12</sup> For in that she hath powred this oymnt on my body, she did it for my buriall. <sup>13</sup> Verely I say vnto you, Wheresoeuer this Gospel shal be preached in the whole world, there shall also this, that this woman hath done, be told for a memoriall of her.

<sup>14</sup> Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests, <sup>15</sup> And said vnto them, What will ye giue me, and I will deliuer him vnto you? and they couenaunted with him for thirtie peeces of siluer. <sup>16</sup> And from that time he sought opportunitie to betray him.

<sup>17</sup> Now the first day of the feast of vnleuened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passeouer? <sup>18</sup> And he said, Goe into the citie to such a man, and say vnto him, The Master saith, My time is at hand, I will keepe the Passeouer at thy house with my disciples. <sup>19</sup> And the Disciples did as Iesus had appointed them, and they made ready the Passeouer. <sup>20</sup> Now when the euen was

γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.<sup>21</sup> καὶ ἐσθίοντων αὐτῶν εἶπεν, Ἄμην λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με.<sup>22</sup> Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ, Ἐκαστος αὐτῶν, | Μῆτι ἐγὼ εἰμι, κύριε; <sup>23</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἔν τῷ τριβλίῳ τὴν χεῖρα, | οὗτός με παραδώσει. <sup>24</sup> ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἑκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος. <sup>25</sup> Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπε, Μῆτι ἐγὼ εἰμι, ῥαββί; Λέγει αὐτῷ, Σὺ εἶπας. <sup>26</sup> Ἐσθίοντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐχαριστήσας, ἔκλασε καὶ ἔδιδον τοῖς μαθηταῖς, καὶ εἶπε, Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. <sup>27</sup> Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες. <sup>28</sup> τοῦτο γάρ ἐστι

<sup>21</sup> Alex. + μαθητῶν. <sup>22</sup> Alex. εἰς ἕκαστος. <sup>23</sup> Alex. τὴν χεῖρα ἐν τῷ τριβλίῳ. <sup>24</sup> Alex. = τόν. <sup>25</sup> Rec. et Alex. εὐλογήσας. Const. εὐχαριστήσας. <sup>26</sup> Alex. εὐὶς τοῖς μαθηταῖς.

## WICLIF—1380.

sate to mete with his .xij. discipils; <sup>21</sup> ⁊ he seide to hem as thei eten; truli I seye to you that on of you; schal bitraye me; <sup>22</sup> and thei ful sor bigonnen ech bi hym silf to seye; lord whether I am? <sup>23</sup> ⁊ he answeride and seide; he that puttith with me his hond in the plater; schal bitraye me; <sup>24</sup> Forsothe mannes sone goith; as it is writun of hym; but wo to that man, bi whom mannes sone schal be bitraied; it were good to hym; if that man hadde not be born;

<sup>21</sup> but iudas that bitraied hym : answerynge seynge, maistr where I am? ihesus seide to hym; thou hast seide. <sup>22</sup> And while thei sopeden; ihesus toke breed and blesid ⁊ brak ⁊ gaf to hisse discipils ⁊ seide; take ⁊ ete : this is my bodi; <sup>27</sup> ⁊ he toke the cuppe ⁊ dide thankyngeis ⁊ gaf to hem and seide; drinke ⁊ alle here of. <sup>26</sup> this is my blood of the newe testamente : whiche schal be schedde for many in to remission of synnes; <sup>29</sup> ⁊ I seye to you; I schal not drynke of this tyme, of this fruyt of the vyne in to that day, whanne I schal drynke it newe with you in the kyngdom of my fadir;

<sup>23</sup> ⁊ whanne the ympne was seide thei wenten out in to the mount of olyvete; <sup>31</sup> thanne ihesus seide to hem; alle ⁊ schulen suffer sclandre in me in this nyȝt; for it is writen; I schal smyte the shep-herde : ⁊ the shepe of the flok schulen be scaderid; <sup>32</sup> but afir that I schal rise agen : I schal go before you in to galile; <sup>33</sup> petir answeride ⁊ seide to hym; thouȝ alle schulen be sclandrid in thee : I schal neuer be sclandrid; <sup>34</sup> ihesus seide to hym; truli I seie to thee, for in this nyȝt; bifore the kocke crowe thries thou schal denye me; <sup>35</sup> petir seide to hym; jhe

apostol. suprad. ⁊af. nave. ympne. hymn. agen. again. jhe. yes.

## TYNDALE—1514.

doome with the .xii. <sup>21</sup> And as they dyd eate; he sayde : Verely I saye vnto you; that one of you shall betraye me. <sup>22</sup> And they were exceedinge sorowfull; and beganne every one of them to saye vnto him : is it I master? <sup>23</sup> He answered and sayde : he that deppeeth his honde with me in the disse; the same shall betraye me. <sup>24</sup> The sonne of man goeth as it is written of him : but wo be to that man; by whom the sonne of man shalbe betrayed. It had bene good for that man; yf he had never bene borne.

<sup>21</sup> Then Iudas which betrayed him, answered and sayde : is it I master? He sayde vnto him : thou hast sayde. <sup>26</sup> As they dyd eate; Iesus toke breed and gave thanks; brake it; and gave it to the disciples; and sayde : Take; eate; this is my body. <sup>27</sup> And he toke the cup; and thanked; and gave it them; sayinge : drinke of it every one. <sup>28</sup> For this is my bloude of the new testament; that shalbe shedde for many; for the remission of synnes. <sup>29</sup> I saye vnto you : I will not drinke hence forth of this frute of the vyne tree; vntyll that daye; when I shall drinke it new with you in my fathers kyngdome.

<sup>30</sup> And when they had sayde grace; they went out into mounte olyvete. <sup>31</sup> Then sayd Iesus vnto them : all ye shall be offended by me this nyght. For it is written. I will smyte the shep-herde; and the shepe of the flocke shalbe scattered abroad. <sup>32</sup> But after I am rysen ageyne; I will goo before you into Galile. <sup>33</sup> Peter answered; and sayde vnto him : though all men shulde be offended by the; yet wolde I never be offended. <sup>34</sup> Iesus sayde vnto him : Verely I saye vnto the; that this same nyght before the cokke crowe thou shalt denye me thrise. <sup>35</sup> Peter sayde vnto him : Yf I shulde dye with the; yet

## CRANMER—1539.

doome with the twelue. <sup>21</sup> And as they dyd eate; he said : Uerely I saye vnto you; that one of you shall betraye me. <sup>22</sup> And they were exceedyng sorowfull; and beganne euery one of them to saye vnto him : Lord; is it I? <sup>23</sup> He answered and sayde : he that dyppeth hys hande with me in the disse; the same shall betraye me. <sup>24</sup> The sonne of man truly goeth; as it is wrysten of him : but wo vnto that man; by whom the sonne of man is betrayed. It had bene good for that man; if he had not bene borne.

<sup>21</sup> Then Iudas which betrayed him, answered; and said : master; is it I? He sayde vnto him : thou hast sayd. <sup>26</sup> When they were eatynge; Iesus toke bread; and when he had geuen thanks; he brake it; and gaue it to the disciples; and said : Take; eate; this is my body. <sup>27</sup> And he toke the cup; and thanked; and gaue it them; sayinge : drincke ye all of this. <sup>28</sup> For this is my bloud (which is of the new testament) that is shed for many; for the remyssion of synnes. <sup>29</sup> But I saye vnto you : I wyll not dryncke hence forth of this frute of the vyne tree; vntyll that daye; when I shall dryncke it new wyth you in my fathers kyngdome.

<sup>30</sup> And when they had sayde grace; they went out vnto mount Oliuete. <sup>31</sup> Then sayeth Iesus vnto them : all ye shalbe offended because of me this nyght. For it is wrysten : I will smyte the shep-herde; and the shepe of the flocke shalbe scattered abroad. <sup>32</sup> But after I am rysen agayne; I wil go before you into Galile.

<sup>33</sup> Peter answered; and sayde vnto hym : though all men be offended because of the; yet will not I be offended. <sup>34</sup> Iesus sayd vnto him : Uerely I saye vnto the; that in this same nyght; before the cokke crowe; thou shalt denye me thrise. <sup>35</sup> Peter sayde vnto him : Yee though I

‘ τὸ αἷμά μου, ὁ πὸς τῆς <sup>ρ</sup> καινῆς | διαθήκης, τὸ περὶ πολλῶν <sup>ρ</sup> ἐκχυνόμενον | εἰς  
 ‘ ἄφεισιν ἁμαρτιῶν. <sup>29</sup> λέγω δὲ ὑμῖν, ὅτι | οὐ μὴ πῖω ἀπ’ ἄρτι ἐκ τούτου τοῦ <sup>ρ</sup> γεν-  
 ‘ νήματος | τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω <sup>ρ</sup> μεθ’ ὑμῶν καινὸν |  
 ‘ ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.’

<sup>30</sup> Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. <sup>31</sup> τότε λέγει αὐτοῖς ὁ Ἰησοῦς,  
 ‘ Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ,  
 ‘ “ Πατάξω τὸν ποιμένα, καὶ <sup>ρ</sup> διασκορπισθήσεται | τὰ πρόβατα τῆς ποιμνῆς.”  
 ‘ <sup>32</sup> μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.’ <sup>33</sup> Ἀποκριθεὶς δὲ ὁ  
 Πέτρος εἶπεν αὐτῷ, ‘ Εἰ <sup>ρ</sup> πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδα-  
 ‘ λισθήσομαι.’ <sup>34</sup> Ἐφη αὐτῷ ὁ Ἰησοῦς, ‘ Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ,  
 ‘ πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.’ <sup>35</sup> Λέγει αὐτῷ ὁ Πέτρος, ‘ Κὰν δέη

\* Alex. = τὸ.

\* Alex. = καινῆς.

\* Alex. ἐκχυνόμενον.

\* Alex. = ὅτι.

\* Alex. γενήματος.

\* Alex. καινὸν μεθ’ ὑμῶν.

\* Alex. διασκορπισθήσονται. \* Rec. + καί.

## GENEVA—1557.

he sate downe with the twelue. <sup>21</sup> And as they did eat, he sayd, Verely I say vnto you, that one of you shal betraye me. <sup>22</sup> And they were exceeding sorrowful, & began euery one of them to say vnto him, Is it I Master? <sup>23</sup> He answered and sayd, He that dippeth his hand with me in the dysse, the same shal betraye me. <sup>24</sup> The Sonne of man goeth as it is written of him: But wo be to that man, by whom the Sonne of man is betrayed. It had bene good for that man, yf he had neuer bene borne. <sup>25</sup> Then Iudas which betrayed hym, answered, and sayd, Is it I Master? He sayd vnto hym, thou hast sayd.

<sup>26</sup> And as they dyd eat, Iesus toke bred and gaue thankes, brake it, and gaue it to the disciples, and sayd, Take, eat, this is my body. <sup>27</sup> And he toke the cup, gaue thankes, and gaue it them, saying, Drinkce ye eueryone of it. <sup>28</sup> For this is my bloude of the newe Testament, that is shed for many, for the remission of synnes.

<sup>29</sup> I say vnto you, I wyl not drynce henceforth of this frute of the vine, vntyl that day, when I shal drynce it newe with you in my Fathers kyngdome. <sup>30</sup> And when they had soonge a songe of thankes geuing, they went out into the hill of Oliues. <sup>31</sup> Then sayd Iesus vnto them, Al ye shalbe offended by me this nyght. For it is written: I wyl smyte the shepherd, and the shepe of the flocke shalbe scattered abroad. <sup>32</sup> But after I am rysen agayne, I wyl go before you into Galile.

<sup>33</sup> But Peter answered and sayd vnto hym, Though all men should be offended by thee, yet would I neuer be offended. <sup>34</sup> Iesus sayd vnto him, Verely I say vnto thee, that this same nyght, before the cocke crowe, thou shalt deny me thrise. <sup>35</sup> Peter sayd vnto him, Though I should

## RHEIMS—1582.

he sate downe vvith his tvelve Disciples. <sup>21</sup> And vvhile they vvere eating, he said: Amen I say to you, that one of you shal betray me. <sup>22</sup> And they being very sad, began euery one to say, Is it I Lord? <sup>23</sup> But he answering said, He that dippeth his hand vvith me in the dish, he shal betray me. <sup>24</sup> The Sonne of man in deede goeth as it is vvritten of him: but vvo be to that man, by vvhom the Sonne of man shal be betrayed. It vvere good for him, if that man had not been borne. <sup>25</sup> And Iudas that betrayed him, answering said, Is it I Rabbi? He saith to him, Thou hast said.

<sup>26</sup> And vvhile they vvere at supper, IESVS tooke bread, and blessed, and brake: and he gaue to his Disciples, and said, Take ye, and eate: This is my body. <sup>27</sup> And taking the chalice, he gaue thankes: and gaue to them, saying: Drinkce ye al of this. <sup>28</sup> For this is my blood of the new Testament, vvith shal be shed for many vnto remission of sinnes. <sup>29</sup> And I say to you, I vvill not drinke from henceforth of this fruite of the vine, vntil that day vvhen I shal drinke it vvith you newv in the kingdom of my father. <sup>30</sup> And an hymne being said, they vvent forth vnto Mount-olivet.

<sup>31</sup> Then IESVS saith to them, Al you shal be scandalized in me, in this nyght. For it is vvritten, *I vvill strike the Pastor, and the sheepe of the flocke shal be dispersed.*

<sup>32</sup> But after I shal be risen agayne, I vvill go before you into Galilee. <sup>33</sup> And Peter answering, said to him, Although al shal be scandalized in thee, I vvill neuer be scandalized. <sup>34</sup> IESVS said to him, Amen I say to thee, that in this nyght before the cocke crowe, thou shalt denie me thrise. <sup>35</sup> Peter saith to him, Yea though I should

## AUTHORISED—1611.

come, he sate downe with the twelue. <sup>21</sup> And as they did eate, he said, Verily I say vnto you, that one of you shall betray me. <sup>22</sup> And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, Is it I? <sup>23</sup> And hee answered and said, Hee that dippeth his hand with mee in the dish, the same shall betray me. <sup>24</sup> The Son of man goeth as it is written of him: but woe vnto that man by whom the Son of man is betrayed: It had bene good for that man, if hee had not bene borne. <sup>25</sup> Then Iudas, which betrayed him, answered, and said, Master, Is it I? He said vnto him, Thou hast said.

<sup>26</sup> And as they were eating, Iesus tooke bread, and <sup>ρ</sup> blessed it, and brake it, and gaue it to the disciples, and said, Take, eate, this is my body. <sup>27</sup> And he tooke the cup, and gaue thankes, and gaue it to them, saying, Drinkce ye all of it: <sup>28</sup> For this is my blood of the new Testament, which is shed for many for the remission of sinnes. <sup>29</sup> But I say vnto you, I will not drinke henceforth of this fruite of the vine, vntill that day when I drinke it new with you in my fathers kingdom. <sup>30</sup> And when they had sung an <sup>ρ</sup> hymne, they went out into the mount of Oliues. <sup>31</sup> Then saith Iesus vnto them, All ye shall be offended because of mee this night, For it is written, I will smite the Shepheard, and the sheepe of the flocke shall be scattered abroad. <sup>32</sup> But after I am risen agayne, I will goe before you into Galilee.

<sup>33</sup> Peter answered, and said vnto him, Though all men shall be offended because of thee, yet will I neuer be offended. <sup>34</sup> Iesus said vnto him, Verily I say vnto thee, that this night before the cocke crow, thou shalt deny me thrise. <sup>35</sup> Peter said vnto him, Though I should die with

\* Many Greeke copies haue, gaue thankes.

\* Or, psalme.

‘ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἄπαρνησομαι. ’ Ὁμοίως ἔδὲ | καὶ πάντες οἱ μαθηταὶ εἶπον. <sup>36</sup> Τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Ἰερουσαλὴμ, | καὶ λέγει τοῖς μαθηταῖς, | ‘ Καθίσατε αὐτοῦ, ἕως ὅτ’ ἀπελθῶν ἂ προσεύξωμαι ἐκεῖ. ’ <sup>37</sup> Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. <sup>38</sup> τότε λέγει αὐτοῖς ὁ Ἰησοῦς, | ‘ Περίλυτος ἔστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ’ ἐμοῦ. ’ <sup>39</sup> Καὶ προσελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, ‘ Πάτερ μου, ‘ εἰ δυνατὸν ἔστι, ‘ παρελθέτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ’ ὡς σύ. ’ <sup>40</sup> Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὕρισκε αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, ‘ Οὕτως οὐκ ἵσχύσατε μίαν ὥραν γρηγορῆσαι μετ’ ἐμοῦ; <sup>41</sup> γρηγορεῖτε καὶ προσέχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. ’ <sup>42</sup> Πάλιν ἐκ δευτέρου ἀπελθὼν προσ-

<sup>36</sup> Const. ἀπαρνησομαι.

<sup>37</sup> Rec. = ζι.

<sup>38</sup> Rec. Γερουσαλήμ.

<sup>39</sup> Alex. τοῖς μαθηταῖς αὐτοῦ.

<sup>40</sup> Alex. = οὐ.

<sup>41</sup> Alex. ἐκὶ προσεύξομαι.

<sup>42</sup> Rec. = ὁ Ἰησοῦς.

<sup>43</sup> Rec. προελθὼν.

<sup>44</sup> Alex. παρελθῶν.

## WICLIFF—1380.

thous; it bihoue that I die with thee: I schal not denie thee; Also alle the disciplis seiden.

<sup>36</sup> Thanne ihesu came with hem in to a toun: that is seide Iesemany, and he seide to hise disciplis sitte ȝe here: the while I go thadir I praye, <sup>37</sup> I whanne he hadde take petir, and .ij. sones of Zebide: he bigan to be heuye ȝ sori, <sup>38</sup> thanne he seide to hem, my soule is sorfeful: to the deeth, abide ȝe here: ȝ wake ȝe with me, <sup>39</sup> ȝe ȝede forth a litil ȝ fil down on his face, preinyng ȝ seinyng, my fadir if it is possible, passe this cuppe for me; netheles not as I wole: but as thou wolte, <sup>40</sup> ȝ he came to hise disciplis: and fond hem slepyng, and he seide to petir, so wher ȝe myȝt not oon our wake with me? <sup>41</sup> wake ȝe ȝe preie ȝe that ȝe entre not in to temptacioun, for the spirit is redi: but the fleische is sike,

<sup>42</sup> efte the secunde tyme he wente ȝe preiede seinyng, my fadir if this cuppe may not passe but if I drynke hym: thi wile be doon, <sup>43</sup> ȝ eftsonne he came: ȝ fond hem slepyng, for her ȝen wenten heuyede, <sup>44</sup> ȝ he lefte hem ȝe wente oftsone ȝe preiede the thirde tyme ȝe seide the same word, <sup>45</sup> thanne he came to hise disciplis: ȝ seide to hem, slepe ȝe now and reste ȝe, lo the our hath wyȝede ȝe mannis sone schal be bitaken, in to the hondis of synners, <sup>46</sup> rise ȝe go we, lo he that schal take me: is ryȝe, <sup>47</sup> ȝit the while he spake: lo Iudas oon of the twelue cam, ȝ with him a gret company with swerdis and battis sente fro the pryncis of preccitis: ȝ fro the elder men of the puple, <sup>48</sup> ȝ he that bitraid hym: ȝaf to hem a tokene ȝ seide, whom euer I kisse: he it is holde ȝe him, <sup>49</sup> ȝ anon he came to ihesus and seide, heil maistir, and he kissid hym, <sup>50</sup> ȝ ihesus seide to

<sup>36</sup> seide, went. efte or oftsone, again. ȝron, ryȝe, wyȝede, drawen near. ȝit, yet. battis, clove. ȝaf, gave.

## TYNDALE—1534.

wolde I not denye the. Lyke wyse also sayde all the disciples.

<sup>36</sup> Then went Iesus with them into a place which is called Gethsemane, and sayde vnto the disciples, syt ye here, whyll I go and praye yonder. <sup>37</sup> And he toke with him Peter and the two sonnes of zebede, and began to waxe sorrowful and to be in an agonye, <sup>38</sup> Then sayd Iesus vnto them: my soule is heuy even vnto the deeth. Tary ye here and watche with me. <sup>39</sup> And he went a lytell aparte, and fell flat on his face, and prayed sayinge: O my father, yf it be possible, let this cuppe passe from me: nerthelesse, not as I wyll, but as thou wyll. <sup>40</sup> And he came vnto the disciples, and founde them a slepe, and sayde to Peter: what, coulde ye not watche with me one houre: <sup>41</sup> watche and praye, that ye fall not into temptacion. The spryte is willyng, but the fleshe is weake. <sup>42</sup> He went away once moare, and prayed, sayinge: O my father, yf this cuppe can not passe away from me, but that I drinke of it, thy wyl be fulfilled. <sup>43</sup> And he came, and founde them a slepe agayne. For their eyes were heuy. <sup>44</sup> And he lefte them and went agayne and prayed the thyrde tyme sayinge the same wordes. <sup>45</sup> Then came he to his disciples and sayd vnto them: Slepe hence forth and take your rest. Take hede the houre is at honde, and the sonne of man shalbe betrayed into the hondes of synners. <sup>46</sup> Ryse, let vs be goinge: beholde, he is at honde that shal betraye me. <sup>47</sup> Whyll he yet spake: lo Iudas oon of the xii. came and with him a greute multitude with swerdes and staves, sent from the chefe prestes and elders of the people. <sup>48</sup> And he that betrayed him, had geuen them a token, sayinge: whosoever I kysse, that same is he, lo, Iudas hondes on him. <sup>49</sup> And forth with all he came to Iesus, and sayde: hayle master, and kyssed him. <sup>50</sup> And Iesus

## CRANMER—1539.

shuld dye with the, yet wyl I not denye the: Like wyse also sayde all the disciples.

<sup>36</sup> Then came Iesus with them vnto a farme place (which is called Gethsemane) and sayde vnto the disciples: syt ye here whyll I go and praye yonder. <sup>37</sup> And he toke with hym Peter and the two sonnes of zebede, and began to waxe sorrowful and heuye. <sup>38</sup> Then sayde Iesus vnto them: my soule his heuy, euen vnto the deeth. Tary ye here: and watche with me. <sup>39</sup> And he went a lytell farther, and fell flat on hys face, and prayed, sayinge: O my father, yf it be possyble, let this cuppe passe from me: neuerthelesse, not as I wyl, but as thou wylt. <sup>40</sup> And he came vnto the discyples, ȝ founde them aslepe, ȝ sayeth vnto Peter: what, coulde ye not watch wyth me one houre: <sup>41</sup> watche, and praye, that ye entre not into temptacyon. The spryte is willinge, but the fleshe is weake. <sup>42</sup> He went away once agayne and prayed, sayinge: O my father, yf this cuppe maye not passe away from me, excepte I drynke of it, thy wyl be fulfilled. <sup>43</sup> And he came, and founde them aslepe agayne. For their eyes were heuy. <sup>44</sup> And he lefte them and went agayne, and prayed the thyrde tyme, sayinge the same wordes. <sup>45</sup> Then cometh he to hys discyples, and sayeth vnto them: Slepe on now, and take your rest. Beholde, the houre is at hande, and the sonne of man is betrayed into the handes of synners. <sup>46</sup> Ryse, let vs be goinge: beholde, he is at hande, that doth betraye me. <sup>47</sup> Whil he yet spake: lo: Iudas oon of the nombre of the twelue, came, and with him a greute multitude, with swerdes and staves, sent from the chefe prestes and elders of the people. <sup>48</sup> But he that betrayed him gaue them a token, sayinge: whosoever I kysse, that same is he, hold him fast. <sup>49</sup> And forthwith he came to Iesus, ȝ sayde, hayle Master, and kyssed him. <sup>50</sup> And

ἤξαστο, λέγων, ' Πάτερ μου, εἰ οὐ δύναται τούτο ἰ τὸ ποτήριον | παρελθεῖν ὅ ἀπ' ἐμοῦ, | εἰν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου.' <sup>43</sup> Καὶ ἔλθὼν ἠ εὐρίσκει αὐτοὺς πάλιν | καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. <sup>44</sup> Καὶ ἀφείς αὐτούς, ἀπελθὼν πάλιν, | προσῆξαστο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. <sup>45</sup> τότε ἔρχεται πρὸς τοὺς μαθητὰς ἠ αὐτοῦ, | καὶ λέγει αὐτοῖς, ' Καθεύδετε ἰ τὸ | λοιπὸν καὶ ἀναπαύσθε· ἰδοὺ, ἤγγικεν ἠ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδί- | δοται εἰς χεῖρας ἠμαρτωλῶν. <sup>46</sup> ἐγείρεσθε, ἀγῶμεν· ἰδοὺ, ἤγγικεν ὁ παραδιδούς | με.' <sup>47</sup> Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup> ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, ' Ὁν ἂν φιλήσω, | αὐτός ἐστι κρατήσατε αὐτόν.' <sup>49</sup> Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, ' Χαίρε, ἠ ῥαββὶ, | καὶ κατεφίλησεν αὐτόν. <sup>50</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ' Ἐταίρε, ἠ ἐφ' ὃ |

<sup>f</sup> Alex. = τὸ ποτήριον.<sup>g</sup> Alex. = ἀπ' ἐμοῦ.<sup>h</sup> Alex. πάλιν εὐρεν αὐτούς.<sup>i</sup> Alex. πάλιν ἀπελθὼν.<sup>k</sup> Alex. = αὐτοῦ.<sup>l</sup> Alex. = τὸ.<sup>m</sup> Rec. εἰσ' ἡ.

## GENEVA — 1557.

dye with thee, yet would I not deny thee. Likewise also, said all the disciples.

<sup>36</sup> Then went Iesus with them into a place which is called Gethsemane, and sayeth vnto his disciples, Sit ye here, whyle I go and pray yonder. <sup>37</sup> And he toke with hym Peter, and the two sonnes of Zebedee, and began to waxe sorrowful, and greuously troubled. <sup>38</sup> Then sayd Iesus vnto them, My soule is verie heauy vnto the death: Tary ye here, and watche with me. <sup>39</sup> And he went a litle aparte, and fel flat on his face, and prayed, saying, O my father, yf it be possible, let this cup passe from me, neuertheless, not as I wyl, but as thou wilt. <sup>40</sup> And he came vnto the disciples, and found them a slepe, and sayd to Peter, What, could ye not watch with me one houre? <sup>41</sup> Watch, and pray, that ye fall not into tentation. For the spirit is wyllyng, but the fleshe is weake. <sup>42</sup> He went awaye once agayne and prayed, saying, O my father, yf this cup can not passe away from me, but that I drinke it, thy wyl be fulfilled. <sup>43</sup> And he came, and found them a slepe agayne. For their eyes were heauy. <sup>44</sup> And he left them and went agayne, and prayed the thyrd tyne, saying the same wordes. <sup>45</sup> Then came he to his disciples and sayd vnto them, Sleepe henceforth, and take your rest. Beholde the houre is at hand, and the Sonne of man is betrayed into the handes of synners. <sup>46</sup> Ryse, let vs be goyng: beholde, he is at hand that betrayeth me. <sup>47</sup> Whye he yet spake, Iudas one of the twelue came, and with hym a great multitude with swordes and staves, sent from the chiefe Priestes and Elders of the people. <sup>48</sup> And he that betrayed hym, had gauen a token, saying, Whomsoeuer I shal kisse, that same is he, lay handes on him. <sup>49</sup> And forthwith he came to Iesus, and sayd, God saue thee Maister: and kyssed hym. <sup>50</sup> And Iesus sayd vnto hym, Friend,

## RHEIMS — 1582.

die vwith thee, I vvil not denie thee. Likewise also said all the Disciples.

<sup>36</sup> Then Iesus cometh vwith them into a village called Gethsemani: and he said to his Disciples, Sitte you here til I goe vnder, and pray. <sup>37</sup> And taking to him Peter and the two sonnes of Zebedee, he began to vxaxe sorrowful and to be sad. <sup>38</sup> Then he saith to them: My soul is sorrowful euen vnto death: stay here, and vwatch vwith me. <sup>39</sup> And being gone forward a litle, he fel vpon his face, praying, and saying, My Father, if it be possible, let this chalice passe from me, neuertheless not as I vwill, but as thou. <sup>40</sup> And he cometh to his Disciples, and findeth them sleeping, and he saith to Peter, Euen so? Could you not vwatch one houre vwith me? <sup>41</sup> Watch ye, and pray that ye enter not into tentation. The spirit in dedde is prompt, but the flesh vweake. <sup>42</sup> Again the second time he vvent, and prayed, saying, My Father, if this chalice may not passe, but I must drinke it, thy vwill be done. <sup>43</sup> And he cometh againe, and findeth them sleeping: for their eyes vwere become heauy. <sup>44</sup> And leauing them, he vvent againe: and he prayed the third time, saying the self same vvord. <sup>45</sup> Then he cometh to his Disciples, and saith to them, Sleepe ye novv and take rest: beholde the houre approacheth, and the Sonne of man shal be betrayed into the handes of sinners. <sup>46</sup> Rise, let vs goe: behold he approacheth that shal betray me.

<sup>47</sup> As he yet spake, behold Iudas one of the Twelue came, and vwith him a great multitude vwith svwordes and clubbes, sent from the chiefe Priestes and the auncients of the people. <sup>48</sup> And he that betrayed him, gaue them a signe, saying, Whomsoeuer I shal kisse, that is he, hold him. <sup>49</sup> And forthvwith comming to Iesus, he said, Haile Rabbi. And he kyssed him. <sup>50</sup> And Iesus said to him, Friend, vvhereto

## AUTHORISED — 1611.

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

<sup>36</sup> Then cometh Iesus with them vnto a place called Gethsemane, and saith vnto the disciples, Sit ye here, while I goe and pray yonder. <sup>37</sup> And hee tooke with him Peter, and the two Sonnes of Zebedee, and began to be sorrowfull, and very heauie. <sup>38</sup> Then saith hee vnto them, My soule is exceeding sorrowfull, euen vnto death: tary ye here, and watch with me. <sup>39</sup> And he went a litle further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. <sup>40</sup> And he cometh vnto the disciples, and findeth them asleepe, and saith vnto Peter, What, could yee not watch with me one houre? <sup>41</sup> Watch and pray, that yee enter not into temptation: The spirit indeed is willing, but the flesh is weake. <sup>42</sup> He went away againe the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke it, thy wyl be done. <sup>43</sup> And hee came and found them asleepe againe: for their eyes were heauie. <sup>44</sup> And hee left them, and went away againe, and prayed the third time, saying the same wordes. <sup>45</sup> Then cometh hee to his disciples, and saith vnto them, Sleepe on now, and take your rest, beholde, the houre is at hand, & the Sonne of man is betrayed into the handes of sinners. <sup>46</sup> Rise, let vs be going: behold, he is at hand that doeth betray me.

<sup>47</sup> And while he yet spake, Iudas one of the twelue came, and with him a great multitude with swordes and staves from the chiefe Priestes and Elders of the people. <sup>48</sup> Now he that betrayed him gaue them a signe, saying, Whomsoeuer I shall kisse, that same is he, hold him fast. <sup>49</sup> And forthwith he came to Iesus, and saide, Haile master, and kyssed him. <sup>50</sup> And Iesus said vnto him, Friend,

‘πάρει;’ Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. <sup>51</sup> Καὶ ἰδοὺ, εἰς τὸν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὄτιον. <sup>52</sup> τότε λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ἀπόστρεψόν σου τὴν μάχαιραν | εἰς τὸν τόπον αὐτῆς· ‘ πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν ὁμαχαίρα | ἀπολοῦνται. | <sup>53</sup> ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; <sup>54</sup> πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ γενέσθαι;’ <sup>55</sup> Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, ‘Ὡς ἐπὶ ληστήν <sup>56</sup> ἐξήλθετε | μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν ῥπρὸς ὑμᾶς | ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. <sup>56</sup> τοῦτο δὲ ὅλον γέγονεν, <sup>57</sup> ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.’ Τότε οἱ μαθηταὶ πάντες ἀφέετες

<sup>51</sup> Alex. τὴν μάχαιραν σου. <sup>52</sup> Alex. μαχαίρα. <sup>53</sup> Const. ἀποθανοῦνται. <sup>54</sup> Alex. ἐξήλλατε. <sup>55</sup> Alex. = πρὸς ὑμᾶς. <sup>56</sup> Alex. = καὶ αἱ προσδύτροι.

## WICLIFF—1380.

hym, frende wher to art thou Icome, thanne thi camen nys & leiden hondis on ihesus: & helden him,

<sup>51</sup> & lo oon of hem that weren with ihesus: streihte out his hond & drowe out with his swerd & he smote the seruaunt of the pryncis of preestis & kytte of his ere; <sup>52</sup> thanne ihesus seide to hym, turn thi swerd in to his place, For alle that taken swerde: schulen perseihe bi swerd, <sup>53</sup> wher gessist not thou that I may preie my fadir: and he schal zeue to me now, mo thanne .xij. legiouns of angelis? <sup>54</sup> hou thanne schulde the scripturis be fulfilled? for so it bihoueth to be doon,

<sup>55</sup> In that our ihesu seide to the puple, as to a theef ze han goon out: with swerdis & battis to take me, day bi day I sattu among zou & taunte in the temple; and ze helden me not; <sup>56</sup> but alle this thing was doen: that the scripturis of profetis schulden ben fulfillde; thanne alle the discipulis fledden: & leften hym; <sup>57</sup> & thei helden ihesus & ledden hym to caiface the prync of preestis, where the scribis & the phariseis & the elder men of the puple weren come to gidre, <sup>58</sup> but petir suede hym afer, in to the halle of the prync of preestis & he wente in & sat with the seruaunts to se the ende,

<sup>59</sup> & the prync of preestis & al the counceil sougten fals witnessynge agens ihesus that thei schulden taken him to deeth; <sup>60</sup> & thei founden not: whanne many false witnessen weren comen, but at the last: .ij. fals witnessen: camen <sup>61</sup> & seiden, this seide, I may destric the temple of god: & afir the thiridde day bilde it agen, <sup>62</sup> & the prync of preestis roos and seide to hym, answeriste thou no thing to tho thingis that these witnessen agens thee? <sup>63</sup> But ihesus was stille: & the prync of preestis seide to hym, I cououre the bi [the] luyvinge god, that thou scie to us if thou art crist the sone of god,

## TYNDALE—1534.

sayde vnto him: frende, wherefore arte thou come? Then came they and layed hondes on Iesus and toke him.

<sup>51</sup> And beholde, one of them which were with Iesus, stretched oute his honde and drue his swerde, and stroke a seruaunt of the hye preste; and smote of his ere. <sup>52</sup> Then sayde Iesus vnto him: put vp thy swerde into his sheathe. For all that ley hond on the swerde, shall perishe with the swerde. <sup>53</sup> Ether thinkest thou that I cannot now praye to my fader, and he shall geue me moo then .xii. legions of angelles? <sup>54</sup> But how then shuld the scriptures be fulfilled: for so must it be.

<sup>55</sup> The same tyme sayd Iesus to the multitude: ye be come out as it were vnto a thefe, with swerdes and staves for to take me. I sate daylie teachinge in the temple amonge you and ye toke me not. <sup>56</sup> All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the discipules forsoke him and fled. <sup>57</sup> And they toke Iesus and leed him to Cayphas the hye preeste, where the Scribes and the Elders where assembled. <sup>58</sup> And Peter folowed him a farre of, vnto the hye prestes place: and went in, and sate with the seruauntes, to se the ende.

<sup>59</sup> The chefe prestes and the elders, and all the counsell, sought false witness agens Iesus, for to put him to deeth; <sup>60</sup> but founde none: in somoche that when many false witnessen cam, yet founde they none. At the last came two false witnessen and sayd: <sup>61</sup> This felowe sayde: I can destroye the temple of God, and hyld it agayne in .iii. dayes.

<sup>62</sup> And the chefe preste arose, and sayde to him: answerest thou nothing? How is it that these beare witness agens thee? <sup>63</sup> But Iesus helde his peace: And the chefe Preeste answered, and sayd to him: I charge the in the name of the luyvinge God, that thou tell vs, whether thou be Christ the sonne of God.

## CRANMER—1539.

Iesus sayde vnto hym: frende, wherefore art thou come? Then came they, and layed handes on Iesus and toke him.

<sup>51</sup> And beholde, one of them which were wyth Iesus, stretched out his hande, and drue his swerde, and stroke a seruaunt of the hye preste, and smote of hys ere. <sup>52</sup> Then sayd Iesus vnto hym: put vp thy swerde into hys sheath.

For All they that take the swerde, shall perishe with the swerde. <sup>53</sup> Thinkest thou that I cannot now praye to my father, and he shall geue me (even now) more then twelue Legions of angels? <sup>54</sup> But how then shall the scriptures be fulfilled? for this must it be. <sup>55</sup> In that same houre sayde Iesus to the multitude: ye be come out as it were vnto a thefe, with swerdes and staves, for to take me. I sat daylie with you, teachinge in the temple, and ye toke me not. <sup>56</sup> But all this is done, that the scriptures of the prophetes myght be fulfilled. Then all the discipules forsoke him, and fled. <sup>57</sup> And they toke Iesus, and led him to Cayphas the hye Preste, where the Scribes and the elders were assembled. <sup>58</sup> But Peter folowed hym a furre of, vnto the hye prestes palace: and went in, and sate with the seruauntes, to se the ende.

<sup>59</sup> The chefe Prestes and the elders, and all the counceill, sought false witness agens Iesus (for to put him to deeth) <sup>60</sup> but founde none: yee, when mani false witnessen came, yet founde they none. At the last came two false witnessen, <sup>61</sup> and sayde: This felowe sayde. I am able to destroye the temple of God, and to byulde it agayne in three dayes. <sup>62</sup> And the chefe preste arose, and sayd vnto him: answerest thou nothing? Why do these beare witness agens thee? <sup>63</sup> But Iesus helde hys peace. And the chefe preste answered and sayde vnto hym: I charge the by the luyvinge God, that thou tell vs, whether thou be Christ the sonne of God.

αὐτὸν ἔφηνον. <sup>57</sup> Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. <sup>58</sup> Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. <sup>59</sup> Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐξήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως ἴθνατώσωσιν αὐτὸν, <sup>60</sup> καὶ οὐχ εὔρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὔρον. ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες <sup>61</sup> εἶπον, Ὁὗτος ἔφη, Δύναμι κα-  
ταλύσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι αὐτόν. <sup>62</sup> Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν; <sup>63</sup> Ὁ δὲ Ἰησοῦς ἐσίωπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε  
κατὰ τὸν Θεοῦ τοῦ ζώντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.

<sup>1</sup> Rec. αὐτὸν θανατώσει.

<sup>2</sup> Alex. πολλῶν ψευδομαρτύρων προσελθόντων.

<sup>3</sup> Alex. = ψευδομάρτυρες.

<sup>4</sup> Alex. = ἀποκριθεὶς.

## GENEVA—1557.

## RHEIMS—1582.

## AUTHORISED—1611.

whereof art thou come? Then came they, and layd handes on Iesus and toke hym. <sup>51</sup> And beholde, one of them which were with Iesus, stretched out hys hande and drue hys sworde, and stroke a seruante of the hye Prieste, and smote of hys eare. <sup>52</sup> Then sayd Iesus vnto hym: Put vp thy sworde into his sheathe. For all that laye hand on the sworde, shal perishe with the sworde. <sup>53</sup> Eytner thinkest thou, that I can not now pray to my father, and he shal geue me mo then twelue Legions of Angels? <sup>54</sup> But how then should the Scriptures be fulfilled which say, that it must be so?

<sup>55</sup> The same tyme sayd Iesus to the multitude, Ye he come out as it were against a thefe, with swordes, and staues, for to take me. I sate dayly teaching in the temple among you, and ye toke me not. <sup>56</sup> But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsoke hym, and fled. <sup>57</sup> And they toke Iesus, and led him to Caiáphas the hye Priest, where the Scribes and the Elders were assembled.

<sup>58</sup> And Peter folowed hym a farre of, vnto the hye Priestes place, and went in, and sate with the seruantes to see the end. <sup>59</sup> Now the chiefe Priestes and the Elders, and all the whole Counsel, sought false wittnes against Iesus, for to put him to death. <sup>60</sup> And they founde none: In-  
somuche, that when many false witnessnes came, yet found they none. At the last, came two false witnessnes, <sup>61</sup> And said, This fellow sayd, I can destroy the temple of God, and buyde it in three dayes. <sup>62</sup> And the chiefe Priest arose, and sayd to him, Answerest thou nothing? What is the matter that these men wittnes against thee? <sup>63</sup> But Iesus helde his peace. And the chiefe Priest answered, and sayd to him, I charge thee in the name of the liuyng God, that thou tel vs, whyther thou be Christe the Sonne of God.

art thou come? Then they dreve neere, and laid handes on Iesus, and held him. <sup>51</sup> And behold one of them that were vwith Iesus, stretching forth his hand, dreve out his sword: and striking the seruante of the high Priest, cut of his eare, <sup>52</sup> Then Iesus saith to him, Returne thy sword into his place: for al that take the sword, shal perish vwith the sword. <sup>53</sup> Thinkest thou that I cannot aske my Father: and he wvll giue me presently more then twelue legions of Angels? <sup>54</sup> Howv then shal the scriptures be fulfilled, that so it must be done?

<sup>55</sup> In that houre Iesus said to the multitudes: You are come out as it were to a theefe vwith swordes and clubbes to apprehend me: I sate daily vwith you teaching in the temple: and you laid no hands on me. <sup>56</sup> And al this vvas done, that the scriptures of the Prophets might be fulfilled. Then the disciples al leauing him, fled.

<sup>57</sup> But they taking hold of Iesus, led him to Caiphas the high Priest, vwhere the Scribes and auncients were assembled. <sup>58</sup> And Peter folowed him a farre, of, euen to the court of the high Priest. And going in he sate vwith the seruants, that he might see the end. <sup>59</sup> And the chiefe Priestes and the vvhole Council sought false wvttines against Iesus, that they might put him to death: <sup>60</sup> and they found not, vvhereas many false witnessnes had come in. And last of al there came two false witnessnes: <sup>61</sup> and they said, This man said, I am able to destroy the temple of God, and after three dayes to rectifie it. <sup>62</sup> And the high Priest rising vp, said to him: Answerest thou nothing to the things vvhich these do testifie against thee? <sup>63</sup> But Iesus held his peace. And the high Priest said to him: I adure thee by the liuyng God, that thou tel vs if thou be Christ the sonne of God.

Whereof art thou come? Then came they, and layde handes on Iesus, and tooke him. <sup>51</sup> And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a seruante of the high Priest, and smote off his eare. <sup>52</sup> Then said Iesus vnto him, Put vp againe thy sword into his place: for all they that take the sword, shal perish with the sword. <sup>53</sup> Thinkest thou that I cannot now pray to my Father, and he shall presently giue mee more then twelue Legions of Angels? <sup>54</sup> But how then shall the Scriptures be fulfilled, that thus it must be?

<sup>55</sup> In that same houre said Iesus to the multitudes, Are ye come out as against a thiefe with swordes and staues for to take mee? I sate dayly with you teaching in the Temple, and ye layd no hold on me. <sup>56</sup> But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled:

<sup>57</sup> And they that had layd hold on Iesus, led him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled. <sup>58</sup> But Peter followed him afarre off, vnto the high Priestes palace, and went in, and sate with the seruants to see the end. <sup>59</sup> Now the chiefe Priestes and Elders, and all the Counsell, sought false witness against Iesus to put him to death, <sup>60</sup> But found none: yea, though many false witnessnes came, yet found they none. At the last came two false witnessnes. <sup>61</sup> And said, This fellow said, I am able to destroy the Temple of God, and to build it in three dayes. <sup>62</sup> And the high Priest arose, and said vnto him, Answerest thou nothing? what is it, which these witnessnes against thee? <sup>63</sup> But Iesus held his peace. And the high Priest answered, and said vnto him, I adure thee by the liuyng God, that thou tel vs, whether thou be the Christ the Sonne of God.

<sup>64</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὶ εἶπας. πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>65</sup> Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, λέγων, Ἐὶ ὅτι ἐβλασφήμησε· τί ἐτι χρεῖαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. <sup>66</sup> Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἐνοχος θανάτου ἐστὶ. <sup>67</sup> Τότε ἐπέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐῤῥάπισαν, <sup>68</sup> λέγοντες, Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστὶν ὁ παῖσας σε; <sup>69</sup> Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. <sup>70</sup> Ὁ δὲ ἠρνήσατο ἐμπροσθεν αὐτῶν πάντων, λέγων, Οὐκ οἶδα τί λέγεις. <sup>71</sup> Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη καὶ λέγει αὐτοῖς, Ἐκεῖ καὶ οὗτος ἦν μετὰ Ἰησοῦ

<sup>64</sup> Alex. = ὄρι. <sup>65</sup> Alex. = αὐτῷ. <sup>66</sup> Alex. ἰράπισαν. <sup>67</sup> Rec. = αὐτῶν. <sup>68</sup> Alex. Ἐξελθόντα εἰς τὸν πυλῶνα. <sup>69</sup> Rec. τοῖς ἐκτὸς καὶ, καὶ.

## WICLIFF—1380.

<sup>64</sup> ihesus seide to hym; thou hast seide; nethelcs I seye to zou fro hennes forth ze schulen se mannes sonne sittinge at the riȝthalf of the vertu of god: ⁊ comynge in the cloudis of heuenes.

<sup>65</sup> thanne the prynee of preccis to rente hise clothis; and seide, he hath blasfemed, what ȝif han we neede to witness? lo now ze han herd blasfemy, <sup>66</sup> what semeth to zou? ⁊ thei answereden ⁊ seiden, he is gilti of deeth; <sup>67</sup> thanne thei spetten in to his face, and smote hym with buffetis; other ȝauen strokis with the pawme of her hondis in his face, <sup>68</sup> ⁊ seiden thou crist arede to us, who is he that smote thee?

<sup>69</sup> and petir sate with outen in the halle; ⁊ a damysel cam to hym ⁊ seide; thou were with ihesus of galile, <sup>70</sup> ⁊ he denyed before alle men ⁊ seide, I woot not what thou sest, <sup>71</sup> and whanne he zede out at the gate; another damysel saȝ hym; and seide to hem that were there; ⁊ this was with ihesus of nazareth, <sup>72</sup> ⁊ etfson he denyede with oon ooth for I knewe not the man; <sup>73</sup> ⁊ a litil aftir, thei that stoden camen; and seiden to petir truli thou art of hem; for thi speche makith thee known; <sup>74</sup> thanne he bigan to warie and to swere that he knewe not the man; ⁊ anon the cok crewe, <sup>75</sup> ⁊ petir bihouȝt on the word of ihesus that he hadde seide; bifor the cok croue; thries thou schalt denye me; ⁊ he zede out ⁊ wepte bittirli.

27. BUT whanne the morwete was come: alle the princesse of preccis ⁊ the eldere men of the puple token a conceil agens ihesus; that thei schulden taken hym to the deeth; <sup>2</sup> ⁊ thei ledde hym bounden; ⁊ bitook to pilat of pounce iustice;

<sup>3</sup> thanne iudas that bitraied hym, saȝ that he was dampned; he repented ⁊ hrouȝte agen the thirti pene to the princis of preccis ⁊ to the eldere men of the puple; <sup>4</sup> ⁊ seide, I haue synned bitraynynge

<sup>1</sup> = iuris, power. = rode declare. woot, know. = gen, against.

<sup>2</sup> = sent. = thone, again. = warie, curse. = gen, against.

## TYNDALE—1534.

<sup>64</sup> Iesus sayd to him: thou haste sayd. Neverthelesse I saye vnto you: hereafter shall ye se the sonne of man syttinge on the riȝht honde of power, and come in the cloudwes of the skye.

<sup>65</sup> Then the hye preste rent his clothes sayinge: He hath blasphemed; what neede we of eny moo witnesses? Behold now ye have hearde his blasphemy: <sup>66</sup> what thinke ye? They answered and sayd: he his worthy to dye. <sup>67</sup> Then spat they in his face, and buffeted him with fistes. And other smote him with the palme of their hondes on the face, <sup>68</sup> sayinge: tell vs thou Christ, who is he that smote thee? <sup>69</sup> Peter sate with out in the palce.

And a damsell came to him sayinge: Thou also wast with Iesus of Galilee: <sup>70</sup> but he denyed before them all sayinge: I woot not what thou sayst. <sup>71</sup> When he was gone out into the porche; a nother wenche sawe him; and sayde vnto them that were there: This felowe was also with Iesus of Nazareth. <sup>72</sup> And agayne he denyed with an oothe that he knewe the man. <sup>73</sup> And after a whyle came vnto him they that stode bye; and sayde vnto Peter: surely thou arte euen one of them; for thy speache bewrayeth the. <sup>74</sup> Then beganne he to course and to sweare; that he knewe not the man. And immediatly the cocke krew. <sup>75</sup> And Peter remembered the wordes of Iesu which sayde vnto him: before the cocke crowe; thou shalt deny me thryse: and went out at the dores and wepte bitterly.

27. WHEN the mornynge was come; all the chefe prestes and the elders of the people helde a counsaile agens Iesu to put him to deeth, <sup>2</sup> and brought him bounde and delivered him vnto Poncius Pilate the debite.

<sup>3</sup> Then when Iudas which betrayed him; sawe that he was condempned; he repented him sylfe; and brought ageyne the .xxx. plattes of sylver to the chefe prestes and elders; <sup>4</sup> sayinge: I haue synned be-

## CRANMER—1539.

<sup>64</sup> Iesus sayth vnto him, thou hast sayd. Neuerthelesse I saye vnto you here after shall ye se the sonne of man syttinge on the riȝht hande of power, and comynge in the cloudes of the skye.

<sup>65</sup> Then [the] hye preste rent his clothes, sayinge: he hath spoken blasphemye; what neede we of eny moo witnesses? Beholde, now ye haue hearde his blasphemy; <sup>66</sup> what thinke ye? They answered, and sayde: he is worthy to dye: <sup>67</sup> Then dyd they spytt in hys face, and buffeted hym wyth fistes. And other smote him on hys face wyth the palme of their handes, <sup>68</sup> sayinge: tell vs thou Christ, who is he that smote thee?

<sup>69</sup> Peter sat with out in the palce. And a damsell came to him, sayinge: Thou also wast with Iesus of Galile: <sup>70</sup> but he denyed before them all, sayinge, I woot not what thou sayst. <sup>71</sup> When he was gone out into the porche, a nother wenche sawe hym, and sayde vnto them that were there: Thys felowe was also wyth Iesus of Nazareth. <sup>72</sup> And agayne he denyed wyth an othe: (sayeng). I do not know the man. <sup>73</sup> And after a whyle, came vnto hym they (that stode by) and sayde vnto Peter, surely thou art euen one of them, for thy speach bewrayeth the. <sup>74</sup> Then beganne he to course and to sweare, that he knewe not the man. And immediatly the cocke krew. <sup>75</sup> And Peter remembered the worde of Iesu, which sayde vnto him: before the cocke crow, thou shalt denye me thryse: and he went out, and wepte bitterly.

27. WHEN the mornynge was come, all the chefe prestes and the elders of the people helde a counsaile agaynst Iesu, to put hym to deeth, <sup>2</sup> and brought hym bounde and deliuered hym vnto Poncius Pylate the debite.

<sup>3</sup> Then Iudas (whych had betrayed hym) seyng that he was condempned, repented hym sylfe, and brought agayne the thirtye plates of syluer, to the chefe Prestes and elders, <sup>4</sup> sayinge: I haue synned, betraynynge

‘ τοῦ Ναζωραίου.’ <sup>72</sup> Καὶ πάλιν ἠρνήσατο μεθ’ ὄρκου, ‘ Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.’  
<sup>73</sup> Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστώτες εἶπον τῷ Πέτρῳ, ‘ Ἀληθῶς καὶ σὺ  
 ‘ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.’ <sup>74</sup> Τότε ἤρξατο <sup>a</sup> καταθεματί-  
 ζειν| καὶ ὀμνύειν, ‘ Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.’ Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.  
<sup>75</sup> καὶ ἐμήθησθ ὁ Πέτρος τοῦ ῥήματος ‘ τοῦ| Ἰησοῦ εἰρηκότος <sup>f</sup> αὐτῶ|, ‘ Ὅτι πρὶν  
 ‘ ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήθη με’ Καὶ ἐξελθὼν ἐξω ἔκλαυσε πικρῶς.

XXVII. Πρωτίας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ  
 οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσαι αὐτόν. <sup>2</sup> καὶ δήσαντες  
 αὐτὸν ἀπήγαγον, καὶ παρέδωκαν <sup>9</sup> αὐτὸν| <sup>h</sup> Ποντίῳ| Πιλάτῳ τῷ ἡγεμόνι. <sup>3</sup> Τότε  
 ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριά-  
 κοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ ‘ τοῖς| πρεσβυτέροις, <sup>4</sup> λέγων ‘ Ἡμαρτον

<sup>a</sup> Rec. καταθεματίζεν.

<sup>c</sup> Alex. = τοῦ.

<sup>f</sup> Alex. = αὐτῶ.

<sup>g</sup> Alex. = αὐτὸν.

<sup>h</sup> Alex. = Ποντίῳ.

<sup>i</sup> Alex. = τοῖς.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

<sup>64</sup> Iesus saith to him, thou hast said it. Neuertheless, I say vnto you, hereafter shal ye see the Sonne of man, sitting at the right hand of the myghtie God and come in the cloudes of the skye.

<sup>65</sup> Then the hye Priest rent his clothes, saying, He hath blasphemed: What neede we of any mo wytnesses? Beholde, now ye haue heard his blasphemie, <sup>66</sup> Now he saith ye? They answered, and said, He is worthy to dye, <sup>67</sup> Then spat they in his face, and buffeted hym. And other smote hym with their rodde, <sup>68</sup> Saying, Prophecie to vs Christ, Who is he that smote thee? <sup>69</sup> Peter sate without in the hall. And a mayde came to hym saying, Thou also wast with Iesus of Galilee. <sup>70</sup> But he denied before them all, saying, I wot not what thou sayst. <sup>71</sup> And when he went out into the porche, another mayde sawe him, and sayd vnto them that were there, This fellow was also with Iesus of Nazareth. <sup>72</sup> And agayne he denied wth an othe, saying, I knowe not the man. <sup>73</sup> And after a while, came vnto him they that stode by, and sayd vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. <sup>74</sup> Then began he to curse him selfe and to sweare, saying, I know not the man. And immediately the cocke crewe. <sup>75</sup> And Peter remembered the wordes of Iesu, which sayd vnto him, Before the cocke crewe, thou shalt deny me thrise, and went out, and wept bitterly.

27. VVHEN the mornynge was come, all the chief Priestes, and the Elders of the people tooke counsell agaynst Iesus, to put hym to death. <sup>2</sup> And brought him bound, and deliuered him vnto Pontius Pilate the Deputie. <sup>3</sup> Then when Iudas which betrayed hym, sawe that he was condemned, he repented hym self, and brought agayne the thirty peeces of syluer to the chief Priestes and Elders, <sup>4</sup> Saying,

<sup>64</sup> Iesus saith vnto him, Thou hast said, neuertheless I say to you, hereafter you shall see the Sonne of man sitting on the right hand of the pover of God, and coming in the cloudes of heauen. <sup>65</sup> Then the high Priest rent his garments, saying, He hath blasphemed, vvhath neede vve wytnesses any further? behold, now you haue heard the blasphemie, <sup>66</sup> howv thinke you? But they answering said, He is guilty of death. <sup>67</sup> Then did they spit on his face, and buffeted him, and other smote his face vwith the palmes of their hands, <sup>68</sup> saying, Prophecie vnto vs O Christ: vvhv is he that strooke thee?

<sup>69</sup> But Peter sate vwithout in the court: and there came to him one vvenche, saying: Thou also vvasst vwith Iesus the Galilean. <sup>70</sup> But he denied before them all, saying, I vivot not vvhvth thou sayest. <sup>71</sup> And as he vvent out of the gate, an other vvenche savv him, and she saith to them that vvere there, And this felovv also vvas vwith Iesus the Nazarite. <sup>72</sup> And againe he denied vwith an othe, That I knowv not the man. <sup>73</sup> And after a litle they came that stode by, and said to Peter, Surely thou also art of them: for euen thy speache doth bevray thee. <sup>74</sup> Then he began to curse and to svveare that he knevve not the man. And inconten- tiant the cocke crewe. <sup>75</sup> And Peter remembred the vvord of Iesus vvhich he had said, Before the cocke crovv, thou shalt deny me thrise. And going forth, he vvvept bitterly.

27. AND vvhvhen morning vvas come, all the cheefe Priestes and aunicients of the people consulted together agaynst Iesus, that they might put him to death. <sup>2</sup> And they brought him bound and deliuered him to Ponce Pilate the President.

<sup>3</sup> Then Iudas that betrayed him, seeing that he vvas condemned, repenting him, returned the thirtie silver peeces to the cheefe Priestes and aunicients, <sup>4</sup> saying, I

<sup>64</sup> Iesus saith vnto him, Thou hast said: Neuertheless I say vnto you, Hereafter shall ye see the Sonne of man sitting on the Right hand of power, and coming in the clouds of heauen. <sup>65</sup> Then the high Priest rent his clothes, saying, He hath spoken blasphemie: what further neede haue we of wytnesses? Behold, now ye haue heard his blasphemie. <sup>66</sup> What thinke ye? They answered and said, He is guilty of death. <sup>67</sup> Then did they spit in his face, and buffeted him, and others smote him wth the palmes of their hands, <sup>68</sup> saying, Prophecie vnto vs, thou Christ, who is he that smote thee?

<sup>69</sup> Now Peter sate without in the palace: and a damosell came vnto him, saying, Thou also wast with Iesus of Galilee. <sup>70</sup> But hee denied before them all, saying, I know not what thou sayest. <sup>71</sup> And when he was gone out into the porch, another maid saw him, and said vnto them that were there, This fellow was also with Iesus of Nazareth. <sup>72</sup> And againe hee denied with an oath, I doe not know the man. <sup>73</sup> And after a while came vnto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speache bewrayeth thee. <sup>74</sup> Then began hee to curse and to sweare, saying, I know not the man. And immediately the cocke crewe. <sup>75</sup> And Peter remembered the words of Iesus, which said vnto him, Before the cocke crow, thou shalt denie me thrice. And he went out, and wept bitterly.

27. WHEN the morning was come, all the chief Priests and Elders of the people, tooke counsell against Iesus to put him to death. <sup>2</sup> And when they had bound him, they led him away, and deliuered him to Pontius Pilate the gouernour. <sup>3</sup> Then Iudas, which had betrayed him, when he saw that he was condemned, repented himselfe, and brought agayne the thirtie peeces of siluer to the chief Priests and Elders, <sup>4</sup> saying, I haue sinned, in

‘ παραδούς αἷμα ἀθῶν.’ Οἱ δὲ εἶπον, ‘ Τί πρὸς ἡμᾶς ; σὺ ὄψῃ.’<sup>5</sup> Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγγεστο. <sup>6</sup> Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, ‘ Οὐκ ἔξοστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι.’ <sup>7</sup> Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. <sup>8</sup> διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἱματος, ἕως τῆς σήμερον. <sup>9</sup> τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος, ‘ Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμῆσατο, ἀπὸ υἱῶν Ἰσραὴλ.’ <sup>10</sup> καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.’ <sup>11</sup> Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, ‘ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων ;’ Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, ‘ Σὺ

<sup>4</sup> Rec. εὐσε.<sup>4</sup> Alex. εἰς τὸν ναόν.

## WICLIFF—1380.

rijful blood; τ the seiden; what to us; hi se thee; <sup>5</sup> and whanne he hadde caste forth the siluer in the temple; he passid forth τ jede τ hangide hym silf with a snare;

<sup>6</sup> τ the pryncis of prestis token the siluer ξ seiden; it is not leful to putte it in to the tresorie; for it is the prys of blood; <sup>7</sup> τ whanne thei hadden taken counceil thei bougten with it a felde of a potter, in to biringyn of pilgremes; <sup>8</sup> herfore thilke felde is clepid a child mak, that is a feld of blood in to this day; <sup>9</sup> thanne that was fulfillid, that was seide bi the profete Ieremye seynge; and thei han taken .xxx. pens the prise of a man preisid whom thei presiden of the children of Israel; <sup>10</sup> τ thei zauen hem to a felde of a pottere, as the lord hath ordeinede to me; <sup>11</sup> τ ihesus stode before the domesman, τ the iustice axede hym τ seide; art thou king of iewis? ihesus seith to hym; thou seist; <sup>12</sup> τ whanne he was acused of the pryncis of prestis τ of the eldere men of the puple; he answerid nothing; <sup>13</sup> thanne pilate seith to hym; herist thou not hou many witnessyngeis thei seien agens thee? <sup>14</sup> τ he answeride not to him a word, so that the iustise wondrid greeth;

<sup>15</sup> but for a solempe day the iustise was wonte, to deluyere to the puple oon bounden, whom thei wolden; <sup>16</sup> τ he hadde tho a famous man bounden that was seide barrabas; <sup>17</sup> therefore pilat seide to hem whanne thei weren to gidre; whom wolen ze that I deluyere to zou, wher barrabas; or ihesus that is seide erist? <sup>18</sup> for he wiste; that bi enyie thei biraideyn hym;

<sup>19</sup> and while he sat for domesman, his wiif sente to him τ seide; no thing to thee; τ to that iust man; for I haue suffride this day many thingis for hym bi a visoun;

<sup>20</sup> forsothe the pryncis of prestis and the eldren men counceileden the puple that thei schulden axe barrabas; but thei schuld-

hi se, see or look, jede, went. thilke, that, clepid, called, zauen, gave. domesman, judge. seyns, against. wiste, knewe.

## TYNDALE—1534.

trayinge the innocent bloud. And they sayde; what is that to vs? Se thou to that. <sup>5</sup> And he cast doune the sylver plattes in the temple and departed; and went and hounge him sylfe.

<sup>6</sup> And the chefe prestes toke the sylver plattes and sayd; it is not lawfull for to put them in to the tresury, because it is the pryce of bloud. <sup>7</sup> And they toke counsell; and bought with them a potters felde to bury strangers in. <sup>8</sup> Wherefore that felde is called the felde of bloud; vntyll this daye. <sup>9</sup> Then was fulfilled; that which was spoken by Ieremy the Prophet sayinge; and they toke .xxx. sylver plattes, the prise of him that was valued; whom they bought of the chyldren of Israel; <sup>10</sup> and they gave them for the potters felde; as the Lorde appointed me.

<sup>11</sup> Iesus stode before the debite; and the debite axed him sayinge; Arte thou the kynge of the Iues? Iesus sayd vnto him; Thou sayest; <sup>12</sup> and when he was accused of the chefe prestes and elders; he answered nothinge. <sup>13</sup> Then sayd Pilate vnto him; hearest thou not how many thinges they laye ageynste the? <sup>14</sup> And he answered him to never a worde; in somoche that the debite marveyllid greatlye.

<sup>15</sup> At that feest; the debite was wonte to deliver vnto the people a presoner; whom they wolde desyer. <sup>16</sup> He had then a notable presoner; called Barrabas. <sup>17</sup> And when they were gadered together; Pilate sayde vnto them; whether wyll ye that I geue losse vnto you Barrabas or Iesus which is called Christ? <sup>18</sup> For he knewe well; that for envie they had delivred him.

<sup>19</sup> When he was set doune to geve iudgement; his wyfe sent to him sayinge; have thou nothinge to do with that iust man. For I have suffered many thinges this daye in adream about him.

<sup>20</sup> But the chefe preestes and the elders had perswaded the people; that they shulde axe Barrabas; and shulde destroye

## CRANMER—1539.

the innocent bloud. And they sayd; what is that to vs? Se thou to that. <sup>5</sup> And he cast doune the syluer plates in the temple, and departed and went and hanged hym selfe.

<sup>6</sup> And the chefe prestes toke the syluer plates and sayd; it is not lawfull for to put them into the treasure, because it is the pryce of bloud. <sup>7</sup> And they toke counsell; and bought with them a potters felde to bury straungers in. <sup>8</sup> Wherefore the felde is called (Haceldema, that is,) the felde of bloud, vntyll this daye. <sup>9</sup> Then was fulfilled, that which was spoken by Ieremy the Prophet, sayinge; and they toke thirty syluer plates, the prise of hym that was valued, whom they bought of the chyldren of Israel; <sup>10</sup> and gave them for the potters felde, as the Lorde appointed me. <sup>11</sup> Iesus stode before the debite; and the debite asked him, sayinge; art thou the kyng of the Iewes? Iesus sayeth vnto hym; Thou sayest. <sup>12</sup> And when he was accused of the chefe prestes and elders, he answered nothynge. <sup>13</sup> Then sayeth Pilate vnto hym; hearest thou not, how many witnesses they laye agaynst the? <sup>14</sup> And he answered hym to neuer a worde; in so moche that the debite marveyllid greatlye.

<sup>15</sup> At that feest, the debite was wonte to deluyere vnto the people a presoner, whom they wold desier. <sup>16</sup> He had then a notable presoner, called Barrabas. <sup>17</sup> Therefore, when they were gathered together, Pilate sayd; whether wil ye that I geue loosse vnto you? Barrabas, or Iesus, which is called Christ? <sup>18</sup> For he knewe, that for enyie they had deluyered hym.

<sup>19</sup> When he was set doune to geue iudgement, his wyfe sent vnto hym sayinge; haue thou nothinge to do with that iust man. For I haue suffered many thinges this daye in slepe because of hym. <sup>20</sup> But the chefe prestes and the elders perswaded the people, that they shulde aske Barra-

‘λέγεις.’<sup>12</sup> Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.<sup>13</sup> τότε λέγει αὐτῷ ὁ Πιλάτος, ‘Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσι;’<sup>14</sup> Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.<sup>15</sup> Κατὰ δὲ ἐορτὴν εἰώθει ὁ ἡγεμὸν ἀπολύειν ἓνα τῶ ὄχλου δέσμιον, ὃν ἤθελον.<sup>16</sup> εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν.<sup>17</sup> συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, ‘Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;’<sup>18</sup> Ἡδὲ γὰρ ὅτι διὰ φθόνου παρέδωκαν αὐτόν.<sup>19</sup> Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, ‘Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.’<sup>20</sup> Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτή-

## GENEVA — 1557.

I have sinned betraying the innocent blood. And they said, What is that to vs? See thou to that. <sup>5</sup> And he cast downe the syluer peeces in the temple, and departed, and went and hanged him self.

<sup>6</sup> The chiefe Priestes toke the syluer peeces, and said, It is not lawfull for vs to put them into the treasure, because it is the price of bloude. <sup>7</sup> And they toke counsel, and bought with them a potters fiede, to bury strangers in. <sup>8</sup> Wherefore, that fiede is called the fiede of bloude, vntyl this day. <sup>9</sup> (Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they toke thirty syluer peeces, the price of him that was valued, whome they bought of the chyldren of Israel. <sup>10</sup> And they gaue them for the potters fiede, as the Lord appointed me.)

<sup>11</sup> And Iesus stode before the Deputie, and the Deputie asked him, saying, Art thou the kyng of the Iewes? Iesus sayd vnto hym, Thou sayest so. <sup>12</sup> And when he was accused of the chief Priestes, and Elders, he answered nothing. <sup>13</sup> Then sayd Pilate vnto him, Hearst thou not how many things they laye against thee? <sup>14</sup> And he answered him to neuer a worde in so much, that the Deputie merueyled greatly. <sup>15</sup> And at that feast, the Deputie was wont to deliuer vnto the people a prysoner, whom they would desire. <sup>16</sup> They had then a notable prisoner, called Barabbas.

<sup>17</sup> When they were then gathered together, Pilate sayd vnto them, Whether wyl ye that I geue loose vnto you, Barabbas, or Iesus which is called Christe? <sup>18</sup> For he knewe wel, that for eniue they had deliuered him. <sup>19</sup> When he was set downe to geue iudgement, his wyfe sent to hym, saying, Haue thou nothing to do with that iuste man. For I haue suffered many thynges thys day in my dreame by reason of him. <sup>20</sup> But the chiefe Priestes and the Elders, had perswaded the people, that they shulde aske Barabbas, and shulde destroy Iesus.

## RHEIMS—1582.

they sinned, betraying iust blood. But they said, What is that to vs? looke thou to it. <sup>5</sup> And casting downe the siluer peeces in the temple, he departed: and vvent and hanged him self vwith an halter. <sup>6</sup> And the cheefe Priestes hauing taken the siluer peeces, said, It is not lawfull to cast them into the Córbaná: because it is the price of blood. <sup>7</sup> And after they had consulted together, they bought vwith them the potters field, to be a burying place for strangers. <sup>8</sup> For this cause that field vvas called *Haceldama*, that is, *the field of blood*, euen to this present day. <sup>9</sup> Then vvas fulfilled that vvhich vvas spoken by Ieremie the Prophet, saying, *And they tooke the thirtie peeces of siluer, the price of the priced, vvhom they did price of the children of Israel: 10 and they gaue them into the potters field, as our Lord did appoint to me.*

<sup>11</sup> And Iesvs stode before the President, and the President asked him, saying, Art thou the King of the Iewes? Iesvs saith to him, Thou sayest. <sup>12</sup> And vwhen he vvas accused of the cheefe Priestes and auncients, he answered nothing. <sup>13</sup> Then Pilate saith to him, Doest thou not heare hovv many testimonies they alleage against thee? <sup>14</sup> And he answered him not a ny vword: so that the President did maruel exceedingly.

<sup>15</sup> And vpon the solemne day the President had accustomed to release vnto the people one prisoner vvhom they vwould. <sup>16</sup> And he had then a notorious prisoner, that vvas called Barabbas. <sup>17</sup> They therefore being gathered together, Pilate said: Whom vvil you that I release to you, Barabbas, or Iesvs that is called Christ? <sup>18</sup> For he knewe that for eniue they had deliuered him. <sup>19</sup> And as he vvas sitting in place of iudgment, his vvife sent vnto him, saying: Haue thou nothing to doe vwith that iust man. For I haue suffred many things this day in my sleepe for him. <sup>20</sup> But the cheefe Priestes and auncients perswaded the people, that they should aske Barabbas, and make Iesvs

## AUTHORISED—1611.

that I haue betrayed the innocent blood. And they said, What is that to vs? see thou to that. <sup>5</sup> And he cast downe the peeces of siluer in the Temple, and departed, and went and hanged himselfe.

<sup>6</sup> And the chiefe Priestes tooke the siluer peeces, and said, It is not lawfull for to put them into the Treasure, because it is the price of blood. <sup>7</sup> And they tooke counsell, and bought with them the potters field, to burie strangers in. <sup>8</sup> Wherefore that field was called, The field of blood vnto this day. <sup>9</sup> (Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke the thirtie peeces of siluer, the price of him that was valued, <sup>10</sup> whom they of the children of Israel did value: <sup>10</sup> And gaue them for the potters field, as the Lord appointed me.) <sup>11</sup> And Iesus stood before the gouernour, and the gouernour asked him, saying: Art thou the King of the Iewes? And Iesus said vnto him, Thou sayest. <sup>12</sup> And when he was accused of the chiefe Priests and Elders, he answered nothing. <sup>13</sup> Then saith Pilate vnto him, Hearst thou not how many things they witness against thee? <sup>14</sup> And he answered him to neuer a word: insomuch that the Gouernour marueled greatly. <sup>15</sup> Now at that Feast the Gouernour was wont to release vnto the people a prisoner, whom they would. <sup>16</sup> And they had then a notable prisoner, called Barabbas. <sup>17</sup> Therefore when they were gathered together, Pilate said vnto them, Whom wil ye that I release vnto you? Barabbas, or Iesus, which is called Christ? <sup>18</sup> For hee knew that for eniue they had deliuered him.

<sup>19</sup> When he was set downe on the Iudgement seate, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame, because of him. <sup>20</sup> But the chiefe Priests and Elders perswaded the multitude that they should aske Barabbas, and destroy Iesus.

\* Or, whom they bought of the children of Israel.

σονται τὸν Βαραββάν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. <sup>21</sup> ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, 'Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;' Οἱ δὲ εἶπον, 'Βαραββάν.' <sup>22</sup> Λέγει αὐτοῖς ὁ Πιλάτος, 'Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;' Λέγουσιν αὐτῷ πάντες, 'Σταυρωθήτω.' <sup>23</sup> Ὁ δὲ ἡγεμὼν ἔφη, 'Τί γὰρ κακὸν ἐποίησεν;' Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, 'Σταυρωθήτω.' <sup>24</sup> Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενύψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, 'Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τοῦτου· ὑμεῖς ὄψεσθε.' <sup>25</sup> Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, 'Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.' <sup>26</sup> Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββάν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ. <sup>27</sup> Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὄλην

<sup>21</sup> Alex. = ἀπέψ.<sup>22</sup> Alex. χαλιμάκια κοσμίην περιθῆκαν αὐτῷ.<sup>23</sup> Alex. ἐν τῇ ἑξῆϊ.<sup>24</sup> Alex. ἐπιπέσαν.<sup>25</sup> Rec. ὄς.

## WICLIFF—1380.

en distrie ihesus; <sup>21</sup> but the iustice answerid & seide; whom of the twyne wolen ze that be deluyered to you? & thei seiden; barabas; <sup>22</sup> pilat seith to hem; what thanne sebal I do of ihesus that is seid crist; alle seiden he he crucified; <sup>23</sup> the iustise seith to hem; what yuel hath he don? & thei crieden more and seiden; be he crucified.

<sup>24</sup> And pilat seyng that he profitid nothing; but that the more noise was made; toke watir and waschid hise hondis bifor the puple and seide; I am giltye of the blood of this riȝtful man; bi se you. <sup>25</sup> And alle the puple answeriden and seiden; hise bloode be on us and on our children; <sup>26</sup> Thanne he deluyered to hem barabas; but he toke to hem ihesus scourgid to be crucifiede;

<sup>27</sup> thanne knyghtis of the iustise token ihesus in the moote halle, and gaderiden to him alle the company of knyghtis; <sup>28</sup> and thei vncloutheden hym and diden aboute hym a reede mantil; <sup>29</sup> and thei foldyng a crowne of thornes putten on hise heede, and a reed in hise riȝthonde; and thei kneleden bifor hym and scorneden hym and seiden; hail kyng of iewis; <sup>30</sup> and thei spetten on hym; and token a reed and smoot hise heed;

<sup>31</sup> and aftir that the hadden scorneden hym; thei vnclouthiden hym of the mantil, and thei clotheden hym with hise clothis and ledden hym to crucifie; <sup>32</sup> and as thei seden out; thei founden a man of syrenen comyng from the towne; Symound bi name; thei constrayneden hym to take hise crosse; <sup>33</sup> and thei camen in to a place; that is cleped golgatha, that is the place of caluari; <sup>34</sup> and thei ȝaue hym to drynke wyne meynede with galle, and whanne he hadde tastid; he wolde not drynke; <sup>35</sup> and aftir that thei hadden crucified hym, thei departiden hise clothis and Kesten lo to fulfillle that is seid bi the profete seyng; thei partiden to hem my clothis; and on my clothe; thei Kesten

wolen, said, yuel, evil bi se, see or look, knyghtis, wolders in ste halle, court hall, syren, went, ȝaue, galle, meynede, ounged, cleped, called.

## TYNDALE—1534.

Jesus. <sup>21</sup> Then the debite answered and sayde vnto them: whether of the twayne wyll ye that I let loose vnto you? And they sayde; Barrabas. <sup>22</sup> Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayde to him: let him be crucified. <sup>23</sup> Then sayde the debite: what evyll hath he done? And they cryed the more sayinge: let him be crucified. <sup>24</sup> When Pilate sawe that he preyvald nothinge; but that moare busines was made; he toke water and washed hise hondes before the people sayinge: I am innocent of the blood of this iuste person; and that ye shall se. <sup>25</sup> Then answered all the people and sayde: his blood be on vs; and on our chylren. <sup>26</sup> Then let he Barrabas loose vnto them; and scourged Iesus and deliuered him to be crucified.

<sup>27</sup> Then the soudeours of the debite toke Iesus vnto the comen hall; and gaddered vnto him all the company. <sup>28</sup> And they stripped him and put on him a purpyll roobe; <sup>29</sup> and platted a crowne of thornes and put vpon his heed; and a rede in hise ryght honde; and bowed their knees before him; and mocked him; sayinge: hayle kyng of the Iewes; <sup>30</sup> and spitted vpon him; and toke the reede and smootte him on the heed.

<sup>31</sup> And when they had mocked him; they toke the robe of him agayne; and put his awne reyment on him; and leded him awaye to crucifye him. <sup>32</sup> And as they came out; they founde a man of Cyren; named Simon: him they compelled to beare his crosse. <sup>33</sup> And when they cam vnto the place, called Golgotha (that is to saye; a place of deed mens sculles) <sup>34</sup> they gave him vengere to drinke mengled with gall. And when he had tasted therof; he wolde not drinke. <sup>35</sup> When they had crucified him; they parted his garmentes; and did cast lottes: to fulfill that was spoken by the prophet. They deuyded my garmentes amonge them: and upon my vesture did cast lottes. <sup>36</sup> And they sate and

## CRANMER—1539.

bas, and destroye Iesus. <sup>21</sup> The debite answered, and sayde vnto them: whether of the twayne, will ye, that I let loose vnto you? They sayd: Barrabas. <sup>22</sup> Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayd vnto him: let hym be crucified. <sup>23</sup> The debite sayde: What evyll hath he done? But they cryed the more, sayinge: let hym be crucified. <sup>24</sup> When Pilate sawe that he coulde preuayle nothinge, but that more busines was made, he toke water, and washed hys handes before the people, sayinge: I am innocent of the blood of this iust person, ye shall se. <sup>25</sup> Then answered all the people, and sayd his bloud be on vs, and on our chylren. <sup>26</sup> Then let he Barrabas loose vnto them, and scourged Iesus, and deluyered hym to be crucified.

<sup>27</sup> Then the soudeours of the debite toke Iesus in the comen hall, and gathered vnto him all the company. <sup>28</sup> And they stripped him, and put on him a purpill robe, and platted a crowne of thornes and put vpon his heed, and a rede in hys ryght hande: and bowed the knee before hym; and mocked hym, sayinge: haille, kyng of the Iewes; <sup>30</sup> and when they had spytte vpon him, they toke the reede, & smote hym on the heed.

<sup>31</sup> And after that they had mocked him, they toke the roabe of hym agayne, and put hys awne rayment on hym, and led hym awaye to crucifye him. <sup>32</sup> And as they came out, they founde a man of Cyren (named Simon) him they compelled to beare his crosse. <sup>33</sup> And they came vnto the place which is called Golgotha (that is to saye, a place of deed mens sculles) <sup>34</sup> and gaue him vengere to drinke mengled with gall. And when he had tasted therof, he wolde not dryncke.

<sup>35</sup> When they had crucified him, they parted his garmentes, and dyd cast lottes; that it myght be fulfilled which was spoken by the Prophet. They parted my garmentes amonge them; and vpon my

τὴν σπέῖραν<sup>28</sup> καὶ ἐκδύσαντες αὐτὸν, ἠπερίεθησαν αὐτῷ χλαμύδα κοκκίνην |<sup>29</sup> καὶ πλέξαντες στέφανον ἐξ ἀκαθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ὁ ἐπὶ τὴν δεξιάν | αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἠένειπαιζον | αὐτῷ, λέγοντες, Ἐχαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·<sup>30</sup> καὶ ἔμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.<sup>31</sup> Καὶ ὅτε ἐνείπαιζαν αὐτῷ, ἔξεδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.<sup>32</sup> Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.<sup>33</sup> Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ ὅ | ἔστι ῥ λεγόμενος Κρανίου τόπος, |<sup>34</sup> ἔδωκαν αὐτῷ πιεῖν ὄξος | μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε | πιεῖν.<sup>35</sup> Σταυρώσαντες δὲ αὐτὸν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλήρον·<sup>36</sup> Καὶ καθήμενοι

\* Alex. οἶνον.

† Alex. ἰβήλιπτι.

\* Rec. + ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, ἡ Διμερίσαντο τὰ ἱμάτια μου ἵνατοῖς, καὶ ἐπι τὸν ἰσχυρῶν μου ἵβζαλον κλήρον.\*

## GENEVA — 1557.

<sup>21</sup> Then the Deputie answered, and sayd vnto them, Whether of the twayne will ye that I let loose vnto you? And they said, Barabbas. <sup>22</sup> Pilate sayd vnto them, What shal I do then with Iesus which is called Christe? They all sayd to him, Let him be crucified. <sup>23</sup> Then sayd the Deputie, What euyl hath he done? And they cried the more, saying, Let him be crucified. <sup>24</sup> When Pilate sawe that he preynded nothing, but that more busines was made, he toke water and washsed hys handes before the people, saying, I am innocent of the blood of this iuste person, take heed what ye do. <sup>25</sup> Then answered all the people, and sayd, His blood be on vs, and on our chyldren. <sup>26</sup> Then let he Barabbas loose vnto them and scourged Iesus, and deliuered hym to be crucified. <sup>27</sup> Then the souleours of the Deputie, toke Iesus into the common hall, and gathered about him all the bande of *their companie*. <sup>28</sup> And they stripped him, and put about him a purple robe. <sup>29</sup> And platted a crowne of thornes, and put vpon his head, and a rede in his ryght hande: and bowed their knees before hym, and mocked hym, saying, God saue thee kyng of the Iewes. <sup>30</sup> And spitte vpon hym, and toke a rede, and smote hym on the head.

<sup>31</sup> And when they had mocked him, they toke the robe from hym, and put his owne rayment on hym, and led hym away to crucifie hym. <sup>32</sup> And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare Iesus crosse. <sup>33</sup> And when they came vnto the place called Golgotha (that is to say, The place of *dead mens Sculles*;) <sup>34</sup> They gaue him vineger to drinke, mingled with gall, and when he had tasted thereof, he would not dryncke. <sup>35</sup> When they had crucified him, they parted his garmentes and did cast lottes: to fulfill that which was spoken by the Prophet. They decided my garmentes among them, and vpon my vesture dyd cast lottes. <sup>36</sup> And they saye

## RHEIMS — 1582.

away. <sup>21</sup> And the President ansvnering, said to them: Whether vvil you of the two to be released vnto you? But they said, Barabbas. <sup>22</sup> Pilate saith to them, What shal I doe then vvith Iesus that is called Christ? They say al, Let him be crucified. <sup>23</sup> The President said to them, Why vvhat euil hath he done? But they cried the more, saying, Let him be crucified. <sup>24</sup> And Pilate seeing that he nothing preuailed, but rather tumult vvast toward: taking vvater he vvashed his handes before the people, saying, I am innocent of the blood of this iust man: looke you to it. <sup>25</sup> And the vvhole people ansvnering, said, His blood be vpon vs, and vpon our children. <sup>26</sup> Then he released to them Barabbas, and hauing scourged Iesus, deliuered him vnto them for to be crucified.

<sup>27</sup> Then the Presidents soldiars taking Iesus into the Palace, gathered together vnto him the vvhole band: <sup>28</sup> and stripping him, put a scarlet cloke about him, <sup>29</sup> and plattig a crowne of thornes, put it vpon his head, and a reede in his right hand. And hovving the knee before him, they mocked him, saying, Haile King of the Iewes. <sup>30</sup> And spitting vpon him, they tooke the reede, and smote his head. <sup>31</sup> And after they had mocked him, they tooke of the cloke from him, and put on him his owne garmentes, and led him avway to crucifie him. <sup>32</sup> And in going they found a man of Cyrène, named Simon: him they forced to take vp his crosse. <sup>33</sup> And they came into the place that is called Golgotha, vvchich is, the place of Caluarie. <sup>34</sup> And they gaue him vvine to drinke mingled vvith gall. And vvhen he had tasted, he vvould not drinke.

<sup>35</sup> And after they had crucified him, they decided his garmentes, casting lottes: that it might be fulfilled vvchich vvast spoken by the Prophet, saying: *They decided my garmentes among them: and vpon my vesture they did cast lottes.* <sup>36</sup> And they

## AUTHORISED — 1611.

<sup>21</sup> The Governour answered, and said vnto them, Whether of the twaine will ye that I release vnto you? They said, Barabbas. <sup>22</sup> Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. <sup>23</sup> And the Governour said, Why, what euil hath he done? But they cried out the more, saying, Let him be crucied out.

<sup>24</sup> When Pilate saw that he could preuaile nothing, but that rather a tumult was made, hee tooke water, and washed his hands before the multitude, saying, I am innocent of the blood of this iust person: see ye to it. <sup>25</sup> Then answered all the people, and said, His blood be on vs, and on our children. <sup>26</sup> Then released hee Barabbas vnto them, and when hee had scourged Iesus, he deliuered him to be crucified. <sup>27</sup> Then the soldiours of the Governour tooke Iesus into the common hall, and gathered vnto him the whole band of *soldiers*. <sup>28</sup> And they stripped him, and put on him a scarlet robe. <sup>29</sup> And when they had platted a crowne of thornes, they put it vpon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Haile King of the Iewes. <sup>30</sup> And they spit vpon him, and tooke the reed, and smote him on the head. <sup>31</sup> And after that they had mocked him, they tooke the robe off from him, and put his owne raiment on him, and led him away to crucifie him. <sup>32</sup> And as they came out, they found a man of Cyrene, Simon by name: him they compelled to beare his Crosse. <sup>33</sup> And when they were come vnto a place called Golgotha, that is to say, a place of a skull, <sup>34</sup> They gaue him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke. <sup>35</sup> And they crucified him, and parted his garmentes, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my garmentes among them, and vpon my vesture did they cast lottes.

ἐτήρουν αὐτὸν ἐκεῖ. <sup>37</sup> Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, ‘Ουτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.’ <sup>38</sup> Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐνωτέρων. <sup>39</sup> Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινῶντες τὰς κεφαλὰς αὐτῶν, <sup>40</sup> καὶ λέγοντες, ‘Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.’ <sup>41</sup> Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, <sup>42</sup> ‘Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. <sup>43</sup> εἰ βασιλεὺς Ἰσραὴλ ἐστί, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ’ αὐτῷ.’ <sup>43</sup> πέποιθεν ἐπὶ τὸν Θεὸν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε γὰρ, ‘Ὅτι Θεοῦ εἰμι υἱός.’ <sup>44</sup> Τὸ δ’ αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν. <sup>45</sup> Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πάσας

<sup>v</sup> Const. + καὶ Φαρασαίων.

<sup>w</sup> Alex. = εἰ.

<sup>x</sup> Rec. αὐτῶ.

<sup>y</sup> Rec. αὐτῶ.

## WICLIIF—1380.

lotte, <sup>37</sup> and thei seeten and kepten hym; <sup>38</sup> and setten aboute his heed his cause writun; this is ihesus of nazareth kyng of iewis, <sup>38</sup> Thanne twei theues were crucified with hym, oon on the ryghthalf, and oon on the lefthalf;

<sup>39</sup> and men that passiden forth blasfemed hym: mouynge her heedis <sup>40</sup> and seynge, vath to thee that districte the temple of god; and in the thriddie day bildest it agen, saue thou thi silf, if thou art the sonne of god: come doun of the crosse; <sup>40</sup> also and pryncis of preestis scorneden with scribis and elders men: seiden; <sup>42</sup> he made other men saaf: is he may not make hym silf saaf; if he is kyng of israel: come he now doun of the crosse, and we bileuen to hym; <sup>43</sup> he tristed in god, deluyer he him now; if he wole; for he seide: that I am goddis sone; <sup>44</sup> and the theues that weren crucified with hym, vpbraiden hym of the same thing;

<sup>45</sup> but fro the sixte oure derknessis weren made on al the erthe, to the nynthe oure; <sup>46</sup> and aboute the nynthe our: ihesus cryede with a grete vois, and seide; heli, heli lamazabathani, that is to seie; my god, my god whi hast thou forsake me? <sup>47</sup> and summe men that stoden there and herynge; seiden, this clepith heli; <sup>48</sup> and anoon oon of hem rennyng: took and fillid a sponge with venegre and putte on a rede; and gaf to hym to drynk; <sup>49</sup> but other seiden; suffre thou, se we where heli come to delyuer hym; citsones forsothe; <sup>50</sup> ihesus cryed with greet vois, and gaf vp the goost;

<sup>51</sup> and lo the veil of the temple was torente in tweye parties fro the higist to the lowist; and the erthe schook; and stones weren cloue; <sup>52</sup> and birielis weren opened and many bodies of seyntis that hadden slepte risun up; <sup>53</sup> and thei seden out of her birielis, and afir his resurreccion; thei camen in to the holi citee and appereden to many; <sup>54</sup> and the centurien,

agen, again. edonon, again. forsothe, verily. place, cleared. birielis, burying places. seden, went.

## TYNDALÉ — 1534.

watched him there. <sup>37</sup> And they set vp over his heed the cause of his deeth written. This is Iesus the kyng of the Iewes. <sup>38</sup> And ther were two theues crucified with him; one on the right honde, and a nother on the lyfte.

<sup>39</sup> They that passed by, reuyled him waggynge ther heeddes; <sup>40</sup> and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes; save thy sylf. If thou be the sonne of God; come doune from the crosse. <sup>41</sup> Lykwyse also the hye prestes mockinge him with the scribes and elders sayde: <sup>42</sup> He saved other; him sylf he can not save. If he be the kyng of Israel: let him now come doune from the crosse; and we will beleue him. <sup>43</sup> He trusted in God; let him deliuer him now; yf he will have him; for he sayde; I am the sonne of God. <sup>44</sup> That same also the theues which were crucified with him; cast in his tethe.

<sup>45</sup> From the sixte houre was there derknes over all the lande vnto the nynthe houre. <sup>46</sup> And about the nynthe houre Iesus cryed with a loude voyce; sayinge: Eli Eli lama asabathani. That is to saie; my God, my God; why hast thou forsaken me? <sup>47</sup> Some of them that stode there; when they herde that sayde: This man calleth for Helyas. <sup>48</sup> And streight waye one of them ranne and toke a sponge and filled it full of veneger; and put it on a rede; and gawe him to drinke. <sup>49</sup> Other sayde; let be: let vs se whether Helyas will come and deliuer him. <sup>50</sup> Iesus cryed agayne with a lowde voyce and yelded vp the goost.

<sup>51</sup> And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottoome; and the erth dyd quake; and the stones dyd rent; <sup>52</sup> and graves dyd open; and the bodies of many sanctes which slepte; arose; <sup>53</sup> and came out of the graves after his resurreccion; and came into the holi cite; and appered vnto many.

<sup>54</sup> When the Centurion and they that

## CRANMER — 1539.

vesture dyd they cast lottes. <sup>36</sup> And they sate and watched him there, <sup>37</sup> and set vp ouer hys heed the cause of his deeth, written: This is Iesus the kyng of the Iewes. <sup>38</sup> Then were there two theues crucified with hym, one on the ryght hande, and another on the lyfte.

<sup>39</sup> They that passed by, reuyled him, waggynge their heades, <sup>40</sup> and sayinge: thou that destroydest the temple of God and dyddest bylde it in thre dayes, saue thyselfe. If thou be the sonne of God, come doune from the crosse. <sup>41</sup> Likewise also the hye prestes, mockinge him with the Scribes and elders sayde: <sup>42</sup> He saued other, hym selfe can he not saue. If he be the kyng of Israel: let him now come doune from the crosse, and we will beleue hym. <sup>43</sup> He trusted in God, let hym deliuer hym now; yf he will have hym: for he sayde, I am the sonne of God. <sup>44</sup> The theues also, which were crucified with him, cast the same in his tethe.

<sup>45</sup> From the sixte houre was there derknes ouer all the lande vnto the nynthe houre. <sup>46</sup> And about the nynthe houre, Iesus cryed, with a loude voyce, sayinge: Eli. Eli lamazabachthani. That is to saie: my god, my God, why hast thou forsaken me? <sup>47</sup> Some of them that stode there, when they herde that sayde: This man calleth for Helyas. <sup>48</sup> And streight waye one of them ranne, and toke a sponge, and when he had fylled it full of veneger, he put it on a rede, and gawe him to drinke. <sup>49</sup> Other sayde, let be: let vs se whether Helyas will come and deliuer him. <sup>50</sup> Iesus, when he had cryed agayne with a loude voyce, yelded vp the goost.

<sup>51</sup> And beholde, the vayle of the temple dyd rent in to two partes, from the toppe to the bottoome, and the earth dyd quake, and the stones rent; <sup>52</sup> and graues dyd open; and many bodies of sanctes which slepte, arose; <sup>53</sup> and went out of the graues after his resurreccion, and came in to the holi cite, and appered vnto many. <sup>54</sup> When the Centurion and they that were

τὴν γῆν ἕως ὥρας ἐνάτης· <sup>46</sup> περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, ‘Ἥλι, Ἥλι, λαμὰ σαβαχθανί;’ τοῦτ’ ἐστι, ‘Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλεπες;’ <sup>47</sup> Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον, ‘Ὅτι ἥλιον φωνεῖ οὗτος.’ <sup>48</sup> Καὶ εὐθέως δραμῶν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλαμῷ ἐπότιζεν αὐτόν. <sup>49</sup> οἱ δὲ λοιποὶ ἔλεγον, ‘Ἄφες, ἴδωμεν εἰ ἔρχεται Ἥλιος σώσειν αὐτόν.’ <sup>50</sup> Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφήκε τὸ πνεῦμα. <sup>51</sup> Καὶ ἰδὼν, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω καὶ ἡ γῆ ἐσειέσθη, καὶ αἱ πέτραι ἐσχίσθησαν <sup>52</sup> καὶ τὰ μνημεῖα ἀνεόχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθη, <sup>53</sup> καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἀγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. <sup>54</sup> Ὁ δὲ ἑκατόνταρχος καὶ οἱ

<sup>2</sup> Alex. + ἄλλος ἐὶ λαβῶν λόγγον, ἔνθεν αὐτὸν τὴν πλευράν, καὶ ἐξῆλθεν ἕως καὶ αἶμα. <sup>6</sup> Alex. ἠγέρθησαν.

## GENEVA — 1557.

and watched him there. <sup>37</sup> And they set vp over his head, the cause of his death written. **THIS IS IESVS THE KING OF THE IEWES.** <sup>38</sup> And there were two theebes crucified with him, one on the ryght hand, and another on the lyft. <sup>39</sup> And they that passed by, revyled hym, wagging theyr heades: <sup>40</sup> And saying, Thou that destroyest the temple, and buyldest it in three dayes, saue thy selfe. If thou be the Sonne of God, come downe from the crosse. <sup>41</sup> Likewise also the hie Priests mocking hym, with the Scribes, Elders, and Pharises, said, <sup>42</sup> He saued other, and can not saue hym selfe: If he be the king of Israel, let hym now come downe from the crosse, and we wil beleue him. <sup>43</sup> He trusteth in God, let him deliuer him now, if he wil haue him: For he said, I am the Sonne of God. <sup>44</sup> That same also the theues which were crucified with him cast in his teeth. <sup>45</sup> From the syxt houre, was there darkenes ouer all the lande, vnto the nynt houre. <sup>46</sup> And aboute the nynt houre, Iesus cryed with a loude voyce, saying, Eli, Eli, lamasa-bachthani? that is to say, My God, my God, why hast thou forsaken me?

<sup>47</sup> And some of them that stode there, when they heard that, said, This man calleth for Elias. <sup>48</sup> And straight way one of them ran, and toke a sponge, and filled it ful of vineger, and put it on a rede, and gaue him to drinke. <sup>49</sup> Other sayd, Let be, let vs see whether Elias wyl come and deliuer him. <sup>50</sup> And Iesus cryed agayne with a loude voyce, and yelded vp the gost. <sup>51</sup> And beholde, the vayle of the temple dyd rent in twayne, from the top to the bottome: and the earth did quake, and the stones dyd rent, <sup>52</sup> And graues dyd open, and many bodies of the sainctes which slept, arose, <sup>53</sup> And came out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. <sup>54</sup> When the Centurion, and

## RHEIMS — 1582.

sate and vtatched him. <sup>37</sup> And they put ouer his head his cause vwritten, **THIS IS IESVS THE KING OF THE IEWES.** <sup>38</sup> Then were crucified vwith him tvo theebes: one on the ryght hand, and one on the left. <sup>39</sup> And they that passed by, blasphemed him, vvagging their heades, <sup>40</sup> and saying, Vah, thou that destroyest the temple of God, and in three daies doest reedifie it: saue thine ovnne self: if thou be the sonne of God, come downe from the Crosse. <sup>41</sup> In like maner also the cheefe Priests with the Scribes and auncients mocking, said: <sup>42</sup> He saued other: him self he can not saue: if he be the King of Israel, let him novv come downe from the Crosse, and vve vvil beleeue him. <sup>43</sup> He trusted in God: let him novv deliuer him if he vvill: for he said, That I am the sonne of God. <sup>44</sup> And the self same thing the theebes also that vvere crucified vwith him, reproched him vvithal.

<sup>45</sup> And from the sixt houre, there vvas darkenesse made vpon the vvhole earth, vntil the ninthe houre. <sup>46</sup> And about the ninthe houre Iesvs eried vwith a mighty voyce, saying, *Eli, Eli, lamma-sabaethani?* that is, *My God, my God, why hast thou forsaken me?* <sup>47</sup> And certaine that stode there and heard, said, he calleth Elias. <sup>48</sup> And incontinent one of them running, tooke a sponge, and filled it vvith vinegre: and put it on a reede, and gaue him to drinke. <sup>49</sup> And other said, Let be, let vs see vvwhether Elias come to deliuer him. <sup>50</sup> And Iesvs againe crying vwith a mighty voyce, yelded vp the gost. <sup>51</sup> And behold the vele of the temple vvas rent in tvo peeces, from the toppe euen to the botome. and the earth did quake, and the rockes vvere rent, <sup>52</sup> and the graues vvere opened: and many bodies of the sainctes that had slept, rose. <sup>53</sup> And they going forth out of the graues after his resurrection, came into the holy citie: and appeared to many. <sup>54</sup> And the Centurion and they

## AUTHORISED — 1611.

<sup>36</sup> And sitting downe, they watched him there: <sup>37</sup> And set vp over his head, his accusation written, **THIS IS IESVS THE KING OF THE IEWES.** <sup>38</sup> Then were there two theebes crucified with him: one on the ryght hand, and another on the left.

<sup>39</sup> And they that passed by, revyled him, wagging their heads, <sup>40</sup> And saying, Thou that destroyest the Temple, & buildest it in three dayes, saue thy selfe: If thou be the Sonne of God, come downe from the Crosse. <sup>41</sup> Likewise also the chiefe Priests mocking him, with the Scribes and Elders, said, <sup>42</sup> He saued others, himselfe he cannot saue: If he be the King of Israel, let him now come downe from the Crosse, and we will beleuee him. <sup>43</sup> He trusted in God, let him deliuer him now if he will haue him: for he said, I am the Sonne of God. <sup>44</sup> The thieues also which were crucified with him, cast the same in his teeth. <sup>45</sup> Now from the sixth houre there was darkenesse ouer all the land vnto the ninth houre. <sup>46</sup> And about the ninth houre, Iesus cried with a lowd voyce, saying, *Eli, Eli, Lamasabachthani,* that is to say, My God, my God, why hast thou forsaken mee? <sup>47</sup> Some of them that stood there, when they heard that, said, This man calleth for Elias. <sup>48</sup> And straightway one of them ranne, and tooke a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke. <sup>49</sup> The rest said, Let be, let vs see whether Elias will come to saue him.

<sup>50</sup> Iesus, when hee had cried againe with a lowd voyce, yelded vp the gost. <sup>51</sup> And behold, the vaille of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the rocks rent. <sup>52</sup> And the graues were opened, and many bodies of Saints which slept, arose, <sup>53</sup> And came out of the graues after his resurrection, and went into the holy Citie, and appeared vnto many. <sup>54</sup> Now when

μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, 'Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.' <sup>55</sup> Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ. <sup>56</sup> ἐν αἷς ἦν Μαρία ἡ Μαγδαληνῆ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. <sup>57</sup> Ὀφίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀρμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. <sup>58</sup> οὗτος προσελθὼν τῷ Πιλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι <sup>b</sup> τὸ σῶμα. | <sup>59</sup> καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρῶ, <sup>60</sup> καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. <sup>61</sup> ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνῆ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

<sup>b</sup> Alex. = τὸ σῶμα.

## WICLIF—1380.

and thei that weren with hym kepynge ihesus, whanne the sijen the erthe schakinge and tho thingis that weren don, thei dredden greetly and seiden verrili this was goddis sone,

<sup>55</sup> and there weren there many wymmen afer that sueden ihesus fro galilee and mynystriden to hym, <sup>56</sup> among whiche was mari mawdeleyne and marie the modir of lames and of ioseph, and the modir of zebedeis sones

<sup>57</sup> but whanne the evenyng was come, there cam a riche man of armathy, Ioseph bi name, and he was a discipule of ihesus, <sup>58</sup> he wente to pilat: and axed the bodi of ihesus, thanne pilat comaunde the bodi to be zounn,

<sup>59</sup> and whanne the bodi was takun, Ioseph lappid it in a cleane sendal, <sup>60</sup> & leide in his newe biriel that he had hewn in a stoon, and he walewid a greet stoon to the dore of the biriel, and wente awei, <sup>61</sup> but marie mawdeleyn: and another mari weren there: sittynge aisen these pulere,

<sup>62</sup> and on the tothir dai, that is afir pask evene the pryncis of preestis and the farisies camen to gidre to pilat <sup>63</sup> and seiden, 'sire, we han mynde that thiike gilour side git luyvynge afir thre daies I schal rise agen to lif.' <sup>64</sup> therfor comaunde thou that the sepulere be kepte in to the thridde daie; lest hise discipils come and stele hym: and seien to the puple: he hath risun fro deeth; and the last errour schal be wors thanne the former, <sup>65</sup> pilat seide to hem, 'se han the kepynge; go se kepe se as se kunnen,' <sup>66</sup> & thei seden forth and kepten the sepulere, markynge the stoon with keepers.

28. BUT in the cuenteide of the sabbath, that bigynneth to schynce in the first dai of the wike: marie mawdeleyn cam & another marie to se the sepulere;

<sup>2</sup> and lo there was made a greet erthe schakinge; for the angell of the lord cam

## TYNDALE—1534.

were with him watchinge Iesus; sawe the erth quake and those thinges which hapened: they feared greatly sayinge. Of a trulye this was the sonne of God.

<sup>55</sup> And many women were there, beholdinge him a farre of, which folowed Iesus from Galile, ministringe vnto him. <sup>56</sup> Amonge which was Mary Magdalen, and Mary the mother of Iames and Ioses, and the mother of zebedes chyl dren.

<sup>57</sup> When the even was come, there came a ryche man of Aramathia named Ioseph, which same also was Iesus discipule. <sup>58</sup> He went to Pilate and begged the body of Iesus. Then Pilate comaunded the body to be delivered. <sup>59</sup> And Ioseph toke the body, and wrapped it in a cleane lymyn cloth, <sup>60</sup> and put it in his newe tombe, which he had hewen out, even in the roke, and rolled a greate stone to the dore of the sepulere; and departed. <sup>61</sup> And there was Mary Magdalene and the other Mary sittynge over ageynste the sepulere.

<sup>62</sup> The nexte daye that foloweth good frydaye, the hye prestes and pharises got them selves to Pilate <sup>63</sup> and sayde: Syr, we remember, that this deceaver sayde whyll he was yet alyve. After thre dayes I will aryse agayne. <sup>64</sup> Commaunde therfore that the sepulere be made sure vntyll the thyrd daye; lest paraventure his disciples come, and steale him awaye, and saye vnto the people, he is rysen from deeth; and the laste erroure be worse then the fyrst. <sup>65</sup> Pilate sayde vnto them. Take watche men: Go; and make it as sure as ye can. <sup>66</sup> And they went and made the sepulere sure with watche men; and sealed the ston.

28. THE Sabbath daye at even which dauneth the morowe after the Sabbath; Mary Magdalene and the other Mary came to se the sepulere.

<sup>2</sup> And beholde ther was a greate erth quake. For the angell of the lorde

## CRANMER—1539.

with him watchinge Iesus, sawe the erthquake, and those thinges which hapened, they feared greetly, saying: A trulye, this was the sonne of God.

<sup>55</sup> And many wemen were there (beholdinge him a farre of) which folowed Iesus from Galile, mynistringe vnto him.

<sup>56</sup> Amonge which was Mary Magdalen, and Mary the mother of Iames and Ioses, and the mother of zebedes chyl dren.

<sup>57</sup> When the euen was come there came a riche man of Aramathia named Ioseph, which also was Iesus discipule. <sup>58</sup> He went to Pilate and begged the body of Iesus. Then Pilate comaunded the bodye to be deliuered. <sup>59</sup> And whan Ioseph had taken the body, he wrapped it in a cleane lymen cloth, <sup>60</sup> and layeth it in hys newe tombe, which he had hewen out, even in the rocke, and rolled a greate stone to the dore of the sepulere and departed. <sup>61</sup> And there was Mary Magdalene and the other Mary sytynge ouer agaynste the sepulere.

<sup>62</sup> The nexte daye that folowed the daye of preparinge, the hye prestes and Pharisee came together vnto Pilate, <sup>63</sup> saying: Syr, we remembre that this deceaver sayde whyle he was yet alyue. After thre dayes I wyl arise agayne. <sup>64</sup> Commaunde thrcfore that the sepulere be made sure vntill the thyrd daye, lest his disciples come, and steale hym awaye and saye vnto the people: he is rysen from the deed, and the last erroure shalbe worse then the fyrst. <sup>65</sup> Pilate sayde vnto them: Ye haue the watch. go your waye, make it as sure as ye can. <sup>66</sup> So they went, and made the sepulere sure wryth watche men, and sealed the ston.

28. VPON an cuening of the Sabbathes, which dawneht the fyrst daye of the Sabbathes, came Mary Magdalene and the other Mary, to se the sepulere.

<sup>2</sup> And beholde, ther was a greate earth quake. For the angell of the Lord

αἵτινες, αἵτινες, followed. zounn, given. sendal, fine silk, walewid, rolled. thiike gilour, that deceaver. aisen, aysen. kunnen, know. yeden, went.

<sup>62</sup> Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, <sup>63</sup> λέγοντες, ‘Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. <sup>64</sup> κέλευσον οὖν ἀσφαλῶσαι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν, καὶ εἰπωσὶ τῷ λαῷ, Ἐγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.’ <sup>65</sup> Ἐφ’ αὐτοῖς ὁ Πιλάτος, ‘Ἐχετε κοστωδῖαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.’ <sup>66</sup> Οἱ δὲ πορευθέντες ἠσφάλισαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κοστωδίας.

XXVIII. Ὁπὲρ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρήσαι τὸν τάφον. <sup>2</sup> Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβάς ἐξ οὐρανοῦ, ἐπροσελθὼν ἀπεκύλισε

\* Rec. + νεκρῶς.

\* Rec. + ἐι.

\* Alex. + καὶ.

## GENEVA—1557.

they that were with him watchyng Iesus, sawe the earthquake, and those things which happened, they feared greatly, saying, Of a surety, this was the Sonne of God. <sup>55</sup> And many women were there, beholding him a farr off, which folowed Iesus from Galilee, ministring vnto hym. <sup>56</sup> Among which was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedes sonnes.

<sup>57</sup> When the euen was come, there came a riche man of Arimathea, named Ioseph, which man also had bene Iesus disciple. <sup>58</sup> He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered. <sup>59</sup> And Ioseph toke the body, and wrapped it in a cleane linnen cloth: <sup>60</sup> And put it in his newe tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, and departed. <sup>61</sup> And there was Marie Magdalene, and the other Marie sytting our against the sepulchre. <sup>62</sup> The next day that folowed, the day of the Preparation of the Sabbath, the hve Priestes, and Pharises gat them selues to Pilate. <sup>63</sup> And sayd, Syr, we remember, that this deceauer sayd, whyle he was yet alyue, With in three dayes I wyl ryse. <sup>64</sup> Commaunde therefore, that the sepulchre be made sure vntyl the thyrd day, lest peradenture his disciples come, and steale hym away, and say vnto the people, He is risen from the dead, and the last error, shall be worse then the fyrst. <sup>65</sup> Pilate sayd vnto them, Ye haue watche men: Go and make it as sure as ye can. <sup>66</sup> And they went, and made the sepulchre sure with a watche, and sealed the stone.

28. ABOUT the later ende of the Sabbath day, when the first day of the weeke began to dawne, Marie Magdalene, and the other Marie came to see the sepulchre. <sup>2</sup> And beholde, there was a great earthquake. For the Angel of the

## RHEIMS—1582.

that vvere vvith him vvatching Iesus, hauing seen the earth-quake and the things that vvere done, vvere sore afraid, saying, In dedde this vvas the sonne of God.

<sup>55</sup> And there vvere there many vvomen a farr off, vvich had folovved Iesus from Galilee, ministring vnto him: <sup>56</sup> among vvhom vvas Marie Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the sonnes of Zebedece. <sup>57</sup> And vvhen it vvas euening, there came a certayne rich man of Arimathea, named Ioseph, vvho also him self was disciple to Ioseph. <sup>58</sup> He vvent to Pilate, and asked the body of Iesus. Then Pilate commaunded that the body should be deliuered. <sup>59</sup> And Ioseph taking the body, vvrappt it in cleane sindon, <sup>60</sup> and laid in his ovvne nevvve monument, vvich he had hevved out in a rocke. And he rolled a great stone to the dore of the monument, and vent his vvay. <sup>61</sup> And there was there Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

<sup>62</sup> And the next day, vvich is after the Parasceue, the cheefe Priestes and the Pharisees came together to Pilate, <sup>63</sup> saying, Sir, vve haue remembered, that that seducer said yet liuing, After three dayes I vvil ryse againe. <sup>64</sup> Commaund therefore the sepulchre to be kept vntil the third day: lest perhaps his Disciples come, and steale him, and say to the people, He is risen from the dead: and the last errorr shal be vvorse then the first. <sup>65</sup> Pilate said to them, You haue a gard: goe, gard it as you knowv. <sup>66</sup> And they departing, made the sepulchre sure: sealing vp the stone, vvith vvatchmen.

28. AND in the euening of the Sabbath vvich davvntn on the first of the Sabboth, came Marie Magdalene, and the other Marie to see the sepulchre. <sup>2</sup> And beholde there vvas made a great earthquake. For an Angel of our Lord

## AUTHORISED—1611.

the Centurion, and they that were with him, watching Iesus, saw the earthquake, & those things that were done, they feared greatly, saying, Truly this was the Son of God. <sup>55</sup> And many women were there (beholding afarre off) which followed Iesus from Galilee, ministring vnto him. <sup>56</sup> Among which was Mary Magdalene, & Mary the mother of Iames and Ioses, and the mother of Zebedees children. <sup>57</sup> When the Euen was come, there came a rich man of Arimathea, named Ioseph, who also himselfe was Iesus disciple: <sup>58</sup> Hecc went to Pilate, and begged the body of Iesus: then Pilate commanded the body to be deliuered. <sup>59</sup> And when Ioseph had taken the body, hee wrapped it in a cleane linnen cloth, <sup>60</sup> And layde it in his owne newe tombe, which he had hewen out in the rocke: and he rolled a great stone to the doore of the Sepulchre, and departed. <sup>61</sup> And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre.

<sup>62</sup> Now the next day that followed the day of the preparation, the chiefe Priestes and Pharisees came together vnto Pilate, <sup>63</sup> Saying, Sir, we remember that that deceiuer sayd, while he was yet alieue, After three daies I wil rise againe. <sup>64</sup> Command therefore that the sepulchre be made sure, vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so the last errorr shall be worse then the first. <sup>65</sup> Pilate said vnto them, Ye haue a watch, goe your way, make it as sure as you can. <sup>66</sup> So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28. IN the ende of the Sabbath, as it began to dawne towards the first day of the weeke, came Mary Magdalene, and the other Mary, to see the sepulchre. <sup>2</sup> And beholde, there was a great earthquake, for the Angel of the Lord

\* Or, had bene.

τὸν λίθον<sup>1</sup> ἀπὸ τῆς θύρας,| καὶ ἐκάθητο ἐπάνω αὐτοῦ.<sup>2</sup> ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ| χιῶν.<sup>3</sup> ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί.<sup>4</sup> Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξι, ‘Μὴ φοβείσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.<sup>5</sup> οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο<sup>6</sup> ὁ ‘Κύριος.’|<sup>7</sup> καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν ‘νεκρῶν’ καὶ ἰδοῦν, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοῦν, εἶπον ὑμῖν.’<sup>8</sup> Καὶ ἐξεληθούσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.<sup>9</sup> ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ,| καὶ ἰδοῦν ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, ‘Χαίρετε.’ Αἱ δὲ προσελθούσαι ἐκράτησαν αὐτὸν τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ.<sup>10</sup> τότε

<sup>1</sup> Alex. ἀπὸ τῆς θύρας τοῦ μνημείου s. = ἀπὸ τῆς θύρας.

<sup>5</sup> Alex. ὄ.

<sup>6</sup> Alex. = ὁ κέρας.

## WICLIFF—1380.

doun from heuene; and nyzthed and turned away the stoon, and sat thereon: <sup>2</sup>and his lokyng was as leit; and his clothis as snowe; <sup>3</sup>and for drede of hym the keepers weren aferde: and thei weren made as deed men;

<sup>5</sup>but the angel answerid and seide to the women nyle ze drede/ for I woot that ze seken ihesus that was crucified/ <sup>6</sup>he is not here/ for he is risun: as he seide/ come ze and se ze the place: where the lord was leyed/ <sup>7</sup>and go ze soone and seye ze to hise disciplys: that he is risun/ and lo he schal go bifor zou in to galyle/ there ze schuln se him: lo I haue bifor seide to zou/

<sup>8</sup>and thei wenten out soone fro the biriels with drede and greet ioye: rennyng to telle hise disciplys. <sup>9</sup>and lo ihesus mette hem: and seide/ heil ze/ and thei nyzeden <sup>10</sup>heelden his feet/ and worschpiden hym/ <sup>11</sup>Thanne ihesus seide to hem/ nyle ze drede/ go ze, telle ze to my brethren, that thei go in to galile, there thei schulen se me/

<sup>11</sup>and whanne thei weren gon lo summe of the keepers camen in to the citee t to ceden to the pryncis of preestis, alle thingis that weren don/ <sup>12</sup>and whanne thei weren gaderide to gidre with the elder men and hadden takun her counceil thei zauen to the knyghtis myche money <sup>13</sup>and seiden/ seic ze that hise disciplys camen bi nygt and han stole hym while ze slepten/ <sup>14</sup>and if this be herde of the iustice, we schuln counceil hym and make zou siker/ <sup>15</sup>and whanne the monei was takun thei diden as thei weren taught/ and this word is pupylschid among the iewis: til in to this dai/

<sup>16</sup>And the enleuene discipylis wenten in to galile in to an hille where ihesus hadde

## TYNDALE—1534.

descended from heven; and came and rowlled backe the stone from the dore, and sate upon it. <sup>3</sup>His countenance was lyke lyghtynge, and his rayment whyte as snowe. <sup>4</sup>And for feare of him the keepers were astunnedy, and be came as deed men.

<sup>5</sup>The angell answered, and sayde to the wemen, feare ye not. I knowed that ye seke Iesus which was crucified: <sup>6</sup>he is not here: he is ryisen as he sayde. Come, and se the place where the lorde was put: <sup>7</sup>and goo quickly and tell his disciples that he is ryisen from death. And beholde, he will go before you into Galilee: there ye shall se him. Lo I haue tolde you.

<sup>8</sup>And they departed quickly from the sepulchre with feare and greate ioye: and dyd runne to bringe his disciples worde. <sup>9</sup>And as they went to tell his disciples: beholde, Iesus met them sayyng: All hayle. And they came and held him by the fete and worshipped him. <sup>10</sup>Then sayde Iesus vnto them: be not afrayde. Go and tell my brethren, that they goo in to Galilee, and there shall they se me.

<sup>11</sup>When they were gone: beholde, some of the keepers came in to the citee, and shewed vnto the hie prestes, alle the thinges that were hapened. <sup>12</sup>And they gaddered them to gedder with the elders, and toke counsell, and gaue large money vnto the soudiers: <sup>13</sup>sayyng: Saye that his disciples came by nyght, and stole him away while ye slept. <sup>14</sup>And if this come to the rulers eares, we wyll pease him, and save you harmeles. <sup>15</sup>And they toke the money and dyd as they were taught. And this sayyng is noysed amonge the Iewes vnto this daye.

<sup>16</sup>Then the .xi. disciples went away into Galilee, into a mountayne where Iesus had

## CRANMER—1539.

descended from heauen, and came and rowlled backe the stone from the dore, and sat vpon it. <sup>3</sup>Hys countenance was lyke lyghtynge, and hys rayment whyte as snowe. <sup>4</sup>And for feare of him the keepers were astonnyed, and became as deed men.

<sup>5</sup>The angell answered, and sayd vnto the wemen: feare ye not. For I know, that ye secke Iesus which was crucified: <sup>6</sup>he is not here: he is ryisen as he sayde. Come se the place where that the Lord was layed: <sup>7</sup>and go quickly, and tell his disciples, that he is ryisen agayne from the deed. And behold, he goeth before you into Galilee, there ye shall se him. Lo I haue tolde you:

<sup>8</sup>And they departed quickly from the sepulchre, with feare and greate ioye, and dyd runne, to bring his disciples worde. <sup>9</sup>And as they went to tell his disciples: beholde, Iesus met them, sayyng: All hayle. And they came, and held him by the fete, and worshipped him. <sup>10</sup>Then sayd Iesus vnto them: be not afrayde. Go tell my brethren, that they go into Galile and there shall they se me.

<sup>11</sup>When they were gone, behold, some of the keepers came into the citee and shewed vnto the hie prestes, all the thinges that had hapened. <sup>12</sup>And they gathered them together wyth the elders, and toke counsell, and gaue large money vnto the soudiers, <sup>13</sup>sayyng: Saye ye, that his disciples came by nyght and stole him away while ye slept. <sup>14</sup>And if this come to the rulers eares, we will perswade him, and saue you harmeles. <sup>15</sup>So they toke the money, and dyd as they were taught. And this sayyng is noysed amonge the Iewes vnto this daye.

<sup>16</sup>Then the .xi. disciples went away into Galilee, into a mountayne where Iesus had

<sup>11</sup>spelt, draw nigh nyle, not, torrels, burysyn places  
zauen, zauen knyghts, soldiers, siker securis.

λέγει αὐταῖς ὁ Ἰησοῦς, ‘ Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.’

<sup>11</sup> Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερέουσιν ἅπαντα τὰ γενόμενα. <sup>12</sup> καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίον τε λαβόντες, ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιώταις, <sup>13</sup> λέγοντες, ‘ Εἶπατε, “ Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων, <sup>14</sup> καὶ ἐὰν ἀκουσῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν.’ <sup>15</sup> Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφνημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

<sup>16</sup> Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο

<sup>i</sup> Alex. = “Ὡς εἰ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

## GENEVA—1557.

Lord descended from heauen, and came and rolled backe the stone from the dore, and sate vpon it. <sup>3</sup> His countenance was lyke lychtning, and his rayment whyte as snowe. <sup>4</sup> And for feare of hym, the keepers were astonyed, and became as dead men. <sup>5</sup> But the Angel answered, and sayd to the women, Feare ye not, for I know that ye seeke Iesus which was crucified: <sup>6</sup> He is not here, for he is rysen, as he sayd: come, see the place where the Lord was put.

<sup>7</sup> And go quickly, and tel his disciples that he is rysen from death: And beholde he goeth before you into Galile, there ye shal see him. lo, I haue told you. <sup>8</sup> And they departed quickly from the sepulchre, with feare and great ioye, and did runne to brynge his disciples worde. <sup>9</sup> And as they went to tel his disciples: Beholde, Iesus met them, saying, God saue you. And they came, and helde his fete and worshipped him. <sup>10</sup> Then sayd Iesus vnto them, Be not affraid. Go and tel my brethren, that they go into Galile, and there shal they see me.

<sup>11</sup> When they were gone, beholde, some of the keepers came into the cite, and shewed vnto the hye Priestes all the things that were happened. <sup>12</sup> And they gathered them together with the Elders, and toke counsel, and gaue large mony vnto the souldiers. <sup>13</sup> Saying, Say that his disciples came by nyght, and stole hym away wyle we slept. <sup>14</sup> And if this come before the Gouverneur, we wyl pacifie him, and saue you harmelesse. <sup>15</sup> And they toke the monye, and dyd as they were taught. And this saying, is noysed among the Iewes vnto this day.

<sup>16</sup> Then the eleuen disciples went away in to Galile, into a mountayne, where

## RHEIMS—1582.

descended from heauen: and comming, rolled backe the stone, and sate vpon it: <sup>3</sup> and his countenance vvas as lightening: and his garment as snovv. <sup>4</sup> And for feare of him, the vvatchemen vvere frighted, and became as dead. <sup>5</sup> And the Angel answering said to the vvomen, Feare not you, for I know that you seeke Iesus that vvas crucified. <sup>6</sup> he is not here: for he is risen, as he said. come, and see the place vvhere our Lord vvas laid.

<sup>7</sup> And going quickly, tel ye his Disciples that he is risen: and behold he goeth before you into Galilee, there you shal see him. loe I haue fortold you.

<sup>8</sup> And they vvent forth quickly out of the monument vvith feare and great ioy, running to tel his Disciples. <sup>9</sup> And beholde Iesus mette them, saying, Al haile. But they came neere and tooke hold of his fete, and adored him. <sup>10</sup> Then Iesus said to them, Feare not, goe, tel my brethren that they goe into Galilee, there they shal see me.

<sup>11</sup> Who vvhen they vvere departed, beholde certayne of the vvatchemen came into the cite, and told the cheefe Priestes all things that had been done. <sup>12</sup> And being assembled together vvith the auncients, talking counsel, they gaue a greate summe of money to the souldiers, <sup>13</sup> saying, Say you, That his Disciples came by nyght, and stole him avway vvhen vve vvere a sleepe. <sup>14</sup> And if the President shal heare of this, vve vvil perswade him, and make you secure. <sup>15</sup> But they taking the money, did as they vvere taught. And this vvord vvas bruted abrode among the Iewes, euen vnto this day.

<sup>16</sup> And the eleuen Disciples vvent into Galilee, vnto the mount vvhere Iesus had

## AUTHORISED—1611.

descended from heauen, and came and rolled backe the stone from the dore, and sate vpon it. <sup>3</sup> His countenance was like lightening, and his raiment white as snowe. <sup>4</sup> And for feare of him, the keepers did shake, and became as dead men. <sup>5</sup> And the Angel answered, and said vnto the women, Feare not ye: for I know that yee seeke Iesus, which was crucified. <sup>6</sup> He is not here: for he is risen, as he said: Come, see the place where the Lord lay.

<sup>7</sup> And go quickly, and tell his disciples that he is risen from the dead. And behold, he goeth before you into Galilee, there shall ye see him: loe, I haue told you. <sup>8</sup> And they departed quickly from the sepulchre, with feare and great ioy, and did run to bring his disciples word.

<sup>9</sup> And as they went to tell his disciples, behold, Iesus met them, saying, All haile. And they came, and held him by the fete, and worshipped him. <sup>10</sup> Then said Iesus vnto them, Be not afraid: Goe tell my brethren that they goe into Galilee, and there shall they see me.

<sup>11</sup> Now when they were going, behold, some of the watch came into the cite, and shewed vnto the chiefe Priests all the things that were done. <sup>12</sup> And when they were assembled with the Elders, and had taken counsell, they gaue large money vnto the souldiers, <sup>13</sup> saying, Say ye, His disciples came by night, and stole him away while we slept. <sup>14</sup> And if this come to the gouernours eares, wee will perswade him, and secure you. <sup>15</sup> So they tooke the money, and did as they were taught. And this saying is commonly reported among the Iewes vntill this day.

<sup>16</sup> Then the eleuen disciples went away into Galilee, into a mountaine where Iesus

αὐτοῖς ὁ Ἰησοῦς. <sup>17</sup> καὶ ἰδόντες αὐτὸν, προσεκύνησαν <sup>k</sup> αὐτῷ | οἱ δὲ ἐδίστασαν.  
<sup>18</sup> καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν  
 οὐρανῷ καὶ ἐπὶ γῆς. <sup>19</sup> πορευθέντες <sup>i</sup> μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες

<sup>k</sup> Alex. = αὐτῷ.

<sup>i</sup> Rec. + οὖν.

## WICLIF — 1380.

ordeyned to hem, <sup>17</sup> and thei seinge hym  
 and worschipiden, but summe of hem  
 doutiden, <sup>18</sup> and ihesus cam nyȝ and  
 spake to hem and seide, al power in heu-  
 ene is ȝouun to me, <sup>19</sup> therfor  
 go ȝe, and teche alle folkis baptisynge  
 hem in the name of the fadir and of the  
 sone, and of the holi goost, <sup>20</sup> techynge  
 hem to kepe alle thingis : whatever thingis  
 I haue comaundid to ȝou, and lo I am with  
 ȝou in al daies in to the ende of the world.

nyȝ, nigh. ȝouun, given.

## TYNDALE — 1534.

Jesus had appoynted them. <sup>17</sup> And when  
 they sawe hym, they worshipped him.  
 But some of them doubted. <sup>18</sup> And Jesus  
 came and spake vnto them sayinge : All  
 power ys geuen vnto me in heven, and in  
 erth.

<sup>19</sup> Go therfore and teache all nacions,  
 baptysinge them in the name of the  
 father, and the sonne, and the holy  
 goost : <sup>20</sup> Teachinge them to observe all  
 thynges, what soever I commaunded you.  
 And lo I am with you all waye, even  
 vntyll the ende of the worlde.

## CRANMER — 1539.

appoynted them. <sup>17</sup> And when they sawe  
 hym, they worshipped him. But some  
 doubted. <sup>18</sup> And Jesus came, and spake  
 vnto them, sayinge : All power is geuen  
 vnto me in heauen, and in erth.

<sup>19</sup> Go ye therfore, and teach all nacions,  
 baptising them in the name of the father,  
 and of the sonne, and of the holy goost :  
<sup>20</sup> Teachinge them to obserue all thinges,  
 whatsoeuer I haue commaunded you. And  
 lo I am with you allwaye, euen vntyll the  
 ende of the worlde.

‘ αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, <sup>20</sup> διδάσ-  
 ‘ κοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ’ ὑμῶν εἰμι  
 ‘ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. ’ Ἀμήν.’]

<sup>m</sup> Alex. = ἀμήν.

## GENEVA — 1557.

Iesus had appointed them. <sup>17</sup> And when they sawe him, they worshipped him : but some doubted. <sup>18</sup> And Iesus came and spake vnto them, saying, All power is geuen vnto me in heauen, and in earth.

<sup>19</sup> Go therefore and teache all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Gost. <sup>20</sup> Teaching them to obserue all thynges, whatsoeuer I commanded you. And lo, I am with you alway, euen vntyl the ende of the worlde.

## RHEIMS—1582.

appointed them. <sup>17</sup> And seeing him they adored, but some doubted. <sup>18</sup> And Iesus comming neere spake vnto them, saying, Al pover is giuen to me in heauen and in earth.

<sup>19</sup> going therfore teach ye al nations : BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY GHOST, <sup>20</sup> teaching them to obserue al things vwhatsoeuer I haue commaunded you, and behold I am vvith you al daies, euen to the consummation of the vvorld.

## AUTHORISED — 1611.

had appointed them. <sup>17</sup> And when they sawe him, they worshipped him : but some doubted. <sup>18</sup> And Iesus came, and spake vnto them, saying, All power is giuen vnto me in heauen and in earth.

<sup>19</sup> Goe ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost : <sup>20</sup> Teaching them to obserue all things, whatsoeuer I haue commanded you : and loe, I am with you alway, euen vnto the ende of the world. Amen.

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

Κεφάλαιον Α.

## THE GOSPEL ACCORDING TO MARK.

### CHAPTER I.

ἈΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. <sup>2</sup> ὡς | γέγραπται ἐν  
 Ἡσαΐα τῷ προφήτῃ, | “ Ἰδοῦ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,  
 “ ὃς κατασκευάσει τὴν ὁδόν σου.” <sup>3</sup> “ Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε  
 “ τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.” <sup>4</sup> ἐγένετο Ἰωάννης βαπ-  
 τίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεςιν ἁμαρτιῶν. <sup>5</sup> καὶ  
 ἐξεπορεύετο | πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται· <sup>6</sup> καὶ  
 ἐβαπτίζοντο πάντες | <sup>7</sup> ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ, | ἐξομολογούμενοι τὰς

<sup>2</sup> Alex. καθώς.

<sup>3</sup> Rec. τοὺς προφῆταις.

<sup>4</sup> Rec. + ἔμπροσθεν σου (cf Mt. 1, 10. Luc. 7, 27.)

<sup>5</sup> Alex. πάντες· καὶ ἐβαπτίζοντο.

<sup>6</sup> Alex. πάντες· καὶ ἐβαπτίζοντο.

#### WICLIIF—1380.

1. THE bigynnyng of the gospel of ihesu crist the sone of god, <sup>2</sup> as it is writun in Isaac the profete, lo I sende myn aungel bifor thi face: that schal make redi thi weye bifor thee: <sup>3</sup> the vois of a cryer in desert, make ze redi the weye of the lord: make ze hise pathis riȝt.

<sup>4</sup> Iohn was in desert baptisynge and prechyng the baptn of penaunce in to remysyion of synnes, <sup>5</sup> and al the cuntre of iudee wenten out to hym: and al men of ierusalem and thei weren baptisid of iohn in the flum Iordan: and knowlechiȝt her synnes.

<sup>6</sup> And Iohn was clothid with heeris of waulde, and a girdil of skyn was aboute his londe, and he cete hony soukis, and wylde loof. <sup>7</sup> And prechide and seide, a stronger than I schal come afir me, and I am not worthi to kuele down a latchet of his shue. <sup>8</sup> I have baptisid you in watir, but he schal baptise you in the holi goost.

And it was don in tho dayes ihesu cam fro nazareth of galilee, and was baptisid of Iohn in Iordan. <sup>10</sup> and anon he wente up of the watir and saw heuene opened.

<sup>1</sup> Iudaea, a flood or river. Iordan, Iains  
<sup>2</sup> Iohn, shors.

#### TYNDALE—1534.

1. THE beginnyng of the Gospell of Iesu Christ the sonne of God, <sup>2</sup> as yt is written in the Prophetes: beholde I sende my messenger before thy face, which shall prepared thy waye before the. <sup>3</sup> The voyce of a cryer in the wilderness: prepare ye the waye of the Lorde, make his pathes streyght.

<sup>4</sup> Iohn dyd baptise in the wyldernes, and preche the baptyeme of repentaunce for the remission of synnes. <sup>5</sup> And all the londe of Iurie and they of Ierusalem, went out vnto him, and were all baptised of him in the ryver Iordan, confessyng their synnes.

<sup>6</sup> Iohn was clothed with cammylles heer, and with a gerdyll of a skyn a bout hys loynes. And he dyd eate locustes and wyld hony, <sup>7</sup> and preached sayinge: a stronger then I cometh after me, whose shue latchet I am not worthy to stoupe doune and vnlose. <sup>8</sup> I have baptised you with water: but he shall baptise you with the holy goost.

<sup>9</sup> And yt came to passe in those dayes, that Iesus cam from Nazareth, a cyte of Galilee: and was baptised of Iohn in Iordan. <sup>10</sup> And assone as he was come out of the water, Iohn sawe heaven open, and

#### CRANMER—1539.

1. THE begynnyng of the Gospell of Iesu Chryst the sonne of God, <sup>2</sup> as it is written in the Prophetes, behold, I sende my messenger before thy face which shall prepare thy waye before the. <sup>3</sup> The voyce of a cryer in the wilderness: prepare ye the waye of the Lord, and make his pathes strait. <sup>4</sup> Iohn dyd baptise in the wyldernes, and preached the baptyeme of repentaunce, for the remission of synnes. <sup>5</sup> And all the lande of Jewrie and they of Ierusalem, went out vnto hym, and were all baptised of hym in the ryuer Iordan, confessyng their synnes.

<sup>6</sup> Iohn was clothed wyth camilles herr, and with a gerdyll of a skyn about hys loynes. And he dyd eate locustes and wilde hony, <sup>7</sup> and preached, sayinge. He that is stronger then I, cometh after me, whose sho latchet I am not worthy to stoupe doune, and vnlose. <sup>8</sup> I have baptised you wyth water: but he shall baptise you with the holy gost.

<sup>9</sup> And it came to passe in those dayes, that Iesus cam from Nazareth, of Galilee: and was baptised of Iohn in Iordan. <sup>10</sup> And assone as he was come vp out of the water: he sawe heauen open, and the sprete de-

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

Κεφάλαιον Α.

## THE GOSPEL ACCORDING TO MARK.

### CHAPTER I.

ἀμαρτίας αὐτῶν. <sup>6</sup> ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. <sup>7</sup> Καὶ ἐκήρυσσε, λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κίψας λῦσαι τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ. <sup>8</sup> ἐγὼ ἂ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ. <sup>9</sup> Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. <sup>10</sup> καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς

<sup>1</sup> Alex. ἐπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ.

<sup>2</sup> Alex. Ἦν δὲ ὁ Ἰωάννης.

<sup>3</sup> Alex. = μὲν.

<sup>4</sup> Alex. εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

<sup>5</sup> Alex. ἔκ.

#### GENEVA — 1557.

1. THE beginning of the Gospel of Iesus Christe, the Sonne of God. <sup>2</sup> As it is written in the Prophetes, Behold I send my messenger before thy face, which shall prepare thy way before thee. <sup>3</sup> The voyce of one crying in the wilderness is, Prepare the way of the Lord, make his pathes straight. <sup>4</sup> Iohn dyd baptize in the wyldernes, and preache the Baptisme of amendement of life, for the remission of synnes. <sup>5</sup> And all the land of Iurie, and they of Ierusalem, went out vnto hym, and were all baptized of hym in the ryuer Iordan, confessing their synnes.

<sup>6</sup> And Iohn was clothed with camels heare, and with a gyrdel of a skyn about his loynes. And he did eat locustes and wylded hony. <sup>7</sup> And preached, saying, A stronger then I cometh after me, whose shoes latched I am not worthy to stoupe downe, and vnlose. <sup>8</sup> Trueth it is, I have baptized you with water, but he shall baptize you with the holy Ghost.

<sup>9</sup> And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galilee: and was baptized of Iohn in Iordan. <sup>10</sup> And assone as he was come out of the water, Iohn saw heauen cleafte,

#### RHEIMS—1582.

1. THE beginning of the Gospel of IESVS CHRIST the sonne of God. <sup>2</sup> As it is written in Esay the Prophet, (Behold I send mine Angel before thy face, who shall prepare thy way before thee.) <sup>3</sup> A voice of one crying in the desert, Prepare ye the way of our Lord, make straight his pathes. <sup>4</sup> Iohn vvas in the desert baptizing, and preaching the baptisme of penance vnto remission of sinnes. <sup>5</sup> And there vvent forth to him al the countrie of Ievvrie, and al they of Hierusalem: and vvere baptized of him in the riuier of Iordan, confessing their sinnes.

<sup>6</sup> And Iohn vvas clothed vwith camels heare, and a girdle of a skinne about his loines: and he did eate locustes and vvvild honie. <sup>7</sup> And he preached, saying, There cometh a stronger then I after me: vvhose latched of his shoes I am not vvorthe stoupinge downe to vnloose. <sup>8</sup> I have baptized you vwith vwater: but he shall baptize you vwith the holy Ghost.

<sup>9</sup> And it came to passe: in those daies came IESVS from Nazareth of Galilee: and vvas baptized of Iohn in Iordan. <sup>10</sup> And forthvwith coming vp out of the vwater, he savv the heauens opened, and

#### AUTHORISED—1611.

1. THE beginning of the Gospel of Iesus Christ, the Sonne of God, <sup>2</sup> As it is written in the Prophetes, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>3</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup> Iohn did baptize in the wilderness, and preach the baptisme of repentance, <sup>5</sup> for the remission of sinnes. <sup>6</sup> And there went out vnto him all the land of Iudea, and they of Ierusalem, & were all baptized of him in the riuier of Iordane, confessing their sinnes. <sup>7</sup> And Iohn was clothed with camels haire, and with a girdle of a skin about his loines: and he did eat locusts and wilde honie, <sup>8</sup> And preached, saying, There cometh one mightier then I after me, the latchet of whose shooes I am not worthy to stoupe downe, and vnloose. <sup>9</sup> I indeed have baptized you with water: but hee shall baptize you with the holy Ghost.

<sup>9</sup> And it came to passe in those daies, that Iesus came from Nazareth of Galilee, and was baptized of Iohn in Iordane. <sup>10</sup> And straightway coming vp out of the water, hee saw the heauens <sup>11</sup> opened,

<sup>11</sup> Or, vnto. <sup>12</sup> Or, clouen, or rent.

οὐρανοῦς, καὶ τὸ Πνεῦμα ὡς| περιστεράν καταβαῖνον ἐπ' αὐτόν. <sup>11</sup> καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Ἐγὼ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν ᾧ| εὐδόκησα. <sup>12</sup> Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. <sup>13</sup> καὶ ἦν ἔκει| ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ,| καὶ ἦν μετὰ τῶν θηρίων καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

<sup>14</sup> Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσειν τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, <sup>15</sup> καὶ λέγων, Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. <sup>16</sup> Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ τοῦ Σίμωνος, ἀμφιβάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ ἦσαν γὰρ ἀλιεῖς. <sup>17</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὅπισθό μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. <sup>18</sup> Καὶ εὐθέως ἀφέντες

Rec. ὡσί (cf. Mt. 3, 16. Lc. 3, 22.) <sup>11</sup> Alex. σοι. <sup>12</sup> Alex. = εἰεῖ. <sup>13</sup> Alex. τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας πειραζόμενος ὑπὸ τοῦ σατανᾶ (cf. Mt. 4, 2.) <sup>14</sup> Const. = τὸν. <sup>15</sup> Alex. = τῆς βασιλείας. <sup>16</sup> Const. = καί. <sup>17</sup> Alex. καὶ παράγων.

## WICLIIF—1380.

and the holi goost comynge down as a culuer, and dwelinge in hym <sup>11</sup> and a vois was made fro heuene; thou art my louede sone: in the I am pleside.

<sup>12</sup> and anon the spirit puttide hym forthe in to deseret, <sup>13</sup> and he was in deseret fourti dayes and fourty nyctis, and was temptid of sathanas and he was with beestis: and angelis mynstriden to hym.

<sup>14</sup> But aftir that loon was taken, ihesus cam in to galilee, and prechide the gospel of the kyngdom of god <sup>15</sup> and seide, that the tyme is fullilide: and the kyngdom of god schal come nys; do 3e penance: and bileue 3e to the gospel:

<sup>16</sup> and as he passide hisidis the see of galile, he saue symounde and andrew his brother castynge her nettis in to the see, For thei weren fishers, <sup>17</sup> and ihesus seide to hem; come 3e aftir me, I schal make 3ou to be made fishers of men; <sup>18</sup> and anon thei leften her nettis: and suden hym;

<sup>19</sup> and he zede forth fro thennes a litil: and sae Iames of zebedei, and loon his brother in a bote makynge nettis; <sup>20</sup> and anon he clepid hem; and thei leften zebedei her fadir in the boot, with hirid seruauntis: And thei suden hym;

<sup>21</sup> and thei entriden in to cafernaum; and anon in the sabotis, he zede in to a synagoge: and tau3te hem; <sup>22</sup> and thei wondriden on his te3chynge, for he tau3te hem as he that hadde power, and not as scribis;

<sup>23</sup> and in the synagoge of hem was a man in an vnclene spirit; and he cried out; <sup>24</sup> and seide; what to us and to thee, thou ihesus of Nazareth? hast thou come to distrie us; I woot that thou art the holi of god; <sup>25</sup> and ihesus thretenede hym and seide, wexe doumbe and go out of the man; <sup>26</sup> and the vnclene spirit decreidynge hym, and cryynge with a greet vois; wente out fro hym; <sup>27</sup> and alle men wondriden, so

<sup>11</sup> vsor, a dove or pigeon. <sup>13</sup> 37, night suden, fullmored, soled, went, clepid, called. woot, knowe. decreidynge, tearing.

## TYNDALE—1534.

the holy goost descendynge vpon him; lyke a dove. <sup>11</sup> And ther came a voyce from heauen: Thou arte my dere sonne in whom I delyte.

<sup>12</sup> And immediatly the sprete drave him into wildernes: <sup>13</sup> and he was there in the wildernes xl dayes; and was tempted of Satan; and was with wilde bestes. And the aungels ministred vnto him.

<sup>14</sup> After Iohn was taken; Iesus came in to Galile; preachinge the gospel of the kyngdome of God, <sup>15</sup> and saynge: the tyme is come; and the kyngdome of God is at hande; repent and beleve the gospel.

<sup>16</sup> As he walked by the see of Galile; he sawe Simon and Andrew his brother; castynge nettes in to the see; for they were fysshers. <sup>17</sup> And Iesus sayde vnto them: folowe me; and I will make you fysshers of men. <sup>18</sup> And straght waye; they forsok their nettes; and folowed him.

<sup>19</sup> And when he had gone a lytell further thence; he sawe Iames the sonne of zebede; and Iohn his brother; even as they were in the shyppe mendynge their nettes. <sup>20</sup> And anon he called them. And they left their fither zebede in the shippe with his hyred seruautes; and went their waye aftir him.

<sup>21</sup> And they entred in to Capernaum; and stright waye on the Saboth dayes; he entred in to the synagoge and tau3t. <sup>22</sup> And they merueled at his learninge. For he tau3t them as one that had power with hym; and not as the Scribes.

<sup>23</sup> And there was in their synagoge a man vexed with an vnclene spirite; the man cryed sayinge: let he: what haue we to do with the thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, euen that holy of god.

<sup>24</sup> And Iesus rebuked him sayinge: holde thy peace and come out of him. <sup>25</sup> And the vnclene spirite tare hym; and cryed with a loude voyce; and came out of him. <sup>27</sup> And they were all amased; in so moche

## CRANMER—1539.

scendynge vpon him lyke a doue: <sup>11</sup> And ther came a voyce from heauen. Thou art my deare sonne in whom I delyte.

<sup>12</sup> And immediatly the sprete droue him into wildernes: <sup>13</sup> and he was there in the wyldernes .xl. dayes, and was tempted of Satan, and was with wilde bestes. And the angels minystred vnto hym. <sup>14</sup> After that Iohn was taken Iesus came into Galile preachinge the Gospell, of the kyngdom of God, <sup>15</sup> and saynge, the tyme is come, and the kyngdom of God is at hande, repent, and beleue the Gospell.

<sup>16</sup> As he walked by the see of Galile, he sawe Simon and Andrew his brother, castynge nettes into the see, for they were fysshers. <sup>17</sup> And Iesus sayde vnto them: folowe me, and I will make you to become fysshers of men. <sup>18</sup> And straght waye, they forsok their nettes, and folowed him. <sup>19</sup> And when he had gone a lytell further thence, he sawe Iames the sonne of zebede, and Iohn his brother, which also were in the shyppe, mendynge their nettes. <sup>20</sup> And anone he called them. And they left their father zebede in the shyppe with the hyred seruautes, and folowed hym. <sup>21</sup> And they came into Capernaum: and straght waye on the Saboth dayes, he entred into the synagoge, and tau3t. <sup>22</sup> And they were astonnyed at his learnynge. For he tau3t them as one that had auctorite, and not as the Scribes.

<sup>23</sup> And there was in their Synagoge a man vexed with an vnclene spirite, and he cryed, sayinge: <sup>24</sup> Alas, what haue we to do with the thou Iesus of Nazareth? Art thou come to destroye vs? I knowe the what thou art, euen that holy one of God. <sup>25</sup> And Iesus rebuked hym sayinge: holde thy peace, and come out of the man: <sup>26</sup> And when the vnclene spirite had torne him, and cryed with a loude voyce, he came out of him. <sup>27</sup> And they were all

ἡ τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ. <sup>19</sup> Καὶ προβάς <sup>20</sup> ἐκέθην ὀλίγου, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. <sup>20</sup> καὶ <sup>21</sup> εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

<sup>21</sup> Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθέως τοῖς σάββασι <sup>22</sup> εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε. <sup>22</sup> καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. <sup>23</sup> Καὶ <sup>24</sup> ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε, <sup>24</sup> λέγων, <sup>25</sup> Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολῆσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. <sup>25</sup> Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, <sup>26</sup> Φιμώθητι, καὶ <sup>27</sup> ἐξέλθε ἐξ αὐτοῦ. <sup>27</sup> Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα πάντες, ὁ ἀκάθαρτος, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν· ἐξῆ αὐτοῦ. <sup>27</sup> καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς

<sup>1</sup> Const. αὐτοῦ τοῦ Σίμωνος. Rec. αὐτοῦ. Alex. τοῦ Σίμωνος. <sup>2</sup> Rec. βάλλοντα (cf. Mt. 4, 18). <sup>3</sup> Alex. τὰ δίκτυα. <sup>4</sup> Alex. = ἐκείθεν. <sup>5</sup> Alex. + αὐτῶν. <sup>6</sup> Alex. εὐθέως. <sup>7</sup> Alex. = εἰσελθὼν. <sup>8</sup> Alex. + εὐθέως. <sup>9</sup> Alex. = Ἐα. <sup>10</sup> Alex. δ᾽πρ.

## GENEVA — 1557.

in twaine, and the holy Gost descending vpon him lyke a doue. <sup>11</sup> And there came a voyce from heauen. Thou art my deare Sonne in whom I delyte. <sup>12</sup> And immediatly the Spirite drieth him sodenly into wyldernes. <sup>13</sup> And he was there in the wyldernes forty dayes, and was tempted of Satan : he was also with the wyld beasts, and the Angels ministred vnto him. <sup>14</sup> And after Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kyngdome of God, <sup>15</sup> And saying, The tyme is fulfilled, and the kyngdome of God is at hand, Amende your liues, and beleue the Gospel. <sup>16</sup> As he walked by the sea of Galile, he saw Simon, and Andrew his brother, casting a nette into the sea, (for they were fyshers.) <sup>17</sup> And Iesus sayd vnto them, Follow me, and I wyl make you to be fyshers of men. <sup>18</sup> And straight way, they forsoke their nettes, and folowed him. <sup>19</sup> And when he had gone a lytle further thence, he saw Iames the sonne of Zebede, and Iohn his brother, euen as they were in the shyppe mending their nettes. <sup>20</sup> And anone he called them : and they left their father Zebede in the shyp with his hyred seruautes, and went their way after him. <sup>21</sup> And they entred into Capernaum, and straight way on the Sabbath daye, he entred into the Synagoge and taught. <sup>22</sup> And they marueled at his learning : For he taught them as one that had power, and not as the Scribes. <sup>23</sup> And there was in their Synagoge a man vexed with an vncleane spirite, and he cried, <sup>24</sup> Saying, Ah, what haue we to do with thee, thou Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, euen that holy one of God. <sup>25</sup> And Iesus rebuked him, saying, Hold thy peace, and come out of him. <sup>26</sup> And the vncleane spirite tare him, and cried with a loude voyce, and came out of hym. <sup>27</sup> And they

## RHEIMS — 1582.

the Spirit as a doue descending, and remaining on him. <sup>11</sup> And a voice vvas made from heauen, Thou art my beloved sonne, in thee I am well pleased. <sup>12</sup> And forthwith the Spirit droue him out into the desert. <sup>13</sup> And he vvas in the desert fourtie daies, and fourtie nightes : and vvas tempted of Satan. and he vvas vyth beasts, and the Angels ministred to him. <sup>14</sup> And after that Iohn vvas dehuered vp, Iesus came into Galilee, preaching the Gospel of the kingdom of God, <sup>15</sup> and saying, That the time is fulfilled, and the kingdom of God is at hand : be penitent, and beleuee the Gospel. <sup>16</sup> And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nettes into the sea (for they vvere fishers) <sup>17</sup> and Iesus said to them, Come after me, and I vwill make you to become fishers of men. <sup>18</sup> And immediatly leauing their nettes, they foloued him. <sup>19</sup> And being gone thence a litle further, he saw Iames of Zebedee, and Iohn his brother, and them repairing their nettes in the shippe : <sup>20</sup> and forthwith he called them. <sup>21</sup> And leauing their father Zebede in the shippe vyth his hired men, they foloued him. <sup>22</sup> And they enter into Capernaum, and he forthwith vpon the Sabbaths going into the Synagogue, taught them. <sup>23</sup> And they vvere astonied at his doctrine, for he vvas teaching them as hauing povver, and not as the Scribes. <sup>24</sup> And there vvas in their Synagogue a man in an vncleane spirit : and he cried out, <sup>24</sup> saying, What to vs and to thee Iesus of Nazareth? art thou come to destroy vs? I know vwho thou art, the Sainct of God. <sup>25</sup> And Iesus threatened him, saying, Hold thy peace, and goe out of the man. <sup>26</sup> And the vncleane spirit tearing him, and crying out vyth a great voyce, vvent out of him. <sup>27</sup> And they marueled al, in so much that

## AUTHORISED — 1611.

and the Spirit like a doue descending vpon him. <sup>11</sup> And there came a voyce from heauen, saying, Thou art my beloved Sonne, in whom I am well pleased. <sup>12</sup> And immediatly the Spirit drieth him into the wilderness. <sup>13</sup> And he was there in the wilderness fourtie dayes tempted of Satan, and was with the wildebeasts, and the Angels ministred vnto him. <sup>14</sup> Now after that Iohn was put in prison, Iesus came into Galilee, preaching the Gospel of the kingdom of God, <sup>15</sup> And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and beleuee the Gospel. <sup>16</sup> Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea (for they were fishers.) <sup>17</sup> And Iesus said vnto them, Come ye after me ; and I will make you to become fishers of men. <sup>18</sup> And straightway they forsooke their nets, and followed him. <sup>19</sup> And when he had gone a litle further thence, he saw Iames the sonne of Zebede, and Iohn his brother, who also were in the ship mending their nets. <sup>20</sup> And straightway he called them : and they left their father Zebede in the ship with the hired seruautes, and went after him. <sup>21</sup> And they went into Capernaum, and straightway on the Sabbath day he entred into the Synagoge, and taught. <sup>22</sup> And they were astonied at his doctrine : for he taught them as one that had authoritie, and not as the Scribes. <sup>23</sup> And there was in their Synagoge a man with an vncleane spirit, and he cried out, <sup>24</sup> Saying, Let vs alone, what haue we to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I know thee who thou art, the Holy one of God. <sup>25</sup> And Iesus rebuked him, saying, Hold thy peace, and come out of him. <sup>26</sup> And when the vncleane spirit had torne him, and cried with a loud voyce, he came out of him. <sup>27</sup> And they were all amazed, inso much

αὐτοὺς, λεγοντας, <sup>d</sup> 'Τί ἐστὶ τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν  
'καὶ τοῖς πνεύμασι| τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; <sup>e</sup> 28 'Ἐξήλθε  
δὲ| ἡ ἀκοὴ αὐτοῦ <sup>f</sup> εὐθὺς| εἰς ἄλλην τὴν περίχωρον τῆς Γαλιλαίας. <sup>g</sup> 29 Καὶ <sup>h</sup> εὐθέως|  
ἐκ τῆς συναγωγῆς ἐξελθούτες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ  
Ἰακώβου καὶ Ἰωάννου. <sup>i</sup> 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ  
<sup>j</sup> εὐθέως| λέγουσιν αὐτῷ περὶ αὐτῆς. <sup>k</sup> 31 καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας  
τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς <sup>l</sup> εὐθέως,| καὶ διηκόνει αὐτοῖς.  
<sup>m</sup> 32 Ὁψίας δὲ γενομένης, ὅτε ἔδω ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς  
ἔχοντας καὶ τοὺς δαιμονιζομένους· <sup>n</sup> 33 καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν  
θύραν. <sup>o</sup> 34 καὶ ἑβέραπευσε πολλοὺς κακῶς ἔχοντας ποικίλιας νόσους· καὶ δαιμόνια

<sup>d</sup> Alex. ἰσι τῶτι τοῦτο; ἰδιαιχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι. <sup>e</sup> Alex. Καὶ ἐξῆλθεν. <sup>f</sup> Alex. ε. εὐθὺς πανταχοῦ. s = εὐθὺς.  
<sup>g</sup> Alex. εὐθὺς. <sup>h</sup> Alex. εὐθὺς. <sup>i</sup> Alex. = εὐθὺς.

## WICLIFF—1380.

that thei thouȝten withynne hem silf and  
seiden what thing is this? what newe  
doctryne is this? for in power he commaun-  
dith to vncleue spiritis: and thei obeien  
to hym, <sup>28</sup> and the fame of him wente  
forth anon in to alle the cuntre of  
galilee,

<sup>29</sup> ⁊ anon thei zeden oute of the syna-  
goge, and camen in to the hous of sy-  
mounde and of andrew with James and  
Iohn. <sup>30</sup> And the modir of symoundis wiif  
laye sike in the feueris, and anon thei  
seien to hym of hir, <sup>31</sup> and he cam nyȝ  
and arerid hir, and whanne he hadde take  
hir honde, anon the feuer lefte hir, and  
sche serued hem.

<sup>32</sup> but whanne the euentide was come ⁊  
the sunne was gon down: thei brouȝten  
to hym al that weren at male ese and hem  
that hadden fendis, <sup>33</sup> and al the citee  
was gaderid at the gate: <sup>34</sup> and he heclide  
many that hadden dyuers siknessis, ⁊ he  
castide out many fendis, and he suffrid  
hem not to speke: for thei knewen hym.

<sup>35</sup> and he roos ful eerli and zeden out  
and wente in to a desert place: and preiched  
there, <sup>36</sup> and symounde sued hym: and  
thei that weren with hym, <sup>37</sup> and whanne  
thei hadden founden hym: thei seiden to  
hym, that alle men seken thee: <sup>38</sup> and he  
seide to hem, go we into the next townes  
and citees: that I preche also therefor  
hereto I came, <sup>39</sup> and he prechid in the  
synagogis of hem: and in al galilee: and  
castid out fendis,

<sup>40</sup> and a leprous man cam to hym: and  
bisouȝte and knelid, and seide, if thou  
wilt: thou maist clenise me, <sup>41</sup> and ihesus  
hadde merci on hym: and stricte out his  
hond, and touchid hym and seide, I wole  
be thou made clene, <sup>42</sup> and whanne he  
had seide thus: anon the kpre passid  
aweie fro hym, and he was clenid.

zeden, went. seien, say or tell. arerid, raised.  
male ese, diseased. fendis, fendis.

## TYNDALE—1534.

that they demanded one of another  
amonge them selves saying: what thinge  
is this? what newe doctryne is this? For  
he commaundeth the foule spiritis with  
power, and they obeye him. <sup>28</sup> And im-  
mediatly his fame spreed abroad through-  
out all the region borderinge on Galile.

<sup>29</sup> And forth with, assone as they were  
come out of the synagoge, they entred in  
to the housse of Symon and Andrew, with  
James and Iohn. <sup>30</sup> And Symons mother in  
lawe laye sicke of a fever. And anone  
they tolde him of her. <sup>31</sup> And he came  
and toke her by the honde and lifte her  
vp; and the fever forsoke hir by and by:  
and she ministred vnto them.

<sup>32</sup> And at even when the sunne was  
downe, they brought to him all that were  
diseased, and them that were possessed  
with devyls. <sup>33</sup> And all the citee gaddred  
to gedder at the dore, <sup>34</sup> and he healed  
many that were sicke of divers desenes.  
And he cast out many devyls, and suffred  
not the devyls to speake, because they  
knewe him.

<sup>35</sup> And in the morninge very erly, Iesus  
arose and went out in to a solitary place,  
and there prayed. <sup>36</sup> And Simon and they  
that were with him folowed after him.  
<sup>37</sup> And when they had founde him, they  
sayde vnto him: all men seke for thee.  
<sup>38</sup> And he sayd vnto them: let vs go in  
to the next townes: that I maye preache  
there al so: for truly I cam out for that  
purpose. <sup>39</sup> And he preached in their syn-  
agoges throughout all Galilee, and cast  
the devyls out.

<sup>40</sup> And there came a leper to him, be-  
seeching him, and kneled doune vnto him,  
and sayde to him: yf thou wilt, thou  
canest make me clene. <sup>41</sup> And Iesus had  
compassion on him, and putforth his  
honde, touched him, and sayde to him: I  
will be thou clene. <sup>42</sup> And assone as he  
had spoken, immediatly the leprosy de-  
parted from him, and was clenid.

## CRANMER—1539.

amased, in so moch that they demanded  
one of another amonge them selues say-  
inge: what thing is this? What newe  
doctrine is this? For with auctorite com-  
maunded he the foule spiritis, and they  
obeyed him. <sup>28</sup> And immediatly hys fame  
spred abroad throughout all the region  
borderinge on Galile.

<sup>29</sup> And forthwith, when they were come  
out of the Synagoge they entred into the  
house of Symon and Andrew, with James  
and Iohn. <sup>30</sup> But Symons mother in lawe  
laye sycke of a fever. And anone they  
tell him of her. <sup>31</sup> And he came, and toke  
her by the hande: and lifte her vp; and  
ymediatly the fever forsoke hyr, and  
she ministred vnto them. <sup>32</sup> And at even  
when the sonne was doune, they brought  
vnto hym all that were dyscaied, and  
them that were vexed with devyls. <sup>33</sup> And  
all the eytwe was gathred to gether at the  
dore, <sup>34</sup> and he healed many that were  
sycke of dyuers desenes, and cast out  
many devyls, and suffred not the devyls  
to speake, because they knewe him.

<sup>35</sup> And in the morninge very early, Iesus  
(when he was rysen vp) departed, and  
went out into a solitary place, and there  
prayed. <sup>36</sup> And Symon and they that were  
with hym, folowed after hym. <sup>37</sup> And when  
they had founde him, they saye vnto him:  
all men seke for thee. <sup>38</sup> And he sayd vnto  
them: let vs go into the next townes,  
that I maye preach there also: for there-  
fore am I come. <sup>39</sup> And he preached in  
their Synagoges, in all Galile, and cast  
the devyls out.

<sup>40</sup> And there came a leper to hym, be-  
seeching him, and knelyng doune, and  
sayeng vnto him, yf thou wilt, thou canest  
make me cleane. <sup>41</sup> And Iesus had com-  
passion on hym, and put forth his hande,  
touched him, and sayeth vnto him: I  
will be thou cleane. <sup>42</sup> And assone as  
he had spoken, immediatly the leprosy  
departed from him,

πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾗδειςαν αὐτόν.<sup>35</sup> Καὶ πρῶτ<sup>1</sup> ἐννυχον| λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσήυχετο.

<sup>36</sup> καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.<sup>37</sup> καὶ εὐρόντες αὐτὸν, λέγουσιν αὐτῷ, "Οτι πάντες<sup>38</sup> με ζητοῦσι." <sup>38</sup> Καὶ λέγει αὐτοῖς, "Ἀγωμεν<sup>39</sup> εἰς τὰς ἐχομένας κομοπόλεις, ἵνα<sup>40</sup> καὶ ἐκεῖ κηρύξω εἰς τοῦτο γὰρ ἐξελέληθα." <sup>39</sup> Καὶ ἦν κηρύσσων<sup>41</sup> ἐν ταῖς συναγωγαῖς| αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλον.

<sup>40</sup> Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, "Ἄ<sup>42</sup>Οτι,| εἰὰν θέλῃς, δύνασαι με καθαρίσαι." <sup>41</sup> Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ, καὶ λέγει αὐτῷ, "Θέλω, καθαρίσθητι."

<sup>42</sup> Καὶ εἰπόντος αὐτοῦ,| εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

<sup>1</sup> Alex. + Χριστὸν εἶναι.

<sup>1</sup> Alex. ἐννυχα.

<sup>35</sup> Rec. ζητοῦσι σι.

<sup>38</sup> Alex. + ἀλλαχοῦ.

<sup>39</sup> Rec. κακεῖ.

<sup>39</sup> Alex. εἰς τὰς συναγωγὰς.

<sup>37</sup> Alex. Κέρρι ε. = ὄτι. <sup>41</sup> Alex. = εἰπόντος αὐτοῦ.

## GENEVA—1557.

were al amazed, in so muche that they demanded one of another, saying, What thing is this? What new doctrine is this? For he commandeth the foule spirits with power, and they obey him. <sup>28</sup> And immediately his fame spred abroad, throughout all the region bordering on Galile.

<sup>29</sup> And forthwith, assone as they were come out of the Synagoge they entred into the house of Simon and Andrew, with Iames and Iohn. <sup>30</sup> And Simons mother in lawe, laye sycke of a feuer: and anone they tolde him of her.

<sup>31</sup> And he came and toke her by the hand, and lyft her vp, and the feuer forsoke her by and by, and she ministred vnto them. <sup>32</sup> And at euen when the sunne was downe, they broght to hym all that were diseased, and them that were possessed with deuils.

<sup>33</sup> And all the citie gathered together at the dore. <sup>34</sup> And he healed many that were sycke of diuers diseases. And he cast out many deuyls, and suffred not the deuyles to speake, because they knew him.

<sup>35</sup> And in the morning very early, before daye Iesus arose and went out into a solitarie place, and there prayed. <sup>36</sup> And Simon, and they that were with him folowed after him. <sup>37</sup> And when they had founde him, they sayd vnto him, All men seke for thee. <sup>38</sup> And he sayd vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose. <sup>39</sup> And he preached in their Synagoges, throughout all Galile, and cast the deuyls out. <sup>40</sup> And there came a leper to him: beseeching hym, and kneled downe vnto hym, and sayd to hym, If thou wilt, thou canst make me cleane. <sup>41</sup> And Iesus had compassion on hym, and put forth his hand, touched him, and sayd to him, I wyl, Be thou cleane. <sup>42</sup> And assone as he had spoken, immediately the leprosy departed from him, and he was made cleane.

## RHEIMS—1582.

they questioned among them selues, saying, What thing is this? vwhat is this new doctrine? for vvith pouver he commaundeth the vnclene spirits also, and they obey him. <sup>28</sup> And the brute of him vvent forth incontinent into al the countrie of Galilee.

<sup>29</sup> And immediaty going forth out of the Synagogue, they came into the house of Simon and Andrew, vvith Iames and Iohn. <sup>30</sup> And Simons vvives mother lay in a fit of a feuer: and forthvvith they tel him of her. <sup>31</sup> And comming neere he lyfted her vp taking her by the hand: and incontinent the ague left her, and she ministred vnto them. <sup>32</sup> And vvhen it vvas eneing after sunne set, they broght to him al that vvere il at ease and had had deuils. <sup>33</sup> And al the citie vvas gathered together at the doore. <sup>34</sup> And he cured many that vvere vexed vvith diuerse diseases: and he cast out many deuils, and he suffred not them to speake that they knevvn him.

<sup>35</sup> And rising very early, and going forth he vvent into a desert place: and there he prayed. <sup>36</sup> And Simon sought after him, and they that vvere vvith him. <sup>37</sup> And vvhen they had found him, they said to him, That al secke for thee. <sup>38</sup> And he saith to them, Let vs goe into the next townnes and cities, that I may preach there also: for to this purpose am I come.

<sup>39</sup> And he vvas preaching in their Synagoges, and in al Galilee: and casting out deuils. <sup>40</sup> And a leper commeth to him beseeching him: and kneeling dovvne saith to him, If thou vvilt, thou canst make me cleane. <sup>41</sup> And Iesus haung compassion on him, stretched forth his hand: and touching him, he saith vnto him, I vvil, be thou made cleane. <sup>42</sup> And vvhen he had spoken, immediaty the leprosie departed from him, and he vvas made cleane.

## AUTHORISED—1611.

that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he euen the vnclene spirits, and they doe obey him. <sup>28</sup> And immediaty his fame spread abroad throughout all the region round about Galilee.

<sup>29</sup> And forthwith, when they were come out of the Synagogue, they entred into the house of Simon, and Andrew, with Iames and Iohn. <sup>30</sup> But Simons vvives mother lay sicke of a feuer: and anone they tell him of her. <sup>31</sup> And he came and tooke her by the hand, and lyft her vp, and immediaty the feuer left her, and she ministred vnto them. <sup>32</sup> And at euen, when the Sunne did set, they broght vnto him all that were diseased, and them that were possessed with deuils: <sup>33</sup> And all the city was gathered together at the doore. <sup>34</sup> And hee healed many that were sicke of diuers diseases, and cast out many deuils, and suffered not the deuils<sup>a</sup> to speake, because they knew him. <sup>35</sup> And in the morning, rising vp a great while before day, hee went out, and departed into a solitary place, and there prayed. <sup>36</sup> And Simon, and they that were with him, folowed after him: <sup>37</sup> And when they had found him, they said vnto him, All men seck for thee. <sup>38</sup> And he said vnto them, Let vs go into the next townes, that I may preach there also: for therefore came I forth. <sup>39</sup> And hee preached in their Synagoges throughout all Galilee, and cast out deuils. <sup>40</sup> And there came a leper to him, beseeching him, and kneeling downe to him, and saying vnto him, If thou wilt, thou canst make me cleane. <sup>41</sup> And Iesus mooued with compassion, put forth his hand, and touched him, and saith vnto him, I will, be thou cleane. <sup>42</sup> And assone as hee had spoken, immediaty the leprosie departed from him, and he was cleansed.

<sup>a</sup> Or, to say that they knew him.

<sup>43</sup> Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτὸν, <sup>44</sup> καὶ λέγει αὐτῷ, “Ὁρα, μὴδεν<sup>5</sup> μὴδεν| εἶπης· ἀλλ’ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.” <sup>45</sup> Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν· ἀλλ’ ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.|

II. Καὶ εἰσῆλθε πάλιν| εἰς Καπερναοῦμ δι’ ἡμερῶν καὶ| ἠκούσθη ὅτι εἰς οἶκόν ἐστι· <sup>2</sup> καὶ εὐθέως| συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν καὶ ἐλάλει αὐτοῖς τὸν λόγον. <sup>3</sup> Καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. <sup>4</sup> καὶ μὴ δυνάμενον προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον,

\* Alex. = μηδεν.

† Rec. πανταθοθεν.

\* Rec. πάλιν εἰσῆλθεν.

\* Alex. = καί.

\* Alex. = εὐθέως.

† Alex. καὶ ἰδών. † Alex. σὺν αἱ ἀμαρτίαι.

## WICLIF—1380.

<sup>43</sup> and ihesus thretened hym and putte hym out, <sup>44</sup> and seide to hym se thou seie to no man, but go schewe thee to the princis of prestis, and offre for thy clensynge in to witnessynge to hem, tho thingis that moises badde, <sup>45</sup> and he zede oute : ⁊ bigan to preche, and to pupplische the wordis; so that now he myst not go openly in to the citee; but be with out forth in desert placis, and thei camen to hym on alle sidis.

2. AND eftē he entrid in to cafernaum affir ciste daies; and it was herde that he was in an hous, <sup>2</sup> and many camen to gidre, so that thei mysten not be in the hous, ne at the gate; and he spake to hem the word, <sup>3</sup> and there camen to hem men that brogten a man sike in palsie; whiche was borun of foure, <sup>4</sup> and whanne thei mysten not bryngē hym to ihesus; for the puple; thei vñhecliden the roof where he was, and openede it and thei leten doun the bedde in whiche the sike man in palsie laye; <sup>5</sup> and whanne ihesus hadde seen the feith of hem he seide to the sike man in palsie; some thi synnes ben forfououn to thee;

<sup>6</sup> But there were summe of the scribis sittynge and thenkyngē in her hertes, <sup>7</sup> what spekith he thus? he blasfemeth, who may forgeue synnes but god alone? <sup>8</sup> and whanne ihesus hadde knowen this by the holi goost that thei thougten so withynne hem self: he seith to hem; what thenken ye seye this thingis in zoure hertis? <sup>9</sup> What is lichter to se to the sike man in palsie; the synnes ben forfououn to thee; or to seye rise take thi bedde and walke? <sup>10</sup> but that ye witen that mannes some hath power in erthe to forgeue synnes; he seide to the sike man in palsie; <sup>11</sup> I seie to thee rise up, take thi bedde and go in to thyn hous; <sup>12</sup> and anon he roos up; ⁊ whanne he

† Jude, went. † efte, again. † vñhecliden, covered. † forfououn, forgouen. † lichter, easier. † witen, knowe.

## TYNDALE—1534.

<sup>43</sup> And he charged him, ⁊ sent him away forthwith <sup>44</sup> and sayd vnto him: Se thou saye no thinge to any man; but gett the hence and shewe thy silfe to the preste; and offer for thy clensynge those thinges which Moses commaunded; for a testimoniall vnto them. <sup>45</sup> But he (assone as he was departed) beganne to tell many thinges, and to publyshe the dede: in so moche that Iesus coulde no more openly entre in to the cite, but was with out in desert places. And they came to him from every quarter.

2. AFTER a feawe dayes; he entred into Capernaum agayne, and it was noysed that he was in a hous. <sup>2</sup> And anon many gadred to geder, in so moche that now there was no roume to receaue them: no, not so moche as about the dore. And he preached the worde vnto them. <sup>3</sup> And there came vnto him that brought one sicke of the palsie; borne of fower men. <sup>4</sup> And because they coulde not come nye vnto him for prease; they vncouered the rofe of the housse where he was. And when they had broken it open; they let doun the bedd where in the sick of the palsie laye. <sup>5</sup> When Iesus sawe their fayth; he sayde to the sick of the palsie; sonne thy synnes are forgeuen the.

<sup>6</sup> And ther were certayne of the scribes sittynge there; and reasoning in their hertes: <sup>7</sup> how doeth this felowe so blasphemē? Who can forgeue synnes; but God only? <sup>8</sup> And immediatly when Iesus perceaued in his sprete; that they so reasoned in them selues; he sayde vnto them: why thinke ye soche thinges in youre hertes? <sup>9</sup> Whether is it easier to saye to the sick of the palsie; thy synnes are forgeuen the: or to saye; arise take vp thy bedd and walke? <sup>10</sup> That ye maye knowe that the sonne of man hath power in erth to forgeue synnes; he spake vnto the sick of the palsie: <sup>11</sup> I saye vnto thee; arise and take vp thy bedd; and gett the hense in to thynne awne housse. <sup>12</sup> And

## CRANMER—1539.

<sup>43</sup> and he sent him away forthwith, <sup>44</sup> and sayeth vnto him. Se thou saye nothyng to any man; but gett the hence, shewe thy selfe to the Preate, and offer for thy clensure, those thinges whych Moses commaunded, for a witness vnto them. <sup>45</sup> But he (assone as he was departed) beganne to tell many thinges, and to publyshe the sayenge: in so moche that Iesus coulde nomore openly entre into the cytie, but was with out in desert places. And they came to him from eury quarter.

2. AFTER a feaw dayes also, he entred into Capernaum agayne, and it was noysed that he was in the house. <sup>2</sup> And anon many were gathered together, in somoch that now there was no romē to receaue them, no not so moche as about the dore. And he preached the worde vnto them. <sup>3</sup> And they came vnto him, bryngynge one sycke of the palsie whych was borne of fower men. <sup>4</sup> And when they coulde not come nye vnto him for prease, they vncouered the rofe of the house that he was in. And when they had broken vp the rofe, they dyd (with coardes) let doun the bed wherin the sycke of the palsie laye. <sup>5</sup> When Iesus sawe their fayth, he sayde vnto the sycke of the palsie; sonne thy synnes be forgeuen the.

<sup>6</sup> But ther were certayne of the Scribes syttinge there, and thinking in their hertes: <sup>7</sup> why doth he speake thus blasphemyes? who can forgeue synnes, but God only? <sup>8</sup> And immediatly when Iesus perceaued in his sprete, that they so thought with in them selues, he sayeth vnto them: why thinke ye soch thinges in youre hertes? <sup>9</sup> Whether is it easier to saye to the sycke of the palsie: thy synnes be forgeuen the: or to saye, arise, take vp thy bed, and walke? <sup>10</sup> But that ye maye knowe, that the sonne of man hath power in earth to forgeue synnes, he spake vnto the sycke of the palsie: <sup>11</sup> I saye vnto thee: arise, ⁊ take vp thy bed, ⁊ gett the hense vnto thynne awne house. <sup>12</sup> And immediatly

ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. <sup>5</sup> ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, 'Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.' <sup>6</sup> Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, <sup>7</sup> 'Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἰς, ὁ Θεός;' <sup>8</sup> Καὶ εὐθέως ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως αὐτοῖς διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, 'Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>9</sup> τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείρε, | <sup>4</sup> ἄρον σου τὸν κράββατον, | καὶ περιπάτει; <sup>10</sup> ἴνα δὲ εἰδήτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, | λέγει τῷ παραλυτικῷ, <sup>11</sup> Σοὶ λέγω, ἔγειρε, | ἄρον τὸν κράββατόν σου, καὶ ἔπαγε εἰς τὸν οἶκόν σου.' <sup>12</sup> Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον

<sup>5</sup> Rec. = αἰοῖ.

<sup>6</sup> Rec. σοι.

<sup>7</sup> Rec. Ἐγείραι.

<sup>8</sup> Rec. + καί.

<sup>9</sup> Alex. ἄρον τὸν κράββατόν σου.

<sup>10</sup> Rec. ἀφίαναι ἐπὶ τῆς γῆς ἁμαρτίας.

<sup>11</sup> Rec. ἔγειραι.

<sup>12</sup> Rec. + καί.

## GENEVA — 1557.

<sup>43</sup> And after he had geuen hym a strayt commaundment, he sent hym away forthwith. <sup>44</sup> And said vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe, to the Prieste, and offer for thy cleansing those things which Moses commaunded, for a testimonie vnto them. <sup>45</sup> But he assone as he was departed, began to tel many things, and to publishe the dede, *insomuche* that Iesus coulde no more openly entre into the cite, but was without in desert places. And they came to hym from euery quarter.

2. AFTER a fewe daies, he entred into Capernaum agayn, and it was noyced that he was in the house. <sup>2</sup> And anone, many gathered together, *insomuch*, that now there was no roome to receaue them, no, not so much as about the dore. And he preached the worde vnto them. <sup>3</sup> And there came vnto him, that broght one sycke of the palsey, borne of four men. <sup>4</sup> And because they coulde not come nye vnto hym for prease, they vncouered the rofe of the house where he was. And when they had broken it open, they let downe the bed, wherin the sycke of the palsey laye. <sup>5</sup> When Iesus saw theyr faith, he sayd to the sick of the palsey, Sonne thy synnes are forgeuen thee.

<sup>6</sup> And there were certayne of the Scribes, syttyng there, and reasonyng in their hartes, <sup>7</sup> Why doth this fellow so blasphemeth? Who can forgeue synnes, but God onely? <sup>8</sup> And immediatly when Iesus perceaued in hys spirite, that thus they thought with them selues, he sayd vnto them, Why reason ye these things in your hartes? <sup>9</sup> Whether is it easier to say to the sick of the palsey, Thy synnes are forgeuen thee: or to say, Arise, take vp thy bed, and walke. <sup>10</sup> And that ye may know, that the Sonne of man hath power in earth to forgeue synnes, he spake vnto the sick of the palsey. <sup>11</sup> I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house. <sup>12</sup> And

## RHEIMS — 1582.

<sup>43</sup> And he threatened him, and forthwith cast him forth. <sup>44</sup> and he saith to him, See thou tel no body: but goe, shew thy self to the high priest, and offer for thy cleansing the things that Moyses commaunded, for a testimonie to them.

<sup>45</sup> But he being gone forth, began to publish, and to blase abroad the vvord: so that novv he could not openly goe into the cite, but vvvas abroad in desert places, and they came together vnto him from al sides.

2. AND againe he entred into Capernaum after some daies, and it vvvas heard that he vvvas in the house, <sup>2</sup> and many came together, so that there vvvas no place no not at the doore, and he spake to them the vvword. <sup>3</sup> And they came to him bringing one sick of the palsey, vvho vvvas caried of foure. <sup>4</sup> And vvhen they could not offer him vnto him for the multitude, they vncouered the rooffe vvhere he vvvas: and opening it they did let downe the couche vvherin the sick of the palsey lay. <sup>5</sup> And vvhen Iesus had seen their faith, he saith to the sick of the palsey, Sonne, thy synnes are forgiuen thee. <sup>6</sup> And there vvvere certayne of the Scribes sitting there and thinking in their hartes, <sup>7</sup> Why doth he speake so? he blasphemeth. Who can forgiue synnes but onely God? <sup>8</sup> Which by and by Iesus knowing in hys spirit, that they so thought vvithin them selues, saith to them, Why thinke ye these things in your hartes? <sup>9</sup> Whether is easier, to say to the sick of the palsey, Thy synnes are forgiuen thee: or to say, Arise, take vp thy couche, and vvvalke? <sup>10</sup> But that you may know that the Sonne of man hath povver in earth to forgiue synnes (he saith to the sick of the palsey) <sup>11</sup> I say to thee, Arise, take vp thy couche, and goe into thy house. <sup>12</sup> And forthvvith he arose: and

## AUTHORISED — 1611.

<sup>43</sup> And he straitly charged him, and forthwith sent him away, <sup>44</sup> And saith vnto him, See thou say nothing to any man: but goe thy way, shew thy selfe to the Priest, and offer for thy cleansing those things which Moses commaunded, for a testimony vnto them. <sup>45</sup> But he went out, and beganne to publish it much, and to blase abroad the matter: insomuch that Iesus could no more openly enter into the cite, but was without in desert places: and they came to him from euery quarter.

2. AND againe he entred into Capernaum after some daies, and it was noyced that he was in the house. <sup>2</sup> And straightway many were gathered together, insomuch that there was no roome to receiue them, no not so much as about the doore: and he preached the word vnto them. <sup>3</sup> And they came vnto him, bringing one sick of the palsey, which was borne of foure. <sup>4</sup> And when they could not come nigh vnto him for preasse, they vncouered the rooffe where he was: and when they had broken it vp, they let downe the bed wherin the sick of the palsey lay. <sup>5</sup> When Iesus saw their faith, hee said vnto the sick of the palsey, Sonne, thy synnes be forgiuen thee. <sup>6</sup> But there were certayne of the Scribes sitting there, and reasoning in their hearts, <sup>7</sup> Why doeth this man thus speake blasphemies? Who can forgiue synnes but God onely? <sup>8</sup> And immediatly, when Iesus perceiued in his Spirit, that they so reasoned within themselves, hee said vnto them, Why reason ye these things in your hearts? <sup>9</sup> Whether is it easier to say to the sick of the palsey, Thy synnes be forgiuen thee: or to say, Arise, and take vp thy bed and walke? <sup>10</sup> But that yee may know that the Sonne of man hath power on earth to forgiue synnes, (Hee saith to the sick of the palsey.) <sup>11</sup> I say vnto thee, Arise, & take vp thy bed, & goe thy way into thine house. <sup>12</sup> And immediatly hee

πάντων ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, Ὅτι οὐδέ-  
 ‘ ποτε οὕτως εἶδομεν.’

<sup>13</sup> Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν,  
 καὶ ἐδίδασκεν αὐτούς. <sup>14</sup> Καὶ παράγον εἶδε Λευὴν τὸν τοῦ Ἀλφαιῶν, καθήμενον ἐπὶ  
 τῷ τελευνῶνι, καὶ λέγει αὐτῷ, Ἐκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

<sup>15</sup> Καὶ ἐγένετο ἢ ἐν τῷ κατακείσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελωνῶν καὶ  
 ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ ἦσαν γὰρ πολλοὶ,  
 καὶ ἠκολούθησαν αὐτῷ. <sup>16</sup> καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν  
 ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί  
 ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; <sup>17</sup> Καὶ ἀκούσας ὁ  
 Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’ οἱ κακῶς

<sup>13</sup> Alex. κατακείσθαι αὐτὸν.

<sup>13</sup> Alex. καὶ ἠκολούθησεν αὐτῷ καὶ οἱ γραμματεῖς τῶν Φαρισαίων καὶ ἰδόντες ἐστὶ ἔσθιει.  
<sup>14</sup> Rec. + εἰς μετάνοιαν (cf. Luc. 5, 22.)

## WICLIFF—1380.

hadde take the bedde he wente bifore alle  
 men, so that alle men wondriden, & honour-  
 eden god & seiden, of he saien neuer so.  
<sup>13</sup> and he wente out eftsonne to the see  
 and alle the puple camen to hym, and he  
 tauȝte hem. <sup>14</sup> and whanne he passid, he  
 saie leuwe of alfeye, sittynge at the tol-  
 bothe, and he seid to hym, sue me; and  
 he roos and suede hym. <sup>15</sup> And it was  
 don, whanne he sattu at the mete in his  
 hous, many pupplices and synful men  
 saten togidre at the mete with ihesus;  
 and hise discipulis for there weren many  
 that foloweden hym. <sup>16</sup> and scribis and  
 farisies seynge that he ete with pupplices  
 and synful men: seiden to hise discipulis/  
 whi etith and drynkith ȝoure maistr with  
 pupplices and synners? <sup>17</sup> whanne this  
 was herde, ihesus seide to hem, hoole  
 men han no nede to a leche: but thei  
 that ben yuel at ese; for I can not to  
 clepe iust men but synners.

<sup>15</sup> and the discipulis of Ion and the farisies  
 weren fastynge: and thei comen and  
 seien to hym, whi fasten the discipulis of  
 Ion, and the farisies fasten; but thi  
 discipulis fasten not? <sup>19</sup> and ihesus seide  
 to hem, whether the sones of spouselis moun  
 faste: as long as the spouse is with hem?  
 as long tyme as thei han the spouse with  
 hem, thei moun not faste; <sup>20</sup> but daies  
 schulen come, whanne the spouse schal  
 be taken awieie fro hem, and thanne thei  
 schuln fast in tho daies.

<sup>21</sup> no man sewith a pacche of newe  
 clothe to an oolde clothe; ellis he takith  
 awei the newe pacche fro the oolde and  
 more breking is made.  
<sup>22</sup> and no man puttith newe wyne, into  
 oolde botelis; ellis the wyn schal berst  
 the botelis: and the wyne schal be sehed out,  
 and the botelis schulen persiche; but newe  
 wyne schal be putte in to newe botelis.

## TYNDALE—1534.

by and by he arose, toke vp the bedde, and  
 went forth before them all: in so moche  
 that they were all amazed and glorified  
 God sayinge: we never sawe it on this  
 fasson.

<sup>13</sup> And he went agayne vnto the see, and  
 all the people resorted vnto him, and he  
 taught them. <sup>14</sup> And as Iesus passed by,  
 he sawe Levy the sonne of Alphey, syt at  
 the receyte of custome, and sayde vnto  
 him: folowe me. And he arose and  
 folowed him. <sup>15</sup> And it came to passe,  
 as Iesus sate at meate in his housse, many  
 pubicans and synners sate at meate also  
 with Iesus and his discipules. For there  
 were many that folowed him. <sup>16</sup> And when  
 the Scribes and Pharises sawe him eate  
 with publicans and synners, they sayde  
 vnto his discipules: how is it, that he  
 eateth and drynketh with publicans and  
 synners? <sup>17</sup> When Iesus hearde that, he  
 sayde vnto them. The whole have no  
 nede of the phisicion, but the sicke. I  
 came not to call the rightwys, but the  
 synners to repentance.

<sup>15</sup> And the discipules of Iohn and the  
 Pharises dyd faste: and therefore came  
 and sayde vnto him. Why do the discipules  
 of Iohn and of the Pharises faste, and thy  
 discipules fast not. <sup>19</sup> And Iesus sayde  
 vnto them: can the chyldren of a wed-  
 dinge faste, whils the brydgrome is with  
 them. As long as they have the bryd-  
 grome with them, they cannot faste.  
<sup>20</sup> But the dayes will come when the bryd-  
 grome shalbe taken from them, and then  
 shall they faste in those dayes.

<sup>21</sup> Also no man soweth a peece of newe  
 cloth vnto an olde garment, for then  
 taketh he awaye the newe peece from the  
 olde; and so is the rent worse.

<sup>22</sup> In lyke wyse, no man poureth newe  
 wyne in to olde vessels: for yf he do, the  
 newe wyne breaketh the vessels; and the  
 wyne runneth out, and the vessels are  
 marred. But new wyne must be poured  
 in to new vessels.

## CRANMER—1539.

he arose, toke vp the bed, and went forth  
 before them all: in so moch that they were  
 all amazed, and glorified God, sayinge:  
 we neuer sawe it on this fasson.

<sup>13</sup> And he went agayne vnto the see, and  
 all the people resorted vnto him, and he  
 taught them. <sup>14</sup> And as Iesus passed by,  
 he sawe Levy the sonne of Alpheus, syt-  
 yng at the receyte of custome, and sayde  
 vnto him: folowe me. And he arose, and  
 folowed hym. <sup>15</sup> And it came to passe  
 that when Iesus sate at meate in hys  
 house, many publicans and synners sate  
 also together at meate with Iesus and his  
 discipules. For there were many, that  
 folowed him. <sup>16</sup> And when the Scribes  
 and Pharises sawe him eate with  
 publicans and synners, they sayde vnto  
 his discipules: how happeneth it, that he  
 eateth, and drynketh with publicans and  
 synners? <sup>17</sup> When Iesus hearde that, he  
 sayde vnto them: They that be whole,  
 haue no nede of the Phisyceon, but they  
 that are sycke. I came not to call the  
 ryghtwys, but synners to repentance.

<sup>15</sup> And the discipules of Iohn and the  
 Pharises dyd fast: and they come and  
 saye vnto him. Why do the discipules of  
 Iohn and of the Pharises fast, but thy  
 discipules fast not. <sup>19</sup> And Iesus sayde  
 vnto them: can the chyldren of the wedd-  
 dinge fast while the brydgrome is with  
 them? As long as they haue the brydgrome  
 with them, they cannot fast. <sup>20</sup> But the  
 dayes wyll come, when the brydgrome  
 shalbe taken awaye from them, and then  
 shall they fast in those dayes.

<sup>21</sup> No man also soweth a peece of new  
 cloth vnto an olde garment, els taketh  
 he awaye the new peece therof from the  
 olde, and so is the rent worse. <sup>22</sup> And no  
 man poureth new wine into olde botels:  
 els the new wynde doth burst the bottels,  
 and the wyne runneth out, and the bottels  
 are marred. But new wine must be putt  
 into new botells.

salen, saw. oftime, again. toltothe, a booth in  
 which daies of toll was taken. sue, follow. leche, phy-  
 sician. yuel at ese, ill at ease. clepe, call. spou-  
 selis, spouses, or weddinges. poure, may.

ἔρχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς.<sup>k</sup> <sup>18</sup> Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Ἰουδαῖοι ἠστυεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Ἐπεὶ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων ἠστυεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ ἠστυεύουσιν; <sup>19</sup> Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύναται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ἠστυεύειν; ὅσον χρόνον μεθ' ἐαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύναται ἠστυεύειν <sup>20</sup> ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε ἠστυεύουσιν ἐν <sup>m</sup> ἐκείνῃ τῇ ἡμέρᾳ. | <sup>21</sup> οὐδεὶς ἐπιβλήμα ῥάκους ἀγνάφου ἐπιβλήματι παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. <sup>22</sup> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος <sup>q</sup> ὁ νέος | τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς και-

<sup>k</sup> Rec. τῶν Φαρισαίων.<sup>m</sup> Rec. ἐκείνας τὰς ἡμέρας (cf. Luc. 5, 32.)<sup>n</sup> Rec. + καὶ.<sup>q</sup> Alex. ἡμίον παλαιῶν.<sup>r</sup> Alex. ῥήξει.

cf. Alex. = ὁ νέος.

## GENEVA—1557.

by and by he arose, toke vp his bed, and went forth before them all : insomuche, that they were all amazed, and glorified God, saying, We neuer sawe suche a thinge. <sup>13</sup> Then he went agayne vnto the sea, and all the people resorted vnto him, and he taught them. <sup>14</sup> And as Iesus passed by, he sawe Leui the sonne of Alphaeus syt at the receyte of custome, and sayd vnto him, Folowe me. And he arose and folowed hym. <sup>15</sup> And it came to passe, as Iesus sate at meat in his house, many publicans and synners sate at meat also with Iesus, and his disciples : for there were many that folowed him.

<sup>16</sup> And when the Scribes and Pharises saw him eat with publicans and synners, they sayd vnto his disciples, How is it, that he eateth and drincketh with Publicans and synners? <sup>17</sup> And when Iesus heard that, he sayd vnto them, The whole haue no neede of the phisition, but the sycke. I came not to call the ryghteous, but the synners to repentance. <sup>18</sup> And the disciples of Iohn, and the Pharises dyd fast : and came and sayd vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not? <sup>19</sup> And Iesus sayd vnto them, Can the children of the weddyng fast, whyles the bridegrome is with them? as long as they haue the bridegrome with them, they can not fast. <sup>20</sup> But the daies wil come, when the brydegrome shalbe taken from them, and then shal they fast in those daies.

<sup>21</sup> Also no man soweth a peece of newe and vndressed cloth in an olde garment, for then that newe peece taketh away from the olde, and so is the breache worse.

<sup>22</sup> In lykewyse, no man powreth newe wyne into olde vessels, for if he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels are lost. But newe wyne must be powred into

## RHEIMS—1582.

taking vp his couche, vvent his vvvay in the sight of al, so that al marueled, and glorified God, saying, That vve neuer saw the like.

<sup>13</sup> And he vvent forth againe to the sea : and all the multitude came to him, and he taught them. <sup>14</sup> And vvhē he passed by, he saw Leui of Alphaeus sitting at the custome place : and he saith to him, Folovv me. And rising vp he folovved him. <sup>15</sup> And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit dovvn together vvith Iesus and his Disciples, for they vvere many, vvho also folovved him. <sup>16</sup> And the Scribes and the Pharises seeing that he did eate vvith Publicans and Sinners, saith to his Disciples, Why doth your Maister eate and drinke vvith Publicans and sinners? <sup>17</sup> Iesus hearing this, saith to them, The vvhole haue not neede of a Physicion, but they that are ill at case, for I came not to call the iust, but sinners.

<sup>18</sup> And the disciples of Iohn and the Pharises did vse to fast : and they come, and say to him, Why do the disciples of Iohn and of the Pharises fast : but thy disciples do not fast? <sup>19</sup> And Iesus said to them, Why, can the children of the marriage fast, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can not fast. <sup>20</sup> But the daies vvil come vvhen the bridegrome shal be taken away from them : and then they shal fast in those daies.

<sup>21</sup> No body sovverth a peece of ravy cloth to an old garment : otherwise he taketh away the nevve peeceing from the old, and there is made a greater rent. <sup>22</sup> And no body putteth nevve vyne into old bottels : otherwise the vyne bursteth the bottels, and the vyne vvil be shed, and the bottels vvil be lost. But nevve vyne must be put into nevve bottels.

## AUTHORISED—1611.

arose, tooke vp the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We neuer saw it on this fashion. <sup>15</sup> And he went fourth againe by the Sea side, and all the multitude resorted vnto him, and he taught them. <sup>14</sup> And as he passed by, he saw Leui the son of Alphaeus sitting at the recit of Custome, and said vnto him, Follow me. And he arose, and followed him. <sup>15</sup> And it came to passe, that as Iesus sate at meate in his house, many Publicanes and sinners sate also together with Iesus and his disciples : for there were many, and they followed him. <sup>16</sup> And when the Scribes and Pharises saw him eate with Publicanes and sinners, they said vnto his disciples, How is it that hee eateth and drinkeh with Publicanes and sinners? <sup>17</sup> When Iesus heard it, he saith vnto them, They that are whole, haue no neede of the Physician but they that are sicke : I came not to call the righteous, but sinners to repentance.

<sup>18</sup> And the disciples of Iohn, and of the Pharises vsed to fast : and they come, and say vnto him, Why doe the disciples of Iohn, and of the Pharises fast, but thy disciples fast not? <sup>19</sup> And Iesus said vnto them, Can the children of the bride-chamber fast, while the Bridegrome is with them? As long as they haue the Bridegrome with them, they cannot fast. <sup>20</sup> But the daies will come, when the Bridegrome shall be taken away from them, and then shall they fast in those daies. <sup>21</sup> No man also soweth a peece of new cloth on an old garment : else the new peece that filled it vp, taketh away from the old, and the rent is made worse. <sup>22</sup> And no man putteth new wine into old bottels, else the new wine doth burst the bottels, and the wine is spilled, and the bottels will be marred : But new wine must be put into new bottels.

<sup>a</sup> Or at the place where the Custome was received.<sup>b</sup> Or, raw, or vngrought.

‘ νους βλητέον.’ <sup>23</sup> Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σαββασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδοῦ ποιεῖν τίλλοντες τοὺς στάχτας. <sup>24</sup> καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, ‘ Ἴδε, τί ποιοῦσιν <sup>8</sup> ἐν τοῖς σάββασι, ὃ οὐκ ἔξεστι;’ <sup>25</sup> Καὶ αὐτὸς ἔλεγεν αὐτοῖς, ‘ Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαυὶδ, ὅτε χρεῖαν ἔσχε καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ; <sup>26</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερέυσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὔσι;’ <sup>27</sup> Καὶ ἔλεγεν αὐτοῖς, ‘ Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. <sup>28</sup> ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.’

III. Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμ-

<sup>8</sup> Alex. οἱ μαθηταὶ αὐτοῦ ἤρξαντο.

<sup>8</sup> Alex. + οἱ μαθηταὶ σου.

<sup>8</sup> Alex. = iv.

<sup>8</sup> Const. ἐπὶ Ἀβιάθαρ ἀρχιερέως.

## WICLIFF—1380.

<sup>23</sup> And it was done eftsones, whanne the lord walkide in the sabotis bi the cornes and hise discipils bigunne to passe forth: and plucke eris of the corne, <sup>24</sup> and the farises seiden to hym, lo what thi discipils doon in sabotis that is not leful

<sup>25</sup> and he seide to hem, redde se neuere, what Dauith hude! whanne he hadde nede? ⁊ he hunge and thei that weren with hym? <sup>26</sup> hou he wente in to the hous of god vndir abiathar prince of prestis: and ete lounes of propocionum, whiche it was not leful to ete but to prestis alone; and he gaf to hem that weren with hym, <sup>27</sup> and he seide to hem, the sabote is made for man: and not a man for the sabot, <sup>28</sup> And so mannes sone is also lord of the saboth.

3. AND he entrid eftson in to the synagoge; and there was a man hauynge a drye honde, <sup>2</sup> and thei aspieden hym, if he heelde in the sabotis to accuse hym; <sup>3</sup> and he seide to the man that hadde a drye honde, rise in to the mydd, <sup>4</sup> and he seith to hem: it is leful to do wel in the saboth, ether yuel? to make a soule saaf, ether to lese? and thei weren stille; <sup>5</sup> and he biheelde hem aboute with wrathle, and hadde sorowe on the blyndnesse of her herte; and seith to the man, holde forth thin honde; and he heelde forth and his honde was restored to hym;

<sup>6</sup> sotheli farises joden oute anon and made a counceille with crodians agens hym: hou thei schulen lese hym; <sup>7</sup> but ihesus with hise discipils wenten to the see; and myche puple fro galilee and ludce suden hym: <sup>8</sup> and fro ierusalem and fro Idume and fro biyende Iordane; and they that weren aboute tyre and sidon

<sup>8</sup> oftones again. sabotis, sabbath. lounes of propocionum, panis propocionum, akes bread. lewful, lawful. ⁊ set, evil. lese, destroy. her, their. sotheli, truly. Ien, Ieruz. Idum, Idum. suden, followed. Iordn, Jor. beyond.

## TYNDALE—1534.

<sup>23</sup> And it chanced that he went thorow, the corne felde on the Saboth daye: and his disciples as they went on their waye, beganne to plucke the eares of corne. <sup>24</sup> And the Pharises sayde vnto him: beholde, why do they on the Saboth dayes that which is not lawfull? <sup>25</sup> And he sayde to them: have ye never rede what David dyd, when he had nede, and was anongred, bothe he and they that were with him? <sup>26</sup> How he went into the house of God in the dayes of Abiathar the hye preste, and dyd eate the halowed loaves, which is not lawfull to eate; but for the prestes only: and gave also to them which were with him? <sup>27</sup> And he sayde to them: the Saboth daye was made for man, and not man for the Saboth daye. <sup>28</sup> Wherefore the sonne of man is Lorde even of the Saboth daye.

3. AND he entred agayne into the synagoge; and there was a man there which had a withred honde. <sup>2</sup> And they watched him to see, whether he wolde heale him on the Saboth daye, that they might accuse him. <sup>3</sup> And he sayde vnto the man which had the wyddred honde: arise and stonde in the middes. <sup>4</sup> And he sayd to them: whether is it lawfull to do a good dede on the Saboth dayes, or an evyll? to save life or kyll? But they helde their peace. <sup>5</sup> And he loked round aboute on them angerly, mournynge on the blindnes of their hertes; and sayde to the man: stretch forth thyne honde. And he stretched it oute. And his honde was restored, even as whole as the other.

<sup>6</sup> And the Pharises departed, and streyght waye gaddred a counsell with them that belonged to Herode agaynst him; that they might destroye him. <sup>7</sup> And Iesus auoyded with his disciples to the sea. And a greate multitude folowed him from Galile and from Iurie, <sup>8</sup> and from Hierusalem; and from Idume; and from beyonde Iordane: and they that dwelled about Tyre and Sidon; a greate multitude: which

## CRANMER—1539.

<sup>23</sup> And it chanced (*agayne*) that he went thorow the corne felde on the Sabboth dayes, and his disciples, beganne by the waye to plucke the eares of corne. <sup>24</sup> And the Pharises sayde vnto him: beholde, why do they on the Sabboth dayes, that which is not lawfull? <sup>25</sup> And he sayde vnto them: haue ye neuer red what David dyd, when he had nede, and was anongred, both he, and they that were with him? <sup>26</sup> How he went into the house of God in the dayes of Abiathar the hye Preast, and dyd eate the shewbread, (which is not lawfull to eate, but for the Prestes onely) and gaue also to them which were with him?

<sup>27</sup> And he sayde vnto them: the Sabboth was made for man, and not man for the Sabboth. <sup>28</sup> Therefore is the sonne of man, Lorde also of the Sabboth.

3. AND he entred agayne into the synagoge, and there was a man there which had a withred hande. <sup>2</sup> And they watched him, whether he wolde heale him on the Sabboth daye, that they might accuse him. <sup>3</sup> And he sayde vnto the man which had the wythred hande: arise, and stande in the middes. <sup>4</sup> And he sayth vnto them, whether it is lawfull to do good on the Sabboth dayes, or to do euyl? to saue life, or to kyll? But they helde their peace. <sup>5</sup> And when he had looked round aboute on them, with anger, mournynge on the blyndnes of their hertes, he sayeth to the man, stretch forth thine hande. And he stretched it out. And his hande was restored, euen as whole as the other.

<sup>6</sup> And the Pharises departed, and streyght waye gathred a counsell (with them that belonged to Herode) agaynst him, that they might destroye him. <sup>7</sup> But Iesus auoyded with his disciples to the see. And a greate multitude folowed him from Galile: and from Iurie, <sup>8</sup> and from Ierusalem, and from Idume, and from beyonde Iordane, and they that dwelled about Tyre and Sidon, a greate multitude of men:

μείνη ἔχων τὴν χεῖρα·<sup>2</sup> καὶ παρεθήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ.<sup>3</sup> καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα, “Ἐγειρε| εἰς τὸ μέσον.”<sup>4</sup> Καὶ λέγει αὐτοῖς, “Ἐξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.<sup>5</sup> καὶ περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρόσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, “Ἐκτεινον τὴν χεῖρά σου.” Καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη| ἡ χεῖρ αὐτοῦ.<sup>6</sup> Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἔποιουν| κατ’ αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

<sup>7</sup> Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ| πρὸς τὴν θάλασσαν καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας,<sup>8</sup> καὶ ἀπὸ Ἱερουσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ

<sup>2</sup> Rec. Ἐγειρα. <sup>3</sup> Rec. ἀποκατεστάθη. <sup>4</sup> Rec. + ἵστησι ὡς ἡ ἀλλη. <sup>5</sup> Alex. ἰδῶν. <sup>6</sup> Alex. μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν.

## GENEVA—1557.

new vessels. <sup>23</sup> And it chanced that he went through the corne fields on the Sabbath day: and his disciples as they went in their way, began to plucke the eares of corne. <sup>24</sup> And the Pharises said vnto him, Beholde, why do they on the Sabbath dayes, that which is not lawfull?

<sup>25</sup> And he sayd to them, Haue ye neuer read what Dauid dyd, when he had nede, and was an hungred, bothe he, and they that were with him? <sup>26</sup> How he went into the house of God, in the dayes of Abiathar the hye Priest, and dyd eat the Shewe loaves, which were not lawfull to eat, but for the Priestes onely: and gaue also to them which were with him? <sup>27</sup> And he sayd to them, The Sabbath was made for man, and not man for the Sabbath. <sup>28</sup> Wherefore the Sonne of man is Lord, euen of the Sabbath day.

3. AND he entred agayne into the Synagoge, and there was a man which had a wythered hand. <sup>2</sup> And they watched hym, whether he would heale him on the Sabbath day, that they might accuse him. <sup>3</sup> And he said vnto the man which had the wythered hand, Arise, and stand in the myddes. <sup>4</sup> And he sayd to them, Whether is it lawfull to do a good dede on the Sabbath day, or an euyl? to saue the lyfe, or to kyl? But they held their peace: <sup>5</sup> And he looked round about on them angerly, mournynge also for the hardenes of their hartes, and sayd to the man, Stretche forth thyne hand: and he stretched it out: and his hand was restored, euen as whole as the other. <sup>6</sup> And the Pharises departed, and straight waye gathered a council with them that belonged to Herode agaynst him, that they might destroye him.

<sup>7</sup> And Iesus auoyded with his disciples to the sea. And a great multitude folowed hym from Galile, and from Iurie, <sup>8</sup> And from Ierusalem, and from Idumea, and from byonde Iordan, and from they that dwelled about Tyre and Sidon, when they

## RHEIMS—1582.

<sup>23</sup> And it came to passe agayne vwhen he vwalked through the corne on the Sabbath, and his Disciples began to goe forward and to plucke the eares. <sup>24</sup> And the Pharisees said to him, Behold, vwhy do they on the Sabbath that vwhich is not lawfull?

<sup>25</sup> And he said to them, Did you neuer read vwhat Dauid did, vwhen he vvvas in necessitie, and him self vvvas an hungred and they that vvvere vwith him? <sup>26</sup> hovv he entred into the house of God vnder Abiathar the high Priest, and did eate the loaves of Proposition, vwhich it vvvas not lawfull to eate but for the Priests, and did giue vnto them vwhich vvvere vwith him? <sup>27</sup> And he said to them, The Sabbath vvvas made for man, and not man for the Sabbath. <sup>28</sup> Therefore the sonne of man is Lord of the Sabbath also.

3. AND he entred agayne into the Synagoge, and there vvvas a man there that had a vvwithered hand. <sup>2</sup> And they vvwatched him vvwhether he vvould cure on the Sabbath: that they might accuse him. <sup>3</sup> And he saith to the man that had the vvwithered hand, Rise vp into the middes. <sup>4</sup> And he saith to them, Is it lawfull on the Sabbath to doe vvvel or il? to saue a soule, or to destroy? but they held their peace. <sup>5</sup> And looking round about vpon them vvwith anger, being sororvvful for the blindenes of their hart, he saith to the man, Stretch forth thy hand. And he stretched it forth: and his hand vvvas restored vnto him.

<sup>6</sup> And the Pharisees going forth, immediately made a consultation vvith the Herodians against him hovv they might destroy him. <sup>7</sup> But Iesus vvwith his Disciples retired to the sea: and a great multitude from Galilee and Ievrie folowed him, <sup>8</sup> and from Hierusalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great

## AUTHORISED—1611.

<sup>23</sup> And it came to passe, that he went throw the corne fields on the Sabbath day, and his disciples began as they went, to plucke the eares of corne. <sup>24</sup> And the Pharisees saide vnto him, Behold, why do they on the Sabbath day that which is not lawfull? <sup>25</sup> And he said vnto them, Haue yee neuer read what Dauid did, when he had need, and was an hungred, he, and they that were with him? <sup>26</sup> How hee went into the house of God in the dayes of Abiathar the high Priest, and did eate the Shew-bread, which is not lawfull to eate, but for the Priests, and gaue also to them which were with him? <sup>27</sup> And hee said vnto them, The Sabbath was made for man, and not man for the Sabbath: <sup>28</sup> Therefore the Sonne of man is Lord also of the Sabbath.

3. AND he entred agayne into the Synagoge, and there was a man there which had a withered hand: <sup>2</sup> And they watched him, whether he would heale him on the Sabbath day, that they might accuse him. <sup>3</sup> And he saith vnto the man which had the withered hand, Stand fourth. <sup>4</sup> And he saith vnto them, Is it lawfull to doe good on the Sabbath dayes, or to doe euill? to saue life, or to kill? but they held their peace. <sup>5</sup> And when he had looked round about on them with anger, being grieved for the hardness of their hearts, He saith vnto the man, Stretch fourth thine hand. And he stretched it out: and his hand was restored whole as the other. <sup>6</sup> And the Pharisees went forth, and straightway tooke counsel with the Herodians against him, how they might destroy him. <sup>7</sup> But Iesus withdrew himselfe with his disciples to the Sea: and a great multitude from Galilee followed him, and from Iudea, <sup>8</sup> And from Hierusalem, and from Idumea, and from beyond Iordane, and they about Tyre and Sydon, a great multitude, when

\* Or, blindness.

περὶ Τύρον καὶ Σιδῶνα, πλήθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. <sup>9</sup> καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. <sup>10</sup> πολλοὺς γὰρ ἑθεράπευσεν, ὥστε ἐπίπτευν αὐτῷ, ἵνα αὐτοῦ ἀψῶνται, ὅσοι εἶχον μάλιστα. <sup>11</sup> καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν <sup>a</sup> ἐθεώρει, | <sup>b</sup> προσέπιπτευν | αὐτῷ, καὶ ἔκραζε, | λέγοντα, 'Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.' <sup>12</sup> Καὶ πολλὰ ἐπέτιμα αὐτοῖς, ἵνα μὴ <sup>c</sup> φανερὸν αὐτὸν | <sup>e</sup> ποιήσωσι. | <sup>13</sup> Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. <sup>14</sup> καὶ ἐποίησε δώδεκα; <sup>f</sup> ἵνα ὡσι | μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, <sup>15</sup> καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια. <sup>16</sup> καὶ ἐπέθηκε <sup>g</sup> τῷ Σίμωνι ὄνομα | Πέτρον· <sup>17</sup> καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν

<sup>a</sup> Alex. ἰθαίρων.<sup>b</sup> Alex. προσπίπτων.<sup>c</sup> Alex. ἐκράζων.<sup>d</sup> Rec. αὐτὸν φανερὸν.

Const. φανερόν αὐτόν.

<sup>e</sup> Alex. ποιῶσι.

## WICLIIF—1380.

a greet multitude heryngre the thingis that he hidde camen to hym,

<sup>9</sup> and ihesus seide to hise discipulis: that the boot schulde serue hym for the puple, leest thi thristen him, <sup>10</sup> for he heclide many so that thei fillen fast to hym: to touche hym; and hou many euer hadden sikenessis <sup>11</sup> and vnclene spiritis whanne thei saien hym fil down to hym, ⁊ crieden seinyng, thou arte the sone of god, <sup>12</sup> and greetli he manasside hem: that thei schulden not make him knowun;

<sup>13</sup> ⁊ he wente in to an hille and clepid to hym whom he wolde, and thei camen to hym, <sup>14</sup> and he made that there weren twelue with hym: to sende hem to preche, <sup>15</sup> and he gaf to hem power to hele sikenessis, and to cast out fendis; <sup>16</sup> and to Symounde he gaf a name Petir, <sup>17</sup> and he clepide James of zebedei, and Iohn the brothere of James: and he gaf to hem names Boenarges that is sones of thundryng, <sup>18</sup> and he clepide Andrewe, and Filip, and Bartilmewe and Mathewe and Thomas and James afeie and Taddece and Symounde Canane, <sup>19</sup> and Iudas Scarioth that hitraide hym ⁊ the: comen to an hous

<sup>20</sup> and the puple come to gidre eftson: so that thei mysten not cete brede, <sup>21</sup> and whanne hise kynnesmen hadden herde: thei wenten out to holde hym, for thei seiden, that he is turnede in to wodeness; <sup>22</sup> and the scribis that camen down for ierusalem: seiden that he hath belsabbub; and that in the prince of deuclis he castith out fendis, <sup>23</sup> ⁊ he clepid hem to gidre and he seide to hem parabis,

hou mai sathanas cast out sathanas? <sup>24</sup> and if a rewme be departide agaynst it self, thilke rewme mai not stonde; <sup>25</sup> and if an hous be dispartide on it self: that

hou, boot manasside, manard, clepid, called, gaf, gave, fivone, again, wodness, madnes, rewme, realm, thilke that, dispartide, scattered.

## TYNDALE—1534.

when they had herde what thinges he dyd, came vnto him.

<sup>9</sup> And he commaunded his disciples, that a shippe shuld wayte on him, because of the people, lest they shuld throunge him. <sup>10</sup> For he had healed many, in somoche that they preased upon him, for to touche him, as many as had plages. <sup>11</sup> And when the vnclene sprites saw him, they fell downe before him, and cryed sayyng: thou arte the sonne of God. <sup>12</sup> And he straghtly charged them that they shuld not vtter him.

<sup>13</sup> And he went vp into a mountayne, and called vnto him whom he wolde, and they came vnto him. <sup>14</sup> And he ordeyned the .xii. that they shuld be with him, and that he myght sende them to preache: <sup>15</sup> and that they might have power to heale syknesses, and to cast out devyls. <sup>16</sup> And he gave vnto Simon, to name Peter. <sup>17</sup> And he called James the sonne of zebede and Iohn James brother, and gave them Bonarges to name, which is to saye the sones of thounder. <sup>18</sup> And Andrew, and Philip, and Bartlemew, and Mathew, and Thomas, and James the sonne of Alphrey, and Taddeus, and Symon of Canan, <sup>19</sup> and Iudas Iscarioth, which same also betrayed him.

And they came vnto housse, <sup>20</sup> and the people assembled togelder agayne, so greatly that they had not leasur so moche as to cate breed. <sup>21</sup> And when they that longed vnto him hearde of it, they went out to holde him. For they thought he had bene beside him selfe. <sup>22</sup> And the Seribes which came from Ierusalem, sayde: he hath Belzchub, and by the power of the chefe devyll, casteth out devyls. <sup>23</sup> And he called them vnto him, and sayde vnto them in similitudes.

How can Satan dryve out Satan? <sup>24</sup> For yf a realm be devided agaynste it selfe, that realme cannot endure. <sup>25</sup> Or yf a housse be devided agaynste it selfe, that housse

## CRANMER—1539.

which (when they had herde what thinges he dyd) came vnto him.

<sup>9</sup> And Iesus commaunded his disciples, that a ship shuld wayt on him, because of the people, lest they shuld thronge him. <sup>10</sup> For he had healed many, in somoch that they preased vpon him, for to touch him, as many as had plages. <sup>11</sup> And when the vnclene spretes saw him, they fell downe before him, and cryed, sayyng: thou art the sonne of God. <sup>12</sup> And he straitly charged them, that they shuld not make him knowne.

<sup>13</sup> And he went vp into a mountayne, and callth vnto him whom he wolde, and they came vnto him. <sup>14</sup> And he ordeyned the twelue that they shuld be with him, and that he myght sende them forth to preach: <sup>15</sup> and that they myght haue power to heale syknesses, and to cast out deuyls. <sup>16</sup> And he gaue vnto Symon to name, Peter. <sup>17</sup> And he called James the sonne of zebede and Iohn, James brother, and gaue them to name Boanerges, which is to saye, the sones of thonder. <sup>18</sup> And Andrew, and Philip, and Bartlemew, and Mathew, and Thomas, and James the sonne of Alphene, and Thadduce, and Symon of Canaan, <sup>19</sup> and Iudas Iscarioth: which also betrayed him.

<sup>20</sup> And they came into the house, and the people assembled together agayne, so that they had not leysur, so much as to cate breed. <sup>21</sup> And when they that belonged vnto him, heard of it, they went out to laye handes vpon him. For they sayde: he is madd. <sup>22</sup> And the Seribes which came downe from Ierusalem, sayde: he hath Belzchub, and by the chefe deuyl, casteth he out deuyls. <sup>23</sup> And he called them vnto him, and sayde vnto them in parables.

How can Satan dryue out Satan? <sup>24</sup> And yf a realm be deuyded agaynste it selfe, that realme cannot endure: <sup>25</sup> And yf a house be deuyded agaynste it selfe, that

τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργῆς, ὃ ἐστίν, Ἰοὺ βρον-  
τῆς<sup>18</sup> καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ  
Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν ἠ Κα-  
νανίτην, |<sup>19</sup> καὶ Ἰουδαν Ἰσκαριώτην, | ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται  
εἰς οἶκον<sup>20</sup> καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε  
ἄρτον φαγεῖν.<sup>21</sup> καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν. ἔλε-  
γον γάρ, "Οτι ἐξέστη."<sup>22</sup> Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱερουσόλυμον κατα-  
βάντες ἔλεγον, "Οτι Βεελζεβούλ ἔχει," καὶ "Οτι ἐν τῷ ἄρχοντι τῶν δαιμονίων  
ἐκβάλλει τὰ δαιμόνια."<sup>23</sup> Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν  
αὐτοῖς, "Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;<sup>24</sup> καὶ ἐὰν βασιλεία ἐφ'  
ἐάντην μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη."<sup>25</sup> καὶ ἐὰν οἰκία ἐφ'

<sup>1</sup> Alex. οἱς καὶ ἀποστόλους ὠνόμασεν, ἴνα ὦσι.

<sup>2</sup> Alex. ὄνομα τῷ Σίμωνι.

<sup>3</sup> Alex. Καναναῖον.

<sup>4</sup> Alex. Ἰσκαριῶθ.

## GENEVA — 1557.

had heard what things he dyd, came vnto him in great number.

<sup>9</sup> And he commanded his disciples, that a shyp shoulde wayte on him, because of the people: lest they shoulde through hym to death. <sup>10</sup> For he had healed many, in-  
somuche, that they pressed vpon hym, for to touche hym as many as had plagues. <sup>11</sup> And when the vnclene spirites sawe him, they fel downe before hym, and cryed, saying, Thou art the Sonne of God. <sup>12</sup> And he sharply chyd them, to thende they should not vtter hym.

<sup>13</sup> Then he went vp into a mountayne, and called vnto hym whom he would, and they came vnto him. <sup>14</sup> And he appoynted twelue that they should be with hym, and that he might send them to preach. <sup>15</sup> And that they myght haue power to heale sicknesses, and to cast out deuyls. <sup>16</sup> And he named Simon, Peter. <sup>17</sup> And he called Iames the sonne of Zebede, and Iohn, Iames brother, and called Boanerges, (which is to say,) the sonnes of thunder. <sup>18</sup> And Andrew, and Philip, and Barthelmev, and Matthev, and Thomas, and Iames, the sonne of Alpheus, and Thaddeus and Simon of Cane. <sup>19</sup> And Iudas Iscariot, which also betrayed hym: and they came home. <sup>20</sup> And somuche people assembled together agayne, that they had not leasure somuche as to eat bread. <sup>21</sup> And when his kynesfolkes heard of it, they went out to holde him: For they thoght he had bene besyde him selfe.

<sup>22</sup> And the Scribes which came from Ierusalem, sayd, He hath Beelzebub and through the chief of deuils casteth out deuyls. <sup>23</sup> And he called them vnto him, and sayd vnto them in similitudes. How can Satan dryue out Satan? <sup>24</sup> For yf a realme be deuided against it selfe that realme can not endure.

<sup>25</sup> Or if a house be deuided against it

## RHEIMS — 1582.

multitude, hearing the things vvich he did, came to him. <sup>9</sup> And he spake to his Disciples that a boate might attend on him because of the multitude, lest they should through him. <sup>10</sup> For he healed many, so that there pressed in vpon him for to touch him, as many as had hurtes. <sup>11</sup> And the vnclene spirites, vvhen they savv him, fel downe vnto him: and they cryed saying, <sup>12</sup> Thou art the sonne of God. And he vehemently charged them that they should not disclose him.

<sup>13</sup> And ascending into a mountaine, he called vnto him vvhom he vvould him self: and they came to him. <sup>14</sup> And he made that twelue should be vvith him, and that he might send them to preach. <sup>15</sup> And he gaue them povver to cure infirmities, and to cast out diuels. <sup>16</sup> And he gaue to Simon the name Peter. <sup>17</sup> And Iames of Zebede, and Iohn the brother of Iames; and he called their names, *Boanerges*, vvich is, the *sonnes of thunder*. <sup>18</sup> And Andrew and Philippe, and Bartlemev and Matthev, and Thomas and Iames of Alphæus, and Thaddeus, and Simon Cananeus, <sup>19</sup> and Iudas Iscariote, vvho also betrayed him.

<sup>20</sup> And they come to a house: and the multitude resorteth together againe, so that they could not so much as eate bread. <sup>21</sup> And vvhen his had heard of it, they vvent forth to lay hands on him. for they said, That he vvvas become mad. <sup>22</sup> And the Scribes vvich vvere come downe from Hierusalem, said, That he hath Beelzebub: and that in the prince of deuils he casteth out deuils. <sup>23</sup> And after he had called them together, he said to them in parables, Hovv can Satan cast out Satan? <sup>24</sup> And if a kingdom be deuided against it selfe, that kingdom can not stand. <sup>25</sup> And if a house be deuided

## AUTHORISED — 1611.

they had heard what great things he did, came vnto him. <sup>9</sup> And he spake to his disciples that a small ship should wait on him, because of the multitude, lest they should through him. <sup>10</sup> For he had healed many, insomuch that they <sup>a</sup> pressed vpon him, for to touch him, as many as had plagues. <sup>11</sup> And vnclene spirits, when they saw him, fell downe before him, and cried, saying, Thou art the Sonne of God. <sup>12</sup> And straightly charged them that they should not make him knowne.

<sup>13</sup> And he goeth vp into a mountain, and calleth vnto him whom he would: and they came vnto him. <sup>14</sup> And he ordeined twelue, that they should be with him, and that he might send them forth to preach: <sup>15</sup> And to haue power to heale sicknesses, and to cast out deuils. <sup>16</sup> And Simon he surnamed Peter. <sup>17</sup> And Iames the *sonne of Zebede*, and Iohn the brother of Iames (and he surnamed them *Boanerges*, which is, *The sonnes of thunder*.) <sup>18</sup> And Andrew, and Philip, and Bartholomew, and Matthev, and Thomas, and Iames the *sonne of Alpheus*, and Thaddeus, and Simon the *Canaanite*, <sup>19</sup> And Iudas Iscariot, which also betrayed him: and they went <sup>β</sup> into an house. <sup>20</sup> And the multitude cometh together againe, so that they could not so much as eate bread. <sup>21</sup> And when his <sup>γ</sup> friends heard of it, they went out to lay hold on him, for they said, He is beside himselfe.

<sup>22</sup> And the Scribes which came downe from Hierusalem, said, He hath Beelzebub, and by the prince of the deuils, casteth he out deuils. <sup>23</sup> And he called them vnto him, and said vnto them in parables. How can Satan cast out Satan? <sup>24</sup> And if a kingdom be diuided against it selfe, that kingdom cannot stand. <sup>25</sup> And if a house be diuided against it selfe, that

<sup>a</sup> Or, rushed. <sup>β</sup> Or, home.  
<sup>γ</sup> Or, kinsemen.

ἑαυτὴν μερισθῆ, οὐ δύναται ἵσταθῆναι | ἡ οἰκία ἐκείνη<sup>26</sup> καὶ εἰ ὁ Σατανᾶς ἀνέστη  
 ἑφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. <sup>27</sup> οὐδεὶς  
 δύναται | τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, εἰ  
 μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ<sup>m</sup> διαρπάσει. | <sup>28</sup> ἀμὴν  
 λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται<sup>n</sup> τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων,  
 καὶ<sup>o</sup> αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν<sup>29</sup> ὃς δ' ἂν βλασφημήσῃ εἰς τὸ  
 Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου  
 κρίσεως. | <sup>30</sup> ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει. <sup>31</sup> Ἐρχονται οὖν | ἡ μήτηρ  
 αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, | καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες  
 αὐτὸν. | <sup>32</sup> καὶ ἐκάθητο ὄχλος περὶ αὐτόν. | εἶπον δὲ αὐτῶ, Ἰδοὺ, ἡ μήτηρ σου  
 καὶ οἱ ἀδελφοὶ σου<sup>v</sup> καὶ αἱ ἀδελφαί σου | ἔξω ζητοῦσί σε. <sup>33</sup> Καὶ ἀπεκρίθη

<sup>a</sup> Alex. στήνη. <sup>l</sup> Rec. οὐ δύναται οὐδεὶς.  
<sup>f</sup> Alex. ἁμαρτήματα s. ἁμαρτίας.

<sup>m</sup> Const. διαρπάσῃ. <sup>n</sup> Alex. τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα.

<sup>o</sup> Rec. = αἱ.  
<sup>p</sup> Rec. οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ. <sup>q</sup> Alex. καλοῦντες αὐτόν.

## WICLIFF—1380.

hous may not stonde, <sup>26</sup> and if sathanas hath risen agens hymself: he is departed: ꝛ he schal not mowe stonde: but hath an ende,

<sup>27</sup> no man mai go in to a strong mannes hous, and take awei hise vessels, but he binde first the strong man, and thanne he schal spoile his hous,

<sup>28</sup> truli I siee to ȝou that alle synnes and blasfemes, bi whiche thei han blasfemed, schulen ben forȝouen to the sones of men, <sup>29</sup> but he that blasfemeth agens the holy goost: hath not remyssion in to with-outen ende, but he schal be gilty of euerlastyng trespas, <sup>30</sup> for thei seiden, he hath an vnclene spirit,

<sup>31</sup> And his modir and brithren comen and thei stonden with out forth and senten to hym and clepiden hym, <sup>32</sup> and the puple sattu aboute hym, and thei seien to hym, lo thi modir ꝛ thi bretheren without forth: seken thee, <sup>33</sup> and he answeride to hem and seide, who is my modir and my bretheren? <sup>34</sup> and he biheld: thilke that saten aboute hym and seide, lo my modir and my brithren, <sup>35</sup> for who that doith the will of god, he is my brother and my sistr and modir.

4. AND eftē ihesus bigan to teche at the see: and moche puple was gaderid to hym, so that he wente in to a boot and satte in the see, ꝛ al the puple: was aboute the see on the lond, <sup>2</sup> and he tauȝte hem in parabis many thynges, ꝛ he seide to hem in his techinge, <sup>3</sup> here ȝer, lo a man sowinge goith out to sowen, <sup>4</sup> and while he sowith, summe seed fille aboute the weye: and briddis of heuene camen and eten it, <sup>5</sup> and othere fille down on stony placis where it hadde not moche erthe, and anon it sprunge vp: for it hadde not

mowe, be able. eftē, again. boot, boat.

## TYNDALE—1534.

cannot continue: <sup>26</sup> So yf Satan make insurreccion agaynste him silfe and be deuided, he cannot continue, but is at an ende. <sup>27</sup> No man can entre into a stronge mans housse, and take awaye hys gooddes, excepte he fyrst bynde that stronge man, and then spoyle hys housse.

<sup>28</sup> Verely I saye vnto you, all synnes shalbe forȝeven vnto mens chyldren and blasphemý wherwith thei blasphemé. <sup>29</sup> But he that blasphemeth the holy goost, shall never have forȝevenes: but is in daunger of eternal dampnation: <sup>30</sup> because they sayde, he had an vnclene sprete.

<sup>31</sup> Then came his mother and his brethren, and stode with out, and sent vnto him and called him. <sup>32</sup> And the people sate aboute hym, and sayde vnto him: beholde thy mother and thy brethren seke for the with out. <sup>33</sup> And he answered them sayyng: who is my mother and my brethren? <sup>34</sup> And he looked rounde about on his disciples which sate in compasse aboute hym, and sayde: beholde my mother and my brethren. <sup>35</sup> For who soever doeth the will of God, he is my brother my syster and mother.

4. AND he began agayne to teache by the see syde. And there gadered to gedder vnto him moche people, so greatly that he entred into a ship, and sate in the see, and all the people was by the see side on the shoore. <sup>2</sup> And he tauȝht them many thynges in similitudes, and sayde vnto them in his doctrine: <sup>3</sup> Herken to. Beholde, There went out a sower to sowen.

<sup>4</sup> And it fortunē as he sowēd, that some fell by the weye syde, and the fowles of the ayre came and deuoured it vp. <sup>5</sup> Some fell on stony grounde, where it had not moche erth: and by and hy sprange vp,

## CRANMER—1539.

house cannot contynue. <sup>26</sup> And yf Satan make insurreccyon agaynst him selfe, and be deuided, he cannot contynue, but hath an ende:

<sup>27</sup> No man can entre into a stronge mans house, and take awaye hys goodes, excepte he fyrst bynde the stronge man, and then spoyle his house. <sup>28</sup> Verely I saye vnto you, all synnes shalbe forȝeven vnto mens children: and blasphemyes wherwith soeuer they haue blasphemēd. <sup>29</sup> But he that speaketh blasphemý agaynst the holy goost, hath neuer forȝevenes, but is in daunger of eternal dammacyon: <sup>30</sup> For they sayde: he hath an vnclene sprete.

<sup>31</sup> There came also his mother and his brethren, and stode without, and sent vnto him to call him out. <sup>32</sup> And the people sat aboute him, and sayde vnto him: beholde, thy mother and thy brethren seke for the with out. <sup>33</sup> And he answered them, sayyng: who is my mother and my brethren? <sup>34</sup> And when he had looked rounde about on his disciples, which sat in compasse aboute him, he sayde: behold my mother and my brethren. <sup>35</sup> For who soeuer doeth the wyll of God, the same is my brother and my syster and mother.

4. AND he began agayne, to teach by the see side. And there gathered together vnto him moche people, so greatly that he entred into a ship, and sat in the see, and all the people was by the see syde on the shore. <sup>2</sup> And he tauȝht them many thynges by parables, and sayde vnto them in his doctrine: <sup>3</sup> Herken to: beholde, there went out a sower to sowen.

<sup>4</sup> And it fortunē as he sowēd, that some fell by the weye syde, and the fowles of the ayre came, and deuoured it vp: <sup>5</sup> Some fell on stony grounde where it had not moche erth: and immediately sprange vp, because it had not

αὐτοῖς, λέγων, Ἐὶς ἔστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; <sup>34</sup> Καὶ περιβλεψάμενος κύκλω τοὺς περὶ αὐτὸν καθημένους, λέγει, Ἐὶς Ἰδεῖ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. <sup>35</sup> ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἔστί.

IV. Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάνατα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. <sup>2</sup> καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, <sup>3</sup> Ἀκούετε. ἰδοὺ, ἔξῃθλον ὁ σπείρων τοῦ σπείρου· <sup>4</sup> καὶ ἐγένετο ἐν τῷ σπείρει, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτό. <sup>5</sup> ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθὺς ἐξανέτειλε, διὰ τὸ μὴ ἔχειν

<sup>1</sup> Alex. περι αὐτὸν ὄχλος. <sup>2</sup> Alex. καὶ λίγους αὐτῶ. <sup>3</sup> Rec. = καὶ αἱ ἀδελφαὶ σου. <sup>4</sup> Alex. ἰδοὺ. <sup>5</sup> Alex. = μου. <sup>6</sup> Alex. συνάγεται. <sup>7</sup> Alex. εἰς τὸ (s. = τὸ) πλοῖον ἐμβάνατα. <sup>8</sup> Rec. + τοῦ ὄβριου.

## GENEVA — 1557.

selfe, that house can not continue. <sup>26</sup> So yf Satan make insurrection agaynst himselfe, and be deuided, he can not continue, but is at an ende.

<sup>27</sup> No man can entre into a strong mans house, and take away hys goodes, except he fyrst bynde that stronge man, and then spoyle his house. <sup>28</sup> Verely I say vnto you, all synnes shal be forgoeven vnto the chyldren of men, and blasphemic, where with they blaspheme: <sup>29</sup> But he that blasphemeth against the holy Gost, shal neuer haue forgoeuens, but is culpable of eternal damnation. <sup>30</sup> Because they said, He had an vnclane spirite.

<sup>31</sup> Then came his brethern and mother, and stode without, and sent vnto hym, and called hym. <sup>32</sup> And the people sate about him, and they sayd vnto him, Beholde thy mother and thy brethern seke for thee without. <sup>33</sup> And he answered them, saying, Who is my mother and my brethren? <sup>34</sup> And he looked round about on his disciples, which sate in compass about hym, and sayd, Beholde my mother and my brethren. <sup>35</sup> For whosoever doeth the wyl of God, he is my brother, my syster, and mother.

4. AND he began agayn to teache by the sea side, and ther gathered vnto him much people, insomuch, that he entred into a shyp, and sate in the sea, and all the people was by the sea syde on the shore. <sup>2</sup> And he taught them many thynges in similitudes, and sayd vnto them in his doctrine. <sup>3</sup> Harken to, Beholde, there went out a sower to sow. <sup>4</sup> And it fortuned as he sowed, that some fel by the way syde, and the fowles of the ayre came and deuoured it vp. <sup>5</sup> Some fel on stony grounde, where it had not much earth: and by and by sprang vp, because it had

## RHEIMS — 1582.

against it self, that house can not stand. <sup>26</sup> And if Satan be risen against him self, he is deuided, and can not stand, but hath an end.

<sup>27</sup> No body can rife the vessel of the strong, being entred into his house, vnles he first binde the strong, and then shal he rife his house. <sup>28</sup> Amen I say to you, that al synnes shal be forgiuen the sonnes of men, and the blasphemies wherewith they shal blaspheme. <sup>29</sup> But he that shal blaspheme against the Holy Ghost, he hath not forgiuenesse for euer, but shal be guilty of an eternal sinne. <sup>30</sup> Because they said, He hath an vnclane spirite.

<sup>31</sup> And there come his mother and brethren: and standing without they sent vnto him calling him, <sup>32</sup> and the multitude sate about him: and they say to him, Behold thy mother and thy brethern without seeke thee. <sup>33</sup> And answering them, he said, Who is my mother and my brethren? <sup>34</sup> And looking about vpon them vvhich sate round about him, he saith, Behold my mother and my brethren. <sup>35</sup> For vvhosoever shal doe the vvil of God, he is my brother and my sister and mother.

4. AND againe he began to teach at the sea side: and a great multitude vvas gathered together vnto him, so that he vwent vp into a boate, and sate in the sea, and al the multitude about the sea vvas vpon the land: <sup>2</sup> and he taught them in parables many things, and said to them in his doctrine, <sup>3</sup> Heare ye: Behold, the sower vvent forth to sovv. <sup>4</sup> And vvhiles he sovveth, some fel by the vvas side, and the fowles of the aire came, and did eate it. <sup>5</sup> And othersome fel vpon rocky places vvhere it had not much earth: and it shot vp immediatly, because it had

## AUTHORISED — 1611.

house cannot stand. <sup>26</sup> And if Satan rise vp against himselfe, and be diuided, he cannot stand, but hath an end.

<sup>27</sup> No man can enter into a strong mans house, and spoile his goods, except he will first binde the strong man, and then he will spoyle his house. <sup>28</sup> Verely I say vnto you, All synnes shalbe forgiuen vnto the sonnes of men, and blasphemies, wherewith soever they shall blaspheme: <sup>29</sup> But he that shall blaspheme against the holy Ghost, hath neuer forgiuenesse, but is in danger of eternal damnation. <sup>30</sup> Because they said, He hath an vnclane spirite.

<sup>31</sup> There came then his brethren, and his mother, and standing without, sent vnto him, calling him. <sup>32</sup> And the multitude sate about him, and they said vnto him, Behold, thy mother and thy brethren without seeke for thee. <sup>33</sup> And he answered them, saying, Who is my mother, or my brethren? <sup>34</sup> And hee looked round about on them which sate about him, and said, Behold my mother and my brethren. <sup>35</sup> For whosoever shall doe the will of God, the same is my brother, and my sister, and mother.

4. AND hee beganne againe to teach by the Sea side: and there was gathered vnto him a great multitude, so that he entred into a ship, and sate in the Sea: and the whole multitude was by the Sea on the land. <sup>2</sup> And he taught them many things by parables, and said vnto them in his doctrine, <sup>3</sup> Hearken, Behold, there went out a sower to sow: <sup>4</sup> And it came to passe as hee sowed, some fell by the way side, and the fowles of the aire came, and deuoured it vp. <sup>5</sup> And some fell on stonic ground, where it had not much earth: and immediatly it sprang vp, because it had no depth

ἡ βάθος γῆς· <sup>6b</sup> ἡλίου δὲ ἀνατείλαντος | ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν  
 ἐξηράνθη. <sup>7</sup> καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἀκανθαί, καὶ  
 συνέπιψαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. <sup>8</sup> καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν  
 καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, | καὶ ἔφερον ἔν τριακότα,  
 καὶ ἔν ἑξήκοντα, καὶ ἔν ἑκατόν. <sup>9</sup> Καὶ ἔλεγεν, Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.  
<sup>10f</sup> Ὅτε δὲ ἐγένετο καταμόνας, <sup>9</sup> ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα  
 τὴν παραβολήν. | <sup>11</sup> καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γινῶναι | τὸ μυστήριον τῆς  
 βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται. <sup>12</sup> ἵνα  
 βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι·  
 μήποτε ἐπιστρέψωσι, καὶ ἀφῆθῆ αὐτοῖς τὰ ἀμαρτήματα. | <sup>13</sup> Καὶ λέγει αὐτοῖς,  
 Οὐκ οἶδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνόσσεσθε;

<sup>6</sup> Alex. καὶ ὅτε ἀνατεῖλαν ὁ ἡλιος. <sup>a</sup> Alex. ἀλλο. <sup>d</sup> Alex. ἀξάνοντων. <sup>e</sup> Rec. + αὐτοῖς. <sup>f</sup> Alex. καὶ ὅτε. <sup>g</sup> Alex. ἡρώτων γ. ἐπηρώτησαν.  
<sup>h</sup> Alex. τὰς παραβολὰς. <sup>i</sup> Alex. = γινῶναι. <sup>k</sup> Alex. = τὰ ἀμαρτήματα.

## WICLIFF—1380.

depnese of erthe, <sup>6</sup> and whanne the sunne  
 roos vp : it wilwed for heete and it dried  
 up for it hadde not roote,

<sup>7</sup> and other fil dou : in to thornes :  
 and thornes sprunge vp, and strangeliden  
 it, and it ȝaf not fruyt <sup>9</sup> and other fil  
 dou in to good lond, and it ȝaf fruyt  
 springynge up and wexyngre, and oon  
 brougte forth thritti folde : and oon sixti  
 foold, and oon an hundride foold, <sup>9</sup> ⁊ he  
 seide, he that hath eeris of heyrnge here  
 he, <sup>10</sup> And whanne he was bi hym silf : tho  
 twelue that werun with hym, axeden him  
 to expwne the parable, <sup>11</sup> and he seide  
 to hem, to ȝou it is ȝouun to knowe the  
 pryute of the kyngdom of god; but to  
 hem that ben with oute forthe : alle thingis  
 ben made in parablis, <sup>12</sup> that thi seyngre  
 se : and se noty and thi heyrnge here :  
 and vnderstonde not; lynes sumtyme thei  
 be conuertide : and synnes be forȝouun to  
 hem, <sup>13</sup> and he seide to hem, knowe not  
 ȝe, this parable, and hou ȝe schuln knowe,  
 alle parablis,

<sup>14</sup> he that sowith : sowith a word, <sup>15</sup> but  
 theise it ben that ben aboute the weye,  
 where the word is sowen; and whanne  
 thei han herde : anon cometh sathanas  
 and takith aweie the word that is sowen  
 in her hertis, <sup>16</sup> and in like maner han  
 these that ben sowen on stony placis :  
 whiche whanne thei han herd the word,  
 anon thei taken it with ioie : <sup>17</sup> and thei  
 han not roote in hem silf; but thei ben  
 lastynge a litil tyme, aftirward whanne  
 tribulacioun risith ⁊ persecucioun for the  
 word : anon thei ben sclaudrid, <sup>18</sup> ⁊  
 there ben othere that ben sowen in thornes;  
 these it ben that heren the word : <sup>19</sup> and  
 disece of the world, and diseceit of richessis  
 and other charge of coueitise entrih and  
 stranglith the word; and it is made with  
 out fruyt, <sup>20</sup> and these it ben that ben  
 sowen on good lond whiche heren the  
 word and takun and maken fruyt, oon,

wilwed, withered. ȝaf, gave. wexyngre, growing,  
 ȝouun, given. pryute, secret. ioie, joy. disece, trouble.

## TYNDALE—1534.

because it had not depth of erth : <sup>6</sup> but  
 asonne as the sunne was vp it caught heet,  
 and because it had not rotynge, wyddred  
 awaye. <sup>7</sup> And some fellamonge the thornes,  
 and the thornes grewe vp and choked it, so  
 that it gave no frute. <sup>8</sup> And some fell vpon  
 good grounde and dyd yelde frute that  
 spronge and grewe; and brought forthe :  
 some thirty folde, some sixtie folde and  
 some an hundred folde. <sup>9</sup> And he sayde  
 vnto them : he that hath eares to heare,  
 let him heare.

<sup>10</sup> And when he was alone, they that  
 were aboute him with the .xii. axed him  
 of the similitude. <sup>11</sup> And he sayde vnto them.  
 To you it is geuen to knowe the mystery  
 of the kyngdome of God. But vnto them  
 that are with out, shall all thinges be  
 done in similitudes : <sup>12</sup> that when they  
 see they shall se, and not discerne : and  
 when they heare they shall heare, and not  
 vnderstonde : lest at any tyme they shulde  
 tourne, and their synnes shuld be for-  
 geuen them. <sup>13</sup> And he sayde vnto them :  
 Perceave ye not this similitude ? how then  
 shulde ye vnderstonde all other similitudes ?

<sup>14</sup> The sower soweth the worde. <sup>15</sup> And  
 they that are by the wayes syde; where  
 the worde is sowen; are they to whom  
 asonne as they have herde it; Sathan cometh  
 immediatly, and takith awaye the  
 worde that was sowen in their hertes. <sup>16</sup>  
 And likewise they that are sowen on  
 the stony ground; are they : which when  
 they have hurde the worde; atonce re-  
 ceave it with gladnes; <sup>17</sup> yet have no rotes  
 in them selves; and so endure but a tyme :  
 and anone as trouble and persecucion  
 aryseth for the wordes sake, they fall im-  
 mediately. <sup>18</sup> And they that are sowen  
 amonge the thornes; are soche as heare  
 the worde : <sup>19</sup> and the care of this worlde  
 and the disseytfulnes of ryches and the  
 lustes of other thinges; entre in and choeke  
 the worde; and it is made vnfrutfull. <sup>20</sup>  
 And those that weare sowen in good  
 grounde; are they that heare the worde

## CRANMER—1539.

depth of erth : <sup>6</sup> but as sone as the  
 sonne was vp, it caught heet : and because  
 it had not rotynge, it wyddred awaye.

<sup>7</sup> And some fell amonge thornes, and the  
 thornes grew vp, and choked it, and it  
 gaued no frute. <sup>8</sup> And some fell vpon  
 good grounde, and dyd yelde frute that  
 sprong vp, and grewe, and brought forth,  
 some thyrty folde, and some sixty folde,  
 and some an hundred folde. <sup>9</sup> And he sayde  
 vnto them : he that hath eares to heare,  
 let him heare. <sup>10</sup> And when he was alone,  
 they that were aboute hym with the twelue  
 asked him of the parable. <sup>11</sup> And he sayde  
 vnto them. To you it is geuen to knowe  
 the mystery of the kyngdome of God. But  
 vnto them that are with out, all thynges  
 happen by parables : <sup>12</sup> that when they  
 see, they may se, and not discern, and  
 when they heare, they may heare, and  
 not vnderstande : lest at any tyme they  
 shulde turne, and their synnes shuld be  
 forgeuen them. <sup>13</sup> And he sayde vnto them :  
 Knowe ye not this parable ? and how then  
 wyll ye knowe all other parables ?

<sup>14</sup> The sower soweth the worde. <sup>15</sup> And  
 they (wherof some be rehearsed to be by  
 the waye syde) are those, where the worde  
 is sowen : And whan they heare, Satan  
 cometh immediatly, and taketh awaye the  
 worde that was sowen in their hertes. <sup>16</sup>  
 And lykewise the other that receaue  
 sedge in to the stony grounde, are they :  
 which when they heare the worde, at once  
 receaue it with gladnes, <sup>17</sup> yet haue no  
 rote in themselves, and so endure but a  
 tyme : and anone whan trouble and per-  
 secucion aryseth for the wordes sake, they  
 fall immediatly. <sup>18</sup> There be other also  
 that receaue sedge into thornes and those  
 are soche as heare the worde, <sup>19</sup> and the  
 cares of this worlde and the disseytfulnes  
 of ryches and the lustes of other thinges,  
 entre in and choeke the worde, and it is  
 made vnfrutfull : <sup>20</sup> and other ther be,  
 that haue receaue sedge into a good ground :  
 they are soche that heare the worde, and

<sup>14</sup> ὁ σπείρων τὸν λόγον σπείρει. <sup>15</sup> οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπεί-  
 ρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, <sup>1</sup> εὐθέως| ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν  
 λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. <sup>16</sup> καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ  
 τὰ πετρώδη σπειρόμενοι, οἱ, ὅταν ἀκούσωσι τὸν λόγον, <sup>m</sup> εὐθέως| μετὰ χαρᾶς  
 λαμβάνουσιν αὐτὸν, <sup>17</sup> καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν  
 εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, <sup>n</sup> εὐθέως| σκανδαλίζονται. <sup>18</sup> καὶ  
<sup>o</sup> οὗτοί εἰσιν| οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, <sup>p</sup> οὗτοί εἰσιν| οἱ τὸν λόγον <sup>q</sup> ἀκούοντες,  
<sup>19</sup> καὶ αἱ μέρμυλαι τοῦ αἰῶνος <sup>r</sup> τούτου,| καὶ ἡ ἀπάτη τοῦ πλοῦτου, καὶ αἱ περὶ τὰ  
 λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται.  
<sup>20</sup> καὶ <sup>s</sup> οὗτοί| εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν  
 λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ

<sup>1</sup> Alex. εὐθέως. <sup>m</sup> Alex. εὐθέως. <sup>n</sup> Alex. εὐθέως. <sup>o</sup> Alex. ἄλλοι εἰσιν. <sup>p</sup> Const. = οὗτοί εἰσιν. <sup>q</sup> Alex. ἀκούσαντες. <sup>r</sup> Alex. = τούτου.  
<sup>s</sup> Alex. ἱεῖνοι.

## GENEVA — 1557.

not depth of earth. <sup>6</sup> But as some as the sunne was vp, it caught heate, and because it had not rootyng, wythered away. <sup>7</sup> And some fel among the thornes, and the thornes grew vp and choked it, so that it gaue no frute. <sup>8</sup> And some fel in good grounde, and dyd yelde frute that sprong and grew, and brought forth, some thyrty folde, some sixty folde, and some an hundred folde. <sup>9</sup> And he sayd vnto them, He that hath eares to here, let him here. <sup>10</sup> And when he was alone, they that were about him with the twelue, asked him of the similitude. <sup>11</sup> And he sayd vnto them, To you it is giuen to know the mystery of the kyngdome of God: but vnto them that are without, all things be done in similitudes. <sup>12</sup> That they seeing, may see and not discern: and they hearing, may here, and not vnderstand: lest at any tyme they should tourne, and their synnes should be forgeuen them. <sup>13</sup> And he sayd vnto them, Perceau ye not this similitude? How then should ye vnderstand all other similitudes?

<sup>14</sup> The sower soweth the worde. <sup>15</sup> And these are they that receyue the seed by the wayes syde, to whome the worde is sown: and when they haue heard it, Satan commeth immediatly and taketh away the worde that was sown in their hartes. <sup>16</sup> And lykewise they that receyue the seed in stony ground, are they, which when they haue heard the worde, at once receaue it with gladnes, <sup>17</sup> Yet haue no rootes in them selues, and so endure but a tyme: and anone as trouble and persecution aryseth for the wordes sake, immediatly they be offended. <sup>18</sup> And they that receyue the seed among the thornes, are suche as heare the worde. <sup>19</sup> But the cares of this world, and the deceitfulness of riches, and the lustes of other things, entre in, and choke the worde, and is made vnfruitfull. <sup>20</sup> And those that haue receyued seed in good grounde, are they that heare the worde

## RHEIMS — 1582.

not deepnes of earth: <sup>6</sup> and vwhen the sunne was risen, it parched, and because it had not roote, it vvithered. <sup>7</sup> And some fel among thornes: and the thornes grew vp, and choked it, and it yelded not fruite. <sup>8</sup> And some fel vpon good ground: and it yelded fruite that grew vp and increased, and it brought forth, one thirtie, one sixtie, and one an hundred. <sup>9</sup> And he said, He that eares to heare, let him heare.

<sup>10</sup> And vwhen he was alone, the Twelue that vvere vvith him, asked him the parable. <sup>11</sup> And he said to them, To you it is giuen to knovv the mysterie of the kingdom of God: but to them that are vvithout, all things are done in parables: <sup>12</sup> that seeing they may see, and not see: and hearing they may here, and not vnderstand: lest at any tyme they should be conuerted and their sinnes be forgiuen them. <sup>13</sup> And he saith to them, Do you not knovv this parable? and hovv shall you knovv al parables? <sup>14</sup> He that sovvelth: sovvelth the vvord. <sup>15</sup> And they by the vvay side, are these: vvhere the vvord is soven, and vwhen they shal haue heard, immediatly commeth Satan, and taketh avay the vvord that vvvas soven in their hartes. <sup>16</sup> And thy likewise that are soven vpon the rocky places, are these: vvho vvhen they heare the vvord, immediatly vvith ioy receiue it: <sup>17</sup> and they haue not roote in them selues, but are temporal: afterrvvard vvhen tribulation is risen and persecution for the vvord, forthvvith they are scandalized.

<sup>18</sup> And other there be that are soven among thornes: these are they that heare the vvord, <sup>19</sup> and the cares of the vvorld and the deceitfulness of riches, and concupiscences about other things entring in choke the vvord, and it is made fruiteles. <sup>20</sup> And these are they that vvere soven vpon the good ground, vvwhich heare the vvord and

## AUTHORISED — 1611.

of earth. <sup>6</sup> But when the Sunne was vp, it was scorched, and because it had no roote, it withered away.

<sup>7</sup> And some fell among thornes, and the thornes grew vp, and choked it, and it yielded no fruit. <sup>8</sup> And other fell on good ground, and did yield fruit that sprang vp, and increased, and brought forth some thirty, & some sixty, & some an hundred. <sup>9</sup> And he said vnto them, He that hath eares to heare, let him heare. <sup>10</sup> And when hee was alone, they that were about him with the twelue, asked of him the parable. <sup>11</sup> And he said vnto them, Unto you it is giuen to know the mystery of the kingdom of God: but vnto them that are without, all these things are done in parables: <sup>12</sup> That seeing they may see, and not perceiue, and hearing they may here, and not vnderstand, lest at any time they should be conuerted, and their sinnes should be forgiuen them. <sup>13</sup> And he said vnto them, Know ye not this parable? And how then will you know all parables?

<sup>14</sup> The Sower soweth the word. <sup>15</sup> And these are they by the way side, where the word is sown, but when they haue heard, Satan commeth immediatly, and taketh away the word that was sown in their hearts. <sup>16</sup> And these are they likewise which are sown on stonie ground, who when they haue heard the word, immediatly receiue it with gladnesse: <sup>17</sup> And haue no roote in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the words sake, immediatly they are offended. <sup>18</sup> And these are they which are sown among thorns: such as heare the word, <sup>19</sup> And the cares of this world, and the deceitfulness of riches, and the lusts of other things entring in, choke the word, and it becometh vnfruitfull. <sup>20</sup> And these are they which are sown on good ground, such as heare the word, and re-

‘ ἐν ἑκατόν. ’ <sup>21</sup> Καὶ ἔλεγεν αὐτοῖς, ‘ Μῆτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μῶδιον  
 ‘ τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῆ; | <sup>22</sup> οὐ γάρ ἐστὶ \* τι  
 ‘ κρυπτόν, ὃ εἰν μὴ | φανερωθῆ οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ’ ἵνα εἰς φανερόν  
 ‘ ἔλθῃ. <sup>23</sup> εἴ τις ἔχει ὦτα ἀκούειν, ἀκούετω. ’ <sup>24</sup> Καὶ ἔλεγεν αὐτοῖς, ‘ Βλέπετε τι  
 ‘ ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς  
 ‘ ἀκούουσιν <sup>25</sup> ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθή-  
 ‘ σεται ἀπ’ αὐτοῦ. ’ <sup>26</sup> Καὶ ἔλεγεν, ‘ Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς <sup>27</sup> εἰν |  
 ‘ ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς, <sup>27</sup> καὶ \* καθεύδῃ καὶ ἐγείρηται | νύκτα  
 ‘ καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνῃται ὡς οὐκ οἶδεν αὐτός. <sup>28</sup> αὐτο-  
 ‘ μάτη <sup>29</sup> γὰρ | ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σίτον ἐν

\* Alex. τῆθ.

\* Alex. = τ.

\* Alex. ἰδὴ μῆ.

\* Alex. = ἰδὴν.

\* Const. καθεύδῃ καὶ ἰγίρηται.

\* Alex. = γάρ.

## WICLIFF—1380.

thritty foolde, on sixti foold & oon an  
 hundrid foolde,

<sup>21</sup> and he seide to hem, where a lanterne  
 cometh that it be putte vnder a buysschel,  
 or vnder a bedde? nay, but that it be  
 putte on a candlestik: <sup>22</sup> There is no thing  
 hidde: that schal not be made opene,  
 nether anything is pryuy: that schal not  
 come in to opene, <sup>23</sup> if any man haue eris  
 of herynge, here he; <sup>24</sup> and he seide to  
 hem, se ye what ye here, in what mesure  
 ye meten: it schal be meten agyn to you,  
 and be cast to you, <sup>25</sup> for it schal be zounn  
 to hym that hath, and it schal be taken  
 awaye fro hym that hath not, also that  
 that he hath,

<sup>26</sup> and he seide, so the kyngdom of god  
 is, as if a man cast seed in to the erthe,  
<sup>27</sup> and he slepte, and it rise up nyzte and  
 dai, and brynge forth the seed and waxe  
 fast, while he wote not, <sup>28</sup> for the erthe  
 makith fruyt, first the gras aftirward the  
 ere and aftir ful fruyt in the ere, <sup>29</sup> and  
 whanne of it silf it hath brougth fruyt,  
 and anon he sendith a sikil, for repnyng  
 tyme is come,

<sup>30</sup> and he seide, to what thing schuln we  
 likne the kyngdom of god, or to what  
 [thing] parable, schuln we comparsonwe? <sup>31</sup>  
 as a corne of syneuey, whiche whanne  
 it is sown in the erthe, is lesse than  
 alle seedis that ben in the erthe, <sup>32</sup> and  
 whanne it is sprungen vp, it waxeth in  
 to a tree, and is made gretter thanne  
 alle erbis; and it makith greet branchis,  
 so that briddis of heuene moun dwelle  
 vnder the schadowe there of,

<sup>33</sup> and in many suche parabis he spake  
 to hem the word as thei myzten here; <sup>34</sup>  
 and he spake not to hem without para-  
 ble, but he expownde to hise discipulis  
 alle thingis, bi hem silf; <sup>35</sup> and he seide  
 to hem, in that dai whanne euenyng was  
 come, passe we agenward, <sup>36</sup> and thei leften

αγεν, again zounn, gien. syneuey, mustard.  
 moun, may. agenward, backward.

## TYNDALE—1534.

and receave it; and bringe forth frute; some  
 thirty folde; some sixty folde; some an  
 hundred folde.

<sup>21</sup> And he sayde vnto them: is the can-  
 dle lighted, to be put vnder a bussell; or  
 vnder the table; and not rather to be put  
 on a candlestick? <sup>22</sup> For there is nothinge  
 so pryuy, that shall not be opened: nether  
 so secret, but that it shall come abroad.  
<sup>23</sup> Yf any man haue cares to heare; let  
 him heare. <sup>24</sup> And he sayde vnto them:  
 take hede what ye heare. With what  
 mesure ye mete; with the same shall it  
 be measured vnto you agayne. And vnto  
 you that heare shall more be geuen.  
<sup>25</sup> For vnto him that hath, shall it be  
 geuen: and from him that hath not, shalbe  
 taken awaye; even that he hath.

<sup>26</sup> And he sayde: so is the kyngdome  
 of God, even as yf a man shuld sowe  
 seede in the grounde; <sup>27</sup> and shulde slepe  
 and ryse vp nyght and daye; and the  
 seede shuld spryng and growe vp; he not  
 ware. <sup>28</sup> For the erth bringeth forth  
 frute of her silfe: fyrst the blade; then  
 the eares; after that full corne in the eares.  
<sup>29</sup> And as sone as the frute is brought  
 forth; anon he throusteth in the sykkell;  
 because the heruest is come.

<sup>30</sup> And he sayde: where vnto shall we  
 lyken the kyngdome of God? or with what  
 comparson shall we compare it? <sup>31</sup> It is  
 lyke a grayne of mustardseed; which when  
 it is sown in the erth; is the lecest of all  
 seedes that be in the erth: <sup>32</sup> but after  
 that it is sown; it groweth vp; and is  
 greatest of all yerbes: and bereth grete  
 branchis; so that the fowles of the ayre  
 maye dwell vnder the shadowe of it.

<sup>33</sup> And with many soche similitudes he  
 preached the worde vnto them; after as  
 they myght heare it. <sup>34</sup> And with out  
 similitude spake he no thinge vnto them.  
 But when they were a parte; he ex-  
 pounde all thingis to his discipulis. <sup>35</sup> And  
 the same daye when euen was come; he  
 sayde vnto them: let vs passe over vnto  
 the other syde. <sup>36</sup> And they lefte the

## CRANMER—1539.

receave it, so that one come doth brynge  
 forth thirty, some sixty, some an hundred.

<sup>21</sup> And he sayde vnto them: is the candle  
 lyghted, to be put vnder a bussell, or  
 vnder the table? It is not lighted to be  
 put on a candlestik? <sup>22</sup> For there is no-  
 thinge so pryuy, that shall not be opened:  
 nether hath it bene so secret, but that it  
 shall come abroad. <sup>23</sup> If any man haue  
 cares to heare, let him heare. <sup>24</sup> And he  
 sayde vnto them: take hede what ye  
 heare. Wyth what mesure ye meete,  
 with the same shal other men measure  
 vnto you agayne. And vnto you that  
 heare, shall more be geuen. <sup>25</sup> For vnto  
 him that hath, shall it be geuen, and from  
 him that hath not, shalbe taken awaye,  
 euen that which he hath.

<sup>26</sup> And he sayde: so is the kyngdome of  
 God, euen as yf a man shuld sowe sede  
 in the grounde; <sup>27</sup> and shulde slepe,  
 and ryse vp nyght and daye; and the sede  
 shuld spryng and growe vp, while he is  
 not aware. <sup>28</sup> For the earth bryngeth forth  
 frute of her selfe: fyrst the blade, then  
 the eare, after that the full corne in the  
 eare. <sup>29</sup> But when the frute is brought  
 forth, anon he throusteth in the sykkell,  
 because the heruest is come.

<sup>30</sup> And he sayde: where vnto shall we  
 lyken the kyngdome of God? or with  
 what comparision shall we compare it?  
<sup>31</sup> It is lyke a grayne of mustard seed:  
 which when it is sown in the earth, is  
 lesse then all seedes that be in the earth:  
<sup>32</sup> when it is sown, it groweth vp, and is  
 greater then all herbes: and beareth grete  
 branchis, so that the fowles of the ayre  
 maye make their nestes vnder the shadow  
 of it.

<sup>33</sup> And with many soche parables spake  
 he the worde vnto them, after as they  
 myght heare it. <sup>34</sup> But wyth out parable  
 spake he no thinge vnto them. But when  
 they were alone, he expownde all thynges  
 to his discipulis. <sup>35</sup> And the same daye  
 when euen was come, he sayde vnto them:  
 let vs passe over vnto the other syde.  
<sup>36</sup> And they lefte the people, and toke him

‘ τῷ στάχυϊ. <sup>29</sup> ὅταν δὲ παραδῶ ὁ καρπὸς, <sup>εὐθὺς</sup> ἀποστέλλει τὸ δρέπανον, ὅτι <sup>παρέστηκεν ὁ θερισμός. <sup>30</sup> Καὶ ἔλεγε, <sup>α</sup> Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν <sup>β</sup> ποίᾳ | παραβολῇ παραβάλωμεν αὐτήν; | <sup>31</sup> ὡς <sup>δ</sup> κόκκον | σινάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς. <sup>32</sup> καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται <sup>ε</sup> πάντων τῶν λαχάνων μεῖζων, | καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. <sup>33</sup> Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύνατο ἀκούειν <sup>34</sup> χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς. κατ’ ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα. <sup>35</sup> Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, <sup>Διέλθωμεν εἰς τὸ πέραν. <sup>36</sup> Καὶ ἀφέντες τὸν ὄχλον,</sup></sup>

<sup>α</sup> Alex. εὐθύς.

<sup>β</sup> Alex. πῶς.

<sup>γ</sup> Alex. τίνι.

<sup>δ</sup> Alex. αὐτὴν παραβολῇ ὅμων.

<sup>ε</sup> Rec. κόκκον.

<sup>ζ</sup> Alex. μεῖζων πάντων τῶν λαχάνων.

## GENEVA — 1557.

and receave it, and bryng forth frute, for one corne thyrty, for another syxtie, for some an hundred.

<sup>21</sup> Also he sayd vnto them, Is the candle broght to be put vnder a busshel, or vnder the table, and not rather to be put on a candlesticke? <sup>22</sup> For there is nothinge so hyd, that shal not be opened: nether so secret, but that it muste come abrode. <sup>23</sup> If any man haue eares to heare, let him heare. <sup>24</sup> And he sayd vnto them, Take hede what ye heare, With what measure ye mete, it shalbe measured vnto you: and vnto you that that heare, shal more be geuen. <sup>25</sup> For vnto him that hath, shal it be geuen, and from him that hath not, shalbe taken away, euen that he hath. <sup>26</sup> And he sayd, So is the kyngdome of God, enen as if a man should sowe seede in the grounde. <sup>27</sup> And should sepe and rise vp nyght and day: and the seede shulde spryng and grow vp, he not ware. <sup>28</sup> For the earth bryngeth forth frute of her selfe, fyrst the blade, then the eares, after that, ful come in the eares.

<sup>29</sup> And assone as the frute is broght forth, anon he thrusteth in the syckel, because the haruest is come. <sup>30</sup> He sayd, Moreouer where vnto shal we lyken the kyngdome of God? or with what comparision shal we compare it? <sup>31</sup> It is like a grayne of mustarde seede, which when it is sowed in the earth, is the least of al seedes that be in the earth: <sup>32</sup> But after that it is sowed, it groweth vp, and is greatest of all herbes, and bereth great branches, so that the foules of the ayre may dwell vnder the shadow of it.

<sup>33</sup> And with many suche similitudes he preached the worde vnto them, as they were able to heare it. <sup>34</sup> And without similitude spake he nothyng vnto them. But when they were aparte, he expounded all things to his disciples. <sup>35</sup> Now the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other syde.

<sup>36</sup> And they left the people, and toke him

## RHEIMS — 1582.

receiue it, and yeld fruite one thirtie, one sixtie, and one an hundred.

<sup>21</sup> And he said to them, Commeth a candle to be put vnder a bushel, or vnder a bed? and not to be put vpon the candlesticke? <sup>22</sup> For there is nothing hid vvhich shal not be made manifest: neither vvas any thing made secret, but that it shal come to light. <sup>23</sup> If any man haue eares to heare, let him heare.

<sup>24</sup> And he said to them, See vvhath you heare. In vvhath measure you mete, it shal be measured to you againe, and more shal be giuen to you. <sup>25</sup> For he that hath, to him shal be giuen: and he that hath not, that also vvhich he hath, shall be taken away from him.

<sup>26</sup> And he said, So is the kingdom of God, as if a man cast seede in the earth, <sup>27</sup> and sleepe, and rise vp night and day, and the seede spring, and grove vp vvhiles he knovveth not. <sup>28</sup> For the earth of it self bringeth forth fruite, first the blade, then the eare, afterward the ful come in the care. <sup>29</sup> And vvhhen the fruite hath brought out it self, immediatly he putteth in the sickle, because haruest is come.

<sup>30</sup> And he said, To vvhath shal we liken the kingdom of God? or to vvhath parable shal we compare it? <sup>31</sup> As a mustard seede: vvhich when it is sowed in the earth, is lesse then al the seedes that are in the earth: <sup>32</sup> and vvhhen it is sowed, it riseth vp, and becommeth greater then al herbes, and maketh great boughes, so that the birdes of the aire may dvvel vnder the shadow thereof.

<sup>33</sup> And vvvith many such parables he spake to them the vvord, according as they vvvere able to heare: <sup>34</sup> and vvvithout parable he did not speak vnto them. but aparte, he explicated al things to his Disciples.

<sup>35</sup> And he saith to them in that day, vvvhen evening vvas come, Let vs passe ouer to the other side. <sup>36</sup> And dismissing

## AUTHORISED — 1611.

ceiue it, and bring forth fruit, some thirtie fold, some sixty, and some an hundred.

<sup>21</sup> And he said vnto them, Is a candle broght to be put vnder a bushel, or vnder a bed? and not to be set on a candlesticke? <sup>22</sup> For there is nothing hid, which shall not be manifested: neither was any thing kept secret, but that it should come abroad. <sup>23</sup> If any man haue eares to heare, let him heare. <sup>24</sup> And he said vnto them, Take heed what you heare: With what measure ye mete, it shalbe measured to you: And vnto you that that heare, shall more be giuen. <sup>25</sup> For he that hath, to him shall be giuen: and he that hath not, from him shall be taken, euen that which he hath.

<sup>26</sup> And he said, So is the kingdom of God, as if a man should cast seed into the ground, <sup>27</sup> And should sleepe, and rise night and day, and the seed should spring, and grow vp, he knoweth not how. <sup>28</sup> For the earth bringeth fourth fruit of herselfe, first the blade, then the eare, after that the full come in the care. <sup>29</sup> But when the fruit is <sup>α</sup> brought fourth, immediatly hee putteth in the sickle, because the haruest is come.

<sup>30</sup> And he said, Wherunto shal we liken the kingdom of God? Or with what comparision shall we compare it? <sup>31</sup> It is like a graiue of mustard seed: which when it is sowed in the earth, is lesse then all the seedes that be in the earth. <sup>32</sup> But when it is sowed, it groweth vp, and becommeth greater then all hearbs, & shooteth out great branches, so that the foules of the ayre may lodge vnder the shadow of it. <sup>33</sup> And with many such parables spake he the word vnto them, as they were able to heare it. <sup>34</sup> But without a parable spake he not vnto them, and when they were alone, he expounded all things to his disciples. <sup>35</sup> And the same day, when the Euen was come, he saith vnto them, Let vs passe ouer vnto the other side. <sup>36</sup> And when they had sent

παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ <sup>1</sup>πλοῖα<sup>1</sup> | ἦν μετ' αὐτοῦ. <sup>37</sup> καὶ γίνεται λαίλαψ ἀνέμου μεγάλη· <sup>9</sup> τὰ δὲ | κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε <sup>4</sup>αὐτὸ ἤδη γεμίζεσθαι. | <sup>38</sup> καὶ ἦν αὐτὸς ἐπὶ | τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, 'Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;' <sup>39</sup> Καὶ διεγερθεὶς ἐπέτιμῃσε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσῃ, 'Σιώπα, πεφίμωσο.' Καὶ ἐκόπασεν ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. <sup>40</sup> καὶ εἶπεν αὐτοῖς, 'Τί δειλοί ἐστε <sup>4</sup>οὔτω; | <sup>1</sup>πῶς οὐκ | ἔχετε πίστιν;' <sup>41</sup> Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, 'Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ <sup>4</sup>ἀνεμος καὶ ἡ θάλασσα <sup>m</sup>ὑπακούουσιν | αὐτῷ;'

V. Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. <sup>2</sup> καὶ <sup>n</sup>ἔξελθόντι αὐτῷ | ἐκ τοῦ πλοίου, εὐθέως <sup>o</sup>ἀπήνησεν | αὐτῷ ἐκ τῶν μνημείων

<sup>1</sup> Alex. πλοῖα. <sup>2</sup> Alex. καὶ τὰ. <sup>4</sup> Alex. ἡῆ γεμίζεσθαι τὸ πλοῖον. <sup>1</sup> Alex. iv. <sup>3</sup> Alex. οὔτω. <sup>1</sup> Alex. οὔτω. <sup>m</sup> Alex. ὑπακούει. <sup>n</sup> Alex. ἐξελθόντος αὐτοῦ. <sup>o</sup> Alex. ὑπήνησεν.

## WICLIF—1380.

the puple, and token hym, so that he was in a boot and othere botis weren with hym.

<sup>37</sup> and a greet storme of wynd was made: and kest wavis in to the boot, so that the boot was ful, <sup>38</sup> and he was in the hyndir part of the boot: and sleppte on a pelewe, and thei reisen hym: and seiden to hym, maistr perteyneth it not to thee: that we perischen? <sup>39</sup> and he roos vp and mannisse the wynde: and seide to the see, be stille wexe doumbe, and the wynde ceiside: and greet pesiblenes was made, <sup>40</sup> and he seide to hem, what dreden se? se han no feith jit: <sup>41</sup> and thei dreden with greet drede, and seiden to eche othe, who gressit thou is this: for the wynde and the see obeischen to hym.

5. AND thei camen ouer the see: in to the cuntre of gerazenes; <sup>2</sup> and afir that he was gon out of the boot, anon a man in an vnclene spirit ranne out of briels to hym, <sup>3</sup> whiche man hadde an hous in briels, and nether with chaynes nou myzte ony man bynde hym; <sup>4</sup> for oft tymes he was bounden in stockis and cheynes and he hadde broken the cheynes and hadde brokun the stockis to smale gobetis: and no man myzte make hym tane; <sup>5</sup> τ ευερ more nygt and day in briels and in euill: he was cryng, and betyng hym silf with stones; <sup>6</sup> and he sij ihesus afer and ranne and worschipe hym; <sup>7</sup> and he cried with greet voyc and seide, what to me and to thee, thou ihesus the sone of the lijist god? I coniure thee bi god: that thou turmente me not; <sup>8</sup> and ihesus seide to hym, thou vnclene spirit go out fro the man; <sup>9</sup> and ihesus axed hym, what is thi name? and he seith to hym, a legioun is my name, for we ben many; <sup>10</sup> and he preid ihesus nyche: that he schulde not putte hym out of the cuntre;

<sup>11</sup> and there was there aboute the hille a

lowi, host. kest, cast. wavis, waves. man-  
ade, mruaced. obeischen obey. gobetis, bits. 117. saw.

## TYNDALE—1534.

people, and toke him even as he was in the shyp. And ther were also with him other shippes.

<sup>37</sup> And ther arose a great storme of wynde, and dassed the waves into the ship, so that it was full. <sup>38</sup> And he was in the sterne a slepe on a pelowe. And they awoke him, and sayde to him: Master, carest thou not that we perishe? <sup>39</sup> And he rose vp, and rebuked the wynde, and sayde vnto the see: peace and be still. And the winde alayed, and ther followed a greate calme. <sup>40</sup> And he sayde vnto them: why are ye so fearfull? How is it that ye have no fayth? <sup>41</sup> And they feared exceedingly, and sayde one to another: what felowe is this? For booth winde and see obey him.

5. AND they cam ouer to the othe syde of the see in to the cuntre of the Gaderenites. <sup>2</sup> And when he was come out of the shippe, there met him out of the graves a man possessyng of an vnclene sprete; <sup>3</sup> which had his abydinge amonge the graves. And no man coulde bynde him: no not with cheynes; <sup>4</sup> because that when he was often bounde with fetters and cheynes, he plucked the chaynes asunder, and brake the fetters in peaces. Nether coulde any man tame him. <sup>5</sup> And alwayes bothe nyght and daye he cryed in the mountaynes and in the graves, and bet him silfe with stones. <sup>6</sup> When he had spied ihesus afarre of, he rane and worschipped him; <sup>7</sup> and cryed with a lowde voyce and sayde: what have I to do with the ihesus the sonne of the moost hyest God? I requyre the in the name of God that thou torment me not. <sup>8</sup> For he had sayd vnto hym: come out of the man thou fowle sprete. <sup>9</sup> And he axed him: what is thy name? And he answered sayng: my name is Legion, for we are many. <sup>10</sup> And he prayd him instantly, that he wolde not sende them awaye out of the cuntre.

<sup>11</sup> And ther was there nye vnto the

## CRANMER—1539.

euen as he was in the shipp. And ther were also with him other shippes.

<sup>37</sup> And ther arose a great storme of wynde, and the waues dashed in to the shipp, so that it was now full. <sup>38</sup> And he was in the sterne a slepe on a pelowe. And they awake him, and saye vnto hym: Master, carest thou not, that we perishe? <sup>39</sup> And he rose vp, and rebuked the wynde, and sayde vnto the see: peace, be still. And the wynde ceased, and ther followed a greate calme. <sup>40</sup> And he sayde vnto them: why are ye so fearfull? How happeneth it, that ye haue no fayth? <sup>41</sup> And they feared exceedingly, and sayde one to another: who is this? For booth wynde and see obeye hym.

5. AND they cam ouer to the othe syde of the see into the cuntre of the Gaderenites. <sup>2</sup> And when he was come out of the shippe, immediatly there met him out of the graues a man possessed of an vnclene sprete, <sup>3</sup> which had hys abydinge amonge the graues. And no man coulde bynde him: no not wyth cheynes; <sup>4</sup> because that when he was often bounde with fetters and cheynes, he plucked the chaynes a sundre, and brake the fetters in peeces. Nether coulde any man tame him. <sup>5</sup> And alwayes, nyght and daye he was in the mountaynes and in the graues, cryng and beating hymselfe wyth stones. <sup>6</sup> But when he had spied ihesus a farre off, he ranne, and worschipped him; <sup>7</sup> and cryed with a loude voyce and sayde what haue I to do wyth thee: ihesus thou sonne of the moost hyest God? I requyre the in the name of God that thou torment me not. <sup>8</sup> For he sayd vnto him: come out of the man thou foule sprete. <sup>9</sup> And he asked him: what is thy name? And he answered and sayde vnto hym: my name is Legion, for we are many. <sup>10</sup> And he prayd him instantly, that he wolde not sende them awaye out of the cuntre.

<sup>11</sup> But tier was there nye vnto the moun-

ἄνθρωπος ἐν πνεύματι ἀκαθάρτος, <sup>3</sup> ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς <sup>2</sup> μνήμασι | καὶ οὔτε ἄλύσειν | οὐδεὶς ἠδύνατο | αὐτὸν δῆσαι, <sup>4</sup> διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσει δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντε-  
τρίφθαι, καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι. <sup>5</sup> καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς <sup>5</sup> μνήμασι καὶ ἐν τοῖς ὄρεσιν | ἦν κράζων καὶ κατακόπτων ἐαυτὸν λίθοις. <sup>6</sup> Ἰδὼν δὲ | τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, <sup>7</sup> καὶ κράξας φωνῇ μεγάλῃ εἶπε, | <sup>8</sup> Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς. <sup>9</sup> ἔλεγε γὰρ αὐτῷ, <sup>8</sup> Ἐξέλθε, τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. <sup>9</sup> Καὶ ἐπρώτα αὐτόν, <sup>9</sup> Τί σοι ὄνομα; | Καὶ <sup>10</sup> λέγει αὐτῷ, | <sup>10</sup> Δεγεῶν | ὄνομά μοι, ὅτι πολλοὶ ἔσμεν. <sup>10</sup> Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. <sup>11</sup> ἦν δὲ ἐκεῖ <sup>11</sup> πρὸς τῷ ὄρει | ἀγέλη χοίρων

<sup>2</sup> Rec. μνημῖος.

<sup>5</sup> Alex. ἀλίσι οὐκίτι.

<sup>7</sup> Alex. ἰδύνατο.

<sup>8</sup> Rec. ὄρει καὶ ἐν τοῖς μνήμασιν.

<sup>9</sup> Alex. καὶ ἰδὼν.

<sup>10</sup> Alex. λίγι.

<sup>11</sup> Alex. ὄνομά σοι.

<sup>11</sup> Rec. ἀπεκρίθη, λίγων.

<sup>11</sup> Alex. λιγῶν.

<sup>11</sup> Rec. πρὸς τῷ ὄρει.

## GENEVA — 1557.

euen as he was in the shyp: and there were also with him other shypes. <sup>37</sup> And there arose a great storme of winde, and dashed the waues into the shyp, so that it was ful. <sup>38</sup> And he was in the sterne a slepe on a pelowe: and they awoke him, and sayd to him, Master, carest thou not that we perishe? <sup>39</sup> And he rose vp, and rebuked the wynde, and sayd vnto the sea, Peace, and be styl. And the wynde alayed, and there folowed a great calme. <sup>40</sup> Then he sayd vnto them, Why are ye so fearful? How is it that ye haue no faith? <sup>41</sup> And they feared exceedingly, and said one to another, What feeld is this, that both wynde and sea obey him?

5. AND they came ouer to the other syde of the sea into the country of the Gadarenites. <sup>2</sup> And when he was come out of the ship, there met him out of the graues, a man possessed of an vnclene sprite: <sup>3</sup> Which had his abyding among the graues: And no man coulde binde him, no, not with cheynes. <sup>4</sup> Because that when he was often bound with fetters and cheynes, he plucked the cheynes a sonde, and brake the fetters in peeces: nether coulde any man tame him. <sup>5</sup> And alwayes bothe nyght and day he cried in the mountaynes, and in the graues, and stroke him selfe sore against stones. <sup>6</sup> And when he espied Iesus a farre of, he ranne and worshipped him. <sup>7</sup> And cried with a loude voyce, and sayd, What haue I to doe with thee Iesus the Sonne of the moste hiest God? I require thee *in the name of God*, that thou torment me not. <sup>8</sup> (For he said vnto him, Come out of the man thou foule sprite.) <sup>9</sup> And he asked him, What *is thy name*? and he answered saying, My name is Legion: for we are many. <sup>10</sup> And he prayed him instantly, that he would not send them away out of the country.

<sup>11</sup> And there was there in the moun-

## RHEIMS — 1582.

the multitude, they take him so as he vvas in the boate: and there vvere other boates vvith him. <sup>37</sup> And there arose a great storme of vvinde, and the vvuaes bette into the boate, so that the boate vvas filled. <sup>38</sup> And he vvas in the hinder part of the boate sleeping vpon a pillow: and they raise him, and say to him, Maister, doth it not pertaine to thee that vve perish? <sup>39</sup> And rising vp he threatened the vvinde, and said to the sea, Peace, be stil. And the vvinde ceased: and there vvas made a great calme. <sup>40</sup> And he said to them, Why are you fearful? neither yet haue you faith? <sup>41</sup> And they feared vvith great feare: and they said one to an other, Who is this (thinkest thou) that both vvinde and sea obey him?

5. AND they came beyond the strate of the sea into the countrie of the Gerasens. <sup>2</sup> And as he vvent out of the boate, immediately there mette him out of the sepulchres a man in an vnclene spirit, <sup>3</sup> that had his dvelling in the sepulchres. and neither vvith chaines could any man novv binde him: <sup>4</sup> for being often bound vvith fetters and chaines, he had burst the chaines, and broken the fetters, and no body coulde tame him. <sup>5</sup> and he vvas alwaies day and night in the sepulchres and in the mountaynes, crying and cutting him self vvith stones. <sup>6</sup> And seeing Iesus a farre of, he ranne and adored him: <sup>7</sup> and crying vvith a great voyce, said, What to me and thee Iesus the sonne of God most high? I aduice thee by God that thou torment me not. <sup>8</sup> For he said vnto him, Goe out of the man thou vnclene spirit. <sup>9</sup> And he asked him, What *is thy name*? and he saith to him, My name is Legion: because vve are many. <sup>10</sup> And he besought him much, that he vvould not expel him out of the countrie.

<sup>11</sup> And there vvas there about the

## AUTHORISED — 1611.

away the multitude, they tooke him, euen as he was in the ship, and there were also with him other little ships. <sup>37</sup> And there arose a great storme of wind, and the waues beat into the ship, so that it was now full. <sup>38</sup> And he was in the hinder part of the ship asleepe on a pillow: and they awake him, and say vnto him, Master, carest thou not, that we perish? <sup>39</sup> And hee arose, and rebuked the winde, and said vnto the sea, Peace, be still: and the winde ceased, and there was a great calme. <sup>40</sup> And he said vnto them, Why are ye so fearful? How is it that you haue no faith? <sup>41</sup> And they feared exceedingly, and sayd one to another, What manner of man is this, that euen the winde and the sea obey him?

5. AND they came ouer vnto the other side of the sea, into the countrey of the Gadarenes. <sup>2</sup> And when he was come out of the ship, immediately there met him out of the tombes, a man with an vnclene spirit, <sup>3</sup> Who had his dwelling among the tombes, and no man could bind him, no not with chaines: <sup>4</sup> Because that hee had bene often bound with fetters and chaines, and the chaines had bene plucked asunder by him, and the fetters broken in peeces: neither could any man tame him. <sup>5</sup> And alwayes night and day, hee was in the mountaynes, and in the tombes, crying, and cutting himselfe with stones. <sup>6</sup> But when he saw Iesus affarre off, he came and worshipped him, <sup>7</sup> And cried with a loud voyce, and said, What haue I to doe with thee, Iesus, thou Sonne of the most high God? I aduice thee by God, that thou torment me not. <sup>8</sup> (For he said vnto him, Come out of the man, thou vnclene spirit.) <sup>9</sup> And hee asked him, What *is thy name*? And he answered, saying, My name is Legion: for we are many. <sup>10</sup> And he besought him much, that hee would not send them away out of the country. <sup>11</sup> Now there was there nigh vnto the mountaines a

μεγάλη βοσκομένη<sup>12</sup> καὶ παρεκάλεσαν αὐτὸν ὅτι δαίμονες, λέγοντες, Ἐπέμφον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.<sup>13</sup> Καὶ ἐπέτρεψεν αὐτοῖς εὐθὺς ὁ Ἰησοῦς. καὶ ἐξεληθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὄρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.<sup>14</sup> Οἱ δὲ βόσκοντες αὐτοὺς ἔφηνον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον ἰδεῖν τί ἐστὶ τὸ γεγονός.<sup>15</sup> καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονούντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν.<sup>16</sup> καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.<sup>17</sup> καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν.

<sup>2</sup> Rec. + πάντες. <sup>3</sup> Alex. = οἱ δαίμονες. <sup>4</sup> Alex. = εὐθύως. <sup>5</sup> Alex. = ὁ Ἰησοῦς. <sup>6</sup> Alex. = ἦσαν δι. <sup>7</sup> Alex. Καὶ οἱ. <sup>8</sup> Rec. τοὺς χοίρους. <sup>9</sup> Rec. ἀπήγγειλαν. <sup>10</sup> Alex. ἦθον. <sup>11</sup> Alex. = καὶ.

## WICLIF—1380.

greet flock of swyne lesewyned,<sup>12</sup> and the spiritis preiden ihesus and seiden; sende us in to the swyne that we entren in to hem,<sup>13</sup> ꝛ anon ihesus grauntide to hem; and the vnclene spiritis zeden out and entriden in to the swyne; and with, A greet birre the flock was cast doun in to the see; a tweye thousand, and thei weren dreynet in the see,<sup>14</sup> And thei that kepten hem: fledden and telde in to the citee and in to the feeldis; and thei wenten out to se: what was don,<sup>15</sup> and thei camen to ihesus; and saien hym that hadde be traucelid of the fendes, sittinge clothide and of hool mynde, and thei dredden,

<sup>16</sup> and thei that saien hou it was don to hym that hadde a fende and of the swyne: toolden to hem,<sup>17</sup> and thei bigannen to preie hym that he schulde go aweye fro her coostis,<sup>18</sup> ꝛ whanne he zede vp in to a boot: he that was traucelid of the denel, bigan to preie hym, that he schulde be with hym,<sup>19</sup> but ihesus resecyued hym not but seide to hym; go thou in to thiin hous to thin ꝛ telle to hem hou greet thingis the lord hath don to thee ꝛ hadde merci of thee,<sup>20</sup> and he wente forth and bigganne to preche in deceapoli hou greet thingis ihesus hadde don to him; and alle men wondriden,

<sup>21</sup> and whanne ihesus hadde gon up in to the boot; ofsonc ouer the see, myche puple come to zidre to hym, and was aboute the see,<sup>22</sup> and oon of the pryntis of synagogis, bi name iairus: cam and sij hym and fil doun at hise feet: <sup>23</sup> and preiden hym mych and seide, my douster is nyz deed: come thou putte thin honde on hir: that sche be sauf and lyue; and he wente forth with hym,<sup>24</sup> and moche puple sued hym, and thirstid hym.

<sup>12</sup> Wiclyf = grazing. <sup>13</sup> den, went. birre, hurry. <sup>14</sup> drownd = drowned. <sup>15</sup> traucelid, troubled. <sup>16</sup> ofsonc again. <sup>17</sup> sij, saw. <sup>18</sup> nyz, near. <sup>19</sup> wost, followed.

## TYNDALE—1534.

mountains a greate heerd of swyne feedinge,<sup>12</sup> and all the deuyls besought him sayinge: sende vs into the heerde of swyne; that we maye enter in to them.<sup>13</sup> And anon Iesus gaue them leave. And the vnclene spretes went out and entred in to the swyne. And the heerd sterteled, and ran hedding in to the see. They were a bout .ii.M. swyne; and they were drowned in the see.<sup>14</sup> And the swyne heerdes fled, and tolde it in the ctye; and in the countre. And they came out for to se what had hapened:<sup>15</sup> and came to Iesus; and sawe hym that was vexed with the fende and had the legion, syt, both clothed and in his right mynde, and they were afraied.<sup>16</sup> And they that sawe it tolde them; how it had hapened vnto him that was possessed with the deuyl: and also of the swyne.<sup>17</sup> And they beganne to praye him; that he wolde departe from their coostes.<sup>18</sup> And when he was come in to the shyppe; he that had the deuyl; prayed him that he myght be with him.

<sup>19</sup> Howbeit Iesus wolde not suffre him; but sayde vnto him: goo home in to thy thyn awne house and to thy frendes; and shewe them what great thinges the Lorde hath done vnto the; and how he had compassion on the.<sup>20</sup> And he departed; and beganne to publishe in the ten ctyes; what great thinges Iesus had done vnto him; and all men dyd merueyle.

<sup>21</sup> And when Iesus was come over agayne by shyp vnto the other syde; moche people gadered vnto him; and he was nye vnto the see.<sup>22</sup> And beholde; ther came one of the rulers of the Synagoge; whose name was iairus: and when he sawe him; he fell doune at his fete,<sup>23</sup> and besought hym greatly sayinge: my daughter lyeth at poynt of death; I wolde thou woldest come and laye thy honde on her; that she myght be sauf and live.<sup>24</sup> And he went with him; and moche people folowed him; and throught him.

## CRANMER—1539.

tayns a greate heerd of swyne fedynge,<sup>12</sup> and all the deuyls besought him, sayinge: sende vs in to the heerd of swyne, that we maye enter into them.<sup>13</sup> And anon Iesus gaue them leaue. And the vnclene spretes went out, and entred in to the swyne. And the heerd was caryed headlyng into the see. They were almost .ii.M. and they were drowned in the see.<sup>14</sup> And the swyne heerdes fled, and tolde it in the ctye, and in the felde. And they went out for to se, what had hapened:<sup>15</sup> and came to Iesus, and sawe him that was vexed with the fende and had the Legion, syt, both clothed and in his ryght mynde, and they were afraied.<sup>16</sup> And they that sawe it tolde them, how it had hapened to hym that was possessed with the deuyl: and also of the swyne.

<sup>17</sup> And they beganne to praye hym, that he wolde departe out of their coast.<sup>18</sup> And when he was come into the shippe, he that had the denyll, prayed him, that he myght be with him.<sup>19</sup> Howbeit, Iesus wolde not suffre him, but sayde vnto him: go to thyn awne house and to thy frendes, and shewe them how great thynges the Lorde hath done for the, and how he hath had compassyon on the.<sup>20</sup> And he departed, and beganne to publyshe in the ten ctyes, how great thinges Iesus had done for him, and all men dyd merueyle.

<sup>21</sup> And when Iesus was come ouer agayne by shyppe vnto the other syde, moche people gathered vnto him, and he was nye vnto the see.

<sup>22</sup> And beholde, ther came one of the rulers of the Synagoge, whose name was iairus: and when he sawe him, he fel doune at his fete,<sup>23</sup> and besought hym greatly, sayinge: my daughter lieth at poynt of death, I pray the come, and laye thy hande on her, that she maye be saue and lyue.<sup>24</sup> And he went with him, and moche people folowed him, and throught him.

<sup>18</sup> Καὶ ἔμβάντος| αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ἴῃ μετ' αὐτοῦ. | <sup>19</sup> καὶ| οὐκ ἀφήκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, “ Ὑπαγε εἰς τὸν οἶκόν σου ‘ πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοὶ ὁ Κύριος ἔπεποιήκε, | καὶ ἠλέησέ ‘ σε. ” <sup>20</sup> Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον. <sup>21</sup> Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ’ αὐτὸν, καὶ ἦν παρὰ τὴν θάλασσαν. <sup>22</sup> Καὶ ἰδὼν, | ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ. <sup>23</sup> καὶ ᾠ παρεκάλει | αὐτὸν πολλὰ, λέγων, “ Ὅτι τὸ ‘ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἔλθων ἐπιθῆς αὐτῇ τὰς χεῖρας, ὅπως | σωθῆ ‘ καὶ ᾠ ῥησεται. ” | <sup>24</sup> Καὶ ἀπῆλθε μετ’ αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ

<sup>18</sup> Alex. ἐμβάνοντος. <sup>19</sup> Alex. μετ’ αὐτοῦ ἰ. <sup>20</sup> Rec. ὁ δὲ Ἰησοῦς. <sup>21</sup> Rec. ἐποίησι. <sup>22</sup> Alex. = ἰδὼν. <sup>23</sup> Alex. παρακαλεῖ. <sup>24</sup> Alex. ἴνα. <sup>25</sup> Alex. ῥησῆται.

## GENEVA — 1557.

taynes a greete hearde of swyne, feedyng. <sup>12</sup> And all the deuyls besoght him, saying, Send vs into the hearde of swyne, that we may entre into them. <sup>13</sup> And anon Iesus gaue them leaue. And the vncleue spirits went out and entred into the swyne : and the hearde ran headlong from the hye bancke into the sea. (They were about, two thousand swyne) and they were drowned in the sea. <sup>14</sup> And the swyneheardes fled and toulde it in the cite, and in the cuntrye : and they came out for to see what had happened. <sup>15</sup> And come to Iesus, and sec him that was vexed with the fiende, and had the Legion, syt both clothed, and in hys ryght mynde, and they were afraide. <sup>16</sup> And they that saw it tolde them, how it had happened to hym that was possessed with the deuyl : and also of the swyne. <sup>17</sup> Then they began to pray hym, that he woulde depart from their coastes. <sup>18</sup> And when he was come into the shyp, he that had the deuyl, prayed him that he myght be with him. <sup>19</sup> Howbeit, Iesus would not suffre him, but sayd vnto him, Go home to thy house, and friendes, and shewe them what great thinges the Lord hath done vnto thee, and how he hath had compassion on thee. <sup>20</sup> And he departed, and began to publishe in Decapolis, what great thinges Iesus had done vnto hym, and all men dyd marueyl.

<sup>21</sup> And when Iesus was come ouer agayne by shyp vnto the other syde, much people gathered to hym, and he was nye vnto the sea. <sup>22</sup> And beholde, there came one of the rulers of the Synagoge, whose name was Iairus : and when he sawe him, he fel downe at his feete. <sup>23</sup> And besoght him greatly, saying, My litle daughter lyeth at poynt of death, I praye thee that thou wouldest come and laye thy handes on her, that she may be deliuered of her disease, and lye. <sup>24</sup> Ther he went with him, and muche people folowed hym, and thronged him.

## RHEIMS — 1582.

mountaine a great heard of swine, feedyng. <sup>12</sup> And the spirits besoght him, saying, Send vs into the svyne, that vve may enter into them. <sup>13</sup> And Iesvs immediately graunted vnto them. And the vncleane spirits going out, entred into the svyne : and the heard vvith great violence vvas caried headlong into the sea, about tvo thousand, and vvere stifled in the sea.

<sup>14</sup> And they that fed them, fled, and caried nerves into the cite and into the fields. And they vvent forth to see vvhat vvas done : <sup>15</sup> and they come to Iesvs, and they see him that vvas vexed of the deuill, sitting, clothed, and vvcl in his vvittes : and they vvere afraid. <sup>16</sup> And they that had seen it, told them, in vvhat manner he had been dealt vvithal that had the diuel : and of the svvine. <sup>17</sup> And they began to desire him, that he vvould depart from their coastes. <sup>18</sup> And vvhen he vvent vp into the boate, he that had been vexed of the diuel, began to beseeche him that he might be vvith him, <sup>19</sup> and he admitted him not, but saith to him, Goe into thy house to thine, and tel them hovv great thinges the Lord hath done for thee, and hath had mercie vpon thee. <sup>20</sup> And he vvent lvs vvay, and began to publish in Decapolis hovv great thinges Iesvs had done to him : and al marueled.

<sup>21</sup> And vvhen Iesvs had passed in boate agayne ouer the straites, a great multitude assembled together vnto him, and he vvvas about the sea. <sup>22</sup> And there cometh one of the Archsynagogs, named Iairus : and seeing him, he falleth downe at his feete, <sup>23</sup> and besoght him much, saying, That my daughter is at the point of death, come, impose thy hands vpon her, that she may be safe and lue. <sup>24</sup> And he vvent vvith him, and a great multitude folowed him, and they thronged him.

## AUTHORISED — 1611.

great heard of swine, feedyng. <sup>12</sup> And all the deuils besoght him, saying, Send vs into the swine, that we may enter into them. <sup>13</sup> And forthwith Iesus gaue them leaue. And the vncleane spirits went out, and entred into the swine, and the herd ranne violently downe a steepe place into the sea (they were about two thousand) and were choked in the sea. <sup>14</sup> And they that fed the swine, fled, and tolde it in the cite, and in the cuntrye. And they went out to see what it was that was done. <sup>15</sup> And they come to Iesus, and see him that was possessed with the deuill, and had the Legion, sitting, and clothed, and in his right mind : and they were afraid. <sup>16</sup> And they that saw it, tolde them how it befell to him that was possessed with the deuill, and also concerning the swine. <sup>17</sup> And they began to pray him to depart out of their coastes.

<sup>18</sup> And when he was come into the ship, he that had bene possessed with the deuill prayed him that hee might bee with him. <sup>19</sup> Howbeit Iesus suffred him not, but sayth vnto him, Goe home to thy friends, and tel them how great thinges the Lord hath done for thee, and hath had compassion on thee. <sup>20</sup> And he departed, and beganne to publish in Decapolis, how great thinges Iesus had done for him : and all men did maruele. <sup>21</sup> And when Iesus was passed ouer agayne by ship vnto the other side, much people gathered vnto him, and he was nigh vnto the sea.

<sup>22</sup> And behold, there cometh one of the Rulers of the Synagogue, Iairus by name, and when he saw him, he fell at his feet, <sup>23</sup> And besoght him greatly, saying, My litle daughter lieth at the poynt of death, I pray thee come and lay thy hands on her, that she may be healed, and shee shall lue. <sup>24</sup> And Iesus went with him, and much people folowed him, and thronged him. <sup>25</sup> And a certaine woman

συνέθλιβον αὐτόν. <sup>25</sup> Καὶ γυνή <sup>5</sup>τις | οὐσα ἐν ῥύσει αἵματος ἔτη δώδεκα, <sup>26</sup> καὶ πολλὰ παθούσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, | καὶ μηδὲν ὀφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, <sup>27</sup> ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ. <sup>28</sup> ἔλεγε γάρ, "Ὅτι, κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι." <sup>29</sup> Καὶ εὐθέως | ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μίστυγος. <sup>30</sup> καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληούσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, 'Τίς μου ἤψατο τῶν ἱματίων;' <sup>31</sup> Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, 'Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο;' <sup>2</sup> Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. <sup>33</sup> ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν ἐπ' αὐτῇ, | ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν

<sup>1</sup> Alex. = τικ.

<sup>1</sup> Rec. τὰ παρ' ἱανῆς πάντα.

<sup>5</sup> Alex. ἐθθς.

<sup>5</sup> Alex. αὐτῆ.

<sup>5</sup> Alex. + Ἰησοῦς.

## WICLIF—1380.

<sup>25</sup> and a woman hadde ben in the bloði fluxe twelce zere, <sup>26</sup> and hadde reseweyde many thingis of ful many lechis, and hadde spendid al hir good and was no thing amendid, but was rather the worse: <sup>27</sup> Whanne she hadde herde of ihesus she cam among the puple bihynde and touchid his clothe, <sup>28</sup> for she seide that if I touche zhe his cloth I schal be saaf, <sup>29</sup> and anon the welle of hir blood was dried up: and she felde in body that she was heclid of the sikenesse, <sup>30</sup> and anon ihesus knewe in hym self the vertu that was gon out of hym and turned to the puple and seide, who touchid my clothis? <sup>31</sup> and hise discipulis seiden to him, thou seest the puple thirstinge thee, and seist who touchid me? <sup>32</sup> and ihesus lokid aboute to se hir that hadde don this thing, <sup>33</sup> and the woman dredde and quakide witynge that it was don in hir: and came and fil doum bifor hym, and seide to hym al the trathe, <sup>34</sup> and ihesus seide to hir, dougtir thi feith hath made thee saaf: go in pees, and be thou hool of thi syknesse, <sup>35</sup> and he spake messengers comen to the prince of the synagoge and seien, thi dougtir is dede, what traucelst thou thes mastir farther, <sup>36</sup> but whanne the word was herd that was seid: ihesus seide to the prince of the synagoge nyle thou drede: onli bileue thou, <sup>37</sup> and he took no man to sae hym: but petir and iames and ion the brother of iames, <sup>38</sup> and thei comen in to the hous of the prince of the synagoge, and he say noise: and men wepyng and weylnghe myche, <sup>39</sup> and he zede yme: and seide to hem, what ben ze troublid, and wepen? the damysel is not deed: but slepith, <sup>40</sup> and thei scorneden hym, but whanne al werun putte oute: he takith the fadir and the modir of the damysel and hem that werun with hym, and thei entriden where the damysel laye, <sup>41</sup> and he heclid the hond of the

## TYNDALE—1534.

<sup>25</sup> And ther was a certen woman, which was diseased of an yssue of bloude .xii. yeres, <sup>26</sup> and had suffred many thinges of many phisicians, and had spent all that she had, and felte none amendment at all, but wexed worse and worse. <sup>27</sup> When she had herde of Iesus: she came into the preace behynde him, and touchid his garment. <sup>28</sup> For she thought: yf I maye but touche his clothes, I shall be whole. <sup>29</sup> And streight waye her fountayne of bloude was dried vp, and she felt in her body, that she was healed of the plage. <sup>30</sup> And Iesus immediatly felt in him selfe, the vertue that went out of him, and tourned him rounde aboute in the preace, and sayde: who touchid my clothes? <sup>31</sup> And his disciples sayde vnto him: seist thou the people thrast thee, and yet axest, who dyd touche me? <sup>32</sup> And he lokid round about, for to se her that had done that thing. <sup>33</sup> The woman feared and trembled (for she knew what was done with in her) and she came and fell doune before him, and tolde him the truth of every thing. <sup>34</sup> And he sayde to her: Doughter, thy fayth hath made the whole: go in peace, and be whole of thy plage. <sup>35</sup> Whyll he yet spake, ther came from the ruler of the synagoges house, certayne which sayde: thy doughter is deed: why diseasest thou the master eny further? <sup>36</sup> Assone as Iesus herde that worde spoken, he sayde vnto the ruler of the synagoge: be not afrayed, only beleve. <sup>37</sup> And he suffred noman to folowe him mo than Peter and iames and Iohn the brother of iames. <sup>38</sup> And he came vnto the housse of the ruler of the synagoge, and sawe the wondrynge, and them that wepte and wayled greatly, <sup>39</sup> and went in, and sayde vnto them: why make ye this adoo and wepe? The mayden is not deed, but slepith. <sup>40</sup> And they laught him to scorne. Then he put them all out, and toke the father and the mother of the mayden, and them that were with him, and entred in where the mayden laye,

## CRANMER—1539.

<sup>25</sup> And ther was a certen woman, which had bene diseased of an yssue of bloude .xii. yeres, <sup>26</sup> and had suffred many thinges of many phisicians, and had spent all that she had, and felte none amendment at all, but rather was worse, and worse. <sup>27</sup> When she had herde of Iesus, she came in the preasse behynde him, and touchid his garment. <sup>28</sup> For she sayde: yf I maye but touch his clothes, I shall be whole. <sup>29</sup> And streight waye the fountayne of her bloude was dried vp, and she felt in her body, that she was healed of that plage. <sup>30</sup> And Iesus immediatly felinge in him selfe, that vertue proceeded from him, tourned hym aboute in the prease, and sayde, who touchid my clothes? <sup>31</sup> And his dyscyples sayde vnto him: thou seest the people thrust thee, and askest, who did touch me? <sup>32</sup> And he lokid round about for to se her that had done this thyng. <sup>33</sup> But the woman fearing and trembling (knowyng what was done with in her) came, and fell doune before him, and tolde him all the truth. <sup>34</sup> And he sayd vnto her: Doughter thy fayth hath saued thee: go in peace, and be whole of thy plage. <sup>35</sup> Whyll he yet spake, ther came from the ruler of the Synagoges house, certayne which sayd: thy daughter is deed: why diseasest thou the Master any further? <sup>36</sup> Assone as Iesus herde the worde that was spoken, he sayde vnto the ruler of the Synagoge: be not afrayed, onely bekeue. <sup>37</sup> And he suffred no man to followe him, saue Peter, and iames, and Iohn the brother of iames. <sup>38</sup> And he came vnto the house of the ruler of the Synagoge, and sawe the wondryng: and them that wepte and wayled greatly, <sup>39</sup> and went in, and sayde vnto them: why make ye this a doo, and wepe? The damosell is not deed, but slepeth. <sup>40</sup> And they laught him to scorne. But he put them all out, and taketh the father and the mother of the damosell, and them that were with him, and entred in where

1. iohis, phisicians zhe, even wityng, knowyng.  
2. yet nyl, not saue, follow zede, went.

ἀλθιειαν. <sup>34</sup> ὁ δὲ <sup>10</sup> εἶπεν αὐτῇ, 'Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου.' <sup>35</sup> Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες, 'Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἐτι σκύλλεις τὸν διδάσκαλον;' <sup>36</sup> Ὁ δὲ Ἰησοῦς εὐθέως | ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, 'Μὴ φοβοῦ, μόνον πίστευε.' <sup>37</sup> Καὶ οὐκ ἀφήκεν οὐδένα αὐτῷ | συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. <sup>38</sup> καὶ ἔρχεται | εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, <sup>a</sup> καὶ κλαίοντας καὶ ἀλαλάζοντας πολλὰ. <sup>39</sup> καὶ εἰσελθὼν λέγει αὐτοῖς, 'Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.' <sup>40</sup> Καὶ κατεγέλων αὐτοῦ. <sup>b</sup> ὁ δὲ | ἐκβαλὼν πάντας, | παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον <sup>d</sup> ἀνακείμενον | <sup>41</sup> καὶ κρατή-

<sup>a</sup> Alex. = εἰθίως. <sup>v</sup> Alex. μετ' αὐτοῦ. <sup>2</sup> Alex. ἔρχονται. <sup>3</sup> Rec. = καὶ. <sup>4</sup> Alex. αὐτὸς εἶ. <sup>5</sup> Rec. ἄπαντας. <sup>6</sup> Alex. = ἀνακείμενον.

## GENEVA — 1557.

<sup>35</sup> And there was a certayne woman, which was diseased of an yssue of bloud twelue yeres. <sup>36</sup> And had suffered many thinges of many phisitions, and had spent all that she had, and felt none amendement at all, but waxed worse and worse. <sup>37</sup> When she had hearde of Iesus, she came in the presse behynd hym, and touched his garments: For she saide, <sup>38</sup> If I may but touche his clothes I shal be whole. <sup>39</sup> And straight way the course of her bloude was dried vp, and she felt in her body, that she was healed of that plague. <sup>40</sup> And immediatly when Iesus dyd knowe in hym self, the vertue that went out of hym, he tourned him rounde about in the presse and sayd, Who hath touched my clothes? <sup>41</sup> And his disciples said vnto him, Thou seest the people thrust thee, and yet askest Who dyd touche me? <sup>42</sup> And he looked round about, for to see her that had done that thing. <sup>43</sup> The woman feared and trembled, for she knewe what was done with in her, and she came and fel downe before hym, and tolde hym the verie truth. <sup>44</sup> And he sayd to her, Daughter, thy fayth hath made thee whole, goe in peace, and be whole of thy plague.)

<sup>35</sup> Whye he yet spake, there came from the same ruler of the Synagoges house, certayne which sayd, thy daughter is dead: why diseasest thou the Maister any further. <sup>36</sup> Assone as Iesus heard that worde spoken, he sayd vnto the ruler of the Synagoge, Be not afrayde, onely beleue. <sup>37</sup> And he suffered no man to folowe hym more then Peter and Iames, and Iohn, the brother of Iames. <sup>38</sup> And he came vnto the house of the ruler of the Synagoge, and sawe the wondrous, and them that wept and wayled greatly. <sup>39</sup> And went in, and sayd vnto them, Why make ye this a do, and wepe? The childe is not dead, but slepeth? <sup>40</sup> And they laugh hym to scorne: but he put them all out, and toke the father and the mother of the mayden, and them that were with hym,

## RHEIMS — 1582.

<sup>35</sup> And a vwoman vvhich vvas in an issue of bloud twelue yeres, <sup>36</sup> and had suffered many thinges of many Physicians, and had bestowed all that she had, neither vvas any thing the better, but vvas rather vvorse: <sup>37</sup> vvhē she had heard of Iesus, she came in the presse behind him, and touched his garment. <sup>38</sup> For she said, That if I shal touche but his garment, I shal be safe. <sup>39</sup> And forthwith the fountaine of her bloud vvas dried: and she felt in her body that she vvas healed of the maladie. <sup>40</sup> And immediatly Iesus knowing in him self the vertue that had proceeded from him, turning to the multitude, said, Who hath touched my garments? <sup>41</sup> And his Disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who hath touched me?

<sup>42</sup> And he looked about to see her that had done this. <sup>43</sup> But the vwoman fearing and trembling, knowing vvhāt vvas done in her: came and fel downe before him, and told him all the truth. <sup>44</sup> And he said to her, Daughter, thy faith hath made thee safe, goe in peace, and be vvhole of thy maladie.

<sup>35</sup> As he vvas yet speaking, they come to the Archsynagoge, saying, That thy daughter is dead: vvhý doest thou trouble the Maister any further? <sup>36</sup> But Iesus hauing heard the vvord that vvas spoken, saith to the Archsynagoge, Feare not: onely beleue. <sup>37</sup> And he admitted not any man to folovv him, but Peter and Iames and Iohn the brother of Iames. <sup>38</sup> And they come to the Archsynagogs house, and he seeth a tumult, and folke vveeping and vvailling much. <sup>39</sup> And going in, he saith to them: Why make you this a doe and vveepe? the vvenche is not dead, but slepeth. <sup>40</sup> And they derided him. But he hauing put forth all, taketh the father and the mother of the vvenche, and them that vvere vvith him, and they goe in vvhere the vvenche vvas lying. <sup>41</sup> And

## AUTHORISED — 1611.

which had an issue of blood twelue yeeres, <sup>36</sup> And had suffered many things of many Physicians, and had spent all that shee had, and was nothing bettered, but rather grew worse, <sup>37</sup> When shee had heard of Iesus, came in the presse behinde, and touched his garment. <sup>38</sup> For she said, If I may touch but his clothes, I shall be whole. <sup>39</sup> And straightway the fountain of her blood was dried vp: and she felt in her body that she was healed of that plague. <sup>40</sup> And Iesus immediately knowing in himself that vertue had gone out of him, turned him about in the presse, and said, Who touched my clothes? <sup>41</sup> And his Disciples said vnto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? <sup>42</sup> And he looked round about to see her that had done this thing. <sup>43</sup> But the woman fearing and trembling, knowing what was done in her, came and fel down before him, and told him all the truth. <sup>44</sup> And he said vnto her, Daughter, thy faith hath made thee whole, goe in peace, and be whole of thy plague. <sup>45</sup> While he yet spake, there came from the Ruler of the Synagoges house, certayne which said, Thy daughter is dead, why troublest thou the Master any further? <sup>46</sup> Assone as Iesus heard the word that was spoken, he saith vnto the Ruler of the Synagoge, Be not afraid, onely beleue. <sup>47</sup> And he suffered no man to follow him, saue Peter, and Iames, and Iohn the brother of Iames.

<sup>38</sup> And hee commeth to the house of the Ruler of the Synagoge, and seeth the tumult, and them that wept and wayled greatly. <sup>39</sup> And when hee was come in, hee sayth vnto them, Why make ye this adoe, and weepe? the damosell is not dead, but slepeth. <sup>40</sup> And they laughed him to scorne: but when he had put them all out, hee taketh the father and the mother of the damosell, and them that were with him, and entrench in where the damosell was lying. <sup>41</sup> And hee tooke

σας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, 'Ταλιθὰ, κοῦμ,' ὁ ἔστι μεθερμηνεύμενον, 'Τὸ κοράσιον, (σοὶ λέγω,) ἔγειρε.' <sup>42</sup> Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἑτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλη. <sup>43</sup> καὶ διεστειλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς ἴγνῳ| τούτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

VI. Καὶ ἐξῆλθεν ἐκείθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, 'Πόθεν τούτῳ ταῦτα; καὶ τίς ἢ σοφία ἢ δαθείσα ἑαυτῷ,| καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;' <sup>3</sup> οὐχ οὗτος ἔστιν ὁ τέκτων, ὁ υἱὸς ἡ Μαρίας, ἀδελφὸς δὲ| Ἰακώβου καὶ Ἰωσῆ| καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὡδε πρὸς ἡμᾶς; Καὶ ἐσκαταλιζόντων ἐν αὐτῷ. <sup>4</sup> ἔλεγε δὲ| αὐτοῖς ὁ Ἰησοῦς, 'Ὅτι οὐκ ἔστι προφήτης

\* Rec. Ἰγραι. † Alex. γνοί. ‡ Rec. αὐτῷ, ὄτι. § Alex. + τῆς. ¶ Alex. καὶ ἀδελφός. †† Alex. Ἰώσηπος. ††† Alex. καὶ Ἰαγε.

## WICLIF—1380.

damysel, and seide to hir, tabita cumy that is to seye, damysel I seye to thee arise, <sup>42</sup> and anon the damysel roos and walkid, and seche was of twelwe yerz, and thei werun abaischide with a greet stonynge <sup>43</sup> and he comaundide to hem greetli that no man schulde wite it, and he comaundide to zeue hir mete.

6. AND he jede out fro thennes; and wente in to his owne cuntre, and hise discipils foloweden hym. <sup>2</sup> and whanne the saboth was come, ihesus bigan to teche in a synagoge, and many herden and wondriden in his techynge and seiden, of whennes to this, alle these thingis, and what is the wisdom that is jouun to hym, and suche vertues whiche ben made bi hise hondis? <sup>3</sup> Whether this is not a carpenter? the sone of marie, the brothere of iames and of ioseph, and of iudas and of symount? Whether his sistris ben not here with us? and they werun sclaunderid in hym, <sup>4</sup> and ihesus seide to hem, that a profete is not with out onour: but in his owne cuntre, and among his kyn and in his hous, <sup>5</sup> ⁊ he mygt not do there ony vertu: saue he heidid a fewe sike men leynge on hem hise bondis, <sup>6</sup> and he wondrid for the vnbeleue of hem,

and he wente aboute castels on eche side: and tauhte, <sup>7</sup> ⁊ he clepid to gidre twelwe, and bigan to sende hem bi two to gidre: <sup>8</sup> ⁊ gif to hem power of vnclene spiritis, <sup>9</sup> and comaundid hem, that they schulden not take ony thing in the weye: but a jerde only, not a scrippe ne breed nether money in the girdil, <sup>10</sup> but schood with sendals, and that they schulden not be clothid with tweie cootis, <sup>11</sup> and he seide to hem, whidir euer ze entren in to an hous: dwelle ze therc: til ze goen out fro thennes, <sup>12</sup> and who euer rescueye you out ne here you: go ze out fro thennes and schake awcy the pouidre fro youre feet: <sup>13</sup> the witnessynge to hem,

Abaischid= abashed, stonynge, astonishment, write, know. poue, give. yede, send. jouun, given. vertuous, powers. castels, towns. clepid, called. jerde, yard, or staff.

## TYNDALE—1534.

<sup>41</sup> and toke the mayden by the honde, and sayde vnto hyr: Tabitha, cumi: which is by interpretation: mayden I saye vnto the, arise. <sup>42</sup> And streight the mayden arose, and went on her fete. For she was of the age of twelue yeres. And they were astonied at it out of measure. <sup>43</sup> And he charged them straytly that no man shuld knowe of it, and comaunded to geue her meate.

6. AND he departed thence, and cam into his awne cuntre, and his disciples folowed him. <sup>2</sup> And when the saboth daye was come, he beganne to teache in the synagoge. And many that hearde him were astonied, and sayde: From whens hath he these thinges? and what wysdom is this that is geuen vnto him? and suche vertues that are wrought by his hondes? <sup>3</sup> Is not this that carpenter Maryes sone, the brother of iames and Ioses and of Iuda and Simon? and are not his systers here with vs? And they were offendid by him. <sup>4</sup> And Iesus sayde vnto them: a prophet is not despyred but in his awne cuntre, and amonge his awne kynne, and amonge them that are of the same housholde. <sup>5</sup> And he coulde there shewe no miracles, but leyd his hondes upon a fewe sicke folke and healed them. <sup>6</sup> And he mervyeled at their vnbelefe.

And he went aboute by the townes that laye on every syde, teacheynge. <sup>7</sup> And he called the twelue and beganne to sende them, two and two, and gave them power over vnclene spretes. <sup>8</sup> And comaunded them, that they shuld take nothyng vnto their Iorney, save a rodde only: Nether scrippe, nether breed, nether mony in their purses: <sup>9</sup> but shuld be shood with sandals. And that they shuld not put on two cootes. <sup>10</sup> And he sayd vnto them: whersoever ye entre in to an house, there abide tyll ye departe thence. <sup>11</sup> And whosoever shall not receave you, nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a wit-

## CRANMER—1539.

the damosell laye, <sup>41</sup> and taketh the damosell by the hande, and sayeth vnto hyr: Tabita, cumi: which is (yf one do interpretre it) damosell, I saye vnto the: arise. <sup>42</sup> And streight waye the damosell arose, and walkid. For she was of the age of twelue yeres. And they were astonied out of measure. <sup>43</sup> And he charged them straytly, that no man shuld knowe of it, and comaunded, to geue her meate.

6. AND he departed thence, and cam into hys awne cuntre, and hys dyscyples folowed hym. <sup>2</sup> And when the Sabbath daye was come, he beganne to teache in the synagoge. And many that hearde hym were astonied, and sayde: from whence hath he these thynges? and what wysdome is this that is geuen vnto hym: and suche vertues that are wrought by hys handes? <sup>3</sup> Is not thys the carpenter Maryes sone, the brother of Iames and Ioses and of Iuda and Symon? and are not hys systers here with vs? And they were offendid at him. <sup>4</sup> Iesus sayde vnto them: a Prophet is not despyred, but in hys awne cuntre, and amonge hys awne kynne, and in hys owne houshold. <sup>5</sup> And he coulde there shewe no myracle, but layde hys handes vpon a fewe sycke folcke, and healed them, <sup>6</sup> and mervyeled, because of their vnbelefe.

And he went aboute by the townes that laye on euery syde, teachinge: <sup>7</sup> And he called the twelue, and beganne to sende them forth two and two, and gaue them power agaynst vnclene spretes. <sup>8</sup> And comaunded them, that they shuld take nothyng in their Iorney save a rodde only: no scrippe, no bread, no money in their purse, <sup>9</sup> but shuld be shood with sandals. And that they shuld not put on two cootes. <sup>10</sup> And he sayde vnto them: whersoever ye entre into an house, there abide, tyll ye departe thence. <sup>11</sup> And whosoever shall not receave you nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a

‘ ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι <sup>m</sup> καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.’  
<sup>5</sup> Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας, θεράπευσε. <sup>6</sup> καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν καὶ περιῆγε τὰς κόμας κύκλω διδάσκων.

<sup>7</sup> Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἕξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. <sup>8</sup> καὶ παρήγγειλεν αὐτοῖς, ἵνα μὴδὲν αἴρωσιν εἰς ὄδον, εἰ μὴ ῥάβδον μόνον· μὴ πῆραν, μὴ ἄρτου, μὴ εἰς τὴν ζώνην χαλκόν· <sup>9</sup> ἀλλ’ ὑποδεδεμένους σανδάλια· καὶ ‘ μὴ <sup>n</sup> ἐνδύσησθε| δύο χιτῶνας.’  
<sup>10</sup> Καὶ ἔλεγεν αὐτοῖς, “Ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. <sup>11</sup> καὶ ὅσοι ἂν μὴ δεξῶνται ὑμᾶς, μὴδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χυτὸν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς.

<sup>m</sup> Alex. + αὐτοῦ.

<sup>n</sup> Rec. ἐνδύσασθαί.

<sup>o</sup> Alex. ὅσοι ἂν μὴ δεξῶνται s. ὅς ἂν τῶπος μὴ δεξῶνται.

## GENEVA — 1557.

and entred in where the mayden laye. <sup>41</sup> And toke the mayden by the hand, and sayd vnto her, *Talitha cumi*, which is by interpretation, *Mayden, I say vnto thee, arise.* <sup>42</sup> And straight the mayden arose, and went on her fete: for she was of the age of twelue yerres: and they were astonied at it out of measure. <sup>43</sup> And he charged them straytely that no man should knowe of it, and commanded to geue her meat.

6. AND he departed thence, and came into his owne country, and his disciples folowed him. <sup>2</sup> And when the Sabbath day was come, he began to teach in the Synagoge: and many that heard him were astonied, and sayd, From whence hath he these thynges? and what wysedome is this that is geuen vnto him, that euen such vertues are wrought by his handes. <sup>3</sup> Is not this the carpenter *Maries sonne*, the brother of *Iames* and *Ioses*, and of *Iuda* and *Simon*? and are not his sisters here with vs? And they were offended in him. <sup>4</sup> And *Iesus* sayd vnto them, A Prophet is not despised but in his owne country, and among his owne kynne, and in his owne house. <sup>5</sup> And he could there shewe no miracles, but layd his handes vpon a fewe sicke folke, and healed them. <sup>6</sup> And he marueyled at their vnbelief: and went about by the townes that lay on euery syde, teachyng. <sup>7</sup> And he called the twelue, and began to send them two and two, and gaue them power ouer vnclene Spirits. <sup>8</sup> And commanded them, that they should take nothing to carye in their iorney, saue a rod only: nether scrip, nether bread, nether mony in their purses. <sup>9</sup> But should be shod with sandales. And that they should not put on two coates. <sup>10</sup> And he sayd vnto them, Whersoer ye shal entre into a house, there abide tyl ye departe thence. <sup>11</sup> And whosoer shal not receiue you, nor heare you, when ye departe thence, shake of the dust that is vnder your feete, for a witness vnto them: Verely I say

## RHEIMS — 1582.

holding the vnclene hand, he saith to her, *Talitha cumi*, which is being interpreted, *wenche* (I say to thee) *arise.* <sup>42</sup> and forthwith the wenche rose vp, and walked, and she was twelue yerres old: and they were astonied with great astonishment. <sup>43</sup> And he commaunded them earnestly that no body should knowv it: and he had that some thing should be giuen her to eate.

6. AND going out from thence, he vvent into his countrie: and his Disciples folowed him. <sup>2</sup> and vwhen the Sabbath was come, he began to teach in the Synagoge: and many hearing him vvere in admiration at his doctrine, saying, How came this felovv by al these thynges? and vvhath wysedome is this that is giuen to him, and such vertues as are wrought by his handes? <sup>3</sup> Is not this the Carpenter, the sonne of *MARIE*, the brother of *IAMES* and *IOSEPH* and *IUDE* and *SIMON*? why, are not also his sisters here with vs? And they vvere scandalized in him. <sup>4</sup> And *IESSVS* said to them, That there is not a Prophet without honour, but in his owne country, and in his ovvne house, and in his ovvne kinred. <sup>5</sup> and he could not doe any miracle there, but only cured a fevv that vvere sicke, imposing his handes <sup>6</sup> and he marueled because of their incredulity, and he vvent about the tovvnnes in circuite teaching.

<sup>7</sup> And he called the Twelue: and began to send them two and two, and gaue them power ouer vnclene spirits. <sup>8</sup> And he commaunded them that they should take nothing for the vvay, but a rod only: not skrippe, nor bread, nor mony in their purse, <sup>9</sup> but shod with sandals, and that they should not put on two coates. <sup>10</sup> And he said to them, Whithersoer you shal enter into an house, there tarye til you depart thence, <sup>11</sup> and vvhosoer shal not receiue you, nor heare you: going forth from thence, shake of the dust from your feete for a testimonie

## AUTHORISED — 1611.

the *AUTHORISED* by the hand, and said vnto her, *Talitha cumi*, which is, being interpreted, *Damosell* (I say vnto thee) *Arise.* <sup>42</sup> And straightway the *damosell* arose, and walked, for she was of the age of twelue yerres: and they were astonished with a great astonishment. <sup>43</sup> And hee charged them straitly, that no man should know it: and commaunded that some thing should be giuen her to eat.

6. AND hee went out from thence, and came into his owne country, and his disciples follow him. <sup>2</sup> And when the Sabbath day was come, he began to teach in the Synagoge: and many hearing him, were astonished, saying, From whence hath this man these things? And what wysedome is this which is giuen vnto him, that euen such mightie workes are wrought by his handes? <sup>3</sup> Is not this the carpenter, the son of *MARY*, the brother of *IAMES* and *IOSES*, and of *IUDA*, and *SIMON*? And are not his sisters heere with vs? And they were offended at him. <sup>4</sup> But *Iesus* sayde vnto them, A Prophet is not without honour, but in his owne country, and among his owne kinne, and in his owne house. <sup>5</sup> And he could there doe no mighty worke, saue that he laid his handes vpon a fewe sicke folke, and healed them. <sup>6</sup> And hee marueiled because of their vnbelief. And he went round about the villages, teaching.

<sup>7</sup> And hee calleth vnto him the twelue, and began to send them forth, by two and two, and gaue them power ouer vnclene spirits, <sup>8</sup> And commanded them that they should take nothing for their iourney, saue a staffe only: no scrip, no bread, no mony in their purse: <sup>9</sup> But be shod with sandales: and not put on two coats. <sup>10</sup> And he said vnto them, In what place soeuer yee enter into an house, there abide til ye depart from that place. <sup>11</sup> And whosoer shall not receiue you, nor heare you, when ye depart thence, shake of the dust vnder your feet, for a testimonie against them: Verely I say

‘ ἄμην λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομοῤῥοῖς ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.’<sup>12</sup> Καὶ ἐξελθόντες ἑκήρυσσον ἵνα μετανοήσωσι.<sup>13</sup> καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ θεράπευον.

<sup>14</sup> Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγε, “Ὅτι Ἰωάννης ὁ βαπτίζων ἔκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.”<sup>15</sup> Ἄλλοι δὲ ἔλεγον, “Ὅτι Ἡλίας ἐστίν,” ἄλλοι δὲ ἔλεγον, “Ὅτι προφήτης ἐστίν, ὡς εἰς τῶν προφητῶν.”<sup>16</sup> Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, “Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην,” οὗτος ἠγέρθη ἔκ νεκρῶν.”<sup>17</sup> Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.<sup>18</sup> ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, “Ὅτι οὐκ ἔξεστὶ σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ

Alex. = Ἄμην λέγω ὑμῖν κ. τ. λ.

Alex. ἐκήρυσσαν.

Alex. ἠγέρθηται ἐκ νεκρῶν δ. ἢ νεκρῶν ἀνάστη.

Rec. λέγον, ὅτι.

Rec. + ἡ.

## WICLIFF—1380.

<sup>12</sup> and they zeden forth and prechiden, that men schulden do penaunce,<sup>13</sup> and thei eastiden out many fenddis: and anoynteden with oyle many sike men and thei werun heeðeð.

<sup>14</sup> ȝ kyng eroude herde: for his name was made opene, and seide; that Ion Baptiste hath risun agen fro deeth: and therfor vertues worchen in hym,<sup>15</sup> othei seiden that it is eheþ; but othei seiden that it is a profete as oon of profetes,<sup>16</sup> and whanne this thing was herd: eroude seide; this Ion whom I haue bihedid: is risun agen fro deeth;<sup>17</sup> for thilke eroude sente and held Ion: and bonde hym in to prison for erodias the wiif of filip his brother for he hadde weddid hir,<sup>18</sup> for Ion seide to eroude; it is not leful to thee: to haue the wiif of thi brother,<sup>19</sup> and erodias leide aspies to hym ȝ wolde sle hym and myzte not,<sup>20</sup> and eroude dredde Ion: and knewe hym a iust man and holi and kepte hym and eroude herde hym: ȝ he dide many thingis and gladdi herde hym,

<sup>21</sup> and whanne a couenable dai was fallen: eroude in his birthe dai made a soper to the princis and tribunes and to the grettist of galile,<sup>22</sup> and whanne the douȝtir of thilke erodias, was come ynned and dauncid and plesid to eroude and also to men that saten at the mete: the king seide to the damysel, axe thou of me, what thou wolt? ȝ I schal geue to thee,<sup>23</sup> and he swoor to hir, that what euer thou axe I schal geue to thee: thouȝ it be the half of my kyngdome,<sup>24</sup> and whanne sche hadde gon out: sche seide to hir modir, what schal I axe? and sche seide, the heed of Ion baptist,<sup>25</sup> and whanne sche was come ynned anon with haust to the kyng: sche axid and seide, I wille

## TYNDALE—1534.

nesse vnto them. I saye verely vnto you; it shalbe easier for zodom and Gomor at the daye of iudgement; then for that cite.

<sup>12</sup> And they went out and preached, that they shuld repent: <sup>13</sup> and they caste out many deuylles. And they annoynted many that were sicke; with oyle and healed them.

<sup>14</sup> And kynge Herode herde of him (for his name was spreed abroad) and sayd: Iohn Baptiste is rysen agayne from deeth; and therfore miracles are wrought by him. <sup>15</sup> Wother sayd; it is Helyas; and some sayd: it is a Prophet or as one of the Prophetes. <sup>16</sup> But when Herode hearde of him; he sayd; it is Iohn whom I beheaded; he is rysen from deeth agayne.

<sup>17</sup> For Herode him sylfe; had sent forth and had taken Iohn; and bounde him and cast him into preson for Herodias sake which was his brother Philippes wyfe. For he had married her. <sup>18</sup> Iohn sayd vnto Herode: It is not lawfull for the to haue thy brothers wyfe. <sup>19</sup> Herodias layd wayte for him; and wolde haue killed him; but she coulde not. <sup>20</sup> For Herode feared Iohn; knowyng that he was a iuste man and an holy: and gave him reuerence: and when he hearde him; he dyd many thinges; and hearde him gladly.

<sup>21</sup> But when a conuenient daye was come: Herode on his birthe daye made a supper to the lordes, captayns; and chefe estates of Galile. <sup>22</sup> And the daughter of the sayde Herodias came in and daunced; and pleased Herode and them that sate at bourde also. Then the kynge sayd vnto the mayden; axe of me what thou wilt; and I will geue it thee. <sup>23</sup> And he sware vnto hyr; whatsoever thou shalt axe of me; I will geue it thee: euen vnto the one halfe of my kyngdome. <sup>24</sup> And she went forth and sayde to her mother: what shall I axe: And she sayde: Iohn Baptistes head. <sup>25</sup> And she cam in streyght waye with haste vnto the kynge; and axed sayyng: I wille that thou geue me by

## CRANMER—1539.

wytnesse vnto them. I saye verely vnto you: it shalbe easier for zodom and Gomor in the daye of iudgement, then for that cytve. <sup>12</sup> And they went out and preached, that men shuld repent: <sup>13</sup> and they cast out many deuyls: and annoynted many that were sycke wyth oyle, and healed them.

<sup>14</sup> And kynge Herode hearde of hym (for hys name was spreed abroad) and he sayde: Iohn Baptyste is rysen agayne from the deed, and therfore myrcles are wrought by him. <sup>15</sup> Other sayd it is Helyas: some sayde: it is a prophet, as one of the prophetes. But when Herode hearde of hym, he sayde; <sup>16</sup> It is Iohn whom I beheaded, he is rysen from deeth agayne.

<sup>17</sup> For Herode hym selfe had sent forth men of warre, and layed handes vpon Iohn, and bounde hym, and cast hym into preson for Herodias sake, hys brother Phylippes wyfe (because he had maryed her) <sup>18</sup> For Iohn sayde vnto Herod. It is not lawfull for the to haue thy brothers wyfe. <sup>19</sup> Herodias layd wayte for hym, and wolde haue kylled hym, but she coulde not. <sup>20</sup> For Herod feared Iohn, knowing that he was a iust man and an holy: and gaue hym reuerence: and when he hearde hym, he dyd many thinges, and hearde hym gladly.

<sup>21</sup> And when a conuenient daye was come, that Herode on hys byrth daye, made a supper to the lordes hye captayns, and chefe estates of Galile: <sup>22</sup> and whan the daughter of the same Herodias cam in, and daunced, and pleased Herode and them that sate at bourde also: the kynge sayde vnto the damoysell: aske of me what thou wylt, and I will geue it thee. <sup>23</sup> And he sware vnto hyr: whatsoever thou shalt aske of me, I wyl geue it thee, euen vnto the oae halfe of my kyngdome. <sup>24</sup> And she went forth, and sayde vnto her mother: what shall I aske? she sayde: Iohn Baptistes head. <sup>25</sup> And she cam in streyght waye wyth haste vnto the kynge,

zeden, sent. fenddis, fiends. leide aspies, laid wait. haust, haust. conuenient, like, that. geue, give.

‘ σου.’ <sup>19</sup> Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. <sup>20</sup> ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἄγιον, καὶ συντηρεῖ αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουε. <sup>21</sup> καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώδης τοῖς γεγενητοῖς αὐτοῦ δεῖπνον ἐποίησε τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, <sup>22</sup> καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, <sup>β</sup> καὶ ἀρσεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, <sup>β</sup> εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, ‘ Αἰτήσον με ὃ ἐὰν θέλῃς, καὶ δώσω σοί.’ <sup>23</sup> καὶ ὤμωσεν αὐτῇ, ‘ Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοί, ἕως ἡμισύος τῆς βασιλείας μου.’ <sup>24</sup> Ἡ δὲ ἐξελθούσα εἶπε τῇ μητρὶ αὐτῆς, ‘ Τί αἰτήσομαι;’ Ἡ δὲ εἶπε, ‘ Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.’ <sup>25</sup> Καὶ εἰσελθούσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλεῖα, ἤτήσασα, λέγουσα,

<sup>β</sup> Alex. = ὄρι.

<sup>γ</sup> Rec. οὐδέ ἰσταν ἀδύε.

<sup>δ</sup> Alex. = ἐκ νεκρῶν.

<sup>ε</sup> Rec. + τῆ.

<sup>ζ</sup> Alex. ἰστοῖσιν.

<sup>η</sup> Alex. αὐτοῦ σ. τῆς.

<sup>θ</sup> Alex. ἤρισεν . . . ὃ ἔτι βασιλεὺς εἶπεν. <sup>ι</sup> Alex. αἰτήσομαι. <sup>κ</sup> Alex. εὐθὺς s. = εὐθύως.

## GENEVA — 1557.

vnto you, It shalbe easier for Sodome, or Gomorrhā at the day of iudgement, then for that cite. <sup>12</sup> And they went out and preached, that men should amende their lyues. <sup>13</sup> And they cast out many deuyls. And they annoynted many that were syck, with oyle, and healed them. <sup>14</sup> And kyng Herode heard of hym, for hys name was spred abroad and sayd, Iohn Baptist is risen agayne from death, and therefore miracles are wrought by hym. <sup>15</sup> Other sayd, It is Elias; and some sayd, It is a Prophet, or one of the Prophets. <sup>16</sup> But when Herode heard of hym, he sayd, It is Iohn whom I beheaded, he is rysen from death agayne.

<sup>17</sup> For Herode him selfe had sent forth, and had taken Iohn, and bound him, and cast him into prison for Herodias sake, which was his brother Philipps wyfe, because he had married her. <sup>18</sup> For Iohn sayd vnto Herode, It is not lawfull for thee to haue thy brothers wyfe. <sup>19</sup> So that Herodias sought all occasion against hym, and would haue kylled hym, but she could not. <sup>20</sup> For Herode feared Iohn, knowing that he was a iust man, and an holy, and gaue hym reuerence, and when he heard hym, he did many thynges, and heard him gladly. <sup>21</sup> But when a conuenient day was come, Herode on hys byrth day made a supper to the Lordes, Captaynes, and chief estates of Galile. <sup>22</sup> And the daughter of the sayd Herodias came in and dancd, and pleased Herode, and them that sat at board together. Then the kyng sayd vnto the mayde, Aske of me what thou wylt, and I wyl geue it thee. <sup>23</sup> And he sware vnto her, Whatsoeuer thou shalt aske of me, I wyl geue it thee, euen vnto the one halfe of my kyngdome. <sup>24</sup> But she went forth, and sayd to her mother, What shal I aske? And she sayd, Iohn Baptistes head. <sup>25</sup> Then she came in straight way with hast vnto the kyng, and asked, saying, I wyl that

## RHEIMS — 1582.

to them. <sup>12</sup> And going forth they preached that they should doe penance: <sup>13</sup> and they cast out many diuels, and anointed wvith oile many sicke, and healed them.

<sup>14</sup> And king Herod heard (for his name vvas made manifest) and he said, That Iohn the Baptist is risen againe from the dead, and therefore vertues vvorke in him. <sup>15</sup> And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets. <sup>16</sup> Which Herod hearing, said, Iohn vvhom I beheaded, he is risen againe from the dead.

<sup>17</sup> For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the wyfe of Philippe his brother, because he had married her. <sup>18</sup> For Iohn said to Herod, It is not lawfull for thee to haue thy brothers wyfe. <sup>19</sup> And Herodias lay in vvaite for him: and vvas desirous to kil him, and could not. <sup>20</sup> For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many thynges: and he heard him gladly. <sup>21</sup> And vvhē a conuenient day vvas fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the cheefe of Galilee.

<sup>22</sup> And vvhē the daughter of the same Herodias came in, and had dancd, and pleased Herod, and them that sate wvith him at the table: the King said to the damsel, Aske of me vvhāt thou vvlst, and I vvil geue it thee. <sup>23</sup> and he svvare to her, That vvhātsoeuer thou shalt aske I vvil geue thee, though the halfe of my kyngdome. <sup>24</sup> Who vvhē she vvas gone forth, said to her mother, What shall I aske? But she said, The head of Iohn the Baptist. <sup>25</sup> And vvhē she vvas gone in by and by vvith hast to the King, she asketh saying, I vvil that forthvwith thou

## AUTHORISED — 1611.

vnto you, it shalbe more tolerable for Sodom and Gomorrhā in the day of iudgement, then for that cite. <sup>12</sup> And they went out, and preached that men should repent. <sup>13</sup> And they cast out many deuils, and anointed with oyle many, that were sicke, and healed them. <sup>14</sup> And king Herod heard of him (for his name was spread abroad:) and hee said that Iohn the Baptist was risen from the dead, and therefore mighte workes doe shew fourth themselves in him. <sup>15</sup> Others said, That it is Elias. And others said, That it is a Prophet, or as one of the Prophets. <sup>16</sup> But when Herod heard thereof, he said, It is Iohn, whome I beheaded, he is risen from the dead. <sup>17</sup> For Herod himselfe had sent forth and laid hold vpon Iohn, and bound him in prison for Herodias sake, his brother Philips wyfe, for hee had married her. <sup>18</sup> For Iohn had said vnto Herod, It is not lawfull for thee to haue thy brothers wyfe. <sup>19</sup> Therefore Herodias had a quarrel against him, & would haue killed him, but she could not. <sup>20</sup> For Herod feared Iohn, knowing that he was a iust man, and an holy, and observed him: and when hee heard him, he did many thynges, and heard him gladly. <sup>21</sup> And when a conuenient day was come, that Herod on his birth day made a supper to his lords, high captaynes, and chief estates of Galilee: <sup>22</sup> And when the daughter of the said Herodias came in, and dancd, and pleased Herod, and them that sate with him, the king said vnto the damosell, Aske of me whatsoeuer thou wilt, and I will geue it thee. <sup>23</sup> And he sware vnto her, Whatsoeuer thou shalt aske of me, I will geue it thee, vnto the halfe of my kyngdome. <sup>24</sup> And she went forth, and said vnto her mother, What shall I aske? And she said, The head of Iohn the Baptist. <sup>25</sup> And she came in straightway with haste, vnto the king, and asked, saying, I will that

<sup>α</sup> Or, an inward grudge. <sup>β</sup> Or, kept him or saued him.

‘Θέλω ἵνα μοι δῶς ἑξατῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.’  
 26 Καὶ περίλυπος γεινόμενος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. 27 καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. 28 ὁ δὲ ἀπελθὼν ἀκεφαλίσεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. 31 καὶ εἶπεν αὐτοῖς, ‘Δεῦτε ὑμεῖς αὐτοὶ κατ’ ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον.’ Ἦσαν γὰρ οἱ ἐρχόμενοι κατ’ οἱ

<sup>1</sup> Alex. εὐθέως s. = εὐθύως.

<sup>2</sup> Alex. καί.

<sup>3</sup> Alex. = καί.

<sup>4</sup> Alex. ἀναπαύεσθε.

<sup>5</sup> Const. εὐκαίρως.

<sup>6</sup> Const. ἀπῆλθεν.

<sup>7</sup> Alex. ἐν τῷ πλοίῳ εἰς ἑρ. τ. κατ’ ἰδίαν.

## WICLIF—1380.

that anon thou zeue to me in a dische the heed of Ioon baptist,<sup>26</sup> and the kyng was sorie for the othe, and for men that sate to gidre at the mete, he wolde not make hir sorie,<sup>27</sup> but sente a manqweller and comaundid that Iones hede were brougt in a disch, and he behedid hym in the prison: and brougte his heed in a disch, and gaf it to the damysel and the damysel gaf to hir modir: and whanne this thing was herd, his disciplis camen and token his bodi and leiden it in a biriel.

30 And the apostlis comen to gidre to ihesus and telden to hym alle thingis that thei hadden don and tauyte,<sup>31</sup> and he seide to hem, come ze bi zou silf, in to a desert place: and reste ze a litil for a tyme: were many that camen and wenten aȝen, and thei hadden not space to ete,<sup>32</sup> and thei seiden in to a booty and wenten in to a desert place bi hemself,<sup>33</sup> and thei saien hem go aweie: and many knewen and thei wenten a fote fro alle citees and runnen thidir and camen bifor hem,<sup>34</sup> and ihesus seide out and saie myche puple and hadde ruthe on hem, for thei weren as schepe, not hauynge a shepherd; and he biganne to teche hem: many thingis

<sup>26</sup> and whanne it was forth daies: his disciplis camen and seiden, this is a desert place and the tyme is now passid,<sup>26</sup> lete hem go in to the nexte tounes and vilagis: to bie hem mete to ete,<sup>27</sup> and he answerid and seide to hem, zeue ze to hem to ete, and thei seiden to hym, go we and bie we loues with two hundred pens: and we schuln zeue to hem to ete,<sup>28</sup> and he seith to hem, hou many loues hau ze? go ze

## TYNDALE—1534.

and by in a charger the heed of Iohn Baptist.<sup>26</sup> And the kyng was sory: howbe it for his othes sake, and for their sakes which sate at supper also, he wolde not put her besyde her purpose.<sup>27</sup> And immediatly the kyng sent the hangman and comaunded his heed to be brought in. And he went and beheaded him in the prison,<sup>28</sup> and brought his heed in a charger, and gave it to the mayden and the mayden gave it to her mother.<sup>29</sup> And when his disciplis hearde of it, they came and toke vp his body, and put it in a tombe.

30 And the apostels gaddered them selves to geddre to Iesus, and tolde him all thinges booth what they had done, and what they had taught.<sup>31</sup> And he sayd vnto them: come ye aparte into the wyldernes, and rest a whyle. For there were many commers and goers, that they had no leasure so moche as to cate.<sup>32</sup> And he went by ship out of the waye into a deserte place.<sup>33</sup> But the people spyed them when they departed: and many knewe him, and ranne afote thither out of all cities, and cam thither before them, and came togedder vnto him.<sup>34</sup> And Iesus went out and sawe moche people, and had compasson on them, because they were lyke shepe which had no shepherde. And he beganne to teache them many thinges.

33 And when the daye was nowe farre spent, his disciplis came vnto him sayinge: this is a desert place, and now the daye is farre passed,<sup>36</sup> let them departe, that they maye goo into the countrey rounde about, and into the tounes, and bye them bread: for they haue nothinge to cate.<sup>37</sup> He answered and sayde vnto them: geue ye them to cate. And they sayde vnto him: shall we goo and bye ii. C. penyworth of bread, and geue them to cate? <sup>38</sup> He sayde vnto them: how many loues haue ye? Goo and loke. And

## CRANMER—1539.

and asked, sayinge: I wyl, that thou geue me by and by in a charger, the heed of Iohn Baptist.<sup>26</sup> And the kyng was sory: howbeit for hys othes sake, and for their sakes which sate at supper also, he wolde not cast her off.<sup>27</sup> And immediatly the kyng sent the hangman, and comaunded hys heed to be brought in. And he went, and beheaded hym in the prison,<sup>28</sup> and brought his head in a charger, and gaue it to the damosell, and the damosell gaue it to her mother.<sup>29</sup> And when hys dyscyples hearde of it, they came, and toke vp hys body, and layed it in a graue.

30 And the Apostles gathered them selues together vnto Iesus, and told hym all thinges, booth what they had done, and what they had taught.<sup>31</sup> And he sayd vnto them come ye alone out of the waye into the wyldernes, and rest a whyle. For there were many commers, and goers, and they had no leasure so moch as to cate.<sup>32</sup> And he went by shyp out of the waye into a deserte place.<sup>33</sup> And the people spyed them when they departed: and many knewe hym, and ranne a fote thither out of all cyttes, and cam thither before them, and came to gether vnto hym.<sup>34</sup> And Iesus went out and sawe moche people, and had compasson on them, because they were lyke shepe, not hauing a shepherde. And he beganne to teach them many thinges.

35 And when the daye was now farre spent, hys discyples came vnto hym, sayinge: thys is a desert place, and now the tyme is farre passed,<sup>36</sup> let them departe, that they maye go into the countrey round about, and into the tounes, and bye them bread: for they haue nothyng to cate.<sup>37</sup> He answered and sayd vnto them, geue ye them to cate. And they sayde vnto him: shall we go and bye two hundred penyworth of bread, and geue them to cate? <sup>38</sup> He sayde vnto them: how many loues haue ye. Go

ἵνα δώω, ἵνα δώω, ἵνα δώω, ἵνα δώω, ἵνα δώω. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38.

ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ἠνυκαίρουν. | <sup>32</sup> καὶ ἀπῆλθον | εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. | <sup>33</sup> Καὶ εἶδον αὐτοὺς ὑπάγοντας, καὶ ἐπέγνωσαν αὐτὸν | πολλὸν καὶ περὶ ἅπασων τῶν πόλεων συνεδραμον ἐκεῖ καὶ προῆλθον αὐτοὺς, | καὶ συνῆλθον πρὸς αὐτόν. | <sup>34</sup> καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς | πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ. <sup>35</sup> Καὶ ἦδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἦδη ὥρα πολλή· <sup>36</sup> ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κόμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. | <sup>37</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν ἡμερῶν διακοσίῳ | ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; | <sup>38</sup> Ὁ δὲ λέγει αὐτοῖς, Πόσους

<sup>m</sup> Rec. = ὁ ὄχλος. <sup>n</sup> Alex. αὐτῶς s. = αὐτόν. <sup>o</sup> Alex. καὶ προσῆλθον αὐτοῖς s. = καὶ προῆλθον αὐτοῖς. <sup>p</sup> Alex. = συνῆλθον πρὸς αὐτόν. <sup>q</sup> Alex. = ὁ Ἰησοῦς. <sup>r</sup> Alex. τί φάγωσιν. <sup>s</sup> Rec. ἑακοσίῳν ἡμερῶν. <sup>t</sup> Alex. κ. εὐώσωμεν (s. εὐώσωμεν) ἄ φ.

## GENEVA — 1557.

thou geue me euen now in a charger, the head of Iohn Baptist.

<sup>26</sup> And the kyng was verie sory, how beit, for his othes sake, and for their sakes which sat at supper also, he would not put her besyde her purpose. <sup>27</sup> And immediatly the kyng sent the hangman, and gaue charge that his head should be broght. And he went and beheaded him in the pryson. <sup>28</sup> And broght his head in a charger, and gaue it to the mayden, and the mayden gaue it to her mother. <sup>29</sup> And when his disciples heard of it, they came and toke vp his body and put it in a tombe. <sup>30</sup> And the Apostles gathered them selues together to Iesus, and tolde hym all thynges, both what they had done, and what they had taught. <sup>31</sup> And he sayd vnto them, Come ye aparte into the wyldernes, and reste a while. For there were many commers and goers, that they had not leasure, so muche as to eat. <sup>32</sup> So they went by shyp out of the way into a desert place. <sup>33</sup> But the people spyed them when they departed: and many knewe hym, and ranne a fote thither out of all cities, and came thither before them, and came together vnto hym. <sup>34</sup> And Iesus went out, and saw muche people, and had compassion on them, because they were like shepe which had no shephearde. And he began to teache them many thynges.

<sup>35</sup> And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed. <sup>36</sup> Let them depart, that they may go into the villages and townes about and bye them bread: for they haue nothing to eat. <sup>37</sup> But he answered, and sayd vnto them, Geue ye them to eat. And they sayd vnto hym, Shal we go and bye two hundred penyworth of bread, and geue them to eat? <sup>38</sup> But he sayd vnto them, How many loues haue ye? Go and loke

## RHEIMS — 1582.

grie me in a platter the head of Iohn the Baptist. <sup>26</sup> And the King vvas stricken sad. Because of his othe and for them that sate together at table he vvould not displease her: <sup>27</sup> but sending the hangman, commaunded that his head should be brought in a platter. <sup>28</sup> And he beheaded him in the prison, and brought his head in a platter: and gaue it to the damsel, and the damsel gaue it to her mother. <sup>29</sup> Which his disciples hearing came, and tooke his body: and they put it in a monument.

<sup>30</sup> And the Apostles gathering together vnto Iesus, made relation to him of al things that they had done and taught. <sup>31</sup> And he said to them, Come apart into the desert place, and rest a litle. For there vsere that came and went, many: and they had not so much as space to eat. <sup>32</sup> And going vp into the boate, they went into a desert place apart.

<sup>33</sup> And they savv them going avvay, and many knevv: and they ranne flocking thither on foote from al cities, and preuented them.

<sup>34</sup> And going forth, Iesus savv a great multitude: and he had compassion on them, because they vvere as sheepe not hauing a shepheard, and he began to teach them many things. <sup>35</sup> And vvhen the day vvvas novv farre spent, his Disciples came to him, saying, This is a desert place, and the houre is novv past: <sup>36</sup> dismise them, that going out into the next villages and tovvnnes, they may bie them selues meates to eat. <sup>37</sup> And he answering said, Geue ye them to eat. And they said to him, Let vs goe and bie bread for tvvo hundred penie: and vve vvill grieue them to eat. <sup>38</sup> And he saith to them, Hovv many loaves haue

## AUTHORISED — 1611.

thou giue me by and by in a charger, the head of Iohn the Baptist. <sup>26</sup> And the king was exceeding sory, yet for his othes sake, and for their sakes which sate with him, he would not reiect her. <sup>27</sup> And immediately the king sent <sup>a</sup> an executioner, and commaunded his head to be brought, and hee went, and beheaded him in the prison. <sup>28</sup> And brought his head in a charger, and gaue it to the damosel, and the damosel gaue it to her mother. <sup>29</sup> And when his disciples heard of it, they came and tooke vp his corpse, and laid it in a tombe. <sup>30</sup> And the Apostles gathered themselves together vnto Iesus, and tolde him all things, both what they had done, and what they had taught. <sup>31</sup> And he said vnto them, Come yee your selues apart into a desert place, and rest a while. For there were many comming and going, and they had no leisure so much as to eat.

<sup>32</sup> And they departed into a desert place by ship priuately. <sup>33</sup> And the people saw them departing, and many knew him, and ranne afoote thither out of all cities, and outwent them, and came together vnto him. <sup>34</sup> And Iesus when he came out, saw much people, and was moued with compassion toward them, because they were as sheepe not hauing a shepherd: and hee beganne to teach them many things. <sup>35</sup> And when the day was now farre spent, his disciples came vnto him, and saide, This is a desert place, and now the time is farre passed. <sup>36</sup> Send them away, that they may goe into the countrey round about, and into the villages, and buy themselves bread: for they haue nothing to eat. <sup>37</sup> He answered and said vnto them, Giue ye them to eat. And they say vnto him, Shal we goe and buy two hundred pennie-worth of bread, and giue them to eat? <sup>38</sup> Hee saith vnto them, How many loaves haue

<sup>a</sup> Or, one of his guard.

‘ ἄρτους ἔχετε; ὑπάγετε <sup>v</sup> καὶ ἴδετε.’ Καὶ γινόντες λέγουσι, ‘ Πέντε, καὶ δύο ἰχθύας.’ <sup>39</sup> καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. <sup>40</sup> καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκάτον καὶ ἀνὰ πεντήκοντα. <sup>41</sup> καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδον τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. <sup>42</sup> καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· <sup>43</sup> καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. <sup>44</sup> καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους <sup>v</sup> πεντακισχίλιοι ἄνδρες. <sup>45</sup> Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. <sup>46</sup> καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. <sup>47</sup> Καὶ ὄψιας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ

<sup>v</sup> Alex. = καί. <sup>v</sup> Rec. + ὡσιί. <sup>v</sup> Alex. ἰών.

## WICLIF—1380.

and se<sup>v</sup> and whanne thi hadden: knowe: thi sei<sup>v</sup>, fyue and two fischis/ <sup>39</sup> and he comaundeid to hem that thi schulden make alle men sitte to mete bi companyes on grene heye<sup>v</sup>, <sup>40</sup> and thi saten dou<sup>v</sup> bi parties, by hundridis and fifties, <sup>41</sup> and whanne he hadde take the fyue loues and twie fischis, he biheld in to heuene, and blessid and brak loues: and za<sup>v</sup> to hise discipils, that thi schul sette bifor hem, and he departed twie fischis to alle/ <sup>42</sup> and alle eten and weren fullfillid, <sup>43</sup> and thi token the relefis of broken metis, twelue coffyns ful: and of the fischis/ <sup>44</sup> and thi that eten weren fyue thousand of men/

<sup>45</sup> and anon he made hise discipils to gon vp in to a boot: to passe before hym ower the see to bethsaida, the while he lefte the puple, <sup>46</sup> and whanne he hadde lefte hem, he wente in to an hille to preie/

<sup>47</sup> And whanne it was euen: the boot was in the myddil of the see, and he aloone in the lond, <sup>48</sup> And he saie hem traueilinge in rowinge, for the wynde was contrarie to hem, and aboute the fourthe wakinge of the nyzt, he wandride on the see and cam to hem, and wolde passe hem/ <sup>49</sup> and as thi saien hym wandringe on the see: thi gessiden that it were a fantum, and crieden out/ <sup>50</sup> for alle saien hym: and thi weren afrayed, <sup>51</sup> and anon he spak with hem: and seide to hem/ triste ze/ I am/ nyle ze drede/ <sup>52</sup> and he cam vp to hem in to the boot: and the wynde cessid, and thi wondriden more withynne hem silf, <sup>53</sup> for thi vndirstoden not of the loues/ for her herte was blyndid/

<sup>54</sup> and whanne thi weren passid ower the see: thi camen in to the lond of genazareth and settiden to lond, <sup>55</sup> and whanne thi weren gon out of the boot: amon thi knewen hym/ <sup>56</sup> and thi ran thorow al that countre, and bigumen to

taf gare. relefa, relize coffyns, hasteta. triste, trust. nyle ze drede, do not dread.

## TYNDALE—1534.

when they had serched, they sayde : .v. and .ii. fysshes. <sup>39</sup> And he comaunded them to make them all syt doune by companyes apon the grene graspe. <sup>40</sup> And thi satte doune here a rowe and there arowe/ by hundredes and by fyfties. <sup>41</sup> And he toke the .v. loves and the .ii. fysshes, and lokid vp to heven and blessed and brake the loves, and gave them to his disciples to put before them: and the .ii. fysshes he deuyded amonge them all. <sup>42</sup> And they all dyd eate, and were satisfied. <sup>43</sup> And they toke vp twelve baskettes full of the gobbettes and of the fysshes. <sup>44</sup> And they that ate were about fyve thousand men.

<sup>45</sup> And streight waye he caused his disciples to goo into the shipe, and to goo ower the water before vnto Bethsaida/ whyll he sent awaye the people. <sup>46</sup> And assone as he had sent them awaye, he departed into a mountayne to praye.

<sup>47</sup> And when euen was comē, the ship was in the middes of the see, and he alone on the londe/ <sup>48</sup> and he sawe them troubled in rowynge, for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght, he came vnto them/ walkynge apon the see, and wolde have passed by them. <sup>49</sup> When they sawe him walkynge apon the see, they supposed it had bene a sprete, and cryed oute: <sup>50</sup> For they all sawe him, and were a frayd. And anon he talked with them, and sayde vnto them: be of good cheere, it is I, be not a frayd. <sup>51</sup> And he went vp vnto them into the shippe, and the wynde ceased, and they were sore amased in them selves beyonde measure, and marueyled. <sup>52</sup> For they remembred not of the loves, because thi hertes were blynded.

<sup>53</sup> And they came ower, and went into the londe of Genazareth, and drue vp into the haven. <sup>54</sup> And assone as they were come out of the shippe, streyght they knewe him, <sup>55</sup> and ran forth throughout all the region rounde about, and began to

## CRANMER—1539.

and loke. And when they had serched, they sayd: fyue and two fysshes. <sup>39</sup> And he comaunded them, to make them all syt doune by companys vpon the grene graspe. <sup>40</sup> And thi satte doune here arowe and there arowe, by hundredes and by fyfties. <sup>41</sup> And whan he had taken the fyue loaves and the two fysshes, and lokid vp to heauen, he blessed and brake the loaves, and gaue them to hys disciples, to set before them: and the two fysshes deuyded he amonge them all. <sup>42</sup> And they all dyd eate, and were satisfied. <sup>43</sup> And they toke vp twelue baskettes full ther of, and of the fysshes. <sup>44</sup> And they that dyd eate, were about fyve thousand men.

<sup>45</sup> And streight waye he caused his disciples to go into the shyppe, and to go ower the see before vnto Bethsaida, whyll he sent awaye the people. <sup>46</sup> And assone as he had sent them awaye, he departed into a mountayne to pray. <sup>47</sup> And when euen was come, the shyppe was in the myddes of the see, and he alone on the lande, <sup>48</sup> and he sawe them troubled in rowynge, for the wynde was contrary vnto them. And aboute the fourth watch of the nyght, he came vnto them, walkynge vpon the see, and wolde have passed by them. <sup>49</sup> But when they sawe hym walkynge vpon see, they supposed it had bene a sprete, and cryed out: <sup>50</sup> for they all sawe hym, and were afrayed. And anon he talked wyth them, and sayd vnto them: be of good cheare, it is I, be not afrayed. <sup>51</sup> And he went vp vnto them into the shyppe, and the wynde ceased, and they were sore amased in themselves beyonde measure, and marueyled. <sup>52</sup> For they remembred not of the loaves, because thi herte was blynded.

<sup>53</sup> And when they were ower the water, they came into the lande of Genazareth and drue vp into the haven. <sup>54</sup> And assone as they were come out of the shyppe, streyght waye they knewe him, <sup>55</sup> and ranne forth throughout all the

τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. <sup>48</sup> Καὶ ἑίδεν| αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. <sup>49</sup> οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν· <sup>50</sup> πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Ὁ Θεοῦ εἰμι, μὴ φοβεῖσθε. <sup>51</sup> Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. | <sup>52</sup> οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ | αὐτῶν ἡ καρδία | πεπωρωμένη. <sup>53</sup> Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενησαρετ, καὶ προσωρμίσθησαν. <sup>54</sup> Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως | ἐπιγυνοῦτες αὐτὸν, <sup>55</sup> περιδραμόντες ὅλην τὴν περιχώρον ἐκείνην, ἤρξαντο | ἐπὶ τοῖς

\* Alex. = καὶ θηάμαζον. † Alex. δὴλ' ἦν. ‡ Rec. ἡ καρδία αὐτῶν. \* Alex. ἰθὺς. † Alex. περιέβρανον ὅλην τὴν χώραν ἰκίνην καὶ ἤραγαντο.

## GENEVA—1557.

And when they knewe, they sayd, Fyue and two fysshes. <sup>39</sup> And he enioyned them, to make them al syt downe by companies vpon the grene grasse. <sup>40</sup> Then they sate downe here a rowe, and there a rowe, by hundreds, and by fyfties. <sup>41</sup> And he toke the fyue loues, and the two fysshes, and loked vp to heauen, gaue thanks, and brake the loues, and gaue them to his disciples to sett before them, and the two fishes he deuided among them all. <sup>42</sup> So they dyd all eat, and were satisfied.

<sup>43</sup> And they toke vp twelue baskettes full of the fragments: and some leauinges of the fysshes. <sup>44</sup> And they that had eaten, were about fyue thousand men. <sup>45</sup> And straightway he caused his disciples to go into the shyp, and to go ouer the water before vnto Bethsaida, whyle he sent away the people. <sup>46</sup> Then assone as he had sent them away, he departed into a mountayne to pray. <sup>47</sup> And when euen was come, the shyp was in the myddes of the sea, and he alone on the lande. <sup>48</sup> And he saue them troubled in rowyng, for the wynde was contrary vnto them, and about the fourth watche of the nyght, he came vnto them, walkyng vpon the sea, and would haue passed by them. <sup>49</sup> And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out. <sup>50</sup> For they al saw him, and were afraide. And anone he talked with them, and sayd vnto them, Be of good chere, it is I, be not afraide.

<sup>51</sup> Then he went vp vnto them into the shyp, and the wynd ceased, and they were sore amazed in them selues beyonde measure, and marueyled. <sup>52</sup> For they remembered not the loues, because their hartes were hardened. <sup>53</sup> And they came ouer, and went into the lande of Genesaret, and arryued. <sup>54</sup> Then assone as they were come out of the shyp, straight they knewe hym. <sup>55</sup> And raine forth throughout all the region round about, and began to

## RHEIMS—1582.

you? goe and see. And vwhen they kynevv, they say, Fyue, and twvo fishes. <sup>39</sup> And he commaunded them that they should make al sit downne, by companies vpon the greene grasse. <sup>40</sup> And they sate downne in ranks by hundreds and fyfties. <sup>41</sup> And vwhen he had taken the fyue loues, and the twvo fishes: looking vp vnto heauen, he blessed, and brake the loues, and gaue to his Disciples to set before them: and the twvo fishes he deuided to al. <sup>42</sup> And al did eate, and had their fill. <sup>43</sup> And they tooke vp the leauinges, tvuelue ful baskets of fragments: and of the fishes. <sup>44</sup> And they that did eate, vvere fyue thousand men. <sup>45</sup> And immediately he compelled his Disciples to goe vp into the boate, that they might goe before him beyond the straitte to Bethsaida: vvholes him self did dimisse the people.

<sup>46</sup> And vwhen he had dimissed them, he vvent into the mountaine to pray. <sup>47</sup> And vwhen it vvvas late, the boate vvvas in the middes of the sea, and him self alone on the land. <sup>48</sup> And seeing them labouring in rowyng (for the rvinde vvvas against them) and about the fourth vvatch of the nyght he commeth to them vvalking vpon the sea: and he vvould haue passed by them. <sup>49</sup> But they seeing him vvalking vpon the sea, thought it vvvas a ghost, and cried out. <sup>50</sup> For al savv him, and vvvere troubled. And immediately he talked vvith them, and said to them, Haue confidence, it is I, feare ye not. <sup>51</sup> And he vvvent vp to them into the shippe, and the rvinde ceased: and they vvvere farre more astonied rvvithin them selues: <sup>52</sup> for they vnderstoode not concerning the loues: for their hart vvvas blinded.

<sup>53</sup> And vwhen they had passed ouer, they came into the land of Genesareth, and set to the shore. <sup>54</sup> And vwhen they vvvere gone out of the boate, incontinent they knevv him: <sup>55</sup> and running through that vvhole countrie, they began to carie

## AUTHORISED—1611.

ye? goe, and see. And when they knewe, they say, Fyue, and two fishes. <sup>39</sup> And he commaunded them to make all sit downe by companies vpon the greene grasse. <sup>40</sup> And they sate downe in ranks by hundreds, and by fyfties. <sup>41</sup> And when he had taken the fyue loues, and the two fishes, he loked vp to heauen, and blessed, and brake the loues, and gaue them to his disciples to set before them; and the two fishes diuided he among them all. <sup>42</sup> And they did all eate, and were filled. <sup>43</sup> And they tooke vp twelue baskets full of the fragments, and of the fishes. <sup>44</sup> And they that did eate of the loues, were about fyue thousand men. <sup>45</sup> And straightway he constrained his disciples to get into the ship, and to goe to the other side before \* vnto Bethsaida, while he sent away the people. <sup>46</sup> And when hee had sent them away, hee departed into a mountaine to pray. <sup>47</sup> And when Euen was come, the ship was in the midst of the Sea, and he alone on the land. <sup>48</sup> And he saw them toiling in rowing (for the winde was contrary vnto them:;) and about the fourth watch of the night, he commeth vnto them, walking vpon the Sea, and would haue passed by them. <sup>49</sup> But when they saw him walking vpon the Sea, they supposed it had bene a spirit, and cried out. <sup>50</sup> (For they all saw him, and were troubled) and immediately hee talked with them, and saith vnto them, Be of good chere, it is I, be not afraid. <sup>51</sup> And hee went vp vnto them into the ship, and the wind ceased: and they were sore amazed in themselves beyonde measure, and wondered. <sup>52</sup> For they considered not the miracle of the loues, for their heart was hardened. <sup>53</sup> And when they had passed ouer, they came into the land of Genesareth, and drew to the shore. <sup>54</sup> And when they were come out of the ship, straightway they knew him, <sup>55</sup> And ran through that whole region round about, and began

\* Or, ouer against Bethsaida.

κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ. <sup>56</sup> καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται καὶ ὅσοι ἂν ἤπτοντο| αὐτοῦ, ἐσώζοντο.

VII. Καὶ συναγόονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερουσολύμων· <sup>2</sup> καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἐστὶν ἀνόπτοις, ἐσθίωντας ἄῤῥτους|<sup>c</sup>. <sup>3</sup> (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νύφονται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· <sup>4</sup> καὶ ἄπο| ἀγοράς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ἕσπτων καὶ χαλκίων καὶ κλιων·) <sup>5</sup> ἔπειτα| ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ

<sup>a</sup> Alex. ἡψαντο.<sup>d</sup> Alex. τοὺς ἀρούς.<sup>c</sup> Rec. + ἰμίμωοντο.<sup>f</sup> Alex. ἀπ'.<sup>e</sup> Alex. Kai.

## WICLIFF—1380.

byngre sike men in beddis on eche side where thei herden that he was, <sup>56</sup> and whidyr euer he entrid in to vilages ether in to townes or in to cithes: thei setten sike men in stretis, and preiden hym: that thei schulden touche nameli the hemme of his cloth, and hou many that touchiden hym weren made saaf.

7. AND the farisies ⁊ summe of the scribis comen fro ierusalem: to gidre to hym, <sup>2</sup> and whanne thei hadden seen summe of hise discipulis ete breed with vnwaischen hondis, thei blameden: <sup>3</sup> the farisies and alle the iewis, eten not; but thei waischen ofte her hondis, holdyng the tradiciouns of eldermen, <sup>4</sup> and whanne thei turnen agen fro chepyng thei etun not, but thei be waischen; and many other thingis ben taken to hem to kepe, waischingis of euppis and of watir vessels and vessels of bras and of beddis.

<sup>3</sup> and pharisees and scribis: axiden hym and seiden: whi gon not thi discipils aftir the tradicioun of elder men: but with vnwaischen hondis thei etun breid? <sup>6</sup> and he answered and seide to hem: Isae profcieid wel of zou yprocritis: as it is writun, this puple worschlipen me with lippis, but her herte is fer fro me; <sup>7</sup> ⁊ in veyn thei worschlipen me techyng the doctrynes and the hestis of men; <sup>8</sup> for ze leuen the maundement of god and holden the tradiciouns of men; waischyngis of watir vessels and of euppis; and many other thingis like to thes ze don.

<sup>9</sup> and he seid to hem: wel ze han made the maundement of god voide to kepe zoure tradicioun; <sup>10</sup> for moises seide: worschlip thi fadir and thi modir; and he that cursith fadir or modir, dic bi deith; <sup>11</sup> but ze seien: if a man seie to fadir or modir, corban, that is what euer gifte is of me:

## TYNDALE—1534.

eary aboute in beddes all that were sike; to the place where they heard tell that he was. <sup>56</sup> And whyther soever he entred into townes, cities or villages, they layde their sick in the stretes, and prayed him, that they myght touche, and it were but the edge of his vesture. And as many as touched him were safe.

7. AND the pharises came togedder vnto him and dyvers of the scribes which came from Ierusalem. <sup>2</sup> And when they sawe certayne of his disciples ete breed with commen hondes (that is to saye, with vnwessen hondes) they complayned. <sup>3</sup> For the pharises and all the Iewes, excepte they washe their hondes ofte, ete not observinge the tradiciouns of the elders. <sup>4</sup> And when they come from the market, excepte they washe, they ete not. And many other thinges ther be, which they have taken upon them to observe, as the washinge of cuppes and cruses, and of brasen vessels, and of tables.

<sup>5</sup> Then axed him the pharises and scribes, why walke not thy disciples accordinge to the tradicions of the elders, but ete breede with vnwessen hondes? <sup>6</sup> He answered and sayde vnto them: well prophesied Esaia of you yprocrites as it is written: This people honoreth me with their lippes; but their hert is farre from me: <sup>7</sup> In vayne they worshipp me, teachinge doctryns which are nothinge but the commaundementes of men. <sup>8</sup> For ye laye the commaundement of God aparte, and observe the tradicions of men as the wesshing of crases and of cuppes, and many other suche lyke thinges ye do.

<sup>9</sup> And he sayde vnto them: well, ye cast a syde the commaundement of God to mayntayne youre owne tradicions. <sup>10</sup> For Moses sayde: Honour thy father and thy mother: and whosoever curseth father or mother, let him dye for it. <sup>11</sup> But ye saye: a man shall saye to father or mother Corban: which is: that thou

## CRANMER—1539.

regyon rounde about, and began to cary about in beddes those that were sycke, when they heard that he was there. <sup>56</sup> And whyther soever he entred, into townes cyties, and vyllages, they layde the sycke folkes in the stretes, and prayed hym that they myght touche, and it were but the hemme of hys vesture. And as many as touched hym, were safe.

7. AND the Pharyses came together vnto hym, and dyuers of the Scribes which came from Ierusalem. <sup>2</sup> And when they sawe certayne of his disciples ete bread wyth commen (that is to saye, with vnwessen) handes, they complayned. <sup>3</sup> For the Pharyses and all the Iewes, excepte they washe their handes ofte, ete not, observinge the tradiciouns of the elders. <sup>4</sup> And when they come from the market, excepte they washe, they ete not. And many other thynges ther be, which they haue taken vpon them to obserue, as the washyng of cuppes and cruses, and brasen vessels, and of tables.

<sup>5</sup> Then asked hym the Pharyses and Scribes: why walke not thy dyscyples accordinge to the custome, ordeyned by the elders, but ete bread wyth vnwassen handes? <sup>6</sup> He answered and sayd vnto them: well prophesied Esaia of you, yprocrites, as it is wrtten: Thys people honoreth me wyth their lyppes, but their herte is farre from me: <sup>7</sup> howbeit, in vayne do they serue me, teachinge the doctrynes and commaundementes of men. <sup>8</sup> For ye laye the commaundement of God aparte, and obserue the constituciouns of men, as the wesshinge of cruses and of cuppes, and many other soch lyke thynges ye do.

<sup>9</sup> And he sayde vnto them: well, ye cast a syde the commaundement of God, to mayntayne youre awne constituciouns. <sup>10</sup> For Moses sayd: honour thy father and thy mother: and whoso curseth father or mother, let him dye the death. <sup>11</sup> But ye saye: a man shall saye to father or mother, Corban: whych is: what

γραμματεῖς, Ἐὰν τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἠὲ ἀνίπτουσι| χερσὶν ἐσθίουσι τὸν ἄρτον; Ὁ δὲ ἀποκριθεὶς| εἶπεν αὐτοῖς, Ὅτι| καλῶς προεφῆτευσεν| Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Ὅτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων. Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. Μωσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. Ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν, (ὅ ἐστι,

<sup>1</sup> Alex. κοινῶς. <sup>2</sup> Alex. = ἀποκριθεὶς. <sup>3</sup> Alex. = ὅτι. <sup>4</sup> Alex. ἐπροεφῆτευσεν. <sup>5</sup> Alex. = βαπτισμοὺς ξεστῶν κ. π. σφ.

## GENEVA — 1557.

carrye hither and thither in beddes all that were sycke, where they heard tel that he was. <sup>56</sup> And whither soeuer he entred into townes, cities, or countrie, they layd their sycke in the stretes, and prayed him that they might touche, and it were but the edge of his vesture. And as many as touched hym, were safe.

7. THEN gather vnto him the Pharises and certeyn of the Scribes which came from Ierusalem. <sup>2</sup> And when they sawe certayne of his disciples eat meat with commen handes (that is to say,) with vnwashed handes, they complained. <sup>3</sup> For the Pharises, and all the Iewes, except they washe their handes oft, eat not: holding harde the tradition of the Elders. <sup>4</sup> And when they come from the market, except they washe, they eat not. And many other thynges there be, which they haue taken vpon them to obserue, as the washyng of cuppes, pottes, of brasen vessels, and of tables.

<sup>5</sup> Then asked hym the Pharises and Scribes, why walke not thy disciples according to the tradition of the Elders, but eat meat with vnwashed handes? <sup>6</sup> He answered and sayd vnto them, Oh, Esai hath Prophecied well of you hypocrites, as it is written, This people honoureth me with their lippes, but their hart is farre from me: <sup>7</sup> In vayne they worship me, teaching for doctrines the commandements of men. <sup>8</sup> For ye laue the commandement of God aparte, and obserue the tradition of men, as the washyng of pottes and of cuppes, and many other suche lyke thynges ye do. <sup>9</sup> And he sayd vnto them, Ferie wel ye cast asyde the commandement of God, to mayntayne your owne tradition. <sup>10</sup> For Moses sayd, Honour thy father and thy mother: and, Whosoever shall curse father or mother, let hym dye the death. <sup>11</sup> But ye say, If a man say to father or mother, Corban, (that is gyft) that shall

## RHEIMS—1582.

about in couches those that were ill at ease, vwhere they heard he vvas. <sup>56</sup> And vvhithersoouer he entred into townnes or into villages or cities, they laid the sicke in the stretes, and besought him that they might touche but the hemme of his garment: and as many as touched him, were made vvhole.

7. AND there assemble together vnto him the Pharises and certayne of the Scribes, comming from Hierusalem.

<sup>2</sup> And vvhen they had seen certayne of his disciples eate bread vvith common handes, that is, not vvashed, they blamed them. <sup>3</sup> For the Pharises and all the Iewes, vvles they often vvash their handes, eate not, holding the tradition of the Auncients; <sup>4</sup> and from the market, vvles they be vvashed, they eate not: and many other things there be that were deliuered vnto them to obserue, the vvashings of cuppes and cruses, and of brasen vessels and beddes.

<sup>5</sup> And the Pharises and Scribes asked him, Why do not thy disciples vvalke according to the tradition of the Auncients, but they eate bread vvith common handes? <sup>6</sup> But he answering, said to them, Wel did Esay Prophecie of you hypocrites, as it is vvritten, *This people honoureth me with their lippes, but their hart is farre from me.* <sup>7</sup> and in vaine doe they worship me, teaching doctrines precepts of men. <sup>8</sup> For leauing the commandement of God, you hold the traditions of men, the vvashings of cruses and cuppes: and many other things you doe like to these. <sup>9</sup> And he said to them, Wel do you frustrate the precept of God, that you may obserue your ovvne tradition. <sup>10</sup> For Moysees said, *Honour thy father and thy mother, and, He that shall curse father or mother, dying let him dye.* <sup>11</sup> But you say, If a man say to father or mother, *Corban*

## AUTHORISED — 1611.

to carry about in beds, those that were sicke, where they heard he was. <sup>56</sup> And whithersoever he entred, into villages, or cities, or country, they layd the sicke in the streets, & besought him that they might touch if it were but the border of his garment: and as many as touched <sup>a</sup> him, were made whole.

7. THEN came together vnto him the Pharises, and certayne of the Scribes, which came from Hierusalem. <sup>2</sup> And when they saw some of his disciples eate bread with <sup>b</sup> defiled (that is to say, with vnwashed) hands, they found fault. <sup>3</sup> For the Pharises and all the Iewes, except they wash their hands yoft, eate not, holding the tradition of the Elders. <sup>4</sup> And when they come from the market, except they wash, they eat not. And many other things there be, which they haue receiued to hold, as the washing of cups and pots, brasen vessels, and of <sup>c</sup> tables. <sup>5</sup> Then the Pharises and Scribes asked him, Why walke not thy disciples according to the tradition of the Elders, but eate bread with vnwashed handes? <sup>6</sup> He answered and said vnto them, Well hath Esaias prophesied of you Hypocrites, as it is written, This people honoureth mee with their lips, but their heart is farre from me. <sup>7</sup> Howbeit in vaine doe they worship me, teaching for doctrines, the commandements of men. <sup>8</sup> For laying aside the Commandement of God, ye hold tradition of men, as the washing of pots, and cups: and many other such like things ye do. <sup>9</sup> And he said vnto them, Full well ye <sup>d</sup> reiect the Commandement of God, that ye may keep your owne tradition. <sup>10</sup> For Moses said, Honour thy father & thy mother: and who so curseth father or mother, let him die the death. <sup>11</sup> But ye say, If a man shall say to his father or mother, It

<sup>a</sup> Or, it. <sup>b</sup> Or, common. <sup>c</sup> Or, diligently, in the Original, with the fix. <sup>d</sup> Philosophat, vp to the chow. <sup>e</sup> Or, beds. <sup>f</sup> Or, frustrate.

‘ Δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ἀφελῆθῃς.<sup>12</sup> καὶ| οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ  
 ‘ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ.’<sup>13</sup> ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει  
 ‘ ἡμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.’<sup>14</sup> Καὶ προσκαλεσά-  
 μενος<sup>15</sup> πάντα| τὸν ὄχλον, ἔλεγεν αὐτοῖς, ‘ Ἀκούετε μου πάντες, καὶ συνίετε.  
 ‘ οὐδέν ἐστιν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν  
 ‘ κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ,| ἐκεῖνά ἐστι τὰ κοινῶντα τὸν  
 ‘ ἄνθρωπον.’<sup>16</sup> εἴ τις ἔχει ὅσα ἀκούειν, ἀκούετω.’<sup>17</sup> Καὶ ὅτε εἰσῆλθεν εἰς οἶκον  
 ἀπὸ τοῦ ὄχλου, ἐπῆρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ<sup>18</sup> περὶ τῆς παραβολῆς.|<sup>18</sup> καὶ  
 λέγει αὐτοῖς, ‘ Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν  
 ‘ εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; <sup>19</sup> ὅτι οὐκ εἰσπο-  
 ‘ ρεῦται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ’ εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα

<sup>12</sup> Alex. = καί. <sup>13</sup> Alex. = αὐτοῦ. <sup>14</sup> Alex. πάλιν. <sup>15</sup> Alex. ἐκ τοῦ ἀνθρώπου ἔκπορος. <sup>16</sup> Alex. = εἴ τις ἔχει ὅσα ἀκούειν, ἀκούτω. <sup>17</sup> Alex. τὴν παραβολήν.

## WICLIFF—1380.

it schal profete to thee,<sup>12</sup> and ouer þe  
 suffren not hym do ony thing to fadir or  
 modir,<sup>13</sup> and þe breken the word of god  
 by þoure tradicion that þe han zounen:  
 and þe don many suche thingis;

<sup>14</sup> and he eftsonc clepid the puple, and  
 seide to hem þe alle here me and vnder-  
 stonde,<sup>15</sup> noþing that is with out a man,  
 that entriþ in to hym, mai defoule hym;  
 but tho thingis that cometh forth of a  
 man: tho it ben that defouliþ a man,<sup>16</sup> if  
 any man haue cris of heryngc here he/  
<sup>17</sup> and whanne he was entrid in to an hous  
 fro the puple: his discipulis axeden him  
 the parable,<sup>18</sup> and he seide to hem þe  
 ben wnwise also; vnderstonde þe not, that  
 al thing with out forth, that entriþ in to  
 a man mai not defoule hym? <sup>19</sup> for it  
 hath not entrid in to his herte but in to  
 the wombe and binethe it goith out/  
 purgyngc alle metis;

<sup>20</sup> but he seide, the thingis, that goon  
 out of a man; tho defoulen a man; <sup>21</sup> for  
 fro withynne of the herte of men comen  
 forth yuel thoughtis auenteris fornycauons/  
 mansleynghis, <sup>22</sup> theftis auerices wickid-  
 nessis gile vnchastite, yuel iye, blasfemyes  
 pride foli, <sup>23</sup> alle these yuelis comen forth  
 fro withynne and defoulen a man;

<sup>24</sup> And ihesus roos vp fro thens and wente  
 in to the coostis of tyre and sidon; and he  
 seide in to an hous: and wolde that no  
 man wiste; and he myzte not be hidde;  
<sup>25</sup> for a woman anon as sche herde of  
 him whos douȝtir hadde an vnclene spirit  
 entrid and fil down at his feet, <sup>26</sup> and the  
 woman was hethen of the generacioun  
 of syrophenice; and sche pricid hym: that  
 he wolde caste out a deuil fro hir douȝtir;  
<sup>27</sup> and he seide to hir; suffre thou that the

zounen, giren, vrasone, again, clepid, called, binethre,  
 beseokth, nousters, adulterere, auerices, auerice,  
 yuel iye, ceel eye, gide, kneed, wiste, knewe.

## TYNDALE—1534.

desyrest of me to helpe the with, is geuen  
 God. <sup>12</sup> And so ye soffre him no more to  
 do ought for his father or his mother,  
<sup>13</sup> makinge the worde of God of none  
 effeete, through youre awne tradicions  
 which ye have ordeyned. And many  
 soche thinges ye do.

<sup>14</sup> And he called all the people vnto him/  
 and sayde vnto them: Herken vnto me/  
 every one of you and vnderstonde. <sup>15</sup> There  
 is no thinge with out a man, that can  
 defyle him when it entrech into him: but  
 tho things which procede out of him  
 are those which defyle the man. <sup>16</sup> If eny  
 man haue eares to heare, let him heare.  
<sup>17</sup> And when he came to the house awaye  
 from the people, his discipulis axed him  
 of the similitude. <sup>18</sup> And he sayde vnto them:  
 Are ye so without vnderstonde? Do  
 ye not yet perceaue, that what soeuer  
 thinge from with out entrech into a man/  
 it can not defyle him, <sup>19</sup> because it entrech  
 not in to his hert; but into the belly: and  
 goeth out into the draught that porgeth  
 oute all meates.

<sup>20</sup> And he sayde: that defileth a man  
 which cometh oute of a man. <sup>21</sup> For  
 with in, even oute of the herte of men/  
 procede euill thoughtes: aduocry, for-  
 nicacioun, murder, <sup>22</sup> theft, couetousnes/  
 wickednes, deceyte, vnclennes, and a wicked  
 eye, blasphemye, pryde, folysshnes: <sup>23</sup> all  
 these euill thinges come from with in/  
 and defile a man.

<sup>24</sup> And from thence he rose and went  
 into the borders of Tyre and Sidon and  
 entred into an hous; and wolde that no  
 man shuld haue knowen: But he coulde  
 not be hyd. <sup>25</sup> For a certayne woman  
 whose daughter had a foule sprete hearde  
 of him, and came and fell at his feet.  
<sup>26</sup> The woman was a Greke oute of Syro-  
 phenicia; and she besought him that he  
 wolde caste out the euill oute of her  
 daughter. <sup>27</sup> And Iesus sayde vnto her:

## CRANMER—1539.

gyfte soeuer commeth fro me, shalbe for  
 thy profyt. <sup>12</sup> And so ye suffre him no  
 more to do ought for his father or his  
 mother, <sup>13</sup> and make the worde of God  
 of none effeete, through youre awne con-  
 stitucion which ye haue ordeyned. And  
 many soche thynges do ye.

<sup>14</sup> And whan he had called all the people  
 vnto hym, he sayde vnto them: herken  
 vnto me, euery one of you, and vnder-  
 stande. <sup>15</sup> There is nothyng wyth out  
 a man that can defyle hym, when it en-  
 treth into him: but the thynges whych  
 procede out of a man, those are they  
 that defyle the man. <sup>16</sup> If eny man haue  
 eares to heare, let hym heare. <sup>17</sup> And  
 when he came in to the house awaye  
 from the people, his discipulis asked him  
 of the symilitude. <sup>18</sup> And he sayde vnto  
 them: are ye also so greatly without  
 vnderstandinge? Do ye not yet perceaue,  
 that what soeuer thyngc from without,  
 entrech in to a man, it cannot defyle  
 him, <sup>19</sup> because it entrech not into his  
 hert but into the bely: and goeth out  
 into the draught, purgyng out all  
 meates.?

<sup>20</sup> And he sayde: that whych commeth  
 out of a man defyleth the man. <sup>21</sup> For  
 from within euil out of the herte of  
 men procede euill thoughtes, aduocry,  
 fornicacioun, murder, <sup>22</sup> theft, couetous-  
 nes, fraude, deceyte, vnclennes, a wycked  
 eye, blasphemyes, pryde, folysshnes: <sup>23</sup> all  
 these euill thynges come from with in,  
 and defyle a man. <sup>24</sup> And from thence  
 he rose, and went into the borders of  
 Tyre and Sydon: and entred into an  
 hous, and wolde that no man shuld haue  
 knowen. But he coulde not be hyd.  
<sup>25</sup> For a certayne woman (whose daughter  
 had a foule spryte) as soone as she  
 heard of hym, came, and fell at his feet.  
<sup>26</sup> The woman was a Greke out of the  
 nacyon of Syrophenicia, and she be-  
 sought him, that he wolde cast out the  
 deuyl from her daughter. <sup>27</sup> But Iesus

‘ἐκπορεύεται, ‘καθαρίζον| πάντα τὰ βρώματα.’ <sup>20</sup> Ἐλεγε δέ, ‘Ὅτι τὸ ἐκ τοῦ  
 ‘ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινοῖ τὸν ἄνθρωπον. <sup>21</sup> ἔσωθεν γὰρ ἐκ τῆς  
 ‘καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται· μοιχεῖαι, πορνεῖαι,  
 ‘φόνοι, <sup>22</sup> κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς,  
 ‘βλασφημία, ὑπερηφάνια, ἀφροσύνη. <sup>23</sup> πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπο-  
 ‘ρεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.’

<sup>24</sup> Καὶ ἐκείθεν ἀναστὰς ἀπήλθεν εἰς τὰ <sup>u</sup>μεθόρια| Τύρου καὶ Σιδῶνος. καὶ  
 εἰσελθὼν εἰς <sup>r</sup>οικίαν, οὐδένα ἤθελε γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. <sup>25</sup> ἰκούσασα  
 γὰρ γυνή| περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα  
 προσέπεσε πρὸς τοὺς πόδας αὐτοῦ. <sup>26</sup> ἦν δὲ ἡ γυνὴ Ἑλληνίς <sup>z</sup>Συροφουνίκισσα| τῷ  
 γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον <sup>y</sup>ἐκβάλῃ| <sup>z</sup>ἐκ| τῆς θυγατρὸς αὐτῆς. <sup>27</sup> ὁ

<sup>1</sup> Alex. καθαρίζων. <sup>u</sup> Alex. ὄρια. <sup>v</sup> Rec. + τῆν. <sup>w</sup> Alex. ἄλλ' εἰθὺς ἀκούσασα γυνή. <sup>z</sup> Rec. Συροφουνίσσα. <sup>y</sup> Rec. ἐκβάλλω.

## GENEVA — 1557.

come from me, thou shalt be holpen *ther by*: it is sufficient. <sup>12</sup> And so ye suffre hym no more to doe ought for his father, or his mother: <sup>13</sup> Making the worde of God of none effect, through your owne tradition which ye haue ordeyned. And many suche thynges ye do.

<sup>14</sup> And he called al the people vnto hym and sayd vnto them, Hearken vnto me euery one of you, and vnderstand. <sup>15</sup> There is nothyng without a man, that can defyle hym, when it entreth into hym: but those thynges which procede out of him, are those which defyle the man. <sup>16</sup> If any man haue cares to heare, let him heare. <sup>17</sup> And when he came into a house away from the people, his disciples asked him of the similitude. <sup>18</sup> And he sayd vnto them, What, are ye without vnderstanding also? Do ye not knowe, that whatsoeuer thing from without entreth into a man, it can not defyle him? <sup>19</sup> Because it entreth not into his hart, but into the belly, and goeth out into the draught, that purgeth out all meates.

<sup>20</sup> Then he sayd, That defyleth a man which cometh out of a man. <sup>21</sup> For from within, euen out of the hart of men, procede euyl thoughtes, aduoutries, fornication, murther, <sup>22</sup> Theftes, couetousnes, wickednes, descete, vnclennes, and a wicked eye, backbiting, pryde, foolishnes. <sup>23</sup> All these euyl thynges come from within, and defyle a man. <sup>24</sup> And from thence he rose, and went into the borders of Tyre and Sidon: and entred into an house, and would that no man should haue knowne: but he could not be hydd. <sup>25</sup> For a certayne woman whose daughter had a foule spirit, heard of him, and came and fell at his feete. <sup>26</sup> (The woman was a Greeke, out of Syrophaniassa) and she besought him that he would cast out the deuyl out of her daughter.

<sup>27</sup> And Iesus sayd vnto her, Let the

## RHEIMS — 1582.

(vvhich is a gift) vvhatsoeuer proceedeth from me, shal profit thee: <sup>12</sup> and further you suffer him not to doe ought for his father or mother, <sup>13</sup> defeating the vvord of God for your ovne tradition vvhich you haue giuen forth, and many other things of this sort you doe.

<sup>14</sup> And calling againe the multitude vnto him, he said to them, Heare me al you, and vnderstand. <sup>15</sup> Nothing is vvhithout a man entring into him, that can defile him, but the things that procede from a man those are they that make a man common. <sup>16</sup> If any man haue eares to heare, let him heare. <sup>17</sup> And vvhen he vvvas entred into the house from the multitude, his Disciples asked him the parable. <sup>18</sup> And he saith to them, So are you also vskifful? Vnderstand you not that euery thing from vvithout, entring into a man, can not make him common: <sup>19</sup> because it entreth not into his hart, but goeth into the belly, and is cast out into the priuy, purging al the meates? <sup>20</sup> But he said that the things vvhich come forth from a man, they make a man common. <sup>21</sup> For from vvithin out of the hart of men procede euil cogitations, aduoutries, fornications, murders, <sup>22</sup> theftes, auarices, vvickednesse, guile, impudicities, an euil eye, blasphemie, pride, foolishnes. <sup>23</sup> All these euils procede from vvithin, and make a man common.

<sup>24</sup> And rising from thence he vvwent into the coastes of Tyre and Sidon: and entring into a house, he vvould that no man should knowv, and he could not be hid. <sup>25</sup> For a vvoman immediately as she heard of him, vvwhose daughter had an vnclene spirit, entred in, and fel downe at his feete. <sup>26</sup> For the vvoman vvvas a Gentile, a Syrophenician borne. And she besought him that he vvould cast forth the diuyl out of her daughter. <sup>27</sup> Who

## AUTHORISED — 1611.

is Corhan, that is to say, a gift, by whatsoeuer thou mightest be profited by me: *he shall be free.* <sup>12</sup> And ye suffer him no more to doe ought for his father, or his mother: <sup>13</sup> Making the vvord of God of none effect through your tradition, which ye haue deliuered: And many such like things doe ye.

<sup>14</sup> And when hee had called all the people vnto him, he said vnto them, Harken vnto mee euery one of you, and vnderstand. <sup>15</sup> There is nothing from without a man that entring into him, can defile him: but the things which come out of him, those are they that defile the man. <sup>16</sup> If any man haue eares to heare, let him heare. <sup>17</sup> And when hee was entred into the house from the people, his disciples asked him concerning the parable. <sup>18</sup> And he saith vnto them, Are yee so without vnderstanding also? Doe ye not perceiue that whatsoeuer thing from without entreth into the man, it cannot defile him, <sup>19</sup> Because it entreth not into his hart, but into the belly, and goeth out into the draught, purging all meats? <sup>20</sup> And he said, That which cometh out of the man, that defileth the man. <sup>21</sup> For from within, out of the heart of men, proceed euil thoughtes, adulteries, fornications, murders, <sup>22</sup> Theftes, couetousnesse, wickednesse, decet, lasciuiousnesse, an euill eye, blasphemie, pride, foolishnesse: <sup>23</sup> All these euill things come from within, and defile the man.

<sup>24</sup> And from thence he arose and went into the borders of Tyre and Sidon, and entred into an house, and would haue no man know it, but hee could not be hid. <sup>25</sup> For a certaine woman, whose yong daughter had an vnclene spirit, heard of him, and came and fell at his feete. <sup>26</sup> (The woman was a Greeke, a Syrophenician by nation:) and she besought him that he would cast forth the deuill out of her

δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἐφεσ πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ ἰσχυρὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.<sup>28</sup> Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδιῶν.<sup>29</sup> Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον, ὕπαγε· ἐξέληλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.<sup>30</sup> Καὶ ἀπελθούσα εἰς τὸν οἶκον αὐτῆς, εὔρε τὸ δαιμόνιον ἐξέληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.<sup>31</sup>

<sup>31</sup> Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου καὶ Σιδῶνος, ἦλθε εἰς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως.<sup>32</sup> καὶ φέρουσιν αὐτῷ κωφὸν ἰσχυρῶς, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.<sup>33</sup> καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὕδατα αὐτοῦ, καὶ πύσας ἦψατο τῆς γλώσσης αὐτοῦ,<sup>34</sup> καὶ ἀναβλέψας εἰς τὸν

<sup>28</sup> Alex. ἰσχυρὸν. <sup>29</sup> Alex. καὶ. <sup>30</sup> Alex. ὁ. τ. τ. ἰσχυρῶς. <sup>31</sup> Alex. τὸ παιδίον βεβλημένον ἐπὶ τῆν κλίνην καὶ τὸ δαιμόνιον ἐξέληλυθός. <sup>32</sup> Alex. ἦλθε εἰς τὸν Σιδῶνα. <sup>33</sup> Alex. εἰς.

## WICLIF—1380.

children be fulfillid first; for it is not good to take the breed of children: and ȝeue to houndis, <sup>28</sup> and sche answerid and seide to him; ȝhis lord; for litil whelpis etun vnder the borde: of the crummes of children. <sup>29</sup> and ihesus seide to hir; go thou for this word the fende wente out of thi douȝtir; <sup>30</sup> and whanne sche was goon in to hir hous hoom sche fonde the damysel liggynge on the bedde; and the deuel goon out fro hir.

<sup>31</sup> And eftsones ihesus ȝede out fro the coostis of tyre and cam thowȝ sidon to the see of galile bitwix the myddil of the coostis of decapoles; <sup>32</sup> and thei bryngyn to hym a man deaf and doumbe and preiden hym to leie his hond on hym; <sup>33</sup> and he took hym asidis fro the puple and puttid his fyngris in to his eris and he spettid and touchid his tunge; <sup>34</sup> and he bihelde in to heuene; and sorwid with yme and seide, effata that is: be thou opened; <sup>35</sup> and anon hise eris weren opened; and the boond of his tunge was vnbounden and he spak ristly; <sup>36</sup> and he comaundid to hem: that thei schulden seic to no man; but hou myche he comaundid to hem so myche more thei prochilden; <sup>37</sup> and by so myche more thei wondriden and seiden; he didde wel alle thingis: and he made deaf men to here and doumbe men to spreke.

8. IN tho daies ofte whanne moche puple was with ihesus; and hadden not what thei schulden dai; whanne hise discipulis weren clepid to gidre he seide to hem; <sup>2</sup> I haue rathen on the puple for I now the thridde dai thei abiden me: and han not what to ete; <sup>3</sup> if I leue hem fastyng in to her hous: thei schulden faille in the weie; for summe of hem camen fro fer; <sup>4</sup> and his discipulis answereden to

## TYNDALE—1534.

let the chyldren fyrst befeed. For it is not mete; to take the chyldrens breed; and to caste it vnto whelppes. <sup>28</sup> She answered and sayde vnto him: even soo master; nevertheless; the whelppes also eate vnder the table of the chyldrens cromes. <sup>29</sup> And he sayde vnto her: for this sayynge go thy way; the deuyll is gone out of thy daughter. <sup>30</sup> And when she was come home to her housse; she founde the deuyll departed; and her daughter lyyng on the bedd.

<sup>31</sup> And he departed agayne from the coostes of Tyre and Sidon; and came vnto the see of Galile throwe the middes of the coostes of the .x. cities. <sup>32</sup> And they brought vnto him one that was deffe and stambled in his speche; and prayde him to laye his honde upon him. <sup>33</sup> And he toke him a syde from the people; and put his fyngers in his eares; and dyd spyt and touched his tunge; <sup>34</sup> and loked vp to heven and syghed; and sayde vnto him: ephatha; that is to saye; be opened. <sup>35</sup> And stright waye his eares were opened; and the stringe of his tunge was loosed; and he spak playne. <sup>36</sup> And he comaundid them that they shuld tell no man. But the more he forbad them; soo moche the more a greate deale they publysshed it: <sup>37</sup> and were beyonde measure astonied; sayynge: He hath done all thinges well; and hath made booth the deffe to heare; and the domme to speake.

8. IN those dayes when ther was a very greate companye; and had nothinge to eate; Iesus called his disciples to him and sayd vnto them: <sup>2</sup> I haue compassion on this people; because they haue now bene with me .iii. dayes; and haue nothinge to eate: <sup>3</sup> and yf I shuld sende them awaye fastyng; to their awne houses; they shulde faynt by the waye. For dyvers of them came from farre. <sup>4</sup> And

## CRANMER—1539.

sayde vnto her: let the chyldren fyrst be feed. For it is not mete, to take the chyldrens breed, and to cast it vnto whelpes. <sup>28</sup> She answered and sayde vnto hym: euen so lorde, neuertheless, the whelpes also eate vnder the table of the chyldrens cromes. <sup>29</sup> And he sayde vnto her: for thys sayynge go thy waye, the deuyll is gone out of thy daughter. <sup>30</sup> And when she was come home to her house, she founde that the deuyll was departed, and her daughter lyyng on the bedd.

<sup>31</sup> And he departed agayne from the coastes of Tyre and Sidon, and came vnto the see of Galile throwe the myddes of the coastes of the .x. cyttes. <sup>32</sup> And they brought vnto hym one that was deaffe and had an impedymen in hys spech, and they prayd him to put hys hande vpon hym. <sup>33</sup> And when he had taken hym asyde from the people, he put hys fyngers into hys eares, and dyd spyt, and touched his tonge, <sup>34</sup> and loked vp to heauen, and syghed, and sayd vnto hym: Ephatha, that is to saye, be opened. <sup>35</sup> And straight waye hys eares were opened, and the stringe of his tunge was loosed, and he spake playne. <sup>36</sup> And he comaundid them, that they shulde tell no man. But the more he forbad them, so moche the moare a greate deale they publysshed, <sup>37</sup> sayynge: He hath done all thynges well, he hath made both the deaffe to heare, and the dome to speake.

8. IN those dayes when ther was a very greate companye, and had nothinge to eate, Iesus called hys discyples to hym, and sayd vnto them: <sup>2</sup> I haue compassyon on the people, because they haue now bene wyth me .iii. dayes, and haue nothinge to eate: <sup>3</sup> and yf I sende them awaye fastyng; to their awne houses, they shal faynt by the waye. For dyvers of them came from farre. <sup>4</sup> And hys

ȝeue, gire. fende, fend. ofte, oftsones, againe. rathen, rard. surwid, sorwid. clepid, called. rathen, pity.

οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ, ‘Ἐφφαθά,’ ὃ ἐστι, ‘Διανοίχθητι.’<sup>35</sup> Καὶ ἔϋθώς| διηνοιχθησαν αὐτοῦ αἱ ἀκοαὶ· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.<sup>36</sup> καὶ διεστείλατο αὐτοῖς ἵνα μηδεὶ εἴπωσιν ἕσπον δὲ αὐτὸς αὐτοῖς διεπέλλετο,|<sup>37</sup> μᾶλλον περισσώτερον ἐκήρυσσον.<sup>37</sup> καὶ ὑπερπερισσῶς ἐξέπλήσσοντο, λέγοντες, ‘Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.’

VIII. Ἐν ἐκείναις ταῖς ἡμέραις, ἡπαμπόλλου| ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος<sup>1</sup> τοὺς μαθητὰς<sup>2</sup> αὐτοῦ| λέγει αὐτοῖς,<sup>2</sup> ‘Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἦδη ἡμέραι| τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι.<sup>3</sup> καὶ εἰὰ ἀπολύσω αὐτοὺς ἡστίεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ.<sup>4</sup> τινὲς γὰρ| αὐτῶν μακρόθεν ἦκουσι.’<sup>4</sup> Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθη-

<sup>1</sup> Alex. μογγιλάλου. <sup>2</sup> Alex. = εἰθίωσ. <sup>3</sup> Alex. ὅσον εἰ αὐτοῖς εἰ. <sup>4</sup> Alex. + αὐτοί. <sup>5</sup> Alex. πάλιν πολλοῦ. <sup>6</sup> Rec. + ὁ Ἰησοῦς, <sup>7</sup> Alex. = αὐτοῦ. <sup>8</sup> Rec. ἡμέρας. <sup>9</sup> Alex. καὶ τινεσ. <sup>10</sup> Alex. + ἀπό. <sup>11</sup> Alex. ἦκουσι s. εἰσι.

## GENEVA — 1557.

children first be fed : for it is not mete to take the childrens bread, and cast it vnto whelpes.<sup>25</sup> She answered and sayd vnto him, Truth it is Maister, for in deed, the whelpes eat vnder the table, of the childrens crummes.<sup>29</sup> Then he sayd vnto her, For this saying go thy way, the deuil is gone out of thy daughter.<sup>30</sup> And when she was come home to her house, she founde the deuil departed, and her daughter lying on the bed.

<sup>31</sup> And he turned agayne from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the myddes of the coastes of Decapolis.<sup>32</sup> And they broght vnto him, one that was deafe, and stambred in his speach, and prayd hym to put his hand vpon him.<sup>33</sup> And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tongue:<sup>34</sup> And looked vp to heauen, and syghed, and sayd vnto him, Ephphatha, that is to say, Be opened.<sup>35</sup> And straight way his eares were opened, and the string of his tongue was loosed, and he spake playne.<sup>36</sup> And he commaunded them, that they should tel no man. But howmuch soeuer he forbad them, so muche the more they published it:<sup>37</sup> And were beyonde measure astonied, saying, He hath done all things wel, he maketh both that the deafe can heare, and the domme speake.

8. IN those dayes, when there was a very great company, and had nothing to eat, Iesus called his disciples to him, and said vnto them, I haue compassion on the people, because they haue now bene with me three dayes, and haue nothing to eat.<sup>3</sup> And if I should send them away fasting to their owne houses, they would faint by the way. For diuers of them came from farr.<sup>4</sup> And his

## RHEIMS — 1582.

said to her, Suffer first the children to be filled, for it is not good to take the childrens bread, and cast it to the dogges.<sup>28</sup> But she answered, and said to him, Yea lord, for the vvhelpes also eate vnder the table of the crummes of the children.<sup>29</sup> And he said to her, For this saying goe thy vvay, the deuil is gone out of thy daughter.<sup>30</sup> And when she vvvas departed into her house, she founde the maid lying vpon the bed, and the deuil gone out.

<sup>31</sup> And againe going out of the coastes of Tyre, he came by Sidon' to the sea of Galilee, thorow the middes of the coastes of Decapolis.<sup>32</sup> And they bring to him one deafe and dumme : and they besought him that he vvould impose his hand vpon him.<sup>33</sup> And taking him from the multitude apart, he put his fingers into his eares : and spitting, touched his tongue,<sup>34</sup> and looking vp vnto heauen, he groned, and said to him, Ephphatha, vvvhich is, Be thou opened.<sup>35</sup> And immediatly his eares vvvere opened, and the string of his tongue vvvas loosed, and he spake right.<sup>36</sup> And he commaunded them not to tel any body. But howv much he commaunded them, so much the more a great deale did they publish it,<sup>37</sup> and so much the more did they vvvonder, saying, He hath done al things vvvel : he hath made both the deafe to heare, and the dumme to speake.

8. IN those daies againe vvhen there vvvas a great multitude, and had not what to eate : calling his Disciples together, he saith to them, I haue compassion vpon the multitude : because loe three daies they now endure vvwith me, neither haue vvwhat to eate.<sup>3</sup> and if I dismise them fasting into their home, they vvwill faint in the vvway : for some of them came farr.<sup>4</sup> And his Disciples answered

## AUTHORISED — 1611.

daughter.<sup>27</sup> But Iesus said vnto her, Let the children first be filled : for it is not meete to take the childrens bread, and to cast it vnto the dogges.<sup>28</sup> And she answered and said vnto him, Yes Lord, yet the dogges vnder the table eate of the childrens crummes.<sup>29</sup> And he said vnto her, For this saying, goe thy way, the deuil is gone out of thy daughter.<sup>30</sup> And when shee was come to her house, she founde the deuil gone out, and her daughter layed vpon the bed.

<sup>31</sup> And againe departing from the coastes of Tyre and Sidon, he came vnto the sea of Galilee, thorow the midst of the coastes of Decapolis.<sup>32</sup> And they bring vnto him one that was deafe, and had an impediment in his speech : and they beseech him to put his hand vpon him.<sup>33</sup> And he tooke him aside from the multitude, and put his fingers into his eares, and he spit, and touched his tongue,<sup>34</sup> and looking vp to heauen, hee sighd, and saith vnto him, Ephphatha, that is, Be opened.<sup>35</sup> And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.<sup>36</sup> And hee charged them that they should tell no man : but the more hee charged them, so much the more a great deale they published it,<sup>37</sup> And were beyonde measure astonished, saying, Hee hath done all things well : hee maketh both the deafe to heare, and the dumme to speake.

8. IN those dayes the multitude being very great, and hauing nothing to eat, Iesus called his disciples vnto him, and saith vnto them, I haue compassion on the multitude, because they haue now bene with me three dayes, and haue nothing to eat :<sup>3</sup> And if I send them away fasting to their owne houses, they will faint by the way : for diuers of them come from farr.<sup>4</sup> And his disciples answered him,

ταὶ αὐτοῦ, ‘ Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ’ ἐρημίας ; ’ <sup>5</sup> Καὶ ἐπηρώτα αὐτούς, ‘ Πόσους ἔχετε ἄρτους ; ’ Οἱ δὲ εἶπον, ‘ Ἐπτὰ. ’ <sup>6</sup> Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα <sup>7</sup> παραθῶσι | καὶ παρεθήκαν τῷ ὄχλῳ. <sup>7</sup> καὶ εἶχον ἰχθῦδια ὀλίγα· καὶ <sup>8</sup> εὐλόγησας | εἶπε παραθεῖναι καὶ αὐτά. <sup>8</sup> ἔφαγον δὲ, | καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σπιρίδας· <sup>9</sup> ἦσαν δὲ <sup>10</sup> οἱ φαγόντες | ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

<sup>10</sup> Καὶ <sup>11</sup> εὐθέως ἐμβὰς | εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. <sup>11</sup> καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. <sup>12</sup> καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, ‘ Τί ἡ γενεὰ αὕτη <sup>13</sup> σημεῖον ἐπιζητεῖ ; | ἀμῆν

· Alex. παραθεῖσι. <sup>4</sup> Alex. αὐτὰ εἶλογ, s. εἶλογ, αὐτά. <sup>5</sup> Alex. Καὶ ἔραγον. <sup>6</sup> Alex. = οἱ φαγόντες. <sup>7</sup> Alex. ἐμβὰς εἰθίως s. ἐμβὰς εἰθῆς.

## WICLIFF—1380.

hym, wher of sehal a man mowe fille hem with loves her yn wildirnesse ? <sup>5</sup> and he axed hem, how many loves han ze ? which seiden Seuene, <sup>6</sup> and he comaundid the puple to sitte down on the erthe, and he took the seuene looues, and dide thank-ingis and brak and gaf to hisse discipulis, that thei schulden sette forth, and thei settiden forth to the puple, <sup>7</sup> and thei haddid a fewe smale fischis, and he blessid hem : and comaundid that thei weren sette forth, <sup>8</sup> and thei etun and weren fullidid, and thei token vp that that lefte of relefis : seuen lepis, <sup>9</sup> and thei that etun weren as foure thousand of men, and he lefte hem,

<sup>10</sup> and anon he wente vp in to a bote with hisse discipulis : and cam in to the coostis of dalmanmyth, <sup>11</sup> and the farisies wenten out and bigune to dispute with hym, and axeden a token of hym fro beuene, and temptiden hym, <sup>12</sup> and he sorwinge with yme in spirit seide, what sekith this generacioun a tokene, trali I seie to zou a tokene sehal not be zoun to this generacioun, <sup>13</sup> and he lefte hem and wente vp eftsones in to a boot, and wente ouer the see, and thei forगतत take brede :

<sup>14</sup> and thei hadden not with hem but o loof in the bote, <sup>15</sup> and he comaundid hem and seide, se ze and be ware of the sordouys of the farisies and of the sordouys of croude, <sup>16</sup> and thei thougten and seiden oon to another, for we han not looues : <sup>17</sup> and whame this thing was known ihesus seide to hem, what thenken ze for ze han not loues ? zit ze knowne not ne vnderstonden, zit ze han soure herte blyndid, <sup>18</sup> ze haunye isen seen not, and ze haunye ceris heeren not, nether ze han mynde <sup>19</sup> whanne I brak fyue looues among fyue thousand, and hou many coffens ful of broken mete ze token vp ? thei seien to hym, twelue, <sup>20</sup> whanne also seuene looues among fyue thousand

## TYNDALE—1534.

his disciples answered him : where shuld a man have breade here in the wildernes to satisfie these ? <sup>5</sup> And he axed them : how many loves have ye ? They sayde : seven. <sup>6</sup> And he comaunded the people to syt doune on the grounde. And he toke the .vii. loves, gave thanks, brake, and gawe to his disciples, to set before them. And they dyd set them before the people. <sup>7</sup> And they had a fewe smale fysshes. And he blessed them and comaunded them also to be set before them. <sup>8</sup> And they ate and were suffysed : And they toke vp yf the broken meate that was left. .vii. baskettes full. <sup>9</sup> And they that ate, were in nombre aboute foure thousand. And he sent them awaye.

<sup>10</sup> And a none he entred into a ship with his disciples, and came into the parties of Dalmanutha. <sup>11</sup> And the pharises cam forth, and begane to dispute with him, sekinge of him a signe from heven and temptinge him. <sup>12</sup> And he syghed in his sprete and sayde : why doth this generacion seke a signe ? Verely I saye vnto you, ther shall no signe be geyve vnto this generacion. <sup>13</sup> And he lefte them and went into the ship agayne, and departed ouer the water.

<sup>14</sup> And they had forgotten to take breed with them, nether had they in the ship with them more then one loof. <sup>15</sup> And he charged them sayinge. Take hede, and beware of the leuen of the pharises, and of the leuen of Herode. <sup>16</sup> And they reasoned amonge them selues sayinge : we haue no breed. <sup>17</sup> And when ihesus knewe that, he sayde vnto them : why take ye thought because ye haue no bread ? perceave ye not yet, nether vnderstonde ? Have ye your hertes yet blynded ? <sup>18</sup> Haue ye eyes and se not ? and have ye eares and heare not ? Do ye not remember ? <sup>19</sup> When I brake .v. loves a monge .v. M. How many baskettes full of broken meate toke ye vp ? They sayde vnto him twelue. <sup>20</sup> When I brake .vii. a

## CRANMER—1539.

dyseples answered him : where shulde a man haue breade here in the wyldernes to satisfye these ? <sup>5</sup> And he asked them : how many loaves haue ye ? They sayde : seven. <sup>6</sup> And he comaunded the people to syt doune on the grounde. And he toke the .vii. loaves : and whan he had geuen thanks, he brake, and gawe to hys disciples, to set before them. And they dyd set them before the people. <sup>7</sup> And they had a fewe small fysshes. And whan he had blessed, he comaunded them also to be set before them. <sup>8</sup> And they dyd eate, and were suffysed. And they toke vp of the broken meate that was left. seuen baskettes full. <sup>9</sup> And they that dyd eate : were about foure thousand. And he sent them awaye.

<sup>10</sup> And anon he entred into a shyp with his disciples, and came into the parties of Dalmanutha. <sup>11</sup> And the Pharysees cam forth, and begaune to dispute with hym, sekyng of hym a sygne from heauen, temptyng hym. <sup>12</sup> And whan he had syghed in hys sprete, he sayeth : why doth thys generacion seke a sygne ? Verely I saye vnto you, ther shall no sygne be geuen vnto thys generacion. <sup>13</sup> And he lefte them, and went into the shyp agayne, and departed ouer the water.

<sup>14</sup> And they had forgotten to take bread with them, nether had they in the shyp with them more then one loafe. <sup>15</sup> And he charged them, sayinge. Take hede, beware of the leuen of the Pharysees, and of the leuen of Herode. <sup>16</sup> And they reasoned amonge them selues sayinge : we haue no bread. <sup>17</sup> And ihesus knewe it, and sayeth vnto them : why take ye thought, because ye haue no bread ? perceave ye not yet, nether vnderstande ? Haue ye youre herte yet blynded ? <sup>18</sup> Haue ye eyes and se not ? and haue ye cares and heare not ? Do ye not also remembre ? <sup>19</sup> When I brake fyue loaves amonge fyue thousand men, how many baskettes full of broken meate toke ye vp ? They saye vnto hym, twelue. <sup>20</sup> When I brake

<sup>10</sup> none, be able. <sup>11</sup> relefis, relicks. <sup>12</sup> lepis, baskettes. <sup>13</sup> zoun, givers. <sup>14</sup> eftsones, again. <sup>15</sup> vnderstonden, your dough, or leaven. <sup>16</sup> isen, eyes. <sup>17</sup> coffens, baskettes.

‘λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.’ <sup>13</sup> Καὶ ἀφεὶς αὐτοὺς ἔμβας πάλιν | εἰς τὸ πλοῖον, | ἀπῆλθεν εἰς τὸ πέραν. <sup>14</sup> Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ’ ἑαυτῶν ἐν τῷ πλοῖῳ. <sup>15</sup> Καὶ διεστέλλετο αὐτοῖς, λέγων, ‘Ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.’ <sup>16</sup> Καὶ διελογίζοντο πρὸς ἀλλήλους, ‘λέγοντες, | “Ὅτι ἄρτους οὐκ ἔχομεν.”’ <sup>17</sup> Καὶ γυνὸς ὁ Ἰησοῦς λέγει αὐτοῖς, ‘Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι | πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; <sup>18</sup> ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὅσα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; <sup>19</sup> ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους ἔπληρεις κλασμάτων | ἤρατε; Λέγουσιν αὐτῷ, ‘Δώδεκα.’’ <sup>20</sup> ‘Ὅτε δὲ τοὺς ἔπτα εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε;’

<sup>2</sup> Alex. ζηεῖ σημεῖον. <sup>3</sup> Alex. πάλιν ἐμβας. <sup>4</sup> Alex. = εἰς τὸ πλοῖον. <sup>5</sup> Alex. = λίγους. <sup>6</sup> Alex. = ἐτι. <sup>7</sup> Alex. κλασμάτων πλήρεις.

## GENEVA—1557.

disciples answered hym, Where should a man haue bread here in the wyldernes to satisfie these? <sup>5</sup> And he asked them, How many loaves haue ye? They sayd, Seuen. <sup>6</sup> Then he signified to the people to syt downe on the grounde: and he toke the seuen loaves, gaue thanks, brake, and gaue to his disciples to set before them: and they dyd set them before the people. <sup>7</sup> And they had a few smal fyshes: and when he had geuen thanks he commanded them also to be set before them. <sup>8</sup> And they dyd eat, and were suffised, and they toke vp of the broken meat that was left seuen baskettes ful. <sup>9</sup> And they that had eaten were about foure thousand: and he sent them away. <sup>10</sup> And anone he entred into a shyp with his disciples, and came into the parties of Dalmanutha. <sup>11</sup> And the Pharises came forth, and began to dispute with hym, seeking of him a signe from heauen, and temptyng hym. <sup>12</sup> Then he syghed deeply in his spirite, and sayd, Why doth this generation seke a signe? Verely I say vnto you, if a signe shal be geuen vnto this generation. <sup>13</sup> And he left them, and went into the ship agayne, and departed ouer the water. <sup>14</sup> And they had forgotten to take bread, nether had they in the shyp with them more then one lofe. <sup>15</sup> And he charged them, saying, Take heede, and beware of the leuen of the Pharises, and of the leuen of Herode. <sup>16</sup> And they reasoned among them selues, saying, We haue no bread. <sup>17</sup> And when Iesus knewe that, he sayd vnto them, Why reason you thus because ye haue no bread? perceauē ye not yet, nether vnderstand? Haue ye your hartes yet blynded? <sup>18</sup> Haue ye eyes and see not? and haue ye eares and heare not? Do ye not remember? <sup>19</sup> When I brake the fyue loaves among fyue thousand, how many baskettes ful of broken meat toke ye vp? They sayd vnto hym, Twelue. <sup>20</sup> And when I brake seuen among foure thousand, how many baskettes of the

## RHEIMS—1582.

him, Whence may a man fil them here vvith bread in the vvildernes? <sup>5</sup> And he asked them, How many loaves haue ye? Who said, Seuen. <sup>6</sup> And he commaunded the multitude to sit downe vpon the ground. And taking the seuen loaves, giuing thanks he brake, and gaue to his Disciples for to set before them, and they did set them before the multitude. <sup>7</sup> And they had a fevv litle fishes: and he blessed them, and commaunded them to be set before them. <sup>8</sup> And they did eate, and vvere filled, and they tooke vp that vvhich vvvas left of the fragments, seuen maundes. <sup>9</sup> And they that had eaten vvere about foure thousand: and he dismissed them.

<sup>10</sup> And immediatly going vp into the boate vvith his Disciples, he came into the quarters of Dalmanutha. <sup>11</sup> And the Pharisees vvent forth, and began to question vvith him, asking of him a signe from heauen, tempting him. <sup>12</sup> And groning in spirit, he saith, Why doth this generation aske a signe? Amen I say to you, If a signe shal be giuen to this generation. <sup>13</sup> And leaving them, he vvent vp agayne into the boate, and passed beyond the strait.

<sup>14</sup> And they forgot to take bread: and they had but one loafe vvith them in the boate. <sup>15</sup> And he commaunded them, saying, Looke vvell and bevvare of the leauen of the Pharisees, and the leauen of Herod. <sup>16</sup> And they reasoned among them selues saying, Because vve haue not bread. <sup>17</sup> Which Iesus knouing, saith to them, Why doe you reason, because you haue not bread? do you not yet knou nor vnderstand? yet haue ye your hart blinded? <sup>18</sup> hauing eies see you not? and hauing cares heare you not? Neither do you remember? <sup>19</sup> When I brake fyue loaves among fyue thousand: and how many baskets ful of fragments tooke you vp? They say to him, Twelue. <sup>20</sup> When also seuen loaves among foure thousand, how many maundes of fragments tooke

## AUTHORISED—1611.

From whence can a man satisfie these men vvith bread here in the vvildernes? <sup>5</sup> And hec asked them, How many loaves haue ye? And they said, Seuen. <sup>6</sup> And he commaunded the people to sit downe on the ground: and he tooke the seuen loaves, and gaue thanks, and brake, and gaue to his disciples to set before them: and they did set them before the people. <sup>7</sup> And they had a few smal fishes: and hee blessed, and commaunded to set them also before them. <sup>8</sup> So they did eate, and vvere filled: and they tooke vp, of the broken meate that was left, seuen baskettes. <sup>9</sup> And they that had eaten vvere about foure thousand, and he sent them away. <sup>10</sup> And straightvvay he entred into a shipp vvith his disciples, and came into the parties of Dalmanutha. <sup>11</sup> And the Pharisees came fourth, and began to question vvith him, seeking of him a signe from heauen, tempting him. <sup>12</sup> And he sighēd deeply in his spirit, and saith, Why doeth this generation seeke after a signe? Uerely I say vnto you, There shall no signe be giuen vnto this generation. <sup>13</sup> And he left them, and entring into the shipp agayne, departed to the other side.

<sup>14</sup> Now the disciples had forgotten to take bread, nether had they in the shipp vvith them more then one loafe. <sup>15</sup> And hec charged them, saying, Take heed, beware of the leauen of the Pharisees, and of the leauen of Herode. <sup>16</sup> And they reasoned among themselues, saying, It is, because we haue no bread. <sup>17</sup> And when Iesus knew it, he saith vnto them, Why reason ye, because yee haue no bread? Perceiue ye not yet, neither vnderstand? Haue ye your heart yet hardened? <sup>18</sup> Hauiug eyes, see yee not? and hauiug cares heare ye not? And do ye not remember? <sup>19</sup> When I brake the fyue loaves among fyue thousand, how many baskets full of fragments tooke yee vp? They say vnto him, Twelue. <sup>20</sup> And when the seuen among foure thousand: how many baskets full of fragments tooke ye vp? And they

‘<sup>d</sup> Οἱ δὲ εἶπον, | ‘Ἐπτά.’<sup>21</sup> Καὶ ἔλεγεν αὐτοῖς, ‘ Πῶς οὐ | συνίετε ;’

<sup>22</sup> Καὶ ἔρχεται | εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται. <sup>23</sup> καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κόμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτοῦ, ἐπῆρώτα αὐτὸν εἰ τι βλέπει. <sup>24</sup> καὶ ἀναβλέψας ἔλεγε, ‘ Βλέπω τοὺς ἀνθρώπους, <sup>e</sup> ὡς δένδρα | περιπατοῦντας.’ <sup>25</sup> Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, <sup>h</sup> καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· | καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντα. | <sup>26</sup> καὶ ἀπέστειλεν αὐτὸν εἰς <sup>h</sup> οἶκον αὐτοῦ, λέγων, ‘ Μηδὲ εἰς τὴν κόμην εἰσέλθῃς, μηδὲ εἴπῃς τι ἐν τῇ κόμῃ.’

<sup>27</sup> Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κόμης Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπῆρώτα τοὺς μαθητὰς αὐτοῦ, λέγων ἑαυτοῖς, | ‘ Τίνα με

<sup>d</sup> Alex. καὶ λέγουσιν αὐτῷ.

<sup>e</sup> Alex. οὕτως s. πῶς οὕτως s. πῶς οὖν οὕτως.

<sup>f</sup> Alex. ῥοχουτα.

<sup>g</sup> Alex. et Const. ὅτι ὡς εἰς τὰ ῥῶα.

<sup>h</sup> Alex. καὶ εὐβλέψεν s. καὶ ἐνέβλεψεν.

## WICLIIF—1380.

of men/ hou many lepis of broken mete toke ze vp? and thei seicn to hym/ seuene<sup>21</sup> and he seide to hem/ hou vnderstonde ze not ȝit?

<sup>22</sup> and thei comen to bethsaida, and thei bringen to hym a blynde man/ and thei preiden hym: that he schulde touche hym/ <sup>23</sup> and whanne he hadde take the blinde mannes hond, he ledde hym out of the street, and spette in to his ȝen and sette his hondis on hym: and he axed hym if he saie ony thing, <sup>24</sup> ȝ he hiheeld and seide I se men as trees walke-ȝyng, <sup>25</sup> aftirward eftsone he sette his hondis on his ȝen: and he bigan to se, and he was restord: so that he saie clerli alle thingis, <sup>26</sup> and he sente hym in to his hous and seide/ go in to thin hous/ and if thou goist in to the strete: seie to no man,

<sup>27</sup> and ihesus entrid and his discipulis: in to the castels of cesarie of filip/ and in the weie he axed his discipulis: and seide to hem/ Whom seicn men that I am? <sup>28</sup> whiche answerden to him and seiden sumen men seicn Ioon baptist, other seicn ebie, and other seicn as oon of the profets, <sup>29</sup> thanne he seith to hem/ but whom seicn ze that I am? petir answerid and seide to hym/ thou art crist, <sup>30</sup> and he chargid hem that thei schulde not seie of hym to ony man, <sup>31</sup> and he bigan to teche hem, that it bihouct mannes sone to suffre many thingis ȝ to be reprinted of the elder men/ and of the hijeste prestis and the scribis/ and to be slayn: and aftir thre daies to rise aȝen, <sup>32</sup> ȝ he spake pleynli the word/ and petir took hym and bigan to blame hym and seide/ lord be thou merciful to thee: for this sehal not be, <sup>33</sup> and he turned and saie his discipulis and manassid petir and seide/ go affir me sathanas/ for thou saucrist not the thingis that ben of god: but the thingis that ben of men,

<sup>lepis</sup>, basketes. <sup>castels</sup>, townes. <sup>ȝen</sup>, agayn. <sup>manassid</sup>, misericord. <sup>clerli</sup>, called. <sup>ȝen</sup>, eyes. <sup>eftsone</sup>, agayn. <sup>seie</sup>, saye, or tell.

## TYNDALE—1534.

monge .iiiiij. M. How many basketes of the levinges of broken meate toke ye vp? they sayde .viiij. <sup>21</sup> And he sayde vnto them: how is it that ye vnderstonde not?

<sup>22</sup> And he came to Bethsaida, and they brought a blynde man vnto him and desyred hym to touche hym. <sup>23</sup> And he caught the blynde by the honde, and leade him out of the toune, and spat in his eyes and put his hondes upon him, and axed him whether he saw ought. <sup>24</sup> And he lokyd vp and sayde: I se the men: For I see them walke, as they were trees. <sup>25</sup> After that he put his hondes agayne upon his eyes and made him see. And he was restored to his sight, and sawe every man clerly. <sup>26</sup> And he sent him home to his house sayinge: nether goo into the toune, nor tell it eny in the toune.

<sup>27</sup> And Iesus went out and his discipules into the townes that longe to the cite called Cesarea Philippi. And by the waye he axed his discipules sayinge: whom do men saye that I am? <sup>28</sup> And they answered: some saye that thou art Iohn Baptiste: some saye Helias: and some/ one of the Prophetes. <sup>29</sup> And he sayde vnto them: But whom saye ye that I am? Peter answered and sayd vnto him: Thou arte very Christe. <sup>30</sup> And he charged them, that they shuld tell no man of it. <sup>31</sup> And he beganne to teache them, how that the sone of man must suffre many thinges, and shuld be reproved of the elders and of the hie prestes and scribes, and he kylled, and after thre dayes aryse agayne. <sup>32</sup> And he spake that sayinge openly. And Peter toke him a syde, and began to chydde him. <sup>33</sup> Then he tourned aboute and looked on his discipules, and rebuked Peter sayinge: Goo after me Satan. For thou saucrist not the thinges of God but the thynges of men.

<sup>34</sup> And he called the people vnto him,

## CRANMER—1539.

seuen among foure thousand, how many basketes of the leauinges of the broken meate toke ye vp? They sayde: seuen. <sup>21</sup> And he sayde vnto them: how happeneth it that ye do not vnderstande?

<sup>22</sup> And he came to Bethsaida, and they brought a blynde man vnto hym, and desyred hym to touche hym. <sup>23</sup> And he caught the blynde by the hande, and leade hym out of the toune: and when he had spytt in hys eyes, and put hys handes vpon hym, he asked hym yf he saw ought. <sup>24</sup> And he lokyd vp, and sayde: I se the men: for I perceaue them walke, as they were trees. <sup>25</sup> After that he put hys handes agayne vpon hys eyes, and made hym see. And he was restored, and sawe euery man clerly. <sup>26</sup> And he sent hym home to hys house, sayinge: nether go into the towne, nor tell it to eny in the towne. <sup>27</sup> And Iesus went out, and hys discipules into the townes that longe to the cytze called Cesarea Philippi. And by the waye he asked his discipules sayinge vnto them: whom do men saye that I am?

And they answered: some saye that thou art Iohn Baptiste, and some saye Helias: Agayne, some saye that thou art one of the nombre of the Prophetes. <sup>29</sup> And he sayeth vnto them: but whom saye ye that I am? Peter answereth and sayeth vnto him: thou art very Christ. <sup>30</sup> And he charged them, that they shuld tell no man of hym. <sup>31</sup> And he beganne to teach them how that the sone of man must suffre many thinges, and be reproved of the elders, and of the hie Prestes, and Serybes, and be kylled, and after thre dayes aryse agayne. <sup>32</sup> And he spake that sayinge openly. And Peter toke hym asyde, and began to chydde hym. <sup>33</sup> But he tourned aboute, and lokyd on hys discipules, and rebuked Peter, sayinge: Go after me Satan. For thou saucrist not the thynges that be of God, but the thynges that be of men.

<sup>34</sup> And whan he had called the people

λέγουσιν οἱ ἄνθρωποι εἶναι ;<sup>25</sup> <sup>25</sup> Οὐ δὲ ἀπεκρίθησαν, | Ἰωάννην τὸν Βαπτιστὴν  
καὶ ἄλλοι Ἡλίαν ἄλλοι δὲ ἕνα | τῶν προφητῶν.<sup>26</sup> Καὶ αὐτὸς λέγει αὐτοῖς, |  
Ἔμεῖς δὲ τίνα με λέγετε εἶναι ; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Ὁ  
Χριστὸς.<sup>30</sup> Καὶ ἐπέτιμήσεν αὐτοῖς, ἵνα μηδεὶν λέγωσι περὶ αὐτοῦ.<sup>31</sup> Καὶ ἤρξατο  
διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασ-  
θῆναι ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ  
ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.<sup>32</sup> καὶ παρῆρσία τὸν λόγον  
ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ.<sup>33</sup> οὐ δὲ ἐπι-  
στραφεῖς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπέτιμήσε τῷ Πέτρῳ, λέγων, Ὑπαγε  
ὀπίσω μου, Σαταναῖ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.<sup>34</sup>  
Καὶ προσκαλεσάμενος αὐτὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, ἔειπεν αὐτοῖς, Ὅστις

<sup>1</sup> Rec. ἄπαντας. <sup>2</sup> Rec. + τῶν. <sup>3</sup> Alex. = αἰσῆς. <sup>4</sup> Alex. εἶπαν ἀντὶ λέγοντες. <sup>5</sup> Alex. ὅτι εἰς σ. ὡς εἶνα. <sup>6</sup> Alex. ἐπὶ πρώτα αὐτοῦς.  
<sup>7</sup> Rec. = τῶν. <sup>8</sup> Rec. = τῶν. <sup>9</sup> Alex. εἰ τις.

## GENEVA — 1557.

leavings of broken meat toke ye vp ?  
They sayd, Seuen.

<sup>21</sup> Then he sayd vnto them, How is it,  
that ye vnderstand not ? <sup>22</sup> And he came  
to Bethsaida, and they broght a blynde  
man vnto him, and desired hym to touche  
hym. <sup>23</sup> Then he toke the blynde by  
the hand, and led hym out of the towne,  
and spit in his eyes, and put his handes  
vpon hym, and asked hym whether he  
sawe oght. <sup>24</sup> And he looked vp and sayd,  
I see men: For I see them walke,  
as they were trees. <sup>25</sup> After that, he put  
his handes agayne vpon his eyes, and  
made hym loke ayayne. And he was  
restored to his sight, and sawe euery man  
a farre of and clearly. <sup>26</sup> And he sent  
him home to his house, saying, Nether  
go into the village, nor tel it to any  
in the village. <sup>27</sup> And Iesus went out  
and his disciples into the villages that be-  
longe to the citie called Caesarea Philippi.  
And by the way he asked his disciples,  
saying, Whom do men say that I am ?  
And they answered, Some say that thou art  
Iohn Baptist: some say Elias: and some,  
one of the Prophetes. <sup>28</sup> And he sayd  
vnto them, But whom say ye that I am ?  
Peter answered and sayd vnto him, Thou  
art very Christe. <sup>29</sup> And he sharpe-  
ly charged them that they should tel no  
man of it.

<sup>31</sup> Then he began to teache them, how  
that the Sonne of man must suffre many  
thynges, and should be reponed of the  
Elders, and he Priestes, and Scribes, and  
be kylled, and in three dayes ryse  
agayne. <sup>32</sup> And he spake that thing playne-  
ly. Then Peter toke hym asyde, and be-  
gan to chydre hym. <sup>33</sup> But he tourned  
about, and looked on his disciples, and  
rebuked Peter, saying, Go backe from  
me Satan: for thou sauorest not the  
thynges of God, but the thynges of men.  
<sup>34</sup> And he called the people vnto him,

## RHEIMS—1582.

you vp? And they say to him, Seuen.  
<sup>21</sup> And he said to them, How do you  
not yet vnderstand?

<sup>22</sup> And they come to Bethsaida: and  
they bring to him one blinde, and desired  
him that he vould touche him. <sup>23</sup> And  
taking the hand of the blinde, he led him  
forth out of the towne: and spitting into  
his eyes, imposing his hands, he asked  
him if he sawy any thing. <sup>24</sup> And looking  
vp, he said, I see men as it vvere trees,  
vvalking. <sup>25</sup> After that againe he imposed  
his hands vpon his eyes, and he began to  
see, and vvas restored, so that he sawy  
all thynges clerely. <sup>26</sup> And he sent him  
into his house, saying, Goe into thy  
house: and if thou enter in to the towne,  
tel no body.

<sup>27</sup> And Iesus vvent forth and his Dis-  
ciples into the towntes of Caesarea-Phi-  
lippi: and in the vway he asked his  
Disciples, saying to them, Whom do men  
say that I am? <sup>28</sup> Who answered him,  
saying, Iohn the Baptist, some Elias, and  
other some as it vvere one of the Pro-  
phets. <sup>29</sup> Then he saith to them, But  
vvhom do you say that I am? Peter  
answering said to him, Thou art Christ.  
<sup>30</sup> And he threatened them that they  
should not tel any man of him.

<sup>31</sup> And he began to teache them, that  
the Sonne of man must suffer many  
thynges, and be reiected of the Auncients  
and of the high Priestes and the Scribes,  
and he killed: and after three daies rise  
agayne. <sup>32</sup> And he spake the vvorde openly.  
And Peter taking him, began to rebuke  
him. <sup>33</sup> Who turning, and seeing his Dis-  
ciples, threatened Peter, saying, Goe  
behind me Satan, because thou sauorest  
not the thynges that are of God, but that  
are of men. <sup>34</sup> And calling the multitude  
together vwith his Disciples, he said to

## AUTHORISED—1611.

said, Seuen. <sup>21</sup> And he said vnto them,  
How is it that ye doe not vnderstand?

<sup>22</sup> And he commeth to Bethsaida, and  
they bring a blinde man vnto him, and  
besought him to touch him: <sup>23</sup> And hee  
tooke the blinde man by the hand, and  
led him out of the towne, and when hee  
had spit on his eyes, and put his hands  
vpon him, he asked him, if he saw ought.  
<sup>24</sup> And he looked vp, and said, I see  
men as trees, walking. <sup>25</sup> After that hee  
put his handes agayne vpon his eyes, and  
made him looke vp: and he was restored,  
and saw euery man clearly. <sup>26</sup> And hee  
sent him away to his house, saying, Neither  
goe into the towne, nor tell it to any in  
the towne.

<sup>27</sup> And Iesus went out, and his dis-  
ciples, into the towntes of Caesarea Philippi:  
and by the way he asked his disciples,  
saying vnto them, Whom doe men say  
that I am? <sup>28</sup> And they answered, Iohn  
the Baptist: but some say, Elias: and  
others, one of the Prophetes. <sup>29</sup> And hee  
saith vnto them, But whom say ye that  
I am? And Peter answereth and saith  
vnto him, Thou art the Christ. <sup>30</sup> And  
hee charged them that they should tell  
no man of him. <sup>31</sup> And he began to teach  
them, that the Sonne of man must suffer  
many thynges, & be reiected of the Elders,  
and of the chiefe Priestes, and Scribes,  
and be killed, and after three dayes rise  
agayne. <sup>32</sup> And he spake that saying  
openly. And Peter tooke him, and began  
to rebuke him. <sup>33</sup> But when he had turned  
about, & looked on his disciples, he re-  
buked Peter, saying, Get thee behind me,  
Satan: for thou sauorest not the thynges  
that be of God, but the thynges that be  
of men.

<sup>34</sup> And when hee had called the people

‘ θέλει ὀπίσω μου ἄκολουθεῖν, | ἀπαρησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν  
 αὐτοῦ, καὶ ἀκολουθεῖτω μοι. <sup>35</sup> ὃς γὰρ ἂν | θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,  
 ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ | τὴν ἑαυτοῦ ψυχὴν | ἕνεκεν ἐμοῦ καὶ τοῦ  
 εὐαγγελίου, <sup>36</sup> σώσει αὐτήν. <sup>36</sup> τί γὰρ ὠφελήσει <sup>37</sup> ἄνθρωπον, | εἰ κερδήσῃ τὸν  
 κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; <sup>37</sup> ἢ τί δώσει ἄνθρωπος ἀνάλλαγμα  
 τῆς ψυχῆς αὐτοῦ; <sup>38</sup> ὃς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ  
 γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθή-  
 σεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν  
 ἀγίων. IX. Καὶ ἔλεγεν αὐτοῖς, Ἄμην λέγω ὑμῖν, ὅτι εἰσὶ τινὲς τῶν ὧδε  
 ἑσθηκότων, οἵτινες οὐ μὴ γέσσωται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ  
 Θεοῦ ἐγγλυθῆαι ἐν δυνάμει.’

<sup>1</sup> Rec. et Alex. ἰλαίρ. Const. ἀκολουθεῖν.

<sup>2</sup> Alex. ἰδὲν.

<sup>3</sup> Rec. τὴν ψυχὴν αὐτοῦ.

<sup>4</sup> Rec. + οἴτος. Alex. = οἴτος.

<sup>5</sup> Alex. et Const. ἄνθρωπος s. Alex. τὸν ἄνθρωπον.

<sup>6</sup> Rec. et Alex. τὸν Ἰάκωβον καὶ τὸν Ἰωάννην. Const. τὸν Ἰάκωβον καὶ Ἰωάννην.

## WICLIFF—1380.

gidre with hisse discipils : he seide to hem/ if any man wole come aftir me : denye he him silf and take his cros and sue he me/ <sup>35</sup> for he that wole make saaf his lif : schal lese it and he that lesith his lif, for me and for the gospel : schal make it saaf. <sup>36</sup> for what profetith it to a man : if he wyne al the world, and do peyrynge to his soule? <sup>37</sup> or what chaungyng schal a man zeue : for his soule? <sup>38</sup> but who that knowlechith me and my wordis, in this generacioun avoutresse and synful : also mannes sone schal knowleche hym, whanne he schal come in the glorie of his fadir with hisse angels, and he seide to hem truli I seie to you that there ben sum men stondyng here whiche schulen not taste deeth : til they seen the rewme of god comyng in vertu.

9. AND aftir sixe daies : ihesus took petir Iames and Ion, and ledde hem bi hem silf alone in to an big hille, and he was transfigurid bifor hem. <sup>3</sup> and his clothis weren made ful schynyng and whist as snowe : whiche maner whist clothis a fuller mai not make on erthe, <sup>4</sup> and elie with moises aperid to hem, and they spaken with ihesus, <sup>5</sup> and petir answerid and seid to ihesus, maistr it is good vs to be here, and make we here thre tabernacls : oon to thee, oon to Moises and oon to Elie, <sup>6</sup> for he wiste not what he schulde seie/ for they weren agast bi drede, <sup>7</sup> and there was made a cloude ouerschadowyng hem, and a vois cam of the cloude and seide, this is my moost dere worthe sone, here se hym/ <sup>8</sup> I anon they bihelden aboute and saien no more ony man, but ihesus onli with hem. <sup>9</sup> and whanne they comen doune fro the hille : he comaundid hem/ that they schulden not telle to ony man tho thingis, that they hadden seen : but whanne

## TYNDALE — 1534.

with his disciples also and sayd vnto them : Whosoever will folowe me, let him forsake him sylfe, and take vp his crosse, and folowe me. <sup>35</sup> For whosoever will save his lyfe, shall lose it. But whosoever shall lose his lyfe for my sake and the gospels, the same shall save it. <sup>36</sup> What shall it profet a man, yf he shuld wyne al the worlde and loose his awne soule? <sup>37</sup> or els what shall a man geve to redeme his soule agayne? <sup>38</sup> Whosoever therfore shall be asshamed of me and of my wordes, amonge this advoutrous and synfull generacion : of him shall the sonne of man be asshamed, when he cometh in the glory of his father with the holy angels. And he sayde vnto them : Verely I saye vnto you : There be some of them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdome of God come with power.

9. AND after .vi. dayes Iesus toke Peter, Iames, and Iohn and leede them vp into an hye mountayne out of the waye alone, and he was transfigured before them. <sup>2</sup> And his rayment dyd shyne, and was made very whyte, even as snowe : so whyte as noo fuller can make upon the earth. <sup>4</sup> And ther apered vnto them Helias with Moses : and they talked with Iesu. <sup>5</sup> And Peter answered and sayde to Iesu : Master, here is good beynge for vs, let vs make .iii. tabernacles, one for thee, one for Moses, and one for Helias. <sup>6</sup> And yet he wist not what he sayde : for they were afrayde. <sup>7</sup> And ther was a cloude that shadowed them. And a voyce came out of the cloude sayyng : This is my dere sonne, here him. <sup>8</sup> And sodenly, they lokyd rounde aboute them, and sawe no man more then Iesus only with them.

<sup>9</sup> And as they came doune from the hyl, he charged them, that they shuld tell no man what they had sene, tyll the

## CRANMER—1539.

vnto hym wyth hys disciples also, he sayde vnto them : Whosoever wyll folowe me, let hym forsake hym selfe, and take vp his crosse, and folowe me. <sup>35</sup> For whosoever wyll saue hys lyfe, shall lose it. But whosoever shall lose hys lyfe for my sake and the Gospels, the same shall saue it. <sup>36</sup> For what shall it profet a man, yf he wyne al the world, and loose his awne soule? <sup>37</sup> or what shall a man geve to redeme hys soule wylth all agayne? <sup>38</sup> Whosoever therfore shall be asshamed of me and of my wordes, in thys aduoutrous and synful generacion : of hym also shall the sonne of man be asshamed, when he cometh in the glorie of hys father wyth the holy angels.

9. AND he sayde vnto them : Uerely I saye vnto you : There be some amonge them that stande here, whych shall not taste of deeth, tyll they haue sene the kyngdome of God come wyth power. <sup>2</sup> And after .vi. dayes Iesus taketh Peter, and Iames, and Iohn, and leadeh them vp into an hye mountayne out of the waye alone, and he was transfigured before them. <sup>3</sup> And hys rayment dyd shyne, and became very whyte, euen as snowe : so whyte as no fuller can make vpon the earth. <sup>4</sup> And ther apered vnto them Helias wyth Moses. And they talked wyth Iesu. <sup>5</sup> And Peter answered and sayeth to Iesu : Master, here is good beynge for vs, let vs make also .iii. tabernacles, one for the, and one for Moses, and one for Helias. <sup>6</sup> For he wist not what he sayd : for they were afrayde. <sup>7</sup> And ther was a cloude that shadowed them. And a voyce came out of the cloude, sayyng : Thys is my heloued sonne, here him. <sup>8</sup> And sodenly when they had lokyd rounde aboute, they sawe no man more then Iesus only with them.

<sup>9</sup> And as they came doune from the hyl, he charged them, that they shulde tell no man those thingis that they had

sue, followe. peyrynge, damage. zeue, give. avoutresse, adulterous. rewme, realm. vertu, power. wiste, knewe. agast, afraid. agen, againe.

<sup>2</sup> Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ <sup>3</sup> τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἴδιαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, <sup>3</sup> καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιών, | <sup>4</sup> οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκάναι. | <sup>4</sup> καὶ ὤφθη αὐτοῖς Ἥλιος σὺν Μωσεί, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. <sup>5</sup> καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, 'Ραββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν <sup>6</sup> σκηνάς <sup>6</sup> τρεῖς, | σοὶ μίαν, καὶ Μωσεὶ μίαν, καὶ Ἠλίᾳ μίαν.' <sup>6</sup> Οὐ γὰρ ᾔδει τί 'εἰπαίης' | <sup>7</sup> ἦσαν γὰρ ἔκφοβοι. | <sup>7</sup> καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε | φωνὴ ἐκ τῆς νεφέλης, ' Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. <sup>8</sup> αὐτοῦ ἀκούετε.' | <sup>8</sup> Καὶ ἐξάψαντο περιβλεψάμενοι, οὐκ εἶδον οὐδένα εἶδον, <sup>9</sup> ἀλλὰ | τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. <sup>9</sup> <sup>9</sup> Καταβαίνοντων δὲ | αὐτῶν ἀπὸ τοῦ ὄρους, διεστέιλτα αὐτοῖς ἵνα μηδεμίαν

<sup>2</sup> Alex. = ὡς χιών.<sup>3</sup> Alex. οἷα γ. ἰ. τ. γ. οὐ ἔ. ὄφθαλ.<sup>4</sup> Alex. τρεῖς σκηνάς.<sup>5</sup> Alex. ἀποκριθῆ. Const. ἀληθί.<sup>6</sup> Alex. ἱερῶν γὰρ ἰγίνοντο. <sup>7</sup> Alex. ἰγίνοντο. <sup>8</sup> Rec. + λίγουςα.<sup>6</sup> Alex. ἀκούει αὐτοῦ.<sup>8</sup> Alex. εἰ μὴ.<sup>9</sup> Alex. καταβαίνοντων.

## GENEVA—1557.

with his disciples also, and said vnto them, Whosoer wyl followe me, let him for sake hym selfe, and take vp his crosse, and followe me. <sup>35</sup> For whoseoer wyl saue him selfe, shal lose him selfe. But whoseoer shal lose him selfe for my sake and the Gospels, the same shal saue him selfe.

<sup>36</sup> For what shal it profit a man, if he should wyne all the world, and be condemned to paye his soule? <sup>37</sup> Or els, what shal a man geue to redeme his soule agayne? <sup>38</sup> Whosoer therefore shal be ashamed of me, and of my wordes, among this aduouterous and synful generation, of him shal the Sonne of man be ashamed also, when he cometh in the glorie of his father with the holy Angels.

9. AND he sayd vnto them, Verely I say vnto you, there be some of them that stand here, which shal not taste of death, tyl they haue seene the kingdome of God come with power. <sup>2</sup> Six dayes after, Iesus toke Peter, James, and Iohn, and led them vp into an hye mountayne out of the way alone, and he was transfigured before them. <sup>3</sup> And his rayment dyd shyne, and was made very whyte, euen as snowe, so whyte as no fuller can make vpon the earth. <sup>4</sup> And there appeared vnto them Elias with Moses: and they talked with Iesus. <sup>5</sup> And Peter answered, and sayd to Iesus, Master, here is good beyng for vs, let vs make also three tabernacles, one for thee one for Moses, and one for Elias. <sup>6</sup> And yet he wist not what he sayd: for they were afrayd. <sup>7</sup> And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, This is my deare Sonne, heare him. <sup>8</sup> And sodenly they looked round about, and sawe no man more then Iesus only with them.

<sup>9</sup> And as they came downe from the hyl, he charged them, that they should tel no

## RHEIMS—1582.

them, If any man wvll folovm me, let him deny him self, and take vp his crosse, and folovm me. <sup>35</sup> For he that wvll saue his life, shal lose it: and he that shal lose his life for me and the Gospel, shal saue it.

<sup>36</sup> For vvhath shal it profit a man, if he gaïne the vvhole vvorld, and suffer damage of his soule? <sup>37</sup> Or vvhath permutation shal a man giue for his soule? <sup>38</sup> For he that shal be ashamed of me, and of my vvordes in this aduouterous and sinful generation, the Sonne of man also wvll be ashamed of him, vvhen he shal come in the glorie of his father vvith the holy Angels.

9. AND he said to them, Amen I say to you, that there be some of them that stand here, vvhich shal not tast of death, vvntil they see the kingdom of God coming in povver. <sup>2</sup> And after six daies Iesus taketh Peter and James and Iohn: and bringeth them alone into a high mountaine apart, and vvas transfigured before them. <sup>3</sup> And his garments vvere made glistering and vvhit exceedingly as snow, the like vvhercof a fuller cannot make vvhitte vpon the earth. <sup>4</sup> And there appeared to them Elias vvith Moses: and they vvere talking vvith Iesus. <sup>5</sup> And Peter answering, said to Iesus, Rabbi, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias. <sup>6</sup> For he knevnt vvhat he said: for they vvere frighted vvith feare: <sup>7</sup> and there vvas a cloude ouershadovving them, and a voyce came out of the cloude, saying, This is my Sonne most deere: heare ye him. <sup>8</sup> And immediatly looking about, they savv no man any more but Iesus only vvith them. <sup>9</sup> And as they descended from the mountaine, he commaunded them that they should not tel any man vvhat things they had seen: but vvhen the

## AUTHORISED—1611.

vnto him, with his disciples also, he said vnto them, Whosoever will come after mee, let him deny himselfe, and take vp his crosse and follow me. <sup>35</sup> For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospels, the same shall save it. <sup>36</sup> For what shall it profit a man, if he shall gaine the whole world, and lose his owne soule? <sup>37</sup> Or what shall a man give in exchange for his soule? <sup>38</sup> Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Sonne of man be ashamed, when he cometh in the glory of his Father, with the holy Angels.

9. AND he said vnto them, Uerely I say vnto you, that there be some of them that stand here, which shall not taste of death, till they haue seene the kingdome of God come with power. <sup>2</sup> And after six dayes, Iesus taketh with him Peter, and James, and Iohn, and leadeth them vp into an high mountaine apart by themselves: and he was transfigured before them. <sup>3</sup> And his raiment became shining, exceeding white as snow: so as no Fuller on earth can whiten them. <sup>4</sup> And there appeared vnto them Elias with Moses: and they were talking with Iesus. <sup>5</sup> And Peter answered, and said to Iesus, Master, it is good for vs to be here, and let vs make three Tabernacles: one for thee, and one for Moses, and one for Elias. <sup>6</sup> For hec wist not what to say, for they were sore afraid. <sup>7</sup> And there was a cloude that ouershadovved them: and a voyce came out of the cloude, saying, This is my beloued Sonne: heare him. <sup>8</sup> And suddenly when they had looked round about, they saw no man any more, saue Iesus only with themselves. <sup>9</sup> And as they came downe from the mountaine, he charged them that they should tell no man, what things they had

<sup>8</sup>διηγῆσονται ἃ εἶδον, | εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. <sup>10</sup> καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι.

<sup>11</sup> Καὶ ἐπῆρώτων αὐτὸν, λέγοντες, ‘Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἥλιαν δεῖ ἔλθειν πρῶτον;’ <sup>12</sup> Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς, ‘Ἥλιος μὲν ἔλθων πρῶτον, ἀποκαθιστᾷ πάντα καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῆ. <sup>13</sup> ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἥλιος ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ’ αὐτόν.’

<sup>14</sup> Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. | <sup>15</sup> καὶ ἔνθώς | πᾶς ὁ ὄχλος ἰδὼν αὐτόν, ἐξεθαμβήθη, | καὶ προστρέχοντες ἠσπάζοντο αὐτόν. <sup>16</sup> καὶ ἐπῆρώτησε τούτους γραμματεῖς, | ‘Τί σου ζητεῖτε πρὸς αὐτούς;’ <sup>17</sup> Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου, εἶπε, | ‘Διδάσκαλε,

<sup>8</sup> Alex. ἃ εἶδον ἐξηγήσονται. <sup>1</sup> Alex. ἀποκαθιστάνει τ. ἀποκαθιστᾷ. <sup>10</sup> Alex. πρὸς αὐτοῖς. <sup>11</sup> Alex. εἰθῆς. <sup>12</sup> Alex. ἰδόντες αὐτόν ἐξεθαμβήθησαν. <sup>13</sup> Alex. αὐτοῖς.

## WICLIFF—1380.

mannes some hath risen aȝen fro deeth/ <sup>10</sup> and they helden the word at hem self, sekynge what this schulde be whanne he hadde risen aȝen fro deeth, <sup>11</sup> and they axiden hym and seiden, what thanne seien farises and scribis for it bihoueth eȝe to come first, <sup>12</sup> ⁊ he answerde ⁊ seide to hem, whanne heli cometh, he schal first restore alle thingis, and as it is writun of mannes sone: that he suffre many thingis and he dispisid, <sup>13</sup> and I seie to ȝou that heli is comen: and they didnen to hym what euer thingis thei wolden, as it is writun of hym,

<sup>14</sup> ⁊ he comynge to hise discipulis saie a greet company aboute hem: and scribis disputynge with hem, <sup>15</sup> and anon al the puple seynge ihesus: was astonyed and thei dreden, and thei rennyngre gretten him, <sup>16</sup> and he axed hem what disputiden ȝe among ȝou? <sup>17</sup> and oon of the companye answerid and seide, maistir I haue brounht to thee my sone: that hath a doombe spirit, <sup>18</sup> and where euer he takith hym: he hurtliþ hym down, and he fometh and betith togidre with teeth, and wexith drie, and I seide to thi discipulis that thei schulden cast hym out, and thei myȝten not,

<sup>19</sup> and he answerid to hem and seide, A thou generacioun out of bileue: hou long schal I be among ȝou, hou long schal I suffre ȝou? bringe ȝe hym to me, <sup>20</sup> and thei brounhten hym, and whanne he hadde scen hym: anon the spirit troublid hym, and [he] was throwe down to [the] grounde and walowid and fomed, <sup>21</sup> and he axed his fadir, hou long is it with this hath falle to hym? and he seide, fro childhooð, <sup>22</sup> and ofte he hath putte hym in to fier, and in to watir to lese hym, but if thou maist any thing help vs: and haue merci on us, <sup>23</sup> and ihesus seide to hym, if thou maist bileue: alle thingis ben possible to man that beleueth, <sup>24</sup> and

agen, again. lese, destroy.

## TYNDALE—1534.

sonne of man were rysen from deeth agayne. <sup>10</sup> And they kepte that sayynge with them, and demaunded one of a nother, what the rysynge from deeth agayne shuld meane? <sup>11</sup> And they axed him sayynge: why then saye the scribes, that Helyas muste fyrste come? <sup>12</sup> He answered and sayde vnto them: Helyas verely shall fyrst come and restore all thinges. And also the sonne of man as it is wrytten, shall suffre many thinges, and shall be set at nought. <sup>13</sup> Moreouer I saue vnto ȝou, that Helyas is come, and they haue done vnto him whatsoeuer pleased them, as it is wrytten of him.

<sup>14</sup> And he came to his discipules, and sawe moche people aboute them, and the scribes disputynge with them. <sup>15</sup> And streyght waye all the people when they behelde him, were amased, and ran to him and saluted him. <sup>16</sup> And he sayde vnto the Scribes: what dispute ye with them? <sup>17</sup> And one of the companye answered and sayde: Master, I haue brought my sonne vnto the, which hath a domnie spirite. <sup>18</sup> And whensoeuer he taketh him, he teareth him, and he fometh, and gnasseth with his tethe, and pyneth awaye. And I spake to thy disciples that they shuld caste him out, and they coulde not. <sup>19</sup> He answered him and sayd: O generacioun without faith, hou longe shall I be with you? Hou longe shall I suffre you? Bringe him vnto me. <sup>20</sup> And they brought him vnto him. And assone as the sprete sawe him, he tare him. And he fell doune on the grounde, walowynge and fomyng. <sup>21</sup> And he axed his father: hou longe is it a goode, sens this hath happened him? And he sayde, of a chylde: <sup>22</sup> and ofte tymes casteth him into the fyre, and also into the water, to destroye him. But yf thou canste do any thinge, haue mercy on vs, and helpe vs. <sup>23</sup> And Iesus sayde vnto him: ye yf thou couldest beleue, all thinges are possible to him that beleueth. <sup>24</sup> And streyght waye

## CRANMER—1539.

sene, tyll the sonne of man were rysen from deeth agayne. <sup>10</sup> And they kepte that sayynge with them, and demaunded one of a nother, what the rysynge from deeth agayne shuld meane? <sup>11</sup> And they asked him sayynge: why then saye the Scribes, that Helyas must fyrst come? <sup>12</sup> He answered and sayd vnto them: Helyas verely whan he cometh fyrst, restoreth all thynges. And the sonne of man (as it is wrytten of him) shall suffre many thinges, and be set at naught. <sup>13</sup> But I saue vnto ȝou, that Helyas is come, and they haue done vnto hym whatsoeuer they wolde, as it was wrytten of hym.

<sup>14</sup> And when he came to his discipules, he sawe moche people aboute them, and the Scribes disputynge with them. <sup>15</sup> And streyght waye all the people (when they behelde hym) were amased, and ran to hym, and saluted hym. <sup>16</sup> And he asked the Scribes: what dyspute ye amonge them? <sup>17</sup> And one of the companye answered, and sayd: Master, I haue brought vnto the my sonne, which hath a domnie sprete. <sup>18</sup> And whensoeuer he taketh hym, he teareth hym, and he fometh, and gnasseth with his tethe, and pyneth awaye. And I spake to thy disciples that they shuld caste hym out, and they coulde not. <sup>19</sup> He answereth hym, and sayeth: O faythlesse nacyon, hou longe shall I be with you? Hou longe shall I suffre you? Brynge hym vnto me. <sup>20</sup> And they brought hym vnto hym. And assone as the sprete sawe hym, he tare hym. And he fell doune on the grounde, walowynge and fomyng. <sup>21</sup> And he asked hys father: hou longe is it agoode, sens this happened hym? And he sayd, of a chylde: <sup>22</sup> and ofte tymes it hath cast hym into the fyre, and into the water, to destroye hym. But yf thou canst do any thyng, haue mercy on vs, and helpe vs. <sup>23</sup> Iesus sayde vnto him: yf thou couldest beleue all thynges are possible to hym that beleueth. <sup>24</sup> And

ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον. <sup>18</sup> καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. <sup>19</sup> Ὁ δὲ ἀποκριθεὶς αὐτοῖς, λέγει, Ὁ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. <sup>20</sup> Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκλύετο ἀφρίζων. <sup>21</sup> Καὶ ἐπρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἔστιν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, Παιδίθθεν. <sup>22</sup> καὶ πολλάκις αὐτὸν καὶ εἰς τὸ πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. <sup>23</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ, εἰ δύνασαι ἠπιστεύσαι, πάντα δυνατὰ τῷ πιστεύοντι. <sup>24</sup> Καὶ εὐθέως κράζας ὁ

<sup>18</sup> Alex. ἀπεκρίθη εἰς ἐκ τοῦ ὄχλου s. ἀποκριθεὶς ἐκ τοῦ ὄχλου εἰς τῶν αὐτῶν. <sup>19</sup> Alex. = αὐτῶν. <sup>20</sup> Rec. αὐτῶν. <sup>21</sup> Alex. τὸ πνεῦμα, εὐθέως. <sup>22</sup> Rec. = τὸ. <sup>23</sup> Alex. ἔννευ. <sup>24</sup> Alex. = πιστεύσαι.

## GENEVA — 1557.

man what they had seen tyl the Sonne of man were risen from death agayne. <sup>19</sup> And they kept that to them selues, and demanded one of another, what the rising from death agayne should meane? <sup>11</sup> Also they asked hym saying, Why then say the Scribes, that Elias must fyrst come? <sup>12</sup> He answered, and sayd vnto them, Elias verely shal fyrst come and restore all things, and as it is wrysten of the Sonne of man, he must suffre many things and be set at noght. <sup>13</sup> But I say vnto you, that Elias is come: and they haue done vnto him whatsoever pleased them, as it is wrysten of hym. <sup>14</sup> And when he came to his disciples, he sawe muche people about them, and the Scribes disputing with them. <sup>15</sup> And straightway all the people, when they behelde hym, were amased, and ranne to hym, and saluted hym. <sup>16</sup> Then he asked the Scribes, Wherof dispute you among your selues? <sup>17</sup> And one of the companie answered and sayd, Master, I haue broght my sonne vnto thee, which hath a domme spirite. <sup>18</sup> And whersoer he taketh hym, he teareth hym, and he fometh, and gnasheth with his teeth, and pyneth away. And I spake to thy disciples that they should cast him out, and they could not. <sup>19</sup> He answered hym and sayd, O generation without fayth, how long shal I be with you? how long shal I suffre you? Bryng hym vnto me. <sup>20</sup> And they broght hym vnto him, and assone as the spirite sawe him, he tare him. and he fel downe on the ground, walowing and fomyng. <sup>21</sup> Then he asked his father, How long is it ago, since this hath happened hym? And he sayd, Of a chylde: <sup>22</sup> And oft times casteth him into the fyre, and also into the water, to destroy him. But if thou canst do any thyng, help vs, and haue compassion vpon vs. <sup>23</sup> And Iesus sayd vnto him, If thou canst beleue it, all thynges are possible to him that beleueth. <sup>24</sup> And straight way the father

## RHEIMS — 1582.

Sonne of man shal be risen againe from the dead. <sup>10</sup> And they kept in the vvord with them selues; questioning together vvhath that should be, when he shal be risen from the dead. <sup>11</sup> And they asked him, saying, What say the Pharisees then and the Scribes, that Elias must come first? <sup>12</sup> Who answering said to them, Elias vvhen he cometh first, shal restore all things: and hovv' it is vvritten of the Sonne of man, that he shal suffer many things and be contemned. <sup>13</sup> But I say to you that Elias also is come (and they haue done to him vvhatsoer they vvould) as it is vvritten of him. <sup>14</sup> And comming to his Disciples, he savv a great multitude about them, and the Scribes questioning vvith them. <sup>15</sup> And forthvvith all the people seeing Iesus, vvvas astonied, and much afraid: and running to him, saluted him. <sup>16</sup> And he asked them, What do you question of among you? <sup>17</sup> And one of the multitude answering, said, Maister, I haue broght my sonne to thee, hauing a dumme spirit. <sup>18</sup> Who, vvherosoer he taketh him, dasheth him, and he fometh, and gnasheth vvith the teeth, and vvithereth: and I spake to thy Disciples to cast him out, and they could not. <sup>19</sup> Who answering them said, O incredulous generation, hovv long shal I be vvith you? hovv long shal I suffer you? bring him vnto me. <sup>20</sup> And they broght him. And vvhen he had seen him, immediately the spirit troubled him: and being throvvon vpon the ground, he tumbled fomyng. <sup>21</sup> And he asked his father, Hovv long time is it since this hath chaunced vnto him? But he said, From his infancie: <sup>22</sup> and often times hath he cast him into fyre and into vvaters, to destroy him. but if thou canst any thing, helpe vs, hauing compassion on vs. <sup>23</sup> And Iesus said to him, If thou canst beleue, al things are possible to him that beleueeth. <sup>24</sup> And incontinent

## AUTHORISED — 1611.

scene, till the Sonne of man were risen from the dead. <sup>10</sup> And they kept that saying with themselves, questioning one with another, what the rising from the dead should meane. <sup>11</sup> And they asked him, saying, Why say the Scribes that Elias must first come? <sup>12</sup> And he answered, and told them, Elias verely cometh first, and restoreth all things, and how it is written of the Sonne of man, that he must suffer many things, and be set at nought. <sup>13</sup> But I say vnto you, that Elias is indeede come, and they haue done vnto him whatsoever they listed, as it is written of him. <sup>14</sup> And when hee came to his disciples, hee saw a great multitude about them, and the Scribes questioning with them. <sup>15</sup> And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. <sup>16</sup> And he asked the Scribes, What question ye with them? <sup>17</sup> And one of the multitude answered, and said, Master, I haue brought vnto thee my sonne, which hath a dumbe spirit: <sup>18</sup> And whersoer he taketh him, he teareth him, and hee fometh, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not. <sup>19</sup> He answered them, and saith, O faithles generation, how long shall I be with you, how long shall I suffer you? Bring him vnto me. <sup>20</sup> And they brought him vnto him: and when he saw him, straightway the spirit tare him, and hee fell on the ground, and wallowed, fomyng. <sup>21</sup> And hee asked his father, Howe long is it agoe since this came vnto him? And he said, Of a child. <sup>22</sup> And oft times it hath cast him into the fyre, and into the waters to destroy him: but if thou canst doe any thing, haue compassion on vs, and helpe vs. <sup>23</sup> Iesus saide vnto him, If thou canst beleue, all things are possible to him that beleueeth. <sup>24</sup> And straightway

\* Or, among your selues. # Or, dasheth him.

πατήρ τοῦ παιδίου, <sup>25</sup> μετὰ δακρῶν | ἔλεγε, ‘ Πιστεύω, <sup>25</sup> βοήθει μου τῇ ἀπιστίᾳ.’  
<sup>25</sup> Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ,  
 λέγων αὐτῷ, ‘ <sup>26</sup> Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, | ἐγὼ σοι ἐπιτάσσω, ἔξελθε ἐξ  
 ‘ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.’ <sup>26</sup> Καὶ <sup>a</sup> κράξαν, | καὶ πολλὰ <sup>b</sup> σπαράξαν |  
 ‘ αὐτόν, | ἐξῆλθε· καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. <sup>27</sup> ὁ  
 δὲ Ἰησοῦς κρατήσας <sup>d</sup> αὐτὸν τῆς χειρὸς, | ἤγειρεν αὐτόν καὶ ἀνέστη. <sup>28</sup> Καὶ <sup>e</sup> εἰσελ-  
 θόντα αὐτόν | εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ <sup>f</sup> ἐπερώτων αὐτὸν κατ’ ἰδίαν, | <sup>g</sup> ‘ Ὅτι |  
 ‘ ἡμεῖς οὐκ ᾔδυνήθημεν ἐκβαλεῖν αὐτό;’ <sup>29</sup> Καὶ εἶπεν αὐτοῖς, ‘ Τοῦτο τὸ γένος ἐν  
 ‘ οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.’

<sup>30</sup> Καὶ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν εἶνα  
 τὶς γινῆ. <sup>31</sup> ἔδιδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, ‘ Ὅτι ὁ υἱὸς τοῦ

<sup>a</sup> Alex. = μετὰ δακρῶν. <sup>b</sup> Rec. + Κράξαι. <sup>c</sup> Alex. τὸ ἄλαλον καὶ κωφὸν πνεῦμα. <sup>d</sup> Alex. κράξας. <sup>e</sup> Alex. σπαράξας. <sup>f</sup> Alex. = αὐτὸν.  
<sup>g</sup> Alex. τῆς χειρὸς αὐτοῦ. <sup>h</sup> Alex. εἰσελθόντος αὐτοῦ.

## WICLIF — 1380.

anoon the fadir of the child cried with  
 teeris and seide; lord I beleue lord help  
 thou myn vnbeleue,

<sup>25</sup> and whanne ihesus hadde seen the  
 purle rennyng together he manassid the  
 vnclene spirit: and seide to hym, thou  
 deaf and doumbe spirit: I comaunde thee  
 go out fro hym and entre no more in to  
 hym. <sup>26</sup> ¶ he cryngre and myche to breid-  
 ynde hym: wente out fro hym, and he was  
 made as deed, so that many seiden, that  
 he was deed. <sup>27</sup> ¶ ihesus helde his hond  
 and lefte hym vp and he roos. <sup>28</sup> ¶ whanne  
 he hadde entrid in to an hous his disci-  
 plis axeden hym prively whi mysten not  
 we cast hym out? <sup>29</sup> and he seide to hem:  
 this kynde in no thing mai go out: but  
 in preier and fastyng.

<sup>30</sup> And thei zeden for thennes: ¶ wenten  
 forth in to galile ¶ thei wolden not that  
 oon man wiste, <sup>31</sup> and he taughte hise disci-  
 plis: and seid to hem, for mannes soche  
 schal be bitraid in to the hondis of men, ¶  
 thei schuln sle hym, and he slayn schal rise  
 agen on the thridde dai, <sup>32</sup> and thei knewen  
 not the word: ¶ dredden to axe hym.

<sup>33</sup> and thei camen to capernaum, and  
 whanne thei weren in the hous: he axed  
 hem, What tretiden ye in the weie? <sup>34</sup> and  
 thei weren stille: for thei disputiden  
 among hem in the weie who of hem  
 schulde be grettist, <sup>35</sup> and he satte and  
 clepid the twelue: and seide to hem, if  
 oon man wole be the first amonge you: he  
 schal be the last of alle and the mynyste  
 of alle. <sup>36</sup> and he took a child and sette  
 hym in the myddil of hem, and whanne  
 he hadde biclippid hym he seide to hem,  
<sup>37</sup> Who euer reseeyueth oon of suche child-  
 ren in my name: he reseeyueth me, and  
 who euer reseeyueth me: he reseeyueth  
 not me aloune, but hym that sente me.

<sup>38</sup> Ioon answerid to hym and seide, ma-  
 istr we saien oon castyng out fendis in

manassid, manaced. to breidyngre, tearing. zeden, zede.  
 vnclene, vnclene. knowe, knowe. agen, again. clepid, called.  
 biclippid, embraced.

## TYNDALE — 1534.

the father of the chyldre cryed with teares  
 sayinge: Lorde I beleue, helpe myne vn-  
 beleue.

<sup>25</sup> When Iesus sawe, that the people  
 came runnyng together vnto hym, he  
 rebuked the foule sprete, sayinge vnto  
 him: Thou domme and deffe sprete, I  
 charge the come out of him, and entre  
 no more into him. <sup>26</sup> And the sprete cryed,  
 and rent him sore, and came out: And  
 he was as one that had bene deed, in so  
 moche that many sayde, he is deed. <sup>27</sup> But  
 Iesus caught his honde, and lyfte him vp:  
 and he roose. <sup>28</sup> And when he was come  
 into the housse, his disciples axed him  
 secretly: why coule not we caste him  
 out? <sup>29</sup> And he sayde vnto them: this  
 kynde can by no nother meanes come  
 forth, but by prayer and fastyng.

<sup>30</sup> And they departed thens, and toke  
 their iorney thorow Galile, and he wolde  
 not that any man shuld have knowne it.  
<sup>31</sup> For he taught his disciples, and sayde  
 vnto them: The some of man shalbe de-  
 lyvered into the hondes of men, and they  
 shall kyl him, and after that he is kylled  
 he shall aryse agayne the thyrdaye.  
<sup>32</sup> But they wiste not what that sayngme  
 meant, and were affrayed to axe him.

<sup>33</sup> And he came to Capernaum. And  
 when he was come to housse, he axed  
 them: what was it that ye disputed be-  
 twene you by the waye? <sup>34</sup> And they helde  
 their peace: for by the waye they reasoned  
 amonge them selves, who shuld be the  
 chefest. <sup>35</sup> And he sate doune and called  
 the twelue vnto him, and sayd to them:  
 yf any man desyre to be fyrst, the same  
 shalbe last of all, and seruaunt vnto all.  
<sup>36</sup> And he toke a chyldre and set him in  
 the middes of them, and toke him in his  
 armes and sayde vnto them. <sup>37</sup> Whosoever  
 receave eny soche a chyldre in my name, re-  
 ceaveth me. And whosoever receaveth me,  
 receaveth not me, but him that sente me.

<sup>38</sup> Iohn answerid him sayinge: Master,  
 we sawe one castyng out devyls in thy

## CRANMER—1539.

streight waye the father of the chyld  
 cried with teares: sayinge: Lord, I be-  
 leue, helpe thou myne vnbeleue.

<sup>25</sup> When Iesus sawe that the people  
 came runnyng together vnto hym, he rebuked  
 the foule sprete, sayinge vnto hym: Thou  
 domme and deaffe sprete, I charge the  
 come out of hym, and entre nomore into  
 hym. <sup>26</sup> And the sprete (whan he had  
 cryed, and rent hym sore) came out of  
 him, and he was as one that had bene  
 deed, in so moch that many sayde: he is  
 deed. <sup>27</sup> But Iesus caught hys hande, and  
 lyfte hym vp: and he rose. <sup>28</sup> And when  
 he was come into the housse hys dyscyples  
 asked hym secretly: why coule not we  
 cast hym out? <sup>29</sup> And he sayde vnto them:  
 this kynde can come forth by nothyng,  
 but by prayer and fastyng.

<sup>30</sup> And they departed thens, and toke  
 their iorney thorow Galile, and he wolde  
 not, that any man shuld knowe it. <sup>31</sup> For  
 he taught hys disciples, and sayde vnto  
 them: the some of man shalbe deliyered  
 into the handes of men, and they shall  
 kyl hym: and after that he is kylled, he  
 shall aryse agayne the thyrdaye. <sup>32</sup> But  
 they wiste not what he sayde, and were  
 affrayed to aske hym. <sup>33</sup> And he came to  
 Capernaum. And when he was come into  
 the house, he asked them: what was it  
 that ye disputed among your selves by  
 the waye? <sup>34</sup> And they helde their peace:  
 for by the waye they had reasoned amonge  
 themselves, who shuld be the chefest.  
<sup>35</sup> And whan he was set doune, he called  
 the twelue to him, and sayde vnto them:  
 yf any man desyre to be fyrst, the same  
 shalbe last of all, and seruaunt to all. <sup>36</sup> And  
 he toke a chyldre, ¶ set hym in the myd-  
 des of them: and when he had taken him in  
 hys armes, he sayde vnto them: whosoever  
 receaueth eny soche a chyldre in my name,  
 receaueth me. <sup>37</sup> And whosoever receaueth  
 me, receaueth not me, but hym that sente me.

<sup>38</sup> Iohn answerid him, sayinge: Master,  
 we sawe one cast out deuyls in thy name.

‘ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, ἡ τῆ τρίτῃ ἡμέρᾳ ἀναστήσεται.’ <sup>32</sup> Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτήσαι.

<sup>33</sup> Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐτοὺς, ‘ Τί ἐν τῇ ὁδῷ ἑπὶ ἑαυτοὺς διελογίζεσθε; ’ <sup>34</sup> Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. <sup>35</sup> καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, ‘ Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.’ <sup>36</sup> Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς· <sup>37</sup> ‘Ὅς ἐὰν ἐν τῶν τοιούτων παιδιῶν δεξίῃται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἐάν ἐμὲ δεξίῃται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστειλαντά με.’ <sup>38</sup> Ἰ. Διὰ τὴν κρίσιν δὲ αὐτῷ Ἰωάννης, λέγων, | ‘ Διδασκαλε, εἰδομέν τινα τῶ

<sup>1</sup> Alex. καὶ ἰδιῶν ἐπαρώτων αὐτόν.

<sup>2</sup> Alex. ἑὰ τὴν.

<sup>3</sup> Alex. μετὰ τριῶν ἡμερῶν.

<sup>4</sup> Alex. = πρὸς ἑαυτοῦν.

<sup>5</sup> Alex. ἄν.

<sup>6</sup> Rec. Ἄ. Ἐ. ἁ. ὁ ἴ. Α.

Alex. ἐπὶ αὐτῷ ὁ Ἰωάννης.

<sup>7</sup> Rec. et Alex. + ἰν. Const. = ἰν.

## GENEVA—1557.

of the boye cryed with teares, saying, Lord, I beleue, help my vnbeliefe. <sup>25</sup> When Iesus sawe that the people came runnyng together, he rebuked the foule sprite, saying vnto him, Thou domme and deafe spirite, I charge thee come out of hym, and entre no more into him. <sup>26</sup> And the sprite cried, and rent him sore, and came out: and he was as one that had bene dead, *insomuche* that many sayd, He is dead. <sup>27</sup> But Iesus tooke his hand and lyft him vp, and he rose. <sup>28</sup> And when he was come into the house, his disciples asked him secretly, Why could not we cast him out? <sup>29</sup> And he sayd vnto them, This kynde can by no nother meanes come forth, but by prayer, and fasting.

<sup>30</sup> And they departed thence, and tooke theyr iorney through Galilee, and he would not that any man should haue knowen it. <sup>31</sup> For he taught his disciples, and sayd vnto them, The Sonne of man shalbe deliuered into the handes of men, and they shal kyl him, and after that he is kylled, he shal ryse agayne the thyrd day. <sup>32</sup> But they wist not what the saying ment, and were afrayd to aske him. <sup>33</sup> After he came to Capernaum: and when he was come to the house, he asked them, Wat was it that ye disputed among you by the way? <sup>34</sup> And they held their peace: for by the way they reasoned among them selues, who should be the chiefest. <sup>35</sup> And he sat doune and called the twelue vnto him, and said to them, If any man desire to be fyrst, the same shalbe last of all, and seruant vnto all. <sup>36</sup> And he tooke a litle childe and set hym in the myddes of them, and tooke him in his armes, and sayd vnto them, <sup>37</sup> Whosoever shal receaue suche a litle chyld in my name, receaueth me: and whosoever receaueth me, receaueth not me, but him that sente me.

<sup>38</sup> Iohn answered him saying, Master, we sawe one casting out deuils by thy name,

## RHEIMS—1582.

the father of the boy crying out, vvith teares, said, I do beleuee Lord: helpe my incredulity. <sup>25</sup> And vvhen Iesus saw the people running together he threatened the vvneleane spirit, saying to him, Deafe and dumme spirit, I commaunde thee, goe out of him, and enter not any more into him. <sup>26</sup> And crying out, and greatly tearing him, he vvent out of him, and he became as dead, so that many said, That he is dead. <sup>27</sup> But Iesus holding his hand, lifted him vp: and he rose. <sup>28</sup> And vvhen he vvvas entered into the house, his Disciples secretly asked him, Why could not vve cast him out? <sup>29</sup> And he said to them, This kinde can goe out by nothing, but by prayer and fasting.

<sup>30</sup> And departing thence they passed by Galilee, neither vvould he that any man should knoov. <sup>31</sup> And he taught his Disciples, and said to them, That the Sonne of man shal be betrayed into the handes of men, and they shal kil him, and being killed the third day he shal rise againe. <sup>32</sup> But they keevn not the vvord: and they vvvere afrayd to aske him.

<sup>33</sup> And they came to Capharnaum. Vvho, vvhen he vvvas in the house, asked them, What did you treat of in the vvay? <sup>34</sup> But they held their peace. for in the vvay they had disputed among them selues, vvvhich of them should be the greater. <sup>35</sup> And sitting dovne, he called the Twelue, and saith to them, If any man vvill be first, he shall be last of all, the minister of al. <sup>36</sup> And taking a childe, he set him in the middes of them. Vvhom vvhen he had embraced, he said to them, <sup>37</sup> Vvhosoeuer shal receiue one of such children in my name, receiueh me. and vvhosoeuer shal receiue me, receiueh not me, but him that sente me.

<sup>38</sup> Iohn answered him, saying, Maister vve savv one casting out deuils in thy

## AUTHORISED—1611.

the father of the child cried out and said with teares, Lord, I beleuee, helpe thou mine vnbeliefe. <sup>25</sup> When Iesus saw that the people came running together, he rebuked the foule spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him. <sup>26</sup> And the *spirit* cried, and rent him sore, and came out of him, and hee was as one dead, insomuch that many said, He is dead. <sup>27</sup> But Iesus tooke him by the hand, and lifted him vp, and he arose. <sup>28</sup> And when he was come into the house, his disciples asked him priuately, Why could not we cast him out? <sup>29</sup> And hee said vnto them, This kinde can come forth by nothing, but by prayer, and fasting.

<sup>30</sup> And they departed thence, and passed through Galilee, and he would not that any man should know it. <sup>31</sup> For hee taught his disciples, and said vnto them, The Sonne of man is deliuered into the handes of men, and they shall kill him, and after that hee is killed, he shall rise the third day. <sup>32</sup> But they vnderstood not that saying, and were afraid to aske him.

<sup>33</sup> And he came to Capernaum; and being in the house, he asked them, What was it that yee disputed among your selues by the way? <sup>34</sup> But they held their peace: For by the way they had disputed among themselves, who *should* be the greatest. <sup>35</sup> And he sat downe, and called the twelue, and saith vnto them, If any man desire to be first, the same shall be last of all, and seruant of all. <sup>36</sup> And he tooke a child, and set him in the midst of them: and when he had taken him in his armes, he said vnto them, <sup>37</sup> Whosoever shall receiue one of such children in my Name, receiueh me: and whosoever shall receiue me, receiueh not me, but him that sent me.

<sup>38</sup> And Iohn answered him, saying, Master, we saw one casting out deuils in

‘ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν | καὶ ἐκωλύσαμεν  
 αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. ’ 39 Ὁ δὲ Ἰησοῦς εἶπε, ‘ Μὴ κωλύετε αὐτὸν οὐδεὶς  
 γὰρ ἔστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακο-  
 λογῆσαί με. ’ 40 ὃς γὰρ οὐκ ἔστι καθ’ ὕμῶν, ὑπὲρ ὑμῶν | ἔστιν. ’ 41 ὃς γὰρ ἂν  
 ποτίσῃ ἡμᾶς ποτήριον ὕδατος ἐν ὀνόματι, ὅτι Χριστοῦ ἔστε, ἀμὴν λέγω ὑμῖν,  
 οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. ’ 42 Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν |  
 τῶν πιστευόντων εἰς ἐμὲ, καλὸν ἔστιν αὐτῷ μᾶλλον, εἰ περικείται λίθος μυλικὸς |  
 περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. ’ 43 Καὶ εἰς σκανδαλίξῃ  
 σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ | κυλλὸν εἰς τὴν ζῶην εἰσελεθεῖν, |  
 ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέένναν, εἰς τὸ πῦρ τὸ ἄσβεστον,  
 ὅπου ὁ σκόλιξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννεται. | 45 καὶ εἰς ὁ

<sup>a</sup> Alex. = ὃς οὐκ ἀκολουθεῖ ἡμῖν. <sup>b</sup> Rec. ἡμῶν ὑπὲρ ἡμῶν. <sup>c</sup> Rec. + τῶ. <sup>d</sup> Rec. + μιν. <sup>e</sup> Alex. + ὅτι. <sup>f</sup> Alex. τῶν μικρῶν τούτων.  
<sup>g</sup> Alex. μίλος δυνικός. <sup>h</sup> Alex. ἰστί σι. <sup>i</sup> Alex. εἰσελθεῖν εἰς τὴν ζῶην.

## WICLIFF—1380.

this name, which sueth not vs and we han forboden hym, <sup>39</sup> and ihesus scide, nyle ȝe forbode him for there is no man that doith vertu in my name, and mai soone speke yuel of me, <sup>40</sup> he that is not agens us: is for us; <sup>41</sup> and who euer geueth ȝou a cuppe of coold watir to drynke in my name for ȝe ben of crist: truli I seie to ȝou, he schal not lese his mede;

<sup>42</sup> and who euer schal sclaudre on of these litil that bileuen in me: it were bettir to hym, that a mylne stone of assis, were don aboute his necke, and he were cast in to the see; <sup>43</sup> and if thin hond sclaudre thee: kitte it aweie; it is better to thee, to entre feble in to the lif: thanne haue two hondis, and go in to helle in to fier that neuer schal be quenched; <sup>44</sup> where the worme of hem dieth not, and the fier is not quenched; <sup>45</sup> and if thy foot sclaudre thee: kitte it of; it is better to thee to entre, erokid in to euerlastynge lif: thanne haue twee feet and be sente in to helle of fier that neuer schal be quenched; <sup>46</sup> where the worme of hem dieth not; and the fier is not quenched; <sup>47</sup> that if thin ȝe sclaudre thee: cast it out; it is bettir to thee to entre gogil ȝed in to the rewme of god: thanne haue twee ȝen and be sent in to helle of fier; <sup>48</sup> where the worme of hem dieth not and the fier is not quenched;

<sup>49</sup> and everi man schal be saltid with fier: and euery slayn sacrifice schal be made saueri with salt; <sup>50</sup> salt is good, if salte be vsnauerie: in what thing schulen ȝe make it sauerie? haue ȝe salt among ȝou: and haue ȝe pees among ȝou.

10. AND ihesus roos vp fro thennes: and cam in to the costis of iude ouer Iordan, and eftsones: the puple cam to gidre to hym; and as he was wont

sueth, followeth. nyle, not. vertu, power. yuel, evil. ȝeuth, giveth. kitte, cut. ȝe, ȝe. gogil ȝed, one eyed. rewme, realm. eftsones, again.

## TYNDALE—1534.

name, which foloweth not vs; and we forbade him, because he foloweth vs not. <sup>39</sup> But Iesus sayde forbid him not. For ther is no man that shall do a miracle in my name, that can lightlyge speake evyll of me. <sup>40</sup> Whosoever is not agaynste you is on youre parte. <sup>41</sup> And whosoever shall geve you a cuppe of water to drinke for my names sake, because ye belonge to Christe, verely I saye vnto you, he shall not loose his rewarde.

<sup>42</sup> And whosoever shall offende one of these lytelons, that beleve in me, it were better for him, that a mylstone were hanged aboute his necke, and that he were cast into the see: <sup>43</sup> wherfor yf thy hande offende the, cut him of. It is better for the to entre into lyffe maymed, then havynge two hondes, goo into hell, into fire that never shalbe quenched; <sup>44</sup> where there worme dyeth not, and the fyre never goeth oute. <sup>45</sup> Lykewyse yf thy fote offende the, cut him of. For it is better for the to goo halt into lyfe, then havynge two fete to be cast into hell, into fyre that never shal be quenched: <sup>46</sup> where there worme dyeth not, and the fyre never goeth oute. <sup>47</sup> Even so yf thyne eye offende the, plucke him oute. It is better for the to goo into the kyngdom of god with one eye; then havynge two eyes, to be caste into hell fyre: <sup>48</sup> where there worme dyeth not, and the fyre never goeth oute.

<sup>49</sup> Every man therefore shalbe salted with fyre: And every sacrifice shalbe seasoned with salt. <sup>50</sup> Salt is good. But yf the salt be vsnauery: what shall ye salte therwith? So that ye have salt in youre selves: and have peace amonge youre selves: one with another.

10. AND he rose from thence, and went into the coastes of Iurie thence, and the coastes that is beyonde Iordan. And the people resorted vnto him afreshe; and as he was wont, he taught them agayne.

## CRANMER—1539.

and he foloweth not vs; and we forbade hym, because he foloweth vs not. <sup>39</sup> But Iesus sayde: forbid him not. For ther is no man which (yf he do a myracle in my name) can lightlyge speake euill of me. <sup>40</sup> For he that is not agaynst vs, is on oure parte. <sup>41</sup> Whosoever shall in my name geue you a cuppe of water to dryncke, because ye belonge to Chryste, verely I saye vnto you: he shall not loose hys rewarde, <sup>42</sup> And whosoever shall offende one of these lytelons, that beleue in me, it were better for hym, yf a mylstone were hanged aboute hys necke, and he were cast into the see. <sup>43</sup> Wherfor yf thy hande hynder the, cut it of. It is better for the, to entre into lyfe maymed, then (hauynge two handes) to go into hell, into fyre that neuer shalbe quenched, <sup>44</sup> where their worme dyeth not, and the fyre goeth not out. <sup>45</sup> And yf thy fote be a hynderaunce vnto the, cut it of. It is better for the to go halt into lyfe, then (hauynge two fete) to be cast into hell, into fyre that neuer shalbe quenched: <sup>46</sup> where their worme dyeth not, and the fyre goeth not out. <sup>47</sup> And yf thyne eye hynder the, plucke it out. It is better for the to go into the kyngedome of God with one eye, then (hauynge two eyes) to be cast into hell fyre: <sup>48</sup> where their worme dyeth not, and the fyre goeth not out.

<sup>49</sup> Euery man shalbe salted wyth fyre. And euery sacrifice shalbe seasoned wyth salt. <sup>50</sup> Salt is good. But if the salt be vsnauerie, what shall ye season therwith? haue salt in youre selues: and haue peace amonge youre selues, one wyth another.

10. AND when he rose from thence, he went into the coastes of Iurye thence, and the coastes that is beyonde Iordan. And the people resorted vnto hym a freshe, and as he was wont, he taught them

‘ ποῦς σου σκανδαλίῃ σε, ἀπόκοψον αὐτόν· καλόν ἔστι σε | εἰσελθεῖν εἰς τὴν  
 ζῶνιν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, ὡς εἰς τὸ πῦρ τὸ  
 ἄσβεστον, | <sup>46</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. | <sup>47</sup> καὶ  
 εἰάν ὁ ὀφθαλμὸς σου σκανδαλίῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἔστι μονόφθαλμον  
 εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς  
 τὴν γέενναν τοῦ πυρός, | <sup>48</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ  
 σβέννυται. <sup>49</sup> Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλλ’ ἀλισθήσεται.  
<sup>50</sup> καλὸν τὸ ἅλας· εἰάν δὲ τὸ ἅλας ἀναλον γέννηται, ἂν τίνι αὐτὸ ἀρτύσετε ; |  
 ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις. ’]

X. Καθεῖθεν | ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, ἃ διὰ τοῦ | πέραν  
 τοῦ Ἰορδάνου· καὶ συναρπάσας τὴν πάλιν ὄχλον πρὸς αὐτόν· καὶ ὡς εἶπῃ, πάλιν

<sup>w</sup> Alex. = vs. 44, 46.

<sup>r</sup> Rec. ἰσρί σου.

<sup>y</sup> Alex. = εἰς τὸ πῦρ τὸ ἄσβεστον.

<sup>z</sup> Alex. τὴν γέενναν.

<sup>a</sup> Alex. ἐν τίνι αὐτὸ ἀρτύσεται.

<sup>b</sup> Alex. ἔχ ἐν ἑ. ἅλα. κ. ἑ. ἰν ἃ.

<sup>c</sup> Alex. καὶ ἰεθεῖν.

<sup>d</sup> Alex. = εἰα τοῦ.

## GENEVA — 1557.

which foloweth not vs. and we forbid him, because he foloweth vs not. <sup>39</sup> But Iesus said, Hynder him not : for there is no man that can do a miracle by my name, that can lightly speake euil of me. <sup>40</sup> For whosoever is not against vs, is on our parte. <sup>41</sup> And whosoever shal geue you a cup of water to drinke for my names sake, because ye belonge to Christe, verely I say vnto you, he shal not lose hys rewarde. <sup>42</sup> And whosoever shal offend one of these lityleones, that beleue in me, it were good for him, that a mylstone were hanged about hys necke, and that he were cast into the sea. <sup>43</sup> Wherefore if thy hand cause thee to offende, cut it of : It is good for thee, to entre into lyfe, maymed, rather then hauing two handes, go into hel, into fyre that neuer shalbe quenched :

<sup>44</sup> Where their worme dieth not, and the fyre neuer goeth out. <sup>45</sup> Lykewise, if thy foote cause thee to offende, cut it of. For it is good for thee to go halt into lyfe, rather then hauing two feete to be cast into hel, into fyre that neuer shalbe quenched : <sup>46</sup> Where their worme dieth not, and the fyre neuer goeth out. Euen so, if thine eye cause thee to offende, plucke it out. <sup>47</sup> It is good for thee to go into the kyngdome of God, with one eye, rather then hauing two eyes, to be cast into hel fyre. <sup>48</sup> Where their worme dyeth not, and the fyre neuer goeth out. <sup>49</sup> Euery man therefore shalbe salted with fyre. <sup>50</sup> And euery sacrifice shalbe seasoned with salte. <sup>51</sup> Salte is good : but if the salte be vsauey, wherwith shal ye season it ? See that ye haue salte in your selues : and haue peace among your selues, one with another.

10. AND he arose from thence and went into the coastes of Iurie through the region that is beyonde Iordan : and the people resorted vnto hym a freshe : and as he was wont, he taught them

## RHEIMS — 1582.

name, vvhō foloveth not vs, and vve prohibited him. <sup>39</sup> But IESVS said, Do not prohibit him, for there is no man that doth a miracle in my name, and can soone speake ill of me. <sup>40</sup> For he that is not against you, is for you. <sup>41</sup> For vvhosoever shal giue you to drinke a cuppe of vwater in my name, because you are Christis : amen I say to you, he shal not lose his reward. <sup>42</sup> And vvhosoever shal scandalize one of these litle ones beleeuing in me : it is good for him rather if a milstone vvere put about his necke, and he vwere cast into the sea. <sup>43</sup> And if thy hand scandalize thee, cut it of. It is good for thee to enter into life, maimed, then hauing tvvo hands to goe into hel, into the fyre vvnqucheable, <sup>44</sup> vvhere their vvrorme dieth not, and the fyre quencheth not.

<sup>45</sup> And if thy foote scandalize thee, choppe it of. it is good for thee to enter into life euerlasting, lame, rather then hauing tvvo feete, to be cast into the hel of vnqucheable fyre, <sup>46</sup> vvhere their vvrorme dieth not, and the fyre quencheth not. <sup>47</sup> And if thine eye scandalize thee, cast it out. it is good for thee vwith one eye to enter into the kingdom of God, rather than hauing tvvo eies, to be cast into the hel of fyre. <sup>48</sup> vvhere their vvrorme dieth not, and the fyre quencheth not.

<sup>49</sup> For every one shal be salted vwith fyre : and euery vviectme shal be salted vwith salte. <sup>50</sup> Salte is good. but if the salte shal be vnseasoned : vvhervvith vvil you season it ? Haue salt in you, and haue peace among you.

10. AND rising vp thence, he cometh into the coastes of Ievrie beyond Iordan : and the multitudes assemble agayne vnto him. and as he vvas accustomed,

## AUTHORISED — 1611.

thy Name, and hee foloweth not vs, and we forbade him, because hee foloweth not vs. <sup>39</sup> But Iesus said, Forbid him not, for there is no man which shall doe a miracle in my Name, that can lightly speake euill of me. <sup>40</sup> For he that is not against vs, is on our part. <sup>41</sup> For whosoever shall giue you a cup of water to drinke in my Name, because ye belong to Christ : Uerely I say vnto you, he shall not lose his reward. <sup>42</sup> And whosoever shall offend one of these litle ones that beleue in mee, it is better for him that a milstone were hanged about his necke, and hee were cast into the Sea. <sup>43</sup> And if thy hand <sup>a</sup> offend thee, cut it off : It is better for thee to enter into life maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched :

<sup>44</sup> Where their worme dieth not, and the fire is not quenched. <sup>45</sup> And if thy foote offend thee, cut it off : it is better for thee to enter halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched : <sup>46</sup> Where their worme dieth not, and the fire is not quenched. <sup>47</sup> And if thine eye <sup>b</sup> offend thee, plucke it out : it is better for thee to enter into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire : <sup>48</sup> Where their worme dieth not, and the fire is not quenched. <sup>49</sup> For every one shallbe salted with fire, and euery sacrifice shall be salted with salt. <sup>50</sup> Salt is good : but if the salt haue lost his saltnesse, wherewith will you season it ? Haue salt in your selues, and haue peace one with another.

10. AND hee rose from thence, and cometh into the coastes of Iudea by the farther side of Iordan : and the people resort vnto him agayne, and as he was wont, he taught them agayne.

<sup>a</sup> Or, cause thee to offend.

<sup>b</sup> Or, cause thee to offend.

ἐδίδασκεν αὐτούς. <sup>2</sup> Καὶ προσελθόντες Ἐφρασαῖοι ἐπρώτησαν αὐτὸν, εἰ ἔξῃστι ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. <sup>3</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ἔτι ἡμῖν ἐνετείλατο Μωσῆς; <sup>4</sup> Οἱ δὲ εἶπον, Ἐπέτρεψε βιβλίον ἀποστασίου γράφαι, καὶ ἀπολῦσαι. <sup>5</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ἡμῶν ἔγραψεν ἡμῖν τὴν ἐντολὴν ταύτην ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. <sup>7</sup> Ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. <sup>9</sup> ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. <sup>10</sup> Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπρώτησαν αὐτόν. <sup>11</sup> καὶ λέγει αὐτοῖς, Ὅς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν

· Rec. + αἱ. Ἄ Alex. ἰπρωτων. Ἐ Alex. ἰπρωτῆς Μωσῆς s. Μωσῆς ἐνετείλατο. ἂ Alex. ὁ εἶ. ἃ Alex. = ἔριν. ἄ Alex. καὶ π. τῇ γυναίκα αὐτοῦ.

## WICLIF—1380.

eftone he tauzte hem, <sup>2</sup> and the pharisees camen and axeden hym: where it is leful to a man: to leue his wiif? and thei temptiden hym, <sup>3</sup> and he answered and seide to hem, what comaundid Moyses to you? <sup>4</sup> and thei seiden, Moyses suffrid to write a libel of forsakyng t to forsake, <sup>5</sup> to wichie ihesus answerid and seide, for the hardness of youre herte: moises wrot to you this comaundement, <sup>6</sup> but fro the bigynnyng of creature god made hem male and female, <sup>7</sup> and seide, for this thing a man schal leue his fadir and modir, and schal drawe to his wiif, <sup>8</sup> and thei schulen be tweyne in o fleisch, and so nowe thei ben not tweyne: but o fleisch, <sup>9</sup> therfor that thing that god ioined to gidre: no man deper,

<sup>10</sup> and eftsonc in the hous his disciples axeden hym of the same thing, <sup>11</sup> and he seide to hem, who cuer leueth his wiif and weddith another: he doith auourie on hir, <sup>12</sup> and if the wiif leueth hir housbonde and be weddid to another man, sche doith lecherie,

<sup>13</sup> and thei brouzten to hym litil children that he schulde touche hem, and the discipils threden the men that brouzten hem, <sup>14</sup> and whanne ihesus haddc seen hem: he bare heuey and seide to hem, suffre 3c litil children to come to me and forbede 3c hem not for of suche is the kyngdom of god, <sup>15</sup> truli I seie to you who cuer reseuue not the kyngdom of god as a litil child: he schal not entre in to it, <sup>16</sup> t he by clippid hem and leide hisc hondis on hem and blessed hem,

<sup>17</sup> and whanne ihesus was gon out in the weie: a man rannc bifor and kneid bifor hym, and preid hym and seide, gode mai-str what schal I do: that I reseuue euerla-tinge lif? <sup>18</sup> t ihesus seide to hym, what seist thou that I am good? there is no man gode, but god hym self. <sup>19</sup> thou knowist the comaundementes: do thou noon auourie, sle not, stele not, seie not

## TYNDALE—1534.

<sup>2</sup> And the pharisees came and axed him a question: whether it were lawfull for a man to put away his wyfe: to prove him. <sup>3</sup> And he answered and sayd vnto them: what dyd Moses bydd you do? <sup>4</sup> And they sayde: Moses suffred to wryte a testimoniall of deuorment and to put hyr away. <sup>5</sup> And Iesus answered and sayd vnto them: For the hardness of youre hertes he wrote this precept vnto you. <sup>6</sup> But at the fyrste creacion God made them man and woman. <sup>7</sup> And for this thinges sake shall man leue his father and mother, and bide by his wyfe, <sup>8</sup> and they twayne shalbe one fleshe. <sup>9</sup> So are they now not twayne, but one fleshe. <sup>10</sup> Therefore what God hath cuppled, let not man separat.

<sup>10</sup> And in the housse his disciples axed him agayne of that matter. <sup>11</sup> And he sayde vnto them: Whosoever putteth away his wyfe and maryeth another, breaketh wedlocke to her warde. <sup>12</sup> And yf a woman forsake her husband and be maryed to another, she committeth aduourtrie.

<sup>13</sup> And they brought chyldren to him, that he should touche them. And his disciples rebuked those that brought them. <sup>14</sup> When Iesus sawe that, he was displeasid, and sayd to them: Suffre the chyldren to come vnto me and forbid them not. For of suche is the kyngdome of God. <sup>15</sup> Verely I saye vnto you, whosoever shall not receaue the kyngdome of God as a chyld, he shall not entre therein. <sup>16</sup> And he toke them vp in his armes and put his hondes vpon them, and blessed them.

<sup>17</sup> And when he was come in to the waye, there came one runnyng and kneled to him and axed him: good master, what shall I do that I may enheret eternal life? <sup>18</sup> Iesus sayde to him: why callest thou me good? There is no man good, but one, which is God. <sup>19</sup> Thou knowest the comaundementes: breake not matrimony: kyll not: steale not: bere not falce wytnes: defraude no man: honour

## CRANMER—1539.

agayne. <sup>2</sup> And the Pharysees came, and asked hym. Is it lawfull for a man to put away his wyfe: to proue hym. <sup>3</sup> And he answered, and sayd vnto them: what dyd Moses bydd you do? <sup>4</sup> and they sayd, Moses suffred to wryte a testimoniall of deuorment, and to put her away. <sup>5</sup> And Iesus answered and sayd vnto them: For the hardnes of youre herte he wrote this precept vnto you. <sup>6</sup> But at the fyrst creacyon God made them man and woman. <sup>7</sup> Therefore shall a man leaue his father and mother, and byde by his wyfe, <sup>8</sup> and the twayne shalbe one fleshe. So then, are they now not twayne, but one fleshe. <sup>9</sup> Therefore, what God hath coupled together, let not man separate.

<sup>10</sup> And in the house his disciples asked him agayne of the same matter. <sup>11</sup> And he sayeth vnto them. Whosoener putteth awaye his wyfe, and maryeth another, breaketh wedlocke to her warde. <sup>12</sup> And yf a woman forsake her husband, and be maryed to another, she comynyteth aduourtrye. <sup>13</sup> And they brought chyldren to hym, that he should touch them. And his disciples rebuked those that brought them. <sup>14</sup> But when Iesus sawe it, he was dyspleasid and sayd vnto them: Suffre the chyldren to come vnto me, forbyd them not. For of such is the kyngdome of God. <sup>15</sup> Uerely I saye vnto you, whosoer doth not receaue the kyngdome of God as a chyld, he shall not entre therein. <sup>16</sup> And when he had taken them vp in hys armes, he put hys handes vpon them, and blessed them.

<sup>17</sup> And when he was gone forth into the waye, there came one runnyng and kneled to hym, and asked hym: good master, what shall I do, that I maye enheret eternal life? <sup>18</sup> Iesus sayde vnto hym: why callest thou me good? There is no man good, but one, which is God. <sup>19</sup> Thou knowest the comaundementes: breake not matrimony: kyll not: steale not: bere not

‘<sup>12</sup> καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ <sup>13</sup> γαμηθῆ ἄλλω, μοιχᾶται.’ <sup>13</sup> Καὶ προσέφερον αὐτῷ παιδιά, ἵνα ἄψῃται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. <sup>14</sup> ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, ‘Ἄφετε τὰ <sup>15</sup> παιδιά ἔρχεσθαι πρὸς με, <sup>16</sup> μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.’ <sup>15</sup> ἄμην λέγω ὑμῖν, ὃς <sup>16</sup> ἐὰν μὴ δέξῃται τὴν βασιλείαν τοῦ Θεοῦ ὡς <sup>17</sup> παιδίον, οὐ μὴ εἰσεέλθῃ εἰς αὐτήν.’ <sup>18</sup> Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ’ αὐτὰ, εὐλόγει αὐτά.

<sup>17</sup> Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμών εἰς καὶ γονυπετήσας αὐτὸν ἐπῆρώτα αὐτὸν, ‘Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω;’ <sup>18</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ‘Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.’ <sup>19</sup> τὰς ἐντολὰς οἶδας, ‘Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψης· μὴ ψευδο-

<sup>1</sup> Alex. ἀπὸς μία. <sup>2</sup> Alex. περὶ τούτου. <sup>3</sup> Alex. γαμήσῃ ἄλλω. <sup>4</sup> Alex. αὐτῶν ἄψῃται. <sup>5</sup> Rec. + καί. <sup>6</sup> Alex. ἄν. <sup>7</sup> Rec. ἡλόγει.

## GENEVA — 1557.

agayne. <sup>2</sup> Then the Pharises came and asked him a question, Whether it were lawful for a man to put away his wife: to tempt him. <sup>3</sup> And he answered, and said vnto them, What dyd Moses byd you do? <sup>4</sup> And they sayd, Moses suffred to wryte a testimoniall of diuorcement, and to put her away. <sup>5</sup> Then Iesus answered, and said vnto them, For the hardnes of your hart, he wrote this precept vnto you: <sup>6</sup> But at the begynnyng of the creacion, God made them man and woman. <sup>7</sup> For this cause, shal man leaue his father and mother, and cleaue to his wife. <sup>8</sup> And they twayne shalbe one flesh: So then are they now not twayne, but one flesh. <sup>9</sup> Therefore what God hath coupled, let not man separate. <sup>10</sup> And in the house his disciples asked agayne of that matter.

<sup>11</sup> And he sayd vnto them, Whosoever shal put away his wife and marry another committeth adoutrie to herward. <sup>12</sup> And if a woman shal forsake her husband, and be married to another, she committeth adoutrie. <sup>13</sup> Then they broght litle chyldren to hym that he should touche them: and his disciples rebuked those that broght them. <sup>14</sup> But when Iesus sawe that, he was displeasid and sayd to them, Suffre yonge chyldren to come vnto me, and forbyd them not: For of suche is the kyngdome of God. <sup>15</sup> Verely I say vnto you, Whosoever shal not receaue the kyngdome of God as a lytle chyld, he shal not entre therein. <sup>16</sup> And he toke them vp in his armes, and put his handes vpon them, and blessed them. <sup>17</sup> And when he was gone out towards his iorney, ther came one runnyng and kneled to him, and asked hym, Good Master, what shal I do, that I may possesse eternal life? <sup>18</sup> Iesus sayd to him, Why callest thou me good? There is no man good but one, which is God.

<sup>19</sup> Thou knowest the commandementes, Breake not matrimonic, Kyl not, Steale

## RHEIMS — 1582.

again he taught them. <sup>2</sup> And the Pharises comming neere, asked him, Is it lawfull for a man to dimisse his vvife? tempting him. <sup>3</sup> But he ansvering, said to them, Vvhat did Moyses commaund you? <sup>4</sup> Who said, Moyses permitted to wryte a bil of diuorce, and to dimisse her. <sup>5</sup> To vvhom Iesus ansvering, said, For the hardnes of your hart he vvrote you this precept. <sup>6</sup> but from the beginning of the creation God made them male and femal. <sup>7</sup> For this cause, man shal leaue his father and mother: and shal cleaue to his vvife, and they tvvo shal be in one flesh. therefore novv they are not tvvo, but one flesh. <sup>9</sup> That therefore vvchich God hath ioyned together, let not man separate.

<sup>10</sup> And in the house againe his Disciples asked him of the same thing. <sup>11</sup> And he saith to them, Whosoever dimisseth his vvife and marrieth another: committeth adoutrie vpon her. <sup>12</sup> And if the vvife dimisse her husband, and marry an other, she committeth adoutrie.

<sup>13</sup> And they offered to him yong children, that he might touche them. And the Disciples threatened those that offered them. <sup>14</sup> Whom vvhen Iesus vvaw, he tooke it il, and said to them, Suffre the litle children to come vnto me, and prohibit them not. for the kingdom of God is for such. <sup>15</sup> Amen I say to you: Whosoever receiueh not the kingdom of God as a litle childe, shal not enter into it. <sup>16</sup> And embracing them, and imposing hands vpon them, he blessed them,

<sup>17</sup> And vvhen he vvvas gone forth in the vvay, a certaine man runnyng forth and kneled before him asked him, Good Maister, vvhat shal I doe that I may receiue life euclasting? <sup>18</sup> And Iesus said to him, Why callest thou me good? None is good but one, God. <sup>19</sup> Thou knowest the commandementes, Commit not adoutrie, Kyl not, Steale not, Beare

## AUTHORISED — 1611.

<sup>2</sup> And the Pharises came to him, and asked him, Is it lawfull for a man to put away his wife? tempting him. <sup>3</sup> And hee answered, and said vnto them, What did Moses commaund you? <sup>4</sup> And they said, Moses suffered to write a bill of diuorcement, and to put her away. <sup>5</sup> And Iesus answered, and saide vnto them, For the hardnesse of your heart, he wrote you this precept. <sup>6</sup> But from the beginning of the creation, God made them male, and female. <sup>7</sup> For this cause shall a man leaue his father and mother, and cleaue to his wife. <sup>8</sup> And they twaine shalbe one flesh: so then they are no more twaine, but one flesh. <sup>9</sup> What therefore God hath ioyned together, let not man put asunder. <sup>10</sup> And in the house his disciples asked him againe of the same matter. <sup>11</sup> And he saith vnto them, Whosoever shall put away his wife, and marry another, committeth adulterie against her. <sup>12</sup> And if a woman shall put away her husband, and bee married to another, she committeth adulterie.

<sup>13</sup> And they brought yong children to him, that he should touche them, and his disciples rebuked those that brought them. <sup>14</sup> But when Iesus saw it, hee was much displeasid, and said vnto them, Suffre the litle children to come vnto mee, and forbid them not: for of such is the kingdome of God. <sup>15</sup> Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a litle childe, he shall not enter therein. <sup>16</sup> And hee tooke them vp in his armes, put his handes vpon them, and blessed them.

<sup>17</sup> And when he was gone forth into the way, there came one running, and kneled to him, and asked him, Good master, what shall I doe that I may inherit eternal life? <sup>18</sup> And Iesus said vnto him, Why callest thou me good? There is no man good but one, that is God. <sup>19</sup> Thou knowest the Commandementes, Doe not commit adulterie, Doe not kill, Doe not

“μαρτυρήσης· ἢ ἀποστερήσης·| τίμα τὸν πατέρα σου καὶ τὴν μητέρα.”<sup>20</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Ἐπίσκοπε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.<sup>21</sup> Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, Ἔν σοι ἔσπερον ἔπαυε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν.<sup>22</sup> Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.<sup>23</sup> Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.<sup>24</sup> Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τὸν πειρασμὸν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.<sup>25</sup> εὐκωπότερόν ἐστι κάμηλον διὰ τῆς τρυφῆς εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν, ἢ

<sup>1</sup> Alex. = μὴ ἀποστερήσης. <sup>2</sup> Alex. + τί ἐτι ἔσπερον. <sup>3</sup> Alex. + εἰ θέλεις τίλιας εἶναι. <sup>4</sup> Alex. = τοῖς. <sup>5</sup> Alex. = ἄρας τὸν σταυρόν. <sup>6</sup> Const. τ. π. ἐπὶ χρήμασιν.

## WICLIFF—1380.

fals witnessynge, do no fraude; worship thi fadir and thi modir<sup>20</sup> and he answered and seide to him, maistr I haue kept alle these thingis: fro my zougthe,<sup>21</sup> and ihesus bihelede hym: and loued hym, ⁊ seide to hym, o thing failith to thee, go thou and sille alle thingis that thou hast, and zeue to pore men and thou schalt haue tresoure in heuene, and come sue thou me,<sup>22</sup> and he was ful sorie in the word and wente away moornynge; for he hadde many possessionys.

<sup>23</sup> and ihesus bihelede aboute and seide to hise discipulis, how harde thi that han richessis schuln entre in to the kyngdom of god,<sup>24</sup> and the discipulis werun astonyed in hise wordis, and ihesus eftsoone answered and seide to hem, ⁊e litil children how harde it is, for men that tristen in richessis to entre in to the kyngdom of god,<sup>25</sup> it is lichter a camel to passe thoru, ⁊ nedelis ige: thanne a riche man to entre in to the kyngdom of god,<sup>26</sup> and thi wondriden more and seiden amonge hem silf, and who may be saued? <sup>27</sup> and ihesus bihelede hem and seide, anentis men it is in possible, but not anentis god; for alle thingis ben possible anentis god.

<sup>28</sup> and petir bigan to seye to hym, lo we han lefte alle thingis; and han sued thee,<sup>29</sup> ihesus answered and seide, truli I seye to zou, there is no man that leueth hous, or brithren or sistris or fadir or modir or children or feeldis for me ⁊ for the gospel,<sup>30</sup> whiche schal not take an hundride foold so myche now in this tyme; housis ⁊ brithren and sistris and modris ⁊ children and feeldis, with persecuciouns; and in the world to comynge euerlastynge lif,<sup>31</sup> but many schuln be the first: the last and the last: the first,<sup>32</sup> and thi werun in the weye goynge up to iersalem.

<sup>1</sup> one, zow, gier. <sup>2</sup> so follows, eftsoone, again. <sup>3</sup> licher, easier. <sup>4</sup> ige, anentis, with.

## TYNDALE—1534.

thy father and mother.<sup>20</sup> He answered and sayde to him: master, all these I have observed from my youth.<sup>21</sup> Iesus behelde him and had a favour to him, and sayde vnto him: one thyng is lackynge vnto the. Goo and sell all that thou hast, and geue to the poure, and thou shalt haue treasure in heven, and come and folowe me, and take vp thy crosse.<sup>22</sup> But he was discumforted with that sayynge, and went away mornynge, for he had greatte possessionis.

<sup>23</sup> And Iesus lokyd rounde aboute, and sayde vnto his discipulis: what an harde thyng is it for them that haue riches to entre into the kyngdome of God.<sup>24</sup> And his discipulis were astonnyed at his wordes. But Iesus answered agayne, and sayde vnto them: chyldren, how harde is it for them, that trust in riches, to entre in to the kyngdome of God.<sup>25</sup> It is easyer for a camell to go thorowe the eye of an nedle, then for a riche man to entre into the kyngdome of God.<sup>26</sup> And they were astonnyed out of measure, sayynge betwene them selves: who then can be saved?

<sup>27</sup> Iesus lokyd vpon them, and sayde: with men it is vnpossible, but not with God: for with God all thynges are possible.

<sup>28</sup> And Peter begonne to saye vnto him: Lo, we have forsaken all, and have folowed thee.<sup>29</sup> Iesus answered and sayde: Verely I saye vnto you, ther is no man that forsaketh housse, or brethren, or sistris, or father, or mother, or wyfe, other chyldren, or landes, for my sake and the gospelles,<sup>30</sup> which shall not receave an hundred foolede now in this lyfe: housis, and brethren, and sistris, and mothers, and chyldren, and landes with persecuciouns; and in the world to come, eternal lyfe.<sup>31</sup> Many that are fyrst, shalbe last: and the last, fyrst.<sup>32</sup> And they were in the waye goynge vp to Ierusalem. And Iesus

## CRANMER—1539.

heare no false wytnes; defraude no man: honour thy father and mother.<sup>20</sup> He answered and sayde vnto hym: Master, all these I haue observed from my youth.<sup>21</sup> Iesus behelde hym, and fauoured hym, and sayd vnto hym: one thyng thou lackest. Go thy waye Sell al that thou hast, and geue it to the poure, and thou shalt haue treasure in heauen, and come, folowe me and take vp my crosse vpon thy shuldres.<sup>22</sup> But he was discumforted because of that sayynge, and went away mourning for he had greatte possessionis.

<sup>23</sup> And whan Iesus had looked rounde aboute, he sayde vnto his discyples. How vneasye shall they that haue money: entre into the kyngdome of God.<sup>24</sup> And the dyscyples were astonnyed at hys wordes. But Iesus answered agayne, and sayeth vnto them: chylren, how harde is it for them, that trust in money, to enter into the kyngdome of God? <sup>25</sup> It is easyer for a camell to go thorow the eye of an nedle, then for the riche to entre into the kyngdome of God.<sup>26</sup> And they were astonnyed out of measure, sayynge betwene them selues: who then can be saued? <sup>27</sup> Iesus lokyd vpon them, and sayde: with men it is vnpossible, but not with God: for with God all thynges are possible.

<sup>28</sup> And Peter beganne to saye vnto hym: Lo, we haue forsaken all, and haue folowed thee.<sup>29</sup> Iesus answered, and sayde: Verely I saye vnto you, ther is no man that hath forsaken house, or brethren, or sistris, or father, or mother, or wyfe, or chyldren, or landes for my sake and the Gospelles,<sup>30</sup> but he shall receave an hundred foold now in this lyfe, houses and brethren, and sistris, and mothers, and chyldren, and landes with persecuciouns; and in the world to come, eternal lyfe.<sup>31</sup> But many that are fyrst, shalbe last: and the last, fyrst.<sup>32</sup> And they were in the waye goynge vp to Ierusalem. And

‘ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.’ <sup>26</sup> Οἱ δὲ περισσῶς ἐξέπλησσοντο, λέγοντες πρὸς ἑαυτοὺς, ‘ Καὶ τίς δύναται σωθῆναι; ’ <sup>27</sup> Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, ‘ Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατὰ ἐστί παρὰ τῷ Θεῷ.’ <sup>28</sup> <sup>a</sup> Ἦρξατο ὁ Πέτρος λέγειν αὐτῷ, ‘ Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι.’ <sup>29</sup> <sup>b</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, ‘ Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστίν, ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ <sup>d</sup> ἕνεκεν τοῦ εὐαγγελίου, <sup>30</sup> εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφάς καὶ μητέρας | καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. <sup>31</sup> πολλοὶ δὲ εἴσονται πρότοι ἔσχατοι, καὶ <sup>e</sup> οἱ ἔσχατοι πρότοι.’ <sup>32</sup> <sup>g</sup> Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα·

<sup>γ</sup> Const. = τῆς. bis. <sup>2</sup> Const. εἰσελθεῖν. <sup>α</sup> Rec. + Καὶ. <sup>β</sup> Rec. Ἀποκριθεὶς εἰ. <sup>γ</sup> Alex. = ἢ γυναῖκα. <sup>δ</sup> Rec. = ἕνεκεν. <sup>ε</sup> Alex. μητέρα. <sup>ζ</sup> Alex. = οἱ.

## GENEVA — 1557.

not, Beare no false witnes, Hurt no man, Honour thy father and mother. <sup>26</sup> He answered, and said to him, Master, all these things I have obserued from my youth. <sup>21</sup> Iesus beheld hym, and had a fauour to hym, and said vnto him, One thing is lacking vnto thee. Go, and sel all that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folowe me, and take vp thy crosse. <sup>22</sup> But he was discomforted with that saying, and went away morning, for he had great possessions. <sup>23</sup> And Iesus looked round about, and said vnto his disciples, What an hard thing is it for them that haue riches to entre into the kyngdome of God? <sup>24</sup> And his disciples were astonied at these wordes. But Iesus answered agayne, and said vnto them, Children how harde is it for them that trust in riches, to entre into the kyngdome of God.

<sup>25</sup> It is easier for a camel to go through the eye of a nedle, then for a riche man to entre into the kyngdome of God. <sup>26</sup> And they were muche more astonied, saying with them selues, Who then can be saued? <sup>27</sup> Iesus lokod vnto them, and said, Wyth men it is impossible, but not with God: for with God all things are possible. <sup>28</sup> Then Peter began to say vnto him, Lo, we haue forsaken all, and haue folowed thee. <sup>29</sup> Iesus answered, and said, Verely I say vnto you, there is no man that forsaketh house or brethern, or systers, or father, or mother, or wyfe, or other children, or landes for my sake, and the Gospels. <sup>30</sup> But he shal receaue an hundred folde, now at this present, houses and brethern and systers, and mothers, and children, and landes with persecutions, and in the worlde to come, eternal lyfe.

<sup>31</sup> Many that are fyrst, shalbe last: and the last, fyrst. <sup>32</sup> And they were in the way goyng vp to Ierusalem: and Iesus

## RHEIMS — 1582.

not false witness, doe no fraude, Honour thy father and mother. <sup>26</sup> But he answering, said to him, Maister al these things I haue obserued from my youth. <sup>21</sup> And Iesus beholding him, loued him, and said to him, One thing is wanting vnto thee: goe, sel whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folovv me. <sup>22</sup> Who being stroken sad at the vvorde, vvent avay sorroful, for he had many possessions. <sup>23</sup> And Iesus looking about, saith to his Disciples, Hovv hardly shal they that haue money, enter into the kingdom of God! <sup>24</sup> And the Disciples vvere astonied at his vvordes. But Iesus againe answering, saith to them, Children, hovv hard is it for them that trust in money, to enter into the kingdom of God! <sup>25</sup> It is easier for a camel to passe through a nedels eie, then for a rich man to enter into the kingdom of God. <sup>26</sup> Vvho marueled more, saying to them selues, And vvho can be saued? <sup>27</sup> And Iesus beholding them, saith, Vvith men it is impossible: but not vvith God. for al things are possible vvith God. <sup>28</sup> And Peter began to say vnto him, Behold, vve haue left al things, and haue folovved thee.

<sup>29</sup> Iesus answering, said, Amen I say to you, there is no man vvich hath left house, or brethern, or sisters, or father, or mother, or children, or landes for me and for the Gospel: <sup>30</sup> that shal not receiue an hundred times so much novv in this time: houses, and brethern, and sisters, and mothers, and children, and landes, vvith persecutions: and in the vvorld to come life euerlasting. <sup>31</sup> But many that are first, shal be last: and the last, first.

<sup>32</sup> And they vvere in the vvay going vp to Hierusalem: and Iesus vvent before

## AUTHORISED — 1611.

steale, Doe not beare false witness, De-fraud not, Honour thy father, and mother. <sup>26</sup> And hee answered, and saide vnto him, Master, all these haue I obserued from my youth. <sup>21</sup> Then Iesus beholding him, loued him, and said vnto him, One thing thou lackest; Goe thy way, sell whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come take vp the crosse & folow me. <sup>22</sup> And hee was sad at that saying, and went away grieved: for hee had great possessions.

<sup>23</sup> And Iesus looked round about, and saith vnto his disciples, How hardly shall they that haue riches enter into the kingdom of God? <sup>24</sup> And the disciples were astonished at his wordes. But Iesus answereth againe, and saith vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God? <sup>25</sup> It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdom of God. <sup>26</sup> And they were astonished out of measure, saying among themselves, Who then can be saued? <sup>27</sup> And Iesus looking vpon them, saith, With men it is impossible, but not with God: for with God all things are possible.

<sup>28</sup> Then Peter began to say vnto him, Loe, we haue left all, and haue folowed thee. <sup>29</sup> And Iesus answered, and said, Verely I say vnto you, There is no man that hath left house, or brethern, or sisters, or father, or mother, or wyfe, or children, or lands, for my sake, and the Gospels, <sup>30</sup> But hee shall receiue an hundred fold now in this time, houses, and brethern, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life: <sup>31</sup> But many that are first, shall bee last: and the last, first.

<sup>32</sup> And they were in the way going vp to Hierusalem: and Iesus went before



αὐτοῖς, Ὁὐκ οἶδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; <sup>39</sup> Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πῖεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε. <sup>40</sup> τὸ δὲ καθῆσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. <sup>41</sup> Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀναρακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. <sup>42</sup> Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἶδατε ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. <sup>43</sup> οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, <sup>44</sup> καὶ ὃς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δούλος. <sup>45</sup> καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονῆθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι

<sup>39</sup> Alex. ἦ. <sup>40</sup> Alex. ἦ. <sup>41</sup> Rec. + μου. <sup>42</sup> Alex. Καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς. <sup>43</sup> Alex. ἰσυν. <sup>44</sup> Alex. μίγ, γεν. <sup>45</sup> Rec. διάκονος ὑμῶν. <sup>46</sup> Alex. ἐν ὑμῖν. <sup>47</sup> Alex. ἰσυν.

## GENEVA — 1557.

went before them: and they were amazed, and as they folowed, were afrayde. and Iesus toke the twelue agayne, and began to tel them what things should happen vnto him. <sup>38</sup> Saying, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the hie Priestes, and Scribes, and they shal condemne him to death, and shal deliuer hym to the Gentils. <sup>34</sup> And they shal mocke hym, and scourge him, and spyt vpon hym, and kyl hym: but the thyrd day he shal ryse agayne. <sup>35</sup> Then Iames and Iohn the sonnes of Zebede came vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we desire. <sup>36</sup> And he sayd vnto them, What would ye I should do vnto you? <sup>37</sup> And they sayd to him, Graunt vnto vs, that we may syt one at thy right hand, an the other at thy lyft hand, in thy glorie. <sup>38</sup> But Iesus sayd vnto them, Ye wot not what ye aske: Can ye drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

<sup>39</sup> And they sayd vnto him, That we can. But Iesus sayd vnto them, Ye shall drinke of the cup that I shal drinke of, and be baptized with the Baptisme wher with I shalbe baptized. <sup>40</sup> But to syt at my right hand, and at my lyft, is not myne to geue, but it shalbe geuen to them, for whome it is prepared. <sup>41</sup> And when the ten heard that, they began to disdayne at Iames and Iohn. <sup>42</sup> But Iesus called them vnto him, and sayd to them, Ye knowe that they which are appointed to beare rule among the Gentiles, raigme as lordes ouer them. And they that be great among them, exercise autoritie ouer them. <sup>43</sup> So shal it not be among you, but whosoever of you will be great among you, shal be your seruant: <sup>44</sup> And whosoever will be chiefe, shalbe seruant vnto all. <sup>45</sup> For euen the Sonne of man came not to haue seruice

## RHEIMS — 1582.

them, and they vvere astoned: and folowing vvere afraid. And taking agayne the Twelue, he began to tel them the things that should befall him. <sup>38</sup> That, behold vve goe vp to Hierusalem, and the Sonne of man shal be betrayed to the cheefe Priestes, and to the Scribes and Auncients, and they shal condemne him to death, and shal deliuer him to the Gentiles. <sup>34</sup> and they shal mocke him, and spit on him, and scourge him, and kyl him, and the third day he shal rise agayne.

<sup>35</sup> And there come to him Iames and Iohn the sonnes of Zebedee, saying, Maister, vve vvil that vvhat thing soeuer vve shal aske, thou doe it to vs. <sup>36</sup> But he said to them, What vvil thou that I doe to you? <sup>37</sup> And they said, Graunt to vs, that vve may sit, one on thy right hand, and the other on thy left hand, in thy glorie.

<sup>38</sup> And IESVS said to them, You vvotte not vvhat you aske. can you drinke the cuppe that I drinke: or be baptized vvith the baptisme vvhervvith I am baptized? <sup>39</sup> But they said to him, Vve can. And IESVS said to them, The cuppe in deede vvich I drinke, you shal drinke: and vvith the baptisme vvhervvith I am baptized, shall you be baptized: <sup>40</sup> but to sit on my right hand or on my left, is not mine to giue vnto you, but to vvhom it is prepared. <sup>41</sup> And the ten hearing, began to be displeas'd at Iames and Iohn.

<sup>42</sup> And IESVS calling them, saith to them, You know that they vvich seeme to rule ouer the gentiles, ouerrule them: and their Princes haue povver ouer them.

<sup>43</sup> But it is not so in you. but vvhoeseuer vvil be greater, shal be your minister: <sup>44</sup> and vvhoeseuer vvil be first among you, shal be the seruant of all. <sup>45</sup> For the Sonne of man also is not come to be ministered

## AUTHORISED — 1611.

them, and they were amazed, and as they folowed, they were afraid: and he tooke agayne the twelue, and began to tell them what things should happen vnto him, <sup>38</sup> Saying, Behold, we go vp to Hierusalem, and the Sonne of man shal be deliuered vnto the chiefe Priestes, and vnto the Scribes: and they shall condemne him to death, and shall deliuer him to the Gentiles. <sup>34</sup> And they shall mocke him, and shall scourge him, and shall spit vpon him, and shall kyl him, and the third day he shall rise agayne.

<sup>35</sup> And Iames, and Iohn the sonnes of Zebedee came vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we shall desire. <sup>36</sup> And hee said vnto them, What would ye that I should doe for you? <sup>37</sup> They sayd vnto him, Grant vnto vs that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. <sup>38</sup> But Iesus sayd vnto them, Yee know not what ye aske: Can ye drinke of the cup that I drinke of? and be baptized with the baptisme that I am baptized with? <sup>39</sup> And they said vnto him, We can. And Iesus said vnto them, Ye shall indeede drinke of the cup that I drinke of: and with the baptisme that I am baptized withall, shall ye be baptized: <sup>40</sup> But to sit on my right hand and on my left hand, is not mine to giue, but it shall be giuen to them for whom it is prepared. <sup>41</sup> And when the ten heard it, they beganne to bee much displeas'd with Iames and Iohn. <sup>42</sup> But Iesus called them to him, and saith vnto them, Yee know that they which are accepted to rule ouer the Gentiles, exercise Lordship ouer them: and their great ones exercise autoritie vpon them. <sup>43</sup> But so shall it not be among you: but whosoever will be great among you, shall be your minister: <sup>44</sup> And whosoever of you will be the chiefe, shall be seruant of all. <sup>45</sup> For euen the Sonne of man

\* Or, thinke good.

τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>46</sup> Καὶ ἔρχονται εἰς Ἱεριχὼ καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. <sup>47</sup> καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλέησόν με. <sup>48</sup> Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Ὑἱὲ Δαυὶδ, ἐλέησόν με. <sup>49</sup> Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλόν, λέγοντες αὐτῷ, Θάρσει· εἵγεραι, φωνεῖ σε. <sup>50</sup> Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. <sup>51</sup> καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, τί θέλεις ποιήσω σοί; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνί, ἵνα ἀναβλέψω. <sup>52</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθὺς ἀνέβλεψε,

\* Alex. + ὁ. \* Alex. = ὁ. \* Alex. Ναζαρητός. \* Alex. εἶπεν· φωνήσατε αὐτόν. \* Alex. ἴμρι. \* Alex. ἀναπήγσας. \* Alex. ἀντὶ ὁ Ἰησοῦς εἶπεν. \* Alex. τί σοι θέλεις ποιῶν. \* Rec. Παῖββονί.

## WICLIIF—1380.

to hym, but that he schulde mynstre: and zeue his liif aȝen byre for many.

<sup>46</sup> and thei comen to ierico, and whanne he seȝe forth fro ierico, and hise discipulis, and aful myche puple: Barthymeus a blynde man the sone of thymey satte: bisidis the weye and beggide, <sup>47</sup> and whanne he herde that it is ihesus of nazareth he biganne to crie τ ειησους ihesus the sone of dauti haue merci on me, <sup>48</sup> and many thretened him: that he schulde be stille, and he criede myche the more ihesus the sone of dauti haue merci on me, <sup>49</sup> and ihesus stode, and comaundide hym to be clepide, and thei clepiden the blynde man and seyn to hym, be thou of better herte, rise vp he clepith thee, <sup>50</sup> and he castid awie his cloth: and skippid and cam to hym, <sup>51</sup> and ihesus answerid and seide to hym, what wolte thou that I schal do to thee? the blynde man seide to him, maistr that I se, <sup>52</sup> ihesus seide to hym, go thou thi feith hath made thee saaf, and anon he saide, and sued hym in the weie.

11. AND whanne ihesus cam nyȝ to ierusalem and to betheny to the mount of olyues: he sendith tweyne of hise discipulis, <sup>2</sup> and seith to hem, go ȝe in to the castil that is aȝens zou, and anon as ȝe entren there ȝe schuln fynde a colt tied on whiche no man hath secte ȝit, vntie ȝe and brynde hym, <sup>3</sup> and if any man seie any thing to you what don ȝe, seie ȝe that he is needful to the lord, and anon he schal leue hym hidir, <sup>4</sup> and thei seȝden forth, and founden a colte tied bifor the ȝate with outen forth in the metinge of twei weies, and thei vntieden hym, <sup>5</sup> and summe of hem that stoden there seiden to hem, what don ȝe vntyinge the colt, <sup>6</sup> and thei seiden to hem, as ihesus comaundid hem, and thei leften it to hem, <sup>7</sup> and thei brouȝten the colte to ihesu:

## TYNDALE—1534.

to minister, and to geve his lyfe for the redempcion of many.

<sup>46</sup> And they came to Hierico. And as he went oute of Hierico with his disciples, and a greate nombre of people: Barthymeus the sonne of Thimeus which was blynde, sate by the hie wayes syde begginge. <sup>47</sup> And when he hearde that it was Iesus of Nazareth, he began to crye and to saye: Iesus the sonne of David, haue mercy on me. <sup>48</sup> And many rebuked hym, that he shuld holde is peace. But he cryed the moore a greate deale, thou sonne of David haue mercy on me. <sup>49</sup> And Iesus stode still, and comaunded hym to be called. And they called the blynde, sayinge vnto him: Be of good conforte: ryse, he calleth the. <sup>50</sup> And he threwe awaye his clothe, and roose and came to Iesus. <sup>51</sup> And Iesus answerid and sayde vnto him: what wilt thou that I do vnto the? The blynde sayde vnto hym: master, that I myght see. <sup>52</sup> Iesus sayde vnto him: goo thy waye, thy faith hath saved the. And by and by he receaved his sight, and folowed Iesus in the waye.

11. AND when they came nye to Hierusalem vnto Bethphage and Bethanie, besydes mount olyuete, he sent forth two of his disciples, <sup>2</sup> and sayde vnto them: Go youre wayes into the tounne that is ouer agaynst you. And as sone as ye be entred into it, ye shall fynde a cooite bounde, wheron never man sate: loose him and bringe him. <sup>3</sup> And if any man saye vnto you: why do ye soo? Saye that the Lorde hath neade of him: and streight waye he will sende him hidder. <sup>4</sup> And they went their waye, and found a cooite tyed by the dore with out in a place where two wayes met, and they losed him. <sup>5</sup> And diuers of them that stode there, sayde vnto them: what do ye losinge the cooite? <sup>6</sup> And they sayd vnto them even as Iesus had comaunded them. And they let them go. <sup>7</sup> And they brought the cooite to Iesus: and

## CRANMER—1539.

mynstred vnto: but to mynister, and to geue hys lyfe for the redempcion of many.

<sup>46</sup> And they came to Hierico: And as he went oute of the cytie of Hierico with his dysciples, and a great nombre of people: blynde Bartymeus the sone of Tymeus, sate by the hie wayes syde begginge. <sup>47</sup> And when he hearde that it was Iesus of Nazareth, he began to crye, and to saye: Iesus, thou sonne of Dauid, haue mercy on me. <sup>48</sup> And many rebuked hym, that he shuld holde hys peace. But he cryed the moore a greate deale: thou sone of Dauid haue mercy on me. <sup>49</sup> And Iesus stode styll, and comaunded hym to be called: And they called the blynde, sayinge vnto hym: Be of good conforte: ryse, he calleth the. <sup>50</sup> And he threwe awaye hys cloke, and rose, and came to Iesus. <sup>51</sup> And Iesus answerid, and sayde vnto hym: what wilt thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. <sup>52</sup> Iesus sayde vnto hym: go thy waye, thy fayth hath sauēd the: And immediatly he receaued hys syght, and folowed Iesus in the waye.

11. AND when they came nye to Ierusalem vnto Bethphage and Bethanie, besydes mount Olyuete, he sendeth forth two of hys dysciples, <sup>2</sup> and sayeth vnto them: Go youre waye into the tounne, that is ouer agaynst you. And as sone as ye be entred into it: ye shall fynde acolte bounde, wheron neuer man sate: loose hym, and bryngue him hither. <sup>3</sup> And if any man saye vnto you: why do ye so? Saye ye, that the Lorde hath neade of hym: and streight waye he will sende him hither. <sup>4</sup> And they went their waye, and found the colte tyed by the dore without in a place wher two wayes met, and they losed hym. <sup>5</sup> And dyuers of them that stode there, sayde vnto them: what do ye, losinge the colte? <sup>6</sup> And they sayde vnto them, euen as Iesus had comaunded. And they let them go. <sup>7</sup> And they brought the colte to Iesus and cast their garmentes

11. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

XI. Καὶ ὅτε ἐγγίξουσιν εἰς Ἱερουσαλήμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. καὶ εἰάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει καὶ εὐθέως αὐτὸν ἀποστέλλει ὡδε. Ἀπῆλθον δὲ, καὶ εἶρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν. καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφήκαν αὐτούς. καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ'

\* Alex. αὐτῷ. † Alex. εἰς Ἱεροσόλυμα. ‡ Alex. + ὀψω. § Alex. λύσαντες αὐτὸν καὶ ὄρισε. ¶ Rec. ἀποστειλῆ. \* Rec. + τὴν. † Alex. εἶπεν. ‡ Alex. ἐπιβάλλουσιν. § Alex. εἰπὸν αὐτόν.

## GENEVA—1557.

done vnto him, but to serue, and to geue his life for the redemption of many.

46 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great nombre of people, Bartimeus the sonne of Timæus which was blinde, sate by the hye wayes syde beggyng. 47 And when he heard that it was Iesus of Nazareth, he began to cry and to say, Iesus the Sonne of Dauid, haue mercie on me. 48 And many rebuked hym, to the ende that he should holde hys peace: but he cryed the more a great deale, Thou Sonne of Dauid, haue mercie on me. 49 Then Iesus stode styl, and commanded hym to be called: and they called the blinde, saying vnto him, Be of good confort: ryse, he calleth thee. 50 And he threwe away his cloke, and rose and came to Iesus. 51 And Iesus answered, and sayd vnto hym, What wilt thou that I do vnto thee? The blinde said vnto him, Master, that I might see. 52 And Iesus sayd vnto him, Go thy way, thy faith hath saued thee: and by and by, he receaued his sight, and folowed Iesus in the way.

11. AND when they came nye to Ierusalem, to Bethphage and Bethanie, besydes the hil of Oliues, he sent forth two of his disciples, 2 And sayd vnto them, Go your wayes into that village that is ouer agaynst you: and as some as ye shal entre into it, ye shal fynde a colte bounde, wheron neuer man sate: lose him and bring him. 3 And if any man say vnto you, Why doe ye so? Say that the Lord hath nede of hym: and straight way he wil send hym hither. 4 And they went their way & found a colte tyed by the dore without, in a place wher two wayes met, and they losed him. 5 Then certaine of them that stode there, sayd vnto them, What doe ye loosyng the colte? 6 And they sayd vnto them euen as Iesus had commanded them. And they let them go. 7 They brought therfore the colte to Iesus, and cast their garmentes on him: and he sate vpon him.

## RHEIMS—1582.

vnto, but to minister, and to giue his life a redemption for many.

46 And they come to Iericho: and vwhen he departed from Iericho, and his Disciples, and a very great multitude, the some of Timæus, Bar-timæus the blinde man, sate by the way side begging. 47 Vwho vwhen he had heard, that it is Iesus of Nazareth: he began to crie, and to say, Iesus, sonne of Dauid, haue mercie vpon me. 48 And many threatened him, to hold his peace, but he cried much more, Sonne of Dauid, haue mercie vpon me. 49 And Iesus standing stil commaunded him to be called. And they call the blinde man, saying to him, Be of better comfort, arise, he calleth thee. 50 Vwho casting of his garment leapt vp, and came to him. 51 And Iesus ansvvering, said to him, Vwhat vult thou that I doe vnto thee? And the blinde man said to him, Rabbōni, that I may see. 52 And Iesus said to him, Goe thy vvaies, thy faith hath made the safe. And forthvwith he savv, and folloved him in the vway.

11. AND vwhen they came nigh vnto Hierusalem and Bethania to Mount-olivet, he sendeth tvvo of his Disciples, 2 and saith to them, Goe into the tovvne that is against you, and immediatly entring in thither, you shal fynde a colt tyed, vpon vvhich no man yet hath sitten: loose him, and bring him. 3 And if any man shal say to you, Vvat doe you? say that he is needefull for our Lord: and incontinent he vvil send him hither. 4 And going their vvayes, they found the colt tyed before the gate vwithout in the meeting of two vvayes: and they loose him. 5 And certaine of them that stooed there, said to them, Vvhat doe you loosyng the colt? 6 Vwho said to them as Iesus had commaunded them: and they did let him goe vvith them. 7 And they brought the colt to Iesus: and they lay their garmentes vpon

## AUTHORISED—1611.

came not to be ministred vnto, but to minister, & to giue his life a ransom for many.

46 And they came to Iericho: and as he went out of Iericho with his disciples, and a great number of people; blind Bartimeus, the son of Timeus, sate by the high wayes side, begging. 47 And when he heard that it was Iesus of Nazareth, he began to cry out, and say, Iesus thou Sonne of Dauid, haue mercie on me. 48 And many charged him, that he should hold his peace: But he cried the more a great deale, Thou Sonne of Dauid, haue mercie on me. 49 And Iesus stood still, and commanded him to be called: and they call the blind man, saying vnto him, Be of good comfort, rise, he calleth thee. 50 And hee casting away his garment, rose, and came to Iesus. 51 And Iesus answered, and said vnto him, What wilt thou that I should doe vnto thee? The blinde man said vnto him, Lord, that I might receiue my sight. 52 And Iesus said vnto him, Goe thy way, thy faith hath made thee whole: And immediatly hee receiued his sight, and folloved Iesus in the way.

11. AND when they came nigh to Hierusalem, vnto Bethphage, and Bethanie, at the mount of Oliues, hee sendeth fourth two of his disciples, 2 And sayth vnto them, Goe your way into the village ouer against you, and assoone as ye be entred into it, ye shall fynde a colt tyed, wheron neuer man sate, loose him, and bring him. 3 And if any man say vnto you, Why doe yee this? Say yee, that the Lord hath need of him: and straightvway hee will send him hither. 4 And they went their way, and found the colt tyed by the doore without, in a place where two wayes met: and they loose him. 5 And certaine of them that stood there, said vnto them, What doe ye loosyng the colt? 6 And they sayd vnto them euen as Iesus had commaunded: and they let them goe. 7 And they brought the colt

αὐτῶ. | <sup>8</sup> πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν °εἰς τὴν ὁδόν· | ἄλλοι δὲ <sup>9</sup> στοιβάδας | ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρώννον εἰς τὴν ὁδόν. <sup>9</sup> καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, <sup>9</sup> λέγοντες, | ‘ Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. <sup>10</sup> εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ· ‘ Ὡσαννά ἐν τοῖς ὑψίστοις. ’ <sup>11</sup> Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα <sup>3</sup> ὁ Ἰησοῦς, | καὶ | εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀφίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα. <sup>12</sup> Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπέειπας· <sup>13</sup> καὶ ἰδὼν συκῆν ἄπο μακρόθεν, ἔχουσαν φύλλα, ἦλθεν °εἰ ἄρα εὐρήσει τι | ἐν αὐτῇ· καὶ ἔλθων ἐπ’ αὐτήν, οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σίκων. <sup>14</sup> καὶ ἀποκριθεὶς <sup>16</sup> εἶπεν αὐτῇ, ‘ <sup>2</sup> Μηκέτι ἐκ σοῦ εἰς αἰῶνα | <sup>3</sup> μηδεὶς |

° Alex. ἰν τῇ οὐρῷ.

° Alex. στοιβάδας.

° Alex. = λίγωντες.

° Rec. + ἰν ὀνόματι Κυρίου.

° Alex. = ὁ Ἰησοῦς.

° Alex. = καὶ.

° Rec. = ἀπό.

° Alex. ἡ ἀρα τι εὐρήσει.

° Rec. + ὁ Ἰησοῦς.

° Alex. εἰς τὴν αἰῶνα ἰε σοῦ.

## WICLIF—1380.

and thei leiden on hym her clothis : and ihesus sat on hym: <sup>8</sup> and many streweden her clothis in the weie: other men kittiden branchis fro trees : and streweden in the weie: <sup>9</sup> and thei that stwent bifor and that suden: crieden and seiden: osanna: blessid is he that cometh in the name of the lord: <sup>10</sup> blessid be the kyngdom of oure fadir dauth : that is come: osanna : in hijist thingis:

<sup>11</sup> and he entrid in to ierusalem in to the temple: and whanne he hadde seie al thing aboute: whanne it was euen: he wente out in to bethany with the twelve: <sup>12</sup> and another dai whanne he wente out of bethany, he hungerid, <sup>13</sup> and whanne he hadde seen a fige tre afer haunge leues, he cam if happeli he schulde fynde any thing thereon: and whanne he cam to it he fonde no thing outakun leues: for it was not tyme of figis: <sup>14</sup> and ihesus answerid and seide to it: now neuer ete any man fruyt of thee more: and his discipulis herden:

<sup>15</sup> and thei comen to ierusalem, and whanne he was entrid in to the temple: he bi gan to cast out, sellers and biggers in the temple: and he turned up sodoun the boordis of chaungers, and the cheiris of men that solden culuers: <sup>16</sup> and he suffrid not that any man schulde bere a vessel thorw; the temple: <sup>17</sup> and he tauhte hem and seide, where it is not writun, that myn hous schal be clepid the hous of preynge to alle folkis? but ye han made it, a denne of theues:

<sup>18</sup> and whanne this thing was herde: the princis of preestis and scribis, sougten hou thei schulden lese hym, for thei dredden hym: for al the puple wondriden on his techynge: <sup>19</sup> and whanne cunynge was come he wente out of the cite: <sup>20</sup> ⁊ as thei passiden forth eerli thei saien the fige tre made drie from the rootis: <sup>21</sup> and petir bi thougte hym : and seide to

## TYNDALE—1534.

caste their garmentes on him: and he sate vpon him. <sup>8</sup> And many spredde their garmentes in the waye. Other cut doune branches of the trees, and strawed them in the waye. <sup>9</sup> And they that went before and they that folowed, cryed sayinge: Hosanna: blessed be he that commeth in the name of the Lorde. <sup>10</sup> Blessed be the kyngdome that commeth in the name of him that is Lorde of oure father David. Hosanna in the hyest.

<sup>11</sup> And the Lorde entred in to Ierusalem, and into the temple. And when he had lokyd roundabout vpon all thinges, and now the even tyde was come, he went out vnto Bethany, with the twelve. <sup>12</sup> And on the morowe when they were come out from Bethany, he hungered, <sup>13</sup> and spyed a fygge tree a farr of hange leues, and went to se whether he myght fynde any thinge ther on. But when he came therto, he fonde no thinge but leues: for the tyme of fygges was not yet. <sup>14</sup> And Iesus answered and sayde to it: never man eate frute of the here after whill the worlde stondith. And his disciples hearde it.

<sup>15</sup> And they came to Ierusalem. And Iesus went into the temple and beganne to cast out the sellers and byers in the temple, and overthrowe the tables of the money chaungers, and the stoles of them that solde doves: <sup>16</sup> and wolde not suffre that any man caried a vessell thorow the temple. <sup>17</sup> And he taught sayinge vnto them: is it not writen: my housse shalbe called the housse of prayer vnto all nacions? But ye have made it a deen of theues.

<sup>18</sup> And the Scribes and hie prestes hearde yt and sought howe to destroye him. For they feared hym, because all the people marveled at his doctrine. <sup>19</sup> And when even was come, he went out of the cite. <sup>20</sup> And in the morninge as they passed by, they sawe the fygge tree dryed vp by the rotes. <sup>21</sup> And Peter re-

## CRANMER—1539.

on hym: and he sate vpon hym. <sup>8</sup> And many spredde their garmentes in the waye. Other cut doune branches of the trees, and strawed them in the waye. <sup>9</sup> And they that went before and they that folowed: cryed, saying. Hosanna: blessed is he that commeth in the name of the Lorde. <sup>10</sup> Blessed be the kyngdome, that commeth in the name of hym that is Lorde of oure father Daudi: Hosanna in the hyest.

<sup>11</sup> And the Lorde entred into Ierusalem and into the temple. And when he had lokyd round about vpon all thynges, and now the euen tyde was come, he went out vnto Bethany wyth the twelue. <sup>12</sup> And on the morow when they were come out from Bethany, he hungered. <sup>13</sup> And when he had spyed a fige tre a farr of, haunge leues, he came to se, yf he myght fynde any thyng thereon. And when he came to it, he fonde nothyng but leaves: for the tyme of fygges was not yet. <sup>14</sup> And Iesus answered, and sayde vnto the fygge tre: neuer man eate frute of the here after whyll the worlde standeth. And his discypleys hearde it.

<sup>15</sup> And they came to Ierusalem. And Iesus went into the temple, and beganne to cast out them that solde and bought in the temple, and ouertrowe the tables of the money chaungers, and the stoles of them that solde doves: <sup>16</sup> and wolde not suffre, that any man shuld carye a vessell thorow the temple. <sup>17</sup> And he taught, sayinge vnto them: is it not wrytten: my house shalbe called the house of prayer vnto all nacions? But ye have made it a den of theues.

<sup>18</sup> And the Scribes and hie prestes hearde it, and sought how to destroye him. For they feared hym, because all the people marveled at his doctrine. <sup>19</sup> And when euen was come, Iesus went out of the cittyte. <sup>20</sup> And in the morning as they passed by, they sawe the fygge tree dryed vp by the rotes. <sup>21</sup> And Peter re-

her, their kittiden, cut. suden, fullowed. outakun, except. biggers, buyers. culuers, doves or pigeons. clepid, called. lese, destroy.

‘καρπὸν φάγοι.’ Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. <sup>15</sup> Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς | εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερὰς κατέστρεψε· <sup>16</sup> καὶ οὐκ ἤφειν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. <sup>17</sup> καὶ ἐδίδασκε, ἄλεγων αὐτοῖς, | ‘Οὐ γέγραπται, “Ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν;” ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.’ <sup>18</sup> Καὶ ἤκουσαν οἱ ῥαββίματι καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτου πῶς αὐτὸν ἀπολέσουσιν | ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς | ὁ ὄχλος ἐξεπλήσιστο ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>19</sup> Καὶ ὅτε | ὀγέ ἐγένετο, ἔξεπορεύετο | ἔξω τῆς πόλεως. <sup>20</sup> Καὶ ἔξω τῆς πόλεως ἔξω τῆς πόλεως. <sup>21</sup> καὶ ἀναμνησ-

<sup>7</sup> Rec. οὐδέ τις. <sup>8</sup> Alex. = ὁ Ἰησοῦς. <sup>9</sup> Alex. καὶ Ἰησοῦς. <sup>10</sup> Alex. ἀρχ. καὶ οἱ γραμμ. <sup>11</sup> Alex. ἀπολίωσιν. <sup>12</sup> Alex. πᾶς γὰρ. <sup>13</sup> Alex. ἕταν. <sup>14</sup> Alex. ἐξεπορεύετο. <sup>15</sup> Alex. πρῶτ.

## GENEVA — 1557.

<sup>8</sup> And many spred their garments in the way: other cut doune branches of the trees, and strawed them in the way. <sup>9</sup> And they that went before, and they that folowed, cried, saying, Hosanna, blessed be he that commeth in the name of the Lord. <sup>10</sup> Blessed be the kingdom that commeth in the name of him that is Lord of our father Dauid: Hosanna O thou which art in the hiest heauens.

<sup>11</sup> And the Lord entred into Ierusalem, and into the temple. And when he had looked rounde about vpon all things, and now it was euening, he came vnto Bethanie, with the twelue. <sup>12</sup> And on the morow when they were come out from Bethanie, he hungered. <sup>13</sup> And spied a fygge tree a farr of, hauing leaues, and went to see whether he myght fynde any thing thereon. But when he came therto, he found nothing but leaues; for the time of fygges was not yet. <sup>14</sup> Then Iesus answered, and said to it, Neuer man eat frute of thee here after whyle the world standeth. And his disciples heard it.

<sup>15</sup> And they came to Ierusalem. And Iesus went into the temple, and began to cast out the sellers and byers in the temple and ouer threw the tables of the money changers, and the stooles of them that sold doues. <sup>16</sup> Nether would he suffre that any man should cary a vessel through the temple. <sup>17</sup> And he taught, saying vnto them, Is it not wrytten, My house shalbe called the house of prayer, vnto all nations? But ye haue made it a denne of theues. <sup>18</sup> And the Scribes and hie Priestes heard it, and sought how to destroy hym. For they feared hym, because all the people merueyled at his doctrine. <sup>19</sup> But when euen was come, Iesus went out of the cite.

<sup>20</sup> And in the morning as they passed by, they sawe the fygge tree dryed vp by the rootes. <sup>21</sup> Then Peter remembered, and

## RHEIMS — 1582.

him, and he sat vpon him. <sup>8</sup> And many spred their garments in the vway: and others did cut boughes from the trees, and strawed them in the vway. <sup>9</sup> And they that went before and they that folowed, cried saying, *Hosanna, blessed is he that commeth in the name of our Lord.* <sup>10</sup> *Blessed is the kingdom of our father Dauid that commeth, Hosanna in the highest.* <sup>11</sup> And he entred Hierusalem into the temple: and hauing vewed all things round about, vwhen novv the euening houre vvas come, he went forth into Bethania vwith the Twelue.

<sup>12</sup> And the next day vwhen they departed from Bethania, he vvas an hungered. <sup>13</sup> And vwhen he had seen a farr of a figtree hauing leaues, he came if happily he could finde any thing on it. And vwhen he vvas come to it, he found nothing but leaues, for it vvas not the time for figges. <sup>14</sup> And ansvvering he said to it, Novv no man eate fruite of the any more for euer. And his Disciples heard it. <sup>15</sup> And they come to Hierusalem.

And vwhen he vvas entred into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrew. <sup>16</sup> and he suffred not that any man should carie a vessel through the temple: <sup>17</sup> and he taught, saying to them, Is it not wrytten, *That my house shal be called the house of prayer to al nations? But you haue made it a denne of theeuces.* <sup>18</sup> Vvwhich vwhen the cheefe Priestes and the Scribes had heard, they sought hovv they might destroy him, for they were afraid of him, because the vvhole multitude vvas in admiration vpon his doctrine. <sup>19</sup> And vwhen euening vvas come, he vvent forth out of the cite.

<sup>20</sup> And vwhen they passed by in the morning, they sawe the figtree vvithered from the rootes. <sup>21</sup> And Peter remem-

## AUTHORISED — 1611.

to Iesus, and cast their garments on him, and he sat vpon him. <sup>8</sup> And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way. <sup>9</sup> And they that went before, and they that followed, cried, saying, *Hosanna, blessed is hee that commeth in the Name of the Lord.* <sup>10</sup> Blessed be the kingdom of our father Dauid, that commeth in the Name of the Lord, *Hosanna in the highest.* <sup>11</sup> And Iesus entred into Hierusalem, and into the Temple, and when hee had looked round about vpon all things, and now the euentide was come, hee went out vnto Bethanie with the twelue.

<sup>12</sup> And on the morow when they were come from Bethanie, hee was hungry. <sup>13</sup> And seeing a figtree a farr off, hauing leaues, hee came, if haply hee might find any thing thereon, and when hee came to it, hee found nothing but leaues: for the time of figs was not yet. <sup>14</sup> And Iesus answered, and said vnto it, No man eate fruit of thee hereafter for euer. And his disciples heard it.

<sup>15</sup> And they come to Hierusalem, and Iesus went into the Temple, and beganne to cast out them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doues. <sup>16</sup> And would not suffer that any man should carie any vessel thorow the Temple. <sup>17</sup> And he taught, saying vnto them, Is it not wrytten, My house shal be called of all nations the house of prayer? but ye haue made it a denne of theeuces. <sup>18</sup> And the Scribes and chiefe Priestes heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. <sup>19</sup> And when euen was come, Hee went out of the cite.

<sup>20</sup> And in the morning, as they passed by, they sawe the figtree dryed vp from the rootes. <sup>21</sup> And Peter calling to

θεὸς ὁ Πέτρος λέγει αὐτῷ, ‘Ραββὶ, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξήρανται.’ <sup>22</sup> Καὶ ἀποκριθεὶς ἡ δὲ Ἰησοῦς λέγει αὐτοῖς, ‘Ἐχετε πίστιν Θεοῦ. <sup>23</sup> ἄμὴν ἵνα λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι, καὶ βληθήτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ. <sup>24</sup> εἰ δὲ εἴπῃ. | <sup>24</sup> διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν ᾠπροσευχόμενοι αἰτήσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. <sup>25</sup> Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν. <sup>26</sup> εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.’

<sup>27</sup> Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, <sup>28</sup> καὶ

<sup>a</sup> Rec. = ὁ. <sup>1</sup> Alex. = γάρ. <sup>2</sup> Alex. = ὁ ἂν εἴπῃ. <sup>3</sup> Alex. προσεύχσθε καὶ. <sup>4</sup> Alex. ἔλεγον. <sup>5</sup> Alex. ἡ τίς σοι ἕλωεν τὴν ἰξουσίαν ταύτην, ἵνα ταῦτα ποιῆς. <sup>6</sup> Alex. = ἀποκριθεὶς.

## WICLIFF—1380.

hym maistr lo the fige tre whom thou cursedist is dried up, <sup>22</sup> and ihesus answerid and seide to hem, haue ze the feith of god; <sup>23</sup> truli I seie to you, that who euer seith to this hille, be thou taken and cast in to the see and doutht not in his herte, but bileueth; that what euer he seie; schal be don: it schal be don to him; <sup>24</sup> therfor I seie to you alle thingis, what euer thingis ze preiynge schuln axe: bileue ze that ze schuln take and thei schuln come to zou; <sup>25</sup> and whanne ze schuln stonde to preie; forzeue ze if ze han ony thing zens ony man that zoure fadir that is in heuenes forzeue to zou zoure synnes; <sup>26</sup> and if ze forzeuen not: nether zoure fadir that is in heuenes, schal forzeue to zou zoure synnes;

<sup>27</sup> And eftsonne thei camen to ierusalem; and whanne he walkid in the temple: the hijst prestis and scribis and elder men comen to hym, <sup>28</sup> and seien to hym; in what power doist thou these thingis: or who gaf to thee this pouer that thou do these thingis? <sup>29</sup> ihesus answerid and seide to hem; and I schal axe zou o word: and answer ze to me; and I schal seie to zou in what power I do these thingis; <sup>30</sup> whether was the baptyng of Ion of heuene or of men? answer ze to me; <sup>31</sup> and thei thougten withynne hemself, seiyn; if we seien of heuene: he schal seie to us; whi thanne bileuen ze not to hym; <sup>32</sup> if we seien of men: we dreden the puple; for alle men hadden Ion: that he was verli a profete; <sup>33</sup> and thei answerden and seien to ihesus; we witen neuer; and ihesus answerid and seide to hem; nether I seie to zou: In what power I do these thingis.

12. AND ihesus bigan to speke to hem in parables; a man plantid a vineyard; and sette an huggе aboute it and dalf a lake, and bildid a tour and hirid

<sup>1</sup> sic. say agone, against. <sup>2</sup> fessone, again. <sup>3</sup> o. me. hemself, themselles. <sup>4</sup> witen, knowe. <sup>5</sup> dalf, dug.

## TYNDALE—1534.

remembred, and sayde vnto him: master; beholde, the fygge tree which thou cursedest, is wyddred awaye. <sup>22</sup> And Iesus answerid, and sayde vnto them: Have confidens in God. <sup>23</sup> Verely I saye vnto you, that who soever shall saye vnto this mountayne: take awaye thy silfe, and cast thy silfe in to the see; and shall not waver in his herte; but shall beleve that those thingis which he sayeth shall come to passe; what soever he sayeth; shalbe done to him. <sup>24</sup> Therefore I saye vnto you; what soever ye desire when ye praye; beleve that ye shall have it; and it shalbe done vnto you. <sup>25</sup> And when ye stond and praye; forgeve; yf ye have eny thinge agaynste eny man; that youre father also which is in heven; maye forgeve you youre trespasses. . . . .

<sup>27</sup> And they came agayne to Hierusalem. And as he walkid in the temple; ther came to him the hyc prestes; and the Scribes; and the elders; <sup>28</sup> and sayd vnto him: by what auctorite doest thou these thingis? and who gave thei this auctorite; to do these thingis? <sup>29</sup> Iesus answerid; and sayde vnto them: I will also axe of you a certayne thinge; and answer ye me; and I wyll tell you by what auctorite I do these thinges. <sup>30</sup> The baptyeme of Iohn; was it from heven or of men? Answer me. <sup>31</sup> And they thought in them selves sayynge: yf we shall saye from heven: he will saye why then dyd ye not beleve him? <sup>32</sup> but if we shall saye of men: then feare we the people. For all men counted Iohn; that he was a verie Prophete. <sup>33</sup> And they answerid and sayd vnto Iesu: we cannot tell. And Iesus answerid and sayd vnto them: nether wyll I tell you; by what auctorite I do these thynges.

12. AND he beganne to speake vnto them in similitudes. A certayne man plantid a vineyard; and compassed it with an hedge; and ordeyned a wyne presse; and bylt a toure in yt. And let yt

## CRANMER—1539.

remembred, and sayde vnto him: master, beholde the fygge tree which thou cursedest is wyddred awaye. <sup>22</sup> And Iesus answerid and sayde vnto them: haue confydens in God. <sup>23</sup> Uerely I saye vnto you, that whoesoer shall saye vnto this mountayne: remoue, and cast thy selfe into the see, and shall not doute in hys herte, but shall beleue that those thinges which he sayeth shall come to passe, what soeuer he sayeth he shall haue. <sup>24</sup> Therefore I saye vnto you, what thinges soeuer ye desire when ye praye, beleue that ye receaue them, and ye shall haue them. <sup>25</sup> And when ye stand and praye, forgeue, yf ye haue ought agaynst eny man, that youre father also which is in heauen, maye forgeue you youre trespasses. . . . .<sup>27</sup> And they came agayne to Ierusalem. And as he walkid in the temple, ther come to hym the hyc Prestes, and the Scribes, and the elders, <sup>28</sup> and saye vnto hym: by what auctorite doest thou these thynges? and who gaue thei this auctorite, to do these thynges? <sup>29</sup> Iesus answerid, and sayde vnto them: I wyll also aske of you a certayne thinge and answer ye me, and I will tell you by what auctorite I do these thinges. <sup>30</sup> The baptime of Iohn, whether was it from heauen or of men? Answer me. <sup>31</sup> And they thought in them selues, sayynge: yf we saye, from heauen: he will saye why then did ye not beleue him? <sup>32</sup> but yf they had sayd, of men, they feared the people. For all men counted Iohn, that he was a verie Prophete. <sup>33</sup> And they answerid and sayd vnto Iesu: we cannot tell. And Iesus answerid, and sayd vnto them: nether will I tell you by what auctorite I do these thynges.

12. AND he beganne to speake vnto them by parables. A certayne man plantid a vineyard, and compassed it aboute with an hedge, and ordeyned a wyne presse, and bylt a toure, and let it out to

<sup>21</sup> λέγουσιν| αὐτῷ, ‘Ἐν ποία ἐξουσία ταῦτα ποιεῖς; <sup>22</sup> καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῆς;’ | <sup>23</sup> Ὁ δὲ Ἰησοῦς ὁ ἀποκριθεὶς| εἶπεν αὐτοῖς, ‘Ἐπερωτήσω ὑμᾶς κἀγὼ ἓνα λόγου, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποία ἐξουσία ταῦτα ποιῶ. <sup>30</sup> Τὸ βάπτισμα <sup>31</sup> Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι.’ <sup>31</sup> Καὶ ἑλογίζοντο| πρὸς ἑαυτοὺς, λέγοντες, ‘Ἐὰν εἴπωμεν, ‘Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί ῥοῦν| οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup> ἀλλ’ εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο| τὸν λαόν ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὡτως| προφήτης ἦν. <sup>33</sup> καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ,| ‘Οὐκ οἶδαμεν.’ <sup>34</sup> Καὶ ὁ Ἰησοῦς ἀποκριθεὶς| λέγει αὐτοῖς, ‘Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποία ἐξουσία ταῦτα ποιῶ.’ XII. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν,| ‘Ἀμπελῶνα ἐφύτυσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὠρυξεν ὑπολήμιον, καὶ ὠκοδόμησεν

<sup>21</sup> Alex. + τὸ. <sup>22</sup> Alex. ἐπιλογίζοντο. <sup>23</sup> Alex. = οὐν. <sup>24</sup> Rec. + ἰάν. <sup>25</sup> Alex. φοβοῦμεθα. <sup>26</sup> Alex. ὡτως ὅτι s. = ὡτως. <sup>27</sup> Alex. τῷ Ἰησοῦ λέγουσι. <sup>28</sup> Alex. ἀποκριθεὶς ὁ Ἰησοῦς s. καὶ ὁ Ἰησοῦς. <sup>29</sup> Alex. λαλήσεν.

## GENEVA — 1557.

said vnto him, Master, beholde the fygge tree which thou cursedest, is wythered away. <sup>22</sup> And Iesus answered, and said vnto them, Haue confidence in God. <sup>23</sup> For verely I say vnto you, that whosoer shall say vnto this mountayne, Take away thy selfe, and cast thy selfe into the sea, and shal not wauer in his heart, but shal beleue that those thynges which he sayth shal come to passe, what soeuer he sayth, shalbe done in him. <sup>24</sup> Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleue that ye shal haue it, and it shalbe done vnto you. <sup>25</sup> And when ye shal stand, and pray, forgeue, yf ye haue any thyng agaynst any man, that your father also which is in heauen, may forgeue you your trespasses. <sup>26</sup> For if you wil not forgeue: your father which is in heauen wil not pardon you your synnes. <sup>27</sup> Then they come agayne to Ierusalem: and as hee walked in the temple, there came to hym the hye Priestes, Scribes, and Elders, <sup>28</sup> And said vnto hym, By what autoritie doest thou these thynges? and who gaue thee this autoritie, to do these things? <sup>29</sup> Iesus answered and said vnto them, I wil also aske of you a certayne thyng, and answer ye me, and I wil tel you by what autoritie I do these thynges. <sup>30</sup> The baptesme of Iohn, was it from heauen, or of men? Answer me: <sup>31</sup> And they thought with them selues, saying, If we shal saye from heauen: he wil say, Why then did ye not beleue him? <sup>32</sup> But if we saye of men: then feare we the people. For all men iudged of Iohn, that he had bene a very Prophet. <sup>33</sup> Then they answered, and said vnto Iesus, We can not tel. And Iesus answered, and said vnto them, Nether wil I tel you by what autoritie I do these thynges.

12. AND he began to speake vnto them in similitudes. A certayne man planted a vineyard, and compassed it with an hedge, and digged a pit to receaue the lycour of the wynepresse, and buyt a

## RHEIMS — 1582.

bring, said to him, Rabbi, behold the figtree that thou didst curse, is withered. <sup>22</sup> And Iesus answering saith to them, Haue faith of God. <sup>23</sup> Amen I say to you, that whosoever shall say to this mountaine, Be taken vp and be cast into the sea, and shal not stagger in his hart, but beleue that vwhatsoever he saith, shal be done: it shal be done vnto him. <sup>24</sup> Therefore I say to you, al things vwhatsoever you aske, praying, beleuee that you shal recieve, and they shal come vnto you. <sup>25</sup> And vwhen you shal stand to pray, forgive if you haue ought against any man: that also your father which is in heauen, may forgive you your sinnes. <sup>26</sup> If so be that you vvil not forgive, neither vvil your father that is in heauen, forgive you your sinnes. <sup>27</sup> And they came againe to Hierusalem. And vwhen he vwalked in the temple, there came to him the cheefe Priestes and the Scribes and the Auncients, <sup>28</sup> and they say to him, In vwhat povver doest thou these things? and vwho hath giuen thee this povver, that thou shouldest doe these things? <sup>29</sup> And Iesus answering said to them, I also vvil aske you one vvord, and answer you me: and I vvil tel you in vwhat povver I do these things. <sup>30</sup> The baptesme of Iohn vvas it from heauen, or from men? answer me. <sup>31</sup> But they thought vvith them selues, saying, If vve say, From heauen: he vvil say, Vvhy then did you not beleue him? <sup>32</sup> If vve say, From men, they feared the people. for al accounted Iohn that he vvas in dedde a Prophet. <sup>33</sup> And they answering say to Iesus, Vve knovv not. And Iesus answering saith to them, Neither do I tel you in vwhat povver I do these things.

12. AND he began to speake to them in parables. A man planted a vineyard and made a hedge about it, and digged a trough, and built a tovrre, and let it out

## AUTHORISED — 1611.

remembrance, saith vnto him, Master, behold, the figtree which thou cursedest, is withered away. <sup>22</sup> And Iesus answering, saith vnto them, Haue faith in God. <sup>23</sup> For verely I say vnto you, that whosoever shall say vnto this mountaine, Bee thou removed, and bee thou cast into the sea, and shall not doubt in his heart, but shal beleuee that those things which hee sayth, shall come to passe: he shal haue whatsoever he saith. <sup>24</sup> Therefore I say vnto you, What thingsoeuer ye desire when ye pray, beleuee that yee recievee them, and yee shall haue them. <sup>25</sup> And when ye stand, praying, forgive, if ye haue ought against any: that your Father also which is in heauen, may forgive you your trespasses. <sup>26</sup> But if you doe not forgive, neither will your Father which is in heauen, forgive you your trespasses.

<sup>27</sup> And they come againe to Hierusalem, and as hee was walking in the Temple, there came to him the chiefe Priestes, and the Scribes, and the Elders, <sup>28</sup> And they say vnto him, By what authority doest thou these things? and who gaue thee this authority to doe these things? <sup>29</sup> And Iesus answered, and said vnto them, I will also aske of you one <sup>β</sup> question, and answer me, and I will tell you by what authority I doe these things. <sup>30</sup> The baptesme of Iohn, was it from heauen, or of men? Answer me. <sup>31</sup> And they reasoned with themselves, saying, If we shall say, From heauen, hee will say, Why then did ye not beleuee him? <sup>32</sup> But if we shall say, Of men, they feared the people: for all men counted Iohn, that he was a Prophet indeed. <sup>33</sup> And they answered and said vnto Iesus, We cannot tell. And Iesus answering, saith vnto them, Neither do I tell you by what authority I doe these things.

12. AND hee began to speake vnto them by parables. A certayne man planted a vineyard, and set an hedge about it, and digged a place for the wine fat, and built

‘ πύργου, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. <sup>2</sup> καὶ ἀπέστειλε πρὸς τοὺς  
 ‘ γεωργὸς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ  
 ‘ ἀμπελῶνος. <sup>3</sup> οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν. <sup>4</sup> καὶ πάλιν  
 ‘ ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· κἀκείνον <sup>5</sup> λιθοβολήσαντες | ἐκεφαλαίωσαν,  
 ‘ καὶ ἀπέστειλαν ἡτιμωμένον. | <sup>6</sup> καὶ <sup>7</sup> πάλιν | ἄλλον ἀπέστειλε· κἀκείνον ἀπέκτει-  
 ‘ ναν· καὶ πολλοὺς ἄλλους, <sup>8</sup> τοὺς | μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. <sup>9</sup> ἔτι οὖν  
 ‘ ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, | ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον,  
 ‘ λέγων, “Οτι ἐντραπήσονται τὸν υἱὸν μου. <sup>10</sup> ἐκείνοι δὲ οἱ γεωργοὶ εἶπον πρὸς  
 ‘ ἑαυτοὺς, “Οτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν  
 ‘ ἔσται ἡ κληρονομία. <sup>11</sup> καὶ λαβόντες αὐτὸν <sup>12</sup> ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ  
 ‘ ἀμπελῶνος. | <sup>13</sup> τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει

<sup>1</sup> Alex. = λιθοβολήσαντες. <sup>2</sup> Alex. ἡτίμωσαν. <sup>3</sup> Alex. = πάλιν. <sup>4</sup> Alex. οὔρ.

## WICLIF—1380.

it to teliers: and went forth in pilgrymage, <sup>2</sup> and he sente to the erthe tilers in tyme a seruaunt to reseceve of the erthetilers of the fruyt of the vyneyard, <sup>3</sup> and thei token hym and beten: and leften hym voyde; <sup>4</sup> and eftson he sente to hem another seruaunte and thei woundiden hym in the heed and turmentiden hym; <sup>5</sup> and eftson he sente another: and thei slouen hym; and other mo; betynge summe: and sleynge other;

<sup>6</sup> but ȝit he hadde a moost dereworthe sone and he sente him last to hem and seide parauenture thei wolen drede my sone, <sup>7</sup> but the erthetilers crien to gidre; this is the cir come ȝe sle we hym; and the critage schal be oure, <sup>8</sup> and thei token him: ȝkilliden and castiden out withouten the vyneyerd, <sup>9</sup> thanne what schal the lorde of the vyneyerd do? he schal come ȝe lese the tilers and ȝeue the vyneyerd to other, <sup>10</sup> Where ȝe han not redde this scripture, the stone whiche the bilders han dispisid, this is made in to the heed of the corner <sup>11</sup> this thing is don of the lord and is wonderful in oure ȝen; <sup>12</sup> And thei souȝten to holde hym; and thei dreden the puple for thei knewen that to hem he seide this parable; and thei leften hym; and thei wenten aweie;

<sup>13</sup> and thei senten to him summe of the farises and erodians, to take hym in word; <sup>14</sup> whiche comen and seien to hym; maistir we witen that thou art sothfast: and reckist not of ony man; for nether thou biholdist in to face of man: but thou techist the weie of god in truthe; is it leful that tribute be ȝouun to the emperour: <sup>15</sup> or we schuln not ȝeue; whiche witynge her pruy fulnesse: seide to hem; what tempten ȝe me: bringe ȝe to me a peny that I see; <sup>16</sup> and thei brouȝten to hym; and he seide to hem; whose is this; ymage; and the witynge? thei seien

teliers, tillers. efoone, again. lose, destroy. ȝeue, give. ȝen, eyes, witen, know. schal, true. techist, teachest. leful, lawful. ȝouun, given. witynge, knowing. her, their.

## TYNDALE—1534.

out to hyre vnto husbandmen, and went into a straunge countre. <sup>2</sup> And when the tyme was come, he sent to the tennautes a seruaunt, that he myght receave of the tennautes of the frute of the vyneyarde. <sup>3</sup> And they caught him and bet him and sent him agayne emptye. <sup>4</sup> And moreover he sent vnto them another seruaunt, and at him they cast stones and brake his heed, and sent him agayne all to reuyled. <sup>5</sup> And agayne he sent another, and him they kylled: and many other, beetynge some, and kyllyng some.

<sup>6</sup> Yet had he one sonne whom he loved tenderly, him also he sent at the last vnto thei sayinge: they wyll feare my sonne. <sup>7</sup> But the tennautes sayde amongst them selues: this is the heyre: come let vs kyll hym, and the inheritance shalbe oures. <sup>8</sup> And they toke him and kylled him; and cast him out of the vyneyarde. <sup>9</sup> What shall then the lorde of the vyneyarde do? He will come and destroye the tennautes, and let out the vyneyarde to other. <sup>10</sup> Have ye not redde this scripture? The stonne which the bylders dyd refuse, is made the chefe stonne in the corner: <sup>11</sup> this was done of the Lorde, and is meruelous in oure eyes. <sup>12</sup> And they went about to take him; but they feared the people. For they perceaved that he spake that similitude agaynst them. And they left him and went their waye.

<sup>13</sup> And they sent vnto him certayne of the Pharises with Herodes seruautes, to take him in his wordes. <sup>14</sup> And assone as they were come, they sayd vnto him: master we knowe that thou arte true; and carest for no man: for thou considerest not the degre of men; but teachest the waye of God truly: Ys it lauffal to paye tribute to Cesar, or not? <sup>15</sup> Ought we to geue, or ought we not to geue? He vnderstode their simulacion, and sayde vnto them: Why tempte ye me? Brynge me apeny, that I maye se yt. <sup>16</sup> And they brouȝt. And he sayde vnto them: Whose

## CRANMER—1539.

hyre vnto husbandmen, and went into a straunge countre. <sup>2</sup> And when the tyme was come, he sent to the husbandmen a seruaunt, that he myght receave of the husbandmen of the frute of the vyneyarde. <sup>3</sup> And they caught hym, and bet hym, and sent hym awaye agayne emptye. <sup>4</sup> And moreover, he sent vnto them another seruaunt, and at hym they cast stones and brake hys heed, and sent hym awaye agayne all to reuyled. <sup>5</sup> And agayne, he sent another, and hym they kylled: and many other, beetyng some, and kyllyng some. <sup>6</sup> And so whan he had yet but one beloued sonne, he sent hym also at the last vnto them, sayinge: they will feare my sonne. <sup>7</sup> But the husbandmen sayde amongst them selues: this is the heyre: come let vs kyll hym, and the inheritance shalbe oures. <sup>8</sup> And they toke hym and kylled him, and cast him out of the vyneyard. <sup>9</sup> What shall therefore the Lord of the vyneyarde do? He shall come, and destroye the husbandmen, and let out the vyneyarde vnto other. <sup>10</sup> Haue ye not red this scripture? The stonne which the buylders did refuse, is become the chefe stonne of the corner? <sup>11</sup> This is the Lordes doynge, and it is meruelous in oure eyes. <sup>12</sup> They went about also to take him, and feared the people. For they knew, that he had spoken the parable agaynst them. And they left hym and went their waye.

<sup>13</sup> And they sent vnto hym certayne of the Pharises and Herodes seruautes, to take him in his wordes. <sup>14</sup> And assone as they were come, they sayd vnto him: Master, we knowe that thou arte true, and carest for no man: for thou considerest not the outward appearance of men, but teachest the waye of God truly: Is it lauffal to paye tribute to Cesar, or not? <sup>15</sup> Ought we to geue, or ought we not to geue? But he vnderstode their simulacion, and sayde vnto them: Why tempte ye me? Brynge me a peny, that I maye se it. <sup>16</sup> And they brouȝt it. And he sayeth vnto them: Whose is this

‘ τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. <sup>10</sup> Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; “ Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν “ γωνίας. <sup>11</sup> παρὰ Κυρίου ἐγένετο αὐτῆ, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.”’  
<sup>12</sup> Καὶ ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον ἐγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπήλθον. <sup>13</sup> Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. <sup>14</sup> οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, ‘ Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξῃστι κῆνσον Καίσαρι δοῦναι ἢ οὐ; δώμεν, ἢ μὴ δώμεν;’ <sup>15</sup> ‘ Ο δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, ‘ Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. <sup>16</sup> Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, ‘ Τίνος ἢ εἰκὼν αὐτῆ

<sup>c</sup> Alex. = αὐτοῦ. <sup>d</sup> Alex. ἄ. κ. ι. αὐτῶν ἰ. τ. ἄ.

## GENEVA — 1557.

to husbandmen; and went into a strange country. <sup>2</sup> And when the tyme was come, he sent to the tenants a seruant, that he might receave of the tenants, of the frute of the vineyard. <sup>3</sup> But they caught him, and bet him, and sent him away empty. <sup>4</sup> And agayne, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away all to reuled. <sup>5</sup> And agayne he sent another, and him they killed; and many other, beating some, and kylling some. <sup>6</sup> Yet had he one sonne whom he loued tenderly: him also he sent at the last vnto them, saying, They wyl reuerence my sonne. <sup>7</sup> But the tenants sayd amongst them selues, this is the heyre: come let vs kyl hym, and the inheritance shalbe ours. <sup>8</sup> And they toke him, and kylled hym and cast him out of the vineyard. <sup>9</sup> What shal then the Lord of the vineyard doe? He wil come and destroy the tenants, and let out the vineyard to other. <sup>10</sup> Hauē ye not read so muche as this scripture? The stone which the buylders did refuse, is made the chiefe stone in the corner. <sup>11</sup> This was done of the Lord, and is marueilous in our eyes. <sup>12</sup> Then they went about to take hym, but they feared the people. For they perceaued that he spake that similitude against them, and they left him, and went their way. <sup>13</sup> And they sent vnto hym certaine of the Pharises, and of Herodes seruantes, to take him in his wordes.

<sup>14</sup> And as sone as they were come, they sayd vnto him, Master, we knowe that thou art true, and carest for no man: for thou considerest not the persone of men, but teachest the way of God truly: Is it lawful to pay tribute to Cæsar, or not? <sup>15</sup> Oght we to geue, or oght we not to geue? And he vnderstode their simulation, and sayd vnto them, Why tempt ye me? Bring me a penny, that I may see it. <sup>16</sup> And they brought it, and he sayd vnto them. Whose is this image and

## RHEIMS—1582.

to husbandmen: and went forth into a strange countrie. <sup>2</sup> And he sent to the husbandmen in season a seruant, to receiue of the husbandmen, of the fruite of the vineyard. <sup>3</sup> Vvho apprehending him, bette him; and sent him avway emptie. <sup>4</sup> And againe he sent to them another seruant: and him they wounded in the head, and vsed him reprochefully. <sup>5</sup> And againe he sent another, and him they killed: and many other, beating certaine, and killing others. <sup>6</sup> Therefore hauing yet one sonne most deere: him also he sent vnto them last saying, That they vvill reuerence my sonne. <sup>7</sup> But the husbandmen said one to another, This is the heier: come, let vs kill him: and the inheritance shal be ours. <sup>8</sup> And apprehending him, they killed him, and cast him forth out of the vineyard. <sup>9</sup> What therefore vvil the Lord of the vineyard doe? He vvil come and destroy the husbandmen: and vvil giue the vineyard to others. <sup>10</sup> Neither haue you read this scripture, *The stone vvvhich the builders reiected, the same is made the head of the corner:* <sup>11</sup> *By our Lord was this done, and it is maruelous in our eyes?*

<sup>12</sup> And they sought to lay hands on him, and they feared the multitude, for they knew that he spake this parable to them. And leaving him they went their vway.

<sup>13</sup> And they send him certaine of the Pharisees and of the Herodians: that they should entrappe him in his vvord. <sup>14</sup> Vvho comming, say to him, Maister, vve knowv that thou art a true speaker, and carest not for any man: for thou doest not looke vpon the person of men, but teachest the vvay of God in truth. is it lawfull to giue tribute to Cæsar: or shal vve not giue it? <sup>15</sup> Vvho knouing their subteltie, said to them, Vvhy tempt you me? bring me a penie that I may see it. <sup>16</sup> But they brought it him. And he saith to them, Vvwhose is this image,

## AUTHORISED—1611.

a towre, and let it out to husbandmen, and went into a farre country. <sup>2</sup> And at the season, he sent to the husbandmen a seruant, that hee might receiue from the husbandmen of the fruit of the vineyard. <sup>3</sup> And they caught him, and beat him, and sent him away emptie. <sup>4</sup> And againe, hee sent vnto them another seruant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. <sup>5</sup> And againe, he sent another, and him they killed; and many others, beating some, and killing some. <sup>6</sup> Hauing yet therefore one sonne his wellbeloued, he sent him also last vnto them, saying, They will reuerence my sonne. <sup>7</sup> But those husbandmen said amongst themselves, This is the heire, come, let vs kill him, and the inheritance shall be ours. <sup>8</sup> And they tooke him, and killed him, and cast him out of the vineyard. <sup>9</sup> What shall therefore the Lord of the vineyard doe? He will come and destroy the husbandmen, and will giue the vineyard vnto others. <sup>10</sup> And haue ye not read this Scripture? The stone which the builders reiected, is become the head of the corner: <sup>11</sup> This was the Lords doing, and it is maruelous in our eyes. <sup>12</sup> And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

<sup>13</sup> And they sent vnto him certaine of the Pharises, and of the Herodians, to catch him in his vvords. <sup>14</sup> And when they were come, they say vnto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawfull to giue tribute to Cæsar, or not? <sup>15</sup> Shall we giue, or shall we not giue? But he knowing their hypocrisie, said vnto them, Why tempt ye mee? Bring me a peny that I may see it. <sup>16</sup> And they brought it: and he saith vnto them, Whose is this image

‘καὶ ἡ ἐπιγραφή;’ Οἱ δὲ εἶπον αὐτῷ, ‘Καίσαρος.’<sup>17</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.’ Καὶ ἐθαύμασαν ἐπ’ αὐτῷ.<sup>18</sup> Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι καὶ ἐπρώτησαν αὐτὸν, λέγοντες,<sup>19</sup> ‘Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι εἰάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῆ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.’<sup>20</sup> Ἐπτά ἀδελφοὶ ἦσαν,<sup>9</sup> καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα.<sup>21</sup> καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα. καὶ ὁ τρίτος ὡσαύτως.<sup>22</sup> καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ

<sup>9</sup> Alex. = αὐτοῖ. <sup>f</sup> Rec. + οὖν. <sup>6</sup> Alex. + παρ’ ἡμῖν. <sup>h</sup> Alex. καὶ ὁ τρίτος ὡσαύτως, καὶ οἱ ἑπτὰ (καί). <sup>4</sup> Alex. Ἰσραῆλιν πάντων. <sup>h</sup> Alex. καὶ ἡ γυνὴ ἀπίστη. <sup>4</sup> Alex. = οὖν. <sup>m</sup> Alex. = ὅταν ἀναστῶσι. <sup>n</sup> Alex. Ἀποκριθεὶς ἔσ. = Καὶ ἀποκριθεὶς.

## WICLIFF—1380.

to hym; the emperrouis;<sup>17</sup> and ihesus answerid and seide to hem; thanne zeide 3e to the emperrou the things that ben of the emperrou; and to god: tho things that ben of god; and thei wonderidn of hym.

<sup>18</sup>and saduces that scien that ther is no resurrexioun; camen to hym and axeden hym and seiden,<sup>19</sup> maistr moises wroot to us; that if the brother of a man were deed, and lefte his wiif, and haue no sones, his brother take his wiif and reise vp seed to his brother,<sup>20</sup> thanne seuen bretheren ther weren; and the first took a wiif, & died, and lefte no seed;<sup>21</sup> and the secunde took hir and he died; and nether this left seed; and the thridde also;<sup>22</sup> and in like maner the seuen took hir and leften not seed; and the womman the last of alle is deed;<sup>23</sup> thanne rise aȝen; whos wiif of the seuen schal schise be? for seuen hadden hir to wiif;<sup>24</sup> and ihesus answerid & seide to hem; where ȝe erren not therfor: that ȝe knowen not scripturis, nether the vertu of god?<sup>25</sup> for whanne thei schulun rise aȝen fro deeth: is nether thei schul wedde nether be weddid; but thei schulun be as angelis of god in heuenes,<sup>26</sup> and of deed men, that thei risen aȝen han ȝe not radde in the boke of Moises on the buysch, hou god spake to hym and seide? I am god of abraham: and god of Isaac and god of Iacob;<sup>27</sup> he is not god of deed men: but of luyunge men; therfor ȝe erren myche.

<sup>28</sup>and on of the scribis; that hadde herde hem disputyng to gidre: came nyȝe; and saic that ihesus hadde wel answerid hem, and axed hym, which was the first maundeunte of alle;<sup>29</sup> and ihesus answerid to hym, that the first maundeunte of alle is; here thou israel: thi lord god is o god,<sup>30</sup> and thou schalt loue thi

ȝeide, yeld. vertu, power. aȝen, agains. saic, saur. o, one.

## TYNDALE—1534.

ys thys ymage and superscripcion? And they sayde vnto him; Cesars. <sup>17</sup> And Iesus answered and saide vnto them: Then geve to Cesar that which belongeth to Cesar: and to God; that which pertyneth to God. And they mervelled at him.

<sup>18</sup> Then came the Saduces vnto him; which saye; ther is no resurreccion. And they axed hym sayinge: <sup>19</sup> Master; Moses wroote vnto vs; yf eny mans brother dye; and leve his wyfe behinde him; and leve no chyliden: that then hys brother shuld take his wyfe; and reyse vp seed vnto his brother. <sup>20</sup> Ther were seven brethern; and the fyrst toke a wyfe; and when he dyed lefth no seed behynde him. <sup>21</sup> And the secunde toke hir; and dyed; nether lefth eny seed. And the thyrde lyke wyse. <sup>22</sup> And seven had her; and lefth no seed behynde them. Last of all the wyfe dyed also. <sup>23</sup> In the resurreccion then; when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. <sup>24</sup> Iesus answered and sayde vnto them: Are ye not therfore deceaved and vnderstonde not the scriptures; nether the power of God? <sup>25</sup> For when they shall ryse agayne from deeth; they nether mary; nor are maryed: but are as the angels which are in heven. <sup>26</sup> As touchyng the deed; that they shall ryse agayne: have ye not redde in the boke of Moyses; howe in the bushe God spake vnto him sayyng: I am the God of Abraham; and God of Ysaac; and the God of Iacob? <sup>27</sup> He is not the God of the deed; but the God of lyvyngye. Ye are therfore greatly deceaved.

<sup>28</sup> And ther came one of the scribes that had heard thei disputyng to gedder; and perceaved that he had answered them well; and axed him: Which is the fyrste of all the commaundeutes? <sup>29</sup> Iesus answered him; the fyrste of all the commaundeutes is. Heare Israel: The Lorde God is one Lorde. <sup>30</sup> And thou shalt love the Lorde thy God with all thy

## CRANMER—1539.

yimage and superscripcion? And they sayd vnto him: Cesars. <sup>17</sup> And Iesus answered, and sayde vnto them: Geue to Cesar the things that belonge to Cesar: and to God, the things which pertyene to God. And they mervelled at him.

<sup>18</sup> There came also vnto him the Saduces, which saye that ther is no resurreccyon. And they asked hym sayyng: <sup>19</sup> Master Moses wrote vnto vs. yf eny mans brother dye, and leaue his wyfe behynde him, and leaue no chyliden: that hys brother shuld take hys wyfe, and reyse vp seed vnto hys brother. <sup>20</sup> There were seuen brethern, and the fyrst toke a wyfe: and when he dyed, left no seed behynde hym. <sup>21</sup> And the secunde toke hyr, and dyed: nether left he any seed. And the thyrde lykewyse. <sup>22</sup> And seuen had her, and left no seed behynde them. Last of all the wyfe dyed also. <sup>23</sup> In the resurreccion therfore when they shall ryse agayne: whose wyfe shall she be of them? For seuen had her to wyfe. <sup>24</sup> And Iesus answered, and sayde vnto them: Do ye not therfore erre, because ye vnderstande not the scriptures, nether the power of God? <sup>25</sup> For when they shall ryse agayne from deeth, they nether mary, nor are maryed: but are as the angels, which are in heauen. <sup>26</sup> As touchyng the deed, that they ryse agayne: haue ye not redde in the boke of Moyses, how in the bushe, God spake vnto hym, sayyng: I am the God of Abraham and the God of Isaac, and the God of Iacob? <sup>27</sup> He is no God of deed, but the God of the luyunge. Ye are therfore greatly deceaved.

<sup>28</sup> And when ther came one of the Scrybes, and had heard thei disputyng together (and perceaved that he had answered them well) he asked hym: which is the fyrst of all the commaundeutes? <sup>29</sup> Iesus answered hym, the fyrste of all the commaundeutes is: Heare O Israel: The Lorde our God, is Lorde only: <sup>30</sup> And thou shalt loue the Lorde thy God with all

‘ ἔσχον αὐτὴν γυναῖκα.’ <sup>24</sup> “ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘ Οὐ διὰ τοῦτο  
 ‘ πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ; <sup>25</sup> ὅταν γὰρ ἐκ  
 ‘ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ’ εἰσὶν ὡς ἄγγελοι ἐν  
 ‘ τοῖς οὐρανοῖς. <sup>26</sup> περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνεγνώτε ἐν τῇ βίβλῳ  
 ‘ Μωσέως, ἐπὶ <sup>β</sup> τοῦ| βᾶτου, ὡς εἶπεν αὐτῷ ὁ Θεός, λέγων, “ Ἐγὼ ὁ Θεός  
 ‘ Ἀβραάμ, καὶ ὁ Θεός Ἰσαὰκ, καὶ ὁ Θεός Ἰακώβ;” <sup>27</sup> Οὐκ ἔστιν ὁ Θεός νεκρῶν,  
 ‘ ἀλλὰ <sup>γ</sup> ζώντων ἡμεῖς οὖν πολὺ πλανᾶσθε.’ <sup>28</sup> Καὶ προσελθὼν εἰς τῶν γραμ-  
 ‘ ματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς| ὅτι καλῶς αὐτοῖς ἀπεκρίθη,|  
 ‘ ἐπηρώτησεν αὐτὸν, ‘ Ποία ἐστὶ <sup>δ</sup> πρώτη πάντων ἐντολή;” <sup>29</sup> Ὁ δὲ Ἰησοῦς ἀπεκρίθη  
 ‘ αὐτῷ, “ Ὅτι πρώτη πάντων τῶν ἐντολῶν,| “ Ἄκουε, Ἰσραὴλ· Κύριος ὁ Θεός  
 ‘ ἡμῶν Κύριος εἰς ἔστι. <sup>30</sup> καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας

° Rec. + ὁ. ° Rec. τῆς. ° Rec. + Θεός. ° Alex. ἰζὼν s. καὶ ἰζὼν. ° Alex. ἀπεκρίθη αὐτοῖς. ° Rec. πρ. πασῶν ἐντ. ° Rec. Ὅτι πρ. πασῶν ἐντ. ° Rec. ὅτι πρώτη πάντων τῶν ἐντ.

## GENEVA—1557.

superscription? And they say vnto him, Cæsars. <sup>17</sup> Then Iesus answered, and sayd vnto them, Then geue to Cæsar that which belongeth to Cæsar, and to God, that which pertyneth to God. And they merueyled at hym. <sup>18</sup> Then come the Sadducees vnto him, (which say there is no resurrection) And they asked hym, saying, <sup>19</sup> Master, Moses wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynd him, and leaue no chyl dren: that then his brother should take his wyfe, and raise vp seed vnto his brother. <sup>20</sup> There were therefore seuen brethren, and the fyrst toke a wife, and when he dyed, left no seed behynd hym. <sup>21</sup> And the seconde toke her, and dyed, nether left any seed: and the thyrd lykewyse. <sup>22</sup> And seuen had her, and left no seed behynd them Last of al, the wyfe dyed also. <sup>23</sup> In the resurrection then, when they shal ryse agayne, Whose wyfe shall she be of them? For seuen had her to wyfe. <sup>24</sup> Iesus answered, and sayd vnto them, Are ye not therefore deceaued, because ye vnderstand not the Scriptures, nether the power of God? <sup>25</sup> For when they shal ryse agayne from the dead, nether men mary, nor wiu es are married: but are as the Angels which are in heauen. <sup>26</sup> As touching the dead, that they shal ryse agayne: haue ye not read in the booke of Moses, how in the busshes God spake vnto hym, saying, I am the God of Abraham, and God of Isaac, and the God of Iacob? <sup>27</sup> He is not the God of the dead, but the God of the lyuyng. Ye are therefore greatly deceaued.

<sup>28</sup> And there came one of the Scribes that had heard them disputing together, and perceaued that he had answered them wel, and asked hym, Which is the fyrst of all the commandementes? <sup>29</sup> Iesus answered hym, The fyrst of all the commandementes is. Hearre Israel, The Lord our God, is the onely Lord. <sup>30</sup> Thou shalt therefore loue the Lord thy God with all

## RHEIMS—1582.

and inscription? They say to him, Cæsars. <sup>17</sup> And Iesus ansvvering, said to them, Render therefore the things that are Cæsars, to Cæsar: and that are Gods, to God. And they marueled at him.

<sup>18</sup> And there came to him the Sadducees that say there is no resurrection: and they asked him saying, Maister, <sup>19</sup> Moyses vvrote vnto vs, that if any mans brother die, and leaue his vvife, and leaue no children, his brother shal take his vvife and raise vp seede to his brother. <sup>20</sup> There vvare therefore seuen brethren: and the first tooke a vvife, and died leauing no issue. <sup>21</sup> And the seconde tooke her, and died: and neither this left issue. And the thirde in like maner. <sup>22</sup> And the seuen tooke her in like sort: and did not leaue issue. Last of al the vvoman also died. <sup>23</sup> In the resurrection therefore when they shal rise agayne, vvwhose vvife shal she be of these? for the seuen had her to vvife. <sup>24</sup> And Iesus ansvvering, said to them, Doe ye not therefore erre, not knowing the scriptures, nor the povver of God? <sup>25</sup> For vvhen they shal rise agayne from the dead, they shal neither marrie, nor be married, but are as the Angels in heauen. <sup>26</sup> And as concerning the dead, that they do rise agayne, haue ye not read in the booke of Moyses, hovv in the bush God spake to him, saying, *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* <sup>27</sup> He is not the God of the dead, but of the liuyng. You therefore are much deceued.

<sup>28</sup> And there came one of the Scribes that had heard them questioning, and seeing that he had wel answered them, asked him vvvhich vvvas the first commandement of al. <sup>29</sup> And Iesus ansvvered him, That the first commandement of al is, *Hearre Israel: the Lord thy God, is one God.* <sup>30</sup> And thou shalt loue the Lord thy God from thy vvhole hart, and

## AUTHORISED—1611.

and superscription? And they said vnto him, Cæsars. <sup>17</sup> And Iesus answering, said vnto them, Render to Cesar the things that are Cæsars: and to God the things that are Gods. And they maruailed at him.

<sup>18</sup> Then come vnto him the Sadducees, which say there is no resurrection, and they asked him, saying, <sup>19</sup> Master, Moses wrote vnto vs, If a mans brother die, and leaue his wife behind him, and leaue no children, that his brother should take his wife, and raise vp seed vnto his brother. <sup>20</sup> Now there were seuen brethren: and the first tooke a wife, and dying left no seed. <sup>21</sup> And the seconde tooke her, and died, neither left he any seed, and the third likewise. <sup>22</sup> And the seuen had her, and left no seed: last of all the woman died also. <sup>23</sup> In the resurrection therefore, when they shall rise, whose wife shall shee be of them? for the seuen had her to wife. <sup>24</sup> And Iesus answering, said vnto them, Doe ye not therefore erre, because ye know not the scriptures, neither the power of God? <sup>25</sup> For when they shall rise from the dead, they neither marry, nor are giuen in marriage: but are as the Angels which are in heauen. <sup>26</sup> And as touching the dead, that they rise: haue ye not read in the booke of Moses, how ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob? <sup>27</sup> Hee is not the God of the dead, but the God of the liuyng: yee therefore doe greatly erre.

<sup>28</sup> And one of the Scribes came, and hauing heard them reasoning together, and perceiuing that he had answered them well, asked him which is the first commandement of all. <sup>29</sup> And Iesus answered him, The first of all the commandementes is, Hearre, O Israel, the Lord our God is one Lord: <sup>30</sup> And thou shalt loue the Lord thy God with all thy heart, and with

“ σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου.” αὕτη πρώτη ἐπιτολή. ἡ καὶ δευτέρα ὁμοία αὕτη, “ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.” Μεῖζων τούτων ἄλλη ἐπιτολή οὐκ ἔστι. ἡ Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, ἡ Καλῶς, διδασκαλε, ἐπὶ ἀληθείας εἶπας, ὅτι εἰς ἔστι, ἡ καὶ οὐκ ἔστιν ἄλλος πλεον αὐτοῦ. ἡ καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, ἡ καὶ ἐξ ὅλης τῆς συνήσεως, ἡ καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, ἡ καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλεον ἔστι πάντων τῶν ὀλοκαυτωμάτων ἡ καὶ ἑστιν. ἡ Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸς, ὅτι οὐκ ἐχθρῶς ἀπεκρίθη, εἶπεν αὐτῷ, ἡ Οὐ μακάριός εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. ἡ Καὶ αὐδαὶς σίκετι ἐπιτομὰ αὐτὸν ἐπερωτήσαι. ἡ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδασκαλε ἐν τῷ ἱερῷ, ἡ Πῶς λεγούσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἔστι Δαυὶδ; ἡ αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν

Mat. — 31. 7 Act. — 13. 33 Gal. — 3. 16 Rom. — 1. 1 Act. — 13. 33.

## WYCLIF—1382.

his heart and with all the soule and with all the strenght and with all the myght. This is the fyrste commaundment. And the secunde is like to this first schilf and is to love the neighbour as thy selfe. There is none other commaundment greater than this.

¶ And the Scribe saide unto him, master thou hast said well. For a good is it that I have heard sayd of the lawe and of the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

¶ And Jesus answered and seide unto him, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

¶ And he seide unto him, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

¶ And he seide unto him, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

¶ And he seide unto him, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

## TYNDALE—1534.

heart and with all the soule and with all the strength. This is the first commaundment. And the secunde is like unto this. Thou shalt love thy neighbour as thy selfe. There is none other commaundment greater than these.

¶ And the Scribe saide unto him, well master thou hast said the truth: that there is no gooder lawe and that there is none better lawe. And he seide unto him, with all the soule and with all the strenght and with all the myght. And he seide unto him, with all the soule and with all the strenght and with all the myght. And he seide unto him, with all the soule and with all the strenght and with all the myght.

¶ And Jesus answered the scribe saying, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

¶ And he seide unto him, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

¶ And he seide unto him, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

¶ And he seide unto him, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

## CRANMER—1539.

thy heart and with all the soule and with all the strength. This is the first commaundment. And the secunde is like unto this. Thou shalt love thy neighbour as thy selfe. There is none other commaundment greater than these.

¶ And the Scribe saide unto him, well master thou hast sayd the truth: for there is no God, and there is none better lawe. And he seide unto him, with all the soule and with all the strenght and with all the myght. And he seide unto him, with all the soule and with all the strenght and with all the myght. And he seide unto him, with all the soule and with all the strenght and with all the myght.

¶ And Jesus answered the scribe, saying, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

¶ And he seide unto him, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

¶ And he seide unto him, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

¶ And he seide unto him, thou hast sayd well. For a good is it that thou hast sayd of the lawe and the prophetes and of all the commaundmentes that thou hast sayd. For the lawe and the prophetes and all the commaundmentes that thou hast sayd are not to be broken.

‘ Πνεύματι ἁγίῳ, ‘ ἰλέγει, ὁ Κύριος τῷ κυρίῳ μοι, Κάθου ἐκ δεξιῶν μοι, ἕως ἂν  
 “ εἶώ τοὺς ἐχθροὺς σοι ὑποπόδιον τῶν ποδῶν σου.” Ἰταυὸς οὖν λαλοῦν λέγει  
 ‘ αὐτὸς κύριον καὶ πῶθεν υἱὸς αὐτοῦ ἐστὶ; Καὶ ὁ πολλὸς ὄχλος ἤκουεν αὐτοῦ  
 ἠδέως. Ὡς ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Ἐβλέπετε ἀπὸ τῶν γραμματέων,  
 ‘ τῶν θελοῦτων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοῖς ἐν ταῖς ἀγοραῖς, καὶ  
 ‘ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις ὅτι  
 ‘ κατεστήθητε τὰς οἰκίας τῶν χηρῶν, καὶ πρόσαιε μακρὰ προσειχομένοι οὗτοι  
 ‘ ληθούται περισσώτερον κρίμα.’

‘ Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου εἰσέφερε πῶς ὁ ὄχλος  
 βάλλει χαλεόν εἰς τὸ γαζοφυλακίον, καὶ πολλοὶ πλουτοὶ ἐβάλλον πολλά· καὶ  
 ἐλθούσα μία χηρὰ πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδραντῆς. καὶ προσκαλεσα-

‘ Exc. — ὁ δὲ οὖν. ‘ Exc. Eten. ‘ Act. — ὁ

## GENEVA—1557.

my heart, and with all thy soul, and with  
 all thy might, and with all thy strength.  
 This is the first commandment. And the  
 second is like unto this, Thou shalt  
 love thy neighbour as thy self. There is  
 none other commandment greater than  
 these. And the Scribe said unto him,  
 Well Master, thou hast said it truthfully,  
 that there is one God, and that there is  
 none but he. And to love him with all  
 the heart, and with all the might, and with  
 all the soul, and with all the strength,  
 and to love his neighbour as him self,  
 is more than all burnt offerings and  
 sacrifices. Then Jesus saw that he  
 answered discreetly, he said unto him,  
 Thou art not far from the kingdom of  
 God. And no man after that hour asked  
 him any question.

And Jesus answered and said teach-  
 ing in the temple. How say the Scribes  
 that Christ is the sonne of David? For  
 David him self said by the holy  
 Ghost, The Lord said to my Lord,  
 sit on my right hand, till I make thine  
 enemies thy footstool. Then David him  
 self called him Lord, and by what  
 name is he then his sonne? And multi-  
 tudes heard him gladly.

And he said unto them, in the doctrine  
 of Moses what say ye to him that  
 is long clothing and blue saltation in the  
 market places? And he said, saying in the  
 Synagogs, and in the Synagogs, witness-  
 es. What do ye witness in the Synagogs,  
 and in the Synagogs, and in the Synagogs,  
 and in the Synagogs, witness-  
 es. What do ye witness in the Synagogs,  
 and in the Synagogs, and in the Synagogs,  
 and in the Synagogs, witness-  
 es.

And Jesus said unto the people, and  
 he said, how the people put money into  
 the treasure, and how that were their  
 countenance. And there came a certain  
 poor widow, and she threw in two  
 mites, which make a quart. And he called

## BREHMES—1552.

unto thy righte and, and unto thy righte  
 might, and unto thy strength. This is  
 the first commandment. And the second  
 is like to it. Thou shalt love thy  
 neighbour as thy self. In other com-  
 mandments greater than these there is  
 not. And the scribe said to him, Well  
 Master, thou hast said it truthfully, that  
 there is one God, and there is none other  
 besides him. And that he be loved from  
 the whole heart, and with the whole  
 understanding, and with the whole soul,  
 and with the whole strength, and to  
 love his neighbour as him self, is a greater  
 thing than all holocausts and sacrifices.  
 And Jesus seeing that he had answered  
 wisely, said to him, Thou art not far  
 from the kingdom of God. And no man  
 after that hour asked him.

And Jesus answering said teaching  
 in the temple. How in the Scribes say  
 that Christ is the sonne of David? For  
 David him self said in the holy Ghost,  
 Our Lord said to my Lord, sit on  
 my right hand, till I see thine enemies  
 thy footstool of the feet. Then David  
 him self called him Lord, and witness-  
 es to his sonne? And a great multitude heard  
 him gladly. And he said to them, in  
 the doctrine. Take heede of the Scribes that  
 are long robes, and be salted in  
 the market places, and sit in the first  
 chairs in the Synagogs, and in the  
 highest places at supper. What do ye  
 witness in the Synagogs, and in the Synagogs,  
 and in the Synagogs, and in the Synagogs,  
 and in the Synagogs, witness-  
 es. What do ye witness in the Synagogs,  
 and in the Synagogs, and in the Synagogs,  
 and in the Synagogs, witness-  
 es.

And Jesus sitting over against the  
 treasure, he said, how the people put  
 money into the treasure, and how  
 that were their countenance. And  
 there came a certain poor widow,  
 and she threw in two mites, which  
 is a quart. And he called

## AUTHORISED—1611.

all thy soul, and with all thy might, and  
 with all thy strength. This is the first  
 commandment. And the second is like  
 unto this, Thou shalt love thy neighbour  
 as thy self: there is none other com-  
 mandment greater than these. And the  
 Scribe said unto him, Well, Master, thou  
 hast said the truth: for there is one God,  
 and there is none other but he. And to  
 love him with all the heart, and with all  
 the understanding, and with all the soul,  
 and with all the strength, and to love his  
 neighbour as himself, is more than all  
 whole burnt offerings and sacrifices. And  
 when Jesus saw that he answered dis-  
 creetly, he said unto him, Thou art not  
 far from the kingdom of God: and no  
 man after that hour asked him any question.

And Jesus answered, and said, while  
 he taught in the Temple. How say the  
 Scribes that Christ is the sonne of David?  
 For David himself said by the holy  
 Ghost, The Lord said to my Lord, sit  
 thou on my right hand, till I make  
 thine enemies thy footstool. Then David  
 himself called him Lord, and witness-  
 es to his sonne? And the multitude  
 heard him gladly.

And he said unto them in the doctrine  
 of Moses, what say ye to him that  
 is long clothing, and blue saltation in  
 the market places? And he said, saying  
 in the Synagogs, and in the Synagogs,  
 witness-  
 es. What do ye witness in the Synagogs,  
 and in the Synagogs, and in the Synagogs,  
 and in the Synagogs, witness-  
 es.

And Jesus sat over against the treas-  
 ure, and he said, how the people put  
 money into the treasure, and how that  
 were their countenance. And there came  
 a certain poor widow, and she threw in  
 two mites, which make a quart. And

μενος τούς μαθητὰς αὐτοῦ, λέγει| αὐτοῖς, Ἐμὴν λέγω ὑμῖν, ὅτι ἡ χῆρα αὕτη ἡ πτωχῇ πλείων πάντων βέβληκε| τῶν βαλόντων| εἰς τὸ γαζοφυλάκιον. ἅπαντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

XIII. Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; σου μὴ ἀφεθῆ ἰλίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῆ. Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπήρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Εἰπέ| ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς| αὐτοῖς ἤρξατο

† Alex. εἶπεν. † Alex. ἰδοὺ. † Alex. τ. βαλλόντων. † Alex. + ἐμὴν λέγω σοι (s. ἰμῖν) ὄτι. † Alex. + ὡς. † Alex. λίθων. † Alex. εἶπεν. † Alex. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶς ἀποκριθεὶς.

## WICLIIF—1380.

30u that this pore widewe kest more thanne alle: that kesten in to the tresorie: <sup>44</sup>for allos kesten of that thing that thi hadden plente of; but this of hir pouert kest alle thingis that sche hadde alle her liifode.

13. AND whanne he wente out of the temple: oon of hise discipulis seide to hym; mais'tir biholde what maner stones: and what maner bildyngis? <sup>2</sup>And Iesus answerid and seide to him; seest thou alle these greet bildyngis? there schal not be lefte a stoon on a stoon: whiche schal not be distried? <sup>3</sup>τῷ whanne he satte in the mounte of olyues agens the temple: Petir τ James and Ion and Andrew, axeden hym bi hym self; <sup>4</sup>seie thou to vs: whanne these thingis schuln be don, and what token schal be: whanne alle these thingis schuln be gynne to be endid? <sup>5</sup>τῷ Iesus answerid and bigan to seie to hem; loke 3e that no man disceyue 3ou; <sup>6</sup>for many schuln come in my name, seinyng, that I am: τῷ thei schuln disceyue many.

<sup>7</sup>and whanne 3e here bateiils and openyouns of bateiils: drede 3e not, for it bihoueth these thingis to be don but not jit anon in the ende; <sup>8</sup>for folk schal rise on folk, and rewme on rewme and erthe moyngis and hundre schal be bi placis; these thingis schuln be bigynnynges of sorwis.

<sup>9</sup>but se 3e 3ou self, for thei schuln take 3ou in counceillis; and 3e schuln be beten in synagogis; and 3e schuln stonde bifor kyngis and domesmen for me: in witnessyng to hem; <sup>10</sup>and it bihoueth that the gospel be firste prechid amonge alle folk.

<sup>11</sup>and whanne thei taken 3ou and leden 3ou forth: nyle 3e bifor thenke what 3e schuln speke; but speke 3e that thing that schal be 3oum to 3ou in that our; for 3e ben not the spekers; but the holi goost; <sup>12</sup>for

† 30u for Iiwillhod. agens, against or before. openyouns, reports. rewme, realm. erthe moyngis, earth-quake. domesmen, judges. nyle, not. 3oum, given.

## TYNDALE—1534.

I saye vnto you, that this pover widowe hath east moare in; then all they which haue east into the treasury. <sup>44</sup>For they all dyd cast in of their superfluye: but she of her poverte; dyd cast in all that she had; even all her livyng.

13. AND as he went out of the temple one of his disciples sayde vnto him: Master; se what stones; and what byldynges are here. <sup>2</sup>And Iesus answered and sayde vnto him: Seist thou these grete byldynges? There shall not be lefte one stone vpon a another; that shall not be throwen doune.

<sup>3</sup>And as he sat on mounte olyvete; over agens the temple; Peter; and James; and Iohn; and Andrew axed him secretly: <sup>4</sup>tell vs; when shall these thinges be? <sup>5</sup>And what is the signe when all these thinges shalbe fulfilled? <sup>6</sup>And Iesus answered them; and began to saye: take hede lest eny man deceave you. <sup>6</sup>For many shall come in my name sayyng: I am Christ; and shall deceave many.

<sup>7</sup>When ye shall heare of warre and tydynges of warre; be ye not troubled. For soche thinges muste nedes be. But the ende is not yet. <sup>8</sup>For ther shall nacion aryse agaynste nacion; and kyngdome agaynste kyngdome. And ther shalbe erth quakes in all quarters; and famyshment and troubles. These are the begynnyng of sorowes.

<sup>9</sup>But take ye hede to youre selves. For they shall bringe you vp to the counsels and into the synagoges; and ye shalbe beaten: ye and shalbe brought before rulers and kynges for my sake; for a testimoniall vnto them. <sup>10</sup>And the gossell must fyrste be publysshed amonge all nacions.

<sup>11</sup>But when they leade you and present you; take noo thought afore honde what ye shall saye; nether ymagion; but what-soever is geven you at the same tyme; that speake. For it shall not be ye that shall speake; but the holi goost. <sup>12</sup>Ye

## CRANMER—1539.

and sayeth vnto them. Uerely I saye vnto you, that thys poore wydowe hath east moare in, then all they which haue east into the treasury. <sup>44</sup>For they all dyd cast in of their superfluye: but she of her pouerte, dyd cast in all that she had, euen all her lyuyng.

13. AND as he went out of the temple, one of hys disciples sayde vnto him; Master, se what stones, and what byldynges are here. <sup>2</sup>And Iesus answered and sayde vnto hym; Seest thou these grete byldynges? There shall not be lefte one stone vpon another, that shall not be throwen doune. <sup>3</sup>And as he sat on mounte Olyvete, ouer agaynst the temple, Peter, and James, and Iohn, and Andrew, asked hym secretly: <sup>4</sup>tell vs, when shall these thinges be? <sup>5</sup>And what is the sygne when all these thynges shalbe fulfilled? <sup>6</sup>And Iesus answered them, and began to saye: take hede, lest any man deceave you. <sup>6</sup>For many shall come in my name sayyng: I am Christ, and shall deceave many.

<sup>7</sup>When ye shall heare of warres, and tydynges of warres, be ye not troubled. For such thynges must nedes be. But the ende is not yet. <sup>8</sup>For ther shall nacyon aryse agaynste nacyon, and kyngdome agaynste kyngdome. And ther shalbe erth quakes in all quarters, and famyshment shall ther be, and troubles. These are the begynnyng of sorowes. <sup>9</sup>But take ye hede to youre selues. For they shall bryng you vp to the counsels, and into the synagoges, and ye shalbe beateu: yee and shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them. <sup>10</sup>And the Gospell must fyrste be publyshed amonge all nacions.

<sup>11</sup>But when they leade you and present you, take ye no thought nether ymagin a fore hande what ye shall saye; but what-soeuer is geuen you in the same houre, that speake. For it is not ye that shall speake, but the holi goost. <sup>12</sup>The brother shall

λέγειν, Ἐλέπετε μή τις ὑμᾶς πλανήσῃ. Ἐπολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου, λέγοντες, Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν. Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὔπω τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ παραχαί. Ἄρχῃ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοῦς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρῆσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλείων σταθήσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς· καὶ εἰς πάντα τὰ ἔθνη δεῖ πρώτου κηρυχθῆναι τὸ εὐαγγέλιον. Ὅταν δὲ ἄγωνισιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον. Παραδώσει

<sup>1</sup> Alex. ἔσονται σειμοὶ κ. τ. <sup>2</sup> Alex. = καὶ παραχαί. <sup>3</sup> Rec. Ἀρχαὶ ὠ. τ. <sup>4</sup> Alex. Καὶ ὅταν. <sup>5</sup> Rec. ἀγάγωνισιν. <sup>6</sup> Alex. = μηδὲ μελετᾶτε. <sup>7</sup> Alex. καὶ παραώσει.

## GENEVA—1557.

vnto hym his disciples, and sayd vnto them, Verely I say vnto you, that this poore wydow hath cast more in then all they which haue cast into the treasury. <sup>44</sup> For they all dyd cast in of their superfluitie: but she of her pouertie, dyd cast in all that she had, euen all her luyng.

13. AND as he went out of the temple, one of hys disciples sayd vnto hym, Master, see what stoncs, and what buildynges are here. <sup>2</sup> Then Iesus answered and sayd vnto hym, Seyst thou these great buildynges? There shal not be left one stone vpon another, that shal not be thrown downe. <sup>3</sup> And as he sat on the hill of Oliues, ouer against the temple, Peter, and Iames, and Iohn, and Andrew asked him secretly, <sup>4</sup> Tel vs, when shal these thyngs be? and what shalbe the signe when all these thyngs shalbe fulfilled? <sup>5</sup> And Iesus answered them, and began to say, Take hede lest any man deceaue you. <sup>6</sup> For many shal come in my name, saying: I am Christe, and shal deceaue many. <sup>7</sup> Forthermore when ye shal heare of warres and rumors of warres, be ye not troubled: For such thyngs must needs be, but the end shal not be yet. <sup>8</sup> For there shal nation aryse against nation, and kingdome against kingdome: and there shalbe earthquakes in al quarters, and famishements and troubles, these are the begynnynghes of sorowes.

<sup>9</sup> But take ye hede to your selues: For they shal deliuer you vp to the Councils, and into the Synagoges: ye shalbe beaten, and broght before rulers and kynges for my sake for a testimonial vnto them. <sup>10</sup> And the Gospel must fyrst be published among all nations. <sup>11</sup> But when they lead you, and present you, take ye no thoght, nether prepare afore hand what ye shal say: but whatsoeuer is geuen you at the same time, that speake: for it is not ye that speake, but the holy Gost. <sup>12</sup> Yea

## RHEIMS—1582.

saith to them, Amen I say to you, that this poore viduow hath cast in more then al that haue cast into the treasury. <sup>44</sup> For al they of their abundance haue cast in: but she, of her penurie hath cast in all that she had, her vvhole luyng.

13. AND vhen he vvent out of the temple, one of his Disciples saith to him, Maister, behold what maner of stoncs, and vvhath kinde of buildings. <sup>2</sup> And Iesus answering, said to him, Seest thou al these great buildings? There shal not be left a stone vpon a stone, that shal not be destroyed.

<sup>3</sup> And vhen he sat in Mount-oliuet against the temple, Peter and Iames and Iohn and Andrew asked him apart, <sup>4</sup> Tel vs, vvhhen shal these thyngs be? and vvhath shal be the signe vvhhen al these thyngs shal begin to be consummate? <sup>5</sup> And Iesus answering began to say to them, See, that no man seduce you. <sup>6</sup> For many shal come in my name saying that I am he: and they shal seduce many. <sup>7</sup> And vvhhen you shal heare of vvarres and brutes of vvarres, feare not, for these thyngs must be, but the end is not yet. <sup>8</sup> For nation shal rise against nation and kingdom against kingdom, and there shal be earthquakes in places, and famines. These thyngs are the beginning of sorowes. <sup>9</sup> But looke to your selues. For they shal deliuer you vp in Councils, and in Synagoges shal ye be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie vnto them. <sup>10</sup> And into al nations first the Gospel must be preached.

<sup>11</sup> And vvhhen they shal leade you and deliuer you, be not careful before hand vvhath you shal speake: but that vvhich shal be giuen you in that houre, that speake ye. For it is not you that speake, but the holy Ghost. <sup>12</sup> And brother shal

## AUTHORISED—1611.

he called vnto him his disciples, and saith vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasury. <sup>44</sup> For all they did cast in of their abundance: but she of her want, did cast in all that she had, euen all her luyng.

13. AND as he went out of the Temple, one of his disciples saith vnto him, Master, see what maner of stoncs, and what buildings are here. <sup>2</sup> And Iesus answering, said vnto him, Seest thou these great buildings? there shal not be left one stone vpon another, that shal not be thrown downe. <sup>3</sup> And as he sat vpon the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him priuately, <sup>4</sup> Tel vs, when shal these thyngs be? And what shalbe the signe when all these thyngs shalbe fulfilled? <sup>5</sup> And Iesus answering them, began to say, Take heed lest any man deceiue you. <sup>6</sup> For many shal come in my Name, saying, I am Christ: and shal deceiue many. <sup>7</sup> And when yee shall heare of warres, and rumors of warres, be ye not troubled: For such thyngs must needs be, but the end shal not be yet. <sup>8</sup> For nation shall rise against nation, and kingdome against kingdome: and there shalbe earthquakes in diuers places, and there shall be famines, and troubles: these are the beginnings of sorowes.

<sup>9</sup> But take heed to your selues: for they shal deliuer you vp to Councils, and in the Synagoges ye shall be beaten and ye shalbe brought before rulers and kings for my sake, for a testimonie against them. <sup>10</sup> And the Gospel must first be published among all nations. <sup>11</sup> But when they shall leade you, and deliuer you vp, take no thought before hand what ye shall speake, neither doe yee premeditate: but whatsoeuer shall be giuen you in that houre, that speake ye: for it is not ye that speake, but the holy Ghost. <sup>12</sup> Now the

δεῖ | ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα  
 ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς·<sup>13</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ  
 τὸ ὄνομά μου· ὁ δὲ ὑπομένειν εἰς τέλος, οὗτος σωθήσεται.<sup>14</sup> Ὅταν δὲ ἴδητε τὸ  
 βδέλυγμα τῆς ἐρημώσεως,<sup>5</sup> τὸ ῥηθὲν ὑπὸ Δαυὶλ τοῦ προφήτου, | ἐστὼς ὅπου οὐ  
 δεῖ· (ὁ ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·  
 ὁ δὲ ἐπὶ τοῦ δόματος μὴ καταβάτω· εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω | ἄραι τι  
 ἐκ τῆς οἰκίας αὐτοῦ·<sup>16</sup> καὶ ὁ εἰς τὸν ἀγρὸν ὧν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω,  
 ἄραι τὸ ἱμάτιον αὐτοῦ.<sup>17</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχούσαις καὶ ταῖς θηλαζούσαις  
 ἐν ἐκείναις ταῖς ἡμέραις.<sup>18</sup> προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶ-  
 νος.<sup>19</sup> ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς

<sup>5</sup> Alex. = τὸ ῥηθὲν ὑπὸ Δαυὶλ τοῦ προφήτου. <sup>14</sup> Alex. μηδὲ εἰσελθῶτα.

## WICLIF—1380.

a brother schal bitake the brother in to death, and the fadir the sone and sones schal rise to gidre azens fadiris and modris and punysche hem by death,<sup>13</sup> and ze schuln be in hate to alle men: for my name, but he that lastith in to the ende schal be saaf,

<sup>14</sup>but whanne ze schulen se the abhomy-  
 nacium of discourfent stondynge where it  
 owith not, he that redith vnderstonde,  
 thanne thi that ben in iudee, fle in to  
 hellis,<sup>15</sup> and he that is aboute the roof:  
 come not donn in to the hous, nether  
 entre he: to take any thing of his hous;  
<sup>16</sup> he that schal be in the feeld turne not  
 azen bihynde, to take his cloth;<sup>17</sup> but woo  
 to hem that ben with childe, and nurischin  
 in to the daies,<sup>18</sup> therfor preie ze that  
 they be not don in wyntir,<sup>19</sup> but thilke dayes  
 of tribulacion schulen be suche: whiche  
 maner weren not be for the bygynnyng  
 of creature whiche god hath made til  
 now nether schuln be,<sup>20</sup> but the lord  
 hadde abriggid tho dayes: alle fleisch  
 hadde not be saaf, but for the chosun  
 whiche he chees, the lord hath made  
 sehort the dayes,

<sup>21</sup> and thanne if any man seye to you:  
 lo here is crist lo there, bileue ze not;  
<sup>22</sup> for fals cristis and fals profetis schulen  
 rise: and schuln zeue tokens and won-  
 dris, to deceyue if it mai be don zhe hem  
 that ben chosun,<sup>23</sup> therfor take ze kepe  
 lo I haue biforseide to you alle thes  
 thingis;

<sup>24</sup>but in tho dayes aftir that tribulacion,  
 the sunne schal be made dcrk, and the  
 mone schal not zeue her light,<sup>25</sup> and the  
 sterris of heuene schula falle doun, and  
 the vertues that ben in heuene; schuln be  
 mouede;<sup>26</sup> and thanne thi schulen se  
 mannis sone comynge in cloudis of heuene  
 with greet vertue and glorie,<sup>27</sup> and thanne

## TYNDALE—1534.

and the brother shall deuyre the brother  
 to death, and the father the sone; and  
 the chyl dren shall ryse agaynste their  
 fathers and mothers; and shall put them  
 to death.<sup>13</sup> And ye shalbe hated of all  
 men for my names sake. But whosoever  
 schal endure vnto the ende; the same  
 shalbe safe.

<sup>14</sup>Moreover when ye se the abomina-  
 tion that betokeneth desolacion, wherof  
 is spoken by Daniel the Prophet, stonde  
 where it ought not; let him that redeth  
 vnderstonde. Then let them that be  
 in lurie, fle to the mountaynes.<sup>15</sup> And  
 let him that is on the housse toppy; not  
 descende doune into the housse; nether  
 entre therin; to fetche eny thinge oute of  
 his housse.<sup>16</sup> And let hym that is in  
 the felde; not tourne backe agayne vnto  
 the thinges which he lefth behynde him;  
 for to take his cloothes with him.<sup>17</sup> Woo  
 is then to them that are with chylde; and  
 to them that geue soucke in those dayes.  
<sup>18</sup> But praye, that youre flyght be not in  
 the wynter.<sup>19</sup> For ther shalbe in those  
 dayes suche tribulacion, as was not from  
 the bygynnyng of creatures which God  
 created, vnto this tyme; nether shalbe.  
<sup>20</sup> And excepte that the Lorde shuld  
 shorten those dayes; no man shuld be  
 saved. But for the clectes sake; which  
 he hath chosun; he hath shortened those  
 dayes.

<sup>21</sup> And then, yf any man saye to you:  
 lo; here is Christ: lo; he is there; beleue  
 not.<sup>22</sup> For false Christes shall aryse,  
 and false Prophetes and shall shewe my-  
 racles and wondres; to deceaue yf it were  
 possible; evyn the clecte.<sup>23</sup> But take ye  
 hede: beholde I have shewed you all  
 thinges before.

<sup>24</sup> Moreover in those dayes; after that  
 tribulacion; the sunne shall waxe darke;  
 and the mone shall not geue her light;  
<sup>25</sup> and the starrs of heven shall fall; and  
 the powers wich are in heven; shall  
 moue.<sup>26</sup> And then shall they se the  
 sone of man comynge in the cloudes;  
 with grate power and glory.<sup>27</sup> And

## CRANMER—1539.

delyuer vp the brother to death, and the  
 father the sone: and the chyl dren shall  
 ryse agayneste their fathers and mothers,  
 and shall put them to death.<sup>13</sup> And ye  
 shall be hated of all men for my names  
 sake: But whoso endureth vnto the ende,  
 the same shalbe safe.

<sup>14</sup>Moreouer, when ye se the abhomi-  
 nacyon of desolacion (wherof is spoken by  
 Daniel the prophet) stand where it ought  
 not: let him that readeth vnderstand.  
 Then let them that be in lurie, flye to the  
 mountaynes.<sup>15</sup> And let him that is on the  
 housse toppy, not go doune into the housse,  
 nether entre therin, to fetche eny thing  
 out of his house.<sup>16</sup> And let him that is  
 in the felde, not tourne backe agayne vnto  
 the thinges which he lefth behynde him,  
 for to take his clothes with him.<sup>17</sup> Wo  
 shall be then to them that are with chylde,  
 and to them that geue sucke in those  
 dayes.<sup>18</sup> But praye ye that youre flyght  
 be not in the winter.<sup>19</sup> For ther shalbe in  
 those dayes suche trybulacion, as was not  
 from the bygynnyng of creatures (which  
 God created) vnto this tyme, nether shal  
 be.<sup>20</sup> And excepte that the Lord shuld  
 shorten those dayes; no flesshe shulde be  
 saved. But for the clectes sake, whome  
 he hath chosun; he hath shortened those  
 dayes.

<sup>21</sup> And then, yf any man saye to you, lo  
 here is Christ: lo, he is there, beleue not.  
<sup>22</sup> For false Christes and false prophetes  
 shuld ryse, and shall shewe myracles and  
 wondres, to deceaue yf it were possible,  
 euen the clecte.<sup>23</sup> But take ye hede: be-  
 hold, I haue shewed you all things before.

<sup>24</sup> Moreover, in those dayes, after that  
 tribulacion, the sunne shall waxe darke,  
 and the mone shall not geue her light,  
<sup>25</sup> and the starrs of heauen shall fall: and  
 the powers which are in heauen, shall  
 moue:<sup>26</sup> And then shall they se the sone  
 of man comynge in the cloudes, with  
 grate power and glory.<sup>27</sup> And then shall

against. owith, ought, thilke, that, zeue, giv-  
 ghe, yea. vertues, powers.

κτίσεως ἧς ἐκτίσεν ὁ Θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. <sup>20</sup> καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας. <sup>21</sup> Καὶ τότε εἰάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ, ἰδοὺ ἐκεῖ, μὴ πιστεύετε. | <sup>22</sup> ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. <sup>23</sup> ὑμεῖς δὲ βλέπετε· ἰδοὺ, προεῖρηκα ὑμῖν πάντα. <sup>24</sup> Ἄλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήμη οὐ δώσει τὸ φέγγος αὐτῆς, <sup>25</sup> καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτουτες, | καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. <sup>26</sup> καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. <sup>27</sup> καὶ

\* Rec. πιστεύσῃ. \* Alex. ἔσονται ἐκ τοῦ οὐρανοῦ ἰκπίπτοντες s. πίπτοντες.

## GENEVA — 1557.

and the brother shal deliuer the brother to death, and the father the sonne, and the children shal ryse against their fathers and mothers, and shal cause them to dye. <sup>13</sup> And ye shalbe hated of all men for my names sake: but whosoer shal endure vnto the end, the same shalbe safe.

<sup>14</sup> Moreouer, when ye shal see the abominable destruction (where of is spoken by Daniel the Prophet) to be where it ought not, (let hym that readeth vnderstand,) then let them that be in Iurie, fle to the mountaynes. <sup>15</sup> And let hym that is on the house top, not descend downe into the house, nether, entre therein, to fetch any thing out of his house. <sup>16</sup> And let him that is in the felde, not turne backe again vnto the things which he left behynd him, for to take his clothes with him. <sup>17</sup> But wo shalbe then to them that are with chylde, and to them that geue sucke in those dayes. <sup>18</sup> Pray therefore that your flyght be not in the wynter. <sup>19</sup> For there shalbe in those dayes such tribulation, as was not from the begynnyng of creatures which God created vnto his time, nether shalbe. <sup>20</sup> And except that the Lord had shortened those dayes, no man should be sauēd. But for the electes sake, which he hath chosen, he hath shortened those dayes.

<sup>21</sup> And then, if any man say to you, Lo, here is Christe: lo, he is there: beleue it not. <sup>22</sup> For false Christes shal ryse, and false Prophetes, and shal shewe signes and miracles, to deceaue, if it were possible, euen the electe. <sup>23</sup> But take ye hede: behold, I haue shewed you all things before.

<sup>24</sup> Moreouer in those dayes, after that tribulation, the sunne shal waxe darke, and the moone shal not geue her lyght. <sup>25</sup> And the starres of heauen shal fall: and the powers which are in heauen shal moue. <sup>26</sup> And then shal they see the Sonne of man comyng in the cloudes, with great power and glorie. <sup>27</sup> And then shal he

## RHEIMS — 1582.

deliuer brother vnto death, and the father his sonne: and the children shall arise against the parents, and shal vvorke their death. <sup>13</sup> And you shal be odious to al men for my name. But he that shal endure vnto the end, he shal be sauēd.

<sup>14</sup> And vwhen you shal see the abomination of desolation, standing vwhere it ought not (he that readeth, let him vnderstand) then they that are in Ieruvrie, let them fle vnto the mountaynes: <sup>15</sup> and he that is on the house-toppe, let him not geue dovrne into the house, nor enter in to take any thing out of his house: <sup>16</sup> and he that shal be in the field, let him not returne backe to take his garment. <sup>17</sup> And vvo to them that are vwith childe, and that giue sucke in those daies. <sup>18</sup> But pray that the things chaunce not in the vwinter. <sup>19</sup> For those daies shal be such tribulations as vvere not from the beginning of the creation that God created vntil now, neither shal be. <sup>20</sup> And vnles the Lord had shortened the daies, no flesh should be sauēd: but for the elect vvhich he hath elected, he hath shortened the daies. <sup>21</sup> And then if any man shal say vnto you, Loe, here is Christ: loe, there: do not beleuee. <sup>22</sup> For there shal rise vp false-Christes and false-Prophetes, and they shal shew signes and vonders, to seduce (if it be possible) the elect also. <sup>23</sup> You therefore take heede: behold I haue foretold you al things.

<sup>24</sup> But in those daies after that tribulation the sunne shal be darkened, and the moone shal not giue her light, <sup>25</sup> and the starres of heauen shal be falling dovrne, and the povvers that are in heauen, shal be moued.

<sup>26</sup> And then they shal see the Sonne of man comyng in the cloudes, vwith much povver and glorie. <sup>27</sup> And then shal he

## AUTHORISED — 1611.

brother shall betray the brother to death, and the father the sonne: and children shall rise vp against their parents, and shall cause them to be put to death. <sup>13</sup> And ye shall be hated of all men for my Names sake: but hee that shall endure vnto the end, the same shall bee sauēd.

<sup>14</sup> But when ye shall see the abomination of desolation spoken of by Daniel the Prophet, standing where it ought not (let him that readeth vnderstand) then let them that be in Iudea, flee to the mountaynes: <sup>15</sup> And let him that is on the house top, not geue downe into the house, neither enter therein, to take any thing out of his house. <sup>16</sup> And let him that is in the field, not turne backe againe for to take vp his garment. <sup>17</sup> And let woe to them that are with child, and to them that giue suck in those dayes. <sup>18</sup> And pray ye that your flight bee not in the winter. <sup>19</sup> For in those daies shalbe affliction, such as was not from the beginning of the creation which God created, vnto this time, neither shall be. <sup>20</sup> And except that the Lord had shortned those dayes, no flesh should be sauēd: but for the elects sake whom he hath chosen, he hath shortned the daies. <sup>21</sup> And then, if any man shall say to you, Loe, here is Christ, or loe, hee is there: beleuee him not. <sup>22</sup> For false Christes and false prophetes shall rise, and shall shew signes and wonders, to seduce, if it were possible, euen the elect. <sup>23</sup> But take ye heed: behold, I haue foretold you all things.

<sup>24</sup> But in those daies, after that tribulation, the Sun shall be darkened, and the Moone shall not giue her light. <sup>25</sup> And the Starres of heauen shall fall, and the powers that are in heauen shalbe shaken.

<sup>26</sup> And then shal they see the Sonne of man comyng in the cloudes, with great power and glory. <sup>27</sup> And then shal he

‘ τότε ἀποστελεῖ τοὺς ἀγγέλους <sup>α</sup> αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ  
 ‘ τῶν τεσσάρων ἀνέμων, ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. <sup>25</sup> Ἀπὸ δὲ τῆς σικῆς  
 ‘ μάθετε τὴν παραβολὴν· ὅταν <sup>β</sup> αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφύη  
 ‘ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· <sup>29</sup> οὕτω καὶ ὑμεῖς, ὅταν <sup>γ</sup> ταῦτα  
 ‘ ἴδωτε | γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>30</sup> Ἀμὴν λέγω ὑμῖν, ὅτι  
 ‘ οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ <sup>δ</sup> πάντα ταῦτα γένηται. | <sup>31</sup> ὁ οὐρανὸς καὶ  
 ‘ ἡ γῆ <sup>ε</sup> παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

‘ <sup>32</sup> Περὶ δὲ τῆς ἡμέρας ἐκείνης <sup>β</sup> ἢ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ  
 ‘ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. <sup>33</sup> Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε·  
 ‘ οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. <sup>34</sup> ὡς ἄνθρωπος ἀπόδημος ἀφείδς τὴν οἰκίαν  
 ‘ αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ

<sup>α</sup> Alex. = αὐτοῦ.

<sup>β</sup> Alex. ἦδη ὁ κλάδος αὐτῆς.

<sup>γ</sup> Alex. ἴδωτε ταῦτα.

<sup>δ</sup> Alex. ταῦτα πάντα γίνονται.

## WICLIFFE—1380.

he schal sende his aungelis i schal gadere his chosun for the four wyndis for the hijist thing of erthe: til to the hijist thing of heuene.

<sup>24</sup> but of the fige tre, leerne ze the parable, whanne now his braunchis is tendre, and leues ben sprungen oute, ze known that somer is nyȝ, <sup>29</sup> so whanne ze seen these thingis be don: wite ze that it is nyȝ in the doris; <sup>30</sup> truly I seye to zou that this generacioun schal not passe away til alle these thingis be don: <sup>31</sup> heuene and erthe schulen passe: but my wordis schulen not passe; <sup>32</sup> but of that dai oroure, no man woot, neþer aungels in heuene, neþer the sone: but the fadir.

<sup>33</sup> Se ze wake ze and þreȝ ze for ze witen not: whanne the tyme is, <sup>34</sup> for as a man that is gon fer in pilgrymage, lefte his hous, and gaf to hise scruauntes power of euery werke, and comaundide to the porter that he wate, <sup>35</sup> therfor wake ze, for ze witen not whanne the lord of the hous cometh in the euentide or at mydnyȝt, or at cockis crowynge: or in the mornynge; <sup>36</sup> lest whanne he come sudeynli: he fynde zou slepyng; <sup>37</sup> forsothe that that I seye to zou, I seye to alle, wake ze.

14. PASK and the feest of thre loones: was afir tweȝ dayes, and the hijist preceit and scribis souȝten hou thei schulden holde hym with gile and sle, <sup>2</sup> but thei seiden, not in the feest day, leest paraenture noise were made among the puple.

<sup>3</sup> and whanne he was at bethanie in the hous of Symounde leprous and restid: a woman cam that hadde a boxe of alabastre of precious oynementis spikenarde, and whanne the boxe of alabastre was brokun sche helde it on his heed, <sup>4</sup> but there werun summe that beren it heuylt with ynne hem silf and seiden, wherto is this losse of oynemente made? <sup>5</sup> for this oynement myȝt haue de soold for more thanne for thre hundred pens, and be

## TYNDALE—1534.

then shall he sende his angels, and shall gadre to gedder his electe from the fower wyndes, and from the one ende of the worlde to the other.

<sup>24</sup> Learne a similitude of the fygge tree. When his branches are yet tender, and hath brought forth the leues, ye knowe that sommer is neare. <sup>29</sup> So in lyke maner when ye se these thinges come to passe: vnderstonde that it ys nye enen at the doris. <sup>30</sup> Verely I saye vnto you, that this generacion shall not passe, tyll all these thinges be done. <sup>31</sup> Heuen and erth shall passe, but my wordes shall not passe. <sup>32</sup> But of the daye and the houre knoweth no man: no not the angels which are in heuen: neither the sonne him silfe, save the father only.

<sup>33</sup> Take hede, watche and praye, for ye knowe not when the tyme ys. <sup>34</sup> As a man which is gone in to a straunge cuntry, and hath lefte his housse, and geuen auctorite to his seruautes, and to every man hys werke, and comaunded the porter to watche. <sup>35</sup> Watche therfore, for ye knowe not when the master of the housse will come, whether at even or at mydnyght, whether at the cocke crowynge or in the daunynge: <sup>36</sup> lest yf he come sodenly, he shall fynde you slepyng. <sup>37</sup> And that I saye vnto you, I saye vnto all men, watche.

14. AFTER two dayes followed ester, and the dayes of swete breed. And the hyc prestes and the Scribes souȝt meanes, how they myȝt take hym by crafte, and put him to deeth. <sup>2</sup> But they sayde: not in the feest daye, leest eny busynes aryse amonge the people.

<sup>3</sup> When he was in Bethania in the housse of Simon the leper, even as he sat at meate, ther came a woman hauyng an alabaster boxe of oymnt called narde, that was pure and costly: and she brake the boxe and powred it on his heed. <sup>4</sup> And there were some that were not content in them selues, and sayde: what neded this waste of oymnt? <sup>5</sup> For it myȝt have

## CRANMER—1539.

he sende his angels, and shall gather together his electe from the fower wyndes, from the ende of the erthe, to the vttemost parte of heauen.

<sup>24</sup> Learne a similitude of the fygge tree. When his branche is yet tender, and hath brought forth leaues, ye knowe, that somer is neare. <sup>29</sup> So ye in lyke maner: when ye se these thynges come to passe: vnderstand, that he is nye enen at the doris. <sup>30</sup> Verely I saye vnto you, that this generacion shall not passe, tyll these thinges be done. <sup>31</sup> Heauen and erth shall passe, but my wordes shall not passe, <sup>32</sup> But of that daye and tyme knoweth no man: no not the Angels which are in heauen: neither the sonne him selfe: save the father only.

<sup>33</sup> Take hede, watche and praye, for ye knowe not when the tyme is: <sup>34</sup> As a man which is gone into a straunge contrey, and hath lefte hys housse, and geuen his substance to his seruautes, and to euery man hys werke, and comaunded the porter to watche. <sup>35</sup> Wathe ye therfore, for ye knowe not when the master of the house will come, at euen, or at mydnyght, whether at the cocke crowynge, or in the dawynge: <sup>36</sup> lest yf he come sodenly, he fynde you slepyng. <sup>37</sup> And that I saye vnto you, I saye vnto alle. Watche.

14. AFTER two dayes was Easter, and the dayes of swete breed. And the hyc Prestes and the Scribes souȝt, how they myȝt take him by crafte, and put him to deeth. <sup>2</sup> But they sayde: not in the feest day, leest any busynes aryse amonge the people. <sup>3</sup> And when he was at Bethania, in the house of Simon the leper, euen as he sat at meate, ther cam a woman hauyng an alabaster boxe of oymnt, called Narde, that was pure and costly: and she brake the boxe, and powred it on his heed. <sup>4</sup> And there were some, that were not content with in them selues, and sayde: what neded this waste of oymnt? <sup>5</sup> For it myȝt have bene sold for more then thre hundred pens,

<sup>1</sup> WICLIFFE. <sup>2</sup> Woot, knowest. <sup>3</sup> pilgrymage, journey. <sup>4</sup> silf, pure. <sup>5</sup> forsothe, in truth. <sup>6</sup> pask, pasche. <sup>7</sup> ther, unloosed. <sup>8</sup> sle, sleep. <sup>9</sup> pena, penne.

‘ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. <sup>35</sup> γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος  
 ‘ τῆς οἰκίας ἔρχεται, ὃν ἐ, ἢ μεσουκτιού, ἢ ἀλεκτροφωνίας, ἢ πρῶτ<sup>ι</sup>. <sup>36</sup> μὴ ἐλθῶν  
 ‘ ἐξαίφνης εὗρη ὑμᾶς καθεύδοντας. <sup>37</sup> ἂ] δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.’

XIV. Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐξήτουν οἱ  
 ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·  
<sup>2</sup> ἔλεγον δέ, | ‘ Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.’ <sup>3</sup> Καὶ ὄντος  
 αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε  
 γυνὴ ἔχουσα ἀλάβαστρον μύρου ἰάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ  
 ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς. <sup>4</sup> ἦσαν δὲ τινες ἀγανακτοῦντες  
 πρὸς ἐαυτοὺς, καὶ λέγοντες, ‘ Εἰς τί ἡ ἀπόλεια αὕτη τοῦ μύρου γέγονεν; <sup>5</sup> ἦδύνατο  
 ‘ γὰρ τοῦτο ἐτὸ μύρου| πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς

\* Rec. περιέουσταν.

\* Rec. kai.

\* Alex. δ.

\* Alex. γάρ.

\* Rec. = τὸ μύρον.

## GENEVA — 1557.

sende his Angels, and shal gather together his electe from the foure wyndes, and from the one ende of the world to the other. <sup>28</sup> Learne a similitude of the fygge tree. When her bough is now tender, and bringeth forth leaues, ye knowe that sommer is neare. <sup>29</sup> So in lyke maner, when ye see these things come to passe, vnderstand, that the kyngdome of God is nye, euen at the doores. <sup>30</sup> Verely I say vnto you, that this age shal not passe, tyl all these thynges be done. <sup>31</sup> Heauen and earth shal passe, but my wordes shal not passe. <sup>32</sup> But of that day and houre knoweth no man, no, not the Angels which are in heauen, nether the Sonne hym selfe, saue the father only. <sup>33</sup> Take heede, watch, and pray, for ye know not when the tyme is. <sup>34</sup> For the Sonne of man is as one which is gone into a strange cuntry, and hath left his house, and geuen autoritie to his seruantes, and to euery man his worke, and commanded the porter to watch. <sup>35</sup> Watch therefore, (for ye know not when the Master of the house wyl come, whether at euen, or at mydnyght, whether at the cocke crowing, or in the daunyg.) <sup>36</sup> Lest yf he come sodenly, he should fynde you slepyng. <sup>37</sup> And that I say vnto you, I say it vnto all men. Watch.

14. AND after two dayes followed the feast of Easter, and of vneleued bread: and the hie Priestes, and Scribes sought how they myght take hym by craft, and put him to death. <sup>2</sup> And they sayd, Not in the feast day, lest any busynes aryse among the people. <sup>3</sup> And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meat, there came a woman hauing an alabaster boxe of oyntment called spikenarde, that was verie costly, and she brake the boxe and powred it on his head. <sup>4</sup> And there were some that were not content in them selues, and sayd, What neded this waste of oyntment? <sup>5</sup> For it myght haue bene sold for more then three hundred pence, and bene geuen

## RHEIMS—1582.

send his Angels, and shal gather together his elect from the foure vwindes, from the vttermost part of the earth to the vttermost part of heauen. <sup>28</sup> And of the fig-tree learne ye a parable. Vvhen novv the bough thereof is tender, and the leaues come forth, you knowv that sommer is very nigh. <sup>29</sup> so you also when you shal see these things come to passe, knowv ye that it is very nigh, at the doores. <sup>30</sup> Amen I say to you, that this generation shal not passe, vntil all these things be done. <sup>31</sup> Heauen and earth shal passe, but my vvordes shal not passe. <sup>32</sup> But of that day or houre no man knowveth, neither the Angels in heauen, nor the Sonne, but the Father. <sup>33</sup> Take heede, vvatch, and pray, for you knowv not vwhen the time is. <sup>34</sup> Euen as a man vvho beinge gone into a strange cuntry, left his house: and gaue his seruants autorithe ouer ech vvorke, and commanded the porter to vvatch. <sup>35</sup> Vvatch ye therefore (for ye knowv not vwhen the lord of the house commeth: at euen, or at midnight, or at the cocke crowing, or in the morning) <sup>36</sup> lest comming vpon a soden, he finde you sleeping. <sup>37</sup> And that vvich I say to you, I say to al, Vvatch.

14. AND the Pasche vvas and the Azymes after tvvo daies: and the cheefe Priestes and the Scribes sought hovv they might by some vvile lay hands on him, and kil him. <sup>2</sup> For they said, Not on the festiual day, lest there might be a tumult of the people.

<sup>3</sup> And vvhen he vvvas at Bethania in the house of Simon the Leper, and sate at meate, there came a vvoman hauing an alabaster-boxe of ointment, of pretious spike-narde: and breaking the alabaster-boxe, she powred it out vpon his head. <sup>4</sup> But there vvwere certaine that had indignation vvithin them selues, and said, Vvhereto is this vvast of the ointment made? <sup>5</sup> For this ointment might haue been sold for more then three hundred

## AUTHORISED—1611.

send his Angels, and shal gather together his elect from the foure winds, from the vttermost part of the earth, to the vttermost part of heauen. <sup>28</sup> Now learne a parable of the fig tree. When her branch is yet tender, and putteth forth leaues, ye know that summer is neere: <sup>29</sup> So ye in like maner, when ye shal see these things come to passe, know that it is nigh, euen at the doores. <sup>30</sup> Uerily I say vnto you, that this generation shal not passe, till all these things be done. <sup>31</sup> Heauen and earth shal passe away: but my words shal not passe away.

<sup>32</sup> But of that day and that houre knoweth no man, no not the Angels which are in heauen, neither the Son, but the Father. <sup>33</sup> Take ye heed, watch and pray: for ye know not when the time is. <sup>34</sup> For the Sonne of man is as a man taking a farre iourney, who left his house, and gaue authority to his seruants, and to euery man his worke, and commanded the porter to watch: <sup>35</sup> Watch ye therefore (for ye know not when the master of the house commeth, at Euen, or at midnight, or at the cocke crowing, or in the morning.) <sup>36</sup> Lest comming suddenly, he finde you sleeping. <sup>37</sup> And what I say vnto you, I say vnto all, Watch.

14. AFTER two dayes was the feast of the Passeeuer, and of vneleued bread: and the chiefe Priests, and the Scribes sought how they might take him by craft, and put him to death. <sup>2</sup> But they said, Not on the feast day, lest there be an vp-  
 rore of the people.

<sup>3</sup> And being in Bethany, in the house of Simon the leper, as he sate at meate, there came a woman, hauing an Alabaster boxe of oyntment of <sup>4</sup> spikenard very precious, and shee brake the boxe, and powred it on his head. <sup>4</sup> And there were some that had indignation vvithin themselves, and said, Why was this waste of the ointment made? <sup>5</sup> For it might haue bene sold for more then three hundred pence, and haue

\* Or, pure nard: or liquid nard.

‘ πτωχοῖς’ καὶ ἐνεβριμῶντο αὐτῇ· <sup>6</sup> ‘Ὁ δὲ Ἰησοῦς εἶπεν, ‘ Ἀφετε αὐτὴν τί αὐτῇ  
 ‘ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί. | <sup>7</sup> πάντοτε γὰρ τοὺς πτωχοὺς  
 ‘ ἔχετε μεθ’ ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς | εὖ ποιῆσαι· ἐμὲ δὲ οὐ  
 ‘ πάντοτε ἔχετε. <sup>8</sup> ὁ ἄσχευ| ἄυτη, | ἐποίησε· προέλαβε μυρίαί μου τὸ σῶμα |  
 ‘ εἰς τὸν ἐνταφιασμόν. <sup>9</sup> ἀμὴν | λέγω ὑμῖν, ὅπου ἂν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο |  
 ‘ εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὐτῇ, λαληθήσεται εἰς μνημόσυνον αὐτῆς.’  
<sup>10</sup> Καὶ ὁ | Ἰούδας ὁ | Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς,  
 ‘ ἵνα παραδῶ αὐτὸν | αὐτοῖς. <sup>11</sup> Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ  
 ἀργύριον δοῦναι· καὶ ἐζήτηε πῶς εὐκαίρως αὐτὸν | παραδῶ·

<sup>12</sup> Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθου, λέγουσιν αὐτῷ οἱ  
 μαθηταὶ αὐτοῦ, ‘ Ποῦ θέλεις ἀπελθόντες ετομασῶμεν ἵνα φάγῃς τὸ πάσχα;’

† Rec. εἰς ἐμέ. ‡ Alex. αὐτοῖς. † Rec. εἰπεν. † Alex. = αὐτῇ. † Alex. τὸ σῶμά μου. † Alex. + ἔτι. † Alex. ἰάν. † Alex. = τοῦτο.  
 † Alex. = ὁ. † Alex. = ὁ. † Alex. αὐτὸν παραδῶ.

## WICLIIF—1380.

zoun to pore men, and thei gruccheniden agens hir,

<sup>6</sup> but ihesus seide, suffre ze hir, what be ze heey to hir? sche hath wrougte a good ze heuy in me, <sup>7</sup> for euermore ze schulen haue pore men with zou, and whanne ze wolen: ze moun do wel to hem, but ze schuln not euermore haue me, <sup>8</sup> sche didde that, that sche hadde, sche cam byfore to anyoute my bodi in to buryng, <sup>9</sup> truli I seye to zou, where euer this gospel be prechid in alle the world; and that, that this woman hath doen schal be tecd in to mynde of hym.

<sup>10</sup> and Iudas scoriouth oon of the twelve wente to the hijst prestis to betraye hym to hem, <sup>11</sup> and thei herdenand ioycden, and bihiht to zeue hym money, and hesouht hou he schulde betraye hym couenably.

<sup>12</sup> and the first day of thei loues, whanne thei offren pask the discipils seiden to hym, whidir wil thou that we goen, and make redi to thee, that thou ete the pask? <sup>13</sup> and he sendith tweyne of hise discipils, and seith to hem, go ze in to the cite, and a man berynge a galoun of watir, schal mete you sue ze hym. <sup>14</sup> and whidir euer he enirth: seie to the lord of the hous, that the maistr seith, where is myn etyng place where I schal ete pask with my discipils. <sup>15</sup> and he schal schewe to zou a greet soupinge place araied, and there make ze redi to us, <sup>16</sup> and hise discipils wenten forth, and camen in to the cite, and founden as he hadde seide to hem, and thei maden redi the pask.

<sup>17</sup> and whanne euentide was come, he cam with the .xii. <sup>18</sup> and whanne thei saten at the mete, and eten ihesus seide, truli I seye to zou, that oon of zou that etith with me schal bitraie me, <sup>19</sup> and thei bigunen to be sory, and to saye to hym ech bi hem self, where I? <sup>20</sup> which seide to

zoun, given, agens, against, breuy, leary, beryng, buried, bihit, premaid, couenably, comenithly, theif, unlatereid, sue, follow, araied, arrayed, pask, passouer.

## TYNDALE—1534.

bene soolde for more then thre hundred pens, and bene geuen vnto the poore. And they grudged agaynst hir.

<sup>6</sup> And Iesus sayde: let hir be in reest, why trouble ye hir? She hath done a good worke on me. <sup>7</sup> For ye shall have poore with you all wayes: and when soeuer ye will, ye maye do them good: but me ye shall not haue alwayes. <sup>8</sup> She hath done that she coulde: she came a fore honde to anyont my boddy to his buryng ward. <sup>9</sup> Verely I saye vnto you: wheresoeuer this gospell shalbe preached thoroughout the whole worlde: this also that she hath done, shalbe rehearsed in remembrance of her.

<sup>10</sup> And Iudas Iscarioth, one of the twelve, went away vnto the hye prestes, to betraye hym vnto them. <sup>11</sup> When they herde that they were gladd, and promysed that they wolde geue him money. And he sought, howe he myght conveniently betraye him.

<sup>12</sup> And the fyrste daye of swete breed, when men offer the pascall lambe, his discipils sayd vnto him: where wilt thou that we go and prepare, that thou mayst eate the ester lambe? <sup>13</sup> And he sent forth two of his discipils, and sayde vnto them: Goo ye into the cyte, and ther shall a man mete you beryng a picher of water, folowe him. <sup>14</sup> And whithir soeuer he goeth in, saye ye to the good man of the house: the master axeth where is the geest chambre, where I shall eate the ester lambe with my discipils. <sup>15</sup> And he will shewe you a greete parlour, paved and prepared: there make ready for vs. <sup>16</sup> And his discipils went forth and came to the cyte, and founde as he had sayd vnto them: and made ready the ester lambe.

<sup>17</sup> And at euen he came with the .xii. <sup>18</sup> And as they sate at borde and ate, Iesus sayde: Verely I saye vnto you: that one of you shall betraye me, which eateth with me. <sup>19</sup> And they begonne to morne, and to saye to him one by one: ys it I? And a nother sayde: ys it I? <sup>20</sup> He answered and sayde

## CRANMER—1539.

and haue bene geuen vnto the poore. And they grudged agaynst her.

<sup>6</sup> And Iesus sayde: lett her alone, why trouble ye her? She hath done a good worke on me. <sup>7</sup> For ye haue poore wyth you all wayes: and when soeuer ye will, ye maye do them good: but me haue ye not alwayes. <sup>8</sup> She hath done that she coulde: she came afore hande, to anyont my body to the buryng. <sup>9</sup> Verely I saye vnto you: wheresoeuer this Gospell shalbe preached thoroughout the whole worlde: this also that she hath done, shalbe rehearsed in remembrance of her.

<sup>10</sup> And Iudas Iscarioth, one of the twelve went away vnto the hye Prestes, to betraye him vnto them. <sup>11</sup> When they herde that, they were glad, and promysed that they wolde geue him money. And he sought, how he myght conueniently betraye him.

<sup>12</sup> And the fyrste daye of swete breed (when they offred Passeeour) his discipils sayd vnto him: where wilt thou that we go and prepare, that thou mayst eate the Passeeour? <sup>13</sup> And he sendeth forth two of his disciples, and sayeth vnto them: Go ye into the cytie, and ther shall mete you a man bearing a picher of water, folowe him. <sup>14</sup> And whithir soeuer he goeth in, saye ye to the good man of the house, the master sayeth: where is the geest chambre, where I shall eate passeeour with my disciples? <sup>15</sup> And he wyll shewe you a greete parlour, paved and prepared: there make ready for vs. <sup>16</sup> And his disciples went forth, and came into the cytie, and founde as he had sayde vnto them: and they made ready the Passeeour.

<sup>17</sup> And when it was now euentide, he came with the .xii. <sup>18</sup> And as they sate at borde and dyd eate Iesus sayde: Verely I saye vnto you: one of you (that eateth with me) shall betraye me. <sup>19</sup> And they begonne to be sory, and to saye to him one by one: is it I? And another sayde: is it I? <sup>20</sup> He answered and sayd vnto

<sup>13</sup> Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, ‘Υπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, <sup>14</sup> καὶ ὅπου ἐὰν εἰσέλθῃ, εἶπατε τῷ οἰκοδεσπότη, “Οτι ὁ διδάσκαλος λέγει, “Ποῦ ἐστὶ τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;” <sup>15</sup> καὶ αὐτὸς ὑμῖν δεῖξει ἄναγαιον | μέγα ἐστρωμένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.’ <sup>16</sup> Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς εἶπεν αὐτοῖς, καὶ ἠτοίμασαν τὸ πάσχα. <sup>17</sup> Καὶ ὄψις γενομένης ἔρχεται μετὰ τῶν δώδεκα <sup>18</sup> καὶ ἀνακειμένον αὐτῶν καὶ ἐσθίωντων, εἶπεν ὁ Ἰησοῦς, ‘Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ’ ἐμοῦ.’ <sup>19</sup> Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ’ εἷς, ‘Μήτι ἐγώ;’ <sup>20</sup> Καὶ ἄλλος, ‘Μήτι ἐγώ;’ | <sup>20</sup> Οὗ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπττόμενος μετ’ ἐμοῦ

<sup>1</sup> Alex. αὐτὸν εὐκαίως.

<sup>2</sup> Alex. + μου.

<sup>3</sup> Rec. ἀνάγων.

<sup>4</sup> Alex. ἑτοιμον καὶ ἑτοιμον.

<sup>5</sup> Alex. = καὶ ἄλλος· μήτι ἐγώ.

<sup>6</sup> Alex. = ἀποκριθεὶς.

## GENEVA — 1557.

vnto the poore, and they grudged against her. <sup>6</sup> And Iesus sayd, Let her be in rest, why trouble ye her? She hath done a good worke on me. <sup>7</sup> For ye haue the poore with you alwaies; and whensoeuer ye wil, ye may do them good: but me ye haue not alwaies. <sup>8</sup> She hath done that she could; she came afore hande to anoynt my body to the burying. <sup>9</sup> Verely I say vnto you, Wheresoeuer this Gospel shal be preached throughout the whole world, this also that she hath done shalbe rehearsed in remembrance of her.

<sup>10</sup> Then Iudas Iscariot, one of the twelue went away vnto the hye Priestes, to betray him vnto them. <sup>11</sup> And when they hard *this*, they were glad, and promised that they would geue him money: and he sought how he myght conueniently betray him. <sup>12</sup> And the fyrst day of vneleuened bread, when they sacrificed the Paschal lambe, his disciples sayd vnto him, Where wilt thou that we go and prepare, that thou mayest eate the Easter lambe? <sup>13</sup> Then he sent forth two of his disciples, and sayd vnto them, Go ye into the cite, and there shal a man meete you bearyng a pitcher of water, follow him. <sup>14</sup> And whithersoeuer he goeth in, say ye to the good man of the house, The Master sayth, Where is the lodging where I shal eate the Easter lambe with my disciples? <sup>15</sup> And he wyl shewe you an vpper chamber *which is large, trimmed, and prepared*, there make ready for vs. <sup>16</sup> So his disciples went forth, and came to the cite, and found as he had sayd vnto them and made ready the Easter lambe.

<sup>17</sup> And at euen he came with the twelue: <sup>18</sup> And as they sate at borde and dyd eat, Iesus sayd, Verely I say vnto you, that one of you shal betray me, which eateth with me. <sup>19</sup> And they began to morne and to say to him one by one, Is it I? And another, Is it I? <sup>20</sup> He answered and sayd

## RHEIMS — 1582.

pence, and giuen to the poore. And they murmured against her. <sup>6</sup> But Iesus said, Let her alone, vwhy do you molest her? she hath vvrought a good vvorke vpon me. <sup>7</sup> For the poore you haue alwaies vvith you; and vvhen you vvill, you may doe them good: but me you haue not alwaies. <sup>8</sup> That vvhich she had, she hath done: she hath preuented to anoint my body to the burial. <sup>9</sup> Amen I say to you, Vvwheresoeuer this Gospel shal be preached in the vvhole vvorld, that also vvhich she hath done, shal be told for a memorie of her.

<sup>10</sup> And Iudas Iscariote one of the Twelue vent his vvay to the cheefe Priests, for to betray him to them. <sup>11</sup> Vvho hearing it, vvere glad: and they promised him that they vvould giue him money. And he sought hovv he might betray him conueniently.

<sup>12</sup> And the first day of the Azymes vvhen they sacrificed the Pasche, the Disciples say to him, Vvvhether vvilt thou that vve goe, and prepare for thee to eate the Pasche? <sup>13</sup> And he sendeth tvvo of his Disciples, and saith to them, Go ye into the cite: and there shal meete you a man carying a pitcher of vvater, follow him: <sup>14</sup> and vvhithersoeuer he entretth, say to the maister of the house, that the Maister saith, Vvwhere is my refectorie, vvhere I may eate the Pasche vvith my Disciples? <sup>15</sup> And he vvill shew you a great chamber, adorned: and there prepare for vs. <sup>16</sup> And his Disciples vent their vviaes, and came into the cite: and they found as he had told them, and they prepared the Pasche. <sup>17</sup> And vvhen euen vvvas come, he commeth vvith the Twelue. <sup>18</sup> And vvhen they vvere sitting at the table and eating, Iesus said, Amen I say to you, that one of you shal betray me, he that eateth vvith me. <sup>19</sup> But they began to be sad, and to say to him seuerally, Is it I? <sup>20</sup> Vvho said to them, One of the

## AUTHORISED — 1611.

bene giuen to the poore: and they murmured against her. <sup>6</sup> And Iesus sayd, Let her alone, why trouble you her? Shee hath wrought a good worke on me. <sup>7</sup> For ye haue the poore with you alwaies, and whensoeuer ye will ye may do them good: but me ye haue not alwaies. <sup>8</sup> She hath done what she could: she is come aforehand to anoint my body to the burying. <sup>9</sup> Verily I say vnto you, Wheresoeuer this Gospel shall be preached thoroughout the whole world, this also that she hath done, shall be spoken of for a memoriall of her.

<sup>10</sup> And Iudas Iscariot, one of the twelue, went vnto the cheefe Priests, to betray him vnto them. <sup>11</sup> And when they heard *it*, they were glad, and promised to giue him money. And he sought how he might conueniently betray him.

<sup>12</sup> And the first day of vneleuened bread, when they killed the Passeouer, his disciples said vnto him, Where wilt thou that we go, and prepare, that thou mayest eat the Passeouer? <sup>13</sup> And he sendeth fourth two of his disciples, and saith vnto them, Go ye into the cite, and there shall meet you a man bearyng a pitcher of water: follow him. <sup>14</sup> And whersoeuer he shall goe in, say ye to the good man of the house, The Master saith, Where is the ghest chamber, where I shall eat the Passeouer with my disciples? <sup>15</sup> And he will shew you a large vpper roome furnished, and prepared: there make ready for vs. <sup>16</sup> And his disciples went forth, and came into the cite, and found as hee had said vnto them: and they made ready the Passeouer. <sup>17</sup> And in the euening he commeth with the twelue. <sup>18</sup> And as they sate, and did eat, Iesus said, Verily I say vnto you, one of you which eateth with me, shall betray mee. <sup>19</sup> And they began to be sorrowfull, and to say vnto him one by one, Is it I? And another *said*, Is it I? <sup>20</sup> And hee answered, and said vnto

‘ εἰς τὸ πρυβλίον. <sup>21</sup> ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ·  
 ‘ οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται καλὸν ἢν  
 ‘ αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.’ <sup>22</sup> Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ  
 ‘ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε, ‘ Λάβετε’, τοῦτό  
 ‘ ἐστὶ τὸ σῶμά μου.’ <sup>23</sup> Καὶ λαβὼν <sup>24</sup> τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ  
 ἔπιον ἐξ αὐτοῦ πάντες· <sup>24</sup> καὶ εἶπεν αὐτοῖς, ‘ Τοῦτό ἐστὶ τὸ αἷμά μου, τὸ τῆς  
 ‘ καινῆς| διαθήκης, τὸ <sup>a</sup>περὶ| πολλῶν ἐκχυνόμενον. <sup>25</sup> ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι  
 ‘ οὐ μὴ πῖω ἐκ τοῦ γεννηήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ  
 ‘ πῖνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.’

<sup>26</sup> Καὶ ἠμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. <sup>27</sup> καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,  
 ‘ Ὅτι πάντες σκανδαλισθήσεσθε <sup>b</sup>ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·| ὅτι γέγραπται,

<sup>a</sup> Rec. + φάγτε. <sup>b</sup> Alex. = τὸ. <sup>c</sup> Alex. = καινῆς. <sup>d</sup> Alex. ὑπέρ. <sup>e</sup> Alex. = ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. <sup>f</sup> Alex. διασκορπισθήσονται.  
<sup>g</sup> Alex. εἰ καὶ.

## WICLIFF—1380.

hem, oon of the twelue, that puttith the  
 hond with me in the plater, <sup>21</sup> and sothli  
 mannes some goith as it is writun of him,  
 but wo to that man bi whom mannes some  
 schal be bitrayede; it were good to hym,  
 if thilke man hadde not be borun/

<sup>22</sup> and while thei etun, ihesus took breed  
 and blessid and brak and gaf it to hem,  
 and seide, take ze, this is my bodi,  
<sup>23</sup> and whanne he hadde take the cuppe he  
 dede thankyngis and gaf to hem, and alle  
 drunken therof, <sup>24</sup> and he seide to hem,  
 this is my blood of the newe testamente/  
 whiche schal be schede for many, <sup>25</sup> truli  
 I seye to zou for now I schal not drynke  
 of this fruyt of vyne in to that day, whanne  
 I schal drinke it newe in the rewme of  
 god, <sup>26</sup> and whanne the ympne was seid  
 thei wenten out in to the hille of olyues/

<sup>27</sup> and ihesus seide to hem, alle ze schuln  
 be sclandride in me in this nygt, for it is  
 writun, I schal smyte the sheparde and  
 the sheep of the flok schuln be dispar-  
 plid, <sup>28</sup> but aftir that I schal rise agen I  
 schal go bifor zou in to galile. <sup>29</sup> and petir  
 seide to hym, thou; alle schuln be sclau-  
 drid: but not I, <sup>30</sup> and ihesus seide to  
 hym truli I see to thee that to day bifor  
 that I cok in this nygt twayes: thou  
 schalt thries denye me, <sup>31</sup> but he  
 seide more; thou; it bihoue that I die to  
 gidre with thee: I schal not forsoke thee,  
 and in lik maner alle seiden,

<sup>32</sup> and thei comen in to a place: whos  
 name is icthsamari, τ he seide to hise  
 discipulis: sitte ze here: while I preyce,  
<sup>33</sup> and he took petir and lames τ Ion with  
 him: τ bigan for to drede and to be  
 anoid, <sup>34</sup> and he seide to hem, my soule  
 is sorowful to the deeth, abide ze here:  
 and wake ze with me, <sup>35</sup> and whanne he  
 was goen forth a litil he fil doune on the  
 erthe τ preyed, that if it mygt be, that the

sothli, truiþ. thilke, that. rewme, realm.  
 ympne, hymn. agen, again. disparplid, dispered.

## TYNDALE—1534.

vnto them: It ys one of the .xii. and  
 the same depeth with me in the platter.  
<sup>21</sup> The sonne of man goeth, as it ys written  
 of him: but woo be to that man, by whom  
 the sonne of man is betrayed. Good were  
 it for him, if that man had never bene  
 borne.

<sup>22</sup> And as they ate, Iesus toke brede/  
 blessed and brake and gave to them and  
 sayde; Take, eate, this ys my body.  
<sup>23</sup> And he toke the cup, gave thanks, and  
 gave it to them, and they all dranke of it.  
<sup>24</sup> And he sayde vnto them: This is my  
 bloude of the new testament which is shed  
 for many. <sup>25</sup> Verely I saye vnto you: I will  
 drinke no moore of this frute of the vyne,  
 vntyll that daye, that I drinke it new in  
 the kyngdome of God. <sup>26</sup> And when they  
 had sayd grace, they went out to mount  
 Olyvete.

<sup>27</sup> And Iesus sayde vnto them: All ye  
 shalbe offended thorow me this nyght.  
 For it is written: I will smyte the shepe-  
 herd, and the shepe shalbe scatterd.  
<sup>28</sup> But aftir that I am rysen agayne, I  
 will go into Galile before you. <sup>29</sup> Peter  
 sayde vnto iuin: And though all men  
 shuld be offended, yet wolde not I. <sup>30</sup> And  
 Iesus sayd vnto him: Verely I saye vnto  
 the; this daye even in this nyght, before  
 the cocke crowe twyse, thou shalt denye  
 me thryse. <sup>31</sup> And he spake boldlyre: no,  
 yf I shulde dye with the; I will not deny  
 the. Lyke wyse also sayd they all.

<sup>32</sup> And they came into a place named  
 Gethsemani. And he sayde to his disci-  
 ples: Syt ye here, whyll I goo aparte and  
 praye. <sup>33</sup> And he toke with him Peter,  
 lames and Iohn, and he began to waxe  
 abashed and to be in an agonye. <sup>34</sup> and  
 sayde vnto them: My soule is very hevy  
 even vnto the deeth, tary here and watche.  
<sup>35</sup> And he went forth a lytle and fell doune  
 on the grounde and prayed: that yf it  
 were possible, the houre myght passe

## CRANMER—1539.

them: It is one of the .xii. euen he that  
 depeth with me in the platter. <sup>21</sup> The  
 sonne of man trulye goeth as it is written  
 of him: but wo to that man by whom  
 the sonne of man is betrayed. Good  
 were it for that man, yf he had neuer  
 bene borne.

<sup>22</sup> And as they dyd eate, Iesus toke breed:  
 and when he had geuen thanks he brake it:  
 and gaue to them, and sayde: Take,  
 eate, this is my body. <sup>23</sup> And he toke the  
 cup, and when he had geuen thanks he  
 toke it to them, and they all drancke of  
 it. <sup>24</sup> And he sayde vnto them: This is  
 my bloude of the new Testament, which  
 is shedd for many. <sup>25</sup> Uerely I saye  
 vnto you: I wyll drincke nomore of the  
 frute of the vyne: vntyll that daye, that I  
 drinke it new in the kyngdome of God. <sup>26</sup>  
 And when they had sayde grace: they went  
 out to mount olyuete. <sup>27</sup> And Iesus sayeth  
 vnto them: All ye shalbe offended because  
 of me this nyght. For it is writen: I  
 wyll smyte the shepherd, and the shepe  
 shalbe scatterd: <sup>28</sup> But aftir that I am  
 rysen agayne, I will go into Galile before  
 you. <sup>29</sup> Peter sayde vnto him: And though  
 all men be offended, yet wyll not I. <sup>30</sup> And  
 Iesus sayde vnto him: Uerely I saye vnto  
 the; this daye euen, in this nyght be-  
 fore the cocke crowe twyse, thou shalt  
 denye me thre tymes. <sup>31</sup> But he spake  
 more vehemently: no, yf I shulde dye  
 with the; I wyll not denye the. Likewise  
 also sayde they all.

<sup>32</sup> And they came into a place which  
 was named Gethsemani. And he sayeth  
 to his disciples: Syt ye here, whyle I go  
 asyd, and praie. <sup>33</sup> And he taketh with  
 him Peter and lames and Iohn, and began  
 to waxe abashed, and to be in an agonye,  
<sup>34</sup> and sayeth vnto them: My soule is  
 heuy, euen vnto the deeth, tary ye here  
 and watche. <sup>35</sup> And he went forth a lytle  
 and fell doune flatt on the grounde, and  
 prayed: that yf it were possible, the houre

“Πατάξω τὸν ποιμένα, καὶ ἡ διασκορπισθήσεται τὰ πρόβατα.”<sup>28</sup> Ἀλλὰ μετὰ τὸ ἔγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.<sup>29</sup> Ὁ δὲ Πέτρος ἔφη αὐτῷ, ἡ Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ’ οὐκ ἐγώ.<sup>30</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ἡ Ἀμὴν λέγω σοι, ὅτι σὺν ἡ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, ἡ τρίς ἀπαρήσῃ με.<sup>31</sup> Ὁ δὲ ἡ ἐκ περισσοῦ ἔλεγε μᾶλλον, ἡ Ἐάν με δὲ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρήσωμαι. ἡ Ἰσαύτως δὲ καὶ πάντες ἔλεγον.

<sup>32</sup> Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, ἡ Καθίσατε ὧδε, ἔως προσεύξωμαι.<sup>33</sup> Καὶ παραλαμβάνει τὸν Πέτρον καὶ ἡ Ἰάκωβον καὶ ἡ Ἰωάννην μεθ’ ἑαυτοῦ. Καὶ ἡ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.<sup>34</sup> καὶ λέγει αὐτοῖς, ἡ Περίλυτός ἐστιν ἡ ψυχὴ μου ἔως θανάτου· μείνατε ὧδε καὶ ἡ γρηγορεῖτε.<sup>35</sup> Καὶ ἡ προελθὼν μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσήχετο, ἡ ἵνα,

<sup>28</sup> Rec. = σὸ. ἡ Alex. ταύτη τῇ νυκτὶ. ἡ Alex. + Πίτρος. ἡ Alex. ἐκπερισσοῦ s. περισσοῦ. ἡ Alex. = μᾶλλον. ἡ Const. ἀπαρήσωμαι. ἡ Alex. Γεθσημανί. ἡ Rec. + τὸν. ἡ Alex. προσελθὼν.

## GENEVA — 1557.

vnto them, *It is one of the twelve that dippeth with me in the platter.* <sup>21</sup> Truly the Sonne of man goeth, as it is written of him: but wo be to that man, by whom the Sonne of man is betrayed. It had bene good for him: if he had neuer bene borne.

<sup>22</sup> And as they dyd eat, Iesus toke bread blessed, brake, and gaue to them, and sayd, Take, eat, this is my body. <sup>23</sup> And he toke the cup, gaue thanks, and gaue it to them, and they all drank of it. <sup>24</sup> And he sayd vnto them, This is my blood of the newe Testament, which is shed for many. <sup>25</sup> Verely I say vnto you, I wyl drink no more of the frute of the vine, vntyl that day, that I drinke it newe in the kyngdome of God.

<sup>26</sup> And when they had songe the song, they went out to the hill of Oliues. <sup>27</sup> Then Iesus sayd vnto them, All ye shalbe offended because of me this night. For it is wrytten, I wyl smyte the shepherd, and the shepe shal be scattered. <sup>28</sup> But after that I am risen, I wyl go into Galile before you. <sup>29</sup> And Peter sayd vnto hym, Although all men should be offended, yet would not I. <sup>30</sup> Then Iesus sayd vnto hym, Verely I say vnto thee, This day, euen in this nyght, before the cocke crowe twyse, thou shalt deny me thrise. <sup>31</sup> And he sayd more earnestly, If I should dye with thee, I wyl not deny thee: Lykewyse also sayd they all. <sup>32</sup> After they come into a place named Gethsemane: then he said to his disciples, Sit ye here, while I go and pray. <sup>33</sup> And he toke with him Peter, Iames, and Iohn, and he began to be afrajd, and in great heauines. <sup>34</sup> And sayd vnto them, My soule is very heauy euen vnto the death, tary here and watch.

<sup>35</sup> And being gon forward a litle, he fel downe on the ground, and prayed, that if it were possible, that houre myght passe

## RHEIMS — 1582.

Tynuelue, he that dippeth vvith me his hand in deede goeth, as it is wvritten of him, but vnto to that man by vvhom the Sonne of man shal be betrayed. It vvure good for him, if that man had not bene borne. <sup>22</sup> And vvhiles they vvure eating, IESVS tooke bread: and blessing brake, and gaue to them, and said, Take, This IS MY BODY. <sup>23</sup> And taking the chalice, giuing thanks he gaue to them, and they al drank of it. <sup>24</sup> And he said to them, THIS IS MY BLOVD OF THE NEVV TESTAMENT, THAT SHAL BE SHED FOR MANY. <sup>25</sup> Amen I say to you, that novv I vvil not drinke of the fruite of the vine vntyl that day vvhen I shal drinke it nev in the kingdom of God. <sup>26</sup> And an hymne being said, they vvrent forth into Mount-olivet.

<sup>27</sup> And IESVS saith to them, You shal al be scandalized in me in this nyght: for it is wvritten, *I vvill strike the Pastor, and the sheepe shalbe dispersed.* <sup>28</sup> But after that I shal be risen againe, I vvil goe before you vnto Galilee. <sup>29</sup> And Peter said to him, Although al shal be scandalized: yet not I. <sup>30</sup> And IESVS saith to him, Amen I say to thee, that thou this day in this nyght, before the cocke crowv twyse, shalt thrise deny me. <sup>31</sup> But he spake more vvehemently, Although I should die together vvith thee, I vvil not denie thee. And in like maner also said they al.

<sup>32</sup> And they come into a farme-place called Gethsemani. And he saith to his Disciples, Sit you here, vntil I pray. <sup>33</sup> And he taketh Peter and Iames and Iohn vvith him: and he began to feare and to be heauy. <sup>34</sup> And he saith to them, My soul is sorovfvl euen vnto death: stay here, and vvatch. <sup>35</sup> And vvhen he vvvas gone forward a litle, he fel flat vvpon the ground: and he prayed that if it might be, the houre myght

## AUTHORISED — 1611.

them, *It is one of the twelve, that dippeth with me in the dish.* <sup>21</sup> The Sonne of man indeed goeth, as it is written of him: but wo to that man by whom the Sonne of man is betrayed: Good were it for that man, if he had neuer bene borne.

<sup>22</sup> And as they did eat, Iesus tooke bread, and blessed, and brake it, and gaue to them, and said, Take, eat: this is my body. <sup>23</sup> And he tooke the cup, and when he had giuen thanks, he gaue it to them: and they all drank of it. <sup>24</sup> And he said vnto them, This is my blood of the new Testament, which is shed for many. <sup>25</sup> Verily I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drinke it newe in the kingdom of God.

<sup>26</sup> And when they had sung an hymne, they went out into the mount of Oliues. <sup>27</sup> And Iesus saith vnto them, All ye shall be offended because of mee this nyght: for it is written, I will smite the shepherd, and the sheepe shall bee scattered. <sup>28</sup> But after that I am risen, I will go before you into Galilee. <sup>29</sup> But Peter said vnto him, Although al shall be offended, yet will not I. <sup>30</sup> And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this nyght before the cocke crowe twice, thou shalt deny me thrise. <sup>31</sup> But he spake the more vvehemently, If I should die with thee, I will not denie thee in any wise. Likewise also said they all. <sup>32</sup> And they came to a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray. <sup>33</sup> And hee taketh with him Peter, and Iames, and Iohn, and began to be sore amazed, and to be very heauy, <sup>34</sup> And saith vnto them, My soule is exceeding sorovfvl vnto death: tary ye here, and watch. <sup>35</sup> And he went forward a litle, and fell on the ground, and prayed, that if it were possible, the

εἰ δυνατὸν ἐστὶ, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.<sup>36</sup> καὶ ἔλεγεν, Ἐββα, ὁ πατήρ, πάντα δυνατά σοι. παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.<sup>37</sup> Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; <sup>38</sup> γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.<sup>39</sup> Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών.<sup>40</sup> καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.<sup>41</sup> Καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.<sup>42</sup> ἐγείρεσθε, ἀγόμεν ἰδοὺ, ὁ παραδίδους με ἤγγικε.<sup>43</sup> Καὶ εὐθέως, ἐτι αὐτοῦ λαλοῦντος,

<sup>36</sup> Alex. τοῦτο ἀπ' ἐμοῦ. <sup>37</sup> Alex. καταβαρυνόμενοι. <sup>38</sup> Alex. ἀποκριθῶσιν αὐτῷ. <sup>39</sup> Alex. = τὸ. <sup>40</sup> Alex. ὁ Ἰσκαριώτης s. Ἰσκαριώτης s. Σκαριώτης. <sup>41</sup> Alex. = ἄν. <sup>42</sup> Alex. = σολῆ. <sup>43</sup> Alex. ἀπάγει.

## WICLIFF—1380.

oure schulde passe fro hym,<sup>36</sup> and he seide abba fadir alle thingis be possible to thee: bere ouer this cuppe fro me, but not that I wole: but that thou wilt be don.

<sup>37</sup> and he came: & foonde hem slepinge, and he seide to petir, simound slepist thou? myȝtist thou not wake with me oon our? <sup>38</sup> Wake ȝe and preie ȝe that ȝe entre not in to temptacioun for the spirit is redi: but the fleisch is sike, <sup>39</sup> and eftsoone he ȝede and preied and seide the same word,<sup>40</sup> and he turned agen eftsoone and founde hem slepyng; for her ȝen weren heuyed; and they knewen not what thei schulden answer to him,<sup>41</sup> and he cam the thirde tyme: and seide to hem, slepe ȝe now and rest ȝe; it sufficith; the our is comen; lo mannes some schal be bitraid in to the hondis of synful men,<sup>42</sup> rise ȝe, go we; lo he that schal bitraie me: is usȝ.

<sup>43</sup> And ȝit while he spake, Iudas scarioun oon of the twelve cam & with hym moche puple with swerdis and staves sente fro the hijist preestis and the scribes, and fro the elder men,<sup>44</sup> and his traitour hadde ȝouun to hem a tokene, and seide; whom-cuer I kisse: he it is holde ȝe hym, and ledde ȝe warli,<sup>45</sup> and whanne he cam, anon he come to hym & seide; maistir and he kissid hi.<sup>46</sup> and thei leiden hondis on hym: and holden hym,<sup>47</sup> but oon of the men that stoden aboute, drouȝ out a sword, and smoot the seruaunt of the hijist prest and kittid of his cere;

<sup>48</sup> & ihesus answerd and seide to hem; as to a thief ȝe han gon out with swerdis and staves, to take me;<sup>49</sup> dai by dai I was among ȝou and taugte in the temple; and ȝe holden not me; but that the scripture be fulfilled,<sup>50</sup> thanne alle hise discipulis forsoken hym: and fledden,<sup>51</sup> but a ȝung man clothid with linnen cloth on

## TYNDALE—1534.

from him.<sup>36</sup> And he said: Abba father, all things are possible vnto thee take away this cup from me. Nevertheless not that I will, but that thou wilt, be done.

<sup>37</sup> And he cam and founde them slepyng; and sayd to Peter: Simon, slepest thou? Coudest not thou watche with me one houre? <sup>38</sup> watche ye, and praye, lest ye entre into temptacion: the sprete is redy, but the flessch is weeke. <sup>39</sup> And agayne he went away and prayde; and spake the same wordes. <sup>40</sup> And he returned and founde them a slepe agayne; for their eyes were hevy: nether wist they what to answer him. <sup>41</sup> And he cam the thyrd tyme, and sayd vnto them: slepe hens forth and take your ease; it is ynough. The houre is come; beholde the sonne of man shalbe delyvered into the hondes of synners. <sup>42</sup> Ryse vp, let vs go. Loo he that betrayeth me, is at hande.

<sup>43</sup> And immediatly whyll he yet spake, came Iudas one of the twelve; and with him a greate number of people with swerdes and staves from the hye prestes and scribes and elders. <sup>44</sup> And he that betrayed him had given them a generall token sayinge: whosoever I do kisse, he it is: take him and leade him away warly. <sup>45</sup> And assone as he was come, he wente streyght waye to him; and sayd vnto him: master master, and kissed him. <sup>46</sup> And they layde their hondes on him; and toke him. <sup>47</sup> And one of them that stode by, drue out a swerde; and smote a seruaunt of the hye preste; and cut of his care.

<sup>48</sup> And Iesus answered and sayd vnto them: ye be come out as vnto a thefe with swerdes and with staves; for to take me. <sup>49</sup> I was dayly with you in the temple teachinge and ye toke me not: but that the scriptures shuld be fulfilled. <sup>50</sup> And they all forsoke him and ranne awaye. <sup>51</sup> And they folowed him a certeyne yonge man, clothed in linnen ap

## CRANMER—1539.

might passe from him.<sup>36</sup> And he sayde: Abba father, all things are possible vnto thee, take away this cup from me. Neuertheless, not that I wyll: but that thou wilt, be done.

<sup>37</sup> And he cam and founde them slepyng, and sayeth to Peter: Simon, slepest thou? Coudest not thou watche one houre? <sup>38</sup> watche ye, and praye, lest ye entre into temptacion, the sprete trulye is ready, but the flessch is weeke. <sup>39</sup> And agayne he went asyde, and prayde, and spake the same wordes. <sup>40</sup> And he returned, and founde them a slepe agayne. For their eyes were heuy: nether wist they, what to answer him. <sup>41</sup> And he came the thyrd tyme and sayde vnto them: slepe hens forth, and take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of synners. <sup>42</sup> Ryse vp, let vs go. Loo, he that betrayeth me, is at hande. <sup>43</sup> And immediatly whill he yet spake, cometh Iudas (which was one of the twelve) and with him a greate number of people with swerdes and staves from the hye Prestes and Scribes and elders. <sup>44</sup> And he that betrayed him, had given them a generall token, saying: whosoever I do kisse, that same is he: take him and leade him awaye warly. <sup>45</sup> And as sone as he was come, he goeth streight waye to him, and sayeth vnto him: Master, Master, and kyssed him. <sup>46</sup> And they layde their handes on him, and toke him. <sup>47</sup> And one of them that stode by, drue out a swerde, and smote a seruaunt of the hye Preste, and cut of his care.

<sup>48</sup> And Iesus answered and sayd vnto them: ye be come out as vnto a thefe with swerdes and with staves, for to take me. <sup>49</sup> I was daylye with you in the temple, teachinge, and ye toke me not: but these thinges come to passe, that the scriptures shuld be fulfilled. <sup>50</sup> And they all forsoke him, and ranne awaye. <sup>51</sup> And they folowed him a certayne yonge man,

παράγινεται Ἰούδας, εἰς ἃν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος ἄλλος μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ πρεσβυτέρων. <sup>44</sup> Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, Ἔσον ἀν φιλήσω, αὐτός ἐστι κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. <sup>45</sup> Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει, Ῥαββί, ῤαββί, καὶ κατεφίλησεν αὐτόν. <sup>46</sup> Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν. <sup>47</sup> Εἶς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. <sup>48</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκράτησατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. <sup>50</sup> Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. <sup>51</sup> Καὶ εἷς τις νεανίσκος ἀκολούθησεν

<sup>40</sup> Const. + αὐτῷ. <sup>41</sup> Alex. χαῖρε s. = ῤαββί. <sup>42</sup> Alex. = ἐπ' αὐτόν. <sup>43</sup> Alex. αὐτῷ. <sup>44</sup> Alex. = τις. <sup>45</sup> Alex. ἐξήλθατε. <sup>46</sup> Alex. καὶ νεανίσκος τις. <sup>47</sup> Rec. ἠκολούθησεν.

## GENEVA—1557.

from hym. <sup>36</sup> And he sayd, Abba, Father, all things are possible vnto thee, take away this cup from me. Neuertheless not that I wyl: but that thou wilt be done. <sup>37</sup> Then he cometh and fyndeth them sleeping, and sayeth to Peter, Simon sleepest thou? Coudest not thou watch with me one houre?

<sup>38</sup> Watch ye, and pray, lest ye entre into temptation: for the sprite is ready, but the fleshe is weake. <sup>39</sup> And againe he went away, and prayed, and spake the same wordes. <sup>40</sup> And he returned, and found them asleepe agayn, for their eyes were heauy: nether wylt they what to answer hym. <sup>41</sup> And he cometh the thyrd tyme, and sayeth vnto them, Sleepe hence forth, and take your ease, it is ynough, the houre is come, beholde the Sonne of man is deliuered into the handes of synners. <sup>42</sup> Ryse vp, let vs go, Lo he that betrayeth me, is at hand.

<sup>43</sup> And immediatly whyle he yet spake, came Iudas one of the twelue, and with hym a great nombre of people with swordes and staves, from the hie Priestes, and Scribes, and Elders. <sup>44</sup> And he that betrayed hym had given them a general token saying, Whomsoeuer I shal kisse, it is: take hym and lead hym away safely. <sup>45</sup> And as soone as he was come, he went straightway to hym, and sayd vnto hym, Maister, Maister, and kyssed hym. <sup>46</sup> And they layd their handes on him, and toke hym. <sup>47</sup> And one of them that stode by, drew out a sword, and smote a seruant of the hie Priest, and cut of his eare.

<sup>48</sup> And Iesus answered and sayd vnto them: Ye become out as vnto a thefe with swordes and with staves for to take me. <sup>49</sup> I was dayly with you in the temple teaching, and ye toke me not: but this is done that the Scriptures should be fulfilled. <sup>50</sup> Then they all forsoke him, and ran away. <sup>51</sup> And there folowed him a certayn yonge man,

## RHEIMS—1582.

passee from him: <sup>36</sup> and he said, Abba, Father, al things are possible to thee, transference this chalice from me. but not that vvich I vvil, but that vvich thou. <sup>37</sup> And he cometh, and findeth them sleeping. And he saith to Peter, Simon, sleepest thou? couldest thou not vvatch one houre? <sup>38</sup> Vvatch ye, and pray that you enter not into temptation. The spirit in deede is prompt, but the flesh infirme. <sup>39</sup> And going avvay againe, he prayed, saying the selfsame vvord. <sup>40</sup> And returning, againe he found them a sleepe (for their eies vvere heauy) and they vvist not vvhat they should answer him. <sup>41</sup> And he cometh the third time, and saith to them, Sleepe ye novv, and take rest, it suffiseth, the houre is come: behold the Sonne of man shal be betraied into the handes of sinners. <sup>42</sup> Arise, let vs go: behold, he that shal betray me, is at hand.

<sup>43</sup> And as he vvvas yet speaking, cometh Iudas Iscariote one of the Twelue, and vvith him a great multitude vvith svvordes and clubbes, from the cheefe Priestes and the Scribes and the Auncients. <sup>44</sup> And the betrayer of him had given them a signe, saying, Vvhomsoeuer I shal kisse, it is he, lay hold on him, and leade him vvarily. <sup>45</sup> And vvhen he vvvas come, immediatly going to him, he saith, Rabbi, and he kissed him. <sup>46</sup> But they laid hands vvpon him: and held him. <sup>47</sup> And one certayne man of the standers about, drauing out a svvord, smote the seruant of the cheefe priest, and cut of his eare. <sup>48</sup> And Iesus answering, said to them, As to a theefer are you come out vvith svvordes and clubbes to apprehend me? <sup>49</sup> I vvvas daily vvith you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. <sup>50</sup> Then his disciples leaving him, al fled. <sup>51</sup> And a certayne yong man folowed him clothed vvith sindon vvpon the

## AUTHORISED—1611.

houre might passe from him. <sup>36</sup> And he said, Abba, father, al things are possible vnto thee, take away this cup from me: Neuertheless, not that I will, but what thou wilt. <sup>37</sup> And hee cometh, and findeth them sleeping, and saith vnto Peter, Simon, sleepest thou? Coudest not thou watch one houre? <sup>38</sup> Watch ye and pray, lest yee enter into temptation: The Spirit truly is ready, but the flesh is weake.

<sup>39</sup> And againe hee went away, and prayed, and spake the same words. <sup>40</sup> And when he returned, hee found them asleepe againe, (for their eyes were heauie) neither wist they what to answer him. <sup>41</sup> And he cometh the third time, and saith vnto them, Sleepe on now, and take your rest: it is ynough, the houre is come, behold, the Son of man is betrayed into the hands of sinners. <sup>42</sup> Rise vp, let vs goe, Loe, hee that betrayeth me, is at hand.

<sup>43</sup> And immediatly, while hee yet spake, cometh Iudas, one of the twelue, and with him a great multitude with swordes, and staves, from the cheefe Priests, and the Scribes, and the Elders. <sup>44</sup> And hee that betrayed him, had given them a token, saying, Whomsoeuer I shall kisse, that same is hee; take him, and lead him away safely. <sup>45</sup> And assoone as he was come, he goeth straightway to him, and sayeth, Master, Master, and kissed him.

<sup>46</sup> And they layed their handes on him, and toke him. <sup>47</sup> And one of them that stood by, drew a sword, and smote a seruant of the high Priest, and cut off his eare. <sup>48</sup> And Iesus answered, and said vnto them, Are yee come out as against a thief, with swordes, and with staves to take me? <sup>49</sup> I was dayly with you in the Temple, teaching, and ye tooke me not: but the Scriptures must be fulfilled. <sup>50</sup> And they all forsooke him, and fled. <sup>51</sup> And there folowed him a certayne yong man,

αὐτῷ, περιβεβλημένος σινδὸνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι·  
<sup>53</sup> ὁ δὲ καταλιπὼν τὴν σινδὸνα γυμνὸς ἔφυγεν ἄπ' αὐτῶν.]

<sup>53</sup> Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται ἅαὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. <sup>54</sup> Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσως εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. <sup>55</sup> Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατώσαι αὐτόν· καὶ οὐχ εὔρισκον. <sup>56</sup> πολλοὶ γὰρ ἔψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. <sup>57</sup> καὶ τινες ἀναστάτες ἔψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, <sup>58</sup> ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτου τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. <sup>59</sup> Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. <sup>60</sup> Καὶ ἀναστάς ὁ ἀρχιερεὺς εἰς μέσον ἐπήρωτήσθη τὸν

<sup>c</sup> καὶ κρατ. αὐτόν. / Alex. = ἀπ' αὐτῶν. <sup>e</sup> Alex. + Καίᾳφάν. <sup>h</sup> Alex. = αὐτῷ. <sup>i</sup> Rec. εἰς τὸ μέσον.

## WICLIFF—1380.

the bare sued hym, and thei helden hym/  
<sup>52</sup> and he lefte the linnen clothynge, and fleis nakid away fro hem, <sup>53</sup> and thei ladden ihesus to the hijist preest, and alle the preestis and scribis and elder men camen to gidre, <sup>54</sup> but petir sued hym afer in to the halle of the hijist preest, and he sat with the mynstris and warmed hym at the fier, <sup>55</sup> and the hijist prestis and all the counceil seynen witnessynge agens ihesus, to take hym to the deeth, but thei founden not, <sup>56</sup> for many seiden fals witnessynge agens hym: and the witnessyns weren not couenable, <sup>57</sup> and summe risun vp and baren fals witnessyns agens him and seiden, <sup>58</sup> for we han herde hym seynge, I schal vndo this temple made with hondis, and afir the thridde dai I schal bilde another not made with hondis, <sup>59</sup> and the witnessynge of hem was not couenable, <sup>60</sup> and the hijist preest roos vp in to the myddil, and axed ihesus and seide, answerst thou no thing to tho thingis that ben putte agens thee of these, <sup>61</sup> but he was stille: and answerd nothing, eftsonne the hijist preest axed hym and seide to hym, art thou crist the sone of the blessid god? <sup>62</sup> and ihesus seide to hym, I am, and ze schulu se mannes sone sittinge on the rihtful of the vertu of god: and comynge in the cloudis of heuene, <sup>63</sup> and the hijist preest torente hise clothis and seide, what git desiren we witnessis, <sup>64</sup> ze han herd blasfemye, what semeth to zou? and thei alle condempneden hym: to be gilti of deeth, <sup>65</sup> and summe bigrunnen to bi spete hym and to hile his face and to smyte with buffatis, ⁊ seie to hym, areed thou, ⁊ the mynstris beten him with strokis, <sup>66</sup> and whanne petir was in the halle binethen: oon of the damuels of the bijist preest cam, <sup>67</sup> and whanne she hadde seun petir warnynge hym: sche

<sup>vind.</sup> followed. <sup>ef</sup> sone, <sup>agin.</sup> counable, <sup>accordant.</sup> vertu, <sup>pow.</sup> hile, <sup>corer.</sup> areed, <sup>declare.</sup>

## TYNDALE—1534.

the bare, and the yongemen caught him/  
<sup>52</sup> and he lefte his linnen and fled from them naked. <sup>53</sup> And they leed Iesus away to the hiest preste of all, and to him came all the hie prestes, and the elders, and the scribes. <sup>54</sup> And Peter folowed him a grete waye of, even into the pallys of the hie preste, and sat with the servauntes, and warmed him sylfe at the fyre. <sup>55</sup> And the hie prestes and all the counsell sought for witness agaynst Iesu, to put him to deeth, and founde noone. <sup>56</sup> Yet many bare false witness agaynst him, but their witness agreed not togeder. <sup>57</sup> And ther arose certayne and brought false witness agaynst him, sayinge, <sup>58</sup> We herde him saye: I will destroye this temple made with hondes, and with in thre dayes I will hydle another, made with out hondes. <sup>59</sup> But their witness agreed not togeder. <sup>60</sup> And the hiest preste stode vp amongst them, and axed Iesus sayinge: answerst thou nothing? How is it that these beare witness agaynst the? <sup>61</sup> And he helde his peace, and answered noothing. Agayne the hiest Preste axed him, and sayde vnto him: Arte thou Christ the sonne of the blessed? <sup>62</sup> And Iesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power, and come in the cloudes of heven. <sup>63</sup> Then the hiest preste rent his clothes and sayd: what ned we eny further of witness? <sup>64</sup> Ye have herde the blasfemy what thinke ye? And they all gave sentence that he was worthy of deeth. <sup>65</sup> And some beganne to spit at him, and to cover his face, and to bete him with fistes, and to saye vnto him, arede vnto vs. And the servauntes boffetted him on the face. <sup>66</sup> And as Peter was beneth in the pallys, ther came one of the wenches of the hiest preste: <sup>67</sup> and when she saw Peter warnynge him sylfe, she lokod on him, and

## CRANMER—1539.

clothed in linnen vpon the bare, and the yongmen caught him, <sup>52</sup> and he lefte his linnen garment, and fled from them naked. <sup>53</sup> And they ledd Iesus away to the hiest Preste of all and wyth him come all the hie Prestes, and the elders, and the Scribes. <sup>54</sup> And Peter folowed him a grete waye of (even tyll he was come into the palace of the hie preste) and he sat with the seruauntes, and warmed him selfe at the fyre. <sup>55</sup> And the hie Prestes and all the counsell sought for witness agaynst Iesu, to put him to deeth, and founde none: <sup>56</sup> for many bare false witness agaynst hym, but their witnessess agreed not together. <sup>57</sup> And ther arose certayne, and brought false witness agaynst him, sayinge, <sup>58</sup> We herde him saye: I will destroye this temple that is made with handes, and with in thre dayes I wyll hyde another, made wythout handes. <sup>59</sup> But yet their witnessess agreed not together. <sup>60</sup> And the hie Preste stode vp amongst them, and asked Iesu, sayinge: answerst thou nothing? How is it that these beare witness agaynst the? <sup>61</sup> But he helde his peace, and answered nothing. Agayne the hiest Preste asked him, and sayde vnto him: Arte thou Christ the sonne of the blessed? <sup>62</sup> And Iesus sayd: I am. And ye shall se the sonne of man sittinge on the ryght hand of power, and comynge in the cloudes of heauen. <sup>63</sup> Then the hie preste rent his clothes, and sayd: what ned we eny further of witnesses? <sup>64</sup> Ye haue heard blasfemy, what thincke ye? and they all condemned him to be worthy of deeth. <sup>65</sup> And some beganne to spit at him, and to cover his face, and to bete him with fistes, and to saye vnto him Areade: and the seruauntes boffetted him on the face. <sup>66</sup> And as Peter was beneth in the palace ther cam one of the wenches of the hiest preste: and <sup>67</sup> when she saw Peter warn-

Ἰησοῦν, λέγων, ‘Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;’ <sup>61</sup>‘Ο δὲ ἐσιώπα, καὶ <sup>k</sup>οὐδὲν ἀπεκρίνατο. | Πάλιν ὁ ἀρχιερεὺς ἐπρώτα αὐτὸν, καὶ λέγει αὐτῷ, ‘Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ;’ <sup>62</sup>‘Ο δὲ Ἰησοῦς εἶπεν, ‘Ἐγὼ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἔκ δεξιῶν καθημένον | τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.’ <sup>63</sup>‘Ο δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, ‘Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;’ <sup>64</sup>ἤκούσατε τῆς βλασφημίας· τι ἡμῖν φαίνεται;’ Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου. <sup>65</sup>Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, ‘Προφήτευσον’ καὶ οἱ ὑπηρεταὶ <sup>m</sup>ραπίσμασιν αὐτὸν ἔβαλλον. |

<sup>66</sup>Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδικῶν τοῦ ἀρχιερέως, <sup>67</sup>καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, ‘Καὶ

<sup>k</sup> Alex. οὐκ ἀπεκρίνατο. <sup>l</sup> Rec. καθημένον ἐκ δεξιῶν. <sup>m</sup> Alex. ραπίσμασιν αὐτὸν ἔβαλον s. ἑβαλον.

## GENEVA — 1557.

clothed in linnen vpon his bare *body*, and the yonge men caught hym. <sup>62</sup> But he left his linnen, and fled from them naked. <sup>63</sup> And they led Iesus away to the hye Priest, and to him came all the hye Priests, and the Elders, and the Scribes. <sup>64</sup> And Peter folowed hym a great way of, euen into the hall of the hye Priest, and sat with the seruantes, and warned *hym self* at the fyre.

<sup>55</sup> And the hye Priestes, and all the Council soght for wites against Iesus, to put him to death, and found none. <sup>56</sup> For many bare false witynes agaynst hym, but their wites agreed not together. <sup>57</sup> Then there arose certayn, and brought false wites against him, saying, <sup>58</sup> We heard him say, I wil destroy this temple made with handes, and within three dayes I wil buyld another, made without handes. <sup>59</sup> But their wites yet agreed not together.

<sup>60</sup> And the hye Priest stode vp amongst them, and asked Iesus saying, Answerst thou nothing? How *is it* that these beare wites agaynst thee? <sup>61</sup> But he held his peace, and answered nothing. Again the hye Priest asked hym, and sayd vnto him, Art thou Christe the Sonne of the Blessed? <sup>62</sup> And Iesus said I am *he*: and ye shal see the Sonne of man syt at the right hand of the myghty *God*, and come in the cloudes of heauen. <sup>63</sup> Then the hye Priest rent his clothes and sayd, What neede we any further witynesses? <sup>64</sup> Ye haue heard blasphemie: what thinke ye? And they all gaue sentence that he was worthy of death. <sup>65</sup> And some began to spit at him, and to couer his face, and to beate him with fystes, and to say vnto hym, Reede. And the sergantes smote him with their rods of office. <sup>66</sup> And as Peter was beneath in the hall, there came one of the maydes of the hye Priest. <sup>67</sup> And when she saw Peter warming *him self*, she lokod on

## RHEIMS — 1582.

bare and they tooke him. <sup>62</sup> But he casting of the sindon, fled from them naked.

<sup>55</sup> And they brought Iesus to the cheefe Priest: and al the Priests and the Scribes and the Auncients assembled together. <sup>54</sup> And Peter folowed him a farre of euen in vnto the colout of the high Priest: and he sate vvith the seruants at the fire, and vvarmed him self. <sup>55</sup> And the cheefe Priests and al the counsell sought testimonie against Iesus, that they might put him to death, neither found they. <sup>56</sup> For many spake false Wites against him: and the testimonies vvere not conuenient. <sup>57</sup> And certayne rising vp, bare false witynes against him, saying, <sup>58</sup> That vve heard him say, I vvill dissolue this temple made vvith hand, and in three daies vvill I build an other not made vvith hand. <sup>59</sup> And their testimonie vvas not conuenient. <sup>60</sup> And the high Priest rising vp into the middes, asked Iesus, saying, Answerst thou nothing to thee of these? <sup>61</sup> But he held his peace and answered nothing. Againe the high Priest asked him, and said to him, Art thou Christ the sonne of the blessed God? <sup>62</sup> And Iesus saith to him, I am. And you shal see the Sonne of man sitting on the right hand of povver, and comming vvith the cloudes of heauen. <sup>63</sup> And the high Priest renting his garments, saith, Vvhat neede vve witynesses any further? <sup>64</sup> You haue heard blasphemie. hovv thinke you? Vvho al condemned him to be guilty of death. <sup>65</sup> And certayne began to spit vpon him, and to couer his face, and to beate him vvith buffets, and to say vnto him, Prophecie: and the seruants gaue him blowes.

<sup>66</sup> And vvhen Peter vvas in the court beneath, there commeth one of the vvoman-servants of the high Priest. <sup>67</sup> And vvhen she had seen Peter vvarming him

## AUTHORISED — 1611.

having a linnen cloth east about his naked body, and the yong men layd hold on him. <sup>62</sup> And he left the linnen cloth, and fled from them naked.

<sup>63</sup> And they led Iesus away to the high Priest, and with him were assembled all the cheefe Priests, and the Elders, and the Scribes. <sup>64</sup> And Peter followed him affarre off, euen into the pallee of the high Priest: and hee sate with the seruants, and warned himselfe at the fire. <sup>65</sup> And the cheefe Priests, and all the counsel sought for witsnesse against Iesus, to put him to death, and found none. <sup>66</sup> For many bare false witsnesse against him, but their witsnesse agreed not together. <sup>67</sup> And there arose certayne, and bare false witsnesse against him, saying, <sup>68</sup> We heard him say, I will destroy this Temple that is made with handes, and within three dayes I wil build another made without handes. <sup>69</sup> But neither so did their witsnesse agree together. <sup>70</sup> And the high Priest stood vp in the mids, and asked Iesus, saying, Answerest thou nothing? What is it which these witsnesse against thee? <sup>71</sup> But he held his peace, and answered nothing. Againe, the high Priest asked him, and said vnto him, Art thou the Christ, the Sonne of the Blessed? <sup>72</sup> And Iesus said, I am: and yee shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. <sup>73</sup> Then the high Priest rent his clothes, and saith, What neede we any further witsneses? <sup>74</sup> Yee haue heard the blasphemie: what thinke yee? And they all condemned him to be guilty of death. <sup>75</sup> And some began to spit on him, and to couer his face, and to buffet him, and to say vnto him, Prophecie: And the seruants did strike him with the palmes of their hands.

<sup>76</sup> And as Peter was beneath in the pallee, there commeth one of the maydes of the high Priest. <sup>77</sup> And when shee saw

‘σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.’<sup>68</sup> Ὁ δὲ ἠρήσατο, λέγων, ‘Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις.’ Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησε.<sup>69</sup> Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, ‘Ὅτι οὗτος ἐξ αὐτῶν ἐστίν.’<sup>70</sup> Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, ‘Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ,<sup>71</sup> καὶ ἡ λαλιά σου ὁμοιάζει.’<sup>71</sup> Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, ‘Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε.’<sup>72</sup> Καὶ ὁ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα, ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς, ‘Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρήσῃ με τρίς.’ καὶ ἐπιβαλὼν ἔκλαιε.

XV. Καὶ εὐθὺς ἐπὶ τὸ πρῶτὸ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν

\* Alex. = καὶ ἡ λαλιά σου ὁμοιάζει. ° Rec. = εὐθύς. ° Rec. τοῦ ῥήματος, οὐ.

## WICLIF—1380.

biheeld hym and seide, and thou were with ihesus of nazareth,<sup>68</sup> ⁊ he denyed and seide, nether I woot; nether I knowe; what thou seist, and he wente with out forth before the halle; and anon the cok crewe,<sup>69</sup> and eftsonne whanne another damysel hadde seen hym: sche bigan to seie to men that stoden aboute, that this is of hem,<sup>70</sup> ⁊ he eftsonne denyed, and aftir a litil, eftsonne thei that stonden ny, seiden to petir, verrilli thou art of hem, for thou art of galile also,<sup>71</sup> but he bigan to curse and to swere, for I knewe not this man whom ze seien;

<sup>72</sup> and anon eftsonne the cok crewe, and petir bihoute on the word that ihesus hadde seide to hym, bifor the cok crowe twis: thries thou shalt denye me; ⁊ he bigan to wepe.

15. AND anon in the morwete the hijist preestis made a counceil with the elder men and the scribis: and with al the counceyl, and bounden ihesus and ledden and bitoken hym to pilat,<sup>2</sup> and pilat axed hym, art thou kyng of iewis? and ihesus answerid ⁊ seide to hym, thou seiste.<sup>3</sup> and the hijist preestis accuden hym in many thingis,<sup>4</sup> but pilat eftsonne axed hym and seide, answerist thou no thing? seest thou in how many thingis thei accusen thee? <sup>5</sup> but ihesus answerid no more: so that pilat wondrid,

<sup>6</sup> but bi the feest dai he was wont to leue to hem on of men bounden: whom euer thei axeden,<sup>7</sup> and on there was that was seid barabas, that was bounde with men of discensoun that hadden don manslauytre in seducioun,<sup>8</sup> and whanne the puple was gon up: he bigan to preie as he euermore doide to hem,<sup>9</sup> and pilat answerid to hem and seide, wolen ze I leue to you the kyng of iewis? <sup>10</sup> for he wist that the hijist preestis hadden takun hym by enuy,<sup>11</sup> but the bishopis steriden the puple, that he schulde rather leue to hem barabas,

woot, knowe. eftsonne, again. morwete, morrowtide, or day break. leue, deliver. seid, called. wist, knewe.

## TYNDALE—1534.

said: wast not thou also with Iesus of Nazareth? <sup>69</sup> And he denyed it sayinge: I knowe him not, nether wot I what thou sayest. And he went out into the porche, and the cocke crewe. <sup>70</sup> And a damself sawe him; and agayne beganne to saye to them that stode by; this is one of them. <sup>71</sup> And he denyed it agayne. And anon after, they that stode by, sayde agayne to Peter: surly thou arte one of them, for thou arte of Galile; and thy speache agreth therto. <sup>72</sup> And he beganne to curse and to swaere sayinge: I knowe not this man of whom ye speake. <sup>72</sup> And agayne the cocke krew, and Peter remembered the worde that Iesus sayd vnto him: before the cocke crowe twyse, thou shalt denye me thryse and beganne to wepe.

15. AND anone in the dawnyng the hye prestes helde counsell with the elders and the scribes, and the whole congregacion; and bounde Iesus and ledde him awaye, and delivered him to Pilate. <sup>2</sup> And Pilate axed him: arte thou the kyng of the Iewes? And he answered and sayde vnto him: thou sayest it. <sup>3</sup> And the hye prestes accused him of many thinges. <sup>4</sup> Wherefore Pilate axed him agayne sayinge: Answerest thou nothing? Beholde how many thinges they lay vnto thy charge. <sup>5</sup> Iesus yet answered never a worde; so that Pilate merveled.

<sup>6</sup> At that feast Pilate was wont to deliuer at their pleasure a prisoner: whomsoever they wolde desyre. <sup>7</sup> And ther was one named Barrabas, which laye bounde with them that made insurrection; and in the insurrection committed murder. <sup>8</sup> And the people called vnto him, and began to desyre accordyng as he had euer done vnto them. <sup>9</sup> Pilate answered them and sayd: Will ye that I lowse vnto you the kyng of the Iewes? <sup>10</sup> For he knewe that the hye Prestes had deliuered him of enuy. <sup>11</sup> But the hye prestes had moved the people that he shuld rather deliuer Barrabas vnto them.

## CRANMER—1539.

ingehimself, she loketh on him, and sayeth: wast not thou also with Iesus of Nazareth? <sup>69</sup> And he denyed, saying: I knowe him not, nether wote I what thou sayest. And he went out into the porche, and the cocke crewe. <sup>70</sup> And a damself (whan she sawe him) beganne agayne to saye to them that stode by: this is one of them. <sup>71</sup> And he denyed it agayne. And anon after they that stode by, sayde agayne to Peter: surly thou art one of them, for thou art of Galyle, and thy speache agreth therto. <sup>72</sup> But he beganne to curse, and to swaere, sayinge: I knowe not thys man of whom ye speake. <sup>72</sup> And agayne the cocke krew, and peter remembered the worde that Iesus sayde vnto him: before the cocke crowe twyse thou shalt denye me thre tymes. And he beganne to wepe.

15. AND anone in the dawnyng the hye Prestes helde a counsell with the elders and the Scribes, and the whole congregacion, and bounde Iesus, and ledde him awaye, and deliuered him to Pilate. <sup>2</sup> And Pilate asked him: art thou the kyng of the Iewes? And he answered, and sayd vnto him: thou sayest it. <sup>3</sup> And the hye prestes accused him of many thinges. <sup>4</sup> So Pilate asked him agayne, sayinge: Answerest thou nothing? Beholde, how many thinges they lay vnto thy charge. <sup>5</sup> Iesus yet answered nothing, so that Pilate merueled.

<sup>6</sup> At that feast Pilate dyd deliuer vnto them a prisoner: whomsoever they wolde desyre. <sup>7</sup> And ther was one that was named Barrabas, which laye bounde with them that made insurreccyon: he had committed murder. <sup>8</sup> And the people called vnto him, and began to desyre him, that he wolde do, accordyng as he had euer done vnto them. <sup>9</sup> Pilate answered them sayinge: Will ye that I let lowse vnto you the kyng of the Iewes? <sup>10</sup> For he knewe, that the hye Prestes had deliuered him of enuy. <sup>11</sup> But the hye prestes moued the people, that he shulde rather deliuer Barrabas vnto them.

ἀπήνεγκαν καὶ παρέδωκαν ἑαυτῶν Πιλάτῳ. <sup>2</sup> καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, ‘Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;’ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, ‘Σὺ λέγεις.’ <sup>3</sup> Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. <sup>4</sup> ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων, ‘Οὐκ ἀποκρίθη οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν.’ <sup>5</sup> Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζουν τὸν Πιλάτον. <sup>6</sup> Κατὰ δὲ ἑορτὴν ἀπέλευεν αὐτοῖς ἓνα δέσμιον, ὅνπερ ᾔθουοντο. <sup>7</sup> ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. <sup>8</sup> καὶ ἀναβοήσας ὁ ὄχλος ᾗρξαστο αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς. <sup>9</sup> ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, ‘Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;’ <sup>10</sup> Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. <sup>11</sup> οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

<sup>9</sup> Alex. = τῶν. <sup>7</sup> Alex. κατηγοροῦσιν. <sup>4</sup> Alex. συσταιστῶν. <sup>6</sup> Alex. παρέδωκαν.

## GENEVA—1557.

him, and said, Thou wast also with Iesus of Nazareth? <sup>68</sup> But he denied it, saying, I knowe him not, nether wot I what thou sayest. Then he went into the porche, and the cock crewe. <sup>69</sup> Then a mayde saw him againe, and began to say to them that stode by, This is one of them. <sup>70</sup> But he denied it agayne; and anone after, they that stode by, sayd agayn to Peter, Surely thou art one of them, for thou art of Galile, and thy speach agreeth therto. <sup>71</sup> And he began to curse, and sweare, saying, I knowe not this man of whom ye speake. <sup>72</sup> Then the seconde tyme the cock crewe, and Peter remembered the word that Iesus sayd vnto hym, Before the cock crowe twyse, thou shalt deny me thrise, and waying that with him selfe, he wept.

15. AND anone in the dawnyng, the hye Priestes held counsel with the Elders, and the Scribes, and the whole Congregation: and bound Iesus, and led him away, and deliuered him to Pilate. <sup>2</sup> Then Pilate asked him, Art thou the king of the Iewes? And he answered, and sayd vnto hym, Thou sayest it. <sup>3</sup> And the hye Priestes accused hym of many thinges. <sup>4</sup> Wherefore, Pilate asked him agayn, saying, Answerst thou nothing? beholde how many thinges they witness against thee. <sup>5</sup> But Iesus yet answered neuer a word, so that Pilate merueyled. <sup>6</sup> At that feast Pilate did deliuer a prisoner, whomsoever they would desire. <sup>7</sup> Then there was one named Barabbas, which lay bound with other his fellows that made insurrection, and in the insurrection, they had committed murder. <sup>8</sup> And the people cried a lowde, and began to desire that he would do accordyng as he had euer done vnto them. <sup>9</sup> Then Pilate answered them, and sayd, Wyl ye that I loose vnto you the kynge of the Iewes? <sup>10</sup> For he knewe that the hye Priestes had deliuered him of eniue. <sup>11</sup> But the hye Priestes had moued the people to desire that he would rather

## RHEIMS—1582.

self, beholding him she saith, And thou vvas vtwith Iesvs of Nazareth. <sup>68</sup> But he denied, saying, Neither knovv I, neither vvot I vwhat thou saiest. And he vvnt forth before the court; and the cocke crevve. <sup>69</sup> And againe a vvrench seeing him, began to say to the standers about, That this fellow is of them. <sup>70</sup> But he denied againe. And after a vvhile againe they that stode by, said to Peter, Verily thou art of them: for thou art also a Galilean. <sup>71</sup> But he began to curse and to svveare, That I knovv not this man vvhom you speake of. <sup>72</sup> And immedially the cocke crevv againe. And Peter remembered the vvord that Iesvs had said vnto him, Before the cocke crovv tvvise, thou shalt thrise deny me. And he began to vveepe.

15. AND forthvvith in the morning the cheefe Priests vvith the auncients and the Scribes and the vvhole counceel, consulting together, binding Iesvs led and deliuered him to Pilate. <sup>2</sup> And Pilate asked him, Art thou the King of the Ieeves? but he ansvvering, said to him, Thou saiest. <sup>3</sup> And the cheefe Priests accused him in many thinges. <sup>4</sup> And Pilate againe asked him, saying, Ansvverest thou nothing? see in hovv many thinges they accuse thee. <sup>5</sup> But Iesvs answered nothing more: so that Pilate marueiled. <sup>6</sup> And vpon the festiual day he vvvas vvout to release vnto them one of the prisoners vvhomsoever they had demaunded. <sup>7</sup> And there vvvas one called Barabbas, vvvhich vvvas put in prison vvith seditious persons, vvho in a sedition had committed murder. <sup>8</sup> And when the multitude vvvas come vp, they began to require accordyng as alwaies he did vnto them. <sup>9</sup> And Pilate ansvvered them, and said, Vvil you that I release to you the King of the Ieeves? <sup>10</sup> For he knewe that the cheefe Priests for eniue had deliuered him. <sup>11</sup> But the cheefe Priests moued the people, that he should release

## AUTHORISED—1611.

Peter warming himself, shee looked vpon him, and said, And thou also wast with Iesus of Nazareth. <sup>68</sup> But hee denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cocke crew. <sup>69</sup> And a mayde saw him againe, and began to say to them that stood by, This is one of them. <sup>70</sup> And hee denied it againe. And a little after, they that stood by said againe to Peter, Surely thou art one of them: for thou art a Galilean, and thy speach agreeth thereto. <sup>71</sup> But hee beganne to curse and to sweare, saying, I know not this man of whom ye speake. <sup>72</sup> And the seconde tyme the cocke crew: and Peter called to minde the word that Iesus said vnto him, Before the cocke crew twice, thou shalt deny me thrise. And when he thought thereon, he wept.

15. AND straightway in the morning the cheefe Priests helde a consultation with the Elders and Scribes, and the whole Councell, and bound Iesus, and caried him away, and deliuered him to Pilate. <sup>2</sup> And Pilate asked him, Art thou the King of the Iewes? And hee answering, said vnto him, Thou sayest it. <sup>3</sup> And the cheefe Priests accused him of many thinges: but hee answered nothing. <sup>4</sup> And Pilate asked him againe, saying, Answerst thou nothing? beholde how many thinges they witness against thee. <sup>5</sup> But Iesus yet answered nothing, so that Pilate marueiled. <sup>6</sup> Now at that Feast hee released vnto them one prisoner, whomsoever they desired. <sup>7</sup> And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. <sup>8</sup> And the multitude crying aloud, began to desire him to doe as hee had euer done vnto them. <sup>9</sup> But Pilate answered them, saying, Will ye that I release vnto you the King of the Iewes? <sup>10</sup> (For he knewe that the cheefe Priests had deliuered him for eniue.) <sup>11</sup> But the cheefe Priests moued the people, that hee should rather release

<sup>6</sup> Or, he wept abundantly, or he began to weepe.

<sup>12</sup> ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, 'Τί οὖν θέλετε| ποιῆσω ἃ ὄν λέγετε|  
' βασιλέα| τῶν Ἰουδαίων; <sup>13</sup> Οἱ δὲ πάλιν ἔκραξαν,| 'Σταύρωσον αὐτόν.' <sup>14</sup> Ὁ δὲ  
Πιλάτος ἔλεγεν αὐτοῖς, 'Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς| ἔκραξαν,|  
'Σταύρωσον αὐτόν.' <sup>15</sup> Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι,  
ἀπέλευσεν αὐτοῖς τὸν Βαραββάν καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα  
σταυρωθῇ. <sup>16</sup> Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἔστι πραιτωρίον,  
καὶ συγκαλοῦσιν ὄλην τὴν σπεῖραν, <sup>17</sup> καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περι-  
τιθέασιν αὐτῷ πλέξαντες ἀκάνθων στέφανον, <sup>18</sup> καὶ ἤρξαντο ἀσπάξασθαι αὐτόν,  
'Χαῖρε, ὁ βασιλεὺς| τῶν Ἰουδαίων,' <sup>19</sup> καὶ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλάμῳ,  
καὶ ἐνέπτυον αὐτῷ, καὶ τιθέτες τὰ γόνατα προσεκύνουν αὐτῷ. <sup>20</sup> Καὶ ὅτε ἐνέ-  
παιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ

<sup>12</sup> Alex. = θλιῖται. <sup>13</sup> Alex. = ὄν λέγεται. <sup>14</sup> Alex. τὸν βασ. <sup>15</sup> Alex. ἐκρ. λίγοντες. <sup>16</sup> Rec. περισσῶς. <sup>17</sup> Alex. ἱερῶσιν.

## WICLIIF — 1380.

<sup>12</sup> and eftsone pilat answerd and seide to hem/ what thanne. wolen ze that I schal do to the kyng of iewis, <sup>13</sup> and thi eftsonen crieden crucifige hym, <sup>14</sup> but pilat seide to hem/ what yul hath he don? and thi crieden the more crucifige him, <sup>15</sup> and pilat wyllynge to make seeth to the puple: lefte to hem barabas; and took to hem ihesus betun with scourgis to be crucifigd.

<sup>16</sup> and knyghtis ledde hem with ymne forth, in to the porche of the moothalle, and thei clepiden to gidreal the company of knyghtis: <sup>17</sup> and clothiden hym with purpur and thei writen a crowne of thornes and puttiden on hym, <sup>18</sup> and thei bigunnen to greet hym: and seiden/ heil thou kyng of iewis/ <sup>19</sup> and thei smyten his heed with a rehed: <sup>20</sup> and bispatten hym/ and thei kneliden, and worschpiden him,

<sup>20</sup> and aftir that thei hadden scorned hym: thei vnclothiden hym of purpur, and clothiden hym with hise clothis, and ledde den out him to crucifige hym, <sup>21</sup> and thei compelliden a man that passide the wey that came fro the toun synnoid of siryrene the fadir of Alisaunde and of rufie to bere his cros, <sup>22</sup> and thei ledde him in to a place galgatha, that is to seye the place of caluarie, <sup>23</sup> and thei sauwen to hym to drynke wyne medclid with myrre: and he took not, <sup>24</sup> and thei crucifiden him and departiden hise clothis and kestren lot on thoou who schulde take what, <sup>25</sup> and it was the thirde hour, and thei crucifiden hym, <sup>26</sup> and thei titil of his cause was writun: kyng of iewis, <sup>27</sup> and thei crucifiden with him, twei theues: oon at the righthalf, and oon at his left half, <sup>28</sup> and the scripture was fulfilled that seith, and he is ordeyned with wickid men,

<sup>29</sup> and as thei passiden forth, thei blasfemyden hym: mouynge her heedis, and seynge, vath thou that distriest the temple of god: and in thre daies bildest it agayn, <sup>30</sup> come down fro the cros, and make this silf

<sup>12</sup> some, again. yul, evil. seeth, satisfaction. knyghtis, midres. moothalle, tosen or court hall. clepiden, called. medclid, mingled. kesten cast. agayn, again.

## TYNDALE — 1534.

<sup>12</sup> And Pylate answered agayne, and sayd vnto them: What wyl ye then that I do with him whom ye call the kyng of the Iewes? <sup>13</sup> And they cryed agayne: crucifige him. <sup>14</sup> Pylate sayde vnto them: What euell hath he done? And they cryed the moore feruently: Crucifige him. <sup>15</sup> And so Pylate wyllynge to content the people, lettose them Barrabas, and delyvered Iesus when he had scourged him, for to be crucifigd.

<sup>16</sup> And the souddeers ledde him awaye into the comen hall, and called togedder the whoole multitude, <sup>17</sup> and they clothed him with purple, and they platted a crowne of thornes and crowned him with all, <sup>18</sup> and beganne to salute him. Hayle kyng of the Iewes. <sup>19</sup> And they smoothe him on the heed with a rede, and spat upon him, and kuelede doune and worsched him.

<sup>20</sup> And when they had mocked him, they toke the purple of him, and put his awne clothes on him, and ledde him oute to crucifige him. <sup>21</sup> And they compellede one that passed by, called Synon of Cyrene (which cam oute of the felde, and was father of Alexander and Rufus) to beare his crosse. <sup>22</sup> And they brought him to a place named Golgotha (which is by interpretatione the place of deed mens scoules) <sup>23</sup> and they gave him to drinke wyne myngled with myrre, but he receaued it not.

<sup>24</sup> And when they had crucifigd him, they parted his garmentes, castinge loottes for them, what every man shulde have. <sup>25</sup> And it was aboute the thyrdre houere, and they crucifigd him. <sup>26</sup> And the tytyle of his cause was written: The kyng of the Iewes. <sup>27</sup> And they crucifigd with him two theues: the one on the ryght honde, and the other on his lyfte. <sup>28</sup> And the scripture was fulfilled which sayeth: he was counted amonge the wickid.

<sup>29</sup> And they that went by, rayled on him: wagynge their heedis and sayynge: Awretche, that destroyest the temple and byldest it in thre dayes: <sup>30</sup> save thy sylf,

## CRANMER — 1539.

<sup>12</sup> Pylate answered agayne, and sayde vnto them: What wyl ye then that I do vnto him, whom ye call the kyng of the Iewes? <sup>13</sup> And they cryed agayne: crucifige him. <sup>14</sup> Pilate sayd vnto them, What euill hath he done? And they cryed the moore feruently: Crucifige hym. <sup>15</sup> And so Pylate wyllynge to content the people, lettose Barrabas vnto them and deliuered vp Iesus (when he had scourged him) for to be crucifigd.

<sup>16</sup> And the soudyers leed him awaye into the comen hall, and called together the whole multitude, <sup>17</sup> and they clothed him with purple, and they platted a crowne of thornes, and crowned him with all, <sup>18</sup> and beganne to salute him: Hayle kyng of the Iewes. <sup>19</sup> And they smote him, on the heed with a rede and did spit vpon him and bowed theyr knees, and worschped him.

<sup>20</sup> And when they had mocked him, they toke the purple of him, and put his awne clothes on him, and ledde him out, to crucifige him. <sup>21</sup> And they compellede one that passed by, called Simon of Cyrene (the fadir of Alexander and Rufus) which came out of the felde, to beare his crosse. <sup>22</sup> And they brought him to a place named Golgotha (which is yf a man interpret it: the place of deed mens scoules) <sup>23</sup> and they gaue him to drinke wyne mingled with myrre, but he receaued it not.

<sup>24</sup> And when they had crucifigd him they parted his garmentes, castinge lotes vpon them, what cury man shulde take. <sup>25</sup> And it was aboute the thirde hour, and they crucifigd him. <sup>26</sup> And the tytyle of his cause was written: The kyng of the Iewes. <sup>27</sup> And they crucifigd with him two theues: the one on the right hande, and the other on his lyfte. <sup>28</sup> And the scripture was fulfilled which sayeth: he was counted amonge the wycked.

<sup>29</sup> And they that went by, rayled on him: wagynge their heedis, and saying: A wretche that destroyest the temple, and byldest it in thre dayes. <sup>30</sup> saue thy

ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν. | <sup>21</sup> καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>22</sup> Καὶ φέρουσιν αὐτὸν ἐπὶ ὁ Γολγοθᾶ τόπον, ὃ ἔστι μεθερμηνευόμενον, Κρανίου τόπος. <sup>23</sup> Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρτισμένον οἶνον, ὃ δὲ οὐκ ἔλαβε. <sup>24</sup> Καὶ σταυρώσαντες αὐτὸν, διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. <sup>25</sup> ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. <sup>26</sup> Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ἐ βασιλεὺς τῶν Ἰουδαίων. <sup>27</sup> Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐνύμων αὐτοῦ. <sup>28</sup> καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, "Καὶ μετὰ ἀνόμων ἐλογίσθη." <sup>29</sup> Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Ὁυὰ, ὃ καταλύον τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, ὥσους

\* Alex. ἐνεῖδ' ὕσκουν. ὁ Rec. βασιλεῦ. ὁ Alex. ἵνα σταυρώσωσιν αὐτόν. ὁ Alex. + τὸν. ὁ Rec. ἐμμερίζον. ὁ Alex. = ἵν.

## GENEVA — 1557.

deliuer Barabbas vnto them. <sup>12</sup> And Pilate answered, and sayd agayne vnto them, What wyl ye call that I do with him, whome ye then call the kyng of the Iewes? <sup>13</sup> And they cryed agayne, Crucifie him. <sup>14</sup> Then Pilate sayd vnto them, Yea, but what euil hath he done? And they cried the more feruently, Crucifie him. <sup>15</sup> And so Pilate willing to content the people, loosed them Barabbas: and deliuered Iesus when he had scourged him, for to be crucified. <sup>16</sup> Then the soldiars led him away into the hall, which is the commen hall, and called together the whole band of the soldiars. <sup>17</sup> And clothe him with purple, and platte a crowne of thornes, and crowne him with all, <sup>18</sup> And began to salute him saying, Haile kyng of the Iewes. <sup>19</sup> And they smote hym on the head with a reede, and spat vpon hym, and knelyng downe worshypped hym. <sup>20</sup> And when they had mocked him, they toke the purple of him, and put his owne clothes on hym, and led him out to crucifie him. <sup>21</sup> And they compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. <sup>22</sup> And they broght hym to a place named Golgotha: which is by interpretation, the place of dead mens Sculles. <sup>23</sup> And they gaue hym to drinke wyne myngled with myrrhe, but he receaued it not.

<sup>24</sup> And when they had crucified him, they parted his garments, casting lottes for them, what euery man should haue. <sup>25</sup> And it was about the thyrd houre, when they crucified him. <sup>26</sup> And the title of his cause was written, THE KYNG OF THE IEWES. <sup>27</sup> And they crucified with him two theues: the one on the ryght hand, and the other on his lyft. <sup>28</sup> Thus the Scripture was fulfilled, which sayeth, And he was counted among the wycked. <sup>29</sup> And they that went by, rayled on him, wagging their heades, and saying, Hey, thou that destroyest the temple, and buildest it in three dayes, <sup>30</sup> Saue thy self, and

## RHEIMS — 1582.

Barabbas rather to them. <sup>12</sup> And Pilate againe answering, said to them, Vvhat vvil you then that I doe to the King of the Iewes? <sup>13</sup> But they againe cried, Crucifie him. <sup>14</sup> And Pilate said to them, Vvhy, vvhat euil hath he done? But they cried the more, Crucifie him. <sup>15</sup> And Pilate vvilling to satisfie the people, released to them Barabbas, and deliuered Iesus, hauing vvhipped him, for to be crucified.

<sup>16</sup> And the soldiars led him into the court of the Palace, and they call together the vvhole band: <sup>17</sup> and they clothe him in purple, and platting a crowne of thornes, they put it vpon him. <sup>18</sup> And they began to salute him, Haile King of the Iewes. <sup>19</sup> And they smote his head vvith a reede: and they did spit on him, and bowing the knees, they adored him. <sup>20</sup> And after they had mocked him, they stripped him of the purple, and put on him his owne garments, and they leade him forth to crucifie him. <sup>21</sup> And they forced a certaine man that passed by, Simon a Cyrenean comming from the countrey, the father of Alexander and Rufus, to take vp his crosse. <sup>22</sup> And they bring him into the place Golgotha, vvich being interpreted is, The place of Caluarie. <sup>23</sup> And they gaue him to drinke vvine myngled vvith myrrhe: and he tooke it not.

<sup>24</sup> And crucifying him, they deuided his garments, casting lottes vpon them, vvho should take vvich. <sup>25</sup> And it vvvas the third houre, and they crucified him. <sup>26</sup> And the title of his cause vvvas superscribed, KING OF THE IEWES. <sup>27</sup> And vvith him they crucifie tvvo theeves: one on the ryght hand, and an other on his left. <sup>28</sup> And the Scripture vvvas fulfilled that saith, And vvith the vvicked he vvvas reupeted. <sup>29</sup> And they that passed by, blasphemed him, vvagging their heades, and saying, Vah, he that destroyeth the temple, and in three daies buildeth it: <sup>30</sup> saue thy self, coming

## AUTHORISED — 1611.

Barabbas vnto them. <sup>12</sup> And Pilate answered, and said againe vnto them, What will yee then that I shall do vnto him whom ye call the King of the Iewes? <sup>13</sup> And they cried out againe, Crucifie him. <sup>14</sup> Then Pilate saide vnto them, Why, what euil hath hee done? And they cried out the more exceedingly, Crucifie him.

<sup>15</sup> And so Pilate, willing to content the people, released Barabbas vnto them, and deliuered Iesus, when he had scourged him to be crucified. <sup>16</sup> And the soldiars led him away into the hal, called Pretorium, and they call together the whole band. <sup>17</sup> And they clothed him with purple, and platted a crowne of thornes, and put it about his head, <sup>18</sup> And began to salute him, Haile King of the Iewes. <sup>19</sup> And they smote him on the head with a reed, and did spit vpon him, and bowing their knees, worshipped him. <sup>20</sup> And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him out to crucifie him. <sup>21</sup> And they compell one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to beare his Crosse. <sup>22</sup> And they bring him vnto the place Golgotha, which is, being interpreted, the place of a skull. <sup>23</sup> And they gaue him to drinke, wine mingled with myrrhe: but hee received it not. <sup>24</sup> And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man should take. <sup>25</sup> And it was the third houre, and they crucified him. <sup>26</sup> And the superscription of his accusation was written ouer, THE KING OF THE IEWES. <sup>27</sup> And with him they crucifie two theeves, the one on his right hand, and the other on his left. <sup>28</sup> And the Scripture was fulfilled, which saith, And hee was numbered with the transgressours. <sup>29</sup> And they that passed by, rayled on him, wagging their heads, and saying, Ah thou that destroyest the Temple, and buildest it in three dayes, <sup>30</sup> Saue thy selfe, and come

σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.<sup>31</sup> Ὁμοίως<sup>9</sup> καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἐλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.<sup>32</sup> Ὁ Χριστὸς ὁ βασιλεὺς<sup>h</sup> τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν.<sup>i</sup> Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.<sup>33</sup> Ἐγενομένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης.<sup>34</sup> καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἐλωὶ, ἔλωι, λαμμὰ σαβαχθανί;<sup>35</sup> Ὁ ἐστὶ μεθερμηνομένου, Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;<sup>36</sup> Καὶ τιτὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ, Ἥλιαν φωνεῖ.<sup>37</sup> Δραμῶν δὲ εἷς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτόν, λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἥλιος καθ' ἑλεῖν αὐτόν.<sup>37</sup> Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσε.<sup>38</sup> καὶ τὸ κατα-

† Rec. + ἔι. <sup>a</sup> Alex. = τοῦ. <sup>1</sup> Const. + αὐτῷ. <sup>h</sup> Alex. Kai γετ. ὠρ. <sup>i</sup> Alex. ἰνν. ὠρρ.

## WICLIIF—1380.

saaf,<sup>31</sup> also τ the hijest prestis scrodenen hym ech to othere with the scribenz τ seiden, he made othere men saaf: he mai not saue hym silf. <sup>32</sup> crist kyng of israel come doun now from the cros: that we seen τ beleue, and thei that weren crucified with him: dispiseden hym.

<sup>33</sup> and whan the sixte hour was come: derkniss were made on al the erthe: til in to the nythe hour, <sup>34</sup> τ in the nythe hour ihesus cried with a greet vois, and seide helay, helay, lama: sabathani, that is to seve, my god, my god, whi hast thou forsaken me? <sup>35</sup> and summe of men that stoden aboute, herden τ seiden, lo he clepith helay, <sup>36</sup> and oon ran and fillid a sponge with vynesre τ puttiden aboute to a rehed, τ zaf to him drynke and seide: suffre ze se we if helay come to do hym doun.

<sup>37</sup> and ihesus zaf out a greet cry τ dyed: <sup>38</sup> τ the veil of the temple was rente a two, fro the hijest to bynether, <sup>39</sup> But the centurien that stood aforn agens sij that he so crynge hadde died, τ seide, verili this man was goddis soone, <sup>40</sup> and there weren also wymmen biholdynge fro a fer: amonge whiche was mari maudeleyn τ marie the modir of Iames the lasse τ of Ioseph τ of salome, <sup>41</sup> and whanne ihesus was in galile: thei foloweden hym τ mynstriden to him: τ many othere wymmen that come vp to gidre with him to ierusalem.

<sup>42</sup> and whanne euentide was come, fro it was the euentide which is bifore the saboth: <sup>43</sup> Ioseph of arimatheie the nobil detourien came, τ he abood the rewme of god: τ boodli he entrid to pilat: and axid the bodi of ihesus, <sup>44</sup> but pilat wondrid if he were now deed, τ whanne the centurien was clepid: he axid him if he were deed,

<sup>i</sup> depth, cal'eth, aforn agens, oer aginat, rewme, realm.

## TYNDALE—1534.

and come doune from the crosse. <sup>31</sup> Lyke wyse also mocked him the hye preestes amonge them selues with the scribes and sayde: He saved other men him sylf he cannot save. <sup>32</sup> Let Christ the kyng of Israel now descende from the crosse: that we maye se and beleue. And they that were crucified with him/ checked him also.

<sup>33</sup> And when the sixte hour was come/ darcknes arose ouer all the erth/ vntyll the nythe houre. <sup>34</sup> And at the nythe houre Iesus cryed with a loude voyce sayinge: Eloi Eloi lama: sabathani which is yf it be interpreted: my God, my God why hast thou forsaken me? <sup>35</sup> And some of them that stode by, when they hearde that, sayde: beholde he calleth for Helyas. <sup>36</sup> And one ran and filled a sponge full of vyneser, and put it on a rede, and gaue him to drinke, sayinge: let him alone, let vs se whether Helyas will come and take him doune.

<sup>37</sup> But Iesus cryed with aloude voyce, and gaue vp the gooste. <sup>38</sup> And the vayne of the temple dyd rent in two peces, from the toppe to the boottome. <sup>39</sup> And when the Centurion which stode before him/ sawe that he so cryed and gaue vp the gooste/ he sayd: truly this man was the sonne of God. <sup>40</sup> Ther were also wemen a good waye of beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of Iames the lytle and of Ioses, and Mary Salome: <sup>41</sup> which also when he was in Galile/ folowed him and ministrd vnto him, and many othere wemen which came vp with him to Hierusalem.

<sup>42</sup> And now when nyght was come (because it was the euen that goeth before the saboth) <sup>43</sup> Ioseph of Arimathea a noble counceillour which also looked for the kyngdome of God, came and went in booldly vnto Pylate, and begged the boddie of Iesu. <sup>44</sup> And Pylate merueled that he was alreedy deed, and called vnto him the Centurion, and axed of him whether he had bene cny whyle deed,

## CRANMER—1539.

selfe, and come doune from the crosse. <sup>31</sup> Lykewyse also mocked him the hye Prestes amonge them selues with the Scribes and sayde, he saued other men, him selfe he cannot saue. <sup>32</sup> Let Christ the kyng of Israel descende now from the crosse, that we maye se, and beleue. And they that were crucified with him checked him also.

<sup>33</sup> And when the sixte hour was come, darcknes arose ouer all the erth, vntyll the nyth houre. <sup>34</sup> And at the nyth houre Iesus cryed with a loude voyce, sayinge: Eloi, Eloi, lamasabachthani? which is (yf one interpret it my God, my God why hast thou forsaken me)? <sup>35</sup> And some of them that stode by, when they hearde that, sayd: beholde, he calleth for Helias. <sup>36</sup> And one ran, and fylled a sponge full of vyneser, and put it on a rede, and gaue him to drincke, sayinge: let him alone, let vs se, whether Helyas will come and take him doune.

<sup>37</sup> But Iesus cryed with a loude voyce, and gaue vp the goost. <sup>38</sup> And the vayne of the temple dyd rent in two peces, from the toppe to the bottome. <sup>39</sup> And when the Centurion (whyche stode before hym) sawe, that he so cryed, and gaue vp the goost, he sayde: truly this man, was the sonne of God. <sup>40</sup> Ther were also wemen a good waye of, beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of Iames the lytle: and of Ioses, and Mary Salome <sup>41</sup> which also when he was in Galile had folowed him and mynistrd vnto him) and many othere wemen, which came vp with him vnto Ierusalem.

<sup>42</sup> And now when the euen was come (because it was the daye of preparing that goeth before the Sabboth) <sup>43</sup> Ioseph of the cite of Arimathea, a noble Councillour which also looked for the kyngdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Iesu. <sup>44</sup> And Pilate merueled, that he was alreedy deed, and called vnto him the Centurion, and asked of him, whether he had bene

πέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἀνωθεν ἕως κάτω. <sup>39</sup> Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράζας ἐξέπνευσεν, εἶπεν, ᾿Αληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ. <sup>40</sup> Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνῆ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ <sup>39</sup> Ἰωσή| μῆτηρ, καὶ Σαλώμη, <sup>41</sup> αἰ| καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἱερουσόλυμα.

<sup>42</sup> Καὶ ἤδη ὀφίας γενομένης, (ἐπεὶ ἦν παρασκευῆ, ὃ ἐστὶ προσάββατον,) <sup>43</sup> ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>44</sup> ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος

<sup>39</sup> Alex. = Μίγων. <sup>40</sup> Const. λιμᾶ. <sup>41</sup> Alex. ἡ s. = ἡ τοῦ. <sup>39</sup> Alex. Ἰώσηρος. <sup>41</sup> Alex. = αἰ. <sup>42</sup> Alex. Ἰθῶν.

## GENEVA—1557.

come downe from the crosse. <sup>31</sup> Lykewyse also the hye Priestes mocking, sayd among them selues with the Scribes, He saued other men, hym self he can not saue. <sup>32</sup> Let Christe the kyng of Israel now descend from the crosse, that we may see, and beleue. And they that were crucified with him checked him also.

<sup>33</sup> Now when the sixth houre was come, darkenes arose ouer all the earth vntyl the nyenth houre. <sup>34</sup> And at the nyenth houre, Iesus cried with a loud voyce, saying, Eloi, Eloi, lammassabachthani? which is if it be interpreted, My God, my God, why hast thou forsaken me. <sup>35</sup> And some of them that stode by, when they heard that, sayd, Beholde he calleth for Elias. <sup>36</sup> And one ran and fylled a sponge full of vineger, and put it on a reede, and gaue him to drinck, saying, Let him alone, let vs see whether Elias wyl come and take him downe. <sup>37</sup> And Iesus cried with a loud voyce, and gaue vp the gost. <sup>38</sup> And the Vayle of the temple dyd rent in two peeces, from the top to the bottome.

<sup>39</sup> Now when the Centurion, which stode before him, saw that he so cried, and gaue vp the gost, he sayd, Truly this man was the Sonne of God. <sup>40</sup> There were also women a good way of beholding him: among whome was Marie Magdalene, and Marie the mother of Iames the lytle, and of Ioses, and Marie Salome. <sup>41</sup> The which women also when he was in Galile, folowed him and ministred vnto hym: and many other women which came vp with him vnto Ierusalem. <sup>42</sup> And now when night was come (because it was the day of the preparation that goeth before the Sabbath) <sup>43</sup> Ioseph of Arimathe, a good Counsellour, which also loked for the kyngdome of God, came and went in boldly vnto Pilate, and asked the body of Iesus. <sup>44</sup> And Pilate merueiled if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any whyle dead. <sup>45</sup> And when he knewe the

## RHEIMS—1582.

downe from the crosse. <sup>31</sup> In like maner also the cheefe Priests mocking, said vwith the Scribes one to another, He saued others, him self he can not saue. <sup>32</sup> Let Christ the king of Israel come downe now from the crosse: that we may see and beleene. And they that were crucified vwith him, railed at him.

<sup>33</sup> And vwhen it vvas the sixth houre, there vvas made darkenes vpon the vvhole earth vntil the ninthe houre. <sup>34</sup> And at the ninthe houre Iesvs cried out vwith a mightie voyce, saying, *Eloi, Eloi, lamma-sabaethani?* Which is being interpreted, *My God, my God, vwhy hast thou forsaken me?* <sup>35</sup> And certaine of the standers about hearing, said, Behold, he calleth Elias. <sup>36</sup> And one running and filling a sponge vwith vinegre, and putting it about a reede, gaue him drinke, saying, Let be: let vs see if Elias come to take him downe. <sup>37</sup> And Iesvs putting forth a mightie voyce, gaue vp the gost. <sup>38</sup> And the vele of the temple vvas rent in tvvo, from the toppe to the bottome. <sup>39</sup> And the Centurion that stode ouer against him, seeing that so crying he had giuen vp the gost, said, In deede this man vvas the sonne of God.

<sup>40</sup> And there vvere also vwomen looking on a farre of: among vvhom vvas Marie Magdalene, and Marie the mother of Iames the lesse and of Ioseph, and Salomé: <sup>41</sup> and vwhen he vvas in Galilee, they folowed him, and ministred to him, and many other vwomen that came vp together vwith him to Hierusalem.

<sup>42</sup> And vwhen euening vvas come (because it vvas the Parasceue, vvhich is the Sabbath-eue) <sup>43</sup> came Ioseph of Arimathea a noble Senatour, vvhom him self also vvas expecting the kingdom of God: and he vvent in boldly to Pilate, and asked the body of Iesvs. <sup>44</sup> But Pilate marueled if he vvere novv dead. And sending for the Centurion, asked him if he vvere novv

## AUTHORISED—1611.

downe from the Crosse. <sup>31</sup> Likewise also the chiefe Priests mocking, said among themselves with the Scribes, He saued others, himselfe he cannot saue. <sup>32</sup> Let Christ the King of Israel descend now from the Crosse, that wee may see and beleue: And they that were crucified with him, reuled him. <sup>33</sup> And when the sixth houre was come, there was darkenesse ouer the whole land, vntill the ninth houre. <sup>34</sup> And at the ninth houre, Iesus cried with a loud voyce, saying, Eloi, Eloi, lamasabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? <sup>35</sup> And some of them that stood by, when they heard it, said, Behold, he calleth Elias. <sup>36</sup> And one ranne, and filled a sponge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let alone, let vs see whether Elias will come to take him downe. <sup>37</sup> And Iesus cried with a lowde voyce, and gaue vp the ghost. <sup>38</sup> And the vaile of the Temple was rent in twaine, from the top to the hottome.

<sup>39</sup> And when the Centurion which stood ouer against him, saw that hee so cried out, and gaue vp the ghost, hee said, Truly this man was the Sonne of God. <sup>40</sup> There were also women looking on afaire off, among whom was Mary Magdalene, and Mary the mother of Iames the lesse, and of Ioses, and Salome: <sup>41</sup> Who also when hee was in Galile, folowed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

<sup>42</sup> And now when the euen was come, (because it was the Preparation, that is, the day before the Sabbath) <sup>43</sup> Ioseph of Arimathea, an honourable counsellour, which also waited for the kingdom of God, came, and went in boldly vnto Pilate, and craued the body of Iesus. <sup>44</sup> And Pilate marueiled if he were already dead, and calling vnto him the Centurion, hee asked him whether hee had bene any

τὸν κεντυρίωνα, ἐπῆρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· <sup>45</sup> καὶ γνοὺς ἀπὸ τοῦ κεντυριῶνος, ἐδώρησατο τὸ σῶμα τῷ Ἰωσήφ. <sup>46</sup> καὶ ἀγοράσας σινδῶνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδῶνι, καὶ <sup>5</sup> κατέθηκεν| αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσέκλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. <sup>47</sup> ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσήθ ἐθεώρουν ποῦ τίθεται.]

XVI. Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθούσαι ἀλείψωσιν αὐτόν. <sup>2</sup> καὶ λίαν προὶ τῆς μᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. <sup>3</sup> καὶ ἔλεγον πρὸς ἑαυτὰς, ‘Τίς ἀποκυλίσει ἡμῖν τὸν λίθον <sup>4</sup> ἐκ| τῆς θύρας τοῦ μνημείου;’ <sup>4</sup> Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκίλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. <sup>5</sup> καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν

<sup>4</sup> Alex. ἰθῆεν. <sup>5</sup> Alex. τίθειται.

## WICLIF—1380.

<sup>45</sup> ȝ whanne he knewe of the centurien: he grauntid the bodi of ihesus to Ioseph; <sup>46</sup> ȝ Ioseph bouȝte lynnyn clooth, ȝ took him doun: ȝ wlappard in the lynnyn clooth, ȝ leide him in a sepulchre that was hewun of a stoon; ȝ walewide a stoon to the dore of the sepulchre; <sup>47</sup> ȝ mari maudeleyn ȝ marie of Ioseph: bihielden where he was leide.

16. AND whanne the sabat was passid: marie maudeleyn and marie of Iames ȝ salome, bouȝten swete smellyng oymen-mentis to come ȝ to anoynte ihesus; <sup>2</sup> and ful eerli in oon of the woke daies: thei comen to the sepulchre, whanne the sunne was risun; <sup>3</sup> ȝ thei seiden to gidre who schal moue us to awey the stoon: fro the dore of the sepulchre? <sup>4</sup> ȝ thei bihielden ȝ saien the stoon walowid awey, for it was ful greet; <sup>5</sup> ȝ thei gedon in to the sepulchre ȝ saien a ȝungelyng, hildid with a whijt stole, sittinge at the riȝthalf, and thei weren aferd;

<sup>6</sup> which seith to hem; nyle ȝe drede; ȝe seken ihesus of nazareth crucified: he is risun, he is not here; lo the place where thei leiden hym; <sup>7</sup> But go ȝe ȝe seye ȝe to hise discipulis ȝ to petir: that he schal go before ȝou in to galile; there ȝe schuln se him; as he seide to ȝou; <sup>8</sup> ȝ thei zeden out: ȝ fledden fro the sepulchre; for drede ȝ qualynge hadde asaylid hem; ȝ to no man thei seiden any thing; for thei dredden. <sup>9</sup> and ihesus roos eerli the firste dai of the woke; and apperid first to marie maudeleyn, fro whom he hadde caste out seuen deuylis; <sup>10</sup> and sehe ȝole ȝ toold to hem that hadden be with him which weren weilyng ȝ wepyng; <sup>11</sup> ȝ thei hercyng that he lyued: ȝ was seyn of hir; bilicuden not; <sup>12</sup> But afir thies thingis whanne they of hem wandriden: he was schewed in another liknesse to hem go-ynge in to a town; <sup>13</sup> ȝ thei zeden and

## TYNDALE—1534.

<sup>45</sup> And when he knewe the trueth of the Centurion, he gave the body to Ioseph. <sup>46</sup> And he bought a lynnyn cloothe, and toke him dome and wrapped him in the lynnyn cloothe, and layde him in a tombe that was hewen oute of the rocke, and rolled a stone vnto the dore of the sepulchre. <sup>47</sup> And Mary Magdalen and Mary Ioses beheld where he was layde.

16. AND when the saboth daye was past; Mary Magdalen, and Mary Iacob, and Salome, bought odours; that they myght come and anoynt him. <sup>2</sup> And erly in the morninge the nexte daye after the saboth day, they came vnto the sepulchre; when the sunne was rysen. <sup>3</sup> And they sayd one to another: who shall rolle vs awaye the stone from the dore of the sepulchre? <sup>4</sup> And when they looked, they sawe how the stone was rolled awaye; for it was a very greate one. <sup>5</sup> And they went into the sepulchre, and sawe a yonge man syttinge on the ryghtsyde, clothed in a longe whyte garment; and they were abashed.

<sup>6</sup> And he sayd vnto them; he not afrayd; ye seke Iesus of Nazareth which was crucified. He is risen; he is not here. Beholde the place where they put him. <sup>7</sup> But go youre waye, and tell his disciples; and namely Peter: he will go before you into Galile: there shall ye see him; as he sayde vnto you. <sup>8</sup> And they went oute quickly and fledd from the sepulchre. For they trembled and were amased. Nether sayd they eny thynge to eny man; for they were afrayd.

<sup>9</sup> When Iesus was rysen the morow after the saboth daye; he appered fyrst to Mary Magdalen, oute of whom he cast seuen devyls. <sup>10</sup> And she went and toold them that were with him as they morned and weapte. <sup>11</sup> And when they herde; that he was alyve and he had appered to hyr; they beleved it not. <sup>12</sup> After that; he appered vnto two of them in a straunge figure; as they walked and went into the country. <sup>13</sup> And they went and toold it

## CRANMER—1539.

eny while deed. <sup>45</sup> And when he knewe the trueth of the Centurion, he gaue the body to Ioseph. <sup>46</sup> And he bought a lynnyn clothe, and toke him downe, and wrapped him in the lynnyn clothe, and layde him in a sepulchre, that was hewen out of the rocke. <sup>47</sup> And Mary Magdalen and Mary Ioses behelde where he was layde.

16. AND when the Saboth was past, Mary Magdalen, and Mary Iacob, and Salome, bought swete odoures, that they myght come, and anoynt him. <sup>2</sup> And early in the mornyng the firste daye of the Sabboth they came vnto the sepulchre, when the Sonne was rysen. <sup>3</sup> And they sayd among them selues: who shall rolle vs awaye the stone from the dore of the sepulchre? <sup>4</sup> And when they looked, they sawe how that the stone was rolled awaye for it was a very greate one. <sup>5</sup> And they went into the sepulchre, and sawe a younge man sytting on the ryghtsyde, clothed in a longe white garment, and they were afrayed. <sup>6</sup> And he sayeth vnto them, be not afrayed: ye seke Iesus of Nazareth, which was crucified. He is risen, he is not here. Beholde the place where they had put him. <sup>7</sup> But goo youre waye, and tell his disciples, and Peter, that he goeth before you into Galile: there shall ye see him, as he sayd vnto you. <sup>8</sup> And they went oute quickly, and fledd from the sepulchre. For they trembled and were amased. Nether sayde they eny thynge to eny man, for they were afrayed.

<sup>9</sup> When Iesus was rysen early the fyrst daye after the Sabboth he appeared fyrst to Mary Magdalen, out of whom he had cast seuen deuyls. <sup>10</sup> And she went, and tolde them that were with him, as they mourned and weapte. <sup>11</sup> And they, when they herde that he was alyue, and had appered vnto her, beleued it not. <sup>12</sup> After that, appeared he vnto two of them in a straunge figure, as they walked, and went in to the country. <sup>13</sup> And they went and

was-wile, rolled, wake, weel. perlun, went, ȝunge-  
stole, a long garment.  
sehe, souhā hild, covered.  
ostle, gōt

τοῖς δεξιόις, περιβεβλημένον στολὴν λευκὴν καὶ ἐξεθαμβήθησαν. <sup>6</sup> ὁ δὲ λέγει αὐταῖς, *Μὴ ἐκθαμβείσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον ἡγέρθη, οὐκ ἔστιν ὧδε ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. ἄλλ' ὑπάγετε, εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.* <sup>8</sup> Καὶ ἐξελθούσαι ἐφυγον ἀπὸ τοῦ μνημείου εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβούντο γάρ. <sup>9</sup> *Ἀναστὰς δὲ πρῶτὴ πρῶτῃ σαββάτου ἐβάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπὶ δαίμονια.* <sup>10</sup> ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτῶν γενομένοις, πενθούσι καὶ κλαίουσι. <sup>11</sup> *κακῆνοι ἀκούσαιτες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.* <sup>12</sup> *Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν.* <sup>13</sup> *κακῆνοι ἀπελθόντες ἀπήγγειλαν τοῖς*

\* Alex. ἀπό. \* Rec. + ταχθ.

## GENEVA—1557.

truth of the Centurion, he gaue the body to Ioseph. <sup>46</sup> Who boght a linnen cloth, and toke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rock, and rolled a stone vnto the dore of the sepulchre, <sup>47</sup> And Marie Magdalene, and Marie Ioses mother, beheld where he shulde be layd.

16. AND when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames, and Salome, boght swete oymtments that they might come and embaulme him. <sup>2</sup> And early in the morning the fyrst day of the weeke, they came vnto the sepulchre, when the sunne was yet rysing: <sup>3</sup> And they sayd one to another, Who shal rolle vs away the stone from the doore of the sepulchre? <sup>4</sup> And when they looked, they saw how the stone was rolled away (for it was a very great one) <sup>5</sup> And they went into the sepulchre, and saw a yonge man sytting at the right syde, clothed in a long white garment: and they were afrayed.

<sup>6</sup> But he sayd vnto them, Be not afrayed: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him. <sup>7</sup> But go your way, and tel his disciples, and Peter, That he wil go before you into Galile: there shal ye see him, as he sayd vnto you. <sup>8</sup> And they went out quickly and fled from the sepulchre: For they trembled and were amazed: nether sayd they any thing to any man, for they were afrayed. <sup>9</sup> When Iesus was rysen agayn, in the morow (which was the first day of the weeke) he appeared fyrst to Marie Magdalene, out of whom he had cast seven deuyls. <sup>10</sup> And she went and tolde them that had bene with him, which mourned and wept.

<sup>11</sup> And though they heard that he was alyue, and had appeared to her, yet they beleued it not. <sup>12</sup> After that, he appeared vnto two of them in an other forme, as they walked and went into the cuntry.

<sup>13</sup> And they went and tolde it to the

## RHEIMS—1582.

dead. <sup>45</sup> And vhen he vnderstoode by the Centurion, he gaue the body to Ioseph. <sup>46</sup> And Ioseph bying sindon, and taking him dovnne, vwrapped him in the sindon, and laid him in a monument, that vvas hevedd out of a rocke. And he rolled a stone to the doore of the monument. <sup>47</sup> And Marie Magdalene and Marie of Ioseph beheld vwhere he vvas laid.

16. AND vhen the Sabbath vvas past, Marie Magdalene and Marie of Iames, and Salome bought spices, that counting they might anoint Iessvs. <sup>2</sup> And very early the first of the Sabbathos, they went to the monument: the sunne being novv risen. <sup>3</sup> And they said one to another, Vwho shal roll vs backe the stone from the doore of the monument? <sup>4</sup> And looking, they savv the stone rolled backe. for it vvas very great. <sup>5</sup> And entring into the monument, they savv a yong man sitting on the right hand, covered vwith a vvhite robe: and they vvere astonied. <sup>6</sup> Vwho saith to them, Be not dismayed: you seeke Iessvs of Nazareth, that vvas crucified: he is risen, he is not here, behold the place vwhere they laid him. <sup>7</sup> But goe, tel his Disciples and Peter that he goeth before you into Galilee: there you shal see him, as he told you. <sup>8</sup> But they going forth, fled from the monument. for trembling and feare had invaded them: and they said nothing to any body. for they vvere afraid.

<sup>9</sup> And he rising early the first of the Sabbath, appeared first to Marie Magdalene, out of vvhom he had cast seven deuyls. <sup>10</sup> She vvent and told them that had ben vwith him, that vvere mourning and vweeping. <sup>11</sup> And they hearing that he vvas alieue and had ben seen of her, did not beleue.

<sup>12</sup> And after this he appeared in an other shape to tvoo of them vvalking, as they vvere going into the cuntry. <sup>13</sup> and

## AUTHORISED—1611.

while dead. <sup>45</sup> And when he knew it of the Centurion, he gaue the body to Ioseph. <sup>46</sup> And hee bought fine linnen, and tooke him downe, and wrapped him in the linnen, and layd him in a sepulchre, which was hewen out of a rocke, and rolled a stone vpon the doore of the Sepulchre. <sup>47</sup> And Mary Magdalene, and Mary the mother of Ioses behelde where he was layde.

16. AND when the Sabbath was past, Marie Magdalene, and Marie the mother of Iames, and Salome, had bought sweet spices, that they might come and anoynt him. <sup>2</sup> And very early in the morning, the first day of the weeke they came vnto the sepulchre, at the rising of the Sunne: <sup>3</sup> And they said among themselves, Who shall roll vs away the stone from the doore of the Sepulchre? <sup>4</sup> (And when they looked, they saw that the stone was rolled away) for it was very great. <sup>5</sup> And entring into the Sepulchre, they saw a yong man sitting on the right side, clothed in a long white garment, and they were affrighted. <sup>6</sup> And hee saith vnto them, Bee not affrighted: ye seeke Iesus of Nazareth, which was crucified: he is risen, hee is not here: behold the place where they layd him. <sup>7</sup> But goe your way, tel his disciples, and Peter, that hee goeth before you into Galilee, there shall yee see him, as he said vnto you. <sup>8</sup> And they went out quickly, and fled from the Sepulchre, for they trembled, and were amazed, neither saide they any thing to any man, for they were afraid.

<sup>9</sup> Now when Iesus was risen early, the first day of the weeke, he appeared first to Marie Magdalene, out of whom he had cast seven deuyls. <sup>10</sup> And she went and told them that had bene with him, as they mourned and wept. <sup>11</sup> And they, when they had heard that hee was alieue, and had bene seene of her, beleueed not. <sup>12</sup> After that, he appeared in another forme vnto two of them, as they walked, and went into the cuntry. <sup>13</sup> And they

λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. <sup>14</sup> Ὑστερον ἀνακειμένους αὐτοῖς τοῖς ἔνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐξηγερμένον οὐκ ἐπίστευσαν. <sup>15</sup> Καὶ εἶπεν αὐτοῖς, ‘Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. <sup>16</sup> ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. <sup>17</sup> σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματι μου δαιμόνια ἐκβαλοῦσι· γλώσσαις

## WICLIȚ—1380.

telden to othere, ⁊ nether the bileueden to hem.

<sup>14</sup> But at the laste whanne the eleuen discipulis saten at the mete: ihesus aperid to hem; and repered the vnbeleue of hem: ⁊ the hardnes of herte; for thei bileueden not to hem: that hadden seyn that he was risun fro deeth.

<sup>15</sup> And he seide to hem, go ze in to al the world: ⁊ preche the gospel to ech creatur, <sup>16</sup> Who that bileueth ⁊ is baptisid; schal be saaf; but he that bileueth not; schal be dampned, <sup>17</sup> ⁊ thes tokens schuln sue hem that bileuen, In my name: thei schuln caste out feendis, thei schuln speke with newe tungis, <sup>18</sup> thei schuln do awey serpentis; and if thei drynken any venym: it schal not noye hem; thei schuln set her hondis on sike men: ⁊ thei schuln waxe hool.

<sup>19</sup> And the lord ihesus aftir he hadde spoken to hem: was taken vp in to heuene; ⁊ he sittith on the riȝthalf of god, <sup>20</sup> And thei seden forth ⁊ prechiden eueri where: for the lord wrought with hem ⁊ confermed the word with signes folowynge.

see, follow. waxe, become. riȝthalf, rightside. zeden, went.

## TYNDALE—1534.

to the remnaunt. And they beleved them nether.

<sup>14</sup> After that he appered vnto the eleuen as they sate at meate: and cast in their tethre their vnbelefe and hardnes of herte: be cause they beleued not them which had sene him after his resurreccion. <sup>15</sup> And he sayd vnto them: Goo ye in to all the worlde, and preache the glad tyges to all creatures; <sup>16</sup> he that beleueth and is baptised, shallbe saved. But he that beleueth not, shalbe dampned.

<sup>17</sup> And these signes shall folowe them that beleue: In my name they shall cast out deuyls and shall speake with newe tonges; <sup>18</sup> and shall kyll serpentis. And yf they drinke eny dedly thinge, yt shall not hurte them. They shall laye their hondes on the sicke, and they shall recover.

<sup>19</sup> So then when the lorde had spoken vnto them, he was receaued in to heauen; and is set doune on the, ryght honde of God. <sup>20</sup> And they went forth, and preached every where. And the Lord wrought with them; and confirmed the worde with miracles that folowed.

## CRANMER—1539.

tolde it to the remnaunt. And they beleued not these also.

<sup>14</sup> Afterwarde he appeared vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe, and hardnes of herte: because they beleued not them which had sene that he was rysen agayne from the deed. <sup>15</sup> And he sayde vnto them: Goo ye into all the worlde, and preache the gospel to all creatures; <sup>16</sup> he that beleueth and is baptised, shallbe saued. But he that beleueth not, shalbe dampned.

<sup>17</sup> And these tokens shall folowe them that beleue: In my name they shall cast out deuyls, they shall speake with newe tonges, they shall dryue away serpentis. <sup>18</sup> And yf they drinke any deadly thinge, it shall not hurte them. They shall laye their handes on the sycke, and they shall reconer.

<sup>19</sup> So then, when the Lorde had spoken vnto them he was receaued into heauen, and is on the ritght hand of God. <sup>20</sup> And they went forth, and preached euery where: the Lorde working with them and confirming the worde with myracles folowing.

‘ λαλήσουσι καινᾶις· <sup>18</sup> ὄφεις ἀροῦσι· κὰν θανάσιμόν τι πῖωσιν, οὐ μὴ αὐτοὺς <sup>16</sup> βλάψῃ· |  
 ‘ ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.’ <sup>19</sup> Ὁ μὲν οὖν Κύριος\*, μετὰ  
 τὸ λαλήσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ·  
<sup>20</sup> ἐκείνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συννεργούτος, καὶ τὸν λόγον  
 βεβαιούντος διὰ τῶν ἐπακολουθούτων σημείων.

\* Rec. βλάψαι. † Alex. + Ἰησοῦς.

## GENEVA — 1557.

remnant: but they beleued them not.  
<sup>14</sup> Finally, he appeared vnto the eleuen as they sate together, and cast in their teeth their vnbeliefe, and hardenes of heart: because they beleued not them which had scene him after his resurrection.

<sup>15</sup> And he sayd vnto them. Go ye into all the world, and preach the glad tidings to all creatures, <sup>16</sup> He that shal beleue and be baptized, shalbe saued: but he that wil not beleue, shalbe damned. <sup>17</sup> And these tokens shal folow them that beleue, In my name they shal cast out deuils, and shal speake with newe tongues. <sup>18</sup> And shal take away serpentes: and if they shal drinke any deadly thing, it shal not hurt them: they shal lay their hands on the syck, and they shal recouer. <sup>19</sup> So then when the Lord had spoken vnto them, he was receaued into heauen, and sitteth at the right hande of God.

<sup>20</sup> And they went forth, and preached euery where. And the Lord wrought with them, and confirmed the woord with miracles that folowed.

## RHEIMS — 1582.

they going told the rest: neither them did they beleuee.

<sup>14</sup> Last he appeared to those eleuen as they sate at the table: and he exprobrated their incredulity and hardnes of hart, because they did not beleuee them that had seen him risen againe. <sup>15</sup> And he said to them, Going into the vvhole world preach the Gospel to al creatures. <sup>16</sup> He that beleueeth and is baptized, shal be saued: but he that beleueeth not, shal be condemned. <sup>17</sup> And them that beleuee these signes shal folow: In my name shal they cast out deuils, They shal speake vwith nevv tongues, <sup>18</sup> Serpents shal they take avvay, And if they drinke any deadly thing, it shal not hurt them, They shal impose hands vpon the sicke: and they shal be vvhole.

<sup>19</sup> And so our Lord Iesvs after he spake vnto them, vvas assumed into heauen, and sate on the right hand of God. <sup>20</sup> But they going forth preached euery vvhere: our Lord working vvithal, and confirming the vvord vwith signes that folovved.

## AUTHORISED — 1611.

went and tolde it vnto the residue, neither beleueed they them.

<sup>14</sup> Afterward he appeared vnto the eleuen, as they sate\* at meate, and vpbraided them with their vnbeliefe, and hardnesse of heart, because they beleued not them, which had scene him after he was risen. <sup>15</sup> And he said vnto them, Goe yee into all the world, and preach the Gospel to euery creature. <sup>16</sup> He that beleueeth and is baptized, shalbe saued, but he that beleueeth not, shall be damned. <sup>17</sup> And these signes shal follow them that beleuee, In my Name shall they cast out deuils, they shall speake with new tongues, <sup>18</sup> They shall take vp serpents, and if they drinke any deadly thing, it shall not hurt them, they shall lay hands on the sicke, and they shall recouer.

<sup>19</sup> So then after the Lord had spoken vnto them, hee was receiued vp into heauen, and sate on the Right hand of God. <sup>20</sup> And they went forth, and preached euery where, the Lord working with them, and confirming the word with signes following. Amen.

\* Or, together.

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

Κεφάλαιον Α.

## THE GOSPEL ACCORDING TO LUKE.

### CHAPTER I.

1. ἘΠΕΙΔΗΨΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, <sup>2</sup> καθὼς παρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρεταὶ γενόμενοι τοῦ λόγου, <sup>3</sup> ἔδοξε καμῶν, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κρᾶτιστε Θεόφιλε, <sup>4</sup> ἵνα ἐπιγνώσῃς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

<sup>5</sup> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρόδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἑφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ| ἐκ τῶν θυγατέρων Ἀαρῶν, καὶ

<sup>a</sup> Alex. γυνὴ αὐτῶ.

<sup>b</sup> Alex. ἦν ἡ Ἐλισ.

WICLIȚ—1380.

1. FORSOTHE for many men enfor-  
siden to ordeyne the telling of thingis,  
whiche ben fillid inn us, <sup>2</sup> as they that  
sawen at the bigynnyng, & weren myn-  
istris of the word bytooken: <sup>3</sup> it seyn  
also to me haunge fro the bygynnyng  
alle thingis deligently bi ordre, to write to  
thee thou best teofile, <sup>4</sup> that thou knowe  
the treuthe of thoo wordis: of whiche  
thou art lerned.

<sup>5</sup> In the daies of eroude kyng of iudee,  
there was a preest, Zacarie bi name of  
the sorte of abia, and his wiif was of the  
dowtris of aaron: and hir name was  
elizabeth, <sup>6</sup> and bothe weren iuste bifor  
god: goynge in alle the maundementis &  
justifingis of the lord, withouten pleynt,  
<sup>7</sup> and thei hadden no child, for elizabeth  
was barcyn, and bothe weren of greet  
age in her dayes,

<sup>8</sup> and it bifil that whanne Zacarie schulde  
do the office of presthooð in the ordre of  
his cours to for god <sup>9</sup> aftir the custil of  
preesthooð he wente forth bi lot, and  
entrid in to the temple of encensyn, <sup>10</sup> and  
al the multitude of the puple was with-  
out forth, and preid in the ourc of en-  
censynge, <sup>11</sup> and an angel of the lord

pleynt complaint or blame her ther

TYNDALE—1534.

1. FOR as moche as many have taken  
in hand to comyle a treates of thoo  
thinges, which are surely known amonge  
vs, <sup>2</sup> even as they declared them vnto us,  
which from the beginnyng sawe them  
their selues, and were ministers at the  
doynge: <sup>3</sup> I determined also, assonne as I  
had searched out diligently all thinges  
from the beginnyng, that then I wolde  
wryte vnto the, good Theophilus: <sup>4</sup> that  
thou myghtest knowe the certente of thoo  
thinges, wher of thou arte informed.

<sup>5</sup> THERE was in the dayes of Herode  
kyng of Iurie, a certayne prest named za-  
charias, of the course of Abia. And his wyfe  
was of the daughters of Aaron: And her  
name was Elizabeth. <sup>6</sup> Booth were perfect  
before God, and walked in all the lawes  
and ordinaunces of the Lorde, that no man  
coude fynde fawte with them. <sup>7</sup> And they  
had no chylde, because that Elizabeth was  
harren and bothe were well stricken in  
age.

<sup>8</sup> And it cam to passe, as he executed  
the prestes office before god, as his course  
came <sup>9</sup> (accordynge to the custome of the  
prestes office) his lot was to bourne in-  
cense. And went into the temple of the  
Lorde <sup>10</sup> and the whoole multitude of the  
people were with out in prayer whill  
the incense was aburnynge. <sup>11</sup> And ther

CRANMER—1539.

1. FOR as moche as many haue taken  
in hande to set forth the declaration  
of those thinges, which are most surely  
to be beleued amonge vs, <sup>2</sup> euen as they  
deleyced them vnto vs, which from the  
begynnyng sawe them them selues with  
their eyes, and were ministers of the  
thinges that they declared: <sup>3</sup> I deter-  
mynded also (as one as I had searched out  
dyligently all thinges from the begynnyng)  
that then I wolde wryte vnto the, good  
Theophilus: <sup>4</sup> that thou myghtest knowe  
the certente of those thinges wherof thou  
hast bene informed.

<sup>5</sup> THERE was in the dayes of Herode the  
kyng of Iurie, a certayne Preste named  
zacharias of the course of Abia. And his  
wife was of the daughters of Aaron: and  
her name was Elizabeth: <sup>6</sup> they wer, both  
righteous before God, and walked in all  
the lawes and ordynaunces of the Lorde,  
that no man coude fynde fawte with  
them. <sup>7</sup> And they had no chylde, because  
that Elizabeth was barren, and they booth  
were now well stricken in age.

<sup>8</sup> And it came to passe, that whan za-  
chary executed the Prestes offyce before  
God, as hys course came <sup>9</sup> (accordynge to  
the custome of the prestes offyce) his lot  
fell to burne incense. And he went into  
the temple of the lorde, <sup>10</sup> and the whoole  
multitude of the people were without in  
prayer, whill the incense was aburnynge.  
<sup>11</sup> And ther appeared vnto him an Angell

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

Κεφάλαιον Α.

## THE GOSPEL ACCORDING TO LUKE.

### CHAPTER I.

τὸ ὄνομα αὐτῆς Ἑλισάβετ. <sup>6</sup> ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασι τοῦ Κυρίου ἀμεμπτοι. <sup>7</sup> καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι <sup>8</sup> Ἑλισάβετ ἦν | στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. <sup>9</sup> Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ <sup>10</sup> ἐναντι | τοῦ Θεοῦ, <sup>11</sup> κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσου αὐτοῦ εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου. <sup>12</sup> καὶ πᾶν τὸ πλῆθος <sup>13</sup> ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῆ ὥρα τοῦ θυμιάματος. <sup>14</sup> ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου,

<sup>6</sup> Alex. ἱναριον. <sup>4</sup> Rec. τοῦ λαοῦ ἦν.

#### GENEVA — 1557.

1. FOR asmuch as many haue taken in hand to write the historie of those thynges, wherof we are fully certified, <sup>2</sup> Euen as they declared them vnto vs, which from the begynnynge saw them their selues, and were ministers at the doyng: <sup>3</sup> It seemed good also to me (moste noble Theophilus) as sone as I had learned perfectly all thynges from the begynnynge, to wryte vnto thee therof from poynt to poynt: <sup>4</sup> That thou mightest acknowledge the truth of those thynges where in thou hast bene broght vp.

<sup>5</sup> IN the tyme of Herode, Kyng of Iurie, there was a certayne Priest named Zacharias, of the course of Abia: and his wyfe was of the daughters of Aaron, and her name was Elisabet. <sup>6</sup> Both were perfect before God, and walked in all the commandements and ordinances of the Lord, that no man could fynde faut with them. <sup>7</sup> And they had no chyld, because that Elisabeth was barren, and bothe were wel strycken in age. <sup>8</sup> And it came to passe, as he executed the Priestes office before God, as his course came in order, <sup>9</sup> According to the custome of the Priestes office his lot was to burne incense, when he went into the temple of the Lord. <sup>10</sup> And the whole multitude of the people, were without in prayer, whyle the incense was burnynge. <sup>11</sup> And there appeared vnto

#### RHEIMS — 1582.

1. BECAVSE many haue gone about to compile a narration of the things that haue been accomplished among vs: <sup>2</sup> according as they haue deliuered vnto vs, vwho from the beginning them selues savv and vvere ministers of the vvord: <sup>3</sup> it seemed good also vnto me hauing diligently attened to al things from the beginning, to wvrite to thee in order, good Theophilus, <sup>4</sup> that thou maist knovv the veritie of those vvordes vvherof thou hast been instructed.

<sup>5</sup> THERE vvas in the daies of Herod the king of Ievvrie, a certaine Priest named Zacharie, of the course of Abia: and his vvife of the daughters of Aaron, and her name Elizabeth. <sup>6</sup> And they vvere both iust before God, vvalking in al the commandements and iustifications of our Lord vvithout blame, <sup>7</sup> and they had no sonne: for that Elizabeth vvas barren, and both vvere vvell stricken in their daies.

<sup>8</sup> And it came to passe: vvhen he executed the priestly function in the order of his course before God, <sup>9</sup> according to the custome of the Priestly function, he vvent forth by lot to offer incense, entering into the temple of our Lord: <sup>10</sup> and al the multitude of the people vvas praying vvithout at the houre of the incense. <sup>11</sup> And there appeared to him an Angel

#### AUTHORISED — 1611.

1. FORASMUCH as many haue taken in hande to set forth in order a declaration of those things which are most surely beleueed among vs, <sup>2</sup> Euen as they deliuered them vnto vs, which from the beginning were eye-witnesses, and ministers of the word: <sup>3</sup> It seemed good to me also, hauing had perfect vnderstanding of things from the very first, to write vnto thee in order, most excellent Theophilus, <sup>4</sup> That thou mightest know the certaintie of those things wherein thou hast bene instructed.

<sup>5</sup> THERE was in the dayes of Herod the king of Iudea, a certaine Priest, named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth. <sup>6</sup> And they were both righteous before God, walking in all the Commandements and ordinances of the Lord, blamelesse. <sup>7</sup> And they had no childe, because that Elizabeth was barren, and they both were now well stricken in yeeres. <sup>8</sup> And it came to passe, that while he executed the Priests office before God in the order of his course, <sup>9</sup> According to the custome of the Priests office, his lot was to burne incense when hee went into the Temple of the Lord. <sup>10</sup> And the whole multitude of the people were praying vvithout, at the time of incense. <sup>11</sup> And there appeared vnto him an Angel of the

ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος·<sup>12</sup> καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.<sup>13</sup> Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, 'Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβητ γεννήσει υἷόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.<sup>14</sup> καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρησονται.<sup>15</sup> ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.<sup>16</sup> καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν·<sup>17</sup> καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.'<sup>18</sup> Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, 'Κατὰ τί γνώσομαι τούτου; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ

\* Rec. γενήσεται.

## WICLIF—1380.

aperred to hym : and stood on the ryghtal of the auter of encense,<sup>12</sup> and Zaaerie seynge was affraied : and drede fil vpon hym.

<sup>13</sup> and the angel seide to hym, Zacarie drede thou not : for thi preier is herde, and elizabeth thi wiif schal here to thee a sone : and his name schal be clepid Ion.<sup>14</sup> and ioye and gladyng schal be to thee : and many schulen be glad in his natyvyte.<sup>15</sup> for he schal be grete bifor the lord : and he schal not drynke wyne ne sidir, and he schal be fulfillid with the holi goost : zit of his modir wombe,<sup>16</sup> and he schal couerte many of the children of israel : to her lord god.<sup>17</sup> and he schal go bifor hym in the spirit and the vertu of eliez, and he schal turne the hertis of the fadiris in to the sones, and men out of bileue to the prudens of iust men to make redi a perfyrt puple to the lord.<sup>18</sup> Zacarie seide to the angel, wherof schal I wyte this, for I am oold : and my wiif hath gon fer in to hir daies.<sup>19</sup> and the angel answerid and seide to hym, for I am Gabriell that stonde ny; bifor god : and I am sente to thee to speke, and to euangelize to thee, these thingis,<sup>20</sup> and lo thou schalt be doumbe, and thou schalt not moue speke til in to the dai in whiche these thingis schuln be don : for thou hast not bileued to my wordis, which schuln be fulfillid in her tyme.

<sup>21</sup> and the puple was abidyng Zacarie, and thei wondriden that he taried in the temple,<sup>22</sup> and he seide out and myste not speke to hem : and thei knewen that he hadde seen a visoun in the temple, and he bekened to hem, and he dwelid stille doumbe.

<sup>23</sup> and it was don, whanne the daies of his office weren fulfillid : he wente in to his hous,<sup>24</sup> and aftir these daies, elizabeth his wiif conceyued, and hidde hir fuych monethis, ⁊ seide,<sup>25</sup> for so the lord dide to me : in the daies in whiche he

## TYNDALE—1534.

aperred vnto him an angell of the lorde stondeing on the ryght syde of the altare of incense.<sup>12</sup> And when zacharias sawe him, he was abashed, and feare came on him.

<sup>13</sup> And the angell sayde vnto him : feare not Zachary, for thy prayer is hearde : And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name Iohn.<sup>14</sup> and thou shalt haue ioye and gladnes, and many shall reioyce at his birth.<sup>15</sup> For he shalbe greete in the sight of the lorde, and shall nether drinke wyne ner stronge drinke. And he shalbe filled with the holi goost, even in his mothers wombe :<sup>16</sup> and many of the chyldren of Israel shall he tourne to their Lorde God.<sup>17</sup> And he shall goo before him in the sprete and power of Helyas, to tourne the hertes of the fathers to the chyldren, and the vnbelevers to the wysdom of the iuste men : to make the people redy for the Lorde.

<sup>18</sup> And Zacharias sayde vnto the angell : Wher by shall I knowe this : seinge that I am olde and my wyfe well stricken in yeres.<sup>19</sup> And the angell answered and sayde vnto him : I am Gabriell that stonde in the presens of God, and am sent to speake vnto the : and to shewe the these glad tydinges.<sup>20</sup> And beholde thou shalt be doumbe, and not able to speake vntyll the tyme that these thinges be performed, because thou belevest not my wordes which shalbe fulfilled in their season.

<sup>21</sup> And the people wayted for zacharias, and mervelled that he taried in the temple.<sup>22</sup> And when he cam out, he could not speake vnto them. Wherby they perceaved that he had sene some visoun in the temple. And he bekened vnto them, and remayned speachelesse.

<sup>23</sup> And it fortunede, assone as the tyme of his office was out, he departed home into his awne house.<sup>24</sup> And after those dayes, his wyfe Elizabeth conceaved, and hyd her sylfe .v. monethes sayinge :<sup>25</sup> This wyse hath God dealte with me in the

## CRANMER—1539.

of the Lorde, standyng on the ryght syde of the altare of incense.<sup>12</sup> And when zacharias sawe him, he was abashed, and feare cam on him.

<sup>13</sup> But the Angell sayde vnto him : feare not zachary, for thy prayer is hearde. And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name Iohn,<sup>14</sup> and thou shalt haue ioye and gladnes, and many shall reioyce at his byrth.<sup>15</sup> For he shalbe greate in the syght of the Lord, and shall nether drinke wyne ner stronge drinke. And he shalbe fylled with the holi goost, euen from his mothers wombe :<sup>16</sup> and many of the chyldren of Israel shall he tourne to their Lorde God.<sup>17</sup> And he shall go before him in the sprite and power of Helias to tourne the hertes of the fathers to the chyldren, and the vnbeleuers to the wysdome of the iuste men, to make readye a perfecte people for the Lorde.

<sup>18</sup> And zacharias sayde vnto the angell : by what token shall I knowe this ? For I am olde, and my wyfe well strycken in yeres.<sup>19</sup> And the angell answered, and sayde vnto hym : I am Gabriel, that stande in the presens of God, and am sent to speake vnto the : and to shewe the these glad tydinges.<sup>20</sup> And beholde it shall come to passe, that thou shalt be doumbe, and not be able to speake, vntyll the daye that these thinges be performed, because thou beleuest not my wordes, which shalbe fulfilled in their season.

<sup>21</sup> And the people wayted for zacharias, and merueyled that he taried in the temple.<sup>22</sup> And when he came out, he could not speke vnto them. And they perceaved that he had sene a visoun in the temple. And he bekened vnto them, and remayned speachelesse.

<sup>23</sup> And it fortunede, that assone as the daies of his office were out, he departed into his awne house.<sup>24</sup> And after those dayes, his wyfe Elizabeth conceaued, and hyd her selfe fuych monethes, sayinge :<sup>25</sup> This wyse hath God dealte with me, in

ryghtal, rightside. clepid, called. vertu, power.  
<sup>2316</sup> knowe. moue, more. her, thier, seide, went.

‘ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. ’<sup>19</sup> Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, ‘ Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὸς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην ‘ λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. ’<sup>20</sup> καὶ ἰδὼν, ἔση σιωπῶν καὶ μὴ ‘ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ’ ὧν οὐκ ἐπίστευσας ‘ τοῖς λόγοις μου, οἴτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. ’<sup>21</sup> Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. <sup>22</sup> Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. <sup>23</sup> καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. <sup>24</sup> Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, <sup>25</sup> ‘ Ὅτι οὕτω μοι πεποιήκεν ὁ Κύριος ἐν ἡμέραις, αἷς ἐπέιδεν

/ Alex. = τοῦ.

## GENEVA—1557.

him an Angel of the Lord standing at the ryght syde of the altier of incense. <sup>12</sup> And when Zacharias sawe him, he was abashed, and feare came on hym. <sup>13</sup> But the Angel sayd vnto him, Feare not Zacharie: For thy prayer is heard: and thy wyfe Elisabeth shal beare thee a sonne, and thou shalt call his name Iohn. <sup>14</sup> And thou shalt haue ioye and gladnes in him, and many shal reioyce at his byrth. <sup>15</sup> For he shalbe great in the syght of the Lord, and shal neither drynck wyne, nor strong drinck: and he shalbe fylled, with the holy Gost, euen from his mothers wombe. <sup>16</sup> And many of the chyldren of Israel shal he turne to their Lord God. <sup>17</sup> For he shal go before in his syght in the sprite and power of Elias, to turne the hartes of the fathers to the chyldren, and the disobedient to the wysedome of the iust men: to make the people ready for the Lord. <sup>18</sup> Then Zacharie sayd vnto the Angel, wherby shal I knowe this? For I am an olde man, and my wyfe is of a great age. <sup>19</sup> And the Angel answered, and sayd vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tydynes. <sup>20</sup> And beholde thou shalt be domme, and not be able to speake, vntil the day that these thynges be performed: because thou beleusted not my woordes which shalbe fulfilled in their season.

<sup>21</sup> And the people wayted for Zacharie, and marueled that he taried in the temple. <sup>22</sup> And when he came out, he could not speake vnto them: Then they perceaued that he had seene a vision in the temple. For he made signes vnto them, and remayned speechlesse.

<sup>23</sup> And it fortunad, as sone as the tyme of his office was out, he departed home into his owne house. <sup>24</sup> And after those dayes, his wyfe Elisabeth conceaued, and hyd her selfe fyue moneths, saying, <sup>25</sup> This wyse hath God dealt with me, in

## RHEIMS—1582.

of our Lord, standing on the right hand of the altar of incense. <sup>12</sup> And Zacharie vvas troubled, seeing him: and feare fel vpon him. <sup>13</sup> But the Angel said to him, Feare not Zacharie, for thy praiser is heard: and thy vvife Elizabeth shal beare thee a sonne, and thou shalt cal his name Iohn: <sup>14</sup> and thou shalt haue ioy and exultation, and many shal reioyce in his natiuitie. <sup>15</sup> for he shal be great before our Lord: and vvine and sier he shal not drinke: and he shal be replenished vnto the Holy Ghost euen from his mothers vvombe. <sup>16</sup> and he shal conuert many of the children of Israel to the Lord their God. <sup>17</sup> and he shal goe before him in the spirit and vertue of Elias: that he may conuert the hartes of the fathers vnto the children, and the incredulous to the vvisedom of the iust, to prepare vnto the Lord a perfect people. <sup>18</sup> And Zacharie said to the Angel, Vvherby shal I knovv this? for I am old: and my vvife is vvell striken in her daies. <sup>19</sup> And the Angel ansvvering said to him, I am Gabriel that assist before God: and am sent to speake to thee, and to euangelize these things to thee. <sup>20</sup> And behold, thou shalt be dumme, and shalt not be able to speake vntil the day vvherein these things shal be done: for—because thou hast not beleueed my vvordes, vvvhich shal be fulfilled in their time.

<sup>21</sup> And the people vvas expecting Zacharie: and they marueled that he made tariance in the temple. <sup>22</sup> And comming forth he could not speake to them, and they knewt that he had seen a vision in the temple. And he made signes to them, and remained dumme. <sup>23</sup> And it came to passe, after the daies of his office vvcre expired, he departed into his house. <sup>24</sup> And after these daies Elizabeth his vvife conceiued: and hid her selfe fyue moneths, saying, <sup>25</sup> For thus hath our Lord done to me in the daies

## AUTHORISED—1611.

Lord, standing on the right side of the Altar of incense. <sup>12</sup> And when Zacharias saw him, hee was troubled, and feare fell vpon him. <sup>13</sup> But the Angel saide vnto him, Feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn. <sup>14</sup> And thou shalt haue ioy and gladnesse, and many shal reioyce at his birth: <sup>15</sup> For he shalbe great in the sight of the Lord, and shal drinke neither wine, nor strong drinke, and hee shall be filled with the holy Ghost, euen from his mothers wombe. <sup>16</sup> And many of the children of Israel shall hee turne to the Lord their God. <sup>17</sup> And hee shall goe before him in the Spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdome of the iust, to make ready a people prepared for the Lord. <sup>18</sup> And Zacharias said vnto the Angel, Whereby shall I know this? For I am an old man, and my wife well striken in yeeres. <sup>19</sup> And the Angel answering, saide vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these glad tidings. <sup>20</sup> And behold, thou shalt be dumbe, and not able to speake, vntill the day that these things shall be performed, because thou beleusted not my wordes, which shall be fulfilled in their season.

<sup>21</sup> And the people waited for Zacharias, and marueled that hee taried so long in the Temple. <sup>22</sup> And when he came out, hee could not speake vnto them: and they perceiued that hee had seene a vision in the Temple: for hee beckened vnto them, and remained speechlesse. <sup>23</sup> And it came to passe, that as soone as the dayes of his ministracion were accomplished, hee departed to his owne house. <sup>24</sup> And after those dayes his wife Elizabeth conceiued, and hid her selfe fyue moneths, saying, <sup>25</sup> Thus hath the Lord dealt with me in

‘ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.’

<sup>26</sup> Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, <sup>27</sup> πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. <sup>28</sup> καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, ‘Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, εὐλογημένη ‘σὺ ἐν γυναιξίν.’ <sup>29</sup> Ἡ δὲ ἰδοῦσα<sup>h</sup> διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, | καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. <sup>30</sup> Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, ‘Μὴ φοβοῦ, Μαρίας· εὔρες γὰρ χάριν παρὰ τῷ Θεῷ. <sup>31</sup> καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, ‘καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. <sup>32</sup> οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου, ‘κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, <sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ

ε Alex. = ἰδοῦσα. <sup>h</sup> Alex. ἐπὶ τῷ λόγῳ ἐσταράχθη.

## WICLIF—1380.

biheld to take aweie my reprene among men. <sup>26</sup> But in the sixte monthe the angel gabriel was sente fro god: in to a citee of galile, whos name was nazareth. <sup>27</sup> to a maiden weddid to a man: whos name was Ioseph of the hous of dauth, and the name of the maiden was marie. <sup>28</sup> and the angel entrid to hir: and seide; heil ful of grace, the lord be with thee; blessid be thou among wymmen. <sup>29</sup> and whanne sche hadde herd, sche was troublid in his word, and thougt what maner salutacioun this was. <sup>30</sup> and the angel seid to hir, ne drede not thou marie, for thou hast founden grace anentis god. <sup>31</sup> lo to thou schal conceue in wombe, and schal bere a sone; and thou schalt clepe his name ihesus, <sup>32</sup> this schal be greet; and he schal be clepid the sone of the hijist; and the lord god schal geue to hym the seete of dauth his fadir. <sup>33</sup> he schal regne in the hous of iacob with outen ende, τ of his rewme: schal be noon ende,

<sup>34</sup> and marie seide to the angel, on what maner schal this thing be don, for I knowe not man? <sup>35</sup> and the angel answerid and seide to hir, the holi goste schal come fro above in to thee: and the vertu of the hijist: schal ouershadowe thee: and therfor that holi thing that schal be borun of thee: schal be clepid the sone of god. <sup>36</sup> and lo elizabeth thi cosyn; and sche also hath conseued a sone in hir eelde; and this monthe is the sixte to hir that is clepid bareyn; <sup>37</sup> for everi word schal not be in possible anentis god; <sup>38</sup> and mari seide, lo the honde maiden of the lord: be it don to me afir thi word; and the angel departid fro hir.

<sup>39</sup> And marie roos vp in the daies, and wente with haast in to the mounteyns in to a citee of iudee; <sup>40</sup> and sche entrid in to the hous of zacarie; and grette elizabeth; <sup>41</sup> and it was don as elizabeth herde the salutacioun of marie: the zong child in hir wombe gladid; and elizabeth was anentis, with. clepe, call. zong. give. rewme. kingdom. vertu, power. eelde, age.

## TYNDALE—1534.

dayes when he loked on me, to take from me the rebuke that I suffered a monge men. <sup>26</sup> And in the .vi. moneth the angell Gabriel was sent from god vnto a cite of Galilee, named Nazareth, <sup>27</sup> to a virgin spoused to a man whose name was Ioseph of the housse of David; and the virgins name was Mary. <sup>28</sup> And the angell went in vnto her, and sayde: Hayle full of grace, the Lorde is with the; blessed arte thou amonge wemen. <sup>29</sup> When she sawe him, she was abashed at his sayinge; and east in her mynde what maner of salutacion that shuld be. <sup>30</sup> And the angell sayde vnto her: feare not Mary: for thou hast founde grace with god. <sup>31</sup> Loo: thou shalt conceave in thy wombe; and shalt beare a sone; and shalt call his name Iesus. <sup>32</sup> He shalbe greater; and shalbe called the sone of the hyest. And the lorde God shall geve vnto him the seate of his father David; <sup>33</sup> and he shall raygne ouer the housse of Iacob for ever; and of his kyngdome shalbe none ende.

<sup>34</sup> Then sayd Mary vnto the angell: How shall this be, seinge I knowe not a man? <sup>35</sup> And the angell answered and sayd vnto her: The holygoost shall come upon thee; and the power of the hyest shall ouer shadowe thee. <sup>36</sup> Therefore also the holy thing which shalbe borne, shalbe called the sone of god. <sup>37</sup> And beholde, thy cosen Elizabeth she hath also conceived a sone in her age. And this is hyr sixte moneth; though she be called barren; for with god can nothinge be vnpossible. <sup>38</sup> And Mary sayd: beholde the honde mayden of the lorde; be it vnto me even as thou hast sayde. And the angell departed from her.

<sup>39</sup> And Mary arose in those dayes; and went into the mountayns with haste into a cite of Iurie; <sup>40</sup> and entred into the housse of zachary, and saluted Elizabeth. <sup>41</sup> And it fortunyd, as Elizabeth hearde the salutation of Mary, the babe spronge in her belly. And Elizabeth was filled with the

## CRANMER—1539.

the dayes wherin he hath loked on me, to take from me my rebuke amonge men. <sup>26</sup> And in the sixte moneth the angell Gabriel was sent from God vnto a cytie of Galilee, named Nazareth, <sup>27</sup> to a virgin spoused to a man, whose name was Ioseph, of the house of David, and the virgins name was Mary. <sup>28</sup> And the angell went in vnto her, and sayde: Hayle full of grace, the Lorde is with the; blessed art thou amonge wemen. <sup>29</sup> When she sawe him, she was abashed at his sayinge; and cast in her mynde, what maner of salutacion that shulde be. <sup>30</sup> And the angell sayd vnto her: feare not Mary: for thou hast founde grace with God. <sup>31</sup> Beholde, thou shalt conceaue in thy wombe, and beare a sone, and shalt call his name Iesus. <sup>32</sup> He shalbe greater, and shalbe called the sone of the hyest. And the Lorde God shall geue vnto hym the seate of his father David, <sup>33</sup> and he shall raygne ouer the house of Iacob for euer, and of hys kyngdome there shalbe none ende.

<sup>34</sup> Then sayde Mary vnto the angell: How shall this be, seying I knowe not a man? <sup>35</sup> And the angell answered, and sayd vnto her: The holy goost shall come vpon thee, and the power of the hyest shall ouer shadowe thee. Therefore also that holy thynge whych shalbe borne, shalbe called the sone of God. <sup>36</sup> And beholde, thy cosen Elizabeth, she hath also conceived a sone in her age. And this is hir syxt moneth, which was called barren; <sup>37</sup> for wyth God shall nothinge be vnpossible: <sup>38</sup> And Mary sayde: beholde the hande mayden of the Lorde, be it vnto me according to thy worde, And the angell departed from her.

<sup>39</sup> And Mary arose in those dayes, and went into the mountayns with haste into the cytie of Iewrie, <sup>40</sup> and entred into the house of zachary, and saluted Elizabeth. <sup>41</sup> And it fortunyd, that whan Elizabeth hearde the salutation of Mary, the babe spronge in her wombe. And Elizabeth

‘οὐκ ἔσται τέλος.’ <sup>34</sup> Ἐἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον, ‘Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;’ <sup>35</sup> Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, ‘Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σου· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ.’ <sup>36</sup> καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφῦα υἱὸν ἐν <sup>κ</sup>γῆρῃ| αὐτῆς· καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ ‘στεῖρα.’ <sup>37</sup> ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥῆμα.’ <sup>38</sup> Ἐἶπε δὲ Μαριάμ, ‘Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου.’ Καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος. <sup>39</sup> Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, <sup>40</sup> καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ. <sup>41</sup> καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ,

<sup>1</sup> Alex. + μοι.<sup>2</sup> Rec. γῆρα.<sup>3</sup> Alex. τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἐλισάβετ.

## GENEVA—1557.

the days wherein he looked on me, to take from me my rebuke among men. <sup>26</sup> And in the sixt moneth, the Angel Gabriel was sent from God vnto a citie of Galilee, named Nazaret, <sup>27</sup> To a Virgin affianced to a man whose name was Ioseph, of the house of Daud; and the Virgins name was Marie. <sup>28</sup> And the Angel went in vnto her, and said, Haile thou that art freely beloued, the Lord is with thee: blessed art thou among women. <sup>29</sup> And when she sawe *hym*, she was abashed at his saying: and cast in her mynd, what maner salutation that should be. <sup>30</sup> Then the Angel sayd vnto her, Feare not Marie, for thou art in fauour with God.

<sup>31</sup> For lo, thou shalt conceaue in thy wombe, and beare a sonne, and shalt call his name Iesus. <sup>32</sup> He shalbe great, and shalbe called the sonne of the hiest; and the Lord God shal geue vnto hym, the seat of his father Daud. <sup>33</sup> And hee shal raygne ouer the house of Iacob for euer, and of his kyngdome shal be no ende.

<sup>34</sup> Then sayd Marie vnto the Angel, How shal this be, seying I know no man? <sup>35</sup> And the Angel answered, and sayd vnto her, The holy Gost shal come vpon thee, and the power of the hiest shal ouer shadowe thee? Therefore also that holy thyng which shalbe borne of thee shalbe called the Sonne of God. <sup>36</sup> And beholde thy cosyn Elisabeth, she hath also conceaue a sonne in her olde age. And this is her sixt moneth, which was called barren. <sup>37</sup> For with God shal nothing be vnposible. <sup>38</sup> And Marie sayd, Beholde the hand mayden of the Lord, be it vnto me euen as thou hast sayd. And the Angel departed from her. <sup>39</sup> And Marie arose in those dayes, and went into the hilly cuntry with haste into a citie of Iurie. <sup>40</sup> And entred into the house of Zacharie, and saluted Elisabeth. <sup>41</sup> And it fortun-ed, as Elisabeth heard the salutation of Marie, the babe sprang in her belly: and Elisabeth was fylled with the

## RHEIMS—1582.

vvherein he had respect to take avvay my reproche among men.

<sup>26</sup> And in the sixt moneth, the Angel Gabriel vvas sent of God into a citie of Galilee, called Nazareth, <sup>27</sup> to a virgin desposued to a man vvhose name vvas Ioseph, of the house of Daud; and the virgins name vvas MARIE. <sup>28</sup> And the Angel being entred in, said vnto her, HAILE ful of grace, our Lord is with thee: blessed art thou among vvhomen. <sup>29</sup> Vvho hauing heard, vvas troubled at his saying, and thought vvhath maner of salutation this should be. <sup>30</sup> And the Angel said to her, Feare not MARIE, for thou hast found grace vvith God. <sup>31</sup> Behold thou shalt conceiue in thy vvombe, and shalt beare a sonne: and thou shalt call his name IESVS. <sup>32</sup> hee shal be great, and shal be called the sonne of the most High, and our Lord God shal giue him the seate of Daud his father: <sup>33</sup> and hee shal reigne in the house of Iacob for euer, and of his kyngdom there shal be no end. <sup>34</sup> And MARIE said to the Angel, How shal this be done? because I know not man? <sup>35</sup> And the Angel answering, said to her, The Holy Ghost shal come vpon thee, and the povver of the most High shal ouershadovv thee. And therefore also that vvich of thee shal be borne Holy, shal be called the sonne of God. <sup>36</sup> And behold Elisabeth thy cosin, she also hath conceived a sonne in her old age: and this moneth, is the sixt to her that is called barren: <sup>37</sup> because there shal not be impossible vvith God any vvord. <sup>38</sup> And MARIE said, BEHOLD the handmaid of our Lord, be it done to me according to thy word. And the Angel departed from her.

<sup>39</sup> And MARIE rising vp in those daies, vvent vnto the hil cuntry vvith haste, into a citie of Iuda. <sup>40</sup> and she entred into the house of Zacharie, and saluted Elisabeth. <sup>41</sup> And it came to passe: as Elisabeth heard the salutation of MARIE, the infant did leape in her vvombe, and

## AUTHORISED—1611.

the dayes wherein hee looked on me, to take away my reproch among men.

<sup>26</sup> And in the sixt moneth, the Angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth, <sup>27</sup> To a virgine espoused to a man whose name was Ioseph, of the house of Daud, and the virgins name was Marie. <sup>28</sup> And the Angel came in vnto her, and said, Haile thou that art highly fauoured, the Lord is with thee: Blessed art thou among women. <sup>29</sup> And when she saw him, she was troubled at his saying, and cast in her minde what maner of salutation this should be. <sup>30</sup> And the Angel said vnto her, Feare not, Marie, for thou hast found fauour with God. <sup>31</sup> And behold, thou shalt conceiue in thy wombe, and bring forth a sonne, and shalt call his name Iesus. <sup>32</sup> He shall be great, and shall be called the Sonne of the highest, and the Lord God shall giue vnto him the throne of his father Daud. <sup>33</sup> And hee shall reigne ouer the house of Iacob for euer, and of his kyngdome there shall be no end. <sup>34</sup> Then said Mary vnto the Angel, How shall this be, seeing I know not a man? <sup>35</sup> And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadovv thee. Therefore also that holy thing which shalbe borne of thee, shall be called the Sonne of God. <sup>36</sup> And behold, thy cousin Elizabeth, she hath also conceived a sonne in her old age, and this is the sixt moneth with her, who was called barren. <sup>37</sup> For with God nothing shall be vnposible. <sup>38</sup> And Mary said, Behold the handmaid of the Lord, be it vnto mee according to thy word: and the Angel departed from her. <sup>39</sup> And Mary arose in those dayes, and went into the hill cuntry with haste, into a citie of Iuda, <sup>40</sup> And entred into the house of Zacharias, and saluted Elizabeth. <sup>41</sup> And it came to passe that when Elizabeth heard the salutation of Marie, the babe leaped in her wombe, and Elizabeth was filled with the holy Ghost.

<sup>a</sup> Or, graciously accepted, or, much graced, see verse 30.

<sup>42</sup> καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν, Ἐὐλογημένη σὺ ἐν γυναιξί, καὶ ἔλογοι ἐὺλογημένος ὁ καρπὸς τῆς κοιλίας σου. <sup>43</sup> Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; <sup>44</sup> Ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησε <sup>m</sup> τὸ βρέφος ἐν ἀγαλλιάσει| ἐν τῇ κοιλίᾳ μου. <sup>45</sup> καὶ μακαρία ἡ πιστεύουσα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. <sup>46</sup> Καὶ εἶπε Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, <sup>47</sup> καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτηρῇ μου. <sup>48</sup> ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. Ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί. <sup>49</sup> ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ. <sup>50</sup> καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. <sup>51</sup> ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν. <sup>52</sup> καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ἕψωσε

<sup>m</sup> Rec. ἐν ἀγαλλίσει τὸ βρέφος.

<sup>n</sup> Rec. εἰς τὴν αἰῶνα.

## WICLIF—1380.

fulfillid with the holi goost: <sup>42</sup> and cried with a greet vois and seide, Blessid be thou among wymmen: and blessid be the fruyt of thi wombe, <sup>43</sup> and wherof is this thing to me; that the modir of my lord come to me? <sup>44</sup> for lo as the voice of thi salutioun was made in myn eris: the jung child gladdid in ioye in my wombe, <sup>45</sup> and blessid be thou that hast bileued: for thilk thingis that ben seid of the lord to this schulun be perfijti don; <sup>46</sup> and mari seyde, Mi soule magnyfieth the lord,

<sup>47</sup> and my spirit hath gladdid: in god myn healtre, <sup>48</sup> for he hath biholden the mekenesse of his hondmaiden, for lo of this: alle generaciouns schulun seie that I am blessid, <sup>49</sup> for he that is mygti hath don to me greet thingis, and his name is holi, <sup>50</sup> and his merci is fro kynrede in to kynredis: to men that dreden hym, <sup>51</sup> He made mygt in his arme: he scaterid proude men with the thouȝte of his herte, <sup>52</sup> he settide doun mygti men fro seete: τ enhaucnid mecke men, <sup>53</sup> he hath fulfillid hungri men with goodis: and he hath left riche men voides, <sup>54</sup> he hauynge mynde of his merci: toke Israel his child, <sup>55</sup> as he hath spokun to our fadiris: to Abraham and to his seed in to worldis,

<sup>56</sup> and marie dwellid with hir as it were thre monethis: and turned agen in to hir hous, <sup>57</sup> but the tyme of berynge child was fulfillid to elizabeth: τ she bare a sone, <sup>58</sup> and the neighboris and cosyns of hir herden, that the lord hadde magnyfyed his merci with hir: and thei thankiden hym,

<sup>59</sup> and it was don in the eijthte dai thei comen to circumcide the child: and thei clepiden him Zacarie, bi the name of his fadir, <sup>60</sup> and his modir answered and seyde, how: but he schal be clepid Ion, <sup>61</sup> and thei sciden to hir, for no man is in thi kynrede, that is clepid this name, <sup>62</sup> τ thei bekeneden to his fadir: what he wolde

<sup>m</sup> those. 57en, again. clepiȝ, called.

## TYNDALE—1534.

holy goost, <sup>42</sup> and cryed with a loude voyce, and sayde: Blessed arte thou amonge wemen and blessed is the frute of thy wombe. <sup>43</sup> And whence hapeneth this to me, that the mother of my Lorde shuld come to me? <sup>44</sup> For loo, asone as the voyce of thy salutioun souned in myne eares, the babe sprange in my belly for ioye. <sup>45</sup> And blessed arte thou that beledest: for those thinges shalbe performed wich were tolde the from the lorde. <sup>46</sup> And Mary sayde. My soule magnifieth the Lorde.

<sup>47</sup> And my sprete reioyseth in god my savioure <sup>48</sup> For he hath loked on the povre degre of his honde mayden. Beholde now from hence forth shall all generaciouns call me blessed.

<sup>49</sup> For he that is myghty hath done to me grete thinges and holve is his name. <sup>50</sup> And his mercy is on them that feare him thorow oute all generaciouns. <sup>51</sup> He sheweth strength with his arme, he scatereth them that are proude in the ymaginacioun of their hertes. <sup>52</sup> He putteth doune the myghty from their seates, and exalteth them of lowe degre. <sup>53</sup> He filleth the hongry with good thinges; and sendeth awaye the riche emptye. <sup>54</sup> He remembreth mercy: and helpeth his servaunt Israel. <sup>55</sup> Even as he promysed to our fathers, Abraham and to his seede for ever. <sup>56</sup> And mary abode with hyr aboute a .iii. monethes, and returned agayne to hyr awne housse. <sup>57</sup> Elizabethes tyme was come that she shuld be deluyered, and she brought forth a sonne. <sup>58</sup> And her neyghbours and her cosins hearde tell how the lorde had shewed great mercy vpon her, and they reioysed with her.

<sup>59</sup> And it fortuneth the eyght daye: they cam to circumcise the chyld: and called his name zacharias, after the name of his father, <sup>60</sup> How he it his mother answered, and sayd: not so; but he shalbe called Ion. <sup>61</sup> And they sayd vnto hyr: Ther is none of thy kynne, that is named with this name. <sup>62</sup> And they made signes to

## CRANMER—1539.

was fylled with the holy goost, <sup>42</sup> and cryed with a loude voyce, and sayde: Blessed art thou amonge wemen, and blessed is the frute of thy wombe: <sup>43</sup> And whence hapeneth this to me, that the mother of my Lorde shulde come to me? <sup>44</sup> For lo, as one as the voyce of thy salutioun souned in myne eares, the babe sprange in my wombe for ioye. <sup>45</sup> And blessed art thou that hast beleued: for those thynges shalbe performed, which were tolde from the Lord. <sup>46</sup> And Mary sayde.

My soule magnyfieth the Lorde. <sup>47</sup> And my sprete hath reioysed in God my sauour. <sup>48</sup> For he hath loked on the lowe degre of hys hande mayden: for lo: now from hence forth shall all generaciouns call me blessed. <sup>49</sup> Because he that is myghty, hath done to me grete thinges, and holve is his name. <sup>50</sup> And his mercy is on them that feare him, from generacion to generacion. <sup>51</sup> He hath shewed strength with his arme, he hath scattered them that are proude in the ymaginacyon of their herte. <sup>52</sup> He hath putte doune the myghty from their seates, and exalted them of lowe degre. <sup>53</sup> He hath fylled the hongri wyth good thynges; and sent awaye the riche emptye. <sup>54</sup> He hath helped hys seruauit Israel, in remembrance of his mercy. <sup>55</sup> Euen as he promysed to our fathers, Abraham, and to hys seede for euer. <sup>56</sup> And Mary abode wyth her aboute a .iii. monethes, and returned agayne to her awne house.

<sup>57</sup> Elizabethes tyme came that she shuld be deluyered, and she brought forth a sonne. <sup>58</sup> And her neyghbours and her cosins hearde how the Lorde had shewed great mercy vpon her, and they reioysed with her.

<sup>59</sup> And it fortuneth that in the eyght daye, they came to circumcise the chyld: and called hys name zacharias, after the name of his father. <sup>60</sup> And his mother answered and sayde: not so; but he shalbe called Ion. <sup>61</sup> And they sayd vnto her: Ther is none in thy kynred, that is named with this name. <sup>62</sup> And they made sygnes to

‘ταπεινούς. <sup>53</sup> πεινώτας ἐπέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κειούς.  
<sup>54</sup> ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, (<sup>55</sup> καθὼς ἐλάλησε πρὸς  
 τοὺς πατέρας ἡμῶν,) τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.’ | <sup>56</sup> Ἐμεινε  
 δὲ Μαριάμ σὺν αὐτῇ ὥσπερ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. <sup>57</sup> Τῇ  
 δὲ Ἐλισάβητ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν, καὶ ἐγέννησεν υἱόν. <sup>58</sup> καὶ  
 ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ  
 μετ’ αὐτῆς, καὶ συνέχαιρον αὐτῇ. <sup>59</sup> Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, | ἦλθον  
 περιτεμῆν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχα-  
 ρίαν. <sup>60</sup> καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, ‘Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.’  
<sup>61</sup> Καὶ εἶπον πρὸς αὐτὴν, ‘Ὅτι οὐδεὶς ἐστὶν ἔν τῇ συγγενείᾳ σου, ὃς καλεῖται  
 τῷ ὀνόματι τούτῳ.’ <sup>62</sup> Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι

<sup>o</sup> Alex. ἡμέρα τῆ ὀγδῆ.

<sup>p</sup> Alex. ἐκ τῆς συγγενείας.

## GENEVA—1557.

holy Ghost. <sup>42</sup> And she cryed with a loud voyce, and said, Blessed art thou among women, because the frute of thy wombe is blessed. <sup>43</sup> And whence happeneth this to me, that the mother of my Lord should come to me? <sup>44</sup> For lo, as soe as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioye. <sup>45</sup> And blessed is she that beleued: for those thynges shalbe performed, which were tolde her from the Lord.

<sup>46</sup> Then Marie said, <sup>47</sup> My soule magnifieth the Lord: and my sprite reioyseth in God my sauour. <sup>48</sup> For he hath lokod on the poore degre of his hand mayden: for beholde from hence forth, shal all ages call me blessed. <sup>49</sup> Because, he that is mighty, hath declared towards me wonderfull thynges, and holy is his name. <sup>50</sup> And his mercie is on them that feare him, throughout all ages. <sup>51</sup> He hath shewed strength with his arme: he hath scattered them that are proude in the imagination of their harts. <sup>52</sup> He hath put downe the mighty from their seates of honour, and exalted them of lowe degre. <sup>53</sup> He hath fylled the hungry with good thynges, and send away the riche empty. <sup>54</sup> He hath vpholden Israel his seruant, that he might be myderfull of his mercie. <sup>55</sup> (Euen as he promised to our fathers, to wit, to Abraham and his sede) for euer. <sup>56</sup> And Marie abode with her about three monethes, and returned agayn to her owne house.

<sup>57</sup> Now Elisabeths tyme was come that shee should be deliuered, and she brought forth a sonne. <sup>58</sup> And her neyghbours, and cosyns heard tel how the Lord had shewed great mercie vpon her, and they reioyced for her sake. <sup>59</sup> And it was so that the eght day, they came to circumcise the babe, and called his name Zacharie, after the name of his father. <sup>60</sup> And his mother answered, and said, Not so, but he shalbe called Iohn. <sup>61</sup> And they said vnto her, There is none of thy kynne, that is named with this name. <sup>62</sup> And they made signes to his

## RHEIMS—1582.

Elisabeth vvas replenished vwith the Holy Ghost: <sup>42</sup> and she cried out vwith a loud voice, and said, BLESSED art thou among women, and blessed is the fruite of thy wombe. <sup>43</sup> And vvhence is this to me, that the mother of my Lord doth come to me? <sup>44</sup> For behold as the voyce of thy salutation sounded in mine eares, the infant in my wombe did leape for ioy. <sup>45</sup> And blessed is she that beleued, because those things shal be accomplished that vvere spoken to her by our Lord. <sup>46</sup> AND MARIE said, MY SOFLE doth magnifie our Lord. <sup>47</sup> And my spirit hath reioyced in God my Sauour. <sup>48</sup> Because he hath regarded the humilitie of his handmaid: for behold from hence forth all generations shal call me blessed. <sup>49</sup> Because he that is mightie hath done great things to me, and holy is his name. <sup>50</sup> And his mercie from generation vnto generations, to them that feare him. <sup>51</sup> He hath shewed might in his arme: he hath dispersed the proude in the conceit of their hart. <sup>52</sup> He hath deposed the mightie from their seate, and hath exalted the humble. <sup>53</sup> The hungrie he hath filled vwith good thynges: and the riche he hath sent away empty. <sup>54</sup> He hath receiued Israel his childe, being mindefull of his mercie. <sup>55</sup> As he spake to our fathers, to Abraham and his seede for euer.

<sup>56</sup> AND MARIE taried vith her about three moneths: and she returned into her house.

<sup>57</sup> And Elisabeths ful time vvas come to be deliuered: and she bare a sonne. <sup>58</sup> And her neyghbours and kinsfolke heard that our Lord did magnifie his mercie vwith her, and they did congratulate her. <sup>59</sup> And it came to passe: on the eight day they came to circumcise the childe, and they called him by his fathers name, Zacharie. <sup>60</sup> And his mother ansvvering, said, Not so, but he shal be called Iohn. <sup>61</sup> And they said to her, That there is none in thy kinned that is called by this name. <sup>62</sup> And they made signes to his

## AUTHORISED—1611.

<sup>42</sup> And she spake out with a loud voyce, and said, Blessed art thou among women, and blessed is the frute of thy wombe. <sup>43</sup> And whence is this to mee, that the mother of my Lord should come to mee? <sup>44</sup> For loe, as soone as the voyce of thy salutation sounded in mine eares, the babe leaped in my wombe for ioy. <sup>45</sup> And blessed is she that beleued, for there shall be a performance of those things which were tolde her from the Lord. <sup>46</sup> And Marie said, My soule doth magnifie the Lord. <sup>47</sup> And my spirit hath reioyced in God my Sauour. <sup>48</sup> For he hath regarded the lowe estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. <sup>49</sup> For he that is mighty hath done to mee great things, and holy is his Name. <sup>50</sup> And his mercie is on them that feare him, from generation to generation. <sup>51</sup> Hee hath shewed strength with his arme, he hath scattered the proud, in the imagination of their hearts. <sup>52</sup> He hath put downe the mighty from their seates, and exalted them of lowe degre. <sup>53</sup> Hee hath filled the hungry with good thynges, and the rich hee hath sent empty away. <sup>54</sup> Hee hath holpen his seruant Israel, in remembrance of his mercie. <sup>55</sup> As he spake to our fathers, to Abraham, and to his seed for euer. <sup>56</sup> And Marie abode with her about three moneths, and returned to her owne house. <sup>57</sup> Now Elizabeths full time came, that shee should be deliuered, and shee brought forth a sonne. <sup>58</sup> And her neyghbours and her cousins heard how the Lord had shewed great mercie vpon her, and they reioyced with her. <sup>59</sup> And it came to passe that on the eight day they came to circumcise the childe, and they called him Zacharias, after the name of his father. <sup>60</sup> And his mother answered, and said, Not so, but he shalbe called Iohn. <sup>61</sup> And they said vnto her, There is none of thy kined that is called by this name. <sup>62</sup> And they made signes to

<sup>o</sup> Or, which beleued, that there.

αὐτόν. <sup>63</sup> καὶ αἰτήσας πικακίδιον ἔγραψε, λέγων, 'Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ' καὶ ἐθαύμασαν πάντες. <sup>64</sup> Ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρήμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. <sup>65</sup> Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιουκοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. <sup>66</sup> καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, 'Τί ἄρα τὸ παιδίον τοῦτο ἔσται;' <sup>9</sup> Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. | <sup>67</sup> Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προεφῆτευσεν, λέγων, <sup>68</sup> 'Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ.' <sup>69</sup> καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ | οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ. <sup>70</sup> (καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος | προφητῶν αὐτοῦ.) <sup>71</sup> σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·

<sup>9</sup> Alex. καὶ γὰρ χ. κ. ἦν μ. ἀ.

<sup>9</sup> Alex. = τῷ.

<sup>9</sup> Alex. ἀπ' αἰῶνος.

## WICLIFF—1380.

that he were clepid,<sup>63</sup> and he axynge a poyntil: wroot sciynge, Ion is his name/ and alle men wondriden,<sup>64</sup> and anon his mouth was opened, and his tunge: ⁊ he spak, and blessid god,<sup>65</sup> and drede was made on alle her neighboris; and alle these wordis weren purpissched on alle the mounteyns of iudee;<sup>66</sup> ⁊ alle men that herden puttiden in her herte: and seiden what maner child schal this be? for the hond of the lord was with hym/

<sup>67</sup> and zacarie his fadir, was fulfilled with the holi goost: and profecied ⁊ seid. <sup>68</sup> Blessid be the lord god of israel: for he hath visitid, and made redempcioun of his puple;<sup>69</sup> and he hath reid to us an horne of heclthe: in the hous of dauith his child,<sup>70</sup> as he spake bi the mouth of his holi profetis: that weren for the world,<sup>71</sup> helthe for our enemies, and fro the hond of alle men that hatiden us/<sup>72</sup> to do merci with oure fadris: and to haue mynde of his holi testament,<sup>73</sup> the greet ooth that he swoor to abraham oure fadir: <sup>74</sup> to zeue hym silf to us; that we with out drede deluyerid fro the hond of oure enemies; serue to hym <sup>75</sup> in holynes and righthisnesse bifor hym: in alle oure daies;<sup>76</sup> and thou child schal be clepid the profete of the hijist: for thou schalt go bifor the face of the lord: to make redi his weies;<sup>77</sup> to zeue sciencie of helthe to his puple: in to remyssion of hir synnes;<sup>78</sup> bi the inwardnesse of the merci of oure god: in wich he springynge up fro an hye, hath visitid us;<sup>79</sup> to zeue lijt to hem, that sitten in darknesis: and in schadowe of death; to dresse oure feet: in to the weie of pees;<sup>80</sup> and the child wexed: and was counfortid in spirit; and was in desert placis, til to the dale of his schewynge to israhel.

2. AND it was don, in tho daies: a

118004, called. zeue, givec. dresse, direct. wexed, grew.

## TYNDALE—1534.

his father, how he wolde haue him called.<sup>63</sup> And he axed for wrytynge tables and wroote saying: his name is iohn. And they marvelled all.<sup>64</sup> And his mouthe was opened immediatly, and his tonge also, and he spake lawdyng God.<sup>65</sup> And feare came on all them that dwelt nye vnto them. And all these sayings were noysed abroad throughout all the hylly countre of Iurie<sup>66</sup> and all they that herde them layde them vp in their hertes saying: What maner chylde shall this be? And the hond of the lorde was with him.

<sup>67</sup> And his father zacharias was filled with the holy goost and prophesied saying: <sup>68</sup> Blessed be the Lorde God of Israel; for he hath visited and redemed his people. <sup>69</sup> And hath reysed vp an horne of saluacion vnto vs, in the housse of his seruaunt David. <sup>70</sup> Even as he promised by the mouth of his holi prophetes which were sene the worlde began. <sup>71</sup> That we shuld be saved from oure enemies and from the hondis of all that hate vs: <sup>72</sup> To fulfill the mercy promised to oure fathers, and to remember his holy covenant. <sup>73</sup> And to performe the ooth which he sware to oure father Abraham; for to geue vs. <sup>74</sup> That we delyvered oute of the hondes of oure eneymes; myght serue him with oute feare; <sup>75</sup> all the dayes of oure lyfe; in suche holynes and ryghtwesnes that are accept before him.

<sup>76</sup> And thou chylde, shalt be called the Prophet of the hyst: for thou shalt go before the face of the lorde; to prepare his wayes: <sup>77</sup> And to geue knowlege of saluacion vnto his people; for the remission of synnes: <sup>78</sup> Through the tender mercy of oure God, whereby the daye springe from an hye hath visited vs. <sup>79</sup> To geue lijt to them that sate in darcknes and in shadowe of deth; and to gyde oure feet into the waye of peace. <sup>80</sup> And the chylde grew and wexed stronge in sprete; and was in wyldernes; tyll the daye cam when he shuld shewe him sylf vnto the Israhelites.

2. AND it chaunced in those dayes:

## CRANMER—1539.

his father, how he wolde haue him called.<sup>63</sup> And he asked for wryting tables, and wrote, saying: his name is iohn. And they marvelled all.<sup>64</sup> And hys mouth was opened immediatly, and his tonge also, and he spake, and praysed God.<sup>65</sup> And feare came on all them that dwelt nye vnto them.<sup>66</sup> And all these sayings were noysed abroad throughout all the hylly countre of Iurie: and all they that herde them layde them vp in their hertes, saying: What maner of chylde shall this be? And the hande of the Lord was with him.

<sup>67</sup> And his father zacharias was filled with the holy goost, and prophesied, saying: <sup>68</sup> Prayed be the Lorde God of Israel, for he hath visited and redemed his people: <sup>69</sup> And hath reysed vp an horne of saluacion vnto vs, in the house of his seruaunt Dauid. <sup>70</sup> Euen as he promysed by the mouth of his holi prophetes, which were sene the worlde began. <sup>71</sup> That we shuld be saued from oure eneymes, and from the hande of all that hate vs. <sup>72</sup> That he wolde deal mercifully with oure fathers, and remember his holy covenant. <sup>73</sup> And that he wolde performe the ooth which he sware to oure father Abraham, for to geue vs.

<sup>74</sup> That we delynered oute of the bandes of oure eneymes, myght serue him with out feare, all the dayes of oure lyfe, <sup>75</sup> in such holynes ryghtwesnes as are accept before him. <sup>76</sup> And thou chylde shalt be called the Prophet of the hyst: for thou shalt go before the face of the Lorde, to prepare his wayes: <sup>77</sup> to geue knowlege of saluacion vnto hys people for the remission of synnes. <sup>78</sup> Through the tender mercy of oure God, whereby the daye springe from an hye hath visyted vs.

<sup>79</sup> To geue lijt to them that sate in darcknes and in the shadowe of death, to gyde oure fete into the waye of peace. <sup>80</sup> And the chylde grew and wexed stronge in sprete, and was in wyldernes, tyll the daye cam, when he shuld shewe himselfe vnto the Israelites.

2. AND it chaunced in those dayes:

<sup>62</sup> ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ,  
<sup>63</sup> ὄρκον ὃν ᾤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, <sup>74</sup> ἀφόβως,  
<sup>64</sup> ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ <sup>75</sup> ἐν ὁσιότητι καὶ δικαιο-  
<sup>65</sup> σύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. <sup>76</sup> Καὶ σὺ, παιδίον, προφήτης  
<sup>66</sup> ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, εἰτοιμάσαι ὁδοὺς  
<sup>67</sup> αὐτοῦ. <sup>77</sup> τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,  
<sup>68</sup> διὰ σπλάγχχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,  
<sup>69</sup> ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοι· τοῦ κατευθῆναι τοὺς  
<sup>70</sup> πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. <sup>80</sup> Τὸ δὲ παιδίον ἠΰξανε καὶ ἐκραταιοῦτο πνεύματι·  
καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξωσ αὐτοῦ πρὸς τὸν Ἰσραὴλ.

II. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκεῖναις, ἐξῆλθε δόγμα παρὰ Καίσαρος

<sup>1</sup> Rec. + τῆς ζωῆς.      \* Alex. καὶ σὺ δὲ.

## GENEVA—1557.

how he would have him called. <sup>63</sup> Then he asked for writing tables, and wrote, saying, His name is Iohn. and they received all. <sup>64</sup> And his mouth was opened immediately, and his tongue also, and he spake in praising God. <sup>65</sup> Then feare came on all them that dwelt nyc vnto them. and all these sayings were noised abroad throughout all the hyl cuntry of Iurie. <sup>66</sup> And all they that heard them, layd them vp in their harts, saying, What maner childe shal this be? And the hand of the Lord was wyth him. <sup>67</sup> And his father Zacharie was filled with the holy Gost, and prophesied saying,

<sup>68</sup> Blessed be the Lord God of Israel: for that he hath visited and redeemed his people. <sup>69</sup> And hath raised vp the horn of saluation, vnto vs, in the house of his seruant Dauid. <sup>70</sup> Euen as he promised by the mouth of his holy Prophetes, which were synce the world began, saying, <sup>71</sup> That he would saue vs from our enemies, and from the hands of all that hate vs. <sup>72</sup> That he would shewe mercie towards our fathers, and remember his holy couenant. <sup>73</sup> And the othe which he sware to our father Abraham: <sup>74</sup> Which was, that he would graunte vnto vs, that we deliuered out of the hands of our enemies, should serue hym wythout feare <sup>75</sup> All the dayes of our life, in holynes and righteousnes before hym. <sup>76</sup> And thou babe shalt be called the Prophete of the hyst: for thou shalt go before the face of the Lord, to prepare his wayes: <sup>77</sup> And to geue knowledge of saluation vnto his people, by the remission of their synnes. <sup>78</sup> Through the tender mercie of our God, whereby the day spring from an hie hath visited vs. <sup>79</sup> To geue light to them that sit in darcknes, and in the shadow of death, and to gyde our feete into the way of peace. <sup>80</sup> And the chylde grew and waxed strong in spirite, and was in wilderness, tyl the daye came, when he should shew hym self vnto Israel.

2. AND it chanced in those dayes,

## RHEIMS—1582.

father, vvhath he vould haue him called. <sup>63</sup> And demanding a vwriting table, he vvrote, saying, Iohn is his name. And they al marueled. <sup>64</sup> And forthvvith his mouth vvvas opened, and his tonge, and he spake blessing God. <sup>65</sup> And feare came vpon al their neighbours: and al these things vvve bruiteu ouer al the hill-cuntry of Ievvrie: <sup>66</sup> and all that had heard, laid them vp in their hart, saying, What an one, trovyn ye, shal this childe be? For the hand of our Lord vvvas vvwith him. <sup>67</sup> And Zacharie his father vvvas replenished vvwith the Holy Ghost: and he prophesied, saying, <sup>68</sup> BLESSED BE OVR LORD God of Israel: because he hath visited and vrvrought the redemption of his people: <sup>69</sup> And hath erected the horne of saluation to vs, in the house of Dauid his seruant. <sup>70</sup> As he spake by the mouth of his holy Prophetes, that are from the beginning. <sup>71</sup> Saluation from our enemies, and from the hand of al that hate vs: <sup>72</sup> To vvorke mercie vvwith our fathers: and to remember his holy testament, <sup>73</sup> The othe vvwhich he sware to Abraham our father, <sup>74</sup> that he vvould giue to vs, That vvwithout feare being deliuered from the hand of our enemies, vve may serue him. <sup>75</sup> In holines and iustice before him, al our daies. <sup>76</sup> And thou childe, shalt be called the Prophet of the Highest: for thou shalt goe before the face of our Lord to prepare his vvways. <sup>77</sup> To giue knowledge of saluation to his people, vnto remission of their sinnes, <sup>78</sup> Through the bovels of the mercie of our God, in vvwhich the Orient, from on high, hath visited vs, <sup>79</sup> To illuminate them that sit in darckenes, and in the shadow of death: to direct our feete into the vvway of peace.

<sup>80</sup> And the childe grew, and vvvas strengthened in spirit, and vvvas in the deserts vntil the day of his manifestation to Israel.

2. AND it came to passe, in those

## AUTHORISED—1611.

his father, how he would have him called. <sup>63</sup> And he asked for a writing table, and wrote, saying, His name is Iohn: and they marueled all. <sup>64</sup> And his mouth was opened immediately, and his tongue loosed, and hee spake, and praised God. <sup>65</sup> And feare came on all that dwelt round about them, and all these sayings were noised abroad thorowout all the hill cuntry of Iudea. <sup>66</sup> And all they that had heard them, layd them vp in their hearts, saying, What maner of childe shal this be? And the hand of the Lord was with him.

<sup>67</sup> And his father Zacharias was filled with the holy Ghost, and prophesied, saying, <sup>68</sup> Blessed be the Lord God of Israel, for hee hath visited and redeemed his people, <sup>69</sup> And hath raised vp an horne of saluation for vs, in the house of his seruant Dauid, <sup>70</sup> As he spake by the mouth of his holy Prophets, which haue bene since the world began: <sup>71</sup> That we should be saued from our enemies, and from the hand of all that hate vs, <sup>72</sup> To performe the mercie promised to our fathers, and to remember his holy Couenant, <sup>73</sup> The oath which he sware to our father Abraham, <sup>74</sup> That he would grant vnto vs, that wee being deliuered out of the hands of our enemies, might serue him without feare, <sup>75</sup> In holinesse and righteousnesse before him, all the dayes of our life. <sup>76</sup> And thou childe shalt bee called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. <sup>77</sup> To giue knowledge of saluation vnto his people, by the remission of their sinnes. <sup>78</sup> Through the tender mercie of our God, whereby the day spring from on high hath visited vs, <sup>79</sup> To giue light to them that sit in darcknes, and in the shadow of death, to guide our feet into the way of peace. <sup>80</sup> And the childe grew, and waxed strong in spirit, and was in the deserts, till the day of his shewing vnto Israel.

2. AND it came to passe in those

<sup>1</sup> Or, things.      <sup>2</sup> Or, for.      <sup>3</sup> Or, bowels of the mercy.      <sup>4</sup> Or, Summe-raising or, branch.

Ἀνθρώστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. <sup>2</sup>(αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.) <sup>3</sup>καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. <sup>4</sup>Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ, ἣτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ,) <sup>5</sup>ἀπογράψασθαι σὺν Μαριάμ τῇ <sup>μνηστευμένῃ</sup> αὐτῷ <sup>γυναικί,</sup> οὓση ἐγκύω. <sup>6</sup>Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. <sup>7</sup>καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλιεν αὐτὸν ἐν <sup>τῇ</sup> φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. <sup>8</sup>Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. <sup>9</sup>καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ

\* Alex. ἰμνηστευμένῃν.

\* Alex. = γυναικί.

\* Alex. = τῇ.

\* Alex. + καί.

## WICLIIF—1380.

maundement wente out fro the emperour august: that al the world schulde be discryued, <sup>2</sup>that this first discryuyng was made of siryng iustice of sirie, <sup>3</sup>and alle men wenten to make professioun eche in to his owne citee; <sup>4</sup>† Ioseph wente up fro galile, to the cite nazareth, in to iudee, in to a cite of dauith that is clepid bethleem, for that he was of the hous and of the meynce of dauith, <sup>5</sup>that he schulde knowleche with marie, his wiif that was weddid to hym, and was gret with child, <sup>6</sup>and it was don whille thei weren there, the daies weren fullid that sche schulde bere child, <sup>7</sup>and sche bare hir first borun sone, and wlapid hym in clothis: and leide hym in a crache for ther was no place to hym in no chaumbre,

<sup>8</sup>and shepherdis weren in the same cuntre, wakynge, and kepinge the watchis of the nygt on her flock, <sup>9</sup>and lo the angel of the lord stood bisidis hem: and the cleernesse of god schyned aboute hem, and thei dredden with gret drede, <sup>10</sup>and the angel seide to hem nyle ye drede, for lo I preche to zou, a greet ioie, that schal be to alle puple, <sup>11</sup>for a sauour is borun to dai to zou: that is crist, the lord in the citee of dauith, <sup>12</sup>and this is a token to zou, ye schuln fynde a zunge child wlapid in clothis: and leide in a crache, <sup>13</sup>and sudeynli there was made with the angel a multitude of heuenli knyghtod: herinyng god and seiynge, <sup>14</sup>glorie be in the hijist thingis to god: and in ertne pees be to men of good wille.

<sup>15</sup>And it was don as the angel passiden awcie fro hem in to heuene, the shepcherdis spaken to gidre and seiden, go we our to bethleem, and se we this word that is made: whiche the lord hath made and schewid to us, <sup>16</sup>and thei hiizynge camen: and founden mari and Ioseph, and the zung child leide in a crache, <sup>17</sup>and thei seiynge knewen of the word

discryued, described. clepid, called. meynce, family crache, manger. nyle, not. knyghtod, soldiers. herinyng, praising. hiizynge, hasteyng.

## TYNDALE—1534.

that ther went oute a commaundment from Auguste the Emperour, that all the woorld shuld be taxed. <sup>2</sup>And this taxynge was the fyrst and executed when Syrenius was leftenaunt in Syria. <sup>3</sup>And every man went vnto his awne cite to be taxed. <sup>4</sup>And Ioseph also ascended from Galile, oute of a cite called Nazareth, into Iurie: vnto the cite of David which is called Bethleem, because he was of the housse and linage of David, <sup>5</sup>to be taxed with Mary his spoused wyfe which was with chylde.

<sup>6</sup>And it fortunyd whyll they were there, her tyme was come that she shuld be deliuered. <sup>7</sup>And she brought forth her fyrst begotten sonne, and wrapped him in swadyng clothes, and layed him in a manger, because ther was no roume for them within in the ynne.

<sup>8</sup>And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. <sup>9</sup>And loo: the angel of the lord stode harde by them, and the brightnes of the lord shone rounde aboute them, and they were soore afrayed. <sup>10</sup>But the angel sayd vnto them: Be not afrayed. For beholde, I bringe you tydinges of greute ioye that shal come to all the people: <sup>11</sup>for vnto you is borne this daye in the cite of David, a saucoure which is Christ the lorde. <sup>12</sup>And take this for a signe: ye shall fynde the chylde swaddled and layed in a manger. <sup>13</sup>And streight waye ther was with the angel a multitude of heuently sowdiers, laudyng God and sayyng: <sup>14</sup>Glory to God an hys, and peace on the erth: and vnto men reioysynge.

<sup>15</sup>And it fortunyd, as sone as the angels were gone awaye from them in to heuen, the shepherdes sayd one to another: let vs go euen vnto Bethleem, and se this thyng that is hapened which the Lorde hath shewed vnto vs. <sup>16</sup>And they cam with haste, and founde Mary and Ioseph and the babe layde in a manger. <sup>17</sup>And when they had sene it, they published a

## CRANMER—1539.

that ther went oute a commaundement from Augustus the Emperour, that all the worlde shuld be taxed. <sup>2</sup>And this taxynge was the fyrst, and executed when Syrenius was leftenaunt in Siria. <sup>3</sup>And eury man went vnto hys awne cytte to be taxed. <sup>4</sup>And Ioseph also ascended from Galile, out of a cytte called Nazareth, into Iewrie: vnto the cytie of David, which is called Bethleem, because he was of the housse and lynage of David, <sup>5</sup>to be taxed with Mary his spoused wyfe, which was with childe.

<sup>6</sup>And it fortunyd that while they were there, her tyme was come that she shuld be deliuered. <sup>7</sup>And she broughte forth her fyrst begotten sonne, and wrapped him in swaddling clothes, and layde hym in a maunger, because ther was no rowme for them in the ynne.

<sup>8</sup>And ther were in the same region shepherdes, watchyng and keypyng their flocke by nyght. <sup>9</sup>And lo, the angel of the Lord stode harde by them, and the brightnes of the Lord shone rounde aboute them, and they were sore afrayed. <sup>10</sup>And the angel sayde vnto them: Be not afrayed. For beholde, I bringe you tydinges of greute ioye, that shal come to all people: <sup>11</sup>for vnto you is borne this daye in the cytie of David, a saucoure which is Christ the Lorde. <sup>12</sup>And take this for a sygne: ye shall fynde the chylde wrapped in swaddling clothes, and layed in a manger. <sup>13</sup>And streight waye ther was with the angel a multitude of heauently sowdiers, praying God: and sayyng: <sup>14</sup>Glory to God on hye, and peace on the erth, and vnto men a good wyll.

<sup>15</sup>And it fortunyd, as sone as the angels were gone a waye from them into heauen, The shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se this thyng that we heare sene is hapened, which the Lorde hath shewed vnto vs. <sup>16</sup>And they came with hast, and found Mary and Ioseph and the babe layde in a manger. <sup>17</sup>And when they had sene it,

ἐφοβήθησαν φόβον μέγαν. <sup>10</sup> καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, ‘Μὴ φοβεῖσθε· ἰδοὺ γὰρ, ἐυαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ.’ <sup>11</sup> ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὃς ἔστι Χριστὸς Κύριος, ἐν πόλει Δαυὶδ. <sup>12</sup> καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον<sup>9</sup> κείμενον ἐν φάτνῃ.’ <sup>13</sup> Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανόυ, αἰνούτων τὸν Θεὸν, καὶ λεγόντων, <sup>14</sup> ‘Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.’ <sup>15</sup> Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι· οἱ ποιμένες εἶπον πρὸς ἀλλήλους, ‘Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.’ <sup>16</sup> Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῖρον| τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. <sup>17</sup> ἰδόντες δὲ διεγνώρισαν| περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς

<sup>9</sup> Rec. + τῆ.

<sup>9</sup> Alex. = καὶ οἱ ἄνθρωποι.

<sup>9</sup> Alex. ἔρον σ. εἶραν.

<sup>9</sup> Alex. ἰγνώρισαν.

## GENEVA—1557.

that there came a commendation from August the Emperour, that all the world should be taxed. <sup>2</sup> (This fyrst taxynge was made when Cyrenius was Lieutenant in Syria.) <sup>3</sup> Therefore every man went vnto his owne cite to be taxed. <sup>4</sup> And Ioseph also ascended from Galile, out of a cite called Nazaret, into Iurie, vnto the cite of Daud, which is called Bethlehem, because he was of the house and lignage of Daud, <sup>5</sup> To be taxed wyth Marie that was promesed him to wyfe, which was with chylde. <sup>6</sup> And so it was, that whyle they were there, her tyme was come that she should be deliuered. <sup>7</sup> And she brought forth her fyrst begotten sonne, and wrapped him in swadling clothes, and layd him in a cretche, because there was no rowme for them with in the ynne. <sup>8</sup> And there were in the same region shepherds, abydng in the field, and watching their flock by night.

<sup>9</sup> And lo, the Angel of the Lord sodenly came vpon them, and the glorie of the Lord shone rounde about them, and they were sore afrayd. <sup>10</sup> Then the Angel sayd vnto them, Be not afrayd: for beholde, I bring you tidinges of great ioye, that shal come to all the people. <sup>11</sup> That is, that vnto you is borne this day in the cite of Daud, a Saviour, which is Christe the Lord. <sup>12</sup> And take ye this for a signe: Ye shal fynde the chylde swadeled, and layd in a cretche. <sup>13</sup> And straightway there was with the Angel a multitude of heavenly soldiars, lauding God, and saying, <sup>14</sup> Glorie be to God in the hye heavens, and peace in earth, and towards men good wyl. <sup>15</sup> And it fortunad, as some of the Angels were gone away from them into heauen, the shepherds sayd one to another, Let vs go euen vnto Bethlehem, and see this thing that is happened, which the Lord hath shewed vnto vs.

<sup>16</sup> And they came with haste, and found both Marie and Ioseph, and the babe layd in the cretche. <sup>17</sup> And when they had seene it, they published abrode the

## RHEIMS—1582.

daies there came forth an edict from Cesar Augustus, that the vvhole world should be enrolled. <sup>2</sup> This first enrolling was made by the President of Syria Cyrinus. <sup>3</sup> And al vvent to be enrolled, euery one into his owne cite. <sup>4</sup> And Ioseph also vvent vp from Galilee out of the cite of Nazareth into Ievrie, to the cite of Daud that is called Beth-lehem: for-because he was of the house and familie of Daud, <sup>5</sup> to be enrolled wyth MARIE his desposued wyfe that was vwith childe. <sup>6</sup> And it came to passe, vwhen they vvere there, her daies vvere fully come that she should be deliuered. <sup>7</sup> And she brought forth her first begotten sonne, and svvaded him in clothes, and laid him dovnne in a manger: because there was not place for them in the inne.

<sup>8</sup> And there vvere in the same countrie shepherds vwatchng, and keeping the night vwatches ouer their flocke. <sup>9</sup> And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared vwith a great feare. <sup>10</sup> And the Angel said to them, Feare not: for behold I euangelize to you great ioy, that shal be to all the people: <sup>11</sup> because this day is borne to you a SAVIOUR vvhich is Christ our Lord, in the cite of Daud. <sup>12</sup> And this shal be a signe to you, You shal fynde the infant svvaded in clothes: and laid in a manger. <sup>13</sup> And sodenly there was vwith the Angel a multitude of the heauenly armie, praising God, and saying, <sup>14</sup> Glorie in the highest to God: and in earth peace to men of good vil. <sup>15</sup> And it came to passe: after the Angels departed from them into heauen, the shepherds spake one to another: Let vs goe ouer to Bethlehem, and let vs see this vvord that is done, vvhich our Lord hath shewed to vs. <sup>16</sup> And they came vwith speede: and they found MARIE and Ioseph, and the infant laid in the manger. <sup>17</sup> And seeing it, they vnderstood

## AUTHORISED—1611.

dayes, that there went out a decree from Cesar Augustus, that all the world should be taxed. <sup>2</sup> (And this taxing was first made when Cyrenius was gouernor of Syria) <sup>3</sup> And all went to bee taxed, euery one into his owne cite. <sup>4</sup> And Ioseph also went vp from Galile, out of the cite of Nazareth, into Iudea, vnto the cite of Daud, which is called Bethlehem, (because he was of the house and lineage of Daud) <sup>5</sup> To be taxed with Mary his espoused wife, being great with child. <sup>6</sup> And so it was, that while they were there, the dayes were accomplished that she should be deliuered. <sup>7</sup> And she brought forth her first borne sonne, and wrapped him in swadling clothes, and laid him in a manger, because there was no roume for them in the Inne. <sup>8</sup> And there were in the same countrie shepherds abiding in the field, keeping<sup>9</sup> watch ouer their flocke by night. <sup>9</sup> And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone round about them, and they were sore afraid. <sup>10</sup> And the Angel said vnto them, Feare not: For behold, I bring you good tidings of great ioy, which shall be to all people. <sup>11</sup> For vnto you is borne this day, in the cite of Daud, a Saviour, which is Christ the Lord. <sup>12</sup> And this shal be a signe vnto you; yee shall find the babe wrapped in swadling clothes, lying in a manger.

<sup>13</sup> And suddenly there was with the Angel a multitude of the heauenly hoste praying God, and saying, <sup>14</sup> Glory to God in the highest, and on earth peace, good wyl towards men. <sup>15</sup> And it came to passe, as the Angels were gone away from them into heauen, the shepherds said one to another, Let vs now goe euen vnto Bethlehem, and see this thing which is come to passe, which the Lord hath made knowne vnto vs. <sup>16</sup> And they came with haste, and found Mary and Ioseph, and the babe lying in a manger. <sup>17</sup> And when they had seene it, they made knowne abroad the

<sup>9</sup> Or, enrolled.

<sup>9</sup> Or, the night watches.

περὶ τοῦ παιδίου τούτου. <sup>18</sup> καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. <sup>19</sup> ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. <sup>20</sup> καὶ ὕπεστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

<sup>21</sup> Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθῆν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

<sup>22</sup> Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ, καθὼς γέγραπται ἐν νόμῳ Κυρίου, “Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται” <sup>24</sup> καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, “Ζεύξω

<sup>d</sup> Rec. ἐπίστρεψαν. <sup>e</sup> Rec. τὸ παιδίον. <sup>f</sup> Alex. = καί.

## WICLIIF—1380.

that was seide to hem of this child, <sup>18</sup> and alle men that herden wondriden: and of these thingis that weren seide to hem of the sheepherdis, <sup>19</sup> but marie kepte alle these wordis: berynge to gidre in hir herte, <sup>20</sup> and the sheepherdis turneden agen gloriūyng and heriyng god in alle thingis that thei hadden herde and seien: as it was seide to hem, <sup>21</sup> And aftir that eiȝte daies weren endid that the child schulde be circumscid: his name was clepid ihesus; whiche was clepid of the angel, bifor that he was conseuyed in wombe;

<sup>22</sup> and aftir that the daies of purcaicion of marie weren fulfilled aftir moises lawe: thei token hym in to ierusalem to offere hem to the lord, <sup>23</sup> as it is writun in the lawe of the lord, for eueri male kynde openeyng the wombe: schal be clepid holi to the lord, <sup>24</sup> and that thei schuln zeue an offryng, aftir that is seide in the lawe of the lord, a peire of turtus or twie culere briddis;

<sup>25</sup> and lo a man was in ierusalem, whose name was symeon, and this man was iust and vertuous, and abood the counfrote of israel, and the holi goost was in hym, <sup>26</sup> and he hadde taken an answerc of the holi goost, that he schulde not se deeth: but he sueie first the crist of the lord, <sup>27</sup> and he cam in spirit in to the temple, and whanne his fadir and modir ledden the child ihesus to do aftir the custum of the lawe for hym: <sup>28</sup> he took hym in to his armys, and he blessid god and seide, <sup>29</sup> lord now thou leene thi seruaunt: and aftir thi word in pes, <sup>30</sup> for myn iȝen has seen thyn helthe; <sup>31</sup> whiche thou hast made redi, bifor the face of alle puplis; <sup>32</sup> iȝt to the schewyng of hethen men, and glorie of thi peple israel,

<sup>33</sup> and his fadir and his modir weren wondryng on these thinges that weren seid of hym, <sup>34</sup> and symeon blessid hem:

<sup>18</sup> ἡν. agnia. heriyng. praising. clepid. called.  
<sup>19</sup> ἡν. ἡν. culere. pigeon. turtus. turtle doves.  
<sup>20</sup> ἡν.

## TYNDALE—1534.

broke the sayyng which was tolde them of that chyld. <sup>18</sup> And all that hearde it, wondred at those thinges which were tolde them of the sheperdes. <sup>19</sup> But Mary kept all those sayynges and pondered them in hyr hert. <sup>20</sup> And the sheperdes returned, praysyng and lauding God for all that they had herde and sene; evyn as it was told vnto them. <sup>21</sup> And when the eyght daye was come that the chyld shuld be circumscid; his name was called Iesus: which was named of the angell before he was conceaved in the wombe.

<sup>22</sup> And when the tyme of their purificacion (after the lawe of Moyses) was come; they brought him to Hierusalem, to present hym to the Lorde <sup>23</sup> (as yt is writen in the lawe of the Lorde: every man that fyrst openeth the matrix, shalbe called holy to the Lorde) <sup>24</sup> and to offer (as it ys sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pigeons.

<sup>25</sup> And beholde ther was a man in Hierusalem whose name was Simeon. And the same man was iuste and feared God, and longed for the consolacion of Israel, and the holy goost was in him. <sup>26</sup> And an answer was geven him of the holy goost; that he shulde not se deethe; before he had sene the lordes Christ. <sup>27</sup> And he came by inspiracion in to the temple. And when the father and mother brought in the chyld Iesus, to do for him after the custome of the lawe, <sup>28</sup> then toke he him vp in his armys and sayde. <sup>29</sup> Lorde, Now lettest thou thy seruaunt departe in peace; accordinge to thy promes. <sup>30</sup> For myne eyes have sene the savoure sent from the <sup>31</sup> Wich thou hast prepared before the face of all people. <sup>32</sup> A light to lighten the gentyls and the glory of thy peple Israel.

<sup>33</sup> And his father and mother mercvelled at those thinges which were spoken of him. <sup>34</sup> And Simcon blessed them, and

## CRANMER—1539.

they published abroad the sayyng, which was tolde them of that chyld. <sup>18</sup> And all they that hearde it, wondred at those thinges which were tolde them of the sheperdes. <sup>19</sup> But Mary kept all those sayynges, and pondered them in her hert. <sup>20</sup> And the sheperdes returned, praysyng and lauding God for all the thinges that they had herde and sene, even as it was told vnto them.

<sup>21</sup> And when the eyght daye was come that the chyld shuld be circumscised his name was called Iesus which was named of the Angell, before he was conceaved in the wombe. <sup>22</sup> And when the tyme of their purificacion (after the lawe of Moses) was come, they brought him to Hierusalem, to present hym to the Lorde <sup>23</sup> (as it is wrysten in the lawe of the Lorde every man chyld that fyrst openeth the matrix, shalbe called holy to the Lorde) <sup>24</sup> and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves, or two yong pigeons. <sup>25</sup> And beholde, ther was a man in Hierusalem whose name was Simeon. And the same man was iuste and godly, and loked for the consolacion of Israel, and the holy goost was in him. <sup>26</sup> And an answer had he receaved of the holy goost that he shulde not se deeth, excepte he first sawe the Lordes Christ. <sup>27</sup> And he came by inspiracion into the temple.

And when the father and mother brought in the chyld Iesus: to do for him after the custome of the lawe, <sup>28</sup> then toke he him vp in his armes, and sayd: <sup>29</sup> Lorde, now lettest thou thy seruaunt departe in peace, accordinge to thy promes. <sup>30</sup> For myne eyes hauesene the saluacion: <sup>31</sup> which thou hast prepared before the face of all people <sup>32</sup> A light to lighten the gentyls, and the glory of thy peple Israel.

<sup>33</sup> And his father and mother: mercvelled at those thynges, which were spoken of him. <sup>34</sup> And Simeon blessed them, and

“ τρυγόνων ἡ δύο νεοσσούς | περιστερῶν.” <sup>25</sup> Καὶ ἰδὼν, ἦν ἄνθρωπος ἐν Ἱεροσαλίμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα ἅγιον | ἐπ’ αὐτόν. <sup>26</sup> καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. <sup>27</sup> Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν, καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, <sup>28</sup> καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε, <sup>29</sup> ‘ Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ. <sup>30</sup> ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, <sup>31</sup> ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν. <sup>32</sup> φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ.’ <sup>33</sup> Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ | θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. <sup>34</sup> καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ,

ε Const. νεοσσός.

α Rec. ἅγιον ἦν.

ι Alex. ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ.

## GENEVA — 1557.

saying, which was tolde them of that same chylde, <sup>18</sup> And all that heard it, wondred at those things which were tolde them of the shepherds. <sup>19</sup> But Marie kept all those sayings, and pondered *them* in her hart. <sup>20</sup> And the shepherds returned glorifying and praying God, for all that they had heard and seene, euen as it was tolde vnto them. <sup>21</sup> And when the eyght day was come, that the infant shulde be circumcised, his name was called *IESVS* which was named of the Angel, before he was conceaued in the wombe. <sup>22</sup> And when the tyme of Mariés purification after the law of Moses was come, they brogh hym to Ierusalem, to present hym to the Lord. <sup>23</sup> (As is written in the law of the Lord, Euery man chylde that openeth the matrix, shal be called holy to the Lord.) <sup>24</sup> And to offer as it is commanded in the law of the Lord a payre of turtle doues, or two yonge pigeons.

<sup>25</sup> And beholde there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and wayted for the consolation of Israel: and the holy Gost was vpon him. <sup>26</sup> And an answer was geuen hym of the holy Gost, that he shulde not see death, before he had seene the Lordes Christe. <sup>27</sup> And he came by inspiration of the holy Gost into the temple: and when the father and mother broght in the chylde Iesus, to do for him after the custome of the law, <sup>28</sup> He toke hym vp in his armes, and praised God, saying, <sup>29</sup> Lord, now lettest thou thy seruant depart in peace, according to thy promesse.

<sup>30</sup> For myne eyes haue seene thy saluation, <sup>31</sup> Which thou hast prepared before the face of all people: <sup>32</sup> A lycht to lighten the Gentils, and the glorie of thy people Israel. <sup>33</sup> And his father and mother merueiled at those things, which were spoken touching him. <sup>34</sup> And Simeon

## RHEIMS — 1582.

of the vword that had been spoken to them concerning this childe. <sup>18</sup> And all that heard, did maruel; and concerning those things that were reported to them by the shepherds. <sup>19</sup> But MARIE kept all these vwordes, conferring them in her hart. <sup>20</sup> And the shepherds returned, glorifying and praying God in all things that they had heard, and seen, as it vvas said to them.

<sup>21</sup> And after eight daies were expired, that the childe should be circumcised: his name vvas called *IESVS*, vvhich vvas called by the Angel, before that he vvas conceiued in the vombe.

<sup>22</sup> And after the daies were fully ended of her purification according to the lavv of Moyses, they caried him into Hierusalem, to present him to our Lord (<sup>23</sup> as it is vvritten in the lavv of our Lord, *That every male opening the matrice, shal be called holy to the Lord.*) <sup>24</sup> and to giue a sacrifice according as it is vvritten in the lavv of our Lord, a paire of turtles, or tvvo yong pigeons. <sup>25</sup> And behold, there vvas a man in Hierusalem, named Simeon, and this man vvas iust and religious, expecting the consolation of Israel: and the Holy Ghost vvas in him. <sup>26</sup> And he had recieued an vsnver of the Holy Ghost, that he should not see death vnles he savv first the CHRIST of our Lord. <sup>27</sup> And he came in spirit into the temple. And vvhen his parents broght in the childe *IESVS*, to doe according to the custome of the Lavv for him: <sup>28</sup> he also tocke him into his armes, and blessed God, and said, <sup>29</sup> NOW THOU doest dimisse thy servaut O Lord, according to thy vword in peace. <sup>30</sup> Because mine eies haue seen, thy SALVATION, <sup>31</sup> Vvhich thou hast prepared before the face of al peoples: <sup>32</sup> A light to the revelation of the Gentils, and the glorie of thy people Israel.

<sup>33</sup> And his father and mother were marueled vpon those things vvhich were spoken concerning him. <sup>34</sup> And Simeon

## AUTHORISED — 1611.

saying, which was told them concerning this child. <sup>18</sup> And all they that heard it, wondered at those things, which were told them by the shepherds. <sup>19</sup> But Mary kept all these things, and pondered them in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told vnto them.

<sup>21</sup> And when eight dayes were accomplished for the circumcising of the childe, his name was called *Jesus*, which was so named of the Angel before he was conceived in the wombe. <sup>22</sup> And when the dayes of her purification according to the Law of Moses, were accomplished, they brought him to Hierusalem, to present him to the Lord, <sup>23</sup> (As it is written in the Law of the Lord, Euery male that openeth the wombe, shalbe called holy to the Lord) <sup>24</sup> And to offer a sacrifice according to that which is said in the Law of the Lord, a paire of turtle doues, or two yong pigeons. <sup>25</sup> And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and deuout, waiting for the consolation of Israel: and the holy Ghost was vpon him. <sup>26</sup> And it was revealed vnto him by the holy Ghost, that he should not see death, before hee had seene the Lords Christ. <sup>27</sup> And hee came by the spirit into the Temple: and when the parents brought in the childe *Jesus*, to doe for him after the custome of the Law, <sup>28</sup> Then tooke hee him vp in his armes, and blessed God, and said, <sup>29</sup> Lord, now lettest thou thy seruant depart in peace, according to thy word.

<sup>30</sup> For mine eyes haue seene thy saluation. <sup>31</sup> Which thou hast prepared before the face of all people. <sup>32</sup> A light to lighten the Gentiles, and the glory of thy people Israel. <sup>33</sup> And Ioseph and his mother marueled at those things which were spoken of him. <sup>34</sup> And Simeon blessed them, and

‘ Ἰδοῦ, οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον.’<sup>35</sup> (καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·) ‘ ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.’<sup>36</sup> Καὶ ἦν Ἄννα προφήτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσέρ· αὐτῆ προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα<sup>37</sup> ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς.<sup>37</sup> καὶ αὐτῆ χήρα ὡς ἑτῶν ὀγδοόκοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν.<sup>38</sup> καὶ αὐτῆ| αὐτῆ τῆ ὥρα ἐπιστάσα ἀνωμολογέιτο τῷ<sup>39</sup> Κυρίῳ,| καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.<sup>39</sup> Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.<sup>40</sup> Τὸ δὲ παιδίον ἠῤῥεξαν, καὶ ἐκραταιοῦτο<sup>40</sup> πνεύματι,| πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ’ αὐτό.

<sup>1</sup> Alex. μετὰ ἀνδρὸς ἑπτά s. ἑπ. ἰ. μ. ἁ.<sup>1</sup> Alex. ἕως.<sup>2</sup> Alex. = αἴτη.<sup>3</sup> Alex. Οἰῶ.<sup>4</sup> Alex. = πνεύματι.

## WICLIFF—1380.

and seide to marie his modir, lo this is sette in to the fallynge doun, and in to the risynge agen of many men in israel, and in to a tokene to whom it schal be agen seide,<sup>35</sup> ⁊ a swerd schal passe thoru; thin owne soule, that the thouztis ben schewid of many hertis/

<sup>36</sup> and anna was a profetesse the douster of fauel, of the lynage of aser, and hadde gon forth in many daies, hadde lyued with hir houshonde seuen zee for hir maidenhood,<sup>37</sup> and this was a widowe: to foure score zee ⁊ foure, and sche departid not dai in the temple: but serued god nyzt and dai in fastynngis and preiers;<sup>38</sup> and this cam upon hem in thilke our: and knowlechid to the lord and spake of hym to alle that abiden the redempcioun of israel.

<sup>39</sup> and as thei hadden ful don alle thingis, after the lawe of the lord: thei turneden agen in to galile, in to hir citee nazareth/<sup>40</sup> and the child waxe and was counfortid ful of wisdom/ and the grace of god was in hym/

<sup>41</sup> ⁊ his fadir and modir wenten eche zee in to ierusalem: in the solempne daie of pask/<sup>42</sup> and whanne ihesus was twelue zee oold: thei wenten vp to ierusalem afir the custum of the feste daie/<sup>43</sup> and whanne the daies weren don, thei turneden agen: and the child abood in ierusalem: and his fadir and modir knewen it not/<sup>44</sup> for thei gesynge that he had be in the fcloweshipe camen adaaies iouraci and souzten hym among his cosyns and his knowleche/<sup>45</sup> whanne thei founden hym not: thei turneden agen in to ierusalem, and souzten him/<sup>46</sup> and it bifil that afir the thirde daie: thei founden hym in the temple: sittynge in the myddil of the doctours heyrnge hem, and axynge hem/<sup>47</sup> and alle men that herden hym, wondriden on the prudens and the answers of hym/

<sup>48</sup> and thei sizen ⁊ wondriden and his modir seide to him: sone what hast thou

<sup>1</sup> 3500000000 thilke, that. 3530, 3000

## TYNDALE—1534.

sayde vnto Mary his mother: beholde, this chyld shalbe the fall and resurrection of many in Israel, and a signe which shalbe spoken agaynste.<sup>35</sup> And moरोver the swerde shall pearce thy soule: that the thoughtes of many hertes maye be opened.

<sup>36</sup> And ther was a Prophetesse, one Anna, the daughter of Phanuel of the tribe of Aser: which was of a greate age, and had lyued with an husbnde .vii. yeres from her virginite.<sup>37</sup> And she had had one wedowe aboute .iiii. scoore and .iiii. yere, which went neuer oute of the temple, but serued God with fastynge and prayer nyght and daye.<sup>38</sup> And the same came forth that same houre/ and prayned the Lorde, and spake of him to all that loked for redemption in Hierusalem.

<sup>39</sup> And assone as they had performed all thinges accordinge to the lawe of the Lorde, they returned into Galile to their awne cite Nazareth.<sup>40</sup> And the chyld grewe and waxed stronge in sprete, and was filled with wysdome, and the grace of God was with hym.

<sup>41</sup> And his father and mother went to Hierusalem everye year at the feste of ester.<sup>42</sup> And when he was .xii. yere olde, they went vp to Hierusalem after the custome of the feste.<sup>43</sup> And when they had fulfilled the dayes, as they returned home/ the chyld Iesus boode styll in Hierusalem, vnknowynge to his father and mother.<sup>44</sup> For they supposse he had bene in the company, and therefore came a days iorney, and sought him amonge their kynsfolke and acquayntance.<sup>45</sup> And when they founde hym not, they went backe agayne to Hierusalem, and sought him.<sup>46</sup> And it fortunad after .iiii. dayes, that they founde him in the temple: sittinge in the middes of the doctours, both heyrnge them and posynge them.<sup>47</sup> And all that heard him, mervelled at his wit and answers.

<sup>48</sup> And when they sawe him, they were astonyed. And his mother sayde vnto

## CRANMER—1539.

sayde vnto Mary his mother: beholde, this chyld is sett to be the fall and vprising agayne of many in Israel, and for a signe which is spoken agaynst.<sup>35</sup> And moरोver, the swerde shall pearce thy soule that the thoughtes of many hertes maye be opened.

<sup>36</sup> And ther was a Prophetisse, one Anna, the daughter of Phanuel of the trybe of Aser: which was of a greate age, and had lyued with an husbnde .vii. yeres from her virginite.<sup>37</sup> And she had bene a wedowe aboute .iiii. scoore and .iiii. yere, which departed not from the temple, but serued God wyth fastinges and prayers nyght and daye.<sup>38</sup> And she came forth the same houre, and prayned the Lorde, and spake of him, to all them that loked for redemeyn in Hierusalem.

<sup>39</sup> And when they had performed all thynges accordynge to the lawe of the Lorde, they returned into Galile, to their awne citee Nazareth.<sup>40</sup> And the chyld grewe, and waxed stronge in sprete, and was fylled wyth wysdome, and the grace of God was vpon him.<sup>41</sup> And his father and mother went to Hierusalem euery yere at the feste of easter.<sup>42</sup> And when he was .xii. yere olde, they went vp to Hierusalem after the custome of the feast daye.<sup>43</sup> And when they had fulfilled the dayes: as they returned home, the chyld Iesus a bode styll in Hierusalem, and his father and mother knew not of it:<sup>44</sup> but they supposing him to haue bene in the company, came a dayes iorney and sought him amonge their kynsfolke and acquayntance.<sup>45</sup> And when they founde him not, they went backe agayne to Hierusalem, and sought him.<sup>46</sup> And it fortunad that after .iiii. dayes, they founde him in the temple, syttyng in the middes of the doctours, heyrnge them, and posynge them.<sup>47</sup> And all that heard him, were astonyed at his vnderstanding and answers.

<sup>48</sup> And when they sawe him, they marueyled. And his mother sayde vnto him:

<sup>41</sup> Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.  
<sup>42</sup> καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἠναβάντων αὐτῶν | <sup>9</sup> εἰς Ἱεροσόλυμα | κατὰ τὸ  
 ἔθος τῆς ἑορτῆς, <sup>43</sup> καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς,  
 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ  
 αὐτοῦ. | <sup>44</sup> νομίσαντες δὲ αὐτὸν ἔν τῇ συνοδίᾳ εἶναι, | ἦλθον ἡμέρας ὁδόν, καὶ ἀνε-  
 ζήτησαν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν | τοῖς γνωστοῖς· <sup>45</sup> καὶ μὴ εὐρόντες αὐτὸν, |  
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ἠζητούντες | αὐτόν. <sup>46</sup> Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς,  
 εὔρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα  
 αὐτῶν, καὶ ἐπερωτῶντά αὐτοῦς. <sup>47</sup> ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ  
 τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. <sup>48</sup> Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ  
 ἠρώτησαν αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, | Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ

ἢ Alex. ἀναβαινόντων αὐτῶν. ἢ Alex. = εἰς Ἱεροσόλυμα. ἢ Alex. Ἰησοῦς ὁ γονεῖς αὐτοῦ. ἢ Alex. εἶναι ἐν τῇ συνοδίᾳ. ἢ Alex. = ἐν.  
 ἢ Alex. = αὐτόν. ἢ Alex. ἀναζητούντες. ἢ Alex. εἶπε πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ.

## GENEVA—1557.

blessed them, and said vnto Marie his mother, Beholde this chylde is appoynted to be the fall and rysyng agayne of many in Israel: and for a signe which shalbe spoken agaynst. <sup>35</sup> (Yea and a sword shal pearce through thy soule) that the thoughtes of many hartes may be opened. <sup>36</sup> And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser: which was of a great age, and had lyued with an husband seuen yeres from her virginitie. <sup>37</sup> And she being a widowe of foure score and foure yeres, went not out of the temple, but serued God wyth fastynges, and prayers, nyght and day. <sup>38</sup> She then coming sodenly at the same instant vpon them, prayesd lyke- wyse the Lord, and spake of hym to all that looked for redemption in Ierusalem. <sup>39</sup> And as sone as they had had perfourmed all thynges according to the law of the Lord, they turned into Galilee to their owne cite Nazaret. <sup>40</sup> And the chylde grew, and waxed strong in spirite, and was filled with wysedome, and the grace of God was with hym. <sup>41</sup> And his father and mother went to Ierusalem euery yere at the feast of Easter. <sup>42</sup> And when he was twelue yere old, they went vp to Ierusalem after the custome of the feast. <sup>43</sup> And when the feast was ended, as they returned home, the childe Iesus bode stylt in Ierusalem, vnknowing to Ioseph and his mother. <sup>44</sup> For they supposed he had bene in the company, and therefore went a dayes iorney, and sought him among their kynsfolke, and acquaintance.

<sup>45</sup> And when they found him not, they toured back to Ierusalem, and sought him. <sup>46</sup> And it fortuned after three dayes, that they found hym in the temple, syting in the myddes of the doctours, both hearing them, and posyng them. <sup>47</sup> And all that heard him, merueyled at his vnderstandyng, and answers. <sup>48</sup> And when they saw him, they were astoned: and his mother sayd vnto hym, Sonne,

## RHEIMS—1582.

blessed them, and said to MARIE his mother, Behold this is set vnto the ruine, and vnto the resurrection of many in Israel, and for a signe vvhich shal be contradicted, <sup>35</sup> and thine ovvne soule shal a sword pearce, that out of many hartes cogitations may be reuealed. <sup>36</sup> And there vvas Anne a prophetisse, the daughter of Phanuel, of the tribe of Aser: she vvas farre stricken in daies, and had liued vwith her husband seuen yeres from her virginitie. <sup>37</sup> And she vvas a vidowv vntil eightie and foure yeres: vvhich departed not from the temple, by fastings and praiers seruing nyght and day. <sup>38</sup> And she at the same houre sodenly comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel. <sup>39</sup> And after they had vvholy done al things according to the lavv of our Lord, they returned into Galilee, into their cite Nazareth.

<sup>40</sup> And the childe grew, and vvxaxed strong: ful of vvysedome, and the grace of God vvas in him. <sup>41</sup> And his parents vvent euery yere vnto Hierusalem, at the solenne day of Pasche. <sup>42</sup> And vvhen he vvas tvvelve yere old, they going vp into Hierusalem according to the custome of the festial day, <sup>43</sup> and hauing ended the daies, vvhen they returned, the childe Iesvs remained in Hierusalem: and his parents knew it not. <sup>44</sup> And thinking that he vvvas in the companie, they came a daies iourney, and sought him among their kinsfolke and acquaintance.

<sup>45</sup> And not finding him, they returned into Hierusalem, seeking him. <sup>46</sup> And it came to passe, after three daies they found him in the temple sitting in the middes of the Doctors, hearing them, and asking them. <sup>47</sup> And al vvere astoned that heard him, vpon his vvysedome and ansvvers. <sup>48</sup> And seeing him, they vvondered. And his mother said to him,

## AUTHORISED—1611.

said vnto Mary his mother, Beholde, this child is set for the fall and rising againe of many in Israel: and for a signe which shall be spoken against, <sup>35</sup> (Yea a sword shall pearce thorow thy owne soule also) that the thoughts of many hearts may be reuealed.

<sup>36</sup> And there was one Anna a Prophetesse, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had liued with an husband seuen yeeres from her virginitie. <sup>37</sup> And shee was a widow of about fourescore and foure yeeres, which departed not from the Temple, but serued God with fastings and prayers nyght and day. <sup>38</sup> And she comming in that instant, gaue thanks likewise vnto the Lord, and spake of him to al them that looked for redemption in Hierusalem. <sup>39</sup> And when they had performed all things according to the Lawe of the Lord, they returned into Galilee, to their owne cite Nazareth. <sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisedome, and the grace of God was vpon him.

<sup>41</sup> Now his parents went to Hierusalem euery yere, at the feast of the Passeouer. <sup>42</sup> And when he was twelue yeeres old, they went vp to Hierusalem, after the custome of the feast. <sup>43</sup> And when they had fulfilled the dayes, as they returned, the childe Iesus taried behind in Hierusalem, and Ioseph and his mother knew not of it. <sup>44</sup> But they supposing him to haue bene in the company, went a daies iourney, and they sought him among their kinsfolke and acquaintance. <sup>45</sup> And when they found him not, they turned backe again to Hierusalem, seeking him. <sup>46</sup> And it came to passe, that after three daies they found him in the Temple, sitting in the midst of the Doctours, both hearing them, and asking them questions. <sup>47</sup> And all that heard him were astonished at his vnderstanding, and answers. <sup>48</sup> And when they saw him, they were amazed: and his mother said

• Or, Israel.

‘πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐξητοῦμέν σε.’ <sup>49</sup> Καὶ εἶπε πρὸς αὐτοὺς, ‘Τί ὅτι ἐξητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;’ <sup>50</sup> Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. <sup>51</sup> Καὶ κατέβη μετ’ αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. <sup>52</sup> καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις.

III. Ἐν ἔτει δὲ πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰουραίας καὶ Τραχωνίτιδος χώρας, καὶ Αυσανίου τῆς Ἀβιλιηνῆς τετραρχούντος, <sup>22</sup> Ἐπί <sup>3</sup> ἀρχιερέως | Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν <sup>2</sup> Ζαχαρίου υἱὸν ἐν τῇ

\* Rec. ἰπ\*.

\* Rec. ἀρχιερίων.

\* Rec. + τοῦ.

## WICLIIF—1380.

do to us thus, lo thi fadir and I sorwyngre, han sougte thee, <sup>49</sup> and he seide to hem, what is it that ye soujten me? wisten ye not that in tho thingis, that ben of my fadir: it bihoneth me to be? <sup>50</sup> and they vnderstoden not the word, whiche he spake to hem, <sup>51</sup> & he cam down with hem, and cam to nazareth: and was suget to hem, and his modir keppe togidre alle these wordis: and bare hem in her herte, <sup>52</sup> and ihesus profetid in wisdom, age, & grace anentis god and men.

3. IN the fifteneth yeer of the empire of tyberie the emperour, whanne pilat of pounce, gouerned inde τ cronde was prince of galile, and filip his brother was prince of iturie and of the cuntre of tracon, and lesanye was prince of abylyn vndir the pryncis of preestis. <sup>2</sup> annas and caifas: the word of the lord was made on Ion the sone of Zacharie in desert, <sup>3</sup> and he cam in to al the cuntre of Iordan: and prechid baptyem of penaunce in to remysion of synnes, <sup>4</sup> as it is writun in the boke of the wordis of Isaie the profete, the vois of a crier in desert, make ye redi the weie of the lord, make ye his pathis rist; <sup>5</sup> eche valeic schal be fulfillid: and cueri hille and lital hille schal be made lowe and schrewid thingis schuln be in to dresid thingis: and scharpe thingis in to pleyn weices, <sup>6</sup> and cueri fleisch schal se the heeithe of god.

<sup>7</sup> therfor he seide to the puple, whiche wrenten out to be baptyisid of hym, kyndlyngis of eddris: who schewid to you to fle fro the wrathlike to comyngre, <sup>8</sup> therfor do ye worthi fruyt of penaunce: and bigynne ye not to seie, we han a fadir abraham, for I seie to you that god is myyti to reise of these stoncs the sones of abraham, <sup>9</sup> and now an axe is sette to the roote of the tree, and therfor cueri tree that makith no good fruyt schal be

wisten, knowe. sweet, subject. anentis, with. kyndlyngis, offspring.

## TYNDALE—1534.

him: sonne, why hast thou thus dealte with vs? Beholde thy father and I have sought thee, sorowenge. <sup>49</sup> And he sayde vnto them: how is it that ye sought me? Wist ye not that I must go aboute my fathers busines? <sup>50</sup> And they vnderstode not the sayinge that he spake to them. <sup>51</sup> And he went with them, and came to Nazareth, and was obedient to them. But his mother kept all these thinges in her hert. <sup>52</sup> And Iesus increased in wisdom and age, and in fauoure with god and man.

3. IN the fifteneth yeare of the raygne of Tiberius the Emperour, Pontius Pylate beinge leftenaunt of Iurie, and Herode beinge Tetrach of Galile, and his brother Philip Tetrach in Iturea and in the region of Traconites, and Lysanias the Tetrach of Abyline, <sup>2</sup> when Anna and Cayphas were the hve prestes: the worde of God came vnto Iohn the sonne of zacharias in the wildernes. <sup>3</sup> And he came in to all the coastes aboute Iordan, preachyng the baptyem of repentaunce for the remission of synnes, <sup>4</sup> at it is written in the boke of the saynges of Esaiaes the Prophet which sayeth: The voyce of a cryar in wyldernes, prepare the waye of the Lorde, make hys pathes strayght. <sup>5</sup> Every valley shalbe fylled, and every mountayne and hyll shalbe brought lowe. And crooked thinges shalbe made straight: and the rough wayes shalbe made smoth: <sup>6</sup> and all flesshe shall se the savconr sent of God.

<sup>7</sup> Then sayde he to the people that were come to be baptyesd of him: O generacion of vipers, who hath taught you to flye from the wrath to come? <sup>8</sup> Bringre forth due frutes of repentaunce, and begynne not to saye in youre selues, we have Abraham to oure father. For I saye vnto you: God is able of these stoncs to reyse vp chyl dren vnto Abraham. <sup>9</sup> Now also ys the axe leyd vnto the rote of the trees: so that every tree which bringeth

## CRANMER—1539.

sonne, why hast thou thus dealte with vs? Beholde, thy father and I have sought the, sorowenge. <sup>49</sup> And he sayde vnto them: how is it that ye sought me? Wist ye not, that I must goo aboute mi fathers busines? <sup>50</sup> And they vnderstode not that sayyng which he spake vnto them. <sup>51</sup> And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayenges together in her hert. <sup>52</sup> And Iesus prospered in wysdome and age, and in fauoure, with God and men.

3. IN the fyfteneth yere of the raygne of Tiberius the Emperour, Pontius Pylate beinge leftenaunt of Iewrie, and Herode beyngre Tetrach of Galile, and his brother Philip Tetrach of Iturea and of the region of the Traconites, and Lysaniath the Tetrach of Abyline, <sup>2</sup> when Anna and Cayphas were the hve prestes) the worde of the lorde came vnto Iohn the sonne of zacharias in the wyldernes. <sup>3</sup> And he came in to all the coastes aboute Iordan, preaching the baptyeme of repentaunce for the the remission of synnes, <sup>4</sup> as it is written in the boke of the wordes of Esaiaes the prophet, sayenge: The voyce of a cryar in wyldernes: prepare ye the waye of the Lord, make his pathes strayght. <sup>5</sup> Euery valley shalbe fylled, and euery mountayne and hyll shalbe brought lowe. And thinges that be croked, shalbe made straight: and the rough wayes shalbe made playne: <sup>6</sup> and all flesshe shall se the Sduacion of God.

<sup>7</sup> Then sayde he to the people, that were come forth to be baptyised of him. O ye generacion of vyper, who hath taught you to flye from the wrath to come. <sup>8</sup> Bringre forth therefore due frutes of repentaunce, and begyn not to say with in youre selues: we haue Abraham to oure father. For I saye vnto you. God is able of these stoncs to reyse vp chyl dren vnto Abraham. <sup>9</sup> Now also is the axe leyde vnto the rote of the trees: cuery tree therefore which bryngeth

ἐρήμῳ<sup>3</sup> καὶ ἦλθεν εἰς πᾶσαν τὴν<sup>4</sup> περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν<sup>4</sup> ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, λέγοντος, «Φωνὴ βοῶντος ἐν τῷ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.<sup>5</sup> πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.<sup>6</sup> καὶ ὑψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.»<sup>7</sup> Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπὲρ αὐτοῦ, Ἐγενήματα ἐχιθῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;<sup>8</sup> ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.<sup>9</sup> ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται· πᾶν οὖν

<sup>3</sup> Alex. = τῆν.

<sup>4</sup> Alex. = λίγους.

<sup>6</sup> Alex. ἔ.

## GENEVA—1557.

why hast thou thus dealt with vs? behold thy father and I have sought thee with heavy hartes.<sup>49</sup> Then sayd he vnto them, How is it that ye sought me? Wyst ye not that I must go about my fathers busines? <sup>50</sup> But they vnderstode not the wordes that he spake to them. <sup>51</sup> And he went with them, and came to Nazaret: and was obedient to them: and his mother kept all these sayings in her hart. <sup>52</sup> And Iesus increased in wysedome and stature, and in fauour with God and men.

3. IN the fyfteenth yere of the raygne of Tiberius the Emperour, Pontius Pilate beyng Lieutenant of Iurie, and Herode being kyng of Galile, and his brother Philip kyng of Iturea, and of the region of Trachonite, and Lysania the kyng of Abilene, <sup>2</sup> When Annas and Caiaphas were the hie Priestes) the worde of God came vnto Iohn the sonne of Zacharie in the wyldernes. <sup>3</sup> And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes, <sup>4</sup> As it is written in the booke of the sayings of Esai the Prophet, which sayeth, The voyce of one crying in wyldernes is, prepare the way of the Lord, make his pathes straight. <sup>5</sup> Euery valley shalbe fylled, and euery mountayne and hyl shalbe broght lowe, and croked thynges shalbe made straight, and the rough wayes shalbe made smothe. <sup>6</sup> And all fleshe shal see the saluation of God.

<sup>7</sup> Then sayd he to the people that were come to be baptized of hym, Ye ofspringes of vipers, who hath taught you to flee from the wrath to come? <sup>8</sup> Bryng forth therefore due frutes of repentance, and begyn not to say with your selues, We haue Abraham to our father: For I say vnto you, that God is able of these stones to raise vp chyldren vnto Abraham. <sup>9</sup> Now also is the axe layd vnto the roote of the trees: so that euery tree which bryngeth

## RHEIMS—1582.

Sonne, why hast thou so done to vs? behold thy father and I soroving did seeke thee. <sup>49</sup> And he said to them, Vvhat is it that you sought me? did you not know, that I must be about those things vvhich are my fathers? <sup>50</sup> And they vnderstode not the vvord that he spake vnto them. <sup>51</sup> And he vvent downe vvith them, and came to Nazareth: and vvvas subiect to them. And his mother kept all these vvordes in her hart. <sup>52</sup> And Iesus proceeded in vvisedome and age, and grace vvith God and men.

3. AND in the fifteenth yere of the empire of Tiberius Caesar, Pontius Pilate being Governour of Ievrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the countrie Trachonitis, and Lysanias Tetrarch of Abilina, <sup>2</sup> vnder the high Priests Annas and Caiphas: the vvord of our Lord vvvas made vpon Iohn the sonne of Zacharie, in the desert. <sup>3</sup> And he came into all the countrie of Iordan, preaching the baptisme of penance vnto remission of sinnes: as it is vvritten in the booke of the sayings of Esay the Prophet: <sup>4</sup> *A voice of one crying in the desert: prepare the vvay of our Lord, make straight his pathes.* <sup>5</sup> *Euery valley shal be filled: and euery mountaine and hil shal be made lowe, and crooked things shal become straight: and rough vvaies, plaine:* <sup>6</sup> *and all flesh shal see the saluation of God.*

<sup>7</sup> He said therefore to the multitudes that vvvent forth to be baptized of him, Ye vipers broodes, vvho hath sheved you to flee from the vvrrath to come? <sup>8</sup> Yeld therefore frutes vvorthic of penance, and doe ye not begin to say, Vve haue Abraham to our father. For I tel you, that God is able of these stones to raise vp children to Abraham. <sup>9</sup> And novv the axe is put to the roote of the trees. Euery tree therefore that yeldeth not foorth fruite,

## AUTHORISED—1611.

vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I have sought thee sorrowing. <sup>49</sup> And he said vnto them, How is it that ye sought me? Wist yee not that I must be about my fathers businesse? <sup>50</sup> And they vnderstode not the saying which he spake vnto them. <sup>51</sup> And he went downe with them, and came to Nazareth, and was subiect vnto them: But his mother kept all these sayings in her heart. <sup>52</sup> And Iesus increased in wisdom and stature, and in fauour with God and man.

3. NOW in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being Governour of Iudea, & Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene, <sup>2</sup> Annas and Caiaphas being the high Priests, the word of God came vnto Iohn the sonne of Zacharias, in the wilderness. <sup>3</sup> And he came into all the countrey about Iordane, preaching the baptisme of repentance, for the remission of sinnes, <sup>4</sup> As it is written in the book of the words of Esaias the Prophet, saying, The voyce of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>5</sup> Euery valley shall be filled, and euery mountaine and hill shall be brought low, and the crooked shall be made straight, and the rough wayes shall be made smooth. <sup>6</sup> And all flesh shall see the saluation of God.

<sup>7</sup> Then saide hee to the multitude that came fourth to bee baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore frutes <sup>8</sup> worthy of repentance, and begin not to say within your selues, We haue Abraham to our father: For I say vnto you, that God is able of these stones to raise vp children vnto Abraham. <sup>9</sup> And now also the axe is laid vnto the roote of the trees: v Every tree therefore which bringeth not foorth good

<sup>8</sup> Or, age.

<sup>8</sup> Or, meete for.



‘ μίαντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ·<sup>17</sup> οὗ τὸ πύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σίτου εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω·<sup>18</sup> Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·<sup>19</sup> Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς ἡ τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης,<sup>20</sup> προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

<sup>21</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεωχθῆναι τὸν οὐρανόν,<sup>22</sup> καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡσεὶ περιστεράν| ἐπ’ αὐτόν, καὶ φωτὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν,| ‘ Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν σοὶ ἠδόκησα.’<sup>23</sup> Καὶ αὐτὸς ἦν ὁ

<sup>m</sup> Alex. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ἀρχόμενος ὡσεὶ ἰσὺν τριάκοντα, ὡν υἱὸς, ὡς ἐνομίζετο, τοῦ Ἰωσήφ. s. Καὶ αὐτὸς ὁ Ἰησοῦς ἦν ἀρχόμενος ἵνα ὡς ἰσὺν τριάκ. ὡς ἐνομ. υἱὸς Ἰωσήφ.

## GENEVA — 1557.

not forth good frute shalbe hewen downe, and cast into the fyre.<sup>10</sup> And the people asked hym saying, What shal we do then?<sup>11</sup> And he answered, and sayd vnto them, He that hath two coates, let hym part with hym that hath none: and he that hath meat, let hym do lykewyse.

<sup>12</sup> Then came there publicans also to be baptized, and sayd vnto him, Maister, what shal we do?<sup>13</sup> And he sayd vnto them, Require no more then that which is appoynted vnto you.<sup>14</sup> The souldiers lykewyse demanded of hym, saying, And what shal we do? And he sayd vnto them, Do violence to no man, nether trouble any man wrongfully: and be content with your wages.<sup>15</sup> As the people were in a doute, and al men mused in their hartes of Iohn, whether he were veyr Christe,<sup>16</sup> Iohn answered, and sayd to them all, Truth it is, that I baptize you with water, but one stronger then I cometh, whose shoes latched I am not worthy to vnloose: he wyl baptize you with the holy Gost, and with fyre.<sup>17</sup> Which hath his fanne in his hand, and wyl make cleue his floore, and wyl gather the come into his barn, but the chaff wil be burne with fyre that neuer shalbe quenched.<sup>18</sup> Thus then exhorting with many other things, he preached vnto the people.

<sup>19</sup> But when king Herode was rebuked of him for Herodias his brother Philipps wyfe, and for all the euyls which Herode had done.<sup>20</sup> He added this aboue all, that he layd Iohn in pryson.<sup>21</sup> Now it fortunated, as all the people receaued baptisme, and Iesus also was baptized and dyd pray, that the heauen was opened:<sup>22</sup> And the holy Gost came downe in a bodely shape like a doue vpon him: and a voyce came from heauen, saying, Thou art my dere Sonne, in thee do I delyte.<sup>23</sup> And Iesus him selfe began to be about

## RHEIMS — 1582.

shal be cut downe, and cast into fire.<sup>10</sup> And the multitudes asked him, saying, Vwhat shal vve doe then?<sup>11</sup> And he answering, said vnto them: He that hath tvtwo coates, let him giue to him that hath not: and he that hath meate, let him doe likewise.<sup>12</sup> And the Publicans also came to be baptized, and said to him, Maister, vwhat shal vve doe?<sup>13</sup> But he said to them, Doe nothing more then that vvhich is appointed you.<sup>14</sup> And the souldiers also asked him, saying, Vwhat shal vve also doe? And he said to them, Vvexe not neither calumniate any man: and be content vwith your stipends.

<sup>15</sup> And the people imagining, and al men thinking in their hartes of Iohn, lest perhaps he vvere Christ:<sup>16</sup> Iohn answered, saying vnto al, I in deede baptize you vwith vwater: but there shal come a mightier then I, vvhose latched of his shoes I am not vworthy to vnloose, he shal baptize you in the Holy Ghost and fire.<sup>17</sup> Vvhose fanne is in his hand, and he vvil purge his floore: and vvil gather the vvhete into his barn, but the chaffe he vvil burne vwith vnquencheable fire.<sup>18</sup> Many other things also exhorting did he euangelize to the people.

<sup>19</sup> And Herod the Tetrarch, vvhē he vvas rebuked of him for Herodias his brothers wyfe, and for al the euils vvhich Herod did:<sup>20</sup> he added this also aboue al, and shut vp Iohn into prison.

<sup>21</sup> And it came to passe vvhē al the people vvas baptized, Iesus also being baptized and praying, heauen vvas opened:<sup>22</sup> and the Holy Ghost descended in corporal shape as a doue vpon him: and a voyce from heauen vvas made: Thou art my beloved sonne, in thee I am vvel pleased.<sup>23</sup> And Iesus him self was beginning to be about

## AUTHORISED — 1611.

fruit, is hewen downe, and cast into the fire.<sup>10</sup> And the people asked him saying, What shall we doe then?<sup>11</sup> He answered, and saith vnto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him doe likewise.<sup>12</sup> Then came also Publicanes to be baptized, and said vnto him, Master, what shall we doe?<sup>13</sup> And he said vnto them, Exact no more then that which is appointed you.<sup>14</sup> And the souldiers likewise demanded of him, saying, And what shall we doe? And he said vnto them, Doe violence to no man, neither accuse any falsely, and be content with your wages.

<sup>15</sup> And as the people were in expectation, and all men mused in their hearts of Iohn, whether he were the Christ or not:<sup>16</sup> Iohn answered, saying vnto them all, I indeede baptize you with water, but one mightier then I cometh, the latched of whose shoes I am not worthy to vnloose, he shall baptize you with the holy Ghost, and with fire.<sup>17</sup> Whose fanne is in his hand, and hee will thorowly purge his floore, and will gather the wheat into his garner, but the chaffe he will burne with fire vnquencheable.<sup>18</sup> And many other things in his exhortation preached he vnto the people.<sup>19</sup> But Herode the Tetrarch being reproved by him for Herodias his brother Philipps wyfe, and for all the euils which Herode had done,<sup>20</sup> Added yet this aboue all, that he shut vp Iohn in prison.

<sup>21</sup> Now when all the people were baptized, and it came to passe that Iesus also being baptized, and praying, the heauen was opened:<sup>22</sup> And the holy Ghost descended in a bodilly shape like a Doue vpon him, and a voyce came from heauen, which said, Thou art my beloved Sonne, in thee I am well pleased.<sup>23</sup> And Iesus himselfe began to be about thirty yeeres of age,

<sup>a</sup> Or, put no man in fear. <sup>β</sup> Or, allowance.  
<sup>γ</sup> Or, in suspense. <sup>δ</sup> Or, resuscitated or debated.

Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὃν, ὡς ἐνομιζέτο, υἶος Ἰωσήφ, | <sup>n</sup> τοῦ Ἠλὶ, | <sup>24</sup> τοῦ Ματθαῖ, | τοῦ Λευὶ, τοῦ Μελχι, τοῦ Ἰαννὰ, τοῦ Ἰωσήφ, <sup>25</sup> τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλι, τοῦ Ναγγαί, <sup>26</sup> τοῦ Μααθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ <sup>p</sup> Ἰωσήφ, | τοῦ Ἰούδα, <sup>27</sup> τοῦ Ἰωαννᾶ, τοῦ Ῥησᾶ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρὶ, <sup>28</sup> τοῦ Μελχι, τοῦ Ἀδδὶ, τοῦ Κωσᾶμ, τοῦ Ἐλμωδᾶμ, τοῦ Ἡρ, <sup>29</sup> τοῦ <sup>q</sup> Ἰωσή, | τοῦ Ἐλεῖζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῖ, τοῦ Λευὶ, <sup>30</sup> τοῦ Συμεὼν,

<sup>n</sup> Alex. τ. Ἠλὶ. <sup>o</sup> Alex. τ. Ματθάν s. τ. Μαθάν. <sup>p</sup> Alex. Ἰωσήχ. <sup>q</sup> Alex. Ἰησοῦ.

## WICLIF—1380.

as of thritti ȝeer; that he was ȝessid the sone of Ioseph; whiche was of elie;

<sup>24</sup> whiche was of mathath; which was of leue; whiche was of melchi; that was of lamme; that was of Ioseph;

<sup>25</sup> that was of matatie; that was of amos; that was of naum; that was of elie; that was of nagge;

<sup>26</sup> that was of mathath; that was of mathath; that was of semei; that was of Ioseph; that was of iuda;

<sup>27</sup> that was of Iohanna; that was of resa; that was of sorobabel; that was of Salathiel; that was of neri;

<sup>28</sup> that was of melchi; that was of addy; that was of cosan; that was of elmadan; that was of her;

<sup>29</sup> that was of ihesus; that was of eliazar; that was of ioran; that was of mathath; that was of leue;

<sup>30</sup> that was of semeon; that was of iuda; that was of Ioseph; that was of Iona; that was of eliachym;

<sup>31</sup> that was of melcha; that was of menna; that was of mathatha; that was of nathan; that was of dauith;

<sup>32</sup> that was of lesse; that was of obeth; that was of booz; that was of salmon; that was of nason;

<sup>33</sup> that was of amynadab; that was of aram; that was of esrom; that was of farce; that was of iudas;

<sup>34</sup> that was of Iacob; that was of Isaac; that was of abraham; that was of thare; that was of nacor;

<sup>35</sup> that was of seruth; that was of ragan; that was of Phaleth; that was of heber; that was of sale;

<sup>36</sup> that was of caynan; that was of arfaxath; that was of Sem; that was of noe; that was of lameth;

<sup>37</sup> that was of matusale; that was of

## TYNDALE—1534.

yere of age when he beganne; berge as men supposed the sone of Ioseph. which Ioseph was the sone of Ieli: <sup>24</sup> which was the sone of Mathat: which was the sone of Levi: which was the sone of Melchi: which was the sone of Ianna: which was the sone of Ioseph: <sup>25</sup> which was the sone of Matathias: which was the sone of Amos: which was the sone of Nahum: which was the sone of Esi: which was the sone of Nagge: <sup>26</sup> which was the sone of Maath: which was the sone of Matathias: which was the sone of Semei: which was the sone of Ioseph: which was the sone of Iuda: <sup>27</sup> which was the sone of Iohanna: which was the sone of Rhesya: which was the sone of Zorobabel: which was the sone of Salathiel: which was the sone of Neri: <sup>28</sup> which was the sone of Melchi: which was the sone of Addi: which was the sone of Cosam: which was the sone of Helmadan: which was the sone of Her: <sup>29</sup> which was the sone of Ieso: which was the sone of Heheser: which was the sone of Ioram: which was the sone of Mattha: which was the sone of Levi: <sup>30</sup> which was the sone of Simeon: which was the sone of Iuda: which was the sone of Ioseph: which was the sone of Ioram: which was the sone of Heliachim: <sup>31</sup> which was the sone of Melea: which was the sone of Menam: which was the sone of Mathathan: which was the sone of Nathan: which was the sone of David: <sup>32</sup> which was the sone of lesse: which was the sone of Ohed: which was the sone of Boos: which was the sone of Salmon: which was the sone of Naason: <sup>33</sup> which was the sone of Aminadab: which was the sone of Aram: which was the sone of Esrom: which was the sone of Phares: which was the sone of Iuda: <sup>34</sup> which was the sone of Iacob: which was the sone of Ysac: which was the sone of Abraham: which was the sone of Tharra: which was the sone of Nachor: <sup>35</sup> which was the sone of Saruch: which was the sone of Ragau: which was the sone of Phalec: which was the sone of Heber: which was the sone of Sala: <sup>36</sup> which was the sone of Caiman: which was the sone of Arphaxat: which was the sone of Sem: which was the sone of Noe: which was the sone of Lameth: <sup>37</sup> which

## CRANMER—1530.

aboute thirty yere of age, so that he was supposed to be the sone of Ioseph: which was the sone of Hely: <sup>24</sup> which was the sone of Mathath which was the sone of Leui: which was the sone of Melchi: which was the sone of Ianna: which was the sone of Ioseph: <sup>25</sup> which was the sone of Matathias. which was the sone of Amos: which was the sone of Naum: which was the sone of Hesly: which was the sone of Nagge: <sup>26</sup> which was the sone of Maath: which was the sone of Matathias: which was the sone of Semei: which was the sone of Ioseph: which was the sone of Iuda: <sup>27</sup> which was the sone of Ioanna: which was the sone of Rhesa: which was the sone of zorobabel: which was the sone of Salathiel: which was the sone of Neri: <sup>28</sup> which was the sone of Melchi: which was the sone of Addi: which was the sone of Coosam: which was the sone of Helmadan: which was the sone of Her, <sup>29</sup> which was the sone of Ieso: which was the sone of Hehezer: which was the sone of Ioram: which was the sone of Mattha: which was the sone of Leui: <sup>30</sup> which was the sone of Simeon: which was the sone of Iuda: which was the sone of Ioseph: which was the sone of Ioram: <sup>31</sup> which was the sone of Heliachim: which was the sone of Melcha: which was the sone of Menam: which was the sone of Mathatha: which was the sone of Nathan: which was the sone of Dauid: <sup>32</sup> which was the sone of lesse: which was the sone of Ohed: which was the sone of Boos: which was the sone of Salmon: which was the sone of Naassan, <sup>33</sup> which was the sone of Aminadab: which was the sone of Aram which was the sone of Esrom: which was the sone of Phares: which was the sone of Iuda: <sup>34</sup> which was the sone of Iacob: which was the sone of Isaac: which was the sone of Abraham: which was the sone of Tharra: which was the sone of Nachor: <sup>35</sup> which was the sone of Saruch: which was the sone of Ragau: which was the sone of Phalec: which was the sone of Heber: which was the sone of Sala <sup>36</sup> which was the sone of Caiman: which was the sone of Arphaxat: which was the sone of Sem: which was the sone of Noe: which was the sone of Lameth: <sup>37</sup> which

τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἐλιακίμ, <sup>31</sup> τοῦ Μελεά, τοῦ Μαϊνάν, τοῦ Ματθαθα, τοῦ Ναθάν, τοῦ Δαυῖδ, <sup>32</sup> τοῦ Ἰεσσαὶ, τοῦ Ὠβηδ, τοῦ Ἐβοῦζ, | τοῦ Σαλμὼν, τοῦ Ναασσὼν, <sup>33</sup> τοῦ Ἀμναδαβ, τοῦ Ἀράμ, | τοῦ Ἐσρὼν, τοῦ Φαρὲς, τοῦ Ἰούδα, <sup>34</sup> τοῦ Ἰακὼβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχωρ, <sup>35</sup> τοῦ Σερούχ, τοῦ Ραγαῦ, τοῦ Φάλεκ, | τοῦ Ἐβερ, τοῦ Σαλὰ, <sup>36</sup> τοῦ Καϊνάν, τοῦ Ἀρφαξὰδ, τοῦ Σῆμ, τοῦ Νῶε, τοῦ Λάμεχ, <sup>37</sup> τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ

<sup>1</sup> Alex. Βοῦς s. Βοῦς. <sup>2</sup> Const. Ἀράμ, τοῦ Ἰωρὰμ s. Ἰωαρὰμ. <sup>3</sup> Rec. Σαρὼχ. <sup>4</sup> Const. Φαλίγ.

## GENEVA — 1557.

thyrty yere of age, beyng as men supposed the sonne of Ioseph, which was the sonne of Eli, <sup>24</sup> Which was the sonne of Matthat, which was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Ianna, which was the sonne of Ioseph, <sup>25</sup> Which was the sonne of Mattathias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Eshi, which was the sonne of Nagge, <sup>26</sup> Which was the sonne of Maath, which was the sonne of Mattathias, which was the sonne of Semei, which was the sonne of Ioseph, which was the sonne of Iuda, <sup>27</sup> Which was the sonne of Ioanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri,

<sup>28</sup> Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmoadam, which was the sonne of Er, <sup>29</sup> Which was the sonne of Iose, which was the sonne of Eliézer, which was the sonne of Iorim, which was the sonne of Matthat, which was the sonne of Leui, <sup>30</sup> Which was the sonne of Simeon, which was the sonne of Iuda, which was the sonne of Ioseph, which was the sonne of Ionan, which was the sonne of Eliacim, <sup>31</sup> Which was the sonne of Melea, which was the sonne of Mainan, which was the sonne of Mattatha, which was the sonne of Nathan, which was the sonne of Dauid, <sup>32</sup> Which was the sonne of Iesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Naasson. <sup>33</sup> Which was the sonne of Aminadab which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Iuda. <sup>34</sup> Which was the sonne of Iacob, which was the sonne of Isaac, which was the sonne of Abraham, which was the sonne of Thara, which was the sonne of Nachor, <sup>35</sup> Which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phalec, which was the sonne of Eber which was the sonne of Sala. <sup>36</sup> Which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech. <sup>37</sup> Which was the sonne of Mathusala, which was the sonne of Enoch,

## RHEIMS — 1582.

about thirtie yeres old : as it was thought, the sonne of Ioseph, vvhō vvās of Heli,

<sup>24</sup> vvhō vvās of Matthat, vvhō vvās of Leui, vvhō vvās of Melchi, vvhō vvās of Iannē, vvhō vvās of Ioseph,

<sup>25</sup> vvhō vvās of Mattathias, vvhō vvās of Amos, vvhō vvās of Naum, vvhō vvās of Hesli, vvhō vvās of Naggē,

<sup>26</sup> vvhō vvās of Mahath, vvhō vvās of Mattathias, vvhō vvās of Semei, vvhō vvās of Ioseph, vvhō vvās of Iuda,

<sup>27</sup> vvhō vvās of Iohanna, vvhō vvās of Resa, vvhō vvās of Zorobabel, vvhō vvās of Salathiel, vvhō vvās of Neri,

<sup>28</sup> vvhō vvās of Melchi, vvhō vvās of Addi, vvhō vvās of Cosam, vvhō vvās of Elmadan, vvhō vvās of Her,

<sup>29</sup> vvhō vvās of Iesus, vvhō vvās of Eliézer, vvhō vvās of Iorim, vvhō vvās of Matthat, vvhō vvās of Leui,

<sup>30</sup> vvhō vvās of Simeon, vvhō vvās of Iudas, vvhō vvās of Ioseph, vvhō vvās of Iona, vvhō vvās of Eliacim,

<sup>31</sup> vvhō vvās of Melcha, vvhō vvās of Menna, vvhō vvās of Mattathatha, vvhō vvās of Nathan, vvhō vvās of Dauid,

<sup>32</sup> vvhō vvās of Iessē, vvhō vvās of Obed, vvhō vvās of Booz, vvhō vvās of Salmon, vvhō vvās of Naasson,

<sup>33</sup> vvhō vvās of Aminadab, vvhō vvās of Aram, vvhō vvās of Esron, vvhō vvās of Phares, vvhō vvās of Iudas,

<sup>34</sup> vvhō vvās of Iacob, vvhō vvās of Isaac, vvhō vvās of Abraham, vvhō vvās of Tharé, vvhō vvās of Nachor,

<sup>35</sup> vvhō vvās of Sarag, vvhō vvās of Ragau, vvhō vvās of Phaleg, vvhō vvās of Heber, vvhō vvās of Salē,

<sup>36</sup> vvhō vvās of Cainan, vvhō vvās of Arphaxad, vvhō vvās of Sem, vvhō vvās of Noë, vvhō vvās of Lamech,

<sup>37</sup> vvhō vvās of Mathusalé, vvhō vvās

## AUTHORISED — 1611.

being (as was supposed) the sonne of Ioseph, which was the sonne of Heli. <sup>24</sup> Which was the sonne of Matthat, which was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Ianna, which was the sonne of Ioseph, <sup>25</sup> Which was the sonne of Mattathias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Esi, which was the sonne of Nagge, <sup>26</sup> Which was the sonne of Maath, which was the sonne of Mattathias, which was the sonne of Semei, which was the sonne of Ioseph, which was the sonne of Iuda, <sup>27</sup> Which was the sonne of Ioanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri, <sup>28</sup> Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmoadam, which was the sonne of Er, <sup>29</sup> Which was the sonne of Iose, which was the sonne of Eliézer, which was the sonne of Iorim, which was the sonne of Matthat, which was the sonne of Leui, <sup>30</sup> Which was the sonne of Simeon, which was the sonne of Iuda, which was the sonne of Ioseph, which was the sonne of Ionan, which was the sonne of Eliacim,

<sup>31</sup> Which was the sonne of Melea, which was the sonne of Menam, which was the sonne of Mattatha, which was the sonne of Nathan, which was the sonne of Dauid, <sup>32</sup> Which was the sonne of Iesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Naasson, <sup>33</sup> Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Iuda, <sup>34</sup> Which was the sonne of Iacob, which was the sonne of Isaac, which was the sonne of Abraham, which was the sonne of Thara, which was the sonne of Nachor, <sup>35</sup> Which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was the sonne of Heber, which was the sonne of Sala, <sup>36</sup> Which was the sonne of Cainan, which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech, <sup>37</sup> Which was the sonne of Mathusala, which was the

Μαλεεὶηλ, τοῦ Καϊνὰν, <sup>38</sup> τοῦ Ἐνὸς, τοῦ Σήθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

IV. Ἰησοῦς δὲ ἰνεύματος ἀγίου πλήρης | ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ Πνεύματι <sup>1</sup> εἰς τὴν ἔρημον | <sup>2</sup> ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, <sup>3</sup> ὕστερον | ἐπέειπεν. <sup>3</sup> καὶ εἶπεν | αὐτῷ ὁ διάβολος, ‘ Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.’ <sup>4</sup> Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων, | ‘ Γέγραπται, “ Ὅτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, “ ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ.”’ <sup>5</sup> Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος | εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· <sup>6</sup> καὶ εἶπεν αὐτῷ ὁ διάβολος, ‘ Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν

<sup>1</sup> Alex. πλήρης Πνεύματος ἀγίου. <sup>2</sup> Alex. ἐν τῇ ἔρημῳ. <sup>3</sup> Alex. = ὑπέστρεψεν. <sup>4</sup> Alex. Εἰπε εἰ. <sup>5</sup> Alex. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν. <sup>6</sup> Const. = ὁ. <sup>7</sup> Alex. = ὁ εὐδαίμων.

## WICLIFF—1380.

enok, that was of Iareth that was of malaliel, that was of caynan,

<sup>38</sup> that was of enos, that was of seth, that was of adam that was of god.

4. AND ihesus ful of the holi goost: turned azen fro Iordan, ⁊ was ledde bi the spirit in to desert: <sup>2</sup> fourti daies; and was temptid of the deuel: and eet no thing in the daies; and whanne tho daies weren endid: he hungred;

<sup>3</sup> and the deuel seide to hym, if thou art goddis sone: seie to this stoon, that it be made breed. <sup>4</sup> and ihesus answerid to hym; it is writun, that a man lyeth not in breed aloune: but in eueri word of god,

<sup>5</sup> and the denel ledde hym in to an hij hille, ⁊ schewid to him al the rewmes of the world in a moment of tyme: <sup>6</sup> and seid to hym, I shal gee to thee al this power: and the glorie of hem; for to me thei ben zoun; and to whom I wole I geue hem; <sup>7</sup> therfor if thou falle down and worschipe bifor me: alle thingis schuln be thine; <sup>8</sup> and ihesus answerid: and seide to hym; it is writun, thou schalt worschipe thi lord god: ⁊ to hym aloune thou schalt serue;

<sup>9</sup> and he ledde hym into ierusalem: and sette him on the pinnacle of the temple, and seide to hym; if thou art goddis sone: sende thi silf fro hennes down, <sup>10</sup> for it is writun; for he hath comaundid to his angles of thee, that thi kepe thee in alle thy weies; <sup>11</sup> and that thi schuln take thee in hondis: leest paruenciture thou hurte thi foot at a stoom; <sup>12</sup> and ihesus answerid and seide to hym; it is seid, thou schalt not tempte thi lord god;

<sup>13</sup> and whanne eucri temptacioun was endid: the fende wente awic fro hym for a tyme.

## TYNDALE—1534.

was the sone of Mathusala: which was the sone of Enoch: which was the sone of Iareth: which was the sone of Malalch. which was the sone of Cainan: which was the sone of Enos: <sup>38</sup> which was the sone of Seth: which was the sone of Adam: which was the sone of God.

4. IESUS then full of the holy goost, returnyd from Iordan, and was caryed of the sprete into wildernes, <sup>2</sup> and was .xl. daies tempted of the devyll. And in those dayes ate he no thinge. And when they were ended, he after ward hongred.

<sup>3</sup> And the devyll sayde vnto him: yf thou be the sone of God, commande this stone that it be breed. <sup>4</sup> And Iesus answered him sayinge: It is written: man shall not live by breed only; but by every word of God. <sup>5</sup> And the devyll toke him vp into an hye mountayne; and shewed him all the kyngdoms of the worlde, even in the twyncklinge of an eye. <sup>6</sup> And the devyll sayde vnto him: all this power will I geve the every whit and the glory of them: for that is delyvered to me; and to whosoever I will; I geve it. <sup>7</sup> Yf thou therfore wilt worschipe me; they shalbe all thyne. <sup>8</sup> Iesus answered him and sayde: hence from me Sathan. For it is written: Thou shalt honour the Lorde thy God; and him only serve.

<sup>9</sup> And he caryed him to Ierusalem; and set him on a pyname of the temple; and sayd vnto him: Yf thou be the sone of God; cast thy silfe doune from hens. <sup>10</sup> For it is written; he shall geve his angles charge over thee; to kepe thee; <sup>11</sup> and with there hondis they shall stey the vp that thou dashe not thy fote agaynst a stone. <sup>12</sup> Iesus answered and sayde to him; it is sayd: thou shalt not tempte the Lorde thy God. <sup>13</sup> Assone as the devyll had ended all his temptacions; he departed from him; for a season.

## CRANMER—1539.

was the sone of Mathusala: which was the sone of Enoch: which was the sone of Iareth: which was the sone of Malalch, which was the sone of Cainan: <sup>38</sup> which was the sone of Enos, which was the sone of Seth: which was the sone of Adam: which was the sone of God.

4. IESUS beyng full of the holy goost, returnyd from Iordan and was led by the sprete into wyldernes, <sup>2</sup> and was .xl. daies tempted of the devyll. And in those dayes dyd he eate nothinge. And when they were ended, he afterwarde hongred. <sup>3</sup> And the devyll sayde vnto him: yf thou be the sone of God commande this stone that it be breed. <sup>4</sup> And Iesus answered him, saying: It is written man shall not lye by breed only, but by every worde of God. <sup>5</sup> And the devyll toke him into an hye mountayne, and shewed him all the kyngdoms of the worlde, euen in the twyncklyng of an eye. <sup>6</sup> And the devyll sayde vnto him: all this power will I geue the euery whit, and the glory of them: for they are delyuered vnto me, and to whomsoeuer I will, I geue it. <sup>7</sup> If thou therfore wilt fall downe before me and worschipe me; they shalbe all thyne. <sup>8</sup> Iesus answered and sayde vnto him: hence from me Satan. For it is written Thou shalt worschipe the Lorde thy God, and him only shalt thou serue.

<sup>9</sup> And he caryed him to Ierusalem, and set him on a pyname of the temple, and sayd vnto him: Yf thou be the sone of God, cast thy selfe downe from hens. <sup>10</sup> For it is written: he shall geue his Angles charge ouer thee, to kepe thee, <sup>11</sup> and in their handes they shall beare the vp, that thou dashe not thy fote agaynst a stone. <sup>12</sup> And Iesus answered, and sayde vnto him, it is sayd: thou shalt not tempte the Lorde thy God. <sup>13</sup> And as sone as all the tentacion was ended, the deuell departed from him for a season.

δόξαν αὐτῶν ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν· ἵνα οὖν ἐὰν προσκυνήσης ἐνώπιόν μου, ἔσται σου πάντα.] <sup>8</sup> Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, <sup>9</sup> Ὑπαγε ὀπίσω μου, Σατανᾶ· γέγραπται· <sup>10</sup> Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.” <sup>11</sup> Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, <sup>12</sup> Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· <sup>13</sup> γέγραπται γάρ, <sup>14</sup> Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. <sup>15</sup> καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.” <sup>16</sup> Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, <sup>17</sup> Ὅτι εἴρηται, <sup>18</sup> Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.” <sup>19</sup> Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄκρι κairoῦ.

<sup>8</sup> Rec. πάντα. <sup>9</sup> Alex. = ὑπαγε ὀπίσω μου σατανᾶ. <sup>10</sup> Rec. + γάρ. <sup>11</sup> Alex. Κύριον τὸν Θεόν σου προσκυνήσεις. <sup>12</sup> Alex. ἤγαγεν ἐπὶ. <sup>13</sup> Rec. + ὁ. <sup>14</sup> Const. = εἶπεν αὐτῷ ὁ Ἰησοῦς.

## GENEVA—1557.

which was the *sonne* of Iared, which was the *sonne* of Malaleel, which was the *sonne* of Cainan. <sup>38</sup> Which was the *sonne* of Enos, which was the *sonne* of Seth, which was the *sonne* of Adam, which was the *sonne* of God.

4. IESUS then ful of the holy Ghost returned from Iordan, and was led of the same sprite into wilderness. <sup>2</sup> And was there forty dayes tempted of the deuyll, and in those dayes he dyd eat nothing: and when they were ended, he afterward hongred. <sup>3</sup> Then the deuyll sayd vnto hym, If thou be the Sonne of God, commande this stone that it be made bread. <sup>4</sup> And Iesus answered him, saying, It is wrytten, That man shal not lyeue by bread only, but by every woord of God. <sup>5</sup> Then the deuyll toke him into an hye mountayne, and shewed him all the kyngdomes of the world, euen in the twinklyng of an eye. <sup>6</sup> And the deuyll sayd vnto hym, All this power wyl I geue thee, every whit, and the glorie of those kyngdomes: for that is deliuered to me, and to whomsoeuer I wil, I geue it.

<sup>7</sup> If thou therfore wylt worship me, they shalbe all thyne. <sup>8</sup> But Iesus answered him, and sayd, Hence from me Satan. For it is wrytten, Thou shalt honour the Lord thy God, and hym alone thou shalt serue. <sup>9</sup> Then he broght him to Ierusalem, and set hym on a pynacle of the temple, and sayd vnto hym, If thou be the Sonne of God, cast thy selfe downe from hence. <sup>10</sup> For it is wrytten, He shal geue his Angels charge ouer thee to keepe thee.

<sup>11</sup> And in their handes they shal beare thee lest at any tyme thou dashe thy fote agaynst a stone. <sup>12</sup> And Iesus answered and sayd to hym, It is sayd, Thou shalt not tempt the Lord thy God. <sup>13</sup> And as one as the deuyll had ended all his tentations, he departed from hym for

## RHEIMS—1582.

of Enoch, vwho vvas of Iared, vwho vvas of Malaleel, vwho vvas of Cainan,

<sup>38</sup> vwho vvas of Henos, vwho vvas of Seth, vwho vvas of Adam, vwho vvas of God.

4. AND IESVS ful of the Holy Ghost, returned from Iordan, and vvas driuen in the spirit into the desert. <sup>2</sup> fourtie daies, and vvas tempted of the deuil. And he did eate nothing in those daies: and vwhen they vvere ended, he vvas an hungred. <sup>3</sup> And the Deuil said to him, If thou be the sonne of God, say to this stone that it be made bread. <sup>4</sup> And IESVS made answer vnto him, It is vvwritten, *That not in bread alone shal man liue, but in every vword of God.* <sup>5</sup> And the Deuil brought him into an high mountaine, and shewed him all the kyngdoms of the vvhole vworld in a moment of time: <sup>6</sup> and he said to him, To thee vvil I giue this vvhole povver, and the glorie of them: for to me they are deliuered, and to vvhom I vvil, I doe giue them. <sup>7</sup> Thou therfore if thou vvvilt adore before me, they shal al be thine.

<sup>8</sup> And IESVS ansvering said to him, It is vvwritten, *Thou shalt adore the Lord thy God, and him only shalt thou serue.* <sup>9</sup> And he brought him into Hierusalem, and set him vpon the pinnacle of the temple: and he said to him, If thou be the sonne of God, cast thy selfe from hence downevvard. <sup>10</sup> For it is vvwritten, *He hath giuen his Angels charge of thee, that they preserve thee:* <sup>11</sup> and that in their handes *they shal beare thee vp, lest perhaps thou knocke thy fote against a stone.* <sup>12</sup> And IESVS ansvering said to him, It is said, *Thou shalt not tempt the Lord thy God.*

<sup>13</sup> And al the tentation being ended, the Deuil departed from him vntil a time.

## AUTHORISED—1611.

sonne of Enoch, which was the *sonne* of Iared, which was the *sonne* of Malaleel, which was the *sonne* of Cainan, <sup>38</sup> Which was the *sonne* of Enos, which was the *sonne* of Seth, which was the *sonne* of Adam, which was the *sonne* of God.

4. AND Iesus being full of the holy Ghost, returned from Iordane, and was led by the spirit into the wilderness, <sup>2</sup> Being forty dayes tempted of the deuil, and in those dayes he did eate nothing: and when they were ended, he afterward hungred. <sup>3</sup> And the deuil said vnto him, If thou be the Sonne of God, command this stone that it be made bread. <sup>4</sup> And Iesus answered him, saying, It is wrytten, that man shall not lyeue by bread alone, but by every word of God. <sup>5</sup> And the deuil taking him vp into an high mountaine, shewed vnto him all the kyngdomes of the world in a moment of time. <sup>6</sup> And the deuil said vnto him, All this power will I geue thee, and the glory of them; for that is deliuered vnto me, and to whomsoeuer I will, I geue it. <sup>7</sup> If thou therfore wilt worship me, all shall be thine. <sup>8</sup> And Iesus answered and said vnto him, Get thee behind me, Satan: for it is wrytten, Thou shalt worship the Lord thy God, and him only shalt thou serue.

<sup>9</sup> And he brought him to Hierusalem, and set him on a pynacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence. <sup>10</sup> For it is wrytten, He shall giue his Angels charge ouer thee, to keepe thee. <sup>11</sup> And in their handes they shall beare thee vp, lest at any time thou dash thy foote against a stone. <sup>12</sup> And Iesus ansvering, said vnto him, It is said, Thou shalt not tempt the Lord thy God. <sup>13</sup> And when the deuil had ended all the temptation, he departed from him for a season.

<sup>8</sup> Or, fall downe before me.

<sup>14</sup> Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. <sup>15</sup> καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. <sup>16</sup> καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. <sup>17</sup> καὶ ἐπέδοθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου καὶ ἀναπτύξας τὸ βιβλίον, εἶρε τὸν τόπον οὗ ἦν γεγραμμένον, <sup>18</sup> “ Πνεῦμα Κυρίου ἐπ’ ἐμὲ· οὐ ἔνεκεν ἔχριστέ με εὐαγγελίσασθαι | πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· κηρύξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν· ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει.” <sup>19</sup> κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν. <sup>20</sup> Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτεινίζοντες

<sup>14</sup> Alex. = τὴν. <sup>15</sup> Alex. ἀναθηραμμένος. <sup>16</sup> Alex. ἀνοῦτος. <sup>17</sup> Rec. ἰνεκεν. <sup>18</sup> Rec. εὐαγγελίσασθαι. <sup>19</sup> Alex. = ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν.

## WICLIFF—1380.

<sup>14</sup> And ihesus turned asen in the vertu of the spirit in to galilee: and the fame wente forth of him thorow al the cuntre, <sup>15</sup> and he taughte in the synagogis of hem: and was magnyfyed of alle men, <sup>16</sup> and he came to nazareth: where he was nurischid, and entrid afir his custum in the saboth daie in to a synagoge: and roos to rede, <sup>17</sup> and the booke of ysaias the profete was taken to hym, and as he turned the booke, he fonde a place where it was writun, <sup>18</sup> the spirit of the lord on me, for which thing he annoynted me: he sente me to prech to pore men, to heele contrite men in herte, and to preche remyssioun to presoneris: and sijt to blynde men, and to delyver broken men in to remyssioun, <sup>19</sup> to preche the zeer of the lord plesant, and the dai of zeldynges asen.

<sup>20</sup> and whanne he hadde closid the booke: he saf asen to the mynyste, and satte, and the isen of alle men in the synagoge: weren biholdynges in to hym, <sup>21</sup> and he bigan to scie to hem for in this daie this scripture is fulfillid in zoure cares, <sup>22</sup> and alle men sauen witnessyng to hym: ⁊ wondriden in the wordis of grace, that camen forth of his mouth, and thei seiden, whether this is not the sonne of Ioseph? <sup>23</sup> and he seide to hem, sothli ze schulin scie to me this liknesse, leche hele thi silf, the faristes seiden to ihesus, how greet thingis han we herde don in capernaum: do thou also here in the cuntre, <sup>24</sup> and he seide, truli I scie to zou that no profete is reseeyved in his owne cuntre. <sup>25</sup> in truthe I scie to zou that many widowis weren in the daies of elie the profete in israel: whanne heuene was closid thre zeer and sixe monthis, whanne greet hungre was made in alle the erthe, <sup>26</sup> and to noon of hem was elie sente, but in to sarpta of sidon to a widowe, <sup>27</sup> and many mesels weren in israel: vndir elisee the

asen, again. vertu, power. isen, eyes. sothli, truly. leche, doctor.

## TYNDALE—1534.

<sup>14</sup> And Iesus returned by the power of the sprete in to Galilee, and there went a fame of him thorowe oute all the region rounde aboute. <sup>15</sup> And he taught in their synagoges, and was commended of all men. <sup>16</sup> And he came to Nazareth where he was noursed, and as hys custome was, went in to the synagoge on the Saboth dayes, and stode vp for to rede. <sup>17</sup> And ther was delyuered vnto him the boke of the Prophete Esaias. And when he had opened the boke, he fonde the place, where it was written. <sup>18</sup> The sprete of the lorde vpon me, because he hath annoynted me: to preache the gospell to the poore he hath sent me: and to heale the broken harted: to preache delyuerance to the captiue, and sight to the blinde, and frely to set at lyberte them that are brused, <sup>19</sup> and to preache the acceptable yeare of the lorde.

<sup>20</sup> And he closed the booke, and gaue it agayne to the minister, and sate doune. And the eyes of all that were in the synagoge, were fastened on him. <sup>21</sup> And he began to saye vnto them. This daie is this scripture fulfilled in your cares. <sup>22</sup> And all bare him wytnes, and wondred at the gracious wordes which proceeded oute of his mouth, and sayde: Is not this Iosephs sonne? <sup>23</sup> And he sayde vnto them: Ye maye very well saye vnto me this proverb: Phisicion, heale thy silfe. Whatsoeuer we haue heard done in Capernaum, do the same here lyke wyse in thyne awne cuntre. <sup>24</sup> And he sayde, verely I saye vnto you: No Propheet is accepted in his awne cuntre.

<sup>25</sup> But I tell you of a truthe, many wyddowes were in Israel in the dayes of Helias, when hevyn was shet thre yeres and sixe monethes, when greate famishment was throughout alle the londe, <sup>26</sup> and vnto none of them was Helias sent, save in to Sarcapta besydes Sidon, vnto a woman that was a widow. <sup>27</sup> And many lepers were in Israel in the tyme of He-

## CRANMER—1539.

<sup>14</sup> And Iesus returned by the power of the sprete, into Galilee, and there went a fame of him thorow oute all the region. <sup>15</sup> And he taught in their synagoges and was commended of all men.

<sup>16</sup> And he came to Nazareth where he was noursed and (as his custome was) he went into the synagoge on the Saboth daye, and stode vp for to rede. <sup>17</sup> And ther was delyuered vnto him the boke of the Prophete Esayas. And when he had opened the boke, he fonde the place, where it was writen: <sup>18</sup> The sprete of the Lorde vpon me, because he hath annoynted me: to preache the Gospell to the poore he hath sent me: to heale the broken harted: to preach delyuerance to the captiue, and syght to the blynde: frely to set at lyberte them that are brosed, <sup>19</sup> and to preach the acceptable yeare of the Lorde.

<sup>20</sup> And he closed the boke, and gaue it agayne to the minister, and sate doune. And the eyes of all them that were in the synagoge, were fastened on him. <sup>21</sup> And he began to saye vnto them: This daie is this scripture fulfilled in your cares. <sup>22</sup> And all bare hym wytnes and wondred at the gracious wordes, which proceeded out of his mouth, and they sayde: Is not this Iosephs sonne? <sup>23</sup> And he sayde vnto them: Ye wyll vtterly saye vnto me this proverb: Phisicion, heale thy selfe. Whatsoeuer we haue heard done in Capernaum, do the same here like wyse in thyne awne cuntre. <sup>24</sup> And he sayde: verely I saye vnto you. No propheet is accepted in his awne cuntre.

<sup>25</sup> But I tell you of a truthe: many wyddowes were in Israel in the dayes of Helias when heauen was shut thre yeres and sixe monethes, when great famishment was through out alle the land, <sup>26</sup> and vnto none of them was Helias sent, saue into Sarcapta besydes Sidon, vnto a woman that was a wedowe. <sup>27</sup> And many lepers were in Israel in the tyme of Heliseus

αὐτῷ. <sup>21</sup> Ἦρξαστο δὲ λέγειν πρὸς αὐτοὺς, ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσίν ὑμῶν. <sup>22</sup> Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; <sup>23</sup> Καὶ εἶπε πρὸς αὐτοὺς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γεγόμενα ἐν τῇ Καπερναοῦμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου. <sup>24</sup> Εἶπε δὲ, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. <sup>25</sup> ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτῆ τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πάσαι τὴν γῆν <sup>26</sup> καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναικα χήραν. <sup>27</sup> καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου

<sup>9</sup> Alex. καὶ ἰατρῶν οὐχὶ ὁ υἱὸς Ἰωσήφ οὗτος.

<sup>7</sup> Alex. εἰς σ. ἰν.

<sup>8</sup> Alex. Σάρεπθα.

<sup>6</sup> Alex. Σιδωνίας s. Σιδωνίας.

<sup>10</sup> Alex. ἐν τῇ Ἰσραὴλ ἰ. Ἐ. τ. π.

## GENEVA—1557.

a season. <sup>14</sup> And Iesus returned by the power of the sprite into Galile, and there went a fame of him throughout al the region round about. <sup>15</sup> For he taught in theyr Synagoges, and was commended of all men. <sup>16</sup> And he came to Nazaret where he was noursed, and (as his custome was) went into the Synagoge on the Sabbath day, and stode vp to reade. <sup>17</sup> And there was deliuered vnto hym the booke of the Prophet Esai? When he had opened the booke, he found the place, where it was wrytten. <sup>18</sup> The sprite of the Lord is vpon me, because he hath annoynted me: that I shulde preach the Gospel of the poore he hath sent me, that I shulde heale the broken harted, that I shulde preach deliuerance to the captiue, and recouering of syght to the blynde, that I shulde freely set at libertie them that are brused, <sup>19</sup> That I shulde preach the acceptable yere of the Lord. <sup>20</sup> And he closed the booke, and gaue it agayn to the minister, and sate downe: and the eyes of all that were in the Synagoge were fastened on him. <sup>21</sup> Then he began to say vnto them, This day is this Scripture fulfilled in your eares. <sup>22</sup> And all bare him witnes, and wondered at the gracious wordes which proceeded out of his mouth, and sayd, Is not this Iosephs sonne? <sup>23</sup> Then he sayd vnto them, Ye wil surely vse towards me this prouerbe, Physicion, heale thy self: Whatsoeuer we haue heard done in Capernaum, do the same here likewise in thyne owne country. <sup>24</sup> And he sayd, verely I say vnto you, No Prophet is accepted in his owne country.

<sup>23</sup> But I tel you of a truth, many wydowes were in Israel in the dayes of Elias, when heauen was shut thre yeres and syx monethes, when great famine was throughout all the lande, <sup>26</sup> But vnto none of them was Elias sent, saue into Sareptha, a citie of Sidon, vnto a wydowe. <sup>27</sup> And many lepers were in Israel, in the time of

## RHEIMS—1582.

<sup>14</sup> And Iesus returned in the power of the spirit into Galilee, and the fame went forth through the vvhole countrie of him. <sup>15</sup> And he taught in their synagoges, and vvas magnified of al.

<sup>16</sup> And he came to Nazareth vvhether he vvas brought vp: and he entred according to his custom on the Sabbath day into the synagoge: and he rose vp to reade.

<sup>17</sup> And the booke of Esay the Prophet vvas deliuered vnto him. And as he vnfolded the booke, he found the place vvhether it vvas wrytten, <sup>18</sup> *The Spirit of the Lord vpon me, for vvhich he anointed me, to euangelize vnto the poore he sent me, to heale the contrite of hart, <sup>19</sup> to preach to the captiues remission, and sight to the blinde, to dimisse the bruised vnto remission, to preach the acceptable yere of the Lord, and the day of retribution.* <sup>20</sup> And vvhether he had folded the booke, he rendered it to the minister, and sate downe. And the eyes of al in the synagoge vvere bent vpon him. <sup>21</sup> And he began to say vnto them: That this day is fulfilled this scripture in your eares. <sup>22</sup> And al gaue testimonie to him: and they marueled in his vvordes of grace that proceeded from his mouth, and they said, is not this Iosephs sonne? <sup>23</sup> And he said to them, Certes you vvill say to me this similitude, *Physicion, care thy self:* as great things as vve haue heard done in Capharnaum, doe also here in thy country. <sup>24</sup> And he said, Amen I say to you, that no Prophet is accepted in his ovvne countrie. <sup>25</sup> In truth I say to you, there vvere many vvindowes in the daies of Elias in Israel, vvhether the heauen vvas shut three yeres and six monethes, vvhether there vvas a great famine made in the vvhole earth: <sup>26</sup> and to none of them vvas Elias sent, but into Sarepta of Sidon, to a vviddow vvoman. <sup>27</sup> And there vvere many lepers in Israel vnder

## AUTHORISED—1611.

<sup>14</sup> And Iesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. <sup>15</sup> And hee taught in their Synagogues, being glorified of all.

<sup>16</sup> And hee came to Nazareth, where he had been brought vp, and as his custome was, he went into the Synagogue on the Sabbath day, and stood vp for to reade. <sup>17</sup> And there was deliuered vnto him the booke of the Prophet Esaias, and when he had opened the Booke, he found the place where it was written, <sup>18</sup> The Spirit of the Lord is vpon mee, because he hath anointed mee, to preach the Gospel to the poore, he hath sent mee to heale the broken hearted, to preach deliuerance to the captiues, and recouering of sight to the blind, to set at libertie them that are brused, <sup>19</sup> To preach the acceptable yere of the Lord. <sup>20</sup> And he closed the booke, and hee gaue it againe to the minister, and sate downe: and the eyes of all them that were in the Synagogue were fastened on him. <sup>21</sup> And hee began to say vnto them, This day is this Scripture fulfilled in your eares. <sup>22</sup> And all bare him witness, and wondered at the gracious wordes, which proceeded out of his mouth. And they said, Is not this Iosephs sonne? <sup>23</sup> And hee said vnto them, Ye will surely say vnto me this prouerbe, Physitian, heale thy self: Whatsoeuer wee haue heard done in Capernaum, doe also here in thy country. <sup>24</sup> And he said, Verely I say vnto you, no Prophet is accepted in his owne country. <sup>25</sup> But I tell you of a truth, many widowes were in Israel in the dayes of Elias, when the heauen was shut vp thre yeres and sixe moneths: when great famine was throughout all the land: <sup>26</sup> But vnto none of them was Elias sent, saue vnto Sarepta a city of Sidon, vnto a woman that was a widow. <sup>27</sup> And many lepers were in Israel in the time of

‘ τοῦ προφήτου ἐν τῷ Ἰσραὴλ· | καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ ὁ Νεεμὰν |  
 ‘ ὁ Σύρος.’ <sup>28</sup> Καὶ ἐπλήσθησαν πάντες θυμῷ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.  
<sup>29</sup> καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρους  
 τοῦ ὄρους, ἐφ’ οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, <sup>30</sup> εἰς τὸ κατακρημνίσαι αὐτόν· <sup>30</sup> αὐτὸς  
 δὲ διελθὼν διὰ μέσον αὐτῶν ἐπορεύετο.

<sup>31</sup> Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς  
 ἐν τοῖς σάββασι. <sup>32</sup> καὶ ἐξεπλήσσοιτο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ  
 λόγος αὐτοῦ. <sup>33</sup> Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκα-  
 θάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, <sup>34</sup> λέγων, ‘ Ἐα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζα-  
 ‘ ρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.’ <sup>35</sup> Καὶ ἐπετίμησεν  
 αὐτῷ ὁ Ἰησοῦς, λέγων, ‘ Φιμώθητι, καὶ ἐξέλθε ἔξ’ αὐτοῦ.’ Καὶ ῥίψαν αὐτὸν τὸ

<sup>1</sup> Alex. Ναμάν. <sup>2</sup> Rec. + τῆς. <sup>3</sup> Alex. ὄστε. <sup>4</sup> Alex. ἀπὸ.

## WICLIFF—1380.

profete/ and noon of hem was clensid /  
 but naman of sirie/

<sup>28</sup> and alle in the synagoge, herynge these  
 thingis: weren fillid with wraththe, <sup>29</sup> and  
 thei risen vp/ and drouen hym out with  
 outen the citee/ and ledden hym to the  
 toppe of the hille/ on whiche her citee  
 was bildid: to cast hym doun, <sup>30</sup> but  
 ihesus passid and wente thoru/ the myddil  
 of hem/ <sup>31</sup> and cam doun in to cafernaum  
 a cite of galile: and there he taughte hem  
 in sabotis, <sup>32</sup> and thei weren astonyed in  
 his techynge: for his word was in power/ <sup>33</sup>  
<sup>34</sup> and in her synagoge was a man haun-  
 ynge an vnclene fende: and he cried with  
 greet vois <sup>34</sup> and seide/ suffre, what to us  
 and to thes ihesus of nazareth: art thou  
 come to lese us? I knowe that thou art  
 the holi of god/ <sup>35</sup> and ihesus blamed hym/ <sup>35</sup>  
 ⁊ seide/ wexe doume: and go out fro  
 hym/ and whanne the fend hadde cast  
 hym forth in to the myddil: he wente  
 aweie fro hym, and he noied hym no  
 thing/ <sup>36</sup> and drede was made in alle men:  
 and thei spaken to gidre and seiden/  
 what is this word for in power and vertu  
 he comaundith vnclene spiritis, and thei  
 gon out? <sup>37</sup> ⁊ the fame was pupplischid of  
 hym: in to eche place of the cuntre/  
<sup>38</sup> and ihesus roos vp fro the synagoge,  
 and entrid in to the hous of symount/ <sup>38</sup>  
 and the modir of symountis wif: was  
 holden with greet feuers/ and thei pre-  
 ciden hym for hir/ <sup>39</sup> ⁊ ihesus stood ouer  
 hir, and comaundid to the feuer and it  
 lefte hir/ and anon seche roos vp and  
 seared hem/

<sup>40</sup> and whanne the sunne wente doun:  
 alle that hadden sick men with dyuers  
 langouris ledden hem to hym/ and he  
 sette hisse hondis on eche bi hem self, and  
 heled hem/ <sup>41</sup> and fendis wenten out fro  
 many: and crieden ⁊ seiden/ for thou art  
 the sonne of god/ and he blamed and suffrid  
 hem not to speke: for thei wisten hym

destroy, strenght, wisten, kure

## TYNDALE—1534.

liscus the Prophete: and yet none of  
 them was healed, savinge Naaman of Siria.

<sup>28</sup> And as many as were in the synagoge  
 when they herde that, were filled with  
 wrath: <sup>29</sup> and roose vp, and thrust him  
 oute of the cite, and ledde him even vnto  
 the edge of the hill, wher on their cite was  
 bilte, to cast him doune hedyng. <sup>30</sup> But  
 he went his waye even thorow the myddes  
 of them: <sup>31</sup> and came in to Capernaum  
 a cite of Galile, and there taught them  
 on the Saboth dayes. <sup>32</sup> And they were  
 astonyed at his doctrine: for his preach-  
 ynge was with power. <sup>33</sup> And in the syna-  
 goge ther was a man which had a sprete  
 of an vnclene devell, and cryed with  
 aloude voyce <sup>34</sup> sayynge: let me alone/  
 what hast thou to do with vs, thou Iesus  
 of Nazareth? Arte thou come to destroye  
 vs? I knowe the what thou arte, even  
 the holy of God. <sup>35</sup> And Iesus rebuked  
 him sayynge: holde thy peace, and come  
 oute of him. And the devyll threwe him  
 in the myddes of them and came oute of  
 him, and hurt him not. <sup>36</sup> And feare came  
 on them all, and they spake amonge them  
 selves sayynge: what manner a thinge is  
 this? For with auctorite and power he  
 comaundeth the foule spretes/ and they  
 come out. <sup>37</sup> And the fame of him spred  
 abroode thorowoute alle places of the  
 cuntre round aboute.

<sup>38</sup> And he roose vp and came oute of  
 the synagoge, and entred in to Simons  
 housse. And Simons moterclawe was  
 taken with a greate fever, and they made  
 intercession to him for her. <sup>39</sup> And he  
 stode over her, and rebuked the fever:  
 and it left her. And immediately she  
 arose and ministred vnto them.

<sup>40</sup> When the sonne was doun, all they  
 that had sick taken with diuers descases/  
 brought them vnto him: and he layde  
 his hondes on every one of them, and  
 healed them. <sup>41</sup> And devils also cam out  
 of many of them, cryng and sayng:  
 thou arte Christ the sonne of God. And  
 he rebuked them, and suffered them not

## CRANMER—1539.

the Prophete: and none of them was  
 clensid, saynynge Naaman the Syrian.

<sup>28</sup> And all they in the synagoge (when  
 they herde these thinges, were fylled  
 wyth wrath: <sup>29</sup> and rose vp, and thrust  
 him out of the cite, and ledde him euen  
 vnto the edge of the hyl (wher on their  
 cite was bilte) that they might cast him  
 downe headlynge. <sup>30</sup> But he departed,  
 and went his waye euen thorow the  
 myddes of them: <sup>31</sup> and came doun to  
 Capernaum a cite of Galile, and there  
 taught them on the Saboth dayes. <sup>32</sup> And  
 they were astonyed at his doctrine: for  
 his preachynge was with power. <sup>33</sup> And  
 in the synagoge ther was a man which  
 had an vnclene sprete of a dewell, and  
 cryed with a loude voyce <sup>34</sup> sayynge: let  
 me alone, what hast thou to do with vs,  
 thou Iesus of Nazareth? Art thou come  
 to destroye vs? I knowe the what thou  
 arte, euen the holy of God. <sup>35</sup> And Iesus  
 rebuked him sayng: holde thy peace,  
 and come out of him. And when the  
 devyll had threden him in the myddes,  
 he came out of him, and hurt him not.  
<sup>36</sup> And feare cam on them all, and they  
 spake amonge them selues, sayynge: what  
 maner a thyng is this? For with aucto-  
 rite and power he comaundeth the  
 foule spretes, and they come out. <sup>37</sup> And  
 the fame of him was spred abroode  
 chorow out euery place of the cuntre  
 round aboute.

<sup>38</sup> And when he was rysen vp and come  
 out of the synagoge, he entred into  
 Simons housse. And Simons moter in  
 lawe was taken with a grete feuer, and  
 they made intercession to him for her.

<sup>39</sup> And he stode ouer her, and rebuked  
 the feuer, and the feuer left her. And  
 immediately she arose, and ministred vnto  
 them. <sup>40</sup> When the sonne was doun, all  
 they that had sycke, taken with diuers  
 diseases, brought them vnto him: and he  
 layde his handes on euery one of them,  
 and healed them. <sup>41</sup> And deuyls also came  
 out of many, crynynge and sayng: thou  
 art Christ the sonne of God. And he

δαιμόνιον <sup>2</sup> εἰς τὸ μέσον | ἐξήλθεν ἀπ' αὐτοῦ, μηδὲν βλάβαν αὐτόν. <sup>36</sup> καὶ ἐγένετο θάμβος ἐπὶ πάντα, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, 'Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;' <sup>37</sup> Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. <sup>38</sup> Ἀναστὰς δὲ <sup>a</sup> ἐκ | τῆς συναγωγῆς, εἰσήλθεν εἰς τὴν οἰκίαν Σίμωνος. <sup>b</sup> πειθερὰ δὲ τοῦ Σίμωνος ἦν συνεχρομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. <sup>39</sup> καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπέτιμησε τῷ πυρετῷ, καὶ ἀφήκεν αὐτήν· παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς. <sup>40</sup> Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεῖς | ἐθεράπευσεν αὐτούς. <sup>41</sup> ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, <sup>d</sup> κράζοντα | καὶ λέγοντα, 'Ὅτι σὺ εἶ ὁ Χριστὸς | ὁ υἱὸς τοῦ Θεοῦ.' Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι

<sup>a</sup> Const. εἰς μέσον. <sup>b</sup> Alex. ἀπὸ. <sup>c</sup> Rec. + ὕ. <sup>d</sup> Alex. ἰππιθεῖς. <sup>e</sup> Alex. κραυγάζοντα. <sup>f</sup> Alex. = ὁ Χριστός.

## GENEVA — 1557.

Eliseus the Prophet: but yet none of them was made cleane, sauing Naaman the Syrian. <sup>28</sup> Then as many as were in the Synagoge, when they heard that, were fylled with wrath. <sup>29</sup> And rose vp, and thrust hym out of the cite, and led him euen vnto the edge of the hyl, wheren their cite was buylt, to cast hym downe hedlyng. <sup>30</sup> But he went his way euen through the myddes of them: <sup>31</sup> And came downe into Capernaum a cite of Galile, and there taught them on the Sabbath dayes. <sup>32</sup> And they were astonied at his doctrine: for his preaching was with autoritie. <sup>33</sup> And in the Synagoge there was a man which had a sprite of an vncleane deuyll, which cryed with a loud voyce, <sup>34</sup> Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the Holy one of God. <sup>35</sup> And Iesus rebuked hym, saying, Holde thy peace, and come out of him. then the deuyll throwing him in the myddes of them, came out of him, and hurt him not. <sup>36</sup> And feare came on them all, and they spake among them selues, saying, What maner a thing is this? for with autoritie and power he commandeth the foule sprites, and they come out? <sup>37</sup> And the fame of hym spred abroad, through out all places of the countrey round about.

<sup>38</sup> And he rose vp, and came out of the Synagoge, and entred into Simons house. And Simons mother in law was taken with a great feuer, and they made intercession to him for her. <sup>39</sup> Then he stode ouer her, and rebuked the feuer, and it left her. And immediately she arose and ministred vnto them. <sup>40</sup> When the sunne was downe, all they that had sycke folkes taken with dyuers diseases, brogth them vnto hym, and he layd his handes on euery one of them, and healed them.

<sup>41</sup> And deuyls also came out of many, crying and saying, Thou art Christe the Sonne of God, but he rebuked them, and

## RHEIMS—1582.

Eliseus the Prophet: and none of them vvas made cleane but Naaman the Syrian. <sup>28</sup> And al in the synagoge vvere fylled vwith anger, hearing these things. <sup>29</sup> And they rose, and cast him out of the cite: and they brought him to the edge of the hyl, vwherevpon their cite vvas buylt, that they might throw him dovnne headlong. <sup>30</sup> But he passing through the middes of them, vvent his vvay.

<sup>31</sup> And he vvent dovnne into Capharnaum a cite of Galilee: and there he taught them on the Sabbothes. <sup>32</sup> And they were astonied at his doctrine: because his talke vvas in povver. <sup>33</sup> And in the synagoge there vvas a man hauing an vncleane Diuel, and he cried out vwith a loud voyce, <sup>34</sup> saying, Let be, vvhat to vs and thee Iesus of Nazareth? art thou come to destroy vs? I know thee vvho thou art, the SAINCT of God. <sup>35</sup> And Iesus rebuked him, saying, Hold thy peace, and goe out of him. And vwhen the Deuil had throvvnen him into the middes, he vvent out of him, and hurted him nothing. <sup>36</sup> And there came feare vpon al, and they talked together one vvith an other, saying, Vvhat vvord is this, that in povver and vertue he commaundeth the vncleane spirits, and they goe out? <sup>37</sup> And the fame of him vvas published into euery place of the countrey.

<sup>38</sup> And Iesus rising vp out of the synagoge, entred into Simons house. And Simons viues mother vvas holden vwith a great feuer: and they besougth him for her. <sup>39</sup> And standing ouer her, he commaunded the feuer, and it left her. And incontinent rising, she ministred to them. <sup>40</sup> And vwhen the sunne vvas dovnne, al that had diseased of sundrie maladies, brogth them to him. But he imposing handes vpon euery one, cured them. <sup>41</sup> And Deuils vvent out from many, crying and saying, That thou art the sonne of God. And rebuking them he suffred them not to speake, that they keuev he vvas Christ.

## AUTHORISED — 1611.

Elizeus the Prophet: and none of them was cleansed, sauing Naaman the Syrian. <sup>28</sup> And all they in the Synagoge, when they heard these things, were filled with wrath. <sup>29</sup> And rose vp, and thrust him out of the city, and led him vnto the <sup>a</sup> brow of the hill (whereon their city was built) that they might cast him downe headlong. <sup>30</sup> But he passing thorow the mids of them, went his way: <sup>31</sup> And came downe to Capernaum, a cite of Galilee, and taught them on the Sabbath dayes. <sup>32</sup> And they were astonished at his doctrine: for his worde was with power.

<sup>33</sup> And in the Synagoge there was a man which had a spirit of an vncleane deuill, and cryed out with a loud voyce, <sup>34</sup> Saying, Let vs alone, what haue we to do with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know thee who thou art, the Holy One of God. <sup>35</sup> And Iesus rebuked him, saying, Holde thy peace, and come out of him. And when the deuill had thrown him in the middes, he came out of him, and hurt him not. <sup>36</sup> And they were all amazed, and spake among themselves, saying, What a word is this? for with autoritie and power he commandeth the vncleane spirits, and they come out. <sup>37</sup> And the fame of him went out into euery place of the countrey round about.

<sup>38</sup> And he arose out of the Synagoge, and entred into Simons house: and Simons viues mother was taken with a great feuer, and they besought him for her. <sup>39</sup> And he stood ouer her, and rebuked the feuer, and it left her. And immediately she arose, and ministred vnto them.

<sup>40</sup> Now when the Sunne was setting, all they that had any sicke with diuers diseases brought them vnto him: and he laid his handes on euery one of them, and healed them. <sup>41</sup> And deuils also came out of many, crying out, and saying, Thou art Christ the Some of God. And hee rebuking them, suffered them not to speake:

<sup>a</sup> Or, edge. <sup>b</sup> Or, away. <sup>c</sup> Or, to say that they knew him to be Christ.

ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι. <sup>42</sup> Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. <sup>43</sup> ὁ δὲ εἶπε πρὸς αὐτοὺς, "Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ ὅτι <sup>9</sup> εἰς τοῦτο <sup>8</sup> ἀπέσταλμαι." <sup>44</sup> Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς | <sup>k</sup> τῆς Γαλιλαίας. |

V. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ | τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ. <sup>2</sup> καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην οἱ δὲ ἀλιεῖς <sup>m</sup> ἀποβάντες ἀπ' αὐτῶν | <sup>n</sup> ἀπέπλυναν | τὰ δίκτυα. <sup>3</sup> ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν <sup>o</sup> τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. <sup>4</sup> Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ

<sup>1</sup> Repl. ἄρτου. <sup>2</sup> Alex. ἰπ. <sup>3</sup> Alex. ἀπεσάλην. <sup>4</sup> Alex. εἰς τὰς συναγωγὰς. <sup>5</sup> Alex. τῆς Ἰουδαίας. <sup>6</sup> Alex. καί.

## WICLIFF—1380.

that he was crist, <sup>42</sup> and whanne the daie was come: he zede out τ wente in to a desert place: and the puple souste hym; and thei camen to hym: and thei heelden hym that he schulde not go aweie fro hem; <sup>43</sup> to whiche he seide, for also to other citees it bihoueth me to preche the kyngdom of god; for therto I am sente; <sup>44</sup> and he prechid in the synagogis of galile.

5. AND it was don whanne the puple camen fast to ihesus: to here the word of god; he stode biwisid the pool of genazareth, <sup>2</sup> and siȝ two bootis stondeg biwisid the pool; and the fisheris weren rosȝ down, and waischeden hir nettis; and he wente up in to a boot that was symountis, and preid hym to lede it a litil fro the lond; τ he sat and tauȝte the puple out of the boot.

<sup>3</sup> and as he cesid to speke: he seide to symount; lede thou in to deþte; and shakȝ zoure nettis to take fish; <sup>4</sup> and symounde answerid and seide to hym; comaundour we traueleden all the nyȝt, and token no thing; but in this word I schal leie out the nettes; <sup>5</sup> and whanne thei hadden don this thing; thei closeden to zidre a greet multitude of fishis; and her nette was broken; τ thei bekeneden to felowis that weren in another boot: that thei schuldȝ comȝ τ help hem; and thei camen and filliden bothe bootis, so that thei weren almost drenchid; <sup>6</sup> and whanne symount Petrȝ siȝ this thing; he siȝd don to the knyȝt of ihesus τ seide lord go fro me; for I am a synful man; for he was of oþer side astonyd; and he that weren with hym in the takeȝ of fishis whiche thei toren. <sup>7</sup> Sothli in like maner Iames and Ion the sones of Zebedeȝ; that weren felowis of symount Petrȝ and ihesus seide to symounte nyle thou drede; now fro this tyme thou schalt take men; <sup>8</sup> and whanne the botis weren

## TYNDALE—1534.

to speake: for they knewe that he was Christ. <sup>42</sup> Assone as it was daye, he departed and went awaye into a desert place; and the people sought him and came to him; and kept him that he shuld not departe from them. <sup>43</sup> And he sayde vnto them: I muste to other citees also preache the kyngdome of God: for therfore am I sent. <sup>44</sup> And he preached in the synagoges of Galile.

5. IT came to passe as the people preased vpon him; to heare the worde of God; that he stode by the lake of Genzareth; <sup>2</sup> and sawe two shippes stonde by the lake syde; but the fishermen were gone out of them; and were wasshynge their nettis. <sup>3</sup> And he entred in to one of the shippes; which perteyned to Simon; and prayed him; that he wolde thrust out a littell from the lond. And he sate doune and taught the people out of the ship. <sup>4</sup> When he had leaft speakynge; he sayde vnto Simon; Launche out in to the depe; and let slippe youre nettis to make a draught. <sup>5</sup> And Simon answered and sayde to him; Master, we have labored all nyght; and have taken nothing. Nevertheless at thy worde I will loose forthe the net. <sup>6</sup> And when they had so done; they inclosed a greate multitude of fishes. And their net brake; <sup>7</sup> but they made signes to their felowes which were in the other ship; that they shuld come and helpe them. And they came; and filled bothe the shippes that they soucke agayne.

<sup>8</sup> When Simon Peter sawe that; he fell doune at Iesus knees sayynge; Lorde goe from me; for I am a synfull man. <sup>9</sup> For he was vtterly astonyed; and all that were with him; at the draught of fisshes which they toke; <sup>10</sup> and so was also Iames and Iohn the sonnes of Zebede; which were partners with Simon. And Iesus sayde vnto Simon; feare not; from hence forthe thou shalt catche men. <sup>11</sup> And they

## CRANMER—1539.

rebuked them, and suffered them not to speake: for they knewe that he was Christ. <sup>42</sup> As sone as it was daye, he departed, and went into a desert place, and the people sought him, and came to him, and kept him, that he shuld not departe from them. <sup>43</sup> And he sayde vnto them, I muste preach the kyngdome of God to other citees also: for therfore am I sent. <sup>44</sup> And he preached in the synagoges of Galile.

5. IT came to passe that (whan the people preassed vpon him, to heare the worde of God) he stode by the lake of Genzareth; <sup>2</sup> and sawe two shippes stande by the lake syde, but the fishermen were gone out of them, and were wasshynge their nettis. <sup>3</sup> And he entred into one of the shippes, (which perteyned to Simon) and prayed him that he wolde thrust out a littell from the lande. And he sate doune, and taught the people out of the shyp. <sup>4</sup> When he had leaft speakynge, he sayd vnto Simon; Launche out into the depe, and let slippe youre nettis to make a draught. <sup>5</sup> And Simon answered, and sayde vnto him; Master, we have laboured all nyght and have taken nothing. Neuerthelesse, at thy commaundement I will lose forth the net. <sup>6</sup> And when they had this done, they inclosed a greate multitude of fyshes. <sup>7</sup> But their net brake; and they bekened to their felowes (whych were in the other ship) that they shuld come, and helpe them. And they came; and fylled both the shypes, that they soucke agayne.

<sup>8</sup> When Simon Peter sawe this, he fell doune at Iesus knees, sayynge; Lorde, goe from me, for I am a synfull man. <sup>9</sup> For he was a stonnyed and all that were with him, at the draught of fysshes which they had taken; <sup>10</sup> And so was also Iames and Iohn the sonnes of zebede, which were partners with Simon. And Iesus sayde vnto Simon; feare not, from hence forth thou shalt catche men. <sup>11</sup> And they brought

‘χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.’ <sup>5</sup> Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, ‘Ἐπιστάτα, δι’ ὅλης ἡμέρας | νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.’ <sup>6</sup> Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ἅπληθος ἰχθύων | πολὺ· διεῖρήγγυτο δὲ τὸ δίκτυον αὐτῶν, <sup>7</sup> καὶ κατένευσαν τοῖς μετόχοις | τοῖς | ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφοτέρα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. <sup>8</sup> Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων, ‘Ἐξέλθε ἀπ’ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε.’ <sup>9</sup> Θάμβος γὰρ περιέσχευ αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἧ συνέλαβον· <sup>10</sup> ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, ‘Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγῶν.’ <sup>11</sup> Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν,

<sup>5</sup> Alex. ἀπ’ αὐτῶν ἀποβάντες. <sup>6</sup> Alex. ἔπλησαν. <sup>7</sup> Alex. = τοῦ. <sup>8</sup> Alex. = τῆς. <sup>9</sup> Rec. ἰχθύων πλήθος. <sup>10</sup> Alex. = τοῖς.

## GENEVA—1557.

suffered them not to speak, for they knewe that hee was Christ. <sup>42</sup> As soe as it was day, he departed and went away into a desert place, and the people sought him, and came to him, and kept hym that he should not depart from them. <sup>43</sup> But he sayd vnto them, Surely I must also preach the kyngdome of God to other townes : for therefore am I sent. <sup>44</sup> And he preached in the Synagoges of Galilee.

5. THEN it came to passe as the people preased vpon him to heare the worde of God, that he stode by the lake of Genesareth. <sup>2</sup> And sawe two shypes stand by the lake syde, but the fysshermen were gon out of them, and were wasshyng their nettes. <sup>3</sup> And he entred into one of the shypes which pertained to Simon, and required hym that he would thrust out a litle from the land : and he sate downe, and taught the people out of the shyp. <sup>4</sup> When he had left speakyng, he sayd vnto Simon, Lanche out into the depe, and let downe your nettes to make a draught. <sup>5</sup> Then Simon answered, and sayd to hym, Master, we haue wearyed our selues al nyght, and haue taken nothing : neuertheles, at thy commandement I wyll let downe the net.

<sup>6</sup> And when they had so done, they inclosed a great multitude of fyshes : so that their net brake. <sup>7</sup> And they beckened to their felowes which were in the other ship that they should come and helpe them. who came then, and fylled bothe the shypes, that they were ouerwhelmed. <sup>8</sup> When Simon Peter sawe that, he fel downe at Iesus knees saying, Lord go from me, for I am a synful man. <sup>9</sup> For he was vtterly astonied, and all that were with hym, at the draught of fyshes which they toke. <sup>10</sup> And so was also Iames and Iohn the sonnes of Zebede, which were partners with Simon. Then Iesus sayd vnto Simon, Feare not : from henceforth thou shalt catch men. <sup>11</sup> And they brought

## RHEIMS—1582.

<sup>42</sup> And when it vvas day, going forth he vvent into a desert place : and the multitudes sought him, and came euen vnto him : and they held him that he should not depart from them. <sup>43</sup> To vvhom he said, That to other cities also must I euangelize the kingdom of God : because therefore I vvas sent. <sup>44</sup> And he vvas preaching in the synagogs of Galilee.

5. AND it came to passe, vvhē the multitudes pressed vpon him to heare the vvord of God, and him self stooede beside the lake of Genesareth. <sup>2</sup> And he sawe tvv shippes standing by the lake : and the fishers vvēre gone dovvne, and vvashed their nettes. <sup>3</sup> And he going vp into one ship that vvas Simons, desired him to bring it backe a litle from the land. And sitting, he taught the multitudes out of the ship.

<sup>4</sup> And as he ceased to speake, he said to Simon, Lanche forth into the deepe, and let loose your nettes to make a draught. <sup>5</sup> And Simon ansvvering, said to him, Maister, labouring al the night, vve haue taken nothing : but in thy word I vvill let loose the nette. <sup>6</sup> And vvhen they had done this, they inclosed a very great multitude of fishes, and their nettes vvas broken. <sup>7</sup> And they beckened to their fellowes that vvēre in the other ship, that they should come and helpe them. And they came and filled both shippes, so that they did sinke.

<sup>8</sup> Vvhich vvhen Simon Peter did see, he fel dovvne at Iesus knees, saying, Goe forth from me, because I am a sinful man, O Lord. <sup>9</sup> For he vvvas vvholly astonished and al that vvēre vvith him, at the draught of fishes vvich they had taken. <sup>10</sup> In like manner also Iames and Iohn the sonnes of Zebede, vvho vvēre Simons fellowes. And Iesus said to Simon, Feare not : from this time novv, thou shalt be taking men. <sup>11</sup> And hauing brought their shippes

## AUTHORISED—1611.

for they knew that hee was Christ. <sup>42</sup> And when it was day, he departed, and went into a desert place : and the people sought him, and came vnto him, and stayed him, that he should not depart from them. <sup>43</sup> And he said vnto them, I must preach the kingdome of God to other cities also : for therefore am I sent. <sup>44</sup> And hee preached in the Synagogues of Galilee.

5. AND it came to passe, that as the people preassed vpon him to heare the word of God, hee stood by the lake of Genesareth, <sup>2</sup> and saw two shippes standing by the lake : but the fishermen were gone out of them, and were washing their nets.

<sup>3</sup> And he entred into one of the ships, which was Simons, and prayed him, that hee would thrust out a little from the land : and he sate down, and taught the people out of the ship. <sup>4</sup> Now when he had left speaking, he sayd vnto Simon, Lanuch out into the deepe, and let downe your nets for a draught. <sup>5</sup> And Simon answering, said vnto him, Master, wee haue toyled all the night, and haue taken nothing : neuerthelesse at thy word I will let downe the net. <sup>6</sup> And when they had this done, they inclosed a great multitude of fishes, and their net brake : <sup>7</sup> And they beckened vnto their partners, which were in the other ship, that they should come and helpe them. And they came, and filled both the ships, so that they began to sinke.

<sup>8</sup> When Simon Peter saw it, he fell downe at Iesus knees, saying, Depart from mee, for I am a sinfull man. O Lord. <sup>9</sup> For he was astonished, and al that were with him, at the draught of the fishes which they had taken. <sup>10</sup> And so was also Iames, and Iohn the sonnes of Zebede, which were partners with Simon. And Iesus said vnto Simon, Feare not, from henceforth thou shalt catch men. <sup>11</sup> And when they

ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

<sup>12</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, ‘Κύριε, ἔάν θέλῃς, δύνασαί με καθαρίσαι.’ <sup>13</sup> Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπὼν, | ‘Θέλω, καθάρισθητι.’ Καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ. <sup>14</sup> καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.’ <sup>15</sup> Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν, καὶ θεραπεύεσθαι ὑπ’ αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. <sup>16</sup> αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

<sup>17</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι

<sup>2</sup> Alex. λίγων. <sup>4</sup> Alex. = ἰπ’ αὐτοῦ. <sup>8</sup> Alex. συναληθοῦς. <sup>9</sup> Rec. εἰς ποίας.

## WICLIIF — 1380.

ledde up to the lond, thei leften alle thingis, and thei sueden hym.

<sup>12</sup> And it was don, whanne he was in oon of the citees; lo a man ful of lepre and seyng ihesus: fil doun on his face, and preied him and seide, lord if thou wilt: thou maist make me clene. <sup>13</sup> and ihesus held forth his hond and touchid hym and seide: I wole: be thou made clene, and anon the lepre passid awei fro hym. <sup>14</sup> and ihesus comaundid to hym: that he schulde seie to no man; but go schewe thou thee to a prest: and offer for thi clenysynge: as moises hadde in to witenessynge to hem, <sup>15</sup> and the word walkid aboute the more of him; and myche people camen to gidre: to here, and to be heild of hir sikenessis. <sup>16</sup> & he wente in to desert: and preied.

<sup>17</sup> And it was don in oon of the daies: he sat and taught; and there weren farisies sittinge and doctouris of the lawe: that camen of eehe castel of galile and of iudee and of ierusalem, and the vertu of the lord was to hele sike men. <sup>18</sup> and lo men baren in a bedde: a man that was sike in the palsie: and thei sougten to bere hym ynye: and sette bifor hym, <sup>19</sup> and thei founden not in what parti thei schulden bere hym ynye, for the puple: thei wente on the roof; and bi the scelatris thei letten hym doun with the bedde in to the myddil bifor ihesus, <sup>20</sup> and whanne ihesus saie the feith of hem: he seide; man: thi synnes ben forzoun to thee, <sup>21</sup> and the scribis & farisies bigunnen to thanke; seiyng who is this that spekih blasphemyes? who mai forzeue synnes: but god alone.

<sup>22</sup> and as ihesus knewe the thoughtis of hem: he answerid and seide to hem, what thanken ze yuel thingis in youre hertis?

<sup>23</sup> What is lister to seie, synnes ben forzeoun to thee: or to seie, rise vp and

worden followed. castel, from. vertu, power. yuel, evil.

## TYNDALE — 1534.

brought the shippes to londe, and forsoke all; and folowed him.

<sup>12</sup> And it fortunad as he was in a certayne cite: beholde, ther was a man full of leprosy; and when he had spied ihesus, he fell on his face, and besought him sayinge: Lord, yf thou wilt, thou canst make me cleane. <sup>13</sup> And he stretchid forth the hond, and touchid him sayinge: I will, be thou cleane. And immediatly the leprosy departed from him. <sup>14</sup> And he warnid him; that he shuld tell no man; but that he shuld goo and shewe him selfe to the Preste, and offer for his clenysynge, accordinge as Moses commaundement was for a wites vn to them. <sup>15</sup> But so moche the moare went ther a fame abroade of him; and moche people cam to geder to heare, and to be heald of him; of their infirmities. <sup>16</sup> And he kepte him silfe aparte in the wildernesses, and gawe him silfe to prayer.

<sup>17</sup> And it happened on a certayne daye, that he taught: and ther sate the pharises: and doctours of lawe; which were come out of all the townes of Galile, Iurie, and Hierusalem. And the power of the Lorde was to heale them. <sup>18</sup> And beholde, men brought a man lyinge in his bedd which was taken with a palsie; and sought meanes to bryng him in; and to laye him bifore him. <sup>19</sup> And when they could not finde by what waye they might bringe him in; be cause of the prease; they went vp on the topp of the house; and let him doune thorowe the tylinge, heed and all in the middes before ihesus. <sup>20</sup> When he sawe their fayth, he sayde vn to him: man, thy synnes are forgeuen the. <sup>21</sup> And the Scribes and the Pharises began to thinke sayinge: What felow is this which speaketh blasphemy? Who can forgeve synnes but God only?

<sup>22</sup> When ihesus perceaued their thoughtes, he answerid and sayde vn to them: What thinke ye in youre hertes? <sup>23</sup> Whether is easyer to saye, thy synnes are forgeuen

## CRANMER — 1539.

the shippes to lande and forsoke all, and folowed him.

<sup>12</sup> And it fortunad that whan he was in a certayne citie: beholde, ther was a man full of leprosy: and when he had spied ihesus, he fell flat on his face, and besought him, sayinge: Lorde, yf thou wilt, thou canst make me cleane. <sup>13</sup> And he stretchid forth his hand, and touchid him: sayinge: I will, be thou cleane. And immediatly the leprosy departed from him. <sup>14</sup> And he charged him, that he shuld tell no man: but go (sueth he) and shewe thy selfe to the Prest, and offer for thy clenysynge accordinge as Moses commaunded, for a wities vn to them. <sup>15</sup> But so moch the moare went ther a fame abrode of him, and moch people came to geder to heare, and to be heald of him from their infirmities. <sup>16</sup> And he kepte him out of the waye in the wyldernesses, and gawe him selfe to prayer.

<sup>17</sup> And it happened on a certayne daye: that he taught: and ther sate the pharises and doctours of lawe, which were come out of all the townes of Galile, and Iurie, and Ierusalem. And the power of the Lord was present, to heale them. <sup>18</sup> And beholde, men brought in a bed, a man which was taken with a palsie, and they sought meanes to bringe him in, and to laye him bifore him. <sup>19</sup> And when they could not fynde on what syde they might bringe him in (because of the prease) they went vp on the topp of the house, and let him downe thorowe the tylinge, heed and all, euen in the myddes before ihesus. <sup>20</sup> When he sawe their fayth he sayd vn to him: man, thy synnes be forgeuen the. <sup>21</sup> And the Scribes and the Pharises began to thincke, saying: What felowe is this, which speaketh blasphemy? who can forgeue synnes but God only?

<sup>22</sup> But when ihesus perceaued their thoughtes, he answerid, and sayde vn to them: What thinke ye in youre hertes? <sup>23</sup> Whether is easyer to saye, thy synnes be forgeuen the, or to saye: ryse vp and

Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἠέληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.<sup>13</sup> καὶ ἰδὼν, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν καὶ θέϊναι ἐνώπιον αὐτοῦ.<sup>19</sup> καὶ μὴ εὐρόντες ποίας εἰσενεγκῶσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.<sup>20</sup> καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῶ, ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.<sup>21</sup> Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός;<sup>22</sup> Ἐπιγινούς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τίς ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ

<sup>13</sup> Alex. τῶ παραλυτικῷ s. = αὐτῷ. <sup>19</sup> Alex. ἁμαρτίας ἀφίεναι. <sup>21</sup> Alex. εἶς.

## GENEVA—1557.

the shypes to land, and forsoke all, and folowed hym,

<sup>12</sup> And it came to passe as he was in a certayn cite, beholde, there was a man full of leprosie, and when he had spyed Iesus, he fel on his face, and besoght him, saying, Lord if thou wilt, thou canst make me cleane. <sup>13</sup> And he stretched forth his hand, and touched hym, saying, I wyl, Be thou cleane. And immediatly, the leprosie departed from him. <sup>14</sup> And he warned him that he should tel this to no man, but that he should go, and shewe hym self to the priest, and offer for thy cleansing sayd he, accordyng as Moses commaundement was, for a wytnes vnto them <sup>15</sup> But so much the more went there a fame abrode of him, and much people came together to heare, and to be healed of hym of their infirmities. <sup>16</sup> But he kept him selfe aparte in the wyldernesses, and prayd.

<sup>17</sup> And it happened on a certayn day, that he taught, and there sate the Phariseis and doctours of the lawe, which were come out of all the villages of Galile, Iurie, and Ierusalem, and the power of the Lord was in him to heale them.

<sup>18</sup> Then beholde, men broght a man lying in his bed, which was taken with a palsey, and soght meanes to bryng him in, and to lay him before him. <sup>19</sup> And when they could not fynde by what way they might bryng him in, because of the prease, they went vp on the top of the house, and let hym downe through the tiling, bed and all, in the myddes before Iesus. <sup>20</sup> And when he sawe their fayth, he sayd vnto him, Man, thy sinnes are forgoen thee. <sup>21</sup> Then the Scribes and the Phariseis began to think, saying, What felow is this which speaketh blasphemies? Who can forgoe sinnes, but God only?

<sup>22</sup> But when Iesus perceained their thoughtes, he answered, and sayd vnto them, What think ye in your hartes? <sup>23</sup> Whether is easier to say, Thy sinnes are forgoen thee, or to say, Ryse and

## RHEIMS—1582.

to land, leauing al things they folowed him.

<sup>12</sup> And it came to passe, vhen he vvas in one of the cities, and behold a man full of leprosie, and seeing Iesus, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me cleane. <sup>13</sup> And stretching forth the hand, he touched him, saying, I wvil, he thou made cleane. And immediatly the leprosie departed from him. <sup>14</sup> And he commaunded him that he should tel no body, but, Goe, shevy thy self to the Priest, and offer for thy cleansing as Moyses commaunded, for a testimonie to them.

<sup>15</sup> But the brute of him vvent abrode the more, and great multitudes came together to heare, and to be cured of their infirmities. <sup>16</sup> And he retired into the desert, and praied.

<sup>17</sup> And it came to passe one day, and he sate teaching. And there vvere Pharisees sitting and Doctors of Lawe that vvere come out of euery towne of Galilee and Ievrie and Hierusalem: and the vertue of our Lord vvas to heale them. <sup>18</sup> And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him. <sup>19</sup> And not finding on vvhich side they might bring him in for the multitude, they vvent vp vpon the rooffe, and through the tiles let him dovnne vwith the bed into the middes, before Iesus. <sup>20</sup> Vvhose faith vhen he savv, he said, Man, thy sinnes are forgiuen thee. <sup>21</sup> And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but only God? <sup>22</sup> And vhen Iesus knewe their cogitations, answering he said to them, Vvhat doe you thinke in your hartes? <sup>23</sup> Vvhich is easier to say, Thy sinnes are forgiuen thee: or

## AUTHORISED—1611.

had broght their ships to land, they forsooke all, and folowed him.

<sup>12</sup> And it came to passe, when he was in a certaine cite, behold, a man full of leprosie: who seeing Iesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane. <sup>13</sup> And he put forth his hand, and touched him, saying, I wil: be thou cleane. And immediatly the leprosie departed from him. <sup>14</sup> And hee charged him to tell no man: but, Goe, and shewe thy selfe to the Priest, and offer for thy cleansing, according as Moses commaunded, for a testimonie vnto them. <sup>15</sup> But so much the more went there a fame abroad of him, and great multitudes came together to heare, and to be healed by him of their infirmities.

<sup>16</sup> And he withdrew himselfe into the wilderness, and prayed. <sup>17</sup> And it came to passe on a certaine day, as he was teaching, that there were Pharisees and Doctors of the Law sitting by, which were come out of euery towne of Galilee, and Iudea, and Hierusalem: and the power of the Lord was present to heale them.

<sup>18</sup> And behold, men broght in a bed a man which was taken with a palsey: and they sought meanes to bring him in, and to lay him before him. <sup>19</sup> And when they could not fynde by what way they might bring him in, because of the multitude, they went vpon the house top, and let him downe through the tiling with his couch, into the midst before Iesus. <sup>20</sup> And when he saw their fayth he said vnto him, Man, thy sinnes are forgiuen thee. <sup>21</sup> And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgiue sinnes, but God alone? <sup>22</sup> But when Iesus perceived their thoughtes, hee answering, saide vnto them, What reason ye in your hartes? <sup>23</sup> Whether is easier to say, Thy sinnes be forgiuen thee: or to say, Rise

‘ἀμαρτίαι σου, ἢ εἶπειν, <sup>24</sup> Ἐγειρε| καὶ περιπάτει; <sup>24</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει  
 ‘ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἀμαρτίας; (εἶπε τῷ <sup>a</sup> παραλελυμένῳ,|)  
 ‘Σοὶ λέγω, <sup>25</sup> ἔγειρε,| καὶ ἄρας τὸ κλιδίον σου, πορεύου εἰς τὸν οἶκόν σου.’ <sup>25</sup> Καὶ  
 παραχρήμα ἀναστὰς ἐνώπιον αὐτοῦ, ἄρας ἐφ’ <sup>b</sup> ᾧ| κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον  
 αὐτοῦ, δοξάζων τὸν Θεόν. <sup>26</sup> καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν,|  
 καὶ ἐπλήσθησαν φόβου, λέγοντες, ‘Ὅτι εἶδομεν παράδοξα σήμερον.’

<sup>27</sup> Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι Λευὴν, καθήμενον  
 ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, ‘Ἀκολουθε μοι.’ <sup>28</sup> Καὶ καταλιπὼν <sup>a</sup> ἅπαντα,|  
 ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>29</sup> Καὶ ἐποίησε δοχὴν μεγάλην <sup>c</sup> Ἰερουσὴλ αὐτῷ ἐν τῇ  
 οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος <sup>d</sup> τελωνῶν πολλὸς| καὶ ἄλλων, οἳ ἦσαν μετ’ αὐτῶν  
 κατακείμενοι. <sup>30</sup> καὶ ἐγόγγυζον <sup>e</sup> οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι| πρὸς τοὺς

<sup>a</sup> Rec. Ἐγειραι (bis). <sup>b</sup> Alex. παραλυτῶ. <sup>c</sup> Alex. ἦ. <sup>d</sup> Alex. = Καὶ Ἰερουσαίμ ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν Θεόν. <sup>e</sup> Alex. πάντα.  
 Rec. + ὁ. <sup>f</sup> Alex. Λευεῖς ἢ Λεὺ. <sup>g</sup> Alex. πολλὸς τελωνῶν.

## WICLIIF—1380.

walke, <sup>24</sup> but that ȝe wite that mannes  
 some hath power in erthe to forȝeue synnes/  
 he seide to the sike man in palse; I seie  
 to thee; rise vp: take thi bed and go in to  
 thin hous, <sup>25</sup> and anon he roos vp bifor  
 hem and toke the bedde in whiche he laie;  
 and wente in to his hous; and magnified  
 god, <sup>26</sup> and greet wondre took alle: and  
 thei magnifieden god, and thei weren  
 fulfillid with greet drede; and seiden for  
 we han sene marceulous thingis to dai;

<sup>27</sup> and afre these thingis ihesu wente  
 out and saiz a puppican leui by name  
 sittynge at the to bothe; and he seide to  
 him; sue thou me, <sup>28</sup> and whanne he hadde  
 lefte alle thingis: he roos up and sued  
 hym, <sup>29</sup> and leuy made to him a greet  
 feest in his hous; and there was a greet  
 company of puppicans and of other that  
 weren with hem: sittynge at the mete;  
<sup>30</sup> and farisies and scribis of hem gruechi-  
 den: and seiden to hise discipils; whi eten  
 ye and drinken with puppicans τ̄ synne  
 to hem; thei that ben hole, han no nede  
 to leche: but thei that ben sike, <sup>32</sup> for  
 I cam not to clepe iust men: but synful  
 men to penauce;

<sup>33</sup> and thei seiden to hym; whi the disci-  
 plis of Iohn fasten ofte, and make pceirs  
 also, and of the farisies; but thin eten and  
 drinken, <sup>34</sup> to whiche he seide; wher ȝe  
 moun make the sones of the spouse to  
 fast: while the spouse is with hem? <sup>35</sup> but  
 daies schuln come, whanne the spouse  
 schal be taken aweie for hem τ̄ thanne  
 thei schuln faste in tho daies, <sup>36</sup> and he  
 seide to hem also a liknes; for no man  
 takith a pache for a newe clothe; and  
 puttith it in to an old clothe; ellis bothe  
 the breketh the newe: and a pache of the  
 newe, acordith not to the olde, <sup>37</sup> τ̄ no

## TYNDALE—1534.

the or to saye: rise and walke? <sup>24</sup> But  
 that ye maye knowe that the sonne of  
 man hath power to forgeue synnes on  
 erth; he sayde vnto the sick of the palse:  
 I saye to thee; arise; take vp thy bed  
 and go home to thy house. <sup>25</sup> And immedi-  
 atly he rose vp before them; and toke vp  
 his bedd where on he laye; and departed  
 to his awne housse praysinge God. <sup>26</sup> And  
 they were all amased and they lauded  
 God; and were filled with feare sayinge:  
 We haue sene strange thynges to daye.

<sup>27</sup> And after that he went forthe and  
 sawe a Publican named Levi sittynge at  
 the recyete of custome; and sayde vnto  
 him: folow me. <sup>28</sup> And he leift all; and rose  
 vp; and folowed him. <sup>29</sup> And that same  
 Levi made him a greate feaste at home  
 in his awne housse. And there was a  
 greate company of publicans and of other  
 that sate at meate with him. <sup>30</sup> And the  
 Scribes and Pharises murmured agaynst  
 his discipils sayinge: Why ate ye and  
 drinke ye with publicans and synners?  
<sup>31</sup> Iesus answered and sayde vnto them:  
 They that are whole, nede not of the  
 physician: but they that are sicke. <sup>32</sup> I  
 came not to call the righteous; but synners  
 to repentauce.

<sup>33</sup> Then they sayde vnto him: Why do  
 the discipils of Iohn fast often and praye,  
 and the discipils of the Pharises also:  
 and thine eat and drinke? <sup>34</sup> And he  
 sayde vnto them: Can ye make the chyl-  
 dren of the weddinge fast; as long as  
 the brydgrome is present with them?  
<sup>35</sup> The dayes will come; when the bryd-  
 grome shalbe taken awaye from them:  
 then shall they fast in those dayes.

<sup>36</sup> Then he spake vnto them in a simili-  
 tude: No man putteth a pece of a newe  
 garment; in to an olde vesture: for yf he  
 do: then breaketh he the newe; and the  
 pece that was taken out of the newe;  
 agreeth not with the olde. <sup>37</sup> Also; no

## CRANMER—1539.

walke. <sup>24</sup> But that ye maye knowe that  
 the sonne of man hath power to forgeue  
 synnes on erth, he sayde vnto the sycke  
 of the palse: I saye vnto thee: arise,  
 take vp thy bed, and go vnto thy house.  
<sup>25</sup> And immediatly he rose vp before them,  
 and toke vp his bedd (whereon he laye)  
 and departed to his awne house, praysing  
 God. <sup>26</sup> And they were all amased, and  
 they gaue the glory vnto God, And were  
 fylled with feare, saying: We haue sene  
 straunge thynges to daye.

<sup>27</sup> And after this, he went forth, and sawe  
 a publican named Leuy, sytting at the  
 recyete of custome, and he sayde vnto him:  
 folow me. <sup>28</sup> And he leift all, and rose vp,  
 and folowed him. <sup>29</sup> And Leuy made him  
 a great feaste in his awne house. And  
 there was a great company of publicans and  
 of other that sate at meate wyth them.  
<sup>30</sup> And the Scribes and Pharises murmur-  
 ed agaynst his discipils, sayinge: Why do  
 ye eat and dryncke with publicans and  
 synners? <sup>31</sup> And Iesus answered, and sayde  
 vnto them: They that are whole, nede not  
 the phisicion: but they that are sycke.  
<sup>32</sup> I came not to call the ryghtewes, but  
 synners to repentauce.

<sup>33</sup> And they sayde vnto hym: Why do  
 the discipils of Iohn fast often, and praye,  
 and the discipils of the Pharises also: but  
 thine ate and drinke? <sup>34</sup> He sayd vnto  
 them: Can ye make the chylidren of the  
 weddyng fast, whyle the brydgrome is  
 with them? <sup>35</sup> The dayes wyl come, when  
 the brydgrome also shalbe taken awaye  
 from them: then shall they fast in those  
 dayes.

<sup>36</sup> He spake also vnto them a symilitude:  
 No man putteth a pece of a new garment,  
 in to an olde vesture: for yf he do: then  
 breaketh he the new, and the pece that  
 was taken out of the new, agreeth not  
 with the olde. <sup>37</sup> And no man powreth

<sup>30</sup> Alex. Iesus. <sup>31</sup> to bothe. <sup>32</sup> henth to receive custome or  
<sup>33</sup> to the. <sup>34</sup> to the. <sup>35</sup> to the. <sup>36</sup> to the. <sup>37</sup> to the.  
 Alex. Iesus. <sup>31</sup> to bothe. <sup>32</sup> henth to receive custome or  
<sup>33</sup> to the. <sup>34</sup> to the. <sup>35</sup> to the. <sup>36</sup> to the. <sup>37</sup> to the.

μαθητὰς αὐτοῦ, λέγοντες, Ἐὰν τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε; <sup>31</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς, Οὐ χρεῖαν ἔχουσιν οἱ υἱαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. <sup>32</sup> οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν. <sup>33</sup> Οἱ δὲ εἶπον πρὸς αὐτὸν, Ἐὰν τί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις ποιῶνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; <sup>34</sup> Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ποιῆσαι νηστεύειν; <sup>35</sup> ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. <sup>36</sup> Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς, Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τὸ παλαιῶν οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. <sup>37</sup> καὶ οὐδεὶς βάλλει

<sup>1</sup> Alex. οἱ Φαρισαῖοι καὶ οἱ γρ. αὐτῶν. <sup>2</sup> Rec. = τῶν. <sup>3</sup> Alex. = Διὰ τί. <sup>4</sup> Alex. + Ἰησοῦς. <sup>5</sup> Alex. = και. <sup>6</sup> Alex. + ἀπὸ <sup>7</sup> Alex. + σχίσας. <sup>8</sup> Alex. κ. τ. κ. σχίσαι. <sup>9</sup> Alex. συμφωνήσαι. <sup>10</sup> Const. = ἐπίβλημα, Alex. τὸ ἐπίβλημα.

## GENEVA — 1557.

walke? <sup>24</sup> But that ye may know that the Sonne of man hath power to forgeue synnes in earth, (he sayd vnto the syck of the palsey) I say to thee, Aryse, take vp thy bed, and go home to thy house. <sup>25</sup> And immediately he rose vp before them, and toke vp his bed where on he lay, and departed to his owne house praysing God. <sup>26</sup> And they were all amazed, and lauded God: and were filled with feare, saying, Doubteles we haue seen strange thynges to day.

<sup>27</sup> And after that, he went forth and sawe a publican named Leui, sytting at the receytc of custome, and sayd vnto him, Followe me. <sup>28</sup> And he left all, rose vp, and folowed hym. <sup>29</sup> And Leui made him a great feast at home in his owne house, where there was a great company of publicans, and of other, that sate at meat with them. <sup>30</sup> But they that were Scribes and Pharises amongs them, murmured agaynst his disciples, saying, Why eat ye and drinke ye with Publicans and sinners? <sup>31</sup> Iesus answered, and sayd vnto them, They that are whole, neede not the Physician; but they that are syck. <sup>32</sup> I came not to call the righteous, but synners to repentance. <sup>33</sup> Then they sayd vnto hym, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also: and thynce eat, and drinck?

<sup>34</sup> And he sayd vnto them, Can ye make the chylde[n] of the wedding fast, as long as the brydegrome is with them? <sup>35</sup> The dayes wyl come, when the brydegrome shal be taken away from them, then shal they fast in those dayes. <sup>36</sup> Then he spake also vnto them a similitude, No man putteth a peece of a newe garment into an olde vesture: for if he do, then the olde breaketh the newe, and the peece that was taken out of the newe, agreeth not with the olde. <sup>37</sup> Also no man putteth

## RHEIMS — 1582.

to say, Arise, and vwalke? <sup>24</sup> but that you may knovv that the sonne of man hath povver in earth to forgiue sinnes (he said to the sicke of the palsey) I say to thee, Arise, take vp thy bed, and goe into thy house. <sup>25</sup> And forthvvith rising vp before them, he tooke that vvherein he lay: and he vvent into his house, magnifying God. <sup>26</sup> And al vvhere astonied: and they magnified God. And they vvere replenished vvith feare, saying, That vve haue seen maruelous things to day.

<sup>27</sup> And after these things he vvent forth, and savv a Publican called Leui, sitting at the Custome-house, and he said to him, Folovv me. <sup>28</sup> And leauing al things, he rose and folovved him. <sup>29</sup> and Leui made him a great feast in his house: and there vvvas a great multitude of Publicans, and of others that vvere sitting at the table vvith them. <sup>30</sup> And their Pharisees and Scribes murmured, saying to his disciples, Why doe you eate and drinke vvith Publicans and sinners? <sup>31</sup> And Iesus answering said to them, They that are vvhole, neede not the Physician: but they that are ill at ease. <sup>32</sup> I came not to call the iust, but sinners to penance.

<sup>33</sup> But they said to him, Vvhy doe the disciples of Iohn fast often, and make obsecrations, and the of the Pharisees in like maner: but thine doe eate and drinke? <sup>34</sup> To vvhom he said, Why, can you make the children of the brydegrome fast vvhiles the brydegrome is vvith them? <sup>35</sup> But the daies vvil come: and vvhen the brydegrome shal be taken avvay from them, then they shal fast in those daies. <sup>36</sup> And he said a similitude also vnto them, That no man putteth a peece from a newv garment into an old garment: otherwise both he breaketh the newv, and the peece from the newv agreeth not vvith the old. <sup>37</sup> And no bodie putteth newv vvine into

## AUTHORISED — 1611.

vp and walke? <sup>24</sup> But that ye may know that the Sonne of man hath power vpon earth to forgiue sinnes (he said vnto the sicke of the palsey.) I say vnto thee, Arise, and take vp thy couch, and go into thine house. <sup>25</sup> And immediately he rose vp before them, and tooke vp that whereon hee lay, and departed to his owne house, glorifying God. <sup>26</sup> And they were all amazed, and they glorified God, and were filled with feare, saying, Wee haue scene strange things to day.

<sup>27</sup> And after these things hee went fourth, and sawe a Publicane, named Leui, sitting at the receipt of custome: and he said vnto him, Follow me. <sup>28</sup> And he left all, rose vp, and folowed him. <sup>29</sup> And Leui made him a great feast in his owne house: and there was a great company of Publicanes, and of others that sate downe with them. <sup>30</sup> But their Scribes and Pharisees murmured against his disciples, saying, Why doe ye eate and drinke with Publicanes and sinners? <sup>31</sup> And Iesus answering, saide vnto them, They that are whole neede not a physician: but they that are sicke. <sup>32</sup> I came not to call the righteous, but sinners to repentance.

<sup>33</sup> And they said vnto him, Why doe the disciples of Iohn fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eate and drinke? <sup>34</sup> And he said vnto them, Can ye make the children of the Bridechamber fast, while the Bridegrome is with them? <sup>35</sup> But the dayes wyl come, when the Bridegrome shal be taken away from them, and then shall they fast in those dayes.

<sup>36</sup> And he spake also a parable vnto them, No man putteth a peece of a new garment vpon an olde: if otherwise, then both the new maketh a rent, and the peece that was taken out of the new, agreeth not with the old. <sup>37</sup> And no man putteth

οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος | τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀποδοῦνται·<sup>38</sup> ἀλλὰ οἶνον νέον εἰς ἀσκούς καινούς βλητέον, καὶ ἀμφότεροι συντηροῦνται. |<sup>39</sup> καὶ οὐδεὶς πῶν παλαιὸν εὐθέως | θέλει νέον λέγει γὰρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

VI. Ἐγένετο δὲ ἐν σαββάτῳ<sup>1</sup> δευτεροπρώτῳ | διαπορεύεσθαι αὐτὸν διὰ τῶν | σπορίμων καὶ ἔπιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχνας, καὶ ἤσθιον, ψώχοντες ταῖς χερσί. <sup>2</sup>τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, | Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; <sup>3</sup>Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, | Οὐδὲ τοῦτο ἀγνοῦτε, ὃ ἐποίησε Δαυὶδ, ὅποτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; | ὡς εἰσηλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους

<sup>1</sup> Alex. ο ἰονος ὁ νιος. <sup>2</sup> Alex. = καὶ ἀμφότεροι συντηροῦνται. <sup>3</sup> Alex. = εὐθίως. <sup>4</sup> Alex. = δευτεροπρώτῳ. <sup>5</sup> Alex. = τῶν. <sup>6</sup> Alex. = αὐτοῖς. <sup>7</sup> Alex. = πῶν. <sup>8</sup> Alex. = Ἰησοῦς εἶπεν πρὸς αὐτοὺς. <sup>9</sup> Alex. ὄντε. <sup>10</sup> Alex. = ὄντις. <sup>11</sup> Alex. πῶς s. = ὡς. <sup>12</sup> Alex. λαβὼν s. = λαβὴ καὶ. <sup>13</sup> Alex. = καὶ. <sup>14</sup> Alex. = καὶ. <sup>15</sup> Alex. ἀνθ. κει. <sup>16</sup> Alex. πορητροῦνται.

## WICLIFF—1380.

man putth new wyne in to oold botels/ ellis the newe wyne schal breke the botels, and the wyne schal be schede out : and the botels schuln perisch, <sup>38</sup> but newe wyne owith to be putte in to newe botels : and bothe ben keppe; <sup>39</sup> and no man drynkyge the oold : wole anon the newe; for he seith, the oold is the better.

6. AND it was don, in the secunde first saboth, whanne he passid bi the cornes : hise discipuln pluckiden ceris of cornes, and thei fryngye with hir hondis : etun; <sup>2</sup> and summe of the farisies : seiden to hem, what don se that that is not leful in the saboth? <sup>3</sup> and ihesus answerid and seide to hem; se han not red what dauth dide : whanne he hungrid, and thei that weren with hym, <sup>4</sup> how he entrid in to the hous of god, and took looues of propousioun and eet : and gaf to hem that weren with hym, whiche looues it was not leful to ete : but oouli to prestis, <sup>5</sup> and he seide to hem; for mannes sone is lord : she of the saboth.

<sup>6</sup> And it was don in another sabot : that he entrid in to a synagoge and taught; and a man was there : that his righthond was dreyd; <sup>7</sup> and the scribis and farisies aspiden hym; if he wolde hecle hym in the saboth : that thei schulden fynde cause wherof thei schulden accuse hym, <sup>8</sup> and he wiste the thoughtis of hem and he seide to the man that hadde a drie hond, rise up and stonde in to the myddil, and he roos and stode; <sup>9</sup> and ihesus seide to hem; I axe you if it is leful to do wel in the saboth or yuel? to make a soule saaf : or to lese? <sup>10</sup> and whanne he hadde biholde alle men aboute, he seide to the man; holde forth thin hond, and he hecld forth; and his hond was

## TYNDALE—1534.

man poureth newe wyne into olde vessels. For yf he do the newe wyne breaketh the vessels, and runneth out it silfe, and the vessels perissh : <sup>38</sup> But newe wyne must be poured into newe vessels; and bothe are preserved. <sup>39</sup> Also; no man that drinketh olde wine, straight waye can awaye with newe; for he sayeth the olde is plesanter.

6. IT happened on an after saboth, that he went thorow the corne felde; and that his discipuln plucked the eares of cornes; and rubbed them in their hondes. <sup>2</sup> And certayne of the Pharises sayde vnto them : Why do ye that which is not lauffal to do on the saboth dayes? <sup>3</sup> And Iesus answered them and sayde : Have ye not redde what David dyd, when he him sylfe was anhungred and they which were with him : <sup>4</sup> how he went into the house of God; and toke and ate the loves of halowed breed; and gave also to them which were with him : which was not lauffal to eate; but for the prestes only. <sup>5</sup> And he sayde vnto them : The sonne of man is Lorde of the saboth daye.

<sup>6</sup> And it furtuned in a nother saboth also; that he entred in to the synagoge and taught. And ther was a man whose right honde was dreyd vp. <sup>7</sup> And the Scribes and Pharises watched him; to se whether he wolde heale on the Saboth daye; that they myght fynde an accusacion agaynst him. <sup>8</sup> But he knewe their thoughtes; and sayde to the man which had the wyddred honde : Rise vp; and stonde forthe in the myddes. And he arose and steepped forthe. <sup>9</sup> Then sayde Iesus vnto them : I will axe you a question : Whether is it lauffal on the saboth dayes to do good or to do evill? to save lyfe or for to destroye it? <sup>10</sup> And he behelde them all in compasse; and sayd vnto the man : Stretche forth thy honde. And he dyd so; and his honde was restored;

## CRANMER—1539.

newe wyne into olde botells : For yf he do, the newe wyne wyl burst the botells, and runne out it selfe, and the botells shall perissh. <sup>38</sup> But new wyne must be put in to new botells, and both are preserved. <sup>39</sup> No man also that drynketh olde wyne, straight waye can awaye with new : for he sayeth the olde is better.

6. IT happened on an after principall Saboth, that he went thorow the corne field, and hys discipuln plucked the eares of corne, and did eate, and rubbed them in their handes. <sup>2</sup> And certayne of the Pharises sayde vnto them : Why do ye that, that which is not lawfull to do on the Saboth dayes? <sup>3</sup> And Iesus answered them, and sayde : Hau ye not redde what David dyd, when he hym selfe was an hungred, and they which were wyth him : <sup>4</sup> how he went into the house of God, and dyd take and eate the shew breed, and gaue also to them that were wyth him : which are not lauffal to eate, but for the Prestes only? <sup>5</sup> And he sayde vnto them : The sonne of man is Lorde also of the Saboth daye.

<sup>6</sup> And it furtuned in another Sabboth also, that he entred into the synagoge, and taught. And ther was a man, whose ryght hand was dreyd vp. <sup>7</sup> And the Scribes and Pharises watched him whether he wolde heale on the Saboth daye, that they myght fynde how to accuse him. <sup>8</sup> But he knewe their thoughtes, and sayde to the man which had the wythred hand : Rise vp, and stande forth in the myddes. And he arose and stode forth. <sup>9</sup> Then sayde Iesus vnto them : I will aske you a question : Whether is it lawfull on the Saboth dayes to do good, or to do cuill? to saue ones lyfe, or to destroye it? <sup>10</sup> And he behelde them all in compasse, and sayde vnto the man : Stretch forth thy hande. And he dyd so : and his hande was restored agayne as whole as the other.

<sup>1</sup> with, ought. <sup>2</sup> froynge, rubbing. <sup>3</sup> leful, laufful. <sup>4</sup> taf, gare. <sup>5</sup> aspiden, respied, watched. <sup>6</sup> wiste, knewe. <sup>7</sup> with, cert. <sup>8</sup> lese, destroy.

‘ τὸς ἱερεῖς; ’ <sup>5</sup> Καὶ ἔλεγεν αὐτοῖς, ‘ Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.’

<sup>6</sup> Ἐγένετο δὲ <sup>9</sup> καὶ | ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν <sup>8</sup> ἐκεῖ ἄνθρωπος, | καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. <sup>7</sup> παρετήρου | δὲ <sup>4</sup> οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει | ἵνα εὐρωσι κατηγορίαν αὐτοῦ. <sup>8</sup> αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, <sup>6</sup> καὶ εἶπε | τῷ ἀνθρώπῳ | τῷ ξηρὰν ἔχοντι τὴν χεῖρα, ‘ Ἐγειραι, | καὶ στήθι εἰς τὸ μέσον.’ <sup>9</sup> Ὁ δὲ ἀναστὰς ἔστη. <sup>9</sup> Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, ‘ Ἐπερωτήσω | ὑμᾶς, Τι ἔξεστι τοῖς σάββασιν, | ἀγαθοποιῆσαι ἢ κακοποιῆσαι; | ψυχὴν σῶσαι ἢ ἀποκτεῖναι; ’ | <sup>10</sup> Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ, ‘ Ἐκτεινον τὴν χεῖρά σου.’ Ὁ δὲ ἔποίησεν | οὕτω. | καὶ ἔδοξα ἀποκατεστάθῃ | ἡ χεὶρ αὐτοῦ <sup>7</sup> ὡς ἡ

<sup>4</sup> Rec. + αὐτῶν. <sup>1</sup> Alex. θεραπεύει αὐτὸν. <sup>2</sup> Alex. εἶπε δι. <sup>3</sup> Alex. τῷ ἀνέρι. <sup>4</sup> Alex. ἔγειρε. <sup>5</sup> Alex. καὶ. <sup>6</sup> Alex. εἶ. <sup>7</sup> Alex. ἰσπερῶ. <sup>8</sup> Const. ἵνα τί ἱερεῖς τοῖς σάββασιν. <sup>9</sup> Rec. ψ. σ. ἢ ἀποδοῦσαι. <sup>10</sup> Rec. τῷ ἀνθρώπῳ. <sup>11</sup> Alex. ἰστεινεν. <sup>12</sup> Const. = οὕτω. <sup>13</sup> Alex. ἀποκατεστάθῃ. <sup>14</sup> Rec. + ἕγιγ. <sup>15</sup> Alex. = ὡς ἡ ἄλλη.

## GENEVA — 1557.

newe wyne into olde vessels; for if he do, the new wine wil breake the vessels, and it wil runne out, and the vessels wil perish. <sup>38</sup> But newe wyne must be powred into newe vessels, and bothe are preserued. <sup>39</sup> Also, no man that drincketh olde wyne, straightway can away with newe: for he sayeth, The olde is better.

6. AND it happened on the second Sabbath, after the first, that he went through the corne fields, and his disciples plucked the eares of corne, and dyd eate, and rubbe them in their handes: <sup>2</sup> And certayne of the Pharises sayd vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes? <sup>3</sup> Then Iesus answered them, and sayd, Hauē yee not read somuch as this, what Dauid did when he him selfe was an hungred, and they which were with him. <sup>4</sup> How he went into the house of God, and toke, and ate the shewe bread, and gaue also to them which were with hym, which was not lawfull to eate, but for the Priestes onely? <sup>5</sup> And he sayd vnto them, The Sonne of man is Lord also of the Sabbath day.

<sup>6</sup> It came to passe also on another Sabbath, that he entred into the Synagogue and taught: and there was a man, whose ryght hand was dried vp. <sup>7</sup> And the Scribes and Pharises watched hym, whether they myght fynde an accusation agaynst hym. <sup>8</sup> But he knewe theyr thoughtes: and sayd to the man which had the wythered hand, Rise vp, and stand forth in the myddes: and he arose and stode vp. <sup>9</sup> Then sayd Iesus vnto them, I wyl aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do euyl? to saue life, or to destroy it? <sup>10</sup> And he behelde them all in compass, and sayd vnto the man, Stretch forth thy hand: and he dyd so, and his hand was restored again, as whole as the other.

## RHEIMS — 1582.

old bottels: otherwise the new wine vvil breake the bottels, and it self vvil be shed, and the bottels vvil be lost. <sup>38</sup> But new wine vvine is to be put into newv bottels: and both are preserued together. <sup>39</sup> And no man drinking old, vvil nevv by and by. for he saith, The old is better.

6. AND it came to passe on the Sabbath second-first, vvhen he passed through the corne, his Disciples did plucke the eares, and did eate rubbing them vvith their handes. <sup>2</sup> And certayne of the Pharisees said to them, Vvhy doe you that vvich is not lawvful on the Sabbathos?

<sup>3</sup> And Iesvs ansvering them, said, Neither this haue you read vvich Dauid did, vvhen him self vvas an hungred and they that vvere vvith him: <sup>4</sup> hovv he entred into the house of God, and tooke the loaves of Proposition, and did eate, and gaue to them that vvere vvith him, vvich it is not lawvful to eate but only for Priests? <sup>5</sup> And he said to them, That the sonne of man is Lord of the Sabbath also.

<sup>6</sup> And it came to passe on a other Sabbath also, that he entred into the synagogue, and taught. And there vvas a man, and his right hand vvas vvithered. <sup>7</sup> And the Scribes and Pharisees vvatched if he vvould cure on the Sabbath: that they might finde hovv to accuse him. <sup>8</sup> But he kevvv their cogitations: and he said to the man that had the vvithered hand, Arise, and stand forth into the middes. And rising he stode. <sup>9</sup> And Iesvs said to them, I aske you, if it be lawvful on the Sabbathos to doe vvell or ill: to saue a soule or to destroy? <sup>10</sup> And looking about vpon them al, he said to the man, Stretch forth thy hand. And he stretched it forth: and

## AUTHORISED — 1611.

new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup> But new wine must be put into newe bottles, and both are preserued. <sup>39</sup> No man also hauing drunke olde wine, straightway desireth new: for he saith, The old is better.

6. AND it came to passe on the second Sabbath after the first, that he went thorow the corne fieldes: and his disciples plucked the eares of corne, and did eate, rubbing them in their handes. <sup>2</sup> And certayne of the Pharises said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes? <sup>3</sup> And Iesus answering them, said, Hauē yee not read so much as this what Dauid did, when himselfe was an hungred, and they which were with him: <sup>4</sup> How hee went into the house of God, and did take and eate the Shewbread, and gaue also to them that were with him, which it is not lawfull to eate but for the Priestes alone? <sup>5</sup> And he said vnto them, That the Sonne of man is Lord also of the Sabbath. <sup>6</sup> And it came to passe also on another Sabbath, that he entred into the Synagogue, and taught: and there was a man whose right hand was withered. <sup>7</sup> And the Scribes and Pharisees watched him, whether he would heale on the Sabbath day: that they might finde an accusation against him. <sup>8</sup> But he knewe theyr thoughtes, and said to the man which had the withered hand, Rise vp, and stand forth in the midds. And he arose, and stood fourth.

<sup>9</sup> Then aske Iesus vnto them, I will aske you one thing, Is it lawfull on the Sabbath dayes to doe good, or to doe euil? to saue life, or to destroy it? <sup>10</sup> And looking round about vpon them all, he said vnto the man, Stretch forth thy hand. And he did so: and his hand was

ἄλλη. | <sup>11</sup> αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάουν πρὸς ἀλλήλους, <sup>12</sup> τί ἂν ποιή-  
σειαν | τῷ Ἰησοῦ.

<sup>12</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, <sup>13</sup> ἐξῆλθεν | εἰς τὸ ὄρος προσεύξασθαι· καὶ  
ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ· <sup>14</sup> καὶ ὅτε ἐγένετο ἡμέρα, προσεφώ-  
νησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους  
ὠνόμασε· <sup>15</sup> Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,  
Ἰάκωβον καὶ Ἰωάννην, <sup>16</sup> Φίλιππον καὶ Βαρθολομαῖον, <sup>17</sup> Ματθαῖον καὶ Θωμᾶν,  
Ἰάκωβον <sup>18</sup> τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, <sup>19</sup> Ἰούδαν Ἰακώ-  
βου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς <sup>20</sup> καὶ ἐγένετο προδότης· <sup>21</sup> καὶ καταβὰς μετ' αὐτῶν,  
ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολλὸν τοῦ λαοῦ ἀπὸ  
πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλῆμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ

<sup>11</sup> Alex. τὶ ἂν ποιήσαν. <sup>12</sup> Alex. ἔελθὲν αὐτὸν. <sup>13</sup> Alex. + καί. <sup>14</sup> Alex. + καί. <sup>15</sup> Alex. + καί. <sup>16</sup> Alex. = τὸν τοῦ.

## WICLIF—1380.

restored to helthe, <sup>11</sup> and thei werun ful-  
filled with vnwisdom; and spakun to gidre,  
what thei schulden do of ihesus.

<sup>12</sup> and it was don in tho daies, he wente  
out in to an hille, to preie: and he was  
al nyȝt dwellynge in the preier of god,

<sup>13</sup> and whanne the daie was come: he  
clepid hise discipulis and chees twelue of  
hem whiche he clepid also aposthis. <sup>14</sup> Sym-  
ount whom he clepid petir: and andrew  
his brother, James and Ion, philip and bar-  
tilmew, <sup>15</sup> mathew and thomas, James  
alfie and symounte, that is clepid Ze-  
lotes, <sup>16</sup> Iudas of James and ludas scarioth,  
that was traitour. <sup>17</sup> and ihesus come don  
fro the hille with hem and stode in a feeld  
place, and the company of hise discipulis  
and a greet multitude of puple of al iudee  
and ierusalem, and of the see coostis and  
of tire and sidon, that camen to here hym,  
and to be heclid of hir sikenessis. <sup>18</sup> and  
thei that weren traucelid of vnclene spiritis:  
wren heclid, <sup>19</sup> and al the puple sousten  
to touche hym, for vertu wente out of hym  
and heclid alle,

<sup>20</sup> and whanne his iȝen wren cast vp in  
to his discipulis: he seide, Blessed be ȝe  
pore men: for the kyngdom of god is  
ȝoure. <sup>21</sup> Blessid be ȝe that now hungren:  
for ȝe schulin be fulfilled; Blessid be ȝe  
that now wepen: for ȝe schulin leȝe. <sup>22</sup> Blessid  
ȝe schulen be whanne men schulin hate ȝou;  
ȝe departe ȝou awie, and putte schenschip  
to ȝou: ȝe cast out ȝoure name, as yuel  
for mannes soner. <sup>23</sup> Iouye ȝe in that dai,  
and be ȝe glad: for lo ȝoure mede is  
myche in heuene; for aftir these thingis:  
the fadir of hem didnen to profetis. <sup>24</sup> ne-  
theles wo to ȝou riche men: that han  
ȝoure comfort, <sup>25</sup> wo to ȝou that ben

fulfilled called, vertu, power, iȝen, eyes, leȝe, laugh,  
reproach, reproach, yuel, evil, mede, reward.

## TYNDALE—1534.

and made as whole as the other. <sup>11</sup> And  
they were filled full of madnes, and  
comuned one with another, what they  
myght do to Iesu.

<sup>12</sup> And it fortunēd in those dayes, that  
he went out into a mountayne for to praye,  
and continued all nyght in prayer  
to god. <sup>13</sup> And assone as it was daye, he  
called his discipules, and of them he chose  
twelue, which also he called apostles. <sup>14</sup> Simon  
whom he named Peter: and Andrew his  
brother. James and Iohn, Philip and  
Bartlemew, <sup>15</sup> Mathew and Thomas:  
James the sonne of Alpheus and  
Simon called zelotes. <sup>16</sup> and Iudas James  
sonne, and Iudas Iscarioth, which same  
was the traytour. <sup>17</sup> And he came doune  
with them and stode in the playne felde  
with the company of his discipules, and  
agreate multitude of people out of all  
parties of Iurie and Ierusalem, and from  
the see cooste of Tyre and Sidon, which  
came to heare hym, and to be healed of  
their diseases: <sup>18</sup> and they also that were  
vexed with foule spretes, and they were  
healed. <sup>19</sup> And all the people praised to  
touche him: for there went vertue out of  
him, and healed them all.

<sup>20</sup> And he lifted vp his eyes upon the  
discipules, and sayde: Blessed be ye poore:  
for yours is the kyngdome of God. <sup>21</sup> Blessed  
are ye that hunger now: for ye shalbe  
satisfied. <sup>22</sup> Blessed are ye that wepe  
now: for ye shall laugh. <sup>23</sup> Blessed are  
ye when men hate you, and thrust  
you oute of their companye, and rayle,  
and abhorre youre name as an euyl thinge,  
for the sonne of mannes sake. <sup>24</sup> Reioyce  
ye then, and be gladd: for beholde,  
your rewarde is greate in heuen. Aftir  
this manner their fathers entreated the  
Prophetes. <sup>25</sup> But wo be to you that are  
ryche: for ye have therin youre consolacion.  
<sup>26</sup> Wo be to you that are full: for

## CRANMER—1539.

<sup>11</sup> And they were fylled with madnes, and  
comuned together among them selues,  
what they myght do to Iesu.

<sup>12</sup> And it fortunēd in those dayes that he  
went out into a mountayne for to praye,  
and continued all nyght in prayer to God. <sup>13</sup>  
And as soone as it was daye, he called  
his discipules and of them he chose twelue,  
whom also he called Apostles. <sup>14</sup> Simon  
whom he also named Peter, and Andrew  
his brother. James and Iohn, Philip and  
Bartlemew, <sup>15</sup> Mathew and Thomas:  
James the sonne of Alpheus, and Simon  
which is called zelotes, <sup>16</sup> and Iudas James  
sonne, and Iudas Iscarioth, the same that  
was the traytour.

<sup>17</sup> And he came doune with them, and  
stode in the plaine felde, and the company  
of hys discipules and a greate multitude of  
people (out of all Iurie and Ierusalem, and  
from the see cooste of Tyre and Sidon)  
which came to heare him, and to be healed  
of their dyscuses. <sup>18</sup> and they that were  
vexed with foule spretes and they were  
healed. <sup>19</sup> And all the people praised to  
touche him, for there went vertue out of  
him, and healed them all.

<sup>20</sup> And he lyfte vp his eyes vpon the dis-  
ciples, and sayde Blessed be ye poore:  
for yours is the kyngdom of God. <sup>21</sup> Bless-  
ed are ye that hunger now: for ye shalbe  
satisfied. <sup>22</sup> Blessed are ye that wepe now:  
for ye shall laugh. <sup>23</sup> Blessed shall ye be,  
when men hate you, and thrust you out  
of their company, and rayle on you, and  
abhorre youre name, as an euyl thinge,  
for the sonne of mannes sake. <sup>24</sup> Reioyce  
ye in that daye, and be glad: for beholde,  
your rewarde is greate in heuen. For thus  
dyd their fathers vnto the prophetes.

<sup>25</sup> But wo vnto you that are ryche: for  
ye haue youre consolacion. <sup>26</sup> Wo vnto

ἤλθον ἀκούσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, <sup>18</sup> καὶ οἱ ὀχλοῦμενοι | ἀπὸ πνευμάτων ἀκαθάρτων, <sup>1</sup> καὶ ἐθεραπεύοντο. <sup>19</sup> καὶ πᾶς ὁ ὄχλος ἐξήτει ἄπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο πάντας. <sup>20</sup> Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, Ἐμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>21</sup> μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε, μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. <sup>22</sup> μακάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>23</sup> *Χάρητε | ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα | γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν.* <sup>24</sup> Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. <sup>25</sup> οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, |

† Alex. + καί. † Alex. = καί. † Alex. ἰνοχλοῦμενοι. † Rec. ἰπὸ. † Alex. = καί. † Rec. χάρητε. † Alex. τὰ αὐτὰ. † Alex. ἰμπ. νῦν.

## GENEVA — 1557.

<sup>11</sup> And they were filled ful of madnes, and communed one with another, what they myght do to Iesus. <sup>12</sup> And it came to passe in those dayes, that he went into a mountayne for to pray, and watched all the night in prayer to God. <sup>13</sup> And as some as it was day, he called his disciples, and of them he chose twelve, which also he called Apostles. <sup>14</sup> (Simon whome he named also Peter, and Andrew his brother, James and Iohn, Philip and Barthelmeu: <sup>15</sup> Matthew, and Thomas : James the sonne of Alphaeus, and Simon called Zelotes, <sup>16</sup> And Iudas James brother, and Iudas Iscariot, which also was the traytour.)

<sup>17</sup> Then he came downe with them, and stode in the champion countrie : and the company of his disciples, and a great multitude of people out of all Iurie and Ierusalem, and from the sea coast of Tyre and Sidon, which came to heare him, and to be healed of their diseases :

<sup>18</sup> And they also that were vexed with foule spirites : and they were healed.

<sup>19</sup> And all the people preased to touch him : for there went vertue out of him, and healed them all.

<sup>20</sup> And he lifted vp his eyes vpon the disciples, and sayd, Blessed be ye poore : for yours is the kyngdome of God. <sup>21</sup> Blessed are ye that hunger now : for ye shal be satisfied. Blessed are ye that wepe now : for ye shal laugh. <sup>22</sup> Blessed shal ye be when men hate you, and separate you, and rayle, and put out your name as euyl, for the Sonne of mans sake.

<sup>23</sup> Reioyce ye in that day and be glad : for behold, your rewarde is great in heauen : for after this maner their fathers entreated the Prophets. <sup>24</sup> But wo be to you that are riche : for ye haue receaued your consolation. <sup>25</sup> Wo be to you that are full :

## RHEIMS — 1582.

his hand vvas restored. <sup>11</sup> And they vvere replenished vvith madnes : and they communed one vvith an other vvhat they might doe to Iesus.

<sup>12</sup> And it came to passe in those daies, he vvent forth into the mountaine to pray, and he passed the vvhole night in the prayer of God. <sup>13</sup> And vvhen day vvas come, he called his Disciples : and he chose tvvelve of them (vvhom also he named *Apostles*) <sup>14</sup> Simon vvhom he sur-named Peter, and Andrew vv brother, James and Iohn, Philippe and Bartholomevv, <sup>15</sup> Matthew and Thomas, James of Alphaeus and Simon that is called Zelotes, <sup>16</sup> and Iude of James, and Iudas Iscariote vvich vvas the traitour. <sup>17</sup> And descending vvith them he stodee in a plaine place, and the multitude of his Disciples, and a vvery great companie of people from all Ievvrie and Hierusalem : and the sea coast both of Tyre and Sidon, <sup>18</sup> vvich vvhere come to heare him, and to be healed of their maladies. And they that vvere vexed of vvnealee spirites, vvere cured. <sup>19</sup> And al the multitude sought to touch him, because vertue vvent forth from him, and healed al. <sup>20</sup> And he lifting vp his cies vpon his Disciples, said,

Blessed are ye poore : for yours is the kingdom of God. <sup>21</sup> Blessed are you that novv are an hungred : because you shal be filled. Blessed are you that novv doe vveepe : because you shal laugh. <sup>22</sup> Blessed shal you be vvhen men shal hate you, and vvhen they shal separate you, and vvbraide you, and abandon your name as euil, for the some of mans sake. <sup>23</sup> Be glad in that day and reioyce : for behold, your reppard is much in heauen. for according to these things did their fathers to the Prophets. <sup>24</sup> But vvo to you that are riche, because you haue your consolation. <sup>25</sup> Vvo to you that are filled :

## AUTHORISED — 1611.

restored whole as the other. <sup>11</sup> And they were filled with madnesse, and communed one with another what they might doe to Iesus. <sup>12</sup> And it came to passe in those dayes, that hee went out into a mountaine to pray, and continued all night in prayer to God.

<sup>13</sup> And when it was day, he called vnto him his disciples : and of them he chose twelve ; whome also hee named Apostles : <sup>14</sup> Simon, (whome hee also named Peter,) and Andrew, his brother : James and Iohn, Philip and Bartholomew, <sup>15</sup> Matthew and Thomas, James the sonne of Alphaeus, and Simon, called Zelotes. <sup>16</sup> And Iudas the brother of James, and Iudas Iscariot, which also was the traitour.

<sup>17</sup> And hee came downe with them, and stood in the plaine, and the company of his disciples, and a great multitude of people, out of all Iudea and Hierusalem, and from the Sea coast of Tyre and Sidon, which came to heare him, and to be healed of their diseases, <sup>18</sup> And they that were vexed with vvnealee spirites : and they were healed. <sup>19</sup> And the whole multitude sought to touch him : for there went vertue out of him, and healed them all.

<sup>20</sup> And hee lifted vp his eyes on his disciples, and said, Blessed hee yee poore : for yours is the kingdom of God. <sup>21</sup> Blessed are ye that hunger now : for yee shall be filled. Blessed are yee that weepe now, for yee shall laugh. <sup>22</sup> Blessed are yee when men shall hate you, and when they shall separate you from their company, and shal reproach you, and cast out your name as euill, for the Sonne of mans sake. <sup>23</sup> Reioyce ye in that day, and leape for ioy : for beholde, your reward is great in heauen, for in the like maner did their fathers vnto the Prophets. <sup>24</sup> But woe vnto you that are rich : for yee haue receiued your consolation. <sup>25</sup> Woe vnto you



‘ τὸ αὐτὸ ποιούσι. <sup>34</sup> καὶ ἐὰν δανεῖζητε παρ’ ὧν ἐλπίζετε ἀπολαβεῖν, ποῖα ὑμῶν  
 ‘ χάρις ἐστί; καὶ γὰρ <sup>οἱ</sup> ἁμαρτωλοὶ ἁμαρτωλοῖς δανεῖζουσιν, ἵνα ἀπολάβωσι τὰ  
 ‘ ἴσα. <sup>35</sup> πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανεῖζετε μηδὲν  
 ‘ ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ <sup>τῷ</sup> ὑψίστου· ὅτι  
 ‘ αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ ποιηρούς. <sup>36</sup> γίνεσθε <sup>οὖν</sup> οἰκτίρ-  
 ‘ μονες, καθὼς <sup>καὶ</sup> ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. <sup>37</sup> καὶ μὴ κρίνετε, καὶ οὐ μὴ  
 ‘ κριθῆτε. <sup>α</sup> μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυ-  
 ‘ θήσεσθε. <sup>38</sup> δίδοτε, καὶ δοθήσεται ὑμῶν μέτρον καλόν, πεπιεσμένον καὶ σσαλευ-  
 ‘ μένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. <sup>β</sup> τῷ γὰρ αὐτῷ μέτρῳ  
 ‘ ᾧ <sup>μετρεῖτε</sup>, ἀντιμετρηθήσεται ὑμῶν. <sup>39</sup> εἶπε δὲ <sup>ε</sup> παραβολὴν αὐτοῖς, ‘ Μῆτι δύναται  
 ‘ τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον <sup>δ</sup> πεσοῦνται; | <sup>40</sup> οὐκ ἔστι

<sup>†</sup> Rec. + τοῦ. <sup>‡</sup> Alex. = οὖν. <sup>‡</sup> Alex. = καί. <sup>α</sup> Alex. + καί. <sup>β</sup> Alex. ᾧ γὰρ μέτρον. <sup>ε</sup> Alex. + καί. <sup>δ</sup> Alex. ἐπιπείνεται.

## GENEVA—1557.

for ye shal hunger. Wo be to you that now laugh: for ye shal wepe and wepe. <sup>26</sup> Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes. <sup>27</sup> But I say vnto you which heare, Loue your enemies: do good to them which hate you. <sup>28</sup> Bless them that curse you: and pray for them which wrongfully trouble you. <sup>29</sup> And vnto him that smytheth thee on the one cheke, offer also the other: and him that taketh away thy cloke, forbyd not to take thy coate also. <sup>30</sup> Geue to euery man that asketh of thee: and of hym that taketh away thy goodes, aske them not agayne.

<sup>31</sup> And as ye would that men should do to you, so do ye to them lykewyse. <sup>32</sup> And if ye loue them which loue you, what thank shal ye haue? for the very sinners loue their louers. <sup>33</sup> And if ye do good for them which do good for you, what thank are ye worthy of? for the very synners, do euen the same. <sup>34</sup> And if ye lend to them of whome ye hope to receaue, what thank haue ye? for the very synners lend to synners, to receaue as much agayne. <sup>35</sup> Wherefore, loue ye your enemies, do good, and lend, lokyng for nothyng agayne: and your rewarde shal be great, and ye shalbe the chyldren of the Hiest: for he is kynde vnto the vnkynde, and to the euyl.

<sup>36</sup> Be ye therefore merciful, as your father also is merciful. <sup>37</sup> Iudge not, and ye shal not be iudged: condemne not, and ye shal be condemned: forgeue, and ye shal be forgeuen. <sup>38</sup> Geue, and it shalbe geuen vnto you: good measure, pressed doune, shaken together and runnyng ouer shal men geue into your bosomes. For with what measure ye meate, with the same shal men meate to you agayne. <sup>39</sup> And he put forth a similitude vnto them: Can the blynde lead the blynde? Shal they not bothe then fall into the dytche? <sup>40</sup> The disciple is not

## RHEIMS—1582.

because you shal be hungrie. Vnto you that now doe laugh: because you shal mourne and weepe. <sup>26</sup> Vnto all men shal besse you. for according to these things did their fathers to the false Prophetes.

<sup>27</sup> But to you I say that doe heare, Loue your enemies, doe good to them that hate you. <sup>28</sup> Bless them that curse you, and pray for them that calumniate you. <sup>29</sup> And he that striketh thee on the cheeke, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coate also. <sup>30</sup> And to euery one that asketh thee, giue: and of him that taketh away the things that are thine, aske not agayne. <sup>31</sup> And according as you vvil that men doe to you, doe you also to them in like maner. <sup>32</sup> And if you loue them that loue you, vwhat thank is to you? for sinners also loue those that loue them. <sup>33</sup> And if ye doe good to them that doe you good: vwhat thank is to you? for sinners also doe this. <sup>34</sup> And if ye lend to them of vvhom ye hope to receiue: vwhat thank is to you? for sinners also lend vnto sinners, for to receiue as much. <sup>35</sup> But loue ye your enemies: doe good and lend, hoping for nothing thereby, and your reward shall be much, and you shall be the sonnes of the highest, because him self is benefical vpon the vnkinde and the euil. <sup>36</sup> Be ye therefore merciful as also your father is merciful. <sup>37</sup> Iudge not, and you shal not be iudged, condemne not, & you shal shall not be condemned, forgiue, and you shal be forgiuen. <sup>38</sup> Giue, and there shal be giuen to you. good measure and pressed downe and shaken together and running ouer shal they giue into your bosome. For vwith the same measure that you do meate, it shal be measured to you agayne.

<sup>39</sup> And he said to them a similitude also: Can the blinde leade the blinde? doe not both fall into the ditch? <sup>40</sup> The disciple is

## AUTHORISED—1611.

that are full: for yee shall hunger. Wo vnto you that laugh now: for yee shall mourne and weepe. <sup>26</sup> Wo vnto you when all men shall speake well of you: for so did their fathers to the false prophets.

<sup>27</sup> But I say vnto you which heare, Loue your enemies, doe good to them which hate you, <sup>28</sup> Bless them that curse you, and pray for them which despitefully vse you. <sup>29</sup> And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloake, forbid not to take thy coate also. <sup>30</sup> Giue to euery man that asketh of thee, and of him that taketh away thy goods, aske them not agayne. <sup>31</sup> And as ye would that men should doe to you, doe yee also to them likewise. <sup>32</sup> For if ye loue them which loue you, what thank haue ye? for sinners also loue those that loue them. <sup>33</sup> And if ye doe good to them which doe good to you, What thank haue ye? for sinners also doe euen the same. <sup>34</sup> And if ye lend to them of whom yee hope to receiue, What thank haue yee? for sinners also lend to sinners, to receiue as much agayne. <sup>35</sup> But loue yee your enemies, and doe good, and lend, hoping for nothing agayne: and your reward shall be great, and ye shalbe the children of the Highest: for hee is kinde vnto the vnthankfull, and to the euill. <sup>36</sup> Be ye therefore merciful, as your Father also is merciful.

<sup>37</sup> Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgieue, and ye shall be forgiuen. <sup>38</sup> Giue, and it shall be giuen vnto you, good measure, pressed downe, and shaken together, and running ouer, shall men giue into your bosome: for with the same measure that ye mete withall, it shall be measured to you agayne. <sup>39</sup> And hee spake a parable vnto them, Can the blinde leade the blinde? Shall they not both fall into the ditch? <sup>40</sup> The disciple

μαθητῆς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· | κατηγορισμένοι δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. <sup>41</sup> Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; <sup>42</sup> ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφὲ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. <sup>43</sup> οὐ γάρ ἐστι δένδρον καλόν, ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν. <sup>44</sup> ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ γὰρ ἐξ ἄκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βιάτου <sup>9</sup> τρυγῶσι σταφυλήν. | <sup>45</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος | ἐκ τοῦ πονηροῦ θησαυροῦ | τῆς καρδίας αὐτοῦ προφέρει

<sup>9</sup> Alex. = αὐτοῦ. <sup>1</sup> Alex. + πάμπ. <sup>2</sup> Alex. στ. τρυγῶσι s. σταφυλάς τρυγῶσι. <sup>3</sup> Alex. = ἀνθρώπος.

## WICLIF—1380.

maistr, but eche schal be perfiȝt : if he be as his maistr. <sup>41</sup> and what seest thou in thi brothers iȝe a mote : but thou biholdist not a beam that is yn thiū owne iȝe? <sup>42</sup> or hou maist thou seie to thi brother, brother suffre, I schal cast out the moot of thin iȝe, and thou biholdist not a beam in thin owne iȝe; ipocrite, first take out the beam of thin iȝe, and thanne thou schal se to take out the moot of thin brotheris iȝe.

<sup>43</sup> It is not a gode tre that makith yuel fruytis, nether an yuel tre: that makith good fruytis. <sup>44</sup> for eueri tre : is known of his fruyt, and men gadren not figis of thornes; nether men gadren a grape of a buysche of breris. <sup>45</sup> a good man : of the good tresour of his herte, bryngith forth good thingis, and an yuel man of the yuel tresour bryngith forth yuel thingis; for of the plente of the herte: the mouth spekiȝh. <sup>46</sup> and what elepen ȝe me lord lord, and don not the thingis that I seie. <sup>47</sup> Eche that cometh to me, and herth my wordis, and doth hem : I schal schewe to ȝou to whom he is like. <sup>48</sup> he is like to a man that bildith an hous, that diggid depe, and sette the foundement on a stoon; and whanne greet flood was made the flood was hertlid to that hous; it myȝt not moue it; for it was founded on a sad stoon. <sup>49</sup> but he that heerith and doith not : is liketo a man bildeynge his hous on erthe withouten foundement. In to which the flood was hertlid : and anon it fil down; and the fallynge doun of that hous : was made greet.

7. AND whanne he hadde fulfilled alle his wordis into the ceris of the puple : he entrid in to cafernaum. <sup>2</sup> but a seruaunt of a centurion that was precious to hym

<sup>1</sup> ȝe. <sup>2</sup> yuel. <sup>3</sup> erth. <sup>4</sup> elepen. <sup>5</sup> sad. <sup>6</sup> steady. <sup>7</sup> firm. <sup>8</sup> hertlid. <sup>9</sup> dashed.

## TYNDALE—1534.

Every man shalbe perfecte; even as his master is. <sup>41</sup> Why seyest thou a mote in thy brothers eye; and considerest not the beam that is in thyne awne eye? <sup>42</sup> Either how cannest thou saye to thy brother : Brother, let me pull out the mote that is in thynne eye : when thou perceavest not the beam that is in thynne awne eye? Ypocrite, cast out the beam out of thynne awne eye fyrst; and then shalt thou se perfectly, to pull out the mote out of thy brothers eye.

<sup>43</sup> It is not a good tree that bringeth forth the evyll frute : nether is that an evyll tree, that bringeth forth the good frute.

<sup>44</sup> For every tree is known by his frute. Nether of thornes gader men fygges; nor of bushes gader they grapes. <sup>45</sup> A good nan out of the good treasure of his hert; bringeth forth the that which is good. And an evyll man out of the evyll treasure of his hert; bringeth forth the that which ys evyll. For of the aboundance of the hert; his mouthe speaketh. <sup>46</sup> Why call ye me Master, Master : and do not as I bid you? <sup>47</sup> whosoever cometh to me and heareth my sayings, and dothe the same, I will shewe you to whome he ys lyke.

<sup>48</sup> He is like a man which bilt an housse; and diggid depe; and layde the foundation on a rocke. When the waters arose; the fludde bet upon that housse; and coude not move yt. For it was grounded upon a rocke. <sup>49</sup> But he that heareth and doth not; is lyke a man that with out foundation bylt an housse upon the erth; agaynst which the fludde did bet : and it fell by and by. And the fall of that housse was greate.

7. WHEN he had ended all his sayings in the audience of the people; he entred into Capernaum. <sup>2</sup> And a certayne Centurions seruaunte was sicke and redy to

## CRANMER—1539.

Euery man shalbe perfecte, even as his master is. <sup>41</sup> Why seest thou a mote in thy brothers eye, but considerest not the beam that is in thynne awne eye? <sup>42</sup> Either how cannest thou saye to thy brother : Brother, let me pull out the mote that is in thynne eye, when thou seest not the beam that is in thynne awne eye. Thou ypocrite, cast out the beam out of thynne awne eye fyrst, and then shalt thou se perfectly, to pull out the mote that is in thy brothers eye.

<sup>43</sup> For it is not a good tree, that bringeth forth euyll frute : nether is that an euyll tree, that bringeth forth good frute. <sup>44</sup> For euery tre is known by his frute. For of thornes do not men gather fyges, nor of bushes gader they grapes. <sup>45</sup> A good man out of the good treasure of his herte, bryngeth forth that which is good. And an euyll man, out of the euyll treasure of his hert, bryngeth forth that which is euyll. For of the aboundance of the hert, hys mouth speaketh

<sup>46</sup> Why call ye me Lorde lorde, and do not as I byd you : <sup>47</sup> whosoever cometh to me and heareth my sayings, and doth the same, I will shewe you to whome he is lyke. <sup>48</sup> He is lyke a man which bylt an housse, and dygged depe, and layde the foundacyon on a rocke. When the waters arose, the flud bet vpon that housse, and coude not moue it. For it was grounded vpon a rocke. <sup>49</sup> But he that heareth and doth not, is lyke a man that with out foundation bylt an housse vpon the erth, agaynst which the floud dyd beat : and it fell immediatly. And the fall of that housse was greate.

7. WHEN he had ended all his sayings in the audience of the people he entred into Capernaum. <sup>2</sup> And a certayne Centurions seruaunt which was deare vnto him laye sicke and was in parcell of

‘ τὸ πονηρόν· ἐκ γὰρ <sup>k</sup> τοῦ περισσεύματος τῆς | καρδίας λαλεῖ τὸ στόμα αὐτοῦ. <sup>46</sup> Τί  
 ‘ δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἅ λέγω ; <sup>47</sup> πᾶς ὁ ἐρχόμενος πρὸς με  
 ‘ καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τί ἐστὶν ὅμοιος.  
 ‘ <sup>48</sup> ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε  
 ‘ θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσεῖρήξεν ὁ ποταμὸς τῇ  
 ‘ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευσαὶ αὐτήν· <sup>1</sup> θεμελιωτὸ γὰρ ἐπὶ τὴν πέτραν. |  
 ‘ <sup>49</sup> ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ  
 ‘ τὴν γῆν χωρὶς θεμελίου· ἢ προσεῖρήξεν ὁ ποταμὸς, καὶ εὐθέως <sup>m</sup> ἔπεσε, | καὶ ἐγένετο  
 ‘ τὸ ρῆγμα τῆς οἰκίας ἐκείνης μέγα.’

VII. Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ  
 εἰσηλθεν εἰς Καπερναοῦμ. <sup>2</sup> Ἐκατοντάρχου δέ τινος δούλος κακῶς ἔχων ἡμέλλε

<sup>1</sup> Alex. = θησαυρῶν. <sup>2</sup> Alex. περισσεύματος. <sup>3</sup> Alex. αὐτὸ καλῶς οἰκοδομήσεται αὐτήν. <sup>m</sup> Alex. συνέπεσε.

## GENEVA—1557.

about his master : But whosoever *will be* a perfect *disciple* shalbe as his master is.

<sup>41</sup> Why seest thou a mote in thy brothers eye, and considerest not the beamc that is in thine owne eye ? <sup>42</sup> Ether how canest thou say to thy brother, Brother let me pul out the mote that is in thine eye : when thou perceavest not the beamc that is in thine owne eye ? Hypocrite, cast out the beamc out of thine owne eye first, and then shalt thou see perfectly, to pul out the mote that is in thy brothers eye. <sup>43</sup> For it is not a good tree that bringeth forth euyl frute : nether is that an euyl tree, that bringeth forth good frute.

<sup>44</sup> For every tree is knoven by his owne fruite. For nether of thornes gather men figges, nor of bushes gather they grapes.

<sup>45</sup> A good man out of the good treasure of his heart, bryngeth forth that which is good : and an euyl man out of the euyl treasure of his hart, bringeth forth that which is euyl. For of the abundance of the hart, hys mouth speaketh. <sup>46</sup> Why call ye me Master, Master, and do not as I byd you ? <sup>47</sup> Whosoever cometh to me, and heareth my sayings, and doth the same, I will shewe you to whom he is lyke. <sup>48</sup> He is lyke a man which buylt an house, and dygged depe, and layd the foundation on a rock. And when the waters arose, the flood bet vpon that house, and could not shake it downe : for it was grounded vpon a rock. <sup>49</sup> But he that heareth and doth not, is lyke a man that without foundation buylt an house vpon the earth, agaynst which the flood dyd beat, and it fel by and by. And the fall of that house was great.

7. VVHEN he had ended all his sayings in the audience of the people, he entred into Capernaum. <sup>2</sup> And a certayn Centurions seruant was syck and ready

## RHEIMS—1582.

not about his maister : but euery one shal be perfect, if he be as his maister.

<sup>41</sup> And vvhy seest thou the mote in thy brothers eie : but the beamc that is in thine ovvne eie thou considerest not ? <sup>42</sup> Or hovv canst thou say to thy brother, Brother, let me cast out the mote out of thine eie : thy self not seeing the beamc in thine ovvne eie ? Hypocrite, cast first the beamc out of thine ovvne eie : and then shalt thou see clerely to take forth the mote out of thy brothers eie.

<sup>43</sup> For there is no good tree that yeldeth euyl frutes : nor euil tree, that yeldeth good fruite. <sup>44</sup> For every tree is knoven by his fruite. For neither doe they gather figges of thornes : neither of a bush doe they gather the grape. <sup>45</sup> The good man of the good treasure of his hart bringeth forth good : and the euil man of the il treasure bringeth forth euil. for of the abundance of the hart the mouth speaketh.

<sup>46</sup> And vvhy cal you me, Lord, Lord : and doe not the things vvvhich I say ?

<sup>47</sup> Euery one that commeth to me, and heareth my vvords, and doeth them : I vvill shew you to vvhom he is lyke. <sup>48</sup> He is lyke to a man building a house, that digged depe, and laid the foundation vpon a rocke. And vvhen an inundation rose, the riuier bette against that house, and it could not moue it : for it vvvas founded vpon a rocke. <sup>49</sup> But he that heareth, and doeth not : is lyke to a man building his house vpon the earth vvithout a foundation : against the vvvhich the riuier dyd beate : and incontinent it fell, and the ruine of that house vvvas great.

7. AND vvhen he had fully said all his vvords into the eares of the people, he entred into Capernaum. <sup>2</sup> And the seruant of a certayne Centurion being sicke,

## AUTHORISED—1611.

is not about his master : but euery one <sup>a</sup> that is perfect shalbe as his master.

<sup>41</sup> And why beholdest thou the mote that is in thy brothers eye, but perceiuest not the beamc that is in thine owne eye ? <sup>42</sup> Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye : when thou thy self beholdest not the beamc that is in thine owne eye ? Thou hypocrite, cast out first the beamc out of thine owne eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye. <sup>43</sup> For a good tree bringeth not fourth corrupt frute : neither doeth a corrupt tree bring fourth good frute. <sup>44</sup> For every tree is knoven by his owne frute : for of thornes men doe not gather figs, nor of a bramble bush gather they grapes. <sup>45</sup> A good man out of the good treasure of his heart, bringeth fourth that which is good : and an euill man out of the euill treasure of his heart, bringeth fourth that which is euill : For of the abundance of the heart, his mouth speaketh.

<sup>46</sup> And why call ye mee Lord, Lord, and doe not the things which I say ? <sup>47</sup> Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. <sup>48</sup> Hee is like a man which built an house, and digged deepe, and layed the foundation on a rocke. And when the flood arose, the streame beat vehemently vpon that house, and could not shake it : for it was founded vpon a rocke. <sup>49</sup> But hee that heareth, and doeth not, is like a man that without a foundation built an house vpon the earth : against which the streame did beat vehemently, and immediatly it fell, and the ruine of that house was great.

7. NOW when hee had ended all his sayings in the audience of the people, he entred into Capernaum. <sup>2</sup> And a certaine Centurions seruant, who was deare vnto

<sup>a</sup> Or, shall be perfected as his master.

τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. <sup>3</sup> ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἔλθων διασώσῃ τὸν δούλον αὐτοῦ. <sup>4</sup> οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες, <sup>5</sup> Ὅτι ἀξίως ἐστὶν ᾧ παρέξει τοῦτο. <sup>6</sup> ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. <sup>7</sup> Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν <sup>8</sup> ἑκατόνταρχος φίλος, λέγων αὐτῷ, Κύριε, μὴ σκύλλων οὐ γὰρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στήγην μου εἰσεέλθῃς. <sup>9</sup> διὸ οὐδὲ ἐμαυτὸν ἤξιωσα πρὸς σε ἐλθεῖν ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. <sup>10</sup> καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπὲρ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. <sup>11</sup> Ἀκούσας

<sup>3</sup> Alex. ἠρώτων. <sup>4</sup> Alex. + αὐτῷ. <sup>5</sup> Alex. παρίξῃ. <sup>6</sup> Alex. φιλ. ὁ ἱσάρ. <sup>7</sup> Alex. μου ὑπὸ τὴν στήγην. <sup>8</sup> Const. οὐρα.

## WICLIIF—1380.

was sike and drawynge to the deeth, <sup>3</sup> and whanne he hadde herie of ihesus: he sente to hym the eldre men of iewis, <sup>4</sup> and preid hym that he wolde come and hele his seruaunte, <sup>5</sup> and whanne they camen to ihesus, they preiden hym bisili and seiden to hym, for he is worthi that thou graunte to hym this thing <sup>6</sup> for he loueth oure folk, <sup>7</sup> he bildid to us a synagoge, <sup>8</sup> and ihesus wente with hem, and whanne he was not fer fro the hous the centurien sente to hym frendis and seide lord nyle thou be traueilid for I am not worthi: that thou entre vndir my roof, <sup>9</sup> for whiche thing, and I demed not my silf worthi: that I come to thee, but seie thou bi word: and my child schal be heclid, <sup>10</sup> for I am a man ordeyned vndir power, and haue knyghtis vndir me, and I seie to this go: and he goith, <sup>11</sup> and to another come: and he cometh, and to my seruaunt do this thing: and he doith, <sup>12</sup> and whanne this thing was herd: ihesus wondrid and seide to the puple syngye hym, truli I seie to you: nether in israel fondse so greet feith, <sup>13</sup> and thei that weren sente truned asen hoome: and founden the seruaunte hole, which was sike,

<sup>11</sup> And it was don aftirward ihesus wente in to a citee, that is clepid naim; and his discipulis and ful greet peple wente with hym; <sup>12</sup> whanne he cam ny; to the gate of the cite: to the sonce of a woman that hadde no mo children; was borun that dede; and this was a widowe, and moche puple of the citee with hir; <sup>13</sup> and whanne the lord ihesus hadde seen hir: he hadde ruthe on hir and seide to hir, nyle thou wepe; <sup>14</sup> and he cam ny; and touchid the here; and thei that baren; stoden; and he seide, unge men; I seie to the; rise up; <sup>15</sup> and he that was dede sate up asen; and bigan to speke; and he gaf hym to his modir; <sup>16</sup> and drede took alle men; <sup>17</sup> thei magnifieden god and seiden,

nyl not traueilid, demer, iudged knyghtis, as derra, syngye following, asen, ungen, lepid called, take pity, gaf gaue.

## TYNDALE—1534.

dye whom he made moche of. <sup>3</sup> And when he hearde of Iesu he sent vnto him the elders of the Iewes, beseeching him that he wolde come and heale his seruaunt. <sup>4</sup> And they came to Iesus and besought him instantly sayinge: He is worthi that thou shuldest do this for him. <sup>5</sup> For he loveth oure nacion, and hath bilt vs a sinagoge. <sup>6</sup> And Iesus went with them. And when he was not farre from the house, the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy silfe: for I am not worthi that thou shuldest enter vnder my roffe. <sup>7</sup> Wherefore I thought not my silfe worthy to come vnto the: but saye the worde, and my seruaunt shalbe whoole. <sup>8</sup> For I lyke wyse am a man vnder power, and haue vnder me soudiers; and I saye vnto wongoo: and he goeth. And to another come: and he cometh. And to my seruaunt do this: and he doeth it. <sup>9</sup> When Iesus herde this, he mervyeled at him, and turned him about and sayd to the people that folowed him: I saye vnto you, I have not founde so grete feith noon, not in Israel. <sup>10</sup> And they that were sent, turned backe home agayne, and founde the seruaunt that was sicke, whoole.

<sup>11</sup> And it fortunad after that, that he went into a cite called Naim; and many of his discipules went with him; and moche people. <sup>12</sup> When he came nye to the gate of the cite: beholde, ther was a deed man caried out which was the only sonne of his mother, and she was a widowe, and moche people of the cite was with her. <sup>13</sup> And when the lorde sawe her, he had compassion on her, and sayde vnto her: wepe not. <sup>14</sup> And he went and touchid the coffyn, and they that bare him stode still. And he sayde: Yonge man, I saye vnto the, aryse. <sup>15</sup> And the deed sate vp, and beganne to speake. And he delyvered him to his mother. <sup>16</sup> And they cam a feare on them all. And they glorified god,

## CRANMER—1539.

death, <sup>3</sup> And when he heard of Iesu, he sent vnto him the elders of the Iewes, beseeching him that he wolde come, and heale hys seruaunte. <sup>4</sup> And when they cam to Iesus, they besought him instantly, saying: He is worthy that thou shuldest do this for him. <sup>5</sup> For he loueth oure nacion, and hath buylt vs a synagoge. <sup>6</sup> And Iesus went with them.

And when he was now, not farre from the house, the Centurion sent frendes to him: saying vnto him, Lorde, trouble not thy selfe: for I am not worthy: that thou shuldest enter vnder my roffe. <sup>7</sup> Wherefore I thought not my selfe worthy to come vnto the: but saye thou the worde, and my seruaunt shalbe whole. <sup>8</sup> For I also am a man set vnder power, and haue vnder me soudiers, and I saye vnto one: go, and he goeth: and to another, come: and he cometh: and to my seruaunt, do this: and he doeth it. <sup>9</sup> When Iesus herde this, he mervyeled at him, and turned him about, and sayd to the people that folowed him: I saye vnto you, I have not founde so great feyth, no, not in Israel. <sup>10</sup> And they that were sent, turned backe home agayne, and founde the seruaunt whole that had bene sicke.

<sup>11</sup> And it fortunad after this, that he went into a cytie which is called Naim, and many of his discipules went with him, and moche people. <sup>12</sup> When he came nye to the gate of the cytie: beholde, ther was a deed man caried out, which was the onely sonne of his mother, and she was a wydowe, and moche people of the cytie was with her. <sup>13</sup> And when the Lord sawe her, he had compassion on her, and sayde vnto her: wepe not. <sup>14</sup> And he came nye, and touchid the coffyn: and they that bare him, stode styll. And he sayde: Yonge man, I saye vnto the, aryse. <sup>15</sup> And he that was deed, sate vp, and beganne to speake. And he delyvered him to his mother. <sup>16</sup> And there came a feare on them all. And they gaue the glory vnto God,

δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθῶντι αὐτῷ ὄχλῳ εἶπε, Ἐλέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.<sup>10</sup> Καὶ ὑποστρεψάντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν ἀσθενοῦντα δούλον ὑγαίονοντα.

<sup>11</sup> Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναϊν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς.<sup>12</sup> ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδὼν, ἐξεκομίζετο τεθηκῶς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.<sup>13</sup> καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαίει.<sup>14</sup> Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε, Νεανίσσκε, σοὶ λέγω, ἐγέρθητι.<sup>15</sup> Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.<sup>16</sup> ἔλαβε δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, Ὅτι

<sup>1</sup> Alex. εἰς τὸν οἶκον οἱ π. ε. τ. ἀ. (s. = d.) ε. <sup>2</sup> Const. τῷ. <sup>3</sup> Alex. = ἱκανοί. <sup>4</sup> Alex. καὶ αὐτὴ ἦν χήρα. <sup>5</sup> Const. = ἦν. <sup>6</sup> Rec. ἀπαντας.

## GENEVA—1557.

to dye, whome he made much of.<sup>3</sup> And when he heard of Iesus, he sent vnto hym the Elders of the Iewes, besechyng hym that he would come and heale his seruant.<sup>4</sup> And they came to Iesus, and besought hym instantly, saying, He is worthy that thou shouldst est bestowe this pleasure vpon him.<sup>5</sup> For he loueth sayd they, our nation, and hath buylt vs a Synagoge.

<sup>6</sup> Then Iesus went with them. But when he was now not farre from the house, the Centurion sent friendes to him, saying vnto him, Lord trouble not thy self: for I am not worthy that thou shouldst enter vnder my rooffe.<sup>7</sup> Wherefore I thought not my self worthy to come vnto thee, but say the woord, and my seruant shalbe whole.<sup>8</sup> For I lykevyse am a man vnder power, and haue vnder me souldiers; and I say vnto one, Go, and he goeth: and to another, Come, and he cometh: and to my seruant, Do this, and he doeth it.<sup>9</sup> When Iesus heard this, he marueled at hym, and turned hym about, and sayd to the people, that folowed him, I say vnto you, I haue not found so great faith, no, not in Israel.<sup>10</sup> And they that were sent, turned back home agayne, and found the seruant that was syck, whole.<sup>11</sup> And it fortuneth the day after, that he went into a cite called Naïm, and many of his disciples went with hym, and much people.<sup>12</sup> When he came nye to the gate of the cite, beholde there was a dead man carryed out, who was the onely begotton sonne of his mother, which was a wydowe: and much people of the cite was with her.

<sup>13</sup> And when the Lord sawe her, he had compassion on her, and sayd vnto her, Wepe not.<sup>14</sup> And he went and touched the coffyn (and they that bare hym stode styl) (and they that Yonge man, I say vnto thee, Arise.<sup>15</sup> And he that was dead sate vp, and began to speake: and he deliuered him to his mother.<sup>16</sup> And there came a feare on them all: and they

## RHEIMS—1582.

vvas readie to die: vvhich vvas deere vnto him.<sup>3</sup> And when he heard of Iesus, he sent vnto him the Ancients of the Iewes, desiring hym to come and heale his seruant.<sup>4</sup> But they being come to Iesus, besought hym earnestly, saying to him, That he is vvortheie that thou shouldst doe this for him.<sup>5</sup> for he loueth our nation: and he hath buylt a synagogue for vs.<sup>6</sup> And Iesus vvent vwith them. And vvhē he vvas now not farre from the house, the Centurion sent his frends vnto him, saying, Lord, trouble not thy self. for I am not vvortheie that thou shouldst enter vnder my rooffe.<sup>7</sup> for the vvhich cause neither did I thinke my self vvortheie to come to thee: but say the vvorde, and my seruant shal be made whole.<sup>8</sup> for I also am a man subiect to authoritie, hauing vnder me souldiers; and I say to this, goe, and he goeth: and to another, come, and he cometh: and to my seruant, doe this, and he doeth it.<sup>9</sup> Vvhich Iesus hearing, marueiled: and turning to the multitudes that folowed him he said, Amen I sayd to you, neither in Israel haue I found so great faith.<sup>10</sup> And they that vvere sent, being returned home, found the seruant that had been sicke, vvhole.

<sup>11</sup> And it came to passe, aftervvard he vvent into a cite that is called Naïm: and there vvent vwith him his Disciples and a very great multitude.<sup>12</sup> And vvhē he came nigh to the gate of the cite, behold a dead man vvas carryed forth, the onely sonne of his mother: and she, vvas a vvidow: and a great multitude of the cite vwith her.<sup>13</sup> Vvhom vvhē our Lord had seen, being moued vwith mercie vpon her, he said to her, Vveepe not.<sup>14</sup> And he came neere and touched the coffyn. And they that carryed it, stood stil: and he said, Yonge man, I say to thee, Arise.<sup>15</sup> And he that vvas dead, sate vp, and beganne to speake. And he gaue him to his mother.<sup>16</sup> And feare tooke them all: and they magnified God, saying, That a

## AUTHORISED—1611.

him, was sicke and ready to die.<sup>3</sup> And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.<sup>4</sup> And when they came to Iesus, they besought him instantly, saying, that hee was worthy for whom hee should do this.<sup>5</sup> For he loueth our nation, and hee hath built us a Synagogue.<sup>6</sup> Then Iesus went with them. And when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my rooffe.<sup>7</sup> Wherefore neither thought I my selfe worthy to come vnto thee: but say in a word, and my seruant shall bee healed.<sup>8</sup> For I also am a man set vnder authoritie, hauing vnder me souldiers: and I say vnto one, Goe, and he goeth: and to another, Come, and hee cometh: and to my seruant, Doe this, and hee doeth it.<sup>9</sup> When Iesus heard these things, hee marueiled at him, and turned him about, and saide vnto the people that folowed him, I say vnto you, I haue not found so great faith, no, not in Israel.<sup>10</sup> And they that were sent, returning to the house, found the seruant whole that had bene sicke.

<sup>11</sup> And it came to passe the day after, that he went into a cite called Naïm: and many of his disciples went with him, and much people.<sup>12</sup> Now when hee came nigh to the gate of the cite, behold, there was a dead man carryed out, the onely sonne of his mother, and shee was a widow: and much people of the cite was with her.<sup>13</sup> And when the Lord saw her, hee had compassion on her, and said vnto her, Weepe not.<sup>14</sup> And hee came and touched the beere (and they that bare him, stood still.) And he said, Yong man, I say vnto thee, Arise.<sup>15</sup> And he that was dead, sate vp, and began to speake: and he deliuered him to his mother.<sup>16</sup> And there came a feare on all, and they

‘ προφήτης μέγας ἔγῃγερται ἐν ἡμῖν’ καὶ ‘ Ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.’ <sup>17</sup> Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλη τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

<sup>18</sup> Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινας τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης <sup>19</sup> ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων, ‘ Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;’ <sup>20</sup> Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, ‘ Ἰωάννης ὁ Βαπτιστῆς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;’ <sup>21</sup> Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. <sup>22</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘ Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι,

<sup>17</sup> Alex. ἡγήθη. <sup>18</sup> Alex. ἔτερον. <sup>19</sup> Alex. ἐκείνη. <sup>20</sup> Const. = τὸ. <sup>21</sup> Alex. = ὁ Ἰησοῦς. <sup>22</sup> Alex. = ἔτι. <sup>23</sup> Const. τοῖς ὄχλοις. <sup>24</sup> Alex. ἐξῆλθατε s. ἐξῆλθετε.

WICLIIF—1380.

for a greet profete is risen among us : and for god hath visitid his puple, <sup>17</sup> and this word wente out of hym, in to alle iudee : and in to alle the cuntre aboute,

<sup>18</sup> and Iones discipulis tolden hym : of alle these thingis; <sup>19</sup> and Ion elepid tweyne of his discipulis and sente hie to ihesus, and seide, art thou he that is to come, or abiden we another? <sup>20</sup> and whanne the men comen to hym : thei seiden, Ion baptist sente us to thee : and seide, art thou he that is to come : or we abiden another? <sup>21</sup> and in that our he helid many men of her sikeness and woundis and yuel spirits : and he gaf sight to many blinde men; <sup>22</sup> and ihesus answerd si seide to hem, go ye agen a telle ge to Ion, tho thingis that ge han here and seen; blinde men seen, crokid men gon, mescls ben made clene, deaf men heren, deed men risen agen, pore men ben taken to prechunge of the gospel : <sup>23</sup> and he that schal not be sclaudrid in me : is blessid.

<sup>24</sup> And whanne the massangers of Ion departed, he bigan to seie of Ion to the puple, what wenten ge out in to desert to se? a rede waggid with the wynde? <sup>25</sup> but what wenten ge out to se? a man clothid with softe clothis? <sup>26</sup> I deiis that ben in precious cloth and in delicis : ben in kyngis bouis, <sup>27</sup> but what wenten ge out to se? a profete? she I seie to you : and more thanne a profete, <sup>28</sup> this is he of whom it is writun to I sende myn engel bifor thi face, which schal make the weie redi bifor thee; <sup>29</sup> certis I seie to you, ther is no man more profete among children of wyymen thanne is Ion. But he that is lesse in the kyngdom of heuene : is more thanne he. <sup>30</sup> And alle the puple

TYNDALE — 1534.

sayinge : a greet prophet is risen among vs; and god hath visitid his people. <sup>17</sup> And this rumor of him went forthe thoroughout all Iurie; and thorowout all the regions which lye rounde about.

<sup>18</sup> And the disciples of Iohn shewed him of all these thinges. <sup>19</sup> And Iohn called vnto him .ii. of his disciples, and sent them to Iesus sayinge : Arte thou he that shall come : or shall we loke for another? <sup>20</sup> When the men were come vnto him, they sayde : Iohn baptiste sent vs vnto the sayinge : Arte thou he that shall come : or shall we wayte for another? <sup>21</sup> And at the same tyme he cured many of their infirmities and plagis, and of euyl spretes; and vnto many that were blynde, he gaue sight. <sup>22</sup> And Iesus answerd and sayd vnto them : Goo youre wayes and shewe Iohn what thinges ye haue seen and harde : how that the blynde see, the halt goo, the lepers are clyensed, the deaf heare, the deed arise, to the pore is the glad tydinges preached, <sup>23</sup> and happy is he, that is not offened by me.

<sup>24</sup> When the messengers of Iohn were departed, he began to speake vnto the people of Iohn. What went ye oute into the wildernes for to se? went ye to se arede shakn with the wynde? <sup>25</sup> But what went ye out for to se? A man clothed in soofte rayment? Beholde they which are gorgeously apparelled, and lyeve delicately, are in kynges courtes. <sup>26</sup> But what went ye forth to se? A prophete? Ye I save to you, and moare then a prophete. <sup>27</sup> This is he of whom it is wrysten? Beholde I sende my messenger before thy face, to prepare thy waye before the. <sup>28</sup> For I save vnto you : a greater prophete then Iohn; amonge wemens children is ther none. Nvertheless one that is lesse in the kyngdom of god; is greater then he.

<sup>29</sup> And all the people that hearde; and the

CRANMER—1539.

sayinge A greet prophet is risen vp amonge vs, and God hath visitid his people. <sup>17</sup> And this rumor of hym went forth throughout all Iurie, and throw out all the regions which lye rounde about.

<sup>18</sup> And the disciples of Iohn shewed him of all these thinges. <sup>19</sup> And Iohn called vnto him two of his disciples, and sent them to Iesus, sayinge : Art thou he that shulde come : or shall we loke for another? <sup>20</sup> When the men were come vnto him, they sayde : Iohn baptiste sent vs vnto the, saying : Art thou he that shulde come? or shall we wayte for another? <sup>21</sup> And in that same houre he cured many of their infirmities and plagis, and of euyl spretes, and vnto many that were blynde he gaue syght. <sup>22</sup> And he answered, and sayd vnto them : Goo youre wayes, and bring worde agayne to Iohn, what thinges ye haue seen and harde, how that the blynde see, the halt goo, the lepers ar clyensed, the deaf heare, the deed ryse agayne : to the pore is the glad tydinges preached, <sup>23</sup> and happy is he, that is not offened at me.

<sup>24</sup> And when the messengers of Iohn were departed, he began to speake vnto the people concernyng Iohn. What went ye out into the wyldernes for to se? a rede shaken with the wynde? <sup>25</sup> But what went ye out for to se? A man clothed in softe rayment? Beholde, they which are gorgeously apparelled, and lyeve delicately, are in kynges courtes. <sup>26</sup> But what went ye forth to se? A Prophete? Yee I save to you, and more then a prophete. <sup>27</sup> This is he, of whom it is written Behold, I sende mine angell before thy face which shall prepare thy waye before the. <sup>28</sup> For I save vnto you, amonge wemens children, is ther not a greater prophet then Iohn baptist. Nvertheless, he that is lesse, in the kyngdome of God is greater then he.

<sup>29</sup> And all the people, and the publicans

the weie redi bifor thee. <sup>29</sup> certis I seie to you, ther is no man more profete among children of wyymen thanne is Ion. But he that is lesse in the kyngdom of heuene : is more thanne he. <sup>30</sup> And alle the puple

‘λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται.  
 ‘<sup>23</sup> καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί.’ <sup>24</sup> Ἀπελθόντων δὲ τῶν  
 ἀγγέλων Ἰωάννου, ἤρξατο λέγειν ἰπρὸς τοὺς ὄχλους| περὶ Ἰωάννου, ‘Τί ἔξεληλύ-  
 ‘θατε| εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>25</sup> ἀλλὰ τί  
 ‘<sup>ἔξεληλύθατε|</sup> ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν  
 ‘ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. <sup>26</sup> ἀλλὰ τί  
 ‘ἔξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>27</sup> οὗτός  
 ‘ἐστὶ περὶ οὗ γέγραπται, “Ἰδοὺ, ἐγὼ| ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσ-  
 ‘ώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.” <sup>28</sup> <sup>κ</sup> Λέγω γὰρ|  
 ‘ὑμῖν, μεῖζων ἐν γεννητοῖς γυναικῶν ἰπροφήτης| Ἰωάννου <sup>μ</sup> τοῦ Βαπτιστοῦ| οὐδεὶς  
 ‘ἐστίν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μεῖζων αὐτοῦ ἐστὶ.’ <sup>29</sup> Καὶ πᾶς

<sup>ἁ</sup> Alex. ἐξήλασε s. ἐξήλασε.<sup>ἂ</sup> Alex. = ἐγώ.<sup>ἃ</sup> Alex. Ἀμήν λίγω s. λίγω εἰ s. λίγω.<sup>ἄ</sup> Alex. = προφήτης.<sup>ἁ</sup> Alex. = τοῦ Βαπτιστοῦ.

## GENEVA—1557.

glorified God, saying, A great Prophet hath risen among vs, and God hath visited his people. <sup>17</sup> And this rumor of hym went forth throughout all Iurie, and through out all the region round about. <sup>18</sup> And the disciples of Iohn shewed hym of all these thynges. <sup>19</sup> And Iohn called vnto him two of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shal we loke for another? <sup>20</sup> When the men were come vnto him, they sayd, Iohn Baptist sent vs vnto thee, saying, Art thou he that should come, or shal we wait for another? <sup>21</sup> And at that same tyme, he cured many of their infirmities, and plagues, and of euyl spirites: and vnto many that were blynde, he gaue syght.

<sup>22</sup> And Iesus answered, and sayd vnto them, Go your wayes and shewe Iohn, what thynges ye haue sene and heard: how that the blynde see, the halte go, the lepers are censed, the deafe heare, the dead ryse agayne, to the poore is the glad tidings preached, <sup>23</sup> And happy is he, that shal not be offended at me.

<sup>24</sup> And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into the wyldernes for to see? a reede shaken with the wynde? <sup>25</sup> But what went ye out for to see? A man clothed in soft rayment? Beholde, they which are gorgeously apparelled, and lye delicately, are in kynges courtes. <sup>26</sup> But what went ye forth to see? A Prophet? yea I say to you, and greater then a Prophet. <sup>27</sup> This is he of whome it is written, Beholde, I send my messenger before thy face, which shall prepare thy way before thee. <sup>28</sup> For I say vnto you, there is no greater Prophet then Iohn, among them that are born of women: neuertheless, he that is lesse in the kyngdome of God, is greater then he. <sup>29</sup> Then all the people that heard,

## RHEIMS—1582.

great Prophet is risen among vs; and, That God hath visited his people. <sup>17</sup> And this saying went forth into al Ievrie of him, and into al the countrie about.

<sup>18</sup> And Iohns disciples shewed him of al these thyngs. <sup>19</sup> And Iohn called two of his disciples, and sent them to Iesus, saying, Art thou he that art to come: or expect vve an other? <sup>20</sup> And vwhen the men vvere come vnto him, they sayd, Iohn the Baptist hath sent vs to thee, saying, Art thou he that art to come: or expect vve an other? <sup>21</sup> (And the self same houre, he cured many of maladies, and hurtes, and euil spirites: and to many blinde he gaue sight.) <sup>22</sup> And answering, he said to them, Goe and report to Iohn vwhat you haue heard and sen: That the blinde see, the lame vvalke, the lepers are made cleane, the deafe heare, the dead rise againe, <sup>23</sup> the poore are euangelized: and blessed is he vvhosoever shal not be scandalized in me.

<sup>24</sup> And vwhen Iohns messengers vvere departed, he began to say of Iohn to the multitudes, Vwhat vvent you out into the desert to see? a reede moued vwith the vynde? <sup>25</sup> But vwhat vvent you forth to see? a man clothed in soft garments? behold they that are in costly apparel and delicacies, are in the house of kings. <sup>26</sup> But vwhat vvent you out for to see? a Prophet? Certes I say to you, and more then a Prophet. <sup>27</sup> this is he of whom it is written, Behold I send mine Angel before thy face, vvhich shal prepare thy way before thee. <sup>28</sup> For I say to you, A greater Prophet among the children of vwomen then Iohn the Baptist, there is no man. but he that is the lesser in the kingdom of God, is greater then he.

<sup>29</sup> And al the people hearing and the

## AUTHORISED—1611.

glorified God, saying, that a great Prophet is risen vp among vs, and that God hath visited his people. <sup>17</sup> And this rumour of him went fourth throughout all Iudea, and throughout all the region roundabout. <sup>18</sup> And the disciples of Iohn shewed him of all these things.

<sup>19</sup> And Iohn calling vnto him two of his disciples, sent them to Iesus, saying, Art thou hee that should come, or looke we for another? <sup>20</sup> When the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that should come, or looke we for another? <sup>21</sup> And in that same houre hee cured many of their infirmities and plagues, and of euill spirites, and vnto many that were blinde, he gaue sight. <sup>22</sup> Then Iesus answering, said vnto them, Goe your way, and tell Iohn what thynges ye haue sene and heard, how that the blind see, the lame walke, the lepers are censed, the deafe heare, the dead are raised, to the poore the Gospel is preached. <sup>23</sup> And blessed is he whosoever shall not be offended in me.

<sup>24</sup> And when the messengers of Iohn were departed, hee beganne to speake vnto the people concerning Iohn: What went ye out into the wyldeernes for to see? A reed shaken with the winde? <sup>25</sup> But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and lye delicately, are in kings courtes. <sup>26</sup> But what went ye out for to see? A Prophet? Yea, I say vnto you, and much more then a Prophet. <sup>27</sup> This is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>28</sup> For I say vnto you, among those that are borne of women, there is not a greater Prophet then Iohn the Baptist: but he that is least in the kingdom of God, is greater then he. <sup>29</sup> And all the people that heard him, and



“τὴν οἰκίαν| τοῦ Φαρισαίου ἄνεκλήθη. | <sup>37</sup> Καὶ ἰδὼν, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἀμαρτωλὸς, <sup>38</sup> ἐπιγνοῦσα, ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, <sup>35</sup> καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ| κλαίονσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, | καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς <sup>36</sup> ἐξέμασσε, | καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ. <sup>39</sup> ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, ‘Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ, ἣτις ἀπτεται αὐτοῦ· ὅτι ἀμαρτωλὸς ἐστί.’ <sup>40</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, ‘Σίμων, ἔχω σοί τι εἰπεῖν.’ Ὁ δὲ φησι, ‘Διδάσκαλε, εἰπέ.’ <sup>41</sup> Δύο χρεωφειλέται ἦσαν δανειστῆ τινι ὁ εἰς ὄφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πενήκοντα. <sup>42</sup> μὴ ἐχόντων ὁ δὲ| αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπέ, | πλείον αὐτὸν ἀγαπήσει; |

<sup>35</sup> Alex. + καί. <sup>36</sup> Alex. κατακίται. <sup>37</sup> Rec. παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. <sup>38</sup> Alex. τοῖς δ. ἤρξατο β. τ. π. αὐτοῦ. <sup>39</sup> Alex. ἔμαξε. <sup>40</sup> Alex. = εἰ. <sup>41</sup> Alex. = εἰπέ. <sup>42</sup> ἀγαπ. αὐτῶν.

## GENEVA—1557.

and the publicans, justified God, being baptized with the baptism of Iohn.

<sup>39</sup> But the Pharises and Lawers despised the counsel of God against them selues, and were not baptized of him. <sup>31</sup> And the Lord said, When vnto shal I liken the men of this generation, and what thing are they like vnto? <sup>32</sup> They are like vnto chylidren sytting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not dancied: we haue mourned to you, and ye haue not wept. <sup>33</sup> For Iohn Baptist came, nether eating bread nor drinckynge wyne: and ye say, He hathe the deuyll. <sup>34</sup> The Sonne of man is come, and eateth and drincketh: and ye say, Beholde a man which is a glotten, and a drincker of wyne, a friende of publicans and symners.

<sup>35</sup> But wysedom is iustified of all her chylidren. <sup>36</sup> And one of the Pharises desired him that he would eat with hym: and he went into the Pharises house, and sate downe to meate. <sup>37</sup> And beholde a woman in that cite which was a synner, as some as she knewe that Iesus sate at meate in the Pharises house, she broght an alabaster boxe of ointment. <sup>38</sup> And she abode at his fete behynde hym wepyng, and began to washe his fete with teares, and dyd wype them with the heares of her head, and kyssed his fete, and anoynted them with the ointment. <sup>39</sup> When the Pharise which bade him, sawe that, he spake within him selfe, saying, If this man were a Prophet, he would surely haue knowne who, and what maner of woman this is which toucheth him, for she is a synner. <sup>40</sup> And Iesus answered, and sayd vnto him, Simon I haue some what to say vnto thee. And he sayd, Master say on. <sup>41</sup> There was a certayn lender which had two detters: the one ought fyue hundred pence, and the other fifty. <sup>42</sup> When they had nothing to pay, he forgave them bothe. Which of them therefore (tel me,) wyl loue him moste?

## RHEIMS—1582.

Publicans, justified God, being baptized with Iohns baptism. <sup>30</sup> But the Pharisees and the lawyers despised the counsel of God against them selues, being not baptized of him. <sup>31</sup> And our Lord said, Vwherevnto then shal I liken the men of this generation, and vwherevnto are they like? <sup>32</sup> They are like to children sitting in the market-place, and speaking one to another, and saying, Vve haue piped to you, and you haue not dancied: vve haue lamented, and you haue not vvept. <sup>33</sup> For Iohn the Baptist came neither eating bread nor drinking wyne: and you say, He hath a deuil. <sup>34</sup> The sonne of man came eating and drinking: and you say, Behold a man that is a gurmander and a drinker of vyne, a frende of Publicans and sinners. <sup>35</sup> And wysedom is iustified of all her children.

<sup>36</sup> And one of the Pharisees desired him to eate vyth him. And being entred into the house of the Pharisee, he sate downe to meate. <sup>37</sup> And behold a vwoman that was in the cite, a sinner, as she knewt that he vvas set dovne in the Pharisees house, she broght an alabaster boxe of ointment: <sup>38</sup> and standing behind beside his fete, she began to vvater his fete vyth teares, & vviped them vyth the heares of her head, and kyssed his fete, & anoynted them with the ointment. <sup>39</sup> And the Pharisee that had bid him, seeing it, spake vvithin him self saying, This man if he vvere a Prophet, vvould knovy certes vvho and vvhat maner of vwoman she is vvwhich toucheth him, that she is a sinner.

<sup>40</sup> And Iesus answering said to him, Simon, I haue somevwhat to say vnto thee, but he said, Maister, say. <sup>41</sup> A certayne creditor had two detters: one didd ovve fyue hundred pence, and the other fifty. <sup>42</sup> They hauing not vvherevvyth to pay, he forgave both. Vvwhether therfore doth loue him

## AUTHORISED—1611.

the Publicanes, justified God, being baptized with the baptism of Iohn. <sup>30</sup> But the Pharisees and Lawyers <sup>a</sup>reiected the counsell of God <sup>b</sup>against themselves, being not baptized of him.

<sup>31</sup> And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? <sup>32</sup> They are like vnto children sitting in the market place, and calling one to another, and saying, We haue piped vnto you, and ye haue not dancied: we haue mourned to you, and ye haue not wept. <sup>33</sup> For Iohn the Baptist came, neither eating bread, nor drinking wyne, and ye say, He hath a deuill. <sup>34</sup> The Sonne of man is come, eating, and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of Publicanes and sinners. <sup>35</sup> But wysedom is iustified of all her children.

<sup>36</sup> And one of the Pharisees desired him that he would eate with him. And he went into the Pharisees house, and sate downe to meate. <sup>37</sup> And behold, a woman in the cite which was a sinner, when shee knew that Iesus sate at meate in the Pharisees house, broght an Alabaster boxe of oynment, <sup>38</sup> And stood at his feet behind him, weeping, and began to wash his feet with teares, and did wipe them with the haire of her head, and kyssed his feet, and anoynted them with the ointment. <sup>39</sup> Now when the Pharisee which had hidden him, saw it, he spake within himselfe, saying, This man, if he were a Prophet, would haue knowne who, and what maner of woman this is that toucheth him: for she is a sinner. <sup>40</sup> And Iesus answering, said vnto him, Simon, I haue somewhat to say vnto thee. And he saith, Master, say on. <sup>41</sup> There was a certayne creditor, which had two debtors: the one ought fyue hundred pence, and the other fifty. <sup>42</sup> And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will loue

<sup>a</sup> Or, frustrated. <sup>b</sup> Or, within themselves.

<sup>43</sup> Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὁρθῶς ἔκρινας. <sup>44</sup> Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσηλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς ῥιζῖ αὐτῆς ἐξέμαξε. <sup>45</sup> φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσηλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. <sup>46</sup> ελαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. <sup>47</sup> οὐ χάριν, λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. <sup>48</sup> εἶπε δὲ αὐτῇ, Ἀφένονται σου αἱ ἁμαρτίαι. <sup>49</sup> Καὶ ἤρξαντο οἱ συνακακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτος ἐστίν ὃς καὶ ἁμαρτίας ἀφήσιν; <sup>50</sup> εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

<sup>4</sup> Alex. = ἐι. <sup>1</sup> Rec. + τῆς κεφαλῆς. <sup>2</sup> Alex. ἴστων οὐτος.

## WICLIIF—1380.

thane loueth hym more? <sup>43</sup> Symount answerid and seid I gesse that he: to whom he forȝaf more; and he answerid to hym; thou hast demed rȝtly.

<sup>44</sup> And he turned to the womman, and seide to symounte; seest thou this womman? I entrid in to thin hous: thou ȝaf no water to my fete; but this hath moistid my feet with teeris: and wipid with hir heeris; <sup>45</sup> thou hast not ȝouun to me a cosse: but this sithen sche entrid ceesid not to kisse my feet; <sup>46</sup> thou anoynstid not myn heed with oile: but this anoynid my feet with oymenete; <sup>47</sup> for the whiche thing I seie to thee, many synnes ben forȝoun to hir: for sche hath loued mych, and to whom is lesse forȝoun: he loueth lesse; <sup>48</sup> and ihesus seide to hir; thi synnes ben forȝoun to thee; <sup>49</sup> and thei that saten to gidre at the mete biȝunnen to seie with ynne hem self; who is this that forȝeueþ synnes; <sup>50</sup> but he seide to the womman; thi feith hath made thee sauȝ: go thou in pees.

8. AND it was don aftirward, and ihesus made iournei bi citees and castels prechyng and euangelisynge the reume of godd and twelue with hym, <sup>2</sup> and summe wyymen that weren heilid of wickid spiritis and sikenessis; marie that is clepid mawdelȝyn of whom seuen deuelis wenten out; <sup>3</sup> and Ione the wiif of chuse the procuratour of eroude; and susanne and many other that mynȝtriden to hym of her riches; <sup>4</sup> and whanne mych puple was come to gidre and men hiȝeden to hym from the citees; he seide bi a symylitode; <sup>5</sup> he that sowith ȝede out to sowe his seed; and while he sowith: summe fille bisidis the weier; <sup>6</sup> τ was defoulid, and bridis of the cir eten it; <sup>7</sup> and other fel on ston; and it sprunge up and dried; for it hadde not moisture; <sup>8</sup> τ other fil amonge thornes, τ the thornes sprungun up to

demed, jud. ord. ȝouun, giren, cosse, klas ȝithen, vier  
siblis, treine reume, reuin clepti, caled  
ȝedre, hastend. ȝede, seent.

## TYNDALE—1534.

tell me, will love him moost? <sup>43</sup> Simon answered and sayde: I suppose; that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

<sup>44</sup> And he turned to the woman; and sayde vnto Simon: Seist thou this woman? I entred into thy hous; and thou gavest me noo water to my fete; but she hath wessed my fete with teares; and wiped them with the heeres of her heed. <sup>45</sup> Thou gavest me no kyss: but she; sence the tyme I came in; hath not ceased to kyss me my fete. <sup>46</sup> Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete with oymnt. <sup>47</sup> Wherefore I saye vnto the: many synnes are forgiven her; for she loved moche. To whom lesse is forgiven; the same doeth lesse loue. <sup>48</sup> And he sayde vnto her; thi synnes are forgiven the. <sup>49</sup> And they that sate at meate with him; beganne to saye within them selves; Who is this which forȝeueþ synnes also? <sup>50</sup> And he sayde to the woman: Thy faith hath saved thee; Go in peace.

8. AND it fortunad after that; that he him sylfe went throughout cities and townes; prechyng; and shewing the kyngdom of God; and the twelue with him. <sup>2</sup> And also certayne wemen; which wer healed of evell spretes; and infirmities; Mary called Magdalen; out of whom went seven devyls; <sup>3</sup> and Ioauna the wyfe of Chusa; Herodes stewart; and Susanna; and many other; which ministred vnto them of their substance. <sup>4</sup> When moche people were gadred to gether; and were come to him; out of all cities; he spake by a similitude. <sup>5</sup> A sower went out to sowe his seed; and as he sowid; some fell by the way syde; and it was troden vnder fete; and the foules of the ayre devoured it; <sup>6</sup> And some fell on ston; and assone as it was spronge vp; it withred away; because it lacked moystnes. <sup>7</sup> And some fell amonge thornes; and the thornes

## CRANMER—1539.

<sup>43</sup> Simon answered and said: I suppose, that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

<sup>44</sup> And he turned to the woman, and sayde vnto Simon: Seest thou this woman. I entred in to thy house, thou gauest me no water for my fete: but she hath wessed my fete; with teares, and wyped them with the heeres of her head. <sup>45</sup> Thou gauest me no kyss: but she, sence the tyme I came in, hath not ceased to kyss me my fete. <sup>46</sup> Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete with oymnt. <sup>47</sup> Wherefore, I saye vnto the: many synnes are forȝeuen her, for she loued moche. To whom lesse is forȝeuen, the same doeth lesse loue. <sup>48</sup> And he sayde vnto her, thi synnes are forȝeuen the. <sup>49</sup> And they that sate at meate with him, beganne to saye within them selves; Who is this which forȝeueþ synnes also? <sup>50</sup> And he sayd to the woman: Thy fayth hath sauȝed the: Go in peace.

8. AND it fortunad afterwarde, that he him selfe also went throughout cytes and townes; prechyng; and shewing the kingdome of God; and the twelue with him. <sup>2</sup> And also certayne wemen, which were healed of euell spretes, and infirmities. Mary which is called Magdalen (out of whom went seuen deuyls) <sup>3</sup> and Ioauna the wyfe of Chusa, Herodes stewart, and Susanna and many other; which ministred vnto him of their substance. <sup>4</sup> When moche people were gathered together, and were come to him out of all cyties, he spake by a symilitude. <sup>5</sup> The sower went out to sowe his seed; and as he sowid, some fell by the way syde, and it was troden doune, and the foules of the ayre deuoured it; <sup>6</sup> And some fell on ston, and as soon as it was spronge vp, it withred away because it lacked moystnes. <sup>7</sup> And some fell amonge thornes, and the thornes sprange

VIII. Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς δίδωκεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, <sup>2</sup> καὶ γυναικῆς τινες αἱ ἦσαν τεθεραπευμένα ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν· Μαρία ἡ καλουμένη Μαγδαληνῆ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, <sup>3</sup> καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαὶ, αἵτινες διηκόνουν ἑαυτοῖς | ἀπὸ τῶν ὑπαρχόντων αὐταῖς. <sup>4</sup> Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, <sup>5</sup> Ἐξῆλλεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον ἑαυτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. <sup>6</sup> καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα. <sup>7</sup> καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν

<sup>A</sup> Rec. αὐτῷ. <sup>i</sup> Alex. ix. <sup>A</sup> Const. ταυτοῦ.

## GENEVA — 1557.

<sup>43</sup> Simon answered, and said, I suppose, that he, to whom he forgave most: and he said vnto him, Thou hast truly iudged. <sup>44</sup> And he turned to the woman, and said vnto Simon, Seist thou this woman? I entred into thy house, and thou gauest me no water to my fete: but she hath washed my fete with teares, and wyped them with the haeres of her head. <sup>45</sup> Thou gauest me no kysse: but she sence the tyme I came in, hath not ceased to kysse my fete. <sup>46</sup> Myne head with oyle thou dyddest not anoynt: but she hath anointed my feete with oyntment. <sup>47</sup> Wherefore I say vnto thee, that many synnes are forgiven her, for she loued much. To whom a litle is forgiven, the same doeth loue a litle. <sup>48</sup> And he said vnto her, Thy synnes are forgiven thee. <sup>49</sup> And they that sate at meat with him, began to say within them selues, Who is this which forgoeth synnes also? <sup>50</sup> And he said to the woman, Thy fayth hath saued thee: Go in peace.

8. AND it came to passe afterward, that he him self went through euery cite and towne, preaching, and shewing the kyngdome of God, and the twelue with hym. <sup>2</sup> And also certayn women, which were healed of euyl spirites, and infirmities: Marie which was called Magdalene, out of whome went seuen deuyls. <sup>3</sup> And Iohane the wyfe of Chusa Herodes steward, and Susanna, and many other which ministred vnto him of their substance. <sup>4</sup> When much people were gathered together, and were come to him out of all cities, he spake by a similitude. <sup>5</sup> A sower went out to sowe his seed, and as he sowed, some fel by the waye syde, and it was troden vnder fete, and the foules of the aire deuoured it vp. <sup>6</sup> And some fel on the stone, and as some as it was sprong vp, it withered away, because it lacked moistnes. <sup>7</sup> And some fel among thornes, and the thornes sprang vp with it, and choked it.

## RHEIMS — 1582.

more? <sup>43</sup> Simon answering said, I suppose that he to vvhom he forgave more. But he said to him, Thou hast iudged rightly. <sup>44</sup> And turning to the vwoman, he said vnto Simon, Doest thou see this vwoman? I entred into thy house, vvnto to my feete thou didst not giue: but she vvith teares hath vvatered my feete, and vvith her haeres hath vviped them. <sup>45</sup> Kisse thou gauest me not: but she since I came in, hath not ceased to kisse my feete. <sup>46</sup> Vvith oile thou didst not anoint my head: but she vvith ointment hath anointed my feete. <sup>47</sup> For the vvich I say to thee, Many sinnes are forgiven her, because she hath loued much. But to vvhom lesse is forgiven, he loueth lesse. <sup>48</sup> And he said to her, Thy sinnes are forgiven thee. <sup>49</sup> And they that sate together at the table, began to say vvithin them selues, Vvho is this that also forgiueth sinnes? <sup>50</sup> And he said to the vwoman, Thy faith hath made the safe, goe in peace.

8. AND it came to passe afterward, and he made his iourney by cities and tovvnes preaching and euangelizing the kingdom of God: and the Twelue vvith him, <sup>2</sup> and some vvomen that had been cured of vvicked spirites and infirmities, Marie vvich is called Magdalene, out of vvhom seuen deuils vvere gone forth, <sup>3</sup> and Ioane the vvife of Chusa Herods procurator, and Susan, and many others that did minister vnto him of their substance.

<sup>4</sup> And vvhen a very great multitude assembled, and hastened out of the cities vnto him, he said by a similitude. <sup>5</sup> The sower vvrent forth to sovvh his seede, and vvihles he sovvethe, some fel by the vvay side, and vvvas troden vpon, and the foules of the aire did eate it. <sup>6</sup> And other some fel vpon the rocke: and being shot vp, it vvithered, because it had not moisture. <sup>7</sup> And othersome fel among thornes, and the thornes grovvng vp vvithal,

## AUTHORISED — 1611.

him most? <sup>43</sup> Simon answered, and saide, I suppose, that hee to whom he forgave most. And he said vnto him, Thou hast rightly iudged. <sup>44</sup> And hee turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, thou gauest mee no water for my feete: but shee hath washed my feete with teares, and wiped them with the haire of her head. <sup>45</sup> Thou gauest mee no kisse: but this woman, sence the time I came in, hath not ceased to kisse my feet. <sup>46</sup> Mine head with oile thou didst not anoint: but this woman hath anointed my feet with ointment. <sup>47</sup> Wherefore, I say vnto thee, her sinnes, which are many, are forgiven, for shee loued much: but to whom litle is forgiven, the same loueth litle. <sup>48</sup> And he said vnto her, Thy sinnes are forgiven. <sup>49</sup> And they that sate at meat with him, began to say within themselves, Who is this that forgiveth sinnes also? <sup>50</sup> And he said to the woman, Thy faith hath saued thee, goe in peace.

8. AND it came to passe afterward, that he went throughout euery city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelue were with him, <sup>2</sup> And certaine women which had beene healed of euill spirites and infirmities, Mary called Magdalene out of whom went seuen deuils, <sup>3</sup> And Ioanna the wife of Chuza, Herods steward, and Susanna, and many others which ministred vnto him of their substance.

<sup>4</sup> And when much people were gathered together, and were come to him out of euery cite, he spake by a parable: <sup>5</sup> A sower went out to sowe his seed: as he sowed, some fell by the wayes side, and it was troden downe, and the foules of the aire deuoured it. <sup>6</sup> And some fell vpon a rocke, and as soon as it was sprong vp, it withered away, because it lacked moisture. <sup>7</sup> And some fel among thornes, and the thornes sprang vp with

‘ αὐτό <sup>8</sup> καὶ ἕτερον ἔπεσεν <sup>1</sup> εἰς | τὴν γῆν τὴν ἀγαθὴν, καὶ φὺν ἐποίησε καρπὸν  
 ‘ ἑκατονταπλασίονα.’ Ταῦτα λέγων ἐφώνει, ‘ Ὁ ἔχων ὦτα ἀκούει ἀκούτω.’  
<sup>9</sup> Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, <sup>m</sup> λέγουτες, | ‘ Τίς εἶη ἡ παραβολὴ αὐτῆ;’  
<sup>10</sup> Ὁ δὲ εἶπεν, ‘ Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ τοῖς  
 ‘ δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιδῶσιν.  
 ‘ <sup>11</sup> Ἔστι δὲ αὐτῆ ἡ παραβολὴ· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ. <sup>12</sup> οἱ δὲ παρὰ τὴν  
 ‘ ὁδὸν εἰσὶν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς  
 ‘ καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. <sup>13</sup> οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν  
 ‘ ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς  
 ‘ καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. <sup>14</sup> τὸ δὲ εἰς τὰς ἀκάθας  
 ‘ πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτον καὶ ἡδονῶν τοῦ

<sup>1</sup> Rec. ἰπι. <sup>m</sup> Alex. = λῖγοντες. <sup>8</sup> Const. + ταῦτα λίγων ἐφώνει· ὁ ἔχων ὦτα ἀκούει, ἀκούτω.

## WICLIF—1380.

gidre and strangliden it, <sup>8</sup> and othere filde in to good erthe: and it sprunge up and made an hundred foold fruyt. he seide these thingis and cried, he that hath ceris of herynge, here he

<sup>9</sup> but his discipulis axeden hyme: what this parable was, <sup>10</sup> and he seide to hem, to you it is grauntid to knowe the pryuyte of the kyngdom of god: but to oother men in parablis: that they seyng se not, and thei herynge, vnderstonde not

<sup>11</sup> ¶ this is the parable, the seed: is goddis word, <sup>12</sup> and thei that ben bisidis the weie: ben these that heren, and aftirward the fende cometh and takith awcie the word fro hir herte: leest thi beleuyng be made sauþ, <sup>13</sup> but thei that fil on a stoon: ben these that whanne thei han herde, resceyuen the word with ioie and these han not rotis, for a tyme thei hileuen: and in tyme of temptacioun thei gon awcie, <sup>14</sup> but that that fil among thornes: ben these that herden, and of bisynessis & richessis and lustis of this liif thei gon forth and ben stranglid: and bryngen forth no fruyt, <sup>15</sup> but that that fil in to good erthe, ben these, that in a good herte and best heren the word and holden, and bringen forth fruyt in paciense,

<sup>16</sup> no man lighneth a lantern and hilyth it with a vessell, or putteth it vndir a bedde, but on a candilstik: that men that entren sen lijt, <sup>17</sup> for ther is no preyng thing: whiche schal not be opened, nether hid thing whiche schal not be knownen, and come in to open, <sup>18</sup> therfor se se hou se heren, for it schal be youn to him that hath, and who euer hath not: also that that he wenech that he haue, schal be taken away fro hym,

<sup>19</sup> and his modir & brithren camen to him: & thei mysten not come to him for the puple, <sup>20</sup> and it was told to him thi modir and thi brithren stonden with out forth willing to se the, <sup>21</sup> ¶ he answered & seid

pruyte, secret. frude, frud. hilyth, covereth. youn, given. wenech, vndersteth.

## TYNDALE—1534.

spronge vp with it, and choked it. <sup>8</sup> And some fell on good ground, and spronge vp and bare frute, an hundred folde. And as he sayde these thinges, he cryed: He that hath eares to heare, let him heare. <sup>9</sup> And his disciples axed him sayyng: what maner similitude is this? <sup>10</sup> And he sayde: vnto you is it geuen to knowe the secretes of the kyngdom of God: but to other in similitudes, that when they see, they shuld not see: and when they heare they shuld not vnderstonde.

<sup>11</sup> The similitude is this. The seede is the worde of God. <sup>12</sup> Those that are besyde the waye, are they that heare, and afterwarde cometh the deuyll and taketh awaye the worde out of their hertes: lest they shuld beleue and be saved. <sup>13</sup> They on the stonnes, are they which when they heare, receave the worde with ioie. But these haue noo rootes, which for a whyle beleue, and in tyme of temtacion goo awaye. <sup>14</sup> And that which fell amonge thornes, are they which heare, and goo forth, and are choked with cares and with riches, and voluptuous lyuynge, and bringe forth noo frute. <sup>15</sup> That in the good grounde, are they which with a good and pure hert, heare the worde and kepe it, and bringe forth frute with paciencie.

<sup>16</sup> No man lygheteth a candell, and covereth it vnder a vessell, nether putteth it vnder the table: but setteth it on a candell sticke, that they that enter in, maye see the lyght. <sup>17</sup> No thinge is in secret, that shall not come abroode: Nether any thinge hyd, that shall not be knowne, and come to lyght. <sup>18</sup> Take hede therfore howe ye heare. For whosoever hath, to him shalbe geuen: And whosoever hath not, from him shalbe taken, even that same which he supposeth that he hath. <sup>19</sup> Then came to him his mother and his brethren, and coulede not come at him for prease.

<sup>20</sup> And they tolde him sayyng: Thy mother and thy brethren stonde with out, and wolde se the. <sup>21</sup> He answered and

## CRANMER—1539.

vp with it, and choked it. <sup>8</sup> And some fell on good grounde, and sprange vp, and bare frute, an hundred folde. And as he sayde these thynges, he cryed: He that hath eares to heare, let him heare.

<sup>9</sup> And his disciples asked him, sayyng: What maner of symilitude is this? <sup>10</sup> And he sayde: vnto you is it geuen to knowe the secretes of the kyngdom of God: but to other, by parablis: that when they see, they shuld not see and when they heare they shuld not vnderstande.

<sup>11</sup> The parable is this The seed is the worde of God. <sup>12</sup> Those that are besyde the waye, are they that heare, then cometh the deuyll, and taketh awaye the worde out of their hertes, lest they shuld beleue and be saued. <sup>13</sup> They on the stonnes, are they, which when they heare, receaue the worde with ioie: and these haue no rotes: which for a whyle beleue, and in tyme of temptacion go awaye. <sup>14</sup> And that which fell amonge thornes, are they, which when they haue heard, go forth, and are choked with cares and ryches, and voluptuous lyuynge, and bringe forth no frute. <sup>15</sup> That which fell in the good grounde, are they which with a pure and good herte, heare the worde, and kepe it, and bringe forth frute thorow paciencie.

<sup>16</sup> No man, when he lighteth a candell, couereth it with a vessell or putteth it vnder a table, but setteth it on a candell-sticke, that they which enter in, maye see the lyght. <sup>17</sup> Nothinge is in secret, that shall not come abroode. Nether any thinge hyd, that shall not be knowne, and come to lyght. <sup>18</sup> Take hede therfore howe ye heare. For whosoever hath, to hym shalbe geuen: And whosoever hath not, from him shalbe taken: euen that same which he supposeth that he hath.

<sup>19</sup> Then came to him his mother and his brethren, and coulede not come at him for prease. <sup>20</sup> And it was tolde him and sayd: Thy mother and thy brethren stande without: and wolde se the. <sup>21</sup> He answered and sayde vnto them: my mother and

βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι. <sup>15</sup> τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. <sup>16</sup> Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ ἰσχυρίας | <sup>17</sup> ἐπιτίθησιν, | ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. <sup>17</sup> οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ. <sup>18</sup> βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

<sup>19</sup> Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. <sup>20</sup> καὶ ἀπηγγέλη αὐτῷ, λέγοντων, | Ἐ μὴτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. <sup>21</sup> Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Ἐ μὴτηρ μου καὶ ἀδελφοὶ μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ

\* Alex. τῆν ἰσχυρίαν. † Alex. τίθησιν. ‡ Alex. Ἀπηγγίλη ἴδ. § Alex. = λεγόντων.

## GENEVA — 1557.

<sup>8</sup> And some fell on good ground, and sprang vp, and bare frute, an hundred folde. And as he sayd these things, he cryed, He that hath eares to heare, let him heare. <sup>9</sup> And his disciples asked him, demanding, What similitude that was? <sup>10</sup> And he sayd, Vnto you it is giuen to knowe the secretes of the kyngdome of God, but to other in similitudes: that when they see, they shulde not see, and when they heare, they should not vnderstand. <sup>11</sup> The similitude is this, The seede, is the worde of God. <sup>12</sup> Those that are besyde the way, are they that heare: and afterward cometh the deuyl, and taketh away the worde out of their hartes, lest they should beleue, and be saued. <sup>13</sup> But they that are on the stones, are they which when they haue heard, receaue the worde with ioy: but these haue no rootes: which for a whyle beleue, and in the tyme of tentation go away. <sup>14</sup> And that which fell among thornes, are they which haue heard and after their departure are choked with cares and with ryches, and voluptuous liuing, and bring forth no frute. <sup>15</sup> And that which fell in good ground, are they which with an honest and good hart, heare the worde, and keepe it, and bring forth frute with pacience.

<sup>16</sup> No man when he lygeth a candle, couereth it vnder a vessel, nether putteth it vnder the table, but setteth it on a candlesticke, that they that entre in, may see the lyght. <sup>17</sup> For nothing is in secret, that shal not come abrode: neither any thing hid, that shal not be known, and come to light: <sup>18</sup> Take hede therefore how ye heare: For whosoever hath, to him shal be geuen: and whosoever hath not, from him shalbe taken euen that same, which it semeth that he hath. <sup>19</sup> Then came to him his mother and his brethren, and could not speake with him for prease. <sup>20</sup> And it was tolde him, by certeyne which sayd, Thy mother and thy brethren stand without, and would see thee. <sup>21</sup> But he answered, and sayd vnto them, My

## RHEIMS — 1582.

choked it. <sup>8</sup> And other some fell vpon good ground: and being shot vp, yielded fruite an hundred fold. Saying these things he cried, He that hath eares to heare, let him heare.

<sup>9</sup> And his disciples asked him vwhat this parable vvas. <sup>10</sup> To vvhom he said, To you it is giuen to knovv the mysterie of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not vnderstand. <sup>11</sup> And the parable is this: The seede, is the vvorde of God. <sup>12</sup> And they besides the vway: are those that heare, then the deuill cometh, and taketh the vvorde out of their hart, lest beleeuing they be saued. <sup>13</sup> For they vpon the rocke: such as vwhen they heare, vvith ioy receiue the vvorde: and these haue no rootes: because for a time they beleeu, and in time of tentation they reuolt. <sup>14</sup> And that vvhich fell into thornes, are they that haue heard, and going their vvaies, are choked vvith cares and riches and pleasures of this life, and render not frute. <sup>15</sup> And that vpon good ground: are they vvhich in a good and very good hart, hearing the vvorde, doe retaine it, and yield frute in pacience.

<sup>16</sup> And no man lighting a candle doth couer it vvith a vessel, or put it vnder a bed: but setteth it vpon a candlesticke, that they that enter in, may see the light. <sup>17</sup> For there is not any thing secreete, that shal not be made manifest: nor hid, that shal not be known, & come abrode. <sup>18</sup> See therefore how you heare. For he that hath, to him shal be giuen: and vvhoesouer hath not, that also vvhich he thinketh he hath, shal be taken away from him.

<sup>19</sup> And his mother and brethren came vnto him: and they could not come at him for the multitude. <sup>20</sup> And it vvvas tolde him, Thy mother and thy brethren stand vvithout, desirous to see thee. <sup>21</sup> Who answering said to them, My mother and

## AUTHORISED — 1611.

it, and choked it. <sup>8</sup> And other fell on good ground, and sprang vp, and bare fruite an hundred folde. And when he sayd these things, he cried, Hee that hath eares to heare, let him heare. <sup>9</sup> And his disciples asked him, saying, What might this parable be? <sup>10</sup> And he said, Unto you it is giuen to know the mysteries of the kingdom of God: but to others in parables, that seeing, they might not see, and hearing, they might not vnderstand. <sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> Those by the way side, are they that heare: then cometh the deuill, and taketh away the word out of their hearts, lest they should beleue, and be saued. <sup>13</sup> They on the rocke, are they which when they heare, receiue the word with ioy; and these haue no roote, which for a while beleue, and in time of temptation fall away. <sup>14</sup> And that which fell among thornes, are they, which when they haue heard, goe fourth, and are choked with cares and riches, and pleasures of this life, and bring no fruite to perfection. <sup>15</sup> But that on the good ground, are they, which in an honest and good heart hauing heard the word, keepe it, and bring fourth frute with pacience.

<sup>16</sup> No man when he hath lighted a candle, couereth it with a vessel, or putteth it vnder a bed: but setteth it on a candlesticke, that they which enter in, may see the light. <sup>17</sup> For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad. <sup>18</sup> Take heede therefore how ye heare: for whosoever hath, to him shal bee giuen; and whosoever hath not, from him shall be taken, euen which he seemeth to haue.

<sup>19</sup> Then came to him his mother and his brethren, and could not come at him for the prease. <sup>20</sup> And it was tolde him by certayne which sayde, Thy mother and thy brethren stand without, desiring to see thee. <sup>21</sup> And he answered and said

\* Or, thinketh that he hath.

ἀκούοντες καὶ ποιῶντες αὐτόν.]

<sup>22</sup> Καὶ ἐγένετο | ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, ' Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης.' καὶ ἀνήχθησαν.

<sup>23</sup> πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνουν. <sup>24</sup> προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, ' Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα.' Ὁ δὲ ἔειπεν αὐτοῖς | ἐπέτιμήσε τῷ ἀνέμῳ καὶ τῷ κλύδῳ τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. <sup>25</sup> εἶπε δὲ αὐτοῖς, ' Πῶς ἔστιν | ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, ' Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;'

<sup>26</sup> Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηῶν, | ἣτις ἐστὶν ἀντιπέραν τῆς

\* Alex. = αὐτόν. † Alex. Ἐγένετο ἐί. \* Alex. ἐγειροῦσι. † Alex. = ἰσταν. \* Alex. Γερουσιῶν s. Γερασινῶν. † Alex. καὶ χρόνῳ ἰκανῶ.

## WICLIFF—1380.

to hem/ my modir & my brithren ben thes that heren the word of god & don it/

<sup>22</sup> & it was don in oon of the daies : he wente up in to a boot/ and his discipulis/ and he seide to hem/ passe we ouer the see/ and thei wenten up/ <sup>23</sup> and while thei roweden : he slepte/ & a tempest of wynde cam down in to the watir : and thei weren dryuen hider and thidir with wawis and werun in peril/ <sup>24</sup> and thei camen nyze and reiseden hym and seiden/ comoundour we perischen/ and he roos and blamed the wynde/ and the tempest of the watir : and it ceesid/ and pesibile was made/ <sup>25</sup> and he seide to hem/ where is your feith? whiche dredeynge wrodden/ and seiden to gidre/ who gessist thou is this? for he comaundith to wynde & to the see/ and thei obiein to hym/ <sup>26</sup> and thei roweden to the cuntre of gerasemis : that is agens galilee/

<sup>27</sup> and whanne he wente out to the lond : a man ranne to him that hadde a deuil/ long tyme/ and he was not clothid with cloth/ nethir dwellid in hous/ but in sepulchris/ <sup>28</sup> this whanne he saie ihesus fil down bifor hym/ and he cried with a greet vois : seide/ what to me and to thee ihesus the sone of the hijist god? I biseche thee that thou turmente me not. <sup>29</sup> for he comaundid the vnclene spirit : that he schulde go out fro the man/ for he toke hym ofte tymes/ and he was bounden with cheynes and kepte in stockis/ and whanne the bondis weren broken : he was ledde of deuelis in to desert/

<sup>30</sup> and ihesus axed hym and seide/ what name is to thee? and he seide a legioun/ for many deuclis weren entrid in to him/ <sup>31</sup> and thei preiden hym that he schulde not commaunde hem : that thei schulden go in to helle/ <sup>32</sup> and there was a flok of many swyn/ lesewinge in an hille/ and thei preiden hym/ that he schulde suffre hem to

pesibile/ calm. agens/ against. lesewinge/ grazing.

## TYNDALE—1534.

said vnto them : my mother and my brethren are these which heare the worde of God and do it.

<sup>22</sup> And it chaunced on a certayne daye that he went into a shippe/ and his disciples also/ and he sayde vnto them : Let vs goo ouer vnto the other syde of the lake. And they Lanched forthe. <sup>23</sup> And as they sayled/ he fell a slepe/ and there arose a storme of wynde in the lake/ and they were fylled with water/ and were in iopardy. <sup>24</sup> And they went to him and awoke him sayinge : Master Master/ we are loost. Then he arose and rebuked the wynde and the tempest of water/ and they ceased/ and it waxed calme. <sup>25</sup> And he sayd vnto them : where is youre feith? They feared and wondred sayinge one to another : what felowe is this? for he commaundeth bothe the wyndes and water/ and they obey him? <sup>26</sup> And they sayled vnto the region of the Gaderenites/ which is ouer agaynst Galile.

<sup>27</sup> And as he went out to londe/ ther met him a certayne man out of the cite/ which had a deuyll longe tyme/ and ware noo clothes/ nether aboode in eny house : but amonge graves. <sup>28</sup> When he sawe Iesus/ he cryed/ and fell doune before him/ and with a loude voyce sayde : What haue I to do with the Iesus the sonne of the God moost hyest? I beseche the torment me not. <sup>29</sup> Then he commaunded the foule sprete to come out of the man. For ofte tymes he caught him/ and he was bounde with chaynes and kept with fetters : and he brake the bondes/ and was caryed of the fende/ into wyldernes.

<sup>30</sup> And Iesus axed him sayinge : what is thy name? And he sayde : Legion/ because many deuyls were entred into him. <sup>31</sup> And they besought him/ that he wolde not commaunde them to goo out into the depe. <sup>32</sup> And ther was there by an herde of many swyne/ fedyng on an hyll : and they besought him/ that he wolde soffre them to enter into them.

## CRANMER—1539.

my brethren are these, which heare the worde of God, and do it.

<sup>22</sup> And it chaunced on a certayne daye, that he went into a shippe, and his disciples also, and he sayde vnto them : Let vs go ouer vnto the other syde of the lake. <sup>23</sup> And they lanchid forth. But as they sayled, he fell aslepe and there arose a storme of winde in the lake, and they were fylled with water, and were in iopardy. <sup>24</sup> And they came to him, and awoke him sayinge : Master Master, we are loost. Then he arose, and rebuked the wynde, and the tempest of water, and they ceased, and it waxed calme. <sup>25</sup> And he sayde vnto them : where is youre fayth? They feared, and wondred among them selues, sayinge : what (thinke ye) is this? for he commaundeth both the wyndes and water, and they obey him? <sup>26</sup> And they sayled vnto the region of the Gederenites, which is ouer agaynst Galile.

<sup>27</sup> And wian he went out to land, ther met him out of the citie a certayne man, which had a deuyll longe tyme, and ware no clothes nether abode in eny house : but in graues. <sup>28</sup> When he sawe Iesus and had cryed, he fell doune before him, and with a loude voyce sayd What haue I to do with the Iesus, thou sonne of the God moost hyest? I beseche the torment me not : <sup>29</sup> for he commaunded the foule sprete to come out of the man. For ofte tymes he had caught him, and he was bounde with chaynes, and kept with fetters : and he brake the bondes, and was caryed of the fende into wyldernes.

<sup>30</sup> And Iesus asked him saying : What is thy name? And he sayd : Legion, because many deuyls were entred into him : <sup>31</sup> And they besought him, that he wolde not commaunde them, to go out into the depe. <sup>32</sup> And ther was there, an herde of many swyne, fedyng on an hyll : and they besought him, that he wolde suffre them to enter into them. And he suffred

Γαλιλαίας. <sup>27</sup> ἔξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἔκ χρόνων ἰκανῶν, καὶ ἰμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. <sup>28</sup> ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, 'Τί ἐμοὶ καὶ σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς.' <sup>29</sup> Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ ἐδεσμύετο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσω τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. <sup>30</sup> ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, 'Τί σοι ἔστιν ὄνομα;' Ὁ δὲ εἶπε, 'Λεγεών' ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. <sup>31</sup> καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. <sup>32</sup> ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βουσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν

ᵛ Alex. = καί. ᶜ Alex. Παρήγγειλλεν. ᵃ Alex. ὄνομά ἐστιν. ᵇ Alex. παρεκάλουν. ᶠ Alex. βουσκομένη. ᵈ Alex. παρεκάλεισαν.

## GENEVA — 1557.

mother, and my brethren are these which heare the worde of God, and do it. <sup>22</sup> And it chanced on a certayne day, that he went into a shyp, and his disciples also, and he sayd vnto them, Let vs go ouer vnto the other syde of the lake. And they launched forth. <sup>23</sup> And as they sayled, he fel a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in iopardy.

<sup>24</sup> And they went to him, and awoke him, saying, Master, Master, we are lost. Then he arose, and rebuked the wynde, and the tempest of water: and they ceased, and it waxed calme. <sup>25</sup> And he sayd vnto them, Where is your faith? They feared, and wondred among them selues, saying, Who is this that commandeth bothe the wyndes and water, and they obey him? <sup>26</sup> And they sayled vnto the region of the Gadarenites, which is ouer agaynst Galile. <sup>27</sup> And as he went out to lande, there met him a certayn man out of the cite, which had a deuyll long tyme, and weare no clothes, nether abode in any house, but in graues. <sup>28</sup> When he sawe Iesus, he cried out, and fel downe before him, and with a loud voyce sayd, What haue I to doe with thee Iesus the Sonne of God most hiest? I beseeche thee torment me not. <sup>29</sup> For he commaunded the foule spirite to come out of the man: for (oft times he had caught him: therefore he was bound with chaines, and kept with fetters: but he brake the bandes, and was caried of the fiende into wylderneses.)

<sup>30</sup> And Iesus asked him, saying, What is thy name? And he sayd, Legion, because many deuils were entred into him. <sup>31</sup> And they besought him, that he would not commaunde them to goe out into the diepe. <sup>32</sup> And there was thereby an heard of many swyne, fedyng on an hyl, and the deuils besoght him, that he would suffer them to entre into them: and he suffered

## RHEIMS — 1582.

my brethren, are they that heare the vword of God and doe it.

<sup>22</sup> And it came to passe one day: and he vvent vp into a boate, and his disciples, and he said to them, Let vs strike ouer the lake. And they launched forth. <sup>23</sup> And vwhen they vvere sayling, he slept: and there fel a storme of vvinde into the lake, and they vvere filled, and vvere in danger. <sup>24</sup> And they came and raised him, saying, Maister, vve perish. But he rising, rebuked the vvinde and the tempest of vvater: and it ceased, and there vvas made a calme. <sup>25</sup> And he said to them, Vvhere is your faith? Who fearing, marueiled one to another, saying, Vvho is this (trovy ye) that he commaundeth both the vvindes and the sea, and they obey him? <sup>26</sup> And they sailed to the countrie of the Gerasens vvchich is ouer against Galilee.

<sup>27</sup> And vvhen he vvas come forth to the land, there mette him a certayne man that had a deuil novv a very long time, and he did vveare no clothes, neither did he tarie in house, but in the monuments. <sup>28</sup> And as he savv Iesvs, he fel dovvn before him: and crying out vvith a great voyce, he said, Vvhat is to me and thee Iesvs sonne of God most high? I beseech thee doe not torment me. <sup>29</sup> For he commaunded the vnclane spirit to goe forth out of the man. For many times he caught him, and he vvas bound vvith chaines, and kept vvith fetters: and breaking the bondes vvas driuen of the deull into the deserts. <sup>30</sup> And Iesvs asked him saying, Vvhat is thy name? But he said, Legion, because many denils vvere entred into him. <sup>31</sup> And they besoght him that he vvould not commaund them to goe into the depth. <sup>32</sup> And there vvas there a heard of many svvine feeding on the mountaine: and they desired him, that he vvould permit them to enter into

## AUTHORISED — 1611.

vnto them, My mother and my brethren are these which heare the word of God, and doe it.

<sup>22</sup> Now it came to passe on a certayne day, that hee went into a ship, with his disciples: and hee sayd vnto them, Let vs goe ouer vnto the other side of the lake, and they lanchted fourth. <sup>23</sup> But as they sayled, he fell asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in iopardie. <sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. Then hee rose, and rebuked the winde, and the raging of the water: and they ceased, and there was a calme. <sup>25</sup> And hee saide vnto them, Where is your faith? And they being afraide wondred, saying one to another, What maner of man is this? For hee commaunded euen the windes and water, and they obey him.

<sup>26</sup> And they arriued at the countrey of the Gadarenes, which is ouer against Galilee. <sup>27</sup> And when he went forth to land, there met him out of the city a certayne man which had deuils long time, and ware no clothes, neither abode in any house, but in the tombes. <sup>28</sup> When he saw Iesus, he cried out, and fell downe before him, and with a loud voyce said, What haue I to doe with thee, Iesus, thou Sonne of God most High? I beseech thee torment me not. <sup>29</sup> For he had commaunded the vnclane spirit to come out of the man: For oftentimes it had caught him, and hee was kept bound with chaines, and in fetters: and hee brake the bands, and was driuen of the deull into the wilderneses.) <sup>30</sup> And Iesus asked him, saying, What is thy name? And he said, Legion: because many deuils were entred into him. <sup>31</sup> And they besoght him, that he would not commaund them to goe out into the deepe. <sup>32</sup> And there was there an herd of many swine feeding on the mountaine: and they besoght him that hee would suffer them to enter into them: and hee

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. <sup>33</sup> ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὄρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. <sup>34</sup> ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός· ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. <sup>35</sup> ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἀνθρώπου ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν. <sup>36</sup> ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδίτες, πῶς ἐσώθη ὁ δαιμονισθεὶς. <sup>37</sup> καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. <sup>38</sup> ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, <sup>39</sup> Ὑπόστρεψε

<sup>1</sup> Rec. εἰσῆλθον.

<sup>2</sup> Rec. τὸ γεγονός· ἰδόντες.

<sup>3</sup> Rec. + ἀπὸ τῶν ἰδόντων.

<sup>4</sup> Alex. = καί.

<sup>5</sup> Alex. ἠρώτησι.

<sup>6</sup> Alex. Γαρισηῶν s. Γερασσηῶν.

<sup>7</sup> Alex. εἰς πλοῖον.

<sup>8</sup> Alex. τ. ε. ἴ.

## WICLIȚ — 1380.

entre in to hem, and he suffrid hem; <sup>33</sup> and so the deulys wenten out to the man: and entriden in to the swyn, and with a birre, the flok wente heedlyng in to the pool: τ was drenchid, <sup>34</sup> and whanne the herdys saien this thing don, thei flower and tolden in to the citee and in to the townes.

<sup>35</sup> and thei zeden out to se that thing: that was don, and thei camen to ihesus: τ thei founden the man sityng clothid, fro whom the fendis wenten out τ in hool mynde at his feet: and thei dredden; <sup>36</sup> and thei that saien tolden to hem: hou he was made hool of the legioun; <sup>37</sup> and alle the multitude of the cuntre of gera-zennis preid hym that he schulde go fro hem: for thei weren holden with greetre drede; he wente up in to a boot, and turnede azen; <sup>38</sup> and the man of whom the deulys weren gon out: preiden hym that he schulde be with hym; ihesus lefte him and seide; <sup>39</sup> go azen in to thiin hous: to telle hou greet thingis god hath don to thee, and he wente thorou; alle the citee, and prechid hou greet thingis ihesus hadde don to hym;

<sup>40</sup> and it was don whanne ihesus was gon azen: the puple reseved hem; for alle weren abidyng hym; <sup>41</sup> and lo a man to whom the name was iairus, and he was prince of a synagoge, and he fil down at the feet of ihesus: and preid hym that he schulde entre in to his hous; <sup>42</sup> for he hadde but oon douȝtir almost of twelve yer oold; and sche was deed, and it bifille, the while he wente he was thrungen of the puple;

<sup>43</sup> and a woman that hadde a fluxe of blood .xij. yer: and hadde spendid al hir catel in lechis; and sche mygt not be curid of ony; <sup>44</sup> and sche cam nyȝ bilynde; and touchid the heme of his cloth; and anon the fluxe of hir blode ceased; <sup>45</sup> and ihesus seide who is that touchid me; and

birre, burry. azen, again. zeden, went.

catel, chatels. goods. lechis, doctors.

## TYNDALE — 1534.

And he soffred them. <sup>33</sup> Then went the deuyls out of the man, and entred into the swyne: And the heerd toke their course and ran heedlyng into the lake, and were choked. <sup>34</sup> When the herdmen sawe what had chaunsed, they fled and tolde it in the cite and in the villages.

<sup>35</sup> And they came out to se what was done: and came to Iesus, and founde the man, out of whom the deuyls were departed, sittyng at the fete of Iesus, clothed and in his right mynde, and they were afrayde. <sup>36</sup> They also wich sawe it, tolde them by what meanes he that was possessed of the deuyll, was healed. <sup>37</sup> And all the whole multitude of the contreye of the Gaderenites, besought him that he wolde departe from them: for they were taken with greetre feare. And he gat him into the shippe, and returned backe agayne. <sup>38</sup> Then the man out of whom the deuyls were departed, besought him that he myght be with him: But Iesus sent him awaye sayinge: <sup>39</sup> Go home agayne into thyne awne housse, and shewe what great thinges God hath done to the. And he went his waye, and preached thorow out all the cite what great thinges Iesus had done vnto him

<sup>40</sup> And it fortuneth when Iesus was come agayne that the people receaved him. For they all wayted for him. <sup>41</sup> And beholde ther came a man named Iairus (and he was a ruler of the synagoge) and he fell doume at Iesus fete, and besought him that he wolde come into his housse; <sup>42</sup> for he had but a daughter only, upon a twelve yere of age, and she laye a dyinge. And as he went the people thronged him. <sup>43</sup> And a woman havynge an issue of blood twelve yeres (which had spent all her substance amonge phisicians, nether coulde be holpen of eny) <sup>44</sup> came behinde him, and touchid the hem of his garment, and immediatly her issue of blood stanch-ed. <sup>45</sup> And Iesus sayde: Who is it that touchid me? when every man denyed,

## CRANMER — 1539.

them. <sup>33</sup> Then went the deuyls out of the man, and entred into the swyne: And the heerd ran heedlyng with violence into the lake, and were choked. <sup>34</sup> When the herdmen sawe what had chaunsed, they fled, and tolde it in the citee, and in the villages.

<sup>35</sup> And they came out to se what was done: and came to Iesus, and founde the man (out of whom the deuyls were departed) sittyng at the fete of Iesus: clothed, and in his ryght mynde, and they were afrayde. <sup>36</sup> They also which sawe it, tolde them by what meanes he (that was possessed of the deuyll) was healed. <sup>37</sup> And all the multitude of the Gederenites, besought him, that he wolde departe from them: for they were taken with greetre feare. And he gat him vnto the shippe, and returned backe agayne. <sup>38</sup> Then the man (out of whom the deuyls were departed) besought him that he myght be with him. But Iesus sent him awaye, sayinge: <sup>39</sup> Go home agayne to thyne awne housse, and shewe what thinges soeuer God hath done for the. And he went his waye, and preached thorow out all the cytye, what thinges soeuer Iesus had done vnto him.

<sup>40</sup> And it fortuneth that when Iesus was come agayne, the people .ceaved him. For they all wayted for him: <sup>41</sup> And beholde, ther came a man named Iairus (and he was a ruler of the synagoge) and he fell doune at Iesus fete prayng him, that he wolde come in to his housse, <sup>42</sup> for he had but one daughter only, vpon a twelve yere of age, and she laye a dyinge. But as he went, the people thronged him.

<sup>43</sup> And a woman, hauynge an issue of blood twelve yeres (which had spent all her substance vpon phisicians, nether coulde be holpen of eny) <sup>44</sup> came behinde him, and touchid the hem of his garment, and immediatly her issue of blood stanch-ed. <sup>45</sup> And Iesus sayde: who is it that touchid me? When euery man denyed,

‘εις τὸν οἶκόν σου, καὶ διηγῶ ὅσα ἐποίησέ σοι ὁ Θεός.’ καὶ ἀπῆλθε, καθ’ ὄλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

<sup>40</sup> Ἐγένετο δὲ ἐν τῷ ὑποστρέφαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. <sup>41</sup> Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· <sup>42</sup> ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησκει. <sup>3</sup> Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπιπνον αὐτόν. <sup>43</sup> Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ’ οὐδενὸς θεραπευθῆναι, <sup>44</sup> προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. <sup>45</sup> καὶ εἶπεν ὁ Ἰησοῦς, ‘Τίς ὁ ἀψάμενός μου;’ Ἀρνούμενον

\* Alex. = ὁ Ἰησοῦς. ° Alex. ὅσα οὐ ποιεῖς ὁ Θεός. P Alex. Ἐν τῷ τῷ. † Alex. καὶ οὐτος. ‡ Alex. ὡσίσι. § Alex. καὶ ἰγίνετο ἰν. ¶ Alex. συνίθλιζον. \*\* Rec. εἰς ἰατροῦς π. ἔ. τ. β.

## GENEVA—1557.

them. <sup>33</sup> Then went the devils out of the man, and entered into the swyne; and the hearde ran headlong from the hie brink downe into the lake, and was choked. <sup>34</sup> When the herdmen sawe what had chanced, they fled, and tolde it in the cite and in the country. <sup>35</sup> Then they came out to see what was done, and came to Iesus, and found the man out of whome the devils were departed, sytting at the fete of Iesus, clothed, and in his ryght mynde: and they were afrayd. <sup>36</sup> They also which sawe it, tolde them by what meanes he that was possessed of the denyll was healed. <sup>37</sup> Then all the whole multitude of the countrie of the Gadarenites, besoght hym, that he would depart from them, for they were taken with great feare: and he gate him into the shyp, and returned backe agayne.

<sup>38</sup> Then the man out of whome the devils were departed, besoght hym that he myght be with him: but Iesus sent him away saying, <sup>39</sup> Go home agayne into thine owne house, and shewe what great thynges God hath done to thee. And he went his way, and preached throught out all the cite, what great thynges Iesus had done vnto him. <sup>40</sup> And it came vnto passe when Iesus was come agayne, that the people receaved him: for they all wayted for hym. <sup>41</sup> And beholde there came a man named Iairus, and he was one of the chiefest of the Synagoge, who fel downe at Iesus fete and besoght hym that he would come into his house: <sup>42</sup> For he had but a daughter only, vpon a twelue yeres of age, and she laye a dying. (and as he went, the people thronged hym: <sup>43</sup> And a woman hauyng an issue of blood, twelue yeres, which had spent all her substance vpon Physitions, nether could be holpen of any. <sup>44</sup> When she came behynd him, she touched the hem of his garment, and immediately her issue of blood stanchd.

<sup>45</sup> Then Iesus sayd, Who is it that touched me? When every man denied, Peter and

## RHEIMS—1582.

them. And he permitted them. <sup>33</sup> The devils therfore went forth out of the man, and entred into the swyne: and the heard vvith violence went headlong into the lake, and vvas stifled. <sup>34</sup> Which vvhen the svvineheards savv done, they fled: and told into the cite and into the tovvnnes. <sup>35</sup> And they went forth to see that vvich vvas done: and they came to IESVS, and found the man, out of vvhom the devils vvere gone forth, sitting at his fete, clothed, and vvell in his vvittes, and they vvere afraid. <sup>36</sup> And they also that had seen, told them hovv he had been made whole from the legion. <sup>37</sup> And all the multitude of the countrie of the Gerasens besoght him to depart from them: for they vvere taken vvith great feare. And he going vp into the boate, returned. <sup>38</sup> And the man out of vvhom the devils vvere departed, desired him that he might be vvith him. But IESVS dismissed him, saying, <sup>39</sup> Returne into thy house, and tel hovv great thynges God hath done to thee. And he went throught the vvhole cite, preaching hovv great thynges IESVS had done to him.

<sup>40</sup> And it came to passe: vvhen IESVS vvas returned, the multitude receiued him, and al vvere expecting him. <sup>41</sup> And behold there came a man vvwhose name vvas Iairus, and he vvas Prince of the Synagogue: and he fel at the fete of IESVS, desiring him that he vvould enter into his house, <sup>42</sup> because he vvhad an onely daughter almost vvtwelve yeres old, and she vvas a dying. And it chaunced, vvvhiles he went, he vvas thronged of the multitudes.

<sup>43</sup> And there vvas a certaine vvoman in a fluxe of blood from vvtwelve yeres past, vvich had bestovved all her substance vpon Physicions, nether could she be cured of any: <sup>44</sup> she came behynd him, and touched the hemme of his garment: and forthvvith the fluxe of her blood stinted, <sup>45</sup> And IESVS said, Vvho is it that

## AUTHORISED—1611.

suffered them. <sup>33</sup> Then went the devils out of the man, and entered into the swine: and the herd ranne violently downe a steepe place into the lake, and were choked. <sup>34</sup> When they that fedde them saw what was done, they fled, and went, and tolde it in the cite, and in the country. <sup>35</sup> Then they went out to see what was done, and came to Iesus, and found the man, out of whom the devils were departed, sitting at the feet of Iesus, clothed, and in his right minde: and they were afraid. <sup>36</sup> They also which saw it, told them by what meanes he that was possessed of the devils was healed.

<sup>37</sup> Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them, for they were taken with great feare: and he went vp into the ship, and returned backe againe. <sup>38</sup> Now the man, out of whom the devils were departed, besought him that he might be with him: but Iesus sent him away, saying, <sup>39</sup> Returne to thine owne house, and shew how great thynges God hath done vnto thee. And he went his way, and published throughout the whole cite how great thynges Iesus had done vnto him. <sup>40</sup> And it came to passe, that when Iesus was returned, the people gladly receiued him: for they were all waiting for him.

<sup>41</sup> And behold, there came a man named Iairus, and he was a ruler of the Synagogue, and hee fell downe at Iesus feet, and besoght him that hee would come into his house: <sup>42</sup> For hee had one onely daughter about twelue yeres of age, and she lay a dying. (But as hee went the people thronged him.)

<sup>43</sup> And a woman hauing an issue of blood twelue yeres, which had spent all her liuing vpon Phisitions, nether could be healed of any, <sup>44</sup> Came behinde him, and touched the border of his garment: and immediately her issue of blood stanchd. <sup>45</sup> And Iesus said, Who touched me?

δὲ πάντων, εἶπεν ὁ Πέτρος· <sup>46</sup>καὶ οἱ μετ' αὐτοῦ, | <sup>47</sup>Ἐπιστάτα, οἱ ὄχλοι συνέχουσι  
 σε καὶ ἀποθλίβουσι, <sup>48</sup>καὶ λέγεις, Τίς ὁ ἀψάμενός μου; | <sup>49</sup>Ὁ δὲ Ἰησοῦς εἶπεν,  
 Ἐψατό μου τίς· ἐγὼ γὰρ ἔργων δύνάμιν ἐξεληούσασα ἀπ' ἐμοῦ. <sup>50</sup>Ἰδοῦσα δὲ ἡ  
 γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο  
 αὐτοῦ ἀπήγγειλεν <sup>51</sup>αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. <sup>52</sup>Ὁ  
 δὲ εἶπεν αὐτῇ, <sup>53</sup>Θάρσει, | θυγάτηρ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.  
<sup>54</sup>Ἐτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων <sup>55</sup>αὐτῷ, | Ὅτι  
 τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. <sup>56</sup>Ὁ δὲ Ἰησοῦς ἀκούσας  
 ἀπεκρίθη αὐτῷ, λέγων, | Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται. <sup>57</sup>Ἐλθὼν  
 δὲ εἰς τὴν οἰκίαν, οὐκ ἀφήκεν εἰσελθεῖν οὐδένα, | εἰ μὴ Πέτρον καὶ <sup>58</sup>Ἰωάννην καὶ  
 Ἰάκωβον, | καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. <sup>59</sup>ἔκλειον δὲ πάντες, καὶ

<sup>46</sup> Alex. καὶ οἱ σὺν αὐτῷ. <sup>47</sup> Alex. = καὶ λέγει· τίς ὁ ἀψάμενός μου σ. κ. λ. τ. μον ἡψατο. <sup>48</sup> Alex. αὐτῷ. <sup>49</sup> Alex. = θάρσει. <sup>50</sup> Alex. = αὐτῷ.  
<sup>51</sup> Alex. = λέγων. <sup>52</sup> Rec. Εἰσελθόν. <sup>53</sup> Alex. τινα. <sup>54</sup> Rec. Ἰάκωβον καὶ Ἰωάννην.

## WICLIIF—1380.

whanne alle men denyeden : petre seide  
 ⁊ thei that weren with hym, comaundour  
 the peple thristid; and dissenen there and  
 thou seist who touchid me, <sup>46</sup>and ihesus  
 seide; sum man hath touchid me; for that  
 vertu zede out of me; <sup>47</sup>and the womman  
 seynte, that it was not hid fro hym : cam  
 treunblyng and fil down at his fete; and  
 for what cause sche hadde touchid hym :  
 sche schewid bifor all the peple and how  
 anon sche was heeld; <sup>48</sup>and he seide to  
 hir : dougtr thi feith hath made the saaf :  
 go thou in pees.

<sup>49</sup> ⁊ zit while he spake, a man cam fro  
 the ruler of the synagoges; and seide to  
 him; thi dougtr is deed : nyle thou traueil  
 the maistr; <sup>50</sup>And whanne this word  
 was herde : ihesus answerid to the fadir  
 of the damysel, nyle thou drede : but  
 bileue thou onli and sche schal be saaf;  
<sup>51</sup>and whanne he cam to the hous : he  
 suffrid no man to entre with him, but  
 petir and Ion and Iames ⁊ the fadir ⁊ the  
 modir of the damysel; <sup>52</sup>and alle wepten  
 and biweleden hir; and he seide; nyle ze  
 wepe; for the damysel is not deed : but  
 slepeth; <sup>53</sup>thei scorneden hem : ⁊ wisten  
 that sche was deed; <sup>54</sup>but he heeld hir  
 hond ⁊ cried ⁊ seide; damysel rise vp;  
<sup>55</sup>and hir spirit turned azen : ⁊ sche roos  
 anon; and he comaundid to zeue to hir  
 to cte; <sup>56</sup>⁊ hir fadir and modir wrodriden  
 greeth; ⁊ he comaundid hem that they schul-  
 den not seie toony, that thing that was don.

9. AND whanne the twelve apostils  
 weren clepid togidre : ihesus gaf to hem  
 vertu and power on alle deuyls, ⁊ that  
 they schulden hele sicknessis; <sup>2</sup>and he  
 sente hem for to preche the kyngdom of  
 god : and to hele sike men; <sup>3</sup>and he seide  
 to hem; no thing take ze in the weie,  
 nether zerd ne scrippe, ne breed ne monei;  
 nether haue ze two cootis; <sup>4</sup>and in to  
 what hous ze entren dwellle ze there; <sup>5</sup>  
 ⁊ go ze out fro thennes; <sup>6</sup>⁊ who euer

CRANMER, to make, verti power, slep, want nyle, not  
 waken, Amer zeue, give, clepid, called, gaf, gave,  
 2, 3, 4 yard or stick.

## TYNDALE—1534.

Peter and they that were with him; sayde:  
 Master, the people thrust the and vexed  
 the : and sayest thou, who touched me ?  
<sup>46</sup> And Iesus sayd : Some body touched  
 me. For I perceave that vertue is gone  
 out of me. <sup>47</sup> When the woman sawe,  
 that she was not hid; she came trembling;  
 and fell at his fete; and tolde him before  
 all the people for what cause she had  
 touched him; and how she was healed  
 immediatly. <sup>48</sup> And he sayde vnto hyr :  
 Doughter be of good comforte; Thy faith  
 hath made the hoale; goo in peace.

<sup>49</sup> Whyll he yet spake; there came one  
 from the rulers of the synagogis house  
 which sayde to him : thy daughter is  
 deed; disease not the master. <sup>50</sup> When  
 Iesus hearde that; He answered the father;  
 sayinge : Feare not; beleue only; and she  
 shalbe made whole. <sup>51</sup> And when he came  
 to the housse; he suffred no man to go  
 in with him; save Peter, Iames and Iohn;  
 and the father and the mother of the  
 mayden. <sup>52</sup> Every body wept and sorowed  
 for her. And he sayde : Wepe not : for  
 she is not deed; but slepeth. <sup>53</sup> And they  
 leugh him to scorne. For they knew  
 that she was deed. <sup>54</sup> And he thrust them  
 all out; and caught her by the honde; and  
 cryed sayinge : Mayde aryse. <sup>55</sup> And hyr  
 sprete came agayne; and she roose strait  
 waye. And he comaunded to geue her  
 meate. <sup>56</sup> And the father and the mother  
 of hyr were astonied. But he warned  
 them that they shuld tell noo man; what  
 was don.

9. THEN CALLED he the .xii. to gether;  
 and gave them power, and auctorite ouer  
 all deuyls; and that they myght heale  
 diseases. <sup>2</sup> And he sent them to preache  
 the kyngdome of God; and to cure the  
 sick. <sup>3</sup> And he sayd to them : Take  
 nothing to sucke you by the waye; nether  
 staffe; nor scrippe; nether breed; nether  
 money; nether haue two cootes. <sup>4</sup> And  
 whntsoeuer housse ye enter into; there  
 abyde and thence departe. <sup>5</sup> And who-

## CRANMER—1539.

Peter (and they that were with him) sayde:  
 Master, (and they that were with him) and  
 vexed the : and sayest thou, who touched me ?  
<sup>46</sup> And Iesus sayd : Some body hath  
 touched me. For I perceave, that vertue  
 is gone out of me. <sup>47</sup> When the woman  
 sawe that she was not hid, she came  
 trembling, and fell at his fete, and tolde  
 him before all the people, for what cause  
 she had touched him, and how she was  
 healed immediatly. <sup>48</sup> And he sayde vnto  
 her : Daughter, be of good comforte, Thy  
 faith hath saued the, go in peace.

<sup>49</sup> While he yet spake, there came one  
 from the rulers of the synagogis house  
 which sayde to him : thy daughter is  
 deed, disease not the Master. <sup>50</sup> But when  
 Iesus heard that worde, he answered the  
 father of the damsell Feare not, beleue  
 only, and she shalbe made whole. <sup>51</sup> And  
 when he cam to the house, he suffred  
 no man to go in with him, saue Peter,  
 Iames and Iohn, and the father and the  
 mother of the mayden. <sup>52</sup> Euery body  
 wept, and sorowed for her : And he  
 sayde : Wepe not : The damosell is not  
 deed but slepeth. <sup>53</sup> And they laught him  
 to scorne, knowing that she was deed.  
<sup>54</sup> And he thrust them all out, and caught  
 her by the hande : and cryed, sayinge :  
 Mayde, aryse. <sup>55</sup> And her sprete came  
 agayne, and she rose strait waye. And  
 he comaunded to geue her meate.  
<sup>56</sup> And the father and the mother of her  
 were astonied. But he warned them, that  
 they shuld tell no man what was don.

9. IESUS called the .xii. together, and  
 gaue them power, and auctorite ouer all  
 deuyls, and that they myght heale diseases.  
<sup>2</sup> And he sent them to preache the kyng-  
 dom of God and to heale the syck. <sup>3</sup> And  
 he sayde vnto them : Take nothing to  
 your iourney : nether staffe, nor scrippe,  
 nether breed nether money, nether haue  
 two coates. <sup>4</sup> And what soeuer house ye  
 enter into, there abyde, and thence de-  
 parte. <sup>5</sup> And whosoever wyll not receaue

ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, ‘Μὴ κλαίετε· οὐκ ἀπέθανεν<sup>1</sup>, ἀλλὰ καθεύδει.’<sup>53</sup> Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.<sup>54</sup> αὐτὸς δὲ ἔκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων, ‘Ἡ παῖς, ἠέγειρον.’<sup>55</sup> Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.<sup>56</sup> καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶ εἰπεῖν τὸ γεγονός.

IX. Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν<sup>2</sup> καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι<sup>3</sup> τοὺς ἀσθενούντας. |<sup>3</sup> Καὶ εἶπε πρὸς αὐτοὺς, ‘Μηδὲν αἴρετε εἰς τὴν ὁδὸν· μήτε ῥάβδον, | μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.<sup>4</sup> καὶ εἰς ἣν ἂν οἰκίαν εἰσέλ-  
‘θητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.<sup>5</sup> καὶ ὅσοι ἂν μὴ<sup>6</sup> ἐξώνται | ὑμᾶς,

<sup>1</sup> Alex. οὐ γάρ. <sup>2</sup> Alex. + τὸ κράσιον. <sup>3</sup> Alex. = ἰεβαλὼν ἔξω πάντας καὶ σ. ἰεβαλὼν πάντας ἔξω καὶ. <sup>4</sup> Alex. ἔγειρε σ. ἔγειραι. <sup>5</sup> Alex. = μαθητὰς αὐτοῦ σ. ἀποστόλους. <sup>6</sup> Alex. τοὺς ἀσθενεῖς. <sup>7</sup> Rec. ῥάβδον. <sup>8</sup> Alex. ἐιχωνται.

## GENEVA—1557.

they that were with hym, sayd, Master, the people thrust thee, and treade on thee, and sayest thou, Who touched me? <sup>46</sup> And Iesus sayd, Some body touched me: for I perceave that vertue is gone out of me. <sup>47</sup> When the woman sawe that she was not hid, she came trimbling, and fel at his feete, and tolde hym before all the people, for what cause she had touched him, and how she was healed immediately. <sup>48</sup> And he sayd vnto her, Daughter, be of good comfort, thy fayth hath made thee whole. Go in peace.

<sup>49</sup> Whye he yet spake, there came one from the ruler of the Synagoges house, which sayd to hym, Thy daughter is dead, disease not the master. <sup>50</sup> When Iesus heard that, he answered the ruler of the Synagoge, saying, Feare not, beleue only, and she shalbe made whole. <sup>51</sup> And when he went in to the house, he suffred no man to go in with hym, saue Peter, James, and Iohn, and the father and mother of the maiden. <sup>52</sup> And euery body wept, and sorowed for her: but he sayd, Weepe not: for she is not dead, but slepeth. <sup>53</sup> And they laught hym to scorne, for they knewe that she was dead. <sup>54</sup> And he thrust them all out, and toke her by the hand, and cried, saying, Mayde, arise. <sup>55</sup> And her spirit came agayne, and she rose straightway: and he commanded to geue her meate. <sup>56</sup> And her father and mother, were astonied: but he warned them that they should tel no man what was done.

9. THEN called he the twelue disciples together, and gaue them power and autoritie ouer all deuils, and that they myght heale diseases. <sup>2</sup> And he sent them to preache the kyngdome of God, and to cure the syck. <sup>3</sup> And he sayd to them, Take nothing to your iourney, nether staues, nor scrip, nether bread, nether money, nether haue two coates. <sup>4</sup> And what soeuer house ye enter into, there abyde, and thence departe. <sup>5</sup> And

## RHEIMS—1582.

touched me? And al denying, Peter said, and they that vvere with him, Maister, the multitudes throng and presse thee, and doest thou say, Vwho touched me? <sup>46</sup> And Iesus said, Some bodie hath touched me. for I knouvt that there is vertue proceedd from me. <sup>47</sup> And the wvoman seeing, that she vvas not hid, came trembling, and fel dovvn before his feete: and for vvhath cause she had touched him, she shewed before al the people: and hovv forthvwith she vvas made vvhole. <sup>48</sup> But he said to her, Daughter, thy faith hath made the safe, goe thy vvvay in peace.

<sup>49</sup> As he vvas yet speaking, there cometh one to the Prince of the synagogue, saying to him, That thy daughter is dead, trouble him not. <sup>50</sup> And Iesus hearing this vvvord, answered the father of the maide, Feare not: beleuev only, and she shal be safe. <sup>51</sup> And vvhvhen he vvas come to the house, he permitted not any man to enter in vvvith him, but Peter, and James, and Iohn, and the father and mother of the maide. <sup>52</sup> And al vvrept, and mourned for her. But he said, Vveepe not, the maide is not dead, but slepeth. <sup>53</sup> And they derided him, knowing that she vvas dead. <sup>54</sup> But he holding her hand cried saying, Maide arise. <sup>55</sup> And her spirit returned, and she rose incontient. <sup>56</sup> And he bade them giue her to eate. <sup>56</sup> And her parentes vvere astonied, vvhvvhvhen he commanded to tel no man that vvhvvhv vvas done.

9. AND calling together the twelue Apostles, he gaue them vertue and povver ouer al deuils, and to cure maladies. <sup>2</sup> And he sent them to preach the kingdom of God: and to heale the sicke. <sup>3</sup> And he said to them, Take nothing for the vvvay, neither rod, nor skrippe, nor bread, nor money, neither haue tvvo coates. <sup>4</sup> And into vvhvhatsoever house you enter, tarie there, and thence doe not depart. <sup>5</sup> And

## AUTHORISED—1611.

When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and presse thee, and sayest thou, Who touched me? <sup>46</sup> And Iesus said, Some body hath touched me: for I perceive that vertue is gone out of me. <sup>47</sup> And when the woman saw that shee was not hid, shee came trembling, and falling downe before him, shee declared vnto him before all the people, for what cause shee had touched him, and how she was healed immediately. <sup>48</sup> And he said vnto her, Daughter, be of good comfort, thy faith hath made thee whole, goe in peace.)

<sup>49</sup> While hee yet spake, there cometh one from the ruler of the Synagogues house, saying to him, Thy daughter is dead, trouble not the Master. <sup>50</sup> But when Iesus heard it, he answered him, saying, Feare not, beleuev onely, and she shalbe made whole. <sup>51</sup> And when hee came into the house, hee suffered no man to goe in, saue Peter, and James, and Iohn, and the father and the mother of the mayden. <sup>52</sup> And all wept, and bewailed her: but he said, Weepe not, shee is not dead, but sleepeth. <sup>53</sup> And they laughed him to scorne, knowing that shee was dead. <sup>54</sup> And hee put them all out, and tooke her by the hand, and called, saying, Mayd, arise. <sup>55</sup> And her spirit came agayne, and shee arose straightway: and hee commanded to giue her meate. <sup>56</sup> And her parentes were astonied: but hee charged them that they should tell no man what was done.

9. THEN he called his twelue disciples together, and gaue them power and autoritie ouer all deuils, and to cure diseases. <sup>2</sup> And hee sent them to preach the Kingdome of God, and to heale the sicke. <sup>3</sup> And he said vnto them, Take nothing for your iourney, neither staues, nor scrip, neither bread, neither money, neither haue two coates apeece. <sup>4</sup> And whatsoever house ye enter into, there abide, and thence departe. <sup>5</sup> And whosoever will not

ἔξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἄποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς.' Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

<sup>7</sup> Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων, ὅτι Ἰωάννης ἔγγηγερται ἐκ νεκρῶν· ὑπὸ τινων δὲ, ὅτι Ἡλίας ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη.<sup>9</sup> Καὶ εἶπεν ὁ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα τίς δὲ ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτηε ἰδεῖν αὐτόν.

<sup>10</sup> Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγῆσαντο αὐτῷ ὅσα ἐποίησαν καὶ παραλαβῶν αὐτούς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. ἠὲ οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ καὶ δεξάμενοι αὐτούς, ἐλάλει

<sup>7</sup> Alex. = καί. <sup>8</sup> Alex. = ἐπ' αὐτοῦ. <sup>9</sup> Alex. ἠγγήθη. <sup>9</sup> Alex. τις s. = εἰς <sup>9</sup> Alex. εἶπε ἔϊ. <sup>9</sup> Rec. + ὁ. <sup>9</sup> Alex. εἰς πόλιν καλουμένην Βηθσαϊδά s. εἰς τόπον ἔρημον.

## WICLIFF—1380.

resecune not 3ou go 3e out of that citee, and schake 3e of the poudir of 3oure feet in to witnessyng on hem, <sup>6</sup> and thei 3eden forth and wenten aboute bi castels prechynge ⁊ helynge eueri where.

<sup>7</sup> and eroude trefrarke: herde alle thingis that weren don of hym ⁊ he doutid for that it was seid of sum men that Ion was rise fro death, <sup>8</sup> and of sum men: that elie hadde aperid; but of other: that oon of the oold profetis was risen, <sup>9</sup> and eroude seide I haue biheedid Ion and who is this: of whom I here suche thingis, and he sougte to se hym.

<sup>10</sup> and the apostis turneden asen: and toolden to him alle thingis that thei hadden don, and he took hem: and wente bisidis in to a desert place that is bethsaida, <sup>11</sup> and whanne the puple knewen this: thei foloweden hym, and he receyved hem, and spake to hem of the kyngdom of god, and he bechid hem: that hadden nede of cure, <sup>12</sup> and the dai bigan to bowe doun, ⁊ the twelue camen and seiden to hym, leue the puple: that thei go and turne in to castels and townes that ben aboute that thei fynde mete, for we ben here in desert place, <sup>13</sup> and he seide to hem, 3eue to hem to ete, and thei seiden: ther ben not to us: mo thanne fyue loues and twee fischis, but parauenature that we gon and bien metis to alle puple. <sup>14</sup> ⁊ the men weren almost fyue thousand, and he seid to his discipulis, make 3e hem sitte to mete, bi companyes a fifti to gidre, <sup>15</sup> ⁊ thei diden so, and thei maiden alle men sitte to mete, <sup>16</sup> and whanne he hadde take the fyue looues and twee fischis, he biheedid in to heuene, and blessed and brak and delide to hise discipulis: that thei schulden sitte forth bifor the companyes, <sup>17</sup> and alle men eten, and weren fulfillid, and that that lefte to

## TYNDALE—1534.

soever will not receive you, when ye go out of that cite, shake of the very dust from your fete, for a testimony agaynst them. <sup>6</sup> And they went out, and went thorow the townes, preachinge the gossell and healyng every where.

<sup>7</sup> And Herod the tetrarch herde of all that was done of him, and doutid, because that it was sayde of some, that Iohn was rysen agayne from death: <sup>8</sup> and of some, that Helyas had apered: and of other, that one of the olde prophetes was rysen agayne. <sup>9</sup> And Herod sayde: Iohn haue I beheedid: who then is this of whom I here suche thinges? And he desyrd to se him.

<sup>10</sup> And the Apostles returned, and tolde him what great thinges they had done. And he toke them and went a syde into a solitary place, nye to a citee called Bethsaida. <sup>11</sup> And the people knewe of it, and folowe him. And he receaved them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. <sup>12</sup> And when the daye beganne to weare awaye, then came the twelue and sayde vnto him: sende the people awaye, that they maye goo into the townes and villages roundabout, and lodge, and get meate, for we are here in a place of wyldernes. <sup>13</sup> But he sayde vnto them: Geue ye them to eate. And they sayde. We haue no moo but fyve loues and two fisses, except we shuld goo and bye meate for all this people. <sup>14</sup> And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syst doune by fifties in a company. <sup>15</sup> And they dyd so, and made them all syst doune. <sup>16</sup> And he toke the fyve loues, and the two fisses, and loked vp to heuen, and blessed them, and brake, and gave to the disciples, to set before the people. <sup>17</sup> And they ate, and were all satisfied. And ther was taken vp of that remained

## CRANMER—1539.

you, when ye go out of that cite, shake of the very dust from youre fete, for a testimony agaynst them. <sup>6</sup> And they departed and went thorow the townes, preaching the gossell and healyng every where.

<sup>7</sup> And Herode the Tetrarch herde of all that was done by him, and he doutid, because that it was sayde of some, that Iohn was rysen agayne from death: <sup>8</sup> and of some, that Helyas had apered, and of some, that one of the olde prophetes was rysen agayne. <sup>9</sup> And Herode sayd: Iohn haue I beheedid: but who is this of whom I here suche thynges And he desyred to se him.

<sup>10</sup> And the Apostles returned: and tolde him all that they had done. And he toke them, and went asyde into a solitary place nye vnto the citee that is called Bethsaida. <sup>11</sup> Which when the people knew they folowed him. And he receaved them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. <sup>12</sup> And when the daye beganne to weare away, then came the twelue, and sayd vnto him: sende the people awaye, that they maye go in to the townes and next villages and lodge, and get meate, for we are here in a place of wyldernes. <sup>13</sup> But he sayde vnto them: Geue ye them to eate. And they sayd: We haue no mo but fyue looues and two fysshes, except we shuld go and bye meate for all this people: <sup>14</sup> And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syst doune by fifties in a company. <sup>15</sup> And they dyd so, and made them all to syst doune. <sup>16</sup> And he toke the fyue looues, and the two fisses, and loked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people. <sup>17</sup> And they all dyd eate, and were satisfied. And there was taken vp of that remained

resecune, not 3ou go 3e out of that citee, and schake 3e of the poudir of 3oure feet in to witnessyng on hem, <sup>6</sup> and thei 3eden forth and wenten aboute bi castels prechynge ⁊ helynge eueri where.

<sup>7</sup> and eroude trefrarke: herde alle thingis that weren don of hym ⁊ he doutid for that it was seid of sum men that Ion was rise fro death, <sup>8</sup> and of sum men: that elie hadde aperid; but of other: that oon of the oold profetis was risen, <sup>9</sup> and eroude seide I haue biheedid Ion and who is this: of whom I here suche thingis, and he sougte to se hym.

<sup>10</sup> and the apostis turneden asen: and toolden to him alle thingis that thei hadden don, and he took hem: and wente bisidis in to a desert place that is bethsaida, <sup>11</sup> and whanne the puple knewen this: thei foloweden hym, and he receyved hem, and spake to hem of the kyngdom of god, and he bechid hem: that hadden nede of cure, <sup>12</sup> and the dai bigan to bowe doun, ⁊ the twelue camen and seiden to hym, leue the puple: that thei go and turne in to castels and townes that ben aboute that thei fynde mete, for we ben here in desert place, <sup>13</sup> and he seide to hem, 3eue to hem to ete, and thei seiden: ther ben not to us: mo thanne fyue loues and twee fischis, but parauenature that we gon and bien metis to alle puple. <sup>14</sup> ⁊ the men weren almost fyue thousand, and he seid to his discipulis, make 3e hem sitte to mete, bi companyes a fifti to gidre, <sup>15</sup> ⁊ thei diden so, and thei maiden alle men sitte to mete, <sup>16</sup> and whanne he hadde take the fyue looues and twee fischis, he biheedid in to heuene, and blessed and brak and delide to hise discipulis: that thei schulden sitte forth bifor the companyes, <sup>17</sup> and alle men eten, and weren fulfillid, and that that lefte to

αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτω.  
<sup>12</sup> Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, ' Ἀπόλυσον  
 τὸν ὄχλον, ἵνα ἂν ἀπελθόντες εἰς τὰς κύκλῳ κόμας καὶ τοὺς ἀγροὺς καταλύσωσι,  
 καὶ εὕρωσιν ἐπισιτισμὸν ὅτι ὠδε ἐν ἐρήμῳ τόπῳ ἐσμέν.' <sup>13</sup> Εἶπε δὲ πρὸς αὐτοὺς,  
 Δότε αὐτοῖς ὑμεῖς φαγεῖν.' Οἱ δὲ εἶπον, ' Οὐκ εἰσὶν ἡμῖν πλείον ἢ πέντε ἄρτοι  
 καὶ ἰχθύες δύο, εἰ μὴτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν  
 τοῦτον βρώματα.' <sup>14</sup> (Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι.) Εἶπε δὲ πρὸς τοὺς  
 μαθητὰς αὐτοῦ, ' Κατακλίνατε αὐτοὺς κλισίας ἅνὰ πεντήκοντα.' <sup>15</sup> Καὶ ἐποίησαν  
 οὕτω, καὶ ἀνέκλιναν ἅπαντας. <sup>16</sup> Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,  
 ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς  
 μαθηταῖς παρατιθέναι τῷ ὄχλῳ. <sup>17</sup> καὶ ἔφαγον καὶ ἔχορτάσθησαν πάντες καὶ ἤρθη

\* Alex. ἀποεὐρέμενος.

\* Alex. πορευθῆντις.

\* Alex. = τοῖς.

\* Rec. δύο ἰχθύες.

\* Alex. + ὥσιτι.

\* Alex. κ. κατεκλιναν ἅπαντας.

## GENEVA — 1557.

whosoever wyl not receave you, when ye  
 goe out of that citie, shake of the very dust  
 from your fete, for a testimonie against  
 them. <sup>6</sup> And they went out, and went  
 through the townes about preaching the  
 Gospel, and healing euey where. <sup>7</sup> And  
 Herode the kyng heard of all that was  
 done by hym : and doubted, because that  
 it was sayd of some, that Iohn was rysen  
 agayne from death : <sup>8</sup> And of some, that  
 Elias had appeared : and of some, that  
 one of the olde Prophetes was rysen  
 agayne. <sup>9</sup> Then Herode sayd, Iohn haue  
 I beheaded : who then is this of whome  
 I heare such thynges ? and he desired to  
 see him.

<sup>10</sup> And the Apostles returned, and tolde  
 hym what great thynges they had done.  
 Then he toke them, and went asyde into  
 a solitarie place, nie to the citie called  
 Bethsaida. <sup>11</sup> But when the people knewe  
 of it, they folowed him : and he receaued  
 them, and spake vnto them of the kyng-  
 dome of God, and healed them that had  
 ned to be healed. <sup>12</sup> And when the day  
 began to weare away, then came the  
 twelue, and said vnto hym, Send the  
 people away, that they may go into the  
 townes and vyllages round about, and  
 lodge, and get meat : for we are here in  
 place of wyldernes. <sup>13</sup> But he sayd vnto  
 them, Geue ye them to eat And they  
 sayd, We haue no mo but fyue loues and  
 two fyshes, except we shulde go and hve  
 meat for all this people. <sup>14</sup> For they were  
 about fyue thousand men. And he sayd  
 to his disciples, Cause them to syt downe  
 by fyfties in a companie. <sup>15</sup> Therefore  
 they dyd so, and dyd all syt downe.

<sup>16</sup> And he toke the fyue loues, and the  
 two fyshes, and loked vp to heauen, blessed  
 them, brake, and gawe to the disciples, to  
 set before the people. <sup>17</sup> And they all dyd  
 eat, and were satisfied : and there was

## RHEIMS — 1582.

vvhosoever shal not receiue you, going  
 forth out of that citie, shake of the dust  
 also of your fete for a testimonie vpon  
 them. <sup>6</sup> And going forth they vvent a  
 circuite from towne to towne euangeliz-  
 ing and curing euey vwhere.

<sup>7</sup> And Herod the Tetrarch heard al things  
 that vvere done by him : and he staggered  
 because it vvas said of some, that  
 Iohn vvas risen from the dead. <sup>8</sup> but of  
 other some, That Elias hath appeared :  
 and of others, that a Prophet one of the  
 old ones vvas risen. <sup>9</sup> And Herod said,  
 Iohn I haue beheaded : but vvhō is this  
 of vvhom I heare such things ? And he  
 sought for to see him.

<sup>10</sup> And the Apostles being returned, re-  
 ported to him vvhatsoeuer they did : and  
 taking them he retired apart into a desert  
 place, vvhich belongeth to Beth-saida. <sup>11</sup>  
 Which the multitudes vnderstanding,  
 folovved him : and he receiued them, and  
 spake to them of the kingdom of God,  
 and them that had neede of cure he heal-  
 ed. <sup>12</sup> And the day began to dravv to-  
 vverds an end. And the Twelue comming  
 neere, said to him, Dimisse the multi-  
 tudes, that going into towvnes and villages  
 here about, they may haue lodging, and  
 finde meates : because here vve are in a  
 desert place. <sup>13</sup> And he said to them,  
 Giue you them to eat. But they said,  
 We haue no more but fyue loaves and  
 two fishes : vnles perhaps vve should goe  
 and bve meates for al this multitude. <sup>14</sup> And  
 there vvere men almost fyue thousand.  
 And he said to his disciples, Make them  
 sit dovne by companies fiftie and fiftie.  
<sup>15</sup> And so they did. And they made al sit  
 dovne. <sup>16</sup> And taking the fyue loaves and  
 the two fishes, he loked vp vnto heauen,  
 and blessed them : and he brake, and  
 distributed to his disciples, for to set be-  
 fore the multitudes. <sup>17</sup> And they did al  
 eat, and had their fill. And there vvas

## AUTHORISED — 1611.

receiue you, when ye goe out of that city,  
 shake off the very dust from your feete,  
 for a testimonie against them. <sup>6</sup> And they  
 departed, and went through the townes,  
 preaching the Gospel, and healing euey  
 where.

<sup>7</sup> Now Herod the Tetrarch heard of all  
 that was done by him : and he was per-  
 plexed, because that it was said of some,  
 that Iohn was risen from the dead : <sup>8</sup> And  
 of some, that Elias had appeared : and of  
 others, that one of the old Prophets was  
 risen againe. <sup>9</sup> And Herode said, Iohn  
 haue I beheaded : but who is this of whom  
 I heare such things ? And he desired to  
 see him.

<sup>10</sup> And the Apostles when they were re-  
 turned, told him all that they had done.  
 And hee tooke them, and went aside pri-  
 uately into a desert place, belonging to  
 the citie called Bethsaida. <sup>11</sup> And the  
 people when they knew it, followed him,  
 and he receiued them, and spake vnto  
 them of the kingdom of God, and healed  
 them that had neede of healing. <sup>12</sup> And  
 when the day beganne to weare away,  
 then came the twelue, and said vnto him,  
 Send the multitude away, that they may  
 go into the townes and country round  
 about, and lodge, and get victuals : for  
 we are here in a desert place. <sup>13</sup> But he  
 said vnto them, Giue ye them to eat. And  
 they said, We haue no more but fyue loaves  
 and two fishes, except we should goe and  
 buy meate for all this people. <sup>14</sup> For they  
 were about fyue thousand men. And he  
 said to his disciples, Make them sit downe  
 by fifties in a company. <sup>15</sup> And they did  
 so, and made them all sit downe. <sup>16</sup> Then  
 he tooke the fyue loaves and the two fishes,  
 and looking vp to heauen, he blessed  
 them, and brake, and gawe to the disci-  
 ples to set before the multitude. <sup>17</sup> And  
 they did eat, and were all filled. And

τὸ περισσεύσαν αὐτοῖς κλασμάτων, κόφινος δώδεκα.

<sup>18</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνήσαν αὐτῷ οἱ μαθηταί<sup>α</sup>· καὶ ἐπηρώτησεν αὐτοὺς, λέγων, ‘Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;’ <sup>19</sup> Οἱ δὲ ἀποκριθέντες εἶπον, ‘Ἰωάννην τὸν Βαπτιστὴν ἄλλοι δὲ Ἥλιαν. ἄλλοι δὲ, ‘ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.’ <sup>20</sup> Εἶπε δὲ αὐτοῖς, ‘Ὑμεῖς δὲ τίνα με λέγετε εἶναι;’ <sup>β</sup> Ἀποκριθεὶς δὲ ὁ Πέτρος| εἶπε, ‘Τὸν Χριστὸν τοῦ Θεοῦ.’ <sup>21</sup> Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδεὶ εἰπεῖν| τοῦτο, <sup>22</sup> εἰπὼν, ‘Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ <sup>δ</sup> ἐγερθῆναι.’ | <sup>23</sup> Ἐλεγε δὲ πρὸς πάντας, ‘Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,| <sup>ε</sup> ἀπαρνησάσθω| ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ<sup>9</sup>, καὶ ἀκολουθείτω μοι. <sup>24</sup> ὃς γὰρ <sup>h</sup> ἂν| θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν

<sup>a</sup> Alex. + αὐτοῖς. <sup>b</sup> Alex. Πέτρος εἰ ἀποκρ. Const. Ἀποκρ. εἰ Πέτρος. <sup>c</sup> Alex. λίγην. <sup>d</sup> Alex. ἀναστῆναι. <sup>e</sup> Alex. ἐρχεσθαι. <sup>f</sup> Alex. ἀρνησάσθω.

## WICLIF—1380.

hem of broken metis was takun up: twelue coffyns/

<sup>18</sup> and it was don, whanne he was alone preyng: hise disciplys weren with him and he axed hem and seide, whom seien the puple that I am? <sup>19</sup> thei answerden and seiden Ion baptist/ other seien: ehe/ and other seien a profete of the former is rysun/ <sup>20</sup> and he seide to hem/ but whom seien 3e that I am? symount petir answerid: and seide, the crist of god/ <sup>21</sup> and he blamyng hem: comaundid that thei schulden seie to no man, and seide thes thingis/ <sup>22</sup> for it bihoueth mannes sone: to suffre many thingis and to be reupred of the elder men and of the princis of prestis and of scribis, and to be slayn/ and the thridde daie to rise agen/ <sup>23</sup> and he seide to alle/ if ony wole come aftir me: denye he hym silf 7 take his cros euery day and sue he me/ <sup>24</sup> for he that wole make his liif saaf: schal lese it/ and he that leith his liif for me: schal make it saaf/ <sup>25</sup> and what profetith it to a man if he wyne al the world/ and lese hym silf, and do peyrng of hym silf/ <sup>26</sup> for who so schameth me and my wordis manes sone schal schame hym whanne he cometh in his magiste and of the fadiris 7 of the holi aungels/ <sup>27</sup> and I seie to 3ou verril there ben summe stondyng here, which schulen not tast deeth til thei seien the rewme of god/

<sup>28</sup> and it was don aftir thes wordis, almest eyste daies/ 7 he took petir 7 James 7 Ion/ and he stied in to an hille: to price/ <sup>29</sup> and while he priceid: the liknesse of his here was chaungid, and his clothing was whigte schynyng/ <sup>30</sup> and lo two men spaken with hym/ 7 noices and elc<sup>31</sup> weren scen in magiste/ and thei saien his goyng out, which he schulde fulfill in icrusalem/ <sup>32</sup> and petir and thei that weren

coffyns, basket. <sup>a</sup>gen, again. <sup>c</sup>sue, follow. <sup>d</sup>peyrng, damage. <sup>e</sup>rewme, realm. <sup>f</sup>stied, ascended. <sup>g</sup>here, countenance.

## TYNDALE—1534.

to them, twelve baskettes full of broken meate.

<sup>18</sup> And it fortunad as he was alone prayng/ his disciplys were with him/ and he axed them sayng: Who saye the people that I am? <sup>19</sup> They answered and sayd: Ionh Baptist. Some saye Helyas. And some saye, one of the olde prophetes is rysen agayne. <sup>20</sup> He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ of god. <sup>21</sup> And he warnid and comaunded them/ that they shuld tell no man that thinge <sup>22</sup> sayng: that the sonne of man must suffre many thinges/ and be reupred of the elders/ and of the hye prestes and scribes/ and be slayne/ and the thirde daye ryse agayne.

<sup>23</sup> And he sayde to them all/ yf eny man will come after me/ let him denye him sylfe/ and take vp his crosse dayly and folowe me. <sup>24</sup> Whosoever shall save his lyfe/ shall lose it. And whosoever shall lose his lyfe for my sake/ the same shall save it. <sup>25</sup> For what avantageth it a man/ to wyne the whole worlde/ yf he loose him sylfe or runne in domage of him sylfe? <sup>26</sup> For whosoever is ashamed of me/ and of my saynges: of him shall the sonne of man be ashamed/ when he cometh in his awne glorie/ and in the glorie of his father/ and of the holy aungels. <sup>27</sup> And I tell you of a surty: There be some of them that stonde here/ which shall not tast of deeth/ tyll they se the kyngdome of god.

<sup>28</sup> And it folowed about an .viii. dayes after those saynges/ that he toke Peter/ James/ and Ionh/ and went vp into a mountayne to praye. <sup>29</sup> And as he prayed/ the facion of his countenance was changed/ and his garment was whyte and shone. <sup>30</sup> And beholde/ two men talked with him/ and they were Moses and Helyas/ <sup>31</sup> which appered gloriously/ and spake of his departinge/ which he shuld ende at Jerusalem. <sup>32</sup> Peter and they that

## CRANMER—1539.

to them, twelue baskettes full of broken meate.

<sup>18</sup> And it fortunad as he was alone prayng/ his disciplys were with him/ and he asked them sayng: Who saye the people that I am? <sup>19</sup> They answered, and sayd: Ionh Baptist: Some saye Helyas. And some saye, that one of the olde prophetes is rysen. <sup>20</sup> He sayde vnto them: But who saye ye, that I am? Simon Peter answered and sayde thou art the Christ of God. <sup>21</sup> And he warnid and comaunded them that they shuld tell no man that thinge, sayng <sup>22</sup> the sonne of man must suffre many thinges, and be reupred of the elders, and of the hye prestes, and scribes, and be slayne, ryse agayne the thirde daye.

<sup>23</sup> And he sayde to them all, yf eny man wyll come after me, let him denye him selfe, and take vp his crosse dayly, and folowe me. <sup>24</sup> For whosoever wyll saue hys lyfe shall lose it. But whosoever doth lose, his lyfe for my sake, the same shall saue it. <sup>25</sup> For what avantageth it a man, yf he wyne the whole worlde, and loose him selfe, or runne in dammage of him selfe? <sup>26</sup> For who is ashamed of me, and of my wordes: of him shall the sone of man be ashamed, when he cometh in his maiestyte, and in the maiestyte of his father, and of the holy aungels. <sup>27</sup> I tell you of a trueth: There be some standing here, which shall not tast of deeth, tyll they se the kyngdome of God.

<sup>28</sup> And it fortunad that about an .viii. dayes after thes saynges, he toke Peter, and Ionh and Iames, and went vp into a mountayne to praye. <sup>29</sup> And as he prayed, the fassyon of his countenance was chaunged, and his garment was whyte, and shone. <sup>30</sup> And behold, there talked with him two men which were Moses and Helyas, <sup>31</sup> that appered in the maiestyte, and spake of his departyng, which he shuld ende at Ierusalem. <sup>32</sup> But Peter

‘ ἐμοῦ, οὗτος σώσει αὐτήν. <sup>25</sup> τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον  
 ‘ ὅλον, ἐαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; <sup>26</sup> ὃς γὰρ ἂν ἐπαισχυθῆ με καὶ τοὺς  
 ‘ ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ  
 ‘ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. <sup>27</sup> Λέγω δὲ ὑμῖν ἀληθῶς,  
 ‘ εἰσὶ τινες τῶν ᾧδε ἐστῶτων, | οἱ οὐ μὴ <sup>κ</sup> γέυσονται | θανάτου, ἕως ἂν ἴδωσι τὴν  
 ‘ βασιλείαν τοῦ Θεοῦ.’

<sup>28</sup> Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτῶ, καὶ παραλαβὼν  
 Πέτρον καὶ <sup>μ</sup> Ἰωάννην καὶ Ἰάκωβον, | ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. <sup>29</sup> καὶ  
 ἐγένετο ἐν τῷ προσεύχασθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ  
 ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. <sup>30</sup> Καὶ ἰδὼν, ἄνδρες δύο συνελάουν αὐτῷ,  
 οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας. <sup>31</sup> οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ,  
 ἣν ἐμελλε πληροῦν ἐν Ἱερουσαλῆμ. <sup>32</sup> ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν

† Rec. + καθ' ἡμέραν. <sup>κ</sup> Const. idv. <sup>ι</sup> Rec. ἰσητότων. <sup>λ</sup> Rec. γήσονται. <sup>μ</sup> Rec. + τὸν. <sup>ν</sup> Alex. Ἰάκωβον καὶ Ἰωάννην.

## GENEVA — 1557.

taken vp of that remained to them, twelve  
 baskets full of broken meat.

<sup>18</sup> And it came to passe as he was alone  
 praying, his disciples were with him, and  
 he asked them, saying, Whome say the  
 people that I am? <sup>19</sup> They answered, and  
 said, Iohn Baptist: some say Elias: and  
 some say, that one of the oldde Prophetes  
 is risen agayne. <sup>20</sup> And he sayd vnto  
 them, But whome say ye that I am? Peter  
 answered, and sayd, Thou art the Christ  
 of God. <sup>21</sup> And he warned, and com-  
 manded them, that they should tel no  
 man that thyng. <sup>22</sup> Saying, That the  
 Sonne of man must suffre many thynges,  
 and be reposed of the Elders, and of  
 the hye Priestes and Scribes, and be slayne,  
 and the thyrd day ryse agayne. <sup>23</sup> And he  
 sayd to them all, If any man wyl come  
 after me, let hym deny hym self, and take  
 vp his crosse dayly, and folowe me. <sup>24</sup> For  
 whosoever wyl saue his lyfe, shal lose it:  
 and whosoever shal lose his lyfe for my  
 sake, the same shal saue it. <sup>25</sup> For what  
 auantageth it a man, if he wyn the whole  
 worlde, and lose hym self, and runne in  
 damage of hym self? <sup>26</sup> For whosoever  
 shalbe ashamed of me, and of my sayinges:  
 of him shal the Sonne of man be ashamed,  
 when he shal come in his glorie, and in  
 the glorie of his Father, and of the holy  
 Angels. <sup>27</sup> And I tel you of a suretie,  
 there be some standyng here, which shal  
 not taste of death, tyl they see the kyng-  
 dome of God. <sup>28</sup> And it, chanced about  
 an eight dayes after those sayinges, that  
 he toke Peter, Iames, and Iohn, and went  
 vp into a mountayne to pray. <sup>29</sup> And as  
 he prayed, the facion of hys countenance  
 was changed, and his garment was whyte  
 and shone. <sup>30</sup> And beholde two men  
 talked with hym, and they were Moses  
 and Elias.

<sup>31</sup> Which appeared in glorie, and spake  
 of his departyng, which he should end  
 at Ierusalem. <sup>32</sup> But Peter and they that

2 R

## RHEIMS — 1582.

taken vp that vvhich remained to them,  
 twelue baskets of fragments.

<sup>18</sup> And it came to passe: vvhen he vvas  
 alone praying, his disciples also vvere  
 vvith him: and he asked them saying,  
 Vvhom doe the multitudes say that I am?  
<sup>19</sup> But they answered, and said, Iohn the  
 Baptist: and some, Elias: but some, that  
 one of the Prophets before time, is risen.  
<sup>20</sup> And he said to them, But vvhom say  
 ye that I am? Simon Peter answering,  
 said, THE CHRIST OF GOD. <sup>21</sup> But the rebuking  
 them, commaunded that they should tel  
 this to no man, <sup>22</sup> saying, That the sonne  
 of man must suffer many things, and be  
 reiected of the Auncients and cheefe  
 Priests and Scribes, and be killed, and the  
 third day rise agayne.

<sup>23</sup> And he said to al, If any man vvill  
 come after me, let him denie him self,  
 and take vp his crosse dayly, and folovv  
 me. <sup>24</sup> For he that vvill saue his life,  
 shal lose it: for he that shal lose his life  
 for my sake, shal saue it. <sup>25</sup> For vvhat  
 hath a man if he gaine the vvhole vvorld,  
 and lose him self, and cast avvay him  
 self? <sup>26</sup> For he that shal be ashamed  
 of me and of my vvordes, him the Sonne  
 of man shal be ashamed of, vvhen he  
 shal come in his maiestie, and his fathers,  
 and of the holy Angels. <sup>27</sup> And I say to  
 you assuredly, There be some standyng  
 here that shal not tast death, til they see  
 the kingdom of God.

<sup>28</sup> And it came to passe after these vvordes  
 almost eight dayes, and he tooke Peter  
 and Iames and Iohn, and vvent into a  
 mountaine to pray. <sup>29</sup> And vvhen he  
 prayed, the shape of his countenance vvvas  
 altered: and his raiment vvwhite and glis-  
 tering. <sup>30</sup> And behold two men talked  
 vvith him. And they vvere Moyses and  
 Elias, <sup>31</sup> appearing in maiestie. And they  
 told his decease that he should accomplish  
 in Hierusalem. <sup>32</sup> But Peter and they that

## AUTHORISED — 1611.

there was taken vp of fragments that re-  
 mained to them, twelve baskets.

<sup>18</sup> And it came to passe, as he was alone  
 praying, his disciples were with him: and  
 he asked them, saying, Whom say the  
 people that I am? <sup>19</sup> They answering,  
 said, Iohn the Baptist: but some say,  
 Elias: and others say, that one of the old  
 Prophets is risen agayne. <sup>20</sup> He said vnto  
 them, But whom say ye that I am? Pe-  
 ter answering, said, The Christ of God.  
<sup>21</sup> And he straitly charged them and  
 commaunded them to tell no man that  
 thing. <sup>22</sup> Saying, The Sonne of man must  
 suffer many things, and be reiected of  
 the Elders, and cheefe Priests, and Scribes,  
 and be slaine, and be raised the third day.

<sup>23</sup> And he said to them all, If any man  
 will come after me, let him denie himselfe,  
 and take vp his crosse dayly, and follow  
 me. <sup>24</sup> For whosoever will saue his life,  
 shall lose it: but whosoever will lose his  
 life for my sake, the same shall saue it.  
<sup>25</sup> For what is a man advantaged, if he  
 gaine the whole world, and lose himselfe,  
 or be cast away? <sup>26</sup> For whosoever shall  
 be ashamed of me, and of my wordes, of  
 him shall the Sonne of man bee ashamed,  
 when he shall come in his owne glory,  
 and in his Fathers, and of the holy Angels.  
<sup>27</sup> But I tell you of a truth, there be  
 some standyng here, which shal not taste  
 of death, till they see the kingdome of  
 God.

<sup>28</sup> And it came to passe, about an eight  
 dayes after these sayings, he tooke  
 Peter, and Iohn, and Iames, and went vp  
 into a mountaine to pray: <sup>29</sup> And as he  
 prayed, the fashion of his countenance  
 was altered, and his raiment was white  
 and glistering. <sup>30</sup> And behold, there talk-  
 ed with him two men, which were Moses  
 and Elias, <sup>31</sup> Who appeared in glory, and  
 spake of his decease, which he should  
 accomplish at Hierusalem. <sup>32</sup> But Peter,

\* Or, times.



καλε, δέομαί σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενῆς ἔστι μοι·<sup>39</sup> καὶ ἰδόν, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν.<sup>40</sup> καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν.<sup>41</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὁ γενεὰ ἄπιστος καὶ διστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου ὠδε.<sup>42</sup> Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπέτιμσε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ.<sup>43</sup> ἐξέπλήσσοιτο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν οἷς ἔποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, Ἐθέσθε ὑμεῖς εἰς τὰ ὄρα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου

\* Alex. μοί ἴστι. \* Alex. + καὶ ῥήσσει. \* Rec. ἐκβάλλωσι. \* Alex. ἕως πότε. \* Rec. ὠδὲ τὸν υἱόν σου. \* Alex. ἰποῖε. \* Alex. = ὁ Ἰησοῦς.

## GENEVA — 1557.

were with hym, were heavy wvth slepe, and when they woke, they saw his glorie, and the two men standyng with hym.

<sup>39</sup> And it chanced as they departed from hym, Peter sayd vnto Iesus, Master, it is good beyng here for vs: Let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias: as they wist not what he sayd. <sup>40</sup> Whye he thus spake, there came a cloud and ouershadowed them, and they feared when they were entering into the cloud. <sup>41</sup> And there came a voyce out of the cloud, saying, This is my deare beloued Sonne, heare him.

<sup>36</sup> And as sone as the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those dayes any of those thynges which they had sene. <sup>37</sup> And it chanced on the next day, as they came downe from the mountayne, much people met hym. <sup>38</sup> And beholde, a man of the compaigne cryed out, saying, Maister, I beseeche thee beholde my sonne, for he is all that I haue. <sup>39</sup> And see, a spirite taketh hym, and sodenly he cryeth, and he tearth hym, that he fometh agayne, and with much payne departeth from him, when he hath brused him. <sup>40</sup> And I besoght thy disciples to cast him out, but they could not. <sup>41</sup> Iesus answered, and sayd, O generation without fayth, and croked, how long shal I be with you, and suffre you? Bryng thy sonne hither. <sup>42</sup> As he yet was a coming, the fiende rent him, and tare hym: and Iesus rebuked the vnclane sprite, and healed the chylde: and deliuered him to his father. <sup>43</sup> And they were all amazed at the myghty power of God. Whye they wondred euery one at all things which he dyd, he sayd vnto his disciples, <sup>44</sup> Let these saynges synck downe into your eares: for the tyme wyl come, when the Sonne of man shalbe

## RHEIMS — 1582.

vvere wvth him, vvere heauie vvith sleepe. And avvaking, they savv his maestic, and the tvvo men that stooode vvith him. <sup>39</sup> And it came to passe, vvhen they departed from him, Peter said to Iesus, Maister, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knowyng vvhat he said. <sup>40</sup> And as he spake these things, there came a cloud, and ouershadowed them: and they feared, vvhen they entered into the cloude. <sup>41</sup> And a voyce vvvas made out of the cloude, saying, This is my beloued sonne, heare him. <sup>42</sup> And vvhen the voyce vvvas made, Iesus vvvas found alone. And they held their peace, and told no man in those daies any of these things vvwhich they had sene.

<sup>37</sup> And it came to passe the day folovv- ing, vvhen they came dovvne from the mountaine, there mette him a great multitude. <sup>38</sup> And behold a man of the multitude cryed out, saying, Maister, I beseeche thee, looke vvpon my sonne because he is mine only one. <sup>39</sup> and loe, the spirite taketh him, and he sodenly crieth, and he dasheth him, and tearth him that he fometh, and vvith much a doe departeth renting him. <sup>40</sup> And I desired thy disciples to cast him out, and they could not. <sup>41</sup> And Iesus answering said, O faithles and peruerse generation, hovv long shal I be vvith you and suffer you? bring hither thy sonne.

<sup>42</sup> And vvhen he came to him, the deuil dashed, and tore him. And Iesus rebuked the vnclane spirit, and healed the lad: and rendred him to his father. <sup>43</sup> And all were astonied at the might of God: and all merueiling at al things that he did, he said to his disciples, <sup>44</sup> Lay you in your hartes these vvordes, for it shal come to passe that the Sonne of man shal be

## AUTHORISED — 1611.

and they that were with him, were heauie with sleepe: and when they were awake, they saw his glory, and the two men that stood with him. <sup>39</sup> And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. <sup>40</sup> While he thus spake, there came a cloud, and ouershadowed them, and they feared, as they entred into the cloude. <sup>41</sup> And there came a voice out of the cloud, saying, This is my heloued Son, heare him. <sup>42</sup> And when the voyce was past, Iesus was found alone, and they kept it close, and told no man in those daies any of those things which they had sene.

<sup>37</sup> And it came to passe, that on the next day, when they were come downe from the hill, much people met him. <sup>38</sup> And behold, a man of the companie cried out, saying, Master, I beseech thee looke vpon my sonne, for hee is mine onely child. <sup>39</sup> And loe, a spirit taketh him, and hee suddenly crieth out, and it tearth him that he fometh againe, and bruising him, hardly departeth from him. <sup>40</sup> And I besought thy disciples to cast him out, and they could not. <sup>41</sup> And Iesus answering, said, O faithles, and peruerse generation, how long shall I bee with you, and suffer you? bring thy sonne hither. <sup>42</sup> And as hee was yet a coming, the deuill threw him downe, and tare him: and Iesus rebuked the vnclane spirit, and healed the child, and deliuered him againe to his father.

<sup>43</sup> And they were all amazed at the mighty power of God: But while they wondred euery one at all things which Iesus did, he said vnto his disciples, <sup>44</sup> Let these saynges synck downe into your eares: for the Sonne of man shal be deliuered into

‘ μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.’ <sup>45</sup> Οἱ δὲ ἠγνόουν τὸ ῥήμα τοῦτο, καὶ ἦν παρακεκαλυμμένοι ἀπ’ αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβούντο <sup>b</sup> ἐρωτήσαι| αὐτὸν περὶ τοῦ ῥήματος τοῦτου. <sup>46</sup> Εἰσήλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἶη μείζων αὐτῶν. <sup>47</sup> ὁ δὲ Ἰησοῦς ἰδὼν| τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ’ ἑαυτῷ, <sup>48</sup> καὶ εἶπεν αὐτοῖς, ‘ Ὅς ἐὰν δέξηται| τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται| τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος <sup>d</sup> ἔσται| ‘ μέγας.’ <sup>49</sup> Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, ‘ Ἐπιστάτα, εἶδομέν τινα ‘ ἐπὶ τῷ| ‘ ὀνόματί σου ἐκβάλλοντα <sup>f</sup> δαιμόνια· καὶ ἐκώλυσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ| ‘ μεθ’ ἡμῶν.’ <sup>50g</sup> Καὶ εἶπε| πρὸς αὐτὸν ὁ Ἰησοῦς, ‘ Μὴ κωλύετε<sup>h</sup>. ὃς γὰρ οὐκ ἔστι| ‘ καθ’ ὑμῶν, ὑπὲρ ὑμῶν| ἔστιν.’

<sup>b</sup> Alex. ἰπερωτήσαι.<sup>c</sup> Const. εἰς ὄψ.<sup>d</sup> Alex. ἰστ.<sup>e</sup> Alex. ἰν.<sup>f</sup> Rec. + τὰ.<sup>g</sup> Alex. Εἶπε ἔτι.<sup>h</sup> Alex. + αὐτῶν.<sup>i</sup> Rec. ἡμῶν, ὑπὲρ ἡμῶν.<sup>j</sup> Const. ἰαντοῦ.

## WICLIIF — 1380.

hondis of men, <sup>45</sup> & thei knewen not this word, and it was hid bifor hem: that thei feiden it not, and thei dreden to axe hym of this word.

<sup>46</sup> but a thouȝt entrid in to hem, who of hem schulde be grettist, <sup>47</sup> and ihesus syenge the thouȝtis of the herte of hem: took a child and settid hym bisidis him, <sup>48</sup> and seide to hem, who euer reseceued this child in my name: reseceueþ me, and who euer reseceueþ me: reseceueþ hym that sente me, for he that is leest among ȝou alle: is the grettist. <sup>49</sup> and Ion answerid and seide, comaundour we saien a man castynge out fendis in thy name, and we han forhoden hym: for he sucht not thee with us, <sup>50</sup> and ihesus seide to hym, nyle ȝe forbede, for he that is not agens us is for us. <sup>51</sup> and it was don whanne the daies of his takynge up weren fullilid: he settid fast his face to go to ierusalem, <sup>52</sup> and sente messengers bifor his sȝt, and thei sȝden ȝe entriden in to a citee of samaritans: to make redi to hym, <sup>53</sup> and thei reseceueden not him: for the face of hym was gyngne in to ierusalem, <sup>54</sup> and whanne Iames and Ion his disciples sȝen: thei seiden, lord wolt thou that we seyn that fier come down for heuene, & waast hem, <sup>55</sup> and he turned: and blamid hem and seide ȝe witen not whos spiritis ȝe hen, <sup>56</sup> for mannes some cam not to leste mennes soulis: but to saue, and thei wenten in to another castil.

<sup>57</sup> and it was don whanne thei walkiden in the weic: a man seide to hym, I schal sue thee: whidir euer thou go, <sup>58</sup> and ihesus seide to hym foxis han dennes, and briddis of the er han nestis, but mannes sone hath not where he rest his

soth, followeth. nyle, not agens, against. reden, went. witen, knowe. leste, destroy. castil, town. burun, green.

## TYNDALE — 1534.

delivered into the hondes of men. <sup>45</sup> But they wist not what that worde meant, and yt was hyd from them, that they vnderstode yt not. And they feared to axe him of that sayenge. <sup>46</sup> Then ther arose a disputacion amonge them: who shulde be the greatest. <sup>47</sup> When Iesus perceaued the thoughtes of their hertes, he toke a chyld, and set him hard by him, <sup>48</sup> and sayd vnto them: Whosoever receaueth this chyld in my name, receaueth me. And whosoever receaueth me, receaueth him that sent me. For he that is leest amonge you all, the same shalbe greate.

<sup>49</sup> And Iohn answered and sayde: Master we sawe one castinge out deuyls in thy name, and we forbade him, because he foloweth not with vs. <sup>50</sup> And Iesus sayde vnto him: forhyd ye him not. For he that is not agaynst vs, is with vs. <sup>51</sup> And it folowed when the tyme was come that he shulde be receaued vp, then he set his face to goo to Hierusalem, <sup>52</sup> and sent messengers before him. And they went and entred into a citee of the Samaritans to make redy for him. <sup>53</sup> But they wolde not receaue him, be cause his face was as though he wolde goo to Ierusalem. <sup>54</sup> When his disciples Iames and Iohn sawe that they sayde: Lorde, wilt thou that we commaunde, that fyre come doune from heuen and consume them, euen as Helias dyd? <sup>55</sup> Iesus turned about, and rebuked them sayenge: ye wote not what maner sprete ye are of. <sup>56</sup> The sonne of man ys not come to destroye mennes liues, but to saue them. And they went to another towne.

<sup>57</sup> And it chaused as he went in the waye, a certayne man sayd vnto him: I will folowe the whither soeuer thou go. <sup>58</sup> Iesus sayd vnto him: foxes haue holes, and bryddes of the ayer haue nestes: but the sonne of man hath not where on to

## CRANMER — 1539.

deluyered into the handes of men. <sup>45</sup> But they wist not what that worde meant, and it was hyd from them, that they vnderstode it not. And they feared to axe him of that sayenge. <sup>46</sup> And ther entred a thought among them which of them shulde be the greatest. <sup>47</sup> When Iesus perceaued the thoughte of their hertes he toke a chyld, and set him hard by him, <sup>48</sup> and sayde vnto them: Whosoever receaueth this childe in my name, receaueth me. And whosoever receaueth me, receaueth him that sent me. For he that is leest amonge you all, the same shalbe greate.

<sup>49</sup> And Iohn answered, and sayd: Master, we sawe one castinge oute deuyls in thy name, and we forbade hym, because he foloweth not with vs. <sup>50</sup> And Iesus sayd vnto him: forbyd ye him not. For he that is not agaynst vs, is with vs.

<sup>51</sup> And it fortunad when the tyme was come that he shulde be receaued vp, he set his face to go to Ierusalem, <sup>52</sup> and sent messengers before him. And they went and entred into a citee of the Samaritans, to make redy for him. <sup>53</sup> And they wolde not receaue him, because his face was as though he wolde go to Ierusalem. <sup>54</sup> When his disciples, Iames and Iohn sawe this: they sayd: Lorde, wilt thou that we commaunde fyre to come doune from heauen and consume them, euen as Helias dyd? <sup>55</sup> Iesus turned about, and rebuked them, sayng: ye wote not what maner sprete ye are of. <sup>56</sup> For the sonne of man is not come to destroye mennes lyues, but to saue them. And they went to another towne. <sup>57</sup> And it chaused that as they were walking in the waye, a certayne man sayde vnto him: I will folowe the whitherseuer thou go. <sup>58</sup> Iesus sayde vnto him: foxes haue holes, and bryddes of the ayer haue nestes: but the sonne of man hath not where to laye his heed.

<sup>51</sup> Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστῆριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. <sup>52</sup> καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ | καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῶ. <sup>53</sup> καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. <sup>54</sup> ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, ‘Κύριε, θέλεις εἶπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε;’ | <sup>55</sup> Στραφεῖς δὲ ἐπετίμυσεν αὐτοῖς, καὶ εἶπεν, ‘Οὐκ οἴδατε | οἶον πνεύματός ἐστε ὑμεῖς;’ <sup>56</sup> Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην, <sup>57</sup> Ἐγένετο δὲ | πορευομένων αὐτῶν, ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτὸν, ‘Ἀκολουθήσω σοι ὅπου πᾶν | ἀπέρχῃ, κύριε.’ | <sup>58</sup> Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, ‘Αἰ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦσι· ὁ δὲ υἱὸς τοῦ

Alex. = ὡς καὶ Ἡλίας ἱπρίσαι.

<sup>m</sup> Alex. et Const. = καὶ εἶπεν, Οὐκ οἴδατε. <sup>n</sup> Rec. + ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθῃ ψυχὰς ἀνθρώπων ἀπολίσαι, ἀλλὰ σῶσαι. <sup>o</sup> Alex. καί. <sup>p</sup> Alex. ἰάν. <sup>q</sup> Alex. = κύριε.

## GENEVA—1557.

delivered into the hands of men. <sup>45</sup> But they wist not what that worde ment, and it was hyd from them, that they vnderstode it not; and they feared to aske hym of that saying. <sup>46</sup> Then there arose a disputation among them, which of them should be the greatest.

<sup>47</sup> When Iesus sawe the thoughtes of their hartes, he toke a lytle chylde, and set him hard by him. <sup>48</sup> And sayd vnto them, Whosoever receaueth this litle chylde in my name, receaueth me; and whosoever shal receaue me, receaueth hym that sent me: for he that is least among you all, the same shalbe great. <sup>49</sup> And Iohn answered, and sayd, Master we sawe one casting out deuyls in thy name, and we forbade hym, because he foloweth thee not with vs. <sup>50</sup> Then Iesus sayd vnto hym, Forhyd ye him not; for he that is not agaynst vs, is with vs. <sup>51</sup> And it fortun-ed, when the tyme was come that he should be receaued vp, he bent him self to go to Ierusalem. <sup>52</sup> And sent messen-gers before him: and they went and en-tred into a towne of the Samaritans, to prepare him lodging. <sup>53</sup> But they would not receaue hym, because his behauiour was, as thogh he would go to Ierusalem.

<sup>54</sup> When his disciples, Iames and Iohn sawe that, they sayd, Lord, wylt thou that we commande, that fyre come downe from heauen, and consume them, euen as Elias did? <sup>55</sup> But Iesus turned about, and rebuked them saying, Ye wot not what maner sprite ye are of. <sup>56</sup> For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne. <sup>57</sup> And it chanced as they went in the way, a certayn man sayd vnto him, I wyl folow thee Lord, whitherso-uer thou goest. <sup>58</sup> And Iesus sayd vnto hym, Foxes haue holes, and byrdes of the ayre haue nestes, but the Sonne of man

## RHEIMS—1582.

delivered into the hands of men. <sup>45</sup> But they did not know this vvord, and it vvvas couered before them, that they perceiued it not. And they vvvere afraid to aske him of this vvord.

<sup>46</sup> And there entred a cogitation into them, vvvhich of them should be greater. <sup>47</sup> But Iesus seeing the cogitations of their hart, tooke a childe and set him by him, <sup>48</sup> and said to them, Whosoever receiueth this childe in my name, receiueth me; and vvvhosoever receiueth me, receiueth him that sent me. For he that is the lesser among you al, he is the greater. <sup>49</sup> And Iohn answering said, Maister, vve savv a certain man casting out deuils in thy name, and vve prohibited him, because he foloveth not vvith vs. <sup>50</sup> And Iesus said to him, Prohibit not. for he that is not against you, is for you.

<sup>51</sup> And it came to passe, vvvhiles the daies of his assumption vvvere accomplishing, and he fixed his face to goe into Hierusalem. <sup>52</sup> And he sent messengers before his face: and going they entred into a citie of the Samaritans to prepare for him. <sup>53</sup> And they receiued him not, because his face vvvas to goe to Hierusalem. <sup>54</sup> And vvwhen his disciples Iames and Iohn had seen it, they said, Lord vvilt thou vve say that fyre come dovvnne from heauen and consume them? <sup>55</sup> And turning, he rebuked them, saying, You knovv not of vvhat spirit you are. <sup>56</sup> The sonne of man vvvas not to destroy soules, but to saue. And they vvvent into an other tovvnne.

<sup>57</sup> And it came to passe as they vvvalked in the vvway, a certayne man said to him, I vvvil folovv thee vvvhithersoever thou goest. <sup>58</sup> Iesus said to him, The foxes haue holes, and the foules of the aire nestes: but the sonne of man hath

## AUTHORISED—1611.

the handes of men. <sup>45</sup> But they vnderstood not this saying, and it was hid from them, that they perceiued it not: and they feared to aske him of that saying.

<sup>46</sup> Then there arose a reasoning among them, which of them should be greatest. <sup>47</sup> And Iesus perceiuing the thought of their heart, tooke a child, and set him by him, <sup>48</sup> And said vnto them, whosoever shall receiue this child in my Name, receiue me: and whosoever shall receiue me, receiue him that sent me: For he that is least among you all, the same shall be great.

<sup>49</sup> And Iohn answered, and said, Master, we saw one casting out deuils in thy Name, and we forbade him, because he followeth not with vs. <sup>50</sup> And Iesus said vnto him, Forbid him not: for he that is not against vs, is for vs.

<sup>51</sup> And it came to passe, when the time was come that he should be receiued vp, he stedfastly set his face to goe to Hierusalem. <sup>52</sup> And sent messengers before his face, and they went and entred into a village of the Samaritanes to make ready for him. <sup>53</sup> And they did not receiue him, because his face was as though he would goe to Hierusalem. <sup>54</sup> And when his disciples, Iames and Iohn saw this, they sayd, Lord, wilt thou that we commaund fyre to come down from heauen, and consume them, euen as Elias did? <sup>55</sup> But he turned, and rebuked them, and said, Ye know not what maner spirit ye are of. <sup>56</sup> For the Sonne of man is not come to destroy mens liues, but to saue them. And they went to another village.

<sup>57</sup> And it came to passe that as they went in the way, a certayne man said vnto him, Lord, I wil follow thee whithersoever thou goest. <sup>58</sup> And Iesus said vnto him, Foxes haue holes, and birds of the ayre haue nests, but the Sonne of man hath

‘ἀνθρώπου οὐκ ἔχει πού την κεφαλὴν κλίνη.’<sup>59</sup> Εἶπε δὲ πρὸς ἕτερον, ‘Ἀκούθει μοι.’<sup>60</sup> Ὁ δὲ εἶπε, ‘Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.’<sup>61</sup> Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, ‘Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.’<sup>62</sup> Εἶπε δὲ καὶ ἕτερος, ‘Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.’<sup>63</sup> Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, | ‘Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ’ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.’

X. Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα,<sup>1</sup> καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον ὃν ἔμελλεν αὐτὸς ἔρχεσθαι.<sup>2</sup> Ἐλεγεν οὖν πρὸς αὐτοὺς, ‘Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἔργαται

<sup>1</sup> Const. ὁ Ἰησοῦς πρὸς αὐτὸν. <sup>2</sup> Alex. τῆ βασιλεία. <sup>3</sup> Alex. ἔξω. <sup>4</sup> Alex. ἔι. <sup>5</sup> Rec. ἐκβάλλω. <sup>6</sup> Alex. ο. ἐκβάλλω, πρῶτον.

## WICLIȚ—1380.

heed,<sup>59</sup> and he seide to another, sue thou me; and he seide, lord suffre me first to go: and birie my fadir,<sup>60</sup> and ihesus seide to hem; suffre that deed men birie hir deed men: but go thou and telle the kyngdom of god,<sup>61</sup> & another seide, lord I schal sue thee, but first suffre me to leue alle thingis that ben at hoome,<sup>62</sup> and ihesus seide to hym; no man that putteth his hond to the plow; & biholdynge backward: is able to the rewme of god.

10. AND after these thingis, the lord ihesus ordeyned also other seuenti and tweyne; and sent hem bi tweyne and tweyne bifor his face: in to euery citee and place whidir he was to come;<sup>2</sup> and he seide to hem; ther is myche ripe corne; and fewe werke men; therfor preie ze the lord of the ripe corne: that he sende werke men in to his ripe corne.<sup>3</sup> go ze lo I sende zou: as lambern among wolues;<sup>4</sup> therfor nyle ze bere a sachil nether scrippe nether schoon: and grete ze no man bi the weie,<sup>5</sup> in to what hous that ze entren, first seie ze pees to this hous;<sup>6</sup> and if a sone of pees be there; zoure pees schal reste on him; but if noon: it schal turne agen to zou.<sup>7</sup> and dwelle ze in the same hous; etynge and drynkyng the thingis that ben at hem; for a werke man is worthi his hire;

nyle ze passe from hous in to hous;<sup>8</sup> and in to what euer citee ze entren, and thei resceyuen zou: ete ze the thingis that ben sette to zou,<sup>9</sup> and hele ze the sick men that ben in that citee; and seie ze to hem; the kyngdom of god schal neie in to zou.<sup>10</sup> in to what citee ze entren, and thei resceyuen zou not: go ze out in to the stretis of it, & seie ze,<sup>11</sup> we wipen of agens zou the pouder that cleued to us of zoure citee; nethewe wite ye this thing:

## TYNDALE—1534.

laye his heed.<sup>59</sup> And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me fyrst to goo and bury my father.<sup>60</sup> Iesus sayd vnto him: Let the deed, bury their deed: but goo thou and preache the kyngdome of God.<sup>61</sup> And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them fare well, which are at home at my house.<sup>62</sup> Iesus sayde vnto him: No man that putteth his honde to the plowe, and loketh bakke, is apte to the kyngdome of God.

10. AFTER these thinges, the Lorde apoynted other seuentie also; and sent them; two and two before him into every cite and place; whither he him silf wolde come.<sup>2</sup> And he sayde vnto them; the harvest is greate: but the laborers are fewe. Praye therfore the Lorde of the harvest; to send forth laborers into his harvest.<sup>3</sup> Goo youre wayes: beholde; I sende you forthe as lamber among wolues.<sup>4</sup> Beare noo wallet, nether scrippe; nor shues; and salute noo man be the waye.<sup>5</sup> Into whatsoever housse ye enter; fyrst saye: Peace be to this housse.<sup>6</sup> And yf the sonne of peace be there; youre peace shall rest vpon him: yf not; yt shall returne to you agayne.<sup>7</sup> And in the same housse tary still eatinge and drynkinge soche as they have. For the laborer is worthy of his rewarde.

Go not from housse to housse:<sup>8</sup> and in to whatsoever citee ye enter; yf they receaue you; eate soche thinges as are set before you,<sup>9</sup> and heale the sick; that are there; and saye vnto them: the kyngdome of God is come nye vpon you.<sup>10</sup> But into whatsoever citee ye shall enter; yf they receaue you not; goo youre wayes out in to the stretes of the same; and saye:<sup>11</sup> even the very dust, which cleaveth on vs of your citee; we wipe of agaynst you: Not withstandinge; marke this that the

## CRANMER—1539.

<sup>59</sup> And he sayde vnto another: folowe me: And the same sayde: Lorde, suffre me fyrst to go and bury my father.<sup>60</sup> Iesus sayde vnto him: Let the deed bury their deed: but go thou, and preach the kyngdome of God.<sup>61</sup> And another sayd: Lord, I wyll folowe the; but let me fyrst go byd them fare well, which are at home at my house.<sup>62</sup> Iesus sayde vnto him: No man that putteth hys hande to the plowe and looketh bakke, is apte to the kyngdome of God.

10. AFTER these (thinges), the Lord apoynted other seuentye (and two) also and sent them two and two before him into euery citee and place, whither he him selfe wolde come.<sup>2</sup> Therefore sayde he vnto them: the haruest is greate, but the labourers are fewe. Praye ye therfore the Lorde of the haruest, to sende forth labourers in to hys haruest:<sup>3</sup> Goo youre wayes: beholde, I sende you forth as lamber among wolues.<sup>4</sup> Beare no wallet, nether scrippe, nor shoes, and slute no man by the waye.<sup>5</sup> Into whatsoever house ye enter, fyrst saye: Peace be to this house.<sup>6</sup> And if the sonne of peace be there, your peace shall rest vpon him: yf not, it shall turne to you agayne.<sup>7</sup> And in the same house tary styll, eatinge and drynkyng such as they geue. For the labourer is worthy of his rewarde.

Go not from house to house:<sup>8</sup> and in to whatsoever citee ye entre, and they receaue you, eate soche thynges as are set before you,<sup>9</sup> and heale the sycke that are therin, and saye vnto them, the kyngdom of God is come nye vpon you.<sup>10</sup> But into whatsoever citee ye enter, and they receaue you not, go youre wayes out in to the stretes of the same, and saye:<sup>11</sup> euen the very dust of your citee (which cleaueth on vs, do we wype of agaynst you: Notwithstandynge, be ye sure of

follow rewee, realm. nyle, not. agen, agayn. wite, know.

‘ εἰς τὸν θερισμὸν αὐτοῦ. <sup>3</sup> Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ  
 ‘ λύκων. <sup>4</sup> μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ  
 ‘ τὴν ὁδὸν ἀσπάσησθε. <sup>5</sup> Εἰς ἣν δ’ ἂν οἰκίαν εἰσέρχησθε, πρῶτον | λέγετε, Εἰρήμη  
 ‘ τῷ οἴκῳ τούτῳ. <sup>6</sup> καὶ ἐὰν <sup>7</sup> ἐκεῖ <sup>8</sup> υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἡ εἰρήμη  
 ‘ ὑμῶν· εἰ δὲ μὴγε, ἐφ’ ὑμᾶς ἀνακάμψει. <sup>7</sup> ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες  
 ‘ καὶ πίνοντες τὰ παρ’ αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἔστι· | μὴ  
 ‘ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. <sup>8</sup> καὶ εἰς ἣν δ’ ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται  
 ‘ ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, <sup>9</sup> καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς,  
 ‘ καὶ λέγετε αὐτοῖς, Ἠγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>10</sup> εἰς ἣν δ’ ἂν πόλιν  
 ‘ εἰσέρχησθε, | καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἶπατε,  
 ‘ <sup>11</sup> Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν <sup>b</sup> ἀπομασσομέθα

<sup>a</sup> Rec. + μὴ. <sup>v</sup> Rec. + ὁ. <sup>z</sup> Alex. = ἴστυ. <sup>a</sup> Alex. εἰσέλθητι. <sup>b</sup> Alex. + εἰς τοὺς πόδας ἡμῶν &. + εἰς τοὺς πόδας.

## GENEVA — 1557.

hath not where on to lay is head. <sup>59</sup> And he said vnto another, Follow me. And the same said, Lord suffre me fyrst to go, and bury my father. <sup>60</sup> Iesus said vnto hym, Let the dead bury theyr dead; but go thou and preach the kyngdome of God. <sup>61</sup> Then another sayd, I wyl folowe thee Lord; but let me fyrst go byd them farewel, which are at home at my house. <sup>62</sup> Iesus said vnto hym, No man that putteth his hand to the plough, and loketh backe, is apte to the kyngdome of God.

10. AFTER these things, the Lord appointed other secenty also, and sent them two and two before him into euery cite and place, whither he him selfe would come. <sup>2</sup> Therefore he said vnto them, The haruest is great, but the laborers are fewe: Praye therefore the Lord of the haruest, to send forth laborers into his haruest. <sup>3</sup> Go your wayes: beholde, I send you forth as lambes among wolues. <sup>4</sup> Beare no wallet, nether scrip, nor shoes, and salute no man by the way. <sup>5</sup> Into whatsoever house ye enter, fyrst say, Peace be to this house. <sup>6</sup> And if the sonne of peace be there, your peace shall rest vpon hym: if not, it shall turne to you agayne.

<sup>7</sup> And in the same house tary styl, eating and drynkyng such as they *shal set before you*: for the laborer is worthy of his rewarde. Go not from house to house. <sup>8</sup> But into whatsoever cite ye shal enter, if they receaue you, eat such thynges as are set before you. <sup>9</sup> And heale the syck that are there, and say vnto them, The kyngdome of God is come nye to you. <sup>10</sup> But into whatsoever cite ye shal enter, if they wil not receaue you, go your wayes out into the stretes of the same, and say, <sup>11</sup> Euen the very dust, which cleauech on vs of your cite, we wype of agaynst you: Notwithstandyng, marke this, that the

## RHEIMS — 1582.

vvhere to repose his head. <sup>59</sup> But he said to an other, Folov me. And he said, Lord, permit me first to goe, and to burie my father. <sup>60</sup> And IESVS said to him, Let the dead burie their dead: but goe thou, set forth the kyngdom of God. <sup>61</sup> And an other said, I vvill folov thee Lord, but permit me first to take my leaue of them that are at home. <sup>62</sup> IESVS said to him, No man putting his hand to the plough, and looking backe, is apt for the kyngdom of God.

10. AND after this our Lord designed also other secentie two: and he sent them two and two before his face into euery cite and place vvhither him self vvould come. <sup>2</sup> And he said to them, The haruest truly is much: but the vvorkemen fevv. Desire therefore the lord of the haruest, that he send vvorkemen into his haruest. <sup>3</sup> Goe: behold I send you as lambes among vvoolues. <sup>4</sup> Carie not purse nor skrip, nor shoes: and salute no body by the vvay. <sup>5</sup> Into vvhatsoeuer house you enter, first say, Peace to this house.

<sup>6</sup> and if the sonne of peace be there, your peace shal rest vpon him: but if not, it shal returne to you. <sup>7</sup> And in the same house tarie you, eating and drinking such things as they haue. For the vvorkeman is vvorthie of his hire. Remoue not from house to house. <sup>8</sup> And into vvhat cite soeuer you enter, and they receiue you, cate such things as are set before you: <sup>9</sup> and cure the sick that are in it, and say to them, The kyngdom of God is come nigh vpon you.

<sup>10</sup> And into vvhatsoeuer cite you enter, and they receiue you not, going forth into the stretes thereof, say, <sup>11</sup> The dust also of your cite that cleauech to vs, vve doe vvipe of against you. yet this knovv

## AUTHORISED — 1611.

not where to lay his head. <sup>59</sup> And he said vnto another, Follow me: But he said, Lord, suffer me first to goe and bury my father. <sup>60</sup> Iesus said vnto him, Let the dead bury their dead: but go thou and preach the kingdome of God. <sup>61</sup> And another also said, Lord, I will follow thee: but let me first goe bid them farewel, which are at home at my house. <sup>62</sup> And Iesus said vnto him, No man having put his hand to the plow, and looking backe, is fit for the kingdome of God.

10. AFTER these things, the Lord appointed other secenty also, and sent them two and two before his face into euery cite and place, whither hee himselfe would come. <sup>2</sup> Therefore said hee vnto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send fourth labourers into his harvest. <sup>3</sup> Go your wayes: Behold, I send you forth as lambes among wolues. <sup>4</sup> Cary neither purse nor scrip, nor shoes, and salute no man by the way. <sup>5</sup> And into whatsoever house ye enter, first say, Peace be to this house. <sup>6</sup> And if the sonne of peace be there, your peace shall rest vpon it: if not, it shall turne to you agayne. <sup>7</sup> And in the same house remaine, eating and drinking such things as they giue: For the labourer is worthy of his hire. Goe not from house to house. <sup>8</sup> And into whatsoever cite ye enter, and they receiue you, cate such things as are set before you:

<sup>9</sup> And heale the sick that are therein, and say vnto them, The kingdome of God is come nigh vnto you. <sup>10</sup> But into whatsoever cite ye enter, and they receiue you not, go your wayes out into the stretes of the same, and say, <sup>11</sup> Euen the very dust of your cite which cleauech on vs, we doe wipe off against you: notwithstanding, be ye sure of this, that the

ἡ ὑμῶν πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἑξ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>12</sup> λέγω  
 ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.  
<sup>13</sup> Οὐαὶ σοι, Ὁραζίν, οὐαὶ σοι, Βηθσαΐδα· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἔγενοντο  
 αἱ δυνάμεις αἱ γεγόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι  
 μετενόησαν. <sup>14</sup> πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.  
<sup>15</sup> καὶ σὺ, Καπερναοὺμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ.  
<sup>16</sup> Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν  
 ἀθετεῖ τὸν ἀποστείλαντά με. <sup>17</sup> Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα ἑξ ὑμῶν μετὰ χαρᾶς,  
 λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. <sup>18</sup> Εἶπε  
 δὲ αὐτοῖς, Ἐθεώρουσιν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. <sup>19</sup> Ἰδοὺ, ἡ δὲ  
 δωμι ὑμῶν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄψεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν

<sup>12</sup> Alex. = ἡ ὑμᾶς. <sup>13</sup> Rec. + ὅτι. <sup>14</sup> Alex. Ὁραζίν. <sup>15</sup> Alex. ἐγνήθησαν. <sup>16</sup> Alex. καθήμενοι. <sup>17</sup> Alex. μὴ ἕως. . . . ὑψώθησῃ; ἕως.  
<sup>18</sup> Alex. + ὅτι. <sup>19</sup> Alex. εὐκωσα. <sup>20</sup> Rec. ἀκίησι. <sup>21</sup> Alex. ἑαυτοῖς. <sup>22</sup> Rec. + μάλλον.

## WICLIF—1380.

that the rewme of god schal come nye  
<sup>12</sup> I seie to you, that to sodom it schal he  
 esier : thanne to that etyec in that day.

<sup>13</sup> Wo to the corosayin, wo to the beth-  
 sayide, for if in tere and sidon, the virtues  
 hadden be don, whiche han be don in you :  
 sum tyme thei wolden haue sete in heere  
 and aschis, and haue doon penaunce/  
<sup>14</sup> necheles to tere and sidon, it schal be  
 esier in the dome, thanne to you. <sup>15</sup> And  
 thou Cafernaum art enhaucid til to heuene  
 thou schalt be drenchid til in helle,  
<sup>16</sup> he that herith you : herith me, and he  
 that dispisith you : dispisith me, and he  
 that dispisith me, dispisith hym that sente  
 me.

<sup>17</sup> and the two and seuenti disciplis :  
 turneden agen with ioie, and seiden, lord  
 also deuels ben suget to us in this name,  
<sup>18</sup> he seide to hem, I saie satanas fall-  
 ynge down fro heuene as leyt. <sup>19</sup> and lo  
 I haue youm to you power to trede on  
 serpentis and scorpionis, and on alle the  
 vertu of the enemy : and no thing schal  
 anoie you. <sup>20</sup> necheles uyle ye ioie in this  
 thing that spiritis ben suget to you, but  
 ioie ye that your names ben writun in  
 heuens.

<sup>21</sup> in thilke our he gladid in the holi  
 goost : and seide, I knoweche to the fadir :  
 lord of heuene and of erthe, for thou hast  
 hidde these thingis fro wise men and  
 prudent, and hast schewid hem to smale  
 children, she fadir : for so it plesid bifor  
 thee. <sup>22</sup> alle thingis ben youm to me of  
 my fadir, and no man wote who is the sone :  
 but the fadir, and who is the fadir : but  
 the sone, and to whom the sone wole  
 schewe, <sup>23</sup> and he turned to his disciplis  
 and seide, blessid ben the ijen : that seen  
 the thingis that ze seen. <sup>24</sup> for I seie to  
 you that many profetis and kyngis wolden  
 haue seen the thingis that ze seen : and

## TYNDALE—1534.

kyngdome of God was come nre vpon you.  
<sup>12</sup> Ye and I saye vnto you : that it shalbe  
 easier in that daye, for Sodom then for  
 that etyie.

<sup>13</sup> Wo be to the Chorazin : wo be to the  
 Bethsaida. For yf the myracles had bene  
 done in Tyre and Sidon, which haue bene  
 done in you, they had a greate whyle  
 agone repented, sitting in heere and  
 asshes. <sup>14</sup> Neverthelesse it shalbe easier  
 for Tyre and Sidon, at the iudgement,  
 then for you. <sup>15</sup> And thou Capernaum  
 which art exalted to heauen, shalt be  
 thrust doune to hell. <sup>16</sup> He that heareth  
 you, heareth me : and he that dispiseth  
 me, despiseth him that sent me.

<sup>17</sup> And the seventie returned agayne with  
 ioie sayinge : Lorde even the very devyls  
 are subdued to vs thorow thy name.  
<sup>18</sup> And he sayde vnto them : I sawe satan/  
 as it had bene lightenyng, falle doune  
 from heauen. <sup>19</sup> Beholde I geve vnto you  
 power to treade on serpentis and scor-  
 pionis, and over all maner power of the  
 enemy, and no thing shall hurte you.  
<sup>20</sup> Neverthelesse, in this reioyse not that  
 the sprates are vnder youre power : but  
 reioyse, be cause youre names are wrytten  
 in heauen.

<sup>21</sup> That same tyme reioysed Iesus in the  
 sprete, and sayde : I confesse unto the  
 father, Lorde of heauen and erth, that  
 thou hast hid these thynges from the  
 wyse and prudent, and hast opened them  
 to the babes. Even so father, for soo  
 pleased it the. <sup>22</sup> All thinges are geve-  
 ne me of my father. And no man knoweth  
 who the sone is, but the father : nether  
 who the father is, save the sone, and he  
 to whom the sone wyl shewe him. <sup>23</sup> And  
 he turned to his disciplis, and sayde  
 secretly : Happy are the eyes, which se  
 that ye se. <sup>24</sup> For I tell you that many  
 prophetes and kynges have desired to se  
 those thynges which ye se, and have not

## CRANMER—1539.

this, that the kyngdome of God was come  
 nye vpon you. <sup>12</sup> I saye vnto you : that  
 it shalbe casier in that daye for zodome,  
 then for that etyie.

<sup>13</sup> Wo vnto the Chorazin ? wo vnto the  
 Bethsaida. For yf the myracles had bene  
 done in Tyre and Sidon, which haue bene  
 done in you, they had (a greate whyle  
 ago) repented of their synnes, sytting in  
 heercloth and ashes. Neuerthelesse, <sup>14</sup> it  
 shalbe easier for Tyre and Sidon, at the  
 iudgement, then for you. <sup>15</sup> And thou  
 Capernaum (which arte exalted to hea-  
 uen) shalt be thrust doune to hell. <sup>16</sup> He  
 that heareth you, heareth me : and he  
 that despyseth you, despyseth me : and  
 he that despyseth me, despyseth hym that  
 sent me.

<sup>17</sup> And the seuentye turned agayne with  
 ioie, sayinge : Lorde, even the very deuils  
 are subdued to vs thorow thy name. <sup>18</sup> And  
 he sayde vnto them. I sawe Satan (as it  
 had bene lyghtenyng) fallynge doune from  
 heauen. <sup>19</sup> Beholde, I geue vnto you power,  
 to treade on serpentis, and scorpionis,  
 and ouer all maner power of the enemy,  
 and nothyng shall hurte you. <sup>20</sup> Neuer-  
 thelesse, in thys reioyse not, that the  
 sprates are subdued vnto you : but reioyse,  
 that youre names are wrytten in heauen.

<sup>21</sup> That same houre reioysed Iesus in (the  
 holy) goost, and sayde. I thanke the  
 O father. Lorde of heauen and erth, that  
 thou hast hid these thynges from the  
 wyse and prudent, and hast opened them  
 vnto babes. Euen so father, for so pleased  
 it the. <sup>22</sup> All thynges are geuen me of my  
 father. No man knoweth who the sone  
 is, but the father : and who the father is,  
 saue the sone, and he to whom the sone  
 wyl shewe hym.

<sup>23</sup> And he turned to hys dyscyples, and  
 sayd secretly : Happy are the eyes, which  
 se the thinges that ye se. <sup>24</sup> For I tell  
 you, that many prophetes and kynges haue  
 desired to se those thynges which ye se,  
 and haue not sene them : and to heare

reuere, realm. dome, judgment drenchid, drownd,  
 youm, given. vnto, power. nyle, not. thilke, that.  
 wote, knoweth. ijen, eyes.

‘ δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἰαδικήσῃ· | <sup>20</sup> πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα | ὑμῖν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη | ἐν τοῖς οὐρανοῖς.’ <sup>21</sup> Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι <sup>9</sup> ὁ Ἰησοῦς, | καὶ εἶπεν, Ἐξομολογούμαι σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία | ἔμπροσθέν σου.’ <sup>22</sup> Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε, | Πάντα μοι παρεδόθη | ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὁ <sup>10</sup> εἶναι | βούληται ὁ υἱός ἀποκαλύψαι.’ <sup>23</sup> Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. <sup>24</sup> λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· | καὶ ἀκοῦσαι ἃ

<sup>9</sup> Alex. ἐγγίγραπται. <sup>10</sup> Alex. + ἰν. <sup>11</sup> Alex. + τῷ ἁγίῳ. <sup>12</sup> Alex. = ὁ Ἰησοῦς. <sup>13</sup> Alex. εὐδοκία ἰγίντο. <sup>14</sup> Rec. & Alex. = Καὶ σταθεῖς πρὸς τοὺς μαθητὰς εἶπε. <sup>15</sup> Rec. παρεδόθη μοι. <sup>16</sup> Alex. ἄν. <sup>17</sup> Alex. ἴδαν s. ἰδαν.

## GENEVA — 1557.

kingdome of God was come nye vpon you. <sup>12</sup> I say to you, that it shalbe easier in that day for Sodome, then for that cite.

<sup>13</sup> Wo be to thee Chorazin: wo be to thee Beth-saida, for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great whyle agone repented, sytting in sack cloth and ashes. <sup>14</sup> Therefore it shalbe easier for Tyrus and Sidon, at the iudgement, then for you. <sup>15</sup> And thou Capernaum which art exalted to heauen, shalt be thrust downe to hel. <sup>16</sup> He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. <sup>17</sup> And the seuentie turned agayne with ioye, saying, Lord, euen the very denyls are subdued to vs through thy name. <sup>18</sup> And he sayd vnto them, I saw Satan, as it had bene lightenyng, falle downe from heauen. <sup>19</sup> Beholde, I geue vnto you power to treade on serpents, and scorpions, and ouer all maner power of the enemye, and nothyng shal hurt you. <sup>20</sup> Neuerthelesse, in this reioyce not, that the sprites are vnder your power: but rather reioyse, because your names are wrytten in heauen.

<sup>21</sup> That same houre reioysed Iesus in the sprite, and sayd, I confesse vnto thee Father, Lord of heauen and earth, that thou hast hyd these thynges from the wise and learned, and hast opened them to babes: Euen so Father, because it so pleased thee. <sup>22</sup> All thynges are geuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, save the Sonne, and he to whome the Sonne wyl shewe him. <sup>23</sup> And he turned to his disciples, and sayd secretly, Happy are the eyes, which see that you see. <sup>24</sup> For I tel you that many Prophetes and kynges, haue desired to see those thynges which you see, and haue not seene them: and to heare those

## RHEIMS — 1582.

ye that the kingdome of God is at hand. <sup>12</sup> I say to you, it shal be more tolerable for Sodom in that day, then for that cite. <sup>13</sup> Vvo to thee Corozáim, vvo to thee Beth-saida: for if in Tyre and Sidon had bene vrought the miracles that haue bene vrought in you, they had done penance sitting in sacke cloth and ashes long agoe. <sup>14</sup> But it shal be more tolerable for Tyre and Sidon in the iudgement, then for you. <sup>15</sup> And thou Capharnaum that art exalted vnto heauen: thou shalt be thrust downe euen vnto hel. <sup>16</sup> He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

<sup>17</sup> And the Seuentie-tvvo returned vvith ioy, saying, Lord, the Deuils also are subiect to vs in thy name. <sup>18</sup> And he said to them, I savv Satan as a lightenyng fal from heauen. <sup>19</sup> Behold, I haue giuen you povver to treade vpon serpents, and scorpions, and vpon al the povver of the enemye, and nothyng shal hurt you. <sup>20</sup> But yet reioyce not in this, that the spirits are subiect vnto you: but reioyce in this, that your names are vvritten in heauen.

<sup>21</sup> In that very houre he reioycied in spirit, and said, I confesse to thee O Father, Lord of heauen and earth, because thou hast hid these things from the vwise and prudent, and hast revealed them to litle ones. Yea Father, for so hath it vvel pleased thee. <sup>22</sup> Al things are deliuered to me of my father. And no man knowveth vvho the Sonne is, but the Father: and vvho the Father is, but the Sonne, and to vvhom the Sonne vvil reueale. <sup>23</sup> And turning to his Disciples, he said, Blessed are the eyes that see the things that you see. <sup>24</sup> For I say to you, that many Prophetes and Kings desired to see the things that you see, and savv them not: and to

## AUTHORISED — 1611.

kingdome of God is come nigh vnto you. <sup>12</sup> But I say vnto you, That it shal be more tolerable in that day for Sodome, then for that cite. <sup>13</sup> Woe vnto thee Chorazin, wo vnto thee Bethsaida: For if the mighty workes had bene done in Tyre and Sidon, which haue beene done in you, they had a great while agoe repented, sitting in sackcloth and ashes. <sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the iudgment, then for you. <sup>15</sup> And thou Capernaum, which art exalted to heauen, shall be thrust downe to hell. <sup>16</sup> Hee that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. <sup>17</sup> And the seuentie returned againe with ioy, saying, Lord, euen the deuils are subiect vnto vs through thy Name. <sup>18</sup> And he said vnto them, I beheld Satan as lightning fall from heauen. <sup>19</sup> Behold, I giue vnto you power to treade on serpents and scorpions, and ouer all the power of the enemye: and nothyng shall by any meanes hurt you. <sup>20</sup> Notwithstanding in this reioyce not, that the spirits are subiect vnto you: but rather reioyce, because your names are wryten in heauen.

<sup>21</sup> In that houre Iesus reioycied in spirit, and said, I thanke thee O Father, Lord of heauen and earth, that thou hast hid these things from the wise and prudent, and hast revealed them vnto babes: euen so Father, for so it seemed good in thy sight. <sup>22</sup> All things are deliuered to mee of my Father: and no man knoweth who the Sonne is, but the Father: and who the Father is, but the Sonne, and he to whom the Sonne wille reueale him.

<sup>23</sup> And he turned him vnto his disciples, and sayd priuately, Blessed are the eyes which see the things that you see. <sup>24</sup> For I tell you, that many Prophetes, and kynges haue desired to see those things which you see, and haue not seene them: and to

<sup>a</sup> Many ancient copies add these words, And turning to his Disciples he said.



‘ δὲ ἰδὼν αὐτὸν ἀντιπαρήλθεν. <sup>32</sup> ὁμοίως δὲ καὶ Λευΐτης, <sup>α</sup> γερόμενος |  
 ‘ κατὰ τὸν τόπον, <sup>β</sup> ἔλθων | καὶ ἰδὼν ἀντιπαρήλθε. <sup>33</sup> Σαμαρείτης δέ τις ὀδεύων ἦλθε  
 ‘ κατ’ αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη. <sup>34</sup> καὶ προσελθὼν κατέδησε τὰ τραύ-  
 ‘ ματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος,  
 ‘ ἤγαγεν αὐτὸν εἰς παιδοχείον, καὶ ἐπεμελήθη αὐτοῦ. <sup>35</sup> καὶ ἐπὶ τὴν αὔριον ἔξε-  
 ‘ θῶν, | ἐκβαλὼν <sup>δ</sup> δύο δηνάρια ἔδωκε | τῷ παιδοχείῳ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι  
 ‘ αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.  
 ‘ <sup>36</sup> Τίς οὖν | τούτων τῶν τριῶν | πλησίον δοκεῖ σοι | γεγόναι τοῦ ἐμπροσθέντος εἰς  
 ‘ τοὺς ληστάς; <sup>37</sup> Ὁ δὲ εἶπεν, ‘ Ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. ’ Εἶπεν <sup>9</sup> οὖν |  
 αὐτῷ ὁ Ἰησοῦς, ‘ Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.’

<sup>38</sup> ἢ Ἐγένετο δὲ ἐν τῷ | πορεύεσθαι αὐτοῦς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ·

<sup>c</sup> Alex. = ἔελθῶν. <sup>d</sup> Alex. = δύο δηνάρια ἔδωκε. <sup>e</sup> Alex. = οὖν. <sup>f</sup> Rec. δοκεῖ σοι πλησίον. <sup>g</sup> Alex. ἴ. <sup>h</sup> Alex. Ἐν τῇ τῷ.

## GENEVA—1557.

things which ye heare, and haue not heard them.

<sup>25</sup> Then beholde a certayne expounder of the lawe stode vp, and tempted him, saying, Maister, what shal I do, to inherite eternal life? <sup>26</sup> He sayd vnto hym, What is wrytten in the law? how readest thou? <sup>27</sup> And he answered, and sayd, Thou shalt loue thy Lord God, with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought: and thy neighbour as thy self. <sup>28</sup> Then he sayd vnto hym, Thou hast answered ryght, this do, and thou shalt liue. <sup>29</sup> But he willing to iustifie hym self, sayd vnto Iesus, Who is then my neighbour?

<sup>30</sup> Iesus taking his woord sayd, A certayn man descended from Ierusalem to Iericho, and fel into the handes of theues, which robbed hym of his rayment, and wounded hym, and departed, leauing hym halfe dead. <sup>31</sup> And by chance there came downe a certayn Priest that same way, and when he saw hym, he passed by on the other syd. <sup>32</sup> And lykewyse a Leuite, when he was come nie to the place, went and loked on him, and passed by on the other syde. <sup>33</sup> Then a certayne Samaritan, as hee iourneyed, came nye vnto hym, and when he sawe hym, he had compassion on hym. <sup>34</sup> And went to, and bound vp his woundes, and powred in oyle and wyne, and put him on his owne beast, and brought hym to an ynne, and made prouision for him. <sup>35</sup> And on the morowe when he departed, he toke out two pence, and gaue them to the hoste, and sayd vnto hym, Take cure of hym, and whatsoever thou spendest more, when I come agayne, I wyl recompence thee. <sup>36</sup> Which now of these thre thinkest thou, was neighbour vnto hym that fel into the theues handes?

<sup>37</sup> And he sayd, he that shewed mercy on him. Then sayd Iesus vnto hym, Goe and do thou lykewyse. <sup>38</sup> It fortuned as they went, that he entred into a certayn

## RHEIMS—1582.

heare the things that you heare, and heard them not.

<sup>25</sup> And behold a certaine lawyer stode vp, tempting him and saying, Maister, by doing of vwhat thing shal I possess life euerlasting? <sup>26</sup> But he said to him, In the lavy vwhat is wvritten? howv readest thou? <sup>27</sup> He answering said, *Thou shalt loue the Lord thy God with thy vwhole hart, and with thy vwhole soule, and with al thy strength, and with al thy minde: and thy neighbour as thy self.* <sup>28</sup> And he said to him, Thou hast answered right, this doe and thou shalt liue. <sup>29</sup> But he desirous to iustifie him self, said to Iesus, And vwho is my neighbour? <sup>30</sup> And Iesus taking it, said, A certayne man vvent dovvne from Hierusalem into Iericho, and fel among theeues, vvho also spoiled him, and giuing him vvoundes vvent avway leauing him halfe-dead. <sup>31</sup> And it chanced that a certayne Priest vvent dovvne the same vvay: and seeing him, passed by.

<sup>32</sup> In like manner also a Leuite, vvhen he vvase nere the place, and savv him, passed by. <sup>33</sup> But a certayne Samaritane going his iourney, came nere him: and seeing him, vvvas moued vvith mercie. <sup>34</sup> And going vnto him, bound his vvoundes, povvring in oyle and vvine: and setting him vpon his ovvne beast, brought him into an inne, and tooke care of him.

<sup>35</sup> And the next day he tooke forth tvvo pence, and gaue to the host, and said, Hauē care of him: and vvhatsoever thou shalt supererogate, I at my returne vvill repay thee. <sup>36</sup> Vvwhich of these three in thy opinion vvvas neighbour to him that fel among theeues? <sup>37</sup> But he said, He that did mercie vpon him. And Iesus said to him, Goe, and doe thou in like maner.

<sup>38</sup> And it came to passe as they vvent, and he entred into a certayne tovne: and

## AUTHORISED—1611.

heare those things which ye heare, and haue not heard them.

<sup>25</sup> And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternal life? He said vnto him, <sup>26</sup> What is written in the Law? how readest thou? <sup>27</sup> And he answering, said, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. <sup>28</sup> And he said vnto him, Thou hast answered right: this do, and thou shalt liue. <sup>29</sup> But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? <sup>30</sup> And Iesus answering, said, A certayne man went downe from Hierusalem to Iericho, and fel among theeues, which stripped him of his raiment, and wounded him, and departed, leauing him halfe dead. <sup>31</sup> And by chance there came downe a certayn Priest that way, and when he saw him, he passed by on the other side. <sup>32</sup> And likewise a Leuite, when hee was at the place, came and looked on him, and passed by on the other side.

<sup>33</sup> But a certayne Samaritane as he iourneyed, came where he was; and when he saw him, hee had compassion on him, <sup>34</sup> And went to him, and bound vp his woundes, powring in oyle and wine, and set him on his owne beast, and brought him to an Inne, and tooke care of him. <sup>35</sup> And on the morrow when he departed, hee tooke out two pence, and gaue them to the hoste, and sayd vnto him, Take care of him, and whatsoever thou spendest more, when I come againe I will repay thee. <sup>36</sup> Which now of these three, thinkest thou, was neighbour vnto him that fel among the theues? <sup>37</sup> And he said, He that shewed mercie on him. Then said Iesus vnto him, Goe, and doe thou likewise.

<sup>38</sup> Now it came to passe, as they went, that he entred into a certayne village: and

γυνὴ δέ τις ὀνόματι Μάρθα ὑπέδεξάτο αὐτὸν εἰς τὸν οἶκον αὐτῆς. <sup>39</sup> καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μάρια, ἣ καὶ παρακαθίσασα | <sup>k</sup>παρὰ | τοὺς πόδας τοῦ Ἰησοῦ | ἤκουε τὸν λόγον αὐτοῦ. <sup>40</sup> ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονίαν ἐπιστάσα δὲ εἶπε, 'Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνη με κατέλιπε διακονεῖν; εἶπε δὲ οὖν αὐτῇ ἵνα μου συναντιλάβηται.' <sup>41</sup> Ἀποκριθεὶς δὲ <sup>m</sup>εἶπεν αὐτῇ ὁ Ἰησοῦς, | 'Μάρθα, Μάρθα, μεριμᾶς καὶ τυρβάζῃ περὶ πολλά.' <sup>42</sup> <sup>n</sup>ἐνὸς δὲ ἐστί χρεῖα. | Μάρια δὲ τὴν ἀγαθὴν μερίδα ἐξέλεξάτο, ἣτις οὐκ ἀφαιρεθήσεται ἄπ' αὐτῆς.]

XI. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενος, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, 'Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.' <sup>2</sup> Εἶπε δὲ αὐτοῖς, 'Ὅταν <sup>p</sup>προσεύχησθε, | λέγετε, Πάτερ ἡμῶν | ὅ ἐν τοῖς οὐρανοῖς, | ἀγιασθήτω τὸ ὄνομά

<sup>1</sup> Alex. παρακαθίσασα. <sup>2</sup> Alex. πρὸς. <sup>3</sup> Alex. ἐνρίον. <sup>4</sup> Alex. ὁ Ἰησοῦς εἶπεν αὐτῇ s. εἶπεν αὐτῇ κέρως. <sup>5</sup> Alex. ὀλίγων ἔστι χρεῖα ἢ ἑνός. <sup>6</sup> Alex. αὐτῆς. <sup>7</sup> Alex. προσεύχεσθε. <sup>8</sup> Alex. = ἡμῶν.

## WICLIF—1380.

martha bi name, receyved hym in to hir hous, <sup>39</sup> and to this was a sistr: marie bi name, whiche also sat bisidis the feet of the lord: and herde his word: <sup>40</sup> but martha bisidid aboute the ofte seruyse; and sche stood and seide: lord takist thou no kepe: that my sistr hath lefte me aloune to serue, therfor seie thou to hir, that sche helpe me, <sup>41</sup> and the lord answerid: t seide to hir, martha martha thou art bisie: and art troublid aboute ful many thingis; <sup>42</sup> but o thing is necessarie; mari hath chosun the best part: whiche schal not be taken awcie fro hir.

11. AND it was don whanne he was pryvinge in a place, as he ceesid: oon of his discipulis seide to hym, lord teche us to preie, as Ion taughte hise discipulis: <sup>2</sup> and he seide to hem whanne 3e preien: seie 3e, fadir halowid be thi name, thi kyngdome come to us, <sup>3</sup> 3eue to us daie: oure eche daies breed, <sup>4</sup> and forgeue to us oure synnes: as we forgeuen to eche man that owith to us; and lede us not in to temptacioun.

<sup>5</sup> And he seide to hem, who of zou schal haue a frend, and schal go to hym at mydnyt, and schal seie to hym, frend lene to me thre loaves, <sup>6</sup> for my frend cometh to me fro the weie; and I haue not what I schal sette bifor hym: <sup>7</sup> and he with ynnie forth answerde and seie, nyle thou be heuy to me, the dore is now schitte, and my children ben with me in bed: I mai not rise, and 3eue to the; and if he schal dwelle stille knockyng. <sup>8</sup> I seie to zou: thou; he schal not rise and 3eue to hym, for that, that he is his frende, netheles for his contynuel axyng he schal rise and 3eue to hym: as many as he hath nedde to; <sup>9</sup> and I seie to zou, axe 3e: and it schal be zounn to zou, seke 3e and 3e schuln fynde; knocke 3e and it schal be opened

to one, 3eue, give nyle, not. 3eue, give. 3eue, give.

## TYNDALE—1534.

woman named Martha received him into her house. <sup>39</sup> And this woman had a sister called Mary, which sate at Iesus fete, and heard his preaching. <sup>40</sup> And Martha was combred aboute moche servinge; and stode and sayde: Master, doest thou not care, that my sister hath lefte me to minister alone? Byd her therefore, that she helpe me. <sup>41</sup> And Iesus answered, and sayde vnto her: Martha, Martha, thou carest, and arte troubled about many thinges: <sup>42</sup> verely one is nedfull. Mary hath chosen her that good parte; which shall not be taken awaye from her.

11. AND it fortunad as he was prayng in a certayne place: when he ceased, one of his disciples sayde vnto him: Master, teache vs to praye, as Iohn taught his disciples. <sup>2</sup> And he sayd vnto them: When ye praye, saye: O oure father which arte in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, even in ert as it is in heauen. <sup>3</sup> Oure dayly breed geve vs evermore. <sup>4</sup> And forgeve vs oure synnes: For enen we forgeve every man that trespasseth vs. And ledde vs not into temptation. But deliver vs from evill.

<sup>5</sup> And he sayde vnto them: if any of you shuld have a frende, and shuld go to him at mid nyght, and saye vnto him: frende lende me thre loves; <sup>6</sup> for a frende of myne is come out of the waye to me, and I have nothinge to set before him; <sup>7</sup> and he withyn shuld answer and saye, trouble me not, the dore is now sheet, and my servauntes are with me in the chamber, I cannot ryse and geve them to the. <sup>8</sup> I saye vnto you, though he wold not aryse and geve him, because he is his frende: yet because of his importunite he wold ryse, and geve him as many as he nedded.

<sup>9</sup> And I saye vnto you: axe, and it shalbe geven you. Seke, and ye shall fynde, knocke, and it shalbe opened vnto you.

## CRANMER—1539.

certayne woman named Martha, receaved him into her house. <sup>39</sup> And thys woman had a syster called Mary, which also sate at Iesus fete, and heard hys worde. <sup>40</sup> But Martha was combred about moche seruyng, and stode and sayd: lorde, doest thou not care, that my systher hath left me to serue alone? Byd her therefore, that she helpe me. <sup>41</sup> And Iesus answered, and sayde vnto her: Martha, Martha, thou art careful, and troubled about many thinges: <sup>42</sup> verely one is nedfull. Mary hath chosen the good parte, whych shall not be taken awaye from her.

11. AND it fortunad as he was prayng in a certayne place: when he ceased, one of his disciples sayde vnto hym: Lorde, teach vs to praye, as Iohn also taught hys disciples. <sup>2</sup> And he sayde vnto them: when ye praye, saye. O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, euen in ert also as it is in heauen. <sup>3</sup> Oure dayly breed geue vs thys daye. <sup>4</sup> And forgeue vs our synnes: For enen we forgeue euery man that trespasseth vs. And Leade vs not into temptacyon. But delcyue vs from cvyll.

<sup>5</sup> And he sayde vnto them: yf any of you shal haue a frende, and shal go to hym at mydnyght, and saye vnto hym, frende: lende me thre loaves, <sup>6</sup> for a frende of myne is come out of the waye to me, and I haue nothyng to set before hym, <sup>7</sup> and he wythin answer, and saye: trouble me not, the dore is now shut, and my children are wyth me in the chamber, I cannot ryse, and geue the. <sup>8</sup> I saye vnto you, though he wyll not aryse and geue hym, because he is hys frende: yet because of hys importunite he will ryse, and geue him as many as he nedeth. <sup>9</sup> And I saye vnto you: aske, and it shalbe geuen you. Seke, and ye shall fynde: Knocke, and ye shall

‘ σου ἐλθέτω ἡ βασιλεία σου <sup>3</sup> γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. | <sup>3</sup> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν <sup>4</sup> καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν | παντὶ ὀφείλουτι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. ” <sup>5</sup> Καὶ εἶπε πρὸς αὐτοὺς, ‘ Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἶπῃ | αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, <sup>6</sup> ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὁ παραθήσω αὐτῷ <sup>7</sup> κἀκέινος ἔσθθεν ἀποκριθεὶς εἶπη, Μὴ μοι κόπους παρέχε· ἦδη ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου μετ’ ἐμοῦ εἰς τὴν κώτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. <sup>8</sup> Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, | διὰ γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων | χρῆξαι. <sup>9</sup> Καγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται κρούετε,

<sup>1</sup> Alex. = ὁ ἐν τοῖς οὐρανοῖς. <sup>2</sup> Alex. = γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. <sup>3</sup> Alex. ἀφίεμεν. <sup>4</sup> Rec. + ἄλλα ῥῆσαι ἡμᾶς ἀπὸ τοῦ πονουῦ. <sup>5</sup> Alex. ἰροῖ. <sup>6</sup> Alex. φίλος αὐτοῦ. <sup>7</sup> Const. ὅσων.

## GENEVA—1557.

towne: and a certayn woman named Martha, receaved hym into her house. <sup>39</sup> And this woman had a syster called Marie, which also sate at Iesus fete, and heard his preaching. <sup>40</sup> And Martha was cumbred about much seruyng and stode and sayd, Master, doest thou not care that my syster hath left me to minister alone? bid her therefore, that she helpe me. <sup>41</sup> And Iesus answered, and sayd vnto her, Martha, Martha, thou carest, and art troubled about many thynges: <sup>42</sup> But one thing is nedeful, Marie hath chosen the good parte, which shal not be taken away from her.

11. AND so it was that as he was praying in a certayne place, when he ceased, one of his disciples sayd vnto hym, Master, teache vs to pray, as Iohn also taught his disciples. <sup>2</sup> And he sayd vnto them, when ye pray, say, Our Father which art in heauen, Halowed be thy name, Thy kyngdome come, Let thy wyl be fulfilled euen in earth, as it is in heauen. <sup>3</sup> Our dayly bread geue vs for the day. <sup>4</sup> And forgiue vs our synnes: for euen we forgiue euery man that is indebted to vs. And lead vs not into temptation: but deliuer vs from the Euyll. <sup>5</sup> Moreouer he sayd vnto them, Yf any of you should haue a friend, and should go to hym at mydnyght, and say vnto hym, Friend lend me thre loaves. <sup>6</sup> For a friend of myne is come out of the way to me, and I haue nothing to set before hym. <sup>7</sup> And he within should answer, and say, Trouble me not, the dore is now shut, and my chyldren are with me in bed, I can not ryse and geue thee in thee. <sup>8</sup> I say vnto you, though he would not aryse and geue hym, because he is his friend: yet doubtles because of his importunitie, he would ryse, and geue him as many as he nedeth. <sup>9</sup> And I say vnto you, Aske, and it shalbe geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened

## RHEIMS—1582.

a certayne woman named Martha, receiued him into her house, <sup>39</sup> and she had a sister called Marie. vwho sitting also at our Lords fete, heard his vvord. <sup>40</sup> But Martha vvvas busie about much ser-vice. vwho stode and said, Lord, hast thou no care that my sister hath left me alone to serue? speake to her therefore, that she help me. <sup>41</sup> And our Lord answering said to her, Martha, Martha, thou art careful, and art troubled about very many things. <sup>42</sup> But one thing is necessariē. Marie hath chosen the best part vvwhich shal not be taken avay from her.

11. AND it came to passe, vvhen he vvvas in a certayne place, praying, as he ceased, one of his Disciples said to him, Lord teach vs to pray, as Iohn also taught his Disciples. <sup>2</sup> And he said to them, Vvhen you pray, say, FATHER, sanctified be thy name. Thy kingdom come, <sup>3</sup> Our daily bread giue vs this day, <sup>4</sup> and for-giue vs our sinnes, for because our selues also doe forgiue euery one that is in debt to vs. And lead vs not into temptation.

<sup>5</sup> And he said to them, Vvvhich of you shal haue a frende, and shal goe to him, at midnight, and shal say to him, Friend, lend me three loaves, <sup>6</sup> because a frende of mine is come out of his way to me, and I haue not what to set before him: <sup>7</sup> and he from vvithin answering saith, Trouble me not, novv the doore is shut, and my children are vvwith me in bed: I can not rise and giue thee. <sup>8</sup> And if he shal perseuere knocking, I say to you, although he vvvil not rise and giue him because he is his frende, yet for his importunitie he vvvil rise, and giue him as many as he needeth. <sup>9</sup> And I say to you, Aske, and it shal be giuen you: seeke, and you shal finde: knocke, and it shal be opened to

## AUTHORISED—1611.

a certayne woman named Martha, receiued him into her house. <sup>39</sup> And shee had a sister called Mary, which also sate at Iesus feet, and heard his word: <sup>40</sup> But Martha was cumbred about much seruing, and came to him, and said, Lord, doest thou not care that my sister hath left mee to serue alone? Bid her therefore that she helpe me. <sup>41</sup> And Iesus answered, and said vnto her, Martha, Martha, thou art careful, and troubled about many things: <sup>42</sup> But one thing is needfull, and Mary hath chosen that good part, which shall not bee taken away from her.

11. AND it came to passe, that as he was praying in a certayne place, when he ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples. <sup>2</sup> And hee said vnto them, When ye pray, say, Our Father which art in heauen, Halowed be thy Name, Thy kingdom come, Thy will be done as in heauen, so in earth. <sup>3</sup> Giue vs a day by day our dayly bread. <sup>4</sup> And forgiue vs our sinnes: for we also forgiue euery one that is indebted to vs. And lead vs not into temptation, but deliuer vs from euill. <sup>5</sup> And he said vnto them, Which of you shall haue a friend, and shall goe vnto him at midnight, and say vnto him, Friend, lend me three loaves. <sup>6</sup> For a friend of mine is in his journey is come to me, and I haue nothing to set before him, <sup>7</sup> And he from within shal answer and say, Trouble mee not, the doore is now shut, and my children are with me in bed: I cannot rise and giue thee. <sup>8</sup> I say vnto you, Though he will not rise, and giue him, because hee is his friend: yet because of his importunitie, he will rise and giue him as many as he needeth. <sup>9</sup> And I say vnto you, Aske, and it shalbe giuen you: seeke, and ye shal finde: knocke, and it shalbe

<sup>1</sup> Or, for the day. <sup>2</sup> Or, out of his way.

καὶ ἄνοιγῆσεται ὑμῖν. <sup>10</sup> πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὐρίσκει· καὶ τῷ κρούοντι ἄνοιγῆσεται. <sup>11</sup> ἅτινα | δε <sup>β</sup> ἐξ | ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; <sup>12</sup> ἢ καὶ ἐὰν αἰτήσῃ ὄον, μὴ ἐπιδώσει αὐτῷ σκορπίον; <sup>13</sup> εἰ οὖν ὑμεῖς ποιηροὶ ὑπάρχοντες | οἴδατε <sup>δ</sup> δόματα ἀγαθὰ | διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ <sup>ε</sup> ὁ ἐξ οὐρανοῦ | δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

<sup>14</sup> Καὶ ἦν ἐκβάλλον δαιμόνιον, <sup>α</sup> καὶ αὐτὸ ἦν | κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου ἐξελλόντος, | ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. <sup>15</sup> τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ <sup>β</sup> ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. <sup>16</sup> Ἔτεροι δὲ πειράζοντες σημεῖον <sup>γ</sup> παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. <sup>17</sup> Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεῖα ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται·

<sup>γ</sup> Const. ἀνοικήσεται. <sup>δ</sup> Const. ἀνοικήσεται. <sup>α</sup> Alex. τίς. <sup>β</sup> Rec. = ἰξ. <sup>γ</sup> Rec. τί. <sup>δ</sup> Alex. αἰτήσῃ. <sup>ε</sup> Alex. ὄντες. <sup>δ</sup> Rec. ἀγαθὰ δόματα. <sup>ε</sup> Alex. ἰξ οὐρανοῦ. <sup>α</sup> Alex. = καὶ αὐτὸ ἦν. <sup>β</sup> Alex. ἰξ; ληθόντος. <sup>γ</sup> Alex. + τῷ.

## WICLIF—1380.

to sou, <sup>10</sup> for eche that axith: takith; and he that sekith fyndith; and to a man that knockith: it schal be opened. <sup>11</sup> therfor who of you axith his fadir breed: whether he schal zeue hym a stone? or if he axith fish: whether he schal zeue hyma serpente for the fish? <sup>12</sup> or if he axe an ey: where he schal areche hym a scorpion? <sup>13</sup> therfor if ze whanne ze ben yul, kunne zeue gode zifitis to zoure children: hou myche more zoure fadir of heuene schal zeue a good spirit to men that axith him?

<sup>14</sup> and ihesus [was] castynge out a fend: and he was doumbe; and whanne he hadde cast out the fend: the doumbe man spake and the puple wondrid. <sup>15</sup> and summe of hem seiden in belsabus prince of deuyls, he castith out deuyls; <sup>16</sup> and othere temptynge: axeden of him a tokene for heuene; <sup>17</sup> and as he saie the thoustis of hem: he seide to hem; eueri rewme departide azens it silf: schal be desolat; and an hous schal falle on an hous; <sup>18</sup> and if sathanas be departid azens hym silf, hou schal his rewme stonde? for ze seien that I cast out fendis in belsabus, <sup>19</sup> and if I in belsabus cast out fendis: in whom casten out zoure sones? therfor thei schulun be zoure doinesmen; <sup>20</sup> but if I cast out fendis in the fynger of god: thanne the rewme of god is comen among zou.

<sup>21</sup> whanne a strong armed man kepith his hous: alle thingis that he wilthith ben in pees; <sup>22</sup> but if a stronger thanne he come vpon hym and ouercome hym: he schal take awei al his armer, in whiche he tristed, and schal deele abrood his robes; <sup>23</sup> he that is not with me: is azens me; and he that gaderith not to gidre with me: scatterith abrood,

<sup>24</sup> whanne an vnclene spirit goith out of a man, he wandrith li drie placis, and sekith reste; and he fyndynge not: seith I schal turne agen in to myn hous: fro

## TYNDALE—1534.

<sup>10</sup> For every one that axeth; receaveth: and he that seketh; fyndeth: and to him that knocketh; shall it be opened. <sup>11</sup> Yf the sonne shall axe breed of eny of you that is a father: wyl he geve him a stone? Or yf he axe fische; wyl he for a fysshe geve him a serpent? <sup>12</sup> Or yf he axe an egge: wyl he offer him a scorpion? <sup>13</sup> Yf ye then which are evyll; canne geve good giftes vnto youre chyldren; how moche more shall the father of heaven geve an holy sprete to them; that desyre it of him?

<sup>14</sup> And he was a castynge out a devyll; which was domme. And it folowed when the devyll was gone out; the domme spake; and the people wondred. <sup>15</sup> But some of them sayde: he casteth out devyls by the power of Belzebug; the chefe of the devyls. <sup>16</sup> And other tempted him sekinge of him a signe from heaven. <sup>17</sup> But he knewe thier thoughtes and sayde vnto them: Every kyngdome devided with in it silfe; shalbe desolate: and one housse shall fall vpon another. <sup>18</sup> So if Satan be devided with in him silfe: how shall his kyngdome endure? Because ye saye that I cast out devyls by the power of Belzebug. <sup>19</sup> Yf I, by the power of Belzebug caste out devyls: by whome do youre chyldren cast them out? Therefore shall they be youre iudges. <sup>20</sup> But if I, with the fynger of God cast out devyls; no doute the kyngdome of God is come vpon you.

<sup>21</sup> When a stronge man armed watcheth his housse: that he possesseth is in peace. <sup>22</sup> But when a stronger then he cometh vpon him and overcommeth him: he taketh from him his harnes wherin he trusted; and devideth his gooddes. <sup>23</sup> He that is not with me; is agaynst me. And he that gadereth not with me; scattereth. <sup>24</sup> When the vnclene sprete is gone out of a man; he walketh through waterlesse places; sekinge reest. And when he fyndeth none; he sayeth: I will returne agayne vnto my housse whence I

## CRANMER—1539.

shalbe opened vnto you. <sup>10</sup> For euery one that asketh; receaueth: and he that seketh; fyndeth: and to hym that knocketh; shall it be opened. <sup>11</sup> Yf the sonne shall aske breed of eny of you that is a father; wyl he geue him a stone? Or yf he aske fische; wyl he for fysshe geue hym a serpent? <sup>12</sup> Or yf he aske an egge; wyl he offer him a scorpion? <sup>13</sup> Yf ye then beyng euill; can geue good giftes vnto youre chyldren; how moch moare shall your father of heauen geue the holy sprete to them; that desyre it of hym.

<sup>14</sup> And he was eastynge out a devyll; and the same was domme. And when he had cast out the deuill; the domme spake; and the people wondred. <sup>15</sup> But some of them sayd: he casteth out deuyls thorow Beelzebub; the chefe of the deuyls. <sup>16</sup> And other tempted hym and requyred of hyma sygne from heauen. <sup>17</sup> But he knowing thier thoughtes; sayde vnto them: Euery kyngdom deuyded agaynst it selfe; is desolate: and one house doth fall vpon another. <sup>18</sup> Yf Satan also; be deuyded agaynst hym selfe; how shall hys kyngdome endure? Because ye saye; that <sup>19</sup> I cast out deuyls thorow Beelzebub. If I; by the helpe of Beelzebub cast out deuyls; by whose helpe do youre chyldren cast them out. Therefore shall they be your iudges. <sup>20</sup> But yf I; with the fynger of God cast out deuyls; no doute the kyngdome of God is come vpon you.

<sup>21</sup> When a stronge man armed watcheth his housse: the thynges that he possesseth are in peace. <sup>22</sup> But when a stronger then he cometh vpon hym; and ouercommeth hym; he taketh from him all hys harnes (wherin he trusted) and denyeth hys gooddes. <sup>23</sup> He that is not with me; is agaynst me. And he that gathereth not with me; scattereth abrode.

<sup>24</sup> When the vnclene sprete is gone out of a man; he walketh thorow drie places; sekyng reest. And when he fyndeth none; he sayth: I will returne agayne

<sup>γ</sup> frou. gite. <sup>δ</sup> ey. <sup>ε</sup> ey. <sup>α</sup> arche. <sup>β</sup> reach. <sup>γ</sup> yuel. <sup>δ</sup> mil. <sup>ε</sup> kuno. <sup>ζ</sup> kuno. <sup>η</sup> froume. <sup>θ</sup> reaim. <sup>ι</sup> azens. <sup>κ</sup> agaynst. <sup>λ</sup> dommesmen. <sup>μ</sup> judges. <sup>ν</sup> wilthith. <sup>ξ</sup> possesseth.

καὶ οἶκος ἐπὶ οἶκον, πίπτει. <sup>18</sup> εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἐάντων διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλει με τὰ δαιμόνια. <sup>19</sup> εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ἡμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ἡμῶν αὐτοὶ ἔσονται. <sup>20</sup> εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ἡμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>21</sup> ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. <sup>22</sup> ἔπαν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποίθει, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν. <sup>23</sup> ὁ μὲν ὡν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶ καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. <sup>24</sup> Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπανσιν· καὶ μὴ εὐρίσκον λέγει, Ἵποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξήλθον

<sup>1</sup> Alex. + ὁ ἐὶ ἀποκριθεὶς (s. καὶ ἀποκριθεὶς) εἶπε· πῶς ἐνάντια σατανᾶς σατανᾶν ἐκβάλλει.

<sup>18</sup> Alex. ἔδραγοῦ ἐξήγον παρ' αὐτοῦ.

<sup>19</sup> Alex. αὐτοὶ κριταὶ ἡμῶν s. αὐτοὶ ἡμῶν κριταί.

<sup>20</sup> Alex. + ἰγῶ. <sup>21</sup> Alex. + ὄν.

<sup>23</sup> Alex. τότε λέγει.

## GENEVA—1557.

vnto you. <sup>10</sup> For euery one that asketh, receaueth: and he that seketh, fyndeth: and to hym that knocketh, it shalbe opened. <sup>11</sup> And if a some shal aske bread of any of you that is a father, wyl he geue hym a stone? Or if he aske fyshe, wyl he for a fyshe geue hym a serpent? <sup>12</sup> Or if he aske an egge, wyl he offer him a scorpion? <sup>13</sup> If ye then which are euyl, can geue good gyftes vnto your chyldren, how muche more shal your heauenly father geue the holy Ghal to them, that desire hym? <sup>14</sup> Then he cast out a deuyll, which was domme. and when the deuyll was gone out, the domme spake, and the people wondred. <sup>15</sup> But some of them sayd, He casteth out deuylls, through Beelzebub the chiefe of the deuylls. <sup>16</sup> And others tempted him, sekyng of hym a signe from heauen.

<sup>17</sup> But he knewe their thoghtes, and sayd vnto them, Euery kyngdome deuided agaynst it self is desolate. and a house deuided against it self falleth. <sup>18</sup> So if Satan be deuided against him self: how shal his kyngdome endure? Because ye say that I cast out deuylls through Beelzebub. <sup>19</sup> If I through Beelzebub cast out deuylls: by whom do your chyldren cast them out? Therefore shal they be your Iudges. <sup>20</sup> But if I by the fynger of God cast out deulls, no doute the kingdome of God is come vnto you. <sup>21</sup> When a stronge man armed, keepeth his palace, the thinges that he possesseth, are in peace. <sup>22</sup> But when a stronger then he cometh vp on hym at vnwares, and ouercometh him: he taketh from him all hys barnes wherin he trusted: and deuideth his spoiles. <sup>23</sup> He that is not with me, is agaynst me: and he that gathereth not with me, scattereth.

<sup>24</sup> When the vncleane sprite is gone out of a man, he walketh through drie places, sekyng rest: and when he fyndeth none, he sayeth, I wyl returne agayne vnto my

## RHEIMS—1582.

you. <sup>10</sup> For euery one that asketh, receiuet: and he that seeketh, findeth: and to him that knocketh, it shal be opened.

<sup>11</sup> And vvhich of you if he aske his father bread, vvil he giue him a stone? or a fish, vvil he for a fish giue him a serpent? <sup>12</sup> Or if he aske an egge, vvil he reach him a scorpion? <sup>13</sup> If you then being naught, knovv hovv to giue good gyftes to your children, hovv muche more vvil your father from heauen giue the good spirit to them that aske him?

<sup>14</sup> And he vvas casting out a deuil, and that vvas dumbe. And vvhich he had cast out the deuil, the dumbe spake: and the multitudes marueil. <sup>15</sup> And certaine of them said, In Beel-zebub the prince of Deuils he casteth out Deuils. <sup>16</sup> And other tempting, asked of him a signe from heauen. <sup>17</sup> But he seeing their cogitations, said to them, Euery kyngdom deuided against it self, shal be made desolate, and his house vpon house, shal fall. <sup>18</sup> And if Satan also be deuided against him self, hovv shal his kyngdom stand? because you say that in Beel-zebub I doe cast out Deuils. <sup>19</sup> And if I in Beel-zebub cast out Deuils: your children, in vvhom doe they cast out? therefore they shal be your Iudges. <sup>20</sup> But if I in the fynger of God doe cast out Deuils: surely the kyngdom of God is come vpon you. <sup>21</sup> Vhen the strong armed keepeth his court: those thinges are in peace that he possesseth. <sup>22</sup> But if a stronger then he, come vpon him and ouercome him: he vvil take away his vvhole armour vvhich he trusted, and vvil distribute his spoiles. <sup>23</sup> He that is not vwith me, is agaynst me: and he that gathereth not vwith me, scattereth. <sup>24</sup> Vhen the vncleane spirit shal depart out of a man, he walketh through places vwithouth vwater, seeking rest. And not finding, he saith, I vvil returne into

## AUTHORISED—1611.

opened vnto you. <sup>10</sup> For euery one that asketh, receiuet: and he that seeketh, findeth: and to him that knocketh, it shalbe opened. <sup>11</sup> If a sonne shall aske bread of any of you that is a father, will hee giue him a stone? Or if he aske a fish, will hee for a fish giue him a serpent? <sup>12</sup> Or if he shall aske an egge, will he offer him a scorpion? <sup>13</sup> If ye then, being euil, know how to giue good gyfts vnto your children: how much more shall your heauenly Father giue the holy Spirit to them that aske him?

<sup>14</sup> And he was casting out a deuil, and it was dumbe. And it came to passe, when the deuil was gone out, the dumbe spake: and the people wondred. <sup>15</sup> But some of them said, Hee casteth out deuils through Beelzebub the chiefe of the deuils. <sup>16</sup> And other tempting him, sought of him a signe from heauen. <sup>17</sup> But he knowing their thoughts, said vnto them, Euery kyngdome diuided against it selfe, is brought to desolation: and a house diuided against a house, falleth. <sup>18</sup> If Satan also be diuided against himselfe, how shall his kyngdom stand? Because yee say that I cast out deuils through Beelzebub. <sup>19</sup> And if I by Beelzebub cast out deuils, by whom doe your sonnes cast them out? therefore shall they be your Iudges. <sup>20</sup> But if I with the fynger of God cast out deuils, no doubt the kyngdome of God is come vpon you. <sup>21</sup> When a strong man armed keepeth his palace, his goods are in peace: <sup>22</sup> But when a stronger then hee shall come vpon him, and ouercome him, hee taketh from him all his armour wherein hee trusted, and diuideth his spoiles. <sup>23</sup> Hee that is not with mee, is agaynst mee: and hee that gathereth not with mee, scattereth. <sup>24</sup> When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will returne vnto my house whence I came

<sup>25</sup> καὶ ἔλθον εὐρίσκει ἑσαρωμένον καὶ κεκοσμημένον. <sup>26</sup> τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χειρόνα τῶν πρώτων. <sup>27</sup> Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρσά τις γυνὴ φωνῆν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. <sup>28</sup> Αὐτὸς δὲ εἶπε, Μειοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν. <sup>29</sup> Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆ <sup>30</sup> τοῦ προφήτου. καθὼς γὰρ ἐγένετο Ἰωῆς σημεῖον τοῖς Νινευίταις, οὕτως ἐστὶ καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. <sup>31</sup> Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακριεῖ αὐτούς· ὅτι

<sup>25</sup> Alex. + σχολάζοντα. <sup>28</sup> Const. ἰδόντα.

<sup>25</sup> Alex. = αὐτόν. <sup>26</sup> Alex. + γυνή. <sup>27</sup> Alex. = τοῦ προφήτου. <sup>28</sup> Alex. τοῖς Νιν. ομηϊοῦ. <sup>29</sup> Rec. Σολομώντος. <sup>30</sup> Rec. Νινευί.

## WICLIF—1380.

whanne I cam out, <sup>25</sup> and whanne he cometh: he fyndeth it clenid with besyms, and faire araied, <sup>26</sup> thanne he goith and takith with hym seuen other spiritis worse thanne hym self; and thei entren and dwel- len there, and the last thingis of that man ben made worse thanne the former.

<sup>27</sup> and it was don whanne he hadde seide these thingis, a woman of the company reid hir vois and seide to hym, blesid he the wombe that bare thee; and blesid be the tetis that thou hast soken, <sup>28</sup> and he seide, but zhe/ blesid ben thei that heren the word of god and kepen it. <sup>29</sup> And whanne the puple runnen to gidre: he bigan to seie, this generacioun is a weyward generacioun; it sekith a tokene, and a token schal not be gownn to it; but the tokene of Ionas the profete, <sup>30</sup> for as Ionas was a token to men of nynyue; so mannes sone schal be to this generacioun, <sup>31</sup> the Quene of the southe schal rise in dome with men of this generacioun, and schal condempne hem, for seche cam from the endis of the erthe: for to here the wisdom of salomon; and lo here is a gretter thanne salomon; <sup>32</sup> men of nynyue schulen rise in dome, with this generacioun, and schulen condempne it; for thei diden penaunce in the prechynge of Ionas, and lo here is a gretter than Ionas.

<sup>33</sup> no man tendith a lanterne, and puttith it in hidlis, nether vnder a huyschel, but on a candilsticke: that thei that goen inne se lyst, <sup>34</sup> the lanterne of thi bodi: is thin iye; if thin iye be synple: al thi hodi schal be lity; but if it be weyward: al thi bodi schal be derkful, <sup>35</sup> therfor se thou: leste the lyst that is in thee be derknesis, <sup>36</sup> therfor if alle thi bodi be bryt, and haue no part of derknesis: it schal be al bryt, and as a lanterne of brytnesse it schal zene lyst to thee.

<sup>37</sup> and whanne he spak: a farisre preid

besyms. *brama* zhe. *gret*, *groun*, *grew*. *dome*, *judgment* *wodith*, *kindleth*, *hidlis*, *secret*. *lyc*, *eye*. *zene*, *gite*.

## TYNDALE—1534.

came out. <sup>25</sup> And when he cometh, he fyndeth it swept and garnished. <sup>26</sup> Then goeth he and taketh to him seven other spretes worse then him selfe: and they enter in, and dwell there. And the ende of that man is worse then the begynninge.

<sup>27</sup> And it fortunad as he spake those thinges, a certayne woman of the company lyfte vp her voyce, and sayde vnto him: Happy is the wombe that bare the, and the pappes which gaue the sucke. <sup>28</sup> But he sayde: Ye, happy are they that heare the worde of God, and kepe it.

<sup>29</sup> When the people were gadred thicke to geder: he began to saye. This is an euyl nacion: they seke a signe, and ther shall no signe be geuen them; but the signe of Ionas the Prophet. <sup>30</sup> For as Ionas was a signe to the Ninivites, so shall the sone of man be to this nacion. <sup>31</sup> The quene of the southe shall ryse at iudgement, with the men of this generacioun; and condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde a greater then Salomon is here. <sup>32</sup> The men of Ninive shall ryse at the iudgement with this generacioun; and shall condempne them: for they repented at the preachinge of Ionas. And beholde, a greater then Ionas is here.

<sup>33</sup> No man lighteth a candell, and putteth it in a preuy place, nether vnder a busshell: But on a candelsticke, that they that come in maye se the light. <sup>34</sup> The light of thy body is the eye. Therefore when thine eye is synple: then is all thy body full of light. But if thine eye be euyl: then shall thy body also be full of darcknes. <sup>35</sup> Take hede therefore that the light which is in the, be not darcknes. <sup>36</sup> For if all thy body shalbe light, hauynge noo parte darke: then shall all be full of light, even as when a candell doeth light with his brightnes. <sup>37</sup> And as he spake, a certayne Pharise besought him to dync

## CRANMER—1539.

vnto my house, whence I came out. <sup>25</sup> And when he cometh, he fyndeth it swept and garnysshed. <sup>26</sup> Then goeth he and taketh to hym seuen other spretes worse then hym selfe: and they enter in, and dwell there. And the ende of that man, is worse then the begynnyng

<sup>27</sup> And it fortunad that as he spake these thinges, a certayne woman of the company lyfte vp her voyce, and sayde vnto hym: Happy is the wombe that bare the, and the pappes which gaue the sucke. <sup>28</sup> But he sayd: Yee, happy are they that heare the worde of God, and kepe it.

<sup>29</sup> When the people were gathered thicke together, he began to saye: This is an euyl nacyon. they seke a sygne, and ther shall no sygne be geuen them, but the sygne of Ionas the prophet. <sup>30</sup> For as Ionas was a sygne to the Ninyuites, so shall also the sonne of man be to thys nacyon. <sup>31</sup> The quene of the south shall ryse at the iudgement, wyth the men of thys nacyon, and condempne them: for she came from the vttemost partes of the ert, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. <sup>32</sup> The men of Ninyue shall ryse at the iudgement with thys nacyon: and shall condempne them: for they were brought to repentaunce by the preachynge of Ionas. And beholde, a greater then Ionas is here.

<sup>33</sup> No man lygeth a candell, and putteth it in a preuy place, nether vnder a busshell: but on a candelstykke, that they which come in, maye se the lyght. <sup>34</sup> The lyght of the body is the eye. Therefore, when thynne eye is synple, all thy body also shalbe full of lyght. But yf thynne eye be euill, thy body also shalbe full of darcknes. <sup>35</sup> Take hede therefore, that the lyght which is in the, be not darcknes. <sup>36</sup> Yf all thy body therfore be cleare, hauynge no parte darcke: then shall it all be full of lyght, euen as when a candell doeth lyght with byrghtnes.

<sup>37</sup> And as he spake, a certayne Pharyse

ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν <sup>25</sup> Σολομῶνος, | καὶ ἰδοὺ, πλείον  
<sup>26</sup> Σολομῶνος | ὤδε. <sup>27</sup> ἄνδρες <sup>28</sup> Νινευῖται | ἀναστήσουται ἐν τῇ κρίσει μετὰ τῆς  
<sup>29</sup> γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,  
<sup>30</sup> καὶ ἰδοὺ, πλείον Ἰωνᾶ ὤδε. <sup>31</sup> Οὐδεὶς δὲ λύχνον ἄψας εἰς κρυπτὸν τίθησιν, οὐδὲ  
<sup>32</sup> ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι <sup>33</sup> τὸ φέγγος βλέπω-  
<sup>34</sup> σιν. | <sup>35</sup> ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς σου. | ὅταν <sup>36</sup> οὖν | ὁ ὀφθαλμὸς  
<sup>37</sup> σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. | ἐπὶ δὲ ποιηρὸς ᾖ, καὶ  
<sup>38</sup> τὸ σῶμά σου σκοτεινόν. <sup>39</sup> σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί. <sup>40</sup> εἰ  
<sup>41</sup> οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, | ἔσται φωτεινὸν  
<sup>42</sup> ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε.

<sup>43</sup> Ἐν δὲ τῷ λαλήσαι, ἠρώτα αὐτὸν Φαρισαῖός <sup>44</sup> τις | ὅπως ἀριστήση παρ' αὐτῶ·

<sup>25</sup> Alex. τὸ φῶς βλῖπσων.

<sup>26</sup> Rec. = σου.

<sup>27</sup> Alex. = οὖν.

<sup>28</sup> Alex. ἴσται.

<sup>29</sup> Alex. + ἴσται.

<sup>30</sup> Alex. μὴ ἔχον μέρος τι σκοτεινόν.

<sup>31</sup> Alex. = τις.

## GENEVA — 1557

house whence I came out. <sup>25</sup> And when he cometh, he findeth it swept and garnished. <sup>26</sup> Then goeth he, and taketh to him, seven other sprites worse then him self: and they entre in, and dwell there, and the last state of that man, is worse then the first. <sup>27</sup> And it came to passe as he spake these thynges, a certayne woman of the compaignie, lyfted vp her voyce, and sayd vnto hym, Happy is the wombe that bare thee, and the pappes which thou hast sucked. <sup>28</sup> But he said, Yea rather, happy are they that heare the worde of God, and kepe it. <sup>29</sup> When the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shal no signe be giuen them, but the signe of Ionas the Prophet. <sup>30</sup> For as Ionas was a signe to the Niniuites, so shal also the Sonne of man be to this nation. <sup>31</sup> The Queene of the south shal ryse in iudgement, with the men of this generation, and condemne them: for she came from the end of the world, to heare the wysedome of Solomon: and beholde, a greater then Solomon is here. <sup>32</sup> The men of Ninive shal ryse in iudgement wyth this generation, and shal condemne them: for they returned to God, at the preaching of Ionas: and beholde a greater then Ionas is here.

<sup>33</sup> No man lighteth a candel, and putteth it in a preuy place, nether vnder a bushel: but on a candlestick, that they which come in, may see the light. <sup>34</sup> The light of the body is the eye. Therefore when thine eye is synge, then is all thy body full of light: but yf thine eye be euill, then thy body is ful of darcknes. <sup>35</sup> Take hede therefore, whether the light which is in thee be darcknes. <sup>36</sup> Yf therefore all thy body shalbe light, haining no part darcke: then shal al be ful of light, euen as when a candel doeth light thee with the brightnes. <sup>37</sup> And as he spake, a certayn Pharisey be soght him to dyne with

## RHEIMS — 1582.

my house vvhence I departed. <sup>25</sup> And vvhhen he is come, he findeth it svvept vwith a besome, and trimmed. <sup>26</sup> Then he goeth and taketh seven other spirits vvorse then him self, and entring in they dwell there. And the last of that man be made vvorse then the first.

<sup>27</sup> And it came to passe: vvhhen he said these thynges, a certayne vvoman lifting vp her voice out of the multitude said to him, Blessed is the vvombe that bare thee, and the pappes that thou didst sucke. <sup>28</sup> But he said, Yea rather, blessed are they that heare the vvord of God, and kepe it.

<sup>29</sup> And the multitudes running together, he began to say, This generation, is a vvicked generation: it asketh a signe, and a signe shal not be giuen it but the signe of Ionas the Prophet. <sup>30</sup> For as Ionas vvas a signe to the Niniuites: so shal the Sonne of man also be to this generation. <sup>31</sup> The Queene of the South shal rise in the iudgement vwith the men of this generation, and shal condemne them: because she came from the endes of the earth to heare the vvisedom of Solomon, and behold, more then Solomon here. <sup>32</sup> The men of Ninivee shal rise in the iudgement vwith this generation, and shalcondemne it, because they did penance at the preaching of Ionas, and behold, more then Ionas here.

<sup>33</sup> No man lighteth a candel, and putteth it in secrete, neither vnder a bushel: but vpon a candlestick, that they that goe in may see the light. <sup>34</sup> The candel of thy body, is thine eie. If thine eie be simple, thy vvhole body shal be lightsome: but if it be naught, thy body also shal be darcknes. <sup>35</sup> See therefore that the light vvich is in thee, be not darcknesse. <sup>36</sup> If then thy vvhole body be lightsome, haining no part of darcknesse: it shal be lightsome vvholly, and as a bright candel it shal lighten thee.

<sup>37</sup> And vvhhen he vvas speaking, a

## AUTHORISED — 1611.

out. <sup>25</sup> And when hee commeth, hee findeth it swept and garnished. <sup>26</sup> Then goeth he, and taketh to him seven other spirits more wicked then himselfe, and they enter in, and dwell there, and the last state of that man is worse then the first.

<sup>27</sup> And it came to passe as hee spake these thynges, a certayne woman of the compaignie lift vp her voice, and saide vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked. <sup>28</sup> But he said, Yea, rather blessed are they that heare the word of God, and keepe it.

<sup>29</sup> And when the people were gathered thicke together, hee began to say, This is an euill generation, they seeke a signe, and there shall no signe be giuen it, but the signe of Ionas the Prophet: <sup>30</sup> For as Ionas was a signe vnto the Nineuites, so shall also the Sonne of man be to this generation. <sup>31</sup> The Queene of the South shall rise vp in the Iudgement with the men of this generation, and condemne them: for shee came from the vtmost parts of the earth, to heare the wisdome of Solomon: and behold, a greater then Solomon is here. <sup>32</sup> The men of Nineue shall rise vp in the Iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas, and behold, a greater then Ionas is here.

<sup>33</sup> No man when he hath lighted a candel, putteth it in a secret place, neither vnder a bushell, but on a candlestick, that they which come in may see the light. <sup>34</sup> The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is euill, thy body also is full of darcknesse. <sup>35</sup> Take heed therefore, that the light which is in thee, be not darcknesse. <sup>36</sup> If thy whole body therefore bee full of light, haining no part darcke, the whole shalbe full of light, as when the bright shining of a candel doeth giue thee light.

<sup>37</sup> And as he spake, a certain Pharise besonght him to dine with him: and he

εἰσελθὼν δὲ ἀνέπεσεν. <sup>38</sup> ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. <sup>39</sup> εἶπε δὲ ὁ Κύριος πρὸς αὐτὸν, ‘Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἐξῶθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. <sup>40</sup> ἄφρονες, οὐχ ὁ ποιήσας τὸ ἐξῶθεν καὶ τὸ ἔσωθεν ἐποίησε; <sup>41</sup> πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην καὶ ἰδοὺ, πάντα καθαρὰ ὑμῶν ἔσονται. <sup>42</sup> ἀλλ’ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· <sup>43</sup> ταῦτα ἔδει ποιῆσαι, κακείνα μὴ ἀφίεναι. <sup>43</sup> οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. <sup>44</sup> οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἀθῆλα, καὶ οἱ ἄνθρωποι <sup>45</sup> κ’ οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.’ <sup>45</sup> Ἀποκριθεὶς δὲ τις τῶν

<sup>38</sup> Alex., ἴσται. <sup>43</sup> Alex. ταῦτα ἐὶ ἰεῖτε, etc. <sup>43</sup> Alex. = γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί. <sup>43</sup> Alex. = οἱ.

## WICLIȚ—1380.

hym that he schulde etc with hym, and he entrid and sattu to the mete, <sup>38</sup> and the feris bigan to seie gessynge with yme him silf: whi he was not waischen bifor mete, <sup>39</sup> and the lord seide to hym, now 3e farisies clenens that that is withouthorf of the cuppe and the plater: but that thing that is with yme of 3ou is ful of raueny and wickidnesse, <sup>40</sup> foolis, where he that made that that is, withouten forth: made not also that that is withynne, <sup>41</sup> nethes that that is ouer plus zeue 3e almes, and lo alle thingis ben clen to 3ou,

<sup>42</sup> But wo to 3ou farisies that tithen mynte and rue and eche erbe: and leuen dome t the charite of god for it hihote to do these thingis: and not leue tho, <sup>43</sup> wo to 3ou farisies that leuen the first chairis in synagogis: and sallutacioun in chepyng. <sup>44</sup> wo to 3ou that ben as sepulchris that ben not seen, and men walkyng aboue and witen not.

<sup>45</sup> but oon of the wise men of the lawe answerden: and seide to hym, maistr thou seyngne thes thingis: also to us doist dispute, <sup>46</sup> and he seide also wo to 3ou wise men of lawe, for 3e chargin men with birthins, whiche thi moum not here: and 3e 3ou silf with 3oure o fygner touchen not the heuynsis. <sup>47</sup> wo to 3ou that hidlen tombis of profetis, and 3oure fadris slouen hem, <sup>48</sup> truli 3e wittenen, that 3e consenten to the werkis of 3oure fadris, for thei slouen hem, but 3e hidlen her sepulchris. <sup>49</sup> Therfor the wisdom of god seide, I schal send to hem profetis t apostlis: and of hem thi schulu sle and pursue, <sup>50</sup> that the blood of alle profetis that was sched for the makynge of the world: is sougte of this generacioun, <sup>51</sup> fro the blood of the iust abel, to the blood of Zacari: that was sleyn bitwixe the autir and the hous, so I seie to 3ou: it schal be sougte of this generacioun,

3our, gise. dome, judgment. chepyng, market. witen, knowe. o, one.

## TYNDALE—1534.

with him: and he went in and sate doune to meate. <sup>38</sup> When the Pharise sawe that he marvelled that he had not fyrst wesshed before dyner. <sup>39</sup> And the Lorde sayde to him: Now do ye Pharises, make clen the out side of the cup and of the platter: but youre inwarde parties are full of raveninge and wickednes. <sup>40</sup> Ye foles, dyd not he that made that which is with out: make that which is within also? <sup>41</sup> Neverthelesse geve almose of that ye have, and beholde all is clen to you.

<sup>42</sup> But wo be to you Pharises, for ye tithe the mynt and rewe, and all manner erbes, and passe over iudgment and the love of God. These ought ye to have done, and yet not to have left the other vndone. <sup>43</sup> Wo be to you Pharises: for ye love the yppermost seates in the synagoges, and gretinges in the markets. <sup>44</sup> Wo be to you scribes and pharises ypcocrites, for ye are as graves which appere not, and the men that walke over them, are not ware of them.

<sup>45</sup> Then answered one of the laweares, and sayd vnto him: Master, thus sayinge, thou puttest vs to rebuke also. <sup>46</sup> Then he sayde: Wo be to you also ye laweares: for ye lade men with burthens greveous to be borne, and ye youre selves touche not the packes with one of youre fyngers. <sup>47</sup> Wo be to you: ye bylde the sepulchres of the Prophetes, and youre fathers killed them: <sup>48</sup> truly ye beare witness, that ye alowe the dedes of youre fathers for they kylled them, and ye bylde their sepulchres. <sup>49</sup> Therefore sayde the wysdome of God: I will send them Prophetes and Apostles, and of them they shall slece and persecute: <sup>50</sup> that the bloude of all Prophetes, which was shedd from the beginninge of the world, maye be requyred of this generacioun: <sup>51</sup> from the bloud of Abell vnto the bloud of zachary, which perished bitwene the alter and the temple. Verely I saye vnto you: it shalbe requyred of this

## CRANMER—1539.

besought hym, to dyne wyth hym, and Iesus went in, and sate doune to meate. <sup>38</sup> When the Pharysee saw it, he marueyled, that he had not fyrst wesshed before dyner. <sup>39</sup> And the Lorde sayd vnto him: Now do ye Pharysees, make clen the out syde of the cup, and the platter: but youre inwarde parte is full of rauenyng and wyckednes. <sup>40</sup> Ye foolles, dyd not he (that made that which is without) make that which is wythin also? <sup>41</sup> Neurtherlesse geue almose of that ye haue, and beholde, all thinges are cleane vnto you. <sup>42</sup> But wo vnto you Pharysees, for ye tytlye mynt and rewe, and all manner erbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to leaue the other vndone.

<sup>43</sup> Wo vnto you Pharysees: for ye loue the yppermost seates in the synagoges, and gretinges in the market. <sup>44</sup> Wo vnto you scribes and Pharysees, ye ypcocrites, for ye are as graues which appere not, and the men that walke ouer them, are not ware of them. <sup>45</sup> Then answered one of the laweares, and sayd vnto hym: Master, thus sayinge thou puttest vs to rebuke also. <sup>46</sup> And he sayde: wo vnto you also ye laweares: for ye lade men wyth burthens, which they he not able to beare: and ye youre selues touche not the packes with one of youre fyngers. <sup>47</sup> Wo vnto you: ye buylde the sepulchres of the Prophetes, and youre fathers kylled them, <sup>48</sup> truly ye beare wytnes, that ye alowe the dedes of youre fathers: for they kylled them, and ye buylde their sepulchres. <sup>49</sup> Therefore sayd the wysdome of God: I will send them Prophetes and Apostles, and some of them they shall slaye and persecute: <sup>50</sup> that the bloude of all Prophetes (which is shedd from the begynnyng of the world) maye be requyred of thys generacyon, <sup>51</sup> from the bloud of Abell vnto the bloud of zachary, whych perished betwene the alter and the temple. Uerely I saye vnto you: it shalbe requyred of thys nacyon.

νομικῶν λέγει αὐτῷ, Ἐπίδοξαι, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.<sup>46</sup> Ὁ δὲ εἶπε, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.<sup>47</sup> οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.<sup>48</sup> Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.<sup>49</sup> διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστειλῶ εἰς αὐτούς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν<sup>50</sup> ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης,<sup>51</sup> ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

<sup>1</sup> Alex. = αὐτῶν τὰ μνημεῖα.

<sup>2</sup> Alex. = τοῦ.

<sup>3</sup> Alex. = τοῦ.

## GENEVA—1557.

hym: and he went in, and sate downe to meat.

<sup>38</sup> And when the Pharisei sawe that, he marueyled that he had not fyrst washsed before dyncer. <sup>39</sup> And the Lord sayd to him, In deed ye Pharises make clen the out syde of the cup, and of the platter: but the inward part is ful of your rauenyng, and wyckednes. <sup>40</sup> Ye fooles, dyd not he that made that which is without, make that which is within also? <sup>41</sup> Therefore, geue almoste of those things which are within, and beholde, all is clen to you. <sup>42</sup> But wo be to you Pharises, for ye tith the mynt and the rewe, and all maner herbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to haue left the other vndone. <sup>43</sup> Wo be to you Pharises: for ye loue the vppermost seates in the Synagoges, and gretings in the markets. <sup>44</sup> Wo be to you Scribes and Pharises, hypocrites: for ye are as graues which appere not, and the men that walke ouer them are not ware of them. <sup>45</sup> Then answered one of the expounders of the law, and sayd vnto him, Master, thus saying, thou puttest vs to rebuke also. <sup>46</sup> Then he sayd, Wo be to you also ye interpreters of the law: for ye lade men with burthens greuous to be borne, and ye yourselves touche not the burthens, with one of your fyngers.

<sup>47</sup> Wo be to you: ye buylde the sepulchres of the Prophetes, and your fathers killed them. <sup>48</sup> Truly ye beare witness, and slow the dedes of your fathers: for they killed them, and ye buylde their sepulchres. <sup>49</sup> Therefore sayd the wysdome of God, I wyl send them Prophetes and Apostles, and of them they shal slay and persecute. <sup>50</sup> That the blode of all Prophetes, shed from the begynning of the world, may be required of this generation. <sup>51</sup> From the bloud of Abel vnto the bloud of Zacharie, which perished betwene the aluter and the temple: verely I say vnto you it shalbe required of this

## RHEIMS—1582.

certaine Pharisee desired him that he vvould dine vvith him, and he going in sate downe to eate. <sup>38</sup> And the Pharisee began to thinke vvithin him self and to say, Vvhy he vvas not vvashed before dinner. <sup>39</sup> And our Lord said to him, Nowv you Pharisees doe make cleane that on the out side of the cuppe and of the platter: but that of yours vvich is vvithin, is ful of rapine and iniquitie. <sup>40</sup> Fooles, did not he that made that on the outside, make that also that is on the inside? <sup>41</sup> But yet that that remaineth, giue almes, and behold all things are cleane vnto you. <sup>42</sup> But vv to you Pharisees, because you tithe mointe and revve and euery herbe: and passe ouer iudgement and the chartie of God, but these things you ought to haue done, and not to omit those. <sup>43</sup> Vv to you Pharisees, because you loue the first chaires in the synagogs, and salutations in the market-place. <sup>44</sup> Vv to you, because you are as monuments that appere not, and men vvalking ouer, are not vvare.

<sup>45</sup> And one of the Lavvyers answering saith to him, Maister, in saying these things, thou speakest to our reproche also. <sup>46</sup> But he said, Vv to you Lavvyers also: because you lode men vvith burdens which they can not beare, and your selues touch not the packes vvith one of your fyngers. <sup>47</sup> Wo to you that build the monuments of the Prophetes: and your fathers did kil them. <sup>48</sup> Surely you doe testifie that you consent to the vvorkes of your fathers: because they in dede did kil them, and you build their sepulchres. <sup>49</sup> For this cause the vvisedom also of God said, I vvil send to them Prophetes and Apostles, and of them they vvil kil and persecute. <sup>50</sup> That the bloud of all the Prophetes that vv as shed from the making of the vvorld, may be required of this generation, <sup>51</sup> from the bloud of Abel vnto the bloud of Zacharie that vv as slaine betwene the altar and the temple. Yea I say to you, it shal be required of this generation.

## AUTHORISED—1611.

went in, and sate downe to meat. <sup>38</sup> And when the Pharise saw it, hee marueiled that he had not first washed before dinner. <sup>39</sup> And the Lord said vnto him, Now doe ye Pharises make cleane the outside of the cup and the platter: but your inward part is full of rauening and wickednesse. <sup>40</sup> Ye fooles, did not he that made that which is without, make that which is within also? <sup>41</sup> But rather giue almes of such things as you haue: and behold, all things are cleane vnto you. <sup>42</sup> But woe vnto you Pharisees: for ye tythe the Mint and Rue, and all maner of herbes, and passe ouer Iudgement, and the loue of God: these ought ye to haue done, and not to leaue the other vndone. <sup>43</sup> Woe vnto you Pharisees: for ye loue the vppermost seats in the Synagoges and gretings in the markets. <sup>44</sup> Woe vnto you Scribes and Pharisees, hypocrites: for ye are as graues which appere not, and the men that walk ouer them, are not aware of them.

<sup>45</sup> Then answered one of the Lawyers, and said vnto him, Master, thus saying, thou reprochest vs also. <sup>46</sup> And he said, Woe vnto you also ye Lawyers: for ye lade men with burdens greiuous to be borne, and ye your selues touch not the burdens with one of your fyngers. <sup>47</sup> Woe vnto you: for ye build the sepulchres of the Prophetes, and your fathers killed them. <sup>48</sup> Truly ye beare witness that ye allow the dedes of your fathers: for they indeed killed them, and ye builde their sepulchres. <sup>49</sup> Therefore also said the wisdome of God, I wil send them Prophetes and Apostles, and some of them they shall slay and persecute: <sup>50</sup> That the blood of all the Prophetes, which was shed from the foundation of the world, may be required of this generation, <sup>51</sup> From the blood of Abel vnto the blood of Zacharias, which perished betwene the Altar and the Temple: Uerely I say vnto you, it shall be required of this generation.

\* Or, as you are able

‘<sup>52</sup> Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.’ <sup>53</sup> Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, <sup>54</sup> ἐνεδρεύοντες αὐτὸν, <sup>55</sup> ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

XII. Ἐν οἷς ἐπισυναχθεῖσθω τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, ‘Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. <sup>2</sup> οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. <sup>3</sup> ἄνθ ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλάλησατε ἐν τοῖς ταμίαις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. <sup>4</sup> Λέγω δὲ ὑμῖν τοῖς φίλοις μου,

° Alex. εἰσήλατε. P Rec. + καί.

## WICLIIF—1380.

<sup>52</sup> wo to 3ou wise men of the lawe, for 3e han takun awei the keie of kunnyngre, and 3e 3ou silf entriden not : and 3e han forbodun hem that entriden, <sup>53</sup> and whanne he seide thes thingis to hem, the farises, and wise men of lawe bigunnen grenousli to asenstone and stoppe his mouth of many thingis, <sup>54</sup> aspyngre hym and sekinge, to take summe thing of his mouth : to acuse him.

12. AND whanne myche puple stood aboute, so that they traden eche on othere: he bigan to seie to hise discipulis, he 3e ware of the sardonis of the farises : that is ipocrisie, <sup>2</sup> for no thing is hidid : that schal not be schewid, nethere hidde : that schal not be wist, <sup>3</sup> for whi tho thingis that 3e han seide in darknesis : schulen be seid in ljt, and that that 3e han spokun in ere in the couchis : schal be prechid in roues,

<sup>4</sup> I seie to 3ou my frendis, be 3e not aferd of hem that slien the bodi : and aftir thes thingis han no more what they schulen do, <sup>5</sup> but I schal schew to 3ou : whom 3e schuln drede, drede 3e him, that aftir he hath sleyh he hath power to sende in to helle, and so I seie to 3ou : drede 3e hym, <sup>6</sup> where fyne sparowis ben not seeld for tweyne halpens ? and oon of hem is not in forgytynge bifore god, <sup>7</sup> but also alle the heris of 3oure heed : ben noumbrid therfor nyle 3e drede : 3e hen of more priis thanne many sparowis,

<sup>8</sup> truli I seie to 3ou, eche man that knowlechith me bifor alle men : mannes some schal knowleche hym bifor the angels of god, <sup>9</sup> but he that denyeth me bifor men : schal be denyed bifor the angels of god, <sup>10</sup> and eche that seith a word, agens mannes some : it schal be forjouun to hym, but it schal not be forjouun to hym : that blasfemeth agens the holi goost, <sup>11</sup> and whanne the leden 3ou in to

kunnyngre, knowledge. sardonis, farisen. hidid, covered. wist, known. roues, roofs. nyle, not. agens, against.

## TYNDALE—1534.

nacion. <sup>52</sup> Wo be to you lawears : for ye have taken awaye the keye of knowledge, ye entred not in youre selves, and them that came in ye forbade. <sup>53</sup> When he thus spake vnto them, the lawears and the Pharises began to waxe busye aboute him and to stop his mouth with many questions, <sup>54</sup> layinge wayte for him, and sekinge to catche some thinge of his mought, wherby they might accuse him.

12. AS ther gadered to gether an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples : First of all beware of the leuen of the Pharises, which is ypocrisy. <sup>2</sup> For ther is no thinge couered, that shall not be vncouered : nether hyd, that shall not be knownen. <sup>3</sup> For whatsoever ye have spoken in darknes : that same shalbe hearde in light. And that which ye have spoken in the care, even in secret places, shalbe preached even on the toppes of the houses. <sup>4</sup> I saye vnto you my frendes : Be not afrayde of them that kyl the body, and after that have no moare that they can do. <sup>5</sup> But I will shewe you, whom ye shall feare, Feare him which after he hath kyled, hath power to east in to hell. Ye I saye vnto you, him feare. <sup>6</sup> Are not fyve sparowes bought for two farthynges ? And yet not one of them is forgotten of God. <sup>7</sup> Also even the very heres of your heedes are nombred. Feare not therefore : Ye are moare of value, then many sparowes.

<sup>8</sup> I saye vnto you : Whosoever confesseth me before men, even him shall the sonne of man confesse also before the angels of God. <sup>9</sup> And he that denyeth me before men : shalbe denyed before the angels of God. <sup>10</sup> And whosoever speaketh a word agaynst the sonne of man, it shalbe forgiven him. But vnto him that blasphemeth the holy goost, it shall not be forgeuen. <sup>11</sup> When they bringe

## CRANMER—1539.

<sup>52</sup> Wo vnto you lawears : for ye have taken awaye the keye of knowledge, ye entred not in youre selues, and them that came in, ye forbade. <sup>53</sup> When he thus spake vnto them, the lawears and the Pharysees began to waxe busye aboute hym, and capciosly to aske him many thynges, <sup>54</sup> layinge wayte for hym, and sekyng to catche some thinge of his mouth, wherby they myght accuse hym.

12. AS ther gathered together an innumerable multytude of people (in so moche that they trood one another) he began to saye vnto hys dyscyples : fyrst of all beware of the leuen of the Pharysees which is ypocrysy : <sup>2</sup> For ther is nothyng couered, that shall not be vncouered : nether hyd, that shall not be knownen. <sup>3</sup> For what thynges ye haue spoken in darknes, shalbe heard in the lyght. And that which ye haue spoken into the eare, euen in secret places, shalbe preached on the toppes of the houses. <sup>4</sup> I saye vnto you my frendes : be not afrayde of them that kyl the body, and after that have no moare, that they can do. <sup>5</sup> But I wil shewe you, whom ye shall feare. Feare him, which after he hath kyled, hath power to east into hell. Yee, I saye vnto you : feare hym. <sup>6</sup> Are not fyve sparowes bought for two farthynges ? And not one of them is forgotten of God. <sup>7</sup> Also, euen the very herces of youre heed are all nombred. Feare not therefore : ye are moare of value then many sparowes

<sup>8</sup> I saye vnto you euery one : whosoever confesseth me before men, him shall the sonne of man knowlege also before the angels of God. <sup>9</sup> And he that denyeth me before men, shalbe denyed before the angels of God. <sup>10</sup> And whosoever speaketh a word agaynst the sonne of man, it shalbe forgeuen hym. But vnto hym that blasphemeth the holy goost, it shall not be forgeuen. <sup>11</sup> When they bringe you

ἢ φοβηθήτε ἀπὸ τῶν ἁποκτενόντων| τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχόντων  
 περισσώτερόν τι ποιῆσαι. ὅ ὑποδείξω δὲ ὑμῖν τίνα φοβηθήτε· φοβήθητε τὸν μετὰ  
 τὸ ἀποκτείνει ἔξουσίαν ἔχοντα| ἐμβαλεῖν εἰς τὴν γέενναν ναὶ, λέγω ὑμῖν,  
 τοῦτον φοβήθητε. Ὁὐχὶ πέντε στρουθία πωλεῖται ἀσαρίων δύο, καὶ ἐν ἑξ αὐτῶν  
 οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ; ἢ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς  
 ὑμῶν πᾶσαι ἡρίθμυται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίαν διαφέρετε. ὅ Λέγω  
 δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ  
 ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἀρνησά-  
 μενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.  
 καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς  
 τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ὅταν δὲ προσφέρωσιν ὑμᾶς

⁴ Rec. ἀποκτενόντων.

⁵ Alex. ἔχοντα ἔξουσίαν.

⁶ Alex. + ἡμίς.

## GENEVA — 1557.

nation. <sup>52</sup> Wo be to you interpreters of the Law: for ye have taken away the keye of knowledge, ye entred not in your selues, and them that came in, ye forbade. <sup>53</sup> When he thus spake vnto them, the Scribes and Pharisees began to wexe busy *about hym*, and to prouoke him with diuers questions to talke. <sup>54</sup> Laying wait for him, and sekyng to catche some thyng of his mouth, whereby they myght accuse hym.

12. VVHILES these things were in handling, there gathered together an innumerable multitude of people, *inso-muche* that they trode one another, and he began to say vnto his disciples, First of all beware of the leuen of the Pharisees, which is hypocrisye. <sup>2</sup> For there is nothing couered, that must not be reueiled: nether hyd, that must not be knowne. <sup>3</sup> Wherefore whatsoever ye haue spoken in darcknes, that same shalbe heard in the lyght: and that whych ye haue spoken in the eare, euen in secret places, shalbe preached on the top of the houses. <sup>4</sup> And I say vnto you my friends, Be not afrayd of them that kyl the body, and after haue no more that they can do.

<sup>5</sup> But I wil shewe you before, whome ye shal feare. Feare hym which after he hath kylled, hath power to cast into hel: Yea, I say vnto you, hym feare. <sup>6</sup> Are not fyue sparowes bought for a peny, and yet not one of them is forgotten of God? <sup>7</sup> Also euen the very heres of your head are nombred. Feare not therefore: ye are more of value then many sparowes. <sup>8</sup> I say vnto you, Whosoeuer shal confesse me before men, euen him shal the Sonne of man confesse also before the Angels of God. <sup>9</sup> And he that shal denye me before men, shalbe denied before the Angels of God. <sup>10</sup> And whosoeuer shal speake a worde against the Sonne of man, it shalbe forgoen him: but vnto him that shal blaspheme the holy Ghost, it shal not be forgoen. <sup>11</sup> When they shal

## RHEIMS — 1582.

<sup>52</sup> Vvo to you Lavvyers, because you haue taken away the key of knowledge: your selues haue not entred, and those that did enter you haue prohibited. <sup>53</sup> And vvhē he said these things to them, the Pharisees and the Lavvyers began vvhemently to vrge him, and to stoppe his mouth about many things, <sup>54</sup> lying in wait for him, and seeking to catch some thyng of his mouth, that they might accuse him.

12. AND when great multitudes stooed about him, so that they trode one another, he began to say to his Disciples, Take good heede of the leauen of the Pharisees, vvhich is hypocrisye. <sup>2</sup> For nothing is hid, that shal not be reuealed: nor secrete, that shal not be knowen. <sup>3</sup> For the things that you haue said in darcknes, shal be said in the light: and that vvhich you haue spoken into the eare in the chambers, shal be preached in the house-topers.

<sup>4</sup> And I say to you my frendes, Be not afrayd of them that kil the body, and after this haue no more to doe. <sup>5</sup> But I vil shevy you vvhom ye shal feare: feare him vvhō after he hath kylled, hath povver to cast into hel. yea I say to you, feare him. <sup>6</sup> Are not fyue sparowes sold for tvvo farthings: and one of them is not forgotten before God? <sup>7</sup> Yea the heares also of your head are al numbered. Feare not therfore: you are more vvorth then many sparowes. <sup>8</sup> And I say to you, Euey one that confeseth me before men, the Sonne of man also vvil confesse him before the Angels of God. <sup>9</sup> But he that denieth me before men, shal be denied before the Angels of God. <sup>10</sup> And whosoeuer shall speake a vvord against the sonne of man, it shal be forgiuen him: but he that shal blaspheme against the holy Ghost, to him it shal not be forgiuen. <sup>11</sup> And vvhē they shal bring you in to

## AUTHORISED — 1611.

<sup>52</sup> Woe vnto you Lawyers: for ye haue taken away the key of knowledge: ye entred not in your selues, and them that were entring in, ye hindred. <sup>53</sup> And as he said these things vnto them, the Scribes and the Pharisees began to vrge him vvhemently, and to prouoke him to speake of many things: <sup>54</sup> Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

12. IN the meane time, when there were gathered together an innumerable multitude of people, inso much that they trode one vpon another, he began to say vnto his disciples first of all, Beware yee of the leauen of the Pharisees, which is hypocrisye. <sup>2</sup> For there is nothing couered, that shall not be reuealed, neither hid, that shall not be known. <sup>3</sup> Therefore, whatsoever yee haue spoken in darcknesse, shall be heard in the light: and that which yee haue spoken in the eare, in closets, shall be proclaimed vpon the house tops. <sup>4</sup> And I say vnto you my friends, Bee not afraid of them that kill the body, and after that, haue no more that they can doe. <sup>5</sup> But I wil forswearne you whom you shall feare: Feare him, which after he hath killed, hath power to cast into hell, yea, I say vnto you, Feare him. <sup>6</sup> Are not fyue sparowes solde for two farthings, and not one of them is forgotten before God? <sup>7</sup> But euen the very haire of your head are all numbred: Feare not therefore, yee are of more value then many sparowes. <sup>8</sup> Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man also confesse before the Angels of God. <sup>9</sup> But he that denieth me before men, shalbe denied before the Angels of God. <sup>10</sup> And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but vnto him that blasphemeth against the holy Ghost, it shal not be forgiuen. <sup>11</sup> And when they bring you vnto

⁴ Or, forbade.

ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ ἠμεριμνᾶτε| πῶς ἢ τί  
ἀπολογήσησθε, ἢ τί εἶπητε.<sup>12</sup> τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ  
ᾧ ὥρα, ἃ δεῖ εἰπεῖν.<sup>13</sup>

Ἔειπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου, | Διδάσκαλε, εἶπε τῷ ἀδελφῷ μου μερίσαι-  
θαι μετ' ἐμοῦ τὴν κληρονομίαν.<sup>14</sup> Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησε  
δικαστὴν ἢ μεριστὴν| ἐφ' ὑμᾶς; <sup>15</sup> Ἔειπε δὲ πρὸς αὐτοὺς, Ὁρᾶτε καὶ φυλάσσεσθε  
ἀπὸ τῆς| πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τιμῇ ἢ ζωῇ αὐτοῦ| ἐστὶν ἐκ τῶν  
ὑπαρχόντων αὐτοῦ.| <sup>16</sup> Ἔειπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων, Ἄνθρώπου  
τινὸς πλουσίον εὐφόρησεν ἡ χώρα.<sup>17</sup> καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω,  
ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; <sup>18</sup> καὶ εἶπε, τοῦτο ποιήσω καθελῶ  
μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενή-

<sup>1</sup> Alex. μεριμνήσῃ. <sup>2</sup> Alex. ἐκ τοῦ ὄχλου αὐτῷ. <sup>3</sup> Alex. κατ' ἡν ἢ μεριστὴν. <sup>4</sup> Alex. πᾶσι. <sup>5</sup> Alex. αὐτῷ. <sup>6</sup> Alex. αὐτῷ

## WICLIȚ—1380.

synagoges, and to maiestris and potestatis: nyle 3e be bieisē hou or what 3e schulen answer or what 3e schulen seie, <sup>12</sup> for the hoī goost schal teche 3ou in that oure: what it bihoueth 3ou to seie:

<sup>13</sup> and oon of the puple seide to hym, maister seie to my brother: that he de-  
parte with me the eritage, <sup>14</sup> and he seide  
to hym, man who ordeyned me a domes-  
man or a departer on 3ou? <sup>15</sup> and he seide  
to hem, se 3e and be 3e ware of al couetise/  
for the lif of a man: is not in the abun-  
dauce of tho things, whiche he weldith,  
<sup>16</sup> 7 he tooldē to hem, a liknes 7 seide the  
feeld of a riche man brougt forth plente-  
uous fruytis: <sup>17</sup> and he thought with yme  
hym silf, and seide, what schal I do for I  
haue not whidir I schal gadre my fruytis,  
<sup>18</sup> and he seith, this thing I schal do/  
I schal throue down my barnes: and I  
schal make gretter, and thidir I schal  
gadre alle things that growen to me and  
my godis, <sup>19</sup> and I schal seie to my soule,  
soule thou hast many goodis kepte in to  
ful many 3eris: reste thou, ete, drynke,  
and make feest, <sup>20</sup> and god seide to hym/  
fool in this nyȝt; thei schuln take thi hif  
fro thee, and whos schuln tho things be?  
that thou hast araid: <sup>21</sup> so is he that  
tresourith to himself and is not riche in  
god, and he seid to his discipulis therfor  
<sup>22</sup> I seie to 3ou, nyle 3e be bieisē to 3oure  
lif: What 3e schuln ete, nether to 3oure  
bodi: with what 3e schuln be clothid,  
<sup>23</sup> the hif is more thanne mete and the  
bodi more thanne clothinge, <sup>24</sup> biholde  
the crows: for thei soweu not nether  
repen, to whiche is no celer ne berac:  
and god fedith hem, hou myche more 3e  
ben of more priis thanne thei?

<sup>25</sup> and who of 3ou bi thenkyngē: mai  
putte to o cabite to his stature? <sup>26</sup> ther-  
for if 3e moun not that that is leest:  
what ben 3e bieisē of other things? <sup>27</sup> bi-  
holde 3e the lilies of the feeld hou thei

nyle, not. domesman, judre. weldith, poss=or=th  
u, ese. moun, may.

## TYNDALE—1534.

you vnto the synagoges/ and vnto the  
rulers/ and officers/ take no thought how  
or what thinge ye shall answer or what  
ye shall speake. <sup>12</sup> For the holy goost  
shall teache you in the same houre/ what  
ye ought to saie.

<sup>13</sup> One of the company sayde vnto hym:  
Master byd my brother deuide the enhe-  
ritauce with me. <sup>14</sup> And he sayde vnto  
him: Man/ who made me a iudge or a  
deiuider ouer you? <sup>15</sup> Wherefore he sayde  
vnto them: take hede/ and beware of  
couetousnes. For no mannes lyfe stoneth  
in the aboundance of the thinges whiche  
he possesseth. <sup>16</sup> And he put forth a simi-  
litude vnto them sayinge: The grounde  
of a certayne riche man brought forth  
frutes plenteously, <sup>17</sup> and he thought in  
him silfe sayinge: what shall I do? be-  
cause I haue noo roume where to bestowe  
my frutes? <sup>18</sup> And he sayde: This will  
I do. I will destroye my barnes, and bilde  
greater, and therein will I gadder all my  
frutes, and my goodes: <sup>19</sup> and I will saie  
to my soule: Soule thou hast moch  
goodes layde vp in stoure for many yea-  
res/ take thyne ease: eate/ drinke/ and  
be mery. <sup>20</sup> But God sayde vnto him: Thou  
fole/ this night will they fetche awaye thy  
soule agayne from the. Then whos shall  
those thynges be whiche thou hast prouy-  
dyd? <sup>21</sup> So is it with him that gadereth  
ryches, and is not ryche in God.

<sup>22</sup> And he spake vnto his discipules:  
Therefore I saie vnto you: Take no thought  
for youre lyfe/ what ye shall eate/ nether  
for youre body/ what ye shall put on.  
<sup>23</sup> The lyfe is moare then meate/ and the  
bodye is moare then rayment. <sup>24</sup> Considre  
the rauen/ for they nether sowe nor re-  
pe, which nether haue stourehouse ner barnes,  
and yet God fedeth them. How moche  
are ye better then the foules.

<sup>25</sup> Whiche of you with takynge thought  
can addē to his stature one cubit? <sup>26</sup> Yf  
ye then be not able to do that thinge  
whiche is leest: why take ye thought for  
the remmaunt? <sup>27</sup> Considre the lilies how

## CRANMER—1539.

vnto the synagoges, and vnto the rulers  
and officers, take ye no thought, how or  
what thinge ye shall answer, or what ye  
shall speake. <sup>12</sup> For the holy goost shall  
teache you in the same houre, what ye  
ought to saie.

<sup>13</sup> One of the company sayde vnto hym:  
Master, speake to my brother, that he  
deuide the enheritaunce with me. <sup>14</sup> And  
he sayde vnto hym: Man, who made me  
a iudge or a deiuider, ouer you? <sup>15</sup> And  
he sayde vnto them: take hede, and be-  
ware of couetousnes. For no mannes lyfe  
standeth in the aboundance of the thynges  
whiche he possesseth. <sup>16</sup> And he put forth  
a synyltude vnto them sayinge: The  
grounde of a certayne ryche man brought  
forth plentifull frutes, <sup>17</sup> and he thought  
within hym selfe sayinge: what shall I  
do? because I haue no roume where to  
bestowe my frutes? <sup>18</sup> And he sayde: This  
will I do. I will destroye my barnes, and  
bylde greater, and therein will I gather all  
my goodes that are grown vnto me: and  
<sup>19</sup> I will saie to my soule: Soule thou hast  
moch goodes layd vp in stoure for many  
yeares, take thyne ease: eate, dryncke,  
and be mery. <sup>20</sup> But God sayde vnto hym.  
Thou fole, this nyght will they fetche awaye  
thy soule agayne from the. Then whos shall  
those thynges be, whiche thou hast prouydyd?  
<sup>21</sup> So is it with hym that gathereth ryches  
to hym self, and is not ryche toward God.  
<sup>22</sup> And he spake vnto hys discipules:  
Therefore I saie vnto you, Take no thought  
for youre lyfe, what ye shall eate: nether  
for the body, what ye shall put on. <sup>23</sup> The  
lyfe is moare then meate, and the bodye  
is moare then rayment. <sup>24</sup> Considre the  
rauens, for they nether sowe nor re-  
pe, which nether haue stourehouse ner barnes,  
and God fedeth them. How moch are ye  
better then fetthered foules?

<sup>25</sup> Whych of you (with hys takynge  
thought) can addē to hys stature one cu-  
bit? <sup>26</sup> Yf ye then be not able to do that  
thyng whiche is leest: why take ye  
thought for the remaunt? <sup>27</sup> Considre

‘ματά| μου καὶ τὰ ἀγαθὰ μου·<sup>19</sup> καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ  
 ‘κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.<sup>20</sup> εἶπε δὲ αὐτῷ ὁ Θεὸς,  
 ‘Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἅ δὲ ἰστοίμασας,  
 ‘τίμ ἔσται;<sup>21</sup> οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν·<sup>22</sup> εἶπε δὲ  
 πρὸς τοὺς μαθητὰς αὐτοῦ, ‘Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, |  
 ‘τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσθησθε.<sup>23</sup> ἢ| ψυχὴ πλεῖον ἔστι τῆς τροφῆς,  
 ‘καὶ τὸ σῶμα τοῦ ἐνδύματος.<sup>24</sup> Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν,  
 ‘οὐδὲ θερίζουσιν οἷς οὐκ ἔστι ταμείον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς·  
 ‘πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;<sup>25</sup> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται  
 ‘προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;<sup>26</sup> εἰ οὖν οὔτε ἐλάχιστον δύνασθε,  
 ‘τί| περὶ τῶν λοιπῶν μεριμνᾶτε;<sup>27</sup> Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ,

† Rec. τὰ γενήματα, Const. τὰ γέννηματα, Alex. τὸν σῖτον. \* Alex. = ὑμῶν. † Alex. ὃ γὰρ. ‡ Alex. Εἰ οὖν οὐκ ἴ. ἔ., ἢ, τί εἶ.

## GENEVA—1557.

bryng you vnto the Synagoges, and vnto the rulers and officers, take no thought how, or what thing ye shal answer, or what ye shal speake: <sup>12</sup> For the holy Gost shal teache you in the same houre, what ye ought to say. <sup>13</sup> One of the compagnie sayd vnto him, Maister, byd my brother deuide the inheritance with me. <sup>14</sup> And he sayd vnto him, Man, who made me a iudge, or a deuider ouer you? <sup>15</sup> Wherefore he sayd vnto them, Take heed and beware of couetousenes: For thogh a man abunde in riches, yet his life standeth not in his riches. <sup>16</sup> And he put forth a similitude vnto them, saying, The gronde of a certayn ryche man broght forth frutes plentifully. <sup>17</sup> Therefore he thoght with hym self, saying, What shal I do, because I haue no roume, where to bestowe my frutes?

<sup>18</sup> And he sayd, This wil I do, I wyl destroye my barnes, and buyld greater: and therii wyl I gather all my frutes, and my goodes. <sup>19</sup> And I wyl say to my Soule, Soule, thou hast muche goodes layd vp in store for many yerres: lye at ease, eat, drinke, take thy passe tyme. <sup>20</sup> But God sayd vnto hym, Thou foole, this night wyl they fetche away thy soule from thee: then howshal those things be which thou hast prouided? <sup>21</sup> So is it with hym that gathereth riches to him self, and he is not riche in God. <sup>22</sup> And he spake vnto his disciples, Therefore I say vnto you, Take no thought for your lyfe, what ye shal eat: nether for your body, what ye shal put on. <sup>23</sup> The lyfe is more then meat, and the body is more then the rayment. <sup>24</sup> Consider that the rauens, nether sowe nor reape: which neither haue store house nor barn, and yet God fedeth them: how muche more are ye better then fowles?

<sup>25</sup> Which of you with takyng thought can add to his stature one cubite? <sup>26</sup> If ye then be not able to do that thing which is least, why take ye thought for the remnant? <sup>27</sup> Consider the lilies how the

## RHEIMS—1582.

the synagogs and to magistrates and postestates, be not careful in vvhath maner, and vvhath you shal ansver, or vvhath you shal say. <sup>12</sup> For the holy Ghost shal teach you in the very houre vvhath you must say.

<sup>13</sup> And one of the multitude said to him, Maister, speake to my brother that he deuide the inheritance vwith me. <sup>14</sup> But he said to him, Man, vvhohath appointed me iudge or deuider ouer you? <sup>15</sup> And he said to them, See and beuare of al auarice: for not in any mans abundance doth his life consist, of those things vvhich he possesseth. <sup>16</sup> And he spake a similitude to them, saying, A certayne riche mans field yielded plentie of frutes. <sup>17</sup> and he thought vwithin him self, saying, Vvhath shal I doe, because I haue not vvhither to gather my frutes? <sup>18</sup> And he said, This vvil I doe, I vvil destroy my barnes, and vvil make greater: and thither vvil I gather al things that are grovven to me, and my goodes, <sup>19</sup> and I vvil say to mysoule, Soule, thou hast much goods laid vp for many yerres, take thy rest, eat, drinke, make good cheere. <sup>20</sup> But God said to him, Thou foole, this night they require thy soule of thee: and the things that thou hast prouided, vvhose shal they be? <sup>21</sup> So is he that laith vp treasure to him self, and is not riche to God vward.

<sup>22</sup> And he said to his Disciples, Therefore I say to you, Be not careful for your lyfe, vvhath you shal eate: nor for your body, vvhath you shal doe on. <sup>23</sup> The lyfe is more then the meate, and the body is more then the rayment. <sup>24</sup> Consider the rauens, for they sovn not, neither doe they reape, vvhich neither haue storehouse nor barn, and God feedeth them. How muche more are you of greater price then they? <sup>25</sup> And vvhich of you by caring can add to his stature one cubite? <sup>26</sup> If then you be not able to doe so much as the least thing, for the rest vvhay are you careful? <sup>27</sup> Consider the lilies how they grovv: they

## AUTHORISED—1611.

the Synagogues, and vnto Magistrates, and powers, take yee no thought how or what thing ye shal answer, or what ye shal say: <sup>12</sup> For the holy Ghost shal teach you in the same houre, what ye ought to say.

<sup>13</sup> And one of the company said vnto him, Master, speak to my brother, that he diuide the inheritance with me. <sup>14</sup> And he said vnto him, Man, who made me a Iudge, or a diuider ouer you? <sup>15</sup> And he said vnto them, Take heed and beware of couetousnes: for a mans life consisteth not in the abundance of the things which he possesseth. <sup>16</sup> And hee spake a parable vnto them, saying, The gronde of a certayne rich man broght forth plentifully. <sup>17</sup> And he thought within himself, saying, What shall I doe, because I haue no roume where to bestow my frutes? <sup>18</sup> And he said, This will I doe, I will pull downe my barnes, and build greater, and there will I bestow all my frutes, and my goodes. <sup>19</sup> And I will say to my soule, Soule, thou hast much goods layd vp for many yeeres, take thine ease, eat, drinke, and be merrie. <sup>20</sup> But God said vnto him, Thou foole, this night \* thy soule shalbe required of thee: then howshal those things be which thou hast prouided? <sup>21</sup> So is he that layeth vp treasure for himself, and is not rich towards God.

<sup>22</sup> And he said vnto his disciples, Therefore I say vnto you, Take no thought for your lyfe what yee shall eate, neither for the body what ye shall put on. <sup>23</sup> The lyfe is more then meate, and the body is more then rayment. <sup>24</sup> Consider the rauens, for they neither sow nor reape, which neither haue storehouse nor barn, and God feedeth them: How muche more are ye better then the foules? <sup>25</sup> And which of you with taking thought can add to his stature one cubite? <sup>26</sup> If ye then be not able to doe that thing which is least, why take yee thought for the rest? <sup>27</sup> Consider the Lillies how they grow, they

\* Gr. do they require thy soule.

‘ οὐδὲ νήθει λέγω δὲ ὑμῖν, <sup>d</sup> οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο  
 ‘ ὡς ἐν τούτῳ. <sup>28</sup> εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ | σήμερον ὄντα, καὶ αὐριον εἰς  
 ‘ κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι;  
 ‘ <sup>29</sup> Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίνητε· καὶ μὴ μετεωρίζεσθε. <sup>30</sup> ταῦτα γὰρ  
 ‘ πάντα τὰ ἔθνη τοῦ κόσμου <sup>e</sup> ἐπιζητεῖ | ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων·  
 ‘ <sup>31</sup> πλὴν ζητεῖτε τὴν βασιλείαν <sup>g</sup> τοῦ Θεοῦ, | καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.  
 ‘ <sup>32</sup> μὴ φοβοῦ, τὸ μικρὸν ποίμνιον ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν  
 ‘ βασιλείαν. <sup>33</sup> Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιήσατε  
 ‘ ἑαυτοῖς <sup>h</sup> βαλάτια | μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς,  
 ‘ ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. <sup>34</sup> ὅπου γὰρ ἔστιν ὁ θησαυρὸς

<sup>d</sup> Alex. + ὄτι.<sup>e</sup> Alex. ἐν ἀγρῷ s. τοῦ ἀγροῦ.<sup>f</sup> Alex. ἐπιζητοῦσι.<sup>g</sup> Alex. αὐτοῦ.

## WICLIF—1380.

wexen; thei traelen not; nether spynnen/  
 and I seie to you: that nether saloman  
 in al his glorie was clothid as oon of these;  
<sup>28</sup> and if god helth this the heie that to  
 dai is in the feld, and to morwe is cast  
 in to an ouene: hou myche more zou of  
 litil feith? <sup>29</sup> and nyle ze seke what ze  
 schuln ete, or what ze schuln drynke, and  
 nyle ze be reisid an his <sup>30</sup> for folkis of the  
 world, seken alle these thingis; and your  
 fadir wot that ze nedan alle these thingis;  
<sup>31</sup> netheles seke ze first the kyngdom of  
 god: and alle these thingis, schuln be  
 cast to zou.

<sup>32</sup> nyle ze litil flok drede; for it plesid to zoure  
 fadir, to zeue to zou a kyngdom. <sup>33</sup> sille ze  
 the thingis that ze han in possessioun; and  
 zeue ze almese; and make ze to zou sachels  
 that wexen not oold: tresoure that failith  
 not in heuenes, whider a theif neizth  
 not: nether mougt distrieth, <sup>34</sup> for where  
 is thi tresour: there thin herte schal be

<sup>35</sup> be zoure lendis gird aboute: and lan-  
 ternes brennyng in zoure hondis; <sup>36</sup> and  
 be ze lik to men that abiden her lord,  
 whanne he schal turne asen for the wed-  
 dyngis; that whanne he schal come and  
 knocke: anon thei opene to hym; <sup>37</sup> blissid  
 be the seruauntis, that whanne the lord  
 schal come, he schal fynde wakynge; truli  
 I seie to zou, that he schal gird hym  
 sylf: and make hem sitte to mete; and he  
 schal go and seruc hem; <sup>38</sup> and if he come  
 in the secunde wakynge, and if he come  
 in the thiride wakynge and fynde so:  
 the seruauntis ben blessid; <sup>39</sup> and wite ze  
 this thing; for if an housbonde man  
 wiste in what our the theif wolde come:  
 sothli he schulde wake, and not suffre his  
 hous to be myned; <sup>40</sup> and be ze redi:  
 for in what our ze gessen not: nunnes some  
 schal come;

<sup>41</sup> and petir seid to hym lord seist thou

wexen, grow. helth, coreeth. nyle, not. wot, knowest.  
 zou, gird. mougt, moth. lendis, lince. wite, knowe.  
 schul, surely. myned, undermined, or broke through.

## TYNDALE—1534.

they grow: They labour not: they spyn  
 not: and yet I saye vnto you, that Salo-  
 mon in all this royalte, was not clothed  
 lyke to one of these.

<sup>28</sup> Yf the grasse which is to daye in the  
 feld, and to morowe shalbe cast into the  
 fornaice, God so clothe: how moche moore  
 will he clothe you, o ye endued with litell  
 faith? <sup>29</sup> And axe not what ye shall eate,  
 or what ye shall drinke, nether clyme  
 ye vp an hye; <sup>30</sup> for all suche thinges the  
 hethen people of the worlde seke for.  
 Your father knoweth that ye haue neede  
 of suche thinges. <sup>31</sup> Wherefore seke ye  
 after the kyngdome of God, and all these  
 thinges shal be ministred vnto you. <sup>32</sup> Feare  
 not litell floocke, for it is youre fathers  
 pleasure, to geue you a kyngdome. <sup>33</sup> Sell  
 that ye haue, and geue almes. And make  
 you bagges, which wexe not olde; and  
 treasure that fayleth not in heauen, where  
 noo thefe commeth, nether moth corrupt-  
 eth. <sup>34</sup> For where youre treasure is; there  
 will your hertes be also. <sup>35</sup> Let your  
 loynes be gerd about; and your lightes  
 brennyng; <sup>36</sup> and ye youre selues lyke  
 vnto men; that wayte for their master;  
 when he will retorne from a weddinge;  
 that asone as he commeth and knocketh;  
 they maye cpen vnto him. <sup>37</sup> Happy are  
 those seruautes, which the Lorde when  
 he commeth shall fynde wakynge. Verely  
 I saye vnto you, he will gerdde him selfe  
 about; and make them sit doune to meate;  
 and walke by, and minister vnto them.  
<sup>38</sup> And yf he come in the secunde wathe;  
 ye if he come in the thyrd wathe; and  
 shall fynde them soo; happy are those  
 seruautes.

<sup>39</sup> This vnderstonde; that if the good  
 man of the housse knewe what houre the  
 theif wolde come; he wolde surely wathe;  
 and not suffer his housse to be broken vp.

<sup>40</sup> Be ye prepared therefore: for the sonne  
 of man will come at an houre when ye  
 thinke not. <sup>41</sup> Then Peter sayde vnto him:  
 Master; tellest thou this similitude vnto

## CRANMER—1539.

the lyles how they grow: They labour  
 not: they spyn not: and yet I say vnto  
 you, that Salomon in all his royalte, was  
 not clothed lyke one of these.

<sup>28</sup> If God so clothe the grasse (which is  
 to daye in the feld, and to morow is cast  
 into the fornaice) how moche more will he  
 clothe you, O ye of litle fayth? <sup>29</sup> And  
 aske not ye what ye shall eate, or what  
 ye shall drynke, nether clyme ye vp an  
 hye: <sup>30</sup> for all soche thynges do the  
 hethen people of the worlde seke for.  
 Your father knoweth, that ye haue neede  
 of soch thynges. <sup>31</sup> Wherefore seke ye  
 after the kyngdome of God, and all these  
 thinges shalbe ministred vnto you. <sup>32</sup> Feare  
 not lytell flocke, for it is youre fathers  
 pleasure, to geue you the kyngdome. <sup>33</sup> Sell  
 that ye haue, and geue almes. And pre-  
 pare you bagges, which wexe not olde,  
 where a treasure that fayleth not in heauen,  
 when no thefe commeth, nether moth  
 corrupteth. <sup>34</sup> For where youre treasure  
 is, there will your herte be also.

<sup>35</sup> Let your loynes be gerd about, and  
 your lightes brennyng (in your handes)  
<sup>36</sup> and ye youre selues lyke vnto men that  
 wayte for their lorde, when he will re-  
 turne from the weddinge: that when he  
 commeth and knocketh, they maye open  
 vnto hym immediatly. <sup>37</sup> Happy are those  
 seruautes, whom the Lorde (when he  
 commeth) shall fynde wakynge. Verely  
 I saye vnto you, that he shall gyrd hym  
 selfe about, and make them to syt doune  
 to meate, and walke by, and mystere  
 vnto them. <sup>38</sup> And yf he come in the se-  
 cond watch, yee yf he come in the thyrd  
 watch, and fynde them so, happy are those  
 seruautes. <sup>39</sup> Thus vnderstonde, that yf  
 the good man of the house knew, what  
 houre the thefe wolde come, he wolde  
 surely watch, and not suffer hys housse to  
 be broken vp. <sup>40</sup> Be ye therefore ready  
 also: for the sonne of man will come at  
 an houre when ye thyncke not.

<sup>41</sup> Peter sayd vnto him: Master, tellest  
 thou thys synyltude vnto vs, or to all

ἡμῶν, ἐκεῖ καὶ ἡ καρδία ἡμῶν ἔσται. <sup>35</sup> Ἔστωσαν ἡμῶν αἱ ὀσφύες περιεζωσμένοι, καὶ αἱ οὐχὶ λύχνοι καίόμενοι <sup>36</sup> καὶ ἡμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαιτος, εὐθέως ἀνοίξωσιν αὐτῷ. <sup>37</sup> μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. <sup>38</sup> καὶ ἐὰν ἐλθῇ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ, καὶ εἴρῃ οὕτω, μακάριοί εἰσιν οἱ δούλοι ἐκεῖνοι. <sup>39</sup> τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφήκε διοργάνηαι τὸν οἶκον αὐτοῦ. <sup>40</sup> καὶ ἡμεῖς ὄντι γίνεσθε ἔτοιμοι ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. <sup>41</sup> Εἶπε δὲ αὐτῷ ὁ Πέτρος, Κύριε

<sup>34</sup> Alex. βαλλάντια.

<sup>41</sup> Alex. = οὐν.

<sup>41</sup> Alex. = αὐτῷ.

## GENEVA — 1557.

grow : they are not wearyd with labour, nether spyng they : and yet I say vnto you, that Solomon him self in all his royaltie, was not clothed lyke one of these. <sup>25</sup> If God so clothe the grasse which is to day in the field, and to morow is cast into the ouen : how much more *wyl he clothe you, o ye of litle faith?* <sup>29</sup> Therefore aske not what ye shal eat, or what ye shal drynke, nether let your myndes wander about these speculations, <sup>30</sup> For all such thynges the heathen people of the worlde seeke for : and your Father knoweth that ye haue nede of these thynges. <sup>31</sup> But rather seke ye after the kyngdome of God, and all these thynges shalbe ministred vnto you. <sup>32</sup> Feare not litle focke : for it is your Fathers pleasure, to geue you a kyngdome. <sup>33</sup> Sel that ye haue, and geue almes : and make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no theefe commeth, nether moeth corrupteth. <sup>34</sup> For where your treasure is, there wyl your hartes be also.

<sup>35</sup> Let your loynes be gyrded about, and your lyghtes burnyng. <sup>36</sup> And ye your selues lyke vnto men that wait for their master, when he wyl returne from a wedding : that asone as he commeth and knocketh, they may open vnto hym immediately. <sup>37</sup> Happy are those seruantes, which the Lord when he commeth shal fynde wakyng : verely I say vnto you, He wyl gyrded him self about, and make them to syt downe to meat, and wil come forth, and minister vnto them. <sup>38</sup> And if he come in the seconde watche, and likewise in the thyrd watche, and shal fynde them so : happy are those seruantes. <sup>39</sup> This vnderstande, that if the good man of the house had knowne at what houre the thefe would haue come, he would surely haue watched, and would not haue suffered his house to be broken vp. <sup>40</sup> Be ye prepared therefore, for the Sonne of man wyl come at an houre when ye thinke not. <sup>41</sup> Then Peter sayd vnto hym, Master, tellest thou this similitude

2 U

## RHEIMS — 1582.

labour not, neither doe they spinne. But I say to you, Neither Salomon in all his glorie vvas araid as one of these. <sup>25</sup> And if the grasse that to day is in the field, and to morow is cast into the ouen, God so clotheth : how much more you O ye of litle faith ! <sup>29</sup> And you, doe not seeke vvhath you shal eate, or vvhath you shal drinke : and be not lifted vp on high.

<sup>30</sup> For all these things the nations of the vvorlde doe seeke. but your father knoweth that you haue nede of these things. <sup>31</sup> But seeke first the kingdom of God, and all these things shal be giuen you besides. <sup>32</sup> Feare not litle focke, for it hath pleased your father to giue you a kingdom. <sup>33</sup> Sel the things that you possess, and giue almes. Make to you purses that vveare not, treasure that vvaseth not, in heauen : vvhither the theefe approcheth not, neither doth the mothe corrupt. <sup>34</sup> For vvhether your treasure is, there vvil your hart be also. <sup>35</sup> Let your loynes be girded, and candles burning in your handes, <sup>36</sup> and you like to men expecting their lord, when he shal returne from the marriage : that vvhether he doth come and knocke, forthvith they may open vnto him. <sup>37</sup> Blessed are those seruants, vvhom vvhether the Lord commeth, he shal fynde vvatcing. Amen I say to you, that he vvil gird him self, and make them sit downe, and passing vvil minister vnto them. <sup>38</sup> And if he come in the second vvatc, and if in the third vvatc he come, and so fynde, blessed are those seruants. <sup>39</sup> And this knov ye, that if the housholder did knov vvhath houre the theefe vould come, he vould vvatc verely, and vould not suffer his house to be broken vp. <sup>40</sup> Be you also ready : for at vvhath houre you thinke not, the Sonne of man vvil come.

<sup>41</sup> And Peter said to him, Lord, doest thou speake this parable to vs, or like-

## AUTHORISED — 1611.

toile not ; they spinne not : and yet I say vnto you, that Solomon in all his glory, was not arayed like one of these. <sup>25</sup> If then God so clothe the grasse, which is to day in the field, and to morrow is cast into the ouen : how much more *wil he clothe you, O ye of litle faith?* <sup>29</sup> And seeke not ye what ye shall eate, or what ye shall drinke, neither be ye of doubtful minde. <sup>30</sup> For all these things doe the nations of the world seeke after : and your father knoweth that ye haue need of these things.

<sup>31</sup> But rather seeke ye the kingdome of God, and all these things shall be added vnto you. <sup>32</sup> Feare not, litle focke, for it is your fathers good pleasure to giue you the kingdome. <sup>33</sup> Sell that ye haue, and giue almes : prouide your selues bagges which waxe not olde, a treasure in the heauens that faileth not, where no thiefe approcheth, neither moeth corrupteth. <sup>34</sup> For where your treasure is, there will your heart be also. <sup>35</sup> Let your loines be girded about, and your lights burning, <sup>36</sup> And ye your selues like vnto men that wait for their Lord, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediately. <sup>37</sup> Blessed are those seruants, whom the Lord when he commeth, shall fynde watching : Verely, I say vnto you, That he shall girde himselfe, and make them to sit downe to meate, and will come forth and serue them. <sup>38</sup> And if he shall come in the second watch, or come in the thirde watch, and fynde them so, blessed are those seruants. <sup>39</sup> And this know, that if the good man of the house had known what houre the thiefe would come, he would haue watched, and not haue suffered his house to be broken thorow. <sup>40</sup> Be ye therefore ready also : for the Sonne of man commeth at an houre when ye thinke not.

<sup>41</sup> Then Peter sayd vnto him, Lord, speakest thou this parable vnto vs, or euen

<sup>41</sup> lue, not in careful suspence.

‘ πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; <sup>42</sup> Ἐἶπε δὲ ὁ Κύριος, ‘ Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, <sup>m</sup> τοῦ| διδόναι ἐν καιρῷ τὸ σιτομέτριον; <sup>43</sup> μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. <sup>44</sup> ἄλῃθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>45</sup> Ἐὰν δὲ εἶπη ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται τύπτει τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεισθαι· <sup>46</sup> ἤξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἧ οὐ προσδοκᾷ, καὶ ἐν ὧρᾳ ἧ οὐ γνώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. <sup>47</sup> Ἐκεῖνος δὲ ὁ δούλος ὁ γνούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ,| καὶ μὴ ἐτοιμάσας

<sup>l</sup> Alex. καὶ εἶπεν.<sup>m</sup> Alex. = τοῦ.<sup>n</sup> Alex. αὐτοῦ s. αὐτοῦ.<sup>o</sup> Alex. ἐπι.<sup>p</sup> Alex. ἡμεμισθόσονται.

## WICLIF—1380.

this parable to us: or to alle? <sup>42</sup> and the lord seide, who gessist thou is a trewe dispendor and a prudent: whom the lord hath ordeyned, on his meyne to zene hem in tyme mesure of whete? <sup>43</sup> blesid is that seruaunt: that the lord whanne he cometh schal fynde so doyng. <sup>44</sup> Verrili I seie to you, that on alle thingis that he wilidith: he schal ordeyne hym, <sup>45</sup> that if that seruaunte seie in his herte: my lord tarieth to come, and bigynem to smyte children and handmaidens, and ete and drynke, and be fillid ouer mesure, <sup>46</sup> the lord of that seruaunt schal come in the dai that he hopith not: ¶ the our that he wot not, and schal departe hym: ¶ putte his part with vnfeithful men.

<sup>47</sup> but thilke seruaunte that knewe the wille of his lord, ¶ made not hym redi, and dide not afir his wille: schal be beten with many betyngis, <sup>48</sup> but he that knewe not and dide worthi thingis of strokis: schal be betun with fewe; for to ech man to whom myche is zounn: myche schal be axed of hym, and thei schuln axe more of hym: to whom thei bitoken myche,

<sup>49</sup> I cam to sende fier in to the erthe, ¶ what wole I: but that it be kyndled? <sup>50</sup> and I haue to be baptisid with baptim, and hou am I constrayned, til that it be perfith don; <sup>51</sup> wene se that I cam to zene pees in to erthe: nay, I seie to you: but departinge, <sup>52</sup> for fro this tyme there schuln be fyue departid in oon hous; thr schuln be departid agens tweyne: and tweyne schuln be departid agens thre; <sup>53</sup> the fadir agens the sone: and the sone agens the fadir, the modir agens the dougtr, ¶ the dougtr agens the modir, the housbondis modir agens the sones wif, and the sones wif, agens hir housbondis modir.

<sup>54</sup> and he seide also to the puple, whanne se seen a cloude risyng fro the sunne

no-ur, family zene, give, will lth, goozewth, wot, here, thilke, that, zounn, given, wro, think, agens, against.

## TYNDALE—1534.

vs, or to all men? <sup>42</sup> And the Lorde sayde: If there be any faithfull seruaunt and wise, whom his Lorde shall make ruler over his honsholde, to geve them their duectie of meate at due season: <sup>43</sup> happy is that seruaunt, whom his master when he cometh, shall fynde soo doynge. <sup>44</sup> Of a trueth I saye vnto you: that he will make him ruler over all that he hath. <sup>45</sup> But and yf the evyll seruaunt shall saye in his hert: My master wyll differre his cominge, and shall begynne to smyte the seruautes, and maydens; and to eate and drinke, and to be dronken: <sup>46</sup> the Lorde of that seruaunt will come in a daye, when he thinketh not, and at an houre when he is not ware, and will devyde him, and will geve him his rewarde with the vn-believers.

<sup>47</sup> The seruaunt that knewe his masters will, and prepared not him selfe, nether dyd accordinge to his will, shalbe beten with many strypes. <sup>48</sup> But he that knewe not, and yet dyd committe thinges worthy of strypes, shalbe beaten with fewe strypes. For vnto whom moche is geven, of him shalbe moche requyred. And to whom men moche comyt, the moare of him will they axe.

<sup>49</sup> I am come to sende fyre on erth: and what is my dysyre but that it were all redy kyndled? <sup>50</sup> Not with stondinge I must be baptised with a baptyme: and how am I payned till it be ended? <sup>51</sup> Suppose ye that I am come to sende peace on erth? I tell you, naye: but rather debate. <sup>52</sup> For from hence forth ther shalbe fyve in one house divided, thre agaynst two, and two agaynst thre. <sup>53</sup> The father shalbe divided agaynst the sounne, and the sounne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The moter cleawe agaynst hir daughter, cleawe, and the daughter cleawe agaynst hir mother, cleawe. <sup>54</sup> Then sayde he to the people: when ye se a cloude ryse out of the west, strayght waye

## CRANMER—1539.

men? <sup>42</sup> And the Lord sayde: who is a faythfull and wye steward, whom hys Lorde shall make ruler over hys household, to geve them their duectye of meate in due season: <sup>43</sup> happy is that seruaunt, whom hys lorde when he cometh, shall fynde so doynge. <sup>44</sup> Of a trueth I say vnto you, that he will make hym ruler ouer all that he hath. <sup>45</sup> But and yf the seruaunt saye in hys hert: My lorde wyll deferre hys comynge (and shall begynne to smyte the seruautes and maydens, and to eate and dryncke and to be droncken) <sup>46</sup> the lorde of that seruaunt wyll come in a daye when he thynketh not, and at an houre when he is not ware, and wyll hew hym in peeces, and geve hym hys rewarde wyth the vnbeleuers.

<sup>47</sup> The seruaunt that knewe hys masters wyll and prepared not hym selfe, nether dyd accordyng to hys wyll, shalbe beten with many strypes. <sup>48</sup> But he that knewe not, and dyd comytte thynges worthy of strypes, shalbe beaten wyth fewe strypes. For vnto whom soeuer moch is geuen, of hym shalbe moche requyred. And to whom men haue comytted moch: of him wyll they aske the more.

<sup>49</sup> I am come to sende fyre on erth: and what is my desyer, but that it were all ready kindled: <sup>50</sup> Notwithstandyng I must be baptysed wyth a baptyme: and how am I payned, tyll it be ended? <sup>51</sup> Suppose ye, that I am come to sende peace on erth? I tell you naye, but rather dnyngyon. <sup>52</sup> For from hence forth ther shal be fyue in one house denyed, thre agaynst two, and two agaynst thre. <sup>53</sup> The father shalbe deuyded agaynst the sounne, and the sounne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The mother inlawe agaynst hyr daughter in lawe, and the daughter in lawe, agaynst hyr mother inlawe.

<sup>54</sup> He sayde also to the people: when ye se a cloude ryse out of the west, strayght

ἢ μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς· <sup>43</sup> ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθετο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν. <sup>49</sup> Πῦρ ἦλθον βαλεῖν εἰς| τὴν γῆν, καὶ τί θέλω εἰ ἦδη ἀνήφθη; <sup>50</sup> βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῆ; <sup>51</sup> δοκεῖτε ὅτι εἰρήνην παρεγενόμεν δούναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. <sup>52</sup> ἔσονται γὰρ ἀπὸ τοῦ ὕν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. <sup>53</sup> <sup>p</sup> διαμερισθήσεται| πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· ἢ μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ·| πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς. <sup>54</sup> Ἐλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδωτε τὴν| νεφέλην ἀνατέλλουσαν

ᾧ Alex. μήτηρ ἐπὶ τὴν θυγατέρα.

ᾧ Alex. τὴν μητέρα.

ᾧ Alex. = τὴν.

## GENEVA — 1557.

vnto vs, or to all men? <sup>42</sup> And the Lord said, Who is a faithful steward, and wise, whom the master shal make ruler over his houshold, to geue them their duectie of meat at due season? <sup>43</sup> Happy is that seruant, whome his master when he commeth, shal finde so doying. <sup>44</sup> Of a truth I say vnto you, that he wyl make hym ruler ouer all that he hath.

<sup>45</sup> But if that seruant say in his hart, My master sloweth his commyng, and so shal begyn to smyte the seruantes, and maydens, and to eat, and dryncke, and to be droncken: <sup>46</sup> The master of that seruant wyl come in a day when he thinketh not, and at an houre when he is not ware, and wyl separate hym, and geue hym his rewarde with the vnbeleuers. <sup>47</sup> That seruant that knewe his masters wyl, and prepared not hym self, nether dyd accordyng to his wyl, shalbe beaten with many strypes. <sup>48</sup> But he that knewe not, and yet dyd commyt things worthy of strypes, shalbe beaten with fewe strypes. For vnto whome muche is geuen, of him shalbe muche required: and to whome men muche commit, the more of hym wyl they aske. <sup>49</sup> I am come to put fyre on the earth: and what is my desire, if it be al ready kyndled? <sup>50</sup> Notwithstandyng I must be baptized with a baptisme, and how am I grieved tyl it be ended? <sup>51</sup> Suppose ye that I am come to geue peace on earth? I tel you nay, but rather debate.

<sup>52</sup> For from hence forth ther shalbe fyue in one house deuided, the agaynst two, and two agaynst thre, <sup>53</sup> The father shalbe deuided agaynst the sonne, and the sonne agaynst the father: the mother agaynst the daughter, and the daughter agaynst the mother: the mother in lawe agaynst the daughter in lawe, and the daughter in lawe, agaynst the mother in lawe. <sup>54</sup> Then sayd he to the people, When ye see a cloude ryse out of the

## RHEIMS — 1582.

wise to al? <sup>42</sup> And our Lord said, Vvhō (thinkest thou) is a faithful stevvard and wise, vvhom the lord appointeth ouer his familie, to giue them in season their measure of vvhete? <sup>43</sup> Blessed is that seruant, vvhom vvhē the lord commeth, he shal finde so doing. <sup>44</sup> Verely I say to you, that ouer al things vvhich he possesseth, he shal appoint him. <sup>45</sup> But if that seruant say in his hart, My lord is long a commyng: and shal begin to strike the seruants and handmaidēs, and eate and drinke, and be drunke: <sup>46</sup> the lord of that seruant shal come in a day that he hopeth not, and at an houre that he knoveth not, and shal deuide him, and shal appoint his portion vvhith the infidels.

<sup>47</sup> And that seruant that knev the vvil of his lord, and prepared not him self, and did not accordyng to his vvil: shal be beaten vvvith many stripes. <sup>48</sup> But he that knev not, and did things vvvorthie of stripes: shal be beaten vvvith fevv. And euery one to vvhom much vvas giuen, much shal be required of him: and to vvhom they committed much, more vvil they demaund of him. <sup>49</sup> I came to cast fire on the earth: and vvhāt vvil I, but that it be kindled? <sup>50</sup> But I haue to be baptized with a baptisme: and hovv am I straitened vntil it be dispatched?

<sup>51</sup> Thinke you that I came to giue peace on the earth? No, I tel you, but separation. <sup>52</sup> For there shal be from this time, fiue in one house deuided: three agaynst tvo, and tvo agaynst three. <sup>53</sup> There shal be deuided, the father agaynst the sonne, and the sonne agaynst his father, the mother agaynst the daughter, and the daughter agaynst the mother, the mother in lavv agaynst her daughter in lavv, and the daughter in lavv agaynst her mother in lavv.

<sup>54</sup> And he said also to the multitudes, when you see a cloude rising from the

## AUTHORISED — 1611.

to all? <sup>42</sup> And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to giue them their portion of meat in due season? <sup>43</sup> Blessed is that seruant, whom his Lord when he cometh, shall finde so doing. <sup>44</sup> Of a truth, I say vnto you, that hee will make him ruler ouer all that he hath. <sup>45</sup> But and if that seruant say in his heart, My lord delayeth his commyng; and shall begin to beat the men seruants, and maydens, and to eat and drinke, and to be druncken: <sup>46</sup> The Lord of that seruant will come in a day when hee looketh not for him, and at an houre when hee is not ware, and will cut him in sunder, and will appoint him his portion with the vnbeleuers. <sup>47</sup> And that seruant which knewe his Lords will, and prepared not himselfe, neither did accordyng to his wyl, shalbe beaten with many stripes. <sup>48</sup> But hee that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For vnto whomsoever much is giuen, of him shall be much required: and to whom men haue committed much, of him they will aske the more.

<sup>49</sup> I am come to send fire on the earth, and what will I, if it be already kindled? <sup>50</sup> But I haue a baptisme to be baptized with, and how am I strained till it be accomplished? <sup>51</sup> Suppose yee that I am come to giue peace on earth? I tell you, Nay, but rather diuision. <sup>52</sup> For from henceforth there shalbe fiue in one house diuided, three against two, and two against three. <sup>53</sup> The father shall be diuided agaynst the sonne, and the sonne agaynst the father: the mother agaynst the daughter, and the daughter agaynst the mother: the mother in lawe agaynst her daughter in lawe, and the daughter in lawe agaynst her mother in lawe.

<sup>54</sup> And he said also to the people, When yee see a cloud rise out of the West,

<sup>a</sup> Or, cut him off.

<sup>#</sup> Or, pained.

‘ ἀπὸ δυσμῶν, εὐθέως λέγετε, <sup>1</sup> Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω. <sup>55</sup> καὶ ὅταν  
 ‘ νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται. <sup>56</sup> ὑποκριταί, τὸ πρόσωπον  
 ‘ τῆς γῆς καὶ τοῦ οὐρανοῦ ὁἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τούτου πῶς ὀὐ δοκι-  
 ‘ μάξετε; <sup>57</sup> τί δὲ καὶ ἀφ’ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; <sup>58</sup> ὡς γὰρ ὑπάγεις μετὰ  
 ‘ τοῦ ἀντιδίκου σου ἐπ’ ἄρχοντα ἐν τῇ δόδῃ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ’ αὐτοῦ·  
 ‘ μήποτε κατασίρη σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε <sup>10</sup> παραδῶ | τῷ πράκτορι,  
 ‘ καὶ ὁ πρᾶκτωρ σε <sup>2</sup> βάλλῃ | εἰς φυλακὴν. <sup>59</sup> λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως  
 ‘ οὐ καὶ τὸ ἔσχατον λεπτὸν ἀποδοῦς.’

XIII. Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν  
 Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμξε μετὰ τῶν θυσιῶν αὐτῶν. <sup>2</sup> καὶ ἀποκριθεὶς ὁ  
 Ἰησοῦς εἶπεν αὐτοῖς, ‘ Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς

<sup>1</sup> Alex. + ἔτι. <sup>2</sup> Alex. τοῦ οὐρανοῦ καὶ τῆς γῆς. <sup>3</sup> Alex. οὐ οἴδατε δοκιμάζειν. <sup>4</sup> Alex. παραίσι. <sup>5</sup> Rec. βάλλῃ. <sup>6</sup> Alex. μετανοήσῃ  
<sup>7</sup> Alex. ἡμῶν. <sup>8</sup> Alex. = καί. <sup>9</sup> Alex. αὐτοῖ. <sup>10</sup> Alex. τοῦ ἀνθρωπου.

## WICLIFF—1380.

goinge doun : anon ze seien reyn cometh,  
 and so it is don, <sup>55</sup> and whanne ze seen  
 the south blowinge, ze seien that hete  
 schal be, and it is don, <sup>56</sup> ipocritis ze  
 kunnen proue the face of heuene and of  
 erthe; but hou preuen ze not this tyme?  
<sup>57</sup> but what? and of you silf ze demen not  
 that that is iust, <sup>58</sup> but whanne thou goist  
 with thin aduersarie in the weic to the  
 prince do bisynes to be deluycred fro hym;  
 leest paraurenture he take thee to the  
 domesman, and the domesman bitake  
 thee to a maistrifull axer, and the maistrifull  
 axer sende thee in to prison, <sup>59</sup> I  
 seie to thee thou schalt not go fro themes:  
 til thou jilde the last ferthing.

13. AND sum men weren presente in  
 that tyme, that telde[n] to hym of the  
 galilees: whos blood pilat mengid with  
 the sacrificis of hem; <sup>2</sup> and he answerid  
 and seide to hem: wenen ze that these  
 men of galile, weren synners more thanne  
 alle galilees; for thei suffriden suche thingis?  
<sup>3</sup> I seie to you naiv alle ze schuln perishe  
 in liik maner: but ze haue penaunce.  
<sup>4</sup> and as the cistene on whiche the toure  
 in siloa fel doun, and slouz hem: gessen  
 ze for thei weren dettouris more thanne  
 alle men that dwcllen in ierusalem: <sup>5</sup>  
 seie to you nay; but also ze alle schuln  
 perishe: if ze don not penaunce;

<sup>6</sup> and he seide this liknes; A man hadde  
 a fige tre plantid in his vyneyerd; and  
 he cam sekyng fruyt in it and found  
 none. <sup>7</sup> and he seide to the tiler of the  
 vyneyerd; lo thre zerbis ben sithen, I come  
 sekyng fruyt in this fige tre: and I fynde  
 noon; therfor kitte it doun; wherto occu-  
 pieth it the erthe? <sup>8</sup> and he answeringe  
 seide to hym; lord suffre it also this ycer,  
 the while I delue aboute it, and I schal  
 dunge it: <sup>9</sup> if it schal make fruyt; if nay:  
 in tyme comyng thou schalt kitte it doun;

keg-in, keure, demen, judge, domesman, the judge,  
 maistrifull axer, officer or bailiff, jilde, yield, mengid,  
 mingled, wenen, think, sithen, since, delue, dele.

## TYNDALE—1534.

ye saye: we shall have a shower; and soo  
 it is. <sup>55</sup> And when ye se the south wynde  
 blow; ye say: we shall have heet; and it  
 cometh to passe. <sup>56</sup> Ypocritis ye can  
 skyl of the fassion of the erth; and of the  
 skye: but what is the cause; that ye can-  
 not skyl of this time? <sup>57</sup> Ye and why  
 judge ye not of youre selves what is  
 righte? <sup>58</sup> Whill thou goest with thine  
 adversary to the ruler: as thou arte in  
 the waye; geve diligence that thou mayst  
 be delivered from him; least he bringe the  
 to the iudge; and the iudge delyer the  
 to the iaylar; and the iaylar east the in to  
 prison. <sup>59</sup> I tell the; thou departest not  
 thence; tyll thou have made good the vt-  
 most myte.

13. THER were present at the same  
 season; that shewed him of the Galileans;  
 whose bloude Pylate mengled with their  
 awne sacrifice. <sup>2</sup> And Iesus answered; and  
 sayde vnto them: Suppose ye that these  
 Galileans were greater synners then all  
 the other Galileans; because they suffred  
 suche punnishment? <sup>3</sup> I tell you naye;  
 but except ye repent; ye shall all in lyke  
 wyse perysse. <sup>4</sup> Or thos .xviii. upon  
 which the toure in Sylloe fell; and slewe  
 them; thinke ye that they were synners  
 above all men that dwell in Ierusalem?  
<sup>5</sup> I tell you naye: But excepte ye repent;  
 ye all shall lyke wyse perissh.

<sup>6</sup> He put forthe this similitude; A cer-  
 tayne man had a fygge tree planted in his  
 vneyarde; and he came and sought frute  
 thereon; and founde none. <sup>7</sup> Then sayde  
 he to the dresser of his vneyarde: Beholde;  
 this thre yere have I come and sought  
 frute in this fygge tree; and fynde none:  
 cut it doun; why combreth it the  
 grounde? <sup>8</sup> And he answerid and sayde  
 vnto him: lorde let it alone this yere;  
 also till I digge rounde aboute it; and  
 dunge it to se whether it will beare frute:  
<sup>9</sup> and if it beare not then; after that; cut  
 it doun.

## CRANMER—1539.

waye ye saye: ther cometh a shower,  
 and so it is. <sup>55</sup> And when ye se the south  
 wynde blowe, ye saye: it will be hote,  
 and it cometh to passe. <sup>56</sup> Ye ypocrites,  
 ye can dyscerne the outward appareance  
 of the skye and of the erthe: but how  
 happeneth it; that ye can not skyl of thys  
 tyme? <sup>57</sup> Yee, and why iudge ye not of  
 youre selves what is right?

<sup>58</sup> When thou goest wyth thyne adu-  
 ersary to the ruler, as thou arte in the waye,  
 geue dylligence that thou mayst be deli-  
 uered from hym, least he bryng the to  
 the iudge, and the iudge delyer the to  
 the iaylar, and the iaylar east the into  
 prison. <sup>59</sup> I tell the, thou shalt not de-  
 parte thence, tyll thou haue made good  
 the vtmost myte.

13. THER were present at the same  
 season, certayne men that shewed hym of  
 the Galyleans, whose bloude Pylate had  
 mengled wyth their awne sacryfyce. <sup>2</sup> And  
 Iesus answered, and sayde vnto them:  
 Suppose ye that these Galileans were  
 greater synners then all the other Ga-  
 lyleans, because they suffred suche pun-  
 nishment? <sup>3</sup> I tell you naye: but except  
 ye repent, ye shall all lykewyse perissh.  
<sup>4</sup> Or thos .xviii. vpon whiche the toure  
 in Sylloe fell, and slewe them, thinke ye,  
 that they were synners above all men  
 that dwelt in Ierusalem? <sup>5</sup> I tell you naye:  
 But excepte ye repent, ye all shall lyke-  
 wyse peryssh.

<sup>6</sup> He tolde also thys symlytude: a cer-  
 tayne man had a fygge tree planted in hys  
 vneyarde, and he came and sought frute  
 thereon, and founde none. <sup>7</sup> Then sayde  
 he to the dresser of hys vneyarde: be-  
 holde, thys thre yere haue I come and  
 sought frute in thys fygge tree, and fynde  
 none: cut it doun; why combreth it the  
 grounde? <sup>8</sup> and he answerid and sayde  
 vnto hym: Lorde, let it alone thys yere  
 also, tyll I dygge rounde aboute it, and  
 dunge it, to se whether it will beare frute:  
<sup>9</sup> and yf it beare not then, after that shalt

Ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; <sup>3</sup> οὐχὶ, λέγω ὑμῖν ἄλλ' ἐὰν μὴ  
<sup>4</sup> μετανοήτε, πάντες ὡσαύτως ἀπολείσθε. <sup>4</sup> ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ'  
 οὓς ἔπρσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε, ὅτι οὗτοι  
 ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπων | <sup>4</sup> τοὺς κατοικοῦντας ἐν Ἱερουσαλῆμ; 333  
<sup>5</sup> οὐχὶ, λέγω ὑμῖν ἄλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθε. <sup>6</sup> Ἐλεγε  
 δὲ ταύτην τὴν παραβολὴν, Ἐσκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην |  
 καὶ ἦλθε ἡζυγῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὔρεν. <sup>7</sup> εἶπε δὲ πρὸς τὸν ἀμπελουργόν,  
 Ἰδὸν, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ σκῆν ταύτῃ, καὶ οὐχ εὕρισκω ἕκ-  
 κοφον αὐτῆν ἵνα τί καὶ τὴν γῆν καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε,  
 ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτῆν, καὶ βάλλω κόπρια·  
<sup>9</sup> καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

<sup>d</sup> Alex. τ. κ. ἴτρ.<sup>e</sup> Alex. μετανοήσῃτε.<sup>f</sup> Alex. ὡσαύτως.<sup>g</sup> Alex. πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ.<sup>h</sup> Rec. καρπὸν ζυγῶν.<sup>i</sup> Alex. + ἀφ' οὗ.<sup>j</sup> Alex. + οὐν.<sup>k</sup> [Rec. κοπρίαν.]<sup>l</sup> Alex. εἰς τὸ μέλλον, αὐτὴ μήγε.

## GENEVA — 1557.

west, straight way ye say, A shower cometh and so it is. <sup>55</sup> And when ye see the South wind blow, ye say, We shal haue heat: and it cometh to passe. <sup>56</sup> Hypocrites, ye can skyl of the fashyon of the earth, and of the skye: but what is the cause that ye can not skyl of this tyme? <sup>57</sup> Yea, and why iudge ye not of your selues what is right? <sup>58</sup> Whye thou goest with thy counterparte to the ruler, as thou art in the way, geue diligence that thou mayest be deliuered from him: leaue he bring thee to the iudge, and the iudge deliuer thee to the iayler, and he cast thee into prison. <sup>59</sup> I tel thee, thou shalt not departe thence, tyl thou hast made good the vtmost myte.

13. THERE were certayn men present at the same season that shewed hym of the Galileans, whose bloud Pilate mingled with their own sacrifice. <sup>2</sup> And Iesus answered, and sayd vnto them, Suppose ye that these Galileans were greater synners then all the other Galileans, because they suffred suche things? <sup>3</sup> I tel you nay: but except ye amende your lyues, ye shal all likewise perishe. <sup>4</sup> Or thinke you that those eightene vpon whom the towre in Siloam fel, vpon whom the towre in Hierusalem? <sup>5</sup> I tel you nay: but except ye amende your lyues, ye all shal likewise perishe. <sup>6</sup> He put forth also this similitude, A certayn man had a fygge tree planted in his vineyard: and he came and soght frute thereon, and found none. <sup>7</sup> Then sayd he to the dresser of his vineyarde, Beholde, this thre yerces haue I come and soght frute of this fygge tree, and fynde none: cut it downe: why kepeth it the ground barren? <sup>8</sup> And he answered, and sayd vnto him, Lord let it alone this yere also, tyl I dygge round about it, and donge it <sup>9</sup> And if it beare frute, wel: if not, then after thou shalt

## RHEIMS — 1582.

vvest, by and by you say, A shoure cometh, and so it cometh to passe: <sup>55</sup> and vwhen the south vvinde blouving, you say, That there vvill be heate: and it cometh to passe. <sup>56</sup> Hypocrites, the face of the heauen and of the earth you haue skil to discern: but this tyme how do you not discern? <sup>57</sup> And vvhy of your selues also iudge you not that vvich is iust? <sup>58</sup> And vvhen thou goest vvith thy aduersarie to the Prince, in the vvay endeavour to be deliuered from him: lest perhaps he dravv thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour cast thee into prison. <sup>59</sup> I say to thee, thou shalt not goe out thence, vntil thou pay the very last mite.

13. AND there vvere certaine present at that very tyme tolling him of the Galileans, vvwhose bloud Pilate mingled vvith their sacrifices. <sup>2</sup> And he answering said to them, Thinke you that these Galileans vvwere sinners more then all the Galileans that they suffred suche things? <sup>3</sup> No, I say to you: but vvules you haue penance, you shal all likewise perish. <sup>4</sup> As those eightene vpon vvhom the towre fel in Siloe, and slevv them: thinke you that they also vvwere detters aboue all the men that dvelt in Hierusalem? <sup>5</sup> No, I say to you: but if you haue not penance, you shal all likewise perish. <sup>6</sup> And he said this similitude, A certaine man had a figtree planted in his vineyard, and he came seeking for fruite on it, and found not. <sup>7</sup> And he said to the dresser of the vineyard, Loe it is three yerces since I come seeking for fruite vpon this figtree: and I finde not. Cut it downe therefore: vvhercto doth it also occupie the ground? <sup>8</sup> But he answering saith to him, Lord, let it alone this yere also, vntil I digge about it, and dung it. <sup>9</sup> and if happily it yeld fruite: but if not, hereafter, thou shalt cut it downe.

## MILTON, AUTHORIZED — 1611.

straightway ye say, There cometh a showre, and so it is. <sup>55</sup> And when ye see the Southwind blow, ye say, There will be heat, and it cometh to passe. <sup>56</sup> Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it that ye doe not discern this time? <sup>57</sup> Yea, and why euen of your selues iudge ye not what is right? <sup>58</sup> When thou goest with thine aduersary to the magistrate, as thou art in the way, geue diligence that thou mayest be deliuered from him, lest hee hale thee to the Iudge, and the Iudge deliue thee to the officer, and the officer cast thee into prison. <sup>59</sup> I tell thee, Thou shalt not departe thence, till thou hast payd the very last mite.

13. THERE were present at that season, some that told him of the Galileans, whose bloud Pilate had mingled with their sacrifices. <sup>2</sup> And Iesus answering, said vnto them, Suppose ye that these Galileans were sinners aboue all the Galileans, because they suffred such things? <sup>3</sup> I tell you, Nay: but except ye repent, ye shall all likewise perish. <sup>4</sup> Or those eighteene, vpon whom the towre in Siloe fell, and slew them, thinke ye that they were sinners aboue all men that dwelt in Hierusalem? <sup>5</sup> I tell you, Nay: but except ye repent, ye shall all likewise perish.

<sup>6</sup> Hee spake also this parable, A certaine man had a figge tree planted in his Vineyard, and he came and sought frute thereon, and found none. <sup>7</sup> Then said he vnto the dresser of his Vineyard, Beholde, these three yerces I come seeking frute on this fig-tree, and finde none: cut it downe, why cumbereth it the ground? <sup>8</sup> And he answering, said vnto him, Lord, let it alone this yere also, till I shall digge about it, and dung it: <sup>9</sup> and if it beare frute, Well: and if not, then after

<sup>a</sup> Or, debtors.

<sup>10</sup> Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι <sup>11</sup> καὶ ἰδὼν, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. <sup>12</sup> ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ, Ῥύται, ἀπολέλυται τῆς ἀσθενείας σου. <sup>13</sup> Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. <sup>14</sup> Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, Ἐξ ἡμέραι εἰσιν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεράπευσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. <sup>15</sup> Ἀπεκρίθη ὁ οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν, Ἐγὼ ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βῶν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; <sup>16</sup> ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σαταναῖς, ἰδὼν, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ

<sup>10</sup> Alex. = ἦν. <sup>11</sup> Alex. αἰσθαίε. <sup>12</sup> Alex. εἶ. <sup>13</sup> Rec. Ὑποκριταί.

## WICLIF — 1380.

<sup>10</sup> and he was techyng in her synagoge in the sabboth. <sup>11</sup> and lo a woman that hadde a spirit of sikenesse eistente zeeris: and was crokid, and nether ny maner myzt loke upward. <sup>12</sup> whom whanne ihesus hadde seen: he clepid to him, and seide to hir, woman thou art deluyerd of thy sikenesse. <sup>13</sup> and he settid on hir his hondis: and anon sche stood upriht and glorified god. <sup>14</sup> and the prince of the synagoge answerid haunye dedeyn for ihesus hadde hechid in the sabboth: and he seid to the puple, ther ben sixe daies in whiche it bihoeth to worch therfor come ze in these: and be ze helid: and not in the daie of sabboth. <sup>15</sup> hit the lord answerid to hym and seide, Iporite, wher eche of you vntieth not in the sabboth his oxe or asse for the crache: and ledith to watir, <sup>16</sup> bihoite not this doustr of abraham, whom Sathanas hath bounden lo eistente zeeris, to be vnbounden of this bound in the day of sabboth? <sup>17</sup> and whanne he seide these thingis al his aduersaries weren ashamed, and alle the puple ioiciden in alle thingis that weren gloriously don of hym.

<sup>11</sup> therfor he seide, to what thing is the kyngdom of god lik? and to what thing schal I gesse it to be lyk? <sup>12</sup> It is lyk to a corn of senecy: whiche a man took and cast in to his zerd, and it waxe, and was made in to a greet tre: and foulis of the air resyden in the branchis therof, <sup>13</sup> and eftsonne he seide, to what thing schal I gesse the kyngdom of god lik? <sup>14</sup> it is lyk to sourdoug, that a woman took, and hidde it in to thre mesuris of meele, til alle weren sourid. <sup>15</sup> and he wente bi cities and castels: techinge and makynge a iournei in to ierusalem.

<sup>16</sup> and a man seide to hym, lord if there ben fewe that ben saued? and he seid to

her, their, clepid, called, dedeyn, didaidn, crache, maner, senecy, mustard, waxe, grece, eftsonne, again, sourdoug, leaven, castels, towne.

## TYNDALE — 1534.

<sup>10</sup> And he taught in one of their synagoges on the sabbath dayes. <sup>11</sup> And beholde ther was a woman which had a sprete of infirmite .xviii. yeares: and was bowed to gether, and coude not lifte vp her silfe at all. <sup>12</sup> When Iesus sawe her he called her to him; and sayde to her: woman, thou arte deluyered from thy disease. <sup>13</sup> And he layde his hondes on her; and immediatly she was made strayght; and glorified God. <sup>14</sup> And the ruler of the synagoge answered with indignacion (because that Iesus had healed on the sabbath daye) and sayde vnto the people. Ther are five dayes in which men ought to worke: in them come and be healed, and not on the sabbath daye.

<sup>15</sup> Then answered him the Lorde and sayd: Yporite, doth not eache one of you on the sabbath daye, lowse his oxe or his asse from the stall; and leade him to the water? <sup>16</sup> And ought not this daughter of Abraham, whom Sathan hath bounde loo .xviii. yeares, be lowsed from this bonde on the sabbath daye? <sup>17</sup> And when he thus sayde, all his aduersaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by him. <sup>18</sup> Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? <sup>19</sup> It is lyke a grayne of mustard seede, which a man toke and sowed in his garden: and it grewe and waxed a greet tree; and the foulles of the ayer made nestes in the branches of it. <sup>20</sup> And agayne he sayde: wher vnto shall I lyken the kyngdome of god? <sup>21</sup> it is lyke leuen; which a woman toke; and hidde in thre busschels of floure; tyll all was thorow leuened. <sup>22</sup> And he went thorow all maner of cities and townes teaching; and iorneyinge towardes Ierusalem.

<sup>23</sup> Then sayde one vnto him: Lorde, are ther feawe that shalbe saved? And

## CRANMER — 1539.

thou cut it doune. <sup>10</sup> And he taught in one of their synagoges on the Sabbath dayes. <sup>11</sup> And beholde, ther was a woman, which had a sprete of infirmite .xviii. yeares: and was bowed together, and coude in no wyse lyfte vp her heade: <sup>12</sup> When Iesus sawe her, he called her to him, and sayde vnto her: woman, thou art deluyered from thy disease. <sup>13</sup> And he layde hys handes on her, and immediatly, she was made strayght, and gloryfyed God. <sup>14</sup> And the ruler of the synagoge answered wyth indignacion (because that Iesus had healed on the Sabbath daye) and sayde vnto the people: Ther are sixte dayes in which men ought to worke: in them come, that ye maye be healed, and not on the Sabbath daye.

<sup>15</sup> But the Lorde answered hym and sayde: Thou yporcite, doth not each one of you on the Sabbath daye lowse hys oxe or hys asse from the stall, and leade him to the water? <sup>16</sup> And ought not thys daughter of Abraham, whom Satan hath bounde (lo .xviii. yeares) be lowsed from thys bonde on the Sabbath daye? <sup>17</sup> And when he thus sayde, all hys aduersaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by hym.

<sup>18</sup> Then sayde he: what is the kyngdome of God lyke? or wherto shall I compare it? <sup>19</sup> It is lyke a grayne of mustard seede, which a man toke, and sowed in hys garden: and it grewe and waxed a greet tree, and the foulles of the ayer made nestes in the branches of it.

<sup>20</sup> And agayne he sayde: wher vnto shall I lyken the kyngdome of God? <sup>21</sup> it is lyke leuen, which a woman toke, and hyd in thre peckes of meele, tyll all was leuened. <sup>22</sup> And he went thorow all cities and townes, teaching, and iorneyinge towardes Ierusalem. <sup>23</sup> Then sayde one vnto hym: Lorde, are ther feaw that be saued?

‘δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;’ <sup>17</sup> Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχυνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ.

<sup>18</sup> Ἐλεγε ἔδε, | ‘Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίμη ὁμοιώσω αὐτήν;’  
<sup>19</sup> Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔλαβεν εἰς κῆπον ἑαυτοῦ· καὶ ἤρξησε, καὶ ἐγένετο εἰς δένδρον ἄμείγα, | καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.<sup>20</sup> Πάλιν εἶπε, ‘Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ;’  
<sup>21</sup> ὁμοία ἐστὶ ζύμῃ, ἣν λαβούσα γυνὴ ἔνέκρυψεν | εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἔξυμῶθη ὅλον.’

<sup>22</sup> Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλὴμ.<sup>23</sup> εἶπε δέ τις αὐτῷ, ‘Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι;’ Ὁ δὲ εἶπε πρὸς

† Alex. σύν. † Alex. = μέγα. † Rec. + καί. † Alex. Ἱερουσίμ.

## GENEVA—1557.

cut it downe. <sup>10</sup> And he taught in one of their Synagoges on the Sabbath day. <sup>11</sup> And beholde there was a woman which had a sprite of infirmite eightene yeres, and was bowed together, and could not lyfte vp herself in any wyse. <sup>12</sup> When Iesus sawe her, he called her to hym, and sayd to her, Woman thou art loused from thy disease. <sup>13</sup> And he laid hys handes on her, and immediatly she was straight, and glorified God.

<sup>14</sup> And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day; and sayd vnto the people, There are six dayes in which men ought to worke; in them therefore come and be healed, and not on the Sabbath day. <sup>15</sup> Then answered hym the Lord, and sayd, Hypocrite, doth not eiche one of you on the Sabbath day, louse his ox or his asse from the stall, and lead him to the water? <sup>16</sup> And ought not this daughter of Abraham, whome Satan had bound, lo, eightene yeres, be loused from this bonde on the Sabbath day? <sup>17</sup> And when he thus sayd, all his aduersaries were ashamed; but the people reioyced at all the excellent thinges, that were done by hym.

<sup>18</sup> Then sayd he, What is the kyngdome of God lyke? or wherto shal I compare it? <sup>19</sup> It is lyke a graine of mustarde seed, which a man toke and sowed in his garden; and it grewe, and waxed a great tree, and the fowles of the ayre made nestes in the branches of it. <sup>20</sup> And agrayne he sayd, When vnto shal I liken the kyngdome of God? <sup>21</sup> It is lyke leuen, which a woman toke, and hyd in three bushells of floure, tyl all was through leuened. <sup>22</sup> And he went through all cities and townes, teachyng, and journeyng towards Ierusalem. <sup>23</sup> Then sayd one vnto hym, Lord are there fewe that shalbe saued? And he sayd vnto them,

## RHEIMS—1582.

<sup>10</sup> And he vvas teaching in their synagogue on the Sabboths. <sup>11</sup> And behold a vwoman that had a sprite of infirmite eightene yeres; and she vvas crooked neither could she looke vprward at al. <sup>12</sup> Whom vwhen Iesus savv, he called her vnto him, and said to her, Woman, thou art deliuered from thy infirmite. <sup>13</sup> And he imposed handes vpon her, and forthvwith she vvas made straight and glorified God. <sup>14</sup> And the Archsynagogue answering (because he had indignation that Iesus had cured on the Sabboth) said to the multitude, Sixe daies there are vwherein you ought to vvorke: in them therefore come, and be cured: and not in the Sabboth day. <sup>15</sup> And our Lord answering to him, said, Hypocrite, doth not euery one of you vpon the Sabboth loose his ox or his asse from the manger, and leadeth them to vwater? <sup>16</sup> But this daughter of Abraham vvhom Satan hath bound, loe, these eightene yeres, ought not she to be loosed from this bond on the Sabboth day? <sup>17</sup> And vwhen he said these things, al his aduersaries vvvere ashamed: and al the people reioyced in al thinges that vvvere gloriously done of him.

<sup>18</sup> He said therefore, Vvherevnto is the kingdom of God lyke, and vvwherevnto shal I esteeme it lyke? <sup>19</sup> It is lyke to a mustard seede, vvvhich a man tooke and cast into his garden, and it grevv: and became a great tree, and the fowles of the aire rested in the boughes thereof. <sup>20</sup> And againe he said, Lyke to vvhat shal I esteeme the kingdom of God? <sup>21</sup> It is lyke to leauen, vvvhich a vwoman tooke and hid in three measures of meale, til the vvhole vvas leuened. <sup>22</sup> And he vvvent by cities and townes teaching, and making his journey vnto Hierusalem.

<sup>23</sup> And a certayne man said to him, Lord, be they fevv that are saued? But he said

## AUTHORISED—1611.

that, thou shalt cut it downe. <sup>10</sup> And hee was teaching in one of the Synagogues on the Sabbath.

<sup>11</sup> And beholde, there was a woman which had a sprite of infirmite eighteene yeeres, and was bowed together, and could in no wise lift vp her selfe. <sup>12</sup> And when Iesus saw her, he called her to him, and said vnto her, Woman, thou art loused from thy infirmite. <sup>13</sup> And hee layed his handes on her, and immediatly shee was made straight, and glorified God. <sup>14</sup> And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and said vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day. <sup>15</sup> The Lord then answered him, and said, Thou hypocrite, doeth not each one of you on the Sabbath loose his ox or his asse from the stall, and leade him away to watering? <sup>16</sup> And ought not this woman being a daughter of Abraham, whom Satan hath bound, loe these eighteene yeeres, be loosed from this bond on the Sabbath day? <sup>17</sup> And when hee had said these things, all his aduersaries were ashamed: and all the people reioyced for all the glorious things that were done by him.

<sup>18</sup> Then said he, Unto what is the kingdom of God lyke? and wherunto shall I resemble it? <sup>19</sup> It is lyke a graine of mustard seed, which a man tooke, and cast into his garden, and it grew, and waxed a great tree: and the fowles of the aire lodged in the branches of it. <sup>20</sup> And againe he said, Whereunto shall I liken the kingdom of God? <sup>21</sup> It is lyke leauen, which a woman tooke and hidde in three measures of meale, till the whole was leuened. <sup>22</sup> And hee went thorow the cities and villages, teaching and journeyng towards Hierusalem. <sup>23</sup> Then said one vnto him, Lord, are there few that bee saued? And hee said vnto them,

αὐτοὺς, <sup>24</sup> Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς ἑπιπύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζήτησουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. <sup>25</sup> Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδοσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, Κύριε, ἀνοῖξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ. <sup>26</sup> τότε ἄρξῃσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. <sup>27</sup> καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. <sup>28</sup> ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. <sup>29</sup> καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. <sup>30</sup> καὶ ἰδὸν, εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσι

\* Alex. θέρας.

\* Alex. = Κύριε.

\* Alex. ἀρεσθε.

## WICLIFF—1380.

hem, <sup>24</sup>stryue ze to entre bi the streite gate for I seie to you, many seken to entre, and thei schuln not move, <sup>25</sup>for whanne the housbende man is entrid, and the dore is closid: ze schuln bigynne to stonde without forth ⁊ knocke at the dore and seie: lord opene to us: and he schal answere and seie to you, I knowe you not: of whennes ze ben, <sup>26</sup>thanne ze schulen bigynne to seie, we han eten bifor thee, and drunken: and in oure stretis thou hast taugte, <sup>27</sup>and he schal seie to you, I knowe you not: of whennes ze ben go awei fro me: alle ze worchers of wickidnesse, <sup>28</sup>there schal he wepyng and gryntyng of teeth, whanne ze schuln se abraham and Isaac ⁊ iacob and alle the profetis in the kyngdom of god: and you to be putte out, <sup>29</sup>⁊ thei schuln come fro the east, and west, and fro the northe ⁊ south: and schulen sitte at the mete in the rewme of god, <sup>30</sup>and lo thei that weren the first: hen the laste, and thei that weren the last: hen the first.

<sup>24</sup> in that daie summe of farisies camen nyȝ: and seiden to him, go eten and go fro hennes: for eroude wole sle thee: <sup>25</sup>and he seid to hem, go ze and seie ze to that foxe: lo I cast out fendis, and I make perfylti helthis to daie and to morwe: and the thridde dai I am endid: <sup>26</sup>neches it bihoueth me to daie and to morwe and the dai that sueth, to walke, for it fallith not a profete to perisehe out of ierusalem,

<sup>34</sup> ierusalem ierusalem that sleest profetes, and stonest hem that ben sente to thee, hou ofte wolde I gadere to gidre thi sones as a bridde gaderith his nest vndir fetehis, and thou woldist not: <sup>35</sup>lo zoure hous schal be lefte to you: desert, and I seie to you, that ze schuln not se me: til it come whanne ze schulen seie blessed is he that cometh in the name of the lord.

## TYNDALE—1534.

he sayde vnto them: <sup>24</sup>stryue with youre selves to enter in at the stryete gate: For many I saye vnto you, will seke to enter in, and shall not be able. <sup>25</sup>When the good man of the house is rysen vp, and hath stett to the dore, ye shall begynne to stonde with out, and to knocke at the dore sayyng: Lorde, lorde, open vnto vs: and he shall answer and saye vnto you: I knowe you not whence ye are. <sup>26</sup>Then shall ye begin to saye. We haue eaten, in thy presence and dronke, and thou hast taught in oure stretes. <sup>27</sup>And he shall saye: I tell you, I knowe you not whence ye are: departe from me all ye workers of inquite. <sup>28</sup>There shalbe wepyng and gnassyng of teth when ye shall se Abraham and Isaac and iacob, and all the prophetes in the kyngdom of God, and youre selues thrust oute at dores. <sup>29</sup>And they shall come from the east and from the west, and from the northe and from the southe, and shall syt downe in the kyngdome of God. <sup>30</sup>And beholde, ther are last, which shalbe fyrst: And ther are fyrst which shalbe last.

<sup>31</sup> The same daye there came certayne of the pharises and sayd vnto him: Get the out of the waye, and departe hence: for Herode will kyl the. <sup>32</sup> And he sayd vnto them. Goo ye and tell that foxe, beholde I cast oute deuyls and heale the people to daye and to morowe, and the third daye I make an ende. <sup>33</sup> Nevertheless, I must walke to daye and to morowe, and the daye folowynge: for it can not be, that a Prophet periseh eny other where, save at Ierusalem.

<sup>34</sup> O Ierusalem, Ierusalem, which kyllest prophetes, and stonest them that are sent to the: how often wolde I haue gadered thy children to gedder, as the hen gathereth her nest vnder her wynges, but ye wolde not. <sup>35</sup> Beholde, youre habitacion shalbe left vnto you desolate. For I tell you, ye shall not se me vntill the tyme come that ye shall saye, blessed is he that cometh in the name of the Lorde.

## CRANMER—1539.

And he sayde vnto them: <sup>24</sup>stryue to enter in at the stryete gate: for many (I saye vnto you) wyl seke to enter in, and shall not be able. <sup>25</sup>When the good man of the house is rysen vp, and hath shut to the dore, and ye begynne to stonde without, and to knocke at the dore sayyng: Lorde, Lorde, open vnto vs, and he answer and saye vnto you: <sup>26</sup>I knowe you not whence ye are) Then shall ye begyn to saye: we haue eaten and dronken in thy presence, and thou hast taught in oure stretes. And he shall saye: <sup>27</sup>I tell you, I knowe you not whence ye are: departe from me all ye that worke inquite. <sup>28</sup>There shalbe wepyng and gnassyng of teth, when ye shall se Abraham and Isaac and iacob, and all the Prophetes in the kyngdome of God, and ye youre selues thrust out. <sup>29</sup>And they shall come from the east and from the west, and from the north and from the south, and shall syt downe in the kyngdome of God. <sup>30</sup>And beholde, there are last, which shalbe fyrst: And ther are fyrst, whych shalbe last.

<sup>31</sup> The same daye came there certayne of the Pharyses, and sayd vnto hym: get the out of the waye, and departe hence: for Herode wyl kyl the. <sup>32</sup> And he sayde vnto them: Go ye, and tell that foxe, beholde, I cast out deuyls and heale the people to daye and to morowe, and the thyrd daye I make an ende. <sup>33</sup> Neuertheless, I must walke to daye and to morow, and the daye folowynge: for it cannot be, that a Prophet perysse eny other where, saue at Ierusalem.

<sup>34</sup> O Ierusalem, Ierusalem, which kyllest Prophetes, and stonest them that are sent vnto the: how ofte wolde I haue gathered thy chyldren together, as a byrde doth gather her younge vnder her wynges, and ye wold not? <sup>35</sup> Beholde, youre habitacion is left vnto you desolate. I tell you, ye shall not se me, vntyll the tyme come that ye shall saye blessed is he that cometh in the name of the Lorde.

ἡ πρῶτοι οὐδ' ἔσονται ἔσχατοι.

<sup>31</sup> Ἐν αὐτῇ τῇ ἡμέρᾳ | προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἐξελεθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτείνειν. <sup>32</sup> Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. <sup>33</sup> πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἔχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. <sup>34</sup> Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολῶσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε, <sup>35</sup> ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. <sup>a</sup> λέγω δὲ | ὑμῖν, ὅτι οὐ μὴ με ἴδητε ἕως ἄν ἦξῃ, ὅτε εἶπητε, Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

<sup>b</sup> Alex. ὄρα.

<sup>c</sup> Rec. + ἱρμος.

<sup>d</sup> Rec. ἀρὴν εἰ λίγω.

## GENEVA—1557.

<sup>24</sup> Struey to enter in in the straye gate : for many I say vnto you, wyl seke to enter in, and shal not be able. <sup>25</sup> When the good man of the house is rysen vp, and hath shut to the dore, and ye begyn to stand without, and to knocke at the dore, saying, Lord, Lord, open to vs : and he shal answer and say vnto you, I knowe not whence ye are. <sup>26</sup> Then shal ye begyn to say, We haue eaten and droncke with thee, and thou hast taught in our stretes.

<sup>27</sup> And he shal say, I tel you, I know not whence ye are : departe from me, all ye workers of iniquitie. <sup>28</sup> There shalbe weeping and gnasshyng of teeth, when ye shal see Abraham and Isaac, and Iacob, and all the Prophetes in the kyngdome of God, and your selues thruste out at dores. <sup>29</sup> Then shal come many from the East, and from the West, and from the North, and from the South, and shal syt downe in the kyngdome of God. <sup>30</sup> And beholde, there are last, which shalbe fyrst : and there are fyrst, which shalbe last.

<sup>31</sup> The same day there came certain of the Pharisees, and sayd vnto him, Get the out of the way, and departe hence : for Herode wyl kyl thee. <sup>32</sup> Then he sayd vnto them, Go ye and tel that foxe, Beholde I cast out deuils, and heale the people to day, and to morowe, and the third day I shalbe perfited. <sup>33</sup> Neuertheless I must walke to daye, and to morow, and the day folowing : for it cancheth not, that a Prophete perishe out of Ierusalem. <sup>34</sup> O Ierusalem, Ierusalem, which kyllest the Prophetes, and stonest them that are sent to thee, how often would I haue gathered thy chyldren together, as the henne gathered her broode vnder her wynges, and ye would not. <sup>35</sup> Beholde your habitation is left vnto you desolate. And verely I tel you, ye shal not see me vntyl the tyme come that ye shal say, Blessed is he that cometh in the name of the Lord.

## RHEIMS—1582.

to them, <sup>24</sup> Striue to enter by the narrow gate : because many, I say to you, shal secke to enter, and shal not be able. <sup>25</sup> But when the good man of the house shal enter in, and shut the doore, and you shal begin to stand without, and knocke at the doore, saying, Lord open to vs : and he answering shal say to you, I know you not whence you are : <sup>26</sup> then you shal begin to say, We did eate before thee and drinke, and in our stretes didst thou teach. <sup>27</sup> And he shal say to you, I know you not whence you are, depart from me al ye vworkers of iniquitie.

<sup>28</sup> There shal be vweeping and gnashing of teeth : when you shal see Abraham and Isaac and Iacob, and al the Prophets in the kingdom of God, and you to be thrust out. <sup>29</sup> And there shal come from the East and the Vvest and the North and the South : and shal sit downe in the kingdom of God. <sup>30</sup> And behold, they are last that shal be first, and they be first that shal be last.

<sup>31</sup> The same day there came certaine of the Pharisees, saying to him, Depart and get the hence, because Herod vil kill thee. <sup>32</sup> And he said to them, Goe, and tel that foxe, Behold I cast out deuils, and perfite cures this day and to morov, and the third day I am consummate.

<sup>33</sup> But yet I must vvalke this day and to morov and the day folowing, because it cannot be that a Prophete perish out of Hierusalem. <sup>34</sup> Hierusalem, Hierusalem vvhich killest the Prophetes, and stonest them that are sent to thee, howv often vould I gather thy children as the bird doth her brood vnder her vwinges, and thou voulddest not ? <sup>35</sup> Behold your house shal be left desert to you. And I say to you, that you shal not see me til it come when you shal say, Blessed is he that cometh in the name of our Lord.

## AUTHORISED—1611.

<sup>24</sup> Struey to enter in at the strait gate : for many, I say vnto you, will secke to enter in, and shall not be able. <sup>25</sup> When once the master of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open vnto vs, and he shal answer, and say vnto you, I know you not whence you are : <sup>26</sup> Then shall yee begin to say, Wee haue eaten and drunke in thy presence, and thou hast taught in our streets. <sup>27</sup> But hee shall say, I tell you, I know you not whence you are : depart from me all ye workers of iniquitie. <sup>28</sup> There shall be weeping and gnashing of teeth, when ye shal see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdom of God, and you your selues thrust out. <sup>29</sup> And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kingdom of God. <sup>30</sup> And behold, there are last, which shall be first : and there are first, which shall be last.

<sup>31</sup> The same day there came certaine of the Pharisees, saying vnto him, Get thee out, and depart hence : for Herode will kill thee. <sup>32</sup> And he said vnto them, Go ye and tel that Foxe, behold, I cast out deuils, and I do cures to day and to morrow, and the third day I shall be perfected. <sup>33</sup> Neuertheless, I must walke to day and to morrow, and the day folowing : for it cannot be that a Prophet perish out of Hierusalem. <sup>34</sup> O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent vnto thee ; how often would I haue gathered thy children together, as a henne doeth gather her brood vnder her wings, and ye would not ? <sup>35</sup> Behold, your house is left vnto you desolate. And verely I say vnto you, ye shall not see mee, vntill the tyme come when yee shall say, Blessed is hee that cometh in the Name of the Lord.

XIV. Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτω φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. <sup>2</sup> καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδροπικὸς ἔμπροσθεν αὐτοῦ. <sup>3</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, <sup>4</sup> *Ἐὶ* ἔξεστι τῷ σαββάτῳ θεραπεύειν; <sup>5</sup> *Οἱ δὲ ἠσύχασαν.* καὶ ἐπιλαβόμενος ἴασατο αὐτόν, καὶ ἀπέλυσε. <sup>6</sup> καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, *Τίνος υἱὸς ἢ βουὸς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;* <sup>7</sup> *Καὶ οὐκ ἴσχυσαν ἀναποκριθῆναι αὐτῷ πρὸς ταῦτα.* <sup>8</sup> Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, <sup>9</sup> *Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἦ*

<sup>1</sup> Alex. = Εἶ.<sup>2</sup> Alex. θεραπεῖται ἢ οὐ s. θεραπεύειν ἢ οὐ.<sup>4</sup> Alex. = ἀποκριθεὶς.<sup>7</sup> Rec. ὄνος ἦ.

## WICLIFF—1380.

14. AND it was don whanne he hadde entrid in to the hous of a prince of farisies, in the saboth to ete breed and thei aspieden hym; <sup>2</sup> and lo a man sike in the drospic: it was bifor him; <sup>3</sup> and ihesus answeyngge spake to the wise men of lawe and to the farisies and seide, where it is leful to hele in the saboth? <sup>4</sup> and thei helden pees; and ihesus took a helid hym; and lette hym go; <sup>5</sup> and he answerid to him and seide, whos asse or oxe of zou schal falle in to a pitte; and he schal not anon drawe hym out in the dai of sabot? <sup>6</sup> and thei mygten not answer to hym to thes the myngis;

<sup>7</sup> he seid also a parable to men beden to a feest; and biheeld hou thei chesen the first sityngne placis; and seide to hem, <sup>8</sup> whanne thou art beden to bridalys, sitte not at the mete in the first place; leest paraurenture a worthier thanne thou be beden of hym; <sup>9</sup> and lest he come that clepid thee and hym, and seie to thee; seue place to this; and thanne thou schalt bigynne with schame: to holde the lowist place; <sup>10</sup> but whanne thou art beden to a feest: go and sitte doum in the last place; that whanne he cometh that badde thee to the feste: he seie to thee frend come higer; thanne worship schal be to thee; ifor men that sittan at the mete; <sup>11</sup> for eche that enhaunceth hym: schal be lowid; and he that mekth hym: schal be hijid;

<sup>12</sup> x he seid to hem: that hadde beden hym to the feest; whanne thou makist a mete or a supper; nyle thou clepe thi frendis, nether thi brittenen, nether cosyns, nether neigboris, ne riche men; leest paraurenture thei bidde thee agen to the feest: and it he goldt agen to thee; <sup>13</sup> but whanne thou makist a feest: clepe pore men, feble, crokid, and blinde; <sup>14</sup> and thou schalt be blessed: for thei han not wherof, to gilde

## TYNDALE—1534.

14. AND it chaused that he went into the housse of one of the chefe pharises to eate breed; on a saboth daye; and they watched him. <sup>2</sup> And beholde ther was a man before him which had the drospye.

<sup>3</sup> And Iesus answered and spake vnto the laweares and pharises sayinge: is it laulful to heale on the saboth daye? <sup>4</sup> And they helde their peace. And he toke bim and healed him; and let him goo; <sup>5</sup> and answered them sayinge; whiche of you shall have an asse or an oxe fallen into a pitt; and will not strayght waye pull him out on the Saboth daye? <sup>6</sup> And they coulde not answer him agayne to that.

<sup>7</sup> He put forthe a similitude to the gastes; when he marked how they preased to the hiest roumes; and sayd vnto them: <sup>8</sup> When thou arte bidden to a weddyngge of any man; syt not doune in the hiest roume; lest a more honorable man then thou be bidden of him; <sup>9</sup> and he that bade bothe him and the; come and saye to the: geue this man roume; and thou then beginne with shame to take the lowest roume. <sup>10</sup> But rather when thou arte bidden; goo and syt in the lowest roume; that when he that bade the cometh; he maye saye vnto the: frende syt vp hyer. Then shalt thou haue worshippe in the presence of them that syt at meate with the. <sup>11</sup> For whosoever exaltech him sylfe; shalbe brought lowe. And he that humbleth him sylfe; shalbe exalted.

<sup>12</sup> Then sayde he also to him that had desyred him to diner: When thou makest a dyner or a supper: call not thy frendes; nor thy brethren; nether thy kinsmen; nor yet ryche neighbours: lest they bidde the agayne; and a recompence be made the. <sup>13</sup> But when thou makest afeast; call the poore; the maymed; the lame; and the blynde; <sup>14</sup> and thou shalt be happy; for they cannot recompence the. But thou

## CRANMER—1539.

14. AND it chaused, that he went into the house of one of the chefe Pharyses to eate breed on the Saboth daye: and they watched hym. <sup>2</sup> And beholde, ther was a certayne man before him, which had the drospye. <sup>3</sup> And Iesus answered and spake vnto the laweares and Pharyses, sayinge: is it laulful to heale on the Saboth daye? <sup>4</sup> And they helde their peace. And he toke hym and healed hym, and let hym go: <sup>5</sup> and answered them, sayinge, which of you shall haue an asse or an oxe fallen into a pytt, and wyll not straight waye pull hym out on the Saboth daye? <sup>6</sup> And they coulde not answer hym agayne to these thynges.

<sup>7</sup> He put forth also a symyltude to the gastes, when he marked how they preased to the hiest roumes, and sayd vnto them: <sup>8</sup> When thou art bydden of anye man to a weddyngge, syt not doune in the hiest roume, lest a more honorable man then thou be bydden of hym, <sup>9</sup> and he (that bade hym and the) come, and saye to the: geue this man rowme, and thou then beginne with shame to take the lowest roume. <sup>10</sup> But rather when thou art bydden, go and syt in the lowest roume: that when he that bade the, cometh, he maye saye vnto the: frende syt vp hyer. Then shalt thou haue worship in the presence of them that syt at meate wyth the. <sup>11</sup> For whosoever exaltech him selfe, shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted.

<sup>12</sup> Then sayde he also to hym, that had desyred hym to dyner: When thou makest a dyner or a supper, call not thy frendes, nor thy brethren, nether thy kynsmen; nor thy ryche neyghbours: lest they also bydde the agayne, and a recompence be made the. <sup>13</sup> But when thou makest a feast, call the poore, the feble, the lame, and the blynde, <sup>14</sup> and thou shalt be happy, for they cannot recompence the. But thou

if-ful, laulful. bridalys, weddingys. | leprou, callid.  
 pore, giv. nyle, not. agen, agayne. | clepe, call.

gilde, paid.

κεκλημένος ὑπ' αὐτοῦ, <sup>9</sup> καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. <sup>10</sup> ἄλλ' ὅταν κληθῆς, πορευθεὶς <sup>9</sup> ἀνάπεσε| εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἶπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον <sup>h</sup> τῶν συνακακιμένων σοί. <sup>11</sup> ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. <sup>12</sup> Ἐλεγε δὲ καὶ τῷ κεκληκῶτι αὐτὸν, "Ὅταν ποιῆς ἀριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφοὺς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουτίους· μήποτε καὶ αὐτοὶ <sup>i</sup> σε ἀντικαλέσωσι,| καὶ γένηταί σοι ἀνταπόδομα. <sup>13</sup> ἄλλ' ὅταν ποιῆς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χολοὺς, τυφλοὺς. <sup>14</sup> καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοί·

f Alex. = in.

g Rec. ἀνάπτεον.

h Alex. + πάντων.

i Alex. ἀντικαλέσωσί σε.

## GENEVA—1557.

14. AND it thus came to passe that when he was entred in to the house of one of the chief Pharises on the Sabbath day, to take his refection, they watched hym. <sup>2</sup> And beholde, there was a certain man before hym, which had the dropsie. <sup>3</sup> Then Iesus answering, spake vnto the expounders of the lawe, and Pharises, saying, Is it lawfull to heale on the Sabbath day? <sup>4</sup> And they held their peace. Then he toke him, and healed him, and let him go. <sup>5</sup> And answered them, saying, Which of you shal haue an asse, or an oxe fallen into a pyt, and wyl not straightway pul him out on the Sabbath day? <sup>6</sup> And they could not answer him agayn to those thinges.

<sup>7</sup> He put forth also a similitude to the geastes, when he marked how they pressed to the hiest rowmes, and sayd vnto them. <sup>8</sup> When thou shalt be bydden to a weddyng of any man, syt not downe in the hiest rowme, lest a more honorable man then thou be bydden of him. <sup>9</sup> And he that bade both hym and thee, come and say to thee, Geue this man rowme, and thou then begyn with shame to take the lowest rowme. <sup>10</sup> But rather when thou art bydden, go and syt in the lowest rowme, that when he that had thee cometh, he may say vnto thee, Friend syt vp hyer: then shalt thou haue worship in the presence of them that syt at meat with thee.

<sup>11</sup> For whosoever exalteth hym selfe, shalbe broght lowe: and he that humbleth hym selfe, shalbe exalted. <sup>12</sup> Then sayd he also to hym that had desired him to dyner, When thou makest a diner or a supper, call not thy fryendes, nor thy brethren, neither thy kynsemen, or yet ryche neyghbours: lest they also byd thee agayn, and a recompence be made thee. <sup>13</sup> But when thou makest a feast, call the poore, the maymed, the lame, and the bynd. <sup>14</sup> And thou shalt be happy, for they can not recompence thee.

## RHEIMS—1582.

14. AND it came to passe vvhē Iesus entred into the house of a certaine Prince of the Pharisees vpon the Sabbath to eate bread, and they vntatched him. <sup>2</sup> And behold there vvas a certaine man before him that had the dropsie. <sup>3</sup> And Iesus answering, spake to the Lavvyers and Pharisees, saying, Is it Lawfull to cure on the Sabbath? <sup>4</sup> But they held their peace. but he taking him, healed him, and sent him avway. <sup>5</sup> And answering them he said, Vvwhich of you shal haue an asse or an oxe fallen into a pit: and vvil not incontinent dravy him out on the Sabbath day? <sup>6</sup> And they could not ansvver him to these thinges.

<sup>7</sup> And he spake to them also that vvere inuited a parable, marking hovv they chose the first seats at the table, saying to them, <sup>8</sup> When thou art inuited to a mariage, sit not dovne in the first place, lest perhaps a more honorable then thou be inuited of him: <sup>9</sup> and he that bade thee and him, come and say to thee, Giue this man place: and then thou begin vvith shame to take the last place. <sup>10</sup> But vvhēn thou art bidden, goe, sit dovne in the lowest place: that vvhen he that inuited thee, cometh, he may say to thee, Frende, sit vp higher: then shalt thou haue glorie before them that sit at table vvith thee. <sup>11</sup> because euery one that exalteth him selfe, shal be humbled: and he that humbleth him selfe, shal be exalted.

<sup>12</sup> And he said to him also that had inuited him, Vvhen thou makest a dinner or a supper, call not thy fryendes, nor thy brethren, nor kinsmen, nor thy neyghbours that are riche: lest perhaps they also inuite thee againe, and recompence be made to thee. <sup>13</sup> But vvhēn thou makest a feast, cal the poore, feeble, lame, and blinde, <sup>14</sup> and thou shalt be blessed, because they haue not to recompence thee:

## AUTHORISED—1611.

14. AND it came to passe, as hee went into the house of one of the chiefe Pharisees to eat bread on the Sabbath day, that they watched him. <sup>2</sup> And behold, there was a certaine man before him, which had the dropsie. <sup>3</sup> And Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? <sup>4</sup> And they held their peace. And he tooke him, and healed him, and let him go. <sup>5</sup> And answered them, saying, Which of you shal haue an asse or an oxe fallen into a pit, and wil not straightway pul him out on the Sabbath day? <sup>6</sup> And they could not answere him againe to these thinges.

<sup>7</sup> And he put forth a parable to those which were bidden, when hee marked how they chose out the chiefe rowmes, saying vnto them, <sup>8</sup> When thou art bidden of any man to a wedding, sit not downe in the highest rowme: lest a more honourable man then thou be bidden of him, <sup>9</sup> And hee that bade thee and him, come, and say to thee, Giue this man place: and thou beginne with shame to take the lowest rowme. <sup>10</sup> But when thou art bidden, goe and sit downe in the lowest rowme, that when hee that bade thee cometh, hee may say vnto thee, Friend, goe vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. <sup>11</sup> For whosoever exalteth himselfe, shal be abased: and hee that humbleth himselfe, shalbe exalted.

<sup>12</sup> Then said hee also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsemen, nor thy rich neyghbours, lest they also bid thee againe, and a recompence be made thee. <sup>13</sup> But when thou makest a feast, call the poore, the maimed, the lame, the blinde, <sup>14</sup> And thou shalt be blessed, for they cannot recompence thee: for thou shalt

‘ἀναποδοθῆσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.’<sup>15</sup> Ἀκούσας δέ τις τῶν συνακακισμένων ταῦτα εἶπεν αὐτῷ, ‘Μακάριος, ὃς κ’ φάγεται ἄρτον| ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.’<sup>16</sup> Ὁ δὲ εἶπεν αὐτῷ, ‘Ἀνθρωπὸς τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς.<sup>17</sup> καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἦδη ἔτοιμά ἐστι πάντα.<sup>18</sup> Καὶ ἤρξαντο ἀπὸ μᾶς<sup>19</sup> παραιτεῖσθαι πάντες. | ὁ πρῶτος εἶπεν αὐτῷ, Ἄγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.<sup>19</sup> καὶ ἕτερος εἶπε, Ζεῖν γὰρ βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.<sup>20</sup> καὶ ἕτερος εἶπε, Γυναῖκα ἔγνημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.<sup>21</sup> καὶ παραγενομένος ὁ δούλος ἔκείνος| ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ

<sup>15</sup> Alex. + τις.<sup>16</sup> Const. ἄριστον.<sup>18</sup> Alex. πάντες παραιτεῖσθαι.<sup>19</sup> Alex. = ἰκεῖνος.

## WICLIF — 1380.

thee; for it schal be zolden to thee : in the risynge aȝen of iust men,

<sup>15</sup> and whanne oon of hem that saten to gidre at the mete hadde herd these thingis: he seide to hym; blessid is he that schal ete breed in the rewme of god,<sup>16</sup> and he seide to hym; a man made a greet soper: and clepid many,<sup>17</sup> and he sente his seruaunte, in the our of soper, to seie to men that were bened to the feest: that they schulden come; for now alle thingis ben redi,<sup>18</sup> and alle bigumen to gidre to excusen hem; the first seide: I haue bouȝt a toun: and I haue ned to go out and se it; I preie thee: haue me excusid,<sup>19</sup> and the tother seide; I haue bouȝt fyue zockis of oxen: and I go to preue hem; I preie thee: haue me excusid,<sup>20</sup> and another seide; I haue weddid a wif, and therfor I mai not come;<sup>21</sup> and the seruaunt turned aȝen: and tolde these thingis to his lord; thanne the housbonde man was wrothe, and seide to his seruaunt; go out swithe in to the greet stretis, and the smale stretis of the citee: and brynge in hidir, pore men and feble, blynde and crokid;<sup>22</sup> and the seruaunt seide, lord it is don as thou hast commaundid: and ȝit there is a void place,<sup>23</sup> and the lord seide to the seruaunt; go out in to weies and heggis, and constrye men to entre: that myn hous be fulfillid,<sup>24</sup> for I seie to ȝou, that noon of the men that ben clepid: schal taast my soper.<sup>25</sup> And myche puple wente with hym; and he turned and seide to hem;<sup>26</sup> if ony man cometh to me, and hath not his fadir and modir and wif and sones, and brithren and sistris, and ȝit his owne liif he mai not be my discipul,<sup>27</sup> and he that berith not his cros, and cometh aftir me mai not be my discipul.

<sup>24</sup> for who of ȝou willynge to bilde a touer, where he first sitte not, and counteth the spencis that ben nedful, if he haue

reum, realm. clepid, called. aȝen, again. swithe, quickly. spencis, expenses.

## TYNDALE — 1534.

shalt be recompensd at the resurreccion of the iuste men.

<sup>15</sup> When one of them that sate at meate also hearde that; he sayde vnto him: happy is he that eateth breed in the kyngdome of God.<sup>16</sup> Then sayd he to him, A certayne man ordened a greate supper; and bade many,<sup>17</sup> and sent his seruaunt at supper tyme, to saye to them that wer bidden, come: for all thinges are now redy.<sup>18</sup> And they all atonce beganne to make excuse. The fyrst sayd vnto him: I haue bought a ferme, and I must nedes goo and se it; I praye the haue me excused.<sup>19</sup> And another sayd: I haue bought fyve yooke of oxen; and I goo to proue them; I praye the haue me excused.<sup>20</sup> The thyrde sayd: I haue married a wyfe; and therfore I cannot come.<sup>21</sup> And the seruaunt went; and brought his master worde therof.

Then was the good man of the housse displeasid; and sayd to his seruaunt: Go out quickly into the stretes and quarters of the cite; and bringe in hidder the pore and the maymed and the halt and the blynde.<sup>22</sup> And the seruaunt sayd: I orde it is done as thou commaundetst; and yet ther is roune.<sup>23</sup> And the lord sayd to the seruaunt: Go out into the hye wayes and hedges; and compell them to come in; that my housse maye be filled.<sup>24</sup> For I saye vnto ȝou; that none of those men which were bidden; shall tast of my supper.

<sup>25</sup> Ther went agreate company with him; and he turned and sayde vnto them: <sup>26</sup> If a man come to me; and hate not his father and mother; and wyfe; and chyldren; and brethren; and sistres; more over and his awne lyfe; he cannot be my discipul.<sup>27</sup> And whosoever beare not his crosse and come after me; cannot be my discipul.

<sup>28</sup> Which of you disposed to bilde a touer; sytteth not doune before and counteth the cost; whether he haue sufficient

## CRANMER — 1539.

shalt be recompensd at the resurreccion of the iuste men.

<sup>15</sup> When one of them (that sat at meate also) hearde these thynges, he sayde vnto him: happy is he that eateth bread in the kyngdome of God.<sup>16</sup> Then sayde he vnto him.

A certayne man ordened a greate supper, and bade many.<sup>17</sup> and sent his seruaunt at supper tyme, to saye to them that were bydden, come: for all thynges are now redy.<sup>18</sup> And they all at once beganne to make excuse. The fyrst sayd vnto hym: I haue bought a ferme, and I must nedes go, and se it. I praye the haue me excused.<sup>19</sup> And another sayd: I haue bought fyue yooke of oxen, and I go to proue them, I praye the, haue me excused.<sup>20</sup> And another sayd: I haue maryed a wyfe, and therfore I can not come.<sup>21</sup> And the seruaunt returned and brought hys master worde agayne therof.

Then was the good man of the house displeasid, and sayd to hys seruaunt: Go out quickly into the stretes and quarters of the cytve, and brynge in hyther the pore, and the feble, and the halt and the blynde.<sup>22</sup> And the seruaunt sayd: Lorde, it is done as thou hast commaunded, and yet there is rowne.<sup>23</sup> And the Lorde sayd to the seruaunt: Go out vnto the hye wayes and hedges, and compell them to come in, that my house maye be filled.<sup>24</sup> For I saye vnto ȝou, that none of those men which were bydden, shall tast of my supper.

<sup>25</sup> Ther went a greate company with hym, and he turned, and sayde vnto them: <sup>26</sup> If a man come to me, and hate not hys father and mother, and wyfe and chyldren, and brethren, and systers, yee and hys awne lyfe also, he cannot be my discipul.<sup>27</sup> And whosoever doth not beare hys crosse, and come after me, cannot be my discipul.

<sup>28</sup> Whych of you dysposed to buylde a touer, sytteth not doune before, and counteth the cost, whether he haue

ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ᾧδε. <sup>22</sup> Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. <sup>23</sup> Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. <sup>24</sup> λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γέυσεται μου τοῦ δείπνου<sup>p</sup>.

<sup>25</sup> Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτοὺς, <sup>26</sup> Ἐἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναικα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. <sup>27</sup> καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς. <sup>28</sup> τίς γὰρ ἐξ ὑμῶν, <sup>29</sup> θέλων πύργον οἰκοδομησαί, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει

<sup>a</sup> Alex. β.

<sup>p</sup> Const. + πολλοὶ γὰρ εἰσι κλητοί, ὄλιγοί τι ἰδεκτοί.

<sup>q</sup> Const. + ὁ.

## GENEVA—1557.

But thou shalt be recompensed at the resurrection of the iust men. <sup>15</sup> When one of them that sate at meate also heard that, he sayd vnto hym, Happy is he that eateth bread in the kyngdome of God. <sup>16</sup> Then sayd he to him, A certain man ordeyned a great supper, and bade many.

<sup>17</sup> And sent his seruaut at supper tyme, to say to them that were bydden, Come, for all things are now ready. <sup>18</sup> But they all with one mynde began to make excuse, The fyrst sayd vnto him, I haue bought a ferme, and I must nedes go and see it: I pray thee haue me excused. <sup>19</sup> And another sayd, I haue bought fyue yoke of oxen, and I go to proue them: I pray thee haue me excused. <sup>20</sup> And another sayd, I haue married a wyfe, and therefore I can not come.

<sup>21</sup> So the seruaut returned, and broght his Master worde therof. Then was the good man of the house displeasid, and sayd to his seruaut, Go out quickly into the places and stretes of the cite, and bryng in hyther the poore, and the maymed, and the halt, and the blynde. <sup>22</sup> And the seruaut sayd, Lord it is done as thou hast comanded, and yet there is rowme. <sup>23</sup> Then the master sayd to the seruaut, Go out into the hye wayes and hedges, and compell them to come in, that my house may be filled. <sup>24</sup> For I say vnto you, that none of those men which were bydden, shal tast of my supper. <sup>25</sup> There went a great compaignye with him: and he turned and sayd vnto them. <sup>26</sup> If a man come to me, and hate not his father, and mother, and chyldren, and brethern, and systers, yea, and his own lyfe also, he can not be my disciple.

<sup>27</sup> And whosoever beareth not his crosse, and cometh after me, can not be my disciple. <sup>28</sup> Which of you disposed to buylde a towre, sytthet not downe before, and counteth the cost, whether he haue sufficient

## RHEIMS—1582.

for recompense shall be made thee in the resurrection of the iust. <sup>15</sup> Vvhen one of them that sate at the table vvith him, had heard these things, he said to him, Blessed is he that shal eatc bread in the kingdom of God.

<sup>16</sup> But he said to him, A certaine man made a great supper, and called many. <sup>17</sup> And he sent his seruaut at the houre of supper to say to the iuited, That they should come, because novv al things are ready. <sup>18</sup> And they began al at once to make excuse. The first said to him, I haue bought a ferme, and I must needes goe forth and see it, I pray thee hold me excused. <sup>19</sup> And an other said, I haue bought fyue yoke of oxen, and I goe to proue them, I pray thee, hold me excused. <sup>20</sup> And an other said, I haue married a wyfe, and therefore I can not come. <sup>21</sup> And the seruaut returning told these things to his lord. Then the maister of the house being angry, said to his seruaut, Goe forth quickly into the streates and lanes of the cite, and the poore and feeble and blinde and lame bring in hither. <sup>22</sup> And the seruaut said, Lord, it is done as thou didst commaunde, and yet there is place. <sup>23</sup> And the lord said to the seruaut, Goe forth into the waies and hedges: and compell them to enter, that my house may be filled. <sup>24</sup> But I say to you, that none of those men that vvere called, shal tast my supper.

<sup>25</sup> And great multitudes vvent vvith him: and turning, he said to them, <sup>26</sup> If any man come to me and hateth not his father and mother, and vyfe and children, and brethern and sisters, yea and his ovvne life besides: he can not be my disciple. <sup>27</sup> And he that doth not beare his crosse and come after me: cannot be my disciple. <sup>28</sup> For, vvchich of you minding to buylde a toure, doth not first sit downe and recken the charges that are necessarie,

## AUTHORISED—1611.

bee recompensed at the resurrection of the iust.

<sup>15</sup> And when one of them that sate at meate with him, heard these things, hee said vnto him, Blessed is hee that shall eat bread in the kingdome of God. <sup>16</sup> Then said hee vnto him, A certaine man made a great supper, and bade many: <sup>17</sup> And sent his seruaut at supper time, to say to them that were bidden, Come, for all things are now ready. <sup>18</sup> And they all with one consent began to make excuse: The first said vnto him, I haue bought a piece of ground, and I must needs goe and see it: I pray thee haue me excused. <sup>19</sup> And another said, I haue bought fyue yoke of oxen, and I goe to proue them: I pray thee haue me excused. <sup>20</sup> And another said, I haue married a wyfe: and therefore I cannot come. <sup>21</sup> So that seruaut came, and shewed his lord these things. Then the master of the house being angry, said to his seruaut, Goe out quickly into the streets and lanes of the cite, and bring in hither the poore, and the maymed, and the halt, and the blinde. <sup>22</sup> And the seruaut said, Lord, it is done as thou hast commanded, and yet there is roume. <sup>23</sup> And the Lord saide vnto the seruaut, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. <sup>24</sup> For I say vnto you, that none of those men which were hidden, shall taste of my supper.

<sup>25</sup> And there went great multitudes with him: and hee turned, and said vnto them, <sup>26</sup> If any man come to mee, and hate not his father, and mother, and wyfe, and children, and brethern, and sisters, yea and his owne life also, hee cannot be my disciple. <sup>27</sup> And whosoever doeth not beare his crosse, and come after me, cannot be my disciple. <sup>28</sup> For which of you intending to build a towre, sitteth not downe first, and counteth the cost, whether

‘ εἰς ἀπαρτισμόν; <sup>29</sup> ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες <sup>3</sup> ἄρξονται ἐμπαίζειν αὐτῷ, <sup>30</sup> λέγοντες, | Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. <sup>31</sup> Ἡ τίς βασιλεὺς πορευόμενος <sup>1</sup> συμβαλεῖν ἐτέρῳ βασιλεῖ| εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν <sup>2</sup> ἀπαντῆσαι| τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ’ αὐτόν; <sup>32</sup> εἰ δὲ μήγε, ἔτι <sup>3</sup> αὐτοῦ πόρρω| ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. <sup>33</sup> οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται <sup>4</sup> πᾶσι τοῖς ἐαυτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητής. <sup>34</sup> Καλὸν τὸ ἄλας· εἰ δὲ| τὸ ἄλας μωραυθῆ, ἐν τίνι ἀρτυθήσεται; <sup>35</sup> οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν· εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.’

XV. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναί καὶ οἱ ἁμαρτωλοὶ, ἀκούειν

\* Rec. τὰ πόρρ.

† Alex. ἄ. αὐτῷ ἱμπαίζειν, λ.

‡ Alex. ἱ. βασ. συμβ.

§ Alex. ὑπαντήσαι.

WICLIFF—1380.

to performe? <sup>29</sup> lest aftir that he hath sette the foundement and mowe not performe: alle that seen bigynnen to scorne hym, <sup>30</sup> and sei, for this man bigganne to bilde and mygt not make an ende, <sup>31</sup> or what kyng that wole go to do batēil agens another king: where he sitteth not first and bihenkith, if he mai with ten thousand go agens him, that cometh agens hym with twenti thousand: <sup>32</sup> ellis ȝit while he is afer, he sendynge a messenger, preieth tho thingis that ben of pees. <sup>33</sup> so therif eche of ȝou that forsakith not alle thingis that he hath: mai not be my disciple/

<sup>34</sup> salte is good: but if salte vanysche: in what thing schal it be sauerid; <sup>35</sup> nether in erthe, nether in dughille it is profitable; but it schal be cast out, he that hath eris of herynge: here he.

15. AND pupplians and synful men weren nyynge to hym: to here hym; <sup>2</sup> and the farisies τ scribis gruchiden: seynge, for this reseceuyeth synful men: and etich with hem, <sup>3</sup> and he spake to hem this parable, and seide, <sup>4</sup> what man of ȝou that hath an hundrid shepe, and if he hath loste one of hem, where he leueth not nynti and nyne in desert, and goith to it that perischid, til he fynde it? <sup>5</sup> and whanne he hath founden it: he ioieth and leith it on his schuldris, <sup>6</sup> and he cometh hoom, and clepith to gidre his frendis and neizhoris and seith to hem, be ȝe glad with me: for I haue founden my shepche that hddre perischid, <sup>7</sup> and I seie to ȝou, so ioie schal he in heuene on o synful man doynge penauce more than on nynti and nyne iust that han nonede to penauce; <sup>8</sup> or what womman hauynge x besauntis, and if shech hath lost o besaunte: where shech tendith not a lantern and turneth up so down the hous, and sekith diligently til that she fynde it? <sup>9</sup> and whanne shech

TYNDALE—1534.

to performe it? <sup>29</sup> lest after he hath layde the foundacion and is not able to performe it, all that beholde it beginne to mocke him <sup>30</sup> sayinge: this man beganne to bilde, and was not able to make an ende. <sup>31</sup> Or what kyng goeth to make batayle agaynst another king; and sitteth not doune fyrst and casteth in his mynde; whether he be able with ten thousande; to mete him that cometh agaynst him with .xx. thousand. <sup>32</sup> Or els whyll the other is yet a greete waye of, he will sende embassateours, and desyre peace. <sup>33</sup> So lyke wyse none of you that forsaketh not all that he hath; can be my disciple. <sup>34</sup> Salt is good; but yf salt haue loste hyr saltnes, what shall be seasoned ther with? <sup>35</sup> It is nether good for the londe nor yet for the donge hill; but men cast it out at the dores. He that hath eares to heare; let him heare.

15. THEN resorted vnto him all the publicans and synners, for to heare him. <sup>2</sup> And the pharises and scribes murmured sayinge: He receaved to his company synners, and eateth with them. <sup>3</sup> Then put he forth this similitude to them sayinge: <sup>4</sup> What man of you hauynge an hundred shepe, yf he loose one of them; doth not leue nynty and nyne in the wyldernes; and goo after that which is loost; vntill he fynde him? <sup>5</sup> And when he hath founde him; he putteth him on his shulders with ioye. <sup>6</sup> And assone as he cometh home; he calleth to gedder his lovers and neighbours sayinge vnto them: reioyse with me; for I haue founde my shepe which was loost. <sup>7</sup> I say vnto you; that lyke wyse ioie shalbe in heven over one synner that repenteth; moore then over nynty and nyne iuste persons; which nedd noo repentauce. <sup>8</sup> Either what woman hauynge .x. grottes; yf she loose one; doth not lyght a candell; and swepe the housse; and seke diligently; tyll she fynde it? <sup>9</sup> And when she hath founde it; she

CRANMER—1539.

suffeyct to performe it? <sup>29</sup> lest after he hath layde the foundacyon, and is not able to performe it, all that beholde it, begynne to mocke hym, <sup>30</sup> sayinge: this man beganne to buylde, and was not able to make an ende? <sup>31</sup> Or what kyng goinge to make batayle agaynst another kyng, sytteth not doune fyrst, and casteth in his mynde, whether he be able wyth ten thousande, to mete hym, that cometh agaynst hym wyth .xx. thousand? <sup>32</sup> Or els whyll the other is yet a greete waye of, he sendeth ambassateours, and desyrethe peace. <sup>33</sup> So lyke wyse, whosoever he be of you that forsaketh not all that he hath, he cannot be my dysciple.

<sup>34</sup> Salt is good, but yf salt haue loste the saltnes, what shal be seasoned ther with? <sup>35</sup> It is nether good for the lande, nor yet for the donge hyl, but men cast it out at the dores. He that hath eares to heare, let hym heare.

15. THEN resorted vnto hym all the publicans and synners, for to heare hym. <sup>2</sup> And the Pharyses and Scribes murmured, sayinge: He receaueth synners, and eateth with them. <sup>3</sup> But he put forth this parable vnto them, sayinge: <sup>4</sup> What man of you hauynge an hundred shepe (yf he lose one of them) doth not leaue nynty and nyne in the wyldernes, and go after that which is lost, vntill he fynde it? <sup>5</sup> And when he hath founde it, he layeth it on hys shulders with ioye. <sup>6</sup> And assone as he cometh home, he calleth together hys louers and neyghbours, sayinge vnto them: Reioyse with me for I haue founde my shepe, which was loost. <sup>7</sup> I say vnto you, that lyke wyse ioie shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iuste persons, which nedd no repentauce. <sup>8</sup> Either what woman (hauynge ten grottes, yf she loose one) doth not lyght a candell, and swepe the housse, and seke diligently tyll she fynde it? <sup>9</sup> And when she hath founde it, she

nowe, may, or can. βυνησιν, drawing near.  
 † ioye, whether. † seyth, calleth. † or, or, one.  
 † besaunts, gold pieces. † tendith, lighteth.

αὐτοῦ. <sup>2</sup> καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, “Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.” <sup>3</sup> Ἔειπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων, <sup>4</sup> “Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας <sup>5</sup> ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἑνενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται <sup>6</sup> ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό; <sup>7</sup> καὶ εὐρὼν ἐπιτίθησιν ἐπὶ τοὺς ὄμους ἑαυτοῦ χαίρων, <sup>8</sup> καὶ ἔλθων εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὐρον τὸ πρόβατόν μου τὸ ἀπολωλός. <sup>9</sup> λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑνενηκονταεννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας.” <sup>10</sup> Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπτει λύχνον, καὶ σαροὶ τῆν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; <sup>11</sup> καὶ εὐρούσα συγκαλεῖται τὰς φίλας

<sup>2</sup> Const. πᾶρῳ αὐτοῦ.

<sup>3</sup> Alex. εἰ και.

<sup>7</sup> Alex. ἔξ αὐτῶν ἑν.

<sup>9</sup> Alex. + οἱ.

## GENEVA — 1557.

to performe it? <sup>29</sup> Least after he hath layd the foundation, and is not able to performe it, all that beholde it, begin to mocke him. <sup>30</sup> Saying, This man began to buylde, and was not able to make an end. <sup>31</sup> Or what kyng goyng to make battayle agaynst another kyng, sytteth not down fyrst, and taketh counsel, whether he be able, with ten thousand, to mete hym that cometh agaynst him with twentie thousand?

<sup>32</sup> Or els whyle he is yet a great way of, he sendeth ambassadours, and desirerth peace. <sup>33</sup> So lykewyse, whosoever he be of you, that forsaketh not all that he hath, he can not be my discipyle. <sup>34</sup> Salt is good, but if salt haue loste hys sauour, wherewith shal it be seasoned? <sup>35</sup> It is nether mete for the land, nor yet for the donge hyl, but men cast it out at the doores. He that hath cares to heare, let him heare.

15. THEN resorted vnto him all the publicans, and synners, for to heare him. <sup>2</sup> And the Pharisees and Scribes murmured, saying, He receaueth synners, and eateth with them. <sup>3</sup> Then put he forth this similitude to them, saying, <sup>4</sup> What man of you hauing an hundred shepe, if he loose one of them, doth not leaue ninety and nyne in the wyldernesse, and go after that which is lost, vntyl he fynde it? <sup>5</sup> And when he hath founde it, he putteth it on his shoulders with ioye.

<sup>6</sup> And asson as he cometh home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me, for I haue found my shepe, which was lost. <sup>7</sup> I say vnto you, That likewyse ioye shal be in heauen ouer one sinner that comerteth, more then ouer nynty and nyne iust persons, which neede no amendement of lyfe. <sup>8</sup> Either what woman hauyng ten peeces of syluer, if she loose one, doth not light a candel, and sweepe the house, and seeke diligently tyl she fynd it? <sup>9</sup> And when she hath found it,

## RHEIMS — 1582.

whether he haue to finish it: <sup>29</sup> lest, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mocke him. <sup>30</sup> saying, That this man began to build, and he could not finish it? <sup>31</sup> Or vvhath king about to goe to make vvarre against an other king, doth not first sit downe and thinke vvhether he be able vwith ten thousands to meete him that vwith twentie thousands cometh against him? <sup>32</sup> Otherwise vvhiles he is yet farre of, sending a legacie he asketh those things that belong to peace. <sup>33</sup> So therefore euery one of you that doth not renounce al that he possesseth, cannot be my discipule.

<sup>34</sup> Salt is good. But if the salt leese his vertue, vvhervvith shal it be seasoned? <sup>35</sup> It is profitable neither for the ground, nor for the dunghill, but it shal be cast forth. He that hath cares to heare, let him heare.

15. AND there approched Publicans and sinners vnto him for to heare him. <sup>2</sup> And the Pharisees and the Scribes murmured saying, That this man receiueueth sinners, and eateth vwith them. <sup>3</sup> And he spake to them this parable, saying, <sup>4</sup> Vvhat man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that vvhich vvas lost vntil he fynde it? <sup>5</sup> And vwhen he hath found it, laieth it vpon his shoulders reioycing: <sup>6</sup> and comyng home calleth together his frendes and neighbours, saying to them, Reioyce vwith me, because I haue found my sheepe that vvas lost? <sup>7</sup> I say to you, that euen so there shal be ioy in heauen vpon one sinner that doth penance, then vpon ninetie nine iust that neede not penance. <sup>8</sup> Or vvhath vwoman hauyng ten grottes: if she leese one grotte, doth she not light a candel, and sweepe the house, and seeke diligently, vntil she fynde it? <sup>9</sup> And vwhen she hath found, calleth

## AUTHORISED — 1611.

he haue sufficient to finish it? <sup>29</sup> Lest haply after he hath layd the foundation, and is not able to finish it, all that beholde it, begin to mocke him. <sup>30</sup> Saying, This man began to build, and was not able to finish. <sup>31</sup> Or what King going to make warre against another King, sitteth not downe first, and consulteth whether he be able with tenne thousand, to meete him that cometh against him with twenty thousand? <sup>32</sup> Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. <sup>33</sup> So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my discipule.

<sup>34</sup> Salt is good: but if the salt haue lost his sauour, wherewith shall it be seasoned? <sup>35</sup> It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath eares to heare, let him heare.

15. THEN drew neere vnto him all the Publicanes and sinners, for to heare him. <sup>2</sup> And the Pharisees and Scribes murmured, saying, This man receiueueth sinners, and eateth with them.

<sup>3</sup> And he spake this parable vnto them, saying, <sup>4</sup> What man of you hauing an hundred sheepe, if he loose one of them, doth not leaue the ninety and nine in the wilderness, and goe after that which is lost, vntill he fynde it? <sup>5</sup> And when hee hath found it, hee layeth it on his shoulders, reioycing. <sup>6</sup> And when he cometh home, he calleth together his friends, and neighbours, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost. <sup>7</sup> I say vnto you, that likewise ioy shall bee in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which neede no repentance.

<sup>8</sup> Either what woman hauing ten peeces of siluer, if she lose one peece, doth not light a candel, and sweepe the house, and seeke diligently till shee fynde it? <sup>9</sup> And

καὶ τὰς γείτονας, λέγουσα, Συγχαρήτέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπόλεσα. <sup>10</sup> οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῶ μετανοοῦντι. <sup>11</sup> Εἶπε δὲ, Ἄνθρωπός τις εἶχε δύο υἱούς· <sup>12</sup> καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ, Ἰάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. <sup>13</sup> καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. <sup>14</sup> δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. <sup>15</sup> καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους. <sup>16</sup> καὶ ἐπεθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς εἶδου αὐτῷ. <sup>17</sup> Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι

<sup>a</sup> Alex. ἰσχυρά.<sup>a</sup> Alex. χορρασθῆναι κ.<sup>b</sup> Rec. = ὠδὲ.<sup>c</sup> Rec. + καὶ.<sup>d</sup> Alex. αὐτοῦ σ. αὐτοῦ.<sup>e</sup> Alex. = καὶ.

## WICLIȚ—1380.

hath founden: sche clepith togidre frendis and neiboris, and seith to hem be ȝe glad with me: for I haue founde the besaunt that I hadde lost. <sup>10</sup> so I seic to ȝou ioh schal be bifor aungels of god on o synful man douyne penaunce.

<sup>11</sup> And he seide, a man hadde tweie sones: <sup>12</sup> and the yonger of hem seide to the fadir, fadir ȝeue me the porcioun of catel that fallith to me, and he departid to hem the catel. <sup>13</sup> and not aftir many daies, whanne alle thingis weren gadrid to gidre: the yonger son wente forth in pilgrymage in to a fer cuntre; and there he wastid his goodis: in luyunge lecherousli. <sup>14</sup> and aftir that he hadde endid alle thingis: a strong hungir was made in that cuntre and he bigganne to haue neede. <sup>15</sup> and he wente and drouge him to oon of the cite-seynes of that cuntre; and he sente hym in to his towne: to fede swyne. <sup>16</sup> and he coueitid to fille his wombe of the coddis that the hoggis eten: and no man ȝaf to hym.

and he turned aȝen in to hym self: and seid, hou many hirid men in my fadir hous had plente of looues and I perisch here thorȝ hungir! <sup>18</sup> I schal rise up and go to my fadir: and I schal seie to hym, fadir I haue synned in to heuene and bifor thee. <sup>19</sup> now I am not worthi to be clepid thi sone; make me as oon of thin hirid men. <sup>20</sup> and he roos up and cam to his fadir; and whanne he was ȝit afer, his fadir saic hym, and was strid bi merci, and he rame and fil on his necke: and kyssid hym. <sup>21</sup> and the sone seide to him, fadir I haue synned in to heuene and bifor thee: and now I am not worthi to be clepid thi sone. <sup>22</sup> and the fadir seide to his seruauentes, swythe bryngre ȝe forth the first stole: and clothe ȝe hym: and ȝeue ȝe a ryng in his hond; and schoon on his feet: <sup>23</sup> and bryngre ȝe a fatte calf and sle ȝe: and ete we and make we feest. <sup>24</sup> for this

<sup>a</sup> clepith, calleth. <sup>b</sup> besaunt, gold piece. <sup>c</sup> o, or, oo, me. <sup>d</sup> swyne, gree. <sup>e</sup> catel, goods. <sup>f</sup> drouge, drew. <sup>g</sup> coddis, hussis. <sup>h</sup> aȝen, again. <sup>i</sup> swythe, quickly. <sup>j</sup> first stole, best garment.

## TYNDALE—1534.

callest her lovers and her neighbours sayinge: Reioyce with me; for I haue founde the groate which I had loost. <sup>10</sup> Lykwyse I saye vnto you, ioye is made in the presence of the angels of god over one synner that repenteth.

<sup>11</sup> And he sayde: a certayne man had two sonnes; <sup>12</sup> and the yonger of them sayde to his father: father geve me my parte of the goodes that to me belongeth. And he devided vnto them his substance. <sup>13</sup> And not longe after, the yonger sonne gaddered all that he had to gedder, and toke his iorney into a farre countre; and there he wasted his goodes with rocyetous luyunge. <sup>14</sup> And when he had spent all that he had, ther rose a greate derth thorow out all that same londe; and he began to lacke. <sup>15</sup> And he went and cleve to a citeyn of that same countre, which sent him to his felde, to kepe his swyne. <sup>16</sup> And he wold fayne have filled his bely with the coddes that the swyne ate: and noo man gave him.

<sup>17</sup> Then he came to him selfe and sayde: how many hyred seruautes at my fathers, have breed ynough; and I dye for hongir. <sup>18</sup> I will aryse, and goo to my father and will saye vnto him: father, I haue synned agaynst heven and before thee. <sup>19</sup> and am no moare worthy to be called thy sone; make me as one of thy hyred seruautes. <sup>20</sup> And he arose and went to his father. And when he was yett agreete waye of his father sawe him and had compassion; and ran and fell on his necke; and kyssed him. <sup>21</sup> And the sonne sayd vnto him: father, I haue synned agaynst heven; and in thy sight; and am no moare worthy to be called thy sone. <sup>22</sup> But his father sayde to his seruautes: bryngre forth that best garment and put it on him; and put a ryng on his honde; and showes on his fete. <sup>23</sup> And bryngre hiddir that fatted caulfe; and kyll him; and let vs eate and be mery: <sup>24</sup> for this my sonne was deed;

## CRANMER—1539.

callest her louers and her neighbours together, sayinge: Reioyce with me, for I haue founde the groate which I had lost. <sup>10</sup> Lykwesye I saye vnto you, shall ther be ioye in the presence of the angels of God, ouer one synner that repenteth.

<sup>11</sup> And he sayde: A certayne man had two sonnes, <sup>12</sup> and the yonger of them sayde vnto the father: father, geue me the porcion of the goodes, that to me belongeth. And he deuyded vnto them his substance. <sup>13</sup> And not longe after, whan the yonger sonne had gathered all that he had together, he toke his iorney into a farre countre, and there he wasted his goodes with ryotous luyunge. <sup>14</sup> And when he had spent all, ther arose a greate derth in all that lande, and he began to lacke, <sup>15</sup> and went, and came to a cytesyn of the same countre: and he sent hym to hys fayne, to kepe swyne. <sup>16</sup> And he wolde fayne haue fylled hys bely with the coddes that the swyne dyd eate: and no man gaue vnto him.

<sup>17</sup> Then he came to him selfe, and sayde: how many hyred seruautes at my fathers haue breed ynough? and I perish with hongir. <sup>18</sup> I will aryse, and go to my father, and will saye vnto him: father, I haue synned agaynst heauen, and before thee, <sup>19</sup> and am no moare worthy to be called thy sone, make me as one of thy hyred seruautes. <sup>20</sup> And he arose, and came to his father. But when he was yett a greate waye of, hys father sawe him, and had compassion, and ran, and fell on hys neck, and kyssed hym. <sup>21</sup> And the sonne sayd vnto hym: father, I haue synned agaynst heauen, and in thysyght, and am no moare worthy to be called thy sone. <sup>22</sup> But the father sayd to his seruautes: bryngre forth the best garment, and put it on hym, and put a ryng on hys hande, and shoes on hys fete. <sup>23</sup> And bryngre hyther that fatt caulfe, and kill it, and let vs eate and be mery: <sup>24</sup> for thys

ἡ μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων, ἐγὼ δὲ ὡδε | λιμῶ ἀπόλλυμαι;  
 ἡ ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς  
 τὸν οὐρανὸν καὶ ἐνώπιόν σου ἡ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου ποιήσόν με  
 ὡς ἓνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. ἡ Ἐτι δὲ  
 αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ  
 δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. ἡ εἶπε δὲ  
 αὐτῷ ὁ υἱὸς, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ  
 ἄξιος κληθῆναι υἱὸς σου. ἡ εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, ἡ Ἐξενέ-  
 γκατε ἡ τῆν | στολὴν τῆν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τῆν  
 χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας. καὶ ἐνέγκαντες τὸν μόσχον τὸν  
 σιτευτὸν ἡύσατε, καὶ φαγόντες εὐφρανθῶμεν ἡ ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν,

† Alex. + ποιήσόν με ὡς ἓνα τῶν μισθίων σου.

‡ Alex. + ταχὲς s. ταχίως.

§ Alex. = τῆν.

¶ Alex. + αὐτοῦ.

## GENEVA—1557.

she calleth her friends, and neighbours,  
 saying, Reioyce with me, for I haue found  
 the peece which I had lost. <sup>10</sup> Likewise I  
 say vnto you, ioye is made in the pre-  
 sence of the Angels of God, ouer one  
 synner that conuerteth. <sup>11</sup> And he sayd,  
 A certain man had two sonnes.

<sup>12</sup> And the yonger of them sayd to his  
 father, Father geue me the portion of the  
 goodes that falleth to me. And he de-  
 uided vnto them his substance. <sup>13</sup> So not  
 longe after, when the yonger sonne had  
 gathered all that he had together, he toke  
 his iorney into a farre country, and there  
 he wasted his goodes with ryotous liuing.  
<sup>14</sup> Now when he had spent all that he had,  
 arose a great dearth throughout all  
 that same land, and he began to lacke.  
<sup>15</sup> And he went and claue to a citenin of  
 that same country: and he sent him to  
 his farme, to feede swyne. <sup>16</sup> And he  
 would faime haue fylled his belly with  
 the huskes that the swyne ate: and no man  
 gaue to him.

<sup>17</sup> Then he came to him self, and sayd,  
 How many hyred seruantes at my fathers  
 haue bread yough, and I dye for hunger?  
<sup>18</sup> I wil arise and go to my father and I  
 wil say vnto him, Father, I haue sinned  
 against heauen, and before thee. <sup>19</sup> And  
 am no more worthy to be called thy  
 sonne, make me as one of thy hired ser-  
 uantes. <sup>20</sup> Then he arose and came to his  
 father. And when he was yet a great way  
 of, his father sawe him, and had compas-  
 sion, and ran and fel on his necke, and  
 kissed him. <sup>21</sup> And the sonne sayd vnto  
 him, Father, I haue sinned against hea-  
 uen, and in thy syght, and am no more  
 worthy to be called thy sonne.

<sup>22</sup> But the father sayd to his seruantes,  
 Bryng forth that best garment, and put  
 it on hym, and put a ryng on his hand,  
 and shoes on hys feete. <sup>23</sup> And bryng  
 hyther that fat calfe, and kyl hym, and let  
 vs eat, and be mery: <sup>24</sup> For this my sonne

## RHEIMS—1582.

together her frendes and neighbours, say-  
 ing, Reioyce vwith me, because I haue  
 found the grote vwhich I had lost? <sup>10</sup> So,  
 I say to you, there shal be ioye before the  
 Angels of God vpon one sinner that doth  
 penance.

<sup>11</sup> And he said, A certaine man had two  
 sonnes: <sup>12</sup> and the yonger of them said  
 to his father, Father, giue me the portion  
 of substance that belongeth to me. And  
 he deuided vnto them the substance.  
<sup>13</sup> And not many daies after the yonger  
 sonne gathering al his things together  
 vvent from home into a farre countrie:  
 and there he vvassted his substance, liuing  
 riotously. <sup>14</sup> And after he had spent al,  
 there fel a sore famine in that countrie,  
 and he began to be in neede. <sup>15</sup> And he  
 vvent, and claue to one of the citizens  
 of that countrie. And he sent him into  
 his farme to feede svvine. <sup>16</sup> And he  
 vould faime haue filled his bellie of the  
 huskes that the svvine did eate: and no  
 bodie gaue vnto him. <sup>17</sup> And returning to  
 him self he said, Hovv many of my fathers  
 hirclings haue abundance of bread: and  
 I here perish for famine? <sup>18</sup> I vvill arise,  
 and vvill goe to my father, and say to  
 him, Father, I haue sinned against heauen  
 and before thee: <sup>19</sup> I am not novv vvorthie  
 to be called thy sonne: yake me as one  
 of thy hirclings. <sup>20</sup> And rising vp he  
 came to his father. And vvhen he vvas  
 yet farre of, his father savv him, and vvas  
 moued vvith mercie, and running to him  
 fel vpon his necke, and kissed him. <sup>21</sup> And  
 his sonne said to him, Father, I haue  
 sinned against heauen and before thee, I  
 am not novv vvorthie to be called thy  
 sonne.

<sup>22</sup> And the father said to his seruants,  
 Quickly bring forth the first stole, and  
 doe it on him, and put a ryng vpon his  
 hand, and shoes vpon his feete: <sup>23</sup> and  
 bring the fatted calfe, and kil it, and let  
 vs eate, and make merie: <sup>24</sup> because this

## AUTHORISED—1611.

when she hath found it, shee calleth her  
 friends and her neighbours together, say-  
 ing, Reioyce with me, for I haue found  
 the peece which I had lost. <sup>10</sup> Likewise  
 I say vnto you, there is ioy in the pre-  
 sence in the Angels of God, ouer one  
 sinner that repenteth.

<sup>11</sup> And hee said, A certaine man had  
 two sonnes: <sup>12</sup> And the yonger of them  
 said to his father, Father, giue me the  
 portion of goods that falleth to me. And  
 he diuided vnto them his liuing. <sup>13</sup> And  
 not many dayes after, the yonger sonne  
 gathered all together, and took his  
 iourney into a farre country, and there  
 wasted his substance with riotous liuing.  
<sup>14</sup> And when he had spent all, there arose  
 a mighty famine in that land, and he  
 began to be in want. <sup>15</sup> And he went  
 and ioyned himselfe to a citizen of that  
 country, and he sent him into his fields  
 to feed swine. <sup>16</sup> And he would faime  
 haue filled his belly with the huskes  
 that the swine did eate: and no man  
 gaue vnto him. <sup>17</sup> And when hee  
 came to himselfe, hee said, How many  
 hired seruants of my fathers haue bread  
 yough and to spare, and I perish with  
 hunger? <sup>18</sup> I will arise and goe to my  
 father, and will say vnto him, Father,  
 I haue sinned against heauen and before  
 thee. <sup>19</sup> And am no more worthy to be  
 called thy sonne: make me as one of thy  
 hired seruants. <sup>20</sup> And he arose and  
 came to his father. But when hee was  
 yet a great way off, his father saw him,  
 and had compassion, and ranne, and  
 fell on his necke, and kissed him. <sup>21</sup>  
 And the sonne sayd vnto him, Father,  
 I haue sinned against heauen, and in thy  
 sight, and am no more worthy to be  
 called thy sonne. <sup>22</sup> But the father  
 sayd to his seruants, Bring forth the  
 best robe, and put it on him, and put  
 a ryng on his hand, and shoes on his  
 feete. <sup>23</sup> And bring hither the fatted  
 calfe, and kill it, and let vs eate and  
 be mery. <sup>24</sup> For this my sonne was

καὶ ἀνέζησε<sup>k</sup> καὶ ἀπολωλὸς ἦν, καὶ εἰρήθη. Καὶ ἤρξαντο εὐφραίνεσθαι. <sup>25</sup> Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀργῶ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· <sup>26</sup> καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί εἶη ταῦτα. <sup>27</sup> ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἤκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγμιαίνοντα αὐτὸν ἀπέλαβεν. <sup>28</sup> Ὡργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. <sup>29</sup> ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολή σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφραίνωμαι. <sup>30</sup> ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἐθύσας αὐτῷ τὸν μόσχον τὸν σιτευτὸν. <sup>31</sup> ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε

<sup>k</sup> Alex. = καί.

<sup>l</sup> Alex. τί ἄν.

<sup>m</sup> Alex. εἶ.

<sup>n</sup> Alex. τῷ πατρὶ αὐτοῦ.

<sup>o</sup> Alex. = καί.

## WICLIFF—1380.

my sonne was deed: and hath lyued agen, he perischid, and is founden, and alle men bigunnen to etc.

<sup>25</sup> but his eldris son was in the feeld, and whanne he cam and nyzed to the hous: he herde a symfonie and a croude, <sup>26</sup> and he clepid oon of the seruauntis: and axid what these thingis weren; <sup>27</sup> and he seide to hym; thi brother is comen, and thi fadir sloyz a fatte calf: for he resceyued hym saaf; <sup>28</sup> and he was wrothe: and wolde not come in; therfor his fadir seide out, and biganne to preie hym; <sup>29</sup> and he answered to his fadir; seide; lo so many yeris I serue thee: and I nener brake thin comaundement; and thou nener saue to me a kide: that I with my frendis schulde haue eet; <sup>30</sup> but aftir that this thi sone that hath deourid his substauce with hooris cam: thou hast slayn to him a fatte calf; <sup>31</sup> and he seide to hym; sone thou art euermore with me: and alle my thingis ben thin; <sup>32</sup> but it bihoft to make feest and to haue ioic: for this thi brother was deed, and lyued agen; he perischid and is founden.

16. HE seide also to hise disciplis; there was a riche man, that hadde a bayli: and this was defamed to hym, as he hadde wastid his godis; <sup>2</sup> and he clepid hym and seide to hym; what here I this thing of thee? jilde rekenyng of thi bayli; for thou mygt not now be bayli; <sup>3</sup> and the bayli seide with yune hym silf, what schal I do, for my lord takith awci fro me the bayli delue mai I not: I schame to begge; <sup>4</sup> I woot what I schal do; that whanne I am remoued fro the bayli: thei resceyuen me in to her hous.

<sup>5</sup> therfor whanne al the dettours of his lord weren clepid to gidre: he seide to the first; hou myche owist thou to my

## TYNDALE—1534.

and is alyue agayne; he was loste; and is now founde. And they began to be merye.

<sup>25</sup> The elder brother was in the felde; and when he cam and drewe nye to the housse, he herde minstrelcy and daunsyng; <sup>26</sup> and called one of his seruaunts; and axed what those thinges meante; <sup>27</sup> And he sayd vnto him: thy brother is come; and thy father had kylled the fatted caulfe; because he hath receaved him safe and sounde. <sup>28</sup> And he was angry; and wolde not goo in. Then came his father out; and entreated him. <sup>29</sup> He answered and sayde to his father: Loo these many yeares have I done the service; nether brake at any tyme thy comaundment; and yet gavest thou me never so moche as a kyd to make mery with my lovers; <sup>30</sup> but assone as this thy sonne was come; which hath devoured thy goodes with harlootes; thou haste for his pleasure kylled the fatted caulfe. <sup>31</sup> And he sayd vnto him: Sonne; thou wast ever with me; and all that I have; is thine; <sup>32</sup> it was mete that we shuld make mery and be glad: for this thy brother was deed; and is a lyve agayne: and was loste; and is founde.

16. AND he sayd also vnto his disciplis. Ther was a certayne ryche man; which had a steward; that was accused vnto him; that he had wasted hys goodes. <sup>2</sup> And he called him; and sayd vnto him: How is it; that I heare this of the? Geve a comptes of thy steward shippe? For thou mayste be no longer stewarde. <sup>3</sup> The stewarde sayd with in him selfe: what shall I do? for my master will take awaye from me the stewarde shippe. I cannot digge; and to begge; I am a shamed. <sup>4</sup> I woot what to do; that when I am put out of the stewardshippe; they maye receive me into their houses.

<sup>5</sup> Then called he all his masters dettours; and sayd vnto the fyrst: how moche

## CRANMER—1539.

my sonne was deed, and is alyue agayne, he was loste, and is founde. And they began to be merye. <sup>25</sup> The elder brother was in the felde: and when he came and drewe nye to the housse, he herde minstrelsy and daunsyng, <sup>26</sup> and called one of hys seruaunts, and asked, what those thynges meante. <sup>27</sup> And he sayde vnto hym: thy brother is come, and thy father hath kylled the fatt caulfe, because he hath receaved hym safe and sounde. <sup>28</sup> And he was angry, and wolde not go in. Then came hys father out, and entreated hym.

<sup>29</sup> He answered and sayde to hys father: Loo, these many yeares haue I done the seruaice, nether brake at any tyme thy comaundement, and yet gauest thou me never a kyd, to make mery with my frendes; <sup>30</sup> but assone as thys thy sonne was come (whych hath deoured thy goodes with harlootes) thou haste for hys pleasure kylled the fatt caulfe. <sup>31</sup> And he sayd vnto him: Sonne, thou art euer wyth me, and all that I haue is thine; <sup>32</sup> it was mete that we shuld make mery and be glad: for thys thy brother was deed, and is alyue agayne: and was loste, and is founde.

16. AND he sayd also vnto his disciplis. Ther was a certayn ryche man, whych had a stewarde, and the same was accused vnto hym, that he had wasted hys goodes. <sup>2</sup> And he called hym, and sayd vnto hym: How is it, that I heare this of the? Geue acomptes of thy stewardshyp: For thou mayste be no longer stewarde. <sup>3</sup> The stewarde sayde wythin hym selfe: what shall I do? for my Master taketh awaye from me the stewardshyppe. I can not dygge, and to begge I am ashamed. <sup>4</sup> I wote what to do, that when I am put out of the stewardship, they maye recave me into their houses.

<sup>5</sup> So when he had called all hys masters detters together, he sayd vnto the first: how moch owest thou vnto my master?

<sup>k</sup> Alex. αἰσιν. <sup>l</sup> Alex. εν τῷ, δευτερον. <sup>m</sup> Alex. εἰπεν, καλεσεν. <sup>n</sup> Alex. εἰπεν, καλεσεν. <sup>o</sup> Alex. εἰπεν, καλεσεν.

‘ μετ’ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. <sup>32</sup> εὐφρανθήηαι δὲ καὶ χαρῆηαι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρός ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὸς ἦν, καὶ εὗρέθη.’

XVI. Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, | Ἐνθροπὸς τις ἦν πλοῦσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. <sup>2</sup> καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ ἔτι οἰκονομεῖν. <sup>3</sup> Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. <sup>4</sup> ἔγνων τί ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωμαι με εἰς τοὺς οἴκους αὐτῶν. <sup>5</sup> Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρωφειλητῶν τοῦ κυρίου αὐτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον

<sup>P</sup> Alex. = ἦν.

<sup>Q</sup> Alex. = αἰτοῦ.

<sup>R</sup> Alex. = σου.

<sup>S</sup> Alex. ἔγνω.

<sup>T</sup> Alex. + ἐκ. s. ἀπὸ.

<sup>U</sup> Alex. αἰτοῦ s. αἰτοῦ.

## GENEVA — 1557.

was dead, and is alyue agayne: he was lost, and is found. And they began to be merry. <sup>25</sup> The elder brother was in the field, and when he came and drewe nye to the house, he heard minstrelsy, and dancynge. <sup>26</sup> And called one of the seruantes, and asked what those thinges meant.

<sup>27</sup> And he sayd vnto hym, Thy brother is come: and thy father hath kylled the fatted calfe, because he hath receaued him safe and sound. <sup>28</sup> Then he was angry, and would not goe in: then came his father out and entreated hym, <sup>29</sup> But he answered and sayd to his father, Loe these many yeres haue I done thee seruice, nether brake I at any tyme thy commendement, and yet gauest thou me neuer so muche as a kid to make mery with my friends. <sup>30</sup> But asson as this thy sonne was come, which hath deuoured thy goodes with harlottes, thou hast for his pleasure kylled the fat calfe. <sup>31</sup> And he sayd vnto him, Sonne, thou art euer with me, and all that I haue is thine. <sup>32</sup> It was mete that we should make mery, and be glad: for this thy brother was dead, and is alyue agayne: and was lost and is found.

16. AND he sayd also vnto his disciples, There was a certein riche man, which had a stewarde, and he was accused vnto him, that he wasted his goodes. <sup>2</sup> And he called hym, and said vnto him, How is it, that I heare this of thee? Geue accountes of thy stewardship: for thou mayest be no longer stewarde. <sup>3</sup> The stewarde sayd within him self, What shal I do, for my master wyl take away from me the stewardship? I can not digge, and to begge I am ashamed. <sup>4</sup> I wot what to do, that when I am put out of the stewardshyp they may receame me into their houses.

<sup>5</sup> Then called he all his masters detters, and sayd vnto the fyrst, How muche

## RHEIMS — 1582.

my sonne vvas dead, and is reiuued: vvas lost, and is found. And they began to make merie. <sup>25</sup> But his elder sonne vvas in the field, and vwhen he came and dreyn nigh to the house, he heard musicke and dauncing: <sup>26</sup> and he called one of the seruants, and asked vwhat these thinges should be. <sup>27</sup> And he said to him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. <sup>28</sup> But he had indignation, and vwould not goe in. His father therfore going forth began to desire him.

<sup>29</sup> But he ansvvering said to his father, Behold, so many yeres doe I serue thee, and I neuer transgressed thy commaundement, and thou didst neuer giue me a kiddie to make merie vwith my frendes: <sup>30</sup> but after that thy sonne, this that hath deuoured his substance vwith whoores, is come, thou hast killed for him the fatted calfe. <sup>31</sup> But he said to him, Sonne, thou art alwayes vwith me, and al my thinges are thine. <sup>32</sup> But it behoued vs to make merie and be glad, because this thy brother vvas dead, and is found, vvas lost, and is found.

16. AND he said also to his Disciples, There vvas a cartaine riche man that had a bailife: and he vvas it rported of vnto him, as he that had vvasted his goods. <sup>2</sup> And he called him, and said to him, Vwhat heare I this of thee? render account of thy bailiship: for novv thou canst no more be bailife. <sup>3</sup> And the bailife said vwithin him self, Vwhat shal I doe, because my lord taketh avvay from me the bailiship? digge I am not able, to begge I am ashamed. <sup>4</sup> I knovv vwhat I vvil doe, that vwhen I shal be remoued from the bailiship, they may recieue me into their houses. <sup>5</sup> Therfore calling together euery one of his lords detters, he said to the first, Hovv much doest thou ovve my

## AUTHORISED — 1611.

dead, and is alyue againe; he was lost, and is found. And they began to be merry. <sup>25</sup> Now his elder sonne was in the field, and as he came and drew nigh to the house, he heard musicke and dauncing, <sup>26</sup> And he called one of the seruants, and asked what these things meant. <sup>27</sup> And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

<sup>28</sup> And he was angry, and would not goe in: therefore came his father out, and intreated him. <sup>29</sup> And he answering said to his father, Loe, these many yeres doe I serue thee, neither transgressed I at any tyme thy commendement, and yet thou neuer gauest me a kiddie, that I might make merry with my friends: <sup>30</sup> But as soone as this thy sonne was come, which hath deuoured thy liuing with harlots, thou hast killed for him the fatted calfe. <sup>31</sup> And he said vnto him, Sonne, thou art euer with mee, and all that I haue is thine. <sup>32</sup> It was mete that wee should make merry, and bee glad: for this thy brother was dead, and is alyue againe: and was lost, and is found.

16. AND hee said also vnto his disciples, There was a certaine rich man which had a Steward, and the same was accused vnto him that he had wasted his goodes. <sup>2</sup> And he called him, and said vnto him, How is it that I heare this of thee? Giue an account of thy stewardship: for thou mayest be no longer Steward. <sup>3</sup> Then the Steward said within himself, What shall I doe, for my lord taketh away from mee the Stewardship? I cannot digge, to begge I am ashamed. <sup>4</sup> I am resolued what to doe, that when I am put out of the stewardship, they may recieue me into their houses. <sup>5</sup> So hee called euery one of his lords detters vnto him, and said vnto the first, How much owest thou vnto my



‘οικέτης δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονησει. οὐ δύνασθε Θεῷ δουλεῖν καὶ μαμωνᾷ.’

<sup>14</sup> Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. <sup>15</sup> καὶ εἶπεν αὐτοῖς, ‘Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ.’ <sup>16</sup> Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἢ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. <sup>17</sup> Εὐκοπώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. <sup>18</sup> Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ <sup>δ</sup> πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. <sup>19</sup> Ἄνθρωπος δέ τις ἦν

<sup>9</sup> Rec. ἐκλίπητι.

<sup>2</sup> Rec. + ἰστυν.

<sup>6</sup> Alex. μίχρη.

<sup>6</sup> Alex. = πᾶ.

## GENEVA — 1557.

owest thou vnto my master? <sup>6</sup> And he sayd, An hundred mesures of oyle, and he sayd to him, Take thy obligation, and syt downe quickly, and wryte fyfty. <sup>7</sup> Then sayd he to another, How muche owest thou? and he sayd, An hundred mesures of wheat. then he sayd to him, Take thynе obligation and wryte foure score. <sup>8</sup> And the Lord commended the vniust steward, because he had done wisely. Wherefore the chyldren of this worlde are in their kynde wyser then the chyldren of light. <sup>9</sup> And I say vnto you, Make you friendes with the riches of iniquitie, that when ye shal departe, they may receaue you into euerlasting habitations.

<sup>10</sup> He that is faithful in the least, the same is faithful in muche; and he that is vnfaithful in the least, is vnfaithful also in muche. <sup>11</sup> So then, yf ye haue not bene faithful in the wicked riches, who wil trust you in the true treasure? <sup>12</sup> And if ye haue not bene faithful in another mans busines, who shal geue you that which is your owne? <sup>13</sup> No seruant can serue two masters, for ether he shal hate the one, and loue the other: or els he shal leaue to the one, and despise the other, Ye can not serue God and riches. <sup>14</sup> All these thinges heard the Pharises also which were couetous, and they mocked him.

<sup>15</sup> Then he sayd vnto them, Ye are they which iustifie your selues before men: but God knoweth your hartes: for that which is highly esteemed among men, is abominable in the syght of God. <sup>16</sup> The lawe and the Prophetes raigned vntill Iohn: and synce that tyme the kyngdome of God is preached, and euery man stryueth to go in. <sup>17</sup> Easier it is for heauen and earth to passe away, then one title of the lawe to fall. <sup>18</sup> Whosoeuer forsaketh his wife, and marieth another, committeth adoutry: and whosoeuer marieth her that is diuorced from her honsband, committeth adoutry also. <sup>19</sup> There was a certayne ryche man, which was clothed in

## RHEIMS — 1582.

lord? <sup>6</sup> But he saith, An hundred pipes of oyle. And he said to him, Take thy bil: and sit dovnne, quickly wryte fiftie. <sup>7</sup> After that he said to an other, But thou, how much doest thou owe? Vvho said, An hundred quarters of vvheat. He said to him, Take thy bil, and wryte eightie.

<sup>8</sup> And the lord praised the bailife of iniquitie, because he had done vviseely: for the children of this vvorld, are vviser then the children of light in their generation. <sup>9</sup> And I say to you, Make vnto you friendes of the mammon of iniquitie: that vvhen you faile, they may receiue you into the eternal tabernacles. <sup>10</sup> He that is faithful in the lest, is faithful in the greater also: and he that is vnjust in litle, is vnjust in the greater also. <sup>11</sup> If then you haue not been faithful in the vnjust mammon: vvith that vvchich is the true vvho may credit you? <sup>12</sup> And if you haue not been faithful in other mens: that vvchich is yours, vvho vvil giue you? <sup>13</sup> No seruant can serue tvo maisters, for either he shal hate the one, and loue the other: or cleaue to one, and contemne the other. You can not serue God and mammon.

<sup>14</sup> And the Pharisees vvchich vvere couetous, heard all these thinges: and they derided him. <sup>15</sup> And he said to them, You are they that iustifie your selues before men, but god knoweth your hartes, because that vvchich is high to men, is abomination before God. <sup>16</sup> The lavy and the prophets, vnto Iohn. from that time the kingdom of God is euangelized, and euery one doth force toward it. <sup>17</sup> And it is easier for heauen and earth to passe, then one tittle of the lavy to fall, <sup>18</sup> Euery one that dimisseth his vvife, and marieth an other, committeth adoutric: and he that marieth her that is dismissed from her husband committeth adoutric.

<sup>19</sup> There vvvas a certaine riche man, and

## AUTHORISED — 1611.

lord? <sup>6</sup> And hee said, An hundred measures of oyle. And hee said vnto him, Take thy bill, and sit downe quickly, and wryte fiftie. <sup>7</sup> Then saide he to another, And how much owest thou? And hee said, An hundred measures of wheat. And hee saide vnto him, Take thy bill and wryte fourescore. <sup>8</sup> And the lord commended the vnjust Steward, because hee had done wisely: for the children of this world are in their generation wiser then the children of light. <sup>9</sup> And I say vnto you, Make to your selues friends of the Mammon of vnrightheousnesse, that when ye faile, they may receiue you into euerlasting habitations. <sup>10</sup> Hee that is faithful in that which is least, is faithful also in much: and he that is vnjust in the least, is vnjust also in much. <sup>11</sup> If therefore yee haue not bene faithful in the vnrightheous Mammon, who wil commit to your trust the true riches? <sup>12</sup> And if ye haue not bene faithful in that which is another mans, who shall giue you that which is your owne?

<sup>13</sup> No seruant can serue two masters, for either he wil hate the one, and loue the other: or else he wil hold to the one, and despise the other: yee cannot serue God and Mammon. <sup>14</sup> And the Pharisees also who were couetous, heard all these thinges: and they derided him. <sup>15</sup> And he sayd vnto them, Ye are they which iustifie your selues before men, but God knoweth your hartes: for that which is highly esteemed amongst men, is abomination in the sight of God. <sup>16</sup> The Law and the Prophets were vntill Iohn: since that time the kingdome of God is preached, and euery man prasseth into it. <sup>17</sup> And it is easier for heauen and earth to passe, then one tittle of the Law to faile. <sup>18</sup> Whosoeuer putteth away his wife, and marieth another, committeth adultery: and whosoeuer marieth her that is put away from her husband, committeth adultery.

<sup>19</sup> There was a certaine rich man, which

<sup>6</sup> Or, riches.

‘ πλούσιος, καὶ ἐνεδιδύσκειτο πορφύραν καὶ βύσσον, εὐφραίνόμενος καθ’ ἡμέραν  
 ‘ λαμπρῶς. <sup>20</sup> πτωχὸς δέ τις ἦν ἰσὺν ὀνόματι Λάζαρος, ὃς ἐβέβηλο <sup>d</sup> πρὸς τὸν πυλῶνα  
 ‘ αὐτοῦ ἠλκωμένος. <sup>21</sup> καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων  
 ‘ ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη  
 ‘ αὐτοῦ. <sup>22</sup> ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν  
 ‘ ἀγγέλων εἰς τὸν κόλπον Ἰ. Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. <sup>23</sup> καὶ  
 ‘ ἐν τῷ ἅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασιάνοις, ὄρα <sup>9</sup> τὸν  
 ‘ Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· <sup>24</sup> καὶ αὐτὸς φωνήσας  
 ‘ εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ  
 ‘ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ  
 ‘ φλογὶ ταύτῃ. <sup>25</sup> Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες <sup>h</sup> τὰ ἀγαθὰ σου

<sup>c</sup> Alex. = ἦν.

<sup>d</sup> Alex. = πρὸς.

<sup>e</sup> Alex. εἰλωμένος.

<sup>f</sup> Rec. + τοῦ.

<sup>g</sup> Alex. = τὸν.

## WICLIF—1380.

with purpur and whijt silk : and ete euer dai schynynge, <sup>20</sup> and there was a begger lazarus bi name that laie at his gate ful of bilis, <sup>21</sup> and coneitid to be fulfillid of the crumes that fillin doum fro the riche mannes borde : and no man saf to him, but boundis camen : τ likkiden his bilis, <sup>22</sup> and it was don that the begger dyed : and was borun of aungelis in to abrahams bosum, the riche man was deed also : and was buried in helle,

<sup>23</sup> and he reisd his iȝen whanne he was in turmentis and saie abraham afer, and lazarus in his bosum, <sup>24</sup> and he cried and seide, fadir abraham haue merci on me : and sende lazarus that he depe the end of his fynger in watir, to kele my tunge : for I am turmentid in this flamme, <sup>25</sup> and abraham seide to hym, some haue mynde, for thou hast receyued good thingis in thi liif : lazarus also uel thingis, but he is now counfortid : and thou art turmentid, <sup>26</sup> τ in alle thes thingis : a greet derke place is stablischid bytwixe us and ȝou, that thei that wolun fro hennes passe to ȝou : moum not : nether fro thennes passe ouer hidir,

<sup>27</sup> τ he seide thanne I preie thee fadir : that thou sende hym in to the hous of my fadir, <sup>28</sup> for I haue fyue bretheren : that he witnesse to hem : leest also thei come in to thi place of turmentis, <sup>29</sup> and abraham seide to hym, thei han moises and the profetis : here thei hem, <sup>30</sup> and he seide, nai fadir abraham, but if any of deed men go to hem : thei schulu do penaunce, <sup>31</sup> τ he seide to hym, if thei heren not moises and the profetis : nether if any of deed men risun aȝen, thei schulu bilene to hym.

17. AND ihesus seide to his disciplis, it is impossible, that sclaudris come not,

1590. egea. kele. roof. uuel. ceif. aȝen. agaien

## TYNDALE—1534.

was clothed in purple and fyne bysse, and fared deliciously every daye. <sup>20</sup> And ther was a certayne begger, named Lazarus, whiche laye at his gate full of soores, <sup>21</sup> desyringe to be refreshed with the cromes which fell from the ryche mannes borde. Nevertlesse, the dogges came and licked his soores. <sup>22</sup> And yt fortuned that the begger dyed, and was caried by the aungelles into Abrahams bosome. The riche man also died, and was buried.

<sup>23</sup> And beinge in hell in tormentes, he lyfte vp his eyes and sawe Abraham a farre of, and Lazarus in his bosome, <sup>24</sup> and he cryed and sayd : father Abraham, haue mercy on me, and sende Lazarus that he maye dippe the tippe of his fynger in water, and cole my tonge : for I am tourmented in this flame. <sup>25</sup> But Abraham sayd vnto him Sonne, remembre that thou in thy lyfe tyme, receavedst thy pleasure, and contrary wyse Lazarus payne. Now therefore is he comforted, and thou art punysshed. <sup>26</sup> Beyond all this, betwene you and vs ther is a greatespace set, so that they which wolde goo from hence to you cannot : nether maye come from thence to vs.

<sup>27</sup> Then he sayd : I praye the therfore father, send him to my fathers housse. <sup>28</sup> For I haue fyve bretheren : for to warme them, lest they also come into this place of tourment. <sup>29</sup> Abraham sayd vnto him : they haue Moses and the Prophetes, let them heare them. <sup>30</sup> And he sayd : naye father Abraham, but yf one came vnto them, from the ded, they wolde repent. <sup>31</sup> He sayd vnto him : If they heare not Moses and the prophetes, nether will they beleue, though one roose from death agayne.

17. THEN sayde he to the disciplis, it can not be auyded, but that offences

## CRANMER—1539.

was clothed in purple and fyne whyte, and fared deliciously euery daye : <sup>20</sup> And there was a certayne begger named Lazarus, whyche laye at hys gate full of sores, <sup>21</sup> desyringe to be refreshed wyth the cromes, which fell from the ryche mannes borde (and no man gaue vnto hym.) The dogges came also, and lycked hys sores. <sup>22</sup> And it fortuned, that the begger dyed, and was caried by the aungelles into Abrahams bosome. The ryche man also dyed, and was buried.

<sup>23</sup> And beyng in hell in tormentes, he lyfte vp hys eyes and sawe Abraham a farre of, and Lazarus in hys bosome, <sup>24</sup> and he cryed and sayd : father Abraham, haue mercy on me, and sende Lazarus, that he maye dyppe the typpe of hys fynger in water, and cole my tonge : for I am tormented in thys flame. <sup>25</sup> But Abraham sayd : Some remembre that thou in thy lyfe tyme, receauedst thy pleasure, and contrary wyse, Lazarus receaued payne. But now is he comforted, and thou art punysshed. <sup>26</sup> Beyond all this, betwene vs and you ther is a greatespace set, so that they which wolde goo from hence to you, cannot : nether maye come from thence to vs.

<sup>27</sup> Then he sayd : I praye the therfore father, send hym to my fathers house. <sup>28</sup> (For I haue fyve bretheren) for to warme them, lest they also come into thys place of tourment. <sup>29</sup> Abraham sayd vnto hym : they haue Moses and the Prophetes, let them heare them. <sup>30</sup> And he sayd : naye father Abraham, but yf one come vnto them from the deed, they will repent. <sup>31</sup> He sayd vnto hym : If they heare not Moses and the Prophetes, nether will they beleue, though one rose from death agayne.

17. HE sayde vnto the disciplis : it can not be, but offences wyll come. Neuer-

‘ ἐν τῇ ζωῇ σου, καὶ Ἀάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὁδε| παρακαλεῖται, σὺ δὲ ὀδύνασαι. <sup>26</sup> καὶ ἐπὶ πᾶσι τούτοις, μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν| πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. <sup>27</sup> Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, <sup>28</sup> ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτον τῆς βασιάνου· <sup>29</sup> Λέγει ἑαυτῷ Ἀβραάμ, Ἐχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. <sup>30</sup> Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ· ἀλλ’ ἐάν τις ἀπὸ νεκρῶν πορευθῆ| πρὸς αὐτοὺς, μετανοήσουσιν. <sup>31</sup> Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ, ἐάν τις ἐκ νεκρῶν ἀναστῆ, πεισθήσονται.’

XVII. Εἶπε δὲ πρὸς τοὺς μαθητὰς<sup>m</sup>, ‘Ἀνένδεκτόν ἐστι<sup>n</sup> τοῦ| μὴ ἔλθειν τὰ

<sup>A</sup> Rec. + σὺ.

<sup>l</sup> Rec. ὄδε.

<sup>A</sup> Rec. ἰναῖθιν.

<sup>l</sup> Alex. + ἐι.

<sup>m</sup> Alex. + αὐτῷ.

<sup>n</sup> Rec. = τοῦ.

## GENEVA — 1557.

purple and fyne linnen, and fared deliciously every day. <sup>20</sup> Also there was a certayn begger named Lazarus, which lay at his gate ful of sores. <sup>21</sup> And desired to be refreshed with the crommes which fel from the ryche mans borde. yea, the dogges came and lycked his sores.

<sup>22</sup> And it was so that the begger dyed, and was caried by the Angelles into Abrahams bosome. The riche man also dyed and was buried. <sup>23</sup> And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome. <sup>24</sup> And he cried, and sayd, Father Abraham, haue mercie on me, and send Lazarus that he may dyp the typ of his fynger in water, and coole my tongue: for I am tormented in this flame. <sup>25</sup> But Abraham sayd, Sonne, remember that thou in thy lyfe tyme, receauest thy pleasure, and contrarywyse Lazarus payne: now therefore is he comforted, and thou art punished.

<sup>26</sup> Besydes all this, betwene you and vs there is a great gulfe set, so that they which would goe from hence to you, can not, nether may come from thence, to vs. <sup>27</sup> Then he sayd, I pray thee therefore father, send hym to my fathers house. <sup>28</sup> For I haue fyue brethren, that he may warne them, lest they also come into this place of torment. <sup>29</sup> Abraham sayd vnto hym, They haue Moses and the Prophets, let them heare them. <sup>30</sup> And he sayd Nay Father Abraham: but if one came vnto them from the dead, they will conuert to God. <sup>31</sup> Then he sayd vnto him, If they heare not Moses and the Prophetes, nether wyl they beleue, thogh one ryse from death agayne.

## RHEIMS — 1582.

he vvas clothed vwith purple and silke: and he fared every day magnifically. <sup>20</sup> And there vvas a certayne begger called Lazarus, that lay at his gate, full of sores: <sup>21</sup> desiring to be filled of the crommes, that fel from the riche mans table, but the dogges also came, and licked his sores. <sup>22</sup> And it came to passe that the begger died, and vvas caried of the Angels into Abrahams bosome. And the riche man also died: and he vvas buried in hel.

<sup>23</sup> And lifting vp his eies, vwhen he vvas in tormentes, he savv Abraham a farre of, and Lazarus in his bosome: <sup>24</sup> and he crying said, Father Abraham, haue mercie on me, and send Lazarus that he may dippe the tippe of his finger into vvater, for to coole my tongue, because I am tormented in this flame.

<sup>25</sup> And Abraham said to him, Sonne, remember that thou didst receiue good things in thy life time, and Lazarus likewise euil: but now he is comforted, and thou art tormented. <sup>26</sup> And beside all these things, betwene vs and you there is fixed a great chaos: that they vvhich vvil passe from hence to you, may not, nether goe from thence hither. <sup>27</sup> And he said, Then, father, I beseeche thee that thou vvouldest send him vnto my fathers house, for I haue fyue brethren, <sup>28</sup> for to testifie vnto them, lest they also come into this place of tormentes. <sup>29</sup> And Abraham said to him, They haue Moyses and the Prophets: let them heare them. <sup>30</sup> But he said, No, father Abraham, but if some man shal goe from the dead to them, they vvill doe penance. <sup>31</sup> And he said to him, If they heare not Moyses and the Prophets, neither if one shal rise agayne from the dead, vvill they beleue.

## AUTHORISED — 1611.

was clothed in purple and fine linnen, and fared sumptuously every day. <sup>20</sup> And there was a certayne begger named Lazarus, which was laid at his gate full of sores, <sup>21</sup> And desiring to bee fed with the crumes which fel from the rich mans table: moreover the dogs came and licked his sores.

<sup>22</sup> And it came to passe that the begger died, and was caried by the Angels into Abrahams bosome: the rich man also died, and was buried. <sup>23</sup> And in hell he lift vp his eyes being in tormentes, and seeth Abraham a farre off, and Lazarus in his bosome: <sup>24</sup> And he cried, and said, Father Abraham haue mercie on me, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame.

<sup>25</sup> But Abraham sayd, Sonne, remember that thou in thy life time recieuest thy good things, and likewise Lazarus euill things, but now he is comforted, and thou art tormented. <sup>26</sup> And besides all this, betwene vs and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot, neither can they passe to vs, that would come from thence. <sup>27</sup> Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house: <sup>28</sup> For I haue fyue brethren, that he may testifie vnto them, lest they also come into this place of torment. <sup>29</sup> Abraham saith vnto him, They haue Moses and the Prophets, let them heare them. <sup>30</sup> And he said, Nay, father Abraham: but if one went vnto them from the dead, they will repent. <sup>31</sup> And hee said vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.

17. THEN said he to his disciples, It can not be auoyded but that offences wyl

17. AND he said to his Disciples, It is impossible that scandale should not

17. THEN said he vnto the disciples, It is impossible but that offences will

' σκάδαλα· ὁὐαὶ δὲ | δι' οὗ ἔρχεται. <sup>2</sup> λυσιτελεῖ αὐτῷ εἰς ἄμύλλος ὀνικὸς | περικείται  
 ' περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίση ἕνα  
 ' τῶν μικρῶν τούτων. <sup>3</sup> προσέχετε ἑαυτοῖς. ἐὰν ὅδε | ἀμάρτην εἰς σὲ | ὁ ἀδελφός  
 ' σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. <sup>4</sup> καὶ ἐὰν ἑπτὰκις τῆς  
 ' ἡμέρας ἀμάρτην εἰς σὲ, καὶ ἑπτὰκις τῆς ἡμέρας | ἐπιστρέψῃ ἡ λέγων, Μετανοῶ,  
 ' ἀφήσεις αὐτῷ. <sup>5</sup> καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, ' Πρόσθετε ἡμῶν πίστιν.  
<sup>6</sup> Εἶπε δὲ ὁ Κύριος, ' Εἰ ἔχετε | πίστιν, ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ  
 ' συκαμίνῳ ταύτῃ, Ἐκρίζωθητι, καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑψήκουσεν ἂν  
 ' ὑμῶν. <sup>7</sup> Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ  
 ' τοῦ ἀγροῦ ἐρεῖ ὠ εὐθέως, Παρελθὼν ἀνάπεσαι· <sup>8</sup> ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοιμάσον  
 ' τί δειπνήσω, καὶ περιζωσάμενος διακονεῖ μοι, ἕως ἢ φάγω καὶ πῖω· καὶ μετὰ

<sup>1</sup> Alex. πλὴν οὐαί. <sup>2</sup> Alex. λιθὸς μύλλος. <sup>3</sup> Alex. = εἰ. <sup>4</sup> Alex. = εἰς σὲ. <sup>5</sup> Alex. ἀμάρτησθ. <sup>6</sup> Alex. = τῆς ἡμέρας. <sup>7</sup> Rec. + ἐπι σὶ  
<sup>8</sup> Alex. ἔχετε.

WICLIȚ—1380.

TYNDALE—1534.

CRANMER—1539.

but wo to that man bi whom thei comen.  
 it is more profitable to him if a melen-  
 stoon be putte aboute his necke, and he  
 be cast in to the see: thanne that he  
 the sclandre oon of these lital, <sup>3</sup> take ze hede  
 zou self; if thi brother hath synned agens  
 thee: blame hym, and if he do penauce:  
 forgeue hym. <sup>4</sup> and if seuen sithis in the dai  
 he do synne agens thee, and seuen sithis  
 in the dai, he be comuertid to thee, and  
 seie it forthenkiht me: forgeue thou to hym.  
<sup>5</sup> and the apostlis seiden to the lord:  
 enrese to us feith, <sup>6</sup> and the lord seid: if  
 ze han feith as the corne of seneuey: ze  
 schuln seie to this more tre, he thou  
 drawn up bi the rote, and be thou  
 plantid in to the see, and it schal obcie  
 to zou. <sup>7</sup> but who of zou hath a seruaunte  
 erynge or lesewinge oxis, whiche seith to  
 hym, whanne he turneth agen from the feeld:  
 anoon go and sitte to mete? <sup>8</sup> and seith  
 not to hym: make redi that I soupe, and  
 girde thee and serue me while I ete and  
 drynke: and aftir this thou schalt ete and  
 drynke. <sup>9</sup> where he hath grace to that  
 seruaunt: for he didde that that he co-  
 maundid hym? nai I gesse. <sup>10</sup> so ze  
 whanne ze han don alle thingis that ben  
 comaundid to zou, seie ze we ben vnpri-  
 profitable seruauntis: we han don that that  
 we ongen to do.

<sup>11</sup> and it was don while ihesus wente in  
 to ierusalem: he passid thorug the myddil  
 of samarie and galilee, <sup>12</sup> and whanne he  
 entrid in to a castel, ten leprous men  
 camen agens hym: whiche stoden afer,  
<sup>13</sup> and reiseden hir vois, and seiden ihesus  
 comaundour: haue merci on us. <sup>14</sup> and as  
 he saie hem: he seide, go ze schewe ze  
 zou to the preestis, and it was don while  
 thei wenten: thei weren clesid, <sup>15</sup> and  
 oon of hem as he saie, that he was clesid;  
 and went agen magnifyinge god with greet  
 vois. <sup>16</sup> and he fildoon on the face bifor

will come. Nevertheless wo be to him  
 thorow whom they come. <sup>2</sup> It were better  
 for him that a mylstone were hangd  
 about his necke, and that he were cast  
 into the see; then that he shuld offende  
 one of this lyletons. <sup>3</sup> Take hede to youre  
 selves. If thy brother trespas agaynst thi  
 rebuke him: and yf he repent/ forgeue  
 him. <sup>4</sup> And though he sinne agens the .vii.  
 tymes in a daye, and seven tymes in a  
 daye tourne agayne to the sayinge: it  
 repeateth me/ forgeue him  
<sup>5</sup> And the apostles sayde vnto the Lorde:  
 increase oure faith. <sup>6</sup> And the Lorde  
 sayde: yf ye had faith lyke a grayne of  
 mustard seede, and shuld saye vnto this  
 sycamaun trey: plucke thy selfe vp by the  
 rootes; and plant thy selfe in the see: he  
 shuld obey you.

<sup>7</sup> Who is it of you yf he had a seruaunte  
 plowinge or fedinge catell: that wolde save  
 vnto him when he were come from the  
 felde: Goo quickly and syt doune to meate:  
<sup>8</sup> and wolde not rather saye to him: dresse  
 wherwith I maye sup, and gyrdle vp thy  
 selfe and serue me: tyll I have eaten  
 and dronken: and afterward/ eate thou  
 and drinke thou? <sup>9</sup> Doeth he thanke that  
 seruaunt because he dyd that which was  
 comaundid vnto him? I trowe not.  
<sup>10</sup> Soe lykewyse ye, when ye haue done all  
 those thinges which are comaundid you:  
 saye, we are vnpofitable seruautes. We  
 haue done that which was our due ty to do.

<sup>11</sup> And it chaunsed as he went to Ieru-  
 salem, that he passed thorow Samaria and  
 Galilee. <sup>12</sup> And as he entred into a certayne  
 towne, ther met him ten men that were  
 lepers. Which stode a farr of, <sup>13</sup> and put  
 forth their voyces and sayde: Iesu master,  
 haue mercy on vs. <sup>14</sup> When he sawe them,  
 he sayde vnto them: Goo and shewe  
 youre selves to the prestes. And it chaunsed  
 as they went, they were clesid. <sup>15</sup> And  
 one of them, when he sawe that he was  
 clesid, turned backe agayne, and with a  
 loude voyce prayded God, <sup>16</sup> and fell doune

thelese wo vnto hym thorow whom they  
 come. <sup>2</sup> It were better for hym that a myl-  
 stone were hangd aboute hys necke, and  
 he cast into the see, then that he shuld  
 offende one of these lyletons. <sup>3</sup> Take hede  
 to youre selues. If thy brother trespas  
 agaynst the, rebuke hym: and yf he rep-  
 ent, forgeue hym. <sup>4</sup> And though he synne  
 agaynst the seven tymes in a daye, and  
 seuen tymes in a daye tourne agayne to  
 the, sayinge: it repeateth me, thou shalt  
 forgeue hym.  
<sup>5</sup> And the Apostles sayde vnto the Lorde:  
 increase oure fayth. <sup>6</sup> And the Lorde  
 sayde: yf ye had fayth lyke a grayne of  
 mustard seede, and shuld saye vnto this  
 Sycamaun trey, plucke thy selfe vp by the  
 rootes, and plant thy selfe in the see: it  
 shuld obey you.

<sup>7</sup> Who is it of you, yf he had a seruaunte  
 plowynge or fedyng catel, that wyll save  
 vnto hym when he cometh from the  
 felde: Go quykely, and syt doune to  
 meate, <sup>8</sup> and sayeth not rather vnto him,  
 dresse, wherwith I maye sup, and gyrdle  
 vp thy selfe, and serue me, tyll I haue  
 eaten and dronken: and afterward, eate  
 thou, and dryncke thou? <sup>9</sup> Doeth he  
 thanke that seruaunt, because he dyd the  
 thynges that were comaundid vnto hym?  
 I trow not. <sup>10</sup> So likewise ye, when ye  
 haue done all those thynges which are  
 comaundid you, saye: we are vnpofi-  
 table seruautes. We haue done that,  
 whiche was onre duty to do: <sup>11</sup> And it  
 chaunsed as he went to Ierusalem, that  
 he passed thorow Samaria and Galilee,  
<sup>12</sup> And as he entred into a certayne towne,  
 ther met hym ten men that were lepers.  
 Which stode a farr of, <sup>13</sup> and put forth  
 their voyces and sayde: Iesu master,  
 haue mercy on vs. <sup>14</sup> When he sawe them,  
 he sayde vnto them: Go, shewe youre  
 selves vnto the Prestes. And it came to  
 passe, that as they went, they were clesid.  
<sup>15</sup> And one of them, when he sawe that  
 he was clesid, turned backe agayne, and  
 wyth a loude voyce prayded God, <sup>16</sup> and

ὄνικος, ἀμύλλος ἀγνός, ἀμάρτησθ, ἀνάπεσαι, ἀροτριῶντα, ποιμαίνοντα, εἰσελθόντι, ἐκ τοῦ ἀγροῦ, εὐθέως, παρελθὼν, ἀνάπεσαι, ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, ἐτοιμάσον, τί δειπνήσω, περιζωσάμενος, διακονεῖ μοι, ἕως ἢ φάγω καὶ πῖω, καὶ μετὰ

‘ ταῦτα φάγεσαι καὶ πίεσαι σύ; <sup>9</sup> Μὴ ἔχει χάριν ἔχει | τῷ δούλῳ ἑκείνῳ, ὅτι ἐποίησε  
 ‘ τὰ διαταχθέντα; <sup>8</sup>; οὐ δοκῶ. <sup>10</sup> οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ δια-  
 ‘ ταχθέντα ὑμῖν, λέγετε, Ὅτι δούλοι ἀχρεῖοί ἐσμεν. <sup>4</sup> ὅτι ὁ ὀφείλομεν ποιῆσαι  
 ‘ πεποιήκαμεν.’

<sup>11</sup> Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ  
 μέσου Σαμαρείας καὶ Γαλιλαίας. <sup>12</sup> καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήν-  
 τησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν. <sup>13</sup> καὶ αὐτοὶ ἤραν φωνὴν, λέ-  
 γοντες, ‘ Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.’ <sup>14</sup> Καὶ ἰδὼν εἶπεν αὐτοῖς, ‘ Πορευθέντες ἐπι-  
<sup>15</sup> εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἴαθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων  
 τὸν Θεόν.’ <sup>16</sup> καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ.

\* Alex. + ἀντφ̄.

\* Alex. ἀνάπτει.

\* Alex. + ἄν.

\* Alex. ἔχει χάριν.

\* Alex. = ἐκείνῳ.

\* Rec. + ἀντφ̄.

\* Alex. = οὐ δοκῶ.

\* Alex. = ὅτι.

## GENEVA—1557.

come, but wo be to hym through whom they come. <sup>2</sup> It was better for him that a great mylstone were hangd about his necke, and that he were cast into the sea, then that he should offende one of these litle ones. <sup>3</sup> Take hede to your selues: If thy brother trespass agaynst thee, rebuke hym: and if he be sory and amende, forgue hym. <sup>4</sup> And though he synne agaynst thee seven tymes in a day, and seven tymes in a day tourne agayne to thee, saying, It repenteth me, thou shalt forgue him.

<sup>5</sup> And the Apostles sayd vnto the Lord, Increase our fayth. <sup>6</sup> And the Lord sayd, If he had fayth as muche as is a graine of mustard seede, and shulde say vnto this mulbery tree, plucke thy selfe vp by the rootes, and plante thy self in the sea, it should obey you. <sup>7</sup> Who is it of you that hauing a seruant plowng or feding cattel, would say vnto hym by and by when he were come from the field, Go, and syt downe to meat? <sup>8</sup> And would not rather say to hym, and sayd wherewith I may suppe, and gyrdt vp thy self, and serue me, tyl I haue eaten and droncken, and afterward eat thou, and drincke thou? <sup>9</sup> Doth he thanke that seruant, because he dyd that which was commanded vnto him? I trowe not. <sup>10</sup> So likewise ye, when ye haue done all those things which are commanded you, say, We are vnprofitable seruantes: We haue done that which was our duty to do.

<sup>11</sup> And so it was when he went to Ierusalem, that he passed through the myddes of Samaria and Galile. <sup>12</sup> And as he entred into a certayne towne, there met him ten men that were lepers, which stode a farr off. <sup>13</sup> And put forth theyr voyces and sayd, Iesus Master, haue mercie on vs. <sup>14</sup> And when he sawe them, he sayd vnto them, Go shewe your selues vnto the Priests. And it chanced that as they went, they were censed.

<sup>15</sup> Then one of them, when he saw that he was censed turned backe agayne, and with a loude voyce praised God. <sup>16</sup> And

## RHEIMS—1582.

come: but vnto him by vvhom they come. <sup>2</sup> It is more profitable for him, if a mil-stone be put about his necke, and he be cast into the sea, then that he scandalize one of these litle ones. <sup>3</sup> Looke vvel to your selues. If thy brother sinne against thee, rebuke him: and if he doe penance, forgie him. <sup>4</sup> And if he sinne against thee seven tymes in a day, and seven tymes in a day be couerted vnto thee, saying, It repenteth me, forgie him.

<sup>5</sup> And the Apostles said to our Lord, Increase faith in vs. <sup>6</sup> And our lord said, If you had faith like to a mustard seede, you might say to this mulberie tree, be thou rooted vp, and be transplanted into the sea: and it vould obey you. <sup>7</sup> And vvhich of you hauing a seruant plowng or keeping cattle, that vvil say to him returning out of the field, Passe quickly, sit downe: <sup>8</sup> and saith not to him, Make ready supper, and gird thy self, and serue me vvhiles I eate and drinke, and afterward thou shalt eate and drinke? <sup>9</sup> Doth he giue that seruant thanks, for doing the things vvhich he commanded him? I trow not. <sup>10</sup> So you also, vvhon you shal haue done all things that are commanded you, say, Vve are vnprofitable seruants: vve haue done that vvhich vve ought to doe.

<sup>11</sup> And it came to passe, as he vvent vnto Hierusalem, he passed through the middes of Samaria and Galilee. <sup>12</sup> And vvhon he entred into a certayne towne, there mette him ten men that were lepers, vvhon stode a farr off: <sup>13</sup> and they lifted vp their voyce, saying, Iesus maister, haue mercie on vs. <sup>14</sup> Vvhon as he saw, he said, Goe, shew your selues to the Priests. And it came to passe, as they vvent, they vvere made cleane.

<sup>15</sup> And one of them as he savv that he vvas made cleane: vvent backe vwith a loud voyce magnifying God, <sup>16</sup> and he fel

## AUTHORISED—1611.

come, but wo vnto him through whom they come. <sup>2</sup> It was better for him that a milstone were hangd about his necke, and he cast into the Sea, then that he should offend one of these litle ones.

<sup>3</sup> Take hede to your selues: If thy brother trespass against thee, rebuke him: and if he repent, forgie him. <sup>4</sup> And if he trespass against thee seven tymes in a day, and seven tymes in a day turne againe to thee, saying, I repent, thou shalt forgie him. <sup>5</sup> And the Apostles said vnto the Lord, Increase our faith. <sup>6</sup> And the Lord said, If yee had faith as a graine of mustard seede, yee might say vnto this Sycamine tree, Be thou plucked vp by the roote, and be thou planted in the sea, and it should obey you. <sup>7</sup> But which of you hauing a seruant plowng, or feeding cattell, will say vnto him by and by when he is come from the field, Goe and sit downe to meate? <sup>8</sup> And wil not rather say vnto him, Make ready wherewith I may suppe, and gird thy selfe, and serue me, till I haue eaten and drunken: and afterward thou shalt eate and drinke. <sup>9</sup> Doeth he thanke that seruant, because he did the things that were commanded him? I trow not. <sup>10</sup> So likewise ye, when ye shal haue done all those things which are commanded you, say, We are vnprofitable seruants: wee haue done that which was our duty to doe.

<sup>11</sup> And it came to passe, as he went to Hierusalem, that hee passed thorow the mids of Samaria and Galile. <sup>12</sup> And as he entred into a certayne village, there met him tenne men that were lepers, which stood affar off. <sup>13</sup> And they lifted vp their voices, and said, Iesus master haue mercie on vs. <sup>14</sup> And when he saw them, he saide vnto them, Goe shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed.

<sup>15</sup> And one of them when hee saw that he was healed, turned backe, and with a loud voice glorified God, <sup>16</sup> And fell downe on

καὶ αὐτὸς ἦν Σαμαρείτης. <sup>17</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ‘Οὐχὶ οἱ δέκα ἐκαβα-  
 ρισθησαν; οἱ δὲ ἐννέα ποῦ; <sup>18</sup> οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ  
 Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος;’ <sup>19</sup> Καὶ εἶπεν αὐτῷ, ‘Ἀναστὰς πορεύου· ἡ πίστις  
 σου σέσωκέ σε.’

<sup>20</sup> Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ,  
 ἀπεκρίθη αὐτοῖς, καὶ εἶπεν, ‘Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·  
<sup>21</sup> οὐδὲ ἐροῦσιν, Ἴδου ὧδε, ἢ, ἰδου ἐκεῖ· ἰδου γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν  
 ἐστίν.’ <sup>22</sup> Εἶπε δὲ πρὸς τοὺς μαθητὰς, ‘Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν  
 τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. <sup>23</sup> καὶ ἐροῦσιν ὑμῖν,  
 Ἴδου ὧδε, ἢ, ἰδου ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε. <sup>24</sup> ὥσπερ γὰρ ἡ ἀστραπὴ ἡ  
 ἀστράπτουσα ἐκ τῆς ὑπ’ οὐρανοῦν εἰς τὴν ὑπ’ οὐρανοῦν λάμπει, οὕτως ἔσται ὁ

α Alex. ὠεῖ, ἰεῖ.

f Rec. + καί.

g Rec. + τῶν.

## WICLIIF—1380.

his feet: and dide thankynge, and this  
 was a samaritan, <sup>17</sup> and ihesus answered  
 and seide, whether ten ben not clen-  
 sid; and where ben the nyne? <sup>18</sup> There is noon  
 founden that turned agan and gaf glorie  
 to god: but this alien, <sup>19</sup> and he seide to  
 hym rise up go thou: for thi feith hath  
 made the saaf.

<sup>20</sup> And he was axed of the farisies, whanne  
 the rewme of god cometh, and he answerid  
 to hem, I seide, the rewme of god cometh  
 not with aspyng: <sup>21</sup> nether thei schul  
 seie lo here: or lo there, for lo the rewme  
 of lo here is withynne you. <sup>22</sup> and he seide  
 to hisse discipuls, daies schul come, whanne  
 ye schul desir to se o dai of mannes sone:  
 and ye schul not se, <sup>23</sup> and thei schul  
 seie to ze hou to here and lo there, nyle ze  
 go, nether sue ze, <sup>24</sup> for as list schynynge  
 from vndir heuene, schyneth in to tho  
 things that ben undir heuene: so mannes  
 sone schal be in his daie, <sup>25</sup> but first it  
 bihoueth hym to suffre many thingis, and  
 to be repreud of this geueracioun.

<sup>26</sup> and as it was don in the daies of noe:  
 so it schal be in the daies of mannes sone;  
<sup>27</sup> thei etun and drunken, weddiden wyues,  
 and weren souun to weddingis, til in to  
 the day in the whiche noe entrid in to the  
 schip: and the greet flood cam and lost  
 alle, <sup>28</sup> also as it was don in the daies of  
 loth: thei etun and drunken, bouzten and  
 seelden: phauntiden and bildiden, <sup>29</sup> but  
 the dai that loth wente out of sodom:  
 the lord reyned fier and brymstoon fro  
 heuene and lost alle. <sup>30</sup> Like this thing it  
 schal be, in what dai mannes sone schal  
 be schewid, <sup>31</sup> in that our he that is in  
 the roof and his vessels in the hous:  
 come he not doum to take hem away, and  
 he that schal be in the feld: also turne  
 not agan bihynde, <sup>32</sup> he ze myndeful  
 of the wif of loth, <sup>33</sup> who euer seke to make

<sup>26</sup> 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

## TYNDALE—1534.

on his face at his fete, and gave him  
 thanks. And the same was a Samaritan.  
<sup>17</sup> And Iesus answered and sayde: are  
 ther not ten clensted? But where are  
 those nyne? <sup>18</sup> Ther are not founde that  
 returned agane, to geve God prayse, save  
 only this straunger. <sup>19</sup> And he sayde vnto  
 him: aryse, and goo thy waye, thy faith  
 hath made the whoale.

<sup>20</sup> When he was demaunded of the  
 pharises, when the kyngdome of God  
 shuld come: he answered them and sayde:  
 The kyngdome of God cometh not with  
 waytinge for. <sup>21</sup> Nether shall men saye:  
 Loo here; loothere. For beholde, the kyng-  
 dome of God is with in you.

<sup>22</sup> And he sayde vnto the disciples: The  
 dayes will come, when ye shall desyre to se  
 one daye of the sonne of man, and ye shall  
 not se it. <sup>23</sup> And they shall saye to you:  
 Se here; Se there. Goo not after them, nor  
 folowe them; <sup>24</sup> for as the lyghtenynge that  
 apereth out of the one parte of the heven,  
 and shyneth vnto the other parte of heven:  
 Soo shall the sonne of man be in his  
 dayes. <sup>25</sup> But fyrst must he suffre many  
 thinges, and be refused of this nacion.

<sup>26</sup> As it happened in the tyme of Noe:  
 So shall it be in the tyme of the sonne  
 of man. <sup>27</sup> They ate, they dranke, they  
 maryed wyves and were maryed, even  
 vnto the same daye that Noe went into the  
 arke: and the flood cam and de-  
 stroyed them all. <sup>28</sup> Lykewyse also as it  
 chaunced in the dayes of Lot. They ate,  
 they dranke, they bought, they solde, they  
 plaunted, they bilte. <sup>29</sup> And even the same  
 daye that Lot went out of Zodom, it rayned  
 fyre and brymstone from heven, and de-  
 stroyed them all. <sup>30</sup> After these ensamples,  
 shall it be in the daye when the sonne of  
 man shall appere.

<sup>31</sup> At that daye he that is on the housse  
 topp, and his stuffe in the housse: let hym  
 not come doune to take it out. And  
 lykewyse let not him that is in the foldes,  
 turne backe agayne to that he lefte be-  
 hynde. <sup>32</sup> Remember Lottes wyfe. <sup>33</sup> Who-

## CRANMER—1539.

fell doune on his face at his fete, and gaue  
 hym thanks. And the same was a Sa-  
 maritan. <sup>17</sup> And Iesus answered, and  
 sayde: are ther not ten clensted? But where  
 are those nyne? <sup>18</sup> Ther are not founde  
 that returned agayne, to geue God prayse,  
 saue only thys straunger. <sup>19</sup> And he sayd  
 vnto him: aryse, go thy waye, thy fayth  
 hath made the whoale.

<sup>20</sup> When he was demaunded of the Phari-  
 syes, when the kyngdome of God shuld  
 come, he answered them and sayd: The  
 kyngdome of God shall not come with  
 waytyng for. <sup>21</sup> Nether shall they saye. Lo  
 here, or lo there. For beholde the kyng-  
 dome of God is with yn you. <sup>22</sup> And he sayde  
 vnto the dyscyples: the dayes wyll come,  
 when ye shall desyre to se one daye of  
 the sonne of man, and ye shall not se it.

<sup>23</sup> And they shall saye to you: Se here,  
 Se there. Go not after them, nor folow  
 them: <sup>24</sup> for as the lyghtenynge that apereth  
 out of the one parte that is vnder heauen,  
 (shyneth vnto the other parte which is vnder  
 heauen, so shall the sonne of man be in  
 his dayes. <sup>25</sup> But fyrst must he suffre many  
 thynges and be refused of thys nacyon.

<sup>26</sup> And as it happened in the dayes of  
 Noe: so shall it be also in the dayes of  
 the sonne of man. <sup>27</sup> They dyd eate and  
 drynke, they maryed wyues and were  
 maryed, euen vnto the same daye that Noe  
 went into the Arke: and the flood cam,  
 and destroyed them all. <sup>28</sup> Lykewyse also  
 as it chaunced in the dayes of Lot. They  
 dyd eate, they drancke, they bought, they  
 solde, they plaunted, they buylded: <sup>29</sup> But  
 euen the same daye that Lot went out of  
 zodom, it rayned wyth fyre and brym-  
 stone from heauen, and destroyed them  
 all. <sup>30</sup> Euen thus, shall it be in the daye,  
 when the sonne of man shall appere.

<sup>31</sup> At that daye he that is on the housse  
 topp, and his stuffe in the housse: let hym  
 not come doune to take it out. And let  
 not hym that is in the felde, turne backe  
 agayne to the thynges that he lefte behynde.  
<sup>32</sup> Remember Lottes wyfe. <sup>33</sup> Whosoeur

ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. <sup>25</sup> πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ  
 ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. <sup>26</sup> καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις  
 ἡ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>27</sup> ἦσθιον, ἔπινον,  
 ἐγάμου, ἔξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσηλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν  
 ὁ κατακλυσμὸς, καὶ ἀπόλεσεν ἅπαντας. <sup>28</sup> ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις  
 Λῶτ ἦσθιον, ἔπινον, ἠγόραζον, ἐπόλουν, ἐφύτευον, ὠκοδόμουν <sup>29</sup> ἡ δὲ ἡμέρα  
 ἐξῆλθε Λῶτ ἀπὸ Σοδόμων, ἐβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπόλεσεν  
 ἅπαντας. <sup>30</sup> κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.  
 ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ,  
 μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ  
 ὀπίσω. <sup>32</sup> μνημονεύετε τῆς γυναικὸς Λῶτ. <sup>33</sup> ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ

<sup>a</sup> Alex. ἠγαμίζοντο.<sup>b</sup> Alex. τὰ αὐτὰ.

## GENEVA — 1557.

fel down on hys face at his fete, and  
 gauc him thanks, and the same was a  
 Samaritane. <sup>17</sup> And Iesus answered and  
 sayd, Are there not ten clenst? but  
 where are those nyc? <sup>18</sup> There are not  
 found that returned agayne, to geue God  
 prayse, saue only this stranger. <sup>19</sup> And he  
 sayd vnto him, Aryse, go thy way, thy  
 faith hath made thee whole.

<sup>20</sup> When he was demanded of the Phari-  
 rises, when the kingdome of God should  
 come, he answered them, and sayd, The  
 kingdome of God cometh not with  
 obseruation. <sup>21</sup> Nether shal men say, Lo  
 here, lo there. For behold the kingdome  
 of God is within you. <sup>22</sup> And he  
 said vnto the disciples, The dayes will  
 come, when ye shal desire to see one of  
 the dayes of the Sonne of man, and ye  
 shal not se it. <sup>23</sup> And they shal say to  
 you, Se here, or Se there. Go not thither,  
 nether folow them. <sup>24</sup> For as the lightening  
 that appeareth out of the one part  
 that is vnder heauen, and shineth vnto  
 the other part which is vnder heauen:  
 So shal the Sonne of man be in his day.  
<sup>25</sup> But fyrst must he suffre many thynges,  
 and be reproued of this nation.

<sup>26</sup> And as it happened in the dayes of Noe,  
 so shal it be in the dayes of the Sonne  
 of man. <sup>27</sup> They ate, they drancke, they  
 married wyues, and gaue in marriage, euen  
 vnto that same day that Noe went into the  
 Arke: & the flood came, & destroyed them  
 all. <sup>28</sup> Lykewyse also, as it chanced in the  
 dayes of Lot. They ate, they drancke, they  
 bought, they sold, they planted, they buyt.  
<sup>29</sup> And euen the same day that Lot went out  
 of Sodom, it rayned fyre and brymstone  
 from heauen, and destroyed them all. <sup>30</sup> Af-  
 ter these ensamples, shal it be in the day  
 when the Sonne of man shal appeare.

<sup>31</sup> At that day he that is on the house  
 top, and his stuffe in the house, let him  
 not come doune to take it out: and he  
 that is in the field, likewise let him not  
 turne backe to that he lefte behynde.

<sup>32</sup> Remember Lottes wyfe. <sup>33</sup> Whosoever

## RHEIMS — 1582.

on his face before his feete, giuing thanks:  
 and this was a Samaritane. <sup>17</sup> And Iesus  
 ansuering said, Vvere not ten made  
 cleane? and vwhere are the nine? <sup>18</sup> There  
 was not found that returned, and gaue  
 glorie to God, but this stranger. <sup>19</sup> And  
 he said to him, Arise, goe thy wayes:  
 because thy faith hath made thee safe.

<sup>20</sup> And being asked of the Pharisees,  
 Vvhen cometh the kingdom of God? he  
 answered them and said, The king-  
 dom of God cometh not vwith obserua-  
 tion: <sup>21</sup> neither shal they say, Loe  
 here, or loe there. for loe the kingdom of  
 God is vwithin you.

<sup>22</sup> And he said to his Disciples, The  
 daies vil come vwhen you shal desire to  
 see one day of the Sonne of man: and  
 you shal not see. <sup>23</sup> And they vil say to  
 you, Loe here and loe there. Goe not,  
 neither doe ye folovv after. <sup>24</sup> For euen  
 as the lightening that lighteneth from  
 vnder heauen, vnto those partes that are  
 vnder heauen, shineth: so shal the Sonne  
 of man be in his day. <sup>25</sup> But first he  
 must suffer many things and be reiected of  
 this generation. <sup>26</sup> And as it came to  
 passe in the daies of Noe, so shal it be  
 also in the daies of the Sonne of man. <sup>27</sup>  
 They did eate and drinke, they did  
 marie vvives and vvere giuen to mariage  
 euen vntil the day that Noe entred into  
 the arke: and the flood came, and des-  
 troyed them al.

<sup>28</sup> Likewise as it came to passe in the  
 daies of Lot: They did eate and drinke,  
 bought and sould, planted, and builded:  
<sup>29</sup> and in the day that Lot vvent out from  
 Sodome, it rained fire and brimstone from  
 heauen, and destroyed them all: <sup>30</sup> accord-  
 ing to these things it shal be in the  
 day that the Sonne of man shal be reue-  
 aled. <sup>31</sup> In that houre he that shal be  
 in the house-toppe, and his vessel in the  
 house, let him not goe dovvnne to take  
 them vp: and he that is in the field, in  
 like maner let him not returne backe.

<sup>32</sup> Be mindfvl of Lots vvife. <sup>33</sup> Vvhosoe-

## AUTHORISED — 1611.

his face at his feet, giuing him thanks:  
 and hee was a Samaritane. <sup>17</sup> And Iesus  
 answering said, Were there not ten  
 clenst, but where are the nine? <sup>18</sup> There  
 are not found that returned to giue glory  
 to God, saue this stranger. <sup>19</sup> And he  
 said vnto him, Arise, go thy way, thy  
 faith hath made thee whole.

<sup>20</sup> And when he was demanded of the  
 Pharisees, when the kingdom of God  
 should come, he answered them, and said,  
 The kingdom of God cometh not with  
 obseruation. <sup>21</sup> Neither shall they say,  
 Lo, here, or loe there: for behold, the  
 kingdom of God is within you. <sup>22</sup> And  
 he said vnto the disciples, The dayes  
 will come, when ye shall desire to see one  
 of the dayes of the Sonne of man, and  
 ye shall not see it. <sup>23</sup> And they shall say  
 to you, See here, or see there: Goe not  
 after them, nor follow them. <sup>24</sup> For as  
 the lightning that lighteneth out of the  
 one part vnder heauen, shineth vnto the  
 other part vnder heauen: so shall also  
 the Sonne of man be in his day. <sup>25</sup> But  
 first must hee suffer many things, and be  
 reiected of this generation. <sup>26</sup> And as it  
 was in the dayes of Noe: so shall it be  
 also in the dayes of the Sonne of man.

<sup>27</sup> They did eate, they drancke, they mar-  
 ried vvives, they were giuen in mariage,  
 vntill the day that Noe entred into the  
 arke: and the flood came, and destroyed  
 them all. <sup>28</sup> Likewise also as it was in the  
 dayes of Lot, they did eat, they drancke,  
 they bought, they sold, they planted, they  
 builded: <sup>29</sup> But the same day that Lot  
 went out of Sodome, it rained fire and  
 brimstone from heauen, and destroyed  
 them all: <sup>30</sup> Euen thus shall it be in the  
 day when the Sonne of man is reuealed.  
<sup>31</sup> In that day he which shal be vpon the  
 house top, and his stuffe in the house, let  
 him not come doune to take it away:  
 and hee that is in the field, let him like-  
 wise not returne backe. <sup>32</sup> Remember Lots  
 wife. <sup>33</sup> Whosoever shal seeke to saue

<sup>a</sup> Or, with outward shew.<sup>b</sup> Or, among you.

‘ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν. <sup>34</sup> λέγω  
 ‘ ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μίας· <sup>k</sup> εἰς παραληφθήσεται, καὶ ὁ  
 ‘ ἕτερος ἀφεθήσεται. <sup>35</sup> δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἢ μία παραληφθήσεται,  
 ‘ καὶ ἡ ἕτερα ἀφεθήσεται. <sup>36</sup> δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραληφθήσεται, καὶ ὁ  
 ‘ ἕτερος ἀφεθήσεται. <sup>37</sup> Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, ‘ Ποῦ, κύριε;’ Ὁ δὲ εἶπεν  
 αὐτοῖς, ‘ Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται ἰοὶ αἰετοί.’]

XVIII. Ἐλεγε δὲ <sup>m</sup> καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, <sup>2</sup> λέγων, ‘ Κριτὴς τις ἦν ἐν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντροπόμενος. <sup>3</sup> χήρα δὲ <sup>n</sup> ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδικοῦ μου. <sup>4</sup> Καὶ οὐκ ᾔθελῆσεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, <sup>p</sup> καὶ

<sup>a</sup> Rec. + ὁ.

<sup>k</sup> Alex. καὶ οἱ αἰετοί.

<sup>m</sup> Alex. = καὶ.

<sup>n</sup> Rec. + τις.

<sup>p</sup> Alex. ἠθέλην.

## WICLIFF—1380.

his lijf saaf: sehal lese it, and who euer lesiþ it: sehal quiken it.

<sup>34</sup> but I seide to you in that nyȝt tweyne schuln be in o bedde: oon schal be taken: and the tother forsaken, <sup>35</sup> tweyne wymen schuln be gryndunge to gidre: the toon schal be taken ⁊ the tother forsaken, <sup>36</sup> tweyne in a feeld, the toon schal be taken, and the tother lefte, <sup>37</sup> thei answered and seiden to hym, wher lord, which seide to hym, wher euer the bodi schal be: thidur schuln be gaderid to gidre also the eglis.

18. AND he seide to hem also a parable, that it bihoth euermore to preie, and not faile, <sup>2</sup> and seide, there was a iuge in a citee, that drede not god, nether schamed of men, <sup>3</sup> ⁊ a widowe was in that citee, and sche cam to hym and seide, venge me of myn adnersarie, <sup>4</sup> and he wolde not longe tyme, but aftir thes thingis he seide with yne hym silf thouȝ I drede not god, and schame not of man: <sup>5</sup> natheles for this widowis is henye to me, I schal venge hir, lest at the last sche comyng condempne me.

<sup>6</sup> and the lord seide here ge what the domesman of wickidnesse seiþ, <sup>7</sup> and where god schal not do veniaunce of his chosn cryngre to hym dai and nyȝt: and schal haue paciens in hem? <sup>8</sup> sothli I seie to you for sone he schal do veniaunce of hem, netheles gessist thou that mannes sone comyng schal fynde feith in erthe? <sup>9</sup> and he seide also to sum men that tristid in hem silf as thei weren riȝtful: and dispised other, this parable seiynge, <sup>10</sup> tweie men wenten up in to the temple: to preie, the toon a farisie: and the tother a pappican, <sup>11</sup> ⁊ the farisie stode and preid bi hym silf thes thingis and seid, god I do thankyngis to thee, for I am not as other men, rauencouris, vniust-

## TYNDALE—1534.

soever will goo about to save his lyfe/ shall lose it: And whosoever shall lose his lyfe/ shall save it.

<sup>34</sup>I tell you: In that nyght/ ther shalbe two in one bedd/ the one shalbe receaved/ and the other shalbe forsaken. <sup>35</sup>Two shalbe also a grindyng to gedder: the one shalbe receaved/ and the other forsaken. <sup>37</sup>And they answered/ and sayde to him: wheare Lorde? And he sayd vnto them: whersoever the body shalbe/ thytther will the egles resoorte.

18. AND he put forth a similitude vnto them/ signyfing that men ought alwayes to praye/ and not to be wery <sup>2</sup> sayinge: Ther was a Iudge in a certayne cite/ which feared not god nether regarded man. <sup>3</sup>And ther was a certayne wedowe in the same cite/ which came vnto him sayinge: avenge me of myne adversary. <sup>4</sup>And he wolde not for a whyle. But afterwarde he sayd vnto him selfe: though I feare not God/ nor care for man/ <sup>5</sup> yet because this wedowe troubleth me/ I will avenge her lest at the last she come and harge on me.

<sup>6</sup> And the lorde sayd: heare what the vnrighetes Iudge sayeth. <sup>7</sup>And shall not god avenge his electe/ which crye daye and nyght vnto him/ ye though he differre them. <sup>8</sup> I tell you he will avenge them/ and that quickly. Neverthelesse/ when the sonne of man cometh/ suppose ye/ that he shall fynde faithe on the erthe.

<sup>9</sup> And he put forth this similitude/ vnto certayne which trusted in them selves that they were perfecte/ and despised other. <sup>10</sup>Two men went vp into the temple to praye: the one a pharise/ and the other a publican. <sup>11</sup>The pharise stode and prayed thus with him selfe. God I thanke the that I am not as other men are/ extortioners/ vniuste/ advoucers/ or as this

## CRANMER—1539.

wyll goo about to saue hys lyfe, shall lose it: and whosoer shall lose hys lyfe, shall saue it. <sup>34</sup>I tell you: in that nyght ther shalbe two in one bed, the one shalbe receaved, and the other shalbe forsaken. <sup>35</sup>Two shalbe agryndyng together: the one shalbe receaved, and the other forsaken. <sup>36</sup>(Two in the feld, the one shalbe receaved, and the other forsaken.) <sup>37</sup>And they answered, and sayd to him: where Lorde: He sayd vnto them: whersoer the body shalbe, thytther wyll also the Egles be gathered together.

18. AND he put forth a parable vnto them, sygnifying that men ought all wayes to praye and not to be wery, <sup>2</sup> sayinge: Ther was in a certayne cytie a iudge, which feared not God, nether regarded man. <sup>3</sup>And ther was a certayne wedowe in the same cytye, and she came vnto hym, sayinge: avenge me of myne adversary. <sup>4</sup>And he wolde not for a whyle. But after warde he sayd within him selfe: though I feare not God, nor care for man, <sup>5</sup> yet because this wedowe is importune vpon me, I wyll avenge her, lest she come at the last and rayle on me. <sup>6</sup>And the Lorde sayd: heare what the vnrighetes Iudge sayeth. <sup>7</sup>And shall not God avenge hys electe, which crye daye and nyght vnto hym, yee though he deferre them? <sup>8</sup>I tell you that he wyll avenge them, and that quickly. Nenerttheless, when the sonne of man commeth, shall he fynde fayth on the erth?

<sup>9</sup> And he tolde thys parable, vnto certayne which trusted in them selues that they were perfecte, and despised other. <sup>10</sup>Two men went vp into the temple to praye: the one a Pharyse, and the other a publican. <sup>11</sup>The Pharyse stode and prayed thus with hym selfe: God, I thanke the, that I am not as other men are, extortioners, vniuste, adoucers, or as this

‘ ἀνθρώπου οὐκ ἐντρέπομαι· <sup>5</sup> διάγε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με.’ <sup>6</sup> Εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· <sup>7</sup> ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ’ αὐτοῖς; <sup>8</sup> λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

<sup>9</sup> Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰς δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· <sup>10</sup> Ἐάνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. <sup>11</sup> ὁ Φαρισαῖος σταθεῖς πρὸς ἑαυτὸν ταῦτα προσηύχето, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοὶ, μοιχοί, ἢ καὶ ὡς οὗτος ὁ

<sup>9</sup> Alex. οὐδὲ ἀνθ.

<sup>9</sup> Alex. ποιήσγ.

<sup>7</sup> Alex. μακροθυμί.

<sup>4</sup> Const. = καί.

<sup>6</sup> Alex. ταῦτα πρὸς ἑαυτῶν.

## GENEVA — 1557.

wyl go about to saue his soule, shal lose it : and whosoer shal lose it, shal restore it to life. <sup>34</sup> I tel you, in that nyght, there shalbe two in one bed, the one shalbe receaved, and the other shalbe forsaken. <sup>35</sup> Two women shalbe grinding together : the one shalbe taken, and the other left. <sup>37</sup> And they answered, and sayd to hym, Where Lorde? And he sayd vnto them, Whersoer the body shalbe, thither wyl also the Egles resort.

18. AND he put forth a similitude also vnto them, to *this end* that they ought alwayes to pray, and not to wax feinte. <sup>2</sup> Saying, There was a Iudge in a certain citie, which feared not God, neither reuerenced man. <sup>3</sup> And there was a certain widow in the same citie, which came vnto him, saying, Do me iustice against myne aduersarie. <sup>4</sup> And he would not for a longe tyme : but afterward he sayd with hym self, Though I feare not God, nor reuerence man. <sup>5</sup> Yet because this widow troubleth me, I wil do her right, lest at the last she come and make me weary with her importunitie.

<sup>6</sup> And the Lord sayd, Hearre what the vnyrighteous Iudge sayeth. <sup>7</sup> And shal not God auenge his electe, whych cry day and night vnto him, yea though he deferre them? <sup>8</sup> I tel you he wil auenge them, and that quickly. Neuertheless, when the Sonne of man cometh, suppose ye that he shal fynde fayth on the earth? <sup>9</sup> And he put forth this similitude vnto certayn whych trusted in them selues that they were perfect, and despised other. <sup>10</sup> Two men went vp into the temple to pray : the one a Pharisee, and the other a Publican. <sup>11</sup> The Pharisee stode and praised thus with him self, God, I thanke thee that I am not as other men are, extortioners, vniust, aduouterers, or as this Publican.

## RHEIMS — 1582.

euer seeketh to saue his life, shal lose it : and vnhosoer doth lose the same, shal quicken it. <sup>34</sup> I say to you, in that night there shal be two in one bed ; the one shal be taken, and the other shal be left : <sup>35</sup> two women shal be grinding together : the one shal be taken, and the other shal be left : <sup>36</sup> two in the field : the one shal be taken, and the other shal be left. They answering say to him, Vwhere Lorde? <sup>37</sup> Vho said to them, Vwhereoer the body shal be, thither vvil the eagles also be gathered together.

18. AND he spake also a parable to them that he behoueth alwaies to pray, and not to be weary, <sup>2</sup> saying, There was a certaine iudge in a certaine citie, vvch feared not God, and of man made no account. <sup>3</sup> And there vvas a certaine vvidow in that citie : and she came to him, saying, Reuenge me of mine aduersarie. <sup>4</sup> And he vvould not of a long tyme, but afterward he said vvithin him self, Although I feare not God, nor make account of man : <sup>5</sup> yet because this vvidowv is importune vpon me, I vvil reuenge her, lest at the last she come and defame me. <sup>6</sup> And our Lord said, Hearre vvhat the iudge of iniquitie sayeth. <sup>7</sup> And vvil not God reuenge his elect that trie to him day and night : and vvil he haue patience in them? <sup>8</sup> I say to you that he vvil quickly reuenge them. But yet the Sonne of man comming, shal he finde trovv you, faith in the earth?

<sup>9</sup> And he said also to certayne that trusted in them selues as iust, and despised others, this parable : <sup>10</sup> Two men vvent vp into the Temple to pray : the one a Pharisee, and the other a Publicane. <sup>11</sup> The Pharisee standing, praised thus vvith him self : God, I giue thee thankes that I am not as the rest of men, extortioners, vniust,

## AUTHORISED — 1611.

his life, shall lose it, and whosoever shall lose his life, shall preserve it. <sup>34</sup> I tell you, in that night there shall be two men in one bed, the one shall be taken, the other shall be left. <sup>35</sup> Two women shall be grinding together, the one shall be taken, and the other left. <sup>36</sup> Two men shall be in the field, the one shall be taken, and the other left. <sup>37</sup> And they answered, and said unto him, Where, Lord? And he said unto them, Whersoever the body is, thither will the Eagles be gathered together.

18. AND he spake a parable vnto them, to *this end*, that men ought alwayes to pray, and not to faint, <sup>2</sup> Saying, there was in a citie a Iudge, which feared not God, neither regarded man. <sup>3</sup> And there was a widow in that citie, and she came vnto him, saying, Auenge me of mine aduersary. <sup>4</sup> And hee would not for a while. But afterward he said within himselfe, Though I feare not God, nor regard man, <sup>5</sup> Yet because this widow troubleth me, I will auenge her, lest by her continual comming, she weary me. <sup>6</sup> And the Lord said, Hearre what the vniust Iudge saith. <sup>7</sup> And shall not God auenge his owne elect, which cry day and night vnto him, though he beare long with them? <sup>8</sup> I tel you that he wil auenge them speedily. Neuertheless, when the Son of man commeth, shall he find faith on the earth?

<sup>9</sup> And he spake this parable vnto certayne which trusted in themselves that they were righteous, and despised other : <sup>10</sup> Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. <sup>11</sup> The Pharisee stood and prayed thus with himselfe, God, I thank thee, that I am not as other men are, extortioners, vniust, adulterers, or euen as this Publican.

<sup>6</sup> This 36. v. is wanting in most of the Greek copies.   
 <sup>8</sup> Or, as being righteous.



<sup>18</sup> Καὶ ἐπρωτόησέ τις αὐτὸν ἄρχον, λέγων, Ἐπίσκοπε ἀγαθέ, τί ποιήσας ζῶν αἰῶνον κληρονομήσω; <sup>19</sup> Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. <sup>20</sup> τὰς ἐντολάς οἶδας, Ἐπιείκει μοι χεῖρ σου· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. <sup>21</sup> Ὁ δὲ εἶπε, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. <sup>22</sup> Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἐτι ἔν σοι λείπει πάντα ὅσα ἔχεις πώλησον, καὶ δάδος | πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι. <sup>23</sup> Ὁ δὲ ἀκούσας ταῦτα περιλυτός ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. <sup>24</sup> Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς <sup>b</sup> περιλυτὸν γενόμενον | εἶπε, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>25</sup> Ἐυκόπτερον γὰρ ἐστὶ, κάμηλον διὰ τρυμαλιᾶς ῥαφίδος | <sup>d</sup> εἰσελθεῖν, | ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ

<sup>v</sup> Alex. = σου.

<sup>z</sup> Alex. = ταῦτα.

<sup>a</sup> Alex. ὄψ.

<sup>b</sup> Alex. = περιλυτὸν γενόμενον.

<sup>c</sup> Alex. βελόνης.

<sup>d</sup> Alex. ἑλατίν.

## GENEVA — 1557.

<sup>12</sup> I fast twyse in the weke: I geue tythe of all that I possesse. <sup>13</sup> And the Publican was a farre of, and wolde not lyft vp so muche as his eyes to heauen, but smote his brest, saying, God be mercyful to me a synner. <sup>14</sup> I tel you, this man departed home to hys house iustified, rather then the other: for euery man that exalteth hym self, shalbe broght low: and he that humbleth him self, shalbe exalted.

<sup>15</sup> They broght vnto him also babes, that he shulde touche them. When his disciples saw that, they rebuked them. <sup>16</sup> But Iesus called the children vnto him, and said, Suffre babes to come vnto me, and forbid them not, for of suche is the kyngdome of God.

<sup>17</sup> Verely I say vnto you, whosoever receaueth not the kyngdome of God as a babe, he shal not enter therein. <sup>18</sup> Then a certayn ruler asked hym, saying, Good maister, what oght I to do, to obtayne eternal lyfe? <sup>19</sup> Iesus sayd vnto him, Why callest thou me good? None is good, saue one to wyf God. <sup>20</sup> Thou knowest the commaundementes, commit not adoutry, kil not, steale not, beare not false witnes, honour thy father and thy mother. <sup>21</sup> And he sayd, All these haue I kept from my youth. <sup>22</sup> When Iesus heard that, he sayd vnto him, Yet lackest thou one thing: Sel all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me.

<sup>23</sup> When he heard that, he was very heuy: for he was marcelous ryche. <sup>24</sup> When Iesus sawe him morne, he sayd, With what difficultie shal they that haue ryches, entre into the kyngdome of God? <sup>25</sup> It is easer for a camel to go through a nedles

## RHEIMS — 1582.

aduoters, as also this Publicane. <sup>12</sup> I fast twise in a weeke: I geue tithes of all that I possesse. <sup>13</sup> And the Publicane standing a farre of vould not so much as lift vp his eyes toward heauen: but he knocked his brest, saying, God be merciful to me a sinner. <sup>14</sup> I say to you, this man went downe into his house iustified more then he: because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

<sup>15</sup> And they brought vnto him infants also, that he might touche them. Vvhich thing vhen the Disciples saw, they rebuked them. <sup>16</sup> But Iesus calling them together, said, Suffer children to come vnto me, and forbid them not, for the kyngdom of heauen is for such. <sup>17</sup> Amen I say to you, Vvhosoever receiueh not the kyngdom of God as a childe, shal not enter into it.

<sup>18</sup> And a certayne Prince asked him, saying, Good maister, by doing vvhath, shal I possesse euerlasting life? <sup>19</sup> And Iesus said to him, Vvhy doest thou call me good? None is good but only God. <sup>20</sup> Thou knowest the commaundementes: *Thou shalt not kil, Thou shalt not commit adoutrie, Thou shalt not beare false vitnes, Thou shalt not steale, Honour thy father and mother.* <sup>21</sup> Vvho said, All these things haue I kept from my youth.

<sup>22</sup> Vvhich Iesus hearing, said to him, Yet one thing thou lackest: Sel all that euer thou hast, and geue to the poore, and thou shalt haue treasure in heauen: and come, folov me. <sup>23</sup> He hearing these things, vvas stroken sad: because he vvas very riche. <sup>24</sup> And Iesus seeing him stroken sad, said, Hovv hardly shal they that haue money, enter into the kyngdom of God? <sup>25</sup> For it is easier for a camel to passe through the eie of a nedle, then for a

## AUTHORISED—1611.

cane. <sup>12</sup> I fast twice in the weeke, I geue tithes of all that I possesse. <sup>13</sup> And the Publicane standing a farre off, would not lift vp so much as his eyes vnto heauen: but smote vpon his brest, saying, God be merciful to me a sinner. <sup>14</sup> I tell you, this man went downe to his house iustified rather then the other: For euery one that exalteth himself, shall be abased: and he that humbleth himself, shall be exalted.

<sup>15</sup> And they brought vnto him also infants that he should touch them: but when his disciples saw it, they rebuked them. <sup>16</sup> But Iesus called them vnto him, and said, Suffer little children to come vnto me, and forbid them not: for of such is the kyngdome of God. <sup>17</sup> Verely I say vnto you, whosoever shall not receiue the kyngdome of God as a little child, shall in no wise enter therein. <sup>18</sup> And a certayne ruler asked him, saying, Good master, what shall I doe to inherit eternal life? <sup>19</sup> And Iesus sayd vnto him, Why callest thou me good? None is good saue one, that is God. <sup>20</sup> Thou knowest the commaundementes, Doe not commit adultery, Doe not kill, Doe not steale, Doe not beare false witness, Honour thy father and thy mother. <sup>21</sup> And he said, All these haue I kept from my youth vp.

<sup>22</sup> Now when Iesus heard these things, he sayd vnto him, Yet lackest thou one thing: Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me. <sup>23</sup> And when he heard this, he was very sorrowfull, for he was very rich.

<sup>24</sup> And when Iesus saw that he was very sorrowfull, he said, How hardly shal they that haue riches, enter into the kyngdome of God? <sup>25</sup> For it is easier for a camel to goe thorow a needles eye, than for a

‘ εἰσελθεῖν.’ <sup>26</sup> Εἶπον δὲ οἱ ἀκούσαντες, ‘ Καὶ τίς δύναται σωθῆναι;’ <sup>27</sup> ‘ Οὐ δὲ εἶπε, ‘ Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστί παρὰ τῷ Θεῷ.’ <sup>28</sup> Εἶπε δὲ ‘ ὁ | Πέτρος, ‘ Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι.’ <sup>29</sup> ‘ Οὐ δὲ εἶπεν αὐτοῖς, ‘ Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, <sup>30</sup> ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ‘ ζῶνι αἰῶνι.’

<sup>31</sup> Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς, ‘ Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ <sup>32</sup> τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. <sup>32</sup> παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὕβρισ-

‘ Const. = ὁ.

ἴ Alex. + ἄν.

## WICLIIF—1380.

in to the kyngdom of god, <sup>26</sup> and thei that herden these thingis: seiden, who mai be made saaf; <sup>27</sup> and he seide to hem, tho thingis that ben impossible anentis men: ben possible anentis god; <sup>28</sup> but petir seid, lo we han lefte alle thingis: and han seyd thee; <sup>29</sup> τ he seide to him, truli I see to you, there is no man that schal forsake hous, or fadir or modir, or brithren, or wiif, or children, or feldis for the revme of god: <sup>30</sup> and schal not resecyue many mo thingis in this tyme, and in the world to comyng euerlastyng liif,

<sup>31</sup> and ihesus toke his twelue disciplis, and seide to hem, lo we gon up to ierusalem, and alle thingis schulen be endid that ben writun bi the profetis of mannes sone; <sup>32</sup> for he schal be btraied to hethen men: and he schal be scorned, and scorged and bispat, <sup>33</sup> and aftir that thei han scourgid: thei schulen sle hym, and the thridde dai he schal rise agayn; <sup>34</sup> and thei understoden no thing of these; and this word was hid fro hem: and thei understoden not tho thingis that weren seid,

<sup>35</sup> but it was don, whanne ihesus cam nyg to icrico: a blynde man satte bisidis the weye and beggid; <sup>36</sup> and whanne he herde the puple passyng: he axed what this was; <sup>37</sup> and thei seiden to hym: that ihesus of nazareth passid; <sup>38</sup> and he cried and seide, ihesus the sone of dauith: haue merci on me; <sup>39</sup> τ thei that wenten bifor blameden hym, that he schulde be stille; but he cried myche the more; thou sone of dauith: haue merci on me; <sup>40</sup> and ihesus stode τ comaundid hym to be brougt forth to hym, and whanne he cam nyg, he axed him; <sup>41</sup> τ seide, what wilt thou that I schal do to thee? and he seide, lord that I see; <sup>42</sup> and ihesus seide to hym,

anentis, with. seyd, followed. rewme, realm.

## TYNDALE—1534.

man to enter into the kyngdome of God. <sup>26</sup> Then sayde they that hearde that: And who shall then be saved? <sup>27</sup> And he sayde: Things which are vnpossible with men are possible with God. <sup>28</sup> Then Peter sayde: Lo, we have lefte all and have folowed the. <sup>29</sup> And he sayde vnto them: Verely I saye vnto you, ther is noo man that leaveth hous, or other father and mother, or other brethren or wyfe or chyldren for the kyngdome of Goddes sake; <sup>30</sup> which same shall not receive moche moore in this worlde: and in the worlde to come, lyfe everlastyng.

<sup>31</sup> He toke vnto him twelue; and sayde vnto them. Beholde we go vp to Ierusalem, and all shalbe fulfilled that are written by the Prophetes of the sonne of man. <sup>32</sup> He shalbe delivered vnto the gentylis; and shalbe mocked; and shalbe despytfully entreated; and shalbe spitted on: <sup>33</sup> and when they have scourged him, they will put him to death; and the thyrd daye he shall aryse agayne. <sup>34</sup> But they vnderstode none of these thinges. And this saydng was hid from them. And they perceaved not the thinges which were spoken.

<sup>35</sup> And it came to passe, as he was come nye vnto Hierico; a certayne blynde man sate by the waye syde beggyng. <sup>36</sup> And when he hearde the people passe by, he axed what it meant: <sup>37</sup> And they sayde vnto him, that Iesus of Nazareth passed by. <sup>38</sup> And he cryed sayyng: Iesus the sone of David, have thou mercy on me. <sup>39</sup> And they which went before rebuked him, that he shuld holde his peace. But he cryed so moche the moare; thou sone of David have mercy on me. <sup>40</sup> And Iesus stode styl, and commaunded him to be brought vnto him. And when he was come neare; he axed him, <sup>41</sup> sayyng: What wilt thou that I do vnto the? And he sayde: Lorde, that I maye receive my sight. <sup>42</sup> Iesus sayde vnto him:

## CRANMER—1539.

ryche man to enter into the kyngdome of God. <sup>26</sup> And they that hearde it: sayd: And who can then be saued? <sup>27</sup> And he sayde: The thyngs whych are vnpossible with men, are possible wyth God. <sup>28</sup> Then Peter sayde: Lo, we have forsaken all, and folowed the. <sup>29</sup> He sayde vnto them: Uerely I saye vnto you: ther is no man that hath forsaken house, or father or mother, or other brethren, or wyfe, or chyldren (for the kyngdome of Goddes sake) <sup>30</sup> which shall not receive moch more in this worlde, and in the worlde to come, lyfe euerlastyng.

<sup>31</sup> Iesus toke vnto him the twelue, and sayd vnto them: Beholde, we go vp to Ierusalem, and all shalbe fulfilled, that are wryten by the Prophetes, of the sonne of man. <sup>32</sup> For he shalbe delueyered vnto the gentyls, and shalbe mocked, and despytfully entreated, and spytted on: <sup>33</sup> and when they haue scourged hym, they will put him to death, and the thryd daye he shall aryse agayne. <sup>34</sup> And they vnderstode none of these thinges. And thys sayyng was hyd from them, so that they perceaved not the thynges whych were spoken.

<sup>35</sup> And it came to passe, that as he was come nye vnto Hierico, a certayne blynde man sate by the waye syde, beggyng. <sup>36</sup> And when he hearde the people passe by, he asked what it meant. <sup>37</sup> And they sayde vnto hym, that Iesus of Nazareth passed by. <sup>38</sup> And he cryed, sayyng: Iesu thou sonne of Dauid, haue mercy on me. <sup>39</sup> And they which went before, rebuked hym, that he shuld holde hys peace. But he cryed so moch the more: thou sonne of Dauid, haue mercy on me. <sup>40</sup> And Iesus stode styl, and commaunded hym to be brought vnto hym. And when he was come neare, he asked hym, <sup>41</sup> sayyng: what wilt thou that I do vnto the? And he sayde: Lorde, that I maye receive my syght. <sup>42</sup> And Iesus sayde vnto hym:

‘θήσεται, καὶ ἐμπυθθήσεται,<sup>33</sup> καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.’<sup>34</sup> Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

<sup>35</sup> Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὰ, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν·<sup>36</sup> ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο, τί εἴη τοῦτο.<sup>37</sup> ἀπήγγειλαν δὲ αὐτῷ, “Ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.”<sup>38</sup> Καὶ ἐβόησε, λέγων, ‘Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησόν με.’<sup>39</sup> Καὶ οἱ προάγοντες ἐπέτιμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν, ‘Υἱὲ Δαυὶδ, ἐλέησόν με.’<sup>40</sup> Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,<sup>41</sup> λέγων, ‘Τί σοι θέλεις ποιήσω;’ Ὁ δὲ εἶπε, ‘Κύριε, ἵνα ἀναβλέψω.’<sup>42</sup> Καὶ

† Alex. = λίγων.

## GENEVA—1557.

eye; then for a ruche man to entre into the kyngdome of God.<sup>26</sup> Then sayd they that heard *that*, And who then can be saued.<sup>27</sup> And he said, Thynges which are possible with men, are possible with God.<sup>28</sup> Then Peter sayd, Lo, we haue left all, and haue folowed thee.

<sup>29</sup> And he sayd vnto them, Verely, I say vnto you, ther is no man that leaueh house, other father and mother, other brethren, or wyfe, or chyldren for the kyngdome of Gods sake,<sup>30</sup> Which shal not receaue muche more in thys worlde, and in the worlde to come lyfe euerlastyng.<sup>31</sup> Then Iesus toke vnto hym the twelue, and sayd vnto them, Beholde, we go vp to Ierusalem, and all thynges shalbe fulfilled to the Sonne of man, that are wrytten by the Prophetes.<sup>32</sup> For he shalbe deliuered vnto the Gentils, and shalbe mocked, and shalbe spyte fully entreated, and shall be spitted on.<sup>33</sup> And when they haue scourged him, they wyl put him to deathe: but the thyrd day, he shal ryse agayne.<sup>34</sup> But they vnderstode none of these thynges: and this sayyng was hid from them, nether perceaued they the thynges which were spoken.

<sup>35</sup> And it came to passe, that as he was come nye vnto Iericho, a certain blynde man sate by the way syde beggyng.<sup>36</sup> Then when he heard the people passe by, he asked what it meant.<sup>37</sup> And they sayd vnto hym, that Iesus of Nazareth passed by.<sup>38</sup> Then he cryed saying, Iesus the Sonne of Dauid, haue thou mercie on me.<sup>39</sup> And they which went before, rebuked hym, that he should holde hye peace: But he cryed so muche the more, Thou Sonne of Dauid, haue mercie on me.<sup>40</sup> And Iesus stode styll, and commanded hym to be brought vnto hym: and when he was come neare, he asked hym,<sup>41</sup> Saying, What wylt thou that I do vnto thee? And he said, Lord that I may receaue my syght.<sup>42</sup> And Iesus sayd vnto

3 A

## RHEIMS—1582.

rich man to enter into the kingdom of God.<sup>26</sup> And they that heard, said, And who can be saued? <sup>27</sup> He said to them, The things that are impossible with men, are possible with God.<sup>28</sup> And Peter said, Loe, we haue left all things, and haue folowed thee.<sup>29</sup> Vvhosaid to them, Amen I say to you, There is no man that hath leaft house, or parents, or brethren, or wyfe, or children for the kingdom of God,<sup>30</sup> and shal not receiue much more in this time, and in the vvorlde to come life euerlasting.

<sup>31</sup> And Iesvs tooke the Twelue, and said to them, Behold we goe vp to Hierusalem, and al thyngs shal be consummate vvhich were vwritten by the Prophets of the sonne of man.<sup>32</sup> For he shal be deliuered to the Gentiles, and shal be mocked, and scourged, and spit vpon:

<sup>33</sup> and after they haue scourged him, they vvil kil him, and the third day he shal rise agayne.<sup>34</sup> And they vnderstode none of these thyngs, and this vvord vvas hid from them, and they vnderstode not the thyngs that vvere said.

<sup>35</sup> And it came to passe, vvhen he drevv nigh to Iericho, a certaine blinde man sate by the vvay, beggyng.<sup>36</sup> And vvhen he heard the multitude passing by, he asked what this should be.<sup>37</sup> And they told him that Iesvs of Nazareth passed by.<sup>38</sup> And he cried saying, Iesvs sonne of Dauid, haue mercie vpon me.<sup>39</sup> And they that vvent before, rebuked him, that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me.<sup>40</sup> And Iesvs standing, commanded him to be brought vnto him. And vvhen he vvas come neere, he asked him,<sup>41</sup> saying, Vvhat vvilt thou that I doe to thee? but he said, Lord, that I may see.<sup>42</sup> And Iesvs said to him, Do

## AUTHORISED—1611.

rich man to enter into the kingdom of God.<sup>26</sup> And they that heard it, said, Who then can be saued? <sup>27</sup> And he said, The things which are vnposible with men, are possible with God.<sup>28</sup> Then Peter said, Loe, we haue left all, and folowed thee.<sup>29</sup> And he said vnto them, Verely, I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of Gods sake,<sup>30</sup> Who shall not receiue manifold more in this present time, and in the world to come life euerlasting.

<sup>31</sup> Then he tooke vnto him the twelue, and said vnto them, Behold, we go vp to Hierusalem, and all thyngs that are wrytten by the Prophets concerning the sonne of man, shall be accomplished.<sup>32</sup> For he shall be deliuered vnto the Gentiles, and shall be mocked, and spitfully intreated, and spitted on: <sup>33</sup> And they shall scourge him, and put him to death, and the third day hee shall rise agayne.<sup>34</sup> And they vnderstood none of these thyngs: and this sayyng was hid from them, nether knew they the thyngs which were spoken.

<sup>35</sup> And it came to passe, that as he was come nigh vnto Iericho, a certaine blinde man sate by the way side, beggyng.<sup>36</sup> And hearing the multitude passe by, he asked what it meant.<sup>37</sup> And they told him that Iesus of Nazareth passeth by.<sup>38</sup> And he cried, saying, Iesus thou sonne of Dauid, haue mercie on me.<sup>39</sup> And they which went before, rebuked him, that hee should holde his peace: but he cried so much the more, Thou Sonne of Dauid, haue mercie on me.<sup>40</sup> And Iesus stood and commanded him to be brought vnto him: and when he was come neere, he asked him,<sup>41</sup> saying, what wilt thou that I shall doe vnto thee? And he said, Lord, that I may receiue my sight.<sup>42</sup> And Iesus

ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἐνάβλεψον ἢ πίστις σου σέσωκέ σε.<sup>43</sup> Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

XIX. Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχῶ.<sup>2</sup> καὶ ἰδὼν, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.<sup>3</sup> καὶ ἐξῆτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.<sup>4</sup> καὶ ἠπροδραμὼν ἐμπροσθεν ἀνέβη ἐπὶ συκομωραΐαν, ἵνα ἴδῃ αὐτόν· ὅτι ἐκεῖνης ἤμελλε διέρχεσθαι.<sup>5</sup> καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.<sup>6</sup> Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων.<sup>7</sup> καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, Ὅτι παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλύσαι.

<sup>A</sup> Const. προσδραμῶν.

<sup>4</sup> Rec. + ἰδῖ.

## WICLIF—1380.

biholde: thi feith hath made the saaf,<sup>43</sup> and anon he saie: τ sued him, and magnified god; τ al the puple as it saie: zaf herinyge to god.

19. AND ihesus goynge ynnē: walkid thoru; ierico; <sup>2</sup> and lo a man sache bi name τ this was a prince of puppleians, and he was riche <sup>3</sup> and he sougte to se ihesus, who he was; and he mysti not for the puple, for he was litil in stature; <sup>4</sup> and he ranne bifor and stied in to a sycomour tree; to se hym, for he was to passe fro thennes; <sup>5</sup> τ ihesus bihelde up, whanne he cam to the place, and sai hym, and seide to hym; sache haast thee and come down for to dai I moot dwelle in thin house. <sup>6</sup> and he biyng cam down; and ioyning rescueyd hym; <sup>7</sup> and whanne alle men saien: thei gruchiden seynge, for he hadde turned to a synful man;

<sup>8</sup> but sache stode and seide; to the lord; lo lord I zeue the half of my good to pore men; and if I haue ony thing defraudid ony man: I jilde foure so mych. <sup>9</sup> ihesus seith to hym; for to dai helthe is made to this hous: for that he is abrahams sone; <sup>10</sup> for mannes sone cam to seke and make saaf that thing that perischid. <sup>11</sup> Whanne thei herden these thingis he addid and seide a parable for that he was nye ierusalem and for thei gessiden that anon the kyngdom of god schulde he schewid;

<sup>12</sup> therfor he seide; a worthi man wente in to a fer cuntre: to take to hym a kyngdom τ to turne aȝen; <sup>13</sup> and whanne his ten seruauntis weren clepid he zaf to hem ten besauntis, and seide to hem; chaffare ze: til I come; <sup>14</sup> but his citeysnes hated hym: τ senten a messenger

## TYNDALE—1534.

receave thy sight: thy faith hath saved the. <sup>43</sup> And immediatly he sawe; and folowed him praysinge God. And all the people, when they sawe it gave laude to God.

19. AND he entred in; and went thorow Hierico. <sup>2</sup> And beholde; ther was a man named zacheus; which was a ruler amonge the Publicans; and was riche also. <sup>3</sup> And he made meanes to se Iesus; what he shuld be: and coulde not for the preace; because he was of a lowe stature. <sup>4</sup> Wherefor he ran before; and ascended vp; into a wilde fygge tree; to se him: for he shulde come that same waye. <sup>5</sup> And when Iesus cam to the place; he looked vp; and sawe him; and sayd vnto him: zache; attonce come doune; for to daye I must abyde at thy housse. <sup>6</sup> And he came doune hastelye and receaved him ioyfully. <sup>7</sup> And when they sawe that; they all groudged sayinge: He is gone in to tary with a man that is a synner.

<sup>8</sup> And zache stode forth and sayd vnto the Lorde: beholde Lorde; the haulfe of my gooddes I geue to the povre; and if I have done eny man wronge; I will restore him fower folde. <sup>9</sup> And Iesus sayd to him: this daye is healte come vnto this housse; for as moche as it also is become the chylde of Abraham. <sup>10</sup> For the sonne of man is come to seke and to save that which was looste.

<sup>11</sup> As they hearde these thinges; he added ther to a similitude; be cause he was nye to Hierusalem; and because also they thought that the kyngdome of God shuld shortly appere. <sup>12</sup> He sayde therfore: a certayne noble man; went into a farre countre; to receive him a kyngdome; and then to come agayne. <sup>13</sup> And he called his ten seruauntis; and delyvered them ten pounde sayinge vnto them: by and sell till I come. <sup>14</sup> But his citisens hated him; and sent messengers after him

## CRANMER—1539.

receave thy syght: thy fayth hath saued the. <sup>43</sup> And immediatly he receaved hys syght, and folowed hym, praysynge God. And all the people, when they sawe it, gaue prayse vnto God.

19. AND he entred in, and went thorow Hierico. <sup>2</sup> And behold, ther was a man named zacheus, which was a ruler amonge the Publicans, and was ryche also. <sup>3</sup> And he sougth meanes to se Iesus, what he shuld be: and coulde not for the preace, because he was lytle of stature. <sup>4</sup> And he ran before, and clymed vp into a wyld fygge tree, to se him: for he was to come that waye. <sup>5</sup> And when Iesus cam to the place, he looked vp, and sawe hym, and sayd vnto hym: zache, come downe at once, for to daye I must abyde at thy house. <sup>6</sup> And he came doune hastelye, and receaved hym ioyfully. <sup>7</sup> And when they sawe it, they all grudged, sayinge: He is gone in to tary, wyth a man that is a synner.

<sup>8</sup> And zache stode forth, and sayd vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore: and yf I haue done eny man wronge, I restore hym fower folde. <sup>9</sup> Iesus sayd vnto him: this daye is health happened vnto thys house, because that he also is become the chylde of Abraham. <sup>10</sup> For the sonne of man is come to seke, and to saue that which was loste.

<sup>11</sup> As they hearde these thynges, he added thereto a parable, because he was nye to ierusalem, and because they thought, that the kyngdome of God shuld shortly appere. <sup>12</sup> He sayde therfore: a certayne noble man went into a farre countre, to receaue hym a kyngdome, and to come agayne. <sup>13</sup> And he called hys ten seruauntis, and delyvered them ten pounde, sayinge vnto them: Occupy tyll I come. <sup>14</sup> But hys citsens hated hym, and sent

saaf, followed. herinyng, praisynge. stied, ascended. biyng; hastenng, ynnē, gite, aȝen, agayn. clepid, called. besauntis, gold pieces. chaffare, trade.

<sup>8</sup> Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, <sup>9</sup> δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.<sup>9</sup> Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.<sup>10</sup> ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.<sup>10</sup>

<sup>11</sup> Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλήμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.<sup>12</sup> εἶπεν οὖν, Ἀνθρώπος τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, <sup>13</sup> λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.<sup>13</sup> καλέσας δὲ δέκα δούλους ἑαυτοῦ, <sup>14</sup> ἔδωκεν αὐτοῖς δέκα μνάς, καὶ εἶπε πρὸς αὐτοὺς, Πραγματεύεσασθε ἕως ἔρχομαι.<sup>14</sup> Οἱ δὲ πολλοὶ αὐτοῦ ἐμίσησαν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ,

<sup>8</sup> Alex. τοῖς πτωχοῖς εἴδωμι.

<sup>14</sup> Alex. ἐν φ.

## GENEVA—1557.

hym, Receive thy syght : thy faith hath saued thee.<sup>43</sup> Then immediatly he receaued his syght, and folowed him, praying God, and all the people, when they sawe *this*, gaue praise to God.

19. VVHEN Iesus entred and passed thorow Iericho : <sup>2</sup> Beholde there was a man named Zacheus, which was the chief receauer of the tribute, and he was riche. <sup>3</sup> This man made meanes to see Iesus, who he should be, and could not for the prease, because he was of a lowe stature. <sup>4</sup> Wherefore he ran before, and clymed vp into a wilde fygge tree, to see hym : for he shulde come that way. <sup>5</sup> And when Iesus came to the place, he looked vp, and sawe hym, and sayd vnto him, Zachee, come downe at once, for to day I must abide at thy house. <sup>6</sup> Then he came downe hastily, and receaued him ioyfully. <sup>7</sup> And when all they sawe that they grudged, saying, that he was gone in to lodge with a synner.

<sup>8</sup> And Zachee stode forth and sayd vnto the Lord, Beholde Lord, the halfe of my goodes I geue to the poore, and if I haue taken from any man by forged cauillation, I restore hym foure fold. <sup>9</sup> And Iesus sayd to hym, This day is saluation come vnto this house, forasmuche as thou also art become the sonne of Abraham. <sup>10</sup> For the Sonne of man is come to seke, and to saue that which was lost. <sup>11</sup> As they heard these thynges, he contynued and proposed a similitude, because he was nie to Ierusalem, and because also they thought that the kyngdome of God shulde shortly appeare. <sup>12</sup> He sayd therefore, A certayn noble man went into a farre country, to receaue hym a kyngdome, and then to come agayne. <sup>13</sup> And he called his ten seruantes, and deliuered them ten peeces of monye, saying vnto them, By and sel tyl I come. <sup>14</sup> But his citeizens hated hym, and sent a message after hym,

## RHEIMS—1582.

thou see, thy faith hath made thee vvhole. <sup>43</sup> And forthwith he sauu, and folowed him, magnifying God. And al the people as they sauu it, gaue praise to God.

19. AND entring in, he walked thorow Iericho. <sup>2</sup> And behold a man named Zacheus : and this was a Prince of the Publicans, and he riche. <sup>3</sup> And he sought to see Iesus vvhath he was, and he could not for the multitude, because he was little of stature. <sup>4</sup> And running before, he vvent vp into a sycamore tree that he might see him : because he was to passe by it.

<sup>5</sup> And vvhhen he was come to the place, Iesus looking vp, saw him, and said to him, Zacheus, come downe in hast : because this day I must abide in thy house. <sup>6</sup> And he in hast came downe, and receiued him reioycing. <sup>7</sup> And vvhhen al sauu it, they murmured, saying that he turned in, to a man that was a sinner.

<sup>8</sup> But Zacheus standing, said to our Lord, Behold the halfe of my goods, Lord, I geue to the poore : and if I haue defrauded any man of any thing, I restore fourefold. <sup>9</sup> Iesus said to him, That this day saluation is made to this house : because that he also is the sonne of Abraham. <sup>10</sup> For the Sonne of man is come to seeke and to saue that vvhich was lost.

<sup>11</sup> They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthwith the kingdom of God should be manifested. <sup>12</sup> He said therefore, A certaine noble man vvent into a farre countrie to take to him self a kingdom, and to returne. <sup>13</sup> And calling his ten seruants, he gaue them ten poundes, and said to them, Occupie til I come. <sup>14</sup> And his citeizens hated him : and they sent a

## AUTHORISED—1611.

said vnto him, Receiue thy sight, thy faith hath saued thee. <sup>43</sup> And immediatly he receiued his sight, and folowed him, glorifying God : and all the people when they saw it, gaue praise vnto God.

19. AND Iesus entred, and passed thorow Iericho. <sup>2</sup> And behold, there was a man named Zacheus, which was the chief among the Publicans, and hee was rich. <sup>3</sup> And he sought to see Iesus who he was, and could not for the prease, because he was little of stature. <sup>4</sup> And he ranne before, and climed vp into a Sycamore tree to see him, for he was to passe that way. <sup>5</sup> And when Iesus came to the place, he looked vp and saw him, and said vnto him, Zacheus, make haste, and come downe, for to day I must abide at thy house. <sup>6</sup> And he made haste, and came downe, and receiued him ioyfully. <sup>7</sup> And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. <sup>8</sup> And Zacheus stood, and said vnto the Lord, Behold, Lord, the halfe of my goods I geue to the poore, and if I haue taken any thing from any man by false accusation, I restore him foure fold. <sup>9</sup> And Iesus said vnto him, This day is saluation come to this house, forasmuch as he also is the sonne of Abraham. <sup>10</sup> For the Sonne of man is come to seeke, and to saue that which was lost.

<sup>11</sup> And as they heard these things, he added, and spake a parable, because he was nigh to Hierusalem, and because they thought that the kingdom of God should immediatly appeare. <sup>12</sup> He said therefore, A certaine noble man went into a farre country, to receiue for himselfe a kingdom, and to returne. <sup>13</sup> And he called his tenne seruants, and deliuered them ten poundes, and said vnto them, Occupy til I come. <sup>14</sup> But his citizens hated him, and sent a message after him,

‘ λέγοντες, Οὐ θέλομεν τούτον βασιλεύσαι ἐφ’ ἡμᾶς. <sup>15</sup> Καὶ ἐγένετο ἐν τῷ ἐπαγγελ-  
 ‘ θείν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους  
 ‘ τούτους, οἷς <sup>m</sup> ἔδωκε | τὸ ἀργύριον, ἵνα γνῶ <sup>n</sup> τίς τί διεπραγματεύσατο. | <sup>16</sup> παρεγένετο  
 ‘ δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς. <sup>17</sup> Καὶ εἶπεν  
 ‘ αὐτῷ, Εὖ, ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων  
 ‘ ἐπάνω δέκα πόλεων. <sup>18</sup> Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε  
 ‘ πέντε μνᾶς. <sup>19</sup> εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. <sup>20</sup> Καὶ  
 ‘ ἕτερος ἦλθε, λέγων, Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ.  
 ‘ <sup>21</sup> ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος ἀσπληρὸς εἶ· αἴρεις ὁ οὐκ ἔθνηκας, καὶ θερίζεις  
 ‘ ὁ οὐκ ἔσπειρας. <sup>22</sup> Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δούλε.

<sup>m</sup> Alex. ἐδῶκει.<sup>n</sup> Alex. τι διεπραγματεύσατο.

## WICLIF—1380.

after hym, and seiden, we wolen not that he regne on us,

<sup>15</sup> and it was don that he turned agen: whanne he hadde take the kyngdom, & he comaundid hys seruauntis to be clepid, to whiche he hadde seue money: to wite how myche ech hadde wonne bi chaffarynge, <sup>16</sup> and the first cam and seide, lord: thi besaunte hath wonne ten besauntis: <sup>17</sup> he seide to hym, wel be thou gode seruaunt, for in litil thing thou hast be trewe: thou schalt be haunye power on ten citees, <sup>18</sup> and the tother cam & seide, lord: thi besaunte hath made fyue besauntis: <sup>19</sup> and to this he seide, and be thou on fyue citees, <sup>20</sup> and the thrid cam and seide, lord lo thi besaunte, that I hadde put up in a sudari, <sup>21</sup> for I drede thee: for thou art a sterne man, thou takist aweye, that that thou settist not: and thou repist that that thou hast not sowen, <sup>22</sup> he seith to hym, wickid seruaunt, of thi mouth I deme thee, wistist thou that I am a sterne man, takinge awei that thing that I settid not: & repynge that thing that I sewe not? <sup>23</sup> and whi hast thou not zounn my money to the borde, and I comynge schulde haue axed it with usuris?

<sup>24</sup> and he seide to men stondinge ny: take ze awei fro hym the besaunt and zeue ze to hym that hath ten besauntis: <sup>25</sup> and thei seiden to hym, lord he hath ten besauntis. <sup>26</sup> and I seie to you, to eche man that hath, it schal be zounn: and he schal encrese; but fro hym that hath not, also that thing that he hath schal be taken of hym. <sup>27</sup> netheles bringe ze hidir tho myn enemyes that wolden not that I regned on hem, and sle ze bifor me; <sup>28</sup> & whanne these thingis weren seide: he wente bifore and zede up to iherusalem. <sup>29</sup> And it was don whanne ihesus cam ny: to bethpage and betany: at the mounte that is clepid of oliuete: he sente hys twelve discipulis and seide, <sup>30</sup> go ze in

<sup>m</sup> & n, again. clepid, called. wite, know. chaffarynge, trading. besaunte, gold piece. sudari, handkerchief. deme, judge. wistist, knowest. zounn, given. zede, went

## TYNDALE—1534.

sayinge: We will not have this man to raygne over vs.

<sup>15</sup> And it came to passe, when he was come agayne and had receaved his kyngdome, he commaunded these seruautes to be called to him (to whom he gave his money) to wite what every man had done. <sup>16</sup> Then came the fyrst sayinge: Lorde thy pounde hath encreased ten pounde. <sup>17</sup> And he sayde vnto him: Well good seruaunte, because thou wast faithfull in a very lytell thyng, take thou auctorite over ten citees. <sup>18</sup> And the other came sayinge: Lorde thy pounde hath encreased fyve pounde. <sup>19</sup> And to the same he sayde: and be thou also ruler ouer fyve citees.

<sup>20</sup> And the thyrde came and sayde: Lorde, beholde here is thy pounde, which I have kepte in a napkin; <sup>21</sup> for I feared the, because thou arte a straye man: thou takest vp that thou laydest not downe, and repest that thou dyddest not sowe. <sup>22</sup> And he sayde vnto him: Of thine awne mouth, iudge I the; thou evyll seruaunt. knewest thou that I am a straye man, takinge vp that I layde not downe, and repinge that I dyd not sowe? <sup>23</sup> Wherefore then gavest not thou my money into the banke, that at my commynge I might have required myne awne with vauntage?

<sup>24</sup> And he sayde to them that stode by: take from him that pounde, and geve it him that hath ten pounde. <sup>25</sup> And they sayd vnto him: Lorde he hath ten pounde. <sup>26</sup> I saye vnto you, that vnto all them that have it shalbe geven: and from him that hath not, even that he hath shalbe taken from him. <sup>27</sup> Moreover those myne enemyes, which wolde not that I shuld raygne over them, bringe hidder, and slee them before me. <sup>28</sup> And when he had thus spoken, he proceded forth before, as sendinge vp to iherusalem.

<sup>29</sup> And it fortunyd, when he was come nye to Bethpage and Bethany, besydes mounte oliuete, he sent two of hys disciples <sup>30</sup> sayinge: Goo ye in to the tounne

## CRANMER—1539.

a message after hym, sayinge: we will not haue thys man to raygne ouer vs.

<sup>15</sup> And it came to passe, that when he had receaved hys kingdome, he returned, and commaunded these seruautes to be called vnto hym (to whom he had geuen the money) to wete how moche euery man had done. <sup>16</sup> Then came the fyrst, saying: Lorde, thy pounde hath gayned ten pounde. <sup>17</sup> And he sayd vnto hym: Well thou good seruaunt: because thou hast bene faythfull in a very lytell thyng, haue thou auctorite ouer ten cytyes. <sup>18</sup> And another came, sayinge: Lorde, thy pounde hath made fyve pounde. <sup>19</sup> And to the same he sayde: be thou also ruler ouer fyve cytyes.

<sup>20</sup> And another came, sayng: Lorde, beholde here is thy pounde, which I haue kepte in a napkin: <sup>21</sup> for I feared the, because thou art a straye man: thou takest vp that thou laydest not downe, and reapest that thou dyddest not sowe. <sup>22</sup> He sayeth vnto hym: Of thine awne mouth, will I iudge the, thou evyll seruaunt. Knewest thou that I am a straye man, takinge vp that I layde not downe, and repynge that I dyd not sowe? <sup>23</sup> And wherefore gauest not thou my money into the banke, and at my commynge I myght haue requyred myne awne with vauntage?

<sup>24</sup> And he sayde vnto them that stode by: take from hym that pounde, and geue it hym that hath ten pounde. <sup>25</sup> And they sayde vnto hym: Lorde, he hath ten pounde. <sup>26</sup> For I saye vnto you, that vnto euery one which hath, shalbe geuen (and he shall haue abundance) and from hym that hath not shalbe taken awaye, euen that which he hath. Moreover, <sup>27</sup> those myne enemyes, (which wolde not that I shuld raygne ouer them) brynge hyther, and slee them before me. <sup>28</sup> And when he had thus spoken, he proceded forth, takinge hys iourney, to go vp to iherusalem.

<sup>29</sup> And it fortunyd, when he was come nye to Bethpage and Bethany, besydes the mounte which is called Oliuete, he sent two of hys disciples, <sup>30</sup> sayinge: go

ἦδεις ὅτι ἐγὼ ἄνθρωπος ἀσπηρὸς εἰμι, αἶρων δ' οὐκ ἔθηκα, καὶ θερίζων δ' οὐκ ἔσπειρα· <sup>23</sup> καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἔλθων σὺν τόκῳ ἂν ἔπραξα αὐτό; <sup>24</sup> Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνάν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. <sup>25</sup> Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς. <sup>26</sup> Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>27</sup> Πλὴν τοὺς ἐχθρούς μου ἑκείνους, τοὺς μὴ θελήσαντάς με βασιλεύσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ κατασφάζατε ἐμπροσθέν μου. <sup>28</sup> Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἐμπροσθεν, ἀναβαίνων εἰς Ἱερουσόλυμα.

<sup>29</sup> Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλοῦμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ, <sup>30</sup> εἰπὼν, Ἐπάγετε εἰς τὴν

\* Alex. μου τὸ ἀργ.

† Alex. τοῦτους.

‡ Alex. λίγων.

## GENEVA — 1557.

saying, We wyl not haue this man to raygne ouer vs.

<sup>15</sup> And it came to passe, when he was come agayn, and had receaued his kyngdome, he commanded the seruantes to be called to hym, to whome he gaue his money, to wyt what euery man had auantaged. <sup>16</sup> Then came the fyrst, saying, Lord, thy piece hath increased ten pieces. <sup>17</sup> And he sayd vnto hym, Wel good seruant: because thou wast faithfull in a very lytel thing, take thou further ouer ten cities. <sup>18</sup> And the other came, saying, Lord thy piece hath encreased fyue pieces. <sup>19</sup> And to the same he sayd, Be thou also ruler ouer fyue cities. <sup>20</sup> And the thyrd came and said, Lord, he holde here thy piece, which I haue kept in a napkin. <sup>21</sup> For I feared thee, because thou art a strayt man: thou takest vp, that thou laydest not downe, and repest that thou dydest not sowe. <sup>22</sup> Then he sayd vnto him, Of thine owne mouth, wil I iudge thee, thou euyl seruant: Thou knewest that I am a strayt man taking vp that I layd not downe, and repynge that I dyd not sowe.

<sup>23</sup> Wherefore then gauest not thou my money into the banke, that at my commyng, I myght haue required myne owne with vantage? <sup>24</sup> And he sayd to them that stode by, Take from hym that piece, and geue it him that hath ten pieces. <sup>25</sup> And they sayd vnto him, Lord he hath ten pieces. <sup>26</sup> Not with standing I say vnto you, that vnto all them that haue, it shalbe geuen: and from hym that hath not, euen that he hath. shalbe taken from hym.

<sup>27</sup> Moreouer those myne enemies, which would not that I should raygne ouer them, bryng hyther: and sley them before me. <sup>28</sup> And when he had thus spoken, he proceeded forth before, ascendyng vp to Ierusalem. <sup>29</sup> And it came to passe, when he was come nye to Bethphage, and Bethanie, besydes the mount which is called the hil of Oliues, he sent two of his disciples, <sup>30</sup> Saying, Go ye to the

## RHEIMS — 1582.

legacie after him, saying, Vv e vvil not haue this man raygne ouer vs. <sup>15</sup> And it came to passe after he returned, hauing receiued his kingdom: and he commaunded his seruants to be called, to vvhom he gaue the money: that he might knovv how much euery man had gained by occupying. <sup>16</sup> And the first came, saying, Lord, thy pound hath gotten ten poundes. <sup>17</sup> And he said to him, Vvel fare thee good seruant, because thou hast bene faithfull in a litle, thou shalt haue povver ouer ten cities. <sup>18</sup> And the second came, saying, Lord, thy pound hath made fyue poundes. <sup>19</sup> And he said to him, And be thou ouer fyue cities.

<sup>20</sup> And the other came, saying, Lord, loe here thy pound, vvchich I haue had laid vp in a napkin. <sup>21</sup> for I feared thee, because thou art an austere man: thou takest vp that thou didst not set downne, and thou reapest that vvchich thou didst not sovv. <sup>22</sup> He saith to him, By thine ovvne mouth I iudge thee, naughtie seruant. Thou didst knovv that I am an austere man, taking vp that I set not downne, and reaping that vvchich I sovvred not: <sup>23</sup> and vvhy didst thou not giue my money to the banke, and I comming myght certes vvith vsurie haue exacted it? <sup>24</sup> And he said to them that stode by, Take the pound avay from him, and giue it to him that hath the ten poundes. <sup>25</sup> And they said to him, Lord, he hath ten poundes. <sup>26</sup> But I say to you, that to euery one that hath shal be giuen: and from him that hath not, that also vvchich he hath shal be taken from him. <sup>27</sup> But as for those mine enemies that vvould not haue me raygne ouer them, bring them hither: and kill them before me.

<sup>28</sup> And hauing said these things, he vvnt before ascendyng to Hierusalem. <sup>29</sup> And it came to passe vvhen he vvvas come nigh to Bethphage and Bethania vnto the mount called Oliuet, he sent tvvo of his Disciples, <sup>30</sup> saying, Goe into

## AUTHORISED — 1611.

saying, We wil not haue this man to raygne ouer vs. <sup>15</sup> And it came to passe, that when he was returned, hauing receiued the kingdom, then hee commanded these seruants to be called vnto him, to whom he had giuen the money, that he might know how much euery man had gained by trading. <sup>16</sup> Then came the first, saying, Lord, thy pound hath gained ten poundes. <sup>17</sup> And he said vnto him, Well, thou good seruant: because thou hast bene faithfull in a very litle, haue thou authority ouer ten cities. <sup>18</sup> And the second came, saying, Lord, thy pound hath gained fyue poundes. <sup>19</sup> And he said likewise to him, Be thou also ouer fyue cities. <sup>20</sup> And another came, saying, Lord, behold, here is thy pound which I haue kept layd vp in a napkin: <sup>21</sup> For I feared thee, because thou art an austere man: thou takest vp that thou laydest not downe, and reapest that thou didst not sowe.

<sup>22</sup> And he saith vnto him, Out of thine owne mouth will I iudge thee, thou wicked seruant: Thou knewest that I was an austere man, taking vp that I laid not downe, and reaping that I did not sowe. <sup>23</sup> Wherefore then gauest not thou my money into the banke, that at my commyng I might haue required mine owne with vsury? <sup>24</sup> And he said vnto them that stood by, Take from him the pound, and giue it to him that hath ten poundes. <sup>25</sup> And they said vnto him, Lord, he hath ten poundes. <sup>26</sup> For I say vnto you, That vnto euery one which hath, shalbe giuen, and from him that hath not, euen that hee hath shal be taken away from him. <sup>27</sup> But those mine enemies which would not that I should raygne ouer them, bring hither, and slay them before mee.

<sup>28</sup> And when he had thus spoken, he went before, ascendyng vp to Hierusalem. <sup>29</sup> And it came to passe when he was come nigh to Bethphage and Bethany, at the mount called the mount of Oliues, he sent two of his disciples, <sup>30</sup> Saying, Goe

‘κατέναντι κόμην’ ἐν ἣ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον ἐφ’ ὃν οὐδεὶς  
 ‘πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. <sup>31</sup> καὶ ἐάν τις ὑμᾶς ἐρωτᾷ,  
 ‘Διὰ τί λύετε; οὕτως ἐρεῖτε ἑαυτοῦ, | “Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.’ <sup>32</sup> Ἀπελθόντες  
 δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. <sup>33</sup> λύντων δὲ αὐτῶν τὸν πῶλον,  
 εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, ‘Τί λύετε τὸν πῶλον;’ <sup>34</sup> Οἱ δὲ εἶπον, ‘Ὁ  
 ‘Κύριος αὐτοῦ χρεῖαν ἔχει.’ <sup>35</sup> Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπὶ ῥήψαντες  
 ἐαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπέβιβασαν τὸν Ἰησοῦν. <sup>36</sup> πορευομένου δὲ αὐτοῦ,  
 ὑπεστρώωνον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. <sup>37</sup> Ἐγγιζόντος δὲ αὐτοῦ ἤδη πρὸς τῇ  
 καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες  
 αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμειον, <sup>38</sup> λέγοντες, ‘Εὐλο-  
 ‘γημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν

\* Alex. = ἀσπρ.

\* Alex. + ὄρι.

\* Alex. ἀσπρην.

\* Alex. = σου.

## WICLIF—1380.

to the castel: that is agens you in to  
 whiche as je entren ze schulen fynde a colte  
 of an asse tyede: on whiche neuer man  
 sat vntie ze hym: and brynge ze to me.  
<sup>31</sup> and if ony man axe you why ze vntien:  
 thus ze schuln seie to hym: for the lord  
 desirith his werke.

<sup>32</sup> and thei that weren sente, wenten  
 forth ⁊ founden as he seide to hem, a  
 colte stonlinge, <sup>33</sup> and whanne thei vntien-  
 den the colt: the lordis of hym seiden to  
 hem, what vntien ze the colte? <sup>34</sup> and  
 thei seiden, for the lord hath nede to hym,  
<sup>35</sup> and thei ledden hym to ihesus, and  
 castiden her clothis on the colte: and  
 setten ihesus on hym, <sup>36</sup> and whanne he  
 wente: thei streweden her clothis in the  
 weie, <sup>37</sup> and whanne he cam nyz to the  
 comyng doune of the mounte of olyuete:  
 alle the puple that cam doun bigunnen to  
 ioie and to herie god with greet vois, on  
 alle the vertues that thei hadden seen,  
<sup>38</sup> and seiden, blessid be the kyng that  
 cometh in the name of the lord: pees in  
 heuene, and glorie in hize thingis. <sup>39</sup> and  
 summe of the farisies of the puple: seiden  
 to hym, maistir: blame thi discipulis, <sup>40</sup> and  
 he seide to hem, I seie to you, for if these  
 ben stille, stonnes schuln crye.

<sup>41</sup> and whanne he nyged, he siȝ the cite,  
 and wepte on it, <sup>42</sup> and seide, for if thou  
 haddest known: thou schuldist wepe  
 also, for in this day the thingis ben in  
 pees to thee; but now thei ben hidde for  
 thi isen. <sup>43</sup> but daies schuln come in thee,  
 and thim enemyes schuln enemyrowne thee  
 with a pale, and thi schulen go aboute  
 thee: and make the streit on alle sidis,  
<sup>44</sup> and caste thee doun to the erthe: and thi  
 ones that ben in thee and thei schuln  
 not leuee in thee a stoon on a stoon,  
 for thou hast not known the tyme of thi  
 visitacion.

<sup>45</sup> and he entrid in to the temple: and  
 bigan to caste out men sillynges thereyn  
 and hynges, <sup>46</sup> and seide to hem, if it is

castel, town, agens, against. heris, praise  
 nyged, drew near. isen, eyes.

## TYNDALE—1534.

which is over agaynst ye. In the which  
 assonne as ye are come, ye shall fynde a  
 colte tyed, wheron yet never man sate.  
 Lowse him and bringe him hidre. <sup>31</sup> And  
 if eny man axe you why that ye loose  
 him: thus saye vnto him, the lorde hath  
 nede of him.

<sup>32</sup> They that were sent, went their waye,  
 and founde, even as he had sayde vnto  
 them. <sup>33</sup> And as they were aloosinge the  
 coolte, the owners sayde vnto them: why  
 loose ye the coolte? <sup>34</sup> And they sayde:  
 for the Lorde hath nede of him. <sup>35</sup> And  
 they brought him to Iesus. And they cast  
 their rayment on the colte, and set Iesus  
 thereon. <sup>36</sup> And as he went, they spredde  
 their clothes in the waye.

<sup>37</sup> And when he was now come, wher  
 he shuld go doune from the mounte oli-  
 uete, the whole multitude of the disciples  
 began to reioyce; and to lawde God with  
 a loude voyce; for all the miracles that  
 they had sene <sup>38</sup> sayinge: Blessed be the  
 kyng that commeth in the name of the  
 Lorde: peace in heauen, and glory in the  
 hiest. <sup>39</sup> And some of the Pharises of the  
 company sayde vnto him: Master rebuke  
 thi disciples. <sup>40</sup> He answered and sayde  
 vnto them: I tell you, yf these shuld holde  
 their peace, the stonnes wold crye.

<sup>41</sup> And when he was come nere, he  
 behelde the cite, and wept on it, <sup>42</sup> say-  
 inge: Yf thou haddest known those  
 thinges which belonge vnto thy peace, even  
 at this tyme. But now are they hydde  
 from thyne eyes. <sup>43</sup> For the dayes shall  
 come vpon the; that thy enemyes shall cast  
 a banke aboute the; and compass the  
 rounde, and kepe the in on every syde,  
<sup>44</sup> and make the even with the grounde,  
 with thy chylidren which are in the. And  
 they shall not leue in the one ston vpon  
 another, because thou knewest not the  
 tyme of thy visitacion.

<sup>45</sup> And he went in to the temple, and  
 beganne to cast out them that solded therin,  
 and them that bought, <sup>46</sup> sayinge vnto

## CRANMER—1539.

ye into the towne, which is ouer agaynst  
 you: Into the whiche assonne as ye are  
 come, ye shall fynde an asses colte tyed,  
 wheron yet neuer man sate. Loose hym,  
 and brynge hym hyther. <sup>31</sup> And yf eny  
 man aske you, why do ye loose him?  
 thus shall ye saye vnto hym: the Lorde  
 hath nede therof.

<sup>32</sup> They that were sent, went their waye,  
 and founde, euen as he had sayde vnto  
 them. <sup>33</sup> And as they were a loosyng the  
 colte, the owners therof sayde vnto them,  
 why loose ye the colte? <sup>34</sup> And they sayde:  
 for the Lorde hath nede of hym. <sup>35</sup> And  
 they brought him to Iesus, and cast their  
 rayment on the colte, and sett Iesus ther-  
 on. <sup>36</sup> And as he went, they spredde their  
 clothes in the waye.

<sup>37</sup> And when he was now come, nye to  
 the goyng doune of the mounte Olyuete,  
 the whole multitude of the dyscyples be-  
 gan to reioyce, and to prayse God with a  
 loude voyce, for all the myracles that they  
 had sene, <sup>38</sup> sayinge: blessed be the kyng  
 that commeth in the name of the Lorde:  
 peace in heauen, and glory in the hiest.  
<sup>39</sup> And some of the Pharysees of the  
 company sayd vnto hym: Master, rebuke  
 the dyscyples. <sup>40</sup> He sayde vnto them: I  
 tell you, that yf these holde their peace,  
 then shall the stonnes crye.

<sup>41</sup> And when he was come nere, he  
 helde the cite, and wept on it, <sup>42</sup> say-  
 inge: If thou haddest known those  
 thynges which belonge vnto thy peace,  
 euen in thys thy daie, thou woldest take  
 heed. But now are they hydde from thyne  
 eyes. <sup>43</sup> For the dayes shall come vpon the,  
 that thy enemyes also shall cast a banke  
 aboute the, and compass the rounde,  
 and kepe the in on euery syde, <sup>44</sup> and make  
 the euen with the grounde, and thy chyl-  
 dren which are in the. And they shall not  
 leue in the one ston vpon another, be-  
 cause thou knowest not the tyme of thy  
 visitacion.

<sup>45</sup> And he went in to the temple, and be-  
 ganne to cast out them that solded therin,  
 and them that bought, <sup>46</sup> sayinge vnto

‘ ὑψίτοις.’ <sup>39</sup> Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, ‘ Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.’ <sup>40</sup> Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Λέγω ὑμῖν, ὅτι, εἰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράζονται.’ <sup>41</sup> Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ’ αὐτῇ, <sup>42</sup> λέγων, ‘ Ὅτι εἰ ἔγνωσ καὶ σὺ, καὶ γε ἐν τῇ ἡμέρᾳ σου | ταύτῃ, τὰ πρὸς εἰρήνην σου ἦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.’ <sup>43</sup> ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, <sup>44</sup> καὶ ἔδαφιουσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ ἀνθ’ ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.’

<sup>45</sup> Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ | καὶ ἀγοράζοντας, <sup>46</sup> λέγων αὐτοῖς, ‘ Γέγραπται, “<sup>102c</sup> Ὁ οἶκός μου οἶκος προσευχῆς ἔσται” |

<sup>45</sup> Alex. = ἐν αὐτῷ.

<sup>45</sup> Alex. + ὅτι.

<sup>45</sup> Alex. καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς.

## GENEVA—1557.

village which is before you, in the which, as some as ye are come, ye shal fynde a colte tyed, whereon yet neuer man sate: loose hym, and bryng him *hyther*. <sup>31</sup> And if any man aske you, why ye loose *hym*, thus shal ye say vnto hym, Because the Lord hath nede of hym. <sup>32</sup> Then they that were sent, went their way, and founde euen as he had sayd vnto them. <sup>33</sup> And as they were lousyng the colte, the owners therof sayd vnto them, Why loose ye the colte?

<sup>34</sup> And they sayd, The Lord hath nede of hym. <sup>35</sup> So they broght him to Iesus: and they cast their rayment on the colte, and set Iesus thereon. <sup>36</sup> And as he went, they spred their clothes in the way. <sup>37</sup> And when he was now come nye to the goyng downe of the hil of Oliues, the whole multitude of the disciples began to reioice, and to laude God with a loudde voyce, for all the miracles that they had sene. <sup>38</sup> Saying, Blessed be the kyng that commeth in the name of the Lord: peace in heauen, and glorie in the hiest places. <sup>39</sup> Then some of the Pharises of the compagnie sayd vnto hym, Master, rebuke thy disciples. <sup>40</sup> He answered, and said vnto them, I tel you, if these should holde their peace, the stones would crye shortly.

<sup>41</sup> And when he was come nere, he behelde the cite, and wept on it, <sup>42</sup> Saying, O if thou haddest euen knowne at the least in this thy day those things which belong vnto thy peace: but now are they hyd from thyme eyes. <sup>43</sup> For the dayes shal come vpon thee, that thy enemies shal cast rampars about thee, and compass thee round, and kepe thee in on euery syde.

<sup>44</sup> And make thee euen wyth the grounde, and thy chyldren which are in thee: and they shal not leaue in thee one stone vpon another, because thou knewest not the time of thy visitation. <sup>45</sup> And he went into the temple, and began to cast out them that solde therein, and them that bought, <sup>46</sup> Saying vnto them, It is written, My

## RHEIMS—1582.

the towne vvhich is ouer against, into the vvhich as you enter, you shal fynde the colt of an ass tyed, on vvhich no man euer hath sitten: loose him, and bring him. <sup>31</sup> And if any man aske you, Vvhy loose you him? You shal say thus to him, because our Lord needeth his seruice. <sup>32</sup> And they that vvere sent, vvvent their vvvaies, and found as he said to them, the colt standing. <sup>33</sup> And vvhen they loosed the colt, the ovvners therof said to them, Vvhy loose you the colt? <sup>34</sup> But they said, because our Lord hath neede of him. <sup>35</sup> And they broght him to Iessvs. And casting their garments vpon the colt, they set Iessvs therevpon. <sup>36</sup> And as he vvvent, they spred their garments vnderneath in the vvay.

<sup>37</sup> And vvhen he approched novv to the descent of mount-Oliuet, al the multitudes of them that descended, began vvith ioy to praise God vvith a loudde voyce, for all the miracles that they had sene, <sup>38</sup> saying, Blessed is he that commeth king in the name of our Lord, peace in heauen, and glorie on high. <sup>39</sup> And certayne Pharisees of the multitudes said to him, Maister, rebuke thy disciples. <sup>40</sup> To vvhom he said, I say to you, That if these hold their peace, the stones shal crie. <sup>41</sup> And as he drevv neere, seeing the cite, he vvvept vpon it, saying, <sup>42</sup> Because if thou also hadst knovvnen, and that in this thy day, the things that pertaine to thy peace: but novv they are hid from thime eyes. <sup>43</sup> For the daies shal come vpon thee: and thy enemies shal compass thee vvith a trench, and inclose thee about, and straiten thee on euery side, <sup>44</sup> and beate thee flat to the ground, and thy chyldren that are in thee. and they shal not leaue in thee a stone vpon a stone: because thou hast not knovvnen the time of thy visitation.

<sup>45</sup> And entring into the temple, he began to cast out the sellers therein and the biers, <sup>46</sup> saying to them, It is vvritten, *That my*

## AUTHORISED—1611.

ye into the village over against you, in the which at your entering ye shall find a Colt tied, whereon yet neuer man sate: loose him, and bring him hither. <sup>31</sup> And if any man aske you, Why do ye loose him? Thus shall ye say vnto him, Because the Lord hath neede of him. <sup>32</sup> And they that were sent, went their way, and found euen as hec had said vnto them. <sup>33</sup> And as they were looseng the colt, the owners therof said vnto them, Why lose ye the Colt? <sup>34</sup> And they said, The Lord hath need of him. <sup>35</sup> And they broght him to Iesus: and they cast their garments vpon the Colt, and they set Iesus thereon. <sup>36</sup> And as he went, they spread their clothes in the way. <sup>37</sup> And when he was come nigh euen now at the descent of the mount of Oliues, the whole multitude of the disciples began to reioice and praise God with a loud voyce, for all the mighty workes that they had sene, <sup>38</sup> Saying, Blessed be the King that commeth in the Name of the Lord, peace in heauen, and glory in the Highest. <sup>39</sup> And some of the Pharisees from among the multitude said vnto him, Master, rebuke thy disciples. <sup>40</sup> And he answered, and said vnto them, I tel you, that if these should holde their peace, the stones would immediatly crie out.

<sup>41</sup> And when he was come neere, he beheld the cite and wept ouer it, <sup>42</sup> Saying, If thou hadst knowne euen thou, at least in this thy day, the things which belong vnto thy peace! but now they are hid from thime eyes. <sup>43</sup> For the daies shall come vpon thee, that thime enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side, <sup>44</sup> And shall lay thee euen with the ground, and thy children within thee: and they shal not leaue in thee one stone vpon another, because thou knewest not the time of thy visitation. <sup>45</sup> And he went into the Temple, and began to cast out them that sold therein, and them that bought, <sup>46</sup> Saying vnto them, It is written,

‘ ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.’ <sup>47</sup> Καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· <sup>48</sup> καὶ οὐχ εὔρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

XX. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ὅτε ἐκείνων, | διδάσκουτος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς | καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, <sup>2</sup> καὶ εἶπον πρὸς αὐτὸν, λέγοντες, ‘ Εἰπέ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; ’ <sup>3</sup> Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, ‘ Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα | λόγον, καὶ εἰπάτε μοι· <sup>4</sup> Τὸ βάπτισμα ‘ Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ’ <sup>5</sup> Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες, ‘ Ὅτι ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

<sup>7</sup> Alex. = ἱερῶν.

<sup>2</sup> Const. ἱερεῖς.

<sup>3</sup> Alex. = ἓνα.

## WICLIFF—1380.

writun; that myn hous is an hous of preier; but ze han made it a denne of theues; <sup>47</sup> and he was techyng euerie dai in the temple, and the pryncis of preestis and the scribis & the pryncis of the puple; souzten to lese hym, <sup>48</sup> and thei founden not what thei schulden do to hym; for alle the puple was ocupied and herde hym.

20. AND it was don in oon of the daies, whanne he taugte the puple in the temple, and prechid the gospel: the pryncis of preestis, and scribis camen to gidre with the elder men, <sup>2</sup> and thei seiden to hym, scie to us in what power thou doist these thingis; or who is he that gaf to the this power? <sup>3</sup> and ihesus answerid and seide to hem, and I schal axe zou o worde: answer ze to me, <sup>4</sup> was the bapty-m of Iohn of heuen, or of men? <sup>5</sup> & thei thougten withyne hem self: seiynge; for if we seien of heuene: he schal sei; whi thanne bilcnen ze not to hym? <sup>6</sup> and if we seien of men: alle the puple schal stonne us; for thei ben certeyn: that Iohn is a profete; <sup>7</sup> and thei answerden that thei knewen not: of whennes it was, <sup>8</sup> and ihesus seide to hem; nether I scie to zou: in what power, I do these thingis;

<sup>9</sup> and he bigan to scie to the puple: this parable. A man plaunted a vyneyerd; and hirid it to tilers, & he was in pilgrymage longe tyme; <sup>10</sup> and in the tyme of gader-ynge of grapis, he sente a seruaunte to the tilers: that thei schulden zene to hym [of the] fruyt of the vyneyerd; which betun hym and leten hym go uoide; <sup>11</sup> and he thougt zit to sende another seruaunt; and thei betun this, and turmentiden hym sore and leten him go; <sup>12</sup> and he thougt zit, to sende the thridde; and hym also thei woundiden and castiden ont; <sup>13</sup> and the lord of the vyneyerde seide; what schal I do; I schal sende my dere-worthe sone; parauntere whanne thei se hym; thei schuln drede;

<sup>14</sup> and whanne the tilers saien hym, thei

lese, destroy. o. one. tilers, husbandmen zene, gire.

## TYNDALE—1534.

them; yt is writen; my housse is the housse of prayer; but ye have made it a den of theues. <sup>47</sup> And he taught dayly in the temple. The hyc Prestes and the Scribes and the chefe of the people went about to destroy him: <sup>48</sup> but coude not finde what to do. For all the people stacke by him; and gave him audience.

20. AND yt fortunid in one of those dayes; as he taught the people in the temple and preached the gospel: the hyc prestes and the scribes came with the elders; <sup>2</sup> and spake vnto him sayinge. Tell vs by what auctorite thou doest these thingis? Ether who is he that gave the this auctorite? <sup>3</sup> He answerid and saide vnto them: I also will axe you a question; and answer me. <sup>4</sup> The bapty-me of Iohn: was it from heuen or of men? <sup>5</sup> And they thought with in them selves sayinge: yf we shall saye from heuen: he will saye: why then beleued ye him not? <sup>6</sup> But and yf we shall saye of men; all the people will ston vs. For they be perswaded that Iohn is a Prophet. <sup>7</sup> And they answerid that they coude not tell whence it was. <sup>8</sup> And Iesus sayde vnto them: nether tell I you by what auctorite I do these thingis.

<sup>9</sup> Then beganne he to put forthe to the people this similitude. A certayne man planted a vyneyarde; and let it forthe to fermers; and went him selfe into a straunge countre for a greete season. <sup>10</sup> And when the tyme was come; he sent a seruaunt to his ternautes that they shuld geve him of the frutes of the vyneyarde. And the ternautes dyd bet him; and sent him awaye empty. <sup>11</sup> And agayne he sent yet a nother seruaunt. And they dyd bet him; and foule entreated him also; and sent him awaye emptye. <sup>12</sup> More ower; he sent the thyrde to; and him they wounded; and cast out. <sup>13</sup> Then sayde the lord of the vyneyarde: what shall I do? I will sende my dere sone; him peraduntere they will reuerence; when they se him.

<sup>14</sup> But when the fermers sawe him; they

## CRANMER—1539.

them: It is written: my house is the house of prayer: but ye have made it a den of theues: <sup>47</sup> And he taught dayly in the temple. But the hyc Prestes and the scribes and the chefe of the people went aboute to destroy hym: <sup>48</sup> and coude not fynde what to do. For all the people stacke by hym, when they hearde hym.

20. AND it fortunid in one of those dayes (as he taught the people in the temple and preached the gospel) the hyc Prestes and the Scribes came together wyth the elders, <sup>2</sup> and spake vnto him sayinge: Tell vs: by what auctorite doest thou these thynges? Ether who is he, that gaue the this auctorite? <sup>3</sup> Iesus answerid and sayde vnto them: I also will aske you one thyng, and answer me. <sup>4</sup> The bapty-me of Iohn: was it from heauen or of men. <sup>5</sup> And they thought wyth in them selues, sayinge: yf we saye from heauen, he wil saye: why then beleued ye hym not? <sup>6</sup> But and yf we saye: of men, all the people will ston vs. For they be perswaded, that Iohn is a Prophete. <sup>7</sup> And they answerid, that they coude not tell whence it was. <sup>8</sup> And Iesus sayd vnto them: nether tell I you, by what auctorite I do these thynges.

<sup>9</sup> Then beganne he to put forthe to the people thys parable: A certayne man planted a vyneyarde, and let it forth to husband men, and went hym selfe into a straunge countre for a greete season. <sup>10</sup> And when the tyme was come, he sent a seruaunt to the husband men, that they shuld geue hym of the frute of the vyneyarde. And they bet hym, and sent hym, awaye emptye. <sup>11</sup> And agayne, he sent yet another seruaunt. And hym they dyd beat, and entreated him shamefully, and sent hym awaye emptye. <sup>12</sup> Agayne, he sent the thyrde also, and hym they wounded, and cast hym out. <sup>13</sup> Then sayde the lord of the vyneyarde: what shall I do? I wyll sende my dere sone: peraduntere they wyll stonde in awe of hym, when they se hym. <sup>14</sup> But when the husbandmen sawe hym,

6 <sup>6</sup> εὐὰν δὲ εἶπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένοι γάρ  
 6 <sup>7</sup> ἐστὶν Ἰωάννην προφήτην εἶναι. <sup>7</sup> Καὶ ἀπεκρίθησαν μὴ εἰδέναί ποθεν. <sup>8</sup> καὶ ὁ  
 7 Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>9</sup> Ἦρξάτο  
 8 δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος <sup>9</sup> ἐφύτευσεν ἀμπελῶνα,  
 9 <sup>10</sup> καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἰκανοὺς. <sup>10</sup> καὶ ἐν καιρῷ  
 10 <sup>11</sup> ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλους, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν  
 11 <sup>12</sup> αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν. <sup>11</sup> καὶ προσέθετο πέμψαι  
 12 <sup>13</sup> ἕτερον δούλον· οἱ δὲ κάκεινον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.  
 13 <sup>14</sup> καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.  
 14 <sup>15</sup> εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν  
 15 <sup>16</sup> ἵσως τοῦτον ἰδόντες ἐντραπήσονται. <sup>16</sup> Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο

<sup>b</sup> Rec. + τῆς.

<sup>c</sup> Alex. ἰδούσων.

<sup>d</sup> Alex. = ἰδόντες.

## GENEVA — 1557.

house, is the house of prayer: but ye haue made it a denne of theues. <sup>47</sup> And he taught daily in the temple. And the hie Priests and the Scribes, and the chief of the people went about to destroy him: <sup>48</sup> But could not finde what they might doe to him: for all the people hangd vpon him when they heard him.

20. AND on one of those dayes, as he taught the people in the temple, and preached the Gospel, the hie Priests and the Scribes came vpon him sodenly with the Elders, <sup>2</sup> And spake vnto him, saying, Tel vs by what autoritie thou doest these things, ether who is he, that gaue thee this autoritie? <sup>3</sup> He answered and sayd vnto them, I also wyl aske you one thing: answer me therfore: <sup>4</sup> The baptisme of Iohn was it from heauen, or of men? <sup>5</sup> And they reasoned with in them selues, saying, If we shal say, from heauen, he wyl say, Why then beleued ye him not? <sup>6</sup> But and if we shal say, Of men: all the people wyl stone vs: for they are perswaded that Iohn is a Prophet. <sup>7</sup> Therefore they answered, that they could not tel whence it was. <sup>8</sup> Then Iesus sayd vnto them, Nether tel I you, by what autoritie I doe these things.

<sup>9</sup> Then began he to put forth to the people this similitude, A certaine man planted a vineyard, and let it forth to husbandmen: and went him self into a strange cuntry, for a great season. <sup>10</sup> And when the tyme was come, he sent a seruaut to the husbandmen, that they should geue him of the frute of the vineyard: whome the husbandmen dyd beat, and sent away empty. <sup>11</sup> And againe he sent yet another seruaut: and they dyd beat him, and foule entreated him, and sent hym away empty. <sup>12</sup> Morouer, he sent the thyrd, and him they wounded, and cast out.

<sup>13</sup> Then sayd the lord of the vineyard, What shall I doe? I wil send my deare sonne: him peradenture they wyl reuerence, when they se him. <sup>14</sup> But when

## RHEIMS — 1582.

house is the house of praier. But you haue made it a denne of theeues. <sup>47</sup> And he vvas teaching daily in the temple. And the cheefe Priests and the Scribes and the Princes of the people sought to destroy him: <sup>48</sup> and they found not vwhat to doe to him. For all the people vvas suspense, hearing him.

20. AND it came to passe: in one of the daies vhen he vvas teaching the people in the temple and euangelizing, the cheefe Priests and the Scribes vwith the auncients assembled, <sup>2</sup> and spake saying to him, Tel vs, in vwhat pover doest thou these things? or, vwho is he that hath giuen thee this pover? <sup>3</sup> And Iesus answering, said to them, I also vvil aske you one vword. Answer me, <sup>4</sup> The baptisme of Iohn was it from heauen, or of men? <sup>5</sup> But they thought within them selues, saying, That if vve say, From heauen: he vvil say, Vvhy then did you not beleuee him? <sup>6</sup> But if vve say, Of men: the vvhole people vvil stone vs: for they are certaine that Iohn is a Prophet. <sup>7</sup> And they answered that they knew not vvhence it vvas. <sup>8</sup> And Iesus said to them, Neither doe I tel you in vwhat pover I doe these things.

<sup>9</sup> And he began to say to the people this parable, A certaine man planted a vineyard, and let it out to husbandmen: and he vvas from home a long time. <sup>10</sup> And in time he sent to the husbandmen a seruaut, that they should giue him of the frute of the vineyard. Vvho beating him, sent him avway empty. <sup>11</sup> And againe he sent another seruaut. But they beating him also and reprochfully abusing him, sent him avway empty. <sup>12</sup> And againe he sent the third: vvhov vwoounding him also, cast him out. <sup>13</sup> And the lord of the vineyard said, Vvhat shal I doe? I vvil send my beloued sonne: perhaps vvhen they shal se him, they vvil reuerence him. <sup>14</sup> Vvchom vvhen the husbandmen sav,

## AUTHORISED — 1611.

My house is the house of prayer: but ye haue made it a den of theeues. <sup>47</sup> And he taught daily in the Temple. But the chief Priests and the Scribes, and the chief of the people sought to destroy him, <sup>48</sup> And could not finde what they might doe: for all the people<sup>a</sup> were very attentiu to hear him.

20. AND it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the chief Priests and the Scribes came vpon him, with the Elders, <sup>2</sup> And spake vnto him, saying, Tell vs, by what autoritie doest thou these things? or who is hee that gaue thee this autoritie? <sup>3</sup> And he answered, and saide vnto them, I will also aske you one thing, and answer me. <sup>4</sup> The Baptisme of Iohn, was it from heauen, or of men? <sup>5</sup> And they reasoned with themselves, saying, If we shall say, From heauen, he will say, Why then beleueed ye him not? <sup>6</sup> But and if we say, Of men, all the people will stone vs: for they are perswaded that Iohn was a Prophet. <sup>7</sup> And they answered, that they could not tell whence it was. <sup>8</sup> And Iesus said vnto them, Neither tell I you by what autoritie I doe these things. <sup>9</sup> Then began he to speake to the people this parable: A certaine man planted a vineyard, and let it forth to husbandmen, and went into a farre cuntry for a long time. <sup>10</sup> And at the season, he sent a seruaut to the husbandmen, that they should giue him of the fruit of the vineyard, but the husbandmen beat him, and sent him away empty. <sup>11</sup> And againe he sent another seruaut, and they beat him also, and entreated him shamefully, and sent him away empty. <sup>12</sup> And againe he sent the third, and they wounded him also, and cast him out. <sup>13</sup> Then said the lord of the vineyard, What shall I doe? I will send my beloued sonne: it may be they will reuerence him when they see him. <sup>14</sup> But when the husbandmen

<sup>a</sup> Or, hangd on him.

‘ πρὸς ἑαυτοὺς,] λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος·<sup>14</sup> δεῦτε,] ἀποκτείνομεν αὐτὸν,  
 ‘ ἵνα ἡμῶν γένηται ἡ κληρονομία.<sup>15</sup> Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελώου,  
 ‘ ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελώου; <sup>16</sup> ἐλεύσεται καὶ  
 ‘ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.’ Ἀκούσαντες  
 δὲ εἶπον, ‘ Μὴ γένοιτο.’ <sup>17</sup> Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, ‘ Τί οὖν ἐστὶ τὸ γεγραμμένον  
 ‘ τοῦτο, “ Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν  
 ‘ γωνίας.” <sup>18</sup> Πᾶς ὁ πεσὼν ἐπ’ ἐκείνους τὸν λίθον συνθλασθήσεται ἐφ’ ὃν δ’ ἂν  
 ‘ πέσῃ, λικμήσει αὐτόν.’ <sup>19</sup> Καὶ ἐξήτησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς| ἐπιβα-  
 λείν ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν ἡ τὸν λαόν·| ἔγνωσαν  
 γὰρ ὅτι πρὸς αὐτοὺς ἰτὴν παραβολὴν ταύτην εἶπε. | <sup>20</sup> Καὶ παρατηρήσαντες ἀπέσ-  
 τειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ

‘ Alex. ἀλλήλους. / Alex. = εἴτε. # Alex. γραμματεῖς καὶ οἱ ἀρχιερεῖς. <sup>14</sup> Const. = τὸν λαόν. <sup>15</sup> Alex. εἶπε τὴν παραβολὴν ταύτην. <sup>16</sup> Alex. ἡμᾶρ.

## WICLIFF—1380.

thoughten withynne hem silf and seiden, this is the cire, sle we hym, that the eritage be oure, <sup>15</sup> and thei castiden hym out of the vneyerd; and killiden hym, what thanne schal the lord of the vneyerde do to hem? <sup>16</sup> he schal come and destrid these tillers; and zeue the vneyerde to othe, and whanne this thing was herde: thei seiden to hym, god forhele, <sup>17</sup> but he biheeld hem; and seide, what thanne is this that is writun, the stoon which the men bildynge repreneuden: this is made in to the heed of the corner, <sup>18</sup> ech that schal falle on that ston schal be to brisid, but on whom it schal falle: it schal al to breke hym, <sup>19</sup> and the princis of preestis, and scribis, soukten to leic on hym hondis in that our; and thei dreden the puple, for thei knowen: that to hem he seide this liknesse.

<sup>20</sup> and thei aspiden, and senten aspieris: that feyneden hym iust, that thei schulden take hym in word, and bitaken hym to the power of the prince, and to the power of the iustice, <sup>21</sup> and thei axeden hym and seiden maistr we witen: that ristist thou seist and techist and thou takist not the person of man: but thou techist in truthe the weie of god, <sup>22</sup> is it leful to us: to zeue tribute to the emperour or najz, <sup>23</sup> and he biheeld the disceite of hem, and seide to hem, what tempten ze me: <sup>24</sup> schewe ze to me a peny, whos ymage x superscripcion hath it? thei answeriden and sciden to hym, the emperouris, <sup>25</sup> and he seide: to hem, jilde ze therfor to the emperour: tho thingis, that ben the emperouris, and tho thingis, that ben of god: to god. <sup>26</sup> and thei mygten not repreue his word, bifor the puple, and thei wonderiden in his answer: and helden pes. <sup>27</sup> summe of the saduces that denyeden the agerisinge fro deeth to liif: camen and axeden hym, <sup>28</sup> x seiden maistr, moises wroot to us, if the brother of any

## TYNDALE—1534.

thought in them selves sayinge: this is the heyre, come let vs kyll him; that the inheritance maye be oures. <sup>15</sup> And they cast him out of the vneyarde; and kyllid him. Now what shall the Lorde of the vneyarde do vnto them? <sup>16</sup> He will come and destroye those fermers; and will let out his vneyarde to othe. When they hearde that they sayde: God forbyd.

<sup>17</sup> And he behelde them and sayde: what meaneth this then that is written: The ston that the bylders refusede the same is made the heed corner stone? <sup>18</sup> whosoever stombe at that ston; shalbe broken: but on whosoever it faul vpon; it wyll grynde him to powder. <sup>19</sup> And the hye Prestes and the Scribes the same howre went about to laye handes on him; but they feared the people. For they perceived that he had spoken this similitude agaynst them.

<sup>20</sup> And they watched him; and sent forth spies, which shuld fayne them selues perfecte, to take him in his wordes; and to deluyre him vnto the power and auctorite of the debite. <sup>21</sup> And they axed him sayinge: Master, we knowe that thou sayest and teachest ryght; nother considerest thou eny mannes degre; but teachest the waye of God truly. <sup>22</sup> Ys it laufful for vs to geve Cesar tribute or no? <sup>23</sup> He perceived their craftynesse; and sayde vnto them: why tempt ye me? <sup>24</sup> Shewe me a peny. Whose ymage and superscripcion hath it? They answered and sayde: Cesars. <sup>25</sup> And he sayde vnto them: Geve then vnto Cesar; that which belongeth vnto Cesar; and to God; that which pertaineth to God. <sup>26</sup> And they coulde not repreue his sayinge before the people. But they marvayled at his answer; and helde their peace.

<sup>27</sup> Then came to him certayne of the Saduces, which denye that ther is eny resurrection. And they axed him <sup>28</sup> sayinge: Master, Moses wrot vnto vs, if eny

## CRANMER—1539.

they thought within them selues, sayinge: this is the heyre, come, let vs kyll hym, that the enheritance maye be oures. <sup>15</sup> And they cast him out of the vineyard, and kyllid him. What shall the Lorde of the vineyard therefore do vnto them? <sup>16</sup> He shall come, and destroye these husbandmen, and shall let out hys vineyard to othe. When they hearde thys, they sayde: God forbyd.

<sup>17</sup> And he behelde them, and sayde: what is thys then that is written: the ston that the buylders refused, the same is become the heed of the corner? <sup>18</sup> Whosoever doth stombe vpon that ston, shalbe broken: but on whosoever it falleth, it wyll grynde him to powder. <sup>19</sup> And the hye prestes and the Scribes the same howre went about to laye handes on hym, and they feared the people. For they perceived that he had spoken thys similitude agaynst them.

<sup>20</sup> And they watched hym, and sent forth spies, which shuld fayne them selues ryghteous men, to take him in hys wordes, and to deluyre him vnto the power and auctorite of the debyte. <sup>21</sup> And they asked hym, sayinge: Master, we knowe that thou sayest and teachest ryght, nether considerest thou the outward appearance of eny man, but teachest the waye of God truly. <sup>22</sup> Is it laufful for vs to geue trybute vnto Cesar, or no? <sup>23</sup> He perceivede their craftynesse, and sayde vnto them: why tempt ye me? <sup>24</sup> Shewe me a peny, Whose ymage and superscripcion hath it? They answered and sayde: Cesars. <sup>25</sup> And he sayde vnto them: geue then vnto Cesar, the thynges which belonge vnto Cesar; and to God the thynges that pertaine vnto God. <sup>26</sup> And they coulde not repreue his sayinge before the people; and they marvayled at his answer, and helde their peace.

<sup>27</sup> Then came to hym certayne of the Saduces, which denye that ther is eny resurrection. And they asked him <sup>28</sup> sayinge: Master, Moses wrot vnto vs, if

tilers, husbandmen. zeue, give. aspiden, watched. aspieris, spies. bi, in, elem. witen, knowe. jilde, or, give. zynunge, rising again. jilde.

λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνου. <sup>21</sup> καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, ‘ Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. <sup>22</sup> ἔξεστιν ἡμῖν | Καίσαρι φόρον δοῦναι, ἢ οὐ;’ <sup>23</sup> Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς, ‘ Τί με πειράζετε; | <sup>24</sup> μὴ δέξασθε μοι δηνάριον ἢ τίνας ἔχει εἰκόνα καὶ ἐπιγραφὴν;’ Ἀποκριθέντες δὲ εἶπον, ‘ Καίσαρος.’ <sup>25</sup> Ὁ δὲ εἶπεν ὁ αὐτοῖς, | ‘ Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.’ <sup>26</sup> Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

<sup>27</sup> Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἂντιλέγοντες | ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, <sup>28</sup> λέγοντες, ‘ Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τις

<sup>1</sup> Alex. = τί με πειράζετε.<sup>2</sup> Rec. ἐπιτίθειται.<sup>3</sup> Alex. = οἱ δὲ εἶπαν· καὶ εἶπε.<sup>4</sup> Alex. πρὸς αὐτοῦς.<sup>5</sup> Alex. λίσσονται.

## GENEVA—1557.

the husbandmen saw him, they reasoned with them selves, saying, This is the heire: Come let vs kyl him, that the inheritance may be ours. <sup>15</sup> And they cast him out of the vineyard, and kylled him. What shal the Lord of the vineyard therefore do vnto them? <sup>16</sup> He wil come and destroy these husbandmen, and wil let out his vineyard to others. When they heard that, they sayd, God forbyd. <sup>17</sup> And he behelde them, and sayd, What meaneth this then that is written, The stone that the buylders refused, the same is made the head corner stone? <sup>18</sup> Whosoever shal fall vpon that stone, shalbe broken: and on whosoever it shal fall, it wyl grinde hym to powder. <sup>19</sup> And the hie Priests and the Scribes the same houre went about to lay handes on hym: but they feared the people: for they perceaued that he had spoken this similitude against them.

<sup>20</sup> And they watched hym, and sent forth spies, which shulde fayne them selves iuste men, to take hym in his wordes, and to deliuer hym vnto the power and auctoritie of the Deputie. <sup>21</sup> And they asked hym, saying, Master, we knowe that thou sayest, and teachest ryght, nether considerest thou any mans degree, but teachest the way of God truly. <sup>22</sup> Is it lawfull for vs to geue Cesar tribute, or no? <sup>23</sup> He perceaued their craftines, and sayd vnto them, Why tempt ye me? <sup>24</sup> Shewe me a peny: Whose image and superscription hath it? They answered and sayd, Caesars. <sup>25</sup> Then he sayd vnto them, Geue then vnto Cesar, that which belongeth to Cesar: and to God, that which pertaineth to God.

<sup>26</sup> And they could not reprove his saying before the people: but they marueyled at his answer, and helde their peace. <sup>27</sup> Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him, <sup>28</sup> Saying, Master, Moses wrote vnto vs, If

## RHEIMS—1582.

they thought vwithin them selves, saying, This is the heire, let vs kil him, that the heritage may be ours. <sup>15</sup> And casting him forth out of the vineyard, they killed him. Vvhat therefore vvil the Lord of the vineyard doe to them? <sup>16</sup> He vvil come, and vvil destroy these husbandmen, and vvil giue the vineyard to others. Vvchich they hearing, said to him, God forbid. <sup>17</sup> But he beholding them said, Vvhat is this then that is vvritten, *The stone vvchich the buylders reiected, the same is become into the head of the corner?* <sup>18</sup> Euery one that falleth vpon this stone, shal be quashed: and vpon vvhom it shal fall, it shal breake him to powder. <sup>19</sup> And the cheefe Priests and Scribes sought to lay handes vpon him that houre: and they feared the people, for they knev that he spake this similitude to them.

<sup>20</sup> And watching, they sent spies which should feine them selves iust: that they might take him in his talke, and debuer him to the principaltie and povver of the President. <sup>21</sup> And they asked him, saying, Maister, vve know that thou speakest and teachest rightly: and thou doest not accept person, but teachest the vvay of God in truth. <sup>22</sup> Is it lawfull for vs to giue tribute to Cesar, or no? <sup>23</sup> But considering their guile, he said to them, Vvhy tempt you me? <sup>24</sup> Shevv me a penie. Vvwhose image hath it and inscription? They answering said, Caesars. <sup>25</sup> And he said to them, Render therefore the things that are Caesars, to Cesar: and the things that are Gods, to God. <sup>26</sup> And they could not reprehend his vvord before the people: and marueiling at his ansvver, they held their peace.

<sup>27</sup> And there came certaine of the Sadduces, vvchich denie that there is a resurrection, and they asked him, <sup>28</sup> saying, Maister, Moyses gaue vs in vvriting, If a man

## AUTHORISED—1611.

saw him, they reasoned among themselves, saying, This is the heire, come, let vs kill him, that the inheritance may be ours. <sup>15</sup> So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard doe vnto them? <sup>16</sup> Hee shall come and destroy these husbandmen, and shall giue the vineyard to others. And when they heard it, they said, God forbid. <sup>17</sup> And he beheld them, and saide, What is this then that is written, The stone which the builders reiected, the same is become the head of the corner? <sup>18</sup> Whosoever shall fall vpon that stone, shall be broken: but on whosoever it shall fall, it will grinde him to powder.

<sup>19</sup> And the chiefe Priests and the Scribes the same houre sought to lay hands on him, and they feared the people: for they perceiued that he had spoken this parable against them. <sup>20</sup> And they watched him, and sent fourth spies, which should faine themselves iust men, that they might take hold of his wordes, that so they might deliuer him vnto the power and authoritie of the gouernour. <sup>21</sup> And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. <sup>22</sup> Is it lawfull for vs to giue tribute vnto Cesar, or no? <sup>23</sup> But he perceiued their craftines, and said vnto them, Why tempt ye me? <sup>24</sup> Shew me a peny: whose image and superscription hath it? They answered, and said, Caesars. <sup>25</sup> And he said vnto them, Render therefore vnto Cesar the things which be Caesars, and vnto God the things which be Gods. <sup>26</sup> And they could not take holde of his wordes before the people, and they marued at his answer, and helde their peace.

<sup>27</sup> Then came to him certaine of the Sadduces (which denie that there is any resurrection) and they asked him, <sup>28</sup> Saying, Master, Moses wrote vnto vs, If any

<sup>1</sup> Or, of a truth.

‘ ἀδελφὸς ἀποθάνη ἡ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνη, | ἵνα λάβῃ ὁ ἀδελ-  
 ‘ φὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>29</sup> ἑπτὰ οὖν  
 ‘ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· <sup>30</sup> καὶ ἔλαβεν ὁ  
 ‘ δεῦτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· <sup>31</sup> καὶ ὁ τρίτος ἔλαβεν αὐτήν·  
 ‘ ὡσαύτως | δὲ καὶ οἱ ἑπτὰ· οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· <sup>32</sup> ἕστερον δὲ |  
 ‘ πάντων | ἀπέθανε καὶ ἡ γυνή· | <sup>33</sup> ἐν τῇ οὖν ἀναστάσει, τίνας αὐτῶν γίνεται |  
 ‘ γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.’ <sup>34</sup> Καὶ ἀποκριθεὶς | εἶπεν αὐτοῖς ὁ  
 ‘ Ἰησοῦς, ‘Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίσκονται· <sup>35</sup> οἱ δὲ καταξιο-  
 ‘ θέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε  
 ‘ γαμοῦσιν οὔτε ἐγαμίσκονται· <sup>36</sup> οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ  
 ‘ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. <sup>37</sup> Ὅτι δὲ ἐγείρονται οἱ

ῥ Alex. ἔχων γ. κ. οὗτος ἄ. ῖ. ῥ Const. ὡσαύτως ῥ ὡσαύτως. ῥ Rec. + καὶ. ῥ Alex. = εἶ. ῥ Alex. = πάντων. ῥ Alex. καὶ ἡ γυνὴ ἀπίθ.

## WICLIFF—1380.

man haue a wif  $\tau$  be deed: and he was  
 withouten eris: that his brother take his  
 wif, and reise seed to his brother, <sup>29</sup> and  
 so there were sevene brethren, the first  
 took a wif: and is deed, withouten eris,  
<sup>30</sup> and the brother sunge took hir, and  
 he is deed withouten sone, <sup>31</sup> and the  
 thirde took hir also and alle sevene,  
 and leften not seed: but ben deed, <sup>32</sup> and  
 the last of alle the womman is deed.  
<sup>33</sup> therfor in the risynge azen whois wif  
 of hem schal sche be? for seuen haddn  
 hir to wif

<sup>34</sup> and ihesuus tede to hem, sones of this  
 world wedden: and ben zounen to wed-  
 dyngis, <sup>35</sup> but thei that schulden be hadde  
 worthi of that world, and of the risynge  
 azen for deeth: nether ben weddid nether  
 wedden wyues, <sup>36</sup> nether schuln mowe  
 die more for thei ben euene with an-  
 gellis, and ben the sones of god: sithen  
 thei ben the sones of risynge azen for  
 deeth, <sup>37</sup> and that deed men risen azen:  
 also moises schewid bisidis the buysch, as  
 he seith the lord god of abraham  $\tau$   
 god of Isaac,  $\tau$  god of iacob, <sup>38</sup> and god  
 is not of deed men: but of luyunge nune  
 for alle men luyen to hym: <sup>39</sup> and mem-  
 ber the scribis answeyrge: seiden, maister  
 thou hast wel seyde. <sup>40</sup> and thei dursten  
 no more axe hym any thing:

<sup>41</sup> but he seide to hem, hou seien men  
 crist to be the sone of dauith, <sup>42</sup> and dau-  
 ith hym self seith in the book of salmes:  
 the lord seide to my lord, sitte thou on  
 my ryghtal: <sup>43</sup> til I putte thyn enemy a  
 stool of thy feet. <sup>44</sup> therfor dauith clepyth  
 hym lord:  $\tau$  hou is he his sone? <sup>45</sup> and  
 in heringe of alle the puple: he seide to  
 his disciplis, <sup>46</sup> but ze ware of scribis that  
 wolen wandre in stolis, and louen saluta-  
 cious in the chepyng, and the first sittynge  
 plicis in festis, <sup>47</sup> that deuouren the housis  
 of widowis: and feynen longe preiynge

buyne: following. iouen, giuen. nouer, man.  
 be he sone. withouten, sone. azen, again. luyen, lye.  
 wif, right side. schewid, calleth. stolis, long robes.  
 feynen, market.

## TYNDALE—1534.

mannes brotherdye hauinge a wyfe, and the  
 same dye with out yssue: that then his  
 brother shuld take his wyfe, and reyse vp  
 seed vnto his brother. <sup>29</sup> Ther were seven  
 brethren and the fyrste toke a wyfe, and  
 dyed with out children. <sup>30</sup> And the seconde  
 toke the wyfe, and he dyed chyldlesse? <sup>31</sup>  
 And the thyrde toke her, and in lyke  
 wyse the resydue of the seven, and lefte  
 no chylidren be hynde them, and dyed.  
<sup>32</sup> Last of all the woman dyed also. <sup>33</sup> Now  
 at the resurreccion whose wyfe of them  
 shall she be? For seven had her to wyfe.  
<sup>34</sup> Iesus answered and sayde vnto them.

The chylidren of this worlde mary wyues,  
 and are maryed, <sup>35</sup> but they which shalbe  
 made worthy to enioy that worlde and  
 the resurreccion from deeth, nether mary  
 wyues, nether are maryed, <sup>36</sup> nor yet can  
 dye any moare. For they are equal vnto  
 the angels: and are the sones of God,  
 in as moche as they are the chylidren of  
 the resurreccion. <sup>37</sup> And that the deed  
 shal ryse agayne, even Moses signified  
 besydes the bushe, when he sayde: the  
 Lorde God of Abraham, and the God of  
 Isaac, and the God of iacob. <sup>38</sup> For he is  
 not the God of the deed, but of them  
 which liue. For all liue in him. <sup>39</sup> Then  
 certayne of the Pharises answered and  
 sayde: Master thou hast wel seyde. <sup>40</sup> And  
 after that durst they not axe him any  
 question at all.

<sup>41</sup> Then sayde he vnto them: how saye  
 they that Christ is Davids sone? <sup>42</sup> And  
 David him self sayth in the boke of the  
 Psalmes: The Lorde sayde vnto my Lorde,  
 syt on my ryght honde, <sup>43</sup> tyll I make  
 thine enemyes thyfote stole. <sup>44</sup> Seinge  
 David calleth him Lorde: How is he then  
 his sonne.

<sup>45</sup> Then in the audience of all the people,  
 he sayde vnto his disciplis, <sup>46</sup> beware of  
 the Scribes, which desyre to goe in longe  
 clothyng: and love gretynges in the  
 marketes, and the hyst seates in the syna-  
 goges, and chefc rowmes at feastes, <sup>47</sup> which  
 deuoure widowes houses, and that vnder

## CRANMER—1539.

eny mannes brother dye hauinge a wyfe,  
 and he dye without chylidren, that then  
 hys brother shulde take hys wyfe, and  
 rayse vp seede vnto hys brother. <sup>29</sup> Ther  
 were therefore seuen brethren, and the  
 fyrste toke a wyfe, and dyed without chyl-  
 dren. <sup>30</sup> And the seconde toke her, and he  
 dyed chyldlesse. <sup>31</sup> And the thyrde toke  
 her: and in lykewise the residue of the  
 seuen, and left no chylidren behynde them,  
 and dyed. <sup>32</sup> Last of all the woman dyed  
 also. <sup>33</sup> Now in the resurreccion, whose  
 wyfe of them shall she be? For seuen  
 had her to wif.

<sup>34</sup> Iesus answered and sayd vnto them.  
 The chylidren of this worlde mary wyues,  
 and are maryed: <sup>35</sup> but they whych shalbe  
 counted worthy of that worlde and the  
 resurreccion from the deed, do not mary  
 wyues, <sup>36</sup> nether are maryed, nor yet can  
 dye any moare. For they are equal vnto  
 the angels, and are the sones of God, in  
 as much as they are chylidren of the resur-  
 reccion. <sup>37</sup> And that the deed shal ryse  
 agayne: Moses also sheweth besides the  
 bushe, when he calleth: the Lord, the  
 God of Abraham, and the God of Isaac,  
 and the God of iacob. <sup>38</sup> For he is not a  
 God of deed, but of luyunge. For all lye  
 vnto hym. <sup>39</sup> Then certayne of the Phari-  
 ses answered, and sayd: Master, thou  
 hast wel sayd. <sup>40</sup> And after that durst  
 they not aske him any question at all.

<sup>41</sup> And he sayde vnto them: how saye  
 they that Christ is Davids sone? <sup>42</sup> And  
 David him self sayeth in the boke of the  
 Psalmes: The Lorde sayde vnto my Lorde:  
 syt thou on my ryght hande, <sup>43</sup> tyll I make  
 thyn enemyes thyfote stole. <sup>44</sup> And  
 therefore calleth hym Lorde: and how is he  
 then hys sone?

<sup>45</sup> Then in the audience of all the people,  
 he sayde vnto his disciplis: <sup>46</sup> beware of  
 the Scribes, whych wyll goe in longe clo-  
 thyng: and loue gretynges in the marketes,  
 and the chefc rowmes at feastes, <sup>47</sup> which  
 deuoure widowes houses faynyng longe

‘ νεκροὶ, καὶ Μωσῆς ἐμήνησεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ  
 ‘ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. <sup>38</sup> Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ  
 ‘ ζώντων πάντες γὰρ αὐτῷ ζῶσιν.’ <sup>39</sup> Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον,  
 ‘ Διδάσκαλε, καλῶς εἶπας.’ <sup>40</sup> Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. <sup>41</sup> Εἶπε δὲ  
 πρὸς αὐτοὺς, ‘ Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι; <sup>42</sup> καὶ αὐτὸς Δαυὶδ  
 ‘ λέγει ἐν βίβλῳ ψαλμῶν, “ Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,  
 “ <sup>43</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” <sup>44</sup> Δαυὶδ οὖν κύριον  
 ‘ αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἔστιν; <sup>45</sup> Ἀκούοντας δὲ παντὸς τοῦ λαοῦ, εἶπε  
 ‘ τοῖς μαθηταῖς αὐτοῦ, <sup>46</sup> Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων ἰπεριπατεῖν  
 ‘ ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν  
 ‘ ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.’ <sup>47</sup> ὃ κατεσθίουσι τὰς οἰκίας

\* Alex. Ἰσαα.

\* Alex. = ἀποκριθεῖς.

\* Alex. αὐτὸς γὰρ.

\* Alex. αὐτὸν κύριον.

\* Alex. ἐν στολαῖς περιπατεῖν.

## GENEVA — 1557.

any mans brother dye, haunge a wyfe, and hee die without issue: that then his brother should take his wyfe, and raise vp seede vnto his brother. <sup>29</sup> There were seuen brethren, and the first toke a wyfe, and he dyed without children. <sup>30</sup> And the seconde toke the wyfe, and he dyed chyldlesse. <sup>31</sup> And the thyrd toke her, and in lykewyse the residue of the seuen, and left no chyldren behynde them, and dyed. <sup>32</sup> Last of all, the woman died also. <sup>33</sup> Now therfore at the resurrection, whose wyfe of them shal she be? for seuen had her to wyfe.

<sup>34</sup> Then Iesus answered, and sayd vnto them, The chyldren of this worlde mary wyues, and are married. <sup>35</sup> But they which shalbe counted worthy to enioye that worlde, and the resurrection from death, nether mary wyues, nether are married. <sup>36</sup> For they can dye no more: forasmuche as they are equal vnto the Angels: and are the sonnes of God, since they are the chyldren of the resurrection. <sup>37</sup> And that the dead shal ryse agayne, euen Moses shewed it besyde the bush, when he sayd, The Lord God of Abraham, and the God of Isaac, and the God of Iacob. <sup>38</sup> For he is not the God of the dead, but of them which lye: for all lye vnto him. <sup>39</sup> Then certain of the Pharises answered and sayd, Master thou hast wel sayd. <sup>40</sup> And after that, durst they not aske him any question at all. <sup>41</sup> Then sayd he vnto them, How say they that Christe is Dauidis sonne?

<sup>42</sup> And Dauid him self sayth in the boke of the Psalmes, The Lord sayd vnto my Lord, sit at my right hand, <sup>43</sup> Tyl I shal make thyne enemies thy footstole. <sup>44</sup> Seeing Dauid calleth him Lord, how is he then his sonne? <sup>45</sup> Then in the audience of all the people, he sayd vnto his disciples, <sup>46</sup> Beware of the Scribes, which desire to go in long clothing, and loue greetings in the markets, and the hiest seates in assemblies, and the chief rowmes at feasts. <sup>47</sup> Which deuoure wydowes houses

## RHEIMS — 1582.

brother die hauing a vyfe, and he haue no children, that his brother take her to vyfe, and raise vp seede to his brother. <sup>29</sup> There were therfore seuen brethren: and the first tooke a vyfe, and died without children. <sup>30</sup> And the next tooke her, and he died without children. <sup>31</sup> And the third tooke her. In like maner also all the seuen, and they left no seed, and died. <sup>32</sup> Last of all the woman died also. <sup>33</sup> In the resurrection therfore, vvhose vyfe shal she be of them? sithens the seuen had her to vyfe. <sup>34</sup> And Iesus said to them, The children of this vvorlde marrie, and are giuen in marriage: <sup>35</sup> but they that shal be counted vvorthe of that vvorlde and the resurrection from the dead, neither marrie, not take vviues, <sup>36</sup> neither can they die any more, for they are equal to Angels: and they are the sonnes of God, seeing they are the sonnes of the resurrection. <sup>37</sup> But that the dead rise againe, Moyses also shewed, beside the bush, as he calleth the Lord, *The God of Abraham, and the God of Isaac, and the God of Iacob.* <sup>38</sup> For God is not of the dead, but of the liuing, for al lye to him. <sup>39</sup> And certaine of the Scribes answering, said to him, Maister, thou hast said vvel. <sup>40</sup> And further they durst not aske him any thing.

<sup>41</sup> But he said to them, How say they that Christ is the sonne of Dauid? <sup>42</sup> and Dauid him self saith in the booke of *Psalmes*, *The Lord said to my Lord, Sit on my right hand,* <sup>43</sup> *til I put thine enemies, the foote stoule of thy feete?* <sup>44</sup> Dauid then calleth him Lord: and how is he his sonne?

<sup>45</sup> And al the people hearing him, he said to his Disciples, <sup>46</sup> Beware of the Scribes, that vvil vvalke in robes, and loue salutations in the market-place, and the first chaires in the synagogs, and the cheefe roomes in feasts. <sup>47</sup> vvhich deuoure vviuowes houses: feining long

## AUTHORISED — 1611.

mans brother die, hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seede vnto his brother. <sup>29</sup> There were therfore seuen brethren, and the first tooke a wife, and died without children. <sup>30</sup> And the second tooke her to wife, and he died childlesse. <sup>31</sup> And the third tooke her, and in like maner the seuen also. And they left no children, and died. <sup>32</sup> Last of all the woman died also. <sup>33</sup> Therefore in the resurrection, whose wife of them is shee? for seuen had her to wife. <sup>34</sup> And Iesus answering, said vnto them, The children of this worlde, marrie, and are giuen in marriage: <sup>35</sup> But they which shall be accompted worthy to obtaine that worlde, and the resurrection from the dead, neither marrie, nor are giuen in marriage. <sup>36</sup> Neither can they die any more; for they are equal vnto the Angels, and are the children of God, being the children of the resurrection. <sup>37</sup> Now that the dead are raised, euen Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Iacob. <sup>38</sup> For he is not a God of the dead, but of the liuing; for all lye vnto him.

<sup>39</sup> Then certaine of the Scribes answering, said, Master, Thou hast well said. <sup>40</sup> And after that, they durst not aske him any question at all. <sup>41</sup> And he said vnto them, How say they that Christ is Dauidis sonne? <sup>42</sup> And Dauid himself saith in the booke of *Psalmes*, The Lord said to my Lord, Sit thou on my right hand, <sup>43</sup> Till I make thine enemies thy footstole. <sup>44</sup> Dauid therefore calleth him Lord, how is he then his sonne?

<sup>45</sup> Then in the audience of all the people, he said vnto his disciples, <sup>46</sup> Beware of the Scribes, which desire to walke in long robes, and loue greetings in the markets, and the highest seates in the Synagogues, and the chief roomes at feasts: <sup>47</sup> Which deuoure widowes houses, and for a shew

‘ τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι λήψονται περισσώτερον  
‘ κρίμα.’

XXI. Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας <sup>b</sup> τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλά-  
κιον | πλουσίους· <sup>2</sup> εἶδε δὲ <sup>c</sup> καὶ τινα | χήραν πενιχρὰν βάλλουσαν ἐκεῖ <sup>d</sup> δύο λεπτά, |  
<sup>3</sup> καὶ εἶπεν, ‘ Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ‘ ἡ πτωχὴ αὕτη | πλείον πάντων  
<sup>4</sup> ἔβαλεν· <sup>4</sup> ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα <sup>f</sup> τοῦ  
<sup>5</sup> Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον <sup>g</sup> ὃν εἶχεν ἔβαλε.’ |  
<sup>6</sup> Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται,  
εἶπε, <sup>6</sup> ‘ Ταῦτα ἂ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται <sup>h</sup> λίθος ἐπὶ  
<sup>7</sup> λίθῳ, ὃς οὐ καταλυθήσεται.’ <sup>7</sup> Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες, ‘ Διδάσκαλε,  
<sup>8</sup> πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι; <sup>8</sup> Ὁ δὲ

<sup>b</sup> Alex. εἰς τὸ γαζοφυλ. τὰ δῶρα αὐτῶν. <sup>c</sup> Alex. = καί. Const. τινα καί. <sup>d</sup> Alex. λεπτά δύο. <sup>e</sup> Alex. αὕτη ἡ πτωχὴ. <sup>f</sup> Alex. = τοῦ Θεοῦ.  
<sup>g</sup> Const. ὃν εἶχεν, ἔ. <sup>h</sup> ταῦτα λίγων ἱερῶν; Ὁ ἶχον ὄρα ἀκούθην, ἀκούτω.

## WICLIF—1380.

these schuln take the more dampna-  
cionn.

21. AND he biheeld and saie tho  
riche men that casten her jifits in to the  
tresorie, <sup>2</sup> but he saie also a litil pore wi-  
dewe castynge twei ferthingis: <sup>3</sup> ¶ he  
seide; truli I seie to you that this pore  
widewe: keste more thanne alle men/  
<sup>4</sup> for whi alle these of thing that was pientu-  
cous to hem: casten in to the jifits of god,  
but this widowe of that thing that failid to  
hir: caste al hir lififode that sche hadde,  
<sup>5</sup> and whanne sun men seiden of the  
temple, that it was aparailid with gode  
stones and jifits: he seide; <sup>6</sup> these thingis  
that 3e seen, daies schulen come in whicha  
a stoon schal not be lefte on a stoon:  
whicha schal not be distried, <sup>7</sup> ¶ thei  
axeden hym and seiden; comadour  
whanne schulen these thingis be? and  
what token schal be whanne thei schulen  
bigynne to be don? <sup>8</sup> and he seide; se 3e  
that 3e be not disceyued; for many schulen  
come in my name: seiynge for I am, and  
the tyme schal mys; therfor nyle 3e go  
afir hem; <sup>9</sup> ¶ whanne 3e schulen here ba-  
teillis and stryves withynne: nyle 3e be  
aferde; it bihoueth first these thingis to  
be don: but not jit anon is an ende.  
<sup>10</sup> thanne he seid to hem; folk schal rise  
agens folke: and rewne agens rewme,  
<sup>11</sup> grette mouynge of erthe schulen be hi  
placis and pestilencie and hungris, and  
dredis for heuene: and gret tokenes  
schuln be.

<sup>12</sup> but bifore alle these thingis, thei schulen  
sette her hondis on you, and schulen pur-  
sue; bitakynge in to synagogis and kep-  
ynge: drawynge to kyngis ¶ to iusticis  
for my name, <sup>13</sup> but it schal falle to you  
in to witnessynge; <sup>14</sup> therfor put 3e in  
your hertis; not to thenke bifore, hou 3e  
schuln answer; <sup>15</sup> for I schal 3eure to you  
mouth and wisdom: to whicha al your  
aduersariis schulen not mowe azenstonde

her, their. bilode, livelihood. mys, draw near.  
nyle, not. ¶ witness, realm. agens, against. 3we, give.  
pore, be able. azenstonde, sei/stand.

## TYNDALE—1534.

a colour of longe praynge: the same  
shall receave greater damnacion.

21. AS he behelde, he sawe the ryche  
men, how they cast in their offeringes  
into the treasury. <sup>2</sup> And he sawe also a  
certayne poure widdowe, which cast in  
thytter two mites. <sup>3</sup> And he sayde: of a  
traeth I saye vnto you; this poure wyddowe  
hath put in moare then they all. <sup>4</sup> For  
they all haue of their superfluyte added  
vnto the offerynge of God: but she, of  
her penyry, hath cast in all the substance  
that she had.

<sup>5</sup> As some spake of the temple; how it  
was garnished with goodly stones and  
jewels, he sayde. <sup>6</sup> The dayes will come;  
when of these thynges which ye se; shall  
not be lefte stone upon stone; that shall  
not be throwen doun. <sup>7</sup> And they axed  
him sayynge; Master when shall these  
thinges be; and what signe will therbe;  
when suche thynges shall come to passe.

<sup>8</sup> And he sayd: take hede; that ye be  
not deceaued. For many will come in my  
name sayynge: I am he: and the tyme  
draweth neare. Folowe ye not them  
therefor. <sup>9</sup> But when ye heare of warre and  
of dissenacion: be not afrayd. For these  
thinges must fyrst come; but the ende  
foloweth not by and by. <sup>10</sup> Then sayd he  
vnto them: Nacion shall ryse agaynst  
nacion; and kyngdom agaynst kyngdome;  
<sup>11</sup> and greete erthquakes shall be in all  
quarters; and hunger; and pestilence; and  
fearfull thinges. And greete signes shall  
therbe from heuen.

<sup>12</sup> But before all these, they shall laye  
their hondes on you, and perseute you;  
delyuerynge you vp to the synagoges and  
into preson; and bringe you before kynges  
and rulars for my names sake. <sup>13</sup> And  
this shall chaunce you for a testimoniall.  
<sup>14</sup> Let it sticke therefore faste in your  
hertes; not once to stody before; what ye  
shall answer: <sup>15</sup> for I will geue you a  
mouth and wysdome; where agaynste all  
your aduersariis shall not be able to

## CRANMER—1539.

prayers: the same shall receave greater  
dampnacyon.

21. AS he behelde, he sawe the ryche  
men, which cast in their offeringes into  
the treasury. <sup>2</sup> He sawe also a certayne  
poure wyddowe, which cast in thytter two  
mytes. <sup>3</sup> And he sayde: of a traeth I saye  
vnto you; that thys poure wyddow hath put  
in moare then they all. <sup>4</sup> For they all haue  
of their superfluyte added vnto the offerynge  
of God: but she, of her penyry hath cast  
in all the substance that she had.

<sup>5</sup> And vnto some that spake of the temple,  
how it was garnished with goodly stones  
and Jewels, he sayde: <sup>6</sup> The dayes will  
come, in the which (of these thynges which  
ye se) there shall not be lefte one stone  
vpon another, that shall not be thowren  
doun. <sup>7</sup> And they asked him sayynge:  
Master, when shall these thynges be, and  
what sygne will ther be when such thynges  
come to passe?

<sup>8</sup> And he sayde: take hede, that ye be  
not deceaued. For many shall come in  
my name, and saye that they are Chryst:  
and the tyme draweth neare. Folowe ye  
not them therefore. <sup>9</sup> But when ye heare  
of warres and sedicions, be not afrayed.  
For these thynges must first come to passe,  
but the ende foloweth not by and by.  
<sup>10</sup> Then sayde he vnto them. Nacion shall  
ryse agaynst nacion, and kyngdome a-  
gaynst kyngdome, <sup>11</sup> and greate erth-  
quakes shalbe in all places, and hunger,  
and pestilence, and fearfull thinges. And  
greate sygnes shall ther be from heuen.

<sup>12</sup> But before all these, they shall laye  
handes on you, and perseute you, de-  
lyuerynge you vp to the synagoges and  
into presons, and shall bringe you vnto  
kynges and rulars for my names sake.  
<sup>13</sup> And thys shall chaunce you for a tes-  
timoniall. <sup>14</sup> Be at a sure point therefore  
in your hertes, not to stody before, what  
ye shall answer: for <sup>15</sup> I will geue you a  
mouth and wysdome, where agaynste all  
your aduersariis shall not be able to speake

εἶπε, Ὁ βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ελεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγὼ εἰμι καὶ, Ὁ καιρὸς ἤγγικε. μὴ ὁὖν πορευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. <sup>10</sup> Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν <sup>11</sup> σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. <sup>12</sup> Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσι, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου. <sup>13</sup> ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον <sup>14</sup> θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι. <sup>15</sup> ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι

<sup>4</sup> Alex. + ὄϊε.<sup>4</sup> Alex. + ὄϊε.<sup>4</sup> Alex. = οὖν.<sup>1</sup> Rec. ἀπάντων.<sup>m</sup> Alex. in ταῖς καρδίαις.<sup>n</sup> Alex. ἀντιπεῖν

ἢ ε. ἀντιστῆναι ἢ ἀντιπεῖν.

## GENEVA — 1557.

and that vnder a colour of long praying : thei shall receave greater damnation.

21. AS he behelde, he saw the riche men, which cast their offerings into the treasure. <sup>2</sup> And he sawe also a certaine poore widow, which cast in thither two mites. <sup>3</sup> And he sayd, Of a truth I say vnto you, This poore widow hath put in more then they all. <sup>4</sup> For they all haue of their superfluitie added vnto the offering of God : but she of her penurie hath cast in all the substance that she had. <sup>5</sup> As some spake of the temple, how it was garnished with goodly stones and iewels, he sayd, <sup>6</sup> The dayes wil come, when of these things which ye se, shal not be left stone vpon stone, that shal not be thrown downe.

<sup>7</sup> And they asked him saying, Master, when shal these things be? and what sygne wil there be when suche thynges shal come to passe? <sup>8</sup> And he sayd, Take hede, that ye be not deceaued: for many wil come in my name, saying, I am Christe, and the tyme draweth nere: folow ye not them therefore. <sup>9</sup> And when ye heare of warres and seditions, be not afrayde: for these thynges must fyrst come, but the end foloweth not by and by. <sup>10</sup> Then sayd he vnto them, Nation shal ryse agaynst nation, and kyngdome against kyngdome,

<sup>11</sup> And great earthquakes shalbe in all quarters, and hunger, and pestilence, and fearful thynges, and great signes shal there be from heauen. <sup>12</sup> But before all these, they shal lay handes on you, and persecute you, deliuering you vp to the Synagoges and into prisonnes, and bryng you before Kynges, and rulers for my names sake. <sup>13</sup> And this shal turne to you, for a testimonial. <sup>14</sup> Let it sticke therfore fast in your hartes, not once to studie before, what ye shal answer: <sup>15</sup> For I wil geue you a month, and wysedome, where against, all your aduersaries shal not be

## RHEIMS — 1520.

praiser. These shal receiue greater damnation.

21. AND beholding, he saw them that did cast their giftes into the treasure, riche persons. <sup>2</sup> And he saw also a certaine poore widow casting two brasse mites. <sup>3</sup> And he said, Verely I say to you, that this poore widow hath cast more then all. <sup>4</sup> For all these of their abundance haue cast into the giftes of God: but she of her penurie, hath cast in all her hving that she had.

<sup>5</sup> And certaine saying of the temple that it was adorned with goodly stones and donaries, he said, <sup>6</sup> These things which ye see, the daies will come where in there shal not be left a stone vpon a stone that shal not be destroyed. <sup>7</sup> And they asked him, saying, Maister, when shal these things be: and what shal be the sygne when they shal begin to come to passe? <sup>8</sup> Vvho said, See you be not seduced for many will come in my name, saying that I am he: and the time is at hand, goe not therefore after them. <sup>9</sup> And when you shal heare of vvarres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by. <sup>10</sup> Then he said to them, Nation shal rise against nation, and kingdom against kingdom. <sup>11</sup> And there shal be great earthquakes in places, and pestilences and famines, and terrours from heauen, and there shal be great signes. <sup>12</sup> But before all these things they will lay their hands vpon you: and persecute you deliuering you into synagoges and prisons, drawing you to kings and presidents for my name. <sup>13</sup> And it shal happen vnto you for testimonie. <sup>14</sup> Lay vp this therfore in your hartes, not to premeditate how you shal answer, <sup>15</sup> For I will giue you mouth and wisdom, which all your aduersaries shal not be able to resist and ginesay.

## AUTHORISED — 1611.

make long prayers: the same shall receiue the greater damnation.

21. AND hee looked vp, and saw the rich men casting their giftes into the treasure. <sup>2</sup> And hee saw also a certaine poore widow, casting in thither two mites. <sup>3</sup> And he said, Of a truth, I say vnto you, that this poore widow hath cast in more then they all. <sup>4</sup> For all these haue of their abundance cast in vnto the offerings of God, but she of her penurie hath cast in all the hving that she had.

<sup>5</sup> And as some spake of the Temple, how it was adorned with goodly stones, and gifts, he said, <sup>6</sup> As for these things which ye behold, the dayes will come, in the which there shal not be left one stone vpon another, that shal not be thrown downe. <sup>7</sup> And they asked him, saying, Master, but when shal these things be? and what signe wil there bee, when these things shal come to passe? <sup>8</sup> And he said, Take hede that yee be not decieued: for many shall come in my Name, saying, I am Christ, and the time draweth nere: goe ye not therefore after them. <sup>9</sup> But when ye shall heare of wars, and commotions, be not terrified: for these things must first come to passe, but the end is not by and by. <sup>10</sup> Then said he vnto them, Nation shall rise against nation, and kingdom against kingdom: <sup>11</sup> And great earthquakes shall be in diuers places, and famines, and pestilences: and fearful sights and great signes shall there be from heauen. <sup>12</sup> But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, being brought before Kings and rulers for my Names sake. <sup>13</sup> And it shall turne to you for a testimony. <sup>14</sup> Settle it therfore in your hearts, not to meditate before what ye shall answer. <sup>15</sup> For I will giue you a mouth and wisdom, which all your aduersaries shall not be able to gainsay, nor

‘ ὑμῖν. <sup>16</sup> παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων,  
 ‘ καὶ θανατώσουσιν ἐξ ὑμῶν. <sup>17</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομα  
 ‘ μου. <sup>18</sup> καὶ θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. <sup>19</sup> ἐν τῇ ὑπομονῇ ὑμῶν  
 ‘ κτήσασθε τὰς ψυχὰς ὑμῶν. <sup>20</sup> Ὃταν δὲ ἴδητε κυκλομένην ὑπὸ στρατοπέδων τὴν  
 ‘ Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμιωσις αὐτῆς. <sup>21</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ  
 ‘ φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς  
 ‘ χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. <sup>22</sup> ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ  
 ‘ πλησθῆναι πάντα τὰ γεγραμμένα. <sup>23</sup> οὐαὶ ὁ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς  
 ‘ θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,  
 ‘ καὶ ὄρη τῶ λαῷ τούτῳ. <sup>24</sup> καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθή-

° Alex. κτήσεσθε.

P Rec. πληρωθῆναι.

9 Alex. = ἴ.

## WICLIF—1380.

and aȝen seie; <sup>16</sup> and ȝe schuln be taken  
 of fadir and modir and brithren and co-  
 syns, and frendis : and bi deeth thei schuln  
 turmente of you, <sup>17</sup> and ȝe schuln be in  
 hate to alle men : for my name; <sup>18</sup> and an  
 heer of ȝoure hede schal not perische;  
<sup>19</sup> in ȝoure paciens ȝe schuln wilde ȝoure  
 soulis;

<sup>20</sup> but whanne ȝe schuln se ierusalem  
 enuyrnwed with an oost, thanne wite ȝe  
 that the desolacyon of it schal nyȝ;  
<sup>21</sup> thanne thei that ben in iudee : fle to  
 the mounteyns; and thei that ben in the  
 myddil of it : go away; and thei that ben in  
 the cuntreis : entre not in to it; <sup>22</sup> for  
 these ben daies of veniaunce : that alle  
 thingis that ben writun : be fulfillid; <sup>23</sup> and  
 wo to hem that ben with child, and  
 nurischen in tho daies, for a greet disece  
 schal be on the erthe; and wratthe to  
 this puple; <sup>24</sup> and thei schulen falle bi  
 the scharpnesse of swerde, and thei schuln  
 be ladde prisoners in to alle folkis, and  
 ierusalem schal be defouild of hethen men :  
 til the tymes of nacions be fulfillid;

<sup>25</sup> and tokens schuln be in the sunne  
 and the mone, and in the sterris : and  
 in erthe ouerleyng of folkis, for confusoun  
 of soune of the see and of flodis. <sup>26</sup> for  
 men schuln wex drie for drede and abid-  
 inge that schuln come to al the world;  
 for vertues of heuenes schuln be moued;  
<sup>27</sup> and thanne thei schuln se mannes sone  
 come ynge in a cloude with greet power  
 and inagiste; <sup>28</sup> and whanne these thingis  
 bigynnen to be made : biholde ȝe and  
 reise ȝe ȝoure hedis, for ȝoure redemp-  
 cyoun nyȝeth;

<sup>29</sup> and he seide to hem a liknesse se ȝe  
 the fyge tre and alle trees; <sup>30</sup> whanne thei  
 bringen forth now of hem silf fruyt, ȝe  
 witen that somer is nyȝ; <sup>31</sup> so ȝe whanne  
 ȝe seen these thingis to be don, wite ȝe

## TYNDALE—1534.

speake nor resist. <sup>16</sup> Ye and ye shalbe  
 betrayed of youre fathers and mothers;  
 and of youre brethren; and kynsmen; and  
 lovers; and some of you shall they put to  
 deeth. <sup>17</sup> And hated shall ye be of all  
 men for my names sake. <sup>18</sup> Yet ther shall  
 not one heer of youre heedes perisshe.  
<sup>19</sup> With youre pacience possesse youre  
 soules.

<sup>20</sup> And when ye se Ierusalem beseged  
 with an hoste; then vnderstonde that the  
 desolacion of the same is nye. <sup>21</sup> Then let  
 them which are in Iewrye fflye to the  
 mountaynes. And let them which are in  
 the middes of it, departe oute. And let  
 not them that are in other cuntreys; enter  
 ther in. <sup>22</sup> For these be the dayes of ven-  
 geance; to fulfill all that are written. <sup>23</sup> But  
 wo be to them that be with chyldre; and  
 to them that geve sucke in those dayes :  
 for ther shalbe greate trouble in the lande;  
 and wrath over all this people. <sup>24</sup> And  
 they shall fall on the edge of the swerde;  
 and shalbe leed captiue; into alle nacions.  
 And Ierusalem shalbe trooden vnder fote  
 of the gentyls; vntyll the tyme of the  
 gentyls be fulfilled.

<sup>25</sup> And ther shalbe signes in the sunne;  
 and in the mone; and in the starres : and  
 in the erth the people shalbe in soche  
 perplexite; that they shall not tell which  
 waye to turne them selves. The see and  
 the waters shall roore; <sup>26</sup> and mennes  
 hertes shall fayle them for feare; and fo-  
 lokyng after those thinges which shall  
 come on the erth. For the powers of heven  
 shall move. <sup>27</sup> And then shall they se the  
 sonne of man come in a cloude with power  
 and greate glory. <sup>28</sup> When these thinges  
 begyn to come to passe; then loke vp;  
 and lifte vp youre heddes for youre re-  
 demcion draweth nye.

<sup>29</sup> And he shewed them a similitude :  
 beholde the fygge tree; and all other trees;  
<sup>30</sup> when they shute forth their buddes;  
 ye se and knowe of youre awne selues  
 that sommer is then nye at hond. <sup>31</sup> So  
 lyke wyse ye (when ye se these thinges

## CRANMER—1539.

nor resist. <sup>16</sup> Moreouer ye shalbe bet-  
 trayd of your fathers and mothers and  
 brethren, and kynsfolke and frendes, and  
 some of you shall they put to deeth. <sup>17</sup> And  
 hated shall ye be of all men for my names  
 sake, <sup>18</sup> and ther shall not one here of your  
 head peryshe. <sup>19</sup> Possesse ye youre soule  
 by pacience,

<sup>20</sup> And when ye se Ierusalem beseged  
 wyth an hoste, then be sure that the des-  
 solacyon of the same is nye. <sup>21</sup> Then let  
 them which are in Iewrye, fflye to the  
 mountaynes. And let them which are in  
 the myddes of it, departe out. And let  
 not them that are in other countreys,  
 enter therin. <sup>22</sup> For these be the dayes of  
 vengeance, that all thynges which are  
 written, maye be fulfilled. <sup>23</sup> But wo vnto  
 them that be with chyldre, and to them  
 that geue sucke in those dayes : for there  
 shalbe greate trouble in the lande, and  
 wrath ouer all this people. <sup>24</sup> And they  
 shall fall thorow the edge of the swerde,  
 and shalbe ledd a waye captiue into all na-  
 cions. And Ierusalem shalbe troden doune  
 of the gentyls, vntyll the tyme of the gen-  
 tyls be fulfilled.

<sup>25</sup> And ther shalbe sygnes in the Sonne,  
 and in the Moone, and in the starres : and  
 in the erth the people shalbe at their  
 wyttes end, thorow dyspayre. The see  
 and the water shall roare, <sup>26</sup> and mennes  
 hertes shall fayle them for feare, and for  
 lokyng after those thynges which shall  
 come on the erth. For the powers of  
 heauen shall moue. <sup>27</sup> And then shall they  
 se the sonne of man come in a cloude with  
 power and greate glory. <sup>28</sup> When these  
 thynges begynne to come to passe : then  
 loke vp, and lyfte vp youre heades, for  
 youre redempcyon draweth nye.

<sup>29</sup> And he shewed them a symilitude :  
 beholde the fygge tree, and all the trees,  
<sup>30</sup> when they shoot forth their buddes, ye  
 se and knowe of youre awne selues,  
 that sommer is then nye at hand. <sup>31</sup> So  
 lyke wyse ye also (when ye se these thynges

1699 vñe gñawen. wñde, passe. wñt, hond  
 n; draw near. ouerlyng, ouerhelming.  
 vertues, powers.

‘ σονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι  
 ‘ πληρωθῶσι καιροὶ ἐθνῶν. <sup>25</sup> Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς,  
 ‘ καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης | θαλάσσης καὶ σάλου.  
 ‘ <sup>26</sup> ἀποφυχούτων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ  
 ‘ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>27</sup> καὶ τότε ὄψονται τὸν  
 ‘ υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.  
 ‘ <sup>28</sup> Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν·  
 ‘ διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν. <sup>29</sup> Καὶ εἶπε παραβολὴν αὐτοῖς, ‘ Ἴδετε τὴν  
 ‘ συκὴν καὶ πάντα τὰ δένδρα. <sup>30</sup> ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ’ ἑαυτῶν  
 ‘ γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. <sup>31</sup> οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα

\* Rec. + iv.

\* Alex. ἀχρῖς οὐ.

\* Alex. ἡχουε.

## GENEVA—1557.

able to speake, nor resiste. <sup>16</sup> Yea, ye shalbe betrayed of your fathers, and mothers, and of your brethren, and kynsmen, and frendes, and some of you shal they put to death:

<sup>17</sup> And hated shal ye be of all men for my names sake. <sup>18</sup> Yet there shal not one heere of your heades perishe. <sup>19</sup> By your pacience possesse your soules. <sup>20</sup> And when ye see Ierusalem besieged with soldiers, then vnderstand that the ouerthrowe of the same is nye. <sup>21</sup> Then let them which are in Iewrie fye to the mountaynes; and let them which are in the myddes of it, departe out; and let not them that are in the countrey, enter therein. <sup>22</sup> For these be the dayes of vengeance, to fulfil y all things that are writen. <sup>23</sup> But woo be to them that he with childe, and to them that geue sucke in those dayes: for there shalbe great trouble in this land, and wrath ouer all this people.

<sup>24</sup> And they shal fall on the edge of the sweardes, and shalbe led captiue into all nations: and Ierusalem shalbe troden vnder fote of the Gentils, vntyl the tyme of the Gentils be fulfilled. <sup>25</sup> Then there shalbe signes in the sunne, and in the moone, and in the starres; and in the earth the people shalbe in suche perplexitie, that they shal not tel which way to turne them selues: the sea and the waters shal roare: <sup>26</sup> And mens hartes shal fayle them for feare, and for lokyng after those things which shal come on the earth: for the powers of heauen shal be moued. <sup>27</sup> And then shal they see the Sonne of man come in a cloude, with power and great glory. <sup>28</sup> When these thynges begyn to come to passe: then loke vp, and lyft vp your heades, for your redemption draweth nye.

<sup>29</sup> And he shewed them a similitude. Beholde the fygge tree, and all trees, <sup>30</sup> When they shute forth their leaues, ye seing them, know of your owne selues, that sommer is then nie at hand. <sup>31</sup> So lykewyse ye, when ye see these things come

## RHEIMS—1582.

<sup>16</sup> And you shal be deliuered vp of your parents and brethren, and kinsmen and frendes: and they vvil put to death of you. <sup>17</sup> And you shal be odious to al men for my name: <sup>18</sup> and a heare of your head shal not perish. <sup>19</sup> In your patience you shal possesse your soules.

<sup>20</sup> And vwhen you shal see Hierusalem compassed about vvith an armie: then knovv that the desolation thereof is at hand. <sup>21</sup> then they that are in Iewrie, let them flee to the mountaynes; and they in the middes thereof, let them depart: and they in the countrees, let them not enter into it. <sup>22</sup> for these are the daies of vengeance, that al things may be fulfilled that are vvriten. <sup>23</sup> But vvo to them that are vvith childe and that giue sucke in those daies, for there shal be great affliction vpon the land, and vvraht on this people. <sup>24</sup> And they shal fall by the edge of the svord: and shal be led captiue into al nations, and Hierusalem shal be troden of the Gentiles: til the times of nations be fulfilled.

<sup>25</sup> And there shal be signes in the sunne and the moone and the starres: and vpon earth distresse of nations, for the confusion of the sound of sea and vvauaes, <sup>26</sup> men vvithering for feare and expectation, vvhat shal come vpon the vvhole vvorld, for the povvers of heauen shal be moued: <sup>27</sup> and then they shal see the Sonne of man comming in a cloude vvith great povver and maiestie. <sup>28</sup> But vwhen these thynges begin to come to passe, looke vp and lyft vp your heades: because your redemption is at hand. <sup>29</sup> And he spake to them a similitude. See the figtree and al trees: <sup>30</sup> Vvhen they nowv budde forth fruite out of them selues, you knovv that summer is nigh. <sup>31</sup> So you also vwhen you shal see these things come to passe,

## AUTHORISED—1611.

resist. <sup>16</sup> And yee shall be betrayed both by parents and brethren, and kinsfolkes and friends, and some of you shall they cause to be put to death. <sup>17</sup> And ye shall be hated of all men for my Names sake. <sup>18</sup> But there shall not a haire of your head perish. <sup>19</sup> In your patience possess ye your souls. <sup>20</sup> And when yee shall see Hierusalem compassed with armies, then know that the desolation thereof is nigh.

<sup>21</sup> Then let them which are in Iudea, flee to the mountaynes, and let them which are in the midst of it, depart out, and let not them that are in the countreys, enter therein. <sup>22</sup> For these bee the dayes of vengeance, that all things which are written may be fulfilled. <sup>23</sup> But woe vnto them that are with childe, and to them that giue sucke in those dayes, for there shalbe great distresse in the land, and wrath vpon this people. <sup>24</sup> And they shall fall by the edge of the sword, and shall be ledde away captiue into all nations, and Hierusalem shall be troden downe of the Gentiles, vntill the times of the Gentiles be fulfilled.

<sup>25</sup> And there shalbe signes in the Sunne, and in the Moone, and in the Starres, and vpon the earth distresse of nations, with perplexitie, the Sea and the waues roaring, <sup>26</sup> Mens hearts failing them for feare, and for looking after those things which are comming on the earth; For the povvers of heauen shall be shaken. <sup>27</sup> And then shal they see the Sonne of man comming in a cloud with power and great glory. <sup>28</sup> And when these things begin to come to passe, then looke vp, and lyft vp your heads, for your redemption draweth nigh. <sup>29</sup> And he spake to them a parable. Behold the figge tree, and all the trees. <sup>30</sup> When they now shoot fourth, yee see and know of your owne selues, that Summer is now nigh at hand. <sup>31</sup> So likewise yee, when ye see these things come to passe, know yee that the

‘ γινόμενα, γινώσχετε ὅτι ἐγγύς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>32</sup> ἀμὴν λέγω ὑμῖν,  
 ‘ ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. <sup>33</sup> ὁ οὐρανὸς καὶ ἡ γῆ  
 ‘ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ <sup>34</sup> παρέλθωσι. | <sup>34</sup> Προσέχετε δὲ ἑαυτοῖς,  
 ‘ μίηποτε <sup>35</sup> βαρῆθῶσιν | <sup>35</sup> ὑμῶν αἱ καρδίαι | ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις,  
 ‘ βιωτικαῖς, καὶ ἀπίδειδι ἐφ’ ὑμᾶς ἐπιστῆ ἡ ἡμέρα ἐκείνη. <sup>35</sup> ὡς παγὶς γὰρ ἐπε-  
 ‘ λύσεται ἐπὶ πάντα τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. <sup>36</sup> ἀγρυπνεῖτε  
 ‘ οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα <sup>36</sup> καταξιωθῆτε | ἐκφυγεῖν <sup>36</sup> ταῦτα | πάντα τὰ  
 ‘ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.’

<sup>37</sup> Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος  
 ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. <sup>38</sup> καὶ πᾶς ὁ λαὸς ὄρθριζε πρὸς  
 αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

<sup>37</sup> Alex. παρέλθονται.

<sup>37</sup> Rec. βαρῆθῶσιν.

<sup>37</sup> Alex. αἱ καρδία ὑμῶν.

<sup>37</sup> Alex. κατισχύσητι.

## WICLIF—1380.

that the kingdom of god is nyȝ, <sup>32</sup> truli I  
 scie to ȝou, that this generacioun schal  
 not passe, til alle thingis ben don, <sup>33</sup> heuce  
 and erthe schulen passe, but my wordis  
 schuln not passe.

<sup>34</sup> But take ȝe hede to ȝou silf : lest par-  
 ture ȝoure hertis be greued with  
 glotony and dronkenes and bisynesse of  
 this liif, and thilke dai come sudeynli on  
 ȝou, <sup>35</sup> for as a snare it schal come on  
 alle men that sitten on the face of al erthe,  
<sup>36</sup> therfor wake ȝe preiynge in eche tyme :  
 that ȝe be haddē worthi to fle alle these  
 thingis that ben to come, and to stonde  
 bifor mannis sone, <sup>37</sup> and in daies he  
 was teehinge in the temple but in nyȝtis  
 he ȝede out and dwelled in the mounete that  
 is clepid of olyuete, <sup>38</sup> and alle the puple  
 roos eerli to come to him in the temple,  
 and for to here hym.

22. AND the halidai of the therf looues  
 that is seide pask nyȝed : <sup>2</sup> and the prynces  
 of preestis and the scribis souȝten how  
 thei schulden sle ihesuȝ, but thei dredden  
 the puple, <sup>3</sup> and satanas entrid in to iudas :  
 that was clepid scarioth, oon of the twelve,  
<sup>4</sup> and he wente and spake with the pryncis  
 of preestis and with the magistratis : hou  
 he schulde bitraie hym to hem, <sup>5</sup> and thei  
 ioideȝn τ maden concenaunt : to ȝeue hym  
 money, <sup>6</sup> and he bihiȝt, and he souȝte opor-  
 tunyte : to bitraie hym with out puple,  
<sup>7</sup> but the daies of therf loucs cam  
 in whiche it was nede that sacrifice of pask  
 were shayn, <sup>8</sup> and he sente petre and Ion  
 and seideȝ go ȝe and make ȝe redi to us  
 the pask : that we ete, <sup>9</sup> and thei seidenȝ  
 where wilt thou that we make redi ?  
<sup>10</sup> and he seide to hemȝ, lo whanne ȝe  
 schuln caitre in to the citee : a man  
 berynge a vessel of watir schal mete ȝou,  
 sue ȝe hym in to the hous, in to whiche

thilke, that, ȝede, went, clepid, called, therf looues,  
 untweneȝ bread, wile, named, pask, passowr,  
 nyȝ, a dronȝ nyȝ, ȝeue, give, bihiȝt, promitid,  
 see followe.

## TYNDALE—1534.

come to passe) vnderstonde, that the  
 kyngdome of God is nye. <sup>32</sup> Verely I  
 saye vnto you : this generacion shall not  
 passe, tyll all be fulfilled. <sup>33</sup> Heauen and erth  
 shall passe : but my wordes shall not passe.

<sup>34</sup> Take hede to youre selves, lest youre  
 hertes be overcome with surfettinge and  
 dronkennes and cares of this worlde : and  
 that, that daye come on you vnwares.  
<sup>35</sup> For as a snare shall it come on all them  
 that sit on the face of the erthe. <sup>36</sup> Watch  
 therefore continually and praye, that ye  
 maye obtayne grace to fflye all this that  
 shall come, and that ye maye stonde be-  
 fore the some of man.

<sup>37</sup> In the daye tyme, he taught in the  
 temple, and at nyght, he went out, and  
 had abydinge in the mount olyete. <sup>38</sup> And  
 all the people came in the morninge to him  
 in the temple, for to here him.

22. THE feaste of swete breed drue  
 nye whiche is called ester, <sup>2</sup> and the hye  
 prestes and Scribes sought how to kyll  
 hym, but they feared the people. <sup>3</sup> Then  
 entred Satan into Iudas, whose syr name  
 was Iscariot (which was of the nombre  
 of the twelve) <sup>4</sup> and he went his waye and  
 communed with the hye Prestes and offi-  
 cers, how he might betraye him to them.  
<sup>5</sup> And they were glad : and promysed to  
 geve him money. <sup>6</sup> And he consented and  
 sought oportunitie to betraye him vnto  
 them, when the people were awaye.

<sup>7</sup> Then came the daye of swete breed,  
 when of necessity the esterlambe must be  
 offered. <sup>8</sup> And he sent Peter and Iohn  
 sayinge : Goo and prepare vs the ester  
 lambe, that we maye eate. <sup>9</sup> They sayde  
 to him. Where wilt thou that we pre-  
 pare ? <sup>10</sup> And he sayd vnto them. Beholde  
 when ye be entred into the cite, ther shall  
 a man mete you hearinge a picher of  
 water, him folowe into the same house

## CRANMER—1539.

come to passe) be sure, that the kyng-  
 dome of God is nye. <sup>32</sup> Uerely I saye vnto  
 you : this generacion shall not passe, tyll  
 all be fulfilled. <sup>33</sup> Heauen and erth shall  
 passe : but my wordes shall not passe.

<sup>34</sup> Take hede to your selues, lest at any  
 tyme youre hertes be overcome with sur-  
 fettyng and dronkenes and cares of thys  
 lyfe, and so the daye come vpon you vn-  
 wares. <sup>35</sup> For as a snare shall it come on  
 all them that dwell on the face of the whole  
 erth. <sup>36</sup> Watch ye therefore contynually,  
 and praye, that ye maye escape all these  
 thynges that shall come, and that ye maye  
 stande before the some of man.

<sup>37</sup> In the daye tyme, he taught in the  
 temple : and at nyght, he went out, and  
 abode in the mount that is called Olyuete.  
<sup>38</sup> And all the people came in the morn-  
 ynge to hym in the temple, for to here  
 hym.

22. THE feast of swete breed drue nye,  
 which is called Easter, <sup>2</sup> and the hye  
 Prestes, and Scribes sought how they  
 myght kyll him, for they feared the  
 people. <sup>3</sup> Then entred Satan into Iudas,  
 whose syr name was Iscariot (which was  
 of the nombre of the twelve) <sup>4</sup> and he  
 wente his waye and communed with the  
 hye prestes and officers, how he myght  
 betraye him to them. <sup>5</sup> And they were  
 glad and promysed to geue hym money.  
<sup>6</sup> And he consented, and sought oportunitie  
 to betraye hym vnto them, when the peo-  
 ple were awaye.

<sup>7</sup> Then came the daye of swete breed, when  
 of necessitye Passcouer must be offered.  
<sup>8</sup> And he sent Peter and Iohn, sayinge : go  
 and prepare vs the Passcouer, that we maye  
 eate. <sup>9</sup> They sayde vnto him. Where wilt  
 thou, that we prepare ? <sup>10</sup> And he sayd  
 vnto them : Beholde, when ye entre into  
 the citty, ther shall a man mete you, be-  
 arynge a ptycher of water, him folowe into

XXII. Ἦγγιξε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα. <sup>2</sup> καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν. <sup>3</sup> Εἰσηλθε δὲ <sup>2</sup> Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. <sup>4</sup> καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῶ αὐτοῖς. <sup>5</sup> καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἄργύριον δοῦναι. <sup>6</sup> καὶ ἐξωμολόγησε, καὶ ἐξήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

<sup>7</sup> Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα. <sup>8</sup> καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, ᾿Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. <sup>9</sup> Οἱ δὲ εἶπον αὐτῷ, ᾿Ποῦ θέλεις ἐτοιμάσωμεν; <sup>10</sup> Ὁ δὲ εἶπεν αὐτοῖς, ᾿Ἴδού, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναιτήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος

<sup>7</sup> Const. = ταῦτα.

<sup>2</sup> Rec. = ἰ.

<sup>3</sup> Alex. καλούμενον.

<sup>8</sup> Alex. ἀργύρια.

## GENEVA — 1557.

to passe, vnderstand that the kyngdome of God is nye. <sup>32</sup> Verely I say vnto you, This age shal not passe, tyl all *this* be fulfilled. <sup>33</sup> Heauen and earth shal passe, but my wordes shal not passe. <sup>34</sup> Take hede to your selues, leest at any tyme your hartes be ouercome with surfetynge and dronckennes, and cares of this worlde: and leest that daye come on you vnwares. <sup>35</sup> For as a snare shal it come on all them that dwel on the face of the whole earth.

<sup>36</sup> Watche therfore and pray continually, that ye may obtayne grace to fyre all this that shal come, and that ye may stand before the Sonne of man. <sup>37</sup> In the day tyme he taught in the temple: and at night he went out, and had his abyding in the mount that is called the hil of Oliues. <sup>38</sup> And all the people came in the morning to him, for to heare him in the temple.

22. THE feast of vnlouened bread drewe nye, which is called Easter? <sup>2</sup> And the hve Priestes and Scribes sought how to kyl him: for they feared the people. <sup>3</sup> Then entred Satan into Iudas, whose surname was Iscariot, which was of the nombre of the twelue. <sup>4</sup> And he went his way, and communed with the hve Priestes, and officers, how he might betray hym to them. <sup>5</sup> And they were glad: and promised to geue hym money. <sup>6</sup> And he consented: and sought opportunite to betray him vnto them, when the people were away. <sup>7</sup> Then came the day of vnlouened bread, when the Passeouer must be kyld. <sup>8</sup> And he sent Peter and Iohn, saying, Go, and prepare vs the Easter lambe, that we may eat.

<sup>9</sup> And they sayd to him, Where wilt thou, that we prepare it? <sup>10</sup> And he sayd vnto them, Beholde when ye be entred into the cite, there shal a man mete you, bearing a pitcher of water: folow him into

## RHEIMS — 1582.

knovy that the kyngdom of God is nigh. <sup>32</sup> Amen I say to you, that this generation shal not passe, til al be done. <sup>33</sup> Heauen and earth shal passe: but my vvordes shal not passe.

<sup>34</sup> And looke vvell to your selues, lest perhaps your hartes be ouercharged vvith surfetting and drunckennes and cares of this life: and that day come vpon you sodenly. <sup>35</sup> For as a snare shal it come vpon al that sit vpon the face of al the earth. <sup>36</sup> Vvatch therfore, praying at al tymes, that you may be accounted vvorthie to escape al these thyngs that are to come, and to stand before the Sonne of man.

<sup>37</sup> And the daies he vvvas teaching in the temple: but the nightes going forth, he abode in the mount that is called Oliuet. <sup>38</sup> And al the people in the morning vvvent vnto him in the temple to heare him.

22. AND the festiual day of the Azymes approached, vvchich is called Pasche: <sup>2</sup> and the cheefe Priestes and the Scribes sought hovv they might kil him: but they feared the people. <sup>3</sup> And Satan entred into Iudas that vvvas surnamed Iscariote, one of the Twelue. <sup>4</sup> And he vvvent, and talked vvith the cheefe Priestes and the Magistrates, hovv he might betray him to them. <sup>5</sup> And they vvvere glad, and bargained to giue him money. <sup>6</sup> And he promised. And he sought opportunite to betray him apart from the multitudes.

<sup>7</sup> And the day of the Azymes came, vvherein it vvvas necessarie that the Pasche should be killed. <sup>8</sup> And he sent Peter and Iohn, saying, Goe and prepare vs the Pasche, that vvve may eate. <sup>9</sup> But they sayd, Vvvhvrr vvilt thou that vvve prepare it? <sup>10</sup> And he said to them, Behold, as you enter into the cite, there shal meete you a man caryng a pitcher of vvwater: folovv him into the house into vvchich he

## AUTHORISED — 1611.

kingdome of God is nigh at hand. <sup>32</sup> Verily I say vnto you, this generation shall not passe away, till all be fulfilled. <sup>33</sup> Heauen and earth shall passe away, but my wordes shall not passe away.

<sup>34</sup> And take heed to your selues, lest at any time your hearts be ouercharged with surfetting, and drunkenesse, and cares of this life, and so that day come vpon you vnwares. <sup>35</sup> For as a snare shall it come on all them that dwell on the face of the whole earth. <sup>36</sup> Watch yee therefore, and pray alwayes, that ye may be accepted worthy to escape all these thyngs that shall come to passe, and to stand before the Sonne of man. <sup>37</sup> And in the day time hee was teaching in the Temple, and at night hee went out, and abode in the mount that is called the mount of Oliues. <sup>38</sup> And all the people came early in the morning to him in the Temple, for to heare him.

22. NOW the feast of vnlouened bread drew nigh, which is called the Passeouer. <sup>2</sup> And the cheefe Priestes and Scribes sought howe they might kil him; for they feared the people.

<sup>3</sup> Then entred Satan into Iudas surnamed Iscariot, being of the number of the twelue. <sup>4</sup> And hee went his way, and communed with the cheefe Priestes and captaines, how he might betray him vnto them. <sup>5</sup> And they were glad, and couenanted to giue him money. <sup>6</sup> And he promised, and sought opportunite to betray him vnto them <sup>a</sup> in the absence of the multitude.

<sup>7</sup> Then came the day of vnlouened bread, when the Passeouer must be killed. <sup>8</sup> And he sent Peter and Iohn, saying, Goe and prepare vs the Passeouer, that we may eate. <sup>9</sup> And they said vnto him, Where wilt thou that we prepare? <sup>10</sup> And hee said vnto them, Behold, when yee are entred into the cite, there shall a man meet you, bearing a pitcher of water, folow him into the house where he entreth

<sup>a</sup> Or, without tumult.

‘ βασιτάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν ὅου εἰσπορεύεται <sup>11</sup> καὶ ἐρεῖτε τῷ  
 ‘ οἰκοδεσπότη τῆς οἰκίας, λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ  
 ‘ πάσχα μετὰ τῶν μαθητῶν μου φάγω; <sup>12</sup> Κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα  
 ‘ ἐστρωμένον ἐκεῖ ἐτοιμάσατε.’ <sup>13</sup> Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς, καὶ  
 ἠτοιμάσαν τὸ πάσχα. <sup>14</sup> Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι  
 σὺν αὐτῷ. <sup>15</sup> καὶ εἶπε πρὸς αὐτοὺς, ‘ Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν  
 ‘ μεθ’ ὑμῶν, πρὸ τοῦ με παθεῖν. <sup>16</sup> λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω <sup>17</sup> ἐξ  
 ‘ αὐτοῦ, ἕως ὅτου πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.’ <sup>17</sup> Καὶ δεξάμενος <sup>9</sup> ποτήριον,  
 εὐχαριστήσας εἶπε, ‘ Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς.’ <sup>18</sup> λέγω γὰρ ὑμῖν,  
 ‘ ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ  
 ‘ ἔλθῃ.’ <sup>19</sup> Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων,

\* Alex. οὐ ἴαν σ. εἰς ἦν.

d Rec. ἀνώγειον.

e Alex. = οὐκίτι.

f Alex. ἀντῷ.

g Alex. + τῷ.

## WICLIF—1380.

he entriþ: <sup>11</sup> and ʒe schuln seie to the hous-bonde man of the hous/ the maistr schi to thee/ where is a chaumbre: where I schal ete pask with my discipils? <sup>12</sup> and he schal schewe to ʒou a greet soupyng place strewid: and there make ʒe redi/ <sup>13</sup> and thei ʒeden and founden as he seide to hem: and thei maden redi the pask/ <sup>14</sup> and whanne the oure was come: he satte to the mete, and the twele apostis with hym. <sup>15</sup> and he seide to hem/ with desire I haue desirid, to ete with ʒou this pask: bifor that I suffre/ <sup>16</sup> for I seie to ʒou that fro this tyme I schal not ete it: til it be fulfillid in the rewme of god/ <sup>17</sup> and whanne he hadde take the cuppe: he dide graciis and seide/ take ʒe & departe ʒe among ʒou/ <sup>18</sup> for I seie to ʒou, I schal not drinke of the kynde of this vnc: til the rewme of god come/

<sup>19</sup> and whanne he hadde take bred: he dide thankyns and brak and ʒaf to hem, and seide/ this is my hodi that schal be ʒouan for ʒou/ do ʒe this thing in mynde of me/ <sup>20</sup> he took also the cuppe afre that he hadde soupid, and seide/ this cuppe is the newe testament in my blood: that schal be schede for ʒou/ <sup>21</sup> netheles lo the hond of hym that btraieþ me: is with me at the table/ <sup>22</sup> and mannes son goith: aftir that it is determyned. netheles wo to that man bi whom he schal be btrauid. <sup>23</sup> and thei bigunnen to seke among hem, who it was of hem: that was to do this thing.

<sup>24</sup> And strif was made among hem: whiche of hem schulde he seyen to be grettist/ <sup>25</sup> but he seide to hem/ kyngis of heþen men: ben lordis of hem/ and thei that han power ou hem: ben clepid gode doctes/ <sup>26</sup> but ʒe not so/ but he that is grettist among ʒou: be made as ʒunger/ and he that is bifor goer as a seruaunt/ <sup>27</sup> for who is gretter: he that sittith at the mete, or he that mynystreth: whether not he that sittith at the mete/ and I am

jeden, seent.

rewme, room.  
clepid, called.

ʒouan, giern.

## TYNDALE—1534.

that he entreth in, <sup>11</sup> and save vnto the good man of the housse. The master sayeth vnto the: where is the gest chamber, where I shall eate myne ester lambe with my disciples? <sup>12</sup> And he shall shew you a greate parloure paved. Ther make redy. <sup>13</sup> And they went and founde as he had sayd vnto them: and made redy the ester lambe.

<sup>14</sup> And when the houre was come, he sate doune and the twelve Apostles with him. <sup>15</sup> And he sayde vnto them: I haue inwardly desyred to eate this ester lambe with you before that I suffre. <sup>16</sup> For I saye vnto you: hence forth, I will not eate of it eny moore, vntill it be fulfilled in the kyngdome of God. <sup>17</sup> And he toke the cup, and gaue thanks, and sayde. Take this, and deuyde it amonge you. <sup>18</sup> For I saye vnto you: I will not drinke of the frute of the vnc, vntill the kyngdome of God be come.

<sup>19</sup> And he toke breed/ gaue thanks, and gaue to them/ sayinge: This is my body which is geuen for you. This do in the remembrance of me. <sup>20</sup> Lykewyse also, when they had supped, he toke the cup sayinge: This cup is the newe testament in my blood, which shall for you shedde.

<sup>21</sup> Yet beholde, the honde of him that betrayeth me, is with me on the table. <sup>22</sup> And the sonne of man goeth as it is apoynted: But wo be to that man by whom he is betrayed. <sup>23</sup> And they began to enquire amonge them selues, which of them it shuld be, that shuld do that.

<sup>24</sup> And there was a stryfe amonge them, which of them shuld be taken for the greatest. <sup>25</sup> And he sayde vnto them: the kynges of the gentyls raygne ouer them, and they that beare rule ouer them, are called gracious lordes. <sup>26</sup> But ye shall not be so. But he that is greatest amonge you, shalbe as the yongest: and he that is cheef, shalbe as the minister. <sup>27</sup> For whether is greater, he that sitteth at meate: or he that serueth? Is not he

## CRANMER—1539.

the same hous that he entreth in, <sup>11</sup> and ye shall saye vnto the good man of the housse: The master sayeth vnto the: where is the gest chamber, where I shall eate Passeeouer with my disciples? <sup>12</sup> And he shall shewe you a greate parloure paved. Ther make ready. <sup>13</sup> And they went and founde as he had sayd vnto them, and they made ready the Passeeouer.

<sup>14</sup> And when the houre was come, he sate doune, and the .xii. Apostles with hym. <sup>15</sup> And he sayde vnto them: I haue inwardly desyred to eate this Passeeouer with you, before that I suffre. <sup>16</sup> For I saye vnto you: hence forth I wyll not eate of it eny more, vntill it be fulfilled in the kyngdome of God. <sup>17</sup> And he toke the cup, and gaue thanks, and sayd: Take this, and deuyde it amonge you. <sup>18</sup> For I saye vnto you: I wyll not dryncke of the frute of the vnc, vntill the kyngdome of God come.

<sup>19</sup> And he toke breed, and whan he had geuen thanks, he brake it, and gaue vnto them, sayinge: This is my body, which is geuen for you. This do, in the remembrance of me. <sup>20</sup> Lykewyse also, when he had supped, he toke the cup, sayinge: This cup is the newe testament in my bloude, which is shedd for you.

<sup>21</sup> Yet beholde, the hande of hym that betrayeth me, is with me on the table. <sup>22</sup> And trulye the sonne of man goeth, as it is apoynted: But wo vnto that man by whom he is betrayed. <sup>23</sup> And they began to enquire amonge themselves, which of them it was, that shulde do it.

<sup>24</sup> And there was a stryfe amonge them, which of them shuld seme to be the greatest. <sup>25</sup> And he sayde vnto them: the kynges of nacyns raygne ouer them: and they that haue auctoryte vpon them, are called graciously lordes. <sup>26</sup> But ye shall not be so. But he that is greatest amonge you, shalbe as the yonger: and he that is cheef, shalbe as he that doth mynster. <sup>27</sup> For whether is greater, he that syteth at meate, or he that scructh? Is not he

‘Τούτο ἔστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τούτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.’<sup>20</sup> Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπῆσαι, λέγων, ‘Τούτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.’<sup>21</sup> Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδίδοντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης.<sup>22</sup> καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ἵπορεύεται κατὰ τὸ ὄρισμένον· ἢ πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ παραδίδοται.’<sup>23</sup> Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.<sup>24</sup> Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.<sup>25</sup> ὁ δὲ εἶπεν αὐτοῖς, ‘Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.<sup>26</sup> ὑμεῖς δὲ οὐχ οὕτως· ἀλλ’ ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.’<sup>27</sup> τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι

<sup>1</sup> Alex. εἰς ἑαυτοῦς.<sup>2</sup> Alex. ἀπὸ τοῦ νῦν s. = ὄτι.<sup>3</sup> Alex. ὄτι.<sup>4</sup> Alex. κατὰ τὸ ὄρισμένον πορεύεται.

## GENEVA — 1557.

the same house that he entrench in.<sup>11</sup> And say vnto the good man of the house, The master saith vnto thee, Where is the best chamber where I shal eat myne Easter lambe with my disciples? <sup>12</sup> Then he shal shewe you a great he chamber trimmed, there make it redy. <sup>13</sup> And they went and found as he had sayd vnto them, and made redy the Easter lambe. <sup>14</sup> And when the houre was come, he sate downe, and the twelue Apostles with him. <sup>15</sup> And he sayd vnto them, I haue earnestly desired to eat this Easter lambe with you before that I suffre. <sup>16</sup> For I say vnto you, Henceforth I wyl not eat of it any more, vntil it be fulfilled in the kyngdome of God. <sup>17</sup> And he toke the cup, and gaue thanks, and said, Take this, and deuide it among you. <sup>18</sup> For I say vnto you, I wil not drinke of the fruite of the vine, vntil the kyngdome of God be come. <sup>19</sup> And he toke bread, and when he had geuen thanks, he brake it, and gaue to them, saying, This is my body which is geuen for you: this do in the remembrance of me. <sup>20</sup> Likewise also after supper, he toke the cup, saying, This cup is the new Testament in my blood, which is shed for you. <sup>21</sup> Yet beholde, the hand of him that betrayeth me, is with me at the table. <sup>22</sup> And truly the Sonne of man goeth as it is appointed: but wo be to that man, by whome he is betrayed.

<sup>23</sup> Then they began to enquire among them selues which of them it should be, that should do that. <sup>24</sup> And there arose also a stryfe among them, which of them should seme to be the greatest. <sup>25</sup> And he sayd vnto them, The kynges of the Gentiles raygne ouer them, and they that beare rule ouer them, are called gracious Lordes. <sup>26</sup> But ye shal not be so: but he that is greatest among you, shalbe as the least: and he that is chiefe, shalbe as he that serueth. <sup>27</sup> For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sytteth at

## RHEIMS — 1582.

entrench,<sup>11</sup> and you shal say to the good man of the house, The Maister saith to thee, Vvhere is the inne vvhere I may eate the Pasche vvith my Disciples? <sup>12</sup> And he vvil shewv you a great refectorie adorned: and there prepare. <sup>13</sup> And they going, found as he said to them, and prepared the Pasche.

<sup>14</sup> And vvhen the houre vvvas come, he sate downe, and the tvvelue Apostles vvwith him. <sup>15</sup> And he said to them, Vvith desire I haue desired to eate this Pasche vvith you before I suffer. <sup>16</sup> For I say to you, that from this time I vvvil not eate it, til it be fulfilled in the kingdom of God. <sup>17</sup> And taking the chalice he gaue thanks, and said, Take and deuide among you, <sup>18</sup> for I say to you, That I vvil not drinke of the generation of the vine, til the kingdom of God doe come.

<sup>19</sup> And taking bread, he gaue thanks, and brake it: and gaue to them, saying, THIS IS MY BODY VVHICH IS GIVEN FOR YOU. Doe this for a commemoration of me. <sup>20</sup> In like maner the chalice also, after he had supped, saying, THIS IS THE CHALICE THE NEVV TESTAMENT IN MY BLOOD, VVHICH SHAL BE SHED FOR YOU.

<sup>21</sup> But yet behold, the hand of him that betrayeth me, is vvwith me on the table. <sup>22</sup> And the Sonne of man in deede goeth according to that vvwhich is determined: but yet vvto that man by vvhom he shal be betrayed. <sup>23</sup> And they began to question among them selues, vvwhich of them it should be that should doe this.

<sup>24</sup> And there fel also a contention betvvene them, vvwhich of them seemed to be greater. <sup>25</sup> And he said to them, The kynges of the Gentiles ouerrule them: and they that haue povver vpon them, are called beneficial. <sup>26</sup> But you not so: but he that is the greater among you, let him become as the yonger: and he that is the leader, as the waiter. <sup>27</sup> For vvwhich is greater, he that sitteth at the table, or he that ministreth? is not he that sitteth?

## AUTHORISED — 1611.

in. <sup>11</sup> And yee shall say vnto the Goodman of the house, The Master saith vnto thee, Where is the ghest-chamber where I shall eate the Passouer with my disciples? <sup>12</sup> And he shall shew you a large vpper roume furnished, there make ready. <sup>13</sup> And they went, and found as hee had said vnto them, and they made ready the Passouer. <sup>14</sup> And when the houre was come, he sate downe, and the twelue Apostles with him. <sup>15</sup> And he said vnto them, With desire I haue desired to eate this Passouer with you before I suffer. <sup>16</sup> For I say vnto you, I will not any more eate thereof, vntill it be fulfilled in the kingdom of God. <sup>17</sup> And hee tooke the cup, and gaue thanks, and said, Take this, and diuide it among your selues. <sup>18</sup> For I say vnto you, I will not drinke of the fruit of the Vine, vntill the kingdom of God shall come.

<sup>19</sup> And he tooke bread, and gaue thanks, and brake it, and gaue vnto them, saying, This is my body which is giuen for you, this doe in remembrance of me. <sup>20</sup> Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shedde for you.

<sup>21</sup> But behold, the hand of him that betrayeth mee, is with mee on the table. <sup>22</sup> And truly the Sonne of man goeth as it was determined, but wo vnto that man by whom he is betrayd. <sup>23</sup> And they began to enquire among themselves, which of them it was that should doe this thing.

<sup>24</sup> And there was also a strife among them, which of them should bee accompted the greatest. <sup>25</sup> And hee said vnto them, The Kings of the Gentiles exercise lordship ouer them, and they that exercise authoritie vpon them, are called benefactors. <sup>26</sup> But ye shal not be so; but he that is greatest among you, let him be as the yonger, and he that is chiefe, as he that doeth seruice. <sup>27</sup> For whether is greater, hee that sitteth at meate, or hee that serueth? Is not he that sitteth at meate?

<sup>a</sup> Or, I haue heartily desired.

‘ ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. <sup>25</sup> Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου. <sup>29</sup> κατὰ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, <sup>30</sup> ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσθησε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. <sup>31</sup> Εἶπε δὲ ὁ Κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξήγησάτο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον. <sup>32</sup> ἐγὼ δὲ ἐδέηθην περὶ σοῦ, ἵνα μὴ ἔκλείπῃ ἡ πίστις σου· καὶ σὺ ποτὲ ἐπιστρέψας ὀστηρίξον τοὺς ἀδελφούς σου. <sup>33</sup> Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. <sup>34</sup> Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃς σήμερόν ἀλέκτωρ, ἢ πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἶδέναι με. <sup>35</sup> Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινας ὑστερήσατε; Ὁὶ δὲ εἶπον, Οὐδένος. <sup>36</sup> Εἶπεν οὖν

<sup>25</sup> Const. = ἐν τῇ βασιλείᾳ μου. <sup>26</sup> Alex. ἰκλίπῃ. <sup>27</sup> Alex. ὀστηρίσον. <sup>28</sup> P. Alex. ἔως ε. ἔως οὐ. <sup>29</sup> Alex. = μί. <sup>30</sup> Alex. ἴ

## WICLIF—1380.

in the myddil of zou: as he that mynstrith: <sup>25</sup> and ze ben that han dwelled with me in my temptaciouns; <sup>29</sup> and I dispose to zou as my fadir hath dispoised to me a rewme; <sup>30</sup> that ze ete & drynke in my boord in my rewme: and sitte on troncs and deme the .xij. kyuredis of israel;

<sup>31</sup> and the lord seide to symount; symount lo sathanas hath axed zou: that he schulde reddle as whete; <sup>32</sup> but I haue praid for thee: that thi feith faile not; and thou sum tyme conturid: conferme thi brithren; <sup>33</sup> whiche seide to hym; lord I am redi to go, in to prisoun, and I seie to deeth with thee; <sup>34</sup> and he seide; I seie to thee petir, the cok schal not crowe to dai: til thou thries forsake that thou knowist me;

<sup>35</sup> and he seid to hem; whanne I sente zou with out sachel and scrippe & schoon: whether ouy thing failid to zou? and thei seiden; no thing; <sup>36</sup> therfor he seide to hem; but now he that hath a sachel: take also and a scrippe; and he that hath noon: stille his cote & bie a swerd; <sup>37</sup> for I seie to zou: that zit it bihoueth that thing that is writun to be fulfillid in me; and he is arettid with wickid men; for tho thingis that ben of me: han ende; <sup>38</sup> and thei seiden; lord lo twice swerdis here; and he seide to hem; it is Inouy;

<sup>39</sup> and he seide out: and wente afir the custum in to the hille of olyues; and the discipulis sueden hym; <sup>40</sup> & whanne he cam to the place he seide to hem; preic ze leest ze entren in to temptacioun; <sup>41</sup> and he was takun awei fro hem, so myche as is a stones cast; and he kneliid and praid; <sup>42</sup> and seide; fadir if thou wilt: do awei this cuppe fro me; netheles not my wille be don: but thyn; <sup>43</sup> and an angel appered to hym fro heuene, and confortid hym; <sup>44</sup> and he was made in agony and

remms. zwim. deme. judge. arettid, reckoned. preic, weat. sueden, followed.

## TYNDALE—1534.

that sitteth at meate? And I am amonge you, as he that ministrith. <sup>28</sup> Ye are they which have bidden with me in my temptacions. <sup>29</sup> And I apoynt unto you a kyngdome, as my father hath apoynted to me: <sup>30</sup> that ye maye eat and drynke at my table in my kyngdome, and sit on seates, and iudge the twelve tribes of Israel.

<sup>31</sup> And the Lorde sayde: Simon, Simon beholde Satan hath desired you, to sifte you, as it were wheate: <sup>32</sup> but I have prayed for the; that thy faith fayle not. And when thou arte converted, strengthe thy brethren. <sup>33</sup> And he sayd vnto him, Lorde I am redy to go with the in to prison, and to deeth. <sup>34</sup> And he sayde: I tell the Peter, the cocke shall not crowe this daye; tyl thou have thryse denyed that thou knewest me.

<sup>35</sup> And he sayde vnto them: when I sent you with out wallet and seripe and shoes? lacked ye eny thinge? And they sayd, no. <sup>36</sup> And he sayde to them: but nowe he that hath a wallet let him take it vp, and lykewyse his scrippe. And he that hath no swerde; let him sell his coote and bye one. <sup>37</sup> For I saye vnto you; that yet that which is writun; must be performed in me: euen with the wycked was he nombred. For those thinges which are writen of me; haue an ende. <sup>38</sup> And they sayde: Lorde, beholde here are two swerdes. And he sayde vnto them: it is ynough.

<sup>39</sup> And he came out, and went as he was wonte to mounte olyuete. And the disciples folowed him. <sup>40</sup> And when he came to the place; he sayde to them: praye lest ye fall into temptacion.

<sup>41</sup> And he gate him selfe from them; about a stones cast; and kneled downe; and prayed; <sup>42</sup> sayinge: Father yf thou wilt; withdrawe this cup from me. Nevertheless; not my will; but thyn be fulfilled. <sup>43</sup> And ther appered an angell vnto him from heauen; confortinge him. <sup>44</sup> And

## CRANMER—1539.

that syttheth at meate? But I am amonge you, as he that mynstrith. <sup>28</sup> Ye are they, which haue bydden wyth me in my temptaciouns. <sup>29</sup> And I apoynt vnto you a kyngdom, as my father hath apoynted to me: <sup>30</sup> that ye maye eat and drynke at my table in my kyngdome, and syt on seates, iudgyng the twelue trybes of Israel.

<sup>31</sup> And the Lord sayde: Symon, Symon, beholde, Satan hath desired to syfte you, as it were wheate: <sup>32</sup> but I haue prayed for the, that thy fayth faile not. And when thou arte conuerted, strength thy brethren. <sup>33</sup> And he sayde vnto hym: Lorde, I am redy to go wyth the into prison, and to deeth. <sup>34</sup> And he sayde: I tell the Peter, the cocke shall not crowe thys daye, tyl thou haue thryse denyed that thou knewest me.

<sup>35</sup> And he sayde vnto them: when I sent you without wallet and scripp and shoes lacked ye eny thyng? And they sayd, no. <sup>36</sup> Then he sayd vnto them: but now he that hath a wallet, let hym take it vp, and lykewyse hys scrippe. And he that hath no swerde, let hym sell hys coate, and bye one. <sup>37</sup> For I saye vnto you, that yet the same which is wyrtten, must be performed in me: euen among the wycked was he reputed. For those thynges which are wyrtten of me, haue an ende. <sup>38</sup> And they sayde: Lorde, beholde, here are two swerdes. And he sayde vnto them: it is ynough.

<sup>39</sup> And he came out, and went (as he was wonte) to mounte Olyuete. And the dyscyples folowed hym. <sup>40</sup> And when he came to the place, he sayde vnto them: praye, lest ye fall into temptacion.

<sup>41</sup> And he gate hym selfe from them, about a stones cast, and kneled downe, and prayed, saying: <sup>42</sup> Father, yf thou wilt, remoue thys cup from me. Nevertheless, not my will, but thyn be fulfilled. <sup>43</sup> And ther appered an angell vnto hym from heauen, confortyng hym. <sup>44</sup> And

αὐτοῖς, Ἐπιπλάττω τὸ ἰμάτιον αὐτοῦ, καὶ ἀγορασάτω| μάχαιραν. <sup>37</sup> λέγω γὰρ ὑμῖν, ὅτι  
 ἔτι| τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ, “Καὶ μετὰ ἀνόμων ἐλο-  
 γίσθη” καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. <sup>38</sup> Οἱ δὲ εἶπον, Ἐπίπλάττω καὶ μάχαιραι  
 ἕδωκε δύο. Ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστι.

<sup>39</sup> Καὶ ἐξελλθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν ἠκολούθησαν δὲ  
 αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. | <sup>40</sup> γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Ἐπιπλάττω  
 εὐχέσθε μὴ εἰσελθεῖν εἰς πειρασμόν. <sup>41</sup> Καὶ αὐτοὺς ἀπεσπάρσθη ἀπ’ αὐτῶν ὡσεὶ  
 λίθου βολῆν, καὶ θεῖς τὰ γόνατα προσήχετο, <sup>42</sup> λέγων, Ἐπίπλάττω, εἰ βούλει ἰπαρα-  
 νεγκεῖν| τὸ ποτήριον τοῦτο| ἀπ’ ἐμοῦ πλὴν μὴ τὸ θέλημα μου, ἀλλὰ τὸ σὸν  
 γενέσθω. <sup>43</sup> Ὡφθη δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν. <sup>44</sup> καὶ γενόμενος

† Const. πῶλῆσι . . . ἀγοράσι. † Alex. = ἐτι. \* Alex. = αὐτοῦ. \* Alex. παρίηκε. \* Alex. τοῦτο τὸ ποτήριον. † Alex. = vs. 43, 44..

## GENEVA — 1557.

meat? And I am among you, as he that  
 ministrith. <sup>28</sup> Ye are they which have  
 bydden with me in my tentations. <sup>29</sup> And  
 I appoint vnto you a kyngdome, as my  
 Father hath appointed to me. <sup>30</sup> That ye  
 may eat, and drinke at my table in my  
 kyngdome, and syt on seates, and iudge  
 the twelue tribes of Israel. <sup>31</sup> And the  
 Lord sayd, Simon, Simon beholde, Satan  
 hath desired you, to vynowe you, as  
 it were wheat. <sup>32</sup> But I haue prayed for  
 thee, that thy faith fayle not: therefore  
 when thou art conuerted, strengthen thy  
 brethren. <sup>33</sup> And he sayd vnto him, Lord  
 I am ready to go with thee into pryson,  
 and to death.

<sup>34</sup> But he sayd, I tel thee Peter, the cocke  
 shall not crow this day, tyl thou hast  
 thrise denied that thou knewest me.

<sup>35</sup> And he sayd vnto them, When I sent  
 you without purse, and scrip, and shoes,  
 lacked ye any thing? And they sayd,  
 No. <sup>36</sup> Then he sayd to them, But now  
 he that hath a purse let him take it: and  
 likewise his scrip: and he that hath non,  
 let him sel his coate, and bye a sword.  
<sup>37</sup> For I say vnto you, That yet, the same  
 which is written, must be performed in  
 me, Euen with the wicked was he nom-  
 bred. For douteles those things which  
 are written of me, haue an ende. <sup>38</sup> And  
 they sayd, Lord, beholde here are two  
 swordes: and he sayd vnto them, It is  
 ynough. <sup>39</sup> And he came out, and went  
 (as he was wonte) to the mounte of Oliues:  
 and his disciples also folowed hym. <sup>40</sup> And  
 when he came to the place, he sayd to  
 them, Pray, lest ye fall into tentation.  
<sup>41</sup> And he gate hym selfe from them, about  
 a stones cast, and kneled downe, and  
 prayed, <sup>42</sup> Saying, Father, if thou wilt,  
 withdrawe this cup from me: Neuer-  
 thelesse, not my wil, but thyn be ful-  
 fylled.

<sup>43</sup> And there appeared an Angel vnto  
 him from heauen, comfortyng him. <sup>44</sup> But

## RHEIMS — 1582.

but I am in the middes of you, as he that  
 ministrith: <sup>28</sup> and you are they that  
 haue remained vwith me in my tentations.  
<sup>29</sup> And I dispose to you, as my father  
 disposed to me, a kyngdom: <sup>30</sup> that you  
 may eat and drinke vpon my table in my  
 kyngdom, and may sit vpon thrones,  
 iudging the twelue tribes of Israel.

<sup>31</sup> And our Lord said, Simon, Simon,  
 behold Satan hath required to haue you  
 for to sift as vvhate: <sup>32</sup> BUT I HAVE  
 PRAIED FOR THEE, that thy faith faile not:  
 and thou once conuerted, confirme thy  
 brethren. <sup>33</sup> Vvho said to him, Lord,  
 vwith thee I am readie to goe both into  
 prison and vnto death. <sup>34</sup> And he said, I  
 say to thee, Peter, the cocke shall not  
 crow to day, til thou denie thrise that  
 thou knowest me. <sup>35</sup> And he said to  
 them, Vvhen I sent you vwithout purse  
 and skrippe and shoes, did you lacke any  
 thing? But they said, Nothing. <sup>36</sup> He  
 said therefore vnto them, But now he  
 that hath a purse, let him take it, like-  
 vvise also a skrippe: and he that hath  
 not, let him sel his coate, and bie a sword.

<sup>37</sup> For I say to you, that yet this that is  
 vwritten, must be fulfilled in me, *And  
 vwith the wicked vvas he reputed.* For  
 those things that are concerning me, haue  
 an end. <sup>38</sup> But they said, Lord, Loe two  
 swordes here. But he said to them, It is  
 ynough. <sup>39</sup> And going forth he vvent ac-  
 cording to his custome into mount-Oliuet.  
 And his Disciples also folowed him.

<sup>40</sup> And vvhen he vvas come to the place,  
 he said to them, Pray, lest ye enter into  
 tentation. <sup>41</sup> And he vvas pulled avvay  
 from them a stones cast: and kneeling  
 he praied, <sup>42</sup> saying, Father, if thou vvilt,  
 transerre this chalice from me. But yet  
 not my vvill, but thine be done. <sup>43</sup> And  
 there appeared to him an Angel from  
 heauen, strengthening him. And being in

## AUTHORISED — 1611.

But I am among you as he that serueth.  
<sup>28</sup> Ye are they which haue continued with  
 me in my temptations. <sup>29</sup> And I appoint  
 vnto you a kyngdome, as my Father hath  
 appointed vnto me. <sup>30</sup> That ye may eat  
 and drinke at my Table in my kyngdome,  
 and sit on thrones iudging the twelue  
 Tribes of Israel.

<sup>31</sup> And the Lord said, Simon, Simon,  
 behold, Satan hath desired to haue you,  
 that he may sift you as wheat: <sup>32</sup> But  
 I haue prayed for thee, that thy faith  
 faile not; and when thou art conuerted,  
 strengthen thy brethren. <sup>33</sup> And hee  
 said vnto him, Lord, I am ready to goe  
 with thee both into prison, and to death. <sup>34</sup>  
 And hee said, I tel thee Peter, the cocke  
 shall not crow this day, before that thou  
 shalt thrise deny that thou knowest me.

<sup>35</sup> And he said vnto them, When I sent  
 you without purse, and scrip, and shoes,  
 lacked ye any thing? And they said, No-  
 thing. <sup>36</sup> Then saide hee vnto them, But  
 now hee that hath a purse, let him take it,  
 and likewise his scrip: and hee that hath  
 no sword, let him sell his garment, and buy  
 one. <sup>37</sup> For I say vnto you, that this that  
 is written, must yet be accomplished in  
 me, And hee was reckoned among the  
 transgressors: For the things concerning  
 me haue an end. <sup>38</sup> And they said, Lord,  
 behold, here are two swordes. And hee  
 saide vnto them, It is ynough.

<sup>39</sup> And he came out, and went, as hee  
 was wont, to the mount of Oliues, and his  
 disciples also followed him. <sup>40</sup> And when  
 he was at the place, hee said vnto them,  
 Pray, that ye enter not into temptation.  
<sup>41</sup> And hee was withdrawn from them  
 about a stones cast, and kneled downe,  
 and prayed, <sup>42</sup> Saying, Father, if thou  
 be willing, remoue this cup from me: neuer-  
 thelesse, not my will, but thine be done.  
<sup>43</sup> And there appeared an Angel vnto him  
 from heauen, strengthening him. <sup>44</sup> And

ἐν ἀγωνίᾳ, ἐκτενέστερον προσήχετο. ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. | <sup>45</sup> Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς<sup>49</sup>, εἶπεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, <sup>46</sup> καὶ εἶπεν αὐτοῖς, ‘Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.’

<sup>47</sup> Ἐτι <sup>48</sup> δὲ | αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα, προήρχετο <sup>49</sup> αὐτοὺς, | καὶ ἤγγισε τῷ Ἰησοῦ φιλήσαι αὐτόν. <sup>48</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ‘Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;’ <sup>49</sup> Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, ‘Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;’ <sup>50</sup> Καὶ ἐπάταξεν εἰς τὴν ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. <sup>51</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ‘Ἐάτε ἕως τούτου.’ Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ, ἴασατο αὐτόν. <sup>52</sup> Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτὸν ἀρχιερεῖς

<sup>y</sup> Rec. + αὐτοῦ.

<sup>z</sup> Alex. = ἐτι.

<sup>a</sup> Rec. αὐτῶν.

<sup>b</sup> Alex. ἐξήλασε s. ἐξήληθε.

<sup>c</sup> Alex. ἰστῖν ἕμω.

## WICLIIF—1380.

preied the lenger and his swoot was made as dropis of blood rennynghe doum in to the erthe, <sup>45</sup> and whanne he was risun fro preier, and was comen to hise discipulis : he foonde hem slepyng for heynes, <sup>46</sup> and he seide to hem, what slepen ze? rise ze and preie ze that ze entren not in to temptacioun;

<sup>47</sup> sit while he spake : lo a company, and he that was clepid iudas oon of the twelue: wente bifor hem, and he cam to ihesus : to kisse hym, <sup>48</sup> and ihesus seide to hym, iudas with a cos thou bitraiest mannes sone? <sup>49</sup> and thei that weren aboute hym, saien that that was to come : seiden to hym, lord whether we smyten with swerde? <sup>50</sup> and oon of hem smoot the seruaunt of the prince of preestis and kit of his riȝt ere, <sup>51</sup> but ihesus answerid and seide, suffre ze til hidir, and whanne he hadde touchid his ere, he hehid hym,

<sup>52</sup> and ihesus seide to hem that camen to hym, the princis of preestis and magistrates of the temple and elder men, as to a theef ze han gon out with swerdis and staves, <sup>53</sup> whanne I was eche dai with you in the temple : ze streitjen not out hondis in to me, but this is youre our and the power of darknesis, <sup>54</sup> and thei token him and ledde to the [hous of the] prince of preestis, and petir seid hym after, <sup>55</sup> and whanne a fier was kyndlid in the myddil of the greet hous, and thei saten aboute : petir was in the myddil of hem, <sup>56</sup> whom whanne a danyel hadde seen sittynge at the list and hadde biholden him : sche seide, and this was with hym, <sup>57</sup> and he denyed hym, and seid, womman I knewe hym not, <sup>58</sup> and afir a litil : another man sije hym and seide, and thou art of hem, but petir seide, a man : I am not, <sup>59</sup> and whanne a spacc was made as of an our : another affermed and seide, truli this was with hym, for also he is of galile, <sup>60</sup> and petir seide, man I noot what

<sup>r</sup>iepd, called. <sup>con</sup>, his. <sup>sued</sup>, followed. <sup>moot</sup>, knowe not.

## TYNDAL—1534.

he was in an agony, and prayed somewhat longer. And hys sweate was lyke dropes of blood, tricklynghe doune to the grounde. <sup>45</sup> And he rose vp from prayer and came to his disciples, and founde them slepyng for sorowe, <sup>46</sup> and sayde vnto them : Why slepe ye? Ryse and praye, lest ye fall into temptation.

<sup>47</sup> Whill he yet spake : beholde, ther came a company, and he that was called Iudas, one of the twelue, went before them, and preased nye vnto Iesus to kysse him. <sup>48</sup> And Iesus sayd vnto him : Iudas, betrayest thou the sonne of man with a kysse? <sup>49</sup> When they which were about him sawe what wolde folow, they sayde vnto him. Lord, shall we smite with swerde. <sup>50</sup> And one of them smote a seruaunt of the hiest preste of all, and smote of his riȝt eare : <sup>51</sup> And Iesus answered and sayd : Suffre ye thus farre forth. And he touched his eare, and healed him.

<sup>52</sup> Then Iesus sayde vnto the hie prestes and rulers of the temple and the elders which were come to him. Be ye come out, as vnto a thefe with swerdes and staves? <sup>53</sup> When I was dailly with you in the temple, ye stretched not forth hondes agaynst me. But this is even youre verye hour, and the power of darknes. <sup>54</sup> Then toke they hym, and ledde him, and brought him to the hie prestes housse. And petir folowed a farre of.

<sup>55</sup> When they had kyndled a fyre in the middes of the paly, and were set doune to geder, Peter also sate doune amonge them. <sup>56</sup> And wone of the wenches behelde him as he sate by the fyre, and set good eyesight on him and sayde : this same was also with him. <sup>57</sup> Then he denyed hym sayinge : woman I knowe him not. <sup>58</sup> And after a lytell whyle, another sawe him and sayde : thou arte also of them. And Peter sayd man I am not. <sup>59</sup> And aboute the space of an houre after, another affirmed sayinge : verely enen this felowe was with hym, for he is of Galile, <sup>60</sup> and Peter sayde : man I wote

## CRANMER—1539.

he was in an agony, and prayed the longer. And hys sweate was lyke dropes of blood, trycklynghe doune to the grounde. <sup>45</sup> And whan he rose vp from prayer and was come to hys dyscyples, he founde them slepyng for heynes, <sup>46</sup> and sayde vnto them : why slepe ye? Ryse, and praye, lest ye fall into temptacyon.

<sup>47</sup> Whyll he yet spake : beholde, ther came a company, and he that was called Iudas one of the twelue, went before them, and preased nye vnto Iesus, to kysse hym. <sup>48</sup> But Iesus sayd vnto him : Iudas, betrayest thou the sonne of man wyth a kysse? <sup>49</sup> when they whych were about hym, sawe what wolde folow, they sayd vnto hym : Lorde, shall we smyte wyth swerde. <sup>50</sup> And one of them smote a seruaunt of the hie preste, and stroke of hys ryȝt eare. <sup>51</sup> Iesus answered and sayd : suffre ye thus farre forth. And whan he touched hys eare he healed hym.

<sup>52</sup> Then Iesus sayde vnto the hie prestes and rulers of the temple and the elders, which were come to hym. Ye be come out, as vnto a thefe, wyth swerdes and staves. <sup>53</sup> When I was dailly wyth you in the temple, ye stretched forth no handes agaynst me. But thys is euen youre verye houre, and the power of darknes. <sup>54</sup> Then toke they hym, and ledde hym, and brought hym to the hie Prestes house. But Peter folowed a farre of.

<sup>55</sup> And when they had kyndled a fyre in the myddes of the palace, and were set doune together. Peter also sate doune amonge them. <sup>56</sup> But whan one of the wenches behelde hym, as he sate by the fyre (and looked vpon him) she sayde : thys same felow was also wyth hym. <sup>57</sup> And he denyed hym, sayinge : woman : I knowe hym not. <sup>58</sup> And after a lytell whyle, another sawe hym, and sayde thou art also of them. And Peter sayde : man I am not.

<sup>59</sup> And about the space of an houre after, another affirmed, sayinge : verely thys felowe was wyth hym also, for he is of Galile. <sup>60</sup> And Peter sayde : man I wote

καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστὴν ἔξεληλύθατε| μετὰ  
 ῥα μαχαίρων καὶ ξύλων; <sup>53</sup> καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε  
 τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ἔμῳ ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.'

<sup>54</sup> Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν| εἰς τὸν οἶκον| τοῦ  
 ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. <sup>55</sup> ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς,  
 καὶ συγκαθισάντων αὐτῶν,| ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. <sup>56</sup> ἰδοῦσα δὲ αὐτὸν  
 παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε, Ῥα οὗτος σὺν  
 αὐτῷ ἦν. <sup>57</sup> Ὁ δὲ ἠρηήσατο αὐτὸν,| λέγων, Γύναι, οὐκ οἶδα αὐτόν. <sup>58</sup> Καὶ μετὰ  
 βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Ῥα σὺ ἐξ αὐτῶν εἶ. <sup>59</sup> Ὁ δὲ Πέτρος εἶπεν, Ῥα  
 ἄνθρωπε, οὐκ εἰμί. <sup>60</sup> Καὶ διαστάσης ὡσεὶ ὥρας μίας, ἄλλος τις δῦσχυρίζετο, λέγων,  
 Ῥα ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. <sup>60</sup> Εἶπε δὲ ὁ

<sup>4</sup> Alex. = αὐτῶν.<sup>5</sup> Alex. τὴν οἰκίαν.<sup>6</sup> Alex. = αὐτῶν.<sup>7</sup> Alex. = αὐτῶν.<sup>8</sup> Alex. ὁ δὲ Πίτρος ἔφη.

## GENEVA — 1557.

being in an agonie, he prayed more earnestly: and his sweate was like droppes of blood, tricklyng downe to the grounde. <sup>45</sup> And he rose vp from prayer, and came to his disciples, and founde them sleeping for sorowe. <sup>46</sup> And he sayd vnto them, Why sleepe ye? ryse and pray, lest ye fall into tentation. <sup>47</sup> Why he yet spake, beholde, there came a compaignie, and he that was called Iudas one of the twelue, went before them, and pressed nye vnto Iesus to kyssse him. <sup>48</sup> And Iesus sayd vnto him, Iudas betrayest thou the Sonne of man with a kyssse?

<sup>49</sup> When they which were about him sawe what wolde folow, they sayd vnto him, Lord, shal we smyte wyth sword? <sup>50</sup> And one of them smote a seruant of the hye Priest, and strake of his ryght eare. <sup>51</sup> Then Iesus answered, and sayd, Suffre them thus farre: and he touched his eare, and healed him. <sup>52</sup> Then Iesus sayd vnto the hye Priestes, and rulers of the temple, and the Elders which were come to hym, Be ye come out as vnto a theefe with swordes and staues? <sup>53</sup> When I was dayly with you in the temple, ye stretched not forth handes against me: but this is euen your very houre, and the power of darkenesse. <sup>54</sup> Then toke they him, and led him, and brought him to the hye Priestes house. And Peter folowed a farre of. <sup>55</sup> When they had kyndled a fyre in the myddes of the hall, and were set downe together, Peter also sat downe among them. <sup>56</sup> And one of the wenches behelde him as he sat by the fyre, and hauing wel looked on hym, sayd, This fellow was also with him. <sup>57</sup> But he denied him, saying, Woman I know him not. <sup>58</sup> And after a litle whyle, another man saw him, and sayd, Thou art also of them. And Peter sayd, Man I am not. <sup>59</sup> And about the space of an houre after a certeine other man affirmed, saying, Verely euen this fellow was with him, for he is of Galile. <sup>60</sup> And Peter sayd, Man, I wot

## RHEIMS — 1582.

an agonie, he praied the longer. <sup>44</sup> And his svvte became as droppes of blood triking downe vpon the earth. <sup>45</sup> And vhen he vvas risen vp from praier, and vvas come to his Disciples, he found them sleeping for pensiveness. <sup>46</sup> And he said to them, Vvhy sleepe ye? arise, pray, lest you enter into tentation.

<sup>47</sup> As he vvas yet speaking, behold a multitude: and he that vvas called Iudas, one of the Twelue, vvent before them, and approached to Iesus, for to kissee him. <sup>48</sup> And Iesus said to him, Iudas with a kissee doest thou betray the sonne of man? <sup>49</sup> And they that vvere about him, seeing vwhat vwould be, said to him, Lord, Shal vve strike vwith the svvord? <sup>50</sup> And one of them smote the seruant of the high Priest: and cut of his right eare. <sup>51</sup> But Iesus answering, said, Suffer ye thus farre. And vhen he had touched his eare, he healed him. <sup>52</sup> And Iesus said to them that vvere come vnto him, the cheefe Priest, and magistrates of the temple, and auncients, As it vvere to a theefe are you come forth vwith svvordes and clubbes? <sup>53</sup> Vvhen I vvas daily vwith you in the temple, you did not lay handes vpon me, but this is your houre, and the povver of darkenesse.

<sup>54</sup> And apprehending him, they led him to the high Priestes house: but Peter folowed a farre of. <sup>55</sup> And a fyre being kindled in the middes of the court, and they sitting about it, Peter vvas in the middes of them. <sup>56</sup> Vvhom vwhen a certeine vvenche savv sitting at the light, and had beheld him, she said, This fellow also vvas vwith him. <sup>57</sup> But he denied him, saying, Vvoman, I knovv him not. <sup>58</sup> And after a vvhile an other man seeing him, said, And thou art of them. But Peter said, O man I am not. <sup>59</sup> And after the space as it were of one houre, a certeine other man affirmed, saying, Verely this fellow also vvas vwith him. for he is also a Galilaean. <sup>60</sup> And Peter said, Man

## AUTHORISED — 1611.

being in an agonie, he prayed more earnestly, and his sweat was as it were great drops of blood falling downe to the ground. <sup>45</sup> And when he rose vp from prayer, and was come to his disciples, hee found them sleeping for sorrow, <sup>46</sup> And said vnto them, Why sleepe yee? Rise, and pray, lest yee enter into temptation.

<sup>47</sup> And while he yet spake, behold, a multitude, and hee that was called Iudas, one of the twelue, went before them, and drewe neere vnto Iesus, to kissee him. <sup>48</sup> But Iesus said vnto him, Iudas, betrayest thou the sonne of man with a kissee? <sup>49</sup> When they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword?

<sup>50</sup> And one of them smote the seruant of the high Priest, and cut off his right eare. <sup>51</sup> And Iesus answered, and said, Suffer ye thus farre. And he touched his eare, and healed him. <sup>52</sup> Then Iesus said vnto the cheefe Priestes, and captaines of the Temple, and the Elders which were come to him, Be ye come out as against a thiefe, with swordes and staves? <sup>53</sup> When I was dayly with you in the Temple, ye stretched forth no hands against mee: but this is your houre, and the power of darkenesse. <sup>54</sup> Then tooke they him, and led him, and brought him into the high Priestes house, and Peter folowed a farre off. <sup>55</sup> And when they had kindled a fire in the middes of the hall, and were set downe together, Peter sat downe among them. <sup>56</sup> But a certeine maide beheld him as he sate by the fire, and earnestly looked vpon him, and said, This man was also with him. <sup>57</sup> And he denied him, saying, Woman, I know him not. <sup>58</sup> And after a litle while another saw him, and sayd, Thou art also of them. And Peter sayd, Man, I am not. <sup>59</sup> And about the space of one houre after, another confidently affirmed, saying, Of a truth this fellow also was with him, for he is a Galilaean. <sup>60</sup> And Peter

Πέτρος, Ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσῃτε. ἀπὸ τοῦ νῦν ἔσται

Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες, Ἐἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἶπω, οὐ μὴ πιστεύσητε· εἰ δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσῃτε. ἀπὸ τοῦ νῦν ἔσται

Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες, Ἐἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἶπω, οὐ μὴ πιστεύσητε· εἰ δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσῃτε. ἀπὸ τοῦ νῦν ἔσται

<sup>4</sup> Rec. + ὁ.

<sup>4</sup> Alex. ῥήματος.

<sup>4</sup> Alex. + σήμερον.

<sup>m</sup> Alex. = ὁ Πέτρος.

<sup>n</sup> Alex. αὐτόν.

<sup>o</sup> Alex. αὐτὸν

## WICLIIF—1380.

thou seist, and anon ȝit while he spak the cok crewe, <sup>61</sup> and the lord turned aȝen; and biheld petir, and Petir hadde mynde on the word of ihesus as he hadde seid for bifor that the cok crowe: thries thou schalt denye me, <sup>62</sup> and petir ȝede out: and wepte bitterli,

<sup>63</sup> and the men that heelden hym: seorneden hym and smyten hym; <sup>64</sup> and thei blyndfelden hym: and smyten his face; and axeden hym: and seiden; ared thou crist to us: who is he that smoot thee? <sup>65</sup> also thei blasfemyng seiden aȝens hym many other thingis; <sup>66</sup> and as the dai was come: the elder men of the puple, and the prince of prestis, and scribis eamen to gidre, and ledden hym in to her counceil and seiden: <sup>67</sup> if thou art crist: seie to us; and he seide to hem; if I seie to ȝou; ȝe schuin not bileue to me, <sup>68</sup> and if I axe, ȝe schuin not answere to me, nether ȝe schuin delyuere. me. <sup>69</sup> but aftr this tyme: mannes sone schal be sitnyng on the riȝthalf of the vertu of god, <sup>70</sup> therfor alle seiden; thanne art thou the sone of god? and he seide; ȝe seien that I am; <sup>71</sup> and thei seiden; what ȝit desiren we witness? for we us silf han herd of his mouth.

23. AND alle the multitude of hem arisen, and ledden hym to pilat, <sup>2</sup> and thei begunnen to accuse hym, and seiden; we han founden this, turnyng upso doun oure folk: ȝ forbedyng tributis to be ȝoun to the emperour, and seynge that hym silf is crist and kyng. <sup>3</sup> and pilat axed hym and seide; art thou king of iherusaleme? and he answerid; seide; thou seist, <sup>4</sup> and pilat seide to the prince of prestis; and to the puple; I fynde no thing of yowse in this man; and they woxen strengere. <sup>5</sup> seiden; he mouth the puple: techen; thoruȝ al iudee bigynnyng fro galilee til hidir,

<sup>6</sup> and pilat heryng galilee: axed if he

apostolus. vobis. uenit. aro. h. tell. vertu. power. vobis. grece. woxen grece.

## TYNDALE—1534.

not what thou sayest. And immediatly whyll he yet spake, the cocke crewe. <sup>61</sup> And the Lorde turned backe and loked apon Peter. And Peter remembered the wordes of the Lorde, how he had sayde vnto him; before the cocke crowe; thou shalt denye me thryse. <sup>62</sup> And Peter went out; and wepte bitterly.

<sup>63</sup> And the men that stode aboute Iesus, mocked him, and smote him; <sup>64</sup> and blyndfolded him, and smooted his face. And axed him sayyng: arce; who is it that smooted the? <sup>65</sup> And many other thinges despytfully sayd they agaynst him.

<sup>66</sup> And assone as it was daye, the elders of the people and the hyc prestes and scribes, came to gedder and ledde him into their counsell sayyng: <sup>67</sup> arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you; ye will not beleue. <sup>68</sup> And yf also I axe you; ye will not answere me; or let me goo. <sup>69</sup> Hereafter shall the sonne of man sit on the ryght honde of the power of God. <sup>70</sup> Then sayde they all: Arte thou then the sonne of God? He sayde to them: ye saye that I am. <sup>71</sup> Then sayde they: what ned we eny further wites? We oure selues haue herde of his awne mouthe.

23. AND the whole multitude of them arose, and ledde him vnto Pylate. <sup>2</sup> And they beganne to accuse him sayyng: We haue founde this felowe peruertynge the people; and forbiddynge to paye tribute to Cesar: sayyng; that he is Christ a kyng. <sup>3</sup> And Pylate apposed him sayyng: arte thou the kyng of the iewes? He answered him and sayde: thou sayest it. <sup>4</sup> Then sayde Pylate to the hyc prestes; and to the people: I fynde noo faute in this man. <sup>5</sup> And they were the moore fearee sayyng: He moveth the people; teachyng thorowout al Iewry; and beganne at Galilee; even to this place.

<sup>6</sup> When Pilate hearde mencion of Galilee;

## CRANMER—1539.

not what thou sayest. And immediatly whyll he yet spake, the cocke crew. <sup>61</sup> And the Lorde turned backe, and loked vpon Peter. And Peter remembered the worde of the Lorde, how he had sayde vnto hym; before the cocke crowe, thou shalt denye me thryse. <sup>62</sup> And Peter went out, and wepte byttrely.

<sup>63</sup> And the men that toke Iesus, mocked hym, and smote him: <sup>64</sup> and when they had blyndfolded him, they stroke hym on the face, and asked hym, saying: arede, who is it that smote the? <sup>65</sup> And many other thynges despytfully sayd they agaynst hym.

<sup>66</sup> And assone as it was daye, the elders of the people and the hyc Prestes and Scribes, came together, and ledde hym into their counsell, sayyng: <sup>67</sup> art thou very Christ? tell vs. And he sayde vnto them: yf I tell you, ye wyll not beleue. <sup>68</sup> And yf I aske you, ye wyll not answere me, nor let me go: <sup>69</sup> Her after shall the sonne of man syt on the ryght hand of the power of God. <sup>70</sup> Then sayde they all: art thou then the sonne of God? He sayd: ye saye that I am. <sup>71</sup> And they sayd: what ned we eny further wytnes? For we oure selues haue herde of hys awne mouth.

23. AND the whole multytude of them arose, and led hym vnto Pylate. <sup>2</sup> And they beganne to accuse him, sayyng: we founde thys felowe peruertynge the people, and forbyddynge to paye tribute Cesar: sayyng, that he is Chryst a kyng. <sup>3</sup> And Pylate apposed hym, sayyng: art thou the kyng of the Iewes? He answered hym, and sayde: thou sayest it. <sup>4</sup> Then sayde Pylate to the hyc Prestes, and to the people: I fynde no faute in thys man. <sup>5</sup> And they were the moore fearee, sayyng: He mouth the people, techyng thorow out all Iewry, and beganne at Galilee, euen to thys place.

<sup>6</sup> When Pylate hearde mencion of

‘ ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.’ <sup>70</sup> Εἶπον δὲ πάντες, ‘ Σὺ ὡν εἶ ὁ υἱὸς τοῦ Θεοῦ; ’ Ὁ δὲ πρὸς αὐτοὺς ἔφη, ‘ Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι.’ <sup>71</sup> Οἱ δὲ εἶπον, ‘ Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτὸ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.’

XXIII. Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτου. <sup>2</sup> ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, ‘ Τοῦτου εὔρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλεῖα εἶναι.’ <sup>3</sup> Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, ‘ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ’ Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, ‘ Σὺ λέγεις.’ <sup>4</sup> Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, ‘ Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.’

<sup>5</sup> Οἱ δὲ ἐπίσχυον, λέγοντες, ‘ Ὅτι ἀνασεῖει τὸν λαόν, διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ᾧδε.’ <sup>6</sup> Πιλάτος δὲ ἀκούσας Γαλιλαίαν

<sup>2</sup> Alex. ἀπήγαγον.

<sup>3</sup> Rec. ἰανθῶν.

<sup>4</sup> Alex. + εἶ.

<sup>5</sup> Rec. ἡγαγεν.

<sup>6</sup> Alex. τὸ ἔθνος ἡμῶν.

## GENEVA — 1557.

not what thou sayest. And immediately whyle he yet spake, the cocke crewe. <sup>61</sup> Then the Lord turned backe, and looked vp on Peter; and Peter remembered the wordes of the Lord, how he sayd vnto him, Before the cocke crewe, thou shalt deny me thrise.

<sup>62</sup> And Peter went out, and wept bitterly. <sup>63</sup> And the men that held Iesus, mocked him, and stroke him. <sup>64</sup> And when they had blindfolded him, they smote his face: and asked him, saying, Arede who is it that smote thee? <sup>65</sup> And many other things despitefully sayd they against him. <sup>66</sup> And assonne as it was day, the Elders of the people, and the hie Priests and Scribes, came together, and led him into their Counsell, <sup>67</sup> Saying, Art thou very Christe? tel vs: and he sayd vnto them, If I tel you, ye wil not beleue. <sup>68</sup> And if also I aske you, ye wil not answer me, or let me go: <sup>69</sup> Hereafter shal the Sonne of man sit at the ryght hand of the power of God. <sup>70</sup> Then sayd they all, Art thou then the Sonne of God? He sayd to them, Ye say that I am. <sup>71</sup> Then sayd they, What neede we any further wytnes? for we our selues haue heard of his owne mouth.

23. THEN the whole multitude of them arose, and led him vnto Pilate. <sup>2</sup> And they began to accuse him, saying, We haue found this fellowe peruerter of the people, and forbydding to pay tribute to Cæsar, saying, That he is Christe a kyng. <sup>3</sup> And Pilate apposed him, saying, Art thou the kyng of the Iewes? He answered hym and sayd, Thou sayest it. <sup>4</sup> Then sayd Pilate to the hie Priests, and to the people, I fynde no fault in this man. <sup>5</sup> But they were the more feroce, saying, He moueth the people, teachyng throughout all Iewrie, and began at Galilee, euen to this place. <sup>6</sup> When Pilate heard

## RHEIMS — 1582.

I knovv not vvhat thou sayest. And incontinent as he vvvas yet speaking, the cocke crew. <sup>61</sup> And our Lord turning looked on Peter. And Peter remembered the vvord of our Lord, as he had said, That before the cocke crew, thou shalt thrise denie me. <sup>62</sup> And Peter going forth a doores, vvvept bitterly.

<sup>63</sup> And the men that held him, mocked him, beating him. <sup>64</sup> And they did blindfold him, and smote his face. And they asked him saying, Prophecie, vvho is it that smote thee? <sup>65</sup> And blaspheming many other things they said against him.

<sup>66</sup> And vvhen it vvvas day, there assembled the ancients of the people and cheefe Priests and Scribes, and they brought him into their counsell, saying, <sup>67</sup> If thou be Christ tel vs. And he said to them, If I tel you, you vvvil not beleuee me: <sup>68</sup> if also I aske, you vvvil not answer me, nor dimisse me. <sup>69</sup> But from hence forth the Sonne of man shal be sitting on the ryght hand of the povver of God. <sup>70</sup> And they al said, Art thou then the sonne of God? Vvho said, You say that I am. <sup>71</sup> But they said, Vvwhat neede vve testimonie any further? For our selues haue heard of his ovvne mouth.

23. AND all the multitude of them rising vp, led him to Pilate. <sup>2</sup> And they began to accuse him, saying, Vve haue found this man subuerting our nation, and prohibiting to giue tributes to Cæsar, and saying that he is Christ the king. <sup>3</sup> And Pilate asked him, saying, Art thou the king of the Iewes? But he answering said, Thou sayest. <sup>4</sup> And Pilate said to the cheefe Priests and multitudes, I finde no cause in this man. <sup>5</sup> But they vvvere more earnest, saying, He stirreth the people teaching through out all Ievvrie, beginning from Galilee euen hither. <sup>6</sup> But Pilate hearing Galilee, asked if the man

## AUTHORISED — 1611.

said, Man, I know not what thou sayest. And immediately while he yet spake, the cocke crew. <sup>61</sup> And the Lord turned, and looked vpon Peter; and Peter remembered the vvord of the Lord, how he had said vnto him, Before the cocke crew, thou shalt deny me thrise. <sup>62</sup> And Peter went out, and wept bitterly.

<sup>63</sup> And the men that held Iesus, mocked him and smote him. <sup>64</sup> And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophecie, vvho is it that smote thee? <sup>65</sup> And many other things blasphemously spake they against him.

<sup>66</sup> And assonne as it was day, the Elders of the people, and the cheefe Priests and the Scribes came together, and led him into their Counsell, saying, <sup>67</sup> Art thou the Christ? Tell vs. And hee sayd vnto them, If I tell you, you will not beleuee. <sup>68</sup> And if I also aske you, you will not answer me, nor let me go. <sup>69</sup> Here after shal the sonne of man sit on the ryght hand of the power of God. <sup>70</sup> Then said they all, Art thou then the Sonne of God? And hee sayd vnto them, Ye say that I am. <sup>71</sup> And they said, What neede we any further witness? For we our selues haue heard of his owne mouth.

23. AND the whole multitude of them arose, and led him vnto Pilate. <sup>2</sup> And they began to accuse him, saying, We found this fellowe peruerter of the nation, and forbidding to giue tribute to Cesar, saying, that he himselfe is Christ a king. <sup>3</sup> And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it. <sup>4</sup> Then said Pilate to the cheefe Priests, and to the people, I finde no fault in this man. <sup>5</sup> And they were the more fierce, saying, He stirreth vp the people, teaching throughout all Iury, beginning from Galilee to this place. <sup>6</sup> When Pilate heard of

ἐπῆρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι· <sup>7</sup> καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν, ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὅντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. <sup>8</sup> ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἠλπίζε τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. <sup>9</sup> ἐπῆρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. <sup>10</sup> εἰστήκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόμως κατηγοροῦντες αὐτοῦ. <sup>11</sup> ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθήτα λαμπρὰν, ἀπέπεμψεν αὐτὸν τῷ Πιλάτῳ. <sup>12</sup> ἐγένοντο δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτοῦς. <sup>13</sup> Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν <sup>14</sup> εἶπε πρὸς αὐτοὺς, Ἐπισηνέγκατέ μοι

<sup>7</sup> Alex. ἰξ ἱκανῶν χρόνων s. ἰξ ἱκανῶ χρόνον.

<sup>8</sup> Alex. = πολλὰ.

<sup>9</sup> Alex. ἀντιψήφην γὰρ αὐτὸν πρὸς ἡμᾶς.

## WICLIF—1380.

were a man of galilee, <sup>7</sup> and whanne he knewe that he was of the power of eroude: he sente hym to eroude, which was at ierusalem in the daies; <sup>8</sup> and whanne eroude siȝ ihesus: he ioied ful myche for long tyme he coueitid to se hym; for he herde many thyngis of hym: and hopid to se summe tokene to be don of hym; <sup>9</sup> ⁊ he axed hym in many wordis; and he answerid no thing to hym; <sup>10</sup> and the princis of preestis and the scribis stoden: stidfastly accusynge hym. <sup>11</sup> but eroude with his oost dispisid hym: and scorned hym, and clothid hym with a whijt cloith, and sente hym aȝen to pilat. <sup>12</sup> and eroude and pilat weren made frendis for that day; for bifor thei weren enemyes to gidre;

<sup>13</sup> and pilat clepid to gidre the princis of preestis, and the magistratis of the puple; <sup>14</sup> and seide to hem; ⁊c ham brouȝt this man to me: as turnynge aweie the puple; and lo I axynge bifor you: fynde no cause in this man, of these thyngis in whiche ⁊c accusen hym; <sup>15</sup> nether eroude; for he hath sente hym aȝen to us: and lo no thing worthi of deeth is don to hym; <sup>16</sup> ⁊ therfor I schal amende hym and deluyver hym; <sup>17</sup> but he moste nede deluyver to hem: oon bi the feest dai; <sup>18</sup> and all the puple cryed to gidre: and seide; ⁊c hem awei: ⁊ deluyver to us barabas; <sup>19</sup> which was sente in to prison: for the turblynce made in the citee; and for the synnyng; <sup>20</sup> and eftsoone pilat spake to hem; and while deluyver ihesus; <sup>21</sup> and they said; crucifie and seiden crucifie cristen ihesu; <sup>22</sup> ⁊ the thyrde tyme he sente to hem; for what yu I hathe he don? I fynde no cause of deeth in hym; therfor I schal chastyse hym; and I schal deluyver; <sup>23</sup> and thei contemplen with greet voicis:

## TYNDALE—1534.

he axed whether the man were of Galilee. <sup>7</sup> And assone as he knewe that he was of Herodes iurisdiction he sent him to Herode; which was also at Ierusalem in those dayes. <sup>8</sup> And when Herode sawe Iesus, he was excedinglie gladd. For he was desyrus to se him of a longe season; because he had hearde many thynges of him; and trusted to have sene some myracle done by him. <sup>9</sup> Then questioned he with him of many thynges. But he answered him not one worde. <sup>10</sup> The hye prestes and scribes stode forthe and accused him straitly. <sup>11</sup> And Herod with his men of warre, despysed him; and mocked him; and arayed him in whyte; and sent him agayne to Pylate. <sup>12</sup> And the same daye Pylate and Herod were made frendes togeder. For before they were at variaunce.

<sup>13</sup> And Pylate called to geder the hye prestes and the rulers; and the people; <sup>14</sup> and sayde vnto them: Ye have brought this man vnto me; as one that perverted the people. And beholde I have examined him before you; and have founde no faute in this man; of those thynges where of ye accuse him. <sup>15</sup> No nor yet Herode. For I sent you to him; and lo no thing worthy of deeth is done to him. <sup>16</sup> I will therfore chasten him; and let him lowse. <sup>17</sup> For of necessite; he must haue let one lowse vnto them at that feast.

<sup>18</sup> And all the people cryed at once sayynge: awaye with him; and deluyre to vs Barrabas; <sup>19</sup> which for insurrectione made in the cite; and murther; was cast into prison. <sup>20</sup> Pylate spake agayne to them wyllynge to let Iesus lowse. <sup>21</sup> And they cryed sayynge: Crucifye him; Crucifye him. <sup>22</sup> He sayde vnto them the thyrde tyme. What eyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him; and let him lowse. <sup>23</sup> And they cryed with loude voyce; and required

## CRANMER—1539.

Galile. he asked, whether the man were of Galile. <sup>7</sup> And assone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, which was also at Ierusalem at that tyme. <sup>8</sup> And when Herode sawe Iesus, he was excedingly glad. For he was desyrus to se hym of a longe season, because he had hearde many thynges of hym, and he trusted to haue sene some myracle done by him. <sup>9</sup> Then he questioned with him many wordes. But he answered him nothyng. <sup>10</sup> The hye Prestes and Scribes, stode forth, and accused hym straitly. <sup>11</sup> And Herod wyth his men of warre, despysed hym: and whan he had mocked hym, he arayed hym in whyte clothyng, and sent him agayne to Pylate. <sup>12</sup> And the same daye Pylate and Herod were made frendes together. For before, they were at variaunce.

<sup>13</sup> And Pylate called together the hye Prestes and the rulers, and the people, <sup>14</sup> and sayde vnto them: ye haue brought this man vnto me, as one that peruertheth the people. And beholde, I examyn hym before you, and fynde no faute in this man, of those thynges where of ye accuse hym: <sup>15</sup> No nor yet Herode. For I sent you to hym: and lo, nothyng worthy of deeth is done to hym. <sup>16</sup> I will therfore chasten hym, and let hym losse. <sup>17</sup> For of necessite, he must haue let one losse vnto them at the feast.

<sup>18</sup> And all the people cryed at once, sayynge: awaye wyth hym, and deluyre to vs Barrabas: <sup>19</sup> (whych for a certayne insurreccyon made in the cyte and for murther, was cast in prison) <sup>20</sup> Pylate spake agayne to them wyllynge to let Iesus losse. <sup>21</sup> But they cryed, sayynge: Crucifye hym. Crucifye hym. <sup>22</sup> He sayd vnto them the thyrde tyme: What eyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him, and let him go. <sup>23</sup> And they cryed wyth loude voyces, requyrynge that he myght

‘ τὸν ἀνθρώπου τούτου, ὡς ἀποστρέφονται τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν  
 ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὃν κατηγορεῖτε κατ’ αὐτοῦ·  
 15 ἀλλ’ οὐδὲ Ἡρώδης· ἀνεπέμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον  
 θανάτου ἐστὶ πεπραγμένον αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 Ἄνάγκη  
 δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτήν ἕνα. 18 ἀνέκραξαν δὲ παμπληθεῖ, λέγοντες,  
 Ἄρει τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββάν. 19 ὅστις ἦν διὰ σάσιν τινα  
 γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν. 20 Πάλιν οὖν ὁ Πιλάτος  
 προσεφώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν, λέγοντες, Ὑπαύ-  
 ρωσον, σταύρωσον αὐτόν. 22 Ὁ δὲ τρίτον εἶπε πρὸς αὐτοὺς, Τί γὰρ κακὸν  
 ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν  
 ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι.

\* Alex. = Ἄνάγκην εἰ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτήν ἕνα.

† Const. = τόν.

‡ Alex. ἴ.

## GENEVA — 1557.

mentiou of Galilee, he asked whether the man were of Galilee.

7 And assoon as he knew that he was of Herodes Iurisdiction, he sent him to Herode, which was also at Ierusalem in those dayes. 8 And when Herode sawe Iesus, he was exceedingly glad: for he was desirous to see him of a long season: because he had heard many thynges of him: and trusted to haue scene some miracle done by him. 9 Then questioned he with him of many thynges: but he answered hym not one worde. 10 The hye Priestes and Scribes, stode forth and accused him straitly. 11 And Herode with his men of warre, despised him, and mocked hym, and arayd him in white, and sent hym agayne to Pilate. 12 And the same day Pilate and Herode were made friendes together: for before they were at variance. 13 And Pilate called together the hye Priestes, and the Rulers, and the people:

14 And sayd vnto them, Ye haue broght this man vnto me, as one that peruerth the people: and beholde I haue examined hym before you, and haue found no faute in this man, of those thynges where of ye accuse hym. 15 No, nor yet Herode: for I sent you to hym: and lo, nothyng worthy of death is done to him. 16 I wil therefore chasten him, and let him lowse. 17 For of necessitie, he must haue let one lowse vnto them at the feast. 18 And all the people cried at once, saying, Away with him, and deliuer to vs Barabbas. 19 Which for a certayne insurrection made in the cite, and murder, was cast in prison. 20 Then Pilate spake agayne to them, willing to let Iesus lowse. 21 But they cryed, saying, Crucifie, crucifie him. 22 He sayd vnto them the thyrd tyme, What euil hath he done? I fynde no cause of death in him: I wyl therefore chasten him, and let him lowse. 23 But they cryed with loud voyces, and required that he might be

## RHEIMS — 1582.

vvere of Galilee. 7 And vvhē he vnderstoode that he vvas of Herods iurisdiction, he sent him backe to Herod, vvhō vvas also him self at Hierusalem in those daies.

8 And Herod seeing Iesvs, vvas very glad, for he vvas desirous of a long time to see him, for because he heard many thyngs of him: and he hoped to see some signe vvroght by him. 9 And he asked him in many vvordes. But he answered him nothing. 10 And there stode the cheefe Priests and the Scribes constantly accusing him. 11 And Herod vvith his armie set him at naught: and he mocked him, putting on him a vvhitte garment, and sent him backe to Pilate. 12 And Herod and Pilate vvere made friendes that day, for before they vvere enemies one to another.

13 And Pilate calling together the cheefe Priests and magistrates, and the people, 14 said to them, You haue presented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cause in this man of those thyngs vvherin you accuse him. 15 No, nor Herod neither, for I sent you to him, and behold, nothing vvorthie of death is done to him. 16 I vvil chasten him therefore and dimisse him.

17 And he of necessitie had to release vnto them vpon the feast day, one. 18 But the vvhole multitude together cried out, saying, Dispatch him, and release vs Barabbas. 19 vvho vvas for a certaine sedition made in the cite and murder, cast into prison. 20 And Pilate againe spake to them, desirous to release Iesvs. 21 But they cried againe, saying, Crucifie, crucifie him. 22 And he the third time said to them, Vvvhā euil hath this man done? I fynde no cause of death in him. I vvil correct him therefore and let him goe. 23 But they vvere instant vvith loud voyces requiring that he might be

## AUTHORISED — 1611.

Galilee, he asked whether the man were a Galilean. 7 And assoon as he knew that he belonged vnto Herods iurisdiction, he sent him to Herode, who himselfe also was at Hierusalem at that time.

8 And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many thyngs of him, and hee hoped to haue scene some miracle done by him. 9 Then he questioned with him in many words, but he answered him nothing. 10 And the chiefe Priests and Scribes stood, and vehemently accused him. 11 And Herod with his men of warre set him at naught, and mocked him, and arayd him in a gorgeous robe, and sent him againe to Pilate.

12 And the same day Pilate and Herod were made friends together: for before, they were at enmitie betweene themselves.

13 And Pilate when he had called together the chiefe Priests, and the rulers, and the people, 14 Said vnto them, Ye haue brought this man vnto me, as one that peruerth the people, and behold, I hauing examined him before you, haue found no fault in this man, touching those thyngs whereof ye accuse him. 15 No, nor yet Herod: for I sent you to him, and loe, nothing worthy of death is done vnto him. 16 I will therefore chastise him, and release him. 17 For of necessitie hee must release one vnto them at the feast. 18 And they cried out all at once, saying, Away with this man, and release vnto vs Barabbas. 19 Who for a certaine sedition made in the cite, and for murder, was cast in prison. 20 Pilate therefore willing to release Iesus, spake againe to them: 21 But they cried, saying, Crucifie him, crucifie him. 22 And he said vnto them the third time, Why, what euil hath he done? I haue found no cause of death in him, I will therefore chastise him, and let him goe. 23 And they were instant with loud voyces, requiring that he might be

καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. <sup>24</sup> Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν <sup>25</sup> ἀπέλυσε δὲ τὸν διὰ στάσις καὶ φόνου βεβλημένον εἰς τὴν φυλακὴν, ὃν ἠτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

<sup>26</sup> Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι <sup>b</sup> Σίμωνός τινος Κυρηναίου ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ. <sup>27</sup> Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἱ <sup>d</sup> καὶ ἐκόπτοντο καὶ ἐθρήνον αὐτόν. <sup>28</sup> στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, Ὁυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ, πλὴν ἐφ' ἐαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. <sup>29</sup> ὅτι ἰδοὺ, ἐρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στείραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. <sup>30</sup> τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. <sup>31</sup> ὅτι, εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν.

<sup>a</sup> Rec. + αὐτοῖς. <sup>b</sup> Alex. Σίμωνά τινα Κυρηναῖον, ἰρχόμενον. <sup>c</sup> Rec. + τοῦ. <sup>d</sup> Alex. = καί. <sup>e</sup> Alex. ἡλθον. s. ἡθλαν. <sup>f</sup> Alex. εὐνοίμων. <sup>g</sup> Alex. κλήρους.

## WICLIIF—1380.

axngs that he schulde be crucified, and the woicis of hem waxen strong,

<sup>24</sup> and pilat demed her axngye to be don/ and he deluyerede to hem, hym that for mansleyng and seduciou was sente in to prison: whom thei axeden/ but he bitook ihesus to her wille, <sup>25</sup> and whanne thei ledde hym: thei token a man symount of sirenen comynge fro the toun, and leiden on hym the cros: to bere aftir ihesus,

<sup>27</sup> and there used hym myche poule, and wymmen that weleden and hi mooreden hym, <sup>28</sup> and ihesus turned to hem: and seid doungtris of ierusalem nyle ze wepe on me, but wepe ze on you self and on soure sones, <sup>29</sup> for lo daies schuln come: in which it schal be seide, blessid be bareyne wymmen, and wombe that han not borin children, and the tetis that han not zoun souke, <sup>30</sup> thanne thei schuln bi gynne to seie to mounteynes falle ze down on us; to smale hillis: kuer ze us, <sup>31</sup> for if in a grene tree thei don these thingis, what schal be don in a drie?

<sup>32</sup> also other twice wickid men wercn ledde with hym, to be slayn: <sup>33</sup> and aftir that thei camen in to a place that is clepid of caluery: there thei crucifieden hym/ and the theues; on on the ryghthalf: and the tother on the lefthalf, <sup>34</sup> but ihesus seid; fadir forgeue hem: for thei witen not what thei don; and thei departiden hise clothis and kesten lottis, <sup>35</sup> and the puple stood abyngne, and the pryncis scorneden hym with hem: and seiden/ othir men he made saaf: make he hym self saaf, if this be crist the chosun of god/ and the knyztis nyzeden and scorneden him: and profriden venegre to him <sup>37</sup> and seiden; if thou art kyng of iewis: make thee saaf, <sup>38</sup> and the superscripcion was writun ouer hym: with greck lettris, and latyn, and of ebrewe, this is the king of icwis/

<sup>a</sup> woken, grene. <sup>b</sup> demed, judged. <sup>c</sup> ber, their. <sup>d</sup> seid. <sup>e</sup> zounen, <sup>f</sup> nat. <sup>g</sup> zounen, giren. <sup>h</sup> clepid, called. <sup>i</sup> witen, knowe. <sup>j</sup> knyztis, soldiers. <sup>k</sup> nyzeden, drove near.

## TYNDALE—1534.

that he myght be crucified. And the voyce of them and of the hye Prestes preyvaled.

<sup>24</sup> And Pylate gave sentence that it shuld be as they required <sup>25</sup> and let lowse vnto them, him that for insurrection and murther, was cast into prison/ whom they desired: and deluyered Iesus to do with him what they wolde. <sup>26</sup> And as they ledde him awaye, they caught one Symon of Syrene, commynge out of the felde: and on him layde they the crosse, to beare it after Iesus.

<sup>27</sup> And ther folowed him a grete company of people and of women, which women bewayled and lamented him. <sup>28</sup> But Iesus turned backe vnto them, and sayde: Daughters of Ierusalem, wepe not for me: but wepe for youre selves and for youre chyldren. <sup>29</sup> For beholde, the dayes will come, when men shall saye: happy are the baren and the wombes that never bare, and the pappes which never gave sucke. <sup>30</sup> Then shall they begynne to saye to the mountaynes, fall on vs: and to the hillis, couer vs. <sup>31</sup> For yf they do this to a grene tree, what shalbe done to the drye?

<sup>32</sup> And ther were two euyl doers ledde with him to be slayne. <sup>33</sup> And when they were come to the place, which is called Caluery; there they crucified him and the euyl doers, one on ryght honde, and the other on the left. <sup>34</sup> Then sayde Iesus: fadir forgeue them, for they woot not what they do. And they parted his rayment, and cast lottes. <sup>35</sup> And the people stode and behelde.

And the rulers mocked him with them saying: he holpe other men; let him helpe him selfe; yf he be Christ the chosun of god. <sup>36</sup> The soudiers also mocked him/ and came and gave him veneger <sup>37</sup> and sayde: yf thou be that kyng of the Iewes/ save thy selfe. <sup>38</sup> And his superscripcion was written ouer him: in greke/ in latine and Ebreu: This is the kyng of the Iewes.

## CRANMER—1539.

be crucified. And the voyces: of them and of the hye Prestes preyvaled.

<sup>24</sup> And Pylate gaue sentence, that it shuld be as they required <sup>25</sup> and he let losse vnto them, him that (for insurrection and murther) was cast into prison, whom they had desired, and he deluyered vnto them Iesus, to do with hym what they wolde.

<sup>26</sup> And as they ledde hym awaye, they caught one Symon of Syren, commynge out of the felde: and on hym layde they the crosse, that he myght beare it after Iesus.

<sup>27</sup> And there folowed hym a grete company of people, and of women which bewayled and lamented hym. <sup>28</sup> But Iesus turned backe vnto them, and sayde: Ye daughters of Ierusalem, wepe not for me: but wepe for yourselves, and for youre chyldren. <sup>29</sup> For beholde, the dayes will come, in the which they shall saye: happy are the baren and the wombes that never bare, and the pappes which neuer gaue sucke. <sup>30</sup> Then shall they begynne to saye to the mountaynes: fall on vs: and to the hylles, couer vs. <sup>31</sup> For yf they do this in a grene tree, what shalbe done in the drye?

<sup>32</sup> And ther were two euyl doers ledde with hym to be slayne. <sup>33</sup> And after that they were come to the place (which is called Caluery) ther they crucified him, and the euyl doers, one on the ryght hande, and the other on the left. <sup>34</sup> Then sayde Iesus: fadir forgeue them, for they wote not what they do. And they parted his rayment, and cast lottes. <sup>35</sup> And the people stode, and behelde.

And the rulers mocked him wyth them, sayinge: he saued other men, let hym saue him selfe, yf he be very Chryst, the chosun of God. <sup>36</sup> The sondyers also mocked hym, and came, and offred hym veneger, <sup>37</sup> and sayde: yf thou be that kyng of the Iewes, saue thy selfe. <sup>38</sup> And a superscripcion was written ouer hym, wyth lettres of Greke, and Latin, and Hebrew: This is the kyng of the Iewes.

‘ ἐν τῷ ξηρῷ τί γένηται; ’<sup>32</sup> Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.  
<sup>33</sup> Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίου, ἐκεῖ ἐσταύρωσαν  
 αὐτὸν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἄριστερών. | <sup>34</sup> ὁ δὲ Ἰησοῦς  
 ἔλεγε, ‘ Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασι τί ποιούσι. ’ Διαμερίζομενοι δὲ τὰ  
 ἱμάτια αὐτοῦ, ἔβαλον ἑκαστὸν κλῆρον. | <sup>35</sup> καὶ εἰστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ  
 ἡ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, ‘ Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός  
 ἔστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός. ’ <sup>36</sup> Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται,  
 προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, καὶ λέγοντες, <sup>37</sup> ‘ Εἰ σὺ εἶ ὁ βασιλεὺς  
 τῶν Ἰουδαίων, σῶσον σεαυτὸν. ’ <sup>38</sup> Ἦν δὲ καὶ ἐπιγραφὴ ἰεραγραμμένη ἐπ’ αὐτῷ  
 ἰεραγραμσιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, | ‘ Οὗτός ἐστιν ὁ βασιλεὺς  
 τῶν Ἰουδαίων. ’

<sup>1</sup> Alex. + αὐτὸν. <sup>2</sup> Alex. = σὺν αὐτοῖς. <sup>3</sup> Alex. = καί. <sup>4</sup> Alex. ἰεραγραμμένη s. = γεραμμένη. <sup>5</sup> Alex. = γραμσιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς.

## GENEVA—1557.

crucified: and the voices of them and of the hye Priestes preuayled.

<sup>24</sup> And Pilate gaue sentence, that it should be as they required. <sup>25</sup> And let Iowse vnto them hym that for insurrection and murder was cast into prison, whom they desired: and deliuered Iesus to do with him what they would. <sup>26</sup> And as they led hym away, they caught one Simon of Cyrene, commyng out of the field, and on him laid they the crosse, to beare it after Iesus. <sup>27</sup> And there folowed him a great compaignie of people, and of women: which women bewayled and lamented him. <sup>28</sup> But Iesus turned backe vnto them, and said, Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children: <sup>29</sup> For beholde, the dayes wyl come, when men shal say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. <sup>30</sup> Then shal they begyn to say to the mountaynes, Fall on vs: and to the hylles, Couer vs. <sup>31</sup> For if they do this to a grene tre, what shalbe done to the drye? <sup>32</sup> And there were two others which were euil doers led with him to be slayne.

<sup>33</sup> And when they were come to the place which is called Caluerie, there they crucified him, and the euil doers: one on the right hand, and the other on the lyft. <sup>34</sup> Then sayd Iesus, Father forgeue them, for they wot not what they do: and they parted his rayment, and cast lottes. <sup>35</sup> And the people stode, and behelde: and the rulers mocked hym with them, saying, He holpe other men, let him helpe him selfe, yf he be Christe the chosen of God. <sup>36</sup> The souldiers also mocked him, and came and offerd him vineger. <sup>37</sup> And sayd, If thou be that Kyng of the Iewes, saue thy selfe. <sup>38</sup> And a superscription was wrytten our him, in Greeke, in Latin, and Hebrew, THIS IS THE KYNG OF IEWES.

## RHEIMS—1582.

crucified. And their voices prevailed. <sup>24</sup> And Pilate adiudged their petition to be done. <sup>25</sup> And he released vnto them him that for murder and sedition had been cast into prison, vvhom they demanded: but Iesus he deliuered to their pleasure.

<sup>26</sup> And vvhē they led him, they tooke one Simon of Cyrēne coming from the countrey: and they laid the crosse vpon him to carie after Iesus. <sup>27</sup> And there folowed him a great multitude of people, and of vvomen vvich bewailed and lamented him. <sup>28</sup> But Iesus turning to them, said, Daughters of Hierusalem, vveepe not vpon me, but vveepe vpon your selues, and vpon your children. <sup>29</sup> For behold the daies shal come, vvherein they vvil say, Blessed are the barren, and the vvombes that haue not borne, and the pappes that haue not giuen sucke. <sup>30</sup> Then shal they begin to say to the mountaynes, Fal vpon vs: and to the hilles, Couer vs. <sup>31</sup> For if in the greene wood they doe these things, in the drie vvhat shal be done?

<sup>32</sup> And there vvere led also other tvo malefactors vvith him, to be executed. <sup>33</sup> And after they came to the place vvich is called Caluarie, there they crucified him: and the theues, one on the right hand, and the other on the left. <sup>34</sup> And Iesus said, Father, forgieue them, for they knowv not vvhat they doe. But they deiuding his garments, did cast lottes.

<sup>35</sup> And the people stoude expecting, and the princes vvith them derided him, saying, Others he hath saued, let him saue him selfe, if this be Christ, the elect of God. <sup>36</sup> And the souldiars also mocked him comming to him, and offering him vineger, <sup>37</sup> saying, If thou be the kyng of the Iewes, saue thy selfe. <sup>38</sup> And there vvvas also a superscription vvritten our him in Greeke, and Latine, and Hebrew letters: THIS IS THE KYNG OF THE IEWES.

## AUTHORISED—1611.

crucified: and the voyces of them, and of the chiefe Priests prevailed. <sup>24</sup> And Pilate gaue sentence that it should be as they required. <sup>25</sup> And he released vnto them, him that for sedition and murder was cast into prison, whom they had desired, but he deliuered Iesus to their will. <sup>26</sup> And as they led him away, they laid hold vpon one Simon a Cyrenian, coming out of the countrey, and on him they laid the crosse, that he might beare it after Iesus.

<sup>27</sup> And there folowed him a great company of people, and of women, which also bewailed and lamented him. <sup>28</sup> But Iesus turning vnto them, said, Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children. <sup>29</sup> For behold, the dayes are coming, in the which they shall say, Blessed are the barren, and the wombs that neuer bare, and the paps which neuer gaue sucke. <sup>30</sup> Then shall they begin to say to the mountaynes, Fall on vs, and to the hilles, Couer vs. <sup>31</sup> For if they doe these things in a green tree, what shalbe done in the drie? <sup>32</sup> And there were also two other malefactors led with him, to be put to death. <sup>33</sup> And when they were come to the place which is called Caluarie, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

<sup>34</sup> Then said Iesus, Father, forgiue them, for they know not what they doe: And they parted his raiment, and cast lots. <sup>35</sup> And the people stood beholding, and the rulers also with them derided him, saying, He saued others, let him saue himselfe, if he be Christ, the chosen of God. <sup>36</sup> And the souldiers also mocked him, comming to him, and offering him vineger, <sup>37</sup> And saying, If thou be the King of the Iewes, saue thy selfe. <sup>38</sup> And a superscription also was written our him in letters of Greeke, and Latin, and Hebrew, THIS IS THE KING OF THE IEWES.

\* Or, asserted.

# Or, the place of a skull.

<sup>39</sup> Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων, 'Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.' <sup>40</sup> Ἀποκριθεὶς δὲ ὁ ἕτερος ἔπετιμα αὐτῶ, λέγων, | 'Οὐδὲ φοβῆ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῶ κρίματι εἶ; καὶ ἡμεῖς μὲν δίκαιοι.' <sup>41</sup> ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπράξε.' <sup>42</sup> Καὶ ἔλεγε τῷ Ἰησοῦ, 'Μηθήσθητί μου, Κύριε, | ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.' <sup>43</sup> Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, 'Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.' <sup>44</sup> Ἦν δὲ ὥσει ὅρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης. <sup>45</sup> καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· <sup>46</sup> καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, 'Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.' Καὶ ταῦτα εἰπὼν ἐξέπνευσεν. <sup>47</sup> Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον

\* Alex. ἱετιμῶν αὐτῷ ἴση. \* Alex. = Κύριε. † Alex. + ἡῆη. ‡ Alex. παραθήσομαι. § Alex. = θεωρήσαντες τ. γ. † Alex. = ἰαντῶν. † Alex. αὐτῶ.

## WICLIF—1380.

<sup>39</sup> and oon of thes theus that hangiden : blasfemed hym and seide; if thou art crist : make thi silf saaf and us, <sup>40</sup> but the tother answerunge blamed hym and seide; nether thou dredist god : that art in the same dampnaciuon; and truli we iustli, <sup>41</sup> for we han reseuyed worthi thingis to werkis : but this dede no thing of yuel; <sup>42</sup> and he seide to ihesus; lord haue mynde on me : whanne thou comest in to thi kyngdom; <sup>44</sup> and ihesus seide to hym; truli I saye to thee : to day thou schalt be with me in paradisi,

<sup>44</sup> and it was almost the sixte our : and darkness wren made in al the erthe in to the nynthe our; <sup>45</sup> and the sunne was made derk : and the veil of the temple was torente atwou; <sup>46</sup> and ihesus cryunge with greet voice seide; fadir in to thim hondis I bitake my spirit; and he seynge these thingis; <sup>47</sup> and the centurien seynge that thing that was don : glorified god and seide; verrili this man was iust. <sup>48</sup> and al the puple of hem that wren there to gidre at this spectacle and sawen tho thingis that wren don : smyten her bristis and turneden asen; <sup>49</sup> but alle his knowen stoden afer : and wymmen that sueden hym fro galilee; scynge these thingis;

<sup>50</sup> and lo a man; Ioseph bi name of aramaith; a citee of iudee : that was a decurien; a good man and a iust; <sup>51</sup> this man consentid not to the counceil; and to the dedis of hem; and he abod the kyngdom of god; <sup>52</sup> this Ioseph cam to pilate; and axed the bodi of ihesus; <sup>53</sup> and took it down and whappid it in a cleue linnen clothe : and leide hym in a graue heuen; in whicher not zit omy man hadde be leide; <sup>54</sup> and the dai was the euen of the halidai; † the

## TYNDALE—1534.

<sup>39</sup> And one of the evyll doers which hangyd rayled on him sayinge : If thou be Christ save thy selfe and vs. <sup>40</sup> The other answered and rebuked him sayinge. Nether fearest thou god; because thou arte in the same damnacion? <sup>41</sup> We are ryghteously punesshed; for we receive accordyng to oure dedes : But this man hath done nothyng amysse. <sup>42</sup> And he sayde vnto Iesus : Lorde remember me when thou comest into thy kyngdome. <sup>43</sup> And Iesus sayde vnto him : Verely I saye vnto the; to daye shalt thou be with me in Paradyse.

<sup>44</sup> And it was about the sixt houre. And ther came a darknes ouer all the londe; vntyll the nynt houre; <sup>45</sup> and the sonne was darkened. And the vayle of the temple dyd rent even thorow the myddes. <sup>46</sup> And Iesus cryed with a greete voyce and sayd : Father; into thy hondes I commende my sprete. And when he thus had sayd; he gave vp the goost. <sup>47</sup> When the Centurion sawe what had happend; he glorified God sayinge : Of a sartic this man was perfect. <sup>48</sup> And all the people that came to geder to that sight; beholdinge the thinges which were done : smote their bestes; and returned home. <sup>49</sup> And all his acquaintance; and the women; that folowed him from Galilee; stode a furre of beholdinge these thinges.

<sup>50</sup> And beholde ther was a man named Ioseph a counceilloure; and was a good man and a iust; <sup>51</sup> and dyd not consent to the counsell and dede of them; which was of Aramathia; a cite of the Iewes : which same also wayted for the kyngdome of God : <sup>52</sup> he went vnto Pilate; and begged the boddy of Iesus; <sup>53</sup> and toke it doune; and whrapped it in a linnen clothe; and layed it in a heuen tombe; wherein was never man before layed. <sup>54</sup> And that daye was the Saboth; even; and the

## CRANMER—1539.

<sup>39</sup> And one of the euill doers which were hangyd, rayled on hym, sayinge : If thou be Chyrst, saue thy selfe and vs. <sup>40</sup> But the other answered and rebuked hym, sayinge : Fearest thou not God, seynge thou art in the same damnacion. <sup>41</sup> We are ryghteously punysshed, for we receive accordyng to oure dedes : But this man hath done nothyng amysse. <sup>42</sup> And he sayd vnto Iesus : Lorde, remember me, when thou comest into thy kyngdome. <sup>43</sup> And Iesus sayde vnto hym : Verely I saye vnto the : to daye shalt thou be wyth me in Paradyse.

<sup>44</sup> And it was about the syxte houre. And ther was darknes ouer all the earth, vntyll the nynt houre, <sup>45</sup> and the sonne was darkened. And the vayle of the temple dyd rent, euen thorow the myddes. <sup>46</sup> And whan Iesus had cried with a loude voyce, he sayd : Father, into thy handes I commende my sprete. And when he thus had sayd, he gaue vp the goost. <sup>47</sup> When the Centurion sawe what had happened, he glorified God sayinge. Verely, this was a righteous man. <sup>48</sup> And al the people that came together to that syght, and sawe the thynges which had happened, smote their brestes, and returned. <sup>49</sup> And all hys acquaintance and the women that folowed hym from Galilee, stode a furre of, beholdinge these thynges.

<sup>50</sup> And beholde ther was a man (named Ioseph) a counceillour, and he was a good man and a iust : <sup>51</sup> the same had not consented to the counsell and dede of them, which was of Aramathia, a cytue of the Iewes, which same also wayted for the kyngdome of God : <sup>52</sup> he went vnto Pilate, and begged the boddy of Iesus, <sup>53</sup> and toke it doune, and whrapped it in a linnen cloth, and layed it in a sepulchre that was hewen in stone, wherein neuer man before was layed. <sup>54</sup> And that daye was the preparyng of the Sabboth, and the

† her, their acquaintance. ‡ asen, againe. § known, suellen, followed.

μενον ἐδόξασε τὸν Θεὸν, λέγων, ὅτι ὁ ἄνθρωπος οὗτος δίκαιος ἦν.<sup>48</sup> Καὶ πάντες οἱ συμπαραγεγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοιτες ἑαυτῶν τὰ στήθη ὑπέστρεφον.<sup>49</sup> εἰστίθεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

<sup>50</sup> Καὶ ἰδὼν, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, <sup>51</sup> (οὗτος οὐκ ἦν συγκυκαταθεμιμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ, <sup>52</sup> οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>53</sup> καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. <sup>54</sup> καὶ ἡμέρα ἦν παρασκευῆ, καὶ σάββατον ἐπέφωσκε.

\* Alex. συγκυκατιθίμενος. \* Alex. προσεῖχτο s. καὶ (αὐτὸς) προσεῖχτο. \* Alex. = αὐτὸ. \* Alex. οὐδεὶς οὕτως s. οὐδεὶς οὐδέπω.  
 † Alex. = καί.

## GENEVA — 1557.

<sup>39</sup> And one of the euyl doers which were hanged, rayled on him, saying, If thou be the Christe, saue thy selfe and vs. <sup>40</sup> But the other answered, and rebuked him, saying, Fearest thou not God, seing thou art in the same condemnation. <sup>41</sup> We are ryghteously punished: for we receaue according to our dedes: but this man hath done nothing amisse. <sup>42</sup> And he sayd vnto Iesus, Lord, remember me, when thou comest into thy kyngdome. <sup>43</sup> And Iesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

<sup>44</sup> And it was about the syxt honre: and there came a darknes ouer all the land, vntyl the nyynth houre. <sup>45</sup> And the sunne was darkened, and the vayle of the temple dyd rente, euen through the myddes. <sup>46</sup> And Iesus cried with a great voyce, and sayd, Father, into thy handes I commend my sprite. And when he thus had sayd, he gaue vp the gost. <sup>47</sup> When the Centurion sawe what had happened, he glorified God, saying, Of a surety, this man was iuste. <sup>48</sup> And all the people that came together to that syght, beholding the thynges which were done, smote their brestes, and returned home. <sup>49</sup> And all his acquaintance, and the women that followed him, from Galile, stode a farre of, beholding these thynges.

<sup>50</sup> And beholde there was a man named Ioseph a counseller, and was a good man, and a iust, <sup>51</sup> And dyd not consent to the counsel and dede of them, which was of Arimathea, a cite of the Iewes: which man also waityed for the kyngdome of God. <sup>52</sup> He went vnto Pilate, and asked the body of Iesus. <sup>53</sup> And toke it downe, and wrapped it in a linnen cloth, and layed it in an hewen tombbe, wherein was neuer man before layd. <sup>54</sup> And that day was the Preparing of the Sabbath, and

## RHEIMS — 1582.

<sup>39</sup> And one of those theeues that vvere hanged, blasphemed him, saying, If thou be Christ, saue thy selfe, and vs. <sup>40</sup> But the other ansuering, rebuked him, saying, Neither doest thou feare God, vvhere as thou art in the same damnation? <sup>41</sup> And vve in deede iustly, for vve receiue vvorthie of our doings: but this man hath done no euil. <sup>42</sup> And he said to Iesus, Lord, remember me vvhen thou shalt come into thy kingdom. <sup>43</sup> And Iesus said to him, Amen I say to thee: this day thou shalt be vvith me in paradise.

<sup>44</sup> And it vvas almost the sixt houre: and there vvas made darknesse vpon the vvhole earth vntil the ninthe houre. <sup>45</sup> And the sunne vvas darkened: and the veile of the temple vvas rent in the middes. <sup>46</sup> And Iesus crying vvith a loude voice, said, Father, into thy handes I commend my spirit. And saying this, he gaue vp the ghost.

<sup>47</sup> And the Centurion seeing that vvich vvas done, glorified God, saying, In deede this man vvas iust. <sup>48</sup> And all the multitude of them that vvere present together at that sight, and savv the things that vvere done, returned knocking their brests. <sup>49</sup> And all his acquaintance stode a far of: and the vvomen that had followed him from Galilee, seeing these things.

<sup>50</sup> And behold a man named Ioseph, vvich vvas a sensour, a good man and a iust, <sup>51</sup> he had not consented to their counsel and doings, of Arimathea a cite of Ievvrie, vvho also him self expected the kingdom of God. <sup>52</sup> This man came to Pilate, and asked the body of Iesus. <sup>53</sup> And taking it dovvne, vvrapped it in sindon, and laid him in a monument heved of stone, vvherein neuer yet any man had been laid. <sup>54</sup> And it vvas the day of Parasceue, and the Sabbath drew

## AUTHORISED — 1611.

<sup>39</sup> And one of the malefactors, which were hanged, rayled on him, saying, If thou be Christ, saue thy selfe and vs. <sup>40</sup> But the other answering, rebuked him, saying, Doest not thou feare God, seeing thou art in the same condemnation? <sup>41</sup> And we indeed iustly; for we receiue the due reward of our deeds; but this man hath done nothing amisse. <sup>42</sup> And he said vnto Iesus, Lord, remember me when thou comest into thy kingdom. <sup>43</sup> And Iesus said vnto him, Verily, I say vnto thee, to day shalt thou be with me in Paradise. <sup>44</sup> And it was about the sixth houre, and there was a darknesse ouer all the earth, vntill the ninth houre. <sup>45</sup> And the Sunne was darkened, and the veile of the Temple was rent in the mids.

<sup>46</sup> And when Iesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: And hauing said thus, he gaue vp the ghost. <sup>47</sup> Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. <sup>48</sup> And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. <sup>49</sup> And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things.

<sup>50</sup> And behold, there was a man named Ioseph, a counseller, and hee was a good man, and a iust. <sup>51</sup> (The same had not consented to the counsell and deed of them) he was of Arimathea, a cite of the Iewes (who also himselfe waited for the kingdom of God.) <sup>52</sup> This man went vnto Pilate, and begged the body of Iesus. <sup>53</sup> And he tooke it downe, and wrapped it in linnen, and layd it in a Sepulchre that was hewen in stone, wherein neuer man before was layd. <sup>54</sup> And that day was the Preparation, and the Sabbath drew

<sup>55</sup> Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθῆναι αὐτῷ ἐκ τῆς Γαλιλαίας, ἑθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. <sup>56</sup> ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ τὴν ἐντολήν. XXIV. Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἃ ἠτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς.]

<sup>2</sup> Ἐύρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, καὶ εἰσελθούσαι| οὐχ εύρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. <sup>4</sup> καὶ ἐγένετο ἐν τῷ διαπορέισθαι| αὐτὰς περὶ τούτου, καὶ ἰδὼν, <sup>d</sup> ἄνδρες δύο| ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. <sup>1</sup> ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον| εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς, <sup>6</sup> Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; <sup>6</sup> οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· <sup>6</sup> μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὧν ἐν τῇ Γαλιλαίᾳ, <sup>7</sup> λέγων, <sup>7</sup> Ὅτι δεῖ τὸν υἱὸν

<sup>2</sup> Alex. ai s. = kai.

<sup>d</sup> Alex. = καὶ τινες σὺν αὐταῖς.

<sup>b</sup> Alex. εισελθ. δι.

<sup>7</sup> Alex. ἀπορίσθησθαι.

## WICLIIF—1380.

saboth bigan to schyne, <sup>55</sup> and the wymmen sayng that camen with him fro galile, saien the graue and how his bodi was leyd; <sup>56</sup> and thei turneden aȝen and made redi swete smellyngis spicis & oymementis; but in the saboth thei residen aftir the commaundement.

24. BUT in o dai of the wike ful erli thei camen to the graue, & brouȝten swete smellynge spicis, that thei hadden aried; <sup>2</sup> and thei founden the stoon turned aweȝ from the graue; <sup>3</sup> and thei zeden ywne and founden not the bodi of the lord ihesus; <sup>4</sup> and it was don while thei weren astoyned in thouȝt, of this thing; lo twi men stoden biȝidis hem in schynynge cloith; <sup>5</sup> and whanne thei dreedden and boweden her semblaunt to the erthe; to thei seiden to hem; what seken ȝe hym that lyueth with deed men? <sup>6</sup> he is not here; but is risun; haue ȝe mynde hou he spake to ȝou; whanne he was ȝit in galile; <sup>7</sup> and seide; for it bihoueth mannes sone to be bitskun in to the hondis of synfull men [and] to be crucified; and the thridde dai to rise aȝen,

<sup>7</sup> and thei bihouȝten on the wordis; <sup>8</sup> and thei zeden aȝen from the graue, and toolden alle these thingis, to the cneleue and to alle othere; <sup>9</sup> and there was marye mawdeleyn and ioone and mari of james & othere wymmen that weren with hem; that seiden to apostelis these thingis; <sup>11</sup> and these wordis weren seen bifor hem as madnesse, & thei bilicueden not to hem; <sup>12</sup> but petir roos vp, and raune to the graue; and he bowid down and saiz; the lynnyn cloithis linyng aloone; and he wente bi hym self; wondrynge on that that was don.

<sup>13</sup> and lo tweyne of hem wenten in that dai in to a castel; that was fro iherusalem the space of sixti furlongis; bi name emaus; <sup>14</sup> and thei spoken toȝidre of alle these thingis that hadden be fallen; <sup>15</sup> and thei it was don the while thei talkeden

toȝidre of the thingis that hadden be fallen; <sup>15</sup> and thei it was don the while thei talkeden

## TYNDALE—1534.

Saboth drue on. <sup>55</sup>The women that folowed after, which came with him from Galile, behelde the sepulchre and how his body was layed. <sup>56</sup>And they returned and prepared odoures and oymntments; but rested the Saboth daye; accordyng to the commaundement.

24. ON the morowe after the saboth/ erly in the morninge, they came vnto the tomb and brought the odoures which they had prepared and other women with them. <sup>2</sup> And they founde the stone rouled awaye from the sepulchre, <sup>3</sup> and went in; but founde not the body of the Lorde Iesu. <sup>4</sup> And it happened, as they were amased therat; Beholde two men stode by them in shynynge vestures. <sup>5</sup> And as they were a frayde, and bowed downe their faces to the ert; they sayd to them; why seke ye the lyvinge amonge the deed? <sup>6</sup> He is not here; but is rysen. Remember how he spake vnto you, when he was yett with you in Galile; <sup>7</sup> sayinge; that the sonne of man must be deluyered into the hondes of synfull men; and be crucified, and the thyrde daye ryse agayne.

<sup>8</sup> And they remembred his wordes; <sup>9</sup> and returned from the sepulchre, and tolde alle these thinges vnto the eleuen; and to alle the remanaunt. <sup>10</sup> It was Mary Magdalen and Ioanna; and Mary Iacobi; and other that were with them; which tolde these thinges vnto the Apostles; <sup>11</sup> and their wordes semed vnto them fayned thinges; nether beleued they them. <sup>12</sup> Then arose Peter and ran vnto the sepulchre, and stouped in and sawe the lynnyn clothes layde by them selfe; and departed wondrynge in hym selfe at that which had happened.

<sup>13</sup> And beholde, two of them went that same daye to a towne which was from Ierusalem about thre score forlonges; called Emaus; <sup>14</sup> and they talked toȝedre of all these thinges that had happened.

<sup>15</sup> And it chaunsed, as they commened

## CRANMER—1539.

Saboth drue on. <sup>55</sup>The women that folowed after, whych had come wyth hym from Galile, behelde the sepulchre, and how his body was layed. <sup>56</sup>And they returned and prepared swete odoures and oymntments; but rested the Sabboth daye, accordyng to the commaundement:

24. BUT vpon the fyrst daye of the Sabbothes, very early in the morninge, they came vnto the sepulchre, and brought the swete odoures which they had prepared, and other women with them. <sup>2</sup> And they founde the stone rowled awaye from the sepulchre, <sup>3</sup> and they went in; but founde not the body of the Lorde Iesu. <sup>4</sup> And it happened, as they were amased therat, Beholde, two men stode by them in shynynge garments. <sup>5</sup> And as they were afrayde, and bowed downe their faces to the ert, they sayd vnto them; why seke ye the luyvinge amonge the deed? <sup>6</sup> He is not here; but is rysen. Remember, how he spake vnto you, when he was yett in Galile, <sup>7</sup> sayinge; that the sonne of man must be deluyered into the handes of synfull men, and be crucyfyed, and the thyrde daye ryse agayne.

<sup>8</sup> And they remembred hys wordes, <sup>9</sup> and returned from the sepulchre, and tolde alle these thinges vnto those eleuen, and to all the remnaunt. <sup>10</sup> It was Mary Magdalen, and Ioanna, and Mary Iacobi, and other that were wyth them, whych tolde these thinges vnto the Apostles. <sup>11</sup> And their wordes semed vnto them fayned thinges, nether beleued they them. <sup>12</sup> Then arose Peter and ran vnto the sepulchre, and looked in, and sawe the lynnyn clothes layde by them selfe, and departed, wondrynge in hym selfe at that which had happened.

<sup>13</sup> And beholde, two of them went that same daye to a towne (called Emaus) which was from Ierusalem about thre score forlonges, <sup>14</sup> and they talked toȝedre of all these thynges that had happened. <sup>15</sup> And it chaunsed, that whyle

‘ τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.’<sup>8</sup> Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ·<sup>9</sup> καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἔνδεκα καὶ πᾶσι τοῖς λοιποῖς. (<sup>10</sup> Ἦν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.)<sup>11</sup> Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ἁ αὐτῶν, καὶ ἠπίστουν αὐταῖς.<sup>12</sup> ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθῶνια κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

<sup>13</sup> Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κόμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἧ ὄνομα Ἐμμαούς·<sup>14</sup> καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.<sup>15</sup> καὶ ἐγένετο ἐν τῷ ὁμίλει

<sup>8</sup> Rec. εὐό ἀνέμερε.

<sup>9</sup> Alex. τὰ πρόσωπα.

<sup>10</sup> Rec. Ἦσαν δὲ.

<sup>11</sup> Alex. + ἡ.

<sup>12</sup> Alex. ταῦτα.

## GENEVA—1557.

the Sabbath drewe on.<sup>55</sup> The women that folowed after, which came with hym from Galile, behelde the sepulchre, and how his body was layed.<sup>56</sup> And they returned and prepared odoures, and oynntmentes: and rested the Sabbath day, according to the commandement.

24. ON the morowe after the Sabbath, early in the mornynge they came vnto the tombe, and broght the odoures which they had prepared, and other women with them.<sup>2</sup> And they founde the stone rowled away from the sepulchre.<sup>3</sup> And went in, but founde not the body of the Lord Iesus.<sup>4</sup> And it happened, as they were amased therat, beholde, two men sodenly stode by them in shynynge vestures.<sup>5</sup> And as they were afrajd, and bowed downe theyr faces to the earth, they sayd to them, Why seeke ye him that lieth among the dead? <sup>6</sup> He is not here, but is risen. Remember how he spake vnto you, when he was yet in Galilee.<sup>7</sup> Saying, that the some of man must be deliuered into the handes of synful men, and be crucified, and the thyrd day ryse agayne.<sup>8</sup> And they remembered his wordes.<sup>9</sup> And returned from the sepulchre, and tolde all these thynges, vnto the Eleuen, and to all the remnant.

<sup>10</sup> It was Marie Magdalene and Ioanna, and Marie the mother of Iames, and other that were with them, which tolde these thynges vnto the Apostles.<sup>11</sup> But their wordes semed vnto them fayned thynges, nether beleued they them.<sup>12</sup> Then arose Peter, and ran vnto the sepulchre, and loked in, and sawe the linnen clothes layd by them selues: and departed wondryng in him selfe at that which had happened.<sup>13</sup> And beholde, two of them went that same day to a towne which was from Ierusalem about thre score furlonges, called Emmaüs.<sup>14</sup> And they talked together of all these thynges that had happened.<sup>15</sup> And it chanced, as they communed

## RHEIMS — 1582.

neere.<sup>55</sup> And the women that vvere come with him from Galilee, folowing after, savv the monument, and howv his body vvas laid.<sup>56</sup> And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandement.

24. AND in the first of the Sabbath very early they came to the monument, carying the spices vvhich they had prepared.<sup>2</sup> And they found the stone rolled backe from the monument.<sup>3</sup> And going in, they found not the body of our Lord Iesus.<sup>4</sup> And it came to passe: as they vvere astonied in their minde at this, behold tvo men stode beside them in glistering appareil.<sup>5</sup> And vvhnen they feared and cast dovne their countenance toward the ground, they said vnto them, Vvhy seeke ye the liuing vvith the dead? <sup>6</sup> he is not here, but is risen, remember howv he spake to you, vvhen he yet vvas in Galilee,<sup>7</sup> saying, That the Sonne of man must be deliuered into the handes of sinners and be crucified, and the third day rise againe.<sup>8</sup> And they remembered his vvordes.<sup>9</sup> And going backe from the monument, they told al these things to those eleuen, and to al the rest.<sup>10</sup> And it vvas Marie Magdalene, and Ioane, and Marie of Iames, and the rest that vvere vvith them, vvvhich said these things to the Apostles.<sup>11</sup> And these vvordes seemed before them as dotage, and they did not beleue them.

<sup>12</sup> But Peter rising vp ranne to the monument: and stouping dovne he savv the linnen clothes lying alone, and went avay marueiling with him selfe at that which was done.

<sup>13</sup> And behold, tvo of them vvent the same day into a tovne vvvhich vvas the space of sixtie furlonges from Hierusalem, named Emmaüs.<sup>14</sup> And they talked betvvixt them selues of al those things that had chaunced.<sup>15</sup> And it came to passe:

## AUTHORISED — 1611.

on.<sup>55</sup> And the women also which came with him from Galilee, followed after, and beheld the Sepulchre, and how his body was layd.<sup>56</sup> And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandement.

24. NOW vpon the first day of the weeke, very early in the morning, they came vnto the Sepulchre, bringing the spices which they had prepared, and certaine others with them.<sup>2</sup> And they found the stone rolled away from the Sepulchre.<sup>3</sup> And they entred in, and found not the body of the Lord Iesus.<sup>4</sup> And it came to passe, as they were much perplexed thereabout, behold, two men stood by them in shining garments.<sup>5</sup> And as they were afraid, and bowed downe their faces to the earth, they said vnto them, Why seeke ye the liuing among the dead? <sup>6</sup> He is not here, but is risen: Remember how he spake vnto you when he was yet in Galilee,<sup>7</sup> Saying, The Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe.<sup>8</sup> And they remembered his words.<sup>9</sup> And returned from the Sepulchre, and told all these things vnto the eleuen, and to all the rest.<sup>10</sup> It was Mary Magdalene, and Ioanna, and Mary the mother of Iames, and other women that were with them, which tolde these things vnto the Apostles.<sup>11</sup> And their words seemed to them as idle tales, and they beleueed them not.<sup>12</sup> Then arose Peter, and ranne vnto the Sepulchre, and stouping downe, he behelde the linnen clothes layd by himselfe, and departed, wondering in himselfe at that which was come to passe.

<sup>13</sup> And behold, two of them went that same day to a village called Emmaüs, which was from Hierusalem about threescore furlongs.<sup>14</sup> And they talked together of all these things which had happened.<sup>15</sup> And it came to passe, that while they

<sup>15</sup> Or, him that lieth.

αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· <sup>16</sup> οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. <sup>17</sup> Εἶπε δὲ πρὸς αὐτοὺς, ‘Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρωποί;’ <sup>18</sup> Ἀποκριθεὶς δὲ ὁ εἷς, ἢ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν, ‘Σὺ μόνος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσ τὰ γενομένα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;’ <sup>19</sup> Καὶ εἶπεν αὐτοῖς, ‘Ποῖα;’ Οἱ δὲ εἶπον αὐτῷ, ‘Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ·’ <sup>20</sup> ὅπως τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν·’ <sup>21</sup> ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ. ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ’ οὗ ταῦτα ἐγένετο. <sup>22</sup> ἀλλὰ καὶ γυναῖκές τινες

<sup>1</sup> Alex. τίς.<sup>2</sup> Rec. + ἐν.<sup>1</sup> Alex. ὁρῶμαι.

## WICLIIF—1380.

τ souzten bi hem silf: ihesus hym silf nyced and wente with hem, <sup>16</sup> but her ißen weren holden, that they knewen hym not, <sup>17</sup> and he seide to hem, what ben these wordis that ze speken togidre wandrynge, and ze ben sorwful? <sup>18</sup> and oon whos name was cleofas: answerd and seide, thou thi silf art a pilgrym in ierusalem, and hast thou not knowen what thingis ben don in it in these daies. <sup>19</sup> to whom he seide, what thingis? and thei seiden to hym, of ihesus of nazareth, that was a man profete myzti in werk and word: bifor god and alle puple; <sup>20</sup> and hou the hijst prestis of oure princis bitoken hym in to dampnacoon of deeth: and crucifieden hym; <sup>21</sup> but we hopiden that he schulde haue asenbouste israhel and now on alle these thingis: the thridde dai is to dai, that these thingis weren don;

<sup>22</sup> but also summe wyymen of ouris maden us aferde, whiche bifor dai weren at the graue; <sup>23</sup> and whanne his bodi was not founden: thei camen τ seiden, that thei seen also a sijte of angelis: whiche scien that he lyeth; <sup>24</sup> and summe of oure wenten to the graue; τ thei founden so, as the wyymen seiden: but thei founden not hym; <sup>25</sup> and he seide to hem, a foolis and slowe of herte? to bileue in alle thingis that the profetis han spokun; <sup>26</sup> where it bihofte not crist to suffre these thingis; and so to entre in to his glorie? <sup>27</sup> and he bigan at moises; τ at alle the profetis and declarid to hem in alle scripturis that weren of hym; <sup>28</sup> and thei camen nyg: the castel, whidir thei wenten; and he made contenance that he wolde go fether; <sup>29</sup> thei constreynden him and seiden dwelle with us for it drawith to nyg; and the dai is now bowid down; and he entrid with hem;

<sup>30</sup> and it was don while he satte at the

οὐρανῶν, drew near. her, their. asenbouste, (again bought) redeemed. castel, town.

## TYNDALE—1534.

together and reasoned, that Iesus him selfe drue neare; and went with them. <sup>16</sup> But their eyes were holden; that they coulde not knowe him. <sup>17</sup> And he sayde vnto them: What maner of communicacions are these that ye haue one to another as ye walke; and are sadde. <sup>18</sup> And the one of them named Cleophas, answered and sayd vnto him: arte thou only a straunger in Ierusalem; and haste not knowen the thinges which haue chaunsed therein in these dayes? <sup>19</sup> To whom he sayd: what thinges?

And they sayd vnto him: of Iesus of Nazareth which was a Prophet, myghtie in dede; and worde; before god; and all the people. <sup>20</sup> And how the hie prestes; and oure rulers delyvered him to be condemned to deeth: and haue crucified him. <sup>21</sup> But we trusted that it shuld haue bene he that shuld haue delyvered Israel. And as touchynge all these thinges; to daye is even the thyrd daye; that they were done.

<sup>22</sup> Ye and certayne wemen also of oure company made vs astonyed; which came early vnto the sepulchre; <sup>23</sup> and founde not his boddy: and came sayynge; that they had sene a vision of angels; which sayde that he was alyue. <sup>24</sup> And certayne of them which were with vs; went their waye to the sepulchre; and founde it even so as the wemen had sayde: but him they sawe not.

<sup>25</sup> And he sayde vnto them: O foles and slowe of herte to beleue all that the prophetes haue spoken. <sup>26</sup> Oughtnot Christ to haue suffred these thinges; and to enter into his glory? <sup>27</sup> And he began at Moyses; and at all the prophetes; and interpreted vnto them in all scriptures which were wrytten of him. <sup>28</sup> And they drue nye vnto the towne wiche they went to. And he made as though he wolde haue gone fether. <sup>29</sup> But they constrayned him sayynge: abyde with vs; for it draweth towards nyght; and the day is furre passed. And he went in to tary with them.

<sup>30</sup> And it came to passe as he sate at

## CRANMER—1539.

they commened together and reasoned, Iesus hym selfe drue neare, and went with them. <sup>16</sup> But their eyes were holden, that they shulde not knowe hym.

<sup>17</sup> And he sayde vnto them: What maner of communicacions are these that ye haue one to another, as ye walke, and are sadd? <sup>18</sup> And the one of them (whose name was Cleophas) answered, and sayde to hym: art thou only a straunger in Ierusalem, and hast not knowen the thynges which haue chaunsed ther, in these dayes? <sup>19</sup> He sayd vnto them: what thynges?

And they sayd vnto him: of Iesus of Nazareth, which was a Prophet, myghtie in dede and worde before God, and all the people: <sup>20</sup> and how the hie Prestes, and oure rulers delyuered hym to be condemned to deeth: and haue crucyfied hym. <sup>21</sup> But we trusted that it had bene he, which shuld haue redemed Israel. And as touchynge all these thynges, to daye is euen the thyrd daye; that they were done.

<sup>22</sup> Yee, and certayne wemen also of oure company made vs astonnyed, which came early vnto the sepulchre, <sup>23</sup> and founde not hys body: and came, sayynge, that they had sene a visyon of angels, which sayde that he was alyue. <sup>24</sup> And certayne of them whych were wyth vs, went to the sepulchre, and founde it euen so as the wemen had sayde: but hym they sawe not.

<sup>25</sup> And he sayde vnto them: O fooles and slowe of herte, to beleue all that the Prophetes haue spoken. <sup>26</sup> Ought not Chryst to haue suffred these thynges, and to enter into hys glory? <sup>27</sup> And he began at Moyses, and all the Prophetes, and interpreted vnto them in all scriptures which were wrytten of hym. <sup>28</sup> And they drue nye vnto the towne, wiche they went vnto. And he made, as though he wolde haue gone further. <sup>29</sup> And they constrayned hym sayynge: abyde wyth vs, for it draweth towards nyght, and the daye is furre passed. And he went into tary wyth them.

<sup>30</sup> And it came to passe, as he sate at

‘ ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθρῳι ἐπὶ τὸ μνημεῖον <sup>23</sup> καὶ μὴ εὑρούσαι  
 ‘ τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὄπτασίαν ἀγγέλων ἑώρακεναι, οἱ λέγουσιν  
 ‘ αὐτὸν ζῆν. <sup>24</sup> καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτω  
 ‘ καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον. <sup>25</sup> Καὶ αὐτὸς εἶπε πρὸς αὐτοὺς,  
 ‘ Ὡ ἀνόητοι καὶ βραδείς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προ-  
 ‘ φῆται <sup>26</sup> οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; <sup>27</sup>  
<sup>27</sup> Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς  
 ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. <sup>28</sup> Καὶ ἤγγισαν εἰς τὴν κόμην οὗ ἐπορεύοντο·  
 καὶ αὐτὸς <sup>29</sup> προσεποιεῖτο πορεύεσθαι. <sup>29</sup> καὶ παρεβιάσαντο αὐτὸν,  
 λέγοντες, ‘ Μείνον μεθ’ ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Καὶ  
 εἰσήλθε τοῦ μείναι σὺν αὐτοῖς. <sup>30</sup> καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν,

\* Alex. προσποιήσατο.

\* Alex. + ἤθη.

## GENEVA — 1557.

together, and reasoned, that Iesus him selfe drue neere, and went with them.

<sup>16</sup> But their eyes were holden, that they could not know hym. <sup>17</sup> And he sayd vnto them, What maner of communications are these that yee haue one to another as yee walke, and are sad? <sup>18</sup> And the one of them (named Cleopas) answered and sayd vnto him, Art thou only a stranger in Ierusalem, and hast not known the thynges which haue chanced therein in these dayes? <sup>19</sup> And he sayd vnto hym, What thynges? And they sayd vnto hym, Of Iesus of Nazaret which was a Prophet, myghty in dede and worde before God, and all the people. <sup>20</sup> And how the hie Priestes, and our rulers deliuered hym to be condemned to death, and haue crucified hym.

<sup>21</sup> But we trusted that it had bene he that should haue deliuered Israel: and as touchyng all these thynges, to day is euen the thyrd day, that they were done. <sup>22</sup> Yea, and certayne women also of our compaignie made vs astonied, which came early vnto the sepulchre: <sup>23</sup> Who founde not hys body, but came, saying, that they had seene a vision of Angels, which sayd that he was aloue. <sup>24</sup> And certayne of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayd, but hym they sawe not. <sup>25</sup> Then he sayd vnto them, O folos and slowe of harte to beleue all that the Prophetes haue spoken.

<sup>26</sup> Oght not Christe to haue suffred these thynges, and to enter into his glorie? <sup>27</sup> And he began at Moses, and at all the Prophetes, and interpreted vnto them in all the Scriptures the thynges which were written of hym. <sup>28</sup> And they drewe nye vnto the towne which they went to, and he made as thogh he would haue gone further. <sup>29</sup> But they constrayned him, saying, Abide with vs: for it draweth towards nyght, and the day is farre passed. And he went in, to tary with them. <sup>30</sup> And it came to passe as he sate

## RHEIMS — 1582.

while they talked and reasoned vvith them schues, Iesvs also him self approuching vvent vvith them. <sup>16</sup> but their eies vvere held that they might not knovv him. <sup>17</sup> And he said to them, Vvhat are these communications that you conferrē one vvith an other vvalking, and are sad?

<sup>18</sup> And one vvwhose name vvvas Cleophas, answering, said to him, Art thou only a stranger in Hierusalem, and hast not knovven the things that haue been done in it, these daies? <sup>19</sup> To vvhom he said, Vvhat things? And they said, concerning Iesvs of Nazareth, vvho vvvas a man a Prophet, mightie in vvorde and vvorde before God and al the people. <sup>20</sup> And hovv our cheefe Priestes and Princes deliuered him into condemnation of death, and crucified him. <sup>21</sup> but vve hoped that it vvvas he that should redēme Israel: and novv besides al this, to day is the thyrd day since these things vvvere done. <sup>22</sup> But certayne vvomen also of ours, made vs afraid: vvho before it vvvas light, vvvere at the monument, <sup>23</sup> and not finding his body, came, saying that they savv a vision also of Angels, vvho say that he is aloue. <sup>24</sup> And certayne men of ours vvent to the monument: and they found it so as the vvomen said, but him they found not.

<sup>25</sup> And he said to them, O folish, and slowv of harte to beleuee, in al things vvvhich the Prophetes haue spoken. <sup>26</sup> Ought not Christ to haue suffred these things, and so to enter into his glorie? <sup>27</sup> And beginning from Moyses and al the Prophets, he did interpret to them in al the scriptures the things that vvvere concerning him. <sup>28</sup> And they drevv nigh to the tovvnē vvvhither they vvent: and he made senblauce to goe further. <sup>29</sup> And they forced him, saying, Tarye vvith vs, because it is tovvard nyght, and the day is novv farre spent. And he vvent in vvith them. <sup>30</sup> And it came to passe, vvvhiles he sate at the table vvith

## AUTHORISED — 1611.

communē together, and reasoned, Iesus himselfe drew neere, and went with them. <sup>16</sup> But their eyes were holden, that they should not know him. <sup>17</sup> And he said vnto them, What maner of communications are these that yee haue one to another as yee walke, and are sad? <sup>18</sup> And the one of them, whose name was Cleophas, answering, saide vnto him, Art thou only a stranger in Hierusalem, and hast not known the things which are come to passe there in these dayes? <sup>19</sup> And hee saide vnto them, What things? And they said vnto him, Concerning Iesus of Nazareth, which was a Prophet, mighty in deede and word before God, and all the people. <sup>20</sup> And how the chiefe Priests and our rulers deliuered him to be condemned to death, and haue crucified him. <sup>21</sup> But wee trusted that it had bene hee, which should haue redeemed Israel: and beside all this, to day is the third day since these things were done. <sup>22</sup> Yea, and certayne women also of our company made vs astonished, which were early at the Sepulchre: <sup>23</sup> And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which saide that he was aloue. <sup>24</sup> And certayne of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not.

<sup>25</sup> Then hee sayd vnto them, O fooles, and slow of heart to beleuee all that the Prophetes haue spoken: <sup>26</sup> Ought not Christ to haue suffred these things, and to enter into his glory. <sup>27</sup> And beginning at Moscs, and all the Prophets, hee expounded vnto them in all the Scriptures, the things concerning himselfe. <sup>28</sup> And they drew nigh vnto the village, whither they went, and hee made as though hee would haue gone further. <sup>29</sup> But they constrained him, saying, Abide with vs, for it is towards eueuing, and the day is farre spent: And he went in to tary with them. <sup>30</sup> And it came to passe, as hee sate

λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς. <sup>31</sup> αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. <sup>32</sup> Καὶ εἶπον πρὸς ἀλλήλους, 'Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήμωγεν ἡμῖν τὰς γραφάς;'. <sup>33</sup> Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὔρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς <sup>34</sup> λέγοντας, 'Ὅτι ὁ ἡγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι'. <sup>35</sup> Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. <sup>36</sup> Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτὸς ὁ Ἰησοῦς | ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, 'Εἰρήνη ὑμῖν.'. <sup>37</sup> Πτοηθέντες δὲ καὶ ἔμφοβοι γερόμενοι ἐδόκουν πνεῦμα θεωρεῖν. <sup>38</sup> καὶ εἶπεν αὐτοῖς, 'Τί τεταραγμένοι ἐστέ; καὶ διὰ τί διαλογισμοὶ ἀναβαίνουνσιν

<sup>31</sup> Alex. ὄντως ἡγέρθη ὁ Κύριος.

<sup>37</sup> Alex. = ὁ Ἰησοῦς.

<sup>38</sup> Alex. εἰτεῖν.

## WICLIF—1380.

mete with hem: he toke breed and blesid and brak and gaf to hem, <sup>31</sup> and the iȝen of hem weren opened: and thei knewen hym and he vanyschid fro her iȝen. <sup>32</sup> and thei seiden to gidre, whether oure herte was not breunnyge in us, while he spake to us in the weie, and opened to us scripturis? <sup>33</sup> and thei risun up in the same oure: and wenten aȝen in to ierusalem; and founden the enlenie gaderid to gidre, and hem that weren with hem, <sup>34</sup> seiȝinge, that the lord is risun verlii: and apperid to symount; <sup>35</sup> and thei telden what thingis weren don in the weie, and hou thei knewen hym in brekyng of breed,

<sup>36</sup> and the while thei spaken these thingis, ihesus stood in the myddil of hem, and seide to hem, pees to ȝou; I am, nyle ȝe drede; <sup>37</sup> but thei weren affraide and agast, and gessiden hem to se a spirit; <sup>38</sup> and he seide to hem, what ben ȝe troublid; and thouȝtis comen up in to ȝoure hertis? <sup>39</sup> se ȝe myn hondis, and my fete; for I my silf am, fele ȝe and se ȝe: for a spirit hath not fleisch and bones: as ȝe seen that I haue; <sup>40</sup> and whanne he hadde seid this thing he schewid hondis and feet to hem; <sup>41</sup> and ȝit while thei beleueden, not, and wondrid for ioie: he seide, han ȝe here any thing that schal be eten? <sup>42</sup> and thei proforden hym a part of a fish roostid; and an hony combe; <sup>43</sup> and whanne he hadde eten bifor hem: he toke that that lefte and gaf to hem;

<sup>44</sup> and seide to hem; these ben the wordis that I spake to ȝou: whanne I was ȝit with ȝou; for it is nedid that alle thingis ben fulfilled: that ben writun in the lawe of moises and in profetis, and in salmes of me; <sup>45</sup> Than he opened to hem witte: that thei schulden vnderstonde scripturis; <sup>46</sup> and he seide to hem; for thus it is writun; and thus it bihoſte crist to suffre; and rise aȝen fro deeth in the thirde dai;

<sup>31</sup> n. epe. aȝen, again. nyle, not.

## TYNDALE—1534.

meate with them; he toke breed/ blessed it/ brake and gave to them. <sup>31</sup> And their eyes were opened/ and they knewe him: and he vanished out of their syght.

<sup>32</sup> And they sayde betwene them selves: dyd not oure hertes burne with in vs; whyll he talked with vs by the waye; and as he opened to vs the scriptures? <sup>33</sup> And they roose vp the same houre; and returned agayne to Ierusalem; and founde the eleven gadered to geder and them that were with them; <sup>34</sup> which sayde: the Lorde is rysen in dede; and hath apered to Simon. <sup>35</sup> And they tolde what thinges was done in the waye; and how they knewe him in breakynge of breed.

<sup>36</sup> As they thus spake Iesus hym selfe stode in the myddes of them; and sayeth vnto them: peace be with you. <sup>37</sup> And they were abashed and afrayde; supposinge that they had sene a sprete

<sup>38</sup> And he sayde vnto them: Why are ye troubled; and why do thoughtes aryse in youre hertes? <sup>39</sup> Beholde my hondes and my fete; that it is even my selfe. Handle me and se: for spretes have not fleshe and bones; as ye se me have. <sup>40</sup> And when he had thus spoken; he shewed them his hondes and his fete. <sup>41</sup> And whyll they yet beleved not for ioie; and wondred; he sayde vnto them: Haue ye here eny meate? <sup>42</sup> And they gave him a peece of a broyled fishe; and of an hony combe. <sup>43</sup> And he toke it; and ate it before them.

<sup>44</sup> And he sayde vnto them. These are the wordes; which I spake vnto you; whyll I was yet with you; that all must be fulfilled; which were written of me in the lawe of Moses; and in the Prophetes; and in the Psalmes. <sup>45</sup> Then opened he their wyttes; that they myght vnderstond the scriptures; <sup>46</sup> and sayde vnto them. Thus is it written; and thus it behoved Christ to suffre; and to ryse agayne from deeth

## CRANMER—1539.

meate wyth them, he toke bread, and blessed it, and brake, and gaue to them. <sup>31</sup> And their eyes were opened, and they knewe hym: and he vanysshed out of their syght. <sup>32</sup> And they sayd betwene them selues: dyd not oure hertes burne wyth in vs, whyll he talked wyth vs by the waye, and opened to vs the scriptures? <sup>33</sup> And they rose vp the same houre, and returned agayne to Ierusalem, and founde the cleuen gathered together, and them that were wyth them, <sup>34</sup> saying: the Lorde is rysen in dede, and hath apered to Symon. <sup>35</sup> And they tolde, what thynges were done in the waye, and how they knewe hym, in breakynge of bread.

<sup>36</sup> As they thus spake Iesus hym selfe stode in the myddes of them, and sayeth vnto them: peace be vnto you (*It is I, feare not*) <sup>37</sup> But they were abashed and afrayde, and supposyd that they had sene a sprete. <sup>38</sup> And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in youre hertes? <sup>39</sup> Beholde my handes and my fete, that it is euen I my selfe. Handle me and se: for a sprete hath not fleshe and bones, as ye se me haue. <sup>40</sup> And when he had thus spoken, he shewed them hys handes and hys fete.

<sup>41</sup> And whyll they yet beleued not for ioie, and wondred, he sayde vnto them: Haue ye here eny meate? <sup>42</sup> And they offred hym a peece of a broyled fysshe and of an hony combe. <sup>43</sup> And he toke it, and dyd eate before them.

<sup>44</sup> And he sayde vnto them. These are the wordes which I spake vnto you, whyll I was yet wyth you: that all must nedes be fulfilled, which were wyrtten of me in the lawe of Moses and in the Prophetes, and in the Psalmes. <sup>45</sup> Then opened he their wyttes, that they myght vnderstand the scriptures, <sup>46</sup> and sayde vnto them: Thus is it wyrtten, and thus it behoued Christ to suffre, and to ryse agayne from deeth the thyrde day.

‘ ἐν ταῖς καρδίαις ὑμῶν; <sup>39</sup> ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς  
 ‘ ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὄστέα οὐκ ἔχει,  
 ‘ καθὼς ἐμὲ θεωρεῖτε ἔχοντα.’ <sup>40</sup> Καὶ τοῦτο εἶπὼν ἑπέδειξεν αὐτοῖς τὰς χεῖρας  
 καὶ τοὺς πόδας. <sup>41</sup> ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων,  
 εἶπεν αὐτοῖς, ‘ Ἐχέτε τι βρώσιμον ἐνθάδε;’ <sup>42</sup> Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ  
 μέρος, καὶ ἀπὸ μελισσίου κηρίου. | <sup>43</sup> καὶ λαβῶν ἐνώπιον αὐτῶν ἔφαγεν. <sup>44</sup> Εἶπε  
 δὲ αὐτοῖς, ‘ Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πλη-  
 ‘ ρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς  
 ‘ περὶ ἐμοῦ.’ <sup>45</sup> Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· <sup>46</sup> καὶ  
 εἶπεν αὐτοῖς, ‘ Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ

<sup>r</sup> Alex. = καὶ ἀπὸ μελισσίου κηρίου.

<sup>4</sup> Alex. + μου.

<sup>t</sup> Alex. = καὶ οὕτως ἔδει.

## GENEVA — 1557.

at meat with them, he toke the bread  
 blessed it, brake, and gaue to them.  
<sup>31</sup> And their eyes were opened, and they  
 knew him: but he was taken out of  
 their syght. <sup>32</sup> And they sayd betwene  
 them selues, Dyd not our hartes burne  
 within vs, whyle he talked with vs by the  
 way, and when he opened to vs the Scrip-  
 tures? <sup>33</sup> And they rose vp the same  
 houre, and returned agayne to Ierusalem,  
 and founde the Eleuen gathered together,  
 and them that were with them.

<sup>34</sup> Which sayd, The Lord is rysen in  
 dede, and hath appeared to Simon. <sup>35</sup> Then  
 they tolde what thyngs were done in the  
 way: and how they knew hym in break-  
 ing of bread. <sup>36</sup> As they thus spake, Iesus  
 hym selfe stode in the myddes of them, and  
 sayd vnto them, Peace be with you. <sup>37</sup> And  
 they were abashed and afraid, supposing  
 that they had sene a sprite. <sup>38</sup> Then he  
 sayd vnto them, Why are ye troubled, and  
 why do doutes arysc in your hartes?

<sup>39</sup> Beholde my handes and my fete: for  
 it is cuen I my selfe: handle me, and se:  
 for a sprite hath not fleshe and bones, as  
 ye se me haue. <sup>40</sup> And when he had thus  
 spoken, he shewed them his handes and  
 his fete. <sup>41</sup> And whyle they yet beleued  
 not for ioye, and wondred, he sayd vnto  
 them, Haue ye here any meat? <sup>42</sup> And  
 they gaue him a peece of a broyled fysh,  
 and of an hony combe. <sup>43</sup> And he toke it,  
 and dyd eat before them. <sup>44</sup> And he sayd  
 vnto them, These are the wordes which  
 I spake vnto you whyle I was yet with  
 you: That all must be fulfilled which are  
 written of me in the lawe of Moses, and  
 in the Prophetes, and in the Psalmes.

<sup>45</sup> Then opened he their wyttes, that they  
 myght vnderstande the Scriptures. <sup>46</sup> And  
 sayd vnto them, Thus it is written and  
 thus it behoued Christ to suffice, and to  
 ryse agayne from death the third day:

## RHEIMS — 1582.

them, he tooke bread, and blessed and  
 brake, and did reach to them. <sup>31</sup> And  
 their eies vvere opened, and they knew  
 him: and he vanished out of their sight.

<sup>32</sup> And they said one to the other, Vvas  
 not our hart burning in vs, vvholes he  
 spake in the vvay, and opened vnto vs  
 the scriptures? <sup>33</sup> And rising vp the  
 same houre they vvent backe into Hieru-  
 salem: and they found the eleuen gath-  
 ered together, and those that vvere  
 with them, <sup>34</sup> saying, That our Lord is  
 risen in dede, and hath appeared to  
 Simon. <sup>35</sup> And they told the things that  
 vvere done in the vvay: and how they  
 knew him in the breaking of bread.

<sup>36</sup> And vvholes they speake these things,  
 Iesus vvtoode in the middes of them, and  
 he saith to them, Peace he to you: it is  
 I, I feare not. <sup>37</sup> But they being troubled  
 and frighted, imagined that they savv a  
 spirit. <sup>38</sup> And he said to them, Vvhy are  
 you troubled, and cogitations arise into your  
 harts? <sup>39</sup> See my handes, and fete, that  
 it is I my selfe. handle, and see: for a  
 spirit hath not flesh and bones, as ye see  
 me to haue. <sup>40</sup> And vvhen he had said  
 this, he shewed them his handes and  
 fete. <sup>41</sup> But they yet not beleuing and  
 marueiling for ioy, he said, Haue you  
 here any thing to be eaten? <sup>42</sup> But they  
 offered him a peece of fish broyled, and  
 a hony combe. <sup>43</sup> And vvhen he had eaten  
 before them, taking the remaines he gaue  
 to them.

<sup>44</sup> And he said to them, These are the  
 vvordes vvwhich I spake to you, vvhen I  
 vvas yet vvith you, that all things must  
 needes be fulfilled, vvwhich are vvritten in  
 the lavv of Moyses, and the Prophetes,  
 and the Psalmes, of me. <sup>45</sup> Then he open-  
 ed their vnderstanding, that they might  
 vnderstand the Scriptures. <sup>46</sup> and he said  
 to them, That so it is vvritten, and so it  
 behoued Christ to suffer, and to rise  
 againe from the dead the third day:

## AUTHORISED—1611.

at meate with them, he tooke bread, and  
 blessed it, and brake, and gaue to them.  
<sup>31</sup> And their eyes were opened, and they  
 knew him, and he vanished out of their  
 sight. <sup>32</sup> And they said one to another,  
 Did not our heart burne within vs, while  
 hee talked with vs by the way, and while  
 hee opened to vs the Scriptures?

<sup>33</sup> And they rose vp the same houre, and  
 returned to Hierusalem, and found the  
 eleuen gathered together, and them that  
 were with them, <sup>34</sup> Saying, The Lord is  
 risen indeed, and hath appeared to Simon.  
<sup>35</sup> And they told what things were done in  
 the way, and how hee was knowne of  
 them in breaking of bread.

<sup>36</sup> And as they thus spake, Iesus himselfe  
 stood in the midst of them, and sayth  
 vnto them, Peace bee vnto you. <sup>37</sup> But  
 they were terrified, and affrighted, and  
 supposed that they had scen a spirit.  
<sup>38</sup> And he said vnto them, Why are yee  
 troubled, and why doe thoughts arise in  
 your hearts? <sup>39</sup> Behold my hands and my  
 fete, that it is I my selfe: handle me, and  
 see, for a spirit hath not flesh and bones,  
 as ye see me haue. <sup>40</sup> And when he had  
 thus spoken, hee shewed them his handes  
 and his fete. <sup>41</sup> And while they yet be-  
 leueed not for ioy, and wondered, hee saide  
 vnto them, Haue ye here any meat?  
<sup>42</sup> And they gaue him a peece of a broyled  
 fish, and of an hony combe. <sup>43</sup> And he  
 tooke it, and did eate before them. <sup>44</sup> And  
 he said vnto them, These are the words  
 which I spake vnto you, while I was yet  
 with you, that all things must be fulfilled,  
 which were written in the Law of Moses,  
 and in the Prophetes, and in the Psalmes  
 concerning me.

<sup>45</sup> Then opened he their vnderstanding,  
 that they might vnderstand the Scriptures,  
<sup>46</sup> And said vnto them, Thus it is written,  
 and thus it behoued Christ to suffer, and  
 to rise from the dead the third day:

\* Or, ceased to be sene of them.

‘ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, <sup>47</sup> καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ  
 ‘ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, <sup>48</sup> ἀρξάμενον | ἀπὸ Ἱερουσαλῆμ.  
 ‘ <sup>48</sup> ὑμεῖς δὲ ἐστε μάρτυρες τούτων. <sup>49</sup> καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ  
 ‘ πατρός μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει. <sup>50</sup> Ἱερουσαλῆμ, | ὥς οὐ ἐνδύ-  
 ‘ σῃσθε δύναμιν ἐξ ὑψους.’

<sup>48</sup> Alex. ἀρξάμενοι.

<sup>50</sup> Alex. = Ἱερουσαλῆμ.

## WICLIF—1380.

<sup>47</sup> and penaunce and remyssioun of synnes to he prechid in his name in to alle folkis bigynnynge at ierusalem. <sup>48</sup> and ȝe ben witnessis of these thingis: <sup>49</sup> and I schal sende the biheest of my fadir in to ȝou, but sitte ȝe in the citee: til that ȝe be clothid with vertu fro an hiȝ,

<sup>50</sup> and he ledde hem forth in to bethany: and whanne hise hondis weren left vp, he blessid hem, <sup>51</sup> & it was don the while he blessid hem, he departid fro hem, and was borun in to heuene, <sup>52</sup> and thei worschiden. & wenten aȝen in to ierusalem with greet ioie: <sup>53</sup> & weren euer more in the temple heriynge & blessinge god.

biheest, promise. vertu, power. aȝen, again. heriynge, praising.

## TYNDALE—1534.

the thyrde daye, <sup>47</sup> and that repentaunce and remission of synnes shuld be preached in his name amonge all nacions, and must begynne at Ierusalem. <sup>48</sup> And ye are witnesses of these thinges. <sup>49</sup> And beholde, I will sende the promes of my father apon you. But tary ye in the cite of Ierusalem, vntyll ye be endewed with power from an hye.

<sup>50</sup> And he ledde them out into Bethany, and lyfte vp his hondes, and blest them. <sup>51</sup> And it cam to passe, as he blessed them, he departed from them, and was carryed vp in to heuen. <sup>52</sup> And they worshipped him, and returned to Ierusalem with greate ioie, <sup>53</sup> and were continually in the temple, praysynge and laudinge God. Amen.

## CRANMER—1539.

<sup>47</sup> and that repentaunce and remyssyon of synnes shuld be preached in hys name amonge all nacyns, and must begynne at Ierusalem. <sup>48</sup> And ye are wytnesses of these thynges. <sup>49</sup> And beholde, I wyll sende the promes of my father vpon you. But tary ye in the cytye of Ierusalem, vntyll ye be endewed with power from an hye.

<sup>50</sup> And he led them out into Bethany, and lyfte vp hys handes, and blessed them. <sup>51</sup> And it cam to passe, as he blessed them, he departed from them, and was carryed vp into heauen. <sup>52</sup> And they worshipped hym, and returned to Ierusalem wyth greate ioie, <sup>53</sup> and were contynually in the temple praysynge and laudinge God. Amen.

<sup>50</sup> Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. <sup>51</sup> καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. <sup>52</sup> καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· <sup>53</sup> καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνῶντες καὶ εὐλογῶντες τὸν Θεόν.<sup>z</sup>

<sup>w</sup> Alex. = ἔξω.

<sup>z</sup> Rec. + Ἀμήν.

## GENEVA — 1557.

<sup>47</sup> And that repentance, and remission of synnes should be preached in his name among al nations, begynning at Ierusalem. <sup>48</sup> And ye are wytnesses of these things. <sup>49</sup> And beholde, I wil sende the promis of my Father vpon you: But tary ye in the cite of Ierusalem, vntyl ye be endued with power from an hye. <sup>50</sup> And he led them out into Bethanie, and lyft vp hys handes, and blessed them.

<sup>51</sup> And it came to passe, as he blessed them he departed from them, and was caryed vp into heauen. <sup>52</sup> And they worshipped him, and returned to Ierusalem with great ioye. <sup>53</sup> And were continually in the temple, praying, and laudyng God. Amen.

## RHEIMS — 1582.

<sup>47</sup> and penance to be preached in his name and remission of sinnes vnto al nations, beginning from Hierusalem. <sup>48</sup> And you are vvitneses of these things. <sup>49</sup> And I send the promes of my Father vpon you: but you, tarie in the cite, til you be endued vwith powver from high.

<sup>50</sup> And he brought them forth abrode into Bethania: and lifting vp his handes he blessed them. <sup>51</sup> And it came to passe, vvhiles he blessed them, he departed from them, and vvas carried into heauen. <sup>52</sup> And they adoring vvent backe into Hierusalem vwith great ioy: <sup>53</sup> and they vvere alvvaies in the temple praising and blessing God.

## AUTHORISED — 1611.

<sup>47</sup> And that repentance and remission of sinnes should be preached in his Name, among all nations, beginning at Hierusalem. <sup>48</sup> And ye are witnesses of these things.

<sup>49</sup> And behold, I send the promise of my Father vpon you: but tary ye in the city of Hierusalem, vntill ye be indued with power from on high.

<sup>50</sup> And hee led them out as farre as to Bethanie, and he lift vp his hands, and blessed them. <sup>51</sup> And it came to passe, while he blessed them, hee was parted from them, and caried vp into heauen. <sup>52</sup> And they worshipped him, and returned to Hierusalem, with great ioy: <sup>53</sup> And were continually in the Temple, praising and blessing God. Amen.

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

Κεφάλαιον Α.

## THE GOSPEL ACCORDING TO JOHN.

### CHAPTER I.

ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. <sup>3</sup> Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. <sup>4</sup> ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, <sup>5</sup> καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. <sup>6</sup> Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. <sup>7</sup> οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. <sup>8</sup> οὐκ ἦν ἐκείνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. <sup>9</sup> ἦν τὸ φῶς τὸ ἀληθινόν, ὃ

#### WICLIF—1380.

1. IN the bigynnyng was the word and the word was at god, and god was the word, <sup>2</sup> this was in the bigynnyng at god, <sup>3</sup> alle thingis weren made bi hym: and withouten hym was made no thing. that thing that was made <sup>4</sup> in him was liif, and the liif was the list of men, <sup>5</sup> and the list schyneth in derknessis: and derknessis comprehendiden not it.

<sup>6</sup> A man was sente fro god to whom the name was Ion, <sup>7</sup> this man cam in to witnessyng, that he schulde bere witnessyng of the list, that alle men schulden bileue bi hym, <sup>8</sup> he was not the list, but that he schulde bere witnessyng of the list, <sup>9</sup> ther was a verri list: whiche listneth eche man that cometh in to this world, <sup>10</sup> he was in the world, and the world was made bi hym: and the world knewe hym not.

<sup>11</sup> he cam in to his owne thingis: ⁊ hise receyueden hym not: <sup>12</sup> but hou many cuer rescyueden hym: he gaf to hem power to be made the sonnes of god, to hem that bileueden in his name, <sup>13</sup> the whiche not of blodis: nether of the wille of fleisch, nether of the wille of man: but ben borun of god, <sup>14</sup> and the word was made man: and dwellide among us, and we han seen the glorie of hym: as the glorie of the oon bigetun sone of the fadir, ful of grace and of trupe.

<sup>15</sup> Ion berith witnessyng of hym: and

verri, true.

#### TYNDALE—1534.

1. IN the begynnyng was the word, and the worde was with God: and the worde was God. <sup>2</sup> The same was in the begynnyng with God. <sup>3</sup> All thinges were made by it, and with out it, was made nothinge, that was made. <sup>4</sup> In it was lyfe, and the lyfe was the lyght of men, <sup>5</sup> and the lyght shyneth in the darcknes, but the darcknes comprehended it not.

<sup>6</sup> There was a man sent from God, whose name was Iohn. <sup>7</sup> The same cam as a wytnes to beare wytnes of the lyght, that all men through him myght beleue. <sup>8</sup> He was not that lyght: but to beare wytnes of the lyght. <sup>9</sup> That was a true lyght, which lygheteth all men that come into the world. <sup>10</sup> He was in the worlde, and the worlde was made by him: and yet the worlde knewe him not.

<sup>11</sup> He cam amonge his (awne) and his awne receaved him not. <sup>12</sup> But as meny as receaved him, to them he gave power to be the sonnes of God in that they beleved on his name: <sup>13</sup> which were borne, not of blonde nor of the will of the fleshe, nor yet of the will of man: but of God.

<sup>14</sup> And the worde was made fleshe, and dwelt amonge vs, and we sawe the glory of it, as the glory of the only begotten sone of the fater, which worde was full of grace and verite.

<sup>15</sup> Iohn bare wytnes of him and cryed

#### CRANMER—1539.

1. IN the begynnyng was the worde, and the worde was wyth God: and God was the worde. <sup>2</sup> The same was in the begynnyng with God. <sup>3</sup> All thynges were made by it, and without it, was made nothinge that was made. <sup>4</sup> In it was lyfe, and the lyfe was the lyght of men, <sup>5</sup> and the lyght shyneth in darcknes, and the darcknes comprehended it not.

<sup>6</sup> There was sent from God a man, whose name was Iohn. <sup>7</sup> The same cam as a wytnes to beare wytnes of the lyght, that all men through hym myght beleue. <sup>8</sup> He was not that lyght: but was sent to beare wytnes of the lyght. <sup>9</sup> That lyght was the true lyght, which lygheteth euery man that cometh into the world. <sup>10</sup> He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.

<sup>11</sup> He cam amonge hys awne, and hys awne receaved him not. <sup>12</sup> But as many as receaved hym to them gaue he power to be the sonnes of God: euen them that beleued on hys name: <sup>13</sup> which were borne, not of bloude nor of the wyll of the fleshe, nor yet of the wyll of man: but of God.

<sup>14</sup> And the same worde became fleshe, and dwelt amonge vs: and we sawe the glory of it, as the glory of the only begotten sone of the fater, full of grace and truth.

<sup>15</sup> Iohn beareth wytnes of him, and cryeth

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

Κεφάλαιον Α.

## THE GOSPEL ACCORDING TO JOHN.

### CHAPTER I.

φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup> εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. <sup>12</sup> ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. <sup>13</sup> οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρῶς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. <sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς,) πλήρης χάριτος καὶ ἀληθείας. <sup>15</sup> Ἰωάννης

#### GENEVA — 1557.

1. IN the beginnyng was the word, and the word was with God, and that worde was God. <sup>2</sup> The same was in the begynnyng with God. <sup>3</sup> Althings were made by it, and without it was made nothing that was made. <sup>4</sup> In it was lyfe, and the lyfe was the light of men. <sup>5</sup> And the light shineth in darknes, and the darknes comprehended it not. <sup>6</sup> There was a man sent from God, whose name was Iohn. <sup>7</sup> The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleue. <sup>8</sup> He was not that light, but *was sent* to beare wytnes of the light.

<sup>9</sup> That was that true lyght, which lyghteth all men that come into the worlde. <sup>10</sup> He was in the worlde, and the worlde was made by hym: and the worlde knewe him not. <sup>11</sup> He came among his owne, and his owne receaued him not.

<sup>12</sup> But as many as receaued hym, to them he gaue power to be the sonnes of God, even to them that beleue in his name. <sup>13</sup> Which are borne, not of bloud, nor of the lust of the fleshe, nor of the lust of man, but of God. <sup>14</sup> And the worde was made fleshe, and dwelt among vs, (and we saue the glorie of it, as the glorie of the only begotten Sonne of the Father) ful of grace and veritie. <sup>15</sup> Iohn bare witnes

#### RHEIMS — 1582.

1. IN the beginning *vvas* the Word, and the Word *vvas* *vwith* God, and God *vvas* the Word. <sup>2</sup> This *vvas* in the beginning *vwith* God. <sup>3</sup> Al things *vvere* made by him: and *vwithout* him *vvas* made nothing. That *vwhich* *vvas* made, <sup>4</sup> in him *vvas* life, and the life *vvas* the light of men: <sup>5</sup> and the light shineth in darknesse, and the darknesse did not comprehend it. <sup>6</sup> There *vvas* a man sent from God, *vwhose* name *vvas* Iohn. <sup>7</sup> This man came for testimonie: to giue testimonie of the light, that al might beleue through him.

<sup>8</sup> He *vvas* not the light, but to giue testimonie of the light. <sup>9</sup> It *vvas* the true light, *vwhich* lighteneth euery man that cometh into this *vworld*. <sup>10</sup> He *vvas* in the *vworld*, and the *vworld* *vvas* made by him, and the *vworld* knew him not.

<sup>11</sup> He came into his owne, and his owne receiued him not. <sup>12</sup> But as many as receiued him, he gaue them power to be made the sonnes of God, to those that beleue in his name. <sup>13</sup> *Vho*, not of bloud, nor of the *vvil* of flesh, nor of the *vvil* of man, but of God are borne. <sup>14</sup> AND THE *VWORD* *VVAS* MADE FLESH, and *dwelt* in *vs* (and *vve* saue the glorie of him, glorie as it *vvere* of the only-begotten of the Father) ful of grace and veritie. <sup>15</sup> Iohn giueth

#### AUTHORISED—1611.

1. IN the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him, and without him was not any thing made that was made. <sup>4</sup> In him was life, and the life was the light of men. <sup>5</sup> And the light shineth in darkness, and the darkness comprehended it not.

<sup>6</sup> There was a man sent from God, whose name was Iohn. <sup>7</sup> The same came for a witness, to bear witness of the light, that all men through him might believe. <sup>8</sup> He was not that light, but *was sent* to bear witness of that light. <sup>9</sup> That was the true Light, which lighteth every man that cometh into the world. <sup>10</sup> Hee was in the world, and the world was made by him, and the world knew him not. <sup>11</sup> He came unto his owne, and his owne received him not. <sup>12</sup> But as many as received him, to them gaue hee <sup>a</sup> power to become the sonnes of God, *even* to them that believe on his Name: <sup>13</sup> Which were borne, not of blood, nor of the wil of the flesh, nor of the will of man, but of God. <sup>14</sup> And the Word was made flesh, and dwelt among vs (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

<sup>15</sup> Iohn bare witness of him, and cried,

<sup>a</sup> Or, the right or priuiledge.

μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, ‘ Οὗτος ἦν ὃν εἶπον, ‘ Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν’ ὅτι πρῶτός μου ἦν.’ <sup>16</sup> Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· <sup>17</sup> ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. <sup>18</sup> Θεὸν οὐδεὶς ἑώρακε πῶποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν <sup>β</sup> οἱ Ἰουδαῖοι ἐξ Ἱερουσαλὶμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτὸν, ‘ Σὺ τίς εἶ;’ <sup>20</sup> Καὶ ὠμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὠμολόγησεν, ‘ Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.’ <sup>21</sup> Καὶ ἠρώτησαν αὐτὸν, ‘ Τί οὖν;’ Ἡλίας εἶ σύ;’ Καὶ λέγει, ‘ Οὐκ εἰμὶ.’ ‘ Ὁ προφήτης εἶ σύ;’ Καὶ ἀπεκρίθη, ‘ Οὐ.’ <sup>22</sup> Εἶπον οὖν αὐτῷ, ‘ Τίς εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;’ <sup>23</sup> Ἐφη, ‘ Ἐγὼ “ φωνὴ βοῶντος

<sup>a</sup> Alex. ‘Ori.<sup>b</sup> Alex. + πρὸς αὐτὸν (vel h. l. vel post. Atv.)<sup>c</sup> Alex. ἰγὼ οὐκ εἰμ.<sup>d</sup> Alex. = οί.<sup>e</sup> Alex. οὐδὲ.

## WICLIFF—1380.

crieth and seith, this is whom I seide; he that sehal come aftir me: is made bifore me: for he was before me; <sup>16</sup> ⁊ of the plente of him, we alle han takun, and grace for grace; <sup>17</sup> for the lawe was zoun bi moises: but grace and truthe is made bi ihesus crist. <sup>18</sup> no man saie euer god: no but the oon bigetun sone, that is in the bosum of the fadir, he hath teeld out

<sup>19</sup> And this is the witnessynge of Iohn, whanne iewis senten fro ierusalem preestis and dekenes to hym: that thei schulden axe hym, who art thou; he knowlechid and denyed not; <sup>20</sup> and he knowlechid: for I am not crist; <sup>21</sup> ⁊ thei axeden hym, what thanne? art thou eb, and he seide, I am not; art thou a profete? and he answerid, nai; <sup>22</sup> therfor thei seiden to hym, who art thou: that we geue an answer to these that senten us; what seist thou of thi self; <sup>23</sup> he seide, I am a vois of a crier in desert; dresse 3e the weic of the lord, as Isaie the profete seide.

<sup>24</sup> and thei that weren sente: weren of the farisies, <sup>25</sup> and thei axeden hym and seiden [to hym], what thanne baptisist thou if thou art not crist, nether eli, nether a profete? <sup>26</sup> Iohn answerid to hem: and seide, I baptise in watir: but in the myddil of you hath stonde oon that 3e knowen not; <sup>27</sup> he it is that schal come aftir me, that was made bifor me; of whom I am not worthi to lose the thong of his schoom; <sup>28</sup> These thingis weren don in bethania bigonde Iordan: where Iohn was bapti-ynge.

<sup>29</sup> Another dai Iohn saie ihesus comynge to hym; and he seide, lo the lambe of god! lo he that doith awey the synnes of the world; <sup>30</sup> this is he that I seide of, aftir 3e is comen a man; which was made bifor me; for he was rather thanne I,

preestren 3eue gree. dresse prepare

## TYNDALE—1534.

sayinge: This was he of whome I spake; he that cometh after me, was before me; because he was ycr then I. <sup>16</sup> And of his fulnes have all we receaved, even (grace) for grace. <sup>17</sup> For the lawe was geven by Moses; but grace and truthe came by Iesus Christ. <sup>18</sup> No man hath sene God at any tyme. The only begotten sonne, which is in the bosome of the fater, he hath declared him.

<sup>19</sup> And this is the recorde of Iohn: When the Iewes sent Prestes and Levites from Ierusalem, to axe him, what arte thou? <sup>20</sup> And he confessed and denyed not, and sayde playnly: I am not Christ. <sup>21</sup> And they axed him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophete? And he answered no. <sup>22</sup> Then sayd they vnto him: what arte thou that we maye geve an answer to them that sent vs: What sayest thou of thy selfe? <sup>23</sup> he sayde: I am the voyce of a cryar in the wyldernes, make strayght the waye of the Lorde; as sayde the Prophet Esaias.

<sup>24</sup> And they which were sent, were of the pharises. <sup>25</sup> And they axed him; and sayde vnto him: why baptisest thou then; if thou be not Christ nor Helyas; nether a Prophet? <sup>26</sup> Iohn answered them sayinge: I baptise with water: but one is come amonge you whom ye knowe not; <sup>27</sup> he it is that cometh after me; whiche was before me; whose sho latched I am not worthly to vlose. <sup>28</sup> These thinges were done in Bethabara beyonde Iordan; where Iohn dyd baptise.

<sup>29</sup> The nexte daye, Iohn sawe Iesus conynge vnto him; and sayde: beholde the lambe of God, which taketh awaye the synne of the world. <sup>30</sup> This is he of whom I sayde. After me cometh a man, which was before me; for he was ycr then I,

## CRANMER—1539.

sayinge: Thys was he of whom I spake; which though he came after me, went before me, for he was before me. <sup>16</sup> And of hys fulnes haue all we receaved, euen grace for grace. <sup>17</sup> For the lawe was geuen by Moses, but grace and truthe came by Iesus Chryst. <sup>18</sup> No man hath sene God at any tyme. The only begotten sonne, whych is in the bosome of the fater, he hath declared hym.

<sup>19</sup> And thys is the recorde of Iohn: when the Iewes sent Prestes and Levites from Ierusalem, to aske hym, what art thou? <sup>20</sup> And he confessed and denyed not, and sayde playnly. I am not Chryst. <sup>21</sup> And they asked him: what then? art thou Helyas? And he sayeth: I am not. Arte thou that Prophete? And he answered no. <sup>22</sup> Then sayd they vnto hym: what art thou, that we maye geve an answer to them that sent vs. What sayest thou of thyselfe? He sayde: <sup>23</sup> I am the voyce of a crier in the wildernes, make strayght the waye of the Lord, as sayde the Prophete Esaias.

<sup>24</sup> And they whych were sent, were of the Pharysees; <sup>25</sup> And they asked him, and sayde vnto him: why baptisest thou then, if thou be not Christ, nor Helyas, nether that Prophet? <sup>26</sup> Iohn answered them sayinge: I baptise with water: but there stoneth one amonge you, whom ye knowe not; <sup>27</sup> he it is which though he came after me, was before me, whose sho latched I am not worthly to vlose. <sup>28</sup> These thinges were done in Bethabara beyonde Iordan where Iohn dyd baptise.

<sup>29</sup> The nexte day, Iohn seeth Iesus comynge vnto him, and sayeth beholde the lambe of God, which taketh awaye the synne of the world. <sup>30</sup> This is he of whom I sayd: After me cometh a man, whych went before me, for he was before me,

“ ἐν τῇ ἐρήμῳ, Εὐθύνετε τὴν ὁδὸν Κυρίου” καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.  
<sup>24</sup> Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων <sup>25</sup> καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, ‘ Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης; ’  
<sup>26</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, ‘ Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ἰμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε· <sup>27</sup> αὐτὸς ἐστὶν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· ὃν ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.’ <sup>28</sup> Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

<sup>29</sup> Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, ‘ Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. <sup>30</sup> οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

<sup>f</sup> Alex. = εἰ. <sup>g</sup> Alex. = αὐτὸς ἰσταν. <sup>h</sup> Alex. = οἱς ἔμπροσθέν μου γέγονεν. <sup>i</sup> Alex. = ἰγῶ. <sup>k</sup> Rec. Βηθαβαρῆ. <sup>l</sup> Rec. + ὁ Ἰωάννης.

## GENEVA — 1557.

of him, and cried saying, This was he of whom I spake, He that cometh after me, is preferred before me: because he is more excellent then I. <sup>16</sup> And of his fulnes haue all we receaued, euen grace for grace.

<sup>17</sup> For the lawe was geuen by Moses, but grace and trueth came by Iesus Christe. <sup>18</sup> No man hath sene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him. <sup>19</sup> Then this is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Ierusalem, to aske him, Who art thou? <sup>20</sup> And he confessed and denied not: and sayd playnly, I am not the Christe. <sup>21</sup> And they asked him, What then? Art thou Elias? And he sayd, I am not. Art thou that Prophete? And he answered, No. <sup>22</sup> Then sayd they vnto him, Who art thou that we may geue an answer to them that sent vs: What sayest thou of thy selfe? <sup>23</sup> He sayd, I am the voyce of one crying in the wilderness, Make straight the way of the Lord, as sayd the Prophete Esaias. <sup>24</sup> And they which were sent, were of the Phariseis.

<sup>25</sup> And they asked him, and sayd vnto him, Why baptizest thou then, if thou be not Christe, nor Elias, nether that Prophete? <sup>26</sup> Iohn answered them, saying, I baptize with water: but there is one among you, whom ye knowe not. <sup>27</sup> He it is that cometh after me, which was before me, whose shoe latchet I am not worthy to vnløose. <sup>28</sup> These things were done in Bethabara beyonde Iordan, where Iohn dyd baptize. <sup>29</sup> The next day Iohn seeth Iesus comming vnto him, and sayeth, Beholde that lambe of God, which taketh away the synne of the worlde. <sup>30</sup> This is he of whom I sayd, After me cometh a man, which is preferred before me, for he is more excellent then I.

## RHEIMS — 1582.

testimonie of him, and crieth saying, This vvas he of vvhom I spake, He that shal come after me, is made before me: because he vvas before me. <sup>16</sup> And of his fulnes al vve haue receiued, and grace for grace. <sup>17</sup> For the lav vvas giuen by Moyses, grace and veritie vvas made by Iesus Christ. <sup>18</sup> God no man hath seen at any time: the onely-begotten Sonne vvhich is in the bosome of the father, he hath declared.

<sup>19</sup> And this is Iohns testimonie, vvhhen the Iewes sent from Hierusalem Priests and Leuites to him, that they should aske him, Vvho art thou? <sup>20</sup> And he confessed, and did not denie: and he confessed, That I am not CHRIST. <sup>21</sup> And they asked him, Vvhat then? Art thou Elias? And he said, I am not. Art thou the Prophete? And he answered, No. <sup>22</sup> They said therefore vnto him, Vvho art thou, that vve may giue an answer to them that sent vs? vvhat saiest thou of thy self? <sup>23</sup> He said, *I am the voyce of one crying in the desert, make straight the way of our Lord,* as Esaias the Prophete said. <sup>24</sup> And they that vvere sent, vvere of the Pharisees. <sup>25</sup> And they asked him, and said to him, Vvhy then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophete? <sup>26</sup> Iohn answered them, saying, I baptize in vvater: but there hath stood in the middes of you vvhom you kuovv not. <sup>27</sup> The same is he that shal come after me, that is made before me: vvhose latchet of his shoe I am not worthy to vnløose. <sup>28</sup> These things were done in Bethania beyond Iordan, vvhere Iohn vvas baptizing.

<sup>29</sup> The next day Iohn savv Iesus comming to him, and he saith, *Behold the lambe of God, behold him that taketh away the sinne of the vvorlde.* <sup>30</sup> This is he of vvhom I said, After me there cometh a man, vvvhich is made before me:

## AUTHORISED — 1611.

saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me. <sup>16</sup> And of his fulnesse haue all we received, and grace for grace. <sup>17</sup> For the Law was giuen by Moses, but grace and trueth came by Iesus Christ. <sup>18</sup> No man hath sene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him.

<sup>19</sup> And this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, Who art thou? <sup>20</sup> And he confessed, and denied not: but confessed, I am not the Christ. <sup>21</sup> And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophete? And he answered, No. <sup>22</sup> Then said they vnto him, Who art thou, that we may giue an answer to them that sent vs? What sayest thou of thy selfe? <sup>23</sup> He said, *I am the voice of one crying in the wilderness: Make straight the way of the Lord,* as said the Prophete Esaias. <sup>24</sup> And they which were sent, were of the Pharisees. <sup>25</sup> And they asked him, and said vnto him, Why baptizest thou then, if thou bee not that Christ, nor Elias, neither that Prophete? <sup>26</sup> Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not, <sup>27</sup> He it is, who coming after me, is preferred before mee, whose shoes latchet I am not worthy to vnløose. <sup>28</sup> These things were done in Bethabara beyond Iordane, where Iohn was baptizing.

<sup>29</sup> The next day, Iohn seeth Iesus coming vnto him, and saith, Behold the Lambe of God, which taketh away the sinne of the world. <sup>30</sup> This is he of whom I said, After me cometh a man, which is preferred before me: for he was before

<sup>31</sup> κἀγὼ οὐκ ἤδειν αὐτόν· ἀλλ' ἵνα φανερωθῆ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν  
<sup>m</sup> τῷ ὕδατι βαπτίζων.<sup>32</sup> Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, “Ὅτι τεθέσμαι τὸ  
 Πνεῦμα καταβαῖνον ὡς | περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.<sup>33</sup> κἀγὼ  
 οὐκ ἤδειν αὐτόν· ἀλλ' ὁ πέμφσας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ'  
 ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων  
 ἐν Πνεύματι ἁγίῳ.<sup>34</sup> κἀγὼ εἶώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς  
 τοῦ Θεοῦ.”

<sup>35</sup> Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.  
<sup>36</sup> καὶ ἐμβλέσας τῷ Ἰησοῦ περιπατοῦντι, λέγει, “Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.”<sup>37</sup> Καὶ  
 ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.<sup>38</sup> στραφεῖς  
 ὁ δὲ | ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, “Τί ζητεῖτε;”  
 Οἱ δὲ εἶπον αὐτῷ, “Ραββί,” (ῥ ὁ λέγεται ἐρμηνευόμενον, Διδάσκαλε), | “ποῦ μένεις;”

<sup>m</sup> Alex. = τῷ. <sup>n</sup> Rec. ὡσι. <sup>o</sup> Const. = ἐπ'. <sup>p</sup> Alex. ὁ λέγεται μετῃρμηνευόμενον Διδ. <sup>q</sup> Alex. ὑψέθε. <sup>r</sup> Alex. ἦλθον οὐν etc. <sup>s</sup> Rec. + ἔπ.

## WICLIF — 1380.

<sup>31</sup> and I knewe hym not, but that he be  
 schewid in israel: therfor I cam baptisynge  
 in watir, <sup>32</sup> and Ion bare witnessynge:  
 and seide, that I saie the spirit comynge  
 doum as a culuer fro heuene,  
 and dwellid on hym, <sup>33</sup> and I knewe hym  
 not, but he that sente me to baptise in  
 watir: seide to me, on whom thou seest  
 the spirit comynge doum, and dwellynge  
 on hym: this is he that baptisith in the  
 holi goost. <sup>34</sup> and I saie and bare witnessynge:  
 that this is the sone of god.

<sup>35</sup> Another dai ion stode: and tweyne  
 of his disciplis, <sup>36</sup> and he biheeld thesyes  
 walkynge and seith: lo the lambe of god,  
<sup>37</sup> ⁊ twei disciplis herden hym spekyng,  
 and foloweden ihesus, <sup>38</sup> and ihesus turned,  
 and saie hem swynge hym: and seith to  
 hem, what seken ze? and thei seiden to  
 hym, rabi, that is to seie maistir: where  
 dwellest thou? <sup>39</sup> and he seith to hem,  
 come ze and se, and thei camen and saien  
 where he dwelid: and dwelten with hym  
 that dai, and it was as the tenthe ouer,

<sup>40</sup> ⁊ andrew the brother of Symounte  
 petir was oon of the tweyne that herden  
 of Ion: and hadden sued hym, <sup>41</sup> this  
 fonde first his brother Symounte, and he  
 seide to hym, we han founden messias,  
 that is to seie crist, <sup>42</sup> and he ledde hym  
 to ihesus, and ihesus bihelde hym: and  
 seide, thou art Symounte the sone of  
 Ionanna: thou schalt be clepid cefas that  
 is to seie petir, <sup>43</sup> and on the morwe he  
 w. lde go out in to galilee: and he fonde  
 philip, and he seide to hym, sue thou me.  
<sup>44</sup> philip was of bethsaida the citee of  
 andrew and of petir, <sup>45</sup> philip foon natanael:  
 and seide to hym, we han founden ihesus  
 the sone of Ioseph of nazareth: whom  
 moyses wroot in the lawe and the profetis,  
<sup>46</sup> and natanael seide to hym, of nazareth

## TYNDALE — 1534.

<sup>31</sup> and I knew him not: but that he  
 should be declared to Israel, therefore am  
 I come baptysynge with water.

<sup>32</sup> And Iohn bare recorde sayynge: I  
 sawe the sprete descende from heuyn, lyke  
 vnto a doue, and abyde apon him, <sup>33</sup> and  
 I knewe him not. But he that sent me to  
 baptise in water, the same sayde vnto me:  
 apon whom thou shalt se the sprete de-  
 scende and tary styll on him: the same is  
 he which baptiseth with the holy goost.  
<sup>34</sup> And I sawe and bare recorde, that this  
 is the sonne of God.

<sup>35</sup> The next daye after, Iohn stode agayne,  
 and two of his disciples. <sup>36</sup> And he be-  
 helde Iesus as he walked by: and sayde:  
 beholde the lambe of God. <sup>37</sup> And the  
 two disciples hearde him speake, and fol-  
 lowed Iesus. <sup>38</sup> And Iesus turned about  
 and sawe them folowe, and sayde vnto  
 them: What seek ye? They sayde vnto  
 him: Rabbi (which is by interpretacion,  
 Master) where dwellest thou? <sup>39</sup> He sayde  
 vnto them: come and se. They came and  
 sawe where he dwelt: and abode with him  
 that daye. For it was about the tenthe  
 houre.

<sup>40</sup> One of the two which hearde Iohn  
 speake and folowed Iesus, was Andrew  
 Simon Peters brother. <sup>41</sup> The same founde  
 his brother Simon fyrst, and sayde vnto  
 him: we have founde Messias, which is by  
 interpretacion, annoynted: <sup>42</sup> and brought  
 him to Iesus. And Iesus behelde him and  
 sayde: thou arte Simon the sonne of  
 Ionas, thou shalt be called Cephas: which  
 is by interpretacion, a stone.

<sup>43</sup> The daye folowynge Iesus wolde goo  
 into Galile, and fonde Philip, and sayde  
 vnto him, folowe me. <sup>44</sup> Philip was of  
 Bethsaida the cite of Andrew and Peter.  
<sup>45</sup> And Philip fonde Nathanael, and sayde  
 vnto him. We have founde him of whom  
 Moses in the lawe and the prophetes dyd  
 wryte. Iesus the sonne of Ioseph of Na-  
 zareth. <sup>46</sup> And Nathanael sayde vnto him:

## CRANMER — 1539.

<sup>31</sup> and I knew him not: but that he shuld  
 be declared to Israel, therefore am I come  
 baptysynge wyth water.

<sup>32</sup> And Iohn bare recorde, sayynge: I  
 sawe the sprete descende from heauen, like  
 vnto a doue, and abode vpon him, <sup>33</sup> and  
 I knewe hym not. But he that sent me  
 to baptise in water, the same sayde vnto  
 me: vpon whom thou shalt se the sprete  
 descende, and tary styll on him, the same  
 is he which baptiseth with the holy goost.  
<sup>34</sup> And I sawe, and bare recorde, that he  
 is the sonne of God.

<sup>35</sup> The nexte daye after, Iohn stode agayne,  
 and two of his disciples, <sup>36</sup> And he behelde  
 Iesus as he walked by, and sayeth: be-  
 holde the lambe of God. <sup>37</sup> And the two  
 disciples hearde him speake, and they  
 folowed Iesus. <sup>38</sup> And Iesus turned about,  
 and sawe them folowe him, and sayeth  
 vnto them: what seke ye? They sayd  
 vnto him: Rabbi (which is to saye yf one  
 interpret it Master) where dwellest thou?  
<sup>39</sup> He sayeth vnto them: come and se.  
 They came, and sawe where he dwelt:  
 and abode with him that daye. For it was  
 about the tenth houre.

<sup>40</sup> One of the two which hearde Iohn  
 speake, and folowed him, was Andrew  
 Simon Peters brother. <sup>41</sup> The same founde  
 hys brother Simon fyrst, and sayeth vnto  
 him: we haue founde Messias (which is by  
 interpretacion, annoynted) <sup>42</sup> and brought  
 him to Iesus. And Iesus behelde him,  
 and sayde: thou art. Simon the sonne of  
 Ionas, thou shalt be called Cephas: which  
 is by interpretacion, a stone.

<sup>43</sup> The daye folowynge, Iesus wolde go  
 into Galde, and fonde Philip, and sayeth  
 vnto him: folowe me. <sup>44</sup> Philip was of  
 Bethsaida the citee of Andrew and Peter.  
<sup>45</sup> Philip fonde Nathanael, and sayeth  
 vnto him: We haue founde hym, of whom  
 Moses in the lawe and the Prophetes dyd  
 wryte, Iesus the sonne of Ioseph of Na-  
 zareth. <sup>46</sup> And Nathanael sayd vnto him:

walker, dove.    swynge, following.    sawid, foloweed.  
 clepid, called.

<sup>39</sup> λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον τοῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα ἦν ὡς δεκάτη. <sup>40</sup> Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ. <sup>41</sup> εὕρσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Ἐύρηκαμεν τὸν Μεσσίαν, (ὃ ἔστι μεθερμηνεύμενον, Χριστός.) <sup>42</sup> καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς· (ὃ ἐρμηνεύεται Πέτρος.) <sup>43</sup> Τῇ ἐπαύριον ἠθέλησεν ἐξελεῖν εἰς τὴν Γαλιλαίαν καὶ εὕρσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀκολουθε μοι. <sup>44</sup> Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαῖδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. <sup>45</sup> Εὕρσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὁν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται, εὕρηκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρεθ. <sup>46</sup> Καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ Ναζαρεθ δύναται

† Alex. πρώτων. \* Rec. + ὁ. \* Rec. + εἶ. † Rec. + ὁ Ἰησοῦς post ἠθέλησεν, sed = ὁ Ἰησοῦς post αὐτῷ. † Alex. = τοῦ. † Alex. Ναζαρεῖτ.

## GENEVA—1557.

<sup>31</sup> And I knew him not: but that he should be declared to Israel: therefore am I come, baptizing with water. <sup>32</sup> And Iohn bare recorde, saying, I saw the Sprite descend from heauen, lyke vnto a doue, and abode vpon him.

<sup>33</sup> And I knewe hym not: but he that sent me to baptize in water, the same sayd vnto me, Vpon whom thou shalt see the Sprite descend, and tary stil on him, the same is he which baptizeth with the holy Gost. <sup>34</sup> And I saw, and bare recorde that this is the very Sonne of God. <sup>35</sup> The next day after, Iohn stode agayne, and two of his disciples: <sup>36</sup> And he behelde Iesus as he walked by, and sayd, Beholde the very lambe of God. <sup>37</sup> And the two disciples heard him speake, and folowed Iesus. <sup>38</sup> And Iesus turned about, and saw them folow, and sayd vnto them, What seeke ye? They sayd vnto him, Rabbi (which is to say by interpretation, Maister) where dwellest thou?

<sup>39</sup> He sayd vnto them, Come and see. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth hour. <sup>40</sup> One of the two which heard Iohn speake, and folowed Iesus, was Andrew Simon Peters brother. <sup>41</sup> The same founde his brother Simon fyrst, and sayd vnto him, We haue founde the Messias, which is by interpretation, Annoynted. <sup>42</sup> And he broght him to Iesus. And Iesus behelde him, and sayd, Thou art Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone. <sup>43</sup> The day folowing, Iesus would go into Galilee, and founde Philip, and sayd vnto him, Folow me. <sup>44</sup> Philip was of Bethsaida, the cite of Andrew and Peter. <sup>45</sup> And Philip founde Nathanael, and sayd vnto hym, We haue founde hym, of whome Moses in the law, and also the Prophetes dyd wryte, Iesus the sonne of Ioseph, of Nazaret. <sup>46</sup> Then Nathanael

## RHEIMS—1582.

because he vvas before me. <sup>31</sup> And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. <sup>32</sup> And Iohn gaue testimonie, saying, That I saw the Spirit descending as a doue from heauen, and he remained vpon him. <sup>33</sup> And I knew him not: but he that sent me to baptize in vwater, he said to me, He vpon vvhom thou shalt see the Spirit descending and remaining vpon him, he it is that baptizeth in the holy Ghost. <sup>34</sup> And I say: and I gaue testimonie that this is the sonne of God.

<sup>35</sup> The next day againe Iohn stode, and two of his disciples. <sup>36</sup> And beholding Iesus vwalking, he saith, Behold the lambe of God. <sup>37</sup> And the two Disciples heard him speaking, and they folowed Iesus. <sup>38</sup> And Iesus turning, and seeing them folowing him, saith to them, Vvhat seeke ye? Vvho said to him, Rabbi (vvhich is called by interpretation, Maister) vvhere dvellest thou? <sup>39</sup> He saith to them, Come and see. They came, and savv where he abode and they taried vvith him that day: and it vvas about the tenth hour. <sup>40</sup> And Andrew the brother of Simon Peter vvas one of the tvo that had heard of Iohn, and folowed him. <sup>41</sup> He findeth first his brother Simon, and saith to him, Vve haue found Messias, vvhich is being interpreted, CHRIST. <sup>42</sup> And he broght him to Iesus. And Iesus looking vpon him, said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, vvhich is interpreted, Peter. <sup>43</sup> On the morrov he vvould goe forth into Galilee, and he findeth Philippe. And Iesus saith to him, Folovv me. <sup>44</sup> And Philippe vvas of Betisaida, the cite of Andrew and Peter. <sup>45</sup> Philippe findeth Nathanael, and saith to him, Him vvhom Moses in the lavv, and the Prophets vvrote of: vve haue found Iesus the sonne of Ioseph, of Nazareth. <sup>46</sup> And Nathanael

## AUTHORISED—1611.

me. <sup>31</sup> And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. <sup>32</sup> And Iohn bare record saying, I saw the Spirit descending from heauen, like a doue, and it abode vpon him. <sup>33</sup> And I knew him not: but he that sent me to baptize with water, the same said vnto mee, Vpon whom thou shalt see the Spirit descending, and remaying on him, the same is he which baptizeth with the holy Ghost. <sup>34</sup> And I saw, and bare record, that this is the Sonne of God.

<sup>35</sup> Againe the next day after, Iohn stood, and two of his disciples. <sup>36</sup> And looking vpon Iesus as hee walked, hee saith, Behold the Lambe of God. <sup>37</sup> And the two disciples heard him speake, and they folowed Iesus. <sup>38</sup> Then Iesus turned, and saw them folowing, and saith vnto them, What seeke ye? They said vnto him, Rabbi, (which is to say being interpreted, Master) where \*dwellst thou? <sup>39</sup> He saith vnto them, Come and see. They came and saw where hee dwelt, and abode vvith him that day: for it was about the tenth hour. <sup>40</sup> One of the two which heard Iohn speake, & folowed him, was Andrew, Simon Peters brother. <sup>41</sup> He first findeth his owne brother Simon, & saith vnto him, Wee haue found the Messias, which is, being interpreted, the Christ. <sup>42</sup> And hee broght him to Iesus. And when Iesus beheld him, hee said, Thou art Simon the sonne of Iona, thou shalt bee called Cephas, which is by interpretation, 7 a stone.

<sup>43</sup> The day folowing, Iesus would goe forth into Galilee, and findeth Philip, and saith vnto him, Follow me. <sup>44</sup> Now Philip was of Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip findeth Nathanael, and saith vnto him, We haue found him of whom Moses in the Law, and the Prophets did wryte, Iesus of Nazareth the sonne of Ioseph. <sup>46</sup> And Nathanael said

\* Or, abidest. † Or, the appointed. † Or, Peter.

‘τι ἀγαθὸν εἶναι;’ λέγει αὐτῷ Φίλιππος, ‘Ἐρχου καὶ ἴδε.’ <sup>47</sup> Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, ‘Ἴδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι.’ <sup>48</sup> λέγει αὐτῷ Ναθαναὴλ, ‘Πόθεν με γινώσκεις;’ ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν εἶδόν σε.’ <sup>49</sup> ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, ‘Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.’ <sup>50</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζων τούτων ἄψη.’ <sup>51</sup> Καὶ λέγει αὐτῷ, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, ἂπ’ ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγῆτα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.’

\* Rec. + ὁ.

\* Rec. ὄψει.

\* Alex. = ἀπ’ ἄρτι.

## WICLIF—1380.

mai summe good thing be, filip seide to hym, come and se,

<sup>47</sup> ihesus sij natauel comynge to him: and seide to hym, lo verrill a man of israel: in whom is no gyle. <sup>48</sup> natauel seide to hym, where of hast thou knowen me? ihesus answerid: and seide to hym, bifor that filip clepide thee: whanne thou were vndir the fige tre: I saie thee. <sup>49</sup> natauel answerid to hym and seide: rabi, thou art the sone of god: thou art kyng of israel. <sup>50</sup> ihesus answerid: and seide to hym, for I seide to thee: I sai thee vndir the fige tre, thou bilenest, thou schalt se more thanne these thingis. <sup>51</sup> and he seide to hem, truly truly I seie to you, ze schulin se heuene opened: and the angels of god, stynge up, and comynge down on mannes sone.

2. AND the thridde dai weddyngis weren made in the cane of galile: and the modir of ihesus was there. <sup>2</sup> and ihesus was clepid and hise discipulis to the weddyngis. <sup>3</sup> and whanne wyne failid: the modir of ihesus seide to hym, thi han not wyne. <sup>4</sup> and ihesus seith to hir, what to me and to thee woman? myn our can not jit. <sup>5</sup> his modir seith to the mynystris, what cuer thing he scie to you: do ze. <sup>6</sup> and there weren sette sixe stonen cannes after the cleynging of the iewis holdynge eche tweyne ether thre metretis.

<sup>7</sup> and ihesus seith to hem, fille ze the pottis with watir: and thi filliden hem up to the mouth. <sup>8</sup> and ihesus seide to hem, drawe ze now and bere ze to the architriclyn, and thi baren. <sup>9</sup> ⁊ whanne the architriclyn hadde taastid the watir made wyne, and wist not where of it was, but the mynystris wisten that drowen the

clodir, called. stynge, ascending. metretis, measures. architriclyn, master of the feast. wist, knew.

## TYNDALE—1534.

can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se.

<sup>47</sup> Iesus sawe Nathanael comynge to him and sayde of him. Beholde a ryght Israelite; in whom is no gyle. <sup>48</sup> Nathanael sayd vnto him: where knewest thou me? Iesus answered and sayde vnto him: Before that Philip called the, when thou wast vnder the fygge tree, I sawe the. <sup>49</sup> Nathanael answered and sayde vnto him: Rabbi, thou arte the sone of God: thou arte the kyng of Israel. <sup>50</sup> Iesus answered and sayd vnto him: Because I sayde vnto the, I sawe the vnder the fygge tree, thou belevest. Thou shalt se greater thinges then these. <sup>51</sup> And he sayde vnto him: Verely, verely, I saye vnto you: herafter shall ye se heven open, and the angels of God ascendynge and descendynge ouer the sone of man.

2. AND the thryde daye, was ther a mariage in Cana a cite of Galile: and the mother of Iesus was there. <sup>2</sup> And Iesus was called also and his discipules vnto the mariage. <sup>3</sup> And when the wyne fayled, the mother of Iesus sayde vnto him: they have no wyne. <sup>4</sup> Iesus sayde vnto her: woman, what have I to do with the? myne houre is not yet come. <sup>5</sup> His mother sayde vnto the ministres: whatsoever he sayeth vnto you do it. <sup>6</sup> And therwere stondynge there, sixe waterpottes of stone after the maner of the purifyng of the Iewes, contaynyng two or thre fyrkins a pece.

<sup>7</sup> And Iesus sayde vnto them: fyll the water pottes with water. And they fylled them vp to the brym. <sup>8</sup> And he sayde vnto them: drawe out now, and beare vnto the gouerner of the feaste. And they bare it. <sup>9</sup> When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence it was (but the ministres which drue the water knewe)

## CRANMER—1539.

can there eny good thyng come out of Nazareth? Philip sayeth vnto him: come and se.

<sup>47</sup> Iesus sawe Nathanael comynge to him, and sayeth of him. Beholde a ryght Israelite, in whom is no gyle. <sup>48</sup> Nathanael sayeth vnto him: whence knowest thou me? Iesus answered, and sayde vnto him. Before that Philip called thee, when thou wast vnder the fygge tree, I sawe the. <sup>49</sup> Nathanael answered and sayd vnto him: Rabbhy, thou art euen the very sonne of God, thou art the kyng of Israel. <sup>50</sup> Iesus answered, and sayde vnto him: Because I sayde vnto thee, I sawe the vnder the fygge tree, thou belest. Thou shalt se greater thinges then these. <sup>51</sup> And he sayeth vnto him: Uerely verely, I saye vnto you: herafter shall ye se heuene open, and the angels of God ascendynge and descendynge ouer the sone of man.

2. AND the thryd daye, was ther a maryage in Cana a cite of Galile: and the mother of Iesus was there. <sup>2</sup> And Iesus was called (and his discipules) vnto the mariage. <sup>3</sup> And when the wyne fayled, the mother of Iesus sayeth vnto him: they have no wyne. <sup>4</sup> Iesus sayeth vnto her: woman, what haue I to do with the, myne houre is not yet come. <sup>5</sup> His mother sayeth vnto the ministres: whatsoever he sayeth vnto you, do it. <sup>6</sup> And ther were standynge there, sixe waterpottes of stone after the maner of the purifyng of the Iewes, contaynyng two or thre fyrkins a pece.

<sup>7</sup> Iesus sayeth vnto them: fyll the water pottes with water. And they fylled them vp to the brym. <sup>8</sup> And he sayeth vnto them: drawe out now, and beare vnto the gouerner of the feaste. And they bare it. <sup>9</sup> When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence it was (but the mynystres which drue the water knewe)

II. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, ‘Οἶνον οὐκ ἔχουσι.’ <sup>4</sup> λέγει αὐτῇ ὁ Ἰησοῦς, ‘Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω ἤκει ἡ ὥρα μου.’ <sup>5</sup> λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, ‘Ὁ τι ἂν λέγῃ ὑμῖν, ποιήσατε.’ <sup>6</sup> Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. <sup>7</sup> λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Γεμίσατε τὰς ὑδρίας ὕδατος.’ Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. <sup>8</sup> Καὶ λέγει αὐτοῖς, ‘Ἀντλήσατε ἡμεῖς, καὶ φέρετε τῷ ἀρχιτρικλίνῳ.’ <sup>9</sup> Καὶ ἤνεγκαν. | <sup>9</sup> ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν· (οἱ δὲ διάκονοι ᾔδεισαν

<sup>c</sup> Alex. + Kai.

<sup>d</sup> Alex. αὶ ἔτι ἤνεγκαν.

## GENEVA — 1557.

said vnto him, Can ther any good thynge come out of Nazaret? Philip said to him, come and se. <sup>47</sup> Iesus saw Nathanael commynge to him, and sayd of him, Beholde in dede an Israelite, in whome is no gyle.

<sup>48</sup> Nathanael sayd vnto him, Whence knewest thou me? Iesus answered and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tre, I saw thee. <sup>49</sup> Nathanael answered and sayd vnto hym, Rabbi, thou art the very Sonne of God: thou art the kynge of Israel. <sup>50</sup> Iesus answered and sayd vnto hym, Because I sayd vnto thee, I saw thee vnder the figge tre, beleuest thou? thou shalt se greater thynges then these. <sup>51</sup> And he sayd vnto hym, Verely, verely, I say vnto you, Hereafter shal ye se heauen open, and the Angels of God ascending, and descending vpon the Sonne of man.

2. AND the third day, was there a marriage in Cana a towne of Galile; and the mother of Iesus was there. <sup>2</sup> And Iesus was called also, and his disciples vnto the marriage. <sup>3</sup> And when the wyne fayled, the mother of Iesus sayd vnto him, They haue no wyne. <sup>4</sup> Iesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come. <sup>5</sup> His mother sayd vnto the ministers, What soeuer he sayeth vnto you, do it. <sup>6</sup> And there were standing there, six water-pottes of stone, after the maner of the purifying of the Iewes, containyng two or three fyrkyns a peece.

<sup>7</sup> And Iesus sayd vnto them, Fyl the waterpottes with water. Then they fylled them vp to the brym. <sup>8</sup> And the sayd vnto them, Drawe out now and beare vnto the gouernour of the feast, and they bare it. <sup>9</sup> When the ruler of the feast had tasted the water that was turned vnto wine, (for he knew not whence it was but the ministers which drewe the water

## RHEIMS — 1582.

said to him, From Nazareth can there be any good? Philippe saith to him, Come and see. <sup>47</sup> Iesus saw Nathanael coming to him, and he saith of him, Behold an Israelite in very deede, in vvhom there is no guile. <sup>48</sup> Nathanael saith to him, How knowest thou me? Iesus answered and said to him, Before that Philippe did cal thee, vvhon thou wast vnder the figtree, I saw thee. <sup>49</sup> Nathanael answered him, and saith, Rabbi, thou art the sonne of God, thou art the king of Israel.

<sup>50</sup> Iesus answered, and said to him, Because I said vnto thee, I saw thee vnder the figtree, thou beleuest: greater then these thyngs shalt thou see. <sup>51</sup> And he saith to him, Amen Amen I say to you, You shal see the heauen opened, and the Angels of God ascending and descending, vpon the Sonne of man.

2. AND the third day there vvas a marriage made in Cana of Galile: and the mother of Iesus vvas there. <sup>2</sup> And Iesus also vvas called, and his Disciples to the marriage. <sup>3</sup> And the vyne failing, the mother of Iesus saith to him, They haue no vyne. <sup>4</sup> And Iesus saith to her, Vwhat is to me and thee vwoman? my houre commeth not yet. <sup>5</sup> His mother saith to the ministers, Vwhatsoeuer he shal say to you, doe ye. <sup>6</sup> And there were set there six vwater-pottes of stone, according to the purification of the Iewes, holding every one tvvo or three measures.

<sup>7</sup> Iesus saith to them, Fil the vwater-pottes vvith vwater. And they filled them vp to the toppes. <sup>8</sup> And Iesus saith to them, Dravv novv, and carie to the cheefe stevvard. And they caried it. <sup>9</sup> And after the cheefe stevvard tasted the vvater made vyne, and knewv not vvhencc it vvas, but the ministers knew that had dravvne the

## AUTHORISED — 1611.

vnto him, Can there any good thing come out of Nazareth? Philip saith vnto him, Come and see. <sup>47</sup> Iesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed in whom is no guile.

<sup>48</sup> Nathanael sayeth vnto him, Whence knowest thou mee? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee. <sup>49</sup> Nathanael answered, and saith vnto him, Rabbi, thou art the Sonne of God, thou art the King of Israel. <sup>50</sup> Iesus answered, and saide vnto him, Because I sayd vnto thee, I saw thee vnder the figtree, beleuest thou? thou shalt see greater thynges then these. <sup>51</sup> And hee sayeth vnto him, Verely, verely I say vnto you, hereafter ye shal see heauen open, and the Angels of God ascending, and descending vpon the Sonne of man.

2. AND the thirde day there was a marriage in Cana of Galilee, and the mother of Iesus was there. <sup>2</sup> And both Iesus was called, and his disciples, to the marriage. <sup>3</sup> And when they wanted wine, the mother of Iesus saith vnto him, They haue no wine. <sup>4</sup> Iesus saith vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. <sup>5</sup> His mother saith vnto the seruants, Whatsoeuer he saith vnto you, doe it. <sup>6</sup> And there were set there six water pots of stone, after the maner of the purifying of the Iewes, containing two or three firkins apiece. <sup>7</sup> Iesus saith vnto them, Fill the water pots with water. And they filled them vp to the brimme. <sup>8</sup> And hee saith vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it.

<sup>9</sup> When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the seruants which

οὐ ἠπληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλιος, <sup>10</sup> καὶ λεγεί αὐτῷ, ' Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.' <sup>11</sup> Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανερώσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. <sup>12</sup> Μετὰ τοῦτο κατέβη εἰς Καπερναοῦμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. <sup>13</sup> Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱερουσόλυμα ὁ Ἰησοῦς. <sup>14</sup> καὶ εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστέρως, καὶ τοὺς κερματιστὰς καθημένους. <sup>15</sup> καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε. <sup>16</sup> καὶ τοῖς τὰς πε-

<sup>10</sup> Alex. τὰ κέρματα.

<sup>1</sup> Rec. κατῆραγ.

## WICLIF—1380.

water, the architriclyn clepith the spouse, <sup>10</sup> and seith to hym/ eche man settith first good wyne, & whanne men be fulfilled, thanne that that is worse: but thou hast kept the good wyne in to this tyme, <sup>11</sup> ihesus dide this the bigynnyng of signes in the cane of galile and schewid his glorie, and hise discipulis bilerueden in to hym. <sup>12</sup> Afir these thingis he cam down to cafernaun, & his modir, & his briterhen and his discipulis: and thei dwelliden there not many daies.

<sup>13</sup> And the pask of iewis was ny: and ihesus wente up to ierusalem. <sup>14</sup> and he founde in the temple men sillinge oxen and sheep, and culuers, and changers sittynge, <sup>15</sup> and whanne he hadde made as it were a scourge of smale cordes: he droof out alle of the temple, and oxen and sheep, and he schede the monci of changers: and turned vrsodoun the boordis, <sup>16</sup> and he seide to hem that selden culuers, take awei fro hennes these thingis: and nyle 3c make the hous of my fadir an hous of marchaundise, <sup>17</sup> and his discipulis haddn mynde for it was writun, the feruent loue of thin hous hath cten me.

<sup>18</sup> therfor the iewis answerden and seiden to hym/ what tokene schewist thou to us: that thou doist these thingis? <sup>19</sup> ihesus answerd and seide to hem/ vndo 3c this temple: and in thre daies I schal reise it, <sup>20</sup> therfor the iewis seiden to hym/ in fourti and sixe 3er this was bildid: and schalt thou in thre daies reise it? <sup>21</sup> but he seide of the temple of his bodi, <sup>22</sup> therfor whanne he was risun fro deeth: hise discipulis haddn mynde that he seide these thingis of his bodi, and thei bilerueden to the scripture: and to the word that ihesus seide, <sup>23</sup> and whaune ihesus was at ierusalem in pask in the feest dai: many bilerueden in his name: seynge hise signes that he dide, <sup>24</sup> but ihesus trowid not him

architriclyn, master of the feast. culuers, culleth. culuers, doves. nyle, not. trowid, trowed.

## TYNDALE—1534.

He called the brydegrome, <sup>10</sup> and sayde vnto him. All men at the begynnyng/ set forth good wyne, and when men be dronke/ then that that is worse. But thou hast kept backe the good wyne, vntyll now. <sup>11</sup> This begynnyng of miracles dyd Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on him. <sup>12</sup> After that he descended in to Capernaum, and his mother, and his brethren, and his disciples: but contynued not manye dayes there.

<sup>13</sup> And the Iewes ester was even at hande, and Iesus went vp to Ierusalem, <sup>14</sup> and founde syttinge in the temple, those that solde oxen and shepe and doves, and changers of money. <sup>15</sup> And he made a scourge of small cordes, and drave them all out of the temple, with the shepe and oxen, and powred oute the changers money, and overthru the tables, <sup>16</sup> and sayde vnto them that solde doves: Have these thinges hence, and make not my fathers housse an housse of marchaundise. <sup>17</sup> And his disciples rememberd how that it was written: the zele of thyne housse hath even eaten me.

<sup>18</sup> Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs, seynge that thou dost these thinges? <sup>19</sup> Iesus answered and sayd vnto them: destroye this temple, and in thre daies I will reare it vp agayne. <sup>20</sup> Then sayde the Iewes: xlvj. yeares was this temple abyldinge: and wylt thou reare it vp in thre daies? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> Assone therfore as he was rysen from deeth agayne, hys disciples rememberd that he thus sayde. And they beleued the scripture, and the wordes which Iesus had sayde.

<sup>23</sup> When he was at Ierusalem at ester in the feest, many beleued on his name, when they sawe his miracles which he dyd. <sup>24</sup> But Iesus put not him selfe in their

## CRANMER—1539.

He calleth the brydegrome, <sup>10</sup> and sayeth vnto hym: Euery man at the begynnyng doth set forth good wyne, and when men be droncke, then that which is worse. But thou hast kept the good wyne, vntyll now.

<sup>11</sup> This begynnyng of myracles dyd Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on him. <sup>12</sup> After this he wente downe to Capernaum, he and his mother, and his brethren, and his disciples, and there continued not manye dayes.

<sup>13</sup> And the Iewes ester was euen at hande, and Iesus went vp to Ierusalem, <sup>14</sup> and founde syttinge in the temple, those that solde oxen and shepe and doves, and changers of money. <sup>15</sup> And when he had made (as it were) a scourge of small cordes, he drone them all out of the temple, with the shepe and oxen, and powred out the changers money, and ouerthru the tables, <sup>16</sup> and sayde vnto them that solde doves: Hauē these thinges hence, and make not my fathers house an house of marchaundise. <sup>17</sup> And his disciples rememberd it that is written: the zele of thyne house hath euen eaten me.

<sup>18</sup> Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs, seinge that thou dost these thynges? <sup>19</sup> Iesus answered and sayde vnto them: destroye thys temple, and in thre daies I wyl reare it vp. <sup>20</sup> Then sayde the Iewes. xlvj. yeres was this temple a byldynge: and wylt thou reare it vp in thre daies? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> As some therfore as he was rysen from deeth agayne, hys disciples rememberd that he thus had sayde. And they beleued the scripture, and the wordes which Iesus had sayde.

<sup>23</sup> When he was in Ierusalem at Easter in the feest daye, many beleued on his name, when they sawe his miracles which he dyd. <sup>24</sup> But Iesus dyd not commyt him

μιστεράς πολλοῦσιν εἶπεν, Ἐρατε ταῦτα ἐντεῦθεν μὴ ποιείτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.<sup>17</sup> Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.<sup>18</sup> Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Δύσατε τὸν ναὸν τούτου, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.<sup>20</sup> Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.<sup>22</sup> ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγε καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.<sup>23</sup> ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.<sup>24</sup> αὐτὸς δὲ ὁ Ἰησοῦς οὐκ

† Alex. = ὁ.

‡ Rec. + αὐτοῖς.

§ Rec. = τοῖς.

## GENEVA — 1557.

knew) the gouernour of the feast called the brydgrome: <sup>10</sup> And sayd vnto him, All men at the begynnyng, set forth good wyne, and when men haue wel droncke, then that which is worse: but thou hast kept backe the good wyne vntyl now. <sup>11</sup> This begynnyng, of miracles did Iesus in Cana a towne of Galile, and shewed his glorie: and his disciples beleued on him.

<sup>12</sup> After that, he descended into Capernaum, and his mother, and his brethren, and his disciples: and continued not many daies there. <sup>13</sup> For the Iewes Easter was euen at hand. And Iesus went vp to Ierusalem: <sup>14</sup> And founde sytting in the temple those that solde oxen, and shepe, and doves, and changers of money. <sup>15</sup> And he made a scourge of small cordes, and draue them all out of the temple with the shepe, and oxen, and powred out the changers money, and ouerthrew the tables.

<sup>16</sup> And sayd vnto them that solde doves, Haue these things hence, and make not my Fathers house, an house of merchandise. <sup>17</sup> And his disciples remembered, how that it was wrytten, The zeale of thyne house hath euen eaten me. <sup>18</sup> Then answered the Iewes, and sayd vnto hym, What token shewest thou vnto vs, seying that thou doest these thynges? <sup>19</sup> Iesus answered and sayd vnto them, Destroy this temple, and in three dayes I wil raise it vp agayne. <sup>20</sup> Then sayd the Iewes, Fourty and six yeres was this temple a building, and wilt thou reare it vp in three dayes? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> Therefore vwhen hee was risen againe from the dead, his disciples remembered that he thus sayd vnto them: and they beleued the Scripture, and the wordes which Iesus had sayd. <sup>23</sup> When hee was at Ierusalem at Easter in the feast, many beleued on his name, when they saw his miracles which hee did. <sup>24</sup> But

## RHEIMS — 1582.

vntar: the cheefe stevard calleth the brydegrome, <sup>10</sup> and saith to him, Eucry man first setteth the good vvine: and vwhen they haue vvel druncke, then that vvchich is vvorse. But thou hast kept the good vvine vntil novv. <sup>11</sup> This beginning of miracles did Iesus in Cana of Galilee: and he manifested his glorie, and his Disciples beleued in him.

<sup>12</sup> After this he vvent dovvn to Capernaum him self and his mother, and his brethren, and his disciples: and there they remained not many daies. <sup>13</sup> And the Pasche of the Iewes vvvas at hand, and Iesus vvent vp to Hierusalem: <sup>14</sup> and hee found in the temple them that sold oxen and sheepe and doves, and the bankers sitting. <sup>15</sup> And vwhen he had made as it vvvere a vvhippe of hitle coardes, he cast them all out of the temple, the sheepe also and the oxen, and the money of the bankers he powred out, and the tables hee ouerthrevv. <sup>16</sup> And to them that sold doves, he said, Take avvay these things hence, and make not the house of my father, a house of merchandise. <sup>17</sup> And his Disciples remembered that it is vvritten, *The zeale of thy house hath eaten me.*

<sup>18</sup> The Iewes therefore answered and said to him, Vvhat signe doest thou shewv vs, that thou doest these things? <sup>19</sup> Iesus answered and said to them, Dissolve this temple, and in three daies I vvill raise it.

<sup>20</sup> The Iewes therefore said, In fourtie and six yeres vvvas this temple built, and vvilt thou raise it in three daies? <sup>21</sup> But hee spake of the temple of his body. <sup>22</sup> Therefore vwhen hee was risen againe from the dead, his Disciples remembered, that hee said this, and they beleued the scripture and the vvord that Iesus did say. <sup>23</sup> And vwhen hee vvvas at Hierusalem in the Pasche, vpon the festiual day, many beleued in his name, seeing his signes vvchich hee did. <sup>24</sup> But Iesus did not commit him self

## AUTHORISED — 1611.

drew the water knew) the gouernour of the feast called the bridegrome, <sup>10</sup> And saith vnto him, Eucry man at the beginning doeth set fourth good wine, and when men haue well druncke, then that which is worse: but thou hast kept the good wine vntill now. <sup>11</sup> This beginning of miracles did Iesus in Cana of Galilee, and manifested forth his glory, and his disciples beleued on him.

<sup>12</sup> After this he went downe to Capernaum, hee and his mother, and his brethren, and his disciples, and they continued there not many daies.

<sup>13</sup> And the Iewes Passecouer was at hand, and Iesus went vp to Hierusalem, <sup>14</sup> And found in the Temple those that sold oxen, and sheepe, and doves, and the changers of money, sitting. <sup>15</sup> And when he had made a scourge of small cordes, hee drove them all out of the Temple, and the sheepe and the oxen, and powred out the changers money, and ouerthrew the tables, <sup>16</sup> And said vnto them that sold doves, Take these things hence, make not my fathers house an house of merchandise. <sup>17</sup> And his disciples remembered that it was written, The zeale of thine house hath eaten me vp.

<sup>18</sup> Then answered the Iewes, and said vnto him, What signe shewest thou vnto vs, seeing that thou doest these things? <sup>19</sup> Iesus answered, and said vnto them, Destroy this Temple, and in three dayes I will raise it vp. <sup>20</sup> Then said the Iewes, Forty and six yeres was this Temple in building, and wilt thou reare it vp in three daies? <sup>21</sup> But hee spake of the Temple of his body. <sup>22</sup> When therefore hee was risen from the dead, his disciples remembered that hee had said this vnto them: and they beleued the Scripture, and the word which Iesus had said.

<sup>23</sup> Now when he was in Hierusalem at the Passecouer, in the feast day, many beleued in his Name, when they saw the miracles which hee did. <sup>24</sup> But Iesus did

ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· <sup>25</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

III. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν Ἰουδαίων. <sup>2</sup> οὗτος ἦλθε πρὸς <sup>k</sup> αὐτὸν | νυκτὸς, καὶ εἶπεν αὐτῷ, ‘Ραββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ <sup>l</sup> ταῦτα τὰ σημεῖα δύναται | ποιῆν, ἀ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ Θεὸς μετ’ αὐτοῦ.’ <sup>3</sup> Ἀπεκρίθη <sup>m</sup> οἱ | Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.’ <sup>4</sup> Λέγει πρὸς αὐτὸν ὁ Νικόδημος, ‘Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;’ <sup>5</sup> Ἀπεκρίθη ὁ Ἰησοῦς, <sup>n</sup> ‘Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

<sup>k</sup> Rec. τὸν Ἰησοῦν.<sup>l</sup> Alex. ἔγνωται ταῦτα τὰ σημεῖα.

## WICLIF — 1380.

silf to hem, for he knewe alle men, <sup>25</sup> and for it was not nede to hym; that ony man schulde bere witnessynge; for he wiste what was in man.

3. AND there was a man of the farisies, nicodeme bi name a prince of the iewis. <sup>2</sup> and he cam to ihesus bi nyght and seide to him; rabi, we witen that thou art comen for god maistr; for no man mai do these signes that thou doist; but god be with hym. <sup>3</sup> ihesus answerid; and seide to hym; truli truli I seie to thee, but a man be borun agen; he mai not se the kyngdom of god. <sup>4</sup> Nicodeme seide to hym; hou mai a man be borun; whanne he is oold? whether he mai enter agen in to his modris wombe, and be borun agen? <sup>5</sup> ihesus answerid; truli truli I seie to thee, but a man be borun agen of watir & of the holi goost; he mai not enter in to the kyngdom of god; <sup>6</sup> that that is borun of fleisch; is fleisch; & that that is borun of the spirit; is spirit; <sup>7</sup> wondre thou not for I seide to thee, it bihoueth you to be borun agen; <sup>8</sup> the spirit brethith where he wole; & thou herist his vois; but thou woost not for whennes he cometh; ne whidir he goith; so is ech man thatis borun of the spirit.

<sup>9</sup> Nicodeme answerid and seide to hym; hou moun these thingis be don; <sup>10</sup> ihesus answerid; and seide to hym; thou art a maistr in israel; & knowest not these thingis? <sup>11</sup> truli, truli I seie to thee; for we spoken that that we witen; and we witenness, that that we han seen; and 3e taken not oure witnessynge; <sup>12</sup> if I haue seide to you erthli thingis, and 3e bileuen not; hou if I seie to you heuenli thingis; schuln 3e bileue? <sup>13</sup> and no man stieth in to heuene, but he that cam down from heuene; mannes sone that is in heuene; <sup>14</sup> and as moises arerid a serpent in desert; <sup>15</sup> it bihoueth mannes sone to be reisid; <sup>16</sup> that ech man that beleueth in

## TYNDALE — 1534.

hondes, because he knewe all men, <sup>25</sup> and neded not that eny man shuld testify of man. For he knewe what was in man.

3. THER was a man of the pharises named Nicodemus a ruler amonge the Iewes. <sup>2</sup> The same cam to Iesus by nyght and sayde vnto him: Rabbi, we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest; except God were with him. <sup>3</sup> Iesus answerid and sayde vnto him: Verely verely I saye vnto the; except a man be boren a newe; he cannot se the kyngdom of God. <sup>4</sup> Nicodemus sayde vnto him: how can a man be boren when he is olde? can he enter into his moders wombe and be boren agayne? <sup>5</sup> Iesus answerid: verely, verely I saye vnto the; except that a man be boren of water and of the sprete; he cannot enter into the kyngdome of god. <sup>6</sup> That which is boren of the fleshe; is fleshe; and that which is boren of the sprete; is sprete. <sup>7</sup> Marvayle not that I sayd to the; ye must be boren a newe. <sup>8</sup> The wynde bloweth where he listeth; and thou hearest his sounde; but canst not tell whence he cometh; and whether he goeth. So is every man that is boren of the sprete.

<sup>9</sup> And Nicodemus answerid and sayde vnto him: how can these thinges be? <sup>10</sup> Iesus answerid and sayde vnto him: arte thou a master in Israel; and knowest not these thinges? <sup>11</sup> Verely verely; I saye vnto the; we speake that we knowe; and testify that we have sene; and ye receave not oure wities. <sup>12</sup> Yf when I tell you erthly thinges; ye beleve not; how shuld ye beleve; yf I shall tell you of hevenly thinges? <sup>13</sup> And no man ascendeth vp to heven; but he that came doune from heven; that is to saye; the sonne of man which is in heven.

<sup>14</sup> And as Moses lifte vp the serpent in the wyldernes; even so must the sonne of man be lifte vp; <sup>15</sup> that none that beleveth

## CRANMER — 1539.

selve vnto them, because he knewe all men, <sup>25</sup> and neded not, that eny man shuld testifie of him. For he knewe what was in man.

3. THER was a man of the Pharises named Nicodemus, a ruler of the Iewes <sup>2</sup> The same cam to Iesus by nyght, and sayde vnto him: Rabbi, we know that thou arte a teacher come from God: for no man coulde do suche myracles as thou doest, except God were with him. <sup>3</sup> Iesus answerid and sayd vnto him: Verely, verely I saye vnto the: except a man be boren from aboue, he cannot se the kyngdom of God. <sup>4</sup> Nicodemus sayeth vnto him how can a man be borne when he is olde? can he enter into his mothers wombe and be boren agayne? <sup>5</sup> Iesus answerid verely, verely, I saye vnto the: except a man be borne of water and of the sprete, he cannot enter into the kyngdom of God, <sup>6</sup> That which is borne of the fleshe, is fleshe, and that which is borne of the sprete, is sprete. <sup>7</sup> Maruayle not that I sayd to the, ye must be borne from aboue. <sup>8</sup> The wynde bloweth where it lysteth, and thou hearest the sounde thereof but canst not tell whence it commeth and whether it goeth. So is euery one that is borne of the sprete.

<sup>9</sup> Nicodemus answerid and sayde vnto him how can these thynges be? <sup>10</sup> Iesus answerid and sayde vnto him: art thou a master in Israel, and knowest not these thinges? <sup>11</sup> Uerely, verely, I saye vnto the; we speake that we do know, and testify that we haue sene; and ye receave not oure wities. <sup>12</sup> If I haue tolde you earthly thynges, and ye beleue not; how shal ye beleue, yf I tell yon of heauenly thynges. <sup>13</sup> And no man ascendeth vp to heauen, but he that came doune from heauen, euen the sonne of man which is in heauen;

<sup>14</sup> And as Moses lyfte vp the serpent in the wyldernes, euen so must the sonne of man be lyfte vp, <sup>15</sup> that whosoeuer

W153. Anec. witen, knowe. agen, again. wost, knowest. moun, may. stieth, ascendeth.

6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύ-  
 6 ματος, πνευμά ἐστι. 7 μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.  
 8 τὸ Πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν  
 6 ἔρχεται καὶ τοῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.  
 9 Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; 10 Ἀπε-  
 κρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ  
 6 γινώσκεις; 11 ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν  
 6 μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ ἐπίγεια εἶπον  
 6 ὑμῖν, καὶ οὐ πιστεύετε, πῶς, εἰάν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; 13 καὶ  
 6 οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ  
 6 ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ· 14 καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ,  
 6 οὕτως ὑψοθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, 15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν

\* Alex. = ὁ.

\* Alex. + καὶ εἶπεν αὐτῷ.

\* Rec. + ὁ.

## GENEVA—1557.

Jesus put not him selfe in their hands, because he knewe all men. 25 And neede not that any should testifie of man: for he knewe what was in man.

3. THERE was a man of the Pharisees named Nicodemus, a ruler of the Iewes: 2 The same came to Iesus by night, and sayd vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man could do suche miracles as thou doest, except God were with him. 3 Iesus answered and sayd vnto him, Verely verely I say vnto thee, except a man be begotten agayne, he can not see the kyngdome of God. 4 Nicodemus sayd vnto him, How can a man be begotten which is olde? can he enter into is mothers wombe agayne, and be begotten?

5 Iesus answered, Verely, verely I say vnto thee, Except that a man be begotten of water, and of the Spirit, he can not enter into the kyngdome of God. 6 That which is begotten of the fleshe, is fleshe: and that that is begotten of the Spirit is Spirite. 7 Maruayle not that I sayd to thee, Ye must be begotten agayne.

8 The winde bloweth where it lysteth, and thou hearest his sounde: but canst not tel whence it cometh, and whether it goeth. So is euery man, that is begotten of the sprite. 9 Nicodemus answered, and sayd vnto him, How can these things be?

10 Iesus answered, and sayd vnto him, Art thou a master in Israel, and knowest not these things? 11 Verely verely, I say vnto thee, We speake that we knowe, and testifie, that we haue seene; but ye receaue not our wytnes. 12 If when I tel you earthly things, ye beleue not: how shuld ye beleue, if I shal tel you of heauenly things? 13 For no man ascendeth vp to heauen, but the Sonne of man which is in heauen. 14 And as Moses lyft vp the serpent in the wyldernes: euen so must the Sonne of man be lyft vp. 15 That none that beleueth

## RHEIMS—1582.

vnto them, for that he knewe al, 25 and because it vvas not needefull for him that any should giue testimonie of man: for he knewe vvhat vvas in man.

3. AND there vvas a man of the Pharisees, named Nicodemus, a prince of the Iewes. 2 This man came to Iesus by night, and said to him, Rabbi, vve knowv that thou art come from God a maister, for no man can doe these signes vvich thou doest, vnles God be vvith him. 3 Iesus answered, and said to him, Amen, Amen I say to thee, Vnles a man be borne agayne, he can not see the kingdom of God. 4 Nicodemus said to him, Howv can a man be borne, vvhen he is old? can he enter into his mothers vvombe agayne and be borne? 5 Iesus answered, Amen, Amen I say to thee, Vnles a man be borne agayne of vvater and the Spirit, he can not enter into the kingdom of God. 6 That vvich is borne of the flesh, is flesh: and that vvich is borne of the spirit, is spirit.

7 Marueil not, that I said to thee, You must be borne agayne. 8 The spirit breatheth vvhere he vvil: and thou hearest his voice, but thou knowest not vvhen he cometh and vvither he goeth: so is euery one that is borne of the Spirit.

9 Nicodemus answered, and said to him, Howv can these things be done? 10 Iesus answered, and said to him, Thou art a maister in Israel, and art thou ignorant of these things? 11 Amen, Amen I say to thee, that vve speake that vvich vve knowv, and that vvich vve haue seen vve testifie, and our testimonie you receiue not.

12 If I haue spoken to you earthly things, and you beleue not: howv if I shal speake to you heauenly things, vvil you beleue? 13 And no man hath ascended into heauen, but he that descended from heauen, the Sonne of man vvich is in heauen. 14 And as Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: 15 that euery one

## AUTHORISED—1611.

not commit himself vnto them, because he knewe all men, 25 And neede not that any should testifie of man: for he knewe what was in man.

3. THERE was a man of the Pharisees, named Nicodemus, a ruler of the Iewes: 2 The same came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man can doe these miracles that thou doest, except God be with him. 3 Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne agayne, he cannot see the kingdom of God. 4 Nicodemus saith vnto him, How can a man be borne when he is old? can hee enter the second time into his mothers wombe, and be borne? 5 Iesus answered, Verely, verely I say vnto thee, except a man be borne of water and of the Spirit, hee cannot enter into the kingdom of God. 6 That which is borne of the flesh, is flesh, and that which is borne of the Spirit, is spirit. 7 Maruile not that I saide vnto thee, Ye must be borne agayne. 8 The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, & whither it goeth: So is euery one that is borne of the Spirit. 9 Nicodemus answered, & said vnto him, How can these things be? 10 Iesus answered, & said vnto him, Art thou a master of Israel, & knowest not these things? 11 Verely, verely I say vnto thee, We speake that we doe know, & testifie that we haue seene; & yet receiue not our witness. 12 If I haue tolde you earthly things, and ye beleue not: how shall ye beleue if I tel you of heauenly things? 13 And no man hath ascended vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen.

14 And as Moses lyft vp the serpent in the wilderness: euen so must the Sonne of man be lyft vp: 15 That whosoever

' μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. <sup>16</sup> οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον,  
 ' ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ  
 ' ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. <sup>17</sup> οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ  
 ' εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ. <sup>18</sup> ὁ  
 ' πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπί-  
 ' στευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. <sup>19</sup> αὕτη δέ ἐστιν ἡ κρίσις,  
 ' ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος,  
 ' ἢ τὸ φῶς· ἦν γὰρ ῥητορὰ αὐτῶν | τὰ ἔργα. <sup>20</sup> πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ  
 ' τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ τὰ ἔργα αὐτοῦ. <sup>21</sup> ὁ δὲ  
 ' ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῆ αὐτοῦ τὰ ἔργα, ὅτι ἐν  
 ' Θεῷ ἐστὶν εἰργασμένα.'

<sup>P</sup> Alex. = μὴ ἀπόληται, ἀλλ'.

<sup>q</sup> Alex. = αὐτοῦ.

## WICLIFF—1380.

hym perisch not but haue euerlastyng  
lif.

<sup>16</sup> for god loued so the world! that he  
saf his on bigetun sone; that eche man  
that beleueth in him perisch not: but  
haue euerlastyng lif. <sup>17</sup> for god sente not  
his sone in to the world, that he iuge the  
world, but that the world be saued by  
him. <sup>18</sup> he that beleueth in hym, is not  
demed; but he that beleueth not, is now  
demyd, for he beleueth not in the name  
of the on bigetun sone of god. <sup>19</sup> and  
this is the dome; for lyst cam in to the  
world: and men loueden more darkneses  
thanne lyst; for her werkis weren yuel;

<sup>20</sup> for eche man that doith yuel, hatith the  
lyst, and he cometh not to the lyst: that  
his werkis be not reprevd. <sup>21</sup> but he that  
doith trute, cometh to the lyst, that his  
werkis be schewid, that thei be don in  
god. <sup>22</sup> aftir these thingis ihesu cam and  
hise discipulis in to the lond of iudee: and  
there he dwellit with hem and baptisid. <sup>23</sup>  
and Ion was baptisinge in ennon besidis  
salym; for many watris weren there, and  
thei camen and weren baptisid. <sup>24</sup> and  
Ion was not jit sente into prisoun.

<sup>25</sup> therfor a questioun was made of Iones  
discipulis with the icwis of the purifica-  
cioun. <sup>26</sup> and thei camen to Ion: and  
seiden to him; maister, he that was with  
the bigende Iordan to whom thou hast  
borun witnessyng, lo he baptisith, and  
alle men comen to hym. <sup>27</sup> Ion answerid:  
and seide; a man mai not take ony thing:  
but it be zounn to him fro heuene. <sup>28</sup> se  
jou silf beren witnessyng to me: that I  
seide I am not crist: but that I am sente  
bifor hym. <sup>29</sup> he that hath a wif: is the  
houshonde, but the frend of the sponse,  
that stonidith and herith him: ioieth with

<sup>d</sup>med, judgd.    <sup>d</sup>ome, judgment.    <sup>y</sup>uel, evil.  
<sup>z</sup>ounn, green.

## TYNDALE—1534.

in him perisse: but haue eternal lyfe.  
For God so loveth the worlde, that he  
hath geven his only sonne, <sup>16</sup> that none  
that beleve in him; shuld perisse: but  
shuld haue everlastyng lyfe. <sup>17</sup> For God  
sent not his sone into the worlde; to  
condempne the worlde: but that the  
worlde through him, might be saved. <sup>18</sup> He  
that beleveth on him, shall not be con-  
demped. But he that beleveth not, is  
condempned all redy; be cause he beleveth  
not in the name of the only sone of God.

<sup>19</sup> And this is the condemnacion: that  
light is come into the worlde; and the  
men loved darcknes more then light; be-  
cause their dedes were evill. <sup>20</sup> For every  
man that evyll doeth; hateth the light:  
nether cometh to light, lest his dedes  
shuld be reprovd. <sup>21</sup> But he that doth  
truth; cometh to the light; that his dedes  
might be knowen; how that they are  
wrought in God.

<sup>22</sup> After these thinges cam Iesus and his  
discipulis into the Iewes londe; and ther he  
haunted with them and baptisid. <sup>23</sup> And  
Iohn also baptisid in Enon besydes Salim;  
because ther was moche water there; and  
they came and were baptisid. <sup>24</sup> For Iohn  
was not yet cast into prisoun.

<sup>25</sup> And ther arose a question bitwene  
Iohns discipulis and the Iewes about puri-  
fyng. <sup>26</sup> And they came vnto Iohn; and  
sayde vnto him: Rabbi, he that was with  
the beyonde Iordan; to whom thou barest  
witnes. Beholde the same baptiseth; and  
all men come to him. <sup>27</sup> Iohn answerid;  
and sayde: a man can receave no thinge  
at all except it be geven him from heu-  
en. <sup>28</sup> Ye your selves are witnesses; how that  
I sayde: I am not Christ; but am sent  
before him. <sup>29</sup> He that hath the bryde;  
is the brydegrome. But the frende of  
the brydegrome which stonideth by and

## CRANMER—1539.

beleueth in him, perisse not, but haue  
eternal lyfe.

<sup>16</sup> For God so loued the worlde, that he  
gaue his only begotten sone, that who-  
soeuer beleueth in him, shulde not perisse,  
but haue euerlastyng lyfe. <sup>17</sup> For God sent  
not his sone into the worlde, to con-  
dempe the worlde; but that the worlde  
through him myght be saued. <sup>18</sup> He that  
beleueth on him, is not condemned. But  
he that beleueth not, is condemned all-  
ready, because he hath not beleued in the  
name of the onely begotten sone of God.

<sup>19</sup> And this is the condemnacion that  
lyght is come into the world, and men  
loued darcknes more then lyght, because  
their dedes were euill. <sup>20</sup> For every one  
that euill doeth, hateth the lyght; nether  
cometh to the lyght, lest his dedes  
shuld be reprovd. <sup>21</sup> But he that doth  
trueth, cometh to the lyght, that his  
dedes maye be knowen, how that they are  
wrought in God.

<sup>22</sup> After these thynges cam Iesus and his  
discipulis into the land of lewy and ther  
he taried with them, and baptizid. <sup>23</sup> And  
Iohn also baptizid in Enon besydes Salim,  
because ther was moch water there, and  
they came and were baptizid. <sup>24</sup> For Iohn  
was not yet cast into prisoun.

<sup>25</sup> And ther arose a question betwene  
Iohns discipulis and the Iewes, aboute puri-  
fyng. <sup>26</sup> And they came vnto Iohn, and  
sayde vnto him: Rabbi, he that was with  
the beyonde Iordan (to whom thou barest  
witnes) beholde the same baptiseth and  
all men come to hym. <sup>27</sup> Iohn answerid,  
and sayde: a man can receave nothyng,  
except it be geuen him from heauen. <sup>28</sup> Ye  
your selues are witnesses how that I  
sayd: I am not Christ, but am sent be-  
fore him. <sup>29</sup> He that hath the bryde, is  
the brydegrome. But the frende of the  
brydegrome, which standeth and heareth

<sup>22</sup> Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν. <sup>23</sup> ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλεῖμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. <sup>24</sup> οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. <sup>25</sup> Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου| περὶ καθαρισμοῦ· <sup>26</sup> καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, ‘Ραββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἶδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.’ <sup>27</sup> Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, ‘Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ἦ δεδομένος αὐτῷ ἐκ τοῦ οὐρανοῦ. <sup>28</sup> αὐτοὶ ἡμεῖς |μοι| μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ’ ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. <sup>29</sup> ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων

\* Alex. αὐτῶν ποιεῖν.

\* Rec. Ἰουδαίων.

\* Const. = μοι.

## GENEVA—1557.

in him perish, but have eternal life. <sup>16</sup> For God so loueth the world, that he hath geuen his only begotten Sonne: that none that beleue in him, should peryshe, but have euerlasting life. <sup>17</sup> For God sent not his Sonne into the world, to condemne the world: but that the world through hym, myght be saued. <sup>18</sup> He that beleueth on him, shal not be condemned: but he that beleueth not, is condemned already: because he beleueth not in the name of the onely begotten Sonne of God.

<sup>19</sup> And this is the condemnation, that lyght is come into the world, and men loued darkenes rather then lyght, because their dedes were euyl. <sup>20</sup> For euery man that euyl doeth, hateth the light, nether cometh to lyght, least his dedes should be reprovud. <sup>21</sup> But he that doth truth, cometh to the lyght, that his dedes myght be known, how that they are wrought according to God. <sup>22</sup> After these thynges, came Iesus and his disciples into the Iewes land, and there taried with them, and baptized. <sup>23</sup> And Iohn also baptized in Enon besydes Salim, because there was much water there: and folke came and were baptized. <sup>24</sup> For Iohn was not yet cast into prison.

<sup>25</sup> And there arose a question between Iohns disciples and the Iewes, about purifieng. <sup>26</sup> And they came vnto Iohn, and sayd vnto hym, Rabbi, he that was with thee beyonde Iordan, to whome thou barest witnes, behold, the same baptizeth, & all men come to hym. <sup>27</sup> Iohn answered, and sayd, A man can receaue nothing at all, except it be geuen hym from heauen. <sup>28</sup> Ye your selues are wytnesses, how that I sayd, I am not Christe, but am sent before him. <sup>29</sup> He that hath the bryde, is the brydegrome: but the friend at the bridegrome, which standeth and heareth him,

## RHEIMS—1582.

vvhich beleueeth in him, perish not, but may haue life euerlasting. <sup>16</sup> For so God loued the world, that he gaue his only-begotten sonne: that euery one that beleueeth in him, perish not, but may haue life euerlasting. <sup>17</sup> For God sent not his sonne into the world, to iudge the world, but that the world may be saued by him. <sup>18</sup> He that beleueeth in him, is not iudged, but he that doeth not beleuee, is already iudged: because he hath not beleueed in the name of the only-begotten sonne of God.

<sup>19</sup> And this is the iudgment: because the light is come into the world, and men haue loued the darkenesse rather then the light: for their vvorkes vvare euil. <sup>20</sup> For euery one that doeth il, hateth the light, and commeth not to the light, that his vvorkes may not be controuled. <sup>21</sup> But he that doeth veritie, commeth to the light, that his vvorkes may be made manifest, because they vvare done in God.

<sup>22</sup> After these things Iesus came and his Disciples into the countrie of Ierivrie: and there he abode vvith them, and baptized. <sup>23</sup> And Iohn also vvaz baptizing in tEnon beside Salim: because there vvaz much vvater there, and they came, and vvare baptized. <sup>24</sup> For Iohn vvaz not yet cast into prison. <sup>25</sup> And there rose a question of Iohns disciples vvith the Iewes concerning purification. <sup>26</sup> And they came to Iohn, and said to him, Rabbi, he that vvaz vvith thee beyond Iordan, to vvhom thou didst giue testimonie, behold he baptizeth, and al come to him. <sup>27</sup> Iohn answered and said, A man can not receiue any thing, vnlesse it be giuen him from heauen. <sup>28</sup> Your selues doe beare me vvitness, that I said, I am not CHRISST: but that I am sent before him. <sup>29</sup> He that hath the bride, is the bridegrome: but the frende of the bridegrome that standeth and heareth him, reioyceeth vvith ioy

## AUTHORISED—1611.

beleueeth in him, should not perish, but haue eternall life.

<sup>16</sup> For God so loued the world, that he gaue his only begotten Sonne: that whosoever beleueeth in him, should not perish, but haue euerlasting life. <sup>17</sup> For God sent not his Sonne into the world to condemne the world: but that the world through him might be saued.

<sup>18</sup> He that beleueeth on him, is not condemned: but he that beleueth not, is condemned already, because he hath not beleueed in the Name of the onely begotten Sonne of God. <sup>19</sup> And this is the condemnation, that light is come into the world, and men loued darknesse rather then light, because their dedes were euill. <sup>20</sup> For euery one that doeth euil, hateth the light, neither commeth to the light, lest his dedes should be reprovud. <sup>21</sup> But hee that doeth truth, cometh to the light, that his dedes may be made manifest, that they are wrought in God.

<sup>22</sup> After these things, came Iesus and his disciples into the land of Iudea, and there hee taried with them, and baptized.

<sup>23</sup> And Iohn also was baptizing in Aenon, neere to Salim, because there was much water there: and they came, and were baptized. <sup>24</sup> For Iohn was not yet cast into prison.

<sup>25</sup> Then there arose a question betweene some of Iohns disciples and the Iewes, about purifying. <sup>26</sup> And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyond Iordane, to whom thou barest witness, behold, the same baptizeth, and all men come to him. <sup>27</sup> Iohn answered, and said, A man can receive nothing, except it be giuen him from heauen. <sup>28</sup> Ye your selues beare me witness, that I said, I am not the Christ, but that I am sent before him. <sup>29</sup> He that hath the bride, is the bridegrome: but the friend of the bridegrome, which standeth and

\* Or, discouered. # Or, take vnto himselfe.

αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ  
 πεπλήρωται. <sup>30</sup> ἐκείνου δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. <sup>31</sup> ὁ ἄνωθεν ἐρχόμενος,  
 ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ  
 τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστίν, <sup>32</sup> καὶ ὁ ἑώρακε καὶ ἤκουσε, τούτο  
 μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. <sup>33</sup> ὁ λαβὼν αὐτοῦ τὴν  
 μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθῆς ἐστίν. <sup>34</sup> ὄν γὰρ ἀπέστειλεν ὁ Θεός,  
 τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεός τὸ Πνεῦμα.  
<sup>35</sup> ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. <sup>36</sup> ὁ πιστεύων  
 εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ  
 ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.'

IV. Ὡς οὖν ἔγνω ὁ Ἰησοῦς, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ἔφη, Ὅτι Ἰησοῦς πλείονας

<sup>a</sup> Alex. = ἐπάνω πάντων ἱστί, καὶ σ. ἱ. π. ἱστί.

<sup>a</sup> Alex. = τοῦτο.

<sup>a</sup> Alex. = ὁ Θεός.

<sup>a</sup> Alex. Ἰησοῦς.

## WICLIF—1380.

ioier for the vois of the spouse, therfor in this thingis my ioie is fulfilled. <sup>30</sup> it biho-ueth hym to wexe, but me to be made lasse,

<sup>31</sup> he that cam fro above : is aboue alle, he that is of the erthe, spekih of the erthe. he that cometh fro heuene : is aboue alle. <sup>32</sup> and he witeith that thing that he hath seie and herde, and no man takith his witnessyng. <sup>33</sup> but he that takith his witnessyng hath confemred that god is sothfast. <sup>34</sup> but he whom god hath sente, spekih the wordis of god, for not to mesure, god seueith the spirit. <sup>35</sup> the fadir loneth the sone : and he hath zoun alle thingis in his hond. <sup>36</sup> he that bileueth in the sone : hath euerlastyng liif, but he that is vnbeleif to the sone : schal not se euerlastyng liif, but the wraththe of god dwelleth on hym.

4. THERFOR as ihesus knewe, that the farisies herden, that ihesus makith and baptisith mo disciplis thanne Iohn, <sup>2</sup> thouz ihesus baptisid not but hisse disciplis : <sup>3</sup> he lefte iude, and wente azen in to galile, <sup>4</sup> and it bihoite him to passe bi samarie, <sup>5</sup> therfor ihesus cam in a citee of samarie, that is clepid sikar, bisidis the place that Iacob gaf to Iosep his sone, <sup>6</sup> and the welle of Iacob was there, and ihesus was wcri of the iournei : and sat thus on the welle,

† the our was as it were the sixte, <sup>7</sup> and a woman cam fro samarie : to drawe watir, and ihesus seith to hir, seue me drynke, <sup>8</sup> and hisse disciplis wren gon in to the citee : to bi mete, <sup>9</sup> therfor thilke woman of samarie seith to hym, hou thou wannest thou art a iewe : axist of me drynke that am a womman of samarie : for iewis nsen not to dele with samaritans, <sup>10</sup> ihesus answerid : and seide to hir, if thou wistist the gifte of god, and who he is that seith to thee, seue me drinke : thou parauentur woldist haue

wexe, increas. sothfast, true. zoun, giuen.  
 vnbileful, unbeliering. azen, again. clepid, called.  
 zoun, giue. thilke, that. wistist, knewest.

## TYNDALE—1534.

heareth him, reioyseth greatlye of the bryd-groomes voyce. This my ioye is fulfilled. <sup>30</sup> He must increace : and I must deceare.

<sup>31</sup> He that cometh from an hye is aboue all : He that is of the erth, is of the erth, and speaketh of the erth. He that cometh from heauen, is aboue all, <sup>32</sup> and what he hath seene and hearde : that he testifieth : but no man receaueh his testimonye. <sup>33</sup> How be it, he that hath receaueh hys testimonye hath set to his seale that God is true. <sup>34</sup> For he whom God hath sent, speaketh the wordes of God. For God geueth not the sprete by measure. <sup>35</sup> The father loveth the sonne and hath geuen all thinges into his honde. <sup>36</sup> He that beleueth on the sonne, hath euerlastyng lyfe : and he that beleueth not the sonne, shall not se lyfe, but the wrathe of God abydeh on him.

4. ASSONE as the Lorde had knowledge, how the Pharises had hearde, that Iesus made and baptised moo disciples then Iohn <sup>2</sup> (though that Iesus him selfe baptised not : but his disciples) <sup>3</sup> he lefte Iewry, and departed agayne into Galile. <sup>4</sup> And it was so that he must nedes goo thorowe Samaria. <sup>5</sup> Then came he to a cyte of Samaria called Sichar, besydes the possession that Iacob gave to his sonne Ioseph. <sup>6</sup> And there was Jacobs well. Iesus then weryed in his iorney, sate thus on the well.

And it was about the sixte houre : <sup>7</sup> and there came a woman of Samaria to drawe water. And Iesus sayde vnto her : geue me drynke. <sup>8</sup> For his disciples were gone away vnto the tonne to bye meate. <sup>9</sup> Then sayde the woman of Samaria vnto him : how is it, that thou beinge a Iewe, axest drinke of me which am a Samaritan : for the Iewes medle not with the Samaritans. <sup>10</sup> Iesus answered and sayde vnto hir : yf thou knewest the gyfte of God, and who it is that sayeth to the geue me drynke, thou woldest haue axed of

## CRANMER—1539.

him reioyseth greatlye because of the bridegroomes voyce. This my ioye therfore is fulfilled. <sup>30</sup> He must increace : but I must deceare.

<sup>31</sup> He that cometh from an hye, is aboue all : He that is of the erth, is earthly, and speaketh of the erth. He that cometh from heauen, is aboue all, <sup>32</sup> and what he hath seene and hearde : that he testifieth : and no man receaueh hys testimonye. <sup>33</sup> He that hath receaueh his testimonye hath set to his seale, that God is true. <sup>34</sup> For he whom God hath sent, speaketh the wordes of God : For God geueth not the sprete by measure vnto hym. <sup>35</sup> The father loveth the sonne and hath geuen all thynges into hys hande. <sup>36</sup> He that beleueth on the sonne hath euerlastyng lyfe : He that beleueth not the sonne, shall not se lyfe, but the wrath of God abydeh on him.

4. AS sone as the Lord knewe, how the pharises had hearde, that Iesus made and baptised moo disciples then Iohn <sup>2</sup> (though that Iesus him selfe baptised not : but hys discyples) <sup>3</sup> he lefte Iewry, and departed agayne in to Galile. <sup>4</sup> For it was so that he must nedes goo thorowe Samaria <sup>5</sup> Then came he to a citee of Samaria (which is called Sichar) Besydes, the possession that Iacob gaue to hys sonne Ioseph. <sup>6</sup> And there was Jacobs well. Iesus then bynyng werye of hys iorney, sate thus on the well. And it was about the sixte houre : <sup>7</sup> and there came a woman of Samaria to drawe water. Iesus sayeth vnto her : geue me drinke. <sup>8</sup> For hys disciples were gone away vnto the towne to bye meate. <sup>9</sup> Then sayeth the woman of Samaria vnto him : how is it, that thou beinge a Iewe, askest dryncke of me, whych am a Samaritan : For the Iewes medle not with the Samaritans. <sup>10</sup> Iesus answered and sayde vnto hys : yf thou knewest the gyfte of God, and who it is that sayeth to the geue me drinke,

‘ μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης; ’ <sup>2</sup> (καὶ τοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ’ οἱ μαθηταὶ αὐτοῦ) <sup>3</sup> ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. <sup>4</sup> ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. <sup>5</sup> ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην <sup>a</sup> Συχάρ, πλησίον τοῦ χωρίου <sup>b</sup> οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. <sup>6</sup> ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥστε ἔκρη. <sup>7</sup> ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, ‘ Δὸς μοι πιεῖν. ’ <sup>8</sup> οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι. <sup>9</sup> λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, ‘ Πῶς σὺ Ἰουδαῖος ὄν παρ’ ἐμοῦ πιεῖν αἰτεῖς, <sup>a</sup> οὕσης | ‘ γυναικὸς Σαμαρεῖτιδος; ’ οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. <sup>10</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, ‘ Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων

<sup>a</sup> Alex. + γῆν.

<sup>2</sup> Const. = πάλιν.

<sup>a</sup> Rec. Σιχάρ.

<sup>b</sup> Rec. δ.

<sup>c</sup> Alex. ὥς.

<sup>d</sup> Alex. οὔσης post Σαμαρ.

## GENEVA — 1557.

reioyest greatly of the bridegrome voyce. This my ioy therefore is fulfilled. <sup>30</sup> He must increase, and I must decrease. <sup>31</sup> He that cometh from an hye, is aboue all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heauen, is aboue all.

<sup>32</sup> And what he hath sene and heard, that he testifieth: but no man receaueth his testimonie. <sup>33</sup> Howbeit, he that hath receaued his testimonie, hath sealed that God is true. <sup>34</sup> For he whome God hath sent, speaketh the wordes of God. For God geueth not the Sprite by measure vnto him. <sup>35</sup> The Father loueth the Sonne, and hath geuen all things into his hande. <sup>36</sup> He that beleueth on the Sonne, hath euerlasting life: and he that obeyeth not the Sonne, shal not se life: but the wrath of God abydeth on him.

4. ASONE as the Lord had knowledge, how the Pharises had heard, that Iesus made, and baptized more disciples then Iohn, <sup>2</sup> (Though that Iesus him self baptized not: but his disciples) <sup>3</sup> He left Iewrie, and departed agayne into Galile. <sup>4</sup> And it was so, that he must nedes go through Samaria. <sup>5</sup> Then came he to a cite of Samaria called Sichar, besydes the possession that Iacob gaue to his sonne Ioseph. <sup>6</sup> And there was Iacobs wel. Iesus then weryed of his iorney, sate thus on the wel: for it was about the syxt houre.

<sup>7</sup> And there came a woman of Samaria to drawe water. Iesus sayd vnto her, Geue me drynce. <sup>8</sup> For his disciples were gone away into the towne, to bye meat. <sup>9</sup> Then sayd the woman of Samaria vnto hym, How is it, that thou beyng a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

<sup>10</sup> Iesus answered and sayd vnto her, If thou knewest the gyft of God, and who it is that sayeth to thee, Geue me drinke,

3 H

## RHEIMS — 1582.

for the voice of the bridegrome. This my ioy therefore is fulfilled. <sup>30</sup> He must increase, and I diminish. <sup>31</sup> He that cometh from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heauen, is aboue al. <sup>32</sup> And what he hath sene and heard, that he testifieth: and his testimonie no man receiueh. <sup>33</sup> He that hath receiued his testimonie, hath signed that God is true. <sup>34</sup> For he vvhom God hath sent, speaketh the vvordes of God. For God doth not giue the spirit by measure. <sup>35</sup> The Father loueth the Sonne: and he hath giuen al things in his hand. <sup>36</sup> He that beleueth in the Sonne, hath life euerlasting: but he that is incredulous to the Sonne, shal not see life, but the vvraith of God remaineth vpon him.

4. WHEN IESVS therfore vnderstoode that the Pharises had heard that Iesus maketh mo Disciples, and baptizeth, then Iohn, <sup>2</sup> (hovbeit Iesus did not baptize, but his Disciples) <sup>3</sup> he left Iewrie, and vvent againe into Galilee. <sup>4</sup> and he had of necessitie to passe through Samaria. <sup>5</sup> He cometh therfore into a cite of Samaria vvhich is called Sichar: beside the maner that Iacob gaue to Ioseph his sonne. <sup>6</sup> And there vvas there the fountaine of Iacob. Iesus therfore vvearied of his iourney, sate so vpon the fountaine. It vvas about the sixt houre.

<sup>7</sup> There cometh a vvoman of Samaria to dravv vvater, IESVS saith to her, Giue me to drinke. <sup>8</sup> For his Disciples vvere gone into the cite, to bie meates. <sup>9</sup> Therfore that Samaritane vvoman saith to him, Hovv dost thou being a Ievve, aske of me to drinke, vvvhich am a Samaritane vvoman? For the Ievves do not communicate vvith the Samaritanes. <sup>10</sup> IESVS answered, and said to her, If thou didst knovv the gyft of God, and vvho he is that saith vnto thee, Giue me to drinke, thou perhaps vvouldest haue asked of him,

## AUTHORISED — 1611.

heareth him, reioyceth greatly because of the bridegromes voice: This my ioy therefore is fulfilled. <sup>30</sup> He must increase, but I must decrease. <sup>31</sup> He that cometh from aboue, is aboue all: hee that is of the earth, is earthly, and speaketh of the earth: he that cometh from heauen is aboue all: <sup>32</sup> And what hee hath sene and heard, that he testifieth, and no man receiueh his testimonie: <sup>33</sup> He that hath receiued his testimonie, hath set to his seale, that God is true. <sup>34</sup> For he whom God hath sent, speaketh the vvords of God: For God giueh not the Sprite by measure vnto him. <sup>35</sup> The Father loueth the Sonne, and hath giuen al things into his hand. <sup>36</sup> He that beleueth on the Sonne, hath euerlasting life: and he that beleueth not the Sonne, shall not see life: but the wrath of God abideth on him.

4. WHEN therefore the Lord knew how the Pharises had heard that Iesus made and baptized more disciples then Iohn, <sup>2</sup> (Though Iesus himselfe baptized not, but his disciples:) <sup>3</sup> He left Iudea, and departed againe into Galile. <sup>4</sup> And hee must needs goe thorow Samaria. <sup>5</sup> Then cometh he to a city of Samaria, which is called Sichar, nere to the parcell of ground, that Iacob gaue to his sonne Ioseph.

<sup>6</sup> Now Iacobs Well was there. Iesus therefore being wearied with his iourney, sate thus on the Well: and it was about the sixt houre. <sup>7</sup> There cometh a woman of Samaria to draw water: Iesus saith vnto her, Giue me to drinke. <sup>8</sup> For his disciples were gone away vnto the cite to buy meat. <sup>9</sup> Then saith the woman of Samaria vnto him, How is it that thou, being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes haue no dealings with the Samaritanes. <sup>10</sup> Iesus answered, and said vnto her, If thou knewest the gyft of God, and who it is that saith to thee, Giue me to drinke: thou wouldest

‘σοι, Δός μοι πιεῖν, σὺ ἂν ἤτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.’ <sup>11</sup> Λέγει αὐτῷ ἡ γυνὴ, ‘Κύριε, οὐτε ἀμπλῆμα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;’ <sup>12</sup> μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;’ <sup>13</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, ‘Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν.’ <sup>14</sup> ὁς δ’ ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ <sup>15</sup> διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ ἡ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζῶνῃ αἰῶνιον.’ <sup>16</sup> Λέγει πρὸς αὐτὸν ἡ γυνὴ, ‘Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀμπλεῖν.’ <sup>17</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Ἔταγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθε ἐνθάδε.’ <sup>17</sup> Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, <sup>18</sup> ‘Ὁὐκ ἔχω ἄνδρα.’ Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Καλῶς εἶπας, ὅτι ἄνδρα

\* Rec. + δ.

† Alex. hab. ἐψήσει et ὃ + ἰγῶ.

‡ Const. + αὐτῆ.

§ Alex. ἀνὴρα οὐκ ἔχω.

## WICLIF—1380.

axed of hym, and he schulde haue zoun to thee quyk watir, <sup>11</sup> the womman seith to hym, sire thou hast not whereynne to drawe, and the pitte is deep where of thanne hast thou quyk water? <sup>12</sup> whether thou art greater thanne oure fadir Iacob: that ȝaf to us the pitte? and he dranke therof: and hise sones and hise beestis.

<sup>13</sup> ihesus answerid and seide to hir, eche man that drynkith of this watir: schal thrist eftsoner, <sup>14</sup> but he that drynkith of the watir that I schal zeue hym: schal not thrist without ende, but the watir that I schal zeue hym, schal be made in hym a wellle of water springinge vp in to euerlastyng lifir. <sup>15</sup> the womman seith to hym, sire, geve me this watir that I thrist not: nether come hider to drawe, <sup>16</sup> ihesus seith to hir, go clepe thin housbonde: ȝ come hidir, <sup>17</sup> the womman answerid and seide, I haue noon housbonde, ihesus seith to hir, thou seidist wel, that I haue noon housbonde, <sup>18</sup> for thou hast hadde fyue housbondis, and he that thou hast is not thin housbonde, this thing thou seidist sothli.

<sup>19</sup> the womman seith to him, lord I se: that thou art a profete, <sup>20</sup> oure fadir worschipiden in this hille: and ze schenȝ that at ierusalem is a place: where it bihoueth to worschip; <sup>21</sup> ihesus seith to hir, womman, bilene thou to me, for the oure schal come: whanne nether in this hille, nether in ierusalem ȝe schuln worschip the fadir, <sup>22</sup> ȝe worschipen that ȝe knowun not: we worschipen that that we knowun, for helthe is of the iewis, <sup>23</sup> but the tyme is comen and now it is: whanne trewe worschippers schuln worschip the fadir in spirit and truthe for also the fadir sekith such, that worschipen hym, <sup>24</sup> god is a spirit, ȝ it bihoueth hem that worschipen hym: to worschip in spirit and truthe, <sup>25</sup> the womman seith to him, I wot that messias is comen: that is seid crist,

þouun, giren. quyk, liring. eftsoner, again. geue, gire. clepe, call. sothli, truly. wot, know.

## TYNDALE—1534.

him, and he wolde have geuen the water of lyfe. <sup>11</sup> The woman sayde vnto him, Syr thou hast no thinge to drawe with, and the well is depe: from whence then hast thou that water of lyfe? <sup>12</sup> Arte thou greater then oure father Iacob which gaue vs the well, and he him silfe dranke therof, and his chyldren, and his cattell?

<sup>13</sup> Iesus answered and sayde vnto hir: whosoever drincketh of this water, shall thurst agayne. <sup>14</sup> But whosoever shall drinke of the water that I shall geue him, shall neuer be more a thyrst: but the water that I shall geue him, shall be in him a well of water, springinge vp in to euerlastyng lyfe. <sup>15</sup> The woman sayd vnto him: Syr geue me of that water, that I thyrst not, nether come hedder to drawe. <sup>16</sup> Iesus sayde vnto her. Go and call thy husband, and come hydder. <sup>17</sup> The woman answered and sayde to him: I haue no husband. Iesus sayde to her. Thou hast well sayd, I haue no husband. <sup>18</sup> For thou haste had fyue husbandes, and he whom thou now hast, is not thy husband. That saydest thou truly.

<sup>19</sup> The woman sayde vnto him: Syr I perceave that thou art a prophet. <sup>20</sup> Oure fathers worshipped in this mountayne: and ye saye that in Hierusalem is the place where men ought to worschipe. <sup>21</sup> Iesus sayde vnto her: woman beleve me, the houre cometh when ye shall nether in this mountayne nor yet at Ierusalem, worschipe the father. <sup>22</sup> Ye worschipe, ye wot not what: we knowe what we worschipe. For saluacion cometh of the Iewes. <sup>23</sup> But the houre cometh and nowe is, when the true worschippers shall worschipe the father in sprete and in troath. For verely suche the father requyret to worschipe him. <sup>24</sup> God is a sprete, and they that worschipe him, must worschipe him, in sprete and trouthe.

<sup>25</sup> The woman sayde vnto him: I wot well Messias shall come, which is called

## CRANMER—1539.

thou woldest haue asked of him and he wolde haue geuen the water of lyfe. <sup>11</sup> The woman sayeth vnto him: Syr, thou hast nothyng to drawe wyth, and the well is depe: from whence then hast thou that water of lyfe? <sup>12</sup> Art thou greater then oure father Iacob which gaue vs the well, and he him selfe drancke therof, and his chyldren, and his cattell?

<sup>13</sup> Iesus answered, and sayde vnto hyr: whosoever drincketh of this water, shall thyrst agayne. <sup>14</sup> But whosoever drincketh of the water that I shall geue him, shall neuer be more a thyrst: but the water that I shall geue him, shall be in him a well of water, springyng vp into euerlastyng lyfe. <sup>15</sup> The woman sayeth vnto him: Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. <sup>16</sup> Iesus sayeth vnto her: Go, call thy husband, and come hyther. <sup>17</sup> The woman answered and sayde vnto him: I haue no husband. Iesus sayde vnto her: Thou hast well sayd I haue no husband. <sup>18</sup> For thou hast had fyue husbandes, and he whom thou now hast, is not thy husband. In that saydest thou truly.

<sup>19</sup> The woman sayeth vnto him: Syr, I perceave that thou art a prophēt. <sup>20</sup> Oure fathers worshipped in thys mountayne and ye saye that in Ierusalem is the place, where men ought to worschipe. <sup>21</sup> Iesus sayeth vnto her: woman beleue me, the houre cometh, when ye shall (nether in this mountayne, nor yet at Ierusalem) worschipe the fathers. <sup>22</sup> Ye worschipe ye wote not what: we knowe what we worschipe.

For saluacion cometh of the Iewes. <sup>23</sup> But the houre cometh and now is, when the true worschippers shall worschipe the father in sprete, and in the treuth. For such the father also requyret to worschipe him. <sup>24</sup> God is a sprete: and they that worschipe him, must worschipe him in sprete and in the treuth.

<sup>25</sup> The woman sayeth vnto him: I wote, that Messias shall come, whych is called

οὐκ ἔχω· <sup>18</sup> πέντε γὰρ ἀνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τούτο ἀληθὲς εἶρηκας· <sup>19</sup> Λέγει αὐτῷ ἡ γυνή, 'Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ· <sup>20</sup> οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ | προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου <sup>k</sup> δεῖ προσκυνεῖν·' <sup>21</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, 'Γύναι, πιστευσόν μοι, | ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ· <sup>22</sup> ὑμεῖς προσκυνεῖτε ὁ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὁ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· <sup>23</sup> ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν· <sup>24</sup> Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνούντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν·' <sup>25</sup> Λέγει αὐτῷ ἡ γυνή, 'Οἶδα ὅτι Μεσσίας ἔρχεται·' (ὁ λεγόμενος Χριστός·) 'ὅταν

<sup>1</sup> Rec. ἐν τούτῳ τῷ ὄρει.

<sup>2</sup> Alex. προσκυνεῖν δεῖ.

<sup>3</sup> Alex. πιστεύ μοι, γύναι s. γύναι, πιστεύ μοι.

GENEVA — 1557.

thou wouldest haue asked of him, and he would haue geuen thee water of life. <sup>11</sup>The woman sayd vnto hym, Syr, thou hast nothing to drawe with, and the wel is depe: from whence then hast thou that water of life? <sup>12</sup>Art thou greater then our father Iacob, which gaue vs the wel, and he him selfe, drancke therof, and his chyldren, and his cattel? <sup>13</sup>Jesus answered, and sayd vnto her, Whosoever drinketh of this water, shal thirst agayne: <sup>14</sup>But whosoever drinketh of the water that I shal geue hym, shal neuer be more a thyrst: but the water that I shal geue him, shalbe in hym a wel of water, springing vp into euerlasting life. <sup>15</sup>The woman sayd vnto him, Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. <sup>16</sup>Jesus sayd vnto her, Go call thy husband, and come hyther.

<sup>17</sup>The woman answered, and sayd to him, I haue no husband, Iesus sayd to her, Thou hast wel sayd, I haue no husband: <sup>18</sup>For thou hast had fyue husbandes, and he whome thou now hast, is not thy husband. that saydest thou truly. <sup>19</sup>The woman sayd vnto him, Syr, I perceaue that thou art a Prophet. <sup>20</sup>Our fathers worshyped in this mountayne: and ye say, that in Ierusalem is the place where men ought to worship.

<sup>21</sup>Jesus sayd vnto her, Woman beleue me, the houre commeth, when ye shal nether in this mountaine nor yet at Ierusalem, worship the Father. <sup>22</sup>Ye worship ye wot not what: we knowe what we worship: for saluation commeth of the Iewes. <sup>23</sup>But the houre commeth, and now is, when the true worshippers shal worship the Father in sprite, and in trueth: for verely such the Father requireth to worship him. <sup>24</sup>God is a Sprite, and they that worship hym must worship him in sprite and trueth. <sup>25</sup>The woman sayd vnto him, I wot wel Messias

RHEIMS — 1582.

and he vould haue giuen thee liuing vwater. <sup>11</sup>The vwoman saith to him, Sir, neither hast thou vvherein to dravv, and the vvell is deepe: vvhence hast thou the liuing vwater? <sup>12</sup>Art thou greater then our father Iacob, vvho gaue vs the vvell, and him self dranke of it, and his children, and his cattel? <sup>13</sup>Iessvs answered, and said to her, Euey one that drinketh of this vvater, shal thirst againe: but he that shal drinke of the vvater that I vvill giue him, shal not thirst for euer, <sup>14</sup>but the vvater that I vvill giue him, shal be in him a fountaine of vvater springing vp into life euerlasting. <sup>15</sup>The vwoman saith to him, Lord giue me this vvater, that I may not thirst, nor come hither to dravv.

<sup>16</sup>Iessvs saith to her, Goe, call thy husband, and come hither. <sup>17</sup>The vwoman answered and said, I haue no husband. Iessvs saith to her, Thou hast said vvell, that I haue no husband. <sup>18</sup>For thou hast had fyue husbandes: and he vvhom thou novv hast, is not thy husband. This thou hast said truly.

<sup>19</sup>The vwoman saith to him, Lord, I perceiue that thou art a Prophet. <sup>20</sup>Our fathers adored in this mountaine, and you say, that at Hierusalem is the place vvhere men must adore. <sup>21</sup>Iessvs saith to her, Vvoman beleuee me, that the houre shal come, when you shal neither in this mountaine, nor in Hierusalem adore the Father. <sup>22</sup>You adore that you knovv not: vve adore that vve knovv, for saluation is of the Iewes. <sup>23</sup>But the houre commeth, and novv it is, vvhen the true adorers shal adore the Father in spirit and veritie. for the Father also seeketh such, to adore him. <sup>24</sup>God is a spirit, and they that adore him, must adore in spirit and veritie. <sup>25</sup>The vwoman saith to him, I knovv that MESSIAS commeth, (vvhich is called

AUTHORISED—1611.

haue asked of him, and hee would haue giuen thee liuing water. <sup>11</sup>The woman saith vnto him, Sir, thou hast nothing to drawe with, and the Well is deepe: from whence then hast thou that liuing water? <sup>12</sup>Art thou greater then our father Iacob, which gaue vs the Well, and dranke thereof himselfe, and his children, and his cattell?

<sup>13</sup>Jesus answered, and saide vnto her, Whosoever drinketh of this water, shall thirst againe: <sup>14</sup>But whosoever drinketh of the water that I shal giue him, shall neuer thirst: but the water that I shal giue him, shall be in him a well of water springing vp into euerlasting life. <sup>15</sup>The woman saith vnto him, Sir, giue me this water, that I thirst not, neither come hither to draw. <sup>16</sup>Jesus saith vnto her, Goe, call thy husband, and come hither. <sup>17</sup>The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband: <sup>18</sup>For thou hast had fyue husbandes, and he whom thou now hast, is not thy husband: In that saidst thou truly. <sup>19</sup>The woman saith vnto him, Sir, I perceiue that thou art a Prophet. <sup>20</sup>Our fathers worshipped in this mountaine, and ye say, that in Hierusalem is the place where men ought to worship.

<sup>21</sup>Jesus saith vnto her, Woman, beleuee mee, the houre commeth when ye shall neither in this mountaine, nor yet at Hierusalem, worship the Father. <sup>22</sup>Ye worship ye know not what: we know what we worship: for saluation is of the Iewes. <sup>23</sup>But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and in trueth: for the Father seeketh such to worship him. <sup>24</sup>God is a Spirit, and they that worship him, must worship him in spirit, and in trueth. <sup>25</sup>The woman saith vnto him, I know that Messias commeth,

‘ ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.’ <sup>26</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, ‘ Ἐγὼ εἰμι, ὁ λαλῶν σοι.’ <sup>27</sup> Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἑθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, ‘ Τί ζητεῖς; ’ ἢ, ‘ Τί λαλεῖς μετ’ αὐτῆς; ’

<sup>28</sup> Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, <sup>29</sup> ‘ Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; ’ <sup>30</sup> Ἐξῆλθον ἔκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

<sup>31</sup> Ἐν ὁδῷ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες, ‘ Ραββί, φάγε.’ <sup>32</sup> Ὁ δὲ εἶπεν αὐτοῖς, ‘ Ἐγὼ βρώσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε.’ <sup>33</sup> Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, ‘ Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν; ’ <sup>34</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς, ‘ Ἐμὸν βρώμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. <sup>35</sup> οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετραήμερός ἐστι, καὶ ὁ

<sup>26</sup> Rec. ἰθαύμασαν.

<sup>27</sup> Rec. αὐτῶν.

<sup>28</sup> Alex. = εἰ.

<sup>29</sup> Alex. ποιήσω.

<sup>30</sup> Alex. = εἶτι.

## WICLIIF—1380.

therfor whanne he cometh: he schal telle us alle thingis; <sup>26</sup> ihesus seith to hir, I am he, that spekith with thee, <sup>27</sup> and anon hise disciplis camen: and wondridn that he spake with the woman; netheles no man seide to him, what sekist thou? or what pekist thou with hir, <sup>28</sup> therfor the woman lefte hir water potte: and wente in to the citee, and seide to the men; <sup>29</sup> come 3e and se 3e a man that seide to me alle thingis: that I haue don, whether he be crist? <sup>30</sup> and thei wenten out of the citee:

<sup>31</sup> and camen to hym, in the meene while hise disciplis preiden hym and seiden, maistr ete, <sup>32</sup> but he seide to hem, I haue mete to ete: that 3e knowen not, <sup>33</sup> therfor [the] disciplis seiden to gidre, whether ony man hath brougte hym mete to ete? <sup>34</sup> ihesus seith to hem, my mete is that I do the wille of hym that sente me, that I performe the werk of him; <sup>35</sup> Whether 3e seien not, that 3it four monethis ben; and ripe come cometh? lo I seie to 3ou, lefte vp 3oure isen and se 3e the feldis: for now thei ben white to repe, <sup>36</sup> and he that repith: takith hire, and gaderith fruyt in to euerlastinge liif, that bothe he that sowith and he that ripith: haue ioie to gidre, <sup>37</sup> in this thing is the word trewe. for another is that sowith and another that repith; <sup>38</sup> I sente 3ou to repe that that 3e haii not traueilid: [other men han traueilid,] and 3e han entrid in to her traueilis;

<sup>39</sup> of that citee many samaritans bileuden in hym: for the word of the woman that bare witnessynge, that he seide to me alle thingis that I haue don; <sup>40</sup> therfor whanne samaritans camen to him: thei preiden hym to dwelle there, and he dwelte there twee daies; <sup>41</sup> and many no bileuden for his word: <sup>42</sup> and seiden to the wileman: that now not for thi speche, we bileuen; for we han herde, and we

## TYNDALE—1534.

Christ. When he is come, he will tell vs all thinges. <sup>26</sup> Iesus sayde vnto hir: I that speake vnto the am he. <sup>27</sup> And even at that poynthe, came his disciples, and marvelled that he talked with the woman. Yet no man sayde vnto him: what meanest thou, or why talkest thou with her? <sup>28</sup> The woman then lefte her waterpot, and went her waye into the cite, and sayde to the men. <sup>29</sup> Come se a man which tolde me all thinges that ever I dyd. Is not he Christ? <sup>30</sup> Then they went out of the cite, and came vnto him.

<sup>31</sup> And in the meane while his disciples prayed him sayinge: Master, ete. <sup>32</sup> He sayde vnto them: I haue meate to eate, that ye knowe not of. <sup>33</sup> Then sayd the disciples bitwene them selues: hath eny man brought him meate? <sup>34</sup> Iesus sayde vnto them: my meate is to doo the will of him that sent me. And to fynnishe his worke. <sup>35</sup> Saye not ye: there are yet four monethes, and then commeth harvest? Beholde I saye vnto you, lyfte vp youre eyes, and loke on the regions: for they are whyte all redy vnto harvest. <sup>36</sup> And he that repeth receaveth rewarde, and gaddereth frute vnto life eternal: that bothe he that soweth, and he that repeth myght reioyse to gether. <sup>37</sup> And herin is the sayinge true, that one soweth, and another repeth. <sup>38</sup> I sent you to repe that wheron ye bestowed no labour. Other men laboured, and ye are entred into their labours.

<sup>39</sup> Many of the Samaritans of that cytie beleued on him, for the sayinge of the woman, which testified: he tolde me all thinges that ever I dyd. <sup>40</sup> Then when the Samaritans were come vnto him, they besought him, that he wolde tary with them. And he abode there two dayes. <sup>41</sup> And many moe beleued because of his awne wordes; <sup>42</sup> and sayd vnto the woman: Now we beleue not because of thy sayinge. For we have herde him our selues,

## CRANMER—1539.

Chryst. When he is come, he will tell vs all thinges. <sup>26</sup> Iesus sayeth vnto hir: I that speake vnto the am he. <sup>27</sup> And immediatly came hys disciples, and marueyled that he talked with the woman. Yet no man said: what meanest thou, or why talkest thou with her? <sup>28</sup> The woman then lefte her waterpot, and went her waye into the cytie, and sayeth to the men: <sup>29</sup> Come, se a man which tolde me all thynges that euer I dyd. Is not he Christ? <sup>30</sup> Then they went out of the cytie, and came vnto him.

<sup>31</sup> In the meane whyle his disciples prayed him, saying: Master, ete. <sup>32</sup> He sayde vnto them: I haue meate to eate, that ye know not of. <sup>33</sup> Therefore sayde the disciples amonge them selues: hath eny man brought him ought to eate? <sup>34</sup> Iesus sayeth vnto them: my meate is to do the wyll of him that sent me, and to fynnishe his worke. <sup>35</sup> Saye not ye: there are yet four monethes, and then commeth harvest? Beholde I saye vnto you: lyfte vp youre eyes, and loke on the regions: for they are white all ready vnto harvest. <sup>36</sup> And he that reapeth, receaueth rewarde, and gathereth frute vnto lyfe eternal: that bothe he that soweth, and he that reapeth, myght reioyse together. <sup>37</sup> And herin is the saying true, that one soweth and another reapeth. <sup>38</sup> I sent you to reape that wheron ye bestowed no labour. Other men laboured, and ye are entred into their labours.

<sup>39</sup> Many of the Samaritans of that cytie beleued on him, for the sayinge of the woman, which testified that he tolde her all that euer she dyd. <sup>40</sup> So, when the Samaritans were come vnto him, they besought him, that he wolde tary wyth them. And he abode there two dayes. <sup>41</sup> And many moe beleued because of his awne wordes, <sup>42</sup> and sayde vnto the woman: Now we beleue, not because of thy sayinge: for we haue herde him our selues,

‘θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη.<sup>36</sup> καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.<sup>37</sup> ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὅτι ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.<sup>38</sup> ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὁ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.’<sup>39</sup> Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, ‘Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.’<sup>40</sup> Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μείναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.<sup>41</sup> καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, τῇ τε γυναικὶ ἔλεγον, ‘Ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτὸ γὰρ ἀκηκόαμεν, καὶ

<sup>1</sup> Rec. τετραμήνῳν.

<sup>2</sup> Alex. = καί.

<sup>3</sup> Alex. = καί.

<sup>4</sup> Alex. = ὁ.

<sup>5</sup> Alex. ἄ.

## GENEVA—1557.

shal come, which is called Christe: When he is come, he wil tel vs all things.<sup>26</sup> Iesus sayd vnto her, I am he, that speake vnto thee.

<sup>27</sup> And euen at that poynt, came his disciples, and marauled that he talked with the woman: Yet no man sayd vnto hym, What askest thou, or why talkest thou with her? <sup>28</sup> The woman then left her waterpot, and went her way into the citie, and sayd to the men, <sup>29</sup> Come, see a man which tolde me all things that euer I dyd: Is not he the Christe? <sup>30</sup> Then they went out of the citie, and came vnto hym. <sup>31</sup> In the meane while, the disciples prayed him, saying, Master, eat. <sup>32</sup> He sayd vnto them, I haue meat to eat, that ye knowe not of. <sup>33</sup> Then sayd the disciples betwene them selues, Hath any man broght him meat?

<sup>34</sup> Iesus sayd vnto them, My meat is to do the wyl of him that sent me, and to finishe his worke. <sup>35</sup> Saye not ye, There are yet foue monethes, and then cometh haruest? Beholde I say vnto you, Lyft vp your eyes, and loke on the regions: for they are whyte already vnto haruest. <sup>36</sup> And he that rethep receaueth rewarde, and gathereth frute vnto lyfe eternal: that both he that soweth, and he that rethep, myght reioyce together. <sup>37</sup> For herein is the saying true, That one soweth and another rethep. <sup>38</sup> I sent you to reape that, where on ye bestowed no labour: other men laboured, and ye are entred into theyr labours.

<sup>39</sup> Many of the Samaritans of that citie, beleued on him, for the saying of the woman which testified, He tolde me all things that euer I dyd. <sup>40</sup> Then when the Samaritans were come vnto him, they besoght him, that he would tary with them: and he abode there two dayes. <sup>41</sup> And many moe beleued because of his owne wordes. <sup>42</sup> And sayd vnto the woman, Now we beleue, not because of thy saying, for we haue heard hym our selues,

## RHEIMS—1582.

CHRIST): therefore vvhē he Iesusv, he vvil shevv vs all things. <sup>26</sup> Iesvs saith to her, I am he, that speake vvith thee.

<sup>27</sup> And incontinent his Disciples came: and they marueiled that he talked vvith a vvoman. No man for al that said, Vvhat seekest thou, or vvhy talkest thou vvith her?

<sup>28</sup> The vvoman therfore left her vvaterpot: and she vvent into the citie, and saith to those men, <sup>29</sup> Come, and see a man that hath tolde me al things vvhatsoeuer I haue done. Is not he CHRIST? <sup>30</sup> They vvent forth therfore out of the citie, and came to him.

<sup>31</sup> In the meane time the Disciples desired him, saying, Rabbi eate. <sup>32</sup> But he said to them, I haue meate to eate vvich you knowv not. <sup>33</sup> The Disciples therfore said one to another, Hath any man broght him for to eate? <sup>34</sup> Iesvs saith to them, My meate is to doe the vvil of him that sent me, to perfit his vvorke. <sup>35</sup> Doe not you say that yet there are foure moneths, and haruest cometh? Behold I say to you, lift vp your eies, and see the countries, that they are vvHITE already to haruest. <sup>36</sup> And he that reathep, receiueith hire, and gathereth frute vnto life euerlasting: that both he that soweth, and he that reathep, may reioyce together. <sup>37</sup> For in this is the saying true: that it is one man that soweth, and it is another that reathep. <sup>38</sup> I haue sent you to reape that vvich you laboured not: others haue laboured, and you haue entred into their labours.

<sup>39</sup> And of that citie many beleued in him of the Samaritans, for the vvord of the vvoman giuing testimonie, that he tolde me al things vvhatsoeuer I haue done.

<sup>40</sup> Therfore vvhen the Samaritans vvere come to him, they desired him that he vvould tarie there. And he taried there tvo daies. <sup>41</sup> And many moe beleued for his ovvne vvord. <sup>42</sup> And they said to the vvoman, That novv not for thy saying doe vve beleue: for our selues

## AUTHORISED—1611.

which is called Christ: when he is come, he will tell vs all things. <sup>26</sup> Iesus saith vnto her, I that speake vnto thee, am he.

<sup>27</sup> And vpon this came his disciples, and marueiled that he talked with the woman: yet no man said, What seekest thou, or, Why talkest thou with her? <sup>28</sup> The woman then left her water-pot, and went her way into the city, and saith to the men, <sup>29</sup> Come, see a man, which tolde me all things that euer I did: Is not this the Christ? <sup>30</sup> Then they went out of the citie, and came vnto him.

<sup>31</sup> In the meane while his disciples prayed him, saying, Master, eate. <sup>32</sup> But he said vnto them, I haue meate to eate that ye knowe not of. <sup>33</sup> Therefore said the disciples one to another, Hath any man brought him ought to eate? <sup>34</sup> Iesus saith vnto them, My meate is, to doe the will of him that sent me, and to finish his worke. <sup>35</sup> Saye not ye, There are yet foure moneths, and then cometh haruest? Behold, I say vnto you, Lift vp your eyes, and looke on the fields: for they are white already to haruest. <sup>36</sup> And he that reathep receiueith wages, and gathereth fruit vnto life eternal: that both he that soweth, and hee that reathep, may reioyce together. <sup>37</sup> And herein is that saying true: One soweth, and another reathep. <sup>38</sup> I sent you to reape that, whereon ye bestowed no labour: other men laboured, and yee are entred into their labours.

<sup>39</sup> And many of the Samaritanes of that citie beleued on him, for the saying of the woman, which testified, Hee tolde me all that euer I did. <sup>40</sup> So when the Samaritanes were come vnto him, they besought him that he would tary with them, and he abode there two dayes. <sup>41</sup> And many moe beleued, because of his owne word: <sup>42</sup> And said vnto the woman, Now we beleue, not because of thy saying, for we haue heard him our selues, and know that

‘ οὐδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ἢ ὁ Χριστός.’ <sup>43</sup> Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, <sup>44</sup> καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. <sup>45</sup> αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν, ‘ Ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.’ <sup>46</sup> Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες <sup>47</sup> ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. <sup>48</sup> Ἦλθεν οὖν πάλιν ὁ Ἰησοῦς εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναοῦμ. <sup>49</sup> οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσκειν. <sup>50</sup> εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, ‘ Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.’ <sup>51</sup> Λέγει πρὸς αὐτὸν ὁ βασιλικὸς, ‘ Κύριε, κατάβηθι πρὶν

<sup>43</sup> Alex. = ὁ Χριστός. <sup>44</sup> Alex. = καὶ ἀπῆλθεν. <sup>45</sup> Rec. + ὁ. <sup>46</sup> Alex. ὅσα. <sup>47</sup> Rec. ὁ Ἰησοῦς πάλιν, Alex. πάλιν. <sup>48</sup> Alex. = αὐτὸν. <sup>49</sup> Alex. ὅν.

## WICLIF—1380.

witen, that this is verrill the sauour of the world. <sup>43</sup> And aftir twei daies he wente out fro thennes and wente in to galile; <sup>44</sup> and he bare witnessynge, that a profete in his owne cuntre hath noon onour;

<sup>45</sup> therfor whanne he cam in to galile: men of galile resceyveden hym whanne thei hadde seen alle thingis that he hadde don in ierusalem in the feest dai; for also thei hadden comen to the feest dai; <sup>46</sup> therfor he cam eftson in to the came of galilee: where he made the watir wyne;

and a litil kyng was; whos sone was sike at cafernaum; <sup>47</sup> whanne this hadde herde that ihesus schulde come fro iudee in to galile: he wente to hym and preied hym, that he schulde come down and hele his sone; for he bigan to die; <sup>48</sup> therfor ihesus seide to hym; but ze se tokenes and greet wondris ze bileuen not; <sup>49</sup> the litil kyng seith to hym; lord come down: bifor that my sone die; <sup>50</sup> ihesus seith to hym; go: thi sone lyueth; the man bileued to the word that ihesus seide to hym: and he wente; <sup>51</sup> and now whanne he cam down: the seruauntis camen agens hym, and tellden to hym and seiden, that his sone lyued; <sup>52</sup> and he axed the oure of hem in which he was amendid; and thei seiden to hym; fro jostirdai in the seueneth our: the feur lefte hym; <sup>53</sup> therfor the fadir knewe that thiike oure it was: in whiche ihesus seide to hym; thi sone lyueth: ⁊ he bileued; and alle his tokene; <sup>54</sup> ihesus dide eftre this secunde tihene; whanne he cam fro iudee in to galilee.

5. AFTIR these thingis ther was a feest daie of the iewis: and ihesus wente up to ierusalem; <sup>2</sup> and in ierusalem is a waischyng place: that in ebrewe is named

witen. knowe      eftsonne, again      agens, against  
thilke, that.      eftre, again.

## TYNDALE—1534.

and knowe that this is even in dede Christ the sauoure of the world.

<sup>43</sup> After two dayes he departed thence; and went away into Galile. <sup>44</sup> And Iesus him selfe testified, that a Prophete hath none honour in his awne countre. <sup>45</sup> Then as sone as he was come into Galile, the Galileans receaved him which had sene all the thinges that he dyd at Ierusalem at the feest. For they went also vnto the feest daye. <sup>46</sup> And Iesus came agayne into Cana of Galile, wher he turned water into wyne.

And ther was a certayne ruler, whose sonne was sicke at Capernaum. <sup>47</sup> Assone as the same herde that Iesus was come out of Iewry into Galile; he went vnto him, and besought him, that he wolde descende, and heale his sonne: For he was even readie to dye. <sup>48</sup> Then sayde Iesus vnto him: excepte ye se signes and wondres; ye cannot beleue. <sup>49</sup> The ruler sayd vnto him: Syr come awaye or ever that my chyld dye. <sup>50</sup> Iesus sayde vnto him; goo thy waye, thy sonne liveth. And the man beleved the wordes that Iesus had spoken vnto him; and went his waye.

<sup>51</sup> And anone as he went on his waye; his seruautes met him; and tolde him sayinge: thy chyld liveth. <sup>52</sup> Then enquired he of them the houre when he begonne to amende. And they sayde vnto him: Yester daye the seventh houre; the fever lefte him. <sup>53</sup> And the father knewe that it was the same houre in which Iesus sayde vnto him. Thy sonne liveth. And he beleved; and all his housholde. <sup>54</sup> This is agayne the secunde myracle; that Iesus dyd; after he was come out of Iewry into Galile.

5. AFTER that ther was a feest of the Iewes and Iesus went vp to Ierusalem. <sup>2</sup> And ther is at Ierusalem by the slaughterhouse, a pole called in the Ebrue

## CRANMER—1539.

and knowe that thys is euen Christ, the sauoure of the world.

<sup>43</sup> After two dayes he departed thence, and went away into Galile. <sup>44</sup> For Iesus hym selfe testified, that a Prophete hath none honour in his awne countre. <sup>45</sup> Then, as sone as he was come into Galile, the Galileans receaved him, when they had sene all the thinges that he dyd at Ierusalem at the daye of the feest. For they went also vnto the feest daye. <sup>46</sup> So Iesus cam agayne into Cana of Galile wher he turned the water into wyne. And ther was a certayne ruler, whose sonne was sycke at Capernaum. <sup>47</sup> As sone as the same herde that Iesus was come out of Iewry into Galile, he went vnto him, and besought him, that he wolde come downe, and heale his sonne. For he was euen at the poynt of death. <sup>48</sup> Then sayde Iesus vnto him: excepte ye se signes and wondres, ye wyll not beleue. <sup>49</sup> The ruler sayeth vnto him: Syr, come downe or euer that my sonne dye. <sup>50</sup> Iesus sayeth vnto him: Go thy waye, thy sonne lyueth. The man beleued the worde that Iesus had spoken vnto him, and he went his waye. <sup>51</sup> And he was now goinge downe, the seruaunte met him, and tolde him, sayinge: thy sonne lyueth. <sup>52</sup> Then enquired he of them the houre, when he begonne to amende. And they sayd vnto him: Yester daye at the seuenth houre, the fever lefte hym. <sup>53</sup> So the father knewe, that it was the same houre, in the which Iesus sayde vnto him: Thy sonne lyueth. And he beleued, and all hys housholde. <sup>54</sup> This is agayne the secunde myracle, that Iesus dyd, when he was come out of Iewry into Galile.

5. AFTER this was ther a feest daie of the Iewes, and Iesus went vp to Ierusalem. <sup>2</sup> And ther is at Ierusalem, by the slaughterhouse, a pole (which is called in

‘ ἀποθανεῖν τὸ παιδίον μου.’<sup>50</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, ‘ Πορεύου· ὁ υἱός σου ζῆ.’ Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο.<sup>51</sup> ἦδη δὲ αὐτοῦ καταβαίνοντας, οἱ δούλοι αὐτοῦ ἀπήνητησαν| αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, ‘ Ὅτι ὁ ἴσραὴλ σου ζῆ.’<sup>52</sup> Ἐπύθετο οὖν ἡ παρ’ αὐτῶν τὴν ὄραν| ἐν ἧ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, ‘ Ὅτι ἡ χθὲς| ὄραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.’<sup>53</sup> Ἐγνώ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὄρᾳ, ἐν ἧ εἶπεν αὐτῷ ὁ Ἰησοῦς, ‘ Ὅτι ὁ υἱός σου ζῆ.’ Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.<sup>54</sup> τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

V. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς| εἰς Ἱερουσόλυμα. <sup>2</sup> Ἔστι δὲ ἐν τοῖς Ἱερουσόλυμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἣ ἐπιλεγομένη

<sup>d</sup> Rec.=δ. <sup>e</sup> Alex. ἰπῆνητησαν. <sup>f</sup> Alex. υἱός. <sup>g</sup> Alex. αὐτῷ. <sup>h</sup> Alex. τὴν ὄραν παρ’ αὐτῶν. <sup>i</sup> Alex. ἡ χθὲς. <sup>k</sup> Alex.=ἔτι. <sup>l</sup> Alex. Ἰησοῦς.

## GENEVA—1557.

and knowe that this is euen in dede Christe the Saviour of the world.<sup>43</sup> After two dayes he departed thence, and went into Galile. <sup>44</sup> And Iesus hym self testified that a Prophet hath none honour in his owne country. <sup>45</sup> Then assone as he was come into Galile, the Galileans receaued him, which had seen all the thinges that he dyd at Ierusalem at the feast: for they went also vnto the feast day. <sup>46</sup> And Iesus came agayne into Cana a towne of Galile, where he turned the water into wyne. And there was a certayne Ruler, whose sonne was sycke at Capernaum.

<sup>47</sup> Assone as the same heard that Iesus was come out of Iewrie into Galile, he went vnto hym, and besoght him that he would descend, and heale his sonne: for he was euen ready to dye. <sup>48</sup> Then sayd Iesus vnto him, Except ye se signes and wonders, ye wil not beleue. <sup>49</sup> The Ruler sayd vnto him, Syr, come away or euer that my sonne dye. <sup>50</sup> Iesus sayd vnto him, Go thy way, thy sonne lyueth. and the man beleued the wordes that Iesus had spoken vnto him, and went his way.

<sup>51</sup> And anone as he was going downe, his seruantes met him, saying, Thy sonne lyueth. <sup>52</sup> Then enquired he of them the houre when he began to amende: and they sayd vnto him, Yesterday, the seuenth houre, the feuer left him. <sup>53</sup> Then the father knewe, that it was the same houre in which Iesus sayd vnto him, Thy sonne lyueth: and he beleued, and all his houshould. <sup>54</sup> This is agayne the seconde miracle that Iesus dyd, after he was come out of Iewrie into Galile.

5. AFTER that there was a feast of the Iewes, and Iesus went vp to Ierusalem. <sup>2</sup> And there is at Ierusalem, by the place of the shepe, a poole called in

## RHEIMS—1582.

hauē heard, and doe knowv that this is the Saviour of the vvorlδ in deede.

<sup>43</sup> And after the tvo daies he departed thence: and vvent into Galilee. <sup>44</sup> For Iesvs him self gawe testimonie that a Prophet hath not honour in his ovvne country. <sup>45</sup> Therefore vvhen he vvvas come into Galilee, the Galileans receiued him, vvheras they had seen all things that he vvhad done at Hierusalem in the festiual day: for them selues also came to the festiual day.

<sup>46</sup> He came agayne therefore into Cana of Galilee, vvhere he made vvwater vvine. And there vvvas a certayne lord vvwhose sonne vvvas sicke at Capharnaum. <sup>47</sup> He hauing heard that Iesvs came from Ievvrie into Galilee, vvvent to him, and desired him that he vvould come dovvnne and heale his sonne. for he began to die. <sup>48</sup> Iesvs therefore said to him, Vnlesse you see signes and vvonders, you beleuee not. <sup>49</sup> The lord saith to him, Lord, come dovvnne before that my sonne die. <sup>50</sup> Iesvs said to him, Goe, thy sonne lyueth. The man beleueed the vvword that Iesvs said to him, and vvent. <sup>51</sup> And as he vvvas novv going dovvnne, his seruantes mette him: and they brought vvword, saying, That his sonne lyued. <sup>52</sup> He asked therefore of them the houre, vvwherein he vvvas amended. And they said to him, That yesterday at the seuenth houre the feuer left him. <sup>53</sup> The father therefore knewv that it vvvas in the same houre vvwherein Iesvs said to him, Thy sonne lyueth. and him self beleueed and his vvwhole house. <sup>54</sup> This agayne the seconde signe did Iesvs, vvwhen he vvvas come from Ievvrie into Galilee.

5. AFTER these things there vvvas a festiual day of the Iewes, and Iesvs vvvent vp to Ierusalem. <sup>2</sup> And there is at Hierusalem vpon Probatica a pond vvwhich in

## AUTHORISED—1611.

this is indeed the Christ, the Saviour of the world.

<sup>43</sup> Now after two dayes he departed thence, and went into Galilee: <sup>44</sup> For Iesus himself testified, that a Prophet hath no honour in his owne country. <sup>45</sup> Then when hee was come into Galilee, the Galileans receiued him, hauing scene all the things that he did at Hierusalem at the Feast: for they also went into the Feast.

<sup>46</sup> So Iesus came againe into Cana of Galilee, where he made the water wine. And there was a certaine noble man, whose sonne was sicke at Capernaum. <sup>47</sup> When he heard that Iesus was come out of Iudea into Galilee, hee went vnto him, and besought him that he would come downe, and heale his sonne: for he was at the point of death. <sup>48</sup> Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleuee. <sup>49</sup> The noble man saith vnto him, Syr, come downe ycr my child die. <sup>50</sup> Iesus saith vnto him, Go thy way, thy sonne lyueth. And the man beleueed the word that Iesus had spoken vnto him, and he went his way. <sup>51</sup> And as he was now going down, his seruants met him, and told him, saying, Thy sonne lyueth. <sup>52</sup> Then inquired he of them the houre when he began to amend: and they said vnto him, Yesterday at the seuenth houre the feuer left him. <sup>53</sup> So the father knew that it was at the same houre in the which Iesus said vnto him, Thy sonne lyueth, and himself beleueed, and his whole house. <sup>54</sup> This is againe the second miracle that Iesus did, when he was come out of Iudea into Galilee.

5. AFTER this there was a Feast of the Iewes, and Iesus went vp to Hierusalem. <sup>2</sup> Now there is at Hierusalem by the sheepe <sup>β</sup> market, a poole, which is called

<sup>a</sup> Or, courtier, or ruler.

<sup>β</sup> Or, gate.

Ἐβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. <sup>3</sup> ἐν ταύταις κατέκειτο πλῆθος <sup>m</sup> πολὺ | τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. <sup>4</sup> ἄγγελος γὰρ <sup>n</sup> κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ <sup>o</sup> ἐτάρασσε | τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγῆς ἐγένετο, ᾧ δὴποτε κατέχετο νοσήματι. <sup>5</sup> Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα <sup>p</sup> καὶ | ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ <sup>q</sup>. <sup>6</sup> τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἡδὴ χρόνον ἔχει, λέγει αὐτῷ, ‘Θέλεις ὑγῆς γενέσθαι;’ <sup>r</sup> ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, ‘Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχῇ τὸ ὕδωρ, <sup>r</sup> βάλη | με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.’ <sup>8</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, ‘<sup>s</sup> Ἐγειρε, | ἄρον τὸν κράββατόν σου, καὶ περιπάτει.’ <sup>9</sup> Καὶ εὐθέως ἐγένετο ὑγῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ <sup>t</sup> σάββατον

<sup>m</sup> Alex. = πολλὸν. <sup>n</sup> Alex. + Κυρίον. <sup>o</sup> Const. ἰταράσσειτο. <sup>p</sup> Rec. = καὶ. <sup>q</sup> Alex. + αἰνῶν. <sup>r</sup> Rec. βάλλῃ. <sup>s</sup> Rec. Ἐγειραι. <sup>t</sup> Alex. ἰστιν· και οὐκ εἶπε.

## WICLIFF—1380.

bethsaida, and hath fyve porchis, <sup>3</sup> in these laie a grette multitude of sike men, blinde, erokid, and drie, abidyng the mouyng of the watir, <sup>4</sup> for the angel of the lord cam doun certeyn tymes in to the watir, and the watir was moued, and he that first cam doun in to the sisterne after the mouyng of the watir was made hool of what euer sikenesse he was holden, <sup>5</sup> and a man was there hauyng eijte and thritti yer in his sikenesse, <sup>6</sup> and whanne ihesu hadde seen hym higyng and hadde known, that he hadde myche tyme, he seith to him, wolt thou be made hool? <sup>7</sup> the sike man answerid to hym, lord I haue no man that wannhe the water is moued to putte me in to the cisterne, for the while I come, another goith doun bi-for me,

<sup>8</sup> ihesu seith to hym, rise up, take thi bed and go, <sup>9</sup> and anon the man was made hool: and took up his bedde and wente forth, and it was saboth in that dai, <sup>10</sup> therfor the iewis seiden to hym that was made hool, it is saboth, it is not lcful to thee: to take awie thy bedde <sup>11</sup> he answerid to hem, he that made me hool: seide to me, take thi bed and go, <sup>12</sup> therfor thei axeden hym, what man is that, that seide to thee: take vp thi bedde and go, <sup>13</sup> but he that that was made hool: wist not who it was, and ihesu bowid awci for the puple that was sette in the place,

<sup>14</sup> aftirward ihesu foonde hym in the temple: and seide to hym, lo thou art made hool: now nyle thou do synne, leest one worse thing bifalle to thee, <sup>15</sup> thilke man wente and teelde to the iewis: that it was ihesu that made hym hool, <sup>16</sup> therfor the iewis persued ihesu: for he dide this thing in the saboth. <sup>17</sup> and ihesu answerid to hem, my fadir worchith til now: and I worche, <sup>18</sup> therfor the iewis souzten more

ἰσχυροῦς ἐστὶν ὁ θεὸς ἡμῶν, ἰσχυρὸς ἐστὶν ὁ θεὸς ἡμῶν, ἰσχυρὸς ἐστὶν ὁ θεὸς ἡμῶν.  
 ἰσχυρὸς ἐστὶν ὁ θεὸς ἡμῶν, ἰσχυρὸς ἐστὶν ὁ θεὸς ἡμῶν, ἰσχυρὸς ἐστὶν ὁ θεὸς ἡμῶν.  
 ἰσχυρὸς ἐστὶν ὁ θεὸς ἡμῶν, ἰσχυρὸς ἐστὶν ὁ θεὸς ἡμῶν, ἰσχυρὸς ἐστὶν ὁ θεὸς ἡμῶν.

## TYNDALE — 1534.

tonge, Bethseda, havinge fyve porches <sup>3</sup> in which laye a greate multitude of sicke folke, of blinde, halt and wyddered, wayt-inge for the movinge of the water. <sup>4</sup> For an angell went doun at a certayne eason into the pole and troubled the water. Whosoever then fyrst after the steringe of the water, stepped in, was made whoale of what soever disease he had. <sup>5</sup> And a certayne man was there, which had bene diseased .xxxviii. yeres. <sup>6</sup> When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayde vnto him. Wilt thou be made whoale? <sup>7</sup> The sicke answered him: Syr I have no man when the water is troubled, to put me into the pole. But in the meane tyme, whill I am about to come, another stepth doun before me.

<sup>8</sup> And Iesus sayde vnto him: ryse, take vp thy beed, and walke. <sup>9</sup> And immediatly the man was made whole, and toke vp his beed, and went. And the same daye was the Saboth daye. <sup>10</sup> The Iewes therefore sayde vnto him that was made whole. It is the Saboth daye, it is not laulful for the to cary thy beed. <sup>11</sup> He answered them: he that made me whole, sayde vnto me: take vp thy beed, and get the hence. <sup>12</sup> Then axed they him: what man is that which sayde vnto the, take vp thy beed and walke. <sup>13</sup> And he that was healed, wist not who it was. For Iesus had gotten him selfe awaye, because that ther was preace of people in the place.

<sup>14</sup> And after that Iesus founde him in the temple, and sayd vnto him: beholde thou arte made whole, synne no moore, lest a worse thinge happen vnto the. <sup>15</sup> The man departed, and tolde the Iewes that yt was Iesus, whiche had made him whole. <sup>16</sup> And therefore the Iewes dyd persecute Iesus and sought the meanes to slec him, because he had done these thynges on the Saboth daye. <sup>17</sup> And Iesus answered them: my father worketh hider to, and I worke. <sup>18</sup> Therefore the Iewes

## CRANMER — 1539.

the Ebrue tonge, Bethseda) hauyng fyue porches, <sup>3</sup> in which laye a greate multitude of sycke folcke, of blinde, halt, and wythered, waytynge for the mouyng of the water. <sup>4</sup> For an angell went doun at a certayne eason into the pole, and stered the water. Whosoever then fyrst (after the steringe of the water) stepped in, was made whoale of whatsoeuer disease he had. <sup>5</sup> And a certayne man was there, which had bene dyscased .xxxviii. yeres. <sup>6</sup> When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayeth vnto him: Wylt thou be made whole? <sup>7</sup> The sicke man answered him: Syr, I haue no man when the water is troubled, to put me into the pole. But in the meane tyme, whyll I am aboute to come, another stepth doun before me.

<sup>8</sup> Iesus saueyth vnto him ryse, take vp thy bed, and walke. <sup>9</sup> And immediatly the man was made whole, and toke vp his bed, and walked. And the same daye was the Saboth. <sup>10</sup> The Iewes therefore sayde vnto him that was made whole: It is the Saboth daye, it is not laulful for the to cary thy bed. <sup>11</sup> He answered them: he that made me whole, sayde vnto me: take vp thy bed, and walke. <sup>12</sup> Then asked they him: what man is that, which sayd vnto the, take vp thy bed and walke? <sup>13</sup> And he that was healed, wist not who it was. For Iesus had gotten him selfe awaye, because that ther was preace of people in that place.

<sup>14</sup> Afterwarde, Iesus founde him in the temple, and sayde vnto him: beholde, thou art made whole, synne no more, lest a worse thinge happen vnto the. <sup>15</sup> The man departed and tolde the Iewes, that it was Iesus, which had made him whole. <sup>16</sup> And therefore the Iewes dyd persecute Iesus, and sought the meanes to slec him, because he had done these thynges on the Saboth daye. <sup>17</sup> And Iesus answered them.

My father worketh hitherto, and I worke. <sup>18</sup> Therefore, the Iewes sought the more to

ἐν ἐκείνῃ τῇ ἡμέρᾳ. <sup>10</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, ‘Σάββατον  
 ‘ ἔστιν οὐκ ἔξεστί σοι ἄραι τὸν κράββατον.’ <sup>11</sup> Ἀπεκρίθη| αὐτοῖς, ‘Ὁ ποιήσας  
 ‘ με ὑγιῆ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει.’ <sup>12</sup> Ἠρώτησαν  
 οὖν αὐτὸν, ‘Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου, καὶ  
 ‘ περιπάτει;’ <sup>13</sup> Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου  
 ὄντος ἐν τῷ τόπῳ. <sup>14</sup> Μετὰ ταῦτα εὗρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν  
 αὐτῷ, ‘Ἴδε ὑγιῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρὸν σοί τι γένηται.’  
<sup>15</sup> Ἀπήλθεν ὁ ἄνθρωπος, καὶ ἠγγέγειλε| τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας  
 αὐτὸν ὑγιῆ. <sup>16</sup> Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι,| καὶ ἐζήτουν  
 αὐτὸν ἀποκτεῖναι,| ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. <sup>17</sup> ὁ δὲ Ἰησοῦς ἀπεκρίνατο  
 αὐτοῖς, ‘Ὁ πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ γὼ ἐργάζομαι.’ <sup>18</sup> Διὰ τοῦτο οὖν

<sup>10</sup> Alex. Ὁ δὲ ἀπερ. s. Ὁς δὲ ἀπερ. Ὁ Rec. τί σοι. <sup>11</sup> Alex. ἀπήγγειλε s. ελετ. <sup>12</sup> Alex. οἱ Ἰουδαῖοι τὸν Ἰησοῦν. <sup>13</sup> Alex. καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι.

## GENEVA—1557.

Hebree Bethesda, hauing fyue porches. <sup>3</sup> In which lay a great multitude of sycke folke, of blynde, halte, and wythered, wayting for the moyung of the water. <sup>4</sup> For an Angel went downe at a certayne season into the poole, and troubled the water: whosoener then fyrst, after the styryng of the water, stepped in, was made whole of whatsoeuer disease he had. <sup>5</sup> And a certayne man was there, which had bene diseased eight and thirtie yeres. <sup>6</sup> When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayd vnto hym, Wylt thou be made whole? <sup>7</sup> The sycke man answered hym, Syr, I haue no man, when the water is troubled, to put me into the poole: but in the meane tyme, wyle I am about to come, another steppeth downe before me. <sup>8</sup> And Iesus sayd vnto hym, Ryse, take vp thy bed, and walke. <sup>9</sup> And immediatly the man was made whole, and toke vp his bed, and walked, and the same day was the Sabbath day. <sup>10</sup> The Iewes therefore sayd to hym that was made whole, It is the Sabbath day, it is not lawfull for thee to cary thy bed. <sup>11</sup> He answered them, He that made me whole, sayd vnto me, Take vp thy bed, and walke. <sup>12</sup> Then asked they hym, What man is that which sayd vnto thee, Take vp thy bed, and walke. <sup>13</sup> And he that was healed, wyst not who it was: for Iesus had gotten him selfe away because that there was prease of people in that place.

<sup>14</sup> And after that, Iesus found hym in the temple, and sayd vnto him, Behold thou art made whole: synne no more, lest a worse thing happen vnto thee. <sup>15</sup> The man departed, and tolde the Iewes that it was Iesus, which had made him whole. <sup>16</sup> And therefore the Iewes dyd persecute Iesus, and sought the meanes to slay him: because he had done these thynges on the Sabbath day. <sup>17</sup> And Iesus answered them, My Father worketh hitherto, and I worke.

<sup>18</sup> Therefore the Iewes sought the more

## RHEIMS—1582.

hebreu is surnamed Bethsaida, hauing fyue porches. <sup>3</sup> In these lay a great multitude of sicke persons, of blinde, lame, withered, expecting the stirring of the vwater. <sup>4</sup> And an Angel of our Lord descended at a certayne tyme into the pond: and the vwater vvas stirred. And he that had gone doovne first into the pond after the stirring of the vwater, vvas made vvhole of vvhathsoeuer infirmitie he vvas holden. <sup>5</sup> And there vvas a certayne man there that had been eight and thirtie yeres in his infirmitie. <sup>6</sup> Him vvhen Iesvs had seen lying, & knevvt that he had novv a long tyme, he saith to him, Vvilt thou be made vvhole? <sup>7</sup> The sicke man answered him, Lord, I haue no man, vvhen the vwater is troubled, to put me into the pond. For vvholes I come, an other goeth doovvne before me. <sup>8</sup> Iesvs saith to him, Arise, take vp thy bed, and vvalke. <sup>9</sup> And forthvvith he vvas made vvhole: and he tooke vp his bed, and vwalked. And it vvas the Sabbath that day. <sup>10</sup> The Ievves therefore said to him that vvas healed, It is the Sabbath, thou maist not take vp thy bed. <sup>11</sup> He answered them, He that made me vvhole, he said to me, Take vp thy bed, and vvalke. <sup>12</sup> They asked him therefore, Vvhat is that man that said to thee, Take vp thy bed, and vvalke? <sup>13</sup> But he that vvas made vvhole, knevvt not vvho it vvas. For Iesvs shronke aside from the multitude standing in the place. <sup>14</sup> Aftervvard Iesvs findeth him in the temple, and said to him, Behold thou art made vvhole: sinne no more, lest some vvorse thing chaunce to thee. <sup>15</sup> That man vvent thither vvay, and told the Ievves that it vvas Iesvs that made him vvhole. <sup>16</sup> Therevvpon the Ievves persecuted Iesvs, because he did these things on the Sabbath.

<sup>17</sup> But Iesvs answered them, My father vvorketh vntill novv: and I doe vvorke. <sup>18</sup> Therevvpon therefore the Ievves sought

## AUTHORISED—1611.

in the Hebrew tongue *Bethesda*, hauing fyve porches. <sup>3</sup> In these lay a great multitude of impotent folke, of blind, halt, withered, waiting for the mouing of the water. <sup>4</sup> For an Angel went downe at a certayne season into the poole, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. <sup>5</sup> And a certayne man was there, which had an infirmity thirtie and eight yeeres. <sup>6</sup> When Iesus saw him lie, and knew that he had bene now a long tyme in that case, he saith vnto him, Wilt thou be made whole? <sup>7</sup> The impotent man answered him, Sir, I haue no man when the water is troubled, to put mee into the poole: but wyle I am coming, another steppeth downe before me. <sup>8</sup> Iesus saith vnto him, Rise, take vp thy bed, and walke. <sup>9</sup> And immediatly the man was made whole, and tooke vp his bed, and walked: And on the same day was the Sabbath.

<sup>10</sup> The Iewes therefore said vnto him that was cured. It is the Sabbath day, it is not lawfull for thee to cary thy bed. <sup>11</sup> He answered them, He that made me whole, the same said vnto me, Take vp thy bed, and walke. <sup>12</sup> Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke? <sup>13</sup> And he that was healed, wist not who it was: for Iesus had conueyed himselfe away, a multitude being in that place. <sup>14</sup> Afterward Iesus findeth him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee. <sup>15</sup> The man departed, and tolde the Iewes that it was Iesus which had made him whole. <sup>16</sup> And therefore did the Iewes persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

<sup>17</sup> But Iesus answered them, My Father worketh hitherto, and I worke. <sup>18</sup> Therefore the Iewes sought the more to kill

<sup>a</sup> Or, from the multitude that was.

μᾶλλον ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. <sup>19</sup> ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. <sup>20</sup> ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. <sup>21</sup> ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζῶοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζῶοποιεῖ. <sup>22</sup> οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. <sup>23</sup> ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. <sup>24</sup> Ἀμὴν ἀμὴν

<sup>a</sup> Alex. ἀκούσῃσι s. ἀκούσῃσι.

## WICLIIF—1380.

to sle hym; for non onli he brak the saboth: but he seide that god was his fadir, and made hym euen to god:

<sup>19</sup> therfor ihesus answerid: and seide to hem; truli truli I seie to you, the sone mai not of hym silf do ony thing; but that thing that he seeth the fadir doynge; for what ever thingis he doith: the sone doith in like maner tho thingis? <sup>20</sup> for the fadir loueth the sone, & scheweth to hym alle thingis that he doith; and he schal schewe to hym gretter werkis thanne these, that se wondren, <sup>21</sup> for as the fadir reiseith deed men and quikeneth: so the sone quikeneth whom he wole, <sup>22</sup> for nether the fadir iugith ony man; but hath jouun echte dome to the sone; <sup>23</sup> that alle men onoure the sone; as thei onouren the fadir, he that onourith not the sone: onourith not the fadir; that sente hym; <sup>24</sup> truli truli I seie to you; that he that herith my word and beleueth to hym; that sente me: hath euerlastynge lif and he cometh not in to dome, but passith fro deeth in to lif.

<sup>25</sup> truli truli I seie to you for the oure schulen and now it is; whanne deed men schulen here the vois of goddis sone; and thei that horen schul lye. <sup>26</sup> for as the fadir hath lif in hym silf; so he gaf to the sone to haue lif in hym silf; <sup>27</sup> and he gaf to hym power to make dome; for he is mannes sone; <sup>28</sup> nyle ze wondre this; for the oure cometh, in whiche alle men that ben in briels schulen here the vois of goddis sone; <sup>29</sup> and thei that han do good thingis: schulen go in to azenrisynge of lif; but thei that han do yuele thingis in to azenrisynge of dome.

<sup>30</sup> I mai do no thing of my silf; but as I haere I deme; and my doom is iust; for I seke not my wille, but the wille of the

<sup>19</sup> in givn. dome, judgment. nyle, not.  
<sup>20</sup> in givn. azenrisynge, resurrection. zueic, evil.  
<sup>21</sup> in givn. iudg. wot, knew.

## TYNDALE—1534.

sought the more to kill him; not only because he had broken the Saboth: but sayde also that God was his father, and made him selfe equall with God.

<sup>19</sup> Then answered Iesus and sayde vnto them: verely, verely, I saye vnto you: the sonne can do no thinge of him selfe; but that he seeth the father do. For whatsoever he doeth, that doeth the sonne also. <sup>20</sup> For the father loveth the sonne, and sheweth him all thinges; whatsoever he him selfe doeth. And he will shewe him greter workes then these, because ye shoulde marvaile. <sup>21</sup> For lykwyse as the father rayseth vp the deed, and quickeneth them; even so the sonne quickeneth whom he will. <sup>22</sup> Nether iudgeth the father eny man: but hath committed all iudgement vnto the sonne; because that all men shuld honour the sonne, even as they honour the father. He that honoureth not the sonne; the same honoureth not the father which hath sent him. <sup>24</sup> Verely verely I saye vnto you: He that heareth my wordes; and beleueth on him; that sent me; hath euerlastinge lyfe; and shall not come in to damnacion: but is scaped from deeth vnto lyfe.

<sup>25</sup> Verely, verely I saye vnto you: the tyme shall come; and now is; when the deed shall here the voyce of the sonne of God. And they that heare; shall live. <sup>26</sup> For as the father hath life in him selfe: so lyke wyse hath he geuen to the sonne to have lyfe in him selfe: <sup>27</sup> and hath geuen him power also to iudge; in that he is the sonne of man. <sup>28</sup> Marvaile not at this; the houre shall come in the which all that are in the graues; shall heare his voyce; <sup>29</sup> and shall come forth: they that have done good vnto the resurrection of lyfe: and they that have done evyll; vnto the resurrection of dampnacion.

<sup>30</sup> I can of myne awne selfe do nothinge at all. As I haere; I iudge; and my iudgement is iust; because I seke not myne

## CRANMER—1539.

kyll him, not only because he had broken the Sabboth: but sayde also that God was his father and made him selfe equall with God.

<sup>19</sup> Then answered Iesus, and sayde vnto them: verely, verely, I saye vnto you the sonne can do no thinge of him selfe, but that he seeth the father do. For whatsoever he doeth, that doeth the sonne also. <sup>20</sup> For the father loveth the sonne, and sheweth him all thynges that he him selfe doeth. And he will shewe him greater workes then these, because ye shuld marvaile. <sup>21</sup> For lykewyse as the father rayseth vp the deed, and quyckeneth them, even so the sonne quickeneth whom he wyl. <sup>22</sup> Nether iudgeth the father eny man: but hath commytted all iudgement vnto the sonne; because that all men shuld honour the sonne euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father which hath sent hym. <sup>24</sup> Uerely, verely I saye vnto you He that heareth my worde, and beleueth on him that sent me, hath euerlastynge lyfe, and shall not come into dammaycon: but is scaped from deeth vnto lyfe.

<sup>25</sup> Uerely, verely, I saye vnto you the houre shall come, and nowe it is, when the deed shall here the voyce of the sonne of God. And they that heare, shall lyfe. <sup>26</sup> For as the father hath lyfe in him selfe, so lykewyse hath he geuen to the sonne to haue lyfe in him selfe: <sup>27</sup> and hath geuen hym power also to iudge, because he is the sonne of man. <sup>28</sup> Maruaile not at thys: for the houre shall come, in the which, all that are in the graues, shall heare his voyce, <sup>29</sup> and shall come forth: they that haue done good vnto the resurrection of lyfe: and they that haue done evyll, vnto the resurrection of dampnacion.

<sup>30</sup> I can of myne awne selfe do nothinge. As I haere, I iudge, and my iudgment is iust, because I seke not myne awne wyl,

λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει  
ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς  
τὴν ζωὴν. <sup>25</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ  
<sup>a</sup> ἀκούσονται | τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες <sup>b</sup> ζήσονται. |  
<sup>26</sup> ὡς περ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν  
ἐν ἑαυτῷ. <sup>27</sup> καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ | κρίσιν ποιῆν, ὅτι υἱὸς ἀνθρώπου  
ἐστί. <sup>28</sup> μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις  
ἀκούσονται τῆς φωνῆς αὐτοῦ, <sup>29</sup> καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς  
ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. <sup>30</sup> οὐ δύναμαι  
ἐγὼ ποιῆν ἀπ' ἑμαυτοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια

<sup>a</sup> Alex. ζήσουσι.<sup>b</sup> Alex. = καί.

## GENEVA—1557.

to kyl hym : not onely because he had broken the Sabbath: but sayd also that God was his Father, and made hym self equal with God. <sup>19</sup> Then answered Iesus, and sayd vnto them, Verely verely I say vnto you, The Sonne can do nothing of him self, but that he seeth the Father do: for what soeuer he doth, that doeth the Sonne also. <sup>20</sup> For the Father loueth the Sonne, and sheweth him all things whatsoever he hym self doeth: and he wyl sheve him greater workes then these, because ye should maraayle.

<sup>21</sup> For lykewyse as the Father raysteth vp the dead, and quickeneth them, euen so the Sonne quickeneth whome he wyl. <sup>22</sup> Nether iudgeth the Father any man, but hath committed all iudgement vnto the Sonne. <sup>23</sup> Because that all men should honour the Sonne, euen as they honour the Father. He that honoureth not the Sonne, the same honoureth not the Father which hath sent him. <sup>24</sup> Verely verely I say vnto you, He that heareth my wordes, and beleueth on him that sent me hath euerlasting lyfe, and shal not come into damnation: but is escaped from death vnto lyfe. <sup>25</sup> Verely verely I say vnto you, The houre shall come, and now is, when the dead shal heare the voyce of the Sonne of God: and they that heare, shal lyue.

<sup>26</sup> For as the Father hath lyfe in hym selfe, so lykewyse hath he geuen to the Sonne to haue lyfe in him selfe. <sup>27</sup> And hath geuen hym power also to iudge, in that he is the Sonne of man. <sup>28</sup> Maruayle not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce: <sup>29</sup> And they shal come forth, that haue done good, vnto the resurrection of lyfe: and they that haue done euyl, vnto the resurrection of damnation.

<sup>30</sup> I can of mine own self do nothing at all: as I heare, I iudge: and my iudgement is iust: because I seke not myne

## RHEIMS—1582.

the more to kil him: because he did not only breake the Sabboth, but also he said God was his father, making himself equal to God. <sup>19</sup> Iesus therefore answered, and said to them, Amen, amen I say to you, The Sonne can not doe any thing of him self, but that vvich he seeth the Father doing. For vvhat things soeuer he doeth, these the Sonne also doeth in like maner.

<sup>20</sup> For the Father loueth the Sonne, and sheweth him all things that him self doeth, and greater vvorkes then these vvil he shevv him, that you may marueil. <sup>21</sup> For as the Father doth raise the dead and quickeneth: so the Sonne also quickeneth vvhom he vvil. <sup>22</sup> For neither doth the Father iudge any man: but al iudgement he hath giuen to the Sonne, <sup>23</sup> that al may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, vvho sent him. <sup>24</sup> Amen, amen I say to you, that he vvich heareth my vvord, and beleueth him that sent me, hath life euerlasting, and he commeth not into iudgement, but shal passe from death into life. <sup>25</sup> Amen, amen I say to you, that the houre commeth, and now it is, vvhen the dead shal heare the voyce of the Sonne of God, and they that haue heard, shal lyue.

<sup>26</sup> For as the Father hath life in him self: so he hath giuen to the Sonne also to haue life in him self: <sup>27</sup> and he hath giuen him povver to doe iudgement also, because he is the Sonne of man. <sup>28</sup> Marueil not at this, because the houre commeth vvherein al that are in the graues, shal heare his voyce, <sup>29</sup> and they that haue done good things, shal come forth into the resurrection of life: but they that haue done euil, into the resurrection of iudgement. <sup>30</sup> I can not of my self do any thing. As I heare, so I iudge: and my iudgement is iust. because I secke not

## AUTHORISED—1611.

him, not onely because hee had broken the Sabbath, but sayd also, that God was his father, making himselfe equal with God.

<sup>19</sup> Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The sonne can doe nothing of himselfe, but what he seeth the Father doe: for what things soeuer he doeth, these also doth the sonne likewise. <sup>20</sup> For the father loueth the sonne, and sheweth him all things that himselfe doth: and hee will shew him greater workes then these, that ye may maruell. <sup>21</sup> For as the Father raiseth vp the dead, and quickneth them: euen so the Sonne quickneth whom he will. <sup>22</sup> For the Father iudgeth no man: but hath committed all iudgement vnto the Sonne: <sup>23</sup> That all men should honour the Son, euen as they honour the Father. He that honoureth not the Sonne, honoureth not the Father which hath sent him.

<sup>24</sup> Verely, verely I say vnto you, Hee that heareth my word, and beleueth on him that sent mee, hath euerlasting life, and shall not come into condemnation: but is passed from death vnto life. <sup>25</sup> Verely, verely I say vnto you, The houre is comming, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare, shall lyue. <sup>26</sup> For as the Father hath life in himselfe: so hath he giuen to the Sonne to haue life in himselfe: <sup>27</sup> And hath giuen him authoritie to execute iudgement also, because he is the Sonne of man. <sup>28</sup> Maruell not at this: for the houre is comming, in the which all that are in the graues shall heare his voice, <sup>29</sup> And shall come forth, they that haue done good, vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation. <sup>30</sup> I can of mine owne selfe do nothing: as I heare, I iudge: and my iudgement is iust, because I secke not mine owne will, but the

ἔστιν ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.<sup>d</sup>  
<sup>31</sup> Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.<sup>32</sup> ἄλλος  
 ἔστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ  
 περὶ ἐμοῦ.<sup>33</sup> Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·  
<sup>34</sup> ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς  
 σωθῆτε.<sup>35</sup> ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠεληῆσατε ἄγαλ-  
 λιαθῆναι | πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.<sup>36</sup> ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ  
 Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκε μοι ὁ πατήρ ἵνα τελειώσω αὐτὰ, ἢ αὐτὰ τὰ ἔργα  
 ἃ ἐγὼ ποιῶ, | μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε·<sup>37</sup> καὶ ὁ πέμψας με  
 πατήρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἠκηκόατε πώποτε, |  
 οὔτε εἶδος αὐτοῦ εἰσάκατε.<sup>38</sup> καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἠμένοντα ἐν ὑμῖν, |  
 ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.<sup>39</sup> Ἐρευνᾶτε τὰς γραφάς,

<sup>d</sup> Rec. + παρὸς.<sup>c</sup> Rec. ἀγαλλισθῆναι.<sup>f</sup> Alex. αὐτὰ τ. ἔ. ἀ. π.<sup>g</sup> Alex. πώποτε ἀκηκόατε.

## WICLIF—1380.

fadir that sente me; <sup>31</sup>if I bere witness-  
 syng of my self: my witnessyng is not  
 trewe, <sup>32</sup>another is that beareth witness-  
 syng of me: and I woot that his witness-  
 syng is trewe that he berith of me. <sup>33</sup>ze  
 senten to Ion: and he bare witnessyng  
 to truthe, <sup>34</sup>but I take not witnessyng  
 of man: but I seie these thingis, that ze  
 be saif, <sup>35</sup>he was a lanterne brennyng,  
 and schynyng, but ze wolden glade at an  
 hour in his list. <sup>36</sup>but I haue more wit-  
 nessyng thanne Ion for the werkis that  
 my fadir zaf to me to performe hem:  
 thilke werkis that I do beren witnessyng  
 of me, that the fadir sente me; <sup>37</sup>z the  
 fadir that sente me: he bare witnessyng  
 of me; nether ze herden cuer his vois,  
 nether ze saien his likeness, <sup>38</sup>and ze han  
 not his word dwellyng in you; for ze  
 bileuen not to hym whom he sente,  
<sup>39</sup>seke ze scripturis in whiche ze gessen  
 to haue euerlastyng lif, and tho it ben  
 that heren witnessyng of me; <sup>40</sup>and ze  
 wolen not come to me, that ze haue lif,  
<sup>41</sup>I take not clerenesse of men; <sup>42</sup>but I  
 haue knowun zou that ze han not the  
 loue of god in zou; <sup>43</sup>I cam in the name  
 of my fadir, and ze taken not me; if an-  
 other come in his owne name, ze schulu  
 rec-seyuen him; <sup>44</sup>hou moun ze bileue that  
 rec-seyuen glorie eche of other, and ze  
 seken not the glorie that is of god alone?  
<sup>45</sup>nyle ze gesse that I am to accuse zou  
 anentis the fadir; it is moises that accusith  
 zou: in whom ze hopen; <sup>46</sup>for if ze bileu-  
 uelen to moises, paraunture ze schulden  
 bileue also to me; for he wroote of me;  
<sup>47</sup>but if ze bileue not to his letters: hou  
 chulu ze bileue to my wordis?

6. AFTIR these thingis ihesus wente  
 for the see of galilee: that is tiberias;  
 and a greete multitude sued hym: for

Foot. knowe thilke, that, clerenesse, of me; knowun, may  
 be leuot. anentis, with. sued, followed.

## TYNDALE—1534.

awne will but the will of the father which  
 hath sent me. <sup>31</sup>Yf I beare witness of my  
 selfe, my witness is not true. <sup>32</sup>Ther is a  
 selfe that beareth witness of me, and I  
 am sure that the witness whiche he beareth  
 of me, is true.  
<sup>33</sup>Ye sent vnto Iohn, and he bare wit-  
 nes vnto the truthe. <sup>34</sup>But I receave not  
 the recorde of man. Nevertheless, these  
 thinges I saye, that ye might be safe.  
<sup>35</sup>He was a burnyng and a shyninge  
 light, and ye wolde for a season haue re-  
 joyced in his light. <sup>36</sup>But I haue greater  
 witness then the witness of Iohn. For the  
 workes which the father hath geuen me  
 to fynnishe: the same workes which I do  
 beare witness of me; that the father sent  
 me. <sup>37</sup>And the father him selfe which  
 hath sent me, beareth witness of me. Ye  
 haue not hearde his voyce at any tyme,  
 nor ye haue sene his shape: <sup>38</sup>thertho his  
 wordes haue ye not abydinge in you. For  
 whome he hath sent: him ye beleue not.  
<sup>39</sup>Searche the scriptures, for in them ye  
 thinke ye haue eternall lyfe: and they are  
 they which testify of me. <sup>40</sup>And yet will  
 ye not come to me, that ye might haue  
 lyfe. <sup>41</sup>I receave not prayse of men. <sup>42</sup>But  
 I knowe you, that ye haue not the loue  
 of God in you; <sup>43</sup>I am come in my fa-  
 thers name, and ye receaue me not. Yf another  
 shall come in his awne name, him will ye  
 receaue. <sup>44</sup>How can ye beleue which re-  
 ceave honoure one of another, and seke not  
 the honoure that cometh of God only?  
<sup>45</sup>Doo not thinke that I will accuse you  
 to my father. Ther is one that accuseth  
 you, even Moses in whom ye trust. <sup>46</sup>For  
 had ye beleued Moses, ye wold haue be-  
 leued me: for he wroote of me. <sup>47</sup>But  
 now ye beleue not his writinge: how shall  
 ye beleue my wordes.

6. AFTIR these thinges Iesus went  
 his waye ouer the see of Galilee nye to a  
 cyte called Tiberias. <sup>2</sup>And a greete mul-  
 titude followed him because they had sene

## CRANMER—1539.

but the wyll of the father which hath sent  
 me. <sup>31</sup>If I shulde beare wytnes of my selfe,  
 my wytnes were not true. <sup>32</sup>Ther is another  
 that beareth wytnes of me: & I am sure,  
 that the wytnes which he beareth of me, is true.  
<sup>33</sup>Ye sent vnto Iohn, and he bare wytnes  
 vnto the truthe. <sup>34</sup>But I receaue not  
 the recorde of man. Neuerthlesse, these  
 thinges I saye that ye myght be safe. <sup>35</sup>He  
 was a burnyng, and a shyninge light,  
 and ye wolde for a season haue reioyced  
 in his light. <sup>36</sup>But I haue greater wytnes,  
 then the wytnes of Iohn. For the workes  
 which the father hath geuen me to fy-  
 nyshe, the same workes that I do, beare  
 wytnes of me, that the father hath sent  
 me. <sup>37</sup>And the father himselfe  
 which hath sent me hath borne wytnes of  
 me. Ye haue not hearde his voyce at any tyme,  
 nor sene his shape: <sup>38</sup>his word haue ye  
 not abydinge in you. For whom he hath  
 sent, him ye beleue not.  
<sup>39</sup>Search the scriptures, for in them ye  
 thinke ye haue eternall lyfe and they are  
 they which testify of me. <sup>40</sup>And yet will  
 ye not come to me, that ye might haue  
 lyfe. <sup>41</sup>I receaue not prayse of men. <sup>42</sup>But  
 I knowe you, that ye haue not the loue  
 of God in you. <sup>43</sup>I am come in my fa-  
 thers name and ye receaue me not. If  
 another come in his awne name, him  
 will ye receaue: <sup>44</sup>How can ye beleue,  
 which receaue honoure one of another,  
 and seke not the honoure that cometh  
 of God only?  
<sup>45</sup>Do not thyncke that I will accuse you  
 to my father. Ther is one that ac-  
 cuseth you: euen Moses in whom ye  
 trust. <sup>46</sup>For had ye beleued Moses, ye  
 wold haue beleued me for he wroote of  
 me. <sup>47</sup>But yf ye beleue not his writinges:  
 how shall ye beleue my wordes?

6. AFTIR these thynges Iesus went  
 his waye ouer the see of Galile which  
 is the see of Tiberias. <sup>2</sup>and a great mul-  
 titude followed hym, because they sawe

‘ ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι  
 ‘ περὶ ἐμοῦ· <sup>40</sup> καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε. <sup>41</sup> Δόξαν παρὰ  
 ‘ ἀνθρώπων οὐ λαμβάνω· <sup>42</sup> ἀλλ’ ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ  
 ‘ ἔχετε ἐν ἑαυτοῖς. <sup>43</sup> ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβά-  
 ‘ νετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήψεσθε. <sup>44</sup> πὼς δύνασθε  
 ‘ ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ  
 ‘ μόνου Θεοῦ οὐ ζητεῖτε; <sup>45</sup> μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα·  
 ‘ ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. <sup>46</sup> εἰ γὰρ ἐπιστεύετε  
 ‘ Μωσῆ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκέλευς ἔγραψεν. <sup>47</sup> εἰ δὲ τοῖς ἐκείνου  
 ‘ γράμμασιν οὐ πιστεύετε, πὼς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;’

VI. Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς  
 Τιβεριάδος· <sup>2</sup> καὶ ἠκολούθει| αὐτῷ ὄχλος πολὺς, ὅτι <sup>κ</sup> ἔωρων| <sup>1</sup> τὰ σημεῖα ἃ ἐποίησεν ἐπὶ

<sup>4</sup> Alex. ἐν ἡμῖν μόνοντα.

<sup>5</sup> Alex. ἠκολούθει δὲ.

<sup>6</sup> Alex. ἰθιῶρον σ. ἰθιῶρον.

<sup>7</sup> Rec. + αὐτοῦ.

## GENEVA — 1557.

own wyl, but the wyl of the Father which  
 hath sent me. <sup>31</sup> If I should beare wytnes  
 of my selfe: my wytnes were not  
 true. <sup>32</sup> There is another that beareth  
 wytnes of me, and I am sure that the  
 wytnes which he beareth of me, is true.  
<sup>33</sup> Ye sent vnto Iohn, and he bare wytnes  
 vnto the truth. <sup>34</sup> But I receaue not the  
 recorde of man: Neuertheless, these  
 thynges I say, that ye myght be safe.  
<sup>35</sup> He was a burning, and a shynyn gande-  
 le: and ye would for a season haue recei-  
 ued in his lyght. <sup>36</sup> But I haue greater  
 wytnes then the wytnes of Iohn: for the  
 workes which the Father hath geuen me  
 to finish, the same workes that I do,  
 beare wytnes of me, that the Father sent  
 me. <sup>37</sup> And the Father hym selfe which  
 hath sent me, beareth witness of me. Ye  
 haue not heard hys voyce at any tyme,  
 nor ye haue sene his shape. <sup>38</sup> And hys  
 wordes haue ye not abydyn in you: for  
 whome he hath sent, hym ye beleue not.  
<sup>39</sup> Search the Scriptures: for in them ye  
 thinke ye haue eternal life: and they are  
 they which testifie of me.

<sup>40</sup> And yet wyl ye not come to me, that  
 may haue life. <sup>41</sup> I receaue not prayse  
 of men. <sup>42</sup> But I knowe you, that ye haue  
 not the loue of God in you. <sup>43</sup> I am come  
 in my Fathers name, and ye receaue me  
 not: if another shal come in his owne  
 name, him wyl ye receaue. <sup>44</sup> How can  
 ye beleue which receaue honour one of  
 another, and seke not the honour that  
 cometh of God onely? <sup>45</sup> Do not thinke  
 that I wyl accuse you to my Father: There  
 is one that accuseth you, euen Moses, in  
 whome ye trust. <sup>46</sup> For had ye beleued  
 Moses, you would haue beleued me: for  
 he wrote of me. <sup>47</sup> But sayng ye beleue not  
 hys wrytynges, how shal ye beleue my wordes?

6. AFTER these thynges, Iesus went  
 his way ouer the sea of Galile, nye to  
 a cite called Tiberias: <sup>2</sup> And a great mul-  
 titude folowed him, because they saw his

## RHEIMS — 1582.

my vill, but the vwill of him that sent me.  
<sup>31</sup> If I giue testimonie of myself, my testimo-  
 nie is not true. <sup>32</sup> There is another that giueth  
 testimonie of me: and I know that the  
 testimonie is true vvhich he giueth of me.  
<sup>33</sup> You sent to Iohn: and he gaue testi-  
 monie to the truth. <sup>34</sup> But I receiue not  
 testimonie of man: but I say these things  
 that you may be saued. <sup>35</sup> He was the  
 lampe burning and shynyn. And you  
 would for a time reioyce in his lyght.  
<sup>36</sup> But I haue a greater testimonie then  
 Iohn. For the workes vvhich the Father  
 hath giuen me to perfitt them: the very  
 workes them selues vvhich I doe, giue  
 testimonie of me, that the Father hath  
 sent me. <sup>37</sup> And the Father that sent me,  
 him selfe hath giuen testimonie of me.  
 neither haue you heard his voyce at any  
 tyme, nor seen his shape, <sup>38</sup> and his vvord  
 you haue not remainyn in you: because  
 vvhom he hath sent, him you beleuee not.  
<sup>39</sup> Search the scriptures, for you thinke  
 in them to haue life everlasting: and the  
 same are they that giue testimonie of me:  
<sup>40</sup> and you vvill not come to me that you  
 may haue life. <sup>41</sup> Glorie of men I receiue  
 not. <sup>42</sup> But I haue knowen you, that the  
 loue of God you haue not in you. <sup>43</sup> I am  
 come in the name of my Father, and you  
 receiue me not: if an other shal come  
 in his owne name, him you vvill receiue.  
<sup>44</sup> How can you beleuee, that receiue  
 glorie one of another: and the glorie  
 vvhich is of God onely, you seeke not?  
<sup>45</sup> Thinke not that I vvill accuse you to the  
 Father. there is that accuseth you, Moyses,  
 in vvhom you trust. <sup>46</sup> For if you did  
 beleuee Moyses: you vvould perhaps be-  
 leuee me also. for of me he hath vvritten.  
<sup>47</sup> And if you doe not beleuee his wrytyns:  
 how vvill you beleuee my vvordes?

6. AFTER these things Iesus vvent  
 beyond the sea of Galilee, vvvhich is of  
 Tiberias: <sup>2</sup> and a great multitude folov-  
 ed him, because they savv the signes

## AUTHORISED — 1611.

will of the Father, which hath sent me.  
<sup>31</sup> If I beare witness of my selfe, my wit-  
 nesse is not true.

<sup>32</sup> There is another that beareth witness  
 of me, and I know that the witness which  
 he witnesseth of me, is true. <sup>33</sup> Ye sent  
 vnto Iohn, and he bare witness vnto the  
 truth. <sup>34</sup> But I receiue not testimonie  
 from man: but these things I say, that  
 ye might be saued. <sup>35</sup> He was a burning  
 and a shynyn light: and ye were willing  
 for a season to reioyce in his light.

<sup>36</sup> But I haue greater witness then that  
 of Iohn: for the workes which the Father  
 hath giuen me to finish, the same workes  
 that I doe, beare witness of mee, that the  
 Father hath sent me. <sup>37</sup> And the Father  
 himselfe which hath sent mee, hath borne  
 witness of me. Ye haue neither heard  
 his voyce at any tyme, nor sene his shape.  
<sup>38</sup> And ye haue not his vvord abydyn in  
 you: for whome he hath sent, him ye be-  
 leuee not.

<sup>39</sup> Search the Scriptures, for in them ye  
 thinke ye haue eternal life, and they are  
 they which testifie of me. <sup>40</sup> And ye will  
 not come to me, that ye might haue life.  
<sup>41</sup> I receiue not honour from men. <sup>42</sup> But  
 I know you, that ye haue not the loue of  
 God in you. <sup>43</sup> I am come in my Fathers  
 Name, and ye receiue mee not: if another  
 shall come in his owne name, him ye will  
 receiue. <sup>44</sup> How can ye beleuee, which  
 receiue honour one of another, and seeke  
 not the honor that cometh from God  
 onely? <sup>45</sup> Doe not thinke that I will accuse  
 you to the Father: there is one that ac-  
 cuseth you, euen Moyses, in whom ye trust?  
<sup>46</sup> For had ye beleued Moyses, ye would  
 haue beleued me: for he wrote of me.  
<sup>47</sup> But if ye beleuee not his wrytyns, how  
 shall ye beleuee my wordes?

6. AFTER these things Iesus went ouer  
 the sea of Galilee, which is the sea of Ti-  
 berias: <sup>2</sup> And a great multitude folowed  
 him, because they saw his miracles which

τῶν ἀσθενούντων. <sup>3</sup> ἀνῆλθε δὲ εἰς τὸ ὄρος ὃ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. <sup>4</sup> ἦν δὲ ἐγγύς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. <sup>5</sup> ἐπάρas οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, ‘ Πόθεν ἀγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; ’ <sup>6</sup> Τοῦτο δὲ ἔλεγε πειράζων αὐτὸν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. <sup>7</sup> ἀπεκρίθη αὐτῷ Φίλιππος, ‘ Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκούσιν αὐτοῖς, ἵνα ἕκαστος ἑαυτῶν βραχὺ τι λάβῃ. ’ <sup>8</sup> Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, <sup>9</sup> ‘ Ἔστι παιδάριον ἐν ᾧ ἄδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους; ’ <sup>10</sup> Εἶπε δὲ ὁ Ἰησοῦς, ‘ Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ’ ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ. <sup>11</sup> ἀπέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι. <sup>12</sup> ἔλαβε δὲ τοὺς ἄρτους

<sup>3</sup> Alex. τοὺς ὀφθαλμούς ὁ Ἰησοῦς. <sup>4</sup> Rec. ἀγοράσωμεν. <sup>5</sup> Alex. ἤμελλε. <sup>6</sup> Alex. = αὐτῶν. <sup>7</sup> Alex. = ἐν. <sup>8</sup> Alex. βρ. <sup>9</sup> Alex. ἀνίπισαν.

## WICLIIF — 1380.

thei saien the tokens that he dide on hem that weren sike, <sup>3</sup> therfor ihesus went in to a hille, and sate there with hise discipils, <sup>4</sup> and the pask was ful ny; a feest dai of the iewis, <sup>5</sup> therfor whanne ihesus hadde lefte vp his ijen, and hadde seen that a greet multitude cam to hym, he seith to philip: wherof schulen we bie louces: that thes men etc? <sup>6</sup> but he seide this thing: temptynge hym, for he wiste what he was to do, <sup>7</sup> filip answerid to hym, the louces of twei hundrid pens, sufficen not to hem: that eche man take a litil what, <sup>8</sup> oon of hise discipils andrew the brother of symounte petir: seith to him, <sup>9</sup> a child is here that hath fyve barli lous and twei fischis, but what ben thes among so many, <sup>10</sup> therfor ihesus seith, make 3e hem sitte to the mete, and there was myche hey in the place, <sup>11</sup> so men saten to the mete as fyve thousand in nombere, <sup>12</sup> and ihesus took fyve lous, <sup>13</sup> τ whanne he hadde do thankynge is: he departid to men that saten at the mete, and also of the fischis as myche as thei wolden,

<sup>12</sup> and whanne thei weren fillid: he scide to his discipils, gadere 3e the relefis that ben lefte: that thei perice not, <sup>13</sup> and so thei gaderiden and filliden twele cofyns of relif of the fyve barli lous and twei fischis: that leften to hem that hadden eten. <sup>14</sup> therfor the men whanne thei hadden seen the signe that he hadde don: sciden, for this is verrill the profete that is to come in to the world. <sup>15</sup> And whanne ihesus hadde knowen, that thei weren to come to take hym and make hym kyng, he fleis eche efte in to an hille.

<sup>16</sup> and whanne euentide was comen, hise discipils wenten down to the see, <sup>17</sup> and thei wenten up in to a boot, and thei cauen ouer the see in to cafrnaum and

12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

## TYNDALE — 1534.

his myracles which he dyd on them that were diseased. <sup>3</sup> And Iesus went vp into a mountayne, and there he sate with his disciples. <sup>4</sup> And ester, a feast of the Iewes, was nye. <sup>5</sup> Then Iesus lifte vp his eyes, and sawe a greete company come vnto him, and sayde vnto Philip: whence shall we bye breed that these might eate. <sup>6</sup> This he sayde to prove him: for he him sylfe knewe what he wolde do.

<sup>7</sup> Philip answered him, two hundred peny worthe of breed are not sufficient for them, that every man have a litell. <sup>8</sup> Then sayde vnto him, one of his disciples, Andrew Simon Peters brother. <sup>9</sup> There ys a lad here, which hath fyve barly loves and two fyshes: but what is that amonge so many? <sup>10</sup> And Iesus sayde. Make the people sit doune: Ther was moche grasse in the place. And the men sate doune in nombere, about fyve thousande. <sup>11</sup> And Iesus toke the breed, and gave thanks, and gave to the disciples, and his disciples to them that were set doune. And lykwyse of the fysshes, as moche as they wolde.

<sup>12</sup> When they had eaten ynough, he sayd vnto his disciples: gadder vp the broken meate that remaineth: that nothinge be lost. <sup>13</sup> And they gadered it togeder, and fylled twelue baskettes with the broken meate, of the fyve barly loves, which broken meate remainyd vnto them that hadden eten. <sup>14</sup> Then the men, when they had sene the myracle that Iesus dyd, sayde: This is of a trueth the Prophet that shuld come into the worlde.

<sup>15</sup> When Iesus perceaved that they wolde come, and take him vp, to make him kyng, he departed agayne into a mountayne him silfe a lone.

<sup>16</sup> And when even was come, his disciples went vnto the see, <sup>17</sup> and cutred into a shyppe, and went over the see vnto

## CRANMER — 1539.

his myracles which he dyd on them that were diseased. <sup>3</sup> And Iesus went vp into a mountayne, and there he sate with hys disciples. <sup>4</sup> And easter, a feast of the Iewes was nye.

<sup>5</sup> When Iesus then lyfte vp his eyes, and sawe a greete company come vnto hym, he sayeth vnto Philip: whence shall we bye breed, that these maye eate? <sup>6</sup> This he sayd to proue him: for he him selfe knew, what he wolde do.

<sup>7</sup> Philip answered him two hundred peny worthe of breed are not sufficient for them, that every man maye take a lytell. <sup>8</sup> One of his disciples (Andrew, Simon Peters brother) sayeth vnto him: <sup>9</sup> There is a lad here, which hath fyve barly lous and two fysshes: but what are they amonge so many? <sup>10</sup> And Iesus sayde: Make the people syt doune. Ther was moche grasse in that place. So the men sate doune in nombere, about fyve thousand. <sup>11</sup> And Iesus toke the breed: and when he had geuen thanckes, he gaue to the disciples, and the disciples to them that were set doune. And lykewyse of the fysshes as moch as they wolde.

<sup>12</sup> When they had eaten ynough, he sayeth vnto his disciples: gather vp the broken meate which remaineth, that nothyng be lost. <sup>13</sup> And they gathered it together, and fylled twelue baskettes with the broken meate: of the fyve barly lous: which broken meate remainyd vnto them that had eaten. <sup>14</sup> Then those men (when they had sene the myracle that Iesus dyd) sayd: this is of a trueth the same Propete, that shulde come into the worlde. <sup>15</sup> When Iesus therefore perceaved, that they wolde come, and take him vp, to make him kyng, he departed agayne into a mountayne him selfe alone.

<sup>16</sup> And when euen was now come, his disciples went doune vnto the see, <sup>17</sup> and gat vp into a shippe, and came ouer the

ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε <sup>10</sup> τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὄσφαιρων ὅσον ἤθελον. <sup>12</sup> ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, ‘Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.’ <sup>13</sup> Συνήγαγον οὖν, καὶ ἐγένισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. <sup>14</sup> οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον, ‘Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ‘ὁ ἐρχόμενος εἰς τὸν κόσμον.’’ <sup>15</sup> Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε <sup>16</sup> πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

<sup>16</sup> Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, <sup>17</sup> καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοῦμ. καὶ

<sup>1</sup> Const. = οὖν. <sup>2</sup> Alex. = οἱ. <sup>3</sup> Alex. λαβὴν οὖν. <sup>4</sup> Alex. = τοῖς μαθηταῖς, οἱ δὲ μαθηταί. <sup>5</sup> Const. = αὐτῶν. <sup>6</sup> Const. = πάλιν.

## GENEVA—1557.

miracles, which he dyd on them that were diseased. <sup>3</sup> Then Iesus went vp into a mountayne, and there he sate with his disciples. <sup>4</sup> And Easter, a feast of the Iewes was nie. <sup>5</sup> Then IESVS lyft vp his eyes, and saw a great compaigie come vnto him, and sayd vnto Philip, Whence shal we buy bread, that these myght eat? <sup>6</sup> (This he sayd to proue hym: for he him selfe knewe what he would do) <sup>7</sup> Philip answered him, Two hundred penyworth of bread is not sufficient for them, that euery man may take a lytel. <sup>8</sup> Then sayd vnto him one of his disciples, Andrew Simon Peters brother, <sup>9</sup> There is a litle boye here, which hath fise barley loaves, and two fyses: but what are they among so many?

<sup>10</sup> And Iesus sayd, Make the people syt downe. There was muche grasse in that place. Then the men sate downe in nombre, about fye thousand. <sup>11</sup> And Iesus toke the bread, and gaue thanks, and gaue to the disciples, and his disciples to them that were set downe: and lykewyse of the fyses as muche as they would. <sup>12</sup> And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. <sup>13</sup> Then they gathered it together, and fylled twelue baskettes with the broken meat, of the fyve barley loaves, which fragments remayned vnto them that had eaten. <sup>14</sup> Then the men when they had sene the miracle that Iesus dyd, sayd, This is of a truth that Prophet that should come into the world. <sup>15</sup> When Iesus therefore perceaued that they would come, and take hym to make him king, he departed agayne into a mountayne him selfe alone.

<sup>16</sup> And when euen was nowe come, his disciples went downe vnto the sea: <sup>17</sup> And entred into a shyp, and went ouer the sea towards Capernaum: and anone

## RHEIMS—1582.

vvhich he dyd vpon those that vvere sicke. <sup>3</sup> IESVS therefore went vp into the mountaine, and there he sate vvith his Disciples.

<sup>4</sup> And the Pasche vvvas at hand, the festiual day of the Iewes. <sup>5</sup> Vvhen IESVS therefore had lifted vp his eyes, and sawv that a very great multitude commeth to him, he saith to Philippe, Vvhen shall vve buye bie bread: that these may eate? <sup>6</sup> And this he said, tempting him, for him selfe knewe vvhat he vvould doe? <sup>7</sup> Philippe answered him, Twvo hundred penie vvorth of bread is not sufficient for them, that euery man may take a litle peece. <sup>8</sup> One of his Disciples, Andrew the brother of Simon Peter, saith to him, <sup>9</sup> There is a boy here that hath fyve barley loaves, and two fyses: but what are these among so many? <sup>10</sup> IESVS therefore saith, Make the men to sit downe. And there vvvas much grasse in the place. The men therefore sate downe, in number about fyve thousand. <sup>11</sup> IESVS therefore tooke the loaves: and vvhen he had giuen thanks, he distributed to them that sate. in like maner also of the fyses as much as they vvould. <sup>12</sup> And after they vvvere fylled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. <sup>13</sup> They gathered therefore, and fylled twelue baskets vvith fragments of the fyve barley loaves, vvvhich remained to them that had eaten. <sup>14</sup> Those men therefore vvhen they had seen vvhat a signe IESVS had done, said, That this is the Prophet in deede that is to come into the vvorld. <sup>15</sup> IESVS therefore vvhen he knewe that they vvould come to take him, and make him king, he fled againe into the mountaine him self alone.

<sup>16</sup> And vvhen euen vvvas come, his Disciples vvvent downe to the sea. <sup>17</sup> And vvhen they vvvere gone vp into the shippe, they came beyond the sea into Capharnaum.

## AUTHORISED—1611.

hee did on them that were diseased. <sup>3</sup> And Iesus went vp into a mountaine, and there hee sate with his Disciples. <sup>4</sup> And the Passecour, a feast of the Iewes, was nigh.

<sup>5</sup> When Iesus then lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eate? <sup>6</sup> (And this he said to proue him: for he himselfe knew what he would doe) <sup>7</sup> Philip answered him, Two hundred penyworth of bread is not sufficient for them, that euery one of them may take a little. <sup>8</sup> One of his disciples, Andrew, Simon Peters brother, saith vnto him, <sup>9</sup> There is a lad here, which hath fyve barley loaves, and two small fyses: but what are they among so many? <sup>10</sup> And Iesus said, Make the men sit downe. Now there was much grasse in the place. So the men sate downe, in number about fyve thousand.

<sup>11</sup> And Iesus tooke the loaves, and when he had giuen thanks, hee distributed to the disciples, and the disciples to them that were set downe, and likewise of the fyses, as much as they would. <sup>12</sup> When they were fylled, he said vnto his disciples, Gather vp the fragments that remaine, that nothing be lost. <sup>13</sup> Therefore they gathered them together, and fylled twelue baskets vvith the fragments of the fyve barley loaves, which remained ouer and about, vnto them that had eaten. <sup>14</sup> Then those men, when they had sene the miracle that Iesus did, sayd, This is of a truth that Prophet that should come into the world.

<sup>15</sup> When Iesus therefore perceiued that they would come and take him by force, to make him a King, he departed againe into a mountaine himselfe alone. <sup>16</sup> And when euen was now come, his disciples went downe vnto the sea, <sup>17</sup> And entred into a ship, and went ouer the sea towards

σκοτία ἦδη ἐγεγονέει, καὶ οὐκ ἔληλυθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ἢ ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. <sup>19</sup> ἔληλακότες οὖν ὡς σταδίου εἰκοσιπέπτε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γνωόμενον καὶ ἐφοβήθησαν. <sup>20</sup> ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμὶ μὴ φοβεῖσθε. <sup>21</sup> Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

<sup>22</sup> Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, β'ιδὼν ὅτι πλοῖαριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖαριον, ἀλλὰ μόνου οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. <sup>23</sup> (ἄλλα δὲ ἦλθε πλοῖαρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἐφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου.) <sup>24</sup> ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι

<sup>19</sup> Alex. οὐπω. <sup>20</sup> Alex. ἰγίνετο τὸ πλοῖον. <sup>21</sup> Alex. εἶπον s. εἶπεν. <sup>22</sup> Alex. = ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ.

## WICLIFF—1380.

darkness weren made thanne, and ihesus was not comen to hem, <sup>18</sup> and for a greet wynde blew: the see roos up. <sup>19</sup> therfor whanne thei hadden rowed as fyve and twenty furlongis or thritti: thei seen ihesus walkyng on the see, and to be nyg; the boot and thei dreden, <sup>20</sup> and he seide to hem, I am: nyle ye drede, <sup>21</sup> therfor thei wolden take hym in to the boot: and anon the boot was at the lond, to whiche thei wenten.

<sup>22</sup> On the tother dai the puple that stood ouer the see saie: that ther was noon other boot there but on; <sup>23</sup> that ihesus entrid not with his discipulis in to the boot, but hise discipulis aloone wenten; <sup>24</sup> but other bootis camen for tiberias bisidis the place where thei hadden etc breed, and did thankyngis to god; <sup>25</sup> therfor whanne the puple hadde seen that ihesus was not there nether hise discipulis; thei wenten up in to botis, and camen to capernaum sekyng ihesus; <sup>26</sup> and whanne thei hadden founden him ouer the see: thei seiden to hym, rabi, hou cam thou hider? <sup>27</sup> ihesus answerid to hem and seide, truli truli I seie to you, ye seken me not for ye saien the myracle, but for ye seke me of loous and weren fillid; <sup>28</sup> worche ye do not mete that periseth, but that dwelith in to euerlastyng lif, whiche meite names sone schal zeue to you, for god the fadir hath markid hym;

<sup>29</sup> therfor thei seiden to hym, what schul we do, that we worche the werkis of god? <sup>30</sup> ihesus answerid: and seide to hem, this is the werke of god, that ye bileue to hym, whom he sente; <sup>31</sup> therfor thei seiden to hym, what tokene thanne doest thou, that we seen and bileue to thee, what worchest thou? <sup>32</sup> oure fadris eten

## TYNDALE—1534.

Capernaum. And anon it was darcke, and Iesus was not come to them. <sup>18</sup> And the see arose with a greate wynde that blew. <sup>19</sup> And when they had rowen aboute a .xxv. or a .xxx. furlonges, they sawe Iesus walke on the see, and drawe nye vnto the shyp, and they were afrayed. <sup>20</sup> And he sayde vnto them: It is I, be not a frayde. <sup>21</sup> Then wolde they haue receaued him into the shyp, and the ship was by and by at the lond, whyther they went.

<sup>22</sup> The daye folowyng; the people which stode on the other syde of the see, sawe that ther was none other shyp there, save that one wher in his discipulis were entred, and that Iesus went not in with his discipulis in the ship: but that his discipulis were gone awaye alone. <sup>23</sup> How be it, ther came other shippes from Tiberias nye vnto the place, where they ate breed, when the Lorde had blessed. <sup>24</sup> Then when the people sawe that Iesus was not there, nether his discipulis, they also toke slippynge and came to Capernaum sekyng for Iesus.

<sup>25</sup> And when they had founde him on the other syde of the see, they sayd vnto him: Rabbi, when camest thou hider? <sup>26</sup> Iesus answerid them and sayde: verely verely I saye vnto you: ye seke me, not because ye sawe the myracles: but because ye ate of the loaves, and were filled. <sup>27</sup> Labour, not for the meate which periseth, but for the meate that endureth vnto euerlastyng lyfe, whiche meite the somme of man shall geve vnto you. For him hath god the fadir sealed.

<sup>28</sup> Then sayde they vnto him: what shall we do, that we myght worke the werkis of God? <sup>29</sup> Iesus answerid and sayde vnto them: This is the werke of God, that ye beleue on him, whom he hath sent. <sup>30</sup> They sayde vnto him: what signe shewest thou then, that we maye se and beleue the? What doest thou worke? <sup>31</sup> Oure fathers dyd eate Manna in the

## CRANMER—1539.

see vnto Capernaum. And it was now darcke, and Iesus was not come to them. <sup>18</sup> And the see arose with a greate wynde that blew. <sup>19</sup> So when they had rowen about a .xxv. or .xxx. furlonges, they sawe Iesus walking on the see, and drawing nye vnto the shippe, and they were afrayed. <sup>20</sup> But he saveth vnto them: It is I, be not afrayed. <sup>21</sup> Then wold they haue receaued him into the shyp, and immediatly the shyp was at the lande whither they went.

<sup>22</sup> The daye folowyng when the people (whych stode on the other syde of the see) sawe, that ther was none other shyp there, saue that one wher into his disciples were entred, and that Iesus went not in with his disciples into the ship: but that his disciples were gone awaye alone. <sup>23</sup> (Howbeit, ther cam other shippes from Tiberias nye vnto the place, where they dyd eate bred, after that the Lord had geuen thanks) <sup>24</sup> when the people therefore sawe that Iesus was not there, nether his disciples, they also toke shipping, and came to Capernaum, sekyng for Iesus.

<sup>25</sup> And when they had founde him on the other syde of the see, they sayde vnto him: Rabbi, when camest thou hither? <sup>26</sup> Iesus answerid them, and sayde: verely verely I saye vnto you: ye seke me, not because ye sawe the myracles, but because ye dyd eate of the loaves, and were fylled.

<sup>27</sup> Labour not for the meate which perissheth, but for that which endureth vnto euerlastinge lyfe, whiche meite the somme of man shall geue vnto you. For him hath God the fadir sealed.

<sup>28</sup> Then sayde they vnto him: what shall we do, that we myght worcke the werkis of God? <sup>29</sup> Iesus answerid and sayde vnto them: This is the werke of God, that ye beleue on him, whom he hath sent. <sup>30</sup> They sayde therfore vnto him: what sygne shewest thou then, that we maye se, and beleue the? What doest thou worcke? <sup>31</sup> Oure fathers dyd eate Manna in the

Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβρισαν αὐτοὶ εἰς τὰ <sup>f</sup> πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. <sup>25</sup> καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, ‘Ραββί, πότε ᾧδε γέγονας;’ <sup>26</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. <sup>27</sup> ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ἐμὴν δώσει· τούτου γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός.’ <sup>28</sup> Εἶπον οὖν πρὸς αὐτὸν, ‘Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;’ <sup>29</sup> Ἀπεκρίθη <sup>g</sup> ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, ‘Τούτῳ ἐστὶ τὸ ἔργον τοῦ Θεοῦ, ἵνα <sup>h</sup> πιστεύσῃτε| εἰς ὃν ἀπέστειλεν ἐκεῖνος.’ <sup>30</sup> Εἶπον οὖν αὐτῷ, ‘Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;’ <sup>31</sup> οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς

<sup>d</sup> Alex. πλοῖον.<sup>e</sup> Rec. ἐνέβρισαν καὶ αὐτοὶ εἰς τὰ.<sup>f</sup> Alex. πλοῖαρια.<sup>g</sup> Const. = ὁ.<sup>h</sup> Alex. πιστεύετε.

## GENEVA—1557.

it was darke, and Iesus was not come to them.

<sup>18</sup> And the sea arose with a great wynd that blew. <sup>19</sup> And when they had rowed about fve and twenty, or thirte furlonges, they saw Iesus walking on the sea, and drawing nye vnto the shyp: and were afrayd. <sup>20</sup> And he sayd vnto them, It is I, be not afrayd. <sup>21</sup> Then moste willingly they receaued hym into the shyp, and the ship was by and by at the land, whither they went. <sup>22</sup> The day folowynge, the people which stode on the other syde of the sea, sawe that there was none other shyp there, saue that one, wherinto his disciples were entred, and that Iesus went not with his disciples in the shyp, but that his disciples were gone alone: <sup>23</sup> And that there came other shyppes from Tiberias nye vnto the place where they ate the bread, after the Lord had geuen thanks.

<sup>24</sup> Then when the people saw that Iesus was not there, nether his disciples, they also toke shyping, and came to Capernaum, sekyng for Iesus. <sup>25</sup> And when they had found hym on the other syde of the sea, they sayd vnto him, Rabbi, when camest thou hyther? <sup>26</sup> Iesus answered them, and sayd, Verely verely I say vnto you, ye seeke me not because ye saw the miracles, but because ye ate of the loaves, and were fylled. <sup>27</sup> Labour not for the meat which perisheth, but for the meat that endureth vnto euerlasting lyfe, which meat the Sonne of man shal geue vnto you: for hym hath God the Father sealed. <sup>28</sup> Then sayd they vnto hym, What shal we do, that we myght worke the workes of God? <sup>29</sup> Iesus answered, and said vnto them, This is the worke of God, that ye beleue on him, whome he hath sent.

<sup>30</sup> They sayd therefore vnto hym, What sygne shewest thou then, that we may see, and beleue thee? What doest thou worke?

<sup>31</sup> Our fathers dyd eat Manna in the

## RHEIMS—1582.

and novv it vvas darke, and Iesus vvas not come vnto them <sup>18</sup> And the sea arose, by reason of a great vvinde that blew. <sup>19</sup> Vvhen they had rowed therefore about fve and twentie or thirtie furlonges, they see Iesus vvalking vpon the sea, and to dravy nigh to the shippe, and they feared. <sup>20</sup> But he saith to them, It is I, feare not. <sup>21</sup> They vvould therefore haue taken him into the shippe: and forthvvith the shippe vvas at the land to vvhich they vvnt.

<sup>22</sup> The next day, the multitude that stooed beyond the sea, savv that there vvas no other boate there but one, and that Iesus had not entred into the boate vvith his Disciples, but that his Disciples only vvere departed: <sup>23</sup> but other boates came in from Tiberias beside the place vvhere they had eaten the bread, our Lord giuing thanks. <sup>24</sup> Vvhen therefore the multitude savv that Iesus vvas not there, nor his Disciples, they vvnt vp into the boates, and came to Capernaum seeking Iesus.

<sup>25</sup> And vvhen they had found him beyond the sea, they said to him, Rabbi, vvhen camest thou hither? <sup>26</sup> Iesus answered them, and said, Amen, amen I say to you, ye seeke me not because you haue seen signes, but because you did eate of the loaves, and vvere filled. <sup>27</sup> Vvorker not the meate that perisheth, but that endureth vnto life euerlasting, vvhich the Sonne of man vvil giue you. For him the Father, God, hath signed. <sup>28</sup> They said therefore vnto him, Vvhat shal vve doe that vve may vvorker the vvorkes of God?

<sup>29</sup> Iesus answered, and said to them, This is the vvorker of God, that you beleue in him vvhom he hath sent. <sup>30</sup> They said therefore to him, Vvhat signe therefore doest thou, that vve may see, and may beleue thee? vvhat vvorkerest thou?

<sup>31</sup> Our fathers did eate Manna in the

## AUTHORISED—1611.

Capernaum: and it was now darke, and Iesus was not come to them. <sup>18</sup> And the sea arose, by reason of a great wind that blew. <sup>19</sup> So when they had rowed about five and twentie, or thirtie furlongs, they see Iesus walking on the sea, and drawing nigh vnto the ship: and they were afraid. <sup>20</sup> But he saith vnto them, It is I, be not afraid. <sup>21</sup> Then they willingly received him into the ship, and immediately the ship was at the land whither they went.

<sup>22</sup> The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, saue that one wherinto his Disciples were entred, and that Iesus went not with his Disciples into the boat, but that his disciples were gone away alone: <sup>23</sup> Howbeit there came other boats from Tiberias, nigh vnto the place where they did eat bread, after that the Lord had giuen thanks: <sup>24</sup> When the people therefore saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus. <sup>25</sup> And when they had found him on the other side of the sea, they sayd vnto him, Rabbi, when camest thou hither? <sup>26</sup> Iesus answered them, and said, Uerely, verely I say vnto you, Ye seeke me, not because ye saw the miracles, but because ye did eate of the loaves, and were filled. <sup>27</sup> Labour not for the meat which perisheth, but for that meat which endureth vnto euerlasting life, which the Sonne of man shal giue vnto you: for him hath God the Father sealed. <sup>28</sup> Then said they vnto him, What shall we doe, that we might worke the workes of God? <sup>29</sup> Iesus answered, and said vnto them, This is the worke of God, that ye beleue on him whom he hath sent. <sup>30</sup> They said therefore vnto him, What signe shewest thou then, that we may see, and beleue thee? What doest thou worke?

<sup>31</sup> Our fathers did eat Manna in the

<sup>g</sup> Or, worke not.

‘ ἔστι γεγραμμένον, “ Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.” <sup>32</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ‘ Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ ἀλλ’ ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. <sup>33</sup> ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδοὺς τῷ κόσμῳ.’ <sup>34</sup> Εἶπον οὖν πρὸς αὐτὸν, ‘ Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτου.’ <sup>35</sup> Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, ‘ Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε. <sup>36</sup> ἀλλ’ εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε με, καὶ οὐ πιστεύετε. <sup>37</sup> πᾶν ὁ οἶδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἤξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλλω ἔξω <sup>38</sup> ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. <sup>39</sup> τούτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με ἡ πατρός, ἵνα πᾶν ὁ δέδωκέ μοι,

<sup>1</sup> Alex. ἀπό.<sup>2</sup> Alex. = πατρός.<sup>3</sup> Const. αὐτὸν.<sup>4</sup> Rec. ἔ.<sup>5</sup> Alex. πατρός μου.<sup>6</sup> Alex. ἰγὼ ἰν.

## WICLIF—1380.

manna in deserte? as it is writun, he gaf to hem breed, fro heuene to ete; <sup>32</sup> therfor ihesus seith to hem; truli truli I seie to you, moises gaf you not breed fro heuene; but my fadir zeueth you verri breed fro heuene; <sup>33</sup> for it is verri brede that cometh doum fro heuene, and zeueth lif to the world;

<sup>34</sup> therfor thei seiden to him; lord euer zeue us this breid; <sup>35</sup> and ihesus seide to hem; I am breed of lif; he that cometh to me; schal not hungre; he that belueth in me schal neuer thirst; <sup>36</sup> but I seide to you that ze han sein me; and ze beleuden not. <sup>37</sup> Al thing that the fadir zeueth to me schal come to me; and I schal not cast him out; that cometh to me; <sup>38</sup> for I cam doum fro heuene, not that I do my wille; but the wille of hym that sente me; <sup>39</sup> ꝑ this is the wille of the fadir that sente me; that al thing that the fadir gaf me; I lese not of it; but agen reise it in the last dai; <sup>40</sup> ꝑ this is the wille of my fadir that sente me; that eche man that seeth the sonne; and belueth in hym; hauc euerlastynge lif; and I schal agenreise him in the last dai;

<sup>41</sup> therfor jewis gruchiden of hym for he hadde seide. I am breed that cam doum fro heuene; <sup>42</sup> and thei seiden; whether this is not ihesus the sonne of Ioseph; whos fadir and modir we han knowen; hou thanne seith this that I cam doum fro heuene? <sup>43</sup> therfor ihesus answard and seide to hem; nyle ze gruche to gidre. <sup>44</sup> No man may come to me; but if the fadir that sente me drawe hym; and I schal agenreise hym in the last dai; <sup>45</sup> it is writun in profetis; and alle men schulu be able for to be taugte of god; eche man that herde of the fadir and hath lerned; cometh to me; <sup>46</sup> not for any man hath

<sup>32</sup> truli truli zeue. gise. agen. again. agerise. raise again. nyle. not.

## TYNDALE—1534.

desert; as yt is writen: He gave them breed from heauen to eate. <sup>32</sup> Iesus sayde vnto them: verely, verely I saye vnto you: Moses gave you breed from heauen: but my father geueth you the true breed from heauen. <sup>33</sup> For the breed of God is he which commeth doune from heauen and geueth lyfe vnto the worlde.

<sup>34</sup> Then sayde they vnto him: Lorde, euer moore geve vs this breed. <sup>35</sup> And Iesus sayde vnto them: I am that breed of life. He that commeth to me, shall not hunger: and he that belueth on me shall neuer thirst. <sup>36</sup> But I sayed vnto you: that ye haue sene me; and yet beleue not. <sup>37</sup> All that the father geueth me, shall come to me; and him that cometh to me; I cast not away. <sup>38</sup> For I came doum from heauen: not to do myne awne wille; but his will which hath sente me. <sup>39</sup> And this is the fathers will which hath sent me; that of all which he hath geuen me; I shuld loose no thinge: but shuld raise it vp agayne at the last daye. <sup>40</sup> And this is the wyll of him that sent me: that euery man which seith the some and beleueth on him; haue euerlastynge lyfe. And I will raise him vp at the last daye.

<sup>41</sup> The Iewes then murmured at him; because he sayde: I am that breed which is come doune from heauen. <sup>42</sup> And they sayde: Is not this Iesus the sonne of Ioseph; whose father and mother we knowe? How ys yt then that he sayeth; I came doune from heauen? <sup>43</sup> Iesus answered and sayde vnto them. Murmur not betwene youre selves. <sup>44</sup> No man can come to me except the fader which hath sent me; drawe him. And I will raise him vp at the last daye. <sup>45</sup> It is writen in the Prophetes; that they shall all be taught of God. Every man therefore that hath hearde and hath lerned of the fader commeth vnto me. <sup>46</sup> Not that eny man

## CRANMER—1539.

desert as it is wrytten. He gaue them breed from heauen to eate. <sup>32</sup> Then Iesus sayde vnto them: verely verely I saye vnto you: Moses gaue you not that breed from heauen: but my father geueth you the true breed from heauen. <sup>33</sup> For the breed of God is he, which commeth doune from heauen, and geueth lyfe vnto the worlde.

<sup>34</sup> Then sayd they vnto him: Lord, euermore geue vs this breed. <sup>35</sup> And Iesus sayd vnto them. I am the breed of lyfe. He that commeth to me shall not hunger: and he that belueth on me shall neuer thirst. <sup>36</sup> But I sayde vnto you: that ye also haue sene me, and yet ye beleue not. <sup>37</sup> All that the fader geueth me shall come to me: and him that cometh to me, I cast not away. <sup>38</sup> For I came doune from heauen: not to do that I will, but that he wyll, which hath sente me. <sup>39</sup> And thys is the fathers wyll which hath sent me, that of all which he hath geuen me, I shal loose nothinge: but raise them vp agayne at the last daye. <sup>40</sup> And this is the will of him that sent me: that euery one which seeth the sonne and beleueth on him, haue euerlastynge lyfe. And I will raise him vp at the last daye. <sup>41</sup> The Iewes then murmured at him, because he sayd: I am the breed (of lyfe) which came doune from heauen. <sup>42</sup> And they sayde: Is not thys Iesus the sonne of Ioseph, whose father and mother we knowe? How is it then that he sayeth, I came doune from heauen? <sup>43</sup> Iesus answered and sayd vnto them. Murmur not amonge youre selues.

<sup>44</sup> No man can come to me, except the father which hath sent me, drawe hym: And I will raise him vp at the last daye. <sup>45</sup> It is written in the Prophetes: and they shalbe all taught of God. Every man therefore that hath hearde, and hath lerned of the father, commeth vnto me. <sup>46</sup> Not that eny man hath sene the father, saue

‘ μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν| τῇ ἑσχάτῃ ἡμέρα. <sup>40</sup> τοῦτο  
 ‘ γάρ| ἐστὶ τὸ θέλημα τοῦ <sup>39</sup>πέμψαντός με,| ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ  
 ‘ πιστεῦσιν εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ὁ γὰρ| τῇ ἑσχάτῃ  
 ‘ ἡμέρα.’ <sup>41</sup> Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, ‘ Ἐγὼ εἰμι ὁ ἄρτος ὁ  
 ‘ καταβὰς ἐκ τοῦ οὐρανοῦ.’ <sup>42</sup> καὶ ἔλεγον, ‘ Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ,  
 ‘ οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει <sup>39</sup>οὗτος,| Ὅτι ἐκ τοῦ  
 ‘ οὐρανοῦ καταβέβηκα;’ <sup>43</sup> Ἀπεκρίθη <sup>9</sup> ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, ‘ Μὴ γογγύσετε  
 ‘ μετ’ ἀλλήλων. <sup>44</sup> οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με  
 ‘ ἑλκύσῃ αὐτὸν, <sup>7</sup> καὶ ἐγὼ| ἀναστήσω αὐτὸν <sup>3</sup> ἐν| τῇ ἑσχάτῃ ἡμέρα. <sup>45</sup> ἐστὶ γεγραμ-  
 ‘ μένον ἐν τοῖς προφήταις, “ Καὶ ἔσονται πάντες διδακτοὶ <sup>8</sup> Θεοῦ.” Πᾶς <sup>10</sup> ὁ  
 ‘ ἀκούων| παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με’ <sup>46</sup> οὐχ ὅτι τὸν πατέρα

<sup>9</sup> Alex. = οὗτος. <sup>9</sup> Rec. = οὖν. <sup>7</sup> Alex. κἀγὼ. <sup>3</sup> Rec. = ἐν. <sup>8</sup> Rec. = τοῦ. <sup>10</sup> Rec. = οὖν. <sup>8</sup> Rec. ἀκούσας.

GENEVA — 1557.

desert as it is wrytten, He gaue them bread from heauen to eat. <sup>32</sup> Then Iesus sayd vnto them, Verely verely I say vnto you, Moses gaue you not bread from heauen; but my Father geueth you the true bread from heauen. <sup>33</sup> For the bread of God, is he which cometh downe from heauen, and geueth life vnto the world. <sup>34</sup> Then they sayd vnto hym, Lord, euermore geue vs this bread. <sup>35</sup> And Iesus sayd vnto them, I am the bread of life: He that cometh to me, shal not hunger: and he that beleueth on me shal neuer thirst.

<sup>36</sup> But I sayd vnto you, That ye also haue sene me, and yet beleue not. <sup>37</sup> All that the Father geueth me, shal come to me: and hym that cometh to me, I cast not away: <sup>38</sup> For I came downe from heauen, not to do myne owne wyl, but his wil which hath sent me. <sup>39</sup> And it is the Fathers wyl which hath sent me, that of all which he hath geuen me, I should loose nothing, but should rayse it vp agayne at the last day. <sup>40</sup> And this is the wyl of him that sent me, that euery man which seeth the Sone, and beleueth on hym, haue euerlasting life: and I wyl raise him vp at the last day.

<sup>41</sup> The Iewes then murmured at him, because he said, I am that bread which is come downe from heauen. <sup>42</sup> And they sayd, Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? How is it then that he sayth, I came downe from heauen? <sup>43</sup> Iesus answered and sayd vnto them, Murmur not among your selues. <sup>44</sup> No man can come to me, except the Father which hath sent me draw him: And I wyl raise him vp at the last day. <sup>45</sup> It is wrytten in the Prophetes, And they shalbe all taught of God. Euery man therefore that hath heard, and hath learned of the Father, cometh vnto me.

<sup>46</sup> Not that any man hath sene the

RHEIMS — 1582.

desert, as it is wvritten, *Bread from heauen he gaue them to eat.* <sup>32</sup> Iesus therefore said to them, Amen, amen I say to you, Moses gaue you not the bread from heauen, but my Father giueth you the true bread from heauen. <sup>33</sup> For the bread of God it is that descendeth from heauen, and giueth life to the wvorld. <sup>34</sup> They said therefore vnto him, Lord, giue vs alwaies this bread. <sup>35</sup> And Iesus said to them, I am the bread of life, he that cometh to me, shal not hunger: and he that beleueth in me, shal neuer thirst. <sup>36</sup> But I said to you that both you haue sene me and yet beleue not. <sup>37</sup> All that the Father giueth me, shal come to me: and him that cometh to me I vvil not cast forth.

<sup>38</sup> Because I descended from heauen, not to doe mine ovne vvil, but the vvil of him that sent me. <sup>39</sup> For this is the vvil of him that sent me, the Father: that all that he hath giuen me I leese not thereof: but raise it in the last day. <sup>40</sup> And this is the vvil of my father that sent me: that euery one that seeth the Sonne, and beleueth in him, haue life euerlasting, and I vvil raise him in the last day.

<sup>41</sup> The Iewes therefore murmured at him, because he had said, I am the bread vvhich descended from heauen: <sup>42</sup> and they said, Is not this Iesus the sonne of Ioseph, vvhose father and mother we knowv? Hovv then saith he, That I descended from heauen? <sup>43</sup> Iesus therefore answered and said to them, Murmure not one to an other: <sup>44</sup> no man can come to me, vviles the Father that sent me, draw him: and I vvil raise him vp in the last day. <sup>45</sup> It is vvritten in the Prophetes, *And all shal be docible of God* Euery one that hath heard of the Father, and hath learned, cometh to me. <sup>46</sup> Not that any man hath seen the Father, but he vvhich

AUTHORISED—1611.

desert, as it is written, He gaue them bread from heauen to eat. <sup>32</sup> Then Iesus said vnto them, Uerely, verely I say vnto you, Moses gaue you not that bread from heauen, but my Father giueth you the true bread from heauen. <sup>33</sup> For the bread of God is hee which cometh downe from heauen, and giueth life vnto the world. <sup>34</sup> Then said they vnto him, Lord, euermore giue vs this bread.

<sup>35</sup> And Iesus said vnto them, I am the bread of life: hee that cometh to me, shall neuer hunger: and he that beleueth on me, shall neuer thirst. <sup>36</sup> But I said vnto you, that ye also haue sene me, and beleue not. <sup>37</sup> All that the Father giueth mee, shall come to mee; and him that cometh to me, I will in no wise cast out. <sup>38</sup> For I came downe from heauen, not to do mine owne will, but the will of him that sent me. <sup>39</sup> And this is the Fathers will which hath sent me, that of all which he hath giuen mee, I should lose nothing, but should raise it vp againe at the last day. <sup>40</sup> And this is the will of him that sent me, that euery one which seeth the Sonne, and beleueth on him, may haue euerlasting life: and I will raise him vp at the last day.

<sup>41</sup> The Iewes then murmured at him, because hee said, I am the bread which came downe from heauen. <sup>42</sup> And they said, Is not this Iesus the sonne of Ioseph, whose father and mother we know? How is it then that hee sayth, I came downe from heauen? <sup>43</sup> Iesus therefore answered, and said vnto them, Murmure not among your selues. <sup>44</sup> No man can come to me, except the Father which hath sent me, draw him: and I will raise him vp at the last day. <sup>45</sup> It is written in the Prophetes, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, cometh vnto me, <sup>46</sup> Not that any man hath scene the

' τις ἐώρακεν | εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἐώρακε τὸν πατέρα. <sup>47</sup> ἀμὴν ἀμὴν  
 λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον. <sup>48</sup> ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.  
<sup>49</sup> οἱ πατέρες ὑμῶν ἔφαγον <sup>τὸ</sup> μάννα ἐν τῇ ἐρήμῳ, | καὶ ἀπέθανον. <sup>50</sup> οὗτός ἐστιν  
 ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.  
<sup>51</sup> ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβὰς· εἴαν τις φάγη ἐκ τούτου  
 τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν,  
 ἣν ἐγὼ δώσω | ὑπὲρ τῆς τοῦ κόσμου ζωῆς. <sup>52</sup> Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ  
 Ἰουδαῖοι λέγοντες, ' Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; <sup>53</sup> εἶπεν  
 οὖν αὐτοῖς ὁ Ἰησοῦς, ' Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ μὴ φάγητε τὴν σάρκα τοῦ  
 υἱοῦ τοῦ ἀνθρώπου, καὶ πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>54</sup> ὁ  
 τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ |

<sup>47</sup> Alex. ἰορ. τις.

<sup>48</sup> Alex. ἐν τῇ ἰρ. τ. μ.

<sup>52</sup> Alex. = ἦν ἐγὼ δώσω.

<sup>53</sup> Alex. ἀκούθ.

## WICLIIF—1380.

seen the fadir, but this that is of god hath  
 sen the fadir, <sup>47</sup> sothli sothli I seie to  
 you, he that bilencit in me: hath euer-  
 lastinge liif. <sup>48</sup> I am breed of liif. <sup>49</sup> your  
 fadiris eten manna in desert: and ben deed.  
<sup>50</sup> this is breed comyngdoun fro heuene;  
 that if ony man ete therof: he die not  
<sup>51</sup> I am luyunge breed that cam down fro  
 heuene; if ony man ete of this breed he  
 schal lyue with outen ede; and the breed  
 that I schal zede: is my fleisch, for the  
 liif of the world.

<sup>52</sup> therfor the iewis chidden to gidre and  
 seiden, hou mai this zeue to us his fleisch  
 to ete, <sup>53</sup> therfor ihesus seith to hem, truli  
 truli I seie to you but ze eten the flesh  
 of mannes sone, and drynken his blood:  
 ze schuln not haue liif in you. <sup>54</sup> he that  
 etith my fleisch and drinkith my blood,  
 hath euerlastinge liif, and I schal zeden,  
 reise hym in the last dai, <sup>55</sup> for my fleisch  
 is uerri mete: and my blood is uerri  
 drynke, <sup>56</sup> he that etith my fleisch and  
 drynkih my blood: dwellith in me and I  
 in hym. <sup>57</sup> as my fadir luyunge sente me:  
 ⁊ I lyue for the fadir, and he that etith  
 me: he schal lyue for me, <sup>58</sup> this is breed  
 that cam down fro heuene, not as your  
 fadiris eten manna: and ben deed, he that  
 etith this breed: schal lyue with outen  
 ede.

<sup>59</sup> He seide these thingis in the synagoge  
 techyng in cafernaum, <sup>60</sup> therfor many  
 of hise discipelis herynged, this word  
 is hard: who mai here it, <sup>61</sup> but ihesus  
 wittinge at hym self, that hise discipelis  
 gruechiden of this thing: seide to hem,  
 this thing selandridh you, <sup>62</sup> therfor if ze  
 seen mannes sone styngge wher he was  
 bifore <sup>63</sup> it is the spirit that quykeneh,  
 the fleisch profitith no thing, the wordis

sothli, truli, zeue, gree, zeden, again, uerri, true, wittinge, knowing, styngge, ascending.

## TYNDALE—1534.

hath sene the father, save he which is of God: the same hath sene the father.

<sup>47</sup> Verely verely I saye vnto you, he that beleveth on me, hath euerlastinge life. <sup>48</sup> I am that breed of lyfe. <sup>49</sup> Your fathers dyd eate Manna in the wildernes and are deed. <sup>50</sup> This is that breed which cometh from heauen: that which eateth of it shall also not dye. <sup>51</sup> I am that lyvinge breed which came dome from heauen. If eny man eate of this breed, he shall live forever. And the breed that I will geve, is my fleshe, which I will geve for the lyfe of the worlde.

<sup>52</sup> And the Iewes strove amonge them selves sayyng: How can this felowe geve vs his fleshe to eate? <sup>53</sup> Then Iesus sayde vnto them: Verely, verely I saye vnto you, except ye eate the fleshe of the sonne of man, and drinke his bloude, ye shall not have lyfe in you. <sup>54</sup> Whosoever eateth my fleshe, and drinketh my bloude, hath eternal life: and I will rayse him vp at the last daye. <sup>55</sup> For my fleshe is meate in dede: and my bloude is drynke in dede. <sup>56</sup> He that eateth my fleshe and drynkeh my bloude, dwelleth in me and I in him. <sup>57</sup> As the lyvinge father hath sent me, even so lyve I by my father: and he that eateth me, shall live by me. <sup>58</sup> This is the breed which cam from heuene: not as youre fathers have eaten Manna and are deed. He that eateth of this breed, shall live ever.

<sup>59</sup> These thinges sayd he in the synagoge as he taught in Capernaum. <sup>60</sup> Many of his disciples, when they had herde this, sayde: this is an herde sayyng: who can abyde the hearinge of it? <sup>61</sup> Iesus knew in hym selfe, that his disciples murmured at it, and sayde vnto them: Doth this offende you? <sup>62</sup> What and yf ye shall se the some of man ascende vp wher he was before? <sup>63</sup> It is the sprete that quykeneh, the fleshe profiteth no thing.

## CRANMER—1539.

he which is of God: the same hath sene the father.

<sup>47</sup> Verely verely I saye vnto you: he that putteth his trust in me, hath euerlastinge lyfe. <sup>48</sup> I am that breed of lyfe. <sup>49</sup> Your fathers dyd eate Manna in the wyldernes, and are deed. <sup>50</sup> This is that breed, which commeth downe from heauen, that a man maye eate therof, and not dye. <sup>51</sup> I am that lyuinge bread, which came downe from heauen. If eny man eate of this breed, he shall live for euer. And the breed that I will geue, is my fleshe, which I will geue for the lyfe of the worlde.

<sup>52</sup> The Iewes therfore stroue amonge them selues, sayyng: How can this felowe geve vs that flesh of his, to eate? <sup>53</sup> Then Iesus sayde vnto them: Verely, verely I saye vnto you, except ye eate the fleshe of the sonne of man, and drinke his bloude: ye haue no lyfe in you. <sup>54</sup> Whoso eateth my fleshe ⁊ drynkeh my bloude, hath eternal life, and I wyll rayse him vp at the last daye. <sup>55</sup> For my fleshe is meate in dede: and my bloude is drinke in dede. <sup>56</sup> He that eateth my fleshe and drinkeh my bloude, dwelleth in me and I in him. <sup>57</sup> As the lyuinge father hath sent me, and I lue for the father: Euen so he that eateth me, shall lyue by the meanes of me. <sup>58</sup> This is that breed, which cam downe from heauen: not as youre fathers dyd eate Manna, and are deed. He that eateth of this breed, shall lyue euer.

<sup>59</sup> These thinges sayd he in the synagoge, as he taught in Capernaum. <sup>60</sup> Many therfore of his disciples (when they had herde this) sayde: this is an harde sayyng: who can abyde the hearinge of it? <sup>61</sup> Iesus knew in hym selfe, that his disciples murmured at it, and he sayd vnto them: Doth this offende you? <sup>62</sup> What and yf ye shall se the some of man ascende vp thither wher he was before? <sup>63</sup> It is the sprete that quykeneh, the fleshe profiteth

‘ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>55</sup> ἡ γὰρ σὰρξ μου ἄληθώς ἐστι βρώσις, καὶ τὸ αἷμά μου ἄληθώς ἐστι πόσις. <sup>56</sup> ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. <sup>57</sup> καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται δι’ ἐμέ. <sup>58</sup> οὗτος ἐστὶν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ἕμων τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τούτου τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.’ <sup>59</sup> Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναοῦμ. <sup>60</sup> Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, ‘ Σκληρὸς ἐστὶν οὗτος ὁ λόγος | τίς δύναται αὐτοῦ ἀκοῦειν;’ <sup>61</sup> Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, ‘ Τοῦτο ὑμᾶς σκανδαλίζει; <sup>62</sup> εἰν οὖν θεωρήτε τὸν υἱὸν τοῦ ἀνθρώπου· ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; <sup>63</sup> τὸ πνεῦμά ἐστι τὸ ζωοποιῶν, ἡ σὰρξ οὐκ

\* Rec. = iv.

\* Alex. ἀληθός.

\* Alex. ζήσι.

\* Alex. ἔ.

\* Alex. = ἕμων.

/ Alex. ὁ λ. οὐτος

## GENEVA — 1557.

Father, saue he which is of God, the same hath sene the Father. <sup>47</sup> Verely verely I say vnto you, He that beleueth on me, hath euerlasting life. <sup>48</sup> I am that bread of life. <sup>49</sup> Your fathers dyd eat Manna in the wyldernes, and are dead. <sup>50</sup> This is that bread which cometh downe from heauen, that he which eateth of it, should not dye. <sup>51</sup> I am that liuyng bread which came downe from heauen: If any man eat of this bread, he shal liue for euer: and the bread that I wyl geue, is my fleshe, which I wyl geue for the life of the world.

<sup>52</sup> Then the Iewes stroue among them selues, saying, How can this felow geue vs his fleshe to eat? <sup>53</sup> Then Iesus sayd vnto them, Verely verely I say vnto you, Except ye eat the fleshe of the Sonne of man, and dryncke his blood, ye haue no life in you. <sup>54</sup> Whosoeuer eateth my fleshe, and drincketh my blood, hath eternal life: and I wyl rayse him vp at the last day.

<sup>55</sup> For my fleshe is meat in dede, and my blood is drinke in dede. <sup>56</sup> He that eateth my fleshe, and dryncketh my blood dwelleth in me, and I in hym. <sup>57</sup> As the liuyng Father hath sent me, euen so I lye I by the Father: and so he that eateth me shal lye by me. <sup>58</sup> This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead: He that eateth of thys bread, shal liue euer. <sup>59</sup> These thynges sayd he in the Synagoge, as he taught in Capernaum.

<sup>60</sup> Many therefore of his disciples (when they heard this) sayd, This is an hard saying, who can abyde the hearing of it? <sup>61</sup> Iesus knewe in hym selfe, that his disciples murmured at it, and sayd vnto them, Doth this offend you? <sup>62</sup> What and if ye shulde se the Sonne of man ascende vp where he was before? <sup>63</sup> It is the Sprite that quickeneth, the fleshe

## RHEIMS — 1582.

is of God: this hath seen the Father. <sup>47</sup> Amen, amen I say to you, he that beleueth in me, hath life euerlasting. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers did eate Manna in the desert: and they died.

<sup>50</sup> This is the bread that descendeth from heauen: that if any man eate of it, he die not. <sup>51</sup> I am the liuyng bread, that came downe from heauen. If any man eate of this bread, he shal liue for euer: and the bread vvhich I vvill giue, is my flesh for the life of the vvorld.

<sup>52</sup> The Iewes therfore stroue among them selues, saying, Hovv can this man giue vs his flesh to eate? <sup>53</sup> Iesus therefore said to them, Amen, amen I say to you, Vnles you eate the flesh of the Sonne of man, and drinke his blood, you shal not haue life in you. <sup>54</sup> He that eateth my flesh, and drincketh my blood, hath life euerlasting: and I vvill raise him vp in the last day. <sup>55</sup> For my flesh, is meate in dede: and my blood is drinke in dede.

<sup>56</sup> He that eateth my flesh, and drincketh my blood, abideth in me, and I in him. <sup>57</sup> As the liuyng father hath sent me, and I lye by the father: and he that eateth me, the same also shal lye by me. <sup>58</sup> This is the bread that came downe from heauen. Not as your fathers did eate Manna, and died. He that eateth this bread, shal liue for euer. <sup>59</sup> These things he said teaching in the Synagoge, in Capharnaum.

<sup>60</sup> Many therefore of his Disciples hearing it, said, This saying is hard, and vvho can heare it? <sup>61</sup> But Iesus knowing vvith him selfe that his Disciples murmured at this, he said to them, Doth this scandalize you? <sup>62</sup> If then you shal see the Sonne of man ascend vvhere he vvvas before? <sup>63</sup> It is the spirit that quickeneth, the flesh profiteth nothing. The vvordes

## AUTHORISED — 1611.

Father; saue hee which is of God, hee hath sene the Father. <sup>47</sup> Uerely, verely I say vnto you, Hee that beleueth on me, hath euerlasting life. <sup>48</sup> I am that bread of life. <sup>49</sup> Your fathers did eate Manna in the wilderness, and are dead. <sup>50</sup> This is the bread which cometh downe from heauen, that a man may eate thereof, and not die. <sup>51</sup> I am the liuyng bread, which came downe from heauen. If any man eate of this bread, he shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world. <sup>52</sup> The Iewes therefore stroue amongst themselves, saying, How can this man giue vs his flesh to eate?

<sup>53</sup> Then Iesus sayd vnto them, Uerely, verely I say vnto you, Except yee eate the flesh of the sonne of man, and drinke his blood, yee haue no life in you. <sup>54</sup> Whoso eateth my flesh, and drincketh my blood, hath eternal life, and I will raise him vp at the last day. <sup>55</sup> For my flesh is meate indeede, and my blood is drinke indeede.

<sup>56</sup> He that eateth my flesh, and drincketh my blood, dwelleth in me, and I in him. <sup>57</sup> As the liuyng Father hath sent me, and I lye by the Father: so, he that eateth me, euen he shall liue by me. <sup>58</sup> This is that bread which came downe from heauen: not as your fathers did eate Manna, and are dead: he that eateth of this bread, shall liue for euer. <sup>59</sup> These things said hee in the Synagoge, as he taught in Capernaum. <sup>60</sup> Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can heare it?

<sup>61</sup> When Iesus knew in himselfe, that his disciples murmured at it, hee said vnto them, Doeth this offend you? <sup>62</sup> What and if yee shall see the sonne of man ascend vp where hee was before? <sup>63</sup> It is the spirit that quickeneth, the flesh

‘ὡφελεὶ οὐδέν· τὰ ῥήματα ἃ ἐγὼ ἠλεάληκα| ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν.  
 ‘<sup>64</sup> ἄλλ’ εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν.’ Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς,  
 τίνες εἰσὶν οἳ μὴ πιστεύοντες, καὶ τίς ἐστίν ὁ παραδώσων αὐτόν. <sup>65</sup> Καὶ ἔλεγε,  
 ‘Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ἦ δεδομένου  
 ‘αὐτῷ ἐκ τοῦ πατρός ἡ μου.’ | <sup>66</sup> Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ|  
 εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτου. <sup>67</sup> εἶπεν οὖν ὁ Ἰησοῦς τοῖς  
 δώδεκα, ‘Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;’ <sup>68</sup> Ἀπεκρίθη ἑ αὐτῷ Σίμων Πέτρος,  
 ‘Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.’ <sup>69</sup> καὶ ἡμεῖς πεπι-  
 ‘στεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Ἰησοῦς ὁ υἱὸς τοῦ Θεοῦ.’ <sup>70</sup> Ἀπεκρίθη  
 αὐτοῖς ὁ Ἰησοῦς, | ‘Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς  
 ‘διάβολός ἐστιν;’ <sup>71</sup> Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην | οὗτος γὰρ  
 ἤμελλεν | αὐτὸν παραδιδόναι, | εἰς ὧν ἐκ τῶν δώδεκα.

<sup>1</sup> Rec. λαλῶ.

<sup>2</sup> Alex. = μου.

<sup>3</sup> Alex. τῶν μαθητῶν αὐτοῦ ἀπῆλθον.

<sup>4</sup> Rec. & εἶπ.

<sup>5</sup> Alex. ἄγιος.

<sup>6</sup> Rec. & τοῦ ζῶντος.

<sup>7</sup> Const. = ὁ Ἰησοῦς.

<sup>8</sup> Alex. Ἰσκαριώτης.

<sup>9</sup> Alex. ἐμελλεν.

<sup>10</sup> Alex. παραίδηται αὐτόν.

## WICLIF—1380.

that I haue spoken to you: ben spirit,  
 and lif. <sup>64</sup> but there ben summe of you:  
 that bileuen not for ihesus wiste for  
 the bigynnyng: whiche weren bileuynge,  
 and who was to bitraie hym; <sup>65</sup> and he  
 seide; therfor I seide to you; that no man  
 mai come to me: but it were jouun to  
 him of my fadir;

<sup>66</sup> fro this tyme many of his discipils  
 wenten abak and wenten not now with  
 hym; <sup>67</sup> therfor ihesus seide to the twelue;  
 whether ye wolen also go aweic? <sup>68</sup> and  
 symount petir answerid to hym; lord to  
 whom schulen we go; thou hast wordis  
 of euerlastyng lif; <sup>69</sup> and we bileuen and  
 han knowen: that thou art crist the sonne  
 of god; <sup>70</sup> therfor ihesus answerid to hem;  
 whether I chees not you twelue; oon of  
 you is a fendy; <sup>71</sup> he seide this of iudas  
 of symounte scariot; for this was to bitraie  
 hym: whanne he was oon of the twelue.

7. AFTIR these thingis ihesus walkid  
 in to galilee; for he wolde not walke in  
 to iudee; for the iewis sougten to sle hym;  
<sup>2</sup> & there was nyȝ a feest dai of the iewis,  
 senofegin; <sup>3</sup> and his britheren seiden  
 to him; passe for hennes, and go in to iudee;  
 that also thi discipils seen thi werkis  
 that thou doist. <sup>4</sup> for no man doith any thing  
 in hidlis; and hym silf sekith to be opene;  
 if thou doist these thingis; schewe thi  
 silf to the world; <sup>5</sup> for neither hise brithren  
 bileueden in hym;

<sup>6</sup> therfor ihesus scith to hem; my tyme  
 ys not ȝit: but soure tyme is cuermore  
 redy; <sup>7</sup> the world mai not hate you; solithi  
 it hatith me; for I bere witnessyng ther-  
 of that the werkis of it ben yuel. <sup>8</sup> go ye  
 up to this feest dai: but I schal not go  
 up to this feest dai; for my tyme is not ȝit  
 fullilid; <sup>9</sup> whanne he hadde seide these  
 thingis: he dwelte in galilee; <sup>10</sup> and aftir  
 that hise britheren weren gon; up to thanne

## TYNDALE—1534.

The wordes that I speake vnto you are  
 sprete and lyfe. <sup>64</sup> But ther are some of  
 you that beleue not. For Iesus kneue  
 from the begynnyng, which they were  
 that beleued not; and who shuld betraye  
 him. <sup>65</sup> And he sayde: Therefore sayde I  
 vnto you: that no man can come vnto  
 me, except it were geuen vnto him of my  
 father.

<sup>66</sup> From that tyme many of his disciples  
 wente backe; and walked no moore with  
 him. <sup>67</sup> Then sayde Iesus to the twelue:  
 will ye also goo awaye? <sup>68</sup> Then Simon  
 Peter answerid: Master to whom shall  
 we go? Thou haste the wordes of eternall  
 lyfe; <sup>69</sup> and we beleue and knowe; that  
 thou arte Christ the sonne of the luyving  
 God. <sup>70</sup> Iesus answerid them: Have not  
 I chosen you twelue; and yet one of you  
 is the devyll? <sup>71</sup> He spake it of Iudas  
 Iscariot the sonne of Simon. For he it  
 was that shuld betraye him; and was one  
 of the twelue.

7. AFTER that Iesus went about in  
 Galile and wolde not go about in Iewry;  
 for the Iewes sought to kill him. <sup>2</sup> The  
 Iewes tabernacle feast was at hande. <sup>3</sup> His  
 brethren therfore sayde vnto him: get  
 the henc and go into Iewry that thy disci-  
 ples may se thy workes that thou doest.  
<sup>4</sup> For ther is no man that doeth any thinge  
 secretly; and he him selfe seketh to be  
 knowen. Yf thou do soche thinges; shewe  
 thy selfe to the world. <sup>5</sup> For as yet his  
 brethren beleued not in him.

<sup>6</sup> Then Iesus sayd vnto them: My tyme  
 is not yet come; youre tyme is all waye  
 redy. <sup>7</sup> The worlde cannot hate you. Me  
 it hateth; because I testify of it; that the  
 workes of it are evyll. <sup>8</sup> Go ye vp vnto  
 this feest. I will not go vp yet vnto this  
 feest; for my tyme is not yet full come.  
<sup>9</sup> These wordes he sayde vnto them and  
 abode still in Galile. <sup>10</sup> But asson as his  
 brethren were gon; vp then went he

nothinge. The wordes that I speake  
 vnto you, are sprete and lyfe. <sup>64</sup> But there  
 are some of you that beleue not. For  
 Iesus knew from the beginning, which  
 they were, that beleued not, and who  
 shuld betraye him. <sup>65</sup> And he said:  
 therefore sayde I vnto you: that no man  
 can come vnto me, except it were geuen  
 vnto him of my father

<sup>66</sup> From that tyme many of his disciples  
 wente backe, and forsoke him, and walked  
 no more with him. <sup>67</sup> Then sayde Iesus  
 to the twelue: wyll ye also goo awaye?  
<sup>68</sup> Then Simon Peter answerid him:  
 Lord, to whom shall we go? Thou haste  
 the wordes of eternall lyfe, and we bele-  
 ue and are sure that thou art Christ the  
 sonne of the luyving God. <sup>70</sup> Iesus  
 answerid them: Haue not I chosen you  
 twelue, and one of you is a deuyll? <sup>71</sup> He  
 spake of Iudas Iscariot the sonne of Sim-  
 on. For he it was, that shuld betraye  
 hym, beyng one of the twelue.

7. AFTIR these thinges, Iesus went  
 aboute in Galile: for he wolde not go  
 aboute in Iewry because that the Iewes  
 sought to kyl him. <sup>2</sup> The Iewes feest of  
 tabernacles was at hande. <sup>3</sup> His brethren  
 therfore sayde vnto him: get the henc,  
 and go into Iewry, that thy disciples  
 also may se thy workes that thou doest.  
<sup>4</sup> For ther is no man that doeth any thyng  
 in secret, and he him selfe seketh to be  
 knowen openly. If thou do soche thinges,  
 shewe thy selfe to the world. <sup>5</sup> For his  
 brethren beleued not in him.

<sup>6</sup> Then Iesus sayde vnto them: My tyme  
 is not yet come; but youre tyme is all  
 waye ready. <sup>7</sup> The worlde cannot hate you.  
 But me it hateth; because I testify of it,  
 that the workes ther of are euill. <sup>8</sup> Go ye  
 vp vnto this feest, I will not go vp yet  
 vnto this feest, for my tyme is not yet full  
 come. <sup>9</sup> When he had sayde these wordes  
 vnto them he abode styll in Galile. <sup>10</sup> But  
 as soon as his brethren were come, then

wiste. know. ȝouun. gien. nyȝ. nyȝt. hidlis. private. solithi, truly. ȝuel, evil.

VII. Καὶ ἔμετα ταῦτα περιπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. <sup>2</sup> Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἢ σκηνοπηγία. <sup>3</sup> εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· <sup>4</sup> οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. <sup>5</sup> Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτὸν. <sup>6</sup> Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἕτοιμος. <sup>7</sup> οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. <sup>8</sup> ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται. <sup>9</sup> Ταῦτα εἶπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. <sup>10</sup> Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ

<sup>1</sup> Alex. = Kai.

<sup>2</sup> Rec. περιπατεῖ ὁ Ἰησοῦς μ. τ.

<sup>4</sup> Alex. = ταύτην.

<sup>5</sup> Rec. οὐπω.

<sup>7</sup> Alex. ἡμὸς καιρὸς.

<sup>6</sup> Rec. + ἔτι.

## GENEVA — 1557.

profiteth nothing. The wordes that I speake vnto you, are sprit and lyfe. <sup>64</sup> But there are some of you that beleue not. For Iesus knewe from the begynnyng, which they were that beleued not, and who should betraye hym.

<sup>65</sup> And he sayd, Therefore sayd I vnto you, That no man can come vnto me, except it were genuen vnto hym of my Father. <sup>66</sup> From that tyme, many of his disciples went backe, and walked no more with hym. <sup>67</sup> Then sayd Iesus to the twelue, Wyl ye also go away? <sup>68</sup> Then Simon Peter answered, Master, to whom shall we go? Thou hast the wordes of eternal lyfe. <sup>69</sup> And we beleue and knowe that thou art Christe the Sonne of the liuing God. <sup>70</sup> Iesus answered them, Haue not I chosen you twelue, and yet one of you is a deuyll? <sup>71</sup> He spake it of Iudas Iscariot the sonne of Simon: for he it was that should betraye him, and was one of the twelue.

7. AFTER that, Iesus went about in Galile: and wolde not abyde in Iewrie, for the Iewes sought to kyl him. <sup>2</sup> The Iewes Tabernacle feast was at hand. <sup>3</sup> His brethren therefore sayd vnto hym, Get thee hence and go into Iewrie, that thy disciples may se thy workes that thou doest. <sup>4</sup> For there is no man that doeth any thing secretly, and hee hym self sekech to be known openly. If thou doest suche thynges, shewe thy selfe to the world. <sup>5</sup> For as yet his brethren beleued not in hym. <sup>6</sup> Then Iesus sayd vnto them, My tyme is not yet come: but your tyme is all way redy. <sup>7</sup> The world can not hate you: but me it hateth, because I testifie of it, that the workes of it are euil. <sup>8</sup> Go ye vp vnto this feast: I wil not go vp yet vnto this feast: for my tyme is not yet fulfilled. <sup>9</sup> These wordes he sayd vnto them, and abode styl in Galile.

<sup>10</sup> But as sone as his brethren were gone

## RHEIMS — 1582.

that I haue spoken to you, he spirit and lyfe. <sup>64</sup> But there be certayne of you that beleuee not. For Iesus knewe from the beginning vnto they vvere that did not beleue, and vnto he vvas that would betraye him. <sup>65</sup> And he said, Therefore did I say to you, that no man can come to me, vnles it be giuen him of my Father. <sup>66</sup> After this many of his Disciples vvent backe: and novv they vvalked not vvith him. <sup>67</sup> Iesus therefore said to the Twelue, Vvhat, vvil you also depart? <sup>68</sup> Simon Peter therfore answered him, Lord, to vvhom shall vve goe? thou hast the vvordes of eternel lyfe. <sup>69</sup> And vve beleuee and haue knovven that thou art Christ the sonne of God. <sup>70</sup> Iesus answered them, Haue not I chosen you the Twelue: and of you one is a deuil? <sup>71</sup> And he meant Iudas Iscariot, Simons sonne: for this same vvas to betraye him, vvhereas he vvas one of the Twelue.

7. AFTER these things Iesus vvalked into Galilee, for he vvould not vvalke into Iewrie: because the Iewves sought to kil him. <sup>2</sup> And the festiual day of the Iewves, Scenopégia, vvas at hand. <sup>3</sup> And his brethren said to him, Passe from hence, and goe into Iewrie: that thy Disciples also may see thy vvorkes vvich thou doest. <sup>4</sup> For no man doeth any thing in secrete, and seeketh him self to be in publike. If thou doe these things, manifest thy self to the vvorld. <sup>5</sup> For neither did his brethren beleuee in him. <sup>6</sup> Iesus therefore saith to them, My tyme is not yet come: but youre tyme is alwaies readie. <sup>7</sup> The vvorld can not hate you. but me it hateth: because I giue testimonie of it, that the vvorkes thereof are euil. <sup>8</sup> Goe you vp to this festiual day: I goe not vp to this festiual day: because my tyme is not yet accomplished.

<sup>9</sup> When he had said these things, him self taried in Galilee. <sup>10</sup> But after his brethren vvere gone vp, then he also

## AUTHORISED — 1611.

profiteth nothing: the wordes that I speake vnto you, they are Spirit, and they are life. <sup>64</sup> But there are some of you that beleuee not. For Iesus knew from the beginning, who they were that beleueed not, and who should betraye him. <sup>65</sup> And he said, Therefore said I vnto you, that no man can come vnto me, except it were giuen vnto him of my Father. <sup>66</sup> From that time many of his disciples went backe, and walked no more with him. <sup>67</sup> Then said Iesus vnto the twelue, Will ye also goe away? <sup>68</sup> Then Simon Peter answered him, Lord, to whom shall we goe? Thou hast the words of eternall life. <sup>69</sup> And we beleuee and are sure that thou art that Christ, the Sonne of the liuing God. <sup>70</sup> Iesus answered them, Haue not I chosen you twelue, and one of you is a deuil? <sup>71</sup> He spake of Iudas Iscariot the sonne of Simon: for hee it was that should betraye him, being one of the twelue.

7. AFTER these things, Iesus walked in Galilee: for hee would not walk in Iurie, because the Iewes sought to kill him. <sup>2</sup> Now the Iewes feast of Tabernacles was at hand. <sup>3</sup> His brethren therefore saide vnto him, Depart hence, and go into Iudea, that thy Disciples also may see the workes that thou doest. <sup>4</sup> For there is no man that doeth any thing in secret, and hee himselfe sekech to be known openly: If thou doe these things, shew thy selfe to the world. <sup>5</sup> For neither did his brethren beleuee in him. <sup>6</sup> Then Iesus said vnto them, My time is not yet come: but your time is alway ready. <sup>7</sup> The world cannot hate you, but me it hateth, because I testifie of it, that the workes thereof are euill. <sup>8</sup> Goe ye vp vnto this feast: I goe not vp yet vnto this feast, for my time is not yet full come. <sup>9</sup> When he had said these words vnto them, he abode still in Galilee.

<sup>10</sup> But when his brethren were gone vp,

αὐτὸς ἀνέβη <sup>9</sup> εἰς τὴν ἑορτὴν, | οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. <sup>11</sup> Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, 'Ποῦ ἔστιν ἐκεῖνος;' <sup>12</sup> Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, 'Ὅτι ἀγαθὸς ἔστιν' ἄλλοι <sup>13</sup> ἔλεγον, 'Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον.' <sup>13</sup> Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

<sup>14</sup> Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. <sup>5</sup> <sup>a</sup> καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, 'Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;' <sup>16</sup> Ἀπεκρίθη <sup>b</sup> οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, 'Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. <sup>17</sup> ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ Θεοῦ ἔστιν, ἢ ἐγὼ ἀπ' ἑμαντοῦ λαλῶ. <sup>18</sup> ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος

<sup>a</sup> Alex. εἰς τὴν ἑορτὴν ποη. post ἀπ. αὐτοῦ.

<sup>b</sup> Rec. + ἔτι.

<sup>a</sup> Alex. ἰθαύμαζον οἶν.

<sup>b</sup> Rec. = οὖν.

## WICLIF—1380.

he seide up to the feest daiȝ not opunliȝ but as in pryute, <sup>11</sup> therfor the iewis souȝten hym in the feest daiȝ: and seiden/ where is he? <sup>12</sup> and myche grucchyng was of hym among the puple, for summe seiden that he is good, and other seiden naiȝ: but he disceyuth the puple, <sup>13</sup> nethelȝ no man spake openliȝ of hym: for drede of the iewis/

<sup>4</sup> but whanne the myddil feest daiȝ canȝ: ihesus wente up in to the temple, & tauȝte, <sup>15</sup> and the iewis wondride and seide/ hou canne this man lettris sithen he hath not lerned? <sup>16</sup> ihesus answerid to hem: and seide/ myn doctryne is not myn/ but his that sente me/ <sup>17</sup> if any man wole do his wille: he schal knowe of the techyng whether it be of god or I speke of my self. <sup>18</sup> he that spekith of hym self sekith his owne glorie/ but he that sekith the glorie of hym that sente hym: is sofast/ and vnrȝtwisnesse is not in him/

<sup>19</sup> whether moises ȝaf not to ȝou a lawe? and noon of ȝou doith the lawe/ what sekin ȝe to sle me? <sup>20</sup> and the puple answerid and seide/ thou hast a deuyl/ who sekith to sle thee? <sup>21</sup> ihesus answerid and seide to hem/ I have don o werk: and alle ȝe wondren/ <sup>22</sup> therfor moises ȝaf to ȝou circuncisioun, not for it is of moises: but of the fadir/ and in the saboth ȝe circunciden a man/ <sup>23</sup> if a man take circuncisioun in the saboth, that the lawe of moises be not brokun, han ȝe indignacioun to me/ for I made al a man hool in the saboth? <sup>24</sup> nyle ȝe deme aftir the face, but deme ȝe a ryȝtful dome/ <sup>25</sup> therfor summe of ierusalem seiden/ whether this is not he: whom the iewis seken to sle? <sup>26</sup> and lo, he spekith opunliȝ: and the seyn no thing to hym/ whether the pryncis knewen verriliȝ: that this is crist? <sup>27</sup> but we knowen this man of whennes he is/

ȝede, went. sofast, true. o, om̄. nyle, not.  
deme, judge. dome, judgment.

## TYNDALE—1534.

also vp vnto the feast: not openly but as it were prevely. <sup>11</sup> Then sought him the Iewes at the feast, and sayde: Where is he? <sup>12</sup> And moche murmuring was ther of him amonge the people. Some sayde: He is good. Wother sayde naye, but he deceaveth the people. <sup>13</sup> How be it no man spake openly of him, for feare of the Iewes

<sup>14</sup> In the middes of the feast, Iesus went vp into the temple and taught. <sup>15</sup> And the Iewes marveyllid sayinge: How knoweth he the scriptures, seynge that he never learned? <sup>16</sup> Iesus answered them, and sayde: My doctrine is not myne: but his that sent me. <sup>17</sup> If eny man will do his will, he shall knowe of the doctrine: whether it be of God, or whether I speake of my selfe. <sup>18</sup> He that speaketh of him selfe, seketh his awne prayse. But he that seketh his prayse that sent him, the same is true, and no vnryghtwesnes is in him.

<sup>19</sup> Dyd not Moses geve you a lawe, and yet none of you kepeth the lawe? Why goo ye a bouthe to kylle me? <sup>20</sup> The people answered and sayde: thou hast the devyll: who goeth aboute to kylle the? <sup>21</sup> Iesus answered and sayde to them: I have done one worke, and ye all marvayle. <sup>22</sup> Moses therfore gave vnto you circumcision: not because it is of Moses, but of the fathers. And yet ye on the Saboth daye, circumcise a man. <sup>23</sup> If a man on the Saboth daye receave circumcision without breakyng of the lawe of Moses: disdayne ye at me, because I have made a man every whit hwoale on the saboth daye? <sup>24</sup> Iudge not after the vtter apereance: but iudge rightewes judgement.

<sup>25</sup> Then sayd some of them of Ierusalem: Is not this he whom they goe aboute to kylle? <sup>26</sup> Beholde he speaketh boldly, and they saye nothing to him. Do the rulers knowe in dede, that this is very Christ? <sup>27</sup> How be it we knowe this man whence

## CRANMER—1539.

went he also vp vnto the feast, not openly: but as it were preuely. <sup>11</sup> Then sought him the Iewes at the feast, and sayde: where is he? <sup>12</sup> And moche murmuring was ther of him amonge the people. For some sayde: He is good, other sayde naye, but he deceauth the people. <sup>13</sup> How be it no man spake openly of him, for feare of the Iewes.

<sup>14</sup> Now whan halfe of the feast was done, Iesus went vp into the temple, and taught. <sup>15</sup> And the Iewes marcyled, saying: How knoweth he the scriptures, seynge that he neuer learned? <sup>16</sup> Iesus answered them, and sayde: My doctrine is not myne: but his that sent me. <sup>17</sup> If eny man will be obedient vnto hys wyl, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe. <sup>18</sup> He that speaketh of him selfe, seketh his awne prayse. But he that seketh his prayse that sent him, the same is true, and no vnryghtwesnes is in him.

<sup>19</sup> Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? Why go ye about to kylle me? <sup>20</sup> The people answered and sayde: thou hast the deuill: who goeth aboute to kylle the? <sup>21</sup> Iesus answered, and sayde vn to them: I haue done one worcke, and ye all maruayle. <sup>22</sup> Moses therfore gawe vnto you the circuncisyon: not because it is of Moses, but of the fathers: and yet ye on the Saboth daye circuncyse a man. <sup>23</sup> If a man on the Saboth daye receaue circuncisyon without breakyng of the lawe of Moses: disdayne ye at me, because I haue made a man euery whit hwoale on the Saboth daye? <sup>24</sup> Iudge not after the vtter apereance, but iudge with a ryghtewes judgement.

<sup>25</sup> Then sayde some of them of Ierusalem: is not this he, whom they goe about to kylle? <sup>26</sup> But lo, he speaketh boldly, and they saye nothing to him. Do the rulers knowe in dede, that this is very Christ? <sup>27</sup> Howbeit we knowe this man

‘ αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. <sup>19</sup> οὐ Μωσῆς δέδωκεν  
 ‘ ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτείνει;’  
<sup>20</sup> ‘ Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, | ‘ Δαιμόνιον ἔχει· τίς σε ζητεῖ ἀποκτείνει;’ <sup>21</sup> Ἀπε-  
 κρίθη <sup>a</sup> ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, ‘ <sup>b</sup> Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε  
 ‘ <sup>c</sup> διὰ τοῦτο· Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν,  
 ‘ ἀλλ’ ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. <sup>23</sup> εἰ περιτομὴν  
 ‘ λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολάτε ὅτι  
 ‘ ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; <sup>24</sup> μὴ κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν  
 ‘ δικαίαν κρίσιν κρίνατε.’ <sup>25</sup> Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολιμιτῶν, ‘ Οὐχ οὗτός  
 ‘ ἐστὶν ὃν ζητοῦσιν ἀποκτείνει; <sup>26</sup> καὶ ἶδε παρῆρσία λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι.  
 ‘ μήποτε ἀληθῶς ἐγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν <sup>c</sup> ὁ Χριστός; <sup>27</sup> ἀλλὰ τοῦτον

<sup>a</sup> Alex. Ἀπειρ. ὁ ὄχλος.

<sup>b</sup> Const. = ὁ.

<sup>c</sup> Rec. + ἀληθῶς.

## GENEVA — 1557.

vp, then went he also vp vnto the feast :  
 not openly, but as it were preuely. <sup>11</sup> Then  
 the Iewes sought him at the feast, and  
 said, Where is he? <sup>12</sup> And muche mur-  
 muring was ther of him, among the peo-  
 ple: Some said, He is a good man. Other  
 sayd, Naye; but he deceaueth the peo-  
 ple. <sup>13</sup> Howbeit no man spake openly of  
 him for feare of the Iewes. <sup>14</sup> Now when  
 halfe the feast was done, Iesus went vp  
 into the temple and taught. <sup>15</sup> And the  
 Iewes marueyled, saying, How knoweth  
 he the Scriptures, seying that he neuer  
 learned? <sup>16</sup> Iesus answered them, and  
 sayd, My doctrine is not myne, but his  
 that sent me. <sup>17</sup> If any man wil do his wil,  
 he shal know of the doctrine, whether it  
 be of God, or whether I speake of my  
 selfe.

<sup>18</sup> He that speaketh of him selfe, seeketh  
 his owne prayse; but he that seeketh his  
 prayse that sent him, the same is true,  
 and no vnrighteousnes is in him. <sup>19</sup> Dyd  
 not Moses geue you a lawe, and yet none  
 of you kepeth the lawe? Why go ye  
 about to kyl me? <sup>20</sup> The people answered,  
 and sayd, Thou hast the deuil, who goeth  
 about to kyl thee? <sup>21</sup> Iesus answered, and  
 sayd to them, I haue done one worke, and  
 ye all maraile. <sup>22</sup> Moses therefore gaue  
 vnto you Circumcision (not because it is  
 of Moses, but of the fathers) and yet ye  
 on the Sabbath day, circumsise a man.  
<sup>23</sup> If a man on the Sabbath day receiue  
 circumcision without breaking of the  
 lawe of Moses, disdayne ye at me, be-  
 cause I haue made a man euery whit whole  
 on the Sabbath day?

<sup>24</sup> Iudge not after the vtter appearance,  
 but iudge righteous iudgement. <sup>25</sup> Then  
 sayd some of them of Ierusalem, Is not  
 this he, whome they go about to kyl?  
<sup>26</sup> And beholde he speaketh openly, and  
 they say nothing to him: do the rulers  
 know in dede that this is very Christe?  
<sup>27</sup> Howbeit we know this man whence he is

3 L

## RHEIMS—1582.

vvent vp to the festiual day, not openly,  
 but as it vv ere in secrete. <sup>11</sup> The Iewes  
 therfore sought him in the festiual day,  
 and said, Vvhere is he? <sup>12</sup> And there vv as  
 much murmuring in the multitude of him.  
 For certaine said, That he is good. And  
 others said, No, but he seduceth the mul-  
 titudes. <sup>13</sup> Yet no man spake openly of  
 him for feare of the Iewes.

<sup>14</sup> And vvhen the festiuitie vv as novv  
 halfe done, Iesus vv ent vp into the tem-  
 ple, and taught. <sup>15</sup> And the Iewes mar-  
 vv eiled, saying, Howv doth this man knovv  
 letters, vvhereas he hath not learned?  
<sup>16</sup> Iesus ansvvered them, and said, My  
 doctrine is not mine, but his that sent me.  
<sup>17</sup> If any man vv il doe the vv il of  
 him, he shal vvnderstand of the doctrine  
 vv whether it be of God, or I speake of my  
 self. <sup>18</sup> He that speaketh of him self,  
 seeketh his ovvne glorie. But he that  
 seeketh the glorie of him that sent him,  
 he is true, and iniustice in him there is  
 not. <sup>19</sup> Did not Moyses giue you the lavv,  
 and none of you doeth the lavv? <sup>20</sup> Vvhy  
 seeke you to kyl me? The multitude an-  
 svvered, and said, Thou hast a deuil, vvho  
 seeketh to kyl thee? <sup>21</sup> Iesus ansvvered,  
 and said to them, One vvorke I haue  
 done: and you doe al marueil. <sup>22</sup> There-  
 fore Moyses gaue you circumcision: not  
 that it is of Moyses, but of the fathers,  
 and in the Sabboth you circumsise a man.  
<sup>23</sup> If a man receiue circumcision in the  
 Sabboth, that the lavv of Moyses be not  
 broken: are ye angry at me because I  
 haue healed a man vvholly in the Sabboth?

<sup>24</sup> Iudge not according to the face, but  
 iudge iust iudgement.

<sup>25</sup> Certaine therfore of Hierusalem said,  
 Is not this he vvhom they seeke to kyl?  
<sup>26</sup> And behold, he speaketh openly, and  
 they say nothing to him. Haue the Princes  
 knovven in dede that this is Christ? <sup>27</sup>  
 But this man vv e knovv vvhen he is.

## AUTHORISED—1611.

then went he also vp vnto the feast, not  
 openly, but as it were in secret. <sup>11</sup> Then  
 the Iewes sought him at the feast, and  
 said, Where is he? <sup>12</sup> And there was  
 much murmuring among the people, con-  
 cerning him: For some said, Hee is a  
 good man: Others said, Nay, but he decei-  
 ueth the people. <sup>13</sup> Howbeit, no man  
 spake openly of him, for feare of the  
 Iewes.

<sup>14</sup> Now about the middist of the feast,  
 Iesus went vp into the Temple, and  
 taught. <sup>15</sup> And the Iewes marueiled,  
 saying, How knoweth this man letters, hau-  
 ing neuer learned? <sup>16</sup> Iesus answered them,  
 My doctrine is not mine, but his that  
 sent me. <sup>17</sup> If any man will doe his will,  
 hee shall know of the doctrine, whether it  
 be of God, or whether I speake of my  
 selfe. <sup>18</sup> He that speaketh of himselfe,  
 seeketh his own glory: but he that seeketh  
 his glory that sent him, the same is  
 true, and no vnrighthousnesse is in him.  
<sup>19</sup> Did not Moses giue you the Law, and  
 yet none of you kepeth the Law? Why  
 goe ye about to kill me? <sup>20</sup> The people  
 answered, and said, Thou hast a deuil:  
 who goeth about to kill thee? <sup>21</sup> Iesus  
 answered, and said vnto them, I haue  
 done one worke, and yee all maruile.  
<sup>22</sup> Moses therefore gaue vnto you Circum-  
 cision (not because it is of Moses, but of  
 the fathers) and yee on the Sabbath day  
 circumsise a man. <sup>23</sup> If a man on the  
 Sabbath day receiue circumcision, <sup>β</sup> that  
 the Lawe of Moses should not be broken;  
 are ye angry at me, because I haue made  
 a man euery whit whole on the Sabbath  
 day?

<sup>24</sup> Iudge not according to the appearance,  
 but iudge righteous iudgement. <sup>25</sup> Then  
 said some of them of Hierusalem, Is not  
 this hee, whome they seeke to kill? <sup>26</sup> But  
 loe, he speaketh boldly, and they say no-  
 thing vnto him: Doe the rulers know in-  
 deed that this is the very Christ? <sup>27</sup> Howbeit  
 we know this man whence hee is: but

<sup>β</sup> Or, learning. <sup>γ</sup> Or, without breaking the law of Moses.

‘οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.’  
<sup>28</sup> Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, ‘Καὶ με οἶδατε, καὶ οἶδατε  
 πόθεν εἰμὶ· καὶ ἀπ’ ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ’ ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν  
 ὑμεῖς οὐκ οἶδατε.’<sup>29</sup> ἐγὼ ᾧ οἶδα αὐτὸν, ὅτι παρ’ αὐτοῦ εἰμι, κἀκεῖνός με ἀπέ-  
 στείλειν.’<sup>30</sup> Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα,  
 ὅτι οὕτω ἐληλύθει ἡ ὥρα αὐτοῦ.<sup>31</sup> Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς  
 αὐτὸν, καὶ ἔλεγον, ‘Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, ἡμίτι πλείονα σημεῖα τούτων  
 ποιήσει ὢν οὗτος ἐποίησεν;’<sup>32</sup> Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντας  
 περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα  
 πιάσωσιν αὐτόν.<sup>33</sup> εἶπεν οὖν ὁ Ἰησοῦς, ‘Ἐτι μικρὸν χρόνον μεθ’ ὑμῶν εἰμι,  
 καὶ ὑπάγω πρὸς τὸν πέμψαντά με.’<sup>34</sup> ζητήσετέ με, καὶ οὐχ εὔρησετε· καὶ ὅπου  
 εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.’<sup>35</sup> εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, ‘Ποῦ

† Rec. + ζῆ. ‡ Alex. ‘Ἐκ τοῦ ὄχλου δι’ (οὖν) πολλοί. † Alex. = ὅτι. † Alex. μὴ. † Alex. οἱ ἀρχιερ. καὶ οἱ Φαρισ. ὑπηρέτας. † Rec. + αὐτοῖς.

## WICLIF—1380.

but whame crist schal come: no man  
 woot of whennes he is,<sup>28</sup> therfor ihesus  
 cried in the temple tehynde and seide,  
 3e known me and 3e known of whennes  
 I am, and I cam not of my self: but he is  
 trewe that sente me whom 3e known  
 not; I knowe hym and if I seie that I  
 knowe hym not: I schal be like to 3ou a  
 lier,<sup>29</sup> but I knowe hym: for of hym I am;  
 and he sente me,<sup>30</sup> therfor thi souyten to  
 take hym: and no man sette on hym  
 hondis, for his our cam not 3it,<sup>31</sup> and many  
 of the puple beliened in hym, and seiden,  
 whame crist schal come, whether he schal  
 do mo tokens: than tho that this doith?  
<sup>32</sup> farises herden the puple musyng of  
 hym these thingis, and the princis 7 faris-  
 es senten mynstris, to take hym.<sup>33</sup> ther-  
 for ihesus seid to hem, 3it a litil tyme I  
 am with 3ou: and I go to the fadir that  
 sente me,<sup>34</sup> 3e schuln seke me: and 3e  
 schuln not fynde, and where I am 3e  
 moun not come,<sup>35</sup> therfor the iewis seiden  
 to hem self, whidir schal this gon: for we  
 schuln not fynde hym? whether he wole  
 go in to the scateryng of hethen men:  
 and wole teche the hethen men,<sup>36</sup> what  
 is this word which he seide? 3e schuln  
 seke me: 3e schulen not fynde, and  
 where I am 3e moun not come?<sup>37</sup> but in  
 the last dai of the grete feest: ihesus  
 stode and cried and seide, if ony man  
 thristith: come he to me and drinke;<sup>38</sup>  
 he that bileneth in me as the scripture  
 seith: flodis of quike watir schuln flowe  
 from his wombe,<sup>39</sup> but he seid this thing  
 of the spirit: whom men that bileneden  
 in hym schulden take, for the spirit was  
 not 3it 3ounn, for ihesus was not 3it  
 glorified.<sup>40</sup> therfor of that company, whame  
 thei hadden herde these wordis of hym:  
 thei seiden: this is uerril a profete,  
<sup>41</sup> other seiden this is crist. but samme  
 seiden, whether crist cometh from galilee?  
<sup>42</sup> Whether the scripture seith not that of

woot, knowe. pouis, myg. quike, living. 3ounn, given.

## TYNDALE—1534.

he is: but when Christ cometh, no man  
 shall knowe whence he is.  
<sup>28</sup> Then cryed Iesus in the temple as he  
 taught sayyng: ye knowe me, and whence  
 I am ye knowe. And yet I am not come  
 of my selfe, but he that sent me is true,  
 whom ye knowe not. <sup>29</sup> I knowe him: for  
 I am of him, and he hath sent me. <sup>30</sup> Then  
 they sought to take him: but no man layde  
 hondes on him, because his tyme was not  
 yet come. <sup>31</sup> Many of the people beleued  
 on him and sayde: when Christ cometh,  
 will he do moo miracles then this man  
 hath done?  
<sup>32</sup> The pharises hearde that the people  
 murmured suche thinges about him.  
 Wherefore the pharises and hie prestes  
 sent ministres forthe to take him. <sup>33</sup> Then  
 sayde Iesus vnto them: Yet am I a lytell  
 whyle with you, and then goo I vnto him  
 that sent me. <sup>34</sup> Ye shall seke me, and  
 shall not fynde me: and where I am, thy-  
 ther can ye not come. <sup>35</sup> Then sayde the  
 lewes bitwene them selves: whyther will  
 he goo, that we shall not fynde him? Will  
 he goo amonge the gentyls which are  
 scattered all a broode, and teache the gen-  
 tyls? <sup>36</sup> What maner of sayyng is this  
 that he sayde: ye shall seke me, and shall  
 not fynde me: and where I am, thyther  
 can ye not come?  
<sup>37</sup> In the last daye, that great daye of the  
 feaste, Iesus stode and cryed sayyng: If  
 eny man thyrst, lett him come vnto me and  
 drinke. <sup>38</sup> He that beleueth on me, as sayth  
 the scripture, out of his belly shall  
 flowe ryvers of water of lyfe. <sup>39</sup> This spak  
 he of the sprete which they that beleued  
 on him, shall receave. For the holy goost  
 was not yet there, because that Iesus was  
 not yet glorified.  
<sup>40</sup> Many of the people, when they hearde  
 this sayyng sayd: of a truth this is a  
 prophete. <sup>41</sup> Other sayde: this is Christ.  
 Some sayde: shall Christ come out of  
 Galile? <sup>42</sup> Sayeth not the scripture that

## CRANMER—1539.

whence he is: but when Christ cometh,  
 no man knoweth whence he is.  
<sup>28</sup> Then cryed Iesus in the temple (as he  
 taught) sayyng: ye both knowe me, and  
 whence I am ye knowe. And I am not  
 come of my selfe: but he that sent me is  
 true, whom ye know not. <sup>29</sup> But I know  
 him (And yf I saye that I knowe hym not,  
 I shalbe a lyer lyke vnto you, but I knowe  
 him) for I am of him, and he hath sent  
 me. <sup>30</sup> Then they sought to take hym:  
 but no man layde handes on him, because  
 his houre was not yet come. <sup>31</sup> Many  
 of the people beleued on him and sayde:  
 when Christ cometh, will he do moo my-  
 racles then these, that this man hath done?  
<sup>32</sup> The Pharises hearde that the people  
 murmured suche thinges concernyng him.  
 And the pharises and hie prestes sent  
 ministres to take hym. <sup>33</sup> Then sayde Iesus  
 vnto them: Yet am I a lytell whyle wyth  
 you, and then go I vnto him that sent  
 me. <sup>34</sup> Ye shall seke me, and shall not  
 fynde me: and where I am, thyther can  
 ye not come. <sup>35</sup> Then sayde the lewes  
 amonge them selues: whyther will he go,  
 that we shall not fynde him? Wyl he go  
 amonge the gentyls (which are scattered  
 abroad) and teach the gentils: <sup>36</sup> What  
 maner of sayyng is this that he sayde: ye  
 shall seke me, and shall not finde me: and  
 where I am, thither can ye not come? <sup>37</sup>  
 In the last daye, that great daye of the  
 feast Iesus stode, and cryed, sayyng: If eny  
 man thyrst, lett him come vnto me, and  
 drincke. <sup>38</sup> He that beleueth on me (as  
 sayeth the scripture) out of his belly shall  
 flowe ryuers of water of lyfe. <sup>39</sup> He that  
 beleueth on me (as sayeth the scripture) out  
 of his belly shall flowe ryuers of water of  
 lyfe. <sup>40</sup> This spake he of the sprete, which  
 they that beleue on him, shal receaue. For  
 the holy goost was not yet there, because  
 Iesus was not yet glorified. <sup>41</sup> Many  
 of the people therefore (when they hearde  
 this sayyng) sayd: of a truth this is  
 a prophete: <sup>42</sup> but other sayde: this  
 is Christ: But some sayde: shall Christ  
 come out of Galile: <sup>42</sup> Sayeth not the

‘ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εἰρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν  
 ‘ τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; <sup>36</sup> τίς ἔστιν οὗτος  
 ‘ ὁ λόγος ὃν εἶπε, Ζητήσατέ με, καὶ οὐχ εἰρήσετε· καὶ, Ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ  
 ‘ δύνασθε ἐλθεῖν;’

<sup>37</sup> Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραζε  
 λέγων, ‘ Ἐὰν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω· <sup>38</sup> ὁ πιστεύων εἰς ἐμὲ, καθὼς  
 ‘ εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος.’ <sup>39</sup> Τοῦτο  
 δὲ εἶπε περὶ τοῦ Πνεύματος οὗ <sup>40</sup> ἐμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν·  
 οὐπῶ γὰρ ἦν Πνεῦμα ἅγιον, ὅτι <sup>41</sup> ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. <sup>42</sup> Ὅποιοι οὖν ἐκ  
 τοῦ ὄχλου ἀκούσαντες <sup>43</sup> τὸν λόγον, ἔλεγον, ‘ Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.’  
<sup>44</sup> Ἄλλοι ἔλεγον, ‘ Οὗτός ἐστιν ὁ Χριστός.’ <sup>45</sup> Ἄλλοι δὲ ἔλεγον, ‘ Μὴ γὰρ ἐκ τῆς  
 ‘ Γαλιλαίας ὁ Χριστὸς ἔρχεται;’ <sup>46</sup> οὐχὶ ἡ γραφή εἶπεν, ὅτι ἐκ τοῦ σπέρματος

<sup>37</sup> Const. ἡμέλων. <sup>38</sup> Alex. = ὁ. <sup>39</sup> Alex. ἐκ τοῦ ὄχλου οὖν. <sup>40</sup> Alex. τῶν λόγων τούτων ἢ τῶν λόγων. <sup>41</sup> Alex. οἱ ἔτι ἔλεγον ἢ ἄλλοι ἔλεγον.

## GENEVA — 1557.

is. but when Christe commeth, no man  
 shal knowe whence he is. <sup>28</sup> Then cried  
 Iesus in the temple as he taught, saying,  
 Ye knowe me, and whence I am ye knowe,  
 and yet I am not come of my selfe, but  
 he that sent me is true, whome ye know  
 not. <sup>29</sup> But I know him, for I am of him,  
 and he hath sent me. <sup>30</sup> Then they sought  
 to take hym, but no man layd handes  
 on him, because his houre was not yet  
 come.

<sup>31</sup> Many of the people beleued on him,  
 and sayd, When Christe commeth wyl  
 he do mo miracles then this man hath  
 done? <sup>32</sup> The Phariseis heard that the  
 people murmured suche things of him,  
 and the Phariseis and hie Priestes sent  
 ministers to take him. <sup>33</sup> Then sayd Iesus  
 vnto them, Yet am I a litle whyle with  
 you, and then go I vnto him that sent  
 me. <sup>34</sup> Ye shal seeke me, and shal not  
 fynde me: and where I am, thither can  
 ye not come. <sup>35</sup> Then sayd the Iewes  
 betwene them selues, Whither wil he go,  
 that we shal not fynde hym? Wyl he go  
 among the Gentiles, which are scattered  
 all abrode, and teache the Gentiles?  
<sup>36</sup> What maner of saying is this that he  
 sayd, Ye shal seeke me, and shal not  
 fynde me: and where I am, thither can  
 ye not come?

<sup>37</sup> In the last and great day of the feast,  
 Iesus stode and cried saying, If any man  
 thyrst, let him come vnto me, and drinke.  
<sup>38</sup> He that beleuech on me, as sayth the  
 Scripture, out of his belly shal flowe  
 riuers of water of life. <sup>39</sup> This spake he  
 of the Sprite which they that beleued on  
 him, should receaue: for the holy Ghost  
 was not yet there, because that Iesus was  
 not yet glorified. <sup>40</sup> Many of the people,  
 when they heard this saying, sayd, Of a  
 truth this is that Prophet. <sup>41</sup> Other sayd,  
 This is the Christ: some sayd, Shal Christe  
 come out of Galile? <sup>42</sup> Sayeth not the

## RHEIMS — 1582.

But vwhen Christ commeth, no man  
 knoweth vvhence he is. <sup>28</sup> Iesus therfore  
 cried in the temple teaching, and saying,  
 Both me you doe know, and vvhence I  
 am you know. And of my self I am not  
 come, but he is true that sent me, vvhom  
 you know not. <sup>29</sup> I know him, because  
 I am of him, and he sent me. <sup>30</sup> They  
 sought therfore to apprehend him: and  
 no man laide handes vpon him, because  
 his houre was not yet come. <sup>31</sup> But of  
 the multitude many beleued in him, and  
 said, Christ vwhen he commeth, shal he  
 do more signes then these vvhich this  
 man doeth? <sup>32</sup> The Pharisees heard the  
 multitude murmuring these things touch-  
 ing him: and the Princes and Pharisees  
 sent ministers to apprehend him. <sup>33</sup> Iesus  
 therfore said to them, Yet a litle time I  
 am vwith you: and I goe to him that  
 sent me. <sup>34</sup> You seeke me, and shal not  
 fynde: and vvhether I am, you can not  
 come. <sup>35</sup> The Iewes therfore said among  
 them selues, Vvither vvil this man goe,  
 that we shal not fynde him? Vvil he goe  
 into the dispersion of the Gentiles, and  
 teach the Gentiles? <sup>36</sup> Vvhat is this saying  
 that he hath said, You shal seeke me,  
 and shal not fynde: And vvhether I am,  
 you can not come.

<sup>37</sup> And in the last, the great day of the  
 festiuitie Iesus stode, and cried, saying,  
 If any man thirst, let him come to me,  
 and drinke. <sup>38</sup> He that beleuech in me,  
 as the scripture saith, *Out of his belly  
 shal flowe riuers of liuing water.* <sup>39</sup> (And  
 this he said of the Spirit that they should  
 receiue vvhich beleued in him. for as yet  
 the Spirit was not giuen: because Iesus  
 was not yet glorified.)

<sup>40</sup> Of that multitude therfore, vwhen they  
 had heard these wordes of his, some said,  
 This is the Prophet in deece. <sup>41</sup> others  
 said, This is Christ. But certaine said,  
 Vvhy, doth Christ come from Galilee?  
<sup>42</sup> Doth not the scripture say, that of the

## AUTHORISED—1611.

when Christ commeth, no man knoweth  
 whence he is. <sup>28</sup> Then cried Iesus in the  
 Temple as he taught, saying, Ye both  
 know me, and ye know whence I am, and  
 I am not come of my selfe, but hee that  
 sent me is true, whom ye know not.  
<sup>29</sup> But I know him, for I am from him,  
 and he hath sent me. <sup>30</sup> Then they sought  
 to take him: but no man layd hands on  
 him, because his houre was not yet come.  
<sup>31</sup> And many of the people beleued on  
 him, and saide, When Christ commeth,  
 will hee doe moe miracles then these  
 which this man hath done?

<sup>32</sup> The Pharisees heard that the people  
 murmured such things concerning him:  
 And the Pharisees and the chiefe Priests  
 sent officers to take him. <sup>33</sup> Then said  
 Iesus vnto them, Yet a little while am I  
 with you, and then I goe vnto him that  
 sent me. <sup>34</sup> Ye shall seeke me, and shall  
 not fynde me: and where I am, thither  
 ye cannot come. <sup>35</sup> Then saide the Iewes  
 among themselves, Whither will he goe,  
 that we shall not fynde him? will he goe  
 vnto the dispersed among the Gentiles,  
 and teach the Gentiles? <sup>36</sup> What maner  
 of saying is this that he said, Ye shall  
 seeke me, and shall not fynde me? and  
 where I am, thither ye cannot come?

<sup>37</sup> In the last day, that great day of the  
 feast, Iesus stood, and cried, saying, If  
 any man thirst, let him come vnto me, and  
 drinke. <sup>38</sup> Hee that beleuech on me, as  
 the Scripture hath saide, out of his belly  
 shall flow riuers of liuing water. <sup>39</sup> (But  
 this spake he of the Spirit which they that  
 beleuee on him, should receiue. For the  
 holy Ghost was not yet giuen, because  
 that Iesus was not yet glorified.)

<sup>40</sup> Many of the people therefore, when  
 they heard this saying, said, Of a truth  
 this is the Prophet. <sup>41</sup> Others said, This  
 is the Christ. But some said, Shall Christ  
 come out of Galilee? <sup>42</sup> Hath not the

‘ Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται;’  
<sup>43</sup> Σχίσμα οὖν ἔν τῳ ὄχλῳ ἐγένετο | δι’ αὐτόν. <sup>44</sup> τινὲς δὲ ἤθελον ἐξ αὐτῶν πιῶσαι  
 αὐτόν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὰς χεῖρας. <sup>45</sup> ἦλθον οὖν οἱ ὑπηρέται πρὸς  
 τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, ‘ Διὰ τί οὐκ ἠγάγετε  
 αὐτόν;’ <sup>46</sup> Ἀπεκρίθησαν οἱ ὑπηρέται, ‘ Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, |  
 ‘ ὡς οὗτος ὁ ἄνθρωπος.’ | <sup>47</sup> Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, ‘ Μὴ καὶ ὑμεῖς  
 ‘ πεπλάνησθε; <sup>48</sup> μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρι-  
 ‘ σαίων; <sup>49</sup> ἀλλ’ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.’  
<sup>50</sup> Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν ἕκτος πρὸς αὐτόν, | εἰς ὃν ἐξ αὐτῶν,  
 ‘ <sup>51</sup> Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ’ αὐτοῦ ἢ πρότερον, |  
 ‘ καὶ γινῶ τί ποιεῖ;’ <sup>52</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ‘ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας

\* Alex. ἰγίνετο ἐν τῳ ὄχλῳ.

\* Alex. ἐλάλησεν οὕτως ἄνθρωπος.

\* Alex. = ὡς οὗτος ὁ ἄνθρωπος.

\* Alex. πρὸς αὐτὸν πρότερον.

\* Alex. πρῶτον.

## WICLIFF — 1380.

the seed of dauith and of the castel of  
 bethelem, where dauith was: crist cometh?  
<sup>43</sup> therfor discencioun was made among  
 the puple for hym. <sup>44</sup> for summe of hem  
 wolde haue take hym: but no man sette  
 hondis on hym/

<sup>45</sup> therfor the mynstris camen to bis-  
 chopis and farisies: and thei seiden to  
 hem/ whi bronzten ze not hym? <sup>46</sup> the  
 mynstris answerden: neuer man spake  
 so: as this man spekiþ, <sup>47</sup> therfor the  
 farisies answerden to hem/ whether ze  
 hen discyuey also? <sup>48</sup> whether ony of the  
 princis, or of the farisies, bileueden in  
 hym? <sup>49</sup> but this puple that knoweth not  
 the lawe: hen cursid. <sup>50</sup> Nicodem seith  
 to hem he that cam to hym bi nyght:  
 that was oon of hem, <sup>51</sup> Whether oure lawe  
 demeth a man: but it haue first herde of  
 hym, and knowe what he doith? <sup>52</sup> thei  
 answerden: and seiden to hym/ whether  
 thou art a man of galile also: seke thou  
 scripturis, and se thou, that a profete  
 risit not of galilee, <sup>53</sup> and thei turneden  
 aȝen eche in to his hous.

8. BUT ihesus wente in to the mount  
 of olyuete: <sup>2</sup> and erli eft he cam in to  
 the temple, and al the puple cam to hym:  
 ⁊ he satte and tanzte hem, <sup>3</sup> and scribis  
 and farisies bringynge a woman takun  
 in auoutri, and thei settiden hir in the  
 myddil: <sup>4</sup> and seide to hym, maistir this  
 woman is now takun in auoutri, <sup>5</sup> and  
 in the lawe moises comanndid us: to  
 stonc suche, therfor what seist thou?  
<sup>6</sup> and thei seiden this thing temptynge  
 hym: that thei mysten accuse hym/ and  
 ihesus bowid hym self downe, and wroot  
 with his fynger in the erthe. <sup>7</sup> and whanne  
 thei abiden axynge him, he reisid hym  
 self ⁊ seide to hem/ he of you that is with  
 out synne: first cast a ston in to hiro,  
 ⁊ efte he bowid hym self: and wroot

castel, town. demeth, judgeth. aȝen, again. eth, again.

## TYNDALE — 1534.

Christ shall come of the seed of David; and  
 out of the toune of Bethleem where  
 David was? <sup>43</sup> So was ther dissencion  
 amonge the people aboute him. <sup>44</sup> And  
 some of them wolde have taken him: but  
 no man layed hondes on him.

<sup>45</sup> Then came the ministres to the hye  
 prestes and pharises. And they sayde  
 vnto them: why haue ye not brought  
 him? <sup>46</sup> The seruautes answered neuer  
 man spake as this man doeth. <sup>47</sup> Then  
 answered them the pharises: are ye also  
 discerued? <sup>48</sup> Doth eny of the rulers or  
 of the pharises beleue on him? <sup>49</sup> But the  
 comen people whiche knowe not the lawe,  
 are cursid. <sup>50</sup> Nicodemus sayde vnto them:  
 He that came to Iesus by nyght and was  
 one of them. <sup>51</sup> Doth oure lawe iudge eny  
 man, before it heare him, and knowe what  
 he hath done? <sup>52</sup> They answered and  
 sayde vnto him: arte thou also of Galile?  
 Seache and loke for out of Galile aryseth  
 no Prophete. <sup>53</sup> And every man went vnto  
 his awne housse.

8. AND Iesus went vnto mounte Olyuete  
 and erly in the mornyng came  
 agayne in to the temple and all the people  
 came vnto him, and he sate doune and  
 taught them. <sup>3</sup> And the scribes and the  
 pharises brought vnto him a woman taken  
 in aduoutry, and set hyr in the myddes  
 and sayde vnto him: Master, this woman  
 was taken in aduoutry, even as the dede  
 was a doynge. <sup>5</sup> Moses in the lawe com-  
 mannded vs that suche shulde be stoned.  
 What sayest thou ther fore? <sup>6</sup> And this  
 they sayde to tempt him: that they myght  
 haue wherof to accuse him. Iesus stouped  
 doune, and with his fynger wrote on the  
 grounde. <sup>7</sup> And whyll they continued  
 axynge him he lyfte him selfe vp, and  
 sayde vnto them: let him that is amonge  
 you with out synne cast the fyrst ston  
 at her. <sup>8</sup> And agayne he stouped doune

## CRANMER — 1539.

scripture, that Christ shall come of the  
 seed of Dauid: and out of the towne of  
 Bethleem where Dauid was? <sup>43</sup> So was  
 ther dissencion amonge the people be-  
 cause of him. <sup>44</sup> And some of them wolde  
 haue taken him: but no man layed handes  
 on him. <sup>45</sup> Then came the mynstris to  
 the hye prestes and Pharises. And they  
 sayd vnto them: why haue ye not brought  
 him? <sup>46</sup> The mynstris answered: neuer  
 man spake as this man doeth. <sup>47</sup> Then  
 answered them the Pharises: are ye also  
 discerued? <sup>48</sup> Doth eny of the rulers or  
 of the Pharises beleue on hym? <sup>49</sup> But this  
 comen people whiche knowe not the lawe,  
 are cursid. <sup>50</sup> Nicodemus sayeth vnto them  
 (he that came to Iesus by nyght, and was  
 one of them) <sup>51</sup> Doth oure lawe iudge eny  
 man, before it heare him, and knowe what  
 he hath done? <sup>52</sup> They answered, and  
 sayd vnto him: art thou also of Galile?  
 Search and loke. For out of Galile aryseth  
 no Prophete. <sup>53</sup> And euery man went vnto  
 his awne house.

8. IESUS went vnto mount olyuete,  
 and early in the mornyng he came  
 agayne into the temple, and all the people  
 came vnto him, and he sate doune, and  
 taught them. <sup>3</sup> And the Scribes and Phari-  
 ses brought vnto him a woman taken  
 in aduoutry: and when they had set hir in  
 the myddes, <sup>4</sup> they saye vnto him: Master,  
 this woman was taken in aduoutry, euen  
 as the dede was a doing. <sup>5</sup> Moses in the  
 lawe comannded vs, that suche shulde  
 be stoned. But what sayest thou? <sup>6</sup> Thus  
 they sayde to tempt him that they myght  
 accuse him. But Iesus stouped doune,  
 and with his fynger wrote on the grounde.  
<sup>7</sup> So, when they continued askynge him,  
 he lyfte him selfe vp, and sayde vnto them:  
 let him that is amonge you without synne,  
 cast the fyrst ston at her. <sup>8</sup> And agayne  
 he stouped doune, and wrote on the

‘ εἰ; ἐρεύνησον καὶ ἴδε, ὅτι <sup>16</sup> προφήτης ἐκ τῆς Γαλιλαίας | οὐκ <sup>2</sup> ἐγγήγεται.’ <sup>53</sup> Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. VIII. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν <sup>2</sup> ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν καὶ καθίσας ἐδίδασκεν αὐτούς. <sup>3</sup> ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι <sup>3</sup> γυναικᾶ <sup>2</sup> ἐπὶ μοιχεία κατελιμμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, <sup>4</sup> λέγουσιν αὐτῷ, ‘ Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἑπαντοφόρῳ μοιχευομένη. <sup>5</sup> ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας <sup>6</sup> λιθαίνειν | σὺ οὖν τί λέγεις <sup>6</sup> περὶ αὐτῆς; | <sup>6</sup> Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορίαν κατ’ αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν <sup>7</sup> ὡς δὲ ἐπέμεινον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτούς, ‘ Ὁ ἀναμάρτητος ὑμῶν, <sup>8</sup> πρῶτος τὸν λίθον ἐπ’ αὐτῇ βαλέτω.’ <sup>8</sup> καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν

<sup>16</sup> Alex. ἐκ τῆς Γαλιλαίας προφήτης. <sup>2</sup> Alex. ἰγίρεται. <sup>3</sup> Rec. + πρὸς αὐτόν. <sup>2</sup> Rec. iv. <sup>4</sup> Rec. λιθοβολεῖσθαι. <sup>5</sup> Rec. = περὶ αὐτῆς. <sup>6</sup> Rec. κατηγορεῖν.

## GENEVA—1557.

Scripture that Christe shal come of the seide of Daud, and out of the towne of Bethlehem, where Daud was? <sup>43</sup> So was there dissention among the people about him.

<sup>44</sup> And some of them would haue taken him, but no man layd handes on him. <sup>45</sup> Then came the ministers to the hie Priests and Phariseis: and they sayd vnto them, Why haue ye not broght him? <sup>46</sup> The seruantes answered, Neuer man spake as this man doeth. <sup>47</sup> Then answered them the Phariseis, Are ye also deceaued? <sup>48</sup> Doth any of the Rulers, or of the Phariseis beleue on him? <sup>49</sup> But the commen people, which knowe not the law, are cursed. <sup>50</sup> Nicodemus sayd vnto them, (he that came to Iesus by night, and was one of them.) <sup>51</sup> Doth our law iudge any man before it heare hym, and know what he hath done? <sup>52</sup> They answered and sayd vnto him, Art thou also of Galilee. Search and loke, for out of Galilee aryseth no Prophet. <sup>53</sup> And euery man went vnto his owne house.

8. AND Iesus went vnto the hil of Oliues. <sup>2</sup> And early in the morning came agayne into the temple, and all the people came vnto him, and he sate downe, and taught them. <sup>3</sup> And the Scribes and Phariseis broght vnto hym a woman, taken in adoutrie, and set her in the middes. <sup>4</sup> And sayd vnto him, Master, thys woman was taken in adoutrie, euen as the dede was a doing. <sup>5</sup> Moses in the law commanded vs, that suche should be stoned. What sayest thou therfore? <sup>6</sup> And thus they sayd to tempt hym, that they might haue, wherof to accuse hym. but Iesus stouped downe, and wyth hys fynger wrote on the grounde. <sup>7</sup> And whyle they continued asking him, he lyst hym selfe vp, and sayd vnto them, Let him that is among you without synne, cast the fyrst stone at her. <sup>8</sup> And agayne

## RHEIMS—1582.

seede of Daud, and from Bethlehem the towne vvhete Daud vvas, CHRIST doth come? <sup>43</sup> Therefore there arose dissension in the multitude for him. <sup>44</sup> And certaine of them vvwuld haue appheehed him: but no man laid handes vpon him. <sup>45</sup> The ministers therfore came to the cheefe priests and the Pharisees. And they said to them, Vvhy haue you not brought him?

<sup>46</sup> The ministers answered, Neuer did there man so speake, as this man. <sup>47</sup> The Pharisees therfore answered them, Vvhy, are you also seduced? <sup>48</sup> Hath any of the Princes beleueed in him, or of the Pharisees? <sup>49</sup> But this multitude that knovveth not the lavv, are accursed. <sup>50</sup> Nicodemus said to them, he that came to him by night, vvho vvas one of them, <sup>51</sup> Doth our lavv iudge a man, vnles it first heare him, and knovv vvhat he doeth? <sup>52</sup> They answered, and said to him, Vvhy, art thou also a Galilean? Search, and see that from Galilee a Prophet riseth not. <sup>53</sup> And euery man returned to his house.

8. AND Iesus vvent into the Mount-oliuet: <sup>2</sup> and early in the morning againe he came into the temple, and the people came to him, and sitting he taught them.

<sup>3</sup> And the Scribes and Pharisees bring a vvoman taken in adoutrie: and they did set her in the middes, <sup>4</sup> and said to him, Maister, this vvoman vvas euen novv taken in adoutrie. <sup>5</sup> And in the lavv Moyses commaunded vs to stone such. What saiest thou therfore? <sup>6</sup> And thus they said tempting him: that they might accuse him. But Iesus bovving him selfe dovvne, vvith his finger vvrote in the earth. <sup>7</sup> Vvhen they therfore continued asking him: he lifted vp himselfe, and said to them, He that is vvithout sinne of you, let him first throvv the stone at her. <sup>8</sup> And agayne bovving him selfe, he vvrote

## AUTHORISED—1611.

Scripture said, that Christ cometh of the seede of Daud, and out of the towne of Bethlehem, where Daud was? <sup>43</sup> So there was a diuision among the people because of him. <sup>44</sup> And some of them would haue taken him, but no man layed hands on him.

<sup>45</sup> Then came the officers to the chiefe Priests and Pharisees, and they sayd vnto them, Why haue yee not brought him? <sup>46</sup> The officers answered, Neuer man spake like this man. <sup>47</sup> Then answered them the Pharisees, Are ye also decieued? <sup>48</sup> Haue any of the rulers, or of the Pharisees beleueed on him? <sup>49</sup> But this people who knoweth not the Law, are cursed. <sup>50</sup> Nicodemus saith vnto them, (He that came to Iesus by night, being one of them,) <sup>51</sup> Doeth our Law iudge any man before it heare him, and know what he doeth? <sup>52</sup> They answered, and saide vnto him, Art thou also of Galilee? Search, and looke: for out of Galilee ariseth no Prophet. <sup>53</sup> And euery man went vnto his owne house.

8. IESUS went vnto the Mount of Oliues: <sup>2</sup> And early in the morning hee came againe into the Temple, and all the people came vnto him, and hee sate downe, and taught them. <sup>3</sup> And the Scribes and Pharisees brought vnto him a woman taken in adultery, and when they had set her in the mids, <sup>4</sup> They said vnto him, Master, this woman was taken in adultery, in the very act. <sup>5</sup> Now Moses in the Law commanded vs, that such should be stoned: but what sayest thou? <sup>6</sup> This they saide, tempting him, that they might haue to accuse him. But Iesus stouped downe, and with his finger wrote on the ground as though he heard them not. <sup>7</sup> So when they continued asking him, hee lift vp himselfe, and saide vnto them, Hee that is without sinne among you, let him first cast a stone at her. <sup>8</sup> And againe, hee

γῆν. <sup>9</sup> οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ <sup>10</sup> οὐσα. | <sup>10</sup> ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ, ‘ Γύναι, | ποῦ εἰσιν ἐκείνοι οἱ ‘ κατήγοροί σου; οὐδεὶς σε κατέκρινεν; ’ <sup>11</sup> Ἡ δὲ εἶπεν, ‘ Οὐδεὶς, κύριε. ’ Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, ‘ Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι ἀμάρτανε. ’ <sup>12</sup> Πάλιν οὖν <sup>13</sup> ὁ Ἰησοῦς αὐτοῖς ἐλάλησε | λέγων, ‘ Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ‘ ἐμοὶ, οὐ μὴ <sup>9</sup> περιπατήσει | ἐν τῇ σκοτία, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς. ’ <sup>13</sup> Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, ‘ Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ‘ ἀληθής. ’ <sup>14</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, ‘ Κὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ‘ ἀληθής ἐστίν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ

<sup>d</sup> Rec. ἰσθῶσα.<sup>e</sup> Rec. Ἡ γυνή.<sup>f</sup> Alex. αὐτοῖς ἐλάλησε ὁ Ἰησοῦς s. ἐλάλ. αὐτοῖς ὁ Ἰησοῦς.<sup>g</sup> Alex. περιπατήσῃ.

## WICLIF—1380.

in the erthe, <sup>9</sup> ⁊ thei heryngne these thingis wenten awei: oon aftir anothir, and thei bigunne fro the eldir men/ and ihesus dwelte aloune; and the womman stoungye in the myddil, <sup>10</sup> and ihesus reisid hym self, and seide to hir, womman, where ben thei that accusen thee? no man hath dampned thee, <sup>11</sup> sche seide, no man lord; ihesus seide to hir, nether I schal dampne thee, go thou and now aftirward nyte thou synne more/

<sup>12</sup> therfor efte ihesus spake to hem, and seide, I am the list of the world; he that seith me, walkith not in darkness; but schal haue the list of liif, <sup>13</sup> therfor the farises seiden; thou berist witnessinge of thi self: thi witnessyng is not trewe, <sup>14</sup> ihesus answerid and seide to hem, and if I bere witnessyng of my self; my witnessyng is trewe, for I woot fro whennes I cam, and whidir I go; but ze witen not fro whennes I cam ne whidir I go, <sup>15</sup> for ze demen aftir the fleisch; but I deme no man, <sup>16</sup> and if I deme, my dome is trewe, for I am not aloune; but I ⁊ the fadir that sente me, <sup>17</sup> ⁊ in zoure lawe it is writun, that the witnessyng of twei men is trewe.

<sup>18</sup> I am that berith witnessyng of my self, and the fadir that sente me berith witnessyng of me, <sup>19</sup> therfor thei seiden to hym, where is thi fadir? ihesus answerid, nether ze knowen me; nether ze knowen my fadir; if ze knowen me; parenture ze schulden knowe also my fadir, <sup>20</sup> ihesus spake these wordis in the tresori, techyngne in the temple; and no man took hym: for his our cam not jit.

<sup>21</sup> therfor efte ihesus seid to hem, lo I go and ze schuln seke me; and ze schuln die in zoure synnes; whidir I go ze moun not come, <sup>22</sup> therfor the iewis seiden; whether

dampne, condenn. nyte, nat. eite, spain.  
 followeth. woot, knowe. witen, knowe.  
 wooten, judge. dome, judgment. moun, may.

## TYNDALE—1534.

and wrote on the grounde. <sup>9</sup> And assone as they hearde that they went out one by one the eldest fyrst. And Iesus was lefte a lone, and the woman stondeyng in the myddes. <sup>10</sup> When Iesus had lyfte vp him selfe agayne, and sawe no man but the woman, he sayde vnto hyr. Woman, where are those thyne accusers? Hath no man condempned the? <sup>11</sup> She sayde: No man Lorde. And Iesus sayde: Nether do I condempne the. Go, and synne no moare.

<sup>12</sup> Then spake Iesus agayne vnto them sayinge: I am the light of the world. He that foloweth me shall not walke in darcknes; but shall haue the light of lyfe. <sup>13</sup> The pharises sayde vnto him: thou hearest recorde of thy sylfe thy recorde is not true. <sup>14</sup> Iesus answerid and sayde vnto them: Though I beare recorde of my selfe yet my recorde is true: for I knowe whence I came and whyther I go. But ye cannot tell whence I come, and whyther I go. <sup>15</sup> Ye iudge after the fleshe. I iudge noman, <sup>16</sup> though I iudge yet is my iudgment true. For I am not alone: but I and the father that sente me. <sup>17</sup> It is also writen in youre lawe, that the testimony of two men is true. <sup>18</sup> I am one that beare wytnes of my selfe, and the father that sente me, beareth wytnes of me. <sup>19</sup> Then sayde they vnto him: where is thy father? Iesus answerid: ye nether knowen me, nor yet my father. Yf ye had knowen me, ye shuld haue knowen my father also.

<sup>20</sup> These wordes spake Iesus in the treasury, as he taught in the temple; and noman layde handes on him, for his tyme was not yet come.

<sup>21</sup> Then sayde Iesus agayne vnto them. I go my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I go, thither can ye not come. <sup>22</sup> Then sayde the Iewes: will he kyl him selfe,

## CRANMER—1539.

grounde. <sup>9</sup> And assone as they hearde this, they went out one by one, beginning at the eldest. And Iesus was lefte alone, and the woman standyng in the myddes. <sup>10</sup> When Iesus had lyfte vp hym selfe, and sawe no man, but the woman, he sayde vnto hir: woman, where are those thine accusers? Hath no man condempned the? <sup>11</sup> She sayde: No man, Lorde. And Iesus sayde. Nether do I condempne the. Go, and synne nomare.

<sup>12</sup> Then spake Iesus agayne vnto them, saying: I am the lyght of the world. He that foloweth me, doth not walke in darcknes but shall haue the light of lyfe. <sup>13</sup> The Pharises therefore sayde vnto him: thou bearest recorde of thy selfe, thy recorde is not true. <sup>14</sup> Iesus answerid, and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I cam, and whither I go. But ye cannot tell whence I come, and whither I go. <sup>15</sup> Ye iudge after the fleshe I iudge no man. <sup>16</sup> And yf I iudge, my iudgement is true. For I am not alone: but I and the father that sente me. <sup>17</sup> It is also writen in youre lawe, that the testimony of two men is true. <sup>18</sup> I am one that beareth wytnes of my selfe, and the father that sente me, beareth wytnes of me.

<sup>19</sup> Then sayde they vnto him: where is thy father? Iesus answerid: ye nether know me, nor yet my father: If ye had knowen me, ye shulde haue knowen my father also. <sup>20</sup> These wordes spake Iesus in the tresury as he taught in the temple, and no man layde handes on him for his houre was not yet come.

<sup>21</sup> Then sayde Iesus agayne vnto them: I go my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I go, thither can ye not come. <sup>22</sup> Then sayde the Iewes: will he kyl him selfe, because

οὐκ οἴδατε πόθεν ἔρχομαι, ἢ| ποῦ ὑπάγω. <sup>15</sup> ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. <sup>16</sup> καὶ εἰάν κρινώ δὲ ἐγὼ, ἢ κρίσις ἢ ἐμὴ ἰ ἀληθής| ἐστίν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. <sup>17</sup> καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν. <sup>18</sup> ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. <sup>19</sup> Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστίν ὁ πατήρ σου; Ἀπεκρίθη ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν. | <sup>20</sup> Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίσταν αὐτὸν, ὅτι οὐκ ἔγνω ἠγλίθει ἢ ὥρα αὐτοῦ. <sup>21</sup> Εἶπεν οὖν πάλιν αὐτοῖς ὁ ἰησοῦς, | Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>22</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι, Μῆτι ἀποκτενεῖ

<sup>1</sup> Rec. kai.

<sup>1</sup> Alex. ἀληθινή.

<sup>1</sup> Rec. + ὁ.

<sup>1</sup> Alex. ἄν ᾔδειτε.

<sup>1</sup> Rec. + ὁ ἰησοῦς.

<sup>1</sup> Alex. = ὁ ἰησοῦς.

## GENEVA—1557.

he stouped downe, and wrote on the grounde.

<sup>9</sup> And as some as they heard that, being accused by their owne conscience they went out one by one, the eldest first euen till it came to the last: and Iesus was left alone, and the woman standing in the myddes. <sup>10</sup> When Iesus had lift vp him selfe agayne, and saw no man, but the woman, he sayd vnto her, Woman where are those thine accusers? Hath no man condemned thee? <sup>11</sup> She sayd, No man Lord. And Iesus sayd, Nether do I condemne thee. Go and synne no more. <sup>12</sup> Then spake Iesus agayne vnto them, saying, I am the light of the world: he that foloweth me, shal not walke in darknes, but shal haue the lyght of lyfe. <sup>13</sup> The Pharisies therefore sayd vnto him, Thou bearest recorde of thy selfe, thy recorde is not true.

<sup>14</sup> Iesus answered, and sayd vnto them, Though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whether I go: but ye can not tel whence I come, and whether I go. <sup>15</sup> Ye iudge after the fleshe, I iudge no man. <sup>16</sup> And if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me. <sup>17</sup> It is also written in your lawe, That the testimonie of two men is true. <sup>18</sup> I am one that beare wytnes of my selfe, and the Father that sent me, beareth wytnes of me. <sup>19</sup> Then sayd they vnto him, Where is thy Father? Iesus answered, Ye nether know me, nor yet my Father: if ye had knowen me, ye should haue knowen my Father also.

<sup>20</sup> These wordes spake Iesus in the treasury, as he taught in the temple, and no man layd handes on hym: for his houre was not yet come. <sup>21</sup> Then sayd Iesus agayne vnto them, I go my way, and ye shal seeke me, and shal dye in your sinnes. Whether I go, thether can ye not come. <sup>22</sup> Then sayd the Iewes, Wil he kil him

## RHEIMS—1582.

in the earth. <sup>9</sup> And they hearing, went out one by one, beginning at the seniors: and IESVS alone remained, and the woman standing in the middes. <sup>10</sup> And IESVS lifting vp him self, said to her, Woman, vvhere are they that accused thee? hath no man condemned thee? <sup>11</sup> Vvhoh said, No man, Lord. And IESVS said, Neither vvil I condemne thee. Goe, and novv sinne no more.

<sup>12</sup> Againē therfore IESVS spake to them, saying, I am the light of the vvorld. he that folovveth me, vvalketh not in darcknesse: but shal haue the light of life. <sup>13</sup> The Pharisees therfore said to him, Thou givest testimonie of thy self: thy testimonie is not true. <sup>14</sup> IESVS answered, and said to them, Although I doe give testimonie of my self, my testimonie is true: because I know vvhence I came, and vvhither I goe: but you knowv not vvhence I come, or vvhither I goe. <sup>15</sup> You iudge according to the flesh: I doe not iudge any man. <sup>16</sup> And if I doe iudge, my iudgement is true: because I am not alone, but I and he that sent me, the Father. <sup>17</sup> And in your lavv it is vvritten, that the testimonie of tvo men is true. <sup>18</sup> I am he that give testimonie of my self: and he that sent me, the Father, giveth testimonie of me. <sup>19</sup> They said therfore to him, Vvwhere is thy father? IESVS answered, Neither me doe you knowv, nor my Father. If you did knowv me: perhaps you might knowv my Father also. <sup>20</sup> These vvordes IESVS spake in the Treasury, teaching in the temple: and no man apprehended him, because his houre vvvas not yet come.

<sup>21</sup> Againē therfore IESVS said to them, I goe, and you shal seeke me, and shal die in your sinne. Vvwhither I goe, you can not come. <sup>22</sup> The Iewes therfore said, Vvwhy, vvil he kil him self, because he

## AUTHORISED—1611.

stouped downe, and wrote on the ground. <sup>9</sup> And they which heard it, being conuicted by their owne conscience, went out one by one, beginning at the eldest, euen vnto the last: and Iesus was left alone, and the woman standing in the midst. <sup>10</sup> When Iesus had lift vp himselfe, and saw none but the woman, hee said vnto her, Woman, where are those thine accusers? Hath no man condemned thee? <sup>11</sup> She said, No man, Lord. And Iesus said vnto her, Neither doe I condemne thee: Goe, and sinne no more.

<sup>12</sup> Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth me, shall not walke in darknesse, but shall haue the light of life. <sup>13</sup> The Pharisees therefore said vnto him, Thou bearest record of thy selfe, thy record is not true. <sup>14</sup> Iesus answered, and said vnto them, Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I goe: but ye cannot tell whence I come, and whither I goe. <sup>15</sup> Yee iudge after the flesh, I iudge no man. <sup>16</sup> And yet if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me. <sup>17</sup> It is also written in your Law, that the testimonie of two men is true. <sup>18</sup> I am one that beare witness of my selfe, and the Father that sent mee, beareth witness of me.

<sup>19</sup> Then said they vnto him, Where is thy Father? Iesus answered, Ye neither know me, nor my Father: if ye had knowen mee, ye should haue knowen my Father also.

<sup>20</sup> These words spake Iesus in the treasury, as hee taught in the Temple: and no man layd hands on him, for his houre was not yet come. <sup>21</sup> Then said Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your sinnes: Whither I goe, ye cannot come. <sup>22</sup> Then said the Iewes, Will hee kill himselfe? because he

‘ εαυτὸν, ὅτι λέγει, ‘ Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; ’ <sup>23</sup> Καὶ ὁ εἶπεν | αὐτοῖς, ‘ Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου | τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου. <sup>24</sup> εἶπον οὖν ἡμῖν ὅτι ἀποθα- | νείσθε ἐν ταῖς ἀμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθα- | νείσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.’ <sup>25</sup> Ἐλεγον οὖν αὐτῷ, ‘ Σὺ τίς εἶ; ’ <sup>26</sup> Καὶ εἶπεν | αὐτοῖς ὁ Ἰησοῦς, ‘ Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. <sup>26</sup> πολλὰ ἔχω περὶ ὑμῶν | λαλεῖν καὶ κρίνειν· ἀλλ’ ὁ πέμψας με ἀληθὴς ἐστι, καὶ γὰρ ἂ ἤκουσα παρ’ αὐτοῦ, | ταῦτα <sup>27</sup> λέγω | εἰς τὸν κόσμον.’ <sup>27</sup> Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. <sup>28</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ‘ Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε | γνώσεσθε ὅτι ἐγὼ εἰμι· καὶ ἀπ’ ἐμαντοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ | πατήρ μου, | ταῦτα λαλῶ. <sup>29</sup> καὶ ὁ πέμψας με, μετ’ ἐμοῦ ἐστίν· οὐκ ἀφήκέ με

ο Alex. ελεγεν.

p Alex. = και.

q Alex. λαλῶ.

r Alex. = μου.

## WICLIF — 1380.

he schal sle hym self, for he seith, whidir I go: ze moun not come, <sup>23</sup> and he seid to hem, ze ben of bi nethe: I am of aboue, ze hen of this world I am not of this world; <sup>24</sup> therfor I seide to zou that ze schuln die in zoure synnes; for if ze bileuen not that I am ze schuln die in zoure synnes;

<sup>25</sup> therfor thei seiden to hym, who art thou? ihesus seith to hem, the bigynnyng, whiche also spake to zou. <sup>26</sup> I haue many thingis to speke and to deme of zou: but he that sente me is sothfast; and I speke in the world these thingis, that I herde of hym, <sup>27</sup> and thei knewen not: that he clepid his fadir god, <sup>28</sup> therfor ihesus seith to hem, whanne ze han arseid mames sone: thanne ze schuln knowe, that I am; and of my silf I do no thing; but as my fadir taugte me: I speke these thingis; <sup>29</sup> and he that sente me, is with me, and lefte me not alone; for I do euermore tho thingis that ben plesynge to hym; <sup>30</sup> whanne he spake these thingis: many bileueden in hym.

<sup>31</sup> Therfor ihesus seide to the iewis that bileueden in hym, if ze dwellen in my word: uerrli ze schuln be my discipils; <sup>32</sup> and ze schuln knowe the trithe: and the trithe schal make zou fre; <sup>33</sup> therfor the iewis answerden to hym, we ben the seed of abraham, and we serueden neuer to man; hou seist thou that ze schuln be fre?

<sup>34</sup> ihesus answerid to hem, truli truli I seye to zou, eche man that doith synne, is seruaunte of synne; <sup>35</sup> and the seruaunt dwelith not in the hous with outen dede; but the sone dwelith withouten end; <sup>36</sup> therfor if the sone make zou fre, verrli ze schuln be fre; <sup>37</sup> I woot that ze ben abrahams sones; but ze seken to sle me, for my word takith not in zou. <sup>38</sup> I speke tho thingis that I saie in thi fadir; and

moun, may deme, judge sothfast, trur.  
clepid, called. woot, know.

## TYNDALE — 1534.

because he sayth: whyther I go, thither can ye not come? <sup>23</sup> And he sayde vnto them: ye are from beneth I am from above. Ye are of this world; I am not of this world. <sup>24</sup> I sayde therfore vnto you, that ye shall dye in youre synnes. For except ye beleue that I am he, ye shall dye in youre synnes.

<sup>25</sup> Then sayde they vnto him, who arte thou? And Iesus sayde vnto them: Euen the very same thing that I saye vnto you. <sup>26</sup> I haue many thinges to saye, and to iudge of you. But he that sent me is true. And I speake in the world, those thinges which I haue heard of him. <sup>27</sup> They vnderstode not that he spake of his father.

<sup>28</sup> Then sayde Iesus vnto them: when ye haue lyft vp an hye the sonne of man, then shall ye knowe that I am he, and that I do nothinge of my selfe: but as my father hath taught me, even so I speake: <sup>29</sup> and he that sent me, is with me. The father hath not lefte me alone, for I do alwayes those thinges that please him. <sup>30</sup> As he spake these wordes, many beleued on him.

<sup>31</sup> Then sayde Iesus to those Jewes which beleued on him. If ye continue in my wordes, then are ye my very disciples; and shall knowe the truth: and the truth shall make you free. <sup>32</sup> They answered him: We be Abrahams seede; and were never bonde to eny man: why sayest thou then, ye shalbe made fre.

<sup>34</sup> Iesus answered them: verely verely I saye vnto you, that whosoever committeth synne, is the seruaunt of synne. <sup>35</sup> And the seruaunt abydeyth not in the housse for ever: But the sonne abydeyth ever. <sup>36</sup> If the sonne therfore shall make you fre, then are ye fre in dede. <sup>37</sup> I knowe that ye are Abrahams seed; but ye seke meanes to kylle me, because my sayings haue no place in you. <sup>38</sup> I speake that I haue sene with my father: and ye do that

## CRANMER — 1539.

he sayth: whyther I go, thither can ye not come? <sup>23</sup> And he sayde vnto them: ye are from beneth, I am from above. Ye are of this world, I am not of this world. <sup>24</sup> I sayd therfore vnto you, that ye shall dye in youre synnes. For yf ye beleue not that I am he, ye shall dye in youre synnes.

<sup>25</sup> Then sayd they vnto him. who arte thou? And Iesus sayeth vnto them: Euen the very same thing that I speake vnto you. <sup>26</sup> I haue many thinges to saye, and to iudge of you: Yee and he that sent me, is true. And I speake in the world, those thynges, which I haue heard of hym. <sup>27</sup> How beitt they vnderstode not that he spake of his father. <sup>28</sup> Then sayd Iesus vnto them: when ye haue lyft vp an hye the sonne of man, then shall ye knowe, that I am he, and that I do nothinge of my selfe: but as my father hath taught me, euen so I speake these thinges: <sup>29</sup> and he that sent me, is with me. The father hath not lefte me alone, for I do all wayes those thinges that please him. <sup>30</sup> As he spake these wordes, many beleued on him.

<sup>31</sup> Then sayde Iesus to those Iewes, which beleued on him: If ye continue in my worde, then are ye my very disciples, and ye shall knowe the truth: and the truth shall make you free. <sup>32</sup> They answered him: We be Abrahams seed, and were neuer bonde to eny man: how sayest thou then: ye shalbe made fre?

<sup>34</sup> Iesus answered them: verely, verely I saye vnto you, that whosoever commyteth synne, is the seruaunte of synne. <sup>35</sup> And the seruaunt abydeyth not in the house for cuer: But the sonne abydeyth cuer. <sup>36</sup> If the sonne therfore shall make you fre, then are ye fre in dede. <sup>37</sup> I knowe that ye are Abrahams seed: but ye seke meanes to kill me, because my word hath no place in you. <sup>38</sup> I speake that which I haue sene wyth my father: and ye do

‘μόνον ὁ πατήρ,| ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.’ <sup>30</sup> Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. <sup>31</sup> Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, ‘Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ.’ <sup>32</sup> καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.’ <sup>33</sup> Ἀπεκρίθησαν αὐτῷ,| ‘Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε;’ <sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας. <sup>35</sup> ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. <sup>36</sup> ἔαν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε. <sup>37</sup> οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνειαι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. <sup>38</sup> ἐγὼ ὁ εὐρακα παρὰ τῷ πατρὶ μου,| λαλῶ· καὶ ὑμεῖς οὖν ὁ|

<sup>1</sup> Alex. = ὁ πατήρ.

<sup>1</sup> Alex. πρὸς αὐτόν.

<sup>1</sup> Alex. = μου.

<sup>1</sup> Alex. ἄ.

## GENEVA—1557.

selfe, because he sayeth, Whether I go, thether can ye not come? <sup>23</sup> And he said vnto them, Ye are from beneath, I am from aboue: Ye are of this world, I am not of this world. <sup>24</sup> I sayd therfore vnto you, That ye shal dye in your synnes. For except ye beleue that I am he, ye shal dye in your synnes.

<sup>25</sup> Then sayd they vnto him, Who art thou? And Iesus said vnto them, Euen the very same thing that I sayd vnto you from the begynnyng. <sup>26</sup> I haue many things to say, and to iudge of you: but he that sent me is true: and I speake in the world, those things which I haue heard of him. <sup>27</sup> How beit they vnderstode not that he spake to them of his Father. <sup>28</sup> Then sayd Iesus vnto them, When ye haue lift vp the Sonne of man, then shal ye knowe that I am he, and that I do nothing of my selfe, but as my Father hath taught me, euen so I speake. <sup>29</sup> And he that sent me, is with me: the Father hath not left me alone, for I do all wayes those things that please him. <sup>30</sup> As he spake these wordes, many beleued on him. <sup>31</sup> Then sayd Iesus to those Iewes which beleued on hym, If ye continue in my wordes, then are ye my very disciples, <sup>32</sup> And shal knowe the trueth, and the trueth shal restore you to libertie. <sup>33</sup> They answered him, We be Abrahams seede, and were neuer bonde to any man: why sayest thou then, Ye shalbe restored to libertie?

<sup>34</sup> Iesus answered them, Verely verely I say vnto you, That whosoeuer committeth sinne, is the seruant of synne. <sup>35</sup> And the seruant abyedeth not in the house for euer: but the Sonne abyedeth euer. <sup>36</sup> If the Sonne therfore shal make you free, then are ye free in dede. <sup>37</sup> I know that ye are Abrahams seede: but ye seke meanes to kyl me, because my saynges haue no place in you. <sup>38</sup> I speake that I haue sene with my Father: and ye do

## RHEIMS—1582.

saith, Vvither I goe, you can not come? <sup>23</sup> And he said to them, You are from beneath, I am from aboue. you are of this vvorlde, I am not of this vvorlde. <sup>24</sup> Therefore I said to you that you shal die in your synnes, for if you beleuee not that I am he, you shal die in your sinne. <sup>25</sup> They said therfore to him, Vvho art thou? Iesus said to them, The beginning vvho also speake to you. <sup>26</sup> Many things I haue to speake and iudge of you. but he that sent me, is true: and vvhat I haue heard of him, these things I speake in the vvorlde.

<sup>27</sup> And they kevnv not that he said to them that his father vvvas God. <sup>28</sup> Iesus therfore said to them, Vvhen you shal haue exalted the sonne of man, then you shal knovv that I am he, and of my self I doe nothing, but as the Father hath taught me, these things I speake: <sup>29</sup> and he that sent me, is vvith me: and he hath not left me alone, because the things that please him I doe alvvayes. <sup>30</sup> Vvhen he spake these things, many beleueed in him.

<sup>31</sup> Iesus therfore said to them that beleueed him, the Iewes: If you abide in my vvorde, you shal be my disciples in dede. <sup>32</sup> And you shal knovv the trueth, and the trueth shal make you free. <sup>33</sup> They answered him, Vve are the seede of Abraham, and vve neuer serued any man: hovv sayest thou, You shal be free? <sup>34</sup> Iesus answered them, Amen, amen I say to you, that every one vvvhich committeth sinne, is the seruant of sinne. <sup>35</sup> and the seruant abideth not in the house for euer: the sonne abideth for euer. <sup>36</sup> If therfore the sonne make you free, you shal be free in dede. <sup>37</sup> I knovv that you are the children of Abraham: but you seeke to kil me, because my vvorde taketh not in you.

<sup>38</sup> I speake that vvvhich I haue sene vvith my father: and you doe the things that you

## AUTHORISED—1611.

saith, Whither I goe, ye cannot come. <sup>23</sup> And hee said vnto them, Yee are from beneath, I am from aboue: Yee are of this world, I am not of this world. <sup>24</sup> I said therfore vnto you, that ye shall die in your synnes. For if ye beleuee not that I am hee, ye shall die in your synnes. <sup>25</sup> Then said they vnto him, Who art thou? And Iesus saith vnto them, Euen the same that I said vnto you from the beginning. <sup>26</sup> I haue many things to say, and to iudge of you: But hee that sent mee is true, and I speake to the world, those things which I haue heard of him.

<sup>27</sup> They vnderstood not that hee spake to them of the Father. <sup>28</sup> Then said Iesus vnto them, When yee haue lift vp the Sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe: but as my Father hath taught mee, I speake these things. <sup>29</sup> And he that sent me, is vvith me: the Father hath not left mee alone: for I doe alvvayes those things that please him. <sup>30</sup> And as he spake those wordes, many beleueed on him. <sup>31</sup> Then said Iesus to those Iewes which beleueed on him, If ye continue in my vvord, then are yee my disciples indeed. <sup>32</sup> And ye shall know the Trueth, and the Trueth shall make you free.

<sup>33</sup> They answered him, We be Abrahams seede, and were neuer in bondage to any man: how sayest thou, Yee shall be made free? <sup>34</sup> Iesus answered them, Verely, verely I say vnto you, Whosoeuer committeth sinne, is the seruant of sinne. <sup>35</sup> And the seruant abideth not in the house for euer: but the Sonne abideth euer. <sup>36</sup> If the Sonne therfore shal make you free, ye shall be free indeed. <sup>37</sup> I know that ye are Abrahams seede, but ye seeke to kill me, because my vvord hath no place in you.

<sup>38</sup> I speake that vvvhich I haue sene vvith my Father: and ye do that vvvhich ye haue

‘ ἑώρακάτε παρὰ τῷ πατρὶ | ἠὲ ὑμῶν, | ποιεῖτε. ’ <sup>39</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ,  
 ‘ Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. ’ Λέγει αὐτοῖς ὁ Ἰησοῦς, ‘ Εἰ τέκνα τοῦ Ἀβραάμ  
 ‘ ἦτε, | τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. ’ <sup>40</sup> Ὡν δὲ ζητεῖτέ με ἀποκτεῖναι, ἀνθρωπῶν  
 ‘ ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ τοῦτο Ἀβραάμ οὐκ  
 ‘ ἐποίησεν. <sup>41</sup> Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. ’ Εἶπον οὖν αὐτῷ, ‘ Ἡμεῖς  
 ‘ ἐκ πορείας οὐ γεγεννήμεθα. ἓνα πατέρα ἔχομεν, τὸν Θεόν. ’ <sup>42</sup> Εἶπεν αὐτοῖς  
 ‘ ὁ Ἰησοῦς, ‘ Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ  
 ‘ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ’ ἐμαντοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλε.  
 ‘ <sup>43</sup> διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον  
 ‘ τὸν ἐμόν. <sup>44</sup> Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ  
 ‘ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνός ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ

\* Alex. τοῦ πατρός.

\* Alex. = ὑμῶν.

\* Alex. ἴστε.

\* Rec. + ἂν.

\* Alex. = οὖν.

## WICLIF — 1380.

3e don tho thingis that 3e saien at 3oure fadir,

<sup>39</sup> thei answereden and seiden to hym/ abraham is oure fadir. ihesus seith to hem/ if 3e ben the sones of abraham: do 3e the werkis of abraham/ <sup>40</sup> but now 3e seken to sle me a man, that have spokun to 3ou truthe that I herde of god. abraham dide not this thing, <sup>41</sup> 3e don the werkis of 3oure fadir, therfor thei seiden to hym/ we ben not borun of fornicacyon, we han a fadir god, <sup>42</sup> but ihesus seith to hem/ if god were 3oure fadir: sothli 3e schulden loue me, for I passid forth of god; and cam; for neither I cam of my silf: but he sente me. <sup>43</sup> whi knowe 3e not my speche: for 3e moun not here my word,

<sup>44</sup> 3e ben of the fadir the deuel: and 3e wolen do the desiris of 3oure fadir, he was a mansleer from the bigynnyng; and he stood not in truthe: for truthe is not in hym; whanne he spekih lesynge: he spekih of his owne, for he is a her and stode fadir of it. <sup>45</sup> but for I seie truthe: 3e bileuen not to me.

<sup>46</sup> Who of 3ou schal repreue me of synne? if I seie truthe, whi bileue 3e not to me? <sup>47</sup> he that is of god, herith the wordis of god; therfor 3e heren not for 3e ben not of god. <sup>48</sup> therfor the iewis answereden and seiden; whether we sein not weel: that thou art a samaritan and hast a deuel? <sup>49</sup> ihesus answered; I haue not a deuel; but I honour my fadir: and 3e han vnhonourid me. <sup>50</sup> for I seke not my glorie; ther is he that sekith and demeth.

<sup>51</sup> truli truli I seie to 3ou: if any man kepe my word: he schal not tast death withouten ende, <sup>52</sup> therfor the iewis seiden; now we han knowen: that thou hast a deuel; abraham is deed and the profetis; and thou sost if any man kepe my word

my word sothli, truly. moun may lesynge lying.  
 demeth judgeth

## TYNDALE — 1534.

which ye have sene with youre father. <sup>39</sup> They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto them. If ye were Abrahams chyldren; ye wolde do the dedes of Abraham. <sup>40</sup> But now ye goo about to kylle me a man that have tolde you the truthe, which I have herde of god: this dyd not Abraham. <sup>41</sup> Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornicacion. We haue one father, which is God. <sup>42</sup> Iesus sayde vnto them: yf God were youre father, then wolde ye love me. For I proceded forthe and come from God. Nether came I of my selfe, but he sent me. <sup>43</sup> Why do ye not knowe my speache? Even because ye cannot abyde the hearynge of my wordes.

<sup>44</sup> Ye are of youre father the deuyll, and the lustes of youre father ye will folowe. He was a murthrerer from the begynnyng; and abode not in the trueth, because ther is no trueth in him. When he speaketh a lye, then speaketh he of his awne. For he is a liar, and the father therof. <sup>45</sup> And because I tell you the trueth, therefore ye beleue me not.

<sup>46</sup> Which of you can rebuke me of synne? If I saye the trueth, why do not ye beleue me? <sup>47</sup> He that is of God, heareth goddes wordes. Ye therefore heare them not, because ye are not of God.

<sup>48</sup> Then answered the Iewes and sayde vnto him: Saye we not well that thou arte a Samaritan; and hast the deuyll? <sup>49</sup> Iesus answered: I haue not the deuyll: but I honour my father, and ye haue dishonoured me. <sup>50</sup> I seke not myne awne prayse: but ther is one that seketh and iudgeth.

<sup>51</sup> Verely verely I saye vnto you; yf a man kepe my sayynges; he shall neuer se death. <sup>52</sup> Then sayde the Iewes to him: Now knowe we that thou hast the deuyll. Abraham is deed; and also the Prophetes: and yet thou sayest; yf a man kepe my

## CRANMER — 1539.

that, which ye haue sene with youre father. <sup>39</sup> They answered and sayde vnto him: Abraham is oure father. Iesus sayeth vnto them: If ye were Abrahams chyldren, ye wolde do the dedes of Abraham. <sup>40</sup> But now ye go aboute to kylle me, a man that hath tolde you the trueth, which I haue heard of God: this dyd not Abraham. <sup>41</sup> Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacyon. We haue one father, euen God. <sup>42</sup> Iesus sayd vnto them: yf God were youre father, truly ye wolde loue me. For I proceded forth, and came from God. Nether came I of my selfe, but he sent me. <sup>43</sup> Why do ye not knowe my speache? Euen because ye can not abyde the hearyng of my worde.

<sup>44</sup> Ye are of youre father the deuyll, and the lustes of youre father will ye serue. He was a murthrerer from the begynnyng; and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, he speaketh of his awne. For he is a liar, and the father of the same thing. <sup>45</sup> And because I tell you the trueth, therefore ye beleue me not.

<sup>46</sup> Which of you rebuketh me of synne? If I saye the trueth, why do not ye beleue me? <sup>47</sup> He that is of God, heareth Goddes wordes. Ye therefore heare them not, because ye are not of God. <sup>48</sup> Then answered the Iewes, and sayd vnto him: Saye we not well, that thou art a Samaritan, and hast the deuyll? <sup>49</sup> Iesus answered: I haue not the deuyll: but I honour my father, and ye haue dishonoured me. <sup>50</sup> I seke not myne awne prayse: ther is one that seketh, and iudgeth.

<sup>51</sup> Verely, verely, I saye vnto you: yf a man kepe my sayynges, he shall neuer se death. <sup>52</sup> Then sayde the Iewes vnto him: Now knowe we, that thou hast the deuyll. Abraham is deed, and the Prophetes, and yet thou sayest: yf a man kepe my saying,

‘ ἀληθεία οὐχ ἔστηκεν ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. <sup>45</sup> ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. <sup>46</sup> τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; <sup>47</sup> ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.’

<sup>48</sup> Ἀπεκρίθησαν <sup>49</sup> οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, ‘ Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;’ <sup>49</sup> Ἀπεκρίθη Ἰησοῦς, ‘ Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. <sup>50</sup> ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. <sup>51</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, εἴαν τις τὸν λόγον τὸν ἐμὸν ἰτηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.’ <sup>52</sup> Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, ‘ Νῦν ἐργώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ οἱ

\* Rec. + οὐν.

b Rec. = τοῦ.

c Rec. + εἰ.

d Rec. + οὐν.

e Alex. ἰμὸν λόγον.

## GENEVA — 1557.

that which ye haue sene with your father. <sup>39</sup> They answered and sayd vnto hym, Abraham is our father. Iesus sayd vnto them, If ye were Abrahams chyldren, ye would do the dedes of Abraham. <sup>40</sup> But now ye go about to kyl me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

<sup>41</sup> Ye do the dedes of your father. Then sayd they to hym, We are not borne of fornication: we haue one Father, which is God. <sup>42</sup> Iesus sayd vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God: neither came I of my selfe, but he sent me. <sup>43</sup> Why do ye not vnderstand my talke? Euen because ye can not abyde the hearyng of my wordes.

<sup>44</sup> Ye are of your father the deuyll, and the lustes of your father ye wyl do. He hath bene a murtherer from the begynnyng, and abode not in the truth: because there is no truth in him. When he speaketh a lie, then speaketh he of his owne, for he is a lyar, and the father thereof. <sup>45</sup> And because I tel you the truth, ye beleue me not. <sup>46</sup> Which of you can rebuke me of synne? If I say the truth, why doe ye not beleue me?

<sup>47</sup> He that is of God, heareth Goddes wordes. Ye therefore heare them not, because ye are not of God. <sup>48</sup> Then answered the Iewes and sayd vnto hym, Say we not wel that thou art a Samaritane, and hast the deuyll. <sup>49</sup> Iesus answered, I haue not the deuyll, but I honour my Father, and ye haue dishonoured me. <sup>50</sup> I seeke not mine owne praise: but there is one  $\bar{y}$  seketh and iudgeth. <sup>51</sup> Verely verely I say vnto you, Yf a man kepe my saying, he shal neuer se death. <sup>52</sup> Then sayd the Iewes to hym, Now knowe we that thou hast the denyll. Abraham is dead, and also the Prophets: and yet thou sayest, If a man

## RHEIMS — 1582.

haue sene vwith your father. <sup>39</sup> They answered, and said to him, Our father is Abraham. Iesus saith to them, If you be the children of Abraham, doe the vvorkes of Abraham. <sup>40</sup> But novv, you seeke to kil me, a man that haue spoken the truth to you, vvwhich I haue heard of God: this did not Abraham. <sup>41</sup> You doe the vvorkes of your father. They said therfore to him, Vve vvere not borne of fornication, vve haue one father, God. <sup>42</sup> Iesus therfore said to them, If God vvere your father: verely you vvould loue me. for from God I proceeded, and came: for I came not of my self, but he sent me: <sup>43</sup> Vvwhy doe you not knovv my speach? Because you can not heare my vvord. <sup>44</sup> You are of your father the Diuel, and the desires of your father you vvil doe. he vvvas a mankiller from the beginning, and he stodee not in the veritie: because veritie is not in him. vvhen he speaketh a lie, he speaketh of his owne, because he is a lyer, and the father thereof. <sup>45</sup> But because I say the veritie, you beleeueme not. <sup>46</sup> Vvvhich of you shal argue me of sinne? If I say the veritie: vvwhy doe you not beleueme me?

<sup>47</sup> He that is of God, heareth the vvordes of God. Therefore you heare not, because you are not of God. <sup>48</sup> The Iewes therfore ansvered, and said to him, Doe not we say vvvel that thou art a Samaritane, and hast a diuill? <sup>49</sup> Iesus ansvered, I haue no deuill: but I doe honour my Father, and you haue dishonoured me. <sup>50</sup> but I seeke not mine ovvne glorie. there is that seeketh and iudgeth.

<sup>51</sup> Amen, amen I say to you, If any man keepe my vvord, he shal not see death for euer. <sup>52</sup> The Iewes therfore said, Novv we haue knovven that thou hast a deuill. Abraham is dead, and the Prophets: and thou saicst, If any man keepe my vvord,

## AUTHORISED—1611.

seene with your father. <sup>39</sup> They answered, and sayd vnto him, Abraham is our father. Iesus saith vnto them, If ye were Abrahams children, ye would doe the workes of Abraham. <sup>40</sup> But now ye seeke to kill mee, a man that hath tolde you the truth, which I haue heard of God: this did not Abraham. <sup>41</sup> Ye doe the dedes of your father. Then said they to him, We be not borne of fornication, wee haue one Father, euen God.

<sup>42</sup> Iesus said vnto them, If God were your Father, ye would loue mee, for I proceeded forth, and came from God: neither came I of my selfe, but he sent me. <sup>43</sup> Why doe ye not vnderstand my speech? euen because ye cannot heare my word.

<sup>44</sup> Ye are of your father the deuill, and the lusts of your father ye will doe: hee was a murtherer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his owne: for he is a liar, and the father of it. <sup>45</sup> And because I tel you the truth, ye beleueme not. <sup>46</sup> Which of you couineth mee of sinne? And if I say the truth, why doe ye not beleueme me?

<sup>47</sup> He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God. <sup>48</sup> Then answered the Iewes, and said vnto him, Say wee not well that thou art a Samaritane, and hast a deuill?

<sup>49</sup> Iesus answered, I haue not a deuill: but I honour my Father, and ye doe dishonour me. <sup>50</sup> And I seeke not mine owne glory, there is one that seeketh and iudgeth. <sup>51</sup> Uerely, verely I say vnto you, If a man keepe my saying, he shall neuer see death.

<sup>52</sup> Then said the Iewes vnto him, Now we know that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my saying, he shall never

‘προφήται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ ᾿ γεύσῃται |  
 ‘θανάτου εἰς τὸν αἰῶνα. <sup>53</sup> μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις  
 ‘ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν <sup>9</sup>ποιεῖς;’ <sup>54</sup> Ἀπεκρίθη Ἰησοῦς,  
 ‘Ἐὰν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων  
 ‘με, ὃν ὑμεῖς λέγετε, Ὅτι Θεὸς ἡμῶν ἐστι, <sup>55</sup> καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ  
 ‘οἶδα αὐτόν· καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης·  
 ‘ἀλλ’ οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. <sup>56</sup> Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιᾶ-  
 ‘σατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη.’ <sup>57</sup> Εἶπον οὖν οἱ Ἰουδαῖοι  
 πρὸς αὐτόν, ‘Πενητήκοντα ἔτη οὐπὼ ἔχεις, καὶ Ἀβραὰμ ἑώρακας;’ <sup>58</sup> Εἶπεν αὐτοῖς  
 ὁ Ἰησοῦς, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.’ <sup>59</sup> Ἦραν  
 οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ,

<sup>3</sup> Rec. γέσται.

<sup>4</sup> Rec. + σὶ.

<sup>5</sup> Rec. ἡμῶν.

<sup>6</sup> Rec. + ὁ.

## WICLIF—1380.

he schal not taast deeth withouten ende.  
<sup>53</sup> Whether thou art gretter thanne oure  
 fadir abraham that is deed? and the profes-  
 fetis ben deed, whom makist thou thisilf?

<sup>54</sup> ihesus answerid, if I glorifie my self;  
 my glorie is nouȝt; my fadir is that glori-  
 fieth me: whom ȝe seien that he is ȝoure  
 god, <sup>55</sup> and ȝe han not knowun hym; but  
 I haue knowun hym: and if I seie, that I  
 knowe him not: I schal be a hier liche  
 to ȝou. but I knowe hym & I kepe his  
 word, <sup>56</sup> abraham ȝoure fadir glade to se  
 my daie, and he saie and ioied, <sup>57</sup> thanne  
 the iewis seiden to hym, thou hast not ȝit  
 fifti ȝeer, and hast thou seen abraham?

<sup>58</sup> therfor ihesus seide to hem, truli truli  
 I seie to ȝou, bifor that abraham schulde  
 be: I am; <sup>59</sup> therfor thei token stonis to  
 cast to hym; but ihesus hidde hym: and  
 wente out of the temple.

9. AND ihesus passynge siȝ; a man  
 blynde fro the birthe, <sup>2</sup> and hise discipulis  
 axeden hym, maistr what synned this  
 man or hise eldriȝ that he schulde be  
 borun blynde, <sup>3</sup> ihesus answeride, nether  
 this man synned nether hise eldriȝ: but  
 that the werkis of god be shewid in hym;  
<sup>4</sup> it bihoueth me to worche the werkis of  
 hym that sente me: as long as the dai  
 is, the nyȝt schal come: whanne no man  
 nai worch, <sup>5</sup> as long as I am in the world:  
 I am the liȝt of the world.

<sup>6</sup> whanne he hadde seide these things,  
 he spette in to the erthe, and made cley  
 of the spetel: and anoyntid the cleie on  
 hise isen, <sup>7</sup> and seide to hym, go and be  
 thou waichen in the watir of siloe that is  
 to seie sente; thanne he wente and waich-  
 e: and cam seynge, <sup>8</sup> and so neȝboris  
 and thei that hadden seen hym bifor, for

## TYNDALE—1534.

sayinge, he shall never tast of deeth.  
<sup>53</sup> Arte thou greater then oure father Abra-  
 ham which is deed? and the Prophetes  
 are deed. Whome makest thou thy selfe?

<sup>54</sup> Iesus answered: Yf I honoure my  
 selfe, myne honoure is nothinge worth.  
 It is my father that honoureth me, which  
 ye saye is youre God, <sup>55</sup> and ye have not  
 knowen him; but I knowe him. And yf  
 I shuld saye, I knowe him not; I shuld be  
 a lyar lyke vnto you. But I knowe him;  
 and kepe his sayinge.

<sup>56</sup> Yure father Abraham was glad to se  
 my daye; and he sawe it and reioysed.  
<sup>57</sup> Then sayde the Iewes vnto him: thou  
 arte not yet .J. yere olde; and hast thou  
 sene Abraham? <sup>58</sup> Iesus sayd vnto them:  
 Verely verely I saye vnto you: yer  
 Abraham was; I am. <sup>59</sup> Then toke they vp  
 stones; to caste at him. But Iesus hid  
 him selfe; and went out of the temple.

9. AND as Iesus passed by, he sawe  
 a man which was blynde from his birth.  
<sup>2</sup> And his disciples axed him sayinge,  
 Master, who dyd synne: this man or his  
 father and mother, that he was borne  
 blynde. <sup>3</sup> Iesus answered: Nether hath  
 this man synned, nor yet his father and  
 mother; but that the workes of God  
 shuld be shewed on him. <sup>4</sup> I must worke  
 the workes of him that sent me, whyll it  
 is daye. The nyght cometh when noman  
 can worke. <sup>5</sup> As longe as I am in the  
 worlde, I am the lyght of the worlde.

<sup>6</sup> Assone as he had this spoken, he spate  
 on the grounde and made cleye of the  
 spetle, and rubbed the cleye on the eyes  
 of the blynde; <sup>7</sup> and sayde vnto him: Go,  
 wesche the in the pole of Syloe, which  
 (by interpretation) signifieth sent. He went  
 his waye and washed; and cam agayne  
 seinge. <sup>8</sup> The neȝbourres and they that  
 had sene him before how that he was a  
 begger, sayde: is not this he that sate

## CRANMER—1539.

he shall neuer taste of deeth. <sup>53</sup> Art thou  
 greater then oure father Abraham, which  
 is deed? and the prophetes are deed,  
 whom makest thou thy selfe?

<sup>54</sup> Iesus answered: If I honoure my selfe,  
 myne honoure is nothinge. It is my fa-  
 ther that honoureth me, which ye saye, is  
 youre God, <sup>55</sup> and yet ye haue not knowen  
 him: but I knowe him. And yf I saye, I  
 knowe him not, I shall be a lyar lyke vnto  
 you. But I knowe him, and kepe his  
 sayinge.

<sup>56</sup> Yure father Abraham was glad to se  
 my daye: and he sawe it, and reioysed.  
<sup>57</sup> Then sayde the Iewes vnto him: thou  
 art not yet .J. yere olde, and hast thou  
 sene Abraham? Iesus sayd vnto them:  
<sup>58</sup> Uerely verely, I saye vnto you: yer  
 Abraham was borne I am. <sup>59</sup> Then toke  
 they vp stones, to caste at him. But Iesus  
 hid him selfe, and went out of the temple.

9. AND as Iesus passed by, he sawe a  
 man, which was blynde from hys byrth.  
<sup>2</sup> And his disciples asked him sayinge:  
 Master, who dyd synne, this man, or his  
 father and mother, that he was borne  
 blynde? <sup>3</sup> Iesus answered: Nether hath  
 this man synned, nor yet his father and  
 mother; but that the workes of God  
 shulde be shewed in him. <sup>4</sup> I must worke  
 the workes of him that sent me, whill it  
 is daye. The nyght cometh, when no  
 man can worke. <sup>5</sup> As longe as I am in  
 the worlde, I am the lyght of the worlde.

<sup>6</sup> As one as he had thus spoken, he  
 spatte on the grounde, and made cleye of  
 the spetle, and rubbed the cleye on the  
 eyes of the blynde, <sup>7</sup> and sayde vnto him:  
 Go, wesche the in the pole of Syloe, which  
 (by interpretation) is asmoche to saye as:  
 sent. He went his waye therfore, and  
 washed, and came agayne seinge. <sup>8</sup> So  
 the neȝbourres and they that had sene  
 him before (how that he was a begger)  
 sayde: is not this he that sate and begged?

διελθὼν διὰ μέσου αὐτῶν καὶ παρήγγεν οὕτως.

IX. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. <sup>2</sup> καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, ‘Ραββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ;’ <sup>3</sup> Ἀπεκρίθη Ἰησοῦς, ‘Οὐτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.’ <sup>4</sup> ἐμὲ δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>5</sup> ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.’ <sup>6</sup> Ταῦτα εἰπὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοῦς ὀφθαλμούς τοῦ τυφλοῦ, <sup>7</sup> καὶ εἶπεν αὐτῷ, ‘Ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, (ὃ ἑρμηνεύεται, ἀπεσταλμένος.) ἀπήλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθε βλέπων. <sup>8</sup> Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν, |

<sup>2</sup> Alex. ἡμᾶς.

<sup>4</sup> Alex. + αὐτοῦ.

<sup>6</sup> Rec. τυφλὸς ἦν.

## GENEVA — 1557.

kepe my saying, he shal neuer tast of death.

<sup>53</sup> Art thou greater then our father Abraham, which is dead? and the Prophets are dead, whom makest thou thy selfe? <sup>54</sup> Iesus answered, If I honour my selfe, myne honour is nothing worth: It is my Father that honoureth me, which ye say, is your God. <sup>55</sup> And ye have not known him: but I knowe him: and if I should say, I knowe him not, I should be a lyar lyke vnto you: but I knowe hym, and kepe his sayyng. <sup>56</sup> Your father Abraham was very glad to se my day, and he saw it, and reioysed. <sup>57</sup> Then said the Iewes vnto him, Thou art not yet fifty yere olde, and hast thou sene Abraham? <sup>58</sup> Iesus sayd vnto them, Verely verely I say vnto you, yer Abraham was, I am. <sup>59</sup> Then toke they vp stones, to cast at him: but Iesus hid him selfe, and went out of the temple.

9. AND as Iesus passed by, he sawe a man which was blynde from his birth. <sup>2</sup> And his disciples asked him, saying, Master, who dyd synne, this man, or his father and mother, that he was borne blynde? <sup>3</sup> Iesus answered, Nether hath this man synned, nor yet his father and mother: but that the workes of God shulde be shewed on him. <sup>4</sup> I must worke the workes of him that sent me, while it is day: the night commeth when no man can worke. <sup>5</sup> As long as I am in the world, I am the light of the world.

<sup>6</sup> As sone as he had thus spoken, he spate on the grounde and made claye of the spettle, and rubbed the claye on the eyes of the blynde. <sup>7</sup> And sayd vnto him, Go wash thee in the poole of Siloam (which by interpretation signifieth, sent) He went his way therefore, and washed, and came agayne seynge. <sup>8</sup> The neyghbours and they that had sene him before how that he was blynde, sayd, Is not this

## RHEIMS — 1582.

he shal not tast death for euer. <sup>53</sup> Vvhy, art thou greater then our father Abraham, vvho is dead? and the Prophets are dead. Vvhom doest thou make thy self? <sup>54</sup> Iesus vsnswered, If I doe glorifie my self, my glorie is nothing, it is my father that glorifieth me, vvhom you say that he is your God. <sup>55</sup> And you haue not knovven him, but I knovv him. And if I shal say that I knovv him not: I shal be like to you, a lyer. But I doe knovv him, and doe keepe his vvord. <sup>56</sup> Abraham your father reioyced that he might see my day: and he savv, and vvas glad. <sup>57</sup> The Iewes therefore said to him, Thou hast not yet fifty yeres, and hast thou sene Abraham? <sup>58</sup> Iesus said to them, Amen, amen I say to you, before that Abraham vvas made, I am. <sup>59</sup> They tooke stones therfore to cast at him, but Iesus hid him self, and vvent out of the temple.

9. AND Iesus passing by, savv a man blinde from his natiuitie: <sup>2</sup> and his disciples asked him, Rabbi, vvho hath sinned, this man, or his parents, that he should be borne blinde? <sup>3</sup> Iesus vsnswered, Neither hath this man sinned, nor his parents: but that the vvorkes of God may be manifested in him. <sup>4</sup> I must vvorke the vvorkes of him that sent me, vvholes it is day.

The night commeth, vvhen no man can vvorke. <sup>5</sup> As long as I am in the vvorld, I am the light of the vvorld. <sup>6</sup> Vvhen he had said these things, he spit on the ground, and made clay of the spettle, and spred the clay vpon his eies, <sup>7</sup> and said to him, Goe, vvash in the poole of Siloé, vvchich is interpreted, Sent. He vvent therefore, and vvashed: and he came seeing.

<sup>8</sup> Therefore the neyghbours, and they vvchich had seen him before, that he vvas a begger, said, Is not this he that sate,

## AUTHORISED — 1611.

taste of death. <sup>53</sup> Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe? <sup>54</sup> Iesus answered, If I honour my selfe, my honour is nothing: it is my Father that honoureth mee, of whom ye say, that he is your God: <sup>55</sup> Yet ye haue not known him, but I know him: and if I should say, I know him not, I shal be a liar like vnto you: but I know him, and keepe his saying. <sup>56</sup> Your father Abraham reioyced to see my day: and he saw it, and was glad. <sup>57</sup> Then said the Iewes vnto him, Thou art not yet fifty yeeres olde, and hast thou seen Abraham? <sup>58</sup> Iesus sayd vnto them, Verely, verely I say vnto you, Before Abraham was, I am. <sup>59</sup> Then tooke they vp stones to cast at him: but Iesus hidde himselfe, and went out of the Temple, going thorow the midst of them, and so passed by.

9. AND as Iesus passed by, he sawe a man which was blind from his birth. <sup>2</sup> And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde? <sup>3</sup> Iesus answered, Neither hath this man sinned, nor his parents: but that the workes of God should be made manifest in him. <sup>4</sup> I must worke the workes of him that sent me, while it is day: the night commeth when no man can worke. <sup>5</sup> As long as I am in the world, I am the light of the world. <sup>6</sup> When he had thus spoken, he spat on the ground, and made clay of the spettle, and he <sup>a</sup> anointed the eyes of the blind man with the clay, <sup>7</sup> And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

<sup>8</sup> The neighbours therefore, and they which before had sene him, that he was blinde, said, Is not this he that sate and

<sup>a</sup> Or, spread the clay vpon the eyes of the blind man.

ἔλεγον, 'Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;' <sup>9</sup> Ἄλλοι ἔλεγον, 'Ὅτι οὗτός ἐστιν ἄλλοι δέ, 'Ὅτι ὅμοιοι αὐτῷ ἐστίν.' Ἐκείνος ἔλεγεν, 'Ὅτι ἐγὼ εἰμι.' <sup>10</sup> Ἐλεγον οὖν αὐτῷ 'Πῶς <sup>9</sup> ἀνερχθήσάν| <sup>9</sup> σου| οἱ ὀφθαλμοί;' <sup>11</sup> Ἀπεκρίθη ἐκείνος καὶ εἶπεν,| 'Ἄνθρωπος <sup>9</sup> λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, 'Υπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, καὶ νίψαι. <sup>12</sup> ἀπελλθὼν δὲ| καὶ νιψάμενος, ἀνέβλεψα.' Εἶπον οὖν αὐτῷ, 'Ποῦ ἐστιν ἐκεῖνος;' Ἀλέγει, 'Οὐκ οἶδα.'

<sup>13</sup> Ἀγρουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. <sup>14</sup> ἦν δὲ σάββατον, <sup>9</sup> ὅτε| τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. <sup>15</sup> πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, 'Πηλὸν ἐπέθηκέ <sup>9</sup> μου ἐπὶ τοὺς ὀφθαλμούς,| καὶ ἐνιψάμην, καὶ βλέπω.' <sup>16</sup> Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, 'Οὗτος ὁ ἄνθρωπος οὐκ ἐστὶ παρά τοῦ Θεοῦ,| ὅτι τὸ

<sup>9</sup> Alex. οὐχί, ἀλλ' ἄλλ' s. ὅτι οὗτός ἐστιν ἄλλοι εἰ ἔλεγον ὀυχί, ἀλλ'. <sup>9</sup> Alex. + οὖν. <sup>9</sup> Alex. ἠνερχθήσάν. <sup>9</sup> Rec. σοι. <sup>9</sup> Alex. = καὶ εἶπεν. <sup>9</sup> Alex. = ὁ. <sup>9</sup> Alex. + νίψαι. <sup>9</sup> Alex. τόν. <sup>9</sup> Alex. ἀπελλθὼν οὖν sq. <sup>9</sup> Alex. = οὖν s. Kai εἶπον.

## WICLIF—1380.

he was a begger: <sup>9</sup> seiden, whether this is not he that satte and beggid? other men seiden that this it is, other men seiden nay; but he is like hym, but he seide, that I am. <sup>10</sup> therfor thei seiden to hym, hou ben thin ijen opened? <sup>11</sup> he answerid, thilke man, that is seid ihesus: made clei τ anoyntid myn ijen, and seide to me, go thou to the watir of seloe: and waische; and I wente and waischid: and sai. <sup>12</sup> and thei seiden to hym, where is he? he seide; I woot not.

<sup>13</sup> thei ledden hym that was blynde to the farisies; <sup>14</sup> and it was saboth whanne ihesus made cleie and opened hise ijen. <sup>15</sup> ofte the farisies axeden hym; hou he hadde seen; <sup>15</sup> he seide to hem; he leide to me clei on the ijen, and I waischide, and I sei. <sup>16</sup> therfor summe of farisies seiden; this man is not of god: that kepeth not the saboth, other men seiden; hou mai a synful man do these signes? and strif was made among hem; <sup>17</sup> therfor thei seien ofsome to the blynde man; what seist thou of hym, that opened thin ijen? and he seide that he is a profete.

<sup>18</sup> therfor iewis bileueden not of hym, that he was blynde, and hadde seen: til thei clepid his fadir and modir, that hadde seen; <sup>18</sup> and thei axeden hem and seiden; is this youre sone, whiche 3e seien was born blynde; hou thanne seest he now? <sup>19</sup> his fadir τ modir answerden to hem and seiden; we witen that this is oure sone; and that he was born blynde; <sup>20</sup> but hou he now seeth we witen nere; or who opened hise ijen we witen neuere; axe 3e hym; he hath age; speke he of hym self; <sup>21</sup> his fadir and modir seiden these thingis, for thei dredden the iewis; for thanne the iewis hadden conspirid, that if any man knowlechid hym crist; he schulde be don

## TYNDALE—1534.

and begged? <sup>9</sup> Some sayde: this is he. Other sayd: he is lyke him. But he him self sayde: I am even he. <sup>10</sup> They sayde vnto him: How are thyne eyes opened then? <sup>11</sup> He answered and sayde. The man that is called Iesus, made claye; and anoynted myne eyes; and sayd vnto me: Go to the pole Syloe and wesshe. I went and wesshed and receaved my syght. <sup>12</sup> They sayde vnto him: where is he? He sayde: I cannot tell.

<sup>13</sup> Then brought they to the pharises; him that a lytel before was blynde; <sup>14</sup> for it was the Saboth daye when Iesus made the claye and opened his eyes. <sup>15</sup> Then agayne the pharises also axed him how he had receaved his syght. He sayde vnto them: He put claye apon myne eyes and I wasshed; and do se. <sup>16</sup> Then sayde some of the pharises; this man is not of God; because he kepeth not the saboth daye. Other sayde: how can a man that is a symer; do suche myracles? And ther was stryfe amonge them. <sup>17</sup> Then spake they vnto the blynde agayne: What sayst thou of him; because he hath opened thyn eyes? And he sayd: He is a Prophete.

<sup>18</sup> But the Iewes dyd not beleve of the felowe; how that he was blynde and receaved his syght; vntyll they had called the father and mother of him that had receaved his syght. <sup>19</sup> And they axed them this saying: Is this youre sone; whome ye saye was borne blynde? How doth he now se then? <sup>20</sup> His father and mother answered them and sayde: we wote well that this is oure sone; and that he was borne blynde: <sup>21</sup> but by what meanes he now seith; that can we not tell; or who hath opened his eyes; can we not tell. He is olde ynough; axe him; let him answer for him selfe. <sup>22</sup> Suche wordes spake his father and mother; because they feared the Iewes. For the Iewes had conspyred all redy that yf any man dyd confesse that he was Christ; he shuld be excommunicat

## CRANMER—1539.

<sup>9</sup> Some sayde: this is he. Againe other sayde (No, but) he is lyke him.

He him selfe sayde: I am euen he. <sup>10</sup> Therefore sayde they vnto him: How are thyne eyes opened? <sup>11</sup> He answered and sayde: The man that is called Iesus, made claye, and anoynted myne eyes, and sayde vnto me: Go to the pole Siloe, and wasshe. And when I went and wesshed, I receaved my syght. <sup>12</sup> Then sayd they vnto him: where is he? He sayde: I can not tell.

<sup>13</sup> They brought to the Pharises, hym that a lytel before was blinde: <sup>14</sup> and it was the Sabboth daye, when Iesus made the claye, and opened his eyes. <sup>15</sup> Then agayne the Pharises also asked him, how he had receaved his syght. He sayde vnto them: he put claye vpon myne eyes, and I wasshed, and do se. <sup>16</sup> Therefore sayde some of the Pharises: this man is not of God, because he kepeth not the Sabboth daye. Other sayde: how can a man that is a symer, do suche myracles? And ther was a stryfe amonge them. <sup>17</sup> They spake vnto the blynde man agayne: What sayst thou of him, because he hath opened thine eyes? He sayde: He is a Prophete.

<sup>18</sup> But the Iewes dyd not beleue of the man, (how that he had bene blynde, and receaved his syght) vntyll they called the father and mother him that had receaved his syght. <sup>19</sup> And they asked them, saying: Is this youre sone, whome ye saye was borne blynde? How doth he now se then? <sup>20</sup> His father and mother answered them, and sayde: we knowe, that this is oure sone, and that he was borne blynde: <sup>21</sup> but by what meanes he now seeth, we can not tell; or who hath opened his eyes, can we not tell. He is olde ynough, aske him, let him answer for him selfe. <sup>22</sup> Suche wordes spake his father and mother, because they feared the Iewes. For the Iewes had conspyred already, that yf any man dyd confesse that he was Christ, he shuld be excommunicat out of the

‘σάββατον οὐ τηρεῖ.’ Ἄλλοι ἄ ἔλεγον, ‘Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν;’ Καὶ σχίσμα ἦν ἐν αὐτοῖς. <sup>17</sup> Λέγουσι τῷ τυφλῷ πάλιν, ‘Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡ ἡνοῦξέ| σου τοὺς ὀφθαλμούς;’ Ὁ δὲ εἶπεν, ‘Ὅτι προφήτης ἐστίν.’ <sup>18</sup> Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, <sup>19</sup> καὶ ἠρώτησαν αὐτοὺς λέγοντες, ‘Οὗτός ἐστιν ὁ υἱὸς ἡμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγενήθη; πῶς οὖν ἄρτι βλέπει;’ | <sup>20</sup> Ἀπεκρίθησαν ἑ αὐτοῖς| οἱ γονεῖς αὐτοῦ καὶ εἶπον, ‘Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγενήθη.’ <sup>21</sup> πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν ἢ τίς ἡνοῦξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν. <sup>9</sup> αὐτὸς ἡλικίαν ἔχει αὐτὸν ἐρωτήσατε,| αὐτὸς περὶ αὐτοῦ λαλήσει.’ <sup>22</sup> Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετεθέηντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. <sup>2</sup>

<sup>2</sup> Alex. ἰν ᾧ ἡμίον. <sup>9</sup> Rec. ἰπὶ τοῖς ὀφθαλμοῖς μου. <sup>2</sup> Alex. Θεοῦ. <sup>9</sup> Alex. + εἰ. <sup>6</sup> Alex. + οὖν. <sup>6</sup> Alex. ἡμίον s. ἀνίψει. <sup>6</sup> Alex. βλέπει ἄρτι. <sup>6</sup> Const. + εἰ. <sup>6</sup> Alex. = αὐτοῖς. <sup>6</sup> Alex. αὐτὸν ἠρωτήσατε, ἡλικίαν ἔχει.

## GENEVA — 1557.

he that sate and begged? <sup>9</sup> Some sayd, This is he: other sayd, He is lyke him. But he him selfe sayd, I am euen he. <sup>10</sup> Therefore they sayd vnto him, How are thyne eyes opened then?

<sup>11</sup> He answered, and sayd, The man that is called Iesus, made claye, and anointed myne eyes, and sayd vnto me, Go to the poole Siloam and wash. And I went and washed, and receaued my sight. <sup>12</sup> They sayd vnto him, Where is he? He sayd, I can not tel. <sup>13</sup> They broght to the Pharises, him that a lytel before was blynde. <sup>14</sup> And it was the Sabbath day, when Iesus made the claye, and opened his eyes. <sup>15</sup> Then agayne the Pharises also asked him, how he had receaued his syght. He sayd vnto them, He put claye vpon mine eyes, and I washed, and do se. <sup>16</sup> Then sayd some of the Pharises, This man is not of God: because he kepeth not the Sabbath day. Other sayd, How can a man that is a sinner, do suche miracles? And ther was stryfe among them. <sup>17</sup> Then spake they vnto the blynde agayne, What saiest thou of him, because he hath opened thyne eyes? And he sayd, He is a Prophet.

<sup>18</sup> But the Iewes dyd not beleue of hym (how that he was blynde, and receaued hys syght) vntyl they had called the father and mother of hym that had receaued his syght. <sup>19</sup> And they asked them, saying, Is this your sonne, whom yessay was borne blynde? How doth he now se then? <sup>20</sup> Hys father and mother answered them, and sayd, We wot wel that this is our sonne, and that he was borne blynde: <sup>21</sup> But by what meanes he now seeth, that can we not tel: he is olde ynough, aske him, he shal answer for him selfe.

<sup>22</sup> Suche wordes spake his father and mother, because they feared the Iewes: for the Iewes had ordeined already, that yf any man dyd confesse that he was Christ, he shulde be excommunicate out

## RHEIMS — 1582.

and begged? Others said, That this is he. <sup>9</sup> But others, No, not so, but he is like him. But he said, That I am he. <sup>10</sup> They said therfore to him, How were thine eyes opened? <sup>11</sup> He answered, That man that is called Iesus, made clay: and anointed mine eyes, and said to me, Go to the poole of Siloe, and wash. And I went, and vvashed, and saw. <sup>12</sup> And they said to him, Where is he? He saith, I know not. <sup>13</sup> They bring him that had been blinde, to the Pharisees. <sup>14</sup> And it was the Sabbath when Iesus made the clay, and opened his eyes.

<sup>15</sup> Agayne therfore the Pharisees asked him, how he saw. But he said to them, He put clay vpon mine eyes, and I vvashed: and I see. <sup>16</sup> Certaine therfore of the Pharisees said, This man is not of God, that kepeth not the Sabbath. But others said, How can a man that is a sinner doe these signes? And there vvas a schisme among them.

<sup>17</sup> They say therfore to the blinde agayne, Thou, vwhat saiest thou of him that opened thine eyes? And he said, That he is a Prophet. <sup>18</sup> The Iewes therfore did not beleue of him, that he had been blinde and saw: vntil they called the parents of him that this saw, <sup>19</sup> and asked them, saying, Is this your sonne, vvhom you say that he vvas borne blinde? how then doth he now see? <sup>20</sup> His parents answered them, and said, We know that this is our sonne, and that he vvas borne blinde: <sup>21</sup> but how he now seeth, vve know not, or vvhom hath opened his eyes, vve know not, aske him self: he is of age, let him self speake of him self. <sup>22</sup> These things his parents said, because they feared the Iewes, for the Iewes had now conspired, that if any man should confesse him to be Christ, he should be put out of the Synagogue.

## AUTHORISED — 1611.

begged? <sup>9</sup> Some said, this is hee: others said, Hee is like him: but hee sayd, I am hee. <sup>10</sup> Therefore said they vnto him, How were thine eyes opened? <sup>11</sup> He answered and said, A man that is called Iesus, made clay, and anointed mine eyes, and said vnto me, Go to the poole of Siloam, and wash: and I went and washed, and I received sight. <sup>12</sup> Then said they vnto him, Where is he? He said, I know not.

<sup>13</sup> They brought to the Pharisees him that aforetime was blinde. <sup>14</sup> And it was the Sabbath day when Iesus made the clay, and opened his eyes. <sup>15</sup> Then againe the Pharisees also asked him how he had received his sight. He said vnto them, He put clay vpon mine eyes, and I washed, and do see. <sup>16</sup> Therefore said some of the Pharisees, This man is not of God, because he kepeth not the Sabbath day. Others said, How can a man that is a sinner, do such miracles? and there was a diuision among them. <sup>17</sup> They say vnto the blind man againe, What sayest thou of him, that he hath opened thine eyes? He said He is a Prophet. <sup>18</sup> But the Iewes did not beleue concerning him, that he had bin blind, and received his sight, vntill they called the parents of him that had received his sight. <sup>19</sup> And they asked them, saying, Is this your sonne, who ye say was borne blinde? how then doth he now see? <sup>20</sup> His parents answered them, and said, We know that this is our sonne, and that he was borne blinde: <sup>21</sup> But by what meanes he now seeth, we know not, or who hath opened his eyes we know not: he is of age, aske him, he shall speake for himselfe. <sup>22</sup> These wordes spake his parents, because they feared the Iewes: for the Iewes had agreed already, that if any man did confesse that he was Christ, he should

<sup>23</sup> διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, ‘Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.’ <sup>24</sup> Ἐφώ-  
νησαν οὖν ἡ ἐκ δευτέρου<sup>1</sup> τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, ‘Δὸς δόξαν  
τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν.’ <sup>25</sup> Ἀπεκρίθη οὖν  
ἐκείνος καὶ εἶπεν, ‘Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ἦν, | ἄρτι  
‘βλέπω.’ <sup>26</sup> Εἶπον ἰδὲ | αὐτῷ <sup>26</sup> πάλιν, | ‘Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς  
‘ὀφθαλμούς;’ <sup>27</sup> Ἀπεκρίθη αὐτοῖς, ‘Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν  
‘θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;’ <sup>28</sup> Ἐλοιδόρησαν |  
αὐτὸν, καὶ εἶπον, ‘Σὺ εἶ μαθητῆς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμεν μαθηταί.  
‘<sup>29</sup> ἡμεῖς οἶδαμεν ὅτι Μωσῆ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.’  
<sup>30</sup> Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, ‘Ἐν γὰρ τούτῳ θαυμαστόν ἐστίν, ὅτι  
‘ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. <sup>31</sup> οἶδαμεν ὁ δὲ | ὅτι

<sup>1</sup> Alex. τὸν ἄνθ. ἐκ ἐντέρου. <sup>2</sup> Alex. ἡμῶν καί. <sup>3</sup> Alex. οὖν. <sup>4</sup> Alex. = πάλιν. <sup>5</sup> Rec. Ἐλοιδόρησαν οὖν σ. Οἱ εἰ ἰδοῦρ.

## WICLIF—1380.

out of the synagoge, <sup>23</sup> therfor his fadir and modir seiden that he hath age, axe  
ze hym.

<sup>24</sup> therfor eftson thei clepiden the man  
that was blynde and seiden to hym, zeue  
thou glorie to god, we witen that this man  
is a synner, <sup>25</sup> thanne he seide; if he is a  
synner I woot nere; o thing I woot that  
whanne I was blynde; now I se, <sup>26</sup> ther-  
for thei seiden to hym, what didde he to  
thee; hou opened he thin igen? <sup>27</sup> he an-  
swerid to hem; I seide to zou now; and  
ze herden, what wolen ze offense here?  
whether ze wolen be made hise discipulis?  
<sup>28</sup> therfor thei curseden hym and seiden,  
be thou his disciple; we ben discipulis of  
moises. <sup>29</sup> We witen that god spak to  
moises, but we knowen not this; of  
whennes he is.

<sup>30</sup> thilke man answerid and seide to hem,  
for in this is a wonderful thing that ze  
witen not of whennes he is; ze he hath  
opened myn igen, <sup>31</sup> and we witen that  
god herith not synful men, but if ony is  
worschiper of god, and doith his wille;  
he herith hym, <sup>32</sup> fro the world is not  
herde; that ony man opened the igen of  
a blynde borun man, <sup>33</sup> but this were of  
god; he mygte not do ony thing, <sup>34</sup> thei  
answered: and seiden to hym, thou  
art alle borun in synnes and techist thou  
us? and thei putten hym out, <sup>35</sup> ihesus  
herde; that thei hadden putte hym out,  
and whanne he hadde founden hym, he  
seide to hym, bileuest thou in the sone of  
god? <sup>36</sup> he answerid; and seide, lord who  
is he; that I bileue in hym, <sup>37</sup> and ihesus  
seide to hym, tu thou hast seyn him, and  
lis it is that spakith with thee, <sup>38</sup> and he  
seide, lord, I bileue, and he fel down and  
worschiped hym, <sup>39</sup> therfor ihesus seith to  
hym, I can in to the world in to dome; <sup>40</sup>  
that thei that seen not; se; and thei that  
seen be made blynde, <sup>40</sup> and summe of  
the farisies herden that wren with hym:

<sup>23</sup> again, <sup>24</sup> clepiden, called  
<sup>25</sup> zeue, I know, woot, know  
<sup>26</sup> thilke, that <sup>27</sup> here, nere  
<sup>28</sup> dome, judgment. <sup>29</sup> o, one.

## TYNDALE—1534.

out of the synagoge. <sup>23</sup> Therefore sayde  
his father and mother: he is olde ynough,  
axe him.

<sup>24</sup> Then agayne called they the man that  
was blynde, and sayd vnto him: Geue  
God the prayse; we knowe that this man  
is a synner. <sup>25</sup> He answered and sayde:  
Whyther he be a synner or noo, I cannot  
tell: One thinge I am sure of that I was  
blynde, and now I se. <sup>26</sup> Then sayde they  
to him agayne. What dyd he to the?  
How opened he thyne eyes? <sup>27</sup> He an-  
swered them; I tolde you yerwhyte, and  
ye dyd not heare. Wherefor wolde ye  
heare it agayne? Will ye also be his dis-  
ciples? <sup>28</sup> Then rated they him; and sayde:  
Thou arte his disciple. We be Moses dis-  
ciples. <sup>29</sup> We are sure that God spake with  
Moses. This felowe we knowe not from  
whence he is.

<sup>30</sup> The man answered and sayde vnto  
them: this is a merueleous thinge that ye  
wote not whence he is; seinge he hath  
opened myne eyes. <sup>31</sup> For we be sure that  
God heareth not synners. But yf eny man  
be a worshipper of God and do his will,  
him heareth he. <sup>32</sup> Sence the worlde be-  
ganne was it not hearde that eny man  
opened the eyes of one that was borne  
blynd. <sup>33</sup> If this man were not of God, he  
coulde haue done no thinge. <sup>34</sup> They an-  
swered and sayd vnto him: thou arte  
altegether borne in synne; and dost thou  
teache vs? And they cast him out.

<sup>35</sup> Iesus hearde that they had excom-  
municate him; and assone as he had  
founde him, he sayd vnto him: doest thou  
beleue on the sonne of God? <sup>36</sup> He an-  
swered and sayde: Who is it Lord;e that  
I myght beleue on him? <sup>37</sup> And Iesus  
sayde vnto him: Thou hast sene him; and  
he it is that talketh with the. <sup>38</sup> And he  
sayde: Lord;e I beleue; and worshipped  
him. <sup>39</sup> Iesus sayde: I am come vnto  
judgement into this worlde; that they  
which se not, myght se; and they which  
se, myght be made blynde. <sup>40</sup> And some  
of the pharises which wer with him;

## CRANMER—1539.

synagoge. <sup>23</sup> Therefore sayde his father and  
mother: he is olde ynough, aske him.

<sup>24</sup> Then agayne called they the man that  
was blynde, and sayd vnto him: Geue  
God the prayse; we knowe that this man  
is a sinner. <sup>25</sup> He answered therefore, and  
sayde: Whyther he be a synner or no, I  
cannot tell: One thyng I am sure of:  
that where as I was blynd, now I se. <sup>26</sup>  
Then sayd they to him agayne: What  
dyd he to the? How opened he thine  
eyes? <sup>27</sup> He answered them: I tolde you  
yer whyle, and ye dyd not heare. Where-  
for wold ye heare it agayne? Wyl ye  
also be his disciples? <sup>28</sup> Then rated they  
him, and sayd: Be thou his disciple. We  
are Moses discipules. We are sure, <sup>29</sup> that  
God spake vnto Moses. As for this felow,  
we knowe not from whence he is:

<sup>30</sup> The man answered and sayde vnto  
them: this is a merueleous thinge, that  
ye wote not from whence he is, and yet  
he hath opened myne eyes. <sup>31</sup> For we be  
sure, that God heareth not synners. But  
yf eny man be a worshipper of God, and  
obedient vnto his will, him heareth he.  
<sup>32</sup> Sence the worlde beganne, was it not  
hearde, that eny man opened the eyes of  
one that was borne blind. <sup>33</sup> If this man  
were not of God, he coulde haue done  
nothinge. <sup>34</sup> They answered, and sayde  
vnto him: thou art altogether borne in  
synne, and dost thou teache vs? And  
they cast him out.

<sup>35</sup> Iesus hearde that they had excom-  
municate him; and whan he had founde  
him, he sayde vnto him: doest thou be-  
leue on the sonne of God? <sup>36</sup> He answered  
and sayde: Who is it Lord, that I myght  
beleue on him? <sup>37</sup> And Iesus sayd vnto  
him: Thou hast sene him, and he it is  
that talketh with the. <sup>38</sup> And he sayde:  
Lord I beleue, and he worshipped him.  
<sup>39</sup> And Iesus sayd vnto him: I am come  
vnto judgement into this worlde; that  
they which se not, myght se; and that  
they which se, might be made blynde.

<sup>40</sup> And some of the Pharises which were

‘ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ’ ἐάν τις θεοσεβῆς ᾦ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.’<sup>32</sup> ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἦνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.<sup>33</sup> εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἦδύνατο ποιεῖν οὐδέ.’<sup>34</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ‘Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς;’ Καὶ ἐξέβαλον αὐτὸν ἔξω.<sup>35</sup> Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρῶν αὐτὸν, εἶπεν αὐτῷ, ‘Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;’<sup>36</sup> Ἀπεκρίθη ἐκείνος καὶ εἶπε, ‘Καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν;’<sup>37</sup> εἶπε ὁ δὲ αὐτῷ ὁ Ἰησοῦς, ‘Καὶ ἐώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκείνός ἐστιν.’<sup>38</sup> Ὁ δὲ ἔφη, ‘Πιστεύω, κύριε’ καὶ προσεκύνησεν αὐτῷ.<sup>39</sup> καὶ εἶπεν ὁ Ἰησοῦς, ‘Εἰς κρίμα ἐγὼ εἶμι τὸν κόσμον τούτου ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.’<sup>40</sup> Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα ὅτι

\* Alex. = δι.

\* Rec. = καί.

\* Alex. = δι.

\* Alex. = καί.

\* Alex. οἱ μετ’ αὐτοῦ ὄντες.

## GENEVA — 1557.

of the Synagoge.<sup>23</sup> Therefore said his father and mother, He is olde ynough, aske him.<sup>24</sup> Then agayne called they the man that was blynde, and sayd vnto him, Geue glorie vnto God : we know that this man is a sinner.<sup>25</sup> Then he answered, and sayd, Whyther he be a synner or no, I can not tel : One thyng I am sure of, that I was blynd, and now I see.<sup>26</sup> Then sayd they to him agayne, What did he to thee? How opened he thyne eyes?

<sup>27</sup> He answered them, I tolde you yer while, and ye haue not heard it : wherefore wolde ye heare it agayne? wyl ye also be his disciples? <sup>28</sup> Then checked they hym, and sayd, Be thou his disciple: he was Moses disciples.<sup>29</sup> We are sure that God spake with Moses : this felow we knowe not from whence he is.<sup>30</sup> The man answered, and sayd vnto them Doubtles, this is a meruelous thing, that ye wot not whence he is, and yet he hath opened myne eyes.<sup>31</sup> For we be sure that God heareth not synners : but yf any man be a worshipper of God, and doth his wil, him heareth he.<sup>32</sup> Sence the world began was it not heard that any man opened the eyes of one that was borne blynde.<sup>33</sup> If this man were not of God, he could haue done nothing.<sup>34</sup> They answered and sayd vnto him, Thou art all together borne in synne, and doest thou teache vs? and they cast him out.

<sup>35</sup> Iesus heard that they had excommunicate him : and assone as he had founde him he sayd vnto him, Doest thou beleue on the Sonne of God? <sup>36</sup> He answered and sayd, Who is he Lord, that I myght beleue on hym? <sup>37</sup> And Iesus sayd vnto hym, Thou hast sene hym, and he it is that talketh with thee.<sup>38</sup> And he sayd, Lord, I beleue, and worshipped hym.<sup>39</sup> Iesus sayd, I am come vnto iudgement into this world : that they which see not, myght see : and they which see, myght be made blynde.<sup>40</sup> And some of the Pharises which were with hym heard these

## RHEIMS — 1582.

<sup>23</sup> Therefore did his parents say, That he is of age, aske him self. <sup>24</sup> They therefore againe called the man that had been blinde, and said to him, Giue glorie to God. vve knovv that this man is a sinner. <sup>25</sup> He therefore said to them, Vvwhether he be a sinner, I know not : one thing I know, that vvheras I vvas blinde, novv I see. <sup>26</sup> They said therefore to him, Vvhat did he to thee? hovv did he open thine eies? <sup>27</sup> He answered them, I haue novv told you, and you haue heard : vvhy vvil you heare it againe? vvil you also become his disciples?

<sup>28</sup> They reuiled him therefore, and said, Be thou his disciple : but we are the disciples of Moyses. <sup>29</sup> We know that to Moyses God did speake : but this man vve knovv not vvhen he is. <sup>30</sup> The man answered and said to them, For in this it is marvellous that you knovv not vvhen he is, and he hath opened mine eies. <sup>31</sup> and vve knovv that sinners God doth not heare, but if a man be a seruer of God, and doe the vvil of him, him he heareth. <sup>32</sup> From the beginning of the vvorld it hath not been heard that any man hath opened the eies of one borne blinde. <sup>33</sup> Vvles this man vvere of God, he could not doe any thing. <sup>34</sup> They answered, and said to him, Thou vvast vvholly borne in sinnes, and doest thou teach vs? And they did cast him forth.

<sup>35</sup> Iesus heard that they cast him forth : and vvhen he had found him, he said to him, Doest thou beleue in the sonne of God? <sup>36</sup> He answered, and said, Vvho is he Lord, that I may beleuee in him? <sup>37</sup> And Iesus said to him, Both thou hast seen him : and he that talketh vvith thee, he it is. <sup>38</sup> But he said, I beleuee Lord. And falling dovvn he adored him. <sup>39</sup> And Iesus said to him, For iudgement came I into this vvorld : that they that see not, may see : and they that see, may become blinde. <sup>40</sup> And certaine of the Pharises that vvere vvith him, heard : and they said

## AUTHORISED — 1611.

be put out of the Synagoge. <sup>23</sup> Therefore said his parents, He is of age, aske him. <sup>24</sup> Then againe called they the man that was blind, and said vnto him, Giue God the praise, we know that this man is a sinner. <sup>25</sup> He answered, and said, Whether he be a sinner or no, I know not : One thing I know, that whereas I was blind, now I see. <sup>26</sup> Then said they to him agayne, What did he to thee? How opened hee thine eyes? <sup>27</sup> He answered them, I haue told you already, and ye did not heare : wherefore would you heare it agayne? Will ye also be his disciples? <sup>28</sup> Then they reuiled him, and said, Thou art his disciple, but we are Moses disciples. <sup>29</sup> Wee know that God spake vnto Moses : as for this fellow, wee knowe not from whence he is. <sup>30</sup> The man answered, and said vnto them, Why herein is a marvellous thing, that yee know not from whence he is, and yet he hath opened mine eyes. <sup>31</sup> Now we know that God heareth not sinners : but if any man be a worshipper of God, and doth his will, him he heareth. <sup>32</sup> Since the world began was it not heard that any man opened the eyes of one that was borne blinde : <sup>33</sup> If this man were not of God, he could doe nothing. <sup>34</sup> They answered, and said vnto him, Thou wast altogether borne in sinnes, and doest thou teach vs? And they cast him out. <sup>35</sup> Iesus heard that they had cast him out ; and when he had found him, he said vnto him, Doest thou beleuee on the Sonne of God? <sup>36</sup> He answered and said, Who is he, Lord, that I might beleuee on him? <sup>37</sup> And Iesus said vnto him, Thou hast both sene him, and it is he that talketh with thee. <sup>38</sup> And he said, Lord, I beleuee : and he worshipped him.

<sup>39</sup> And Iesus said, For iudgement I am come into this world, that they which see not, might see, and that they which see, might be made blinde. <sup>40</sup> And some of the Pharisees which were with him, heard

\* Or, excommunicated him.

ὄντες μετ' αὐτοῦ, | καὶ εἶπον αὐτῷ, 'Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;' <sup>41</sup> Εἶπεν αὐτοῖς ὁ Ἰησοῦς, 'Εἰ τυφλοὶ ἦτε, οὐκ ἂν| εἴχετε ἁμαρτίαν νῦν δὲ λέγετε, Ὅτι βλέπομεν. <sup>42</sup> ἢ οὖν ἁμαρτία ὑμῶν μένει.'

X. 'Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν <sup>43</sup> τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτῃς ἐστὶ καὶ ληστής. <sup>44</sup> ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων. <sup>45</sup> τοῦτο ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα <sup>46</sup> καλεῖ | κατ' ὄνομα, καὶ ἐξάγει αὐτά. <sup>47</sup> καὶ ὅταν <sup>48</sup> τὰ ἴδια πρόβατα | ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. <sup>49</sup> ἄλλοτρίω δὲ οὐ μὴ <sup>50</sup> ἀκολουθήσωσιν, | ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν.' <sup>51</sup> Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς·

<sup>41</sup> Alex. = ἂν.

<sup>42</sup> Alex. αἰ (οὖν) ἁμαρτία ὑμῶν μένουσι.

<sup>43</sup> Alex. φωνῆ.

<sup>44</sup> Alex. τὰ ἴδια πάντα.

<sup>45</sup> Alex. ἀκολουθήσουσιν.

## WICLIF—1380.

and thei seiden to hym, whether we ben blynde? <sup>41</sup> ihesu seide to hem, if ze weren blynde: ze schuln not haue synne: but now ze seien that we seen, soure synne dwellich stille.

10. TRULY truli I seie to zou he that cometh not ynne bi the dore in to the fould of sheep, but stieth bi another weye: is a nyxt thief and a dai thef <sup>2</sup> but he that entrih bi the dore: is the sheep-herd of the sheep, <sup>3</sup> to this the porter openeth and the sheep heren his vois: and he clepith his owne sheep bi name: and ledth hem out, <sup>4</sup> ⁊ whame he hath don out his owne sheep: he goith bifore hem and the sheep sue hym, for thei knowun his vois: <sup>5</sup> but thei suen not an alien, but fleen fro hym, for thei han not knowun the vois of aliens, <sup>6</sup> ihesu seide to hem this prouerbe, but thei knewen not: what he spake to hem,

<sup>7</sup> therfor ihesu seid to hem eftsoner, truli truli I seie to zou: that I am the dore of the sheep, <sup>8</sup> as many as han comen, weren nyxt theues and dai theues: but the sheep herden not hem, <sup>9</sup> I am the dore, if any man schal entre bi me: he schal be saued, and he schal go yme and schal go out; and he schal fynde lesewis, <sup>10</sup> a nyxt thief cometh not: but that he stele, sle, ⁊ lese, and I cam that thei hav lif: and haue more plenteously.

<sup>11</sup> I am a good sheepherde, a good shepcheerd geueth his lif for his sheep, <sup>12</sup> but an hirid lynce, [and] that is not the shepcheerd, whos hcn not the sheep his owne: seeth a wolf comynge ⁊ he leueth the sheep and fleeth, and the wolf raueneth, and disparplith the sheep, <sup>13</sup> and the hirid lynce fleeth: for he is an hirid lynce: and it perteyneth not to hym of the sheep, <sup>14</sup> I am a good shepcheerd, ⁊

<sup>1</sup> steth, ascendeth. <sup>2</sup> clepith, calleth. <sup>3</sup> sue, followe. <sup>4</sup> ⁊, and. <sup>5</sup> ⁊, again. <sup>6</sup> lesewis, pasture. <sup>7</sup> lese, destroy. <sup>8</sup> disparplith, dispereth.

## TYNDALE—1534.

hearde these wordes and sayde vnto him: are we then blynde? <sup>41</sup> Iesus sayde vnto them: yf ye were blynde, ye shuld haue no synne. But now ye saye, we see, therfore youre synne remaineth.

10. UERELY verely I saye vnto you: he that entreth not in by the dore into the shepefolde, but clymeth vp some other waye: the same is a thefe and a robber. <sup>2</sup> He that goeth in by the dore, is the shepcheerde of the shepe: <sup>3</sup> to him the porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, and leadeh them out. <sup>4</sup> And when he hath sent forth his awne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. <sup>5</sup> A straunger they will not folowe, but will flye from him: for they knowe not the voyce of straungers. <sup>6</sup> This similitude spake Iesus vnto them. But they vnderstode not what thinges they were which he spake vnto them.

<sup>7</sup> Then sayde Iesus vnto them agayne. Verely verely I saye vnto you: I am the dore of the shepe. <sup>8</sup> All, euen as many as came before me, are theues and robbers: but the shepe dyd not heare them. <sup>9</sup> I am the dore: by me yf any man enter in, he shalbe safe, and shall goo in and out, and fynde pasture. <sup>10</sup> The thefe cometh not but forto steale, kyl, and destroye. I am come that they myght haue lyfe, and haue it more abundantly.

<sup>11</sup> I am the good shepeheerd. The good shepcheerd geueth his lyfe for the shepe. <sup>12</sup> An heyred seruaunt, which is not the shepcheerd, nether the shepe are his awne, seith the wolfe comynge, and leueth the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe. <sup>13</sup> The heyred seruaunt flyeth, because he is an heyred seruaunt, and careth not for the shepe. <sup>14</sup> I am that good shepcheerd, and

## CRANMER—1539.

with him, hearde these wordes, and sayde vnto him: are we blynde also? <sup>41</sup> Iesus sayde vnto them: yf ye were blynde, ye shulde haue no synne. But now ye saye: we see, therefore youre synne remaineth.

10. VERELY, verely, I saye vnto you: he that entreth not in by the dore into the shepefolde, but clymeth vp some other waye, the same is a thefe and a murthurer. <sup>2</sup> But he that entreth in by the dore, is the shepcheerde of the shepe: <sup>3</sup> to him the porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, and leadeh them out. <sup>4</sup> And when he hath sent forth his awne shepe, he goeth before them and the shepe folowe him: for they knowe his voyce. <sup>5</sup> A straunger will they not folowe, but will flye from him: for they knowe not the voyce of straungers. <sup>6</sup> This prouerbe spake Iesus vnto them. But they vnderstode not what thinges they were, whych he spake vnto them.

<sup>7</sup> Then sayd Iesus vnto them agayne: Verely verely I saye vnto you: I am the dore of the shepe. <sup>8</sup> All (euen as many as came before me) are theues and murthurs: but the shepe dyd not heare them. <sup>9</sup> I am the dore: by me yf any man enter in, he shalbe safe, and shall go in and out, and fynde pasture. <sup>10</sup> A thefe cometh not but for to steale, kyl, and to destroye. I am come, that they myght haue lyfe, and that they might haue it more abundantly.

<sup>11</sup> I am the good shepeheerd. A good shepcheerd geueth hys lyfe for the shepe. <sup>12</sup> An hyred seruaunt, and he which is not the shepcheerd (nether the shepe are hys awne) seeth the wolfe comynge, and leueth the shepe, and flyeth and the wolfe catcheth, and scattereth the shepe. <sup>13</sup> The hyred seruaunt flyeth, because he is an hyred seruaunt, and careth not for the shepe. <sup>14</sup> I am the good shepeheerd and knowe

εκένοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. <sup>7</sup> Ἐἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, ᾿Αμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. <sup>8</sup> πάντες ὅσοι <sup>2</sup> πρὸ ἐμοῦ ἤλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. <sup>9</sup> ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. <sup>10</sup> ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἤλθον ἵνα ζῶν ἔχωσι, καὶ περισσὸν ἔχωσιν. <sup>11</sup> Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· <sup>12</sup> ὁ μισθωτὸς δὲ, καὶ οὐκ ἂν ποιμὴν, οὐ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀπάξει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα. <sup>13</sup> ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. <sup>14</sup> ἐγὼ εἰμι ὁ ποιμὴν ὁ

<sup>7</sup> Alex. = ὅτι.

<sup>2</sup> Const. = πρὸ ἐμοῦ Alex. ἤλθον πρὸ ἐμοῦ.

<sup>9</sup> Alex. ἔστιν.

<sup>8</sup> Alex. = τὰ πρόβατα.

<sup>6</sup> Alex. = ὁ ἐκ μισθωτῶν φεύγει.

## GENEVA — 1557.

words, and said vnto him, Are we blinde also? <sup>41</sup> Iesus sayd vnto them, If ye were blinde, ye should haue no synne: but now ye say, We se: therefore your synne remaineth.

10. VERELY verely I say vnto you, He that entreth not in by the doore into the shepefolde, but clymmeth vp some other way, the same is a theefe and a robber. <sup>2</sup> But he that goeth in by the doore, is the shepheard of the sheepe. <sup>3</sup> To him the porter openeth, and the shepe here is voice, and he calleth his owne shepe by name, and leadeth them out. <sup>4</sup> And when he hath sent forth his owne shepe he goeth before them, and the shepe folow him: for they knowe his voyce.

<sup>5</sup> A stranger they wyl not folow, but they flye from hym: for they knowe not the voyce of strangers. <sup>6</sup> This similitude spake Iesus vnto them: but they vnderstode not what things they were which he spake vnto them.

<sup>7</sup> Then sayd Iesus vnto them agayne, Verely verely I say vnto you, I am the doore of the shepe. <sup>8</sup> All, euen as many as came before me, are theeues and robbers, but the shepe dyd not heare them. <sup>9</sup> I am the doore: by me if any man enter in, he shalbe safe: and shal goe in and out, and fynde pasture. <sup>10</sup> The theefe commeth not but for to steale, kyl and destroye: I am come that they myght haue lyfe, and haue it in abundance. <sup>11</sup> I am the good shepheard: the good shepheard gueth his lyfe for his shepe.

<sup>12</sup> An hyred seruant, and he which is not the shepheard, nether the shepe are his owne, seeth the wolf comming, and leueth the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe. <sup>13</sup> The hired seruant flyeth, because he is an hyred seruant, and careth not for the shepe. <sup>14</sup> I am that good shepheard,

## RHEIMS — 1582.

to him, Vvhy, are vve also blinde? <sup>41</sup> Iesus said to them, If you vvere blinde, you should not haue sinne, but nowv you say, That vve see. Your sinne remaineth.

10. AMEN, amen I say to you, he that entreth not by the doore into the folde of the sheepe, but climeth vp an other vway: he is a theefe and a robber. <sup>2</sup> But he that entreth by the doore, is the Pastor of the sheepe. <sup>3</sup> To this man the porter openeth: and the sheepe here his voice: and he calleth his ovvne sheepe by name, and leadeth them forth. <sup>4</sup> And vvhen he hath let forth his ovvne sheepe, he goeth before them: and the sheepe folovv him, because they knovv his voice. <sup>5</sup> But a stranger they folovv not, but flee from him: because they knovv not the voice of strangers. <sup>6</sup> This prouerbe Iesus said to them. But they knevvn not vvhat he spake to them.

<sup>7</sup> Iesus therefore said to them agayne, Amen, amen I say to you, that I am the doore of the sheepe. <sup>8</sup> And hovv many soeuer haue come, are theeues and robbers: but the sheepe heard them not. <sup>9</sup> I am the doore. By me if any enter, he shal be saued: and he shal goe in and shal goe out, and shal finde pastures. <sup>10</sup> The theefe commeth not but to steale and kil and destroy. I came that they may haue life, and may haue more abundantly. <sup>11</sup> I am the good Pastor. The good Pastor giueth his life for his sheepe.

<sup>12</sup> But the hiring and he that is not the Pastor, vvwhose ovvne the sheepe are not, seeth the vvoulfe comming, and leueth the sheepe, and fleeth: and the vvoulfe raueth, and disperseth the sheepe. <sup>13</sup> And the hiring fleeth because he is a hiring: and he hath no care of the sheepe. <sup>14</sup> I am the good Pastor: and I knovv mine, and

## AUTHORISED — 1611.

these words, and said vnto him, Are wee blind also? <sup>41</sup> Iesus said vnto them, If ye were blind, ye should haue no sinne: but now ye say, We see, therefore your sinne remaineth.

10. VERILY, verily I say vnto you, He that entreth not by the doore into the sheepefold, but climeth vp some other way, the same is a theefe, and a robber. <sup>2</sup> But hee that entreth in by the doore, is the shepheard of the sheepe. <sup>3</sup> To him the porter openeth, and the sheepe here his voice, and he calleth his owne sheepe by name, and leadeth them out. <sup>4</sup> And when he putteth forth his owne sheepe, he goeth before them, and the sheepe folow him: for they know his voyce. <sup>5</sup> And a stranger will they not folow, but will flee from him, for they know not the voice of strangers. <sup>6</sup> This parable spake Iesus vnto them: but they vnderstode not what things they were which he spake vnto them.

<sup>7</sup> Then sayd Iesus vnto them agayne, Verily, verely I say vnto you, I am the doore of the sheepe. <sup>8</sup> All that euer came before me, are theeues and robbers: but the sheep did not heare them. <sup>9</sup> I am the doore, by me if any man enter in, he shalbe saued, and shal goe in and out, and find pasture. <sup>10</sup> The theefe commeth not, but for to steale and to kill, and to destroy: I am come that they might haue life, and that they might haue it more abundantly. <sup>11</sup> I am the good shepheard: the good shepheard giueth his life for the sheepe.

<sup>12</sup> But he that is an hiring and not the shepheard, whose owne the sheepe are not, seeth the wolfe comming, and leueth the sheep, and fleeth: and the wolfe catcheth them, and scattereth the sheepe. <sup>13</sup> The hiring fleeth, because he is an hiring, and careth not for the sheepe. <sup>14</sup> I am the good shepheard, and

καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ ὁ γινώσκομαι ὑπὸ τῶν ἐμῶν, | <sup>15</sup> καθὼς γινώσκει  
 με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ  
 τῶν προβάτων. <sup>16</sup> καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·  
 κἀκεῖνά ἔμε δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ ἰ γενήσεται | μία  
 ποίμνη, εἰς ποιμὴν. <sup>17</sup> διὰ τοῦτο ὁ πατήρ με | ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν  
 μου, ἵνα πάλιν λάβω αὐτήν. <sup>18</sup> οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι  
 αὐτήν ἀπ' ἑμαυτοῦ. ἔξουσίαν ἔχω θείναι αὐτήν, καὶ ἔξουσίαν ἔχω πάλιν λαβεῖν  
 αὐτήν· ταύτην τὴν ἐπιτολὴν ἔλαβον παρὰ τοῦ πατρός μου. <sup>19</sup> Σχίσμα ἂ οὐν |  
 πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. <sup>20</sup> ἔλεγον δὲ πολλοὶ ἐξ  
 αὐτῶν, Δαιμόνιον ἔχει καὶ μαινεται· τί αὐτοῦ ἀκούετε; <sup>21</sup> Ἄλλοι ἔλεγον, Ταῦτα  
 τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς  
 ἀνοίγειν; |

<sup>1</sup> Alex. γινώσκουσι με τὰ ἐμὰ. <sup>2</sup> Alex. εἶ με. <sup>3</sup> Alex. γινώσκουσαι. <sup>4</sup> Alex. με ὁ πατήρ. <sup>5</sup> Alex. οὐν. <sup>6</sup> Alex. ἀνοῖσαι. <sup>7</sup> Alex. τοῖς. <sup>8</sup> Alex. τοῖς.

## WICLIF—1380.

I knowe my sheep: and my sheep knowen me, <sup>15</sup> as the fadir hath knowen me I knowe the fadir, and I putte my liif for my shepe, <sup>16</sup> I haue other sheep that ben not of this foold, and it bihoueth me to bryng hem to gidre, and thei schulen here my vois; and it schal be made o foold: <sup>17</sup> so scheepherd.

<sup>17</sup> therfor the fadir loueth me: for I putte my liif, that eftsonne I take it, <sup>18</sup> no man takith it fro me: but I putte it of my self; I haue power to putte it: and I haue power to take it agen; this maunde-ment I haue takun of my fadir. <sup>19</sup> Efte discepcion was made among the iewis for these wordis, <sup>20</sup> and many of hem seiden, he hath a deuel and maddith; what heren ze hym. <sup>21</sup> other men seiden, thes wordis ben not of a man that hath a fende; whether the deuel mai opene the ien of blynde men?

<sup>22</sup> But the festis of halowynge of the temple weren made in ierusalem, and it was wynter; <sup>23</sup> and ihesus walkid in the temple: in the porche of salomon; <sup>24</sup> therfor the iewis camen aboute hym; and seiden to hym; how long tarest thou aweie our soule? if thou art crist; seie thou to us openly; <sup>25</sup> ihesus answerid to hem; I speke to zou and ze bileuen not; the werkis that I do in the name of my fadir beren witnessynge of me; <sup>26</sup> but ze bileuen not; for ze ben not of my sheep; <sup>27</sup> my shepe heren my vois; and I knewe hem and thei suen me; <sup>28</sup> and I zeue to hem cuerlastynge liif; and thei schulen not perische withouten ende; and noon schal rauysch hem fro myn hond; <sup>29</sup> that thing that my fadir gaf to me: is more thanne alle thingis; and no man mai rauysche fro my fadris hond; <sup>30</sup> I and the fadir ben oon;

<sup>31</sup> the iewis taken vp stones to stone hym; <sup>32</sup> ihesus answerid to hem; I haue

o, me, eftsonne, or ofte, again. agen, again. i, en, eyes. sun, followe. zeue, give. rauysche, rarieth.

## TYNDALE—1534.

knowe myne, and am knowen of myne. <sup>15</sup> As my father knoweth me: even so knowe I my father. And I geue my lyfe for the shepe: <sup>16</sup> and other shepe I haue; which are not of this folde. Them also must I brynge; that they maye here my voyce, and that ther maye be one flocke and one shepherde.

<sup>17</sup> Therefore doth my father loue me; because I put my lyfe from me; that I myght take it agayne. <sup>18</sup> No man taketh it from me: but I put it awaye of my selfe. I haue power to put it from me; and have power to take it agayne: This commaundment haue I receaued of my father. <sup>19</sup> And ther was a dissencion agayne amonge the Iewes for these saynges; <sup>20</sup> and many of them sayd. He hath the deuyll; and is mad: why heare ye him? <sup>21</sup> Other sayde; these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde?

<sup>22</sup> And it was at Ierusalem the feaste of the dedicacion; and it was wynter: <sup>23</sup> and Iesus walkid in Salomons porche. <sup>24</sup> Then came the Iewes rounde aboute him; and sayde vnto him; How longe dost thou make vs doute? Yf thou be Christ; tell vs playnly. <sup>25</sup> Iesus answerid them; I tolde you and ye beleue not. The werkis that I do in my fathers name they beare witness of me. <sup>26</sup> But ye beleue not; because ye are not of my shepe. As I sayde vnto you; <sup>27</sup> my shepe heare my voyce; and I knowe them; and they folowe me; and <sup>28</sup> I geue vnto them eternal lyfe; and they shall never perissh; nether shall any man plucke them oute of my honde. <sup>29</sup> My father which gaue them me; is greater then all; and no man is able to take them out of my fathers honde. <sup>30</sup> And I and my father are one.

<sup>31</sup> Then the Iewes agayne toke vp stones; to stone him with all. <sup>32</sup> Iesus answerid

## CRANMER—1539.

my shepe, and am knowen of myne. <sup>15</sup> As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe: and <sup>16</sup> other shepe I haue, which are not of this fold. Them also must I bring, and they shall here my voyce, and ther shall be one folde and one shepherde. <sup>17</sup> Therefore doth my father loue me, because I put my lyfe from me, that I myght take it agayne. <sup>18</sup> No man taketh it from me: but I put it awaye of my selfe. I haue power to put it from me, and I haue power to take it agayne: This commaundment haue I receaued of my father. <sup>19</sup> There was a dissencion therfore agayne amonge the Iewes for these saynges, <sup>20</sup> and many of them sayde: He hath the deuyll, and is madd: why heare ye him? <sup>21</sup> Other sayd these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde?

<sup>22</sup> And it was at Ierusalem the feaste of the dedicacion, and it was wynter: <sup>23</sup> and Iesus walkid in the temple, euen in Salomons porche. <sup>24</sup> Then cam the Iewes rounde aboute him, and sayd vnto him; How longe dost thou make vs doute? If thou be Christ, tell vs playnly. <sup>25</sup> Iesus answerid them: I tolde you, and ye beleue not. The werkis that I do in my fathers name, they beare witness of me. <sup>26</sup> But ye beleue not, because ye are not of my shepe. As I sayd vnto you: <sup>27</sup> my shepe heare my voyce: and I knowe them, and they folow me, <sup>28</sup> and I geue vnto them eternal lyfe, and they shall neuer peryshe, nether shall any man plucke them out of my hande. <sup>29</sup> My father which gaue them me, is greater then all, and no man is able to take them out of my fathers hande. <sup>30</sup> I and my father are one.

<sup>31</sup> Then the Iewes agayne toke vp stones, to stone him with all. <sup>32</sup> Iesus answerid

<sup>22</sup> Ἐγένετο δὲ τὰ ἐγκαίρια ἐν <sup>k</sup> τοῖς Ἱεροσολύμοις, <sup>l</sup> καὶ χειμῶν ἦν <sup>23</sup> καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στυα<sup>m</sup> ἢ Σολομῶνος. | <sup>24</sup> ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησίαι. <sup>25</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. <sup>26</sup> Ἄλλ' ὑμεῖς οὐ πιστεύετε. ὁ οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, <sup>p</sup> καθὼς εἶπον ὑμῖν. | <sup>27</sup> τὰ πρόβατα τὰ ἐμὰ τῆς φωτῆς μου <sup>q</sup> ἀκούει, | καὶ γὰρ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι. <sup>28</sup> καὶ γὰρ ζῶν αἰῶνιον δίδωμι αὐτοῖς. καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ <sup>r</sup> οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. <sup>29</sup> ὁ πατὴρ μου ὃς δεδωκέ μοι, μείζων πάντων ἐστί. καὶ οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου. <sup>30</sup> ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμέν. <sup>31</sup> Ἐβαστασαν οὖν <sup>s</sup> πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. <sup>32</sup> Ἀπεκρίθη αὐτοῖς ὁ

<sup>m</sup> Rec. + τοῦ. <sup>n</sup> Rec. Σολομῶνος. <sup>o</sup> Alex. ἔτι οὐκ. <sup>p</sup> Alex. = καθὼς εἶπον ὑμῖν. <sup>q</sup> Alex. ἀκούουσιν. <sup>r</sup> Alex. οὐ μὴ ἄρπαξ. <sup>s</sup> Alex. = πάλιν.

## GENEVA — 1557.

and know myne, and am known of rayne. <sup>15</sup> As my Father knoweth me: euen so know I my Father: and I geue my lyfe for the shepe. <sup>16</sup> Other shepe I haue also which are not of this folde: them also must I bring, and they shal heare my voyce: and ther shal be one shepefolde, and one shepherde.

<sup>17</sup> Therefore doth my Father loue me, because I put my lyfe from me, that I might take it agayne. <sup>18</sup> No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, and haue power to take it agayne: this commandement haue I receaued of my Father. <sup>19</sup> Then ther was a dissention agayne among the Iewes for these sayings: <sup>20</sup> And many of them sayd, He hath the deuyll, and is madde: why heare ye him? <sup>21</sup> Other sayd, These are not the wordes of him that hath the deuyll: Can the deuyll open the eyes of the blynde? <sup>22</sup> And it was at Ierusalem the feast of the Dedication, and it was wynter.

<sup>23</sup> And Iesus walked in the temple, in Solomons porche. <sup>24</sup> Then came the Iewes rounde about hym, and sayd vnto him, How longe doest thou make vs doute? If thou be the Christe, tel vs playnly. <sup>25</sup> Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers name, they heare wytnes of me. <sup>26</sup> But ye beleue not: for ye are not of my shepe, as I sayd vnto you: <sup>27</sup> My shepe heare my voyce, and I knowe them, and they folow me: <sup>28</sup> And I geue vnto them eternal lyfe, and they shal neuer perishe, nether shal any man plucke them out of my hand. <sup>29</sup> My Father which gaue them me, is greater then all: and no man is able to take them out of my Fathers hand.

<sup>30</sup> And I and my Father are one. <sup>31</sup> Then the Iewes agayne toke vp stones, to stone hym with all. <sup>32</sup> Iesus answered them,

## RHEIMS — 1582.

mine knovn me. <sup>15</sup> As the Father knovn-eth me, and I knovn the Father: and I yeld my lyfe for my sheepe. <sup>16</sup> And other sheepe I haue that are not of this folde: them also I must bring, and they shal heare my voyce, and there shal be made one folde and one Pastor. <sup>17</sup> Therefore the Father loneth me: because I yeld my lyfe, that I may take it agayne. <sup>18</sup> No man taketh it avay from me: but I yeld it of my self. and I haue povver to yeld it: and I haue povver to take it agayne. This commaundement I receiued of my father.

<sup>19</sup> A dissension rose agayne among the Iewes for these vvordes. <sup>20</sup> And many of them said, He hath a deuil and is mad: vwhy heare you him? <sup>21</sup> Others said, These are not the vvordes of one that hath a deuil. can a deuil open the eyes of blinde men?

<sup>22</sup> And the Dedication vvvas in Hierusalem: and it vvvas vvinter. <sup>23</sup> And Iesus vvwalked in the temple, in Salomons porche. <sup>24</sup> The Iewes therefore compassed him round about, and said to him, How long doest thou hold our soule in suspense? if thou be CHRIST, tel vs openly. <sup>25</sup> Iesus answered them, I speake to you: and you heleeue not, the vvorkes that I doe in the name of my Father, they giue testimonie of me. <sup>26</sup> but you doe not beleue, because you are not of my sheepe. <sup>27</sup> My sheepe heare my voyce: and I knovn them, and they follovv me. <sup>28</sup> And I giue them life euerlasting: and they shal not perish for euer, and no man shal plucke them out of my hand. <sup>29</sup> My Father, that vvwhich he hath giuen me, is greater then al: and no man can plucke them out of the hand of my father. <sup>30</sup> I and the Father are one.

<sup>31</sup> The Iewes tooke vp stones, to stone him. <sup>32</sup> Iesus answered them, Many good

## AUTHORISED — 1611.

know my sheepe, and am known of mine. <sup>15</sup> As the Father knoweth me, euen so know I the Father: and I lay downe my lyfe for the sheepe. <sup>16</sup> And other sheepe I haue, which are not of this fold: them also I must bring, and they shall heare my voyce; and there shall be one fold, and one shepheard. <sup>17</sup> Therefore doeth my Father loue me, because I lay downe my life that I might take it agayne. <sup>18</sup> No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and I haue power to take it agayne. This commandement haue I receiued of my Father.

<sup>19</sup> There was a diuision therefore agayne among the Iewes for these sayings. <sup>20</sup> And many of them said, He hath a deuil, and is mad, why heare ye him? <sup>21</sup> Others said, These are not the wordes of him that hath a deuil. Can a deuil open the eyes of the blind?

<sup>22</sup> And it was at Hierusalem the feast of the dedication, and it was winter. <sup>23</sup> And Iesus vvwalked in the temple in Solomons porch. <sup>24</sup> Then came the Iewes round about him, and said vnto him, How long doest thou <sup>a</sup> make vs to doubt? If thou be the Christ, tell vs plainly. <sup>25</sup> Iesus answered them, I tolde you, and ye beleue not: the workes that I doe in my Fathers Name, they beare witnes of me. <sup>26</sup> But ye beleue not, because ye are not of my sheepe, as I said vnto you. <sup>27</sup> My sheep heare my voyce, and I know them, and they follow me. <sup>28</sup> And I giue vnto them eternal life, and they shall neuer perish, neither shall any man plucke them out of my hand. <sup>29</sup> My Father which gaue them me, is greater then all: and no man is able to plucke them out of my Fathers hand. <sup>30</sup> I and my Father are one. <sup>31</sup> Then the Iewes tooke vp stones agayne to stone him.

<sup>32</sup> Iesus answered them, Many good

<sup>a</sup> Or. hold vs in suspense.

Ἰησοῦς, ‘ Πολλὰ ‘ καλὰ ἔργα ἔδειξα ὑμῖν | ἐκ τοῦ πατρός μου διὰ ποῖον αὐτῶν  
 ‘ ἔργον λιθάσετε με; ’ <sup>33</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι ἠ λέγοντες, | ‘ Περὶ καλοῦ  
 ‘ ἔργου οὐ λιθάσομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς  
 ‘ σεαυτὸν Θεόν. ’ <sup>34</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ‘ Οὐκ ἔστι γεγραμμένον ἐν τῷ  
 ‘ νόμῳ ἡ ὑμῶν, | “ Ἐγὼ εἶπα, θεοὶ ἐστε; ” <sup>35</sup> Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ  
 ‘ λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή) <sup>36</sup> ὃν ὁ πατὴρ ἡγάσθη  
 ‘ καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, “ Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς  
 ‘ τοῦ Θεοῦ εἰμι; <sup>37</sup> εἰ οὐ ποῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι. <sup>38</sup> εἰ δὲ  
 ‘ ποιῶ, κὰν ἐμοὶ μὴ <sup>39</sup> πιστεύητε, | τοῖς ἔργοις πιστεύσατε ἵνα γνῶτε <sup>2</sup> καὶ πιστεύ-  
 ‘ σσητε, | ὅτι ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν ἡ αὐτῷ. ’ <sup>39</sup> Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι  
 καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.

<sup>1</sup> Alex. ἔργα κατὰ ἑτέρα ἡμῖν.<sup>2</sup> Alex. = λέγοντες.<sup>3</sup> Alex. ἡμῶν, ὅτι.<sup>4</sup> Alex. πιστεύετε.<sup>5</sup> Alex. καὶ γνώσκετε.

## WICLIF—1380.

schwid to 3ou many good werkis of my  
 fadir, for whiche werke of hem stonen ze  
 me? <sup>33</sup> the iewis answereden to hym, we  
 stonen thee not of good werke: but of  
 blasfemy, and for thou sithen thou art a  
 man: makist thi silf god, <sup>34</sup> ihesus an-  
 swerd to hem; whether it is not writun  
 in ȝoure lawe: that I seide ze ben god-  
 dis? <sup>35</sup> if he seide that they weren god-  
 dis: to which the word of god was made  
 and scripture mai not be vndo: <sup>36</sup> thilke  
 that the fadir hath halowid and hath sent  
 to to the world: ze seien that thou blas-  
 femyst, for I seide I am goddis sone,

if I do not the werkis of my fadir: nyle  
 ze bileue to me, <sup>38</sup> but if I do, thouz ze  
 wolen not bileue to me: bileue ze to the  
 werkis, that ze knowe and bileue: that  
 the fadir is in me, and I in the fadir,

<sup>39</sup> therfor thei souȝten to take hym: and  
 he wente out of her hondis, <sup>40</sup> and he  
 wente eftsoone ower Iordan to to that  
 place whethere Iou was first baptisyng  
 and he dwelte there; <sup>41</sup> and many eamen to  
 hym, and seiden, for Iohn dide no my-  
 racle, and alle thisis what cuer Iohn seide  
 of this weren sothe. <sup>42</sup> and many bileueden  
 in hym.

II. AND there was a sike man lazarus  
 of bethany: of the castil of marie and  
 martha his sistris; <sup>2</sup> and it was marie  
 whiche anyontid the lord with oynement:  
 and wipid hies fet with hir heeris: whos  
 brother lazarus was sike; <sup>3</sup> therfor his sis-  
 tris senten to hym: and seiden, lord lo  
 he whom thou louest: is sike; <sup>4</sup> and ihesus  
 herde and seide to hem; this sikenesse is  
 not to the death: but for the glorie of  
 god, that mannes soe be glorified bi  
 hym. <sup>5</sup> and ihesus loued martha & hir  
 sistir mari and lazarus; <sup>6</sup> therfor whanne

<sup>1</sup> ston. since. thilke, that. nyle, not. eftsoone, agayne. sothe true. castil, town.

## TYNDALE—1534.

them: many good workes haue I shewed  
 you from my father: for which of them  
 will ye stone me? <sup>33</sup> The Iewes answered  
 him sayinge. For thy good workes sake  
 we stone the not: but for thy blasphemie,  
 and because that thou beinge a man, mak-  
 est thy selfe God. <sup>34</sup> Iesus answered  
 them: Is it not written in youre lawe: I  
 saye, ye are goddes? <sup>35</sup> If he called them  
 goddes vnto whom the worde of God was  
 spoken (and the scripture can not be  
 broken) <sup>36</sup> saye ye then to him, whom the  
 father hath sanctified, and sent into the  
 world, thou blasphemest, because I sayd  
 I am the sonne of God? <sup>37</sup> If I do not the  
 workes of my father, beleue me not. <sup>38</sup> But  
 if I do though ye beleue not me: yet bele-  
 ue the workes, that ye maye knowe and  
 beleue that the father is in me, and I in  
 him.

<sup>39</sup> Agayne they went aboute to take him:  
 but he escaped out of their hondes. <sup>40</sup> and  
 went awaye agayne beyonde Iordan, into  
 the place where Iohn before had baptised,  
 and there aboode. <sup>41</sup> And many resorted  
 vnto him, and sayd. Iohn dyd no mir-  
 acle: but all thinges that Iohn spake of  
 this man are true. <sup>42</sup> And many beleued  
 on him there.

II. A Certayne man was sick,  
 named Lazarus of Bethania the tounce of  
 Mary and her sister Martha. <sup>2</sup> It was that  
 Mary which annoynted Iesus with oym-  
 ent, and wyped his fete with her heere,  
 whose brother Lazarus was sike; <sup>3</sup> and  
 his sisters sent vnto him sayinge. Lorde  
 behold, he whom thou lovest, is sicke.

<sup>4</sup> When Iesus hearde that, he sayd: this  
 infirmite is not vnto death, but for the  
 laude of God, that the sonne of God might  
 be praysed by the reason of it. <sup>5</sup> Iesus  
 loued Martha and her sister and Lazarus.

<sup>6</sup> After he hearde, that he was sicke, then

## CRANMER—1539.

them: many good workes haue I shewed  
 you from my father: for which of them  
 do ye stone me? <sup>33</sup> The Iewes answered  
 him, sayinge. For thy good workes sake  
 we stone the not but for thy blasphemie,  
 and because that thou beinge a man, makest  
 thy selfe God. <sup>34</sup> Iesus answered them:  
 Is it not written in youre lawe I sayd, ye  
 are Goddes? <sup>35</sup> If he called them Goddes,  
 vnto whom the worde of God was spoken  
 (and the scripture can not be broken) <sup>36</sup>  
 concerning him whom the father hath sanc-  
 tified, and sent into the world) do ye  
 saye that I blasphemie because I sayd, I  
 am the sonne of God? <sup>37</sup> If I do not the  
 workes of my father, beleue me not. <sup>38</sup> But  
 yf I do, and yf ye beleue not me, beleue  
 the workes: that ye maye knowe and  
 beleue, that the father is in me, and I in  
 him.

<sup>39</sup> Agayne they went aboute to take him;  
 and he escaped out of their hande, <sup>40</sup> and  
 went awaye agayne beyonde Iordan, into  
 the place where Iohn before had baptised,  
 and there he abode. <sup>41</sup> And many resorted  
 vnto him, and sayde: Iohn dyd no mir-  
 acle, but all thynges that Iohn spake of  
 this man were true. <sup>42</sup> And many beleued  
 on him there.

II. A Certayne man was sycke,  
 named Lazarus of Bethania the tounce of  
 Mary, and her syster Martha. <sup>2</sup> It was  
 that Mary which annoynted Iesus with  
 oynment, and wyped hys fete with her  
 heer, whose brother Lazarus was sycke.  
<sup>3</sup> Therfore, his systers sent vnto him, say-  
 inge: Lorde, beholde, he whom thou  
 louest, is sycke. <sup>4</sup> When Iesus hearde that,  
 he sayde: this infirmite is not vnto death  
 but for the prayse of God, that the sonne  
 of God might be praysed by the reason of  
 it.

<sup>5</sup> Iesus loued Martha and her syster  
 and Lazarus. <sup>6</sup> Whan he had heard

<sup>40</sup> Καὶ ἀπήλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἕκεῖ. <sup>41</sup> καὶ πολλοὶ ἤλθον πρὸς αὐτὸν, καὶ ἔλεγον, ὅτι Ἰωάννης μὲν ἔσημείων ἐποίησεν | οὐδὲν πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν. <sup>42</sup> Καὶ ἐπίστευσαν πολλοὶ | ἐκεῖ εἰς αὐτόν.]

XI. Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. <sup>2</sup> (ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένευ.) <sup>3</sup> ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. <sup>4</sup> Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. <sup>5</sup> Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. <sup>6</sup> ὧς οὖν

¶ Alex. τῆ πατρι.

¶ Alex. ἐποίησεν σημεῖον.

¶ Alex. πολλοὶ ἐπίστευσαν.

¶ Alex. εἰς αὐτὸν ἔκει.

## GENEVA — 1557.

Many good workes haue I shewed you from my Father: for which of those workes do ye stone me? <sup>33</sup> The Iewes answered him saying, For the good workes sakes we stone thee not: but for thy blasphemie: that is, that thou beying a man, makest thy selfe God.

<sup>34</sup> Iesus answered them, Is it not wrytten in your Lawe, I sayd, ye are Goddes? <sup>35</sup> If hee called them Goddes vnto whome the worde of God was spoken, and the Scripture can not be broken: <sup>36</sup> Say ye then to him, whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I sayd I am the Sonne of God? <sup>37</sup> If I do not the workes of my Father, beleue me not. <sup>38</sup> But yf I do, then thogh ye beleue not me, yet beleue the workes: that ye may knowe and beleue, that the Father is in me, and I in hym. <sup>39</sup> Agayne they went about to take hym: but he escaped out of their handes. <sup>40</sup> And went agayne beyond Iordan, into the place where Iohn before had baptized: and there abode. <sup>41</sup> And many resorted vnto him, and sayd, Iohn dyd no miracle: but all things that Iohn spake of this man were true. <sup>42</sup> And many beleued on hym there.

II. AND a certaine man was sick, named Lazarus of Bethania the towne of Marie, and her sister Martha. <sup>2</sup> It was that Marie which anointed Iesus with oyntment, and wiped his fete with her haire, whose brother Lazarus was sick.

<sup>3</sup> Therefore his sisters sent vnto him, saying, Lord, beholde, he whome thou louest, is sick. <sup>4</sup> When Iesus heard that, he sayd, This sickenes is not that he shulde dye, but for the laude of God that the Sonne of God myght be prayed by the reason of it. <sup>5</sup> Iesus loued Martha and her systers, and Lazarus. <sup>6</sup> And after he

## RHEIMS — 1582.

vworkes I haue shevedd you from my father, for vvhich of those vworkes doe you stone me? <sup>33</sup> The Iewes answered him, For a good vvorke vve stone thee not, but for blasphemie, and because thou being a man, makest thy self God. <sup>34</sup> Iesus answered them, Is it not wvritten in your lavv, that I said, you are goddes? <sup>35</sup> If hee called them goddes, to vvhom the vvord of God vvas made, and the scripture can not be broken: <sup>36</sup> vvhom the Father hath sanctified and sent into the vvorld, say you, That thou blasphemest, because I said I am the sonne of God?

<sup>37</sup> If I doe not the vvorkes of my father, beleuee me not. <sup>38</sup> But if I doe, and if you vvill not beleuee me, beleuee the vvorkes: that you may knovv and beleuee that the Father is in me, and I in the Father. <sup>39</sup> They sought therefore to apprehend him: and he vvent forth out of their handes.

<sup>40</sup> And he vvent agayne beyond Iordan into that place vvhere Iohn vvas baptizing first: and he taried there. <sup>41</sup> and many came to him and they said, That Iohn in dedde did no signe. But all things vvhatsoeuer Iohn said of this man, vvcre true. <sup>42</sup> And many beleued in him.

II. AND there vvas a certaine sicke man, Lazarus of Bethania, of the tovvnne of Marie and Martha her sister. <sup>2</sup> And Marie vvas she that anointed our Lord vvith ointement, and vviped his fete vvith her haire: vvwhose brother Lazarus vvas sicke. <sup>3</sup> His sisters therefore sent to him saying, Lord, behold, he vvhom thou louest, is sicke. <sup>4</sup> And Iesus hearing, said to them, This sicknesse is not to death, but for the glorie of God: that the sonne of God may be glorified by it.

<sup>5</sup> And Iesus loued Martha, and her sister Marie, and Lazarus. <sup>6</sup> As he heard

## AUTHORISED — 1611.

workes haue I shewed you from my Father: for which of those workes doe ye stone me? <sup>33</sup> The Iewes answered him, saying, For a good worke we stone thee not, but for blasphemy, and because that thou, being a man, makest thy selfe God.

<sup>34</sup> Iesus answered them, Is it not written in your Law, I said, ye are gods? <sup>35</sup> If hee called them gods, vnto whom the word of God came, and the Scripture cannot be broken: <sup>36</sup> Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Sonne of God? <sup>37</sup> If I do not the workes of my Father, beleuee me not. <sup>38</sup> But if I do, though ye beleuee not me, beleuee the works: that ye may know and beleuee that the Father is in me, and I in him.

<sup>39</sup> Therefore they sought againe to take him: but hee escaped out of their hand, <sup>40</sup> And went awaye againe beyond Iordane, into the place where Iohn at first baptized: and there hee abode. <sup>41</sup> And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true. <sup>42</sup> And many beleued on him there.

II. NOW a certaine man was sicke, named Lazarus of Bethanie, the towne of Mary, and her sister Martha. <sup>2</sup> (It was that Mary which anoynted the Lord with oyntment, and wiped his fete with her haire, whose brother Lazarus was sicke.)

<sup>3</sup> Therefore his sister sent vnto him, saying, Lord, behold, hee whom thou louest, is sicke. <sup>4</sup> When Iesus heard that, he sayd, This sicknesse is not vnto death, but for the glory of God, that the Son of God might be glorified thereby. <sup>5</sup> Now Iesus loued Martha, and her sister, and Lazarus. <sup>6</sup> When he had heard therefore that he was

ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας. <sup>7</sup> Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, | <sup>8</sup> Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. <sup>9</sup> Λέγουσιν αὐτῷ οἱ μαθηταί, <sup>10</sup> Ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; <sup>11</sup> Ἀπεκρίθη <sup>12</sup> Ἰησοῦς, <sup>13</sup> Οὐχὶ δώδεκά ἐἴσιν ὥραι τῆς ἡμέρας; | <sup>14</sup> εἰάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. <sup>15</sup> εἰάν τις περιπατῇ ἐν τῇ νυκτὶ, προσκώπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. <sup>16</sup> Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, <sup>17</sup> Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. <sup>18</sup> Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, | <sup>19</sup> Κύριε, εἰ κεκοίμηται, σωθήσεται. <sup>20</sup> Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. <sup>21</sup> τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησία, <sup>22</sup> Λάζαρος ἀπέθανε. <sup>23</sup> καὶ χαίρω δι' ὑμᾶς,

<sup>7</sup> Alex. τ. μ. αὐτοῦ. <sup>8</sup> Rec. + ὁ. <sup>9</sup> Alex. ὥραι εἰσιν τ. ἡ. <sup>10</sup> Alex. αὐτῷ ὁ μαθηταὶ s. οἱ μαθ. αὐτῶ. <sup>11</sup> Alex. πολλοὶ ἔλ.

## WICLIF—1380.

ihesus herde that he was sike: thanne he dwelled in the same place twey daies;

<sup>7</sup> and aftir these thingis: he seide to his discipils, go we eftre in to iudee, <sup>8</sup> the discipils seien to hym, maistr, now the iewis sousten for to stone thee, and eft goist thou thidir? <sup>9</sup> ihesus answerid, whether there ben not twelue ouris of the day? if ony man wandre in the day, he hirith not: for he seeth the list of this world, <sup>10</sup> but if he wandre in the nygt: he stumbliþ, for list is not in hym, <sup>11</sup> he seith these thingis, and aftir these thingis he seith to hem, lazarus our frende slepith: but I go to reise hym fro sleep.

<sup>12</sup> therfor his discipils seiden, lord, if he seith he schal be saaf. <sup>13</sup> but ihesus hadde seide of his deeth, but thei gessi- den that he seid of slepyng or sleep. <sup>14</sup> thanne therfor ihesus seide to hem openly, lazarus is deed, <sup>15</sup> and I haue ioie for you: that so bileue, for I was not there; but go to hym. <sup>16</sup> therfor thomas that is seide dydimus: seide to euene discipils, go we also: that we dien with hym.

<sup>17</sup> and so ihesus cam, and fonde hym hauyng; thanne foure daies in the graue, <sup>18</sup> ⁊ bethany was bisidis ierusalem, as it were fiftene furlongis, <sup>19</sup> and many of the iewis camen to marie and martha, to counforte hem of her brother, <sup>20</sup> therfor as martha herde that ihesus cam: to sche ranne to hym, but mari satte at hoome.

<sup>21</sup> therfor martha seide to ihesus, lord if thou haddist be here: my brother hadde not be deed, <sup>22</sup> but now I woot, that what euer thingis thou schalt axe of god: god schal geue to thee, <sup>23</sup> ihesus seith to hir, thi brother schal rise agen, <sup>24</sup> martha seith to hym I woot that he schal rise agen in

<sup>18</sup> fte, again. <sup>19</sup> euene, fellowe. <sup>20</sup> woot, knowe. <sup>21</sup> geue, geve. <sup>22</sup> agen, again.

## TYNDALE—1534.

aboohe he two dayes still in the same place where he was.

<sup>7</sup> Then after that sayd he to his disciples: let vs goo into Iewry agayne. <sup>8</sup> His disciples sayde vnto him. Master, the Iewes lately sought meanes to stone thee, and wilt thou goo thyther agayne? <sup>9</sup> Iesus answered: are ther not twelue houres in the daye? Yf a man walke in the daye, he stomblieth not, because he seith the lyght of this worlde. <sup>10</sup> But yf a man walke in the nyght, he stomblieth, because ther is no lyght in him. <sup>11</sup> This sayde he; and after that, he sayde vnto them: oure frende Lazarus slepeth, but I goo to wake him out of slepe. <sup>12</sup> Then sayde his disciples: Lorde yf he slepe, he shall do well ynough. <sup>13</sup> How be it Iesus spake of his deeth: but they thought that he had spoken of the naturall slepe. <sup>14</sup> Then sayde Iesus vnto them playnly, Lazarus is deed, <sup>15</sup> and I am glad for youre sakes, that I was not there, because ye maye beleue. Neverthelesse let vs go vnto him. <sup>16</sup> Then sayde Thomas which is called Dydimus: vnto the disciples: let vs also goo; that we maye dye with him.

<sup>17</sup> Then went Iesus, and founde, that he had lyue in his graue foure dayes already. <sup>18</sup> Bethanie was nye vnto Ierusalem; aboute .xv. furlonges of; <sup>19</sup> and many of the Iewes were come to Martha and Mary, to comforte them over their brother. <sup>20</sup> Martha assone as she hearde that Iesus was comyng; went and met him: but Mary sate still in the house.

<sup>21</sup> Then sayde Martha vnto Iesus: Lorde yf thou haddest bene here, my brother had not bene deed: <sup>22</sup> but nevertheless; I knowe that whatsoever thou axest of God, God will geue it thee. <sup>23</sup> Iesus sayde vnto her: Thy brother shall ryse agayne. <sup>24</sup> Martha sayde vnto him: I knowe that he shall ryse agayne in the resurrection

## CRANMER—1539.

therfore, that he was sycke, he abode two dayes styll in the same place where he was

<sup>7</sup> Then after that, sayd he to hys disciples: lett vs go into Iewry agayne. <sup>8</sup> His disciples sayd vnto hym: Master, the Iewes lately sought to stone thee, and wilt thou go thyther agayne? <sup>9</sup> Iesus answered: are ther not twelue houres of the daye? <sup>10</sup> If a man walke in the daye, he stomblieth not, because he seeth the lyght of this worlde. But yf a man walke in the nyght, he stomblieth, because ther is no lyght in him. <sup>11</sup> This sayde he, and after that he sayd vnto them: oure frende Lazarus slepeth, but I goo to wake him out of slepe. <sup>12</sup> Then sayde his disciples: Lorde, yf he slepe, he shall do well ynough.

<sup>13</sup> Howbeit, Iesus spake of his deeth: but they thought, that he had spoken of the naturall slepe. <sup>14</sup> Then sayd Iesus vnto them playnly. Lazarus is deed, <sup>15</sup> and I am glad for your sakes, that I was not there, because ye maye beleue. Neurtherlesse, let vs go vnto him. <sup>16</sup> Then sayd Thomas which is called Dydimus, vnto the disciples: let vs also, go; that we maye dye with him. <sup>17</sup> Then went Iesus, and founde that he had lyue in hys graue foure dayes already. <sup>18</sup> Bethanie was nye vnto Ierusalem, aboute .xv. furlonges of.

<sup>19</sup> and many of the Iewes came to Martha and Mary to comforte them over their brother. <sup>20</sup> Martha assone as she heard that Iesus was comyng, went and met him: but Mary sate styll in the house.

<sup>21</sup> Then sayd Martha vnto Iesus: Lord yf thou haddest bene here, my brother had not dyed: <sup>22</sup> neurtherlesse, now I knowe that what soeuer thou askest of God, God wyl geue it thee. <sup>23</sup> Iesus sayde vnto her: Thy brother shall ryse agayne. <sup>24</sup> Martha sayeth vnto him: I knowe that he shall ryse agayne in the resurrection

‘ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ’ ἄγωμεν πρὸς αὐτόν.’<sup>16</sup> Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, ‘Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθά-  
νωμεν μετ’ αὐτοῦ.’<sup>17</sup> Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη  
ἔχοντα ἐν τῷ μνημείῳ.<sup>18</sup> Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ  
σταδίων δεκαπέντε.<sup>19</sup> καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ  
Μάρθαν καὶ Μαρῖαν, ἵνα παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ ἠαυτῶν.<sup>20</sup> Ἡ  
οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς | ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ  
οἴκῳ ἑκαθέζετο.<sup>21</sup> εἶπεν οὖν ἡ | Μάρθα πρὸς τὸν Ἰησοῦν, ‘Κύριε, εἰ ἦς ὄδῃ, ἴδ’  
ἀδελφός μου οὐκ ἂν ἐτεθνῆκει.’<sup>22</sup> ἀλλὰ | καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν  
‘Θεὸν, δώσει σοι ὁ Θεός.’<sup>23</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Ἀναστήσεται ὁ ἀδελφός  
‘σου.’<sup>24</sup> Λέγει αὐτῷ ἡ Μάρθα, ‘Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ

<sup>16</sup> Alex. = αὐτῶν.

<sup>18</sup> Rec. ὄτι ὁ Ἰησοῦς.

<sup>19</sup> Const. = ἡ.

<sup>21</sup> Alex. οὐκ ἂν ἀπίθανιν μου ὁ ἀδελφός.

<sup>22</sup> Alex. = ἀλλὰ.

<sup>23</sup> Alex. = ἡ

## GENEVA — 1557.

had heard that he was sycke, yet abode he two dayes styl in the same place where he was.

<sup>7</sup> Then after that, sayd he to his disciples, Let vs go into Iewrie agayne. <sup>8</sup> His disciples sayd vnto him, Master, the Iewes lately sought to stone thee, and doest thou go thyther agayne? <sup>9</sup> Iesus answered, Are there not twelue houres in the day? If a man walke in the day, he stumblenth not: because he seeth the lyght of this world. <sup>10</sup> But if a man walke in the nyght, he stumblenth: because there is no lyght in him. <sup>11</sup> These things sayd he, and after he sayd vnto them, Our friend Lazarus slepeth: but I go to wake him out of slepe. <sup>12</sup> Then sayd his disciples, Lord, if he slepe, he shal do wel ynough. <sup>13</sup> Howbeit, Iesus spake of his death: but they thought that he had spoken of the natural slepe. <sup>14</sup> Then sayd Iesus vnto them playnely, Lazarus is dead. <sup>15</sup> And I am glad for your sakes, that I was not there, because ye may beleue: but let vs goe vnto him. <sup>16</sup> Then sayd Thomas (which is called Didymus) vnto the disciples, Let vs also go, that we may dye with him.

<sup>17</sup> Then came Iesus and found that he had lyne in his graue foure dayes already. <sup>18</sup> Bethanie was nye vnto Ierusalem, about fiftene furlonges of. <sup>19</sup> And many of the Iewes were come to Martha and Marie to comforte them for their brother. <sup>20</sup> Then Martha, asson as she heard that Iesus was commyng, went and met hym: but Marie sate styl in the house. <sup>21</sup> Then sayd Martha vnto Iesus, Lord if thou haddest bene here, my brother had not bene dead: <sup>22</sup> But now I know also, that whatsoever thou askest of God, God wyl geue it thee.

<sup>23</sup> Iesus sayd vnto her, Thy brother shal ryse agayne, <sup>24</sup> Martha sayd vnto hym, I knowe that he shal ryse agayne in the

## RHEMS — 1582.

therefore that he vvas sicke, then he taried in the same place two daies: <sup>7</sup> then after this he saith to his Disciples, Let vs goe into Ievrie agayne. <sup>8</sup> The Disciples say to him, Rabbi, novv the Ievves sought to stone thee: and goest thou thither agayne?

<sup>9</sup> Iesvs answered, Are there not twelue houres of the day? If a man walke in the day, he stumblenth not: because he seeth the light of this vworld: <sup>10</sup> but if he walke in the night, he stumblenth, because the light is not in him. <sup>11</sup> These things he said: and after this he saith to them, Lazarus our frende slepeth: but I goe that I may raise him from sleepe. <sup>12</sup> His Disciples therefore said, Lord, if he slepe, he shal be safe. <sup>13</sup> but Iesvs spake of his death: and they thought that he spake of the sleeping of sleepe. <sup>14</sup> Then therefore Iesvs said to them plainely, Lazarus is dead: <sup>15</sup> and I am glad for your sake, that you may beleue, because I vvas not there. but let vs goe to him. <sup>16</sup> Thomas therefore, vvho is called Didymus, said to his condisciples, Let vs also goe, to die vvith him.

<sup>17</sup> Iesvs therefore came, and found him novv hauing been foure daies in the graue. (<sup>18</sup> And Bethania vvas nigh to Hierusalem about fiftene furlonges.) <sup>19</sup> And many of the Ievves vvere come to Martha and Marie, to comfort them concerning their brother. <sup>20</sup> Martha therefore vvhen she heard that Iesvs vvas come, vvent to meete him: but Marie sat at home.

<sup>21</sup> Martha therefore said to Iesvs, Lord if thou hadst been here, my brother had not died. <sup>22</sup> but novv also I knovv that vvhat things soeuer thou shalt aske of God, God vvil geue thee. <sup>23</sup> Iesvs saith to her, Thy brother shal rise agayne. <sup>24</sup> Martha saith to him, I knovv that he shal rise agayne in the resurrection, in the last day.

## AUTHORISED — 1611.

sicke, he abode two dayes still in the same place where he was. <sup>7</sup> Then after that, sayth hee to his disciples, Let vs goe into Iudea agayne. <sup>8</sup> His disciples say vnto him, Master, the Iewes of late sought to stone thee, and goest thou thither agayne? <sup>9</sup> Iesus answered, Are there not twelue houres in the day? If any man walke in the day, hee stumblenth not, because he seeth the light of this world. <sup>10</sup> But if a man walke in the night, hee stumblenth, because there is no light in him.

<sup>11</sup> These things said hee, and after that, he sayth vnto them, Our friend Lazarus slepeth, but I goe, that I may awake him out of sleepe. <sup>12</sup> Then said his disciples, Lord, if he slepe, hee shal doo well. <sup>13</sup> Howbeit Iesus spake of his death: but they thought that he had spoken of taking of rest in sleepe. <sup>14</sup> Then sayde Iesus vnto them plainely, Lazarus is dead: <sup>15</sup> And I am glad for your sakes, that I was not there (to the intent yee may beleuee: ) Neuerthelesse, let vs goe vnto him. <sup>16</sup> Then said Thomas, which is called Didymus, vnto his fellowe disciples, Let vs also goe, that we may die vvith him. <sup>17</sup> Then when Iesus came, hee found that hee had been in the graue foure dayes already. <sup>18</sup> (Now Bethanie was nigh vnto Hierusalem, about fiftene furlonges off: ) <sup>19</sup> And many of the Iewes came to Martha, and Marie, to comfort them concerning their brother.

<sup>20</sup> Then Martha, as soone as shee heard that Iesus was comming, went and met him: but Marie sate still in the house. <sup>21</sup> Then said Martha vnto Iesus, Lord, if thou hadst benee here, my brother had not died. <sup>22</sup> But I know, that euen now, whatsoever thou wilt aske of God, God vvill geue it thee. <sup>23</sup> Iesus saith vnto her, Thy brother shal rise agayne. <sup>24</sup> Martha sayeth vnto him, I know that hee shal rise agayne in the resurrection at the last day.

‘ ἐσχάτῃ ἡμέρᾳ.’ <sup>25</sup> Εἶπεν αὐτῇ ὁ Ἰησοῦς, ‘ Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ ὁ πιστεύων εἰς ἐμὲ, κἀν ἀποθάνῃ, ζήσεται’ <sup>26</sup> καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, ‘ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;’ <sup>27</sup> Λέγει αὐτῷ, ‘ Ναὶ, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.’ <sup>28</sup> Καὶ ταῦτα εἰπούσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα, ‘ Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε.’ <sup>29</sup> Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. <sup>30</sup> οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κόμην, ἀλλ’ ἦν ἔν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. <sup>31</sup> οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, | ‘ Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.’ <sup>32</sup> Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν,

\* Alex. + δι.

† Alex. + ἴτι.

‡ Alex. ἰδὲσαντες.

¶ Alex. = ὁ.

\* Alex. αὐτὸ πρὸς τοὺς πόδας.

## WICLIF—1380.

the azenrisynge in the last day, <sup>25</sup> ihesus the azenrisynge and lifif he that beleueth in me: zhe thoug he be dede: he schal lyue, <sup>26</sup> and eche that lyueth and beleueth in me: schal not die withouten ende; beleueth thou this thing? <sup>27</sup> sche seith to hym, zhe lord, I haue beleued that thou art crist the sone of the luyngge god: that hast come in to this world. <sup>28</sup> and whanne sche hadde seide this thing: sche wente and clepid marie hir sistr in silence and seide, the maistrich cometh t clepith thee. <sup>29</sup> sche as sche herde roos anon and cam to hym; <sup>30</sup> and ihesus cam not zit in to the castel: but he was zit in that place: where martha hadde comen azens hym, <sup>31</sup> therfor the iewis that weren with hir in the hous, and confortidn hir, whanne thei saien marie that sche roos swithe, and wente out thei suedn hir and seiden, for sche goith to the graue: to wepe there; <sup>32</sup> but whanne marie was come, where ihesus was: sche seynge hym, feldoun to his feet and seide to hym, lord if thou haddist he here: my brother hadde not be deed. <sup>33</sup> and therfor whanne ihesus saie hir wepyng, and the iewis wepyng that weren with hir: he made noise in spirit, and troublid hym silf and seide, <sup>34</sup> where han ze leide hym; thei seien to hym, lord come and see; <sup>35</sup> and ihesus wepte; <sup>36</sup> therfor the iewis seiden, lo hou he loued hym; <sup>37</sup> and summe of hem seiden, whether this man that opened the ijen of the borun blynde man: myzte not make that this schuld not die? <sup>38</sup> therfor ihesus eft makynge noise in hym silf, cam to the graue; and there was a denne and a stone leide thereon; <sup>39</sup> and ihesus seith, take ze awaye the stoon; martha the sistr of zym that was deed: seith to hym, lord he stynkith now: for he hath leic foure daies; <sup>40</sup> ihesus seith to hir, haue I not seid to thee, that if thou beleuist thou schalt se the glorie of god? <sup>41</sup> therfor thei token awaye the

azenrisynge, reure setion. clepid, called. castel, town. swithe, quick. suedn, fe. weid. 1379, 1378. etc. agate.

## TYNDALE—1534.

at the last daye. <sup>25</sup> Iesus sayde vnto her: I am the resurrection and the lyfe: He that beleueth on me, ye though he were dead, yett shall he lyue. <sup>26</sup> And whosoever lyueth and beleueth on me, shall neuer dye. Beleuest thou this? <sup>27</sup> She sayde vnto him: ye Lorde, I beleue that thou arte Christ the sonne of god which shuld come into the worlde.

<sup>28</sup> And assone as she had so sayde, he went her waye and called Marie her sister secretly sayinge: The master is come and calleth for the. <sup>29</sup> And she assone as she hearde that, arose quickly, and came vnto him. <sup>30</sup> Iesus was not yett come into the toune: but was in the place where Martha met him. <sup>31</sup> The Iewes then which were with her in the house and comforted her, when they sawe Mary that she rose vp hastily, and went out folowed her saying: She goeth vnto the graue, to wepe there.

<sup>32</sup> Then when Mary was come where Iesus was, and sawe him, she fell doune at his fete, sayinge vnto him: Lorde yf thou haddest bene here, my brother had not bene deed. <sup>33</sup> When Iesus sawe her wepe, and the Iewes also wepe, which came with her, he groned in the spryte, and was troubled in him selfe and sayde: <sup>34</sup> Where haue ye layed him? They sayde vnto him: Lorde come and se. <sup>35</sup> And Iesus wept. <sup>36</sup> Then sayde the Iewes: Beholde howe he loued him. <sup>37</sup> And some of them sayde: coulde not he which opened the eyes of the blynde, haue made also, that this man shuld not haue dyed? <sup>38</sup> Iesus agayne groned in him selfe, and came to the graue. It was a caue, and a stone layde on it.

<sup>39</sup> And Iesus sayd: take ye awaye the stone. Martha the syster of him that was deed, sayd vnto him: Lorde by this tyme he stynketh. For he hath bene deed foure dayes: <sup>40</sup> Iesus sayde vnto her: Sayde I not vnto thee, that if thou diddest beleue, thou shuldest se the glory of God. <sup>41</sup> Then they toke awaye the stone from the place

## CRANMER—1539.

at the last daye. <sup>25</sup> Iesus sayeth vnto her: I am the resurrection and the lyfe: He that beleueth on me, ye though he were dead, yett shall he lyue. <sup>26</sup> And whosoever lyueth and beleueth on me, shall neuer dye: Eleuuest thou this? <sup>27</sup> She sayd vnto him: ye Lorde, I beleue, that thou art Christ the sonne of God which shulde come into the worlde. <sup>28</sup> And assone as he had so sayde, she went her waye and called Marie her syster secretly, sayinge: The master is come, and calleth for the. <sup>29</sup> Assone as she hearde that, she arose quickly and came vnto him. <sup>30</sup> Iesus was not yett come into the toune: but was in that place where Martha met him. <sup>31</sup> The Iewes then which were with her in the house and comforted her (when they sawe Mary, that she rose vp hastily, and went out) folowed her, sayinge: She goeth vnto the graue, to wepe there.

<sup>32</sup> Then when Mary was come where Iesus was, and sawe him, she commeth nye vnto his fete, and sayeth vnto him: Lorde, yf thou haddest ben here, my brother had not bene deed. <sup>33</sup> When Iesus therefore sawe her wepe (and the Iewes also wepyng which came with her) he groned in the spryte, and was troubled in him selfe <sup>34</sup> and sayde: Where haue ye layed hym? They saie vnto him: Lorde, come and se. <sup>35</sup> And Iesus wept. <sup>36</sup> Then sayd the Iewes: Beholde, how he loned him. <sup>37</sup> And some of them sayd: coulde not he which opened the eyes of the blynde, haue made also, that this man shuld not haue dyed? <sup>38</sup> Iesus therefore agayne groned in him selfe, and came to the graue. It was a caue, and a stone layde on it.

<sup>39</sup> Iesus sayde, take ye awaye the stone. Martha the syster of him that was deed, sayde vnto him: Lorde, by this tyme he styncketh. For he hath bene deed foure dayes: <sup>40</sup> Iesus sayth vnto her: Sayde I not vnto thee: that yf thou dydest beleue, thou shuldest se the glory of God? <sup>41</sup> Then they toke awaye the stone from the place

ἔπεσεν <sup>25</sup> εἰς τοὺς πόδας αὐτοῦ, | λέγουσα ἑαυτῶ, | 'Κύριε, εἰ ἦς ᾧδε, οὐκ ἂν  
 'ἀπέθανέ μου ὁ ἀδελφός.' | <sup>33</sup> Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς  
 συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν  
 ἑαυτὸν, <sup>34</sup> καὶ εἶπε, 'Ποῦ θεθείκατε αὐτόν; Λέγουσιν αὐτῶ, 'Κύριε, ἔρχου καὶ  
 'ἴδε.' <sup>35</sup> Ἐδάκρυσεν ὁ Ἰησοῦς. <sup>36</sup> ἔλεγον οὖν οἱ Ἰουδαῖοι, 'Ἴδε πῶς ἐφίλει αὐτόν.'  
<sup>37</sup> Τινὲς δὲ ἐξ αὐτῶν εἶπον, 'Οὐκ ἠδύνατο οὗτος ὁ ἀνοιξάς τοὺς ὀφθαλμοὺς τοῦ  
 'τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;' <sup>38</sup> Ἰησοῦς οὖν πάλιν ἐμβριμώμενος  
 ἐν ἑαυτῶ, ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῶ.  
 λέγει ὁ Ἰησοῦς, 'Ἀρατε τὸν λίθον.' Λέγει αὐτῶ ἡ ἀδελφὴ τοῦ <sup>39</sup> τετηνηκότος |  
 Μάρθα, 'Κύριε, ἤδη ὄζει· τετραταῖος γάρ ἐστι.' <sup>40</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, 'Οὐκ  
 'εἶπόν σου, ὅτι εἰὰν πιστεύσῃς, ὄψει | τὴν δόξαν τοῦ Θεοῦ;' <sup>41</sup> Ἦραν οὖν τὸν λίθον\*.

\* Alex. = αἰφῶ.

\* Alex. μὴ ἀπίθ, ὁ ἀδελφός.

\* Alex. τετελευτηκότος.

\* Alex. ὄψῃ.

\* Rec. + οὗ ἦν ὁ τετηνηκός κείμενος.

## GENEVA — 1557.

resurrection at the last day. <sup>25</sup> Jesus said vnto her, I am the resurrection and the life: He that beleueth on me, yea, though he were dead, yet shal he liue. <sup>26</sup> And whosoer liueth and beleueth on me, shal neuer dye. Beleuest thou this? <sup>27</sup> She said vnto hym, Yea Lord, I beleue that thou art Christe the Sonne of God, which should come into the world.

<sup>28</sup> And assone as she had so sayd, she went her way, and called Marie her sister secretly, saying, The maister is come, and calleth for thee. <sup>29</sup> Assone as she heard that, she arose quickly, and came vnto hym. <sup>30</sup> Iesus was not yet come into the towne: but was in that place where Martha met hym. <sup>31</sup> The Iewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastily, and went out, folowed her, saying, She goeth vnto the graue, to wepe there. <sup>32</sup> Then when Marie was come where Iesus was, and sawe him, she fel downe at his feete, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead. <sup>33</sup> When Iesus therefore sawe her wepe, and the Iewes also wepe which came with her, he groned in the spirite, and was troubled in him selfe. <sup>34</sup> And sayd, Where haue ye layed him? They sayd vnto him, Lord come and see.

<sup>35</sup> And Iesus wept. <sup>36</sup> Then sayd the Iewes, Beholde how he loued him. <sup>37</sup> And some of them sayd, Coule not he which opened the eyes of the blynde, haue made also, that this man should not haue died? <sup>38</sup> Iesus therefore againe groned in him selfe, and came to the graue. It was a caue and a stone layde on it. <sup>39</sup> Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord, by this tyme he styncketh: for he hath bene dead foure dayes. <sup>40</sup> Iesus sayd vnto her, Sayd I not vnto thee, that if thou diddest beleue thou shouldst see the glorie of God? <sup>41</sup> Then the toke away the stone from the place

## RHEIMS—1582.

<sup>25</sup> Iesus said to her, I am the resurrection and the life: he that beleueth in me, although he be dead, shal liue. <sup>26</sup> and euery one that liueth, and beleueth in me, shal not die for euer, Beleeuest thou this? <sup>27</sup> She saith to him, Yea Lord, I haue beleued that thou art CHRIST the sonne of God that art come into this vvorld.

<sup>28</sup> And vvhen she had said these things, she vvent, and called Marie her sister secretly, saying, The maister is come, and calleth thee. <sup>29</sup> She, vvhen she heard, riseth quickly, and commeth to him. <sup>30</sup> For Iesus was not yet come into the towne: but he vvas yet in that place vvhere Martha had mette him. <sup>31</sup> The Iewes therefore that vvere vvith her in the house and did comfort her, vvhen they sawe Marie that she rose quickly and vvent forth, folloved her, saying, That she goeth to the graue, to vveepe there.

<sup>32</sup> Marie therefore vvhen she vvas come vvhere Iesus vvas, seeing him, fel at his feete, and saith to him, Lord, if thou hadst been here, my brother had not died. <sup>33</sup> Iesus therefore vvhen he sawe her vvweeping, and the Iewes that vvere come vvith her, vvweeping, he groned in spirite, and troubled him selfe, <sup>34</sup> and said, Vvhere haue you laid him? They say to him, Lord, come and see. <sup>35</sup> And Iesus vvrept. <sup>36</sup> The Iewes therefore said, Behold hovv he loued him. <sup>37</sup> But certaine of them said, Coule not he that opened the eies of the blinde man, make that this man should not die? <sup>38</sup> Iesus therefore againe groning in him selfe, commeth to the graue. and it vvas a caue: and a stone vvas laid ouer it. <sup>39</sup> Iesus saith, Take avvay the stone. Martha the sister of him that vvas dead, saith to him, Lord, novv he stinketh, for he is novv of foure daies. <sup>40</sup> Iesus saith to her, Did not I say to thee, that if thou beleuee, thou shalt see the glorie of God? <sup>41</sup> They tooke therfore the stone avvay.

## AUTHORISED — 1611.

<sup>25</sup> Jesus said vnto her, I am the resurrection, and the life: hee that beleueth in me, though he were dead, yet shall he liue. <sup>26</sup> And whosoer liueth, and beleueth in mee, shall neuer die. Beleeuest thou this? <sup>27</sup> Shee saith vnto him, Yea Lord, I beleuee that thou art the Christ the Sonne of God, which should come into the world.

<sup>28</sup> And when shee had so said, shee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. <sup>29</sup> Assoone as she heard that, shee arose quickly, and came vnto him. <sup>30</sup> Now Iesus was not yet come into the towne, but was in that place where Martha met him. <sup>31</sup> The Iewes then which were with her in the house, and comforted her, when they saw Mary that shee rose vp hastily, and went out, followed her, saying, Shee goeth vnto the graue, to weepe there. <sup>32</sup> Then when Mary was come where Iesus was, and saw him, shee fell downe at his feet, saying vnto him, Lord, if thou hadst bene here, my brother had not died. <sup>33</sup> When Iesus therefore saw her weeping, and the Iewes also weeping which came with her, he groned in the Spirit, and was troubled. <sup>34</sup> And said, Where haue ye laid him? They say vnto him, Lord, come, and see. <sup>35</sup> Iesus wept.

<sup>36</sup> Then said the Iewes, Behold, how hee loved him. <sup>37</sup> And some of them said, Coule not this man, which opened the eyes of the blinde, haue caused that euen this man should not haue died? <sup>38</sup> Iesus therefore againe groning in himselfe, commeth to the graue. It was a caue, and a stone lay vpon it. <sup>39</sup> Iesus said, Take ye away the stone. Martha, the sister of him that was dead, saith vnto him, Lord, by this time he stinketh: for he hath bene dead foure dayes. <sup>40</sup> Iesus saith vnto her, Said I not vnto thee, that if thou wouldst beleuee, thou shouldst see the glory of God? <sup>41</sup> Then they tooke away the stone

‘Ο δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, ‘ Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. <sup>42</sup> ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλεις.’ <sup>43</sup> Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκράνυγασε, ‘ Λάζαρε, δεῦρο ἕξω.’ <sup>44</sup> Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, ‘ Λύσατε αὐτὸν, καὶ ἀφετε ὑπάγειν.’ <sup>45</sup> Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν. <sup>46</sup> τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. <sup>47</sup> συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, ‘ Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. | <sup>48</sup> εἰάν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύουσιν | εἰς αὐτόν· καὶ ἐλεύ-

<sup>ν</sup> Alex. + αὐτοῦ s. ianroῦ.

<sup>z</sup> Alex. = Kai.

<sup>a</sup> Alex. + αὐτόν.

<sup>b</sup> Alex. ὅ.

<sup>c</sup> Rec. + ὁ Ἰησοῦς.

<sup>d</sup> Alex. ὅ.

<sup>e</sup> Alex. ποιῆ σημεῖα.

<sup>f</sup> Alex. πιστεύουσιν.

<sup>g</sup> Alex. = καὶ.

## WICLIFF—1380.

stone, and ihesus lift up his ijen and seide, fadir I do thankyngis to thee: for thou hast herde me. <sup>42</sup> and I wiste that thou cuermore herist me, but for the puple that stoundith aboute I seide: that thei bileue that thou hast sente me.

<sup>43</sup> whanne he hadde seide these thingis he cried with a gret vois; lazarus come thou forth, <sup>44</sup> and anon he that was deed: cam out, bounden the hondis and the feet with bondis; ⁊ his face bounden with a sudarie; and ihesus seith to hem; vnynde ze hym: and suffre ze hym to go forth, <sup>45</sup> therfor many of the iewis that camen to marie and martha, and saien what thingis ihesus dide: beleueden in hym, <sup>46</sup> but summe of hem wenten to the farisjes; and seiden to hem, what thingis ihesus hadde don.

<sup>47</sup> therfor the bischopis and the farisjes gaderden a counceil agens ihesus and seiden: what do we: for this man doith many myrachis? <sup>48</sup> if we leuen hym thus: alle men schuln bileue in him; and romayns schulen come and schuln take oure place and oure folk, <sup>49</sup> but oon of hem caifas bi name, whanne he was bischop of that zeer: seide to hem; ze witen no thing, <sup>50</sup> ne thenken: that it spedith to zou that o man die for the puple, and that alle the folk perische not, <sup>51</sup> but he seide not this thing of hym silf: but whanne he was bischop of that zeer, he profecied that ihesus was to die for the folk, <sup>52</sup> and not oonli for the folk, but that he schulde gadere in to oon the somes of god, that weren scatterid, <sup>53</sup> therfor fro that dai, thei thougten for to sle hym.

<sup>54</sup> therfor ihesus walkid not thianne opunli amonge the iewis but he wente in to a cuntre bisidis desert; in to a citee that is seide effren; and there he dwellid with his discipulis, <sup>55</sup> and the pask of the iewis was nyg; and many of the cuntre wenten

<sup>1370</sup> n. xpa. wiste, knew. sudarie, handkerchief.  
<sup>1371</sup> n. against. witen, know. o. one.

## TYNDALE—1534.

where the deed was layde. And Iesus lyfte vp his eyes and sayde: Father I thanke the because that thou hast herde me. <sup>42</sup> I wot that thou hearest me all wayes: but because of the people that stonde by I sayde it, that they maye beleue: that thou hast sent me.

<sup>43</sup> And when he thus had spoken; he cryed with a loud voyce. Lazarus come forth. <sup>44</sup> And he that was deed, came forth; bounde hand and fote with grave bondes; and his face was bounde with a napkin. Iesus sayde vnto them: loosse him; and let him goo. <sup>45</sup> Then many of the Iewes which came to Mary; and had sene the thinges which Iesus dyd; beleued on him. <sup>46</sup> But some of them went their wayes to the Pharises; and tolde them what Iesus had done.

<sup>47</sup> Then gadered the hie prestes and the Pharises a counsell; and sayde: what do we? This man doeth many miracles. <sup>48</sup> Yf we let him scape thus; all men will beleue on him; and the Romaynes shall come and take awaye oure cuntre and the people. <sup>49</sup> And one of them named Cayphas which was the hiepre-st that same yere; sayde vnto them: Ye perceave nothinge at all; <sup>50</sup> nor yet consider that it is expedient for vs; that one man dye for the people; and not that all the people perissh. <sup>51</sup> This spake he not of him selfe; but beinge I ye preste that same yere; he prophesied that Iesus shulde dye for the people, <sup>52</sup> and not for the people only; but that he shuld gader to geder in one the chyldren of God which were scatterd abroad. <sup>53</sup> From that daye forth they held a counsell to geder; for to put him to death.

<sup>54</sup> Iesus therefore walked no more openly amonge the Iewes: but went his waye thence vnto a cuntre nye to a wildernes; into a cite called Ephraim; and there haunted with his discipulis. <sup>55</sup> And the Iewes ester was nye at hand; and many went out of the cuntre vp to Ierusalem

## CRANMER—1539.

where he that had bene deed, was layde. And Iesus lyfte vp hys eyes, and sayd: Father I thanke the, that thou hast herde me. <sup>42</sup> Howbeit, I knewe: that thou hearest me all wayes: but because of the people which stande by. I sayde it, that they maye beleue, that thou hast sent me.

<sup>43</sup> And when he thus had spoken, he cryed with a loude voyce: Lazarus, come forth. <sup>44</sup> And he that was deed, came forth, bounde hande and fote with graue clothes, and his face was bounde with a napkin. Iesus sayeth vnto them: loose him, and let him go. <sup>45</sup> Then many of the Iewes which came to Mary (and had sene the thinges which Iesus dyd) beleued on him. <sup>46</sup> But some of them went their wayes to the Pharises, and tolde them what Iesus had done.

<sup>47</sup> Then gathered the hie Prestes and the Pharises a counsell, and sayd: what do we? For this man doeth many miracles. <sup>48</sup> If we let him scape thus, all men will beleue on him, and the Romaynes shall come, and take awaye both oure rowme and the people. <sup>49</sup> And one of them named Cayphas (beinge the hie prest that same yere) sayd vnto them: Ye perceave nothinge at all, <sup>50</sup> nor consider, that it is expedient for vs, that one man dye for the people, and not that all the people perissh. <sup>51</sup> This spake he not of him selfe, but beinge hie Preste that same yere, he prophesied that Iesus shulde dye for the people, <sup>52</sup> and not for the people only, but that he shuld gather to gether in one the chyldren of God, that were scatterd abroad. <sup>53</sup> Then from that daye forth they toke counsell together, for to put him to death.

<sup>54</sup> Iesus therefore walked nomore openly amonge the Iewes: but went his waye thence vnto a cuntre nye to a wildernes, into a citee which is called Ephraim, and there continued with his discipulis. <sup>55</sup> And the Iewes Easter was nye at hand, and many went out of the cuntre vp to

‘ σουται οἱ Ῥωμαῖοι καὶ ἀρούσιν ἡμῶν ἡ καὶ | τὸν τόπον καὶ τὸ ἔθνος.’ <sup>49</sup> Εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, ‘ Ὑμεῖς οὐκ οἴδατε οὐδέν.’ <sup>50</sup> οὐδὲ <sup>h</sup> διαλογίζεσθε, | ὅτι συμφέρεи ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.’ <sup>51</sup> Τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, <sup>προεφήτευσεν</sup> | ὅτι ἐμελλεν <sup>ἴδ</sup> | Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, <sup>52</sup> καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνου ἀλλ’ ἵνα καὶ τὰ τέκνα τὰ τοῦ Θεοῦ διεσκορπισμένα συναγάγῃ εἰς ἓν. <sup>53</sup> ἀπ’ ἐκείνης οὖν τῆς ἡμέρας <sup>m</sup> συνεβουλευσάντο | ἵνα ἀποκτείνωσιν αὐτόν. <sup>54</sup> Ἰησοῦς οὖν | οὐκέτι παρῆσίμα περιπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἑρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ <sup>ο</sup> διέτριβε | μετὰ τῶν μαθητῶν αὐτοῦ. | <sup>55</sup> ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς

<sup>a</sup> Alex. Λογίζεσθι.<sup>i</sup> Alex. Ἰπροφήτευσεν.<sup>k</sup> Alex. ἡμελλεν.<sup>l</sup> Alex. = ὁ.<sup>m</sup> Alex. ἰβουλεύσαντο.<sup>n</sup> Alex. Ὁ οὖν Ἰησοῦς.<sup>o</sup> Alex. ἔμεινεν.<sup>p</sup> Alex. = αὐτοῦ.

## GENEVA — 1557.

where the dead was layd. And Iesus lyft vp hys eyes, and sayd, Father I thanke thee, because thou hast heard me. <sup>42</sup> I wot that thou hearest me alwayes: but because of the people that stand by, I sayd it: that they may beleue, that thou hast sent me.

<sup>43</sup> And when he thus had spoken, he cried with a loude voyce, Lazarus, come forth. <sup>44</sup> Then he that was dead, came forth, bounde hand and fote with bandes, and his face was bounde with a napkin. Iesus sayd vnto them, Loose him, and let him goe. <sup>45</sup> Then many of the Iewes which came to Marie, and had seen the things which Iesus dyd, beleued on him. <sup>46</sup> But some of them went their wayes to the Pharises, and tolde them what Iesus had done. <sup>47</sup> Then gathered the hie Priests and Pharises a council, and sayd, What shal we do? For this man doeth many miracles.

<sup>48</sup> If we let him escape thus, all men wyl beleue on hym: and the Romanes shal come and take away both our place, and the people. <sup>49</sup> And one of them named Caiaphas which was the hie Priest that same yere, sayd vnto them, Ye perceaue nothing at all. <sup>50</sup> Nor yet do you consider that it is expedient for vs, that one man dye for the people, and not that all the people perish. <sup>51</sup> This spake he not of him selfe: but being hie Priest that same yere, he propheticd that Iesus should die for the people. <sup>52</sup> And not for the people onely, but that he shoulde gather together in one, the children of God, which were scattered abroad. <sup>53</sup> Then from that day forth they consulted together, for to put hym to death.

<sup>54</sup> Iesus therefore walked no more openly among the Iewes: but went thence vnto a cuntrye nie to the wildernes, into a citie called Ephraim, and there continued with his disciples. <sup>55</sup> And the Iewes Easter was nye at hande, and many went out of

## RHEIMS — 1582.

And Iesus lifting his eyes vnrward, said, Father, I giue thee thanks that thou hast heard me. <sup>42</sup> and I did knovv that thou doest alwayes heare me, but for the people that standeth about, haue I said it, that they may beleuee that thou hast sent me.

<sup>43</sup> Vhen he had said these things, he cried vith a loude voice, Lazarus, come forth. <sup>44</sup> And forthwith he came forth that had been dead, bound feete and handes vwith vinding bandes, and his face vvas tied vwith a napkin. Iesus said to them, Loose him, and let him goe.

<sup>45</sup> Many therfore of the Iewes that vvere come to Marie and Martha, and had seen the things that Iesus did, beleued in him.

<sup>46</sup> And certaine of them vvent to the Pharisees, and told them the things that Iesus did. <sup>47</sup> The cheefe priests therfore and the pharisees gathered a council, and said, Vvhat doe vve, for this man doeth many signes. <sup>48</sup> If vve let him alone so, al vvil beleuee in him: and the Romanes vvil come, and take avvay our place and nation.

<sup>49</sup> But one of them named Caiphas, being the high priest of that yere, said to them, You knovv nothing, whether doe you consider that it is expedient for vs that one man die for the people, and the vvhole nation perish not. <sup>51</sup> And this he said not of him self: but being the high priest of that yere, he propheticd that Iesus should die for the nation: <sup>52</sup> and not only for the nation, but to gather into one the children of God that vvere dispersed. <sup>53</sup> From that day therfore they deuised to kil him. <sup>54</sup> Iesus therfore vvalked no more openly among the Iewes, but he vvent into the cuntrye beside the desert vnto a citie that is called Ephrem, and there he abode vwith his Disciples.

<sup>55</sup> And the Pasche of the Iewes vvas at hand: and many of the cuntrye vvent vp

## AUTHORISED — 1611.

from the place where the dead was layd. And Iesus lift vp his eyes, and said, Father, I thanke thee, that thou hast heard me. <sup>42</sup> And I knew that thou hearest me alwayes: but because of the people which stand by, I said it, that they may beleuee that thou hast sent me. <sup>43</sup> And when hee thus had spoken, he cried with a lowd voice, Lazarus, come forth. <sup>44</sup> And hee that was dead, came forth, bound hand and foot with graue-clothes: and his face was bound about with a napkin. Iesus saith vnto them, Loose him, and let him goe. <sup>45</sup> Then many of the Iewes which came to Mary, and had seen the things which Iesus did, beleued on him. <sup>46</sup> But some of them went their wayes to the Pharisees, and told them what things Iesus had done.

<sup>47</sup> Then gathered the chiefe Priests and the Pharisees a councill, and said, What doe wee? for this man doeth many miracles. <sup>48</sup> If we let him thus alone, all men will beleuee on him, and the Romanes shall come, and take away both our place and nation. <sup>49</sup> And one of them named Caiaphas, being the high Priest that same yere, said vnto them; Ye know nothing at all, <sup>50</sup> Nor consider that it is expedient for vs, that one man should die for the people, and that the whole nation perish not. <sup>51</sup> And this spake he not of himselfe: but being high Priest that yere, he propheticd that Iesus should die for that nation: <sup>52</sup> And not for that nation onely, but that also he should gather together in one, the children of God that were scattered abroad. <sup>53</sup> Then from that day forth, they tooke councill together for to put him to death. <sup>54</sup> Iesus therefore walked no more openly among the Iewes: but went thence vnto a cuntrye neere to the wildernes, into a city called Ephraim, and there continued with his disciples.

<sup>55</sup> And the Iewes Passcouer was nigh at hand, and many went out of the cuntrye

Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν αὐτούς. <sup>56</sup> ἐξήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων <sup>57</sup> ἐν τῷ ἱερῷ ἐστηκότες, | 'Τί δοκεῖ ἡμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτήν;' <sup>57</sup> Δεδόκεισαν δὲ <sup>58</sup> καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι <sup>59</sup> ἐντολήν, | ἵνα εἰάν τις γινῶ πῶς ἐστι, μνηύσῃ, ὅπως πιάσωσιν αὐτόν.

XII. Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὃν ἠγειρεν ἐκ νεκρῶν. <sup>2</sup> ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. <sup>3</sup> Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. <sup>4</sup> λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, <sup>5</sup> <sup>6</sup> Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη

<sup>2</sup> Alex. ἰσκαριώτης ἐν τ. i.

<sup>3</sup> Alex. = καί.

<sup>4</sup> Alex. ἐντολῆς.

<sup>5</sup> Alex. + ὁ Ἰησοῦς.

<sup>6</sup> Rec. συνακεμμένων.

<sup>7</sup> Alex. ἔχων.

## WICLIF — 1380.

up to ierusalem bifor the pask, to halowe hem self. <sup>56</sup> therfor they sougen ihesus: and spaken to gidre stonyngc in the temple: what gessen ze for he cometh not to the feest dai, <sup>57</sup> for the bischopis and farisies hadden zouan amoumdement, that if ony man knowe where he is that he schewe, that thei take hym.

12. THERFOR ihesus bifor sixe daies of pask cam to bethany where lazarus hadde be deed: whom ihesus reisd. <sup>2</sup> ⁊ thei maden to hym a souper there: and martha mynystred to hym, and lazarus was oon of the men that saten at the mete with hym, <sup>3</sup> therfor marie took a pounde of oymenete of trewe narde, precious and anoyntid the feet of ihesus: and wipid his feet with hir heeris, and the hous was fullillid of the sauour of the oymenete, <sup>4</sup> therfor iudas scarioth oon of his discipils that was to bitray hym: seide, <sup>5</sup> whi is not this oymenete seeld for three hundrid pens: and is zouun to nedid men? <sup>6</sup> but he seid this thing, not for it perteyned to hym of nedid men: but for he was a theef, and he hadde the pursis and bare tho things that weren sente; <sup>7</sup> therfor ihesus seide, suffre ze hir, that in to the dai of my biryngc sche kepe that. <sup>8</sup> for ze schulen euermore haue pore men with zou: but ze schuln not euermore haue me;

<sup>9</sup> therfor myche puple of iewis knewe: that ihesus was there, ⁊ thei camen not onoly for ihesus, but to se lazarus, whom he hadde reisd fro death. <sup>10</sup> but the princis of preestis thougten to sle lazarus, <sup>11</sup> for many of the iewis wenten aweye for hym, and bileueden in ihesus. <sup>12</sup> But on the morowe a mych puple that cam to gidre to the feest day, whanne thei hadden herd that ihesus cam to ierusalem, <sup>13</sup> token branchis of palmes and camen forth agens hym, and crieden, osanna

<sup>13</sup> agens, against.

## TYNDALE — 1534.

before the ester, to purify them selves. <sup>56</sup> Then sought they for ihesus, and spake bitwene them selves as they stode in the temple: What thinke ye, seyngc he cometh not to the feest. <sup>57</sup> The hye prestes and Pharises had given a commaundement, that yf eny man knew where he were, he shuld shewe it, that they myght take him.

12. THEN ihesus sixe dayes before ester, came to Bethany where Lazarus was, which was deed and whom ihesus raysed from death. <sup>2</sup> There they made him a supper, and Martha served; but Lazarus was one of them that sate at the table with him. <sup>3</sup> Then toke Mary a pounde of oymnt called Nardus, perfete and precious; and anoynted ihesus fete; and wipt his fete with her heer, and the housse was filled of the savre of the oymnt. <sup>4</sup> Then sayde one of his disciples named Iudas Iscariot Simons sonne, which afterward betrayed him: <sup>5</sup> why was not this oymnt sold for three hundred pence, and geven to the poore? <sup>6</sup> This sayde he, not that he cared for the poore: but because he was a thefe, and kept the bagge, and bare that which was geven. <sup>7</sup> Then sayde ihesus: Let her alone, agaynst the daye of my buryngc she kept it. <sup>8</sup> The poore all wayes shall ye haue with you; but me shall ye not all wayes have.

<sup>9</sup> Moche people of the Iewes had knowledge that he was there. And they came not for ihesus sake only, but that they myght se Lazarus also whom he raysed from death. <sup>10</sup> The hye prestes therfore held a counsell that they myght put Lazarus to death also; <sup>11</sup> because that for his sake many of the Iewes went away, and beleved on ihesus.

<sup>12</sup> On the morowe, moche people that were come to the feest when they hearde that ihesus shuld come to ierusalem, <sup>13</sup> toke branches of palme trees and went and met him; and cryed: Hosanna, blessed

## CRANMER — 1539.

Ierusalem before the Easter, to purify them selues. <sup>56</sup> Then sought they for ihesus, and spake amonge them selues, as they stode in the temple: What thinke ye, seyngc he cometh not to the feest daye? <sup>57</sup> The hye Prestes and Pharises had given a commaundement, that yf eny man knew where he were, he shuld shewe it, that they myght take him.

12. THEN ihesus (sixe dayes before Easter) came to Bethany, where Lazarus had bene deed, whom he raysed from death. <sup>2</sup> There they made him a supper, and Martha serued; but Lazarus was one of them that sate at the table with him. <sup>3</sup> Then toke mary a pounde of oymnt (called Nardus, perfete, and precious) and anoynted ihesus fete, and wyped his fete with her heer, and the hous was filled with the odoure of the oymnt. <sup>4</sup> Then sayde one of his disciples (euen Iudas Iscarioth Simons sonne, which afterward betrayed him) <sup>5</sup> why was not this oymnt sold for three hundred pence, and geven to the poore? <sup>6</sup> This he sayde, not that he cared for the poore; but because he was a thefe, and had the bagge, and bare that which was geven. <sup>7</sup> Then sayde ihesus: Let her alone, agaynst the daye of my buryngc hath she kept this. <sup>8</sup> For the poore all wayes shall ye haue with you, but me haue ye not allwaye.

<sup>9</sup> Moche people of the Iewes therfore had knowledge, that he was there. And they came, not for ihesus sake only, but that they myght se Lazarus also whom he raysed from death. <sup>10</sup> But the hye Prestes held a counsell, that they myght put Lazarus to death also; <sup>11</sup> because that for his sake many of the Iewes went away, and beleued on ihesus.

<sup>12</sup> On the nexte daye moche people that were come to the feest, when they hearde that ihesus shuld come to Ierusalem, <sup>13</sup> toke branches of palme trees, and went forth to mete him, and cryed: Hosanna

ἑ τριακοσίων ἡμερῶν, καὶ ἐδόθη πτωχοῖς; Ἔειπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. ἔειπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐπιφασμοῦ μου τετήρηκεν αὐτό. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. ἔβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βῆλα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον,

\* Alex. ἵνα εἰς τὴν ἡμ. τοῦ ἐπιφασ. μου τηρήσῃ.

\* Alex. Ἰησοῦς ἰσχύεται.

\* Alex. ἐκράζουσιν ε. ἐκράζουσιν (ἐκράζον) λίγοντες.

## GENEVA — 1557.

the country vp to Ierusalem before the Easter, to purifie them selues. <sup>56</sup>Then soght they for Iesus, and spake among them selues, as they stode in the temple, What thinke ye, that he cometh not to the feast? <sup>57</sup>The hie Priestes and Pharises, had geuen a commandement, that if any man knewe where he were, he shulde shewe it, that they might take hym.

12. THEN Iesus six dayes before Easter came to Bethanie, where Lazarus was, which was dead, whome Iesus raysed from death. <sup>2</sup>There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him. <sup>3</sup>Then toke Marie a pound of ointement called spike narde, that was very costely and anointed Iesus fete, and wypt his fete with her heere, and the house was fylled with the saour of the oyntement. <sup>4</sup>Then sayd one of his disciples, enen Iudas Iscariot Simons sonne, which shulde betraye him. <sup>5</sup>Why was not this ointement solde for three hundred pence, and geuen to the poore? <sup>6</sup>This sayd he, not that he cared for the poore: but because he was a thefe, and kept the bagge, and bare that which was geuen. <sup>7</sup>Then sayd Iesus, Let her alone, against the day of my burying she kept it. <sup>8</sup>For the poore alwayes ye haue with you, but me ye shal not haue alwayes.

<sup>9</sup>Muche people of the Iewes had knowledge that he was there: and they came, not for Iesus sake only, but that they might se Lazarus also, whome he raysed from death. <sup>10</sup>The hie Priestes therfore consulted that they myght put Lazarus to death also. <sup>11</sup>Because that for his sake, many of the Iewes went away, and beleued on Iesus. <sup>12</sup>On the morow, much people that were come to the feast when they heard that Iesus should come to Ierusalem, <sup>13</sup>Toke branches of palme trees, and went forth to mete him, and cryed,

## RHEIMS — 1582.

to Hierusalem before the Pasche to sanctifie them selues. <sup>56</sup>They sought Iesus therfore: and they communed one vvith an other, standing in the temple, Vvhat thinke you, in that he is not come to the festiual day? <sup>57</sup>And the cheefe Priests and Pharisees had giuen commaundement, that if any man should knovv vvhere he vvvas, he should tel, that they might apprehend him.

12. IESVS therfore sixe daies before the Pasche came to Bethania, vvhere Lazarus vvvas, that had been dead, vvhom Iesus raysed. <sup>2</sup>And they made him a supper there: and Martha ministred, but Lazarus vvvas one of them that sate at the table vvith him. <sup>3</sup>Marie therfore tooke a povvnd of ointement of right spikenard, pretious, and anointed the fete of Iesus, and vviped his feete vvith her heere: and the house vvvas filled of the odour of the ointment. <sup>4</sup>One therfore of his disciples, Iudas Iscariote, he that vvvas to betray him, said, <sup>5</sup>Vvhy vvvas not this ointment sold for three-hundred pence, and giuen to the poore? <sup>6</sup>And he said this, not because he cared for the poore: but because he vvvas a theefe, and hauing the purse, caried the things that vvve put in. <sup>7</sup>IESVS therfore said, Let her alone that she may keepe it for the day of my burial. <sup>8</sup>For the poore you haue alvaies vvith you: but me you shal not haue alvaies. <sup>9</sup>A great multitude therfore of the Iewes knewv that he vvvas there: and they came, not for IESVS only, but that they might see Lazarus, vvhom he raysed from the dead. <sup>10</sup>But the cheefe Priests deuised for to kil Lazarus also: <sup>11</sup>because many for him of the Iewes vvvent avvay, and beleued in Iesus.

<sup>12</sup>And on the morovv a great multitude that vvvas come to the festiual day, vvhen they had heard that IESVS commeth to Hierusalem: <sup>13</sup>they tooke the boughes of palmes, and vvvent forth to meete him,

## AUTHORISED — 1611.

vp to Hierusalem before the Passouer to purifie themselves. <sup>56</sup>Then sought they for Iesus, and spake among themselves, as they stood in the Temple, What thinke ye, that he will not come to the Feast? <sup>57</sup>Now both the chiefe Priests and the Pharisees had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

12. THEN Iesus, sixe dayes before the Passouer, came to Bethania, where Lazarus was, which had bene dead, whom hee raysed from the dead. <sup>2</sup>There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him. <sup>3</sup>Then tooke Mary a pound of ointment, of Spikenard, very costly, and anointed the feet of Iesus, and wiped his feet with her haire: and the house was filled with the odour of the ointment. <sup>4</sup>Then saith one of his disciples, Iudas Iscariot, Simons son, which should betray him, <sup>5</sup>Why was not this ointment sold for three hundred pence, and giuen to the poore? <sup>6</sup>This hee said, not that he cared for the poore: but because hee was a thiefe, and had the bag, and bare what was put therein. <sup>7</sup>Then said Iesus, Let her alone, against the day of my burying hath she kept this. <sup>8</sup>For the poore alwayes yee haue with you: but me ye haue not alwayes. <sup>9</sup>Much people of the Iewes therfore knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raysed from the dead.

<sup>10</sup>But the chiefe Priests consulted, that they might put Lazarus also to death, <sup>11</sup>Because that by reason of him many of the Iewes went away and beleued on Iesus.

<sup>12</sup>On the next day, much people that were come to the feast, when they heard that Iesus was comming to Hierusalem, <sup>13</sup>Tooke branches of Palme trees, and went forth to meet him, and cried,

‘ Ὁσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, <sup>20</sup> ὁ βασιλεὺς τοῦ Ἰσραὴλ.’  
<sup>14</sup> Εὐρὼν δὲ ὁ Ἰησοῦς ὀνόματι, ἐκάθισεν ἐπ’ αὐτὸ, καθὼς ἐστὶ γεγραμμένον, <sup>15</sup> “Μὴ  
 “ φοβοῦ, <sup>a</sup> θύγατερ| Σιών ἰδοῦ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον  
 “ ὄνου.” <sup>16</sup> ταῦτα <sup>b</sup> δὲ| οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ’ ὅτε  
 ἐδοξάσθη <sup>c</sup> ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῷ γεγραμμένα, καὶ  
 ταῦτα ἐποίησαν αὐτῷ. <sup>17</sup> ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ’ αὐτοῦ, <sup>d</sup> ὅτι| τὸν  
 Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. <sup>18</sup> διὰ τοῦτο καὶ  
 ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι <sup>e</sup> ἤκουσαν| τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.  
<sup>19</sup> οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἐαυτοῦς, ‘Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἰδεὶ ὁ  
 ‘ κόσμος <sup>f</sup> ὀπίσω αὐτοῦ ἀπήλθεν.’

Ἦσαν δὲ <sup>g</sup> τινες Ἕλληνας| ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ

<sup>z</sup> Const. = ὁ, Alex. καὶ ὁ. <sup>a</sup> Alex. θυγάτηρ. <sup>b</sup> Alex. = ἐι. <sup>c</sup> Alex. = ὁ. <sup>d</sup> Const. ἔρε. <sup>e</sup> Rec. ἤκουσε. <sup>f</sup> Alex. + ὄλος.

## WICLIF—1380.

blessid is the kyng of israel, that cometh in the name of the lord, <sup>14</sup> and ihesus founde a yung asse and satte on hym as it is writun, <sup>15</sup> the doujtr of sion nyle thou drede; lo thi kyng cometh, sittyng on an asse foole, <sup>16</sup> hise discipis knewun not first these thingis, but whanne ihesus was glorified, thanne thei hadden mynde for these thingis weren writun of hym; and these thingis thei diden to hym,

<sup>17</sup> therfor the puple bare witnessyng that was with hym, whanne he clepid lazarus fro the graue: and resid hym fro deeth, <sup>18</sup> and therfor the puple cam and mette with hym, for thei herden that he hadde don this signe, <sup>19</sup> therfor the farisies seiden to hem silf, se seen that we profeten no thing, lo al the world werde afir hym, <sup>20</sup> ⁊ there weren summe hethen men: of hem that hadden come up to worship in the feest day, <sup>21</sup> and these camen to filip that was of bethsaide of galilee: and preiden him and seiden, sire we wolen se ihesus, <sup>22</sup> filip cometh and seith to andrew, efte andrew and filip seiden to ihesus, <sup>23</sup> and ihesus answerid to hem and seide, the oure cometh that mannes soune be clarified,

<sup>24</sup> truli truly I seic to you. But a corne of wheate falle in to the erthe, and be deede: it dwelith alone, but if it be deede: it bryngth myche fruyt. <sup>25</sup> he that loueth his liif schal lese it, and he that hatith his liif in this world: kepith it in to euelas-tyng liif, <sup>26</sup> if ony man serue me sue he me: and where I am, there my mynyste schal be, if ony man serue me: my fadir schal worship hym, <sup>27</sup> now my soule is troubled, and what schal I seic: fadir saue me fro this our, but therfor I

nile, not. <sup>a</sup> clepid, called. <sup>e</sup> efte, again.   
 claned, glorified. <sup>f</sup> sue, follow.

## TYNDALE—1534.

is he that in the name of the Lorde, cometh kyng of Israel. <sup>14</sup> And Iesus got a yonge asse and sate thereon according to that which was writen: <sup>15</sup> feare not daughter of Sion, beholde thy kyng cometh sitting on an asses coole. <sup>16</sup> These things vnderstode not his disciples at the first: but when Iesus was glorified, then remembryd they that soche thinges were writen of him, and that soche thinges they had done vnto him.

<sup>17</sup> The people that was with him, when he called Lazarus out of his grave, and raysed him from deeth, bare recorde. <sup>18</sup> Therefore met him the people, be cause they hearde that he had done soche a myracle. <sup>19</sup> The Pharises therfore sayde amonge them selves: perceave ye how we prevaile no thing? beholde the worlde goth awaye after him.

<sup>20</sup> Ther were certayne Grekes amonge them, that came to praye at the feast: <sup>21</sup> the same cam to Philip which was of Bethsaida a cyte in Galilee, and desired him sayinge: Syr we wolde fayne se Iesus. <sup>22</sup> Philip came and tolde Andrew. And agayne Andrew and Philip tolde Iesus. <sup>23</sup> And Iesus answered them sayinge: the houre is come that the sonne of man must be glorified.

<sup>24</sup> Verely verely I saye vnto you, except the wheate corne fall into the grounde and dye, it bydeth alonc. Yf it dye, it brengeth forth moche frute. <sup>25</sup> He that loveth his lyfe shall destroye it: and he that hateth his lyfe in this worlde shall kepe it vnto lyfe eternall. <sup>26</sup> If eny man mynister vnto me, let him folowe me, and where I am there shall also my minister be. And yf eny man minister vnto me, him will my father honoure.

<sup>27</sup> Now is my soule troubled, and what shall I saye? Father delver me from this houre: but therefore came I vnto this

## CRANMER—1539.

blessed is he that in the name of the Lord, cometh kyng of Israel. <sup>14</sup> And Iesus got a yonge asse, and sate thereon, as it is writen: <sup>15</sup> feare not daughter of Syon, beholde, thy kyng cometh, sytting on an asses colte. <sup>16</sup> These thinges vnderstode not his disciples at the fyrst: but when Iesus was glorified, then remembred they that soche thinges were writen of him, and that soch thinges they had done vnto him. <sup>17</sup> The people that was with him (when he called Lazarus out of his graue, and raysed him from deeth) bare recorde. <sup>18</sup> Therefore met him the people also, because they hearde, that he had done soch a miracle. <sup>19</sup> The Pharises therfore sayde amonge them selues: perceave ye, how we preuaile nothing? Beholde, (all the whole) worlde goeth after him.

<sup>20</sup> Ther were certayne Grekes amonge them, that came to worshippe at the feast: <sup>21</sup> the same came therfore to Philip (which was of Bethsaida a cite in Galilee) and desired him, saying: Sir, we wolde fayne se Iesus. <sup>22</sup> Philip came and tolde Andrew. And agayne Andrew and Philip tolde Iesus.

<sup>23</sup> And Iesus answered them, saying: the houre is come, that the sonne of man must be glorified.

<sup>24</sup> Verely verely I saye vnto you, except the wheate corne fall into the grounde and dye, it bydeth alone. If it dye, it bringeth forth moche frute. <sup>25</sup> He that loveth his lyfe, shall destroye it: and he that hateth his lyfe in this world, shall kepe it vnto lyfe eternall. <sup>26</sup> If eny man minister vnto me, lett him folowe me: and where I am, ther shall also my minister be. Yf eny man minister vnto me, him wyl my father honoure.

<sup>27</sup> Now is my soule troubled, and what shall I saye? Father, deliuer me from this houre: but therefore came I vnto this

ἐορτῆ· <sup>21</sup> οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Ἐκύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν· <sup>22</sup> Ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· <sup>h</sup> καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.  
<sup>23</sup> ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.  
<sup>25</sup> ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. <sup>26</sup> ἐὰν ἔμοι διακονῆς, ἔμοι ἀκολουθεῖτω· καὶ ὅπου εἰμι ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἔάν τις ἐμοὶ διακονῆ, τιμήσει αὐτὸν ὁ πατήρ. <sup>27</sup> Νῦν ἡ ψυχὴ μου τετάρρακα· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἤλθον εἰς τὴν ὥραν

† Alex. Ἐλληγίς τιμῆς.

‡ Alex. καὶ ἰσχυταί.

§ Alex. + καί.

¶ Alex. ἰμοί τις ῥ.

‡ Rec. + καί.

## GENEVA—1557.

Hosanna, Blessed is he that in the name of the Lord, commeth Kyng of Israel. <sup>14</sup> And Iesus gate a yonge asse, and sate thereon, as it is wrysten, <sup>15</sup> Feare not daughter of Sion, beholde thy Kyng commeth, sytting on an asses colte.

<sup>16</sup> These thynges vnderstode not his disciples at the fyrst: but when Iesus was glorified, then remembered they, that suche thynges were wrysten of hym, and that suche thynges they had done vnto hym.

<sup>17</sup> The people therefore that was with him bare witness that he called Lazarus out of the graue, and raysed hym from death. <sup>18</sup> Therefore met hym the people also, because they heard that he had done such a miracle. <sup>19</sup> The Pharisees therefore, sayd among them selues, Perceauē ye how ye preuaile nothyng? Beholde, the world goeth after hym. <sup>20</sup> There were certayne Grekes among them, that ordinarily came to worship at the feast. <sup>21</sup> The same came therefore to Philip which was of Bethsaida a cite in Galile, and desired him saying, Syr, we would fayne se Iesus. <sup>22</sup> Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus. <sup>23</sup> And Iesus answered them, saying, The houre is come that the Sonne of man must be glorified.

<sup>24</sup> Verely verely I say vnto you, Except the wheate corne fall into the grounde and dye, it bydeth alone: but if it dye, it bringeth forth muche frute. <sup>25</sup> He that loueth his life, shal loose it: and he that hateth his life in this world, shal kepe it vnto lyfe eternal. <sup>26</sup> If any man minister vnto me, let hym folow me: for where I am, there shal also my minister be. And if any man minister vnto me, hym wyl my Father honour. <sup>27</sup> Now is my soule troubled: and what shal I say? Father deliuer me from this houre, but therefore came I vnto this houre.

3 P

## RHEIMS—1582.

and cried, *Hosanna, blessed is he that commeth in the name of our Lord, the king of Israel.* <sup>14</sup> And Iesus found a yong asse, and sate vpon it, as it is vwritten, <sup>15</sup> *Feare not daughter of Sion: behold, thy king commeth sitting vpon an asses colt.*

<sup>16</sup> These things his disciples did not knovv at the first: but vwhen Iesus was glorified, then they remembered that these things had been vwritten of him, and these things they did to him. <sup>17</sup> The multitude therefore gaue testimonie, vvhich vsas vwith him vwhen he called Lazarus out of the graue, and raised him from the dead. <sup>18</sup> For therefore also the multitude came to meete him, because they heard that he had done this signe. <sup>19</sup> The Pharisees therefore said among them selues, Doe you see that vve preuaile nothyng? behold, the vvhole vvorld is gone after him.

<sup>20</sup> And there vvere certayne Gentiles of them that came vp to adore in the festiual day. <sup>21</sup> These therefore came to Philippe vvhv vsas of Bethsaida of Galilee, and desired him, saying, Sir, vve are desirous to see Iesus. <sup>22</sup> Philippe commeth, and tellethe Andrew. <sup>23</sup> And Iesus answered them, saying, The houre is come, that the Sonne of man shal be glorified. <sup>24</sup> Amen, amen I say to you, vnles the graine of vvheate falling into the ground, die: it self remaineth alone. but if it die, it bringeth much frute. <sup>25</sup> He that loneth his life, shal lose it: and he that hateth his life in this vvorld, doth kepe it to life euerlasting. <sup>26</sup> If any man minister to me, let him folovv me: and vvhere I am, there also shal my minister be. If any man minister to me, my father vvil honour him. <sup>27</sup> Nowv my soule is troubled. And vvhat shall I say? Father, saue me from this houre. But therefore came I into this

## AUTHORISED—1611.

Hosanna, blessed is the King of Israel that commeth in the Name of the Lord. <sup>14</sup> And Iesus, when he had found a yong asse, sate thereon, as it is written, <sup>15</sup> Feare not, daughter of Sion, behold, thy King commeth, sitting on an asses colt. <sup>16</sup> These things vnderstood not his disciples at the first: but when Iesus was glorified, then remembered they that these things were written of him, and that they had done these things vnto him. <sup>17</sup> The people therefore that was with him, when he called Lazarus out of his graue, and raised him from the dead, bare record. <sup>18</sup> For this cause the people also met him, for that they heard that hee had done this miracle. <sup>19</sup> The Pharisees therefore saide among themselves, Perceiue ye how ye preuaile nothyng? Behold, the world is gone after him.

<sup>20</sup> And there were certayne Greeks among them, that came vp to worship at the Feast: <sup>21</sup> The same came therefore to Philip which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Iesus. <sup>22</sup> Philip commeth and tellethe Andrew: and againe Andrew and Philip tolde Iesus.

<sup>23</sup> And Iesus answered them, saying, The houre is come, that the Sonne of man should be glorified. <sup>24</sup> Verely, verely, I say vnto you, Except a corne of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit. <sup>25</sup> Hee that loneth his life, shall lose it: and hee that hateth his life in this world, shall keepe it vnto life eternal.

<sup>26</sup> If any man serue me, let him follow me, and where I am, there shall also my seruant bee: If any man serue me, him wyl my Father honour. <sup>27</sup> Now is my soule troubled, and what shall I say? Father, saue me from this houre, but for this cause came I vnto this houre.

ταύτην. <sup>28</sup> Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. <sup>29</sup> Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγε βροιτῆν γεγονέναι. ἄλλοι ἔλεγον, Ἀγγελος αὐτῷ λελάληκεν. <sup>30</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. <sup>31</sup> Ἦν κρίσις ἐστὶ τοῦ κόσμου τούτου ἡνὶ ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλήθησεται ἔξω. <sup>32</sup> καγὼ εἰὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἑμαυτόν. <sup>33</sup> Τοῦτο δὲ ἔλεγε, σημαίνων ποῖω θανάτῳ ἡμελλεν ἀποθνήσκειν. <sup>34</sup> ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; <sup>35</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστὶ. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ

<sup>m</sup> Alex. τὸν υἱόν.

<sup>n</sup> Alex. ἰσηκώς.

<sup>o</sup> Alex. = ὁ. <sup>p</sup> Alex. ἡ φωνὴ αὐτῆ.

<sup>q</sup> Alex. = τούτου.

<sup>r</sup> Const. = Ὅτι.

## WICLIF—1380.

cam in to this oure, <sup>28</sup> fadir clarifie thi name; and a vois cam fro heuene and seide, and I haue clarified; and eftē I schal clarifie. <sup>29</sup> therfor the puple that stode and herd, seid that thundre was made; other men seiden an angul spake to hym; <sup>30</sup> ihesus answerde and seide; this uois cam not for me: but for you.

<sup>31</sup> Now is the dome of the world; now the prince of this world schal be cast out; <sup>32</sup> and if I schal be enhauced fro the erthe; I schal drawe alle thingis to my silf; <sup>33</sup> and he seide this thing: signyfyngē bi what deeth he was to die; <sup>34</sup> and the puple answerid to hym; we han herde of the lawe; that crist dwellith with outen ende; and hou seist thou: it bihoueth mannes sone to be arerid; who is this mannis sone; <sup>35</sup> and thanne ihesus seith to hem; sit a litil list is in you; walke 3e the while 3e han list; that derknessis cacche not you; he that wandrith in derknessis woot neuer whidir he goith; <sup>36</sup> while 3e han list; bileue 3e in list; that 3e ben the children of list.

Ihesus spake these thingis and wente and hidde hym fro hem; <sup>37</sup> and whanne he hadde don so many myracis bifor hem: thi bileueden not in hym; <sup>38</sup> that the word of Isaie the profete schulde be fulfilled: whiche he seid; lord who bileued on ourē herynge; and to whom is the arme of the lord schevide? <sup>39</sup> therfor thei mysten not bileue: for eftē Isayē seide; <sup>40</sup> he hath blyndid her iȝen; and he hath made harde the herte of hem; that thei se not with iȝen and vnderstonde with herte; and that thei be conuertid and I hele hem; <sup>41</sup> Isaie seide these thingis: whanne he saye the glorie of hym, and spake of him; <sup>42</sup> netheles of the princis many bileueden in hym; but for the farisies thei knowlecchiden not: that thei schulden not be putte out of the synagoge; <sup>43</sup> for thei louden the glorie of

clarifie, glorify. ephoanōō, trōphōō. ephoanōō, trōphōō. ephoanōō, trōphōō. ephoanōō, trōphōō.

## TYNDALE—1534.

<sup>28</sup> Father glorify thy name. Then came ther a voyce from heauen: I have glorified it, and will glorify it agayne. <sup>29</sup> Then sayd the people that stode by and hearde: it thoundreth. Other sayde an angell spake to him. <sup>30</sup> Iesus answered and sayde: this voyce cam not because of me; but for youre sakes.

<sup>31</sup> Now is the iudgement of this worlde: now shall the prince of this worlde be cast out. <sup>32</sup> And I, yf I were lyfte vp from the erthe, will drawe all men vnto me. <sup>33</sup> This sayde Iesus; signyfyngē what deeth he shuld dye. <sup>34</sup> The people answered him: We haue hearde of the lawe that Christ bydeth euer: and how sayest thou then that the sone of man must be lyfte vp? who is that sone of man? <sup>35</sup> Then Iesus sayde vnto them: yet a lytell whyle is the light with you. Walke whyll ye haue light; lest the darcknes come on you. He that walketh in the darke; woteth not whither he goeth. <sup>36</sup> Whyll ye haue light; beleue on the light; that ye maye be the chyldren of the lyght.

These thinges spake Iesus and departed; and hyd him selfe from them. <sup>37</sup> And though he had done so many myracles before them; yet beleued not they on him; <sup>38</sup> that the sayynge of Esaias the Prophet myght be fulfilled; that he spake: Lord; who shall beleue ourē sayynge? And to whom ys the arme of the Lorde opened? <sup>39</sup> Therefore coulde they not beleue; because that Esaias sayth agayne: <sup>40</sup> he hath blinded their eyes and hardened their hertes; that they shuld not se with their eyes and vnderstonde with their hertes; and shuld be conuerted; and I shuld heale them. <sup>41</sup> Suche thinges sayde Esaias when he sawe his glory and spake of him. <sup>42</sup> Nevertheless amonge the chefe rulers many beleued on him. But be cause of the pharises they wolde not be a knowen of it; lest they shuld be excommunicate. <sup>43</sup> For they loved the prayse; that is geuen

## CRANMER—1539.

<sup>28</sup> Father, glorify thy name. Then cam ther a voyce from heauen, sayinge: I haue both glorified it, and will glorify it agayne. <sup>29</sup> The people therfore that stode by and hearde it, sayde, that it thoundred. Other sayd: an angell spake to him. <sup>30</sup> Iesus answered and sayde: thys voyce cam not because of me; but for youre sakes.

<sup>31</sup> Now is the iudgement of this worlde: now shall the prince of this worlde be cast out. <sup>32</sup> And I (yf I were lyfte vp from the erth) will drawe all men vnto me. <sup>33</sup> This he sayde signyfyngē, what deeth he shulde dye. <sup>34</sup> The people answered him: We haue heard out of the lawe, that Christ bydeth euer, and how sayest thou: that the sone of man must be lyfte vp? who is that sone of man? <sup>35</sup> Then Iesus sayd vnto them: yet a lytell whyle is the lyght with you. Walke whyll ye haue lyght, lest the darcknes come on you. He that walketh also in the darck, woteth not whither he goeth. <sup>36</sup> Whyll ye haue lyght, beleue on the lyght, that ye maye be the chyldren of the lyght.

These thinges spake Iesus, and departed, and hyd him selfe from them. <sup>37</sup> But though he had done so many miracles before them, yet beleued not they on him; <sup>38</sup> that the sayynge of Esaias the Prophet myght be fulfilled, which he spake: Lorde, who shall beleue ourē sayynge? And to whom is the arme of the Lorde declared? <sup>39</sup> Therefore coulde they not beleue, because that Esaias sayth agayne: <sup>40</sup> he hath blinded their eyes, and hardened their herte, that they shulde not se with their eyes, and lest they shulde vnderstande with their herte and shulde be conuerted, and I shuld heale them. <sup>41</sup> Suche thinges sayde Esaias, when he sawe his glory, and spake of him. <sup>42</sup> Neuertheless, amonge the chefe rulers also, many beleued on him. But (because of the Pharises) they wolde not be a knowen of it; lest they shuld be excommunicate. <sup>43</sup> For they loued

‘ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. <sup>36</sup> ἕως τὸ φῶς ἔχετε, πιστεῦετε εἰς τὸ φῶς, ἵνα υἱὸς φωτὸς γένησθε.’ Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν. <sup>37</sup> Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν. <sup>38</sup> ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε, “Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχιῶν Κυρίου τίνοι ἀπεκαλύφθη;” <sup>39</sup> Διὰ τοῦτο οὐκ ἠδύνατο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαίας, <sup>40</sup> “Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ ἔπεώρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἴασονται αὐτούς.” <sup>41</sup> Ταῦτα εἶπεν Ἡσαίας, ὅτι εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. <sup>42</sup> ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν, ἵνα μὴ ἀποσυναγάγοι γέγονται. <sup>43</sup> ἠγάπησαν γὰρ

\* Rec. μὲθ' ἑαυτῶν.

\* Alex. ὄς.

\* Alex. = ὁ.

\* Alex. ἐπάρωσεν.

\* Alex. ἰάσονται.

\* Alex. ὄτι.

## GENEVA—1557.

<sup>28</sup> Father, glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, and wyl glorifie it agayne. <sup>29</sup> Then said the people that stode by and heard, It thundreth: other said, An Angel spake to hym. <sup>30</sup> Iesus answered, and sayd, This voyce, came not because of me, but for your sakes.

<sup>31</sup> Now is the iudgement of this world, now shal the prince of this worlde be cast out. <sup>32</sup> And I if I were lift vp from the earth wyl drawe all men vnto me. <sup>33</sup> This sayd Iesus, signifying what death he should dye. <sup>34</sup> The people answered hym, We haue heard out of the lawe, that Christe bydyeth euer: and how sayest thou, That the Sonne of man must be lyft vp? who is that Sonne of man? <sup>35</sup> Then Iesus sayd vnto them, Yet a litle whyle is the Lyght with you: walke whyle ye haue Lyght, lest the darkenes come on you, for he that walketh in the darke, woteth not whither he goeth.

<sup>36</sup> While ye haue Lyght, beleue on the Lyght, that ye may be the children of the Lyght. These things spake Iesus, and departed, and hyd hym selfe from them. <sup>37</sup> And thogh he had done so many miracles before them, yet beleued they not on hym. <sup>38</sup> That the saying of Esai the Prophet might be fulfilled, that he spake, Lord who beleued our saying? And to whom is the arme of the Lord opened? <sup>39</sup> Therefore could they not beleue, because that Esai sayth agayne. <sup>40</sup> He hath blinded theyr eyes, and hardened theyr harts, that they should not see with theyr eyes, and vnderstand with theyr hartes, and shuld be conuerted, and I should heale them. <sup>41</sup> Suche things sayd Esai, when he saw his glorie, and spake of him. <sup>42</sup> Neuertheless euen among the chiefe Rulers, many beleued on him: but because of the Pharises they would not confesse him, lest they should be cast out of the Synagoge. <sup>43</sup> For they loued the prayse of men,

## RHEIMS—1582.

hour. <sup>28</sup> Father, glorifie thy name. A voyce therfore came from heauen, Both I haue glorified it, and againe I wyl glorifie it. <sup>29</sup> The multitude therfore that stode and had heard, said that it thundered. Others said, An Angel spake to him.

<sup>30</sup> Iesus answered, and said, This voyce came not for me, but for your sake. <sup>31</sup> Now is the iudgement of the world: now the Prince of this world shal be cast forth. <sup>32</sup> And I, if I be exalted from the earth, wyl draw all things to my self. (<sup>33</sup> And this he said, signifying vwhat death he should die.) <sup>34</sup> The multitude answered him, We haue heard out of the law, that CHRIST abideth for euer: and how sayest thou, The Sonne of man must be exalted? Vwho is this Sonne of man? <sup>35</sup> Iesus therfore said to them, Yet a litle whyle, the light is among you. Vwalke vvhiles you haue the light, that the darkenesse ouertake you not. And he that walketh in darkenesse, knovveth not vwhither he goeth. <sup>36</sup> Vvhiles you haue the light, beleue in the light, that you may be the children of light. These things Iesus spake and he vvent avay, and hid him self from them.

<sup>37</sup> And vvhreas he had done so many signes before them, they beleued not in him: <sup>38</sup> that the saying of Esay the Prophet might be fulfilled, vvhich he said, *Lord, vwho hath beleued the hearing of vs? and the arme of our Lord to vvhom hath it bene revealeed?* <sup>39</sup> Therefore they could not beleue, because Esay said againe, *He hath blinded their eyes, and indurated their hart: that they may not see vwith their eyes, nor vnderstand vwith their hart, and be conuerted, and I heale them.* <sup>41</sup> These things said Esai, vvhem he savv his glorie, and spake of him. <sup>42</sup> But yet of the Princes also many beleued in him: but for the Pharisees they did not confesse, that they might not be cast out of the Synagoge. <sup>43</sup> for they

## AUTHORISED—1611.

<sup>28</sup> Father, glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, and wil glorifie it againe.

<sup>29</sup> The people therefore that stood by, and heard it, said, that it thundered: others said, An Angel spake to him. <sup>30</sup> Iesus answered, and said, This voyce came not because of mee, but for your sakes. <sup>31</sup> Now is the iudgement of this world: now shall the prince of this world be cast out. <sup>32</sup> And I, if I be lifted vp from the earth, will draw all men vnto me. <sup>33</sup> (This he said, signifying what death he should die) <sup>34</sup> The people answered him, We haue heard out of the Law, that Christ abideth for euer: and how sayest thou, The Sonne of man must be lifted vp? Who is this Sonne of man? <sup>35</sup> Then Iesus said vnto them, Yet a little while is the light with you: walke while ye haue the light, lest darkenesse come vpon you: For he that walketh in darkenesse, knoweth not whither he goeth.

<sup>36</sup> While ye haue light, beleue in the light, that yee may be the children of light. These things spake Iesus, and departed, and did hide himselfe from them.

<sup>37</sup> But though hee had done so many miracles before them, yet they beleueed not on him: <sup>38</sup> That the saying of Esaias the Prophet might be fulfilled, which hee spake, Lord, who hath beleueed our report? and to whom hath the arme of the Lord been revealeed? <sup>39</sup> Therefore they could not beleue, because that Esaias said againe, *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and be conuerted, and I should heale them.* <sup>41</sup> These things said Esaias, when he saw his glory, and spake of him.

<sup>42</sup> Neuertheless, among the chiefe rulers also, many beleueed on him; but because of the Pharisees they did not confesse him, lest they should be put out of the Synagoge. <sup>43</sup> For they loued the

τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ Θεοῦ. <sup>44</sup> Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με. <sup>45</sup> καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. <sup>46</sup> ἐγὼ φῶς εἰς τὸν κόσμον ἔληλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνη. <sup>47</sup> καὶ εἰάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. <sup>48</sup> ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥημάτά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος δὲν ἐλάλησα, ἐκείνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>49</sup> ὅτι ἐγὼ ἔξῃ ἔμμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτὸς μοι ἐντολὴν ἔδωκε, τί εἶπω καὶ τί λαλήσω. <sup>50</sup> καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰωνίου ἐστίν. ἃ οὖν λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

<sup>45</sup> Alex. καὶ μὴ θεωρεῖ.

<sup>48</sup> Alex. ἀπ'.

<sup>49</sup> Alex. ἔξωκε.

<sup>48</sup> Alex. ἐγὼ λαλῶ.

<sup>48</sup> Alex. ἦλθον.

## WICLIFF—1380.

men: more thanne the glorie of god. <sup>44</sup> I ihesus cried and seide he that bileueth in me: bileueth not in me, but in hym that sente me. <sup>45</sup> he that seeth me: seeth hym that sente me. <sup>46</sup> I list cam in to the world, that eche that bileueth in me: dwelle not in derknessis, <sup>47</sup> and if ony man herith my wordis and kepith hem: I deme him not, for I cam not that I deme the world: but that I make the world saaf, <sup>48</sup> he that dispisith me and takith not my wordis: hath hym that schal iuge hym, thilke word that I haue spoken: schal deme him in the last day, <sup>49</sup> for I haue not spoken of my self, but thilke fadir that sente me: saf to me a maundement what I schal seie: and what I schal speke, <sup>50</sup> and I woot that his maundement is euerlastyng: liif, therfor tho thingis that I speke as the fadir seide to me: so I speke.

13. BIFOR the feest dai of pask, ihesus witynge that his oure is comen: that he passe for this world to the fadir, whanne he hadde loued hise that weren in the world: in to the ende he loued hemy, <sup>2</sup> and whanne the souper was made, whanne the deuel hadde putte thanne in to the herte, that iudas of symount scarioth schulde bitraye hym, <sup>3</sup> he witynge that the fadir saf alle thingis to hym in to his hondis, and that he wente out fro god, and goith to god. <sup>4</sup> he risith fro the souper and doith of his clothis, and whanne he hadde takun a lymen cloth, he girde hym, <sup>5</sup> and aftirward he putte watir in to a basyn: and biganne to waische the disciples feet: and to wipe with the lymen clothe, with whiche he was girde.

<sup>6</sup> and so he came to symounte petir, and petir seith to hym, lord waischist thou my feet?

<sup>7</sup> ihesus ans-werid: and seide to him, what I do thou wostest not now, but thou shalt wite aftirward, <sup>8</sup> petir seith to hym,

<sup>6</sup> to iuge. <sup>4</sup> like, that, v. the same. <sup>7</sup> wost, know. <sup>8</sup> wite, knowing. <sup>7</sup> wost, knowest. <sup>8</sup> wite, know.

## TYNDALE—1534.

of men: more then the prayse that cometh of God.

<sup>44</sup> And Iesus cryed and sayde: he that believeth on me, beleveth not on me, but on him that sent me. <sup>45</sup> And he that seeth me, seeth him that sent me. <sup>46</sup> I am come a light into the worlde, that whosoever beleveth on me, shuld not byde in darkenes. <sup>47</sup> And yf eny man heare my wordes and beleve not, I iudge him not. For I came not to iudge the worlde: but to save the worlde. <sup>48</sup> He that refusethe me, and receaveth not my wordes, hath one that iudgeth him. The wordes that I have spoken, they shall iudge him in the last day. <sup>49</sup> For I have not spoken of my selfe: but the father which sent me, he gave me a commaundement what I shuld saye, and what I shuld speake. <sup>50</sup> And I knowe that this commaundement is lyfe everlastyng. Whatsoever I speake therefore, even as the father bade me, so I speake.

13. BEFORE the feast of ester when Iesus knewe that his houre was come, that he shuld departe out of this worlde vnto the father. When he loved his which were in the worlde, vnto the ende he loved them. <sup>2</sup> And when supper was ended, after that the deuyll had put in the hert of Iudas Iscariot Simons sonne, to betraye him: <sup>3</sup> Iesus knowinge that the father had geven all thinges into his hondes. And that he was come from God and went to God: <sup>4</sup> he rose from supper, and hyde a syde his vpper garmentes, and toke a towell, and gyrd him selfe. <sup>5</sup> After that poured he water into a basyn, and beganne to wash his disciples fete, and to wype them with the towell, wherwith he was gyrd.

<sup>6</sup> Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesse my fete? <sup>7</sup> Iesus answered and sayde vnto him: what I do thou wostest not now, but thou shalt knowe hereafter. <sup>8</sup> Peter sayd vnto him: thou shalt not wesse my

## CRANMER—1539.

the prayse of men, more then the prayse of God.

<sup>44</sup> Iesus cryed, and sayde: he that belieueth on me, beleueth not on me, but on him that sent me. <sup>45</sup> And he that seeth me, seeth him that sent me. <sup>46</sup> I am come a lyght into the worlde: that whosoever belueth on me, shuld not byde in darkenes. <sup>47</sup> And yf eny man heare my wordes, and beleue not, I iudge hym not. For I came not to iudge the worlde: but to saue the worlde. <sup>48</sup> He that refusethe me, and receaeth not my wordes, hath one that iudgeth him. The worde that I haue spoken, the same shall iudge him in the laste daye. <sup>49</sup> For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundement, what I shuld saye, and what I shuld speake. <sup>50</sup> And I know that his commaundement is lyfe euerlastyng. Whatsoeuer I speake therefore, euen as the father bade me, so I speake.

13. BEFORE the feast of Easter, when Iesus knewe that his houre was come, that he shulde departe out of this worlde vnto the father. When he loued his which were in the worlde, vnto the ende he loued them. <sup>2</sup> And when supper was ended, after that the deuyll had put in the hert of Iudas Iscariot Simons sonne, to betraye him: <sup>3</sup> Iesus knowyng that the fether had geuen all thinges into his handes, and that he was come from God, and went to God: <sup>4</sup> he rose from supper, and layde asyde his vpper garmentes: and when he had taken a towell, he gyrded hym selfe. <sup>5</sup> After that, he powred water into a basyn, and beganne to wash the disciples fete, and to wype them with the towell, wherwith he was gyrded.

<sup>6</sup> Then came he to Simon Peter. And Peter sayde vnto him: Lorde, dost thou wasshe my fete? <sup>7</sup> Iesus answered, and sayde vnto him: what I do, thou wostest not now, but thou shalt knowe hereafter. <sup>8</sup> Peter sayeth vnto him: thou shalt neuer

XIII. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν| αὐτοῦ ἡ ὠρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. <sup>2</sup> καὶ δείπνου γενομένου, τοῦ διαβόλου ἦδη βεβληκότος εἰς τὴν καρδίαν <sup>3</sup> Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ, | <sup>3</sup> εἰδὼς ὁ Ἰησοῦς, | ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, <sup>4</sup> ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτὸν. <sup>5</sup> εἶπα ἴβάλλει ὕδωρ| εἰς τὸν υπιτήρα, καὶ ἤρξατο ὑπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. <sup>6</sup> ἔρχεται οὖν πρὸς Σίμωνα Πέτρον <sup>9</sup> καὶ λέγει αὐτῷ ἐκείνος, <sup>6</sup> Κύριε, σὺ μου ὑπτεις τοὺς πόδας; <sup>7</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, <sup>8</sup> Ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. <sup>8</sup> Λέγει αὐτῷ Πέτρος,

<sup>4</sup> Alex. ἵνα παραδῷ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης.

<sup>3</sup> Alex. = ὁ ἰσοῦς.

<sup>5</sup> Alex. λαβὼν ἕως βάλλα.

<sup>8</sup> Alex. = καί.

## GENEVA—1557.

more then the prayse of God. <sup>44</sup> And Iesus cryed, and sayd, He that beleueth on me, beleueth not on me, but on him that sent me.

<sup>45</sup> And he that seeth me, seeth him that sent me. <sup>46</sup> I am come a Light into the world, that whosoer beleueth on me, should not byde in darkenes. <sup>47</sup> And if any man heare my wordes, and beleue not, I iudge hym not: for I came not to iudge the world, but to saue the world. <sup>48</sup> He that refuseth me, and receaueth not my wordes, hath one that iudgeth him: the wordes that I haue spoken, they shal iudge him in the last day. <sup>49</sup> For I haue not spoken of my selfe: but the Father which sent me, he gaue me a commandement what I should say, and what I should speake. <sup>50</sup> And I know that this commandement is life euerlasting. Whatsoer I speake therefore, euen as the Father bade me, so I speake.

13. BEFORE the feast of Easter, when Iesus knewe that his houre was come, that he should departe out of this world vnto the Father, forasmuche as he loued his which were in the worlde, vnto the ende he loued them. <sup>2</sup> And when supper was ended (after that the deuyll had put in the hart of Iudas Iscariot, Simons sonne, to betray him.) <sup>3</sup> Iesus knowing that the Father had geuen all thynges into his handes, and that he was come from God, and went to God: <sup>4</sup> He riseth from supper, and layeth aside his vpper garmentes: and toke a towel, and gyrded hym selfe. <sup>5</sup> After that, he poured water into a basyn, and began to washe his disciples fete, and to wype them with the towel, wherewith he was gyrded. <sup>6</sup> Then came he to Simon Peter: and Peter sayd to him, Lord, dost thou washe my fete?

<sup>7</sup> Iesus answered, and sayd vnto him, What I do, thou wotest not now: but thou shalt know hereafter. <sup>8</sup> Peter sayd

## RHEIMS—1582.

loued the glorie of me more, then the glorie of God.

<sup>44</sup> But Iesus cried, and said, He that beleueth in me, doth not beleuee in me, but in him that sent me. <sup>45</sup> And he that seeth me, seeth him that sent me. <sup>46</sup> I a light am come into this vvorlde: that euey one vvhich beleueth in me, may not remaine in the darkenesse. <sup>47</sup> And if any man heare my vvordes, and keepe them not: I doe not iudge him. for I came not to iudge the vvorld, but to saue the vvorld. <sup>48</sup> He that despiseth me, and receiueh not my vvordes, hath that iudgeth him, the vvord that I haue spoken, that shal iudge him in the last day. <sup>49</sup> Because of my self I haue not spoken, but the Father that sent me, he gaue me commandement vvhath I should say, and vvhath I should speake. <sup>50</sup> And I know that his commandement is life euerlasting. The things therfore that I speake: as the Father said to me, so doe I speake.

13. AND before the festial day of Pasche, Iesus knowing that his houre was come that he should passe out of this vvorlde to his Father: vvherreas he had loued his that vvere in the vvorld, vnto the end he loued them. <sup>2</sup> And vvhens supper vvvas done, vvherreas the deuyll novv had put into the hart of Iudas Iscariote the sonne of Simon, to betray him: <sup>3</sup> knowing that the Father gaue him all things into his handes, and that he came from God, and goeth to God: <sup>4</sup> he riseth from supper, and laieth aside his garmentes, and hauing taken a tovvell, girded him self. <sup>5</sup> After that, he put vvater into a bason, and began to vvash the fete of the disciples, and to vvipe them vvith the tovvell vvherewvith he vvvas girded. <sup>6</sup> He cometh therfore to Simon Peter. And Peter saith to him, Lord, dost thou vvash my fete? <sup>7</sup> Iesus answered and said to him, That vvvhich I doe, thou knowest not novv, hereafter thou shalt know. <sup>8</sup> Peter saith to him, Thou shalt not vvash

## AUTHORISED—1611.

praise of me, more then the praise of God.

<sup>44</sup> Iesus cried, and said, He that beleueth on me, beleueth not on mee, but on him that sent me. <sup>45</sup> And he that seeth me, seeth him that sent me. <sup>46</sup> I am come a light into the world, that whosoer beleueth on me, should not abide in darkenesse. <sup>47</sup> And if any man heare my wordes, and beleue not, I iudge him not; for I came not to iudge the world, but to saue the world. <sup>48</sup> He that receiueh me, and receiueh not my wordes, hath one that iudgeth him: the word that I haue spoken. the same shall iudge him in the last day. <sup>49</sup> For I haue not spoken of my selfe; but the Father which sent me, he gaue mee a commaundement what I should say, and what I should speake. <sup>50</sup> And I know that his commaundement is life euerlasting: whatsoer I speake therefore, euen as the Father said vnto me, so I speake.

13. NOW before the feast of the Passouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, hauing loued his owne which were in the worlde, he loued them vnto the end. <sup>2</sup> And supper being ended (the deuill hauing now put into the heart of Iudas Iscariot Simons sonne to betray him.) <sup>3</sup> Iesus knowing that the Father had giuen all things into his handes, and that he was come from God, and went to God: <sup>4</sup> He riseth from supper, and layed aside his garmentes, and tooke a towell, and girded himselfe. <sup>5</sup> After that, he powreth water into a bason, and beganne to wash the disciples fete, and to wipe them with the towell wherewith he was girded.

<sup>6</sup> Then cometh he to Simon Peter: and Peter sayth vnto him, Lord, dost thou wash my fete? <sup>7</sup> Iesus answered, and said vnto him, What I doe, thou knowest not now: but thou shalt know hereafter. <sup>8</sup> Peter saith vnto him, Thou shalt neuer wash

‘ Ου μὴ ἠύψης τοὺς πόδας μου | εἰς τὸν αἰῶνα.’ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, | ‘ Ἐὰν  
 ‘ μὴ ἴψω σε, οὐκ ἔχεις μέρος μετ’ ἐμοῦ.’ <sup>9</sup> Λέγει αὐτῷ Σίμων Πέτρος, ‘ Κύριε,  
 ‘ μὴ τοὺς πόδας μου | μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.’ <sup>10</sup> Λέγει  
 αὐτῷ ὁ Ἰησοῦς, ‘ Ὁ λελομμένος ἰού χρεῖαν ἔχει | <sup>11</sup> ἢ τοὺς πόδας ἴψασθαι, | ἀλλ’  
 ‘ ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ’ οὐχὶ πάντες.’ <sup>11</sup> Ἦδει γὰρ τὸν  
 παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, ‘ Οὐχὶ πάντες καθαροὶ ἐστε.’

<sup>12</sup> Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, <sup>13</sup> ἀναπεσὼν  
 πάλιν, εἶπεν αὐτοῖς, ‘ Γινώσκετε τί πεποίηκα ὑμῖν; <sup>13</sup> ὑμεῖς φωνεῖτέ με, ὁ  
 ‘ διδάσκαλος, καὶ ὁ κύριος· | καὶ καλῶς λέγετε, εἰμὶ γὰρ. <sup>14</sup> εἰ οὖν ἐγὼ ἔνιψα ὑμῶν  
 ‘ τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς  
 ‘ πόδας. <sup>15</sup> ὑπόδειγμα γὰρ ἔδωκα | ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς

<sup>1</sup> Alex. ἰψῶ με τοῖς π.

<sup>2</sup> Alex. ἠψοῖς.

<sup>3</sup> Const. = μου.

<sup>4</sup> Alex. οὐκ ἔχει χρεῖαν.

<sup>5</sup> Alex. εἰ μὴ τ. π. γ.

<sup>6</sup> Alex. + καί.

## WICLIF—1380.

thou schalt neuer wasche my feet. ihesus  
 answerde to him, if I schal not wasche  
 thee, thou schalt not haue part with me;  
<sup>9</sup> Symonnet petir seith to hym, lord not  
 oonly my feet but bothe the hondis and  
 the heed. <sup>10</sup> ihesus seide to hym, he that  
 is waischen hath no nede: but that he  
 waische the feet, but he is al clene; and  
 ye ben clene but not alle, <sup>11</sup> for he wist  
 who was he that schulde bitraie hym;  
 therfor he seide ye ben not al clene; <sup>12</sup> and  
 so aftir that he hadde waischen the feet  
 of hem: he toke hise clothis; and whanne  
 he was sette to mete agen: eftē he seide  
 to hem; ze witen what I haue don to you;  
<sup>13</sup> ze clepen me maistr and lord, and ze  
 seien wel; for I am, <sup>14</sup> therfor if I lord  
 and maistr haue waischen zou; feet; and  
 ze schuln waische on anothers fete; <sup>15</sup> for  
 I haue souun ensaumple to zou; that as I  
 haue don to zou: so do ze, <sup>16</sup> truli truli  
 I seie to zou, the seruaunt is not gretter  
 thanne his lord: nether an apostole is  
 gretter thanne he that sente hym;

<sup>17</sup> if ze witen these thingis: ze schulen  
 be blissid, if ze don hem; <sup>18</sup> I seie not of  
 alle zou; I woot whiche I haue chosun;  
 but that the scripture be fulfilled he that  
 etih my brede: schal reise hise hele agens  
 me; <sup>19</sup> truli I seie to zou bifor it be don;  
 that whanne it is don: ze bileuen that I  
 am, <sup>20</sup> truli truli I seie to zou; he that  
 takith whom euer I schal sende, reseceyeth  
 me; and he that reseceyeth me reseceyeth  
 hym that sente me;

<sup>21</sup> Whanne ihesus hadde seide these  
 thingis: he was troublid in spirit and  
 witnessid and seide; truli truli I seie to  
 zou: that oon of zou schal bitraie me;  
<sup>22</sup> therfor the discipils lokiden to gidre:  
 doutynge of whom he seide; <sup>23</sup> and so oon  
 of hise discipils was restynge in the hosum  
 of whom ihesus loued; <sup>24</sup> therfor  
 he beckened petir bekened to hym and seith

<sup>1</sup> knoe asen, again. efte, again. witen, knoe  
 clepen, eu. souun, ginen.

## TYNDALE—1534.

fete wher the worlde stondesth. Iesus an-  
 swered him: yf I washe the not thou  
 shalt haue no part with me. <sup>9</sup> Simon Peter  
 sayde vnto him: Lorde; not my fete only:  
 but also my handes and my heed. <sup>10</sup> Iesus  
 sayde to him: he that is wesshed; nedeth  
 not saue to wesshe his fete; and is clene  
 every whit. And ye are clene; but not  
 all. <sup>11</sup> For he knewe his betrayer. There-  
 fore sayde he: ye are not all clene.

<sup>12</sup> After he had wessed their fete; and  
 receaved his clothes; and was set doune  
 agayne; he sayde vnto them? wot ye what  
 I haue done to you? <sup>13</sup> Ye call me master  
 and Lorde; and ye saye well, for so am I.  
<sup>14</sup> If I then youre Lorde and master haue  
 wessed youre fete; ye also ought to  
 wesshe one anothers fete. <sup>15</sup> For I haue  
 geuen you an ensample; that ye shuld do  
 as I haue done to you. <sup>16</sup> Verely verely I  
 saye vnto you; the seruaunt is not gretter  
 then his master; nether the messenger  
 gretter then he that sent him.

<sup>17</sup> If ye vnderstonde these thinges; happy  
 are ye yf ye do them. <sup>18</sup> I speake not of  
 you all; I knowe whom I haue chosen.  
 But that the scripture be fulfilled: he that  
 eateth breed with me; hath lyfte vp his  
 hele agaynste me. <sup>19</sup> Now tell I you  
 before it come: that when it is come to  
 passe; ye might beleue that I am he.  
<sup>20</sup> Verely verely I saye vnto you. He that  
 receaueth whomsoeuer I sende; receaueth  
 me. And he that receueth me; receaueth  
 him that sente me.

<sup>21</sup> When Iesus had thus sayd; he was  
 troublid in the sprete; and testified say-  
 ynge; verely verely I saye vnto you; that  
 one of you shall betraie me. <sup>22</sup> And then  
 the disciples lokid one on another doutynge  
 of whom he spake. <sup>23</sup> Ther was one of  
 his disciples; which leaned on Iesus hosome;  
 whom Iesus loued. <sup>24</sup> To him beckened

## CRANMER—1539.

wassh my fete. Iesus answered him, yf I  
 wasshē the not, thou hast no parte with  
 me. <sup>9</sup> Simon Peter sayeth vnto him:  
 Lorde, not my fete only; but also the  
 handes and the heed. <sup>10</sup> Iesus sayeth to  
 him: he that is wasshed, nedeth not,  
 saue to wasshē his fete, but is cleane  
 euery whit. And ye are cleane but not all.

<sup>11</sup> For he knew who it was that shulde  
 betraye him. Therefore sayd he: ye are  
 not all cleane. <sup>12</sup> So after he had wasshed  
 their fete, and receaued his clothes, and  
 was set doune, he sayd vnto them agayne:  
 wote ye what I haue done to you? <sup>13</sup> Ye  
 call me master and Lorde, and ye saye well,  
 for so am I. <sup>14</sup> If I then youre Lorde and  
 master haue wessed your fete, ye also  
 ought to wesshe one anothers fete. <sup>15</sup> For  
 I haue geuen you an ensample, that ye  
 shuld do, as I haue done to you. <sup>16</sup> Verely,  
 verely, I saye vnto you: the seruaunt is  
 not gretter then his master, nether the  
 messenger gretter then he that sent him.

<sup>17</sup> If ye vnderstande these thinges happy  
 are ye, yf ye do them. <sup>18</sup> I speake not of  
 you all, I knowe whom I haue chosen.  
 But that the scripture maye be fulfilled:  
 he that eateth breed with me, hath lyfte  
 vp his hele agaynste me. <sup>19</sup> Now tell I  
 you before it come: that when it is come to  
 passe, ye myght beleue that I am he.  
<sup>20</sup> Verely, verely, I saye vnto you: He  
 that receaueth whom soeuer I sende, re-  
 ceaueth me. And he that receaueth me,  
 receaueth him that sente me.

<sup>21</sup> When Iesus had thus sayd, he was  
 troubled in the sprete, and testified and  
 sayd: verely verely I saye vnto you: that  
 one of you shall betraie me. <sup>22</sup> Then the  
 disciples lokid one on another, doutynge  
 of whom he spake. <sup>23</sup> Ther was one of  
 Iesus disciples (which leaned on him) euen  
 he whom Iesus loued. <sup>24</sup> To him beckened  
 Simon Peter therfore, that he shuld

ποιήτε. <sup>16</sup> ἄμην ἄμην λέγω ὑμῖν, οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτοῦ. <sup>17</sup> εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά. <sup>18</sup> οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα ὅτις ἐξελεξάμην ἀλλ' ἵνα ἢ γραφῆ πληρωθῆ, "Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ." <sup>19</sup> ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεῦσητε ὅτι ἐγὼ εἰμι. <sup>20</sup> ἄμην ἄμην λέγω ὑμῖν, Ὁ λαμβάνων ἕαν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με. <sup>21</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν, Ἄμην ἄμην λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. <sup>22</sup> Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. <sup>23</sup> ἦν δὲ ἀνακείμενος εἰς ἕκ' τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· <sup>24</sup> νεύει οὖν τοίτῳ

\* Const. ὁ εἰσὸς καὶ ὁ δὲ. † Alex. ἰδιῶτα. ‡ Alex. γὰρ. § Alex. τινος. ¶ Alex. ποτ' τῶν ἀποτῶν. †† Alex. ἄν τινα. \* Rec. = ic.

## GENEVA—1557.

vnto hym. Thou shalt neuer wassh me my fete. Iesus answered him, If I wassh thee not, thou shalt haue no part with me.

<sup>9</sup> Simon Peter sayd vnto him, Lord, not, my fete onely, but also my handes and my head. <sup>10</sup> Iesus sayd to him, He that is wash'd, nedeth not saue to wassh his fete, but is cleane euery whit, and ye are cleane, but not all. <sup>11</sup> For he knewe who should betraye him: therefore sayd he, Ye are not all cleane. <sup>12</sup> So after he had wash'd their fete, and receaued his garments, and was set downe agayne, he sayd vnto them, Wot ye what I haue done to you? <sup>13</sup> Ye call me Master, and Lord, and ye say wel: for so am I. <sup>14</sup> If I then your Lord, and Master, haue wash'd your fete, ye also ought to washe one anothers fete. <sup>15</sup> For I haue geuen you an ensmple, that ye shuld do as I haue done to you. <sup>16</sup> Verely verely I say vnto you, The seruant is not greater then his master, neither the messenger greater then he that sent him. <sup>17</sup> If ye vnderstand these things, happy are ye, if ye do them. <sup>18</sup> I speake not of you all: I know whom I haue chosen: but that the Scripture might be fulfilled, He that eateth bread with me, hath lyft vp euen now his hele against me.

<sup>19</sup> Now tel I you before it come, that when it is come to passe, ye might beleue that I am he. <sup>20</sup> Verely verely I say vnto you, He that receaueth whom I send, receaueth me, and he that receaueth me, receaueth hym that sent me. <sup>21</sup> When Iesus had thus sayd, He was troubled in the Spirit, and testified, saying, Verely verely I say vnto you, That one of you shal betraye me. <sup>22</sup> Then the disciples looked one on another, douting of whome he spake. <sup>23</sup> There was one of his disciples, which leaued on Iesus bosome, whom Iesus loued. <sup>24</sup> To him beckened therefore

## RHEIMS—1582.

my fete for euer. Iesus answered him. If I vvasch thee not, thou shalt not haue part with me. <sup>9</sup> Simon Peter saith to him, Lord, not only my fete, but also handes, and head. <sup>10</sup> Iesus saith to him, He that is vvasch'd, nedeth not but to vvasch his fete, but is cleane vvholy. And you are cleane, but not al. <sup>11</sup> For he kneuyn vvhio he vvas that vvwuld betray him, therefore he said, You are not cleane al.

<sup>12</sup> Therefore, after he had vvasch'd their fete, and taken his garments, being set dovvn, agayne he said to them, Know you vvhath I haue done to you? <sup>13</sup> You call me, Maister, and Lord: and you say vvell, for I am so. <sup>14</sup> If then I haue vvasch'd your fete, Lord and Maister, you also ought to vvasch one an others fete. <sup>15</sup> For I haue giuen you an example, that as I haue done to you, so you doe also. <sup>16</sup> Amen, amen I say to you, a seruant is not greater then his lord, neither is an apostle greater then he that sent him. <sup>17</sup> If you know these things, you shal be blessed if you doe them. <sup>18</sup> I speake not of you al: I know vvhom I haue chosen. But that the scripture may be fulfilled, *He that eateth bread with me, shal lift vp his heele against me.* <sup>19</sup> From this time I tel you, before it come to passe: that vvhien it shal come to passe, you may beleue, that I am he. <sup>20</sup> Amen, amen, I say to you, he that receiueth any that I send, receiueth me: and he that receiueth me, receiueth him that sent me.

<sup>21</sup> Vvhien Iesus had said these things, he vvas troubled in spirit: and he protested, and said: Amen, amen I say to you: that one of you shal betray me. <sup>22</sup> The disciples therefore looked one vpon another, doubting of whome he spake. <sup>23</sup> There vvas therefore one of his disciples leauing in the bosom of Iesus, he vvhom Iesus loued. <sup>24</sup> Therefore Simon Peter beckened

## AUTHORISED—1611.

my fete. Iesus answered him, If I wash thee not, thou hast no part with me. <sup>9</sup> Simon Peter sayth vnto him, Lord, not my fete onely, but also my hands, and my head. <sup>10</sup> Iesus saith to him, Hee that is wash'd, needeth not, saue to wash his feet, but is cleane euery whit: and ye are cleane, but not all. <sup>11</sup> For he knew who should betray him, therefore sayd hee, Ye are not all cleane. <sup>12</sup> So after he had wash'd their feet, and had taken his garments, and was set downe agayne, hee said vnto them, Know ye what I haue done to you?

<sup>13</sup> Ye call me Master, and Lord, and ye say well: for so I am. <sup>14</sup> If I then your Lord and Master haue wash'd your feete, ye also ought to wash one anothers feete. <sup>15</sup> For I haue giuen you an example, that ye should doe, as I haue done to you. <sup>16</sup> Verily, verily I say vnto you, the seruant is not greater then his lord, neither he that is sent, greater then hee that sent him. <sup>17</sup> If ye know these things, happy are ye if ye doe them.

<sup>18</sup> I speake not of you all, I know whom I haue chosen: but that the Scripture may be fulfilled, He that eateth bread with mee, hath lift vp his heele against me. <sup>19</sup> Now I tell you before it come, that when it is come to passe, ye may beleuee that I am he. <sup>20</sup> Verily, verily I say vnto you, he that receiueth whomsoever I send, receiueth me: and he that receiueth me, receiueth him that sent me. <sup>21</sup> When Iesus had thus said, hee was troubled in spirit, and testified, and said, Verily, verily I say vnto you, that one of you shall betray me. <sup>22</sup> Then the disciples looked one on another, doubting of whom he spake. <sup>23</sup> Now there was leaning on Iesus bosome one of his disciples, whom Iesus loued. <sup>24</sup> Simon Peter therefore beckened

Σίμων Πέτρος ἔπιθέσθαι τίς ἂν εἶη | περι οὗ λέγει. <sup>25</sup> ἔπιπεσὼν | ἦ δὲ | ἑκείνους | ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, 'Κύριε, τίς ἐστίν;' <sup>26</sup> Ἀποκρίνεται ὁ Ἰησοῦς, 'Ἐκεῖνός ἐστιν ᾧ ἐγὼ ἑβάψας τὸ ψωμίον ἐπίδωσω.' | 'Καὶ ἐμβάψας | τὸ ψωμίον,<sup>d</sup> δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη. | <sup>27</sup> καὶ μετὰ τὸ ψωμίον, ἴποτε | εἰσηλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, 'Ὁ ποιεῖς, ποιήσον 'τάχιον.'<sup>e</sup> <sup>28</sup> Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. <sup>29</sup> τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, 'Ἀγόρασον ὧν χρειάν ἔχομεν εἰς τὴν ἑορτήν' ἢ τοῖς πτωχοῖς ἵνα τι δῶ. <sup>30</sup> λαβὼν οὖν τὸ ψωμίον ἐκείνος, ἠεὐθέως ἐξῆλθεν. | ἦν δὲ νύξ. <sup>31</sup> Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς, 'Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. <sup>32</sup> <sup>k</sup> εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, | καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς

<sup>1</sup> Alex. καὶ λέγει αὐτῷ. Εἶπὶ, τίς ἐστίν. <sup>2</sup> Alex. ἀναπέσων. <sup>3</sup> Alex. οὖν. <sup>4</sup> Const. ἐκείνους οὐτός s. ἐκείνους οὐτός. <sup>5</sup> Alex. + οὖν s. + αὐτῷ. <sup>6</sup> Alex. βάψας τὸ ψωμίον καὶ ἑώσω αὐτῷ s. ἐμβάψας τ. ψ. ἑώσω. <sup>7</sup> Alex. βάψας οὖν. <sup>8</sup> Alex. + λαμβάνει καὶ. <sup>9</sup> Alex. Ἰσκαριώτου. <sup>10</sup> Alex. = τότε. <sup>11</sup> Alex. = ὁ. <sup>12</sup> Alex. ἐξῆλθεν εὐθέως.

## WICLIȚ—1380.

to hym, who is it of whom he seith? <sup>25</sup> and so whanne he hadde resid agen on the brest of ihesus he seith to hym, lord who is it? <sup>26</sup> ihesus answerid he it is to whom I schal arche a sopppe of breed, & whanne he hadde wette breed: he gaf to iudas of symount scarioth, <sup>27</sup> and aftir the mossel: thanne sathanas entrid in to hym.

and ihesus seith to hym, that thing that thou doist, do thou swithe. <sup>28</sup> and noon of hem that saten at the mete wiste wherto he seide to hym, <sup>29</sup> for summe gessiden for iudas hadde pursus: that ihesus hadde seide to hym, bie thou the thingis that ben needful to us, to the feest day: or that he schalde zeule sum thing to nedni men. <sup>30</sup> therfor whanne he hadde taken the mussel he wente out anon, and it was nyght, <sup>31</sup> and whanne he was goon out: ihesus seide, now mannes some is clarifid: and god is clarifid in hym. <sup>32</sup> if god is clarifid in him: god schal clarifie hym in hym self, and anon he schal clarifie hym.

<sup>33</sup> litil sones git a litil I am with you, ze schulu seke me, and as I seide to the iewis: whidri I go ze noun not come, and to you I seye now. <sup>34</sup> I zeue to you a newe maundement: that ze loue to gidre; as I loued you: and that ze loue to gidre; <sup>35</sup> in this thing alle men schulu knowe that ze be my discipulis: if ze han loue to gidre, <sup>36</sup> symount petir seith to hym, lord whidri goist thou? ihesus answerid, whidri I go, thou maist not sue me, petir, but thou schalt sue aftirward. <sup>37</sup> petir seith to hym, why mai I not sue thee now, I seial putte my lif for thee. <sup>38</sup> ihesus answerid, thou schalt putte thi lif for me, truly truil I sey to thee, the cok schal not crowe: til thou schalt denye me thries, and he seith to his discipulis.

## TYNDALE—1534.

Simon Peter that he shuld axe who it was of whom he spake. <sup>25</sup> He then as he leaned on Iesus brest, sayde vnto him: Lorde who ys it? <sup>26</sup> Iesus answerd he vt ys to whom I geue a sopppe, when I haue dept it. And he wet a sopppe, and gaue it to Iudas Iscarioth Simons sonne. <sup>27</sup> And after the sopppe Satan entred into him.

Then sayd Iesus vnto him: that thou dost, do quickly. <sup>28</sup> That wist no man at the table, for what intent he spake vnto him. <sup>29</sup> Some of them thought, because Iudas had the bagge, that Iesus had sayd vnto him, bye those thinges that we haue nede of agaynst the feast: or that he shulde geue some thinge to the poore. <sup>30</sup> Assone then as he had receaued the sopppe, he went immediatly out. And it was nyght. <sup>31</sup> When he was gone out, Iesus sayde: now is the sonne of man glorified. And God is glorified by him. <sup>32</sup> Yf God be glorified by him, God shall also glorify him, in him selfe: and shall straitwaye glorify him.

<sup>33</sup> Dearn chylidren, yet a lytell whyle am I with you. Ye shall seke me, and as I sayde vnto the Iewes, whither I goo, thither can ye not come. Also to you saye I now. <sup>34</sup> A newe commaundment geue I vnto you, that ye loue togedder, as I haue loved you, that euen so ye loue one another. <sup>35</sup> By this shall all men knowe that ye are my discipulis, yf ye shall haue love one to another. <sup>36</sup> Simon Peter sayd vnto him: Lorde whither goest thou? Iesus answerd him: whither I goo thou canst not folowe me now, but thou shalt folowe me afterwarde. <sup>37</sup> Peter sayd vnto him: Lorde, why cannot I folowe the now? I will geue my lyfe for thy sake?

<sup>38</sup> Iesus answerd him: wylt thou geue thy lyfe for my sake? Verely verely I saye vnto the, the cokke shall not crowe, tyll thou haue denyed me thyrse.

## CRANMER—1539.

aske, who it was of whom he spake. <sup>25</sup> He then when he leaned on Iesus brest, sayd vnto him: Lorde, who is it? <sup>26</sup> Iesus answerd: he it is to whom I geue a sopppe. And he wet the brede and gaue it to Iudas Iscarioth Simons sonne. <sup>27</sup> And after the sopppe Satan entred into him: Then sayde Iesus vnto him: that thou doest, do quickly. <sup>28</sup> That wist noman at the table, for what intent he spake vnto him. <sup>29</sup> Some of them thought (because, Iudas had the bagge,) that Iesus had sayd vnto him: bye those thinges that we haue nede of agaynst the feast: or that he shulde geue some thinge to the poore. <sup>30</sup> Assone then as he had receaued the sopppe, he went immediatly out and it was nyght. <sup>31</sup> Therefore, when he was gone out, Iesus sayde Now is the sonne of man glorified. And God is glorified by him. <sup>32</sup> If God be glorified by him, God shall also glorify him by him selfe: and shall straight waye glorify him.

<sup>33</sup> Lytle chylidren, yet a lytell whyle am I with you. Ye shall seke me, and as I sayde vnto the Iewes, whither I goo, thither can ye not come. Also to you saye I now.

<sup>34</sup> A new commaundement geue I vnto you, that ye loue togedder, as I haue loued you, that euen so ye loue one another. <sup>35</sup> By this shall all men knowe that ye are my discipulis, yf ye haue loue one to another. <sup>36</sup> Simon Peter sayd vnto him: Lorde, whither goest thou? Iesus answerd him: whither I go, thou canst not folowe me now, but thou shalt folowe me afterwarde. <sup>37</sup> Peter sayde vnto him: Lord, why can not I folowe the now: I wyl icoparde my lyfe for thy sake? <sup>38</sup> Iesus answerd him: wylt thou icopard thy lyfe for my sake? Uerely verely, I saye vnto the: the cokke shall not crowe, tyll thou haue denyed me thyrse.

<sup>1</sup> reach, smite, quick, wiste, kenne, seue, give, lained, glorified, maun, may, sue, followe.

‘δοξάσει αὐτόν.’ <sup>33</sup> Τεκνία, ἔτι μικρὸν μεθ’ ὑμῶν εἰμι. ζήτηστέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, <sup>1</sup> Ὅτι ὅπου ἵπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι. <sup>34</sup> ἐπιτολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους. <sup>35</sup> ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, εἰὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.’ <sup>36</sup> Λέγει αὐτῷ Σίμων Πέτρος, ‘Κύριε, ποῦ ἵπάγεις;’ ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ‘Ὅπου ἵπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.’ <sup>37</sup> Λέγει αὐτῷ Πέτρος, | ‘Κύριε, διὰ τί οὐ δύναμαι σοὶ ἀκολουθῆσαι ἄρτι; | τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.’ <sup>38</sup> Ἀπεκρίθη | αὐτῷ ὁ Ἰησοῦς, ‘Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ Ἐφωνήσει | ἕως οὗ ἂν ἀπαρνήσῃ | με τρίς.

<sup>1</sup> Rec. + αὐν. <sup>2</sup> Alex. = εἰ δὲ θεός ἴδ. ἐν αὐτῷ. <sup>3</sup> Alex. = Ὅτι. <sup>4</sup> Alex. ἰσὸς ἵπάγω. <sup>5</sup> Alex. = αὐτῷ. <sup>6</sup> Alex. = ὁ. <sup>7</sup> Alex. + ἐγὼ <sup>8</sup> Alex. ἀκολουθήσεις ἐν ὕστερον. <sup>9</sup> Rec. δὲ Πέτρος. <sup>10</sup> Alex. + νῦν. <sup>11</sup> Alex. = ἀρτι. <sup>12</sup> Alex. Ἀποκρίνεται. <sup>13</sup> Alex. = αὐτῷ. <sup>14</sup> Alex. = ὁ. <sup>15</sup> Alex. φωνήσῃ. <sup>16</sup> Alex. ἀρνήσῃ.

## GENEVA—1557.

Simon Peter, that he should aske who it was of whom he spake <sup>25</sup> He then as he leaned on Iesus brest sayd vnto him, Lord, who is it? <sup>26</sup> Iesus answered, He it is, to whom I shal geue a soppe, when I haue dypt it, and he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

<sup>27</sup> And after the soppe, Satan entred into him. Then sayd Iesus vnto him, That thou doest, do quickly.

<sup>28</sup> That wist no man at the table, for what intent he spake vnto hym. <sup>29</sup> Some of them thoght because Iudas had the bagge that Iesus had sayd vnto him, Bye those things that we haue nedde of agaynst the feast: or that he should geue some thyng to the poore. <sup>30</sup> Assone then as he had receaued the soppe, he went immediatly out, and it was nyght.

<sup>31</sup> Therefore when he was gone out, Iesus sayd, Now is the Sonne of man glorified and God is glorified in him. <sup>32</sup> And if God be glorified in him, God shal also glorifie hym in hym selfe, and shal strayght way glorifie him. <sup>33</sup> Lytel chyl-dren, yet a lytel whyle am I with you, ye shal seeke me: and as I sayd vnto the Iewes, Whither I go, thither can ye not come: also to you say I now,

<sup>34</sup> A new commandment geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one another.

<sup>35</sup> By this shal al men knowe that ye are my disciples, if ye haue loue one to another. <sup>36</sup> Simon Peter sayd vnto him, Lord whyther goest thou? Iesus answered him, Whither I go, thou canst not folow me now: but thou shalt folowe me afterwarde. <sup>37</sup> Peter sayd vnto hym, Lord, why can I not folow thee now? I wyl icopard my life for thy sake. <sup>38</sup> Iesus answered hym, Wylt thou icopard thy lyfe for my sake? Verely verely I say vnto thee, The cocke shal not crowe, tyl thou haue denied me thrise.

## RHEIMS—1582.

to him, and said to him, Who is it of vvhom he speaketh? <sup>25</sup> He therfore leaning vpon the brest of Iesus, saith to him, Lord, vvho is he? <sup>26</sup> Iesus answered: He it is to vvhom I shal reach the dipped bread. And vvhen he had dipped the bread, he gaue it to Iudas Iscariote Simons sonne. <sup>27</sup> And after the morsel, then Satan entred into him. And Iesus saith to him, That vvhich thou doest, doe it quickly. <sup>28</sup> But no man knev of those that sate at table to vvhat purpose he said this vnto him. <sup>29</sup> For certaine thought, because Iudas had the purse, that Iesus had said to him, Bie those things vvich are needefull for vs to the festiual day: or that he should giue some thing to the poore. <sup>30</sup> He therfore hauing receiued the morsel, incontinent vvent forth. And it vvvas nyght.

<sup>31</sup> Vvhen he therfore vvvas gone forth, Iesus said, Novv the Sonne of man is glorified, and God is glorified in him. <sup>32</sup> If God be glorified in him, God also vvil glorifie him in him self, and incontinent vvil he glorifie him. <sup>33</sup> Little children, yet a little vvhile I am vvith you. You shal seeke me, and as I said to the Iewes, Vvhhither I goe, you can not come: to you also I say novv. <sup>34</sup> A nev v commandment I giue to you, That you loue one another: as I haue loued you, that you also loue one another. <sup>35</sup> In this al men shal knovv that you are my disciples, if you haue loue one to another. <sup>36</sup> Simon Peter saith to him, Lord, vvhhither goest thou? Iesus answered, vvhhither I goe, thou canst not novv folovv me, but hereafter thou shalt folovv.

<sup>37</sup> Peter saith to him, Vvhy can not I folovv thee novv? I vvil yeld my life for thee. <sup>38</sup> Iesus answered him, Thy life vvilt thou yeld for me? Amen, amen I say to thee, the cocke shal not crow, vvntil thou denie me thrise.

## AUTHORISED—1611.

to him, that he should aske who it should be of whom hee spake. <sup>25</sup> Hee then lying on Iesus breast, saith vnto him, Lord, who is it?

<sup>26</sup> Iesus answered, Hee it is to whom I shall giue a soppe, when I haue dipped it. And when he had dipped the sop, he gaue it to Iudas Iscariot the sonne of Simon. <sup>27</sup> And after the soppe, Satan entred into him, Then said Iesus vnto him, That thou doest, doe quickly. <sup>28</sup> Now no man at the table knew, for what intent he spake this vnto him. <sup>29</sup> For some of them thought, because Iudas had the bagge, that, Iesus had sayd vnto him, Buy those things that we haue need of against the feast: or that he should giue some thing to the poore. <sup>30</sup> Hee then hauing receiued the sop, went immediatly out: and it was nyght.

<sup>31</sup> Therefore when he was gone out, Iesus said, Now is the Sonne of man glorified: and God is glorified in him. <sup>32</sup> If God be glorified in him, God shall also glorifie him in himselfe, and shall straight-way glorifie him. <sup>33</sup> Little children, yet a little while I am with you. Ye shall seeke mee, and as I said vnto the Iewes, whither I go, ye cannot come: so now I say to you. <sup>34</sup> A new commandment I giue vnto you, That ye loue one another, as I haue loued you, that ye also loue one another. <sup>35</sup> By this shall all men know that ye are my disciples, if yee haue loue one to another.

<sup>36</sup> Simon Peter sayd vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterwarde.

<sup>37</sup> Peter said vnto him, Lord, why can not I follow thee now? I will lay downe my life for thy sake. <sup>38</sup> Iesus answered him, Wilt thou lay downe thy life for my sake? Verily, verily I say vnto thee, the Cocke shall not crow, til thou hast denied me thrise.

XIV. *Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.* <sup>2</sup> ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· <sup>3</sup> πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. <sup>4</sup> καὶ ἂν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, | πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμάντων ἵνα ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ἦτε. <sup>5</sup> καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. | <sup>6</sup> Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν πού ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναί; <sup>7</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. <sup>8</sup> εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· | καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑώρακατε αὐτόν. <sup>9</sup> Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. <sup>10</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι, καὶ οὐκ ἐγνώκαστέ με Φίλιππε;

<sup>2</sup> Alex. + ὄτι.<sup>3</sup> Alex. καὶ ἂν πορευθῶ, ἐτοιμάσω (s. ἐτοιμάσαι) τόπον ὑμῖν.<sup>4</sup> Alex. ἂν ᾄδῃτε s. ᾄδῃτε ἂν.<sup>6</sup> Alex. = ἐγὼ.<sup>7</sup> Alex. οἶσατε τὴν ὁδὸν.

## WICLIFF—1380.

14. BE not youre herte affraied: ne drede it; ze bileuen in god: and bileue ze in me, <sup>2</sup> in the hous of my fadir, ben many dwellngis; if ony thing lasse I hadde seid to zou, <sup>3</sup> for I go to make redi to zou a place, and if I go and make redi to zou a place, eftsonne I come and I schal take zou to my silf; that where I am: ze be, <sup>4</sup> and whidir I go ze witen: and ze witen the wey, <sup>5</sup> thomas seith to hym; lord we witen not whidir thou goist; and hou moun we wite the weie; <sup>6</sup> ihesus seith to him; I am wey truehte and lif; no man cometh to the fadir: but bi me; <sup>7</sup> if ze hadden knowe me: sothli ze hadden knowe also my fadir; and aftirward ze schul knowe him; and ze han seen hym.

<sup>8</sup> Filip seith to him; lord schewe to us the fadir: and it suffieth to us; <sup>9</sup> ihesus seith to hym; so long tyme I am with zou; and han ze not knowen me? Filip, he that seith me: seeth also the fadir, hou seist thou: schewe to us the fadir, <sup>10</sup> hileueest thou not: that I am in the fadir, and the fadir is in me; the wordis that I speke to zou, I speke not of my self: but the fadir hym silf dwelleth in me, doith the werkis; <sup>11</sup> hileue ze not that I am in the fadir: and the fadir is in me? ellis: hileue ze for thilke werkis, <sup>12</sup> truli truli I seye to zou; if a man hileueh in me: also he schal do the werkis that I do; and he schal do gretter werkis thanne these; for I go to the fadir, <sup>13</sup> and what euer thing ze axen the fadir in my name: I schal do this thing; that the fadir he glorified in the sonne.

<sup>14</sup> if ze axen ony thing in my name; I schal do it. <sup>15</sup> if ze louen me kepe ze my commaundementes; <sup>16</sup> and I schal preie the fadir: ⁊ he schal seue to zou another counfortour the spirit of truehte, to dwelle with zou with outen ende; <sup>17</sup> whiche spirit the world may not take; for it seeth hym not.

<sup>15</sup>sonne, again witen, knowe moun, may, sothli, truly, thilke, that, or the name zeue, gier.

## TYNDALE—1534.

14. AND he sayd vnto his disciples: Let not youre hertes be troubled. Beleue in god and beleue in me. <sup>2</sup> In my fathers housse are many mansions. If it were not so, I wolde haue tolde you. I go to prepare a place for you. <sup>3</sup> And yf I go to prepare a place for you, I will come agayne; and receaue you euen vnto my selfe; that where I am; there maye ye be also. <sup>4</sup> And whither I go ye knowe; and the waye ye knowe.

<sup>5</sup> Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye? <sup>6</sup> Iesus sayd vnto him: I am the waye, the truehte and the life. And no man cometh vnto the fater; but by me. <sup>7</sup> Yf ye had knowen me; ye had knowen my father also. And now ye knowe him; and haue sene him.

<sup>8</sup> Philip sayd vnto him: Lorde shew vs the fater; and it suffieth vs. <sup>9</sup> Iesus sayde vnto him: haue I bene so longe tyme with you; and yet hast thou not knowen me? Philip; he that hath sene me; hath sene the fater. And how sayest thou then: shew vs the fater? <sup>10</sup> Beleuest thou not that I am in the fater; and the fater in me? The wordes that I speake vnto you; I speake not of my selfe: but the fater that dwelleth in me; is he that doeth the workes. <sup>11</sup> Beleue me; that I am [in] the fater and the fater in me. At the leest beleue me for the workes sake.

<sup>12</sup> Verely verely I saye vnto you: he that beleueth on me; the workes that I doo; the same shall he do; and greater workes then these shall he do; because I go vnto my fater. <sup>13</sup> And whatsoever ye axe in my name; that will I do; that the fater might be glorified by the sonne. <sup>14</sup> Yf ye shall axe any thinge in my name; I will do it.

<sup>15</sup> If ye love me kepe my commaundementes; <sup>16</sup> and I will praye the fater; and he shall geue you another comfortor; that he maye byde with you ever; <sup>17</sup> which is the sprete of truehte whome the worlde cannot

## CRANMER—1539.

14. AND he sayde vnto his disciples: let not youre herte be troubled. Ye beleue in God, beleue also in me. <sup>2</sup> In my fathers house are many mansions. If it were not so, I wolde haue tolde you. I go to prepare a place for you. <sup>3</sup> And yf I go to prepare a place for you, I will come agayne, and receaue you euen vnto my selfe; that where I am, there maye ye be also. <sup>4</sup> And whither I go, ye knowe, and the waye ye knowe.

<sup>5</sup> Thomas saveth vnto him: Lorde, we know not whither thou goest. And how is it possible for vs, to knowe the waye? <sup>6</sup> Iesus sayeth vnto him: I am the waye ⁊ the truehte, and the lyfe. No man cometh vnto the fater, but by me. <sup>7</sup> If ye had knowen me, ye had knowen my father also: And now ye knowe him, and haue sene him.

<sup>8</sup> Philip sayeth vnto him: Lorde, shew vs the fater, and it suffieth vs. <sup>9</sup> Iesus sayeth vnto him, haue I bene so longe tyme with you and yet hast thou not knowen me? Philip: he that hath sene me, hath sene the fater. And how sayest thou then: shew vs the fater? <sup>10</sup> Beleuest thou not, that I am in the fater, and the fater in me? The wordes that I speake vnto you, I speake not of my selfe: but the fater that dwelleth in me is he that doeth the workes. <sup>11</sup> Beleue me that I am in the fater, and the fater in me. Or els beleue me for the workes sake.

<sup>12</sup> Uerely, verely I saye vnto you: he that beleueth on me, the workes that I do, the same shall he do also, and greater workes then these shall he do, because I go vnto my fater: <sup>13</sup> And whatsoever ye aske in my name, that wyl I do, that the fater maye be glorified by the sonne. <sup>14</sup> If ye shall aske any thinge in my name. I will do it. <sup>15</sup> If ye lone me, kepe my commaundementes. <sup>16</sup> ⁊ I wyl praye the fater, and he shall geue you another comfortor, that he maye byde with you for euer: <sup>17</sup> euen the sprete of truehte, whom the worlde cannot receaue, because

ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;  
<sup>10</sup> οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ  
 ἐγὼ <sup>7</sup> λαλῶ| ὑμῖν, ἀπ' ἑμαντοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοί μένων, <sup>9</sup> αὐτὸς  
 ποιεῖ τὰ ἔργα.| <sup>11</sup> πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί<sup>h</sup>· εἰ δὲ  
 μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε <sup>1</sup> μοι| <sup>12</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων  
 εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι  
 ἐγὼ πρὸς τὸν πατέρα <sup>k</sup> μου| πορεύομαι. <sup>13</sup> καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματι  
 μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ εὐφί. <sup>14</sup> εἰάν τι αἰτήσητε ἐν τῷ  
 ὀνόματί μου, ἐγὼ| ποιήσω. <sup>15</sup> Ἐάν ἀγαπᾷτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρή-  
 σατε. <sup>16</sup> καὶ ἐγὼ| ἔρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα  
 ἔμνη| μεθ' ὑμῶν εἰς τὸν αἰῶνα, <sup>17</sup> τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ

<sup>a</sup> Alex. τοσοῦτον χρόνον.<sup>f</sup> Alex. λέγω.<sup>g</sup> ποιεῖ τὰ ἔργα αὐτοῦ.<sup>h</sup> Rec. + ἵστιν.<sup>i</sup> Alex. = μοι.<sup>j</sup> Alex. = μου.<sup>k</sup> Alex. τοῦτο.<sup>l</sup> Alex. κάγω.<sup>m</sup> Alex. ἕ.

## GENEVA — 1557.

14. AND he sayd vnto his disciples,  
 Let not your hart be troubled. Ye beleue  
 in God: beleue also in me. <sup>2</sup>In my  
 Fathers house are many dwelling places:  
 if it were not so, I would haue tolde you:  
 I go to prepare a place for you. <sup>3</sup>And if  
 I go to prepare a place for you, I will  
 come again, and receaue you, euen vnto  
 my selfe: that where I am, there may ye  
 be also. <sup>4</sup>And whyther I go ye knowe,  
 and the way ye knowe. <sup>5</sup>Thomas saith  
 vnto hym, Lord we know not whyther  
 thou goest: how then is it possible for  
 vs to knowe the way? <sup>6</sup>Iesus sayd vnto  
 hym, I am the Way, and the Truth, and  
 the Life. No man cometh vnto the Father,  
 but by me. <sup>7</sup>If ye had knowen me, ye  
 sholde haue knowen my Father also, and  
 euen now ye knowe him, and haue sene hym.

<sup>8</sup>Philip sayd vnto him, Lord shewe vs  
 thy Father, and it sufficeth vs. <sup>9</sup>Iesus  
 sayd vnto hym, Haue I bene so longe  
 time with you, and yet hast thou not  
 knowen me? Philip, he that hath sene  
 me, hath sene my Father: how then say-  
 est thou, Shewe vs thy Father? <sup>10</sup>Be-  
 leuest thou not, that I am in my Father,  
 and my Father in me? The wordes that  
 I speake vnto you, I speake not of my  
 selfe: but my Father that dwelleth in me,  
 is he that doeth the workes. <sup>11</sup>Beleue  
 me, that I am in my Father: and my  
 Father in me: at the leest beleue me for  
 the very workes sake. <sup>12</sup>Verely verely I  
 say vnto you, he that beleueh on me, the  
 workes that I do, the same shal he do  
 also, and greater workes then these shal  
 he do: for I go vnto my Father. <sup>13</sup>And  
 what soeuer ye aske in my name, that  
 wil I do: that the Father may be glori-  
 fied in the Sonne. <sup>14</sup>If ye shal aske any  
 thyng in my name, I wil do it.

<sup>15</sup>If ye loue me, keepe my commande-  
 mentes. <sup>16</sup>And I wil pray the Father, and  
 he shal geue you another Comforter, that  
 he may abide with you for euer. <sup>17</sup>Euen  
 the Sprite of truth, whom the worlde can

## RHEIMS — 1582.

14. LET not your hart be troubled.  
 You beleuee in God, beleuee in me also. <sup>2</sup>  
 In my fathers house there be many  
 mansions. If not, I wvould haue told you,  
 Because I goe to prepare you a place.  
 And if I goe, and prepare you a place:  
 I come againe and vvil take you to my  
 self, that vvhether I am, you also may be.  
 And vvhither I goe you know, and the  
 vvay you knowv.

<sup>3</sup>Thomas saith to him, Lord, vve knovv  
 not vvhither thou goest: and hovv can  
 vve knovv the vvay? <sup>6</sup>Iesus saith to him,  
 I am the vvay, and the veritie, and the  
 life. no man cometh to the Father, but  
 by me. <sup>7</sup>If you had knovven me, my  
 father also certes you had knovven: and  
 from hence forth you shal knovv him,  
 and you haue sene him.

<sup>8</sup>Philippe saith to him, Lord shevv vs  
 the Father, and it sufficeth vs. <sup>9</sup>Iesus  
 saith to him, So long time I am vvith you:  
 and haue you not knovven me? Philippe,  
 he that seeth me, seeth the Father also.  
 Hovv saiest thou, Shevv vs the father?  
<sup>10</sup>Doest thou not beleuee that I am in the  
 Father, and the Father in me? The  
 vvordes that I speake to you, of my self  
 I speake not. But my father that abideth  
 in me, he doeth the vvorkes. <sup>11</sup>Beleuee  
 you not, that I am in the Father and the  
 Father in me? Othervvise for the vvorkes  
 them selues beleuee. <sup>12</sup>Amen, amen I  
 say to you, he that beleueh in me, the  
 vvorkes that I doe, he also shal doe, and  
 greater then these shal he doe, <sup>13</sup>because  
 I goe to the Father, and vvhatsoeuer you  
 shal aske in my name, that wil I doe:  
 that the Father may be glorified in the  
 Sonne. <sup>14</sup>If you aske me any thing in my  
 name, that vvil I doe. <sup>15</sup>If you loue me,  
 keepe my commandementes. <sup>16</sup>And I vvil  
 aske the father, and he vvil geue you an  
 other Paraclete, that he may abide vvith  
 you for euer, <sup>17</sup>the Sprit of truth, vvhom  
 the vvorld can not receiue, because

## AUTHORISED — 1611.

14. LET not your heart be troubled:  
 ye beleuee in God, beleuee also in me. <sup>2</sup>  
 In my Fathers house are many mansions;  
 if it were not so, I would haue told you:  
 I goe to prepare a place for you. <sup>3</sup>And if  
 I goe and prepare a place for you, I will  
 come againe, and receiue you vnto my  
 selfe, that where I am, there ye may be  
 also. <sup>4</sup>And whither I goe ye know, and  
 the way ye know. <sup>5</sup>Thomas saith vnto  
 him, Lord, we know not whither thou  
 goest: and how can we know the way?  
<sup>6</sup>Iesus saith vnto him, I am the Way, the  
 Truth, and the Life: no man cometh  
 vnto the Father but by mee. <sup>7</sup>If ye had  
 knowen me, ye should haue knowen my  
 Father also: and from henceforth ye know  
 him, and haue sene him. <sup>8</sup>Philip saith  
 vnto him, Lord, shew vs the Father, and  
 it sufficeth vs.

<sup>9</sup>Iesus saith vnto him, Haue I bin so  
 long time with you, and yet hast thou not  
 knowen me, Philip? he that hath sene  
 me, hath sene the Father, and how sayest  
 thou then, Shew vs the Father? <sup>10</sup>Be-  
 leuest thou not that I am in the Father,  
 and the Father in me? The words that I  
 speake vnto you, I speak not of my selfe:  
 but the Father that dwelleth in me, he  
 doeth the works. <sup>11</sup>Beleuee me that I am  
 in the Father, and the Father in mee: or  
 else beleuee me for the very works sake.

<sup>12</sup>Verely, verely I say vnto you, he that  
 beleueeth on me, the works that I doe,  
 shall hee doe also, and greater workes  
 then these shall hee do, because I goe vnto  
 my Father. <sup>13</sup>And whatsoever ye shall aske  
 in my Name, that wil I doe, that the Fa-  
 ther may be glorified in the Sonne. <sup>14</sup>If  
 ye shall aske any thing in my Name, I  
 will do it.

<sup>15</sup>If ye loue mee, keepe my commande-  
 mentes. <sup>16</sup>And I will pray the Father, and  
 hee shall geue you another Comforter, that  
 he may abide with you for euer, <sup>17</sup>Euen  
 the Sprite of trueth, whom the world

ὁ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ γινώσκετε  
 αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. <sup>18</sup> οὐκ ἀφήσω ὑμᾶς ὄρφανούς·  
 ἔρχομαι πρὸς ὑμᾶς. <sup>19</sup> ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε  
 με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. <sup>20</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ἡ γνῶσεσθε ὑμεῖς ὅτι  
 ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἔμοι, καὶ ἐγὼ ἐν ὑμῖν. <sup>21</sup> ὁ ἔχων τὰς ἐντολάς  
 μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπη-  
 θήσεται ὑπὸ τοῦ πατρὸς μου· <sup>4</sup> καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ  
 ἔμμαντόν· <sup>22</sup> λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Ἐπίσκοπε, καὶ τί γέγονεν  
 ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; <sup>23</sup> Ἀπεκρίθη Ἰησοῦς  
 καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου  
 ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. |

<sup>4</sup> Alex. ἡμῖς γινώσκει.

<sup>9</sup> Alex. κάγω.

<sup>7</sup> Rec. et Alex. = καί.

<sup>7</sup> Rec. + ὁ.

## WICLIIF—1380.

nether, knowith hym; but 3e schuln knowe hym: for he schal dwelle with 3ou, and he schal be in 3ou; <sup>18</sup> I schal not leue 3ou fadirles: I schal come to 3ou;

<sup>9</sup> it a litil and the world seeth not now me; but 3e schuln se me: for I lyue and 3e schulen lyue; <sup>20</sup> in that day 3e schulen knowe that I am in my fadir, and 3e in me, and I in 3ou. <sup>21</sup> he that hath my commaundementis & kepeth hem he it is that loueth me; and he that loueth me: schal be loued of my fadir; and I schal loue hym; and I schal schewe to hym my self;

<sup>22</sup> iudas seith to hym: not he of searioth; lord what is don: that thou schalt schewe thisful to us, and not to the world? <sup>23</sup> ihesus answerid and seide to hym; if any man loueth me: he schal kepe my word; & my fadir schal loue hym, and we schuln come to hym; and we schuln dwelle with hym; <sup>24</sup> he that loueth me not kepeth not my wordis; and the word whiche 3e han herd, is not myn: but the fadiris that sente me; <sup>25</sup> these thingis I haue spokun to 3ou dwelhyng among 3ou;

<sup>26</sup> but thiinke how goost the counfourour whom the fadir schal sende in my name: he schal teche 3ou alle thingis; and schal schewe 3ou alle thingis; what cuer thingis I schal seide to 3ou; <sup>27</sup> pees I leue to 3ou my pees; I 3eue to 3ou; not as the world 3eueth; I 3eue to 3ou; be not 3oure herte afraid: I ne drede it; <sup>28</sup> 3e han herd that I seide to 3ou: I go; and I come to 3ou; if 3e loueden me: forsothe 3e schulden haue ioie, for I go to the fadir, for the fadir is gretter thanne I; <sup>29</sup> and now I haue seide to 3ou bifor that it be don: that whanne it is don 3e bileuen; <sup>30</sup> now I schal not speke many thingis with 3ou; for the prync of this world cometh: and hath not in me omy thing. <sup>31</sup> but that the world knowe that I loue the fadir; & that the fadir

<sup>6</sup> like that 3ou, give forsothe, in truth

## TYNDALE—1534.

receiue, because the worlde seyth him not; nether knoweth him. But ye knowe him. For he dwelleth with you; and shalbe in you. <sup>18</sup> I will not leave you comfortlesse: but will come vnto you.

<sup>19</sup> Yet a litell whyle and the worlde seith me no more: but ye shall se me. For I liue; and ye shall liue. <sup>20</sup> That daye shall ye knowe that I am in my father; and you in me; and I in you.

<sup>21</sup> He that hath my commaundementes and kepeth them; the same is he that loveth me. And he that loveth me; shal be loved of my father: and I will love him; and will shewe myne awne selfe vnto him. <sup>22</sup> Iudas sayde vnto him (not Iudas Iscarioth) Lorde; what is the cause that thou wilt shewe thy selfe vnto vs; and not vnto the worlde? <sup>23</sup> Iesus answered; and sayde vnto him: yf a man loue me; and wyll kepe my saynges; my father also will love him; and we will come vnto him; and will dwelle with him. <sup>24</sup> He that loveth me not; kepeth not my saynges. And the wordes which ye heare; are not myne; but the fathers which sent me.

<sup>25</sup> This haue I spokun vnto you beyng; yet present with you. <sup>26</sup> But that comforter which is the holy gost (whom my father will sende in my name) he shall teche you all thinges; and bringe all thinges to your remembraunce: whatsoever I haue tolde you. <sup>27</sup> Peace I leue with you; my peace I geue vnto you. Not as the worlde geueth; geue I vnto you. Let not your hertes be greued; nether feare ye. <sup>28</sup> Ye haue heard how I sayde vnto you: I go; and come agayne vnto you. If ye loved me; ye wolde verely reioyce; because I sayde; I go vnto the father. <sup>29</sup> For the father is gretter then I. And now haue I shewed you; before it come; that when it is come to passe; ye might beleue.

<sup>30</sup> Here after will I not talke many wordes vnto you. For the ruler of this worlde cometh; and hath nought in me. <sup>31</sup> But that the worlde maye knowe that I loue the father: therefore as the father gawe

## CRANMER—1539.

the worlde seeth him not, nether knoweth him. But ye knowe him. For he dwelleth with you, and shalbe in you. <sup>18</sup> I wyll not leaue you comfortlesse: but wyll come to you.

<sup>19</sup> Yet a lytell while and the worlde seeth me no more: but ye se me. For I lyue, and ye shall lyue. <sup>20</sup> That daye shall ye knowe that I am in my father: and you in me, and I in you.

<sup>21</sup> He that hath my commaundementes, and kepeth them: the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I will loue him; and will shewe myne awne selfe to him. <sup>22</sup> Iudas sayeth vnto him (not Iudas Iscarioth) Lorde; what is done that thou wyll shewe thy selfe vnto vs, and not vnto the worlde? <sup>23</sup> Iesus answered, and sayd vnto them: yf a man loue me, he wyll kepe my saynges, and my father will loue him, and we will come vnto him, and dwell with him. <sup>24</sup> He that loueth me not, kepeth not my saynges. And the worde whiche ye heare, is not myne, but the fathers which sent me.

<sup>25</sup> These thinges haue I spokun vnto you, beyng; yet present with you. <sup>26</sup> But the comforter which is the holy goost whom my father wyll sende in my name, he shall teche you all thinges, and bringe all thinges to your remembraunce: whatsoever I haue sayde vnto you.

<sup>27</sup> Peace I leaue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hertes be greued, nether feare. <sup>28</sup> Ye haue heard how I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wolde verely reioyce, because I sayde: I go vnto the father. For the father is gretter then I. <sup>29</sup> And now haue I shewed you before it come, that when it is come to passe, ye myght beleue. <sup>30</sup> Here after wyll I not talke many wordes vnto you. For the prync of this worlde cometh, and hath naught in me. <sup>31</sup> But that the worlde maye knowe that I loue the father. And as the

18 ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός. 25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· 26 ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. 27 εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρσασέσθω ὑμῶν ἡ καρδία, μηδὲ διελιάτω· 28 ἤκουσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ἰσπάγω καὶ ἔρχομαι πρὸς ὑμᾶς, ἐι ἡγαπατέ με, ἐχάρητε ὅν ὅτι· 29 πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου με μὲν· 29 καὶ ἄν εἴρηκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε. 30 Οὐκ ἐτί πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἀλλ' ἵνα γνώῃ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ

† Alex. ποιησάμεθα.

\* Rec. + εἶπον.

† Alex. = μου.

\* Rec. + τούτου.

## GENEVA—1557.

not recaeue, because the world seeth him not, nether knoweth him: but ye knowe hym: for he dwelleth with you, and shalbe in you. 18 I wil not leaue you comfortlesse: but vyl come to you. 19 Yet a litle whyle, and the world seeth me no more, but ye shal se me: for I lyeue, and ye shal lyeue. 20 That day shal ye knowe that I am in my Father, and you in me, and I in you.

21 He that hath my commandemens and kepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my Father: and I wil loue him, and wil shewe myne owne selfe to him manifestly. 22 Iudas sayd vnto him (not Iudas Iscariot) Lord what is the cause that thou wilt shewe thy self vnto vs, and not vnto the world? 23 Iesus answered, and sayd vnto him, Yf a man loue me, he wil kepe my sayings: and my Father wil loue him, and we wil come vnto hym, and wil dwell with him. 24 He that loueth me not, kepeth not my sayings: and the wordes which ye heare, are not myne, but the Fathers which sent me.

25 These haue I spoken vnto you, beyng yet present with you. 26 But that Comforter, which is the holy Gost, whom my Father wil send in my name, he shal teache you al thynges, and bring all thinges to your remembrance, what so euer I haue tolde you.

27 Peace I leue with you, my peace I geue vnto you: not as the world geueth, geue I vnto you: let not youre hartes be troubled, nether feare ye. 28 Ye haue heard how I sayd vnto you, I go, and wil come vnto you. If ye loued me, ye wold verely reioyce, because I said, I go vnto my Father: for my Father is greater then I. 29 And now haue I shewed you, before it come: that when it is come to passe, ye myght beleue. 30 Here after vyl I not talke many wordes vnto you: for the prince of this world commeth, and hath nougt in me. 31 But that the world may knowe that I loue my Father: therefore as the

## RHEIMS—1582.

it seeth him not, nether knoweth him. but you knowv him: because he shal abide vvith you, and shal be in you. 18 I vvil not leaue you orphanes: I vvil come to you. 19 Yet a litle vvhile: and the vvorld seeth me no more. But you see me: because I lyeue, and you shal lyeue.

20 In that day you shal knovv that I am in my father, and you in me, and I in you. 21 He that hath my commandemens, and kepeth them: he it is that loueth me. And he that loueth me, shal be loued of my father: and I vvil loue him, and vvil manifest my self to him.

22 Iudas saith to him, not that Iscariote, Lord, vvhat is done, that thou vvilt manifest thy self to vs, and not to the vvorld? 23 Iesus answered, and said to him, If any loue me, he vvil keepe my vvord, and my father vvil loue him, and vve vvil come to him, and vvil make abode vvith him. 24 He that loueth me not, kepeth not my vvordes. And the vvord vvich you haue heard, is not mine: but his that sent me, the Fathers. 25 These things haue I spoken to you, abiding vvith you. 26 But the Paraclete the holy Ghost, vvhom the Father vvil send in my name, he shal teach you al things, and suggest vnto you al things vvhatsoever I shal say to you. 27 Peace I leaue to you, my peace I giue to you. not as the vvorld giueth, doe I giue to you. Let not your hart be troubled, nor feare.

28 You haue heard that I said to you, I goe and I come to you. If you loued me, you vvould be glad verily, that I goe to the Father: because the Father is greater then I. 29 And novv I haue tolde you before it come to passe: that vvhen it shal come to passe, you may beleuee. 30 Novv I vvil not speake many things vvith you. for the prince of this vvorld commeth, and in me he hath not any thing. 31 But that the vvorld may knovv that I loue the Father: and as the Father has giuen me

## AUTHORISED—1611.

cannot receiue, because it seeth him not, neither knoweth him: but yee know him, for hee dwelleth with you, and shall be in you. 18 I wil not leaue you comfortlesse, I will come to you. 19 Yet a little while, and the world seeth me no more: but ye see me, because I live, ye shall live also. 20 At that day ye shall know, that I am in my Father, and you in me, and I in you. 21 He that hath my commandments, and keepeth them, hee it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest my selfe to him. 22 Iudas saith vnto him, not Iscariot, Lord, how is it that thou wilt manifest thy selfe vnto vs, and not vnto the world? 23 Iesus answered, and said vnto him, If a man love me, he will keepe my wordes: and my Father will love him, and wee will come vnto him, and make our abode with him. 24 He that loveth mee not, kepeth not my sayings, and the word which you heare, is not mine, but the Fathers which sent mee.

25 These things haue I spoken vnto you, being yet present with you. 26 But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring all things to your remembrance, whatsoever I haue said vnto you. 27 Peace I leave with you, my peace I give vnto you, not as the world giveth, give I vnto you: let not your heart be troubled, neither let it be afraid. 28 Yee haue heard how I said vnto you, I goe away, and come againe vnto you. If yee loved me, ye would reioyce, because I said, I goe vnto the Father: for my Father is greater then I. 29 And now I haue told you before it come to passe, that when it is come to passe, ye might beleeve. 30 Hereafter I will not talke much with you: for the prince of this world commeth, and hath nothing in me. 31 But that the world may knowe that I love the Father: and as the Father gaue mee

\* Or, orphanes.

ἡ πατήρ, οὕτω ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντευθεύειν.

XV. Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι. <sup>2</sup> πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ, ἵνα <sup>3</sup> πλείονα καρπὸν φέρῃ. <sup>3</sup> ἤδη ὑμεῖς καθαροὶ ἐστέ, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. <sup>4</sup> μείναιτε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρεν ἀφ' ἑαυτοῦ, εἰ μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, εἰ μὴ ἐν ἐμοὶ μείνητε. <sup>5</sup> ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. ὁ μόνον ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. <sup>6</sup> εἰ μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ ἐξηράνθη, καὶ συναρόσουσιν <sup>7</sup> αὐτὰ | καὶ εἰς <sup>8</sup> τὸ πῦρ βάλλουσι, καὶ καίεται. <sup>7</sup> εἰ μὴ μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ εἰ μὴ θέλησθε <sup>9</sup> αἰτήσεσθε, |

<sup>2</sup> Alex. καρπὸν πλείονα.

<sup>3</sup> Alex. αὐτό.

<sup>2</sup> Rec. = τὸ.

<sup>9</sup> Alex. αἰτήσασθε.

## WICLIFF—1380.

ʒaf a comaundment to me : so I do, rise ʒe go we hennes.

15. I AM a verri vync, and my fadir is an erthe tilier, <sup>2</sup> eche braunche in me that berith not fruyt : he schal take aweite it, and eche that berith fruyt : he schal purge it that it bere the more fruyt, <sup>3</sup> now ʒe hen clenre for the word : that I have spokun to ʒou, <sup>4</sup> dwelle ʒe in me and I in ʒou, as a braunche mai not make fruyt of it self : but it dwelle in the vync : so nether ʒe, but ʒe dwelle in me.

<sup>5</sup> I am a vync ʒe the braunchis, who that dwelleth in me and I in hym, this berith myche fruyt : for withouten me, ʒe moun no thing do, <sup>6</sup> if ony man dwelleth not in me : he schal be cast out as a braunche, and schal waxe drye, & thei schuln gadere hym : and thei schulen cast hym in to the fier and he brenneth. <sup>7</sup> if ʒe dwellen in me, and my wordis dwelle in ʒou : what euer thing ʒe wolen, ʒe schuln axe, and it schal be don to ʒou, <sup>8</sup> in this thing my fadir is clarifid : that ʒe bringe forth ful myche fruyt, and that ʒe be made my discipulis, <sup>9</sup> as my fadir loued me I have loued ʒou, dwelle ʒe in my loue,

<sup>10</sup> if ʒe kepen my comaundementis ʒe schuln dwelle in my loue, as I have kepte the comaundementis of my fadir : and I dwelle in his loue, <sup>11</sup> these thingis I spake to ʒou that my ioie be in ʒou and ʒoure ioie be fulfillid. <sup>12</sup> this is my comaundement, that ʒe loue to gidre, as I loued ʒou, <sup>13</sup> no man hath more loue thanne this : that a man putte his lif for his frendis, <sup>14</sup> ʒe ben my frendis, if ʒe don the thingis that I comaundid to ʒou, <sup>15</sup> now I schal not clepe ʒou seruauntis, for the seruaunte woot not what his lord schal do, but I have clepid ʒou frendis, for alle thingis what euer I herde of my fadir : I have made knownen to ʒou, <sup>16</sup> ʒe han not chosun me, but I ches ʒou, and I have

## TYNDALE—1534.

me comaundment, even so do I. Ryse let vs go hence.

15. I AM the true vync, and my father ys an husbunde man. <sup>2</sup> Every braunche that beareth not frute in me, he will take away. And every braunche that beareth frute, will he pouрге, that it maye bringe moare frute. <sup>3</sup> Now are ye cleane thorow the wordes which I have spoken vnto you. <sup>4</sup> Byde in me, and let me byde in you. As the braunche cannot bere frute of it sylfe, excepte it byde in the vync : no more can ye, excepte ye abyde in me.

<sup>5</sup> I am the vync, and ye are the braunches. He that abydeth in me, and I in him, the same bringeth forth moche frute. For with out me can ye do no thinge. <sup>6</sup> Yf a man byde not in me, he ys cast forthe as a braunche, and is wyddered : and men gadder it, and cast it into the fyre, and it burneth. <sup>7</sup> Yf ye byde in me, and my wordes also byde in you : axe what ye will, and it shalbe done to you. <sup>8</sup> Here in is my father glorifid, that ye bere moche frute, and be made my disciples.

<sup>9</sup> As the father hath loved me, even so have I loved you. Continue in my love. <sup>10</sup> Yf ye shall kepe my comaundementis, ye shall byde in my love, even as I have kept my fathers comaundementes, and byde in his love. <sup>11</sup> These thinges have I spoken vnto you, that my ioie myght remaine in you, and that youre ioie myght be full.

<sup>12</sup> This is my comaundement, that ye loue together, as I have loved you. <sup>13</sup> Gretter love then this hath no man, then that a man bestowe his lyfe for his frendes. <sup>14</sup> Ye are my frendes, yf ye do whatsoever I comaunde you. <sup>15</sup> Hence forth call I you not seruautes : for the servaunt knoweth not what his Lorde doeth. But you have I called frendes : for all thinges that I have hearde of my father, I have opened to you.

<sup>16</sup> Ye have not chosen me, but I have chosen you and ordeyned you, that ye go

## CRANMER—1539.

father ʒame me comaundment, euen so do I. Ryse, let vs go hence.

15. I AM the true vync, and my father is the husbunde man. <sup>2</sup> Euery braunche that beareth not frute in me, he wyll take a waye. And euery braunche that beareth frute, wyll he pouрге, that it maye bringe forth more frute. <sup>3</sup> Now are ye cleane thorow the wordes which I have spoken vnto you. <sup>4</sup> Byde in me, and I in you. As the braunch cannot bere frute of it selfe, excepte it byde in the vync : nomore can ye, excepte ye abyde in me. <sup>5</sup> I am the vync, ye are the braunches. He that abydeth in me, and I in him, the same bringeth forth moche frute. For without me can ye do no thinge. <sup>6</sup> If a man byde not in me, he is cast forth as a braunche, and is wythered : and men gather them : and cast them into the fyre, and they burne. <sup>7</sup> If ye byde in me, and my wordes abyde in you : aske what ye wyll, and it shalbe done for you. <sup>8</sup> Here in is my father glorifid : that ye bere moche frute, and become my disciples.

<sup>9</sup> As the father hath loued me, euen so have I also loued you. Continue ye in my love. <sup>10</sup> If ye kepe my comaundementes, ye shall byde in my loue, euen as I have kept my fathers comaundementes, and byde in his loue. <sup>11</sup> These thinges have I spoken vnto you, that my ioie might remaine in you, and that youre ioie myght be full.

<sup>12</sup> This is my comaundement : that ye loue together, as I have loued you. <sup>13</sup> Greater loue hath no man, then this : that a man bestowe hys lyfe for hys frendes. <sup>14</sup> Ye are my frendes, yf ye do whatsoever I comaunde you. <sup>15</sup> Henceforth call I you not seruautes : for the seruaunt knoweth not what his lorde doeth. But you have I called frendes : for all thinges that I have hearde of my father have I opened to you.

<sup>16</sup> Ye have not chosen me, but I have chosen you, and ordeyned you, to go and

1539. true. 1539. the true husbandman. 1539. in you. 1539. glorified. clepe. call. woot. knoweth.

καὶ γενήσεται ὑμῖν. <sup>8</sup> ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε. καὶ <sup>b</sup> γενήσεσθε | ἐμοὶ μαθηταί. <sup>9</sup> Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὰρ <sup>c</sup> ἠγάπησα ὑμᾶς | μένυτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. <sup>10</sup> εἰὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. <sup>11</sup> ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἢ ἐμὴ ἐν ὑμῖν <sup>d</sup> μείνῃ, | καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. <sup>12</sup> αὕτη ἐστὶν ἡ ἐντολὴ ἢ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. <sup>13</sup> μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ. <sup>14</sup> ὑμεῖς φίλοι μου ἐστέ, εἰὰν ποιῆτε <sup>e</sup> ὅσα | ἐγὼ ἐντέλλομαι ὑμῖν. <sup>15</sup> οὐκέτι <sup>f</sup> ὑμᾶς λέγω | δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου, ἐγγράμισα ὑμῖν· <sup>16</sup> οὐκ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ

<sup>a</sup> Alex. γίνησθε.<sup>c</sup> Alex. ὑμᾶς ἠγάπησα.<sup>d</sup> Alex. ᾶ.<sup>e</sup> Alex. ἂ.<sup>f</sup> Alex. λέγω ὑμᾶς.

## GENEVA. — 1557.

Father gaue me commandement, euen so do I. Ryse, let vs go hence.

15. I AM the true vine, and my Father is an husband man. <sup>2</sup> Euery branche that beareth not frute in me, he taketh away : and euery branche that beareth frute, he poureth, that it may bring forth more frute. <sup>3</sup> Now are ye cleane through the wordes which I haue spoken vnto you. <sup>4</sup> Bide in me, and I in you. as the branche can not beare frute of it selfe, except it abyde in the vine : no more can ye, except ye abyde in me. <sup>5</sup> I am the vine, ye are the branches. he that abydeh in me, and I in him, the same bringeth forth muche frute. For without me, can ye do nothing. <sup>6</sup> If a man hyde not in me, he is cast forth as a branche, and withereth : and men gather them and cast them into the fyre, and they burne.

<sup>7</sup> If ye byde in me and my wordes also in you : aske what ye wyl, and it shalbe done to you. <sup>8</sup> Herein is my Father glorified, that ye beare much frute, and he made my disciples. <sup>9</sup> As my Father hath loved me, euen so haue I loved you : Continue in my loue. <sup>10</sup> If ye shal keepe my commandementes, ye shal byde in my loue : euen as I haue kept my Fathers commandementes, and byde in his loue. <sup>11</sup> These thynges haue I spoken vnto you, that my ioye myght remaine in you, and that your ioye myght be ful. <sup>12</sup> This is my commandement, that ye loue together, as I haue loved you. <sup>13</sup> Greater loue then this hath no man, when he bestoweth hys life for his frendes. <sup>14</sup> Ye are my frendes, yf ye do whatsoever I commaunde you.

<sup>15</sup> Henceforth, call I you not seraantes, for the seruant knoweth not what his lord doeth : but I haue called you frendes, for all thinges that I haue heard of my Father, I haue opened to you. <sup>16</sup> Ye haue not chosen me, but I haue chosen you,

## RHEIMS. — 1582.

commandement, so doe I : Arise, let vs goe hence.

15. I AM the true vine : and my father is the husband-man. <sup>2</sup> Euery branche in me, not bearing fruite, he vvill take it away : and euery one that beareth fruite, he vvill purge it, that it may bring more frute. <sup>3</sup> Nowv you are cleane for the word vvch I haue spoken to you. <sup>4</sup> Abide in me : and I in you. As the branche can not beare fruite of it self, vnles it abide in the vine : so you neither, vnles you abide in me.

<sup>5</sup> I am the vine : you the branches. he that abideth in me, and I in him, the same beareth much fruite : for vvithout me you can doe nothing. <sup>6</sup> If any abide not in me : he shal be cast forth as the branche, and shal vvither, and they shal gather him vp, and cast him into the fire, and he burneth. <sup>7</sup> If you abide in me, and my vvordes abide in you : you shal aske vvhat thing soeuer you vvil, and it shal be done to you. <sup>8</sup> In this my father is glorified : that you bring very much fruite, and become my Disciples. <sup>9</sup> As my father hath loved me, I also haue loved you. Abide in my loue. <sup>10</sup> If you keepe my precepts, you shal abide in my loue : as I also haue kept my fathers precepts, and doe abide in his loue. <sup>11</sup> These things I haue spoken to you, that my ioy may be in you, and your ioy may be filled. <sup>12</sup> This is my precept, that you loue one another, as I haue loved you. <sup>13</sup> Greater loue then this no man hath, that a man yeld his life for his frendes. <sup>14</sup> You are my frendes, if you doe the things that I commaunde you.

<sup>15</sup> Novv I cal you not seruants : for the seruant knovveth not vvhat his lord doeth. But you I haue called frendes : because all things vvhatsoeuer I heard of my father, I haue notified vnto you. <sup>16</sup> You chose not me, but I chose you : and haue

## AUTHORISED — 1611.

commandement, euen so I doe : Arise, let vs goe hence.

15. I AM the true vine, and my Father is the husbandman. <sup>2</sup> Euery branch in me that beareth not fruit, he taketh away : and euery branch that beareth fruit, he purgeth it, that it may bring forth more fruit. <sup>3</sup> Now ye are cleane through the word which I haue spoken vnto you. <sup>4</sup> Abide in me, and I in you : As the branch cannot beare fruit of it selfe, except it abide in the vine : no more can ye, except ye abide in me. <sup>5</sup> I am the Vine, yee are the branches : He that abideth in mee, and I in him, the same bringeth forth much fruit : for <sup>a</sup> without me ye can doe nothing. <sup>6</sup> If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. <sup>7</sup> If ye abide in me, and my words abide in you, ye shall aske what ye will, and it shall be done vnto you.

<sup>8</sup> Herein is my Father glorified, that ye beare much fruit, so shall yee be my Disciples. <sup>9</sup> As the Father hath loved me, so haue I loved you : continue yee in my loue. <sup>10</sup> If ye keepe my Commandementes, ye shal abide in my loue, euen as I haue kept my Fathers Commandementes, and abide in his loue. <sup>11</sup> These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full. <sup>12</sup> This is my Commandement, that ye loue one another, as I haue loved you. <sup>13</sup> Greater loue hath no man then this, that a man lay downe his life for his frends. <sup>14</sup> Ye are my frends, if ye do whatsoever I commaunde you. <sup>15</sup> Henceforth I call you not seruants, for the seruant knoweth not what his lord doth, but I haue called you frends : for all things that I haue heard of my Father, I haue made known vnto you. <sup>16</sup> Ye haue not chosen me, but I haue chosen you, and ordained you,

<sup>a</sup> (i. r. severed from me.

ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριετε, καὶ ὁ καρπὸς ὑμῶν μένη·  
 ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, ἔδω[κ] ὑμῖν. <sup>17</sup> ταῦτα ἐντέ-  
 λωμαί ὑμῶν, ἵνα ἀγαπᾶτε ἀλλήλους. <sup>18</sup> Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι  
 ἐμὲ πρότον ὑμῶν μεμίσηκεν. <sup>19</sup> εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον  
 ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου,  
 διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. <sup>20</sup> μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ  
 ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν  
 λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. <sup>21</sup> ἀλλὰ ταῦτα πάντα ποιή-  
 σουσιν ἡ ὑμῶν | διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. <sup>22</sup> εἰ μὴ  
 ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ ἔειχον· | νῦν δὲ πρόφασιν οὐκ ἔχουσι

† Const. ἐφή.

† Alex. εἰς ἡμᾶς.

† Alex. ἔχσαν.

## WICLIȚ—1380.

putte ȝou that ȝe go and bryngre forth  
 fruyt, and ȝoure fruyt dwelle, that what  
 euer thingis ȝe axen the fadir in my name:  
 he ȝeue to ȝou.

<sup>17</sup> these thingis I comaundid to ȝou, that  
 ȝe loue to gidre,<sup>18</sup> if the world hatith ȝou:  
 wite ȝe that it hadde me in hate rather  
 thanne ȝou,<sup>19</sup> if ȝe hadde be of the world:  
 the world schulde loue that thing that  
 was his; but for ȝe ben not of the world:  
 but I ches ȝou fro the world: therfor  
 the world hatith ȝou,<sup>20</sup> haue ȝe mynde of my  
 word, whiche I seide to ȝou, the seruaunt  
 is not gretter thanne his lord; if they han  
 persued me: thei schulen pursue ȝou also;  
 if they han kepte my word: thei schulen  
 kepe ȝoure also;<sup>21</sup> but thei schulen do to  
 ȝou alle these thingis for my name: for  
 thei knewen not hym that sente me,<sup>22</sup> if  
 I hadde not comen and hadde not spoken  
 to hem: thei schulden not haue synne;  
 but now thei han noon excusacion of her  
 synne,<sup>23</sup> he that hatith me, hatith also  
 my fadir,<sup>24</sup> if I hadde not don werkis in  
 hem, whiche non other man dide: thei  
 schulde not haue synne; but now bothe  
 thei han seen and han hatid me and my  
 fadir,<sup>25</sup> but that the word be fulfilled that  
 is writun in her lawe; for thei hadden me  
 in hate with outen cause;

<sup>26</sup> but whanne the counfortour schal  
 come, whiche I schal sende to ȝou fro the  
 fadir, a spirit of trithe whiche cometh of  
 the fadir: he schal bere witnessynge of  
 me,<sup>27</sup> and ȝe schulen bere witnessynge,  
 for ȝe ben with me fro the bigynnyng.

16. THESE thingis I haue spokun to  
 ȝou, that ȝe ben not sclaudrid,<sup>2</sup> thei  
 schulen make ȝou withouten the synagoge;  
 but the oure cometh that eche man that  
 sleeth ȝou: deme that he doith seruyse  
 to god,<sup>3</sup> and thei schulen do to ȝou these  
 thingis: for thei han not knowun the

† Wic. mos.

† dem. judg.

## TYNDALE—1534.

and bringe forthe frute, and that youre  
 frute remayne, that whatsoever ye shall  
 axe of the father in my name, he shall  
 geue it you.

<sup>17</sup> This commaunde I you, that ye loue  
 to gedder. <sup>18</sup> Yf the worlde hate you, ye  
 knowe that he hated me before he hated  
 you. <sup>19</sup> Yf ye were of the worlde, the  
 worlde wolde love his awne. How be it  
 because ye are not of the worlde; but I  
 haue chosen you out of the worlde; ther-  
 fore hateth you the worlde. <sup>20</sup> Remember  
 the sayinge that I sayde vnto you: the  
 seruaunte is not greater then his lorde.  
 Yf they haue perscuted me, so will they  
 perscute you. Yf they haue kept my  
 sayinge, so will they kepe youres.

<sup>21</sup> But all these thinges will they do vnto  
 you for my names sake; because they haue  
 not knowen him that sent me. <sup>22</sup> If I had  
 not come and spoken vnto them, they  
 schulde not haue had synne; but now  
 haue they nothyng to cloke their synne  
 with all. <sup>23</sup> He that hateth me, hateth  
 my father. <sup>24</sup> If I had not done workes  
 amonge them which none other man dyd,  
 they had not had synne. But now haue  
 they sene; and yet haue hated bothe me  
 and my father: <sup>25</sup> even that the sayinge  
 myght be fulfilled that is writen in theyr  
 lawe: they hated me without a cause.

<sup>26</sup> But when the comforter is come, whom  
 I will sende vnto you from the father,  
 which is the sprete of trithe, which pro-  
 ceadeth of the father, he shall testifie of  
 me. <sup>27</sup> And ye shall beare wittnes also,  
 because ye haue bene with me from the  
 begynnyng.

16. THESE thinges haue I sayde vnto  
 you, because ye shuld not be offended.  
<sup>2</sup> They shall excommunicat you: ye the  
 tyme shall come, that whoeuer killeth  
 you, will thinke that he doth God service.  
<sup>3</sup> And suche thinges will they do vnto  
 you, because they haue not knowen the

## CRANMER—1539.

brynge forth frute, and that youre frute  
 shulde remaine that whatsoever ye aske  
 of the father in my name, he may geue it  
 you.

<sup>17</sup> This commaunde I you, that ye loue  
 together. <sup>18</sup> If the worlde hate you, ye  
 knowe that he hated me before he hated  
 you. <sup>19</sup> If ye were of the world, the world  
 wolde loue his awn Howbeit, because ye  
 are not of the world, But I haue chosen  
 you out of the world therefore the worlde  
 hateth you. <sup>20</sup> Remember the worde that  
 I sayde vnto you: the seruaunt is not  
 greater then the Lorde. If they haue per-  
 secuted me, they will also persecute you.  
 If they haue kept my sayinge, they will  
 kepe youres also.

<sup>21</sup> But all these thinges wyll they do vnto  
 you for my names sake, because they haue  
 not knowen him that sent me. <sup>22</sup> If I had  
 not come and spoken vnto them, they  
 schulde haue had no synne; but now haue  
 they nothyng to cloke their synne withall.  
<sup>23</sup> He that hateth me, hateth my father  
 also; <sup>24</sup> If I had not done amonge them  
 the workes which none other man dyd,  
 they shuld haue had no sinne. But now  
 haue they both sene, and hated: not onely  
 me but also my father: <sup>25</sup> But this hap-  
 peneth that the saying myght be fulfilled,  
 that is wryten in their lawe: they hated  
 me without a cause. <sup>26</sup> But when the com-  
 forter is come whom I will sende vnto you  
 from the father (euen the sprete of trithe,  
 which procedeth of the father) he shall  
 testifie of me. <sup>27</sup> And ye shall beare wyt-  
 nes also, because ye haue bene with me  
 from the begynnyng.

16. THESE thynges haue I sayde vnto  
 you, because ye shuld not be offended.  
<sup>2</sup> They shall excommunicat you: ye the  
 tyme shall come, that whoeuer killeth  
 you, will thinke that he doth God seruce  
<sup>3</sup> And such thinges wyll they do vnto you,  
 because they haue not knowen the father.

‘περὶ τῆς ἁμαρτίας αὐτῶν. <sup>23</sup> ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. <sup>24</sup> εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος <sup>k</sup> πεποιήκεν, | ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐώρακασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. <sup>25</sup> ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ <sup>i</sup> γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, | “Ὅτι ἐμίσησάν με <sup>α</sup> δωρεάν.” <sup>26</sup> Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει ἐπεὶ ἐμοῦ. <sup>27</sup> καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστέ.

XVI. ‘Ταῦτα λέαλάκηκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. <sup>2</sup> ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὄρα, ἵνα πᾶς ὁ ἀποκτεῖνας ὑμᾶς, δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. <sup>3</sup> καὶ ταῦτα ποιήσουσιν <sup>m</sup>, ὅτι οὐκ ἔγνωσαν τὸν πατέρα

<sup>a</sup> Alex. ἐποίησεν.<sup>i</sup> Alex. ἐν τῷ νόμῳ αὐτῶν γεγραμμένος.<sup>m</sup> Rec. + ὑμῖν.

## GENEVA.—1557.

and ordeyned you, that ye go and bring forth frute, and that your frute remayne: that what soeuer ye shal aske of my Father in my name, he may geue it you.

<sup>17</sup> This commande I you, that ye loue together. <sup>18</sup> If the world hate you, ye know, that it hated me, before it hated you. <sup>19</sup> If ye were of the world, the world wolde loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore hateth you the world. <sup>20</sup> Remember the saying that I sayd vnto you. The seruant is not greater then the Lord. If they haue persecuted me, so wil they persecute you: If they haue kept my sayings, they wil also kepe yours.

<sup>21</sup> But all these things wyl they do vnto you for my names sake, because they haue not known hym that sent me. <sup>22</sup> If I had not come and spoken vnto them, they should not haue had synne: but now haue they nothing to cloke their synne with all. <sup>23</sup> He that hateth me, hateth my Father also. <sup>24</sup> If I had not done workes among them which none other man did, they had not had synne: but now haue they both sene, and haue hated both me, and also my Father. <sup>25</sup> Euen that the saying myght be fulfilled, that is written in their lawe: They hated me without a cause. <sup>26</sup> But when the Comforter shal come, whome I wil send vnto you from the Father, euen the Sprite of truth, which procedeth of the Father, he shal testifie of me. <sup>27</sup> And ye shal wytnesse also, because ye haue bene with me from the beginning.

16. THESE things haue I sayd vnto you, because ye should not be offended. <sup>2</sup> They shal excommunicate you: yea, the time shal come, that whosoever killeth you, wil thinke that he doth God seruice. <sup>3</sup> And suche thynges wyl they do vnto you, because they haue not known the

## RHEIMS.—1582.

appointed you: that you goe, and bring fruite: and your fruite abide: that whatsoeuer you aske the father in my name, he may giue it you. <sup>17</sup> These things I commaund you, that you loue one an other

<sup>18</sup> If the vvorld hate you: knowv ye that it hath hated me before you. <sup>19</sup> If you had been of the vvorld, the vvorld vvould loue his ovvne. but because you are not of the vvorld, but I haue chosen you out of the vvorld, therefore the vvorld hateth you. <sup>20</sup> Remembre my vvord that I said to you. The scrvant is not greater then his maister. If they haue persecuted me, you also vvil they persecute, if they haue kept my vvord, yours also vvil they keepe.

<sup>21</sup> But all these things they vvil doe to you for my name sake: because they knowv not him that sent me. <sup>22</sup> If I had not come, and spoken to them, they should not haue synne: but novv they haue no excuse of their synne. <sup>23</sup> He that hateth me, hateth my Father also. <sup>24</sup> If I had not done among them vvorkes that no other man hath done, they should not haue synne: but novv both they haue sene, and they doe hate both me and my Father. <sup>25</sup> But that the vvord may be fulfilled, vvich is vvritten in their lavv: *That they hated me gratis.* <sup>26</sup> But vvhen the Paraclete commeth vvhom I vvil send you from the Father, the Spirit of truth, vvich procedeth from the Father, he shal giue testimonie of me: <sup>27</sup> and you shal giue testimonie, because you are vvith me from the beginning.

16. THESE things haue I spoken to you, that you be not scandalized. <sup>2</sup> Out of the synagoges they vvil cast you: but the houre commeth, that euery one vvich killeth you, shal thinke that he doeth seruice to God. <sup>3</sup> and these things they vvil doe to you: because they haue not

## AUTHORISED—1611.

that you should goe and bring fourth fruite, and that your fruite should remaine: that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.

<sup>17</sup> These things I command you, that ye loue one another. <sup>18</sup> If the world hate you, ye know that it hated me before it hated you. <sup>19</sup> If ye were of the world, the world would loue his owne: But because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you. <sup>20</sup> Remember the word that I said vnto you, The seruant is not greater then the Lord: if they haue persecuted me, they will also persecute you: if they haue kept my saying, they will keepe yours also. <sup>21</sup> But all these things will they doe vnto you for my Names sake, because they know not him that sent me. <sup>22</sup> If I had not come, and spoken vnto them, they had not had synne: but now they haue no cloke for their synne. <sup>23</sup> He that hateth me, hateth my Father also. <sup>24</sup> If I had not done among them the works which none other man did, they had not had synne: but now haue they both sene, and hated both me and my father. <sup>25</sup> But *this commeth to passe*, that the word might be fulfilled that is written in their law. They hated me without a cause. <sup>26</sup> But when the Comforter is come, whom I wil send vnto you from the Father, euen the Spirit of truth, which proceedeth from the Father, hee shall testifie of me. <sup>27</sup> And ye also shall beare witness, because ye haue been with me from the beginning.

16. THESE things haue I spoken vnto you, that yec should not be offended. <sup>2</sup> They shall put you out of the Synagogues: yea, the time commeth, that whosoever killeth you, will thinke that hee doeth God seruice. <sup>3</sup> And these things will they do vnto you, because they haue

<sup>o</sup> Or, excuse.

οὐδὲ ἐμέ. <sup>4</sup> ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα<sup>a</sup>, μνημονεύητε αὐτῶν,] ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. <sup>5</sup> νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; <sup>6</sup> ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. <sup>7</sup> ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω. εἰ ἂν γὰρ <sup>8</sup> ἐγὼ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· εἰ ἂν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. <sup>9</sup> καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. <sup>10</sup> περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ. <sup>11</sup> περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με. <sup>12</sup> περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν τοῦ κόσμου τούτου

<sup>a</sup> Alex. αὐτῶν, μνημονεύητε s. μνημονεύητε αὐτῶν. \* Rec. = ἐγὼ. † Alex. = μου. ‡ Alex. ἐν τῇ ἀληθείᾳ πάσας εἰς τὴν ἀλήθειαν πάσαν.

## WICLIȚ—1380.

fadir nether me, <sup>4</sup> but these thingis I spak to ȝou, that whanne the our of hem schal come, ȝe haue mynde that I seide to ȝou: I seide not to ȝou these thingis fro the bigynnyng for I was with ȝou.

<sup>5</sup> and now I go to hym that sente me; and no man of ȝou axeth me whidur goist thou, <sup>6</sup> but for I haue spokun to ȝou these thingis: henynesse hath fulfilled ȝoure herte; <sup>7</sup> but I seie to ȝou trithe; it spedith to ȝou that I go for if I go not forth: the counfortour schal not come to ȝou, but if I go forth I schal sende hym to ȝou; <sup>8</sup> and whanne he cometh he schal re- preue the world of synne and of riȝtwis- nesse ȝ of doom, <sup>9</sup> of synne, for they han not bilened in me, <sup>10</sup> and of riȝtwisnesse: for I go to the fadir, and now ȝe schulen not se me; <sup>11</sup> but of dome: for the prync of this world is now demed.

<sup>12</sup> ȝit I haue many thingis for to seie to ȝou: but ȝe moum not here hem now; <sup>13</sup> but whanne thilke spirit of trithe cometh: he schal teche ȝou al trithe; for he schal not speke of hym self; but what euere thingis he schal here he schal speke; and he schal telle to ȝou the thingis that ben to come; <sup>14</sup> he schal clarifie me: for of myn he schal take and schal telle to ȝou; <sup>15</sup> alle thingis whiche euere the fadir hath: I ben myn; therfor I seide to ȝou: for of myn he schal take, and schal telle to ȝou.

<sup>16</sup> A litil and thanne ȝe schuln not se me; and eftsona a litil and ȝe schuln se me; for I go to the fadir; <sup>17</sup> therfore summe of hisse discipulis seiden to gidre, what is this thing that he seith to us, a litil and ȝe schulen not se me; and eftsona a litil and ȝe schulen se me; for I go to the fadir; <sup>18</sup> therfor they seiden, what is this that he seith to us a litil? we witen not

## TYNDALE—1534.

father nether yet me. <sup>4</sup> But these things have I tolde you, that when that hour is come, ye myght remember them; that I tolde you so. These things sayde I not vnto you at the begynnyng; because I was present with you.

<sup>5</sup> But now I goo my waye to him that sent me, and none of you axeth me; whither goest thou? <sup>6</sup> But because I haue sayde suche things vnto you, youre hertes are full of sorowe. <sup>7</sup> Nevertheless I tell you the trueth, it is expedient for you that I go awaye. For yf I goo not awaye, that comforter will not come vnto you. But yf I departe, I will sende him vnto you. <sup>8</sup> And when he is come, he will re- buke the worlde of synne, and of right- wesnes; and of iudgement. <sup>9</sup> Of synne, because they beleue not on me; <sup>10</sup> Of rightwesnes because I go to my father; and ye shall se me no moare; <sup>11</sup> and of iudgement, because the chefe ruler of this worlde, is iudged all ready.

<sup>12</sup> I haue yet many thinges to saye vnto you: but ye cannot beare them awaye now. <sup>13</sup> How be it when he is come (I meane the sprete of trithe) he will leade you into all trueth. He shall not speake of him selfe; but whatsoever he shall heare; that shall he speake; and he will shewe you thinges to come. <sup>14</sup> He shall glorify me; for he shall receave of myne and shall shewe vnto you. <sup>15</sup> All thinges that the father hath are myne. Therefore sayd I vnto you; that he shall take of myne and shewe vnto you.

<sup>16</sup> After a while ye shall not se me; and agayne after a while ye shall se me: for I go to the father. <sup>17</sup> Then sayd some of his disciples betwene them selues: what is this that he sayth vnto vs, after a while ye shall not se me; and agayne after a while ye shall se me; and that I go to the father. <sup>18</sup> They sayd therfore: what is this that he sayth after a while? we

## CRANMER—1539.

nether yet me. <sup>4</sup> But these thynges haue I tolde you, that when the tyme is come, ye maye remember them, that I tolde you. These thynges sayde I not vnto you at the begynninge, because I was present with you.

<sup>5</sup> But now I go my waye to him that sent me, and none of you asketh me whither I go. <sup>6</sup> But because I haue sayd suche things vnto you, youre hertes are full of sorowe. <sup>7</sup> Neuerthelesse I tell you the trueth, it is expedient for you, that I go awaye. For yf I goo not awaye, that comforter wyll not come vnto you. But yf I departe, I wyll sende him vnto you. <sup>8</sup> And when he is come, he wyll rebuke the worlde of synne, and of ryghtwesnes, and of iudgement. <sup>9</sup> Of synne, because they beleue not on me. <sup>10</sup> Of ryghtwesnes, because I go to my father, and ye shall se me no moare; <sup>11</sup> Of iudgement, because the prync of this worlde is iudged all ready:

<sup>12</sup> I haue yet many thinges to saye vnto you but ye cannot beare them awaye now. <sup>13</sup> How beit when he is come (which is the sprete of trithe) he will leade you into all trueth. He shall not speake of him selfe; but whatsoever he shall heare, that shall he speake, and he wyll shewe you thinges to come. <sup>14</sup> He shall glorify me, for he shall receave of myne, and shall shewe vnto you. <sup>15</sup> All thinges that the father hath, are myne. Therefore sayde I vnto you, that he shall take of myne and shewe vnto you.

<sup>16</sup> After a while ye shall not se me, and agayne after a while ye shall se me: for I go to the father. <sup>17</sup> Then sayd some of his disciples betwene them selues: what is this, that he sayth vnto vs, after a while, ye shall not se me, and agayne after a while ye shall se me; and that I go to the father? <sup>18</sup> They sayde therfore: what is this that he sayth: after a while? we

from thyngment deme, iudge. myne, may  
make that large, glorify. of-son, agayne.  
then be-

‘ κέκριται. <sup>12</sup> Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι. <sup>13</sup> ὅταν δὲ ἔλθῃ ἐκείνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν | οὐ γὰρ λαλήσει ἄφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἀν’ ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. <sup>14</sup> ἐκείνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. <sup>15</sup> πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστὶ· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν. <sup>16</sup> Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ὑπάγω πρὸς τὸν πατέρα. <sup>17</sup> Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Ἐπί ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ, Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; <sup>18</sup> Ἐλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί

† Alex. ὄσα.

† Rec. λήψεται.

† Alex. οὐσίει.

\* Alex. = ὅτι . . . πατέρα.

† Rec. + ἰγῶ.

\* Alex. = ἰγῶ.

## GENEVA—1557.

Father, nether yet me. <sup>4</sup> But these thynges haue I tolde you, that when that houre shall come, ye might remembre them, that I tolde you. And these thynges sayd I not vnto you at the beginning, because I was with you. <sup>5</sup> But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? <sup>6</sup> But because I haue said suche thynges vnto you, your hartes are ful of sorowe. <sup>7</sup> But I tel you the truth, It is expedient for you that I go away. for if I go not away, that Comforter wyl not come vnto you: but if I departe, I wil send him vnto you. <sup>8</sup> And when he is come, he wil reprove the world of synne, and of righteousnes, and of iudgement. <sup>9</sup> Of synne, because they beleue not on me. <sup>10</sup> Of righteousnes, because I go to my Father, and ye shal see me no more. <sup>11</sup> Of iudgement, because the prince of this world is iudged already.

## RHEIMS—1582.

knouen the Father, nor me. <sup>4</sup> But these things I haue spoken to you: that when the houre shal come, you may remember them, that I tolde you. But I told you not these things from the beginning, because I vsas vvith you. <sup>5</sup> And novv I goe to him that sent me, and none of you asketh me: Vvltiher goest thou? <sup>6</sup> But because I haue spoken these things to you, sorovv hath filled your hart. <sup>7</sup> But I tel you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I vvil send him to you. <sup>8</sup> And vvhen he is come, he shal argue the vvorld of sinne, and of iustice, and of iudgement. <sup>9</sup> Of sinne: because they beleue not in me. <sup>10</sup> but of iustice: because I goe to the Father: and novv you shal not see me. <sup>11</sup> and of iudgement: because the prince of this vvorld is novv iudged.

<sup>12</sup> Yet many things I haue to say to you: but you can not beare them novv. <sup>13</sup> But vvhen he, the Spirit of truth, cometh, he shal teach you al truth, for he shal not speake of him self: but vvhat things soeuer he shal heare, he shal speake: and the things that are to come he shal shevv you. <sup>14</sup> He shal glorifie me: because he shal receiue of mine, and shal shevv to you.

<sup>15</sup> Al things vvhatsoeuer the Father hath, he mine. Therefore I said, that he shal receiue of mine, and shal shevv to you. <sup>16</sup> A litle vvhile, and novv you shal not see me: and againe a litle vvhile, and you shal see me: because I goe to the Father.

<sup>17</sup> Some therfore of his disciples said one to an other, Vvhat is this that he saith to vs: A litle vvhile, and you shal not see me: and againe a litle vvhile, and you shal see me, and, because I goe to the Father? <sup>18</sup> They said therfore, Vvhat is this that he saith, A litle vvhile? vve

## AUTHORISED—1611.

not knowne the Father, nor me. <sup>4</sup> But these things haue I tolde you, that when the time shall come, yee may remember that I tolde you of them. And these things I said not vnto you at the beginning, because I was with you. <sup>5</sup> But now I goe my way to him that sent mee, and none of you asketh me, Whither goest thou?

<sup>6</sup> But because I haue said these things vnto you, sorow hath filled your heart. <sup>7</sup> Neuertheless, I tell you the truth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you. <sup>8</sup> And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement. <sup>9</sup> Of sinne, because they beleue not on me. <sup>10</sup> Of righteousness, because I goe to my Father, and ye see me no more. <sup>11</sup> Of iudgement, because the prince of this world is iudged. <sup>12</sup> I haue yet many things to say vnto you, but ye cannot beare them now: <sup>13</sup> Howbeit, when he the Spirit of truth is come, he wil guide you into all truth: For he shall not speake of himselfe: but whatsoever he shall heare, that shall he speake, and he will shew you things to come. <sup>14</sup> He shall glorifie me, for hee shall receive of mine, and shall shew it vnto you.

<sup>15</sup> All things that the Father hath, are mine: therefore said I that he shall take of mine, and shal shew it vnto you. <sup>16</sup> A litle while, and ye shall not see me: and againe a litle while, and ye shall see me: because I goe to the Father. <sup>17</sup> Then said some of his disciples among themselves, What is this that he saith vnto vs, A litle while, and ye shall not see mee: and againe, a litle while, and ye shall see mee: and, because I goe to the Father?

<sup>18</sup> They said therefore, What is this that he saith, A litle while? we cannot tell

<sup>12</sup> I haue yet many things to say vnto you, but ye can not beare them now. <sup>13</sup> How be it, when he is come which is the Sprite of truth, he wil lead you into all truth. For he shall not speake of him selfe, but whatsoever he shal heare, that shal he speake: and he wil shewe you such thynges as are to come. <sup>14</sup> He shal glorifie me, for he shal receaue of myne, and shal shewe it vnto you. <sup>15</sup> All thynges that the Father hath, are mine: therfore said I, That he shall take of myne, and shew it vnto you. <sup>16</sup> A litle whyle, and ye shal not see me: and agayne a litle while, and ye shal see me: for I go to my Father. <sup>17</sup> Then sayd some of his disciples, among them selues, What is this that he sayth vnto vs, A litle while, and ye shal not see me, and agayne, A litle while, and ye shal see me, and That I go to my Father?

<sup>18</sup> They said therefore, What is this that he saith, A litle while? we can not tel

‘ λαλεῖ. ’ <sup>19</sup> Ἐγὼ οὖν | ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, ‘ Περὶ  
 ‘ τούτου ζητεῖτε μετ’ ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν  
 ‘ μικρὸν καὶ ὄψεσθέ με; <sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε  
 ‘ ὑμεῖς, ὁ δὲ κόσμος χαρήσεται ὑμεῖς ὃ δὲ | λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς  
 ‘ χαρὰν γενήσεται. <sup>21</sup> ἡ γυνὴ ὅταν τίκῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ἄρα αὐτῆς.  
 ‘ ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι  
 ‘ ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. <sup>22</sup> καὶ ὑμεῖς οὖν λύπην μὲν ἵνυ | ἔχετε· πάλιν  
 ‘ δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει  
 ‘ ἀφ’ ὑμῶν, <sup>23</sup> καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω  
 ‘ ὑμῖν, <sup>b</sup> ὅτι | ὅσα ἂν | αἰτήσητε τὸν πατέρα <sup>d</sup> ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. |  
 ‘ <sup>24</sup> ἕως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψετε, ἵνα ἡ

\* Alex. = οὖν.

\* Alex. = ἴ.

\* Alex. ἵνυ μὲν λύπην.

\* Alex. ἔχετε.

\* Alex. = ἔτι.

\* Alex. ἂν τι.

## WICLIFF—1380.

what he spekih, <sup>19</sup> and ihesus knewe: that  
 they wolden axe hym: and he seide to  
 hem, of this thing 3e seken among 3ou,  
 for I seide, a hitil and 3e schuln not se  
 me, and oftsone a litil and 3e schuln se  
 me. <sup>20</sup> truli truli I seie to 3ou: that 3e  
 schuln moome and wepe: but the world  
 schal haue ioie; and 3e schuln be sorwful,  
 but 3oure sorwe schal be turne in to ioie;

<sup>21</sup> a womman whanne sche berith child: hath  
 heuynesse for hir tyme is comen; but  
 whanne sche hath bore a sone: now  
 sche thenkith not on the peyne for ioie;  
 for a man is borun in to the world; <sup>22</sup> and  
 therfor 3e han now sorowe; but oftsone I  
 schal se 3ou and 3oure herte schal haue  
 ioie, and no man schal take fro 3ou  
 ioie; <sup>23</sup> and in that dai 3e schuln not axe  
 me any thing. truli truli I seie to 3ou, if  
 3e axen the fadir ony thing in my name,  
 he schal 3eue to 3ou; <sup>24</sup> til now 3e axeden  
 no thing in my name; axe 3e 3e schuln  
 take, that 3oure ioie be ful.

<sup>25</sup> I haue spokun to 3ou these thingis in  
 prouerbis; the oure cometh whanne now  
 I schal not speke to 3ou in prouerbis; but  
 opunli of my fadir, I schal telle to 3ou;  
<sup>26</sup> in that dai 3e schuln axe in my name,  
 and I seie not to 3ou: that I schal preve  
 the fadir of 3ou; <sup>27</sup> for the fadir hym silf  
 loueth 3ou: for 3e han loued me, 3e han  
 bileued that I wente out fro god; <sup>28</sup> I  
 wente out fro the fadir and I cam in to  
 the world; oftsone I leue the world; and  
 I go to the fadir; <sup>29</sup> hise discipulis seiden  
 to hym; lo now thou spekest opunly: and  
 thou seist no prouerbe; <sup>30</sup> now we witen  
 that thou woost alle thingis; and it is not  
 wode to thee: that ony man axe thee in  
 this thing we bileuen, that thou wendest  
 out fro god; <sup>31</sup> ihesus answered to hem; now  
 3e bileue, <sup>32</sup> lo the oure cometh 3e now it  
 cometh, that 3e be disparpilid, ech in to

ἐφ' ἑαυτοῖς ἀποστρέφονται  
 wost-leuereit 3e 3e 3e 3e  
 εἰς τὴν γῆν ἀποστρέφονται  
 disperced

## TYNDALE—1534.

cannot tell what he sayth. <sup>19</sup> Iesus percei-  
 ceaued, that they wolde axe him; and sayd  
 vnto them: This is it that ye enquire of  
 bitwene youre selues; that I sayd, after a  
 whyle ye shall not se me, and agayne  
 after a whyle ye shall se me. <sup>20</sup> Verely  
 verely I saye vnto you: ye shall wepe  
 and lament and the world shall reioyce.  
 Ye shall sorowe: but youre sorowe shalbe  
 tourned to ioie.

<sup>21</sup> A woman when she traueyleth hath  
 sorowe; because her houre is come: but  
 asone as she is deliuered of the chyldre,  
 she remembereth no moare the anguysshe,  
 for ioie that a man is borne in to the  
 world. <sup>22</sup> And ye now are in sorowe:  
 but I will se you agayne, and youre hertes  
 shall reioyce; and youre ioie shall no man  
 take from you. <sup>23</sup> And in that daye shall  
 ye axe me no question. Verely verely I  
 saye vnto you: whatsoeuer ye shall axe  
 the fadir in my name, he will geue it  
 you. <sup>24</sup> Hitherto haue ye axed nothinge  
 in my name. Axe and ye shall receaue it:  
 that youre ioie maye be full.

<sup>25</sup> These thinges haue I spoken vnto you  
 in prouerbes. The tyme will come when  
 I shall no moare speake to you in  
 prouerbes: but I shall shewe you playnly  
 from my fadir. <sup>26</sup> At that daye shall ye  
 axe in myne name. And I saye not vnto  
 you that I will speake vnto my fadir for  
 you. <sup>27</sup> For the fadir him selfe loveth  
 you, because ye haue loved me, and haue  
 beleued that I came out from God. <sup>28</sup> I  
 went out from the fadir, and came into  
 the world: and I leue the world agayne,  
 and go to the fadir.

<sup>29</sup> His disciples sayd vnto him: loo now  
 speakest thou playnly, and thou vnest no  
 prouerbe. <sup>30</sup> Nowe knowe we that thou  
 understandest all thinges, and nedest not  
 that eny man shuld axe the eny question.  
 Therefore beleue we that thou comest from  
 god. <sup>31</sup> Iesus answered them: Now ye do  
 beleue. <sup>32</sup> Beholde the houre draweth nye,  
 and is already come; that ye shalbe seate

## CRANMER—1539.

cannot tell what he sayth. <sup>19</sup> Iesus percei-  
 ceaued, that they wold axe him; and  
 sayde vnto them: Ye enquire of this be-  
 twene youre selues, because I sayde after  
 a whyle ye shall not se me, and agayne  
 after a whyle ye shall se me. <sup>20</sup> Uerely,  
 verely I saye vnto you: ye shall wepe  
 and lament, but contrary wyse, the world  
 shall reioyce. Ye shal sorowe, but youre  
 sorowe shalbe turned to ioie.

<sup>21</sup> A woman when she trauaileth, hath  
 sorowe, because her houre is come: but  
 asone as she is deliuered of the chyldre,  
 she remembereth no moare the anguysshe,  
 for ioie that a man is borne into the  
 world. <sup>22</sup> And ye now therefore haue  
 sorowe: but I will se you agayne, and  
 youre hertes shall reioyce, and your  
 ioie shall no man take from you. <sup>23</sup> And  
 in that daye shall ye aske me no  
 question. Uerely verely I saye vnto  
 you: whatsoever ye shall aske the fadir  
 in my name, he will geue it you. <sup>24</sup>  
 Hitherto haue ye asked nothinge in  
 my name. Aske, and ye shall receaue  
 it: that youre ioie maye be full.

<sup>25</sup> These thinges haue I spoken vnto you  
 by prouerbes. The tyme will come, when  
 I shall no moare speake to you by  
 prouerbes: but I shall shewe you  
 playnly from my fadir. <sup>26</sup> At that daye  
 shall ye aske in myne name. And I saye  
 not vnto you that I will speake vnto  
 my fadir for you. <sup>27</sup> For the fadir  
 him selfe loveth you, because ye haue  
 loued me, and haue beleued, that <sup>28</sup> I  
 came out from God. I went out from  
 the fadir, and cam into the world. Agayne,  
 I leaue the world, and go to the fadir.

<sup>29</sup> His disciples sayde vnto him: lo, now  
 talkest thou playnly, and speakest no  
 prouerbe. <sup>30</sup> Now are we sure, that  
 thou knowest all thinges, and nedest not,  
 that eny man shulde aske the eny  
 question. Therefore beleue we, that  
 thou comest from God. <sup>31</sup> Iesus  
 answered them: Now ye do beleue. <sup>32</sup>  
 Behold, the houre draweth nye, and  
 is already come, that ye shalbe

‘χαρὰ ὑμῶν ἢ πεπληρωμένη. <sup>25</sup> ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησία περὶ τοῦ πατρὸς ἀναγγελωῖ ὑμῖν. <sup>26</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· <sup>27</sup> αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. <sup>28</sup> ἐξῆλθον ἠ παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τον κόσμον· πάλιν ἀφήμι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.’ <sup>29</sup> Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, ‘Ἴδε νῦν παρρησία λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. <sup>30</sup> νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.’ <sup>31</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ‘Ἄρτι πιστεύετε; <sup>32</sup> ἰδοὺ, ἔρχεται ὥρα καὶ ἡ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε, ἕκαστος εἰς τὰ ἴδια,

<sup>d</sup> Alex. *in τῷ ὄν. m.* hab. post ὑμῖν.

<sup>e</sup> Rec. + ἀλλ’.

<sup>f</sup> Alex. ἀπαγγελῶ.

<sup>g</sup> Alex. πατρός.

<sup>h</sup> Alex. *ικ.*

<sup>i</sup> Alex. = ἔνῦν.

## GENEVA—1557.

what he saveth. <sup>19</sup> Iesus perceived that they would aske him, and sayd vnto them, Is this it that ye enquire of among your selues, that I sayd A litle *while*, and ye shal not se me: and agayne, A litle *why*le, and ye shal se me? <sup>20</sup> Verely verely I say vnto you, Ye shal wepe and lament, but the world shal reioyce: and ye shal sorowe, but your sorowe shalbe turned to ioye.

<sup>21</sup> A woman when she trauayleth hath sorowe, because her houre is come: but assoone as she is deliuered of the chyld, she remembereth no more the anguyshe, for ioye that a man is borne into the world. <sup>22</sup> And ye now therefore are in sorow: but I wil se you agayne, and your hartes shal reioyce, and your ioye shal no man take from you. <sup>23</sup> And in that day shal ye aske me no question. Verely verely I say vnto you, whatsoever ye shal aske my Father in my Name, he wil geue it you. <sup>24</sup> Hitherto haue ye asked nothing in my Name: aske, and ye shal receaue, that your ioye may be ful.

<sup>25</sup> These things haue I spoken vnto you in prouerbes: the tyme wil come, when I shal no more speake to you in prouerbes, but I shal shew you plainly of my Father. <sup>26</sup> At that day shal ye aske in my Name: and I say not vnto you, that I wil pray vnto my Father for you: <sup>27</sup> For the Father him self loueth you, because ye haue loved me, and haue beleued that I came out from God. <sup>28</sup> I went out from my Father, and came into the world: agayne I leaue the world, and go to my Father. <sup>29</sup> His disciples sayd vnto him, Lo, now speakest thou plainly, and thou speakest no prouerbe. <sup>30</sup> Now knowe we that thou knowest all things, and needest not that any man shuld aske thee any question. By this we beleue, that thou camest from God. <sup>31</sup> Iesus answered them, Now do you beleue? <sup>32</sup> Beholde the houre draweth nye, and is already come, that ye shalbe scattered euery man into his owne,

## RHEIMS—1582.

knovv not vvhath he speaketh. <sup>19</sup> And Iesus knew, that they would aske him: and he said to them, Of this you doe question among your selues, because I said to you, A litle *vvhile*, and you shal not see me: and agayne a litle *vvhile*, and you shal see me. <sup>20</sup> Amen, amen I say to you, that you shal *vveepe*, and lament, but the *vvhorld* shal reioyce: and you shal be made sorovvful, but your sorovv shal be turned into ioy. <sup>21</sup> A *vvhoman* vvhhen she trauaileth, hath sorovv, because her houre is come: but *vvhhen* she hath brought forth the *childe*, novv she remembereth not the anguish for ioy, that a man is borne into the *vvhorld*. <sup>22</sup> And you therefore, novv in *deede* you haue sorow, but I *vvil* see you agayne, and your hart shal reioyce: and your ioy no man shal take from you. <sup>23</sup> And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing in my name, he *vvil* giue it you. <sup>24</sup> *Vntil* novv you haue not asked any thing in my name. Aske and you shal receive: that your ioy may be ful. <sup>25</sup> These things in prouerbes I haue spoken to you. The houre cometh *vvhhen* in prouerbes I *vvil* no more speake to you, but plainly of the Father I *vvil* shew you. <sup>26</sup> In that day you shal aske in my name: and I say not to you, that I *vvil* aske the Father for you. <sup>27</sup> For the Father him self loueth you, because you haue loved me, and haue beleued that I came forth from God. <sup>28</sup> I came forth from the Father, and came into the *vvhorld*: agayne I leaue the *vvhorld*, and I goe to the Father.

<sup>29</sup> His disciples say to him, Behold novv thou speakest plainly, and saiest no prouerbe. <sup>30</sup> Novv *vve* knowv that thou knowest all things, and thou needest not that any man aske thee. in this *vve* beleuee that thou camest forth from God. <sup>31</sup> Iesus answered them, Novv doe you beleuee? <sup>32</sup> Behold the houre cometh, and it is novv come, that you shal be scattered

## AUTHORISED—1611.

what he saith. <sup>19</sup> Now Iesus knew that they were desirous to aske him, and said vnto them, Doe ye enquire among your selues of that I said, A litle *while*, and ye shal not see mee: and agayne; A litle *while* and ye shal see me? <sup>20</sup> Verily, verily I say vnto you, that ye shall weepe and lament, but the world shall reioyce: And ye shall be sorrowfull, but your sorrow shall be turned into ioy. <sup>21</sup> A woman, when shee is in trauaile, hath sorrow, because her houre is come: but assoone as she is deliuered of the childe, she remembereth no more the anguish, for ioy that a man is borne into the world. <sup>22</sup> And ye now therefore haue sorrow: but I will see you agayne, and your heart shall reioyce, and your ioy no man taketh from you. <sup>23</sup> And in that day ye shall aske me nothing: Verily, verily I say vnto you, Whatsoever ye shall aske the Father in my Name, he will giue it you. <sup>24</sup> Hitherto haue ye asked nothing in my Name: aske, and ye shall receive, that your ioy may be full. <sup>25</sup> These things haue I spoken vnto you in \* prouerbes: the tyme cometh when I shall no more speake vnto you in \* prouerbes, but I shall shew you plainly of the Father. <sup>26</sup> At that day ye shall aske in my Name: and I say not vnto you that I will pray the Father for you: <sup>27</sup> For the Father himselfe loueth you, because ye haue loved me, and haue beleued that I came out from God. <sup>28</sup> I came forth from the Father, and am come into the world: agayne, I leaue the world, and goe to the Father. <sup>29</sup> His disciples said vnto him, Loe, now speakest thou plainly, and speakest no \* prouerbe. <sup>30</sup> Now are we sure that thou knowest all things, and needest not that any man should aske thee: By this we beleuee that thou camest forth from God. <sup>31</sup> Iesus answered them, Doe yee now beleuee? <sup>32</sup> Behold, the houre cometh, yea is now come, that ye shall be scattered,

\* *Or*, parables.

καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστι. <sup>33</sup> ταῦτα  
 λέλάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ  
 θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

XVII. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἔφη· | τοὺς ὀφθαλμοὺς αὐτοῦ εἰς  
 τὸν οὐρανὸν, καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα  
 καὶ ὁ υἱός σου δοξάσῃ σε· <sup>2</sup> καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα  
 πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. <sup>3</sup> αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ,  
 ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.  
 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἔτελείωσα | ὃ δέδωκάς μοι ἵνα ποιήσω·  
 καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν  
 κόσμον εἶναι παρὰ σοί. <sup>6</sup> Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς

\* Rec. ἔσει.

† Alex. ἰπάρας.

\*\* Alex. = καί.

\*\*\* Alex. = καί.

†† Alex. τελιώσας.

††† Alex. ἰώκας.

## WICLIIF—1380.

his owne thingis; and that ze leue me  
 alone, and I am not alone: for the fadir  
 is with me,<sup>33</sup> these thingis I haue spokun  
 to you that ze haue pees in me; in the  
 world ze schulu haue disese but triste ze  
 I haue ouercomen the world.

17. THESE thingis Ihesus spake, and  
 whanne he hadde cast vp hise ȝen in to  
 heuene; he seide; fadir the our cometh,  
 clarifie thi sone: that thi sone clarifie  
 thee. <sup>2</sup> as thou hast ȝounn to hym power  
 of eche fleisch, that alle thingis that thou  
 hast ȝounn to hym: he ȝeue to hem euer-  
 lastyng lif, <sup>3</sup> and this is euerlastyng  
 lif: that thei knowe thes verri god alone,  
 and whom thou hast sente ihesus crist.

<sup>4</sup> I haue clarified the on the erthe: I  
 haue endid the werke that thou hast ȝounn  
 me to do, <sup>5</sup> and now fadir, clarifie me  
 at thi silf, with the clerenesse that I hadde  
 at thee, bifor the world was made, <sup>6</sup> I  
 haue schewid thi name to the men, which  
 thou hast ȝounn to me of the world, thei  
 weren thin and thou hast ȝounn hem to  
 me: and thei han kepte thi word, <sup>7</sup> and  
 now thei han knowe that alle thingis that  
 thou hast ȝounn to me ben of thee, <sup>8</sup> for  
 the wordis that thou hast ȝounn to me: I  
 ȝuf to hem. and thei han takun, and han  
 knowun verril that I wente out fro thee;  
 and thei bileuden that thou sentest me;  
 I prey for hem; I prei not for the world:  
 but for hem that thou hast ȝounn to me;  
 for thei ben thinge <sup>10</sup> and alle my thingis  
 ben thin: ⁊ thi thingis ben myn, and I  
 am clarified in hem, <sup>11</sup> and now I am not  
 in the world; and these ben in the world  
 and I come to thee. Holi fadir kepe hem  
 in thi name whiche thou ȝauest to me:  
 that thei ben oon as we ben. <sup>12</sup> While I  
 was with hem I kepte hem in thi name;  
 thiike that thou ȝauest to me I kepte; and  
 noon of hem perischid but thiike sone  
 of perischion, that the scripture be fulfillid,  
<sup>13</sup> but now I come to thee; and I speke

<sup>33</sup> I am comfort. triste, true. ȝen, eyes. clarifie, glo-  
 rify. silf, given. ȝoun, give. verril, true. thiike, that.

## TYNDALE—1534.

every man his wayes, and shall leave  
 me alone. And yet am I not alone. For  
 the father is with me.

<sup>33</sup> These wordes have I spoken vnto you;  
 that in me ye might haue peace. For in the  
 world shall ye haue tribulacion: but be of  
 good cheare; I haue ouer come the world.

17. THESE wordes spake Iesus and  
 lyfte vp his eyes to heuen; and sayde: fa-  
 ther the houre is come: glorify thy sonne;  
 that thy sonne maye glorify the: <sup>2</sup> as thou  
 hast geuen him power ouer all fleshe; that  
 he shuld geue eternall lyfe to as many as  
 thou hast geuen him. <sup>3</sup> This is lyfe eter-  
 nall; that they myght knowe the that only  
 very God and whom thou hast sent Ie-  
 sus Christ.

<sup>4</sup> I haue glorified the on the erth. I haue  
 fynnyshed the werke which thou gauest  
 me to do. <sup>5</sup> And now glorify me thou  
 father with thyn awne selfe, with the  
 glory which I had with the yerre the  
 world was. <sup>6</sup> I haue declared thy name  
 vnto the men which thou gauest me out  
 of the world. Thyne they were; and thou  
 gauest them me; and they haue kept thy  
 sayings. <sup>7</sup> Now they knowe that all  
 thinges whatsoever thou hast geuen me;  
 are of thee. <sup>8</sup> For I haue geuen vnto them  
 the wordes which thou gauest me; and  
 they haue receaved them; and knowe  
 surely that I came out from thee: and doo  
 beleue that thou dydest send me.

<sup>9</sup> I praye for them; and praye not for the  
 world: but for them which thou hast  
 geuen me; for they are thine. <sup>10</sup> And all  
 myne are thine; and thync are myne; and  
 I am glorified in them. <sup>11</sup> And now am I  
 no more in the world; but they are in  
 the world; and I come to the. Wholy  
 father kepe in thyn awne name; them  
 which thou hast geuen me; that they maye  
 be one; as we are. <sup>12</sup> Whyll I was with  
 them in the world, I kepte them in thy  
 name. Those that thou gauest me; haue  
 I kepte; and none of them is lost; but that  
 lost chyld; that the scripture myght be  
 fulfilled. <sup>13</sup> Now come I to thee; and these

## CRANMER—1539.

scattered euery man to his awne, and shall  
 leaue me alone. And yet am I not alone:  
 for the father is with me.

<sup>33</sup> These wordes haue I spoken vnto you,  
 that in me ye myght haue peace. For in  
 the world shall ye haue tribulacion: but be  
 of good cheare, I haue ouercome the world.

17. THESE wordes spake Iesus, and  
 lyfte vp his eyes to heauen, and sayd:  
 father the houre is come: glorify thy  
 sonne, that thy sonne also maye glorify  
 the: <sup>2</sup> as thou hast geuen him power  
 ouer all fleshe, that he shulde geue eter-  
 nall lyfe to as many as thou hast geuen  
 him. <sup>3</sup> This is lyfe eternal, that they might  
 knowe the, the onely true God, and Ie-  
 sus Christ whom thou hast sent.

<sup>4</sup> I haue glorified the on the erth I haue  
 fynnyshed the werke, which thou gauest  
 me to do. <sup>5</sup> And now glorify thou me (O  
 father) with thyn awne selfe, with the  
 glory, which I had with the, yere the worlde  
 was. <sup>6</sup> I haue declared thy name vnto the  
 men, whych thou gauest me out of the  
 world. Thine they were; and thou gauest  
 them me, and they haue kept thy worde.  
<sup>7</sup> Now they haue knowen, that all thinges  
 whatsoever thou hast geuen me, are of  
 thee: <sup>8</sup> For I haue geuen vnto them the  
 wordes, which thou gauest me, and they  
 haue receaved them, and haue knowen  
 surely, that I came out from thee: and they  
 haue beleued, that thou dydest send me.

<sup>9</sup> I praye for them I praye not for the  
 world: but for them which thou hast  
 geuen me, for they are thine. <sup>10</sup> And all  
 myne are thine, and thync are myne, and  
 I am glorified in them: <sup>11</sup> And now am I  
 not in the world, and they, are in the  
 world, and I come to the. Holy father,  
 kepe thorow thyn awne name, them  
 which thou hast geuen me, that they also  
 maye be one, as we are. <sup>12</sup> Whyll I was  
 with them in the world, I kepte them in  
 thy name. Those that thou gauest me, haue  
 I kepte, and none of them is lost, but that  
 lost chyld, that the scripture myght be  
 fulfilled. <sup>13</sup> Now come I to the, and these

6 μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς <sup>p</sup> δέδωκας· καὶ τὸν λόγον σου  
 6 τετηρήκασι. <sup>7</sup> νῦν ἐγνωνκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ <sup>q</sup> ἐστιν· <sup>8</sup> ὅτι  
 6 τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἐγνωσαν  
 6 ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. <sup>9</sup> ἐγὼ  
 6 περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι  
 6 σοὶ εἰσι. <sup>10</sup> καὶ τὰ ἐμὰ πάντα σὰ ἐστὶ, καὶ τὰ σὰ ἐμὰ· καὶ δεδοξάσμαι ἐν αὐτοῖς.  
 6 <sup>11</sup> καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσι, <sup>r</sup> καὶ ἐγὼ | πρὸς σε  
 6 ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, <sup>s</sup> ᾧ δέδωκάς μοι, ἵνα  
 6 ὡσιν ἐν, καθὼς ἔημεῖς. <sup>12</sup> ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, | ἐγὼ ἐτήρουν  
 6 αὐτοὺς ἐν τῷ ὀνόματί σου· οὐδ' δέδωκάς μοι <sup>v</sup> ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν  
 6 ἀπόλωτο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. <sup>13</sup> νῦν δὲ πρὸς σε

<sup>q</sup> Alex. εἰσιν.<sup>r</sup> Alex. ἐγὼ.<sup>s</sup> Rec. οὐκ.<sup>t</sup> Alex. + καὶ.<sup>v</sup> Alex. = ἐν τῷ κόσμῳ.<sup>w</sup> Alex. + καὶ.

## GENEVA — 1557.

and shal leave me alone, but yet I am not alone : for my Father is with me. <sup>33</sup> These wordes haue I spoken vnto you, that in me ye myght haue peace. in the world ye shall haue tribulation : but be of good cheare, I haue overcome the world.

17. THESE wordes spake Iesus, and lyft vp his eyes to heauen, and sayd, Father the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee. <sup>2</sup> As thou hast given him power ouer all fleshe, that he shuld geue eternal lyfe, to as many, as thou hast given him. <sup>3</sup> This is lyfe eternal, that they knowe thee to be the only very God, and whome thou hast sent, Iesus Christ. <sup>4</sup> I haue glorified thee on the earth : I haue finished the worke which thou gauest me to do. <sup>5</sup> And now glorifie me thou Father with thine owne selfe, with the glorie which I had with thee, yer this world was. <sup>6</sup> I haue declared thy Name vnto the men which thou gauest me chosen out of the world : thine they were, and thou gauest them me, and they haue kept thy sayings.

<sup>7</sup> Now they know that al things whatsoever thou hast given me, are of thee. <sup>8</sup> For I haue geuen vnto them the wordes which thou gauest me : and they haue receaued them, and haue knowne surely that I came out from thee, and haue beleued that thou dyddest send me. <sup>9</sup> I pray for them, and pray not for the world : but for them which thou hast given me, for they are thine. <sup>10</sup> And al myne are thine, and thine are myne : and I am glorified in them. <sup>11</sup> And now am I no more in the world, but they are in the world, and I come to thee. Holy Father, kepe them in thy Name, which thou hast geuen me, that they may be one, as we are. <sup>12</sup> While I was with them in the world, I kept them in thy Name : those that thou gauest me, haue I kept, and none of them is lost, but that chyld of perdition : that the Scripture myght be fulfilled. <sup>13</sup> Now come I to thee, and

## RHEIMS — 1582.

euery man into his owne, and me you shal leave alone : and I am not alone, because the Father is with me. <sup>33</sup> These things I haue spoken to you, that in me you may haue peace. In the vvorld you shal haue distresse : but haue confidence, I haue overcome the vvorld.

17. THESE things spake Iesus : and lifting vp his eyes into heauen, he said, Father, the houre is come, glorifie thy Sonne, that thy sonne may glorifie thee. <sup>2</sup> As thou hast giuen him pouer ouer all flesh that al vvhich thou hast giuen him, to them he may giue life euerlasting. <sup>3</sup> And this is life euerlasting that they knowv thee, the only true God, and vvhom thou hast sent Iesus Christ. <sup>4</sup> I haue glorified thee vpon the earth : I haue consummated the vvorke vvich thou gauest me to doe : <sup>5</sup> and now glorifie thou me O Father vvith thy self, vvith the glorie vvich I had before the vvorld vvas, vvith thee. <sup>6</sup> I haue manifested thy name to the men vvhom thou gauest me out of the vvorld. Thine they vvere, and to me thou gauest them : and they haue kept thy vvord. <sup>7</sup> Nowv they haue knowven that al things vvich thou gauest me, are from thee : <sup>8</sup> because the vvordes vvich thou gauest me, I haue giuen them : and they haue receiued, and knowven in very deeде that I came forth from thee, and haue beleued that thou didst send me. <sup>9</sup> For them doe I pray : Not for the vvorld doe I pray, but for them vvhom thou hast giuen me : <sup>10</sup> because they be thine : and al my things be thine, and thine be mine : and I am glorified in them. <sup>11</sup> And nowv I am not in the vvorld, and these are in the vvorld, and I come to thee. Holy father, keepe them in thy name, vvhom thou hast giuen me : that they may be one, as also vve. <sup>12</sup> Vvhen I vvas vvith them, I kept them in thy name. Those vvhom thou gauest me, haue I kept : and none of them perished, but the sonne of perdition, that the scripture may be fulfilled. <sup>13</sup> And nowv I come to thee : and these things I

## AUTHORISED — 1611.

euery man to <sup>a</sup> his owne, and shall leaue mee alone : and yet I am not alone, because the Father is with me. <sup>33</sup> These things I haue spoken vnto you, that in me ye might haue peace, in the world ye shall haue tribulation : but be of good cheare, I haue overcome the world.

17. THESE words spake Iesus, and lift vp his eyes to heauen, and said, Father, the hour is come, glorifie thy Sonne, that thy Sonne also may glorifie thee. <sup>2</sup> As thou hast giuen him power ouer all flesh, that hee should giue eternall life to as many as thou hast giuen him. <sup>3</sup> And this is life eternal, that they might know thee the onely true God, and Iesus Christ whom thou hast sent. <sup>4</sup> I haue glorified thee on the earth : I haue finished the worke which thou gauest me to doe. <sup>5</sup> And now O Father, glorifie thou me, with thine owne selfe, with the glory which I had with thee before the world was. <sup>6</sup> I haue manifested thy Name vnto the men which thou gauest me out of the world : thine they were ; and thou gauest them mee ; and they haue kept thy word. <sup>7</sup> Now they haue knowen that all things whatsoever thou hast giuen me, are of thee. <sup>8</sup> For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, and haue knowen surely that I came out from thee, and they haue beleued that thou didst send me. <sup>9</sup> I pray for them, I pray not for the world : but for them which thou hast giuen me, for they are thine. <sup>10</sup> And all mine are thine, and thine are mine : and I am glorified in them. <sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keepe through thine owne Name, those whom thou hast giuen mee, that they may be one, as we are. <sup>12</sup> While I was with them in the world, I kept them in thy Name : those that thou gauest me, I haue kept, and none of them is lost, but the sonne of perdition : that the Scripture might be fulfilled. <sup>13</sup> And now

<sup>a</sup> Or, his owne home.

ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχῃσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. <sup>14</sup> ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. <sup>15</sup> οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. <sup>16</sup> ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ <sup>16</sup> ἐκ τοῦ κόσμου οὐκ εἰμὶ. | <sup>17</sup> ἀγιάσου αὐτοὺς ἐν τῇ ἀληθείᾳ σου | ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστι. <sup>18</sup> καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. <sup>19</sup> καὶ ὑπὲρ αὐτῶν ἔγωγὶ ἀγάξω ἔμμαντον, ἵνα καὶ αὐτοὶ ᾧσιν | ἡγιασμένοι ἐν ἀληθείᾳ. <sup>20</sup> Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων | διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ <sup>21</sup> ἵνα πάντες ἐν ᾧσι καθὼς σὺ, πάτερ, ἐν ἐμοὶ, καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. <sup>22</sup> καὶ ἐγὼ τὴν

<sup>14</sup> Alex. οὐκ εἰμὶ ἐκ τοῦ κόσμου.

<sup>16</sup> Alex. = σου.

<sup>17</sup> Alex. = ἐγὼ.

<sup>18</sup> Alex. ὡς καὶ αὐτοὶ.

<sup>19</sup> Rec. πιστευόντων.

<sup>20</sup> Alex. = ἐν.

## WICLIIF—1380.

these thingis in the world that thei haue my ioie fulfillid in hem self, <sup>14</sup> I gaf to hem thi word, and the world hadde hem in hate; for thei ben not of the world: as I am not of the world. <sup>15</sup> I preye not that thou take hem aweye from the world: but that thou kepe hem from euyl, <sup>16</sup> thei ben not of the world, as I am not of the world; <sup>17</sup> halowe thou hem in truthe; thi word is truthe. <sup>18</sup> as thou sentist me in to the world: also I sente hem in to the world; <sup>19</sup> and I halowe my silf for hem: that also thei ben halowid in truthe.

<sup>20</sup> and I preie not onli for hem; but also for hem that schulden bileue in to me bi the word of hem; <sup>21</sup> that alle be oon, as thou fadir in me and I in thee: that also thei in us be oon; that the world bileue: that thou hast sente me. <sup>22</sup> and I haue soum to hem the cleernesse that thou hast soum to me: that thei be oon as we ben oon. <sup>23</sup> I in hem and thou in me: that thei be endid in to oon; and that the world knowe that thou sentist me, and hast loued hem: as thou hast loued also me. <sup>24</sup> fadir thei whiche thou gauest to me; I wole that where I am, that thei be with me, that thei se my cleernesse, that thou hast soum to me: for thou lovest me bifor the makinge of the world. <sup>25</sup> fadir riȝtfoli the world knewe thee not; but I knewe thee; and these knewe that thou sentist me; <sup>26</sup> and I haue made thi name known to hem; <sup>27</sup> schal make knowun: that the loue bi whiche thou hast loued me, be in hem and I in hem.

18. WHANNE ihesus hadde seide these thingis, he wente out with hise discipulis ower the stronde of cedron where was a jerde in to which he entrid and hise discipulis; <sup>2</sup> and iudas that bitraid hym knewe the place, for ofte ihesus cam

<sup>14</sup> uel. eel soum, given. stronde, strand. jerde, gard, or garden.

## TYNDALE—1534.

wordes speke I in the worlde; that they myght haue my ioieue full in them. <sup>14</sup> I haue geuen them thy wordes; and the worlde hath hated them; because they are not of the worlde, euen as I am not of the worlde. <sup>15</sup> I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from euyl. <sup>16</sup> They are not of the worlde, as I am not of the worlde. <sup>17</sup> Sanctify them with thy trueth. Thy sayinge is truth. <sup>18</sup> As thou dyddest send me into the worlde, euen so haue I sent them into the worlde, <sup>19</sup> and for their sakes sanctify I my selfe; that they also myght be sanctified thorowe the trueth.

<sup>20</sup> I praye not for them alone: but for them also which shall beleue on me thorowe their preachynge; <sup>21</sup> that they all may be one; as thou fater arte in me; and I in the; that they maye be also one in vs; that the worlde maye beleue that thou hast sent me. <sup>22</sup> And that glory that thou gavest me; I haue geuen them; that they maye be one; as we wone; <sup>23</sup> I in them and thou in me; that they maye be made perfecte in one; and that the worlde maye knowe that thou hast sent me; and hast loved them; as thou hast loved me. <sup>24</sup> Fater, I will that they which thou hast geuen me; be with me where I am; that they maye se my glory which thou hast geuen me. For thou lovestest me before the makinge of the worlde. <sup>25</sup> O ryghteous fater, the very worlde hath not knowen the: but I haue knowen the; and these haue knowen that thou hast sent me. <sup>26</sup> And I haue declared vnto them thy name; and will declare it; that the loue wher with thou hast loved me; be in them; and that I be in them.

18. VVHEN Iesus had spoken these wordes, he went forth with his disciples ower the broke Cedron; where was a garden; into the which he entred with his disciples. <sup>2</sup> Judas also which betrayed him; knewe the place: for Iesus ofte

## CRANMER—1539.

wordes speke I in the worlde, that they myght haue my ioieue full in them. <sup>14</sup> I haue geuen them thy worde and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde: <sup>15</sup> I desyre not, that thou shuldest take them out of the worlde: but that thou kepe them from euyl. <sup>16</sup> They are not of the worlde, as I also am not of the worlde. <sup>17</sup> Sanctifie them thorow thy trueth. Thy worde is the trueth. <sup>18</sup> As thou diddest send me in to the worlde, euen so haue I also sent them into the worlde. <sup>19</sup> And for their sakes sanctify I my selfe, that they also myght be sanctified thorow the trueth.

<sup>20</sup> Neuertheles, I praye not for them alone, but for them also which shall beleue on me thorow their preachynge: <sup>21</sup> that they all maye be one, as thou fater art in me, and I in the; and that they also maye be one in vs: that the worlde maye beleue, that thou hast sent me. <sup>22</sup> And the glory which thou gauest me, I haue geuen them, that they maye be one, as we also are one: <sup>23</sup> I in them, and thou in me, that they maye be made perfecte in one, and that the worlde maye know, that thou hast sent me, and hast loued them as thou hast loued me.

<sup>24</sup> Fater, I wyll, that they which thou hast geuen me be with me where I am, that they maye se my glory, which thou hast geuen me. For thou lovestest me before the makinge of the worlde. <sup>25</sup> O ryghteous fater, the world also hath not knowen the: but I haue knowen the: and these haue knowen, that thou hast sent me. <sup>26</sup> And I haue declared vnto them thy name, and will declare it, that the loue wherwith thou hast loued me, maye be in them, and I in them.

18. WHEN Iesus had spoken these wordes, he went forth with hys dyscyples ower the broke Cedron, wher was a garden, into the which he entred, and hys dyscyples. <sup>2</sup> Judas also which betrayed hym, knewe the place: for Iesus ofte

ὁξαν ἦν ἡ δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὡσιν ἐν, καθὼς ἡμεῖς ἐν ἑσμεν·  
 ἔγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὡσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ  
 ὁ κόσμος ὅτι σὺ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας.  
 Πάτερ, οὗς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὡσι μετ' ἐμοῦ· ἵνα  
 θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς  
 κόσμου. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι  
 ἔγνωσαν, ὅτι σὺ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω·  
 ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾗ, κἀγὼ ἐν αὐτοῖς.

XVIII. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ  
 χειμάρρου ἡ τοῦ Κεδρὼν, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ  
 αὐτοῦ. ἦδει δὲ καὶ Ἰούδας, ὁ παραδιδὼς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη

<sup>c</sup> Alex. κἀγὼ.

<sup>d</sup> Alex. ἔδωκας.

<sup>e</sup> Alex. = ἴσμεν.

<sup>f</sup> Alex. = καὶ.

<sup>g</sup> Alex. εἰδὼκας.

<sup>h</sup> Rec. τῶν Κιθρων.

<sup>i</sup> Const. + καὶ.

GENEVA — 1557.

these words speake I in the world, that they myght haue my ioye ful in them selues.

<sup>14</sup>I haue genen them thy wordes, and the world hath hated them, because they are not of the world, euen as I am not of the world. <sup>15</sup>I desire not that thou shouldest take them out of the world, but that thou kepe them from euyl. <sup>16</sup>They are not of the world, as I am not of the world. <sup>17</sup>Sanctifie them with thy trueth, thy worde is trueth. <sup>18</sup>As thou diddest send me into the world, euen so haue I sent them into the world. <sup>19</sup>And for their sakes sanctifie I my selfe, that they also might be sanctified through the trueth. <sup>20</sup>I pray not for them alone, but for them also which shal beleue on me, through their preachyng. <sup>21</sup>That they all may be one, as thou Father art in me, and I in thee, and that they may be also one in vs: that the world may beleue that thou hast sent me. <sup>22</sup>And the glorie that thou gauest me, I haue genen them: that they may be one, as we are one. <sup>23</sup>I in them, and thou in me, that they may be made perfect in one, and that the world may knowe, that thou hast sent me, and hast loued them, as thou hast loued me. <sup>24</sup>Father, I wil that they which thou hast genen me, be with me where I am: that they may se my glorie, which thou hast genen me, for thou louedst me before the foundation of the world was layed. <sup>25</sup>O ryghteous Father, the world also hath not known thee, but I haue known thee, and these haue known, that thou hast sent me. <sup>26</sup>And I haue declared vnto them thy Name, and wil declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

18. WHEN Iesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden, into the which he entred, and his disciples. <sup>2</sup>Judas also which betrayed him, knewe the place, for Iesus oft tymes

RHEIMS — 1582.

speake in the world, that they may haue my ioy filled in them selues. <sup>14</sup>I haue giuen them thy vvord, and the vvorld hath hated them, because they are not of the vvord: as I also am not of the vvord. <sup>15</sup>I pray not that thou take them away out of the vvord, but that thou preserue them from euil. <sup>16</sup>Of the vvorld they are not: as I also am not of the vvord. <sup>17</sup>Sanctifie them in truth. Thy vvord is truth. <sup>18</sup>As thou didst send me into the vvord, I also haue sent them into the vvord. <sup>19</sup>And for them I doe sanctifie my self: that they also may be sanctified in truth. <sup>20</sup>And not for them only doe I pray, but for them also that by their vvord shal beleue in me: <sup>21</sup>that they al may be one, as thou (Father) in me, and I in thee, that they also in vs may be one: that the vvord may beleue that thou hast sent me. <sup>22</sup>And the glorie that thou hast giuen me, haue I giuen to them: that they may be one, as vve also are one. <sup>23</sup>I in them, and thou in me: that they may be consummate in one: and the vvord may knovv that thou hast sent me, and hast loued them, as me also thou hast loued. <sup>24</sup>Father, vvhom thou hast giuen me, I vvil, that vvhere I am, they also may be vvith me: that they may see my glorie vvich thou hast giuen me, because thou hast loued me before the creation of the vvord. <sup>25</sup>Iust Father, the vvorld hath not knovven thee. but I haue knovven thee: and these haue knovven, that thou didst send me. <sup>26</sup>And I haue notified thy name to them, and vvil notifie it: that the loue vvhervvith thou hast loued me may be in them, and I in them.

18. WHEN IESVS had said these things, he vvent forth vvith his disciples beyond the Torrent-Cedron, vvhere vvas a garden, into the vvchic he entred and his Disciples. <sup>2</sup>And Judas also, that betrayed him, knewv the place: because

AUTHORISED — 1611.

come I to thee, and these things I speake in the world, that they might haue my ioy fulfilled in themselves. <sup>14</sup>I haue giuen them thy word, and the world hath hated them, because they are not of the world, euen as I am not of the world. <sup>15</sup>I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them from the euill. <sup>16</sup>They are not of the world, euen as I am not of the world. <sup>17</sup>Sanctifie them through thy trueth: thy word is trueth. <sup>18</sup>As thou hast sent me into the world: euen so haue I also sent them into the world. <sup>19</sup>And for their sakes I sanctifie my selfe, that they also might be sanctified through the trueth. <sup>20</sup>Neither pray I for these alone; but for them also which shall beleue on me through their word: <sup>21</sup>that they all may be one, as thou Father art in mee, and I in thee, that they also may be one in vs: that the world may beleue that thou hast sent mee. <sup>22</sup>And the glory which thou gauest mee, I haue giuen them: that they may be one, euen as we are one: <sup>23</sup>I in them, and thou in mee, that they may bee made perfect in one, and that the world may know that thou hast sent mee, and hast loued them, as thou hast loued me. <sup>24</sup>Father, I will that they also vvhom thou hast giuen me, be vvith mee vvhere I am, that they may beholde my glory vvich thou hast giuen mee: for thou louedst mee before the foundation of the vvord. <sup>25</sup>O righteous Father, the vvorld hath not known thee, but I haue known thee, and these haue known that thou hast sent mee. <sup>26</sup>And I haue declared vnto them thy Name, and vvill declare it: that the loue vvhervvith thou hast loued mee, may be in them, and I in them.

18. WHEN Iesus had spoken these wordes, hee went forth with his disciples ouer the brooke Cedron, where was a garden, into the vvchic he entred and his disciples. <sup>2</sup>And Judas also vvchic betrayed him, knew the place: for Iesus oft tymes



αὐτοῦ τὸν ὄτιον| τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. <sup>11</sup> εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Ἐβάλε τὴν μάχαιραν εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό; <sup>12</sup> Ἡ οὖν σπέιρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν, <sup>13</sup> καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐναντιοῦ ἐκείνου. <sup>14</sup> ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρεи ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. <sup>15</sup> Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητῆς. ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισήλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. <sup>16</sup> ὁ δὲ Πέτρος εἰστήκει πρὸς τῆ θύρα ἔξω. ἔξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῶ, καὶ εἰσήγαγε τὸν Πέτρον. <sup>17</sup> λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μῆ

ἢ Alex. ὠτάριον. ἢ Rec. + σου. ἢ Alex. = αὐτόν. ἢ Alex. ἀποθανῖν. ἢ Alex. τοῦ ἀρχιερέως. ἢ Alex. τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρῶς.

## GENEVA — 1557.

resorted thither with his disciples. <sup>3</sup> Judas then after he had receaued a bande of men and ministers of the hie Priestes and Phariseis, came thither with lanternes and fyrebrandes, and wepons. <sup>4</sup> Then Iesus, knowing all thinges that should come on him, went forth and said vnto them, Whome seeke ye? <sup>5</sup> They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Iudas also which betrayed him, stode with them. <sup>6</sup> And assone as he had said vnto them, I am he: they went backwardes, and fel to the grounde.

<sup>7</sup> And he asked them agayne, Whome seeke ye? And they sayed, Iesus of Nazaret. <sup>8</sup> Iesus answered, I said vnto you, I am he. therfore if ye seeke me, let these goe their way. <sup>9</sup> That the saying myght be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. <sup>10</sup> Then Simon Peter hauing a sword, drewe it, and smote the hie Priestes seruante, and cut of hys ryght eare. The seruantes name was Malchus. <sup>11</sup> Then said Iesus vnto Peter, Put vp thy sworde into the sheath, shal I not drinke of the cup which my Father hath giuen me? <sup>12</sup> Then the bande and the Captayne, and the officers of the Iewes toke Iesus, and bounde him:

<sup>13</sup> And led hym away to Annas fyrst (for he was Father in lawe vnto Caiaphas, which was the hie Priest that same yere.) <sup>14</sup> And Caiaphas was he, that gaue counsel to the Iewes, that it was expedient that one man should dye for the people.

<sup>15</sup> And Simon Peter folowed Iesus, and another Disciple: that discipule was knowne of the hie Priest, and went in with Iesus into the hall of the hie Priest. <sup>16</sup> But Peter stode at the dore without. Then went out that other discipule which was knowne vnto the hie Priest, and spake to the mayd that kept the dore, and brought in Peter. <sup>17</sup> Then said the mayde that kept the dore

## RHEIMS — 1582.

IESVS had often resorted thither together vwith his Disciples. <sup>3</sup> Judas therfore hauing receiued the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither vwith lanternes and torches and vveapons. <sup>4</sup> IESVS therfore knowing al things that should come vpon him, went forth, and said to them, Vvhom seeke ye? <sup>5</sup> they answered him, IESVS of Nazareth. IESVS saith to them, I am he. And Iudas also that betrayed him, stoode vwith them. <sup>6</sup> As sone therfore as he said to them, I am he: they went backward, and fel to the ground. <sup>7</sup> Againe therfore he asked them, Vvhom seeke ye? And they said, IESVS of Nazareth. <sup>8</sup> IESVS answered, I haue told you, that I am he. if therfore you seeke me, let these goe their vvaies. <sup>9</sup> That the vvorde might be fulfilled vvhich he said, That of them vvhom thou hast giuen me, I haue not lost any. <sup>10</sup> Simon Peter therfore hauing a svword, dreuve it out: and smote the seruante of the high priest: and cut of his right eare. And the name of the seruante vvas Malchus. <sup>11</sup> IESVS therfore said to Peter, Put vp thy svword into the scabbard. The challice vvhich my father hath giuen me, shal not I drinke it? <sup>12</sup> The band therfore and the Tribune and the ministers of the Ievves apprehended IESVS, and bound him: <sup>13</sup> and they brought him to Annas first, for he vvas father in lavv to Caiphas, vvhv was the high priest of that yere. <sup>14</sup> And Caiphas vvas he that had giuen the counsel to the Ievves, That it is expedient that one man die for the people.

<sup>15</sup> And Simon Peter folowed IESVS, and an other discipule. And that Discipule vvas knowne to the high priest, and went in vwith IESVS into the court of the high priest. <sup>16</sup> but Peter stodee at the doore without. The other discipule therfore that vvas knowne to the high Priest, went forth, and spake to the portresse, and brought in Peter. <sup>17</sup> The vvench therfore that vvas portresse, saith to Peter, Art

## AUTHORISED — 1611.

resorted thither with his disciples. <sup>3</sup> Judas then hauing receiued a band of men, and officers from the chiefe Priests and Pharisees, commeth thither with lanternes and torches, and weapons. <sup>4</sup> Iesus therefore knowing all things that should come vpon him, went fourth, and said vnto them, Whom seeke ye? <sup>5</sup> They answered him, Iesus of Nazareth. Iesus saith vnto them, I am he. And Iudas also which betrayed him, stood with them. <sup>6</sup> Assone as he had said vnto them, I am he, they went backward, and fell to the ground. <sup>7</sup> Then asked hee them againe, Whom seeke ye? And they said, Iesus of Nazareth. <sup>8</sup> Iesus answered, I haue told you that I am he: If therefore ye seeke me, let these goe their way: <sup>9</sup> That the saying might bee fulfilled which hee spake, Of them which thou gauest me, haue I lost none. <sup>10</sup> Then Simon Peter hauing a sword, drew it, and smote the high Priests seruante, and cut off his right eare: The seruants name was Malchus. <sup>11</sup> Then said Iesus vnto Peter, Put vp thy sword into the sheath: the cup which my Father hath giuen me, shall I not drinke it?

<sup>12</sup> Then the band and the captaine, and officers of the Iewes, tooke Iesus, and bound him, <sup>13</sup> And led him away to Annas first, (for he was father in law to Caiaphas) which was the high Priest that same yere. <sup>14</sup> Now Caiaphas was he which gaue counsel to the Iewes, that it was expedient that one man should die for the people.

<sup>15</sup> And Simon Peter followed Iesus, and so did another discipule: that discipule was knowne vnto the high Priest, and went in with Iesus into the palace of the high Priest. <sup>16</sup> But Peter stood at the doore without. Then went out that other discipule, which was knowne vnto the high Priest, and spake vnto her that kept the doore, and brought in Peter. <sup>17</sup> Then saith the damosel that kept the doore vnto

καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκείνος, Ὁὐκ εἰμί.  
<sup>18</sup> Εἰσήτήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο. ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος. <sup>19</sup> Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς αὐτοῦ. <sup>20</sup> ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρῤῥησία ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. <sup>21</sup> Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκόοτας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. <sup>22</sup> Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; <sup>23</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὶ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; <sup>24</sup> Ἀπέστειλεν αὐτὸν ὁ

\* Alex. καὶ ὁ Πίτρος μετ' αὐτῶν.

\* Alex. ἐλάλησα.

\* Rec. ἐν τῷ σ. κ.

\* Rec. πάντοθεν. Alex. πάντες. Const. πάντοι.

\* Alex. ἱερῶς.

## WICLIȚ—1380.

thou art also of this mannes discipyls? he seide; I am not. <sup>18</sup> x the seruauntis and mynistris stoden at the colis for it was coold, and thei warmedem hem, and petir was with hem, stondynge and warmingye hym.

<sup>19</sup> and the bischop axed ihesus of hise discipyls: and of his techynge; <sup>20</sup> ihesus answerid to hym; I haue spokun openly to the world; I tauchte euermore in the synagoge and in the temple, whidur alle the iewis camen to gidre and in hidlis. I spake no thing; <sup>21</sup> what axist thou me? axe hem that herden: what I haue spokun to hem; lo thei witen what thingis I haue seide; <sup>22</sup> whanne he hadde seide these thingis oon of the mynstris stondynge, ny, gaf a buffat to ihesus and seide; answerist thou so to the bischop? <sup>23</sup> ihesus answerid to hym; if I haue spokun yuel here thou witsynnye of yuel; but if I seide selte thou me? <sup>24</sup> and annas sente hym bounden to caifas the bischop.

<sup>25</sup> and Symount petir stode and warmed hym; and thei seiden to hym; whether also thou art hise discipyl? he denyed and seide; I am not; <sup>26</sup> oon of the bischopis seruauntis cosyn of hym whos cere petir kittle of; seide; whether I saie thee not in the jerde with hym? <sup>27</sup> and petir eftsones denyed; and anon the cok crewe.

<sup>28</sup> thanne thei ledden ihesus to caifas in to the moot halle; and it was cerli; and thei enriden not in to the moot-halle; that thei schulden not be defouliid, but that thei schuln ete pask; <sup>29</sup> therfor pilat wente out with outforth to hem; and seide; what accusynge bringye ze azenis this man? <sup>30</sup> thei answeriden; and seiden to hym; if this were not a mysdoer, we hadden not bitakun hym to thee; <sup>31</sup> thanne pilat seith to hem, take ze hym, and deme ze hym aftir zoure lawe; and the iewis

hillis, printre. witen, knowe. yuel, evil. jerde, yard, or garden. efaunre, or este, againe. moot halle, court or toren hall. deme, judge.

## TYNDALE—1534.

not thou one of this mannes discipyls? He sayde; I am not. <sup>18</sup> The seruautes and the ministris stode there; and had made a fyre of coles: for it was colde; and they warmed them selves. Peter also stode amonge them and warmed him selfe. <sup>19</sup> The hye preste axed Iesus of his discipyls and of his doctrine. <sup>20</sup> Iesus answered him; I spake openly in the world. I ever taught in the synagoge and in the temple whyther all the Iewes resorted; and in secrete haue I sayde nothyng; <sup>21</sup> Why axest thou me? Axe them whiche hearde me; what I sayde vnto them. Beholde they can tell what I sayde. <sup>22</sup> When he had thus spoken, one of the ministris which stode by, smote Iesus on the face sayinge; answerest thou the hye preste so? <sup>23</sup> Iesus answered him. If I haue evyll spoken; heare wites of the evyll: yf I haue well spoken; why smytest thou me? <sup>24</sup> And Annas sent him hounde vnto Cayphas the hye preste.

<sup>25</sup> Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his discipyls? He denyed it; and sayde; I am not. <sup>26</sup> One of the seruautes of the hye preste (his cosyn whos eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? <sup>27</sup> Peter denyed it agayne; and immediatly the cocke crewe.

<sup>28</sup> Then led they Iesus from Cayphas into the hall of iudgement. It was in the mornynge; and they them selves went not into the iudgement hall lest they shuld be defyled; but that they myght cate the paschall lambe. <sup>29</sup> Pylate then went out vnto them and sayde: what accusacion bringe ye agaynste this man? <sup>30</sup> They answered and sayd vnto him. If he were not an evyll doar; we wolde not haue delyvered him vnto the. <sup>31</sup> Then sayd Pylate vnto them: take ye him; and iudge him after youre awke lawe. Then the Iewes

## CRANMER—1539.

mannes dyscyples? He sayde; I am not. <sup>18</sup> The seruautes and the ministris stode there, which had made a fyre of coles: for it was colde, and they warmed them selves. Peter also stode amonge them, and warmed hym.

<sup>19</sup> The hye preste then asked Iesus of hys dyscyples and of hys doctryne. <sup>20</sup> Iesus answered hym; I spake openly in the world. I euer taught in the Synagoge, and in the temple, whyther all the Iewes resorte, and in secret haue I sayde nothyng; <sup>21</sup> Why askest thou me? Aske them whych hearde me, what I haue sayd vnto them. Beholde, they can tell what I sayd. <sup>22</sup> When he had thus spoken, one of the mynstrys whych stode by, smote Iesus on the face, sayinge; answerest thou the hye preaste so? <sup>23</sup> Iesus answered hym; If I haue evyll spoken, beare wites of the evyll: But yf I haue well spoken, why smytest thou me? <sup>24</sup> And Annas sent hym bounde vnto Cayphas the hye preste.

<sup>25</sup> Symon Peter stode, and warmed him selfe. Then sayde they vnto hym: art not thou also one of hys dyscyples? He denyed it, and sayde; I am not. <sup>26</sup> One of the seruautes of the hye prestes (hys cosyn whos eare Peter smote of) sayd vnto hym: dyd not I se the in the garden wyth him? <sup>27</sup> Peter therfore denyed agayne; and immediatly the cocke crewe. <sup>28</sup> Then led they Iesus from Cayphas into the hall of iudgement. It was in the mornynge, and they them selues went not into the iudgement hall lest they shuld be defyled, but that they might cate Passouer. <sup>29</sup> Pilate then went out vnto them and sayde: what accusacyon bringye ye agaynste thys man? They answered and sayd vnto him: If he were not an euyl doar, we wolde not haue delyuered him vnto the. <sup>31</sup> Then sayd Pylate vnto them: take ye hym, and iudge him after your awke lawe. The Iewes therefore sayd vnto

<sup>25</sup> Ἄνας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. <sup>25</sup> Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Ῥῆ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἡρῆσατο ἑκείνος, καὶ εἶπεν, Ῥὸκ εἰμί. <sup>26</sup> Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενεῖς ὧν οὐ ἀπέκοψε Πέτρος τὸ ὄπιον, Ῥὸκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; <sup>27</sup> Πάλιν οὖν ἠρῆσασατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφόνησεν.

<sup>28</sup> Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. (ἦν δὲ ἑπρώτα!) καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μανθῶσιν, ἀλλ' ἵνα φάγουσι τὸ πάσχα. <sup>29</sup> ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε, Ῥίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; <sup>30</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ῥεὶ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδόκαμεν αὐτόν. <sup>31</sup> Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Ῥάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ

<sup>a</sup> Alex. ἐρώτησον.<sup>b</sup> Rec. + οὖν.<sup>c</sup> Const. + οὖν.<sup>e</sup> Alex. ἔξω πρὸς αὐτοῦ.<sup>d</sup> Alex. Πέτρος.<sup>f</sup> Alex. πρῶτ.<sup>g</sup> Alex. = ἵνα.<sup>h</sup> Alex. ρησις.

## GENEVA—1557.

vnto Peter, Art not thou also one of this mans disciples ? He sayd, I am not.

<sup>18</sup> And the seruantes and officers stode there, which had made a fyre of coles, for it was colde, and they warmed them selues. And Peter also stode among them and warmed hym selfe. <sup>19</sup> The hie Priest then asked Iesus of his disciples, and of his doctrine. <sup>20</sup> Iesus answered him, I spake openly to the world, I euer taught in the Synagoge and in the temple, whyther all the Iewes resort, and in secret haue I sayd nothyng. <sup>21</sup> Why askest thou me ? aske them which heard me what I sayd vnto them: beholde, they can tel what I sayd. <sup>22</sup> When he had thus spoken, one of the officers which stode by, smote Iesus with his rod, saying, Answerest thou the hie Prieste so ? <sup>23</sup> Iesus answered him, If I haue euyl spoken, beare witness of the euyl: but if I haue wel spoken, why smytest thou me ? <sup>24</sup> (Now Annas had sent him bounde vnto Caiaphas the hie Prieste)

<sup>25</sup> And Simon Peter stode and warmed him selfe, and they sayd vnto him, Art not thou also one of his disciples ? He denied it, and sayd, I am not. <sup>26</sup> One of the seruantes of the hie Prieste, his cosyn whose eare Peter smote of, sayd vnto him, Did not I se thee in the garden with him ? <sup>27</sup> Peter then denied agayne, and immediately the cocke crewe. <sup>28</sup> Then led they Iesus from Caiaphas into the hall of Iudgement. It was in the morning, and they them selues went not into the Iudgement hall, lest they should be defiled, but that they myght eat the Paschal lambe. <sup>29</sup> Pilate then went out vnto them, and sayd, What accusation bring ye against this man ? <sup>30</sup> They answered and sayd vnto him, If he were not an euyl doer, we would not haue deliuered him vnto thee. <sup>31</sup> Then sayd Pilate vnto them, Take ye him, and iudge hym after your owne lawe.

## RHEIMS—1582.

not thou also of this mans disciples ? He saith to her, I am not. <sup>18</sup> And the seruants and ministers stode at a fire of coles, because it vvas cold, and vvarmed them selues. And vvith them vvas Peter also standing, and vvarming him self. <sup>19</sup> The high priest therefore asked Iesvs of his disciples, and of his doctrine. <sup>20</sup> Iesvs ansvvered him, I haue openly spoken to the vvorld: I haue alvvaies taught in the synagogue, and in the temple vvither al the Iewes resort together: and in secreete I haue spoken nothyng. <sup>21</sup> Vvhy askest thou me ? aske them that haue heard vvhat I haue spoken vnto them: behold they know vvhat things I haue said. <sup>22</sup> Vvhen he had said these things, one of the ministers standing by, gaue Iesvs a blow, saying, Ansvverest thou the high priest so ? <sup>23</sup> Iesvs ansvvered him, If I haue spoken il, giue testimonie of euil: but if vvell, vvhy strikest thou me ?

<sup>24</sup> And Annas sent him bound to Caiphas the high priest. <sup>25</sup> And Simon Peter vvas standing, and vvarming him self. They said therefore to him, Art not thou also of his disciples ? He denied and said: I am not. <sup>26</sup> One of the seruants of the high priest saith to him, his cosyn vvwhose eare Peter did cut of, Did not I see thee in the garden vvith him ? <sup>27</sup> Agayne therefore Peter denied: and forthvvith the cocke crevve.

<sup>28</sup> They therefore bring Iesvs from Caiphas into the Palace. And it vvas morning: and they vvent not in into the Palace, that they might not be contaminated, but that they might eate the Pasche. <sup>29</sup> Pilate therefore vvent forth to them vvithout, and said, Vvwhat accusation bring you against this man ? <sup>30</sup> They ansvvered and said to him, If he vvere not a malefactor, vvve vvould not haue deliuered him vp to thee. <sup>31</sup> Pilate therefore said to them, Take him you, and according to your lavv iudge him. The

## AUTHORISED—1611.

Peter, Art not thou also one of this mans disciples ? He sayth, I am not. <sup>18</sup> And the seruants and officers stode there, who had made a fire of coles, (for it was colde) and they warmed themselves: and Peter stood vvith them, and warmed himselfe.

<sup>19</sup> The high Priest then asked Iesus of his disciples, and of his doctrine. <sup>20</sup> Iesus answered him, I spake openly to the vvorld, I euer taught in the Synagogue, and in the Temple, vvither the Iewes alvvayes resort, and in secret haue I said nothyng: <sup>21</sup> Vvhy askest thou me ? Aske them which heard me, vvhat I haue said vnto them: behold, they know vvhat I said. <sup>22</sup> And vvhen hee had thus spoken, one of the officers which stode by, stroke Iesus vvith the palme of his hand, saying, Answerest thou the hie priest so ? <sup>23</sup> Iesus answered him, If I haue spoken euill, beare vvitness of the euill: but if vvell, vvhy smitest thou me ? <sup>24</sup> Now Annas had sent him bound vnto Caiaphas the high Priest. <sup>25</sup> And Simon Peter stode and warmed himselfe: They said therefore vnto him, Art not thou also one of his disciples ? Hee denied it, and said, I am not. <sup>26</sup> One of the seruants of the high Priests (being his kinsman vvwhose eare Peter cut off) saith, Did not I see thee in the garden vvith him ? <sup>27</sup> Peter then denied agayne, and immediately the cocke crew.

<sup>28</sup> Then led they Iesus from Caiaphas vvnto the hall of Iudgement: And it was earely, and they themselves vvvent not into the Iudgement hall, lest they should be defiled: but that they might eate the Passouer. <sup>29</sup> Pilate then vvvent out vvnto them, and said, Vvwhat accusation bring you against this man ? <sup>30</sup> They answered, and said vvnto him, If he vvere not a malefactor, vvve vvould not haue deliuered him vp vvnto thee. <sup>31</sup> Then said Pilate vvnto them, Take ye him, and iudge him according to your law. The Iewes

Or, vvith a rod.

Or, Pilates house.

οἱ Ἰουδαῖοι, ‘Ἡμῖν οὐκ ἔξοστι ἀποκτεῖναι οὐδένα’ <sup>32</sup> ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῆ, ὃν εἶπε σημαίνον ποῖω θανάτῳ ἡμελλεν ἀποθνήσκειν. <sup>33</sup> Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ ‘Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;’ <sup>34</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ‘Ἀφ’ ἐαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;’ <sup>35</sup> Ἀπεκρίθη ὁ Πιλάτος, ‘Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;’ <sup>36</sup> Ἀπεκρίθη ὁ Ἰησοῦς, ‘Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἶ ἐκ τοῦ κόσμου τούτου ἢ ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρεταί <sup>m</sup> ἂν οἱ ἐμοὶ ἠγωνίζοντο, | ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.’ <sup>37</sup> Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, ‘Οὐκοῦν βασιλεὺς εἶ σὺ;’ Ἀπεκρίθη ὁ Ἰησοῦς, ‘Σὺ λέγεις, ὅτι βασιλεὺς εἰμι <sup>n</sup> ἐγώ. | ἐγὼ εἰς τοῦτο γεγενήνημαι, καὶ εἰς τοῦτο ἐλήλυθα

<sup>a</sup> Alex. πάλιν εἰς τ. π.<sup>b</sup> Alex. = αὐτῷ.<sup>c</sup> Alex. = ὁ.<sup>m</sup> Alex. εἰ μοὶ ἠγωνίζοντο ἂν.<sup>n</sup> Alex. = ἐγώ.

## WICLIIF—1380.

seiden to hym; it is not leful to us to sle any man. <sup>32</sup> that the word of ihesu schulde be fulfillid whiche he seide; signyfyng bi what deeth he schulde die; <sup>33</sup> therfor eftsonne pilat entrid in to the mote halle, and clepid ihesu τ seide to hym; art thou kyng of iewis? <sup>34</sup> ihesu answerid and seide to hym; seist thou this thing of the silf; ether other han seide to thee of me? <sup>35</sup> pilat answerid; whether I am a iewe? thi folk and bischopis bitokun thee to me. what hast thou don? <sup>36</sup> ihesu answerid; my kyngdom is not of this world; if my kyngdom were of this world, my mynystris schulden stryue, that I schulde not be takun to the iewis; but now my kyngdom is not here.

<sup>37</sup> and so pilat seide to hym; thanne thou art a kyng. ihesu answerid to hison, that I am a kyng; to this thing I am borne, and to this I am comein in to the world to bere witnessyng to truthe; eche that is of truthe herith my vois; <sup>38</sup> pilat seith to hym; what is truthe? and whanne he hadde seid this thing; eftc he wente out to the iewis, and seide to hem; I fynde no cause in hym. <sup>39</sup> but it is a custum to zou that I delyver oon to zou in pasch; therfor wole ze that I delyver to zou the kyng of iewis? <sup>40</sup> alle eriden eftsonne and seiden; not this; but baraban and barabas was a theef.

19. THERFOR pilat toke thanne ihesu τ scourgid; <sup>2</sup> τ knytyis writchen a croune of thornes and setten on his heed and diden aboute hym a clothe of purpur, and camen to hym <sup>3</sup> and seiden; heil kyng of iewis. and they zaunen to hym buffattis; <sup>4</sup> eftsonne pilat wente out; and seide to hem; lo I bryngge hym out to zou; that ze knowe that I fynde no cause in hym.

## TYNDALE—1534.

sayde vnto him. It is not lawfull for vs to put any man to deeth. <sup>32</sup> That the wordes of Iesus myght be fulfilled which he spake, signifyinge what deeth he shuld dye.

<sup>33</sup> Then Pylate entred into the iudgement hall agayne, and called Iesus, and sayd vnto him: arte thou the kyng of the Iewes? <sup>34</sup> Iesus answered: sayst thou that of thy selfe, or dyd other tell it of me? <sup>35</sup> Pylate answered: Am I a Iewe? Thyne awne nacion and hve prestes have delyvered the vnto me. What hast thou done? <sup>36</sup> Iesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde, then wolde my ministres suerly fight; that I shuld not be delyvered to the Iewes; but now is my kyngdome not from hence. <sup>37</sup> Pylate sayde vnto him: Arte thou a kyngge then? Iesus answered: Thou sayst that I am a kyngge. For this cause was I borne, and for this cause came I into the worlde that I shuld beare witness vnto the trueth. And all that are of the trueth heare my voyce. <sup>38</sup> Pilate sayde vnto him: what thinge is truthe? And when he had sayd that; he went out agayne vnto the Iewes; and sayde vnto them: I fynde in him no cause at all. <sup>39</sup> Ye have a custome, that I shuld delyver you one lowse at ester. Will ye that I lowse vnto you the kyng of the Iewes. <sup>40</sup> Then cryed they all agayne sayinge: Not him; but Barrabas; that Barrabas was a robber.

19. TIEN Pylate toke Iesus and scourgid him. <sup>2</sup> And the souldiers wounde a croune of thornes and put it on his heed. And they dyd on him a purple garment; <sup>3</sup> and sayd: hayll kyng of the Iewes; and they smote him on the face. <sup>4</sup> Pylate went forth agayne; and sayde vnto them: beholde I bryngge him forth to you; that ye maye knowe; that I fynde no faute in

## CRANMER—1539.

him: It is not lawfull for vs to put any man to deeth. <sup>32</sup> That the wordes of Iesus might be fulfilled which he spake, signifyinge, what deeth he shuld dye.

<sup>33</sup> Then Pylate entred into the iudgement hall agayne, and called Iesus, and sayd vnto hym: art thou the kyng of the Iewes? <sup>34</sup> Iesus answered: sayst thou that of thy selfe, or dyd other tell it of me? <sup>35</sup> Pylate answered: Am I a Iewe? Thyne awne nacyon and hve prestes have delyvered the vnto me. What hast thou done? <sup>36</sup> Iesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde, then wolde my ministres suerly fyght, that I shuld not be delyvered to the Iewes, but now is my kyngdome not from hence. <sup>37</sup> Pylate therfore sayd vnto hym: Art thou a kyngge then? Iesus answered: thou sayst that I am a kyngge. For this cause was I borne, and for this cause came I into the worlde, that I shulde beare witness vnto the trueth. And all that are of the trueth, heare my voyce. <sup>38</sup> Pylate sayd vnto him: what thinge is truthe? And when he had sayd this, he went out agayne vnto the Iewes, and sayeth vnto them: I fynde in him no cause at all? <sup>39</sup> Ye haue a custome, that I shulde delyver you one loose at ester. Wyl ye that I lose vnto you the kyng of the Iewes? <sup>40</sup> Then cryed they all agayne, sayinge: Not hym, but Barrabas: the same Barrabas was a murthrer.

19. THEN Pylate toke Iesus therfore, and scourgid him. <sup>2</sup> And the souldiers wounde a croune of thornes, and put it on his heed. And they dyd on hym a purple garment, (and came vnto hym) <sup>3</sup> and sayd: hayll kyng of the Iewes; and they smote hym on the face: <sup>4</sup> Pylate went forth agayne, and sayde vnto them: beholde, I bryngge hym forth to you, that ye maye knowe, that I fynde no faute in him,

eftsonne or ofte, again. mote halle, court, or, touen hall. clepid, called. knytyis, soldiers.

‘ εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.’ <sup>38</sup> Λέγει αὐτῷ ὁ Πιλάτος, ‘ Τί ἐστὶν ἀλήθεια; ’ Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, ‘ Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. <sup>39</sup> ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὅ ὑμῖν ἀπολύσω| ἐν τῷ πάσχα· βούλεσθε οὖν <sup>p</sup> ὑμῖν ἀπολύσω| τὸν βασιλέα τῶν Ἰουδαίων; ’ <sup>40</sup> Ἐκραύγασαν οὖν πάλιν <sup>q</sup> πάντες,| λέγοντες, ‘ Μὴ τοῦτου, ἀλλὰ τὸν Βαραββᾶν ’ ἦν δὲ ὁ Βαραββᾶς ληστής.

XIX. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἔμαστίγωσε. <sup>2</sup> καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν. <sup>3</sup> <sup>r</sup> καὶ ἔλεγον,| ‘ Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων ’ καὶ ἐδίδουν αὐτῷ ῥαπίσματα. <sup>4</sup> <sup>s</sup> Ἐξῆλθεν οὖν| πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, ‘ Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ

<sup>o</sup> Alex. ἀπολύσω ὑμῖν.

<sup>p</sup> Alex. ἀπολύσω ὑμῖν.

<sup>q</sup> Alex. = πάντες.

<sup>r</sup> Alex. καὶ ἤρχοντο παρὸς αὐτὸν κ. ἰ.

<sup>s</sup> Alex. Καὶ ἐξῆλθε.

<sup>t</sup> Ἐξῆλθε.

.

## GENEVA—1557.

then the Iewes said vnto him, It is not lawfull for vs to put any man to death. <sup>32</sup> That the wordes of Iesus might be fulfilled which he spake, signifying what death he should dye. <sup>33</sup> Then Pilate entred into the Iudgement hall againe, and called Iesus, and said vnto hym, Art thou the Kyng of the Iewes? <sup>34</sup> Iesus answered, Sayst thou that of thy selfe, or dyd other tel thee of me? <sup>35</sup> Pilate answered, Am I a Iewe? Thyne owne nation, and the hie Priestes haue deliuered thee vnto me. What hast thou done? <sup>36</sup> Iesus answered, My kyngdome is not of this world: if my kyngdome were of this worlde, then would my seruants suerly fyght, that I shulde not be deliuered to the Iewes: but now is my kyngdome not from hence.

<sup>37</sup> Pilate then said vnto hym, Art thou a Kyng then? Iesus answered, Thou sayest that I am a kyng: for this cause am I borne, and for this cause came I into the world, that I should beare wytnes vnto the truth: euery one that is of the truth, heareth my voyce. <sup>38</sup> Pilate said vnto hym, What is truth? And when he had said that, he went out agayne vnto the Iewes, and said vnto them, I fynde in him no cause at all. <sup>39</sup> Ye haue a custome, that I shulde deliuer you one loose at Easter, wyl ye then that I loose vnto you the Kyng of the Iewes? <sup>40</sup> Then cried they all agayne, saying, Not hym, but Barabbas: and that Barabbas was a murderer.

19. THEN Pilate toke Iesus and scourged him. <sup>2</sup> And the souldiers wound a croune of thornes and put it on his head, and they dyd on hym a purple garment. <sup>3</sup> And said, Hail Kyng of the Iewes. And they smote him with their staues. <sup>4</sup> Then Pilate went forth agayne, and said vnto them, Behold, I bring him forth to you, that ye may knowe, that I fynde no

## RHEIMS—1582.

Iewes therfore said vnto him, It is not lawfull for vs to kil any man. <sup>32</sup> That the vord of Iesus might be fulfilled vvhich he said, signifying what death he should die.

<sup>33</sup> Pilate therfore vvent into the Palace againe, and called Iesus, and said to him, Art thou the king of the Iewes? <sup>34</sup> Iesus answered, Saiest thou this of thy self, or haue others told it thee of me? <sup>35</sup> Pilate answered, Vvhy, am I a Iewe? Thy nation, and the chiefe priests haue deliuered thee vp to me: vvhast hast thou done? <sup>36</sup> Iesus answered, My kingdom is not of this vvorlde. if my kingdom were of this vvorlde, my ministers verily vould strue that I should not be deliuered to the Iewes. but now my kingdom is not from hence. <sup>37</sup> Pilate therfore said to him, Art thou a king then? Iesus answered, Thou saiest, that I am a king. For this vvas I borne, and for this came I into the vvorlde: that I should giue testimonie to the truth. Euery one that is of the truth, heareth my voice. <sup>38</sup> Pilate saith to him, Vvhat is truth?

And vvhē he had said this, he vvent forth agayne to the Iewes, and saith to them, I finde no cause in him. <sup>39</sup> But you haue a custome that I should release one to you in the Pasche: vvil you therfore that I release vnto you the king of the Iewes? <sup>40</sup> They all therfore cried agayne, saying, Not him but Barabbas. And Barabbas vvas a theefe.

19. THEN therfore Pilate tooke Iesus, and scourged him. <sup>2</sup> And the souldiers plattig a croune of thornes, put it vpon his head: and they put about him a purple garment. <sup>3</sup> And they came to him, and said, Haile king of the Iewes, and they gaue him blovves. <sup>4</sup> Pilate vvent forth agayne, and saith to them, Behold I bring him forth vnto you, that you may know that I finde no cause in him.

## AUTHORISED—1611.

therefore said vnto him, It is not lawfull for vs to put any man to death: <sup>32</sup> That the saying of Iesus might be fulfilled, which hee spake, signifying what death he should die. <sup>33</sup> Then Pilate entred into the Iudgement hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes?

<sup>34</sup> Iesus answered him, Sayest thou this thing of thy selfe? or did others tell it thee of me? <sup>35</sup> Pilate answered, Am I a Iew? Thine owne nation, and the chiefe Priests haue deliuered thee vnto mee: What hast thou done? <sup>36</sup> Iesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my seruants fight, that I should not be deliuered to the Iewes: but now is my kingdom not from hence. <sup>37</sup> Pilate therfore said vnto him, Art thou a King then? Iesus answered, Thou saiest that I am a King. To this ende was I borne, and for this cause came I into the world, that I should beare witness vnto the truth: euery one that is of the truth heareth my voyce.

<sup>38</sup> Pilate saith vnto him, What is truth? And when hee had said this, he went out agayne vnto the Iewes, and saith vnto them, I find in him no fault at all. <sup>39</sup> But yee haue a custome that I should release vnto you one at the Pasche: wyl ye therfore that I release vnto you the king of the Iewes? <sup>40</sup> Then cried they all agayne, saying, Not this man, but Barabbas. Now Barabbas was a robber,

19. THEN Pilate therfore tooke Iesus, and scourged him. <sup>2</sup> And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple robe, <sup>3</sup> And said, haile king of the Iewes and they smote him with their bandes, <sup>4</sup> Pilate therfore went fourth agayne, and saith vnto them, Behold, I bring him forth to you, that yee may

‘οὐδεμίαν αἰτίαν εὐρίσκω.’ <sup>5</sup> (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον.) καὶ λέγει αὐτοῖς, ‘Ἴδε ὁ ἄνθρωπος.’ <sup>6</sup> Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, ‘Σταύρωσον, σταύρωσον αὐτόν.’ λέγει αὐτοῖς ὁ Πιλάτος, ‘Ἀβέβητε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.’ <sup>7</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, ‘Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν υἱὸν Θεοῦ ἐποίησεν.’

<sup>8</sup> Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτου τὸν λόγον, μᾶλλον ἐφοβήθη, <sup>9</sup> καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, ‘Πόθεν εἶ σύ;’ Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. <sup>10</sup> λέγει οὖν αὐτῷ ὁ Πιλάτος, ‘Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε;’ <sup>11</sup> Ἀπεκρίθη ὁ Ἰησοῦς, ‘Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ’ ἐμού| εἰ μὴ ἦν

<sup>1</sup> Rec. = αὐτῶν.   <sup>2</sup> Alex. = ἡμῶν.   <sup>3</sup> Rec. + τοῦ.   <sup>4</sup> Alex. = οὐν.   <sup>5</sup> Alex. + αὐτῷ.   <sup>6</sup> Alex. = ὁ.   <sup>7</sup> Alex. κατ’ ἰμοῦ οὐδεμίαν.   <sup>8</sup> Alex. ἐκραύγασαν s. ἐκραύγασαν.

## WICLIF—1380.

<sup>5</sup> and so ihesus wente out heringe a crowne of thornes; and a cloth of purpur, and he seith to hem lo the man, <sup>6</sup> but whanne the bischopis and mynstris hadden seen hym thei crieden and seiden, crucifie crucifie hym. pilat seith to hem, take ye him, and crucifie, for I fynde no cause in hym. <sup>7</sup> the iewis answeriden to him, we han a lawe, and bi the lawe he owth to die: for he made hym goddis sone.

<sup>8</sup> therfor whanne pilat hadde herde this word he dredde the more. <sup>9</sup> and he wente in to the moothalle etfsonne, and seide to ihesus of whennes art thou? but ihesus gaf noon answer to hym, <sup>10</sup> pilat seith to hym, spekest thou not to me; wost thou not that I have power to crucifie thee, and I have power to deluyver thee? <sup>11</sup> ihesus answerid, thou schuldist not have power agens me; but it were soum to thee fro above; therfor he that bitoke me to thee, hath the more synne, <sup>12</sup> fro that tyme pilat souste to deluyere him; but the iewis crieden and seiden, if thou deluyerist this thou art not the emperouris frend; for eche man that makith hym self kyng, agenseith the emperour. <sup>13</sup> and pilat whanne he hadde herd these wordis, ladde ihesus forth and satte for domesman in a place that is seid licrostratos; but in ebrewre golgatha; <sup>14</sup> and it was paske euenne as it were the sixte our, and he seith to the iewis, lo soure kyng, <sup>15</sup> but thei crieden; and seiden, take away, take away, crucifie hym; pilat seith to hem, schal I crucifie soure kyng; the bischopis answeriden, we han no kyng; but the emperour. <sup>16</sup> and thanne pilat bitoke him to hem: that he schulde be crucified;

and thei token ihesus ⁊ ledden hym out, <sup>17</sup> and he bare to hym self a cros; and wente out in to that place, that is seid of caluarie, in ebrewre golgatha, <sup>18</sup> where thei

## TYNDALE—1534.

him. <sup>5</sup> Then came ihesus forth the wearynge a croune of thorne and a robe of purple. And pylate sayd vnto them: beholde the man. <sup>6</sup> When the hie Prestes and ministers sawe him, they cryed sayyng: crucify him; crucify him. Pylate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. <sup>7</sup> The lewes answered him. We have a lawe; and by our lawe he ought to dye: because he made him selfe the sonne of God.

<sup>8</sup> When Pylate hearde that sayyng, he was the moare afrayde, <sup>9</sup> and went agayne into the iudgment hall, and sayde vnto ihesus: whence arte thou? But ihesus gave him none answer. <sup>10</sup> Then sayde Pylate vnto him. Speakest thou not vnto me? knowest thou not that I have power to crucify the; and have power to loswe the? <sup>11</sup> ihesus answered: Thou couldest have no power at all agaynst me, except it were geuen the from above. Therefore he that deluyered me vnto the; is moare in synne. <sup>12</sup> And from thence forth sought Pylate meanes to loswe him: but the lewes cryed sayyng: yf thou let him go, thou arte not Cesaris frende. For whosoever maketh him selfe a kyng; is agaynst Cesar.

<sup>13</sup> When Pylate hearde that sayyng, he brought ihesus forth; and sate doune to geue sentence, in a place called the pavement: but in the Hebrue tonge, Gabbatha. <sup>14</sup> It was the Saboth euen which falleth in the ester fest, and aboute the sixte houre. And he sayde vnto the lewes: beholde youre kyng. <sup>15</sup> They cryed, awaye with him; awaye with him; crucifye him. Pylate sayde vnto them. Shall I crucifye youre kyng? The hie Prestes answered: we haue no kyng but Cesar. <sup>16</sup> Then deluyered he him vnto them; to be crucified.

And they toke ihesus and led him awaye. <sup>17</sup> And he bare his crosse; and went forth into a place called the place of deed mens sculles; which is named in Hebrue; Golgatha. <sup>18</sup> Where they crucified him and

## CRANMER—1539.

<sup>5</sup> Then came ihesus forth, wearynge a croune of thorne, and a robe of purple. And he sayeth vnto them: beholde the man.

<sup>6</sup> When the hie Prestes therfore and ministers sawe hym, they cryed sayyng: crucify him, crucify him. Pylate sayeth vnto them: Take ye hym, and crucify him: for I fynde no cause in hym. <sup>7</sup> The Iewes answered him: We haue a lawe, and by our lawe he ought to dye: because he made him self the sonne of God. <sup>8</sup> When Pylate hearde that sayyng, he was the moare afrayde, <sup>9</sup> and went agayne into the iudgement hall, and sayeth vnto ihesus: whence art thou? But ihesus gaue him none answer. <sup>10</sup> Then sayd Pylate vnto him: Speakest thou not vnto me? Knowest thou not, that I have power to crucifye the, and haue power to loose the? <sup>11</sup> ihesus answered: Thou couldest haue no power at all agaynst me, except it were geuen the from above. Therefore he that deliuered me vnto the, hath the more synne. <sup>12</sup> And from thence forth sought Pylate meanes to loose hym: but the lewes cryed sayyng: yf thou let him go, thou art not Cesaris frende. For whosoever maketh hym selfe a kyng, is agaynst Cesar.

<sup>13</sup> When Pylate hearde that sayyng, he brought ihesus forth, and sate doune to geue sentence, in a place that is called the pavement: but in the Hebrue tonge, Gabbatha. <sup>14</sup> It was the prepyranyng daye of the easter, aboute the sixte houre. And he sayeth vnto the lewes: beholde youre king? <sup>15</sup> They cryed, awaye with him, awaye with him, crucifye him. Pylate sayeth vnto them: shall I crucifye your kyng? The hie prestes answered: we haue no kyng but Cesar. <sup>16</sup> Then deliuered he hym vnto them, to be crucified.

And they toke ihesus, and led hym away: <sup>17</sup> And he bare hys crosse, and went forth into a place, which is called the place of deed mens sculles. But in Hebrue, Golgatha: <sup>18</sup> where they crucified hym, and

most hallo, court hous. etfsonne, agayne. wost, knowest. agens, agaynst. agenseith, gainesys. domesman, iudg.

‘σοι δεδομένον ἄνωθεν’ διὰ τοῦτο ὁ παραδιδούς με σοι μείζονα ἁμαρτίαν ἔχει.’  
 12 Ἐκ τούτου ἐξήτει ὁ Πιλάτος ἀπολύσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες,  
 ‘Ἐὰν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλεὺς ἑαυτὸν |  
 ‘ποιῶν, ἀντιλέγει τῷ Καίσαρι.’ 13 Ὁ οὖν Πιλάτος ἀκούσας ‘τοῦτον τὸν λόγον, |  
 ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ <sup>a</sup> τοῦ βήματος, εἰς τόπον λεγόμενον  
 Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθᾶ. 14 (ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἑ δὲ |  
 ὥσεϊ) ἔκτη) καὶ λέγει τοῖς Ἰουδαίοις, ‘Ἴδε ὁ βασιλεὺς ὑμῶν.’ 15 Οἱ δὲ ἐκραύ-  
 γασαν, ‘Ἄρον, ἄρον, σταύρωσον αὐτόν.’ Λέγει αὐτοῖς ὁ Πιλάτος, ‘Τὸν βασιλεὺς  
 ὑμῶν σταυρώσῃ; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, ‘Οὐκ ἔχομεν βασιλεὺς εἰ μὴ  
 ‘Καίσαρα.’ 16 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. 9 Παρέλαβον δὲ  
 τὸν Ἰησοῦν ἡ καὶ ἤγαγον. 17 Καὶ βασταίων τὸν σταυρὸν αὐτοῦ, ἐξήλθεν εἰς τὸν λεγο-  
 μένον Κρανίου τόπον, ὃς λέγεται Ἐβραϊστὶ Γολγοθᾶ. 18 ὅπου αὐτὸν ἐσταύρωσαν,

<sup>b</sup> Rec. αὐτόν. <sup>c</sup> Alex. τῶν λόγων τούτων s. τούτων τῶν λόγων. <sup>d</sup> Alex. = τοῦ. <sup>e</sup> Alex. ἦν s. = ἐπὶ. <sup>f</sup> Alex. ὥς. <sup>g</sup> Alex. II. οὖν. τ. 1.  
<sup>h</sup> Rec. καὶ ἀπήγαγον Alex. = καὶ ἤγαγον.

## GENEVA—1557.

faute in him. <sup>5</sup> Then came Iesus forth wearing a croune of thorne, and a robe of purple. And *Pilate* sayd vnto them, Behold the man. <sup>6</sup> When the hye Priests and officers saw hym, they cryed, saying, Crucifie, crucifie him. *Pilate* sayd vnto them, Take ye him and crucifie him: for I finde no faute in him. <sup>7</sup> The Iewes answered him, We haue a lawe, and by our lawe he ought to dye, because he made him selfe the Sonne of God.

<sup>8</sup> When *Pilate* heard that saying, He was the more afrayde. <sup>9</sup> And went agayne into the Iudgement hall, and sayd vnto Iesus, Whence art thou? but Iesus gaue him none answer. <sup>10</sup> Then sayd *Pilate* vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? <sup>11</sup> Iesus answered, Thou couldest haue no power at all agaynst me, except it were given thee from aboue: therefore he that deliuered me vnto thee, is the more in synne. <sup>12</sup> And from thence forth, soght *Pilate* means to loose hym: but the Iewes cried, saying, Yf thou let hym go, thou art not Cæsars friende: for whosoever maketh hym selfe a Kyng, is agaynst Cæsar.

<sup>13</sup> When *Pilate* heard that saying, he brought Iesus forth, and sate downe to geue sentence, in a place called the Paucement, and in Hebrue, Gabbatha. <sup>14</sup> And it was the Preparing day of the Easter, and about the syxt houre: and he sayd vnto the Iewes, Beholde your Kyng. <sup>15</sup> But they cried, Away with him, away with him, crucifie him. *Pilate* sayd vnto them, Shall I crucifie your King? The hie Priests answered, We haue no Kyng but Cæsar.

<sup>16</sup> Then deliuered he hym vnto them, to be crucified. And they toke Iesus, and led hym away. <sup>17</sup> And he bare his crosse, and came into a place called the place of dead mens Sculles, in Hebrue Golgotha. <sup>18</sup> Wher they crucified him, and two other

## RHEIMS—1582.

<sup>5</sup> Iesus therfore vvent forth carying the croune of thornes, and the purple vestiment. And he saith to them, Loe the man. <sup>6</sup> Vwhen the cheefe priests therfore and the ministers had seen him, they cried, saying, Crucifie, crucifie him. *Pilate* saith to them, Take him you, and crucifie him. for I finde no cause in him. <sup>7</sup> The Iewes answered him, Vwe haue a Law: and according to the Law he ought to die, because he hath made him selfe the sonne of God.

<sup>8</sup> Vwhen *Pilate* therfore had heard this saying, he feared more. <sup>9</sup> And he entred into the Palace againe: and he saith to Iesus, Vwhence art thou? But Iesus gaue him no answer. <sup>10</sup> *Pilate* therfore saith to him, Speakest thou not to me? knowest thou not that I haue power to crucifie thee, and I haue power to release thee? <sup>11</sup> Iesus answered, Thou shouldst not haue any power against me, vnles it were giuen thee from aboue. Therefore he that hath betraied me to thee, hath the greater synne.

<sup>12</sup> From thence forth *Pilate* sought to release him. But the Iewes cried, saying, If thou release this man, thou art not Cæsars friend. euery one that maketh him self a king, speaketh against Cæsar.

<sup>13</sup> But *Pilate* vwhen he had heard these wordes, brought forth Iesus: and he sate in the iudgement seate, in the place that is called Lithostrotos, and in Hebrue Gabbatha. <sup>14</sup> And it was the Parasceue of Pasche, about the sixth houre, and he saith to the Iewes, Loe your king. <sup>15</sup> But they cried, Avvay, avvay vwith him, crucifie him. *Pilate* saith to them, Shall I crucifie your king? The cheefe priests answered, Vwe haue no king, but Cæsar. <sup>16</sup> Then therfore he deliuered him vnto them for to be crucified.

And they tooke Iesus, and led him forth. <sup>17</sup> And hearing his ovrne crosse he vvent forth into that which is called the place of Caluarie, in Hebrue Gólgotha. <sup>18</sup> vwhere they crucified him, and

## AUTHORISED—1611.

know that I find no fault in him. <sup>5</sup> Then came Iesus forth, wearing the croune of thornes, and the purple robe: and *Pilate* saith vnto them, Behold the man. <sup>6</sup> When the chiefe Priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. *Pilate* saith vnto them, Take ye him, and crucifie him: for I find no fault in him. <sup>7</sup> The Iewes answered him, We haue a law, and by our law he ought to die, because hee made himselfe the Son of God. <sup>8</sup> When *Pilate* therefore heard that saying, he was the more afraid. <sup>9</sup> And went againe into the iudgement hall, and saith vnto Iesus, Whence art thou? But Iesus gaue him no answer. <sup>10</sup> Then saith *Pilate* vnto him, Speakest thou not vnto me? Knowest thou not, that I haue power to crucifie thee, and haue power to release thee? <sup>11</sup> Iesus answered, Thou couldest haue no power at all agaynst me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater synne. <sup>12</sup> And from thenceforth *Pilate* sought to release him: but the Iewes cried out, saying, If thou let this man go, thou art not Cæsars friend: whosoever maketh himselfe a king, speaketh agaynst Cæsar.

<sup>13</sup> When *Pilate* therefore heard that saying, he brought Iesus forth, and sate downe in the iudgement seate, in a place that is called the paucement, but in the Hebrue, Gabbatha. <sup>14</sup> And it was the preparation of the Pasceouer, and about the sixth houre: and he saith vnto the Iewes, Beholde your King. <sup>15</sup> But they cried out, Away with him, away with him, crucifie him. *Pilate* saith vnto them, Shall I crucifie your King? The chiefe Priests answered, We haue no king but Cæsar. <sup>16</sup> Then deliuered he him therfore vnto them to be crucified: and they tooke Iesus, and led him away. <sup>17</sup> And he bearing his crosse, went fourth into a place called the place of a skull, which is called in the Hebrue, Golgotha: <sup>18</sup> Where they



ἵνα ἡ γραφὴ πληρωθῆ ἢ λεγουσα, “ Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ  
 “ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.” Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν  
<sup>25</sup> εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἢ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς  
 μητρὸς αὐτοῦ, Μαρία ἢ τοῦ Κλωπᾶ, καὶ Μαρία ἢ Μαγδαληνῆ. <sup>26</sup> Ἰησοῦς οὖν ἰδὼν  
 τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Ἔναι,  
 ἢ ἰδοὺ ὁ υἱός σου. <sup>27</sup> Ἐἶτα λέγει τῷ μαθητῇ, ἢ Ἰδοὺ, ἢ μήτηρ σου. Καὶ ἀπ’  
 ἐκείνης τῆς ὥρας ἔλαβεν ἢ ὁ μαθητῆς αὐτὴν ἢ εἰς τὰ ἴδια. <sup>28</sup> Μετὰ τοῦτο ἢ εἰδὼς ὁ  
 Ἰησοῦς, ὅτι ἢ πάντα ἤδη ἢ τετέλεσται, ἵνα τελειωθῆ ἢ γραφῆ, λέγει, Ἐπιψῶ.  
<sup>29</sup> Σκεῦος οὖν ἔκειτο ὄξους μεστόν ἢ οἱ δὲ, πλῆσαντες σπόγγον ὄξους, καὶ ὑσσώπω  
 περιβέντες, προσηνεγκαν αὐτὸ τῷ στόματι. <sup>30</sup> ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς,  
 εἶπε, Ἐτέλεσται ἢ καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

<sup>a</sup> Rec. αὐτὴν ὁ μαθητῆς.

<sup>a</sup> Alex. ἰδὼν.

<sup>a</sup> Alex. ἤδη πάντα.

<sup>a</sup> Alex. σπόγγον οὖν μεστόν τοῦ ὄξους.

## GENEVA—1557.

with him, on ether syde one, and Iesus in the middes. <sup>19</sup> And Pilate wrote also a title and put it on the crosse. The writing was, IESVS OF NAZARET KYNG OF THE IEWES. <sup>20</sup> Thus thylt then read many of the Iewes: for the place where Iesus was crucified: was nye to the cite. and it was written in Hebrue, Greke, and Latin. <sup>21</sup> Then sayd the hie Priestes of the Iewes to Pilate, Wryte not, Kyng of the Iewes, but that he sayd, I am Kyng of the Iewes. <sup>22</sup> Pilate answered, What I haue wrytten, that haue I wrytten.

<sup>23</sup> Then the soldiars, when they had crucified Iesus, toke his garments and made foure partes, to euery souldier a parte, and also his cote: the cote was without seme, wrought vpon through out.

<sup>24</sup> Therefore they sayd one to another, Let vs not deuide it, but cast lottes for it, who shal haue it. That the Scripture myght be fulfilled, which sayth, They departed my rayment among them: and on my cote dyd cast lottes. And the soldiars did such things in dede. <sup>25</sup> Then stode by the crosse of Iesus, his mother, and his mothers syster Marie the wyfe of Cleopas, and Marie Magdalene. <sup>26</sup> When Iesus saw his mother, and the disciple standing whome he loued, he sayd vnto his mother, Woman, beholde thy sonne.

<sup>27</sup> Then sayd he to the disciple, Behold thy mother. and from that houre, the disciple toke her home vnto hym. <sup>28</sup> After, when Iesus knewe that all things were perfourmed, that the Scripture might be fulfilled, he sayd, I thirst. <sup>29</sup> And there was set a vessel full of vineger. and they filled a sponge with vineger, and wound it about an hyssope stalke, and put it to his mouth. <sup>30</sup> Assone as Iesus had receaued of the vineger, he sayd, It is finished: and bowed his head, and gaue vp the

## RHEIMS—1582.

with him two others, on the one side and on the other, and in the middes Iesus. <sup>19</sup> And Pilate wvrote a title also: and he put it vpon the crosse. And it vvas wvritten, IESVS OF NAZARETH THE KING OF THE IEWES. <sup>20</sup> This title therfore many of the Iewes did reade: because the place vvhvhere IESVS vvas crucified, vvas nigh to the cite: and it vvas wvritten in Hebreu, in Greeke, and in Latin. <sup>21</sup> The cheefe priests therfore of the Iewes said to Pilate, Vvrite not, *The King of the Iewes*: but that he said, *I am King of the Iewes*. <sup>22</sup> Pilate answered, That vvhich I haue wvritten, I haue wvritten.

<sup>23</sup> The soldiars therfore vvhvhen they had crucified him, tooke his garments (and they made foure partes, to euery souldier a part) and his coate. And his coate vvas vviwthout seame, vvrrought from the toppe through out. <sup>24</sup> They said therfore one to another, Let vs not cut it, but let vs cast lottes for it vvhose it shal be. That the scripture might be fulfilled saying, *They haue parted my garments among them: and vpon my vesture they haue cast lottes*. And the souldiers did these things. <sup>25</sup> And there stode beside the crosse of Iesus, his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. <sup>26</sup> Vvhvhen Iesus therfore had seen his mother and the disciple standing vvhvhom he loued, he saith to his mother: *Vvoman, behold thy sonne*. <sup>27</sup> After that, he saith to the disciple, *Behold thy mother*. And from that houre the disciple tooke her to his ovvne.

<sup>28</sup> Aftervvard Iesus knowing that all things vvere novv consummate, that the scripture might be fulfilled, he saith, *I thirst*. <sup>29</sup> A vessel therfore stode there full of vineger. And they putting a sponge full of vineger about hyssope, offered it to his mouth. <sup>30</sup> Iesus therfore vvhvhen he had taken the vineger, said, *It is consummate*. And hovving his head, he gaue vp the ghost.

## AUTHORISED—1611.

crucified him, and two other with him, on either side one, and Iesus in the midst.

<sup>19</sup> And Pilate wrote a title, and put it on the crosse. And the writing was, *IESVS OF NAZARETH, THE KING OF THE IEWES*. <sup>20</sup> This title then read many of the Iewes: for the place where Iesus was crucified, was nigh to the cite, and it was written in Hebrewe, in Greeke, and Latine. <sup>21</sup> Then said the chiefe Priests of the Iewes to Pilate, Write not, *The King of the Iewes*: but that he said, *I am King of the Iewes*. <sup>22</sup> Pilate answered, What I haue wrytten, I haue wrytten.

<sup>23</sup> Then the soldiars, when they had crucified Iesus, tooke his garments, (and made foure partes, to euery souldier a part) and also his coat: Now the coat was without seame, <sup>a</sup> women from the top thorough out. <sup>24</sup> They said therfore among themselves, Let not vs rent it, but cast lots for it, whose it shall be: that the Scripture might bee fulfilled, which saith, *They parted my raiment among them, and for my vesture they did cast lots*. These things therfore the soldiars did.

<sup>25</sup> Now there stode by the crosse of Iesus, his mother, and his mothers sister, *Mary the wife of <sup>β</sup> Cleophas*, and *Mary Magdalene*. <sup>26</sup> When Iesus therfore saw his mother, and the disciple standing by, whom he loued, he saith vnto his mother, *Woman, behold thy sonne*. <sup>27</sup> Then saith he to the disciple, *Behold thy mother*. And from that houre that disciple tooke her vnto his owne home.

<sup>28</sup> After this, Iesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, *I thirst*.

<sup>29</sup> Now there was set a vessel, full of vineger: And they filled a sponge with vineger, and put it vpon hyssope, and put it to his mouth. <sup>30</sup> When Iesus therfore had receiued the vineger, he said, *It is finished*, and he bowed his head, and gaue

<sup>a</sup> Or, wrought.

<sup>β</sup> Or, Cleopas.



ὡν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμένοι δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦ ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. | <sup>29</sup> ἦλθε δὲ καὶ Νικόδημος ὁ ἐλθὼν <sup>2</sup> πρὸς τὸν Ἰησοῦν | νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης <sup>3</sup> ὡς λίτρας ἑκατόν. <sup>40</sup> ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ <sup>6</sup> ἐν ὀβονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. <sup>41</sup> ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. <sup>42</sup> ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

XX. Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον. καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημεῖου. <sup>2</sup> τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν

\* Alex. = ὁ.

† Alex. ὁ, οὖν κ. ἦ. τὸ σ. αὐτοῦ.

\* Alex. πρὸς αὐτόν.

\* Rec. ὡσί.

† Rec. = ἰν.

## GENEVA — 1557.

gost. <sup>31</sup> The Iewes then (because it was the day of the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day, for that Sabbath was an iye day) besought Pilate that their legges might be broken, and that they might be taken downe. <sup>32</sup> Then came the soldiars and brake the legges of the fyrst *thesfe*, and of the other which was crucified with Iesus. <sup>33</sup> But when they came to Iesus, and saw that he was dead already, they brake not his legges. <sup>34</sup> But one of the souldiers with a speare, perced him into the syde, and forthwith came therout bloude and water.

<sup>35</sup> And he that sawe it, bare recorde, and his record is true : he knoweth that he saith true, that ye might beleue also. <sup>36</sup> For these thynges were done, that the Scripture should be fulfilled. Not one of his bones shal be broken. <sup>37</sup> And agayne another Scripture sayth, They shal see hym whom they haue thrust through. <sup>38</sup> After that, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus : and Pilate gaue him licence. he came then and toke Iesus body. <sup>39</sup> And there came also Nicodemus (which at the begynnyng came to Iesus by night) and broght of myrrhe and aloes mingled together about an hundred pound weight. <sup>40</sup> Then toke they the body of Iesus, and wound it in linnen clothes with the odoures, as the maner of the Iewes is to bury. <sup>41</sup> And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man layd. <sup>42</sup> There then layd they Iesus, because of the Iewes Preparation day : and because the sepulchre was nie at hand.

20. AND the first day after the Sabbath, came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe, <sup>2</sup> Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus

## RHEIMS — 1582.

<sup>31</sup> The Iewes therefore (because it vvas the Parascue) that the bodies might not remaine vpon the crosse on the Sabbath (for that vvas a greate Sabbath day) they desired Pilate that their legges might be broken, and they might be taken avway. <sup>32</sup> The souldiars therfore came : and of the first in deede they brake the legges, and of the other that vvas crucified vvith him. <sup>33</sup> But after they vvere come to Iesus, vvhen they savv that he vvas dead, they did not brake his legges. <sup>34</sup> but one of the souldiars vvith a speare opened his side, and incontinent there came forth bloud and vvater. <sup>35</sup> And he that savv it, hath giuen testimonie : and his testimonie is true. And he knowveth that he saith true, that you also may beleuee. <sup>36</sup> For these things vvere done that the scripture might be fulfilled, *You shal not breake a bone of him.* <sup>37</sup> And againe an other scripture saith, *They shal looke on him vvhom they pearced.*

<sup>38</sup> And after these things Ioseph of Arimathea (because he vvas a disciple of Iesus, but secrete for feare of the Iewes) desired Pilate that he might take avway the body of Iesus. And Pilate permitted. He came therfore, and tooke avway the body of Iesus. <sup>39</sup> Nicodemus also came, he that at the first came to Iesus by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. <sup>40</sup> They tooke therfore the body of Iesus, and bound it in linnen clothes vvith the spices, as the maner is vvith the Iewes to burie. <sup>41</sup> And there vvas in the place vvhere he vvas crucified, a garden : and in the garden a nev monument, vvherin no man yet had been laide. <sup>42</sup> There therfore because of the Parascue of the Iewes, they laide Iesus, because the monument vvas hard by.

20. AND the first of the Sabbath, Marie Magdalene commeth early, vvhen it vvas yet darke, vnto the monument : and she savv the stone taken avway from the monument. <sup>2</sup> She ranne therfore and commeth to Simon Peter, and to the

## AUTHORISED — 1611.

vp the ghost. <sup>31</sup> The Iewes therefore, because it was the preparation, that the bodies should not remaine vpon the Crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

<sup>32</sup> Then came the soldiars, and brake the legs of the first, and of the other, which was crucified with him. <sup>33</sup> But when they came to Iesus, and saw that he was dead already, they brake not his legs. <sup>34</sup> But one of the soldiars with a speare pierced his side, and forthwith came there out blood and water. <sup>35</sup> And hee that saw it, bare record, and his record is true, and he knoweth that hee saith true, that yee might beleuee. <sup>36</sup> For these things were done, that the Scripture should hee fulfilled. A bone of him shall not be broken. <sup>37</sup> And againe another Scripture saith, They shall looke on him whom they pierced.

<sup>38</sup> And after this, Ioseph of Arimathea (being a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that he might take away the body of Iesus, and Pilate gaue him leave: he came therefore, and tooke the body of Iesus. <sup>39</sup> And there came also Nicodemus, which at the first came to Iesus by night, and brought a mixture of myrrhe and aloes, about an hundred pound weight. <sup>40</sup> Then tooke they the body of Iesus, and wound it in linen clothes, with the spices, as the maner of the Iewes is to burie : <sup>41</sup> Now in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherein was neuer man yet layd. <sup>42</sup> There layd they Iesus therefore, because of the Iewes preparation day, for the Sepulchre was nigh at hand.

20. THE first day of the weeke, cometh Marie Magdalene early when it was yet darke, vnto the Sepulchre, and seeth the stone taken away from the Sepulchre. <sup>2</sup> Then she runneth and commeth to Simon Peter, and to the other disciple whom

ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἐβραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οὔδαμεν ποῦ ἔθηκαν αὐτόν. <sup>3</sup> Ἐξήλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητῆς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. <sup>4</sup> ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητῆς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρότος εἰς τὸ μνημεῖον, <sup>5</sup> καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. <sup>6</sup> ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, <sup>7</sup> καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. <sup>8</sup> τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρότος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν. <sup>9</sup> οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. <sup>10</sup> ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. <sup>11</sup> Μαρία δὲ εἰστίκει πρὸς τὸ μνημεῖον | κλαίουσα ἕξω. |

<sup>3</sup> Alex. τῷ μνημείῳ.<sup>4</sup> Alex. ἕξω κλαίουσα.<sup>6</sup> Rec. + Καί.

## WICLIIF — 1380.

another disciple whom ihesus loued: and seith to hem; thei han takun the lord fro the graue, and we witen not where thei han leide hym; <sup>2</sup> therfor petir wente out, and thilke other disciple: and thei camen to the graue, <sup>3</sup> and thei tweyne runnen to gidre, and thilke othir disciple ranne bifor petir: and cam first to the graue, <sup>4</sup> and whanne he stoupid he saje the schetis liggeynce: netheles he entrid not; <sup>5</sup> therfor symount petir cam synuge hym and he entrid in to the graue; and he saie the schetis leide: <sup>6</sup> and the sudarie that was on his heed not leide with the schetis: but hi it self, wrappid in to a place; <sup>7</sup> therfor thanne thilke disciple that cam first to the graue entride, and saie and beleued; <sup>8</sup> for thei knewen not jif the scripture, that it bihoftte him to rise agen fro death. <sup>9</sup> therfor the discipils wenten eftsonne to hem self.

<sup>11</sup> but marie stode at the graue without forth wepyng; and the whilc sche wepte, sche bowed hir, and biheld forth in to the graue, <sup>12</sup> and sche saie twey aungels sittynge in whijt: oon at the heed and oon at the feet, where the bodi of ihesus was leide; <sup>13</sup> and thei seyn in hir; woman what wepist thou; sche seide to hem; for thei han take awey my lord: and I woot not where thei han leide hym; <sup>14</sup> whanne sche hadde seide these thingis sche turned bakward and sise ihesus stondynge, and wiste not that it was ihesus; <sup>15</sup> ihesus seith to hir; woman what wepist thou: whom sekist thou, sche gessynge that he was a gardener, seith to hym; sire if thou hast takun hym up, seie to me where thou hast leide hym, and I schal take hym awey; <sup>16</sup> ihesus seith to hir; marie, sche turned and seith to hym; rabony, that is to seye maistir; <sup>17</sup> ihesus seith to hir; nyle thou touche me; for I haue not jif stied to my fadir, but go to my brithren; and seie to hem; I stie to my fadir and to soure

## TYNDALE — 1534.

loued, and sayde vnto them. They haue taken away the Lorde out of the tombe; and we cannot tell where they haue layde him. <sup>3</sup> Peter went forth and that other disciple, and came vnto the sepulchre. <sup>4</sup> They ranne bothe to gether; and that other disciple dyd out runne Peter, and came fyrst to the sepulchre. <sup>5</sup> And he stouped doune and sawe the lynnene clothes lyeinge, yet went he not in. <sup>6</sup> Then came Simon Peter folowynge him, and went into the sepulchre; and sawe the lynnene clothes lye; <sup>7</sup> and the napkin that was aboute his heed; not lyeinge with the lynnene clothes; but wrapped togeder in a place by it selfe. <sup>8</sup> Then went in also that other disciple which came fyrst to the sepulchre; and he sawe and beleued. <sup>9</sup> For as yet they knew not the scriptures, that he shuld ryse agayne from death. <sup>10</sup> And the disciples went away agayne vnto their awne home.

<sup>11</sup> Mary stode with out at the sepulchre wepyng. And as she wept; she bowed her selfe into the sepulchre, <sup>12</sup> and sawe two angels in whyte sittinge; the one at the heed and the other at the fete; where they had layde the body of ihesus. <sup>13</sup> And they sayde vnto her: woman why wepest thou? She sayde vnto them: For they haue taken away my lord; and I wote not where they have layde him. <sup>14</sup> When she had thus sayde; she turned her selfe backe and sawe ihesus stondynge; and knewe not that it was ihesus. <sup>15</sup> Iesus sayde vnto her: woman why wepest thou? Whom seekest thou? She supposynge that he had bene the gardener, sayde vnto him. Syr yf thou have borne him hence tell me where thou hast layde him; that I maye fet him. <sup>16</sup> Iesus sayde vnto her: Mary. She turned her selfe, and sayde vnto him: Rabboni, which is to saye master. <sup>17</sup> Iesus sayde vnto her, touche me not; for I am not yet ascended to my father. But goo to my brethren and saye vnto them; I ascende vnto my father and

## CRANMER — 1539.

Iesus loued, and sayeth vnto them: They haue taken away the Lorde out of the graue, and we cannot tell where they haue layd him. <sup>2</sup> Peter therfore went forth, and that other disciple, and came vnto the sepulchre. <sup>3</sup> They ranne bothe together, and that other disciple dyd out runne Peter, and came fyrst to the sepulchre. <sup>4</sup> And when he had stowped doune he sawe the lynnene clothes lyeinge, yet went he not in. <sup>5</sup> Then came Simon Peter, folowinge him, and went into the sepulchre, and sawe the lynnene clothes lye. <sup>6</sup> and the napkin that was aboute his heed, not lyeinge with the lynnene clothes, but wrapped togeder in a place by it selfe. <sup>7</sup> Then went in also that other disciple, which came fyrst to the sepulchre, and he sawe and beleued. <sup>8</sup> For as yet they knew not the scripture, that he shulde ryse agayne from death. <sup>9</sup> Then the disciples went away agayne vnto their awne home.

<sup>11</sup> Mary stode without at the sepulchre wepyng. So as she wepte, she bowed her selfe into the sepulchre, <sup>12</sup> and seeth two angels clothed in whyte, syttinge, the one at the heed and the other at the fete, where they had layde the body of ihesus. <sup>13</sup> They saye vnto her: woman, why wepest thou? She sayeth vnto them: for they haue taken away my Lord, and I wote not where they haue layde him. <sup>14</sup> When she had thus sayd, she turned her selfe backe, and sawe ihesus standinge, and knewe not that it was ihesus: <sup>15</sup> ihesus sayeth vnto her: woman, why wepest thou? Whom seekest thou? She supposynge that he had bene a gardener, sayeth vnto him, Syr: yf thou haue borne him hence, tell me wher thou hast layde him, and I will fet him. <sup>16</sup> Iesus sayeth vnto her. Mary. She turned her selfe, and sayd vnto hym: Rabboni, which is to saye master. <sup>17</sup> Iesus sayeth vnto her, touche me not, for I am not yet ascended to my father. But go to my brethren, and saye vnto them: I ascende vnto my father and

witn. oon. thilke. that. supposynge. followinge. sudarie. hau. therfor. agyn. again. eft. or. eftsonne. again. wite. knowe. wite. knowe. nyle. not. stied. ascended.

ὡς οὖν ἔκλαιε, παρέκνυψεν εἰς τὸ μνημεῖον, <sup>12</sup> καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. <sup>13</sup> καὶ λέγουσιν αὐτῇ ἐκείνοι, ‘Γύναι, τί κλαίεις;’ Λέγει αὐτοῖς, ‘Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.’ <sup>14</sup> Ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστί. <sup>15</sup> λέγει αὐτῇ ὁ Ἰησοῦς, ‘Γύναι, τί κλαίεις; τίνα ζητεῖς;’ Ἐκείνη δοκούσα ὅτι ὁ κηπουρός ἐστί, λέγει αὐτῷ, ‘Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκες αὐτόν· | κἀγὼ αὐτόν ἀρῶ.’ <sup>16</sup> Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Μαρία.’ Στραφεῖσα ἐκείνη λέγει αὐτῷ ἡ Ἐβραῖστὶ, | ‘Ραββουνί’ (ὃ λέγεται, διδάσκαλε.) <sup>17</sup> λέγει αὐτῇ ὁ Ἰησοῦς, ‘Μὴ μου ἄπτου, οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου

f Alex. = ὁ.

g Rec. αὐτὸν ἰθῆκας.

h Rec. = Ἐβραῖστὶ.

## GENEVA—1557.

loued, and said vnto them, They haue taken away the Lord out of the tombe, and we can not tel where they haue layd him. <sup>3</sup> Peter therefore went forth, and the other disciple, and came vnto the sepulchre. <sup>4</sup> And they ranne bothe together, but that other disciple did out runne Peter, and came fyrst to the sepulchre. <sup>5</sup> And he stouped doune, and sawe the linnen clothes lying : yet went he not in. <sup>6</sup> Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lye, <sup>7</sup> And the napkin that was about his head, not lying with the linnen clothes, but wrappd together in a place by it selfe. <sup>8</sup> Then went in also that other disciple which came fyrst to the sepulchre, and he saw and beleued. <sup>9</sup> For as yet they knew not the Scripture, That he should rise agayne from death. <sup>10</sup> And the disciples went away agayne vnto their owne home.

<sup>11</sup> And Marie stode without at the sepulchre weping, and as she wept, she bowed her selfe into the sepulchre, <sup>12</sup> And sawe two Angels in whyte, sitting, the one at the head, and the other at the fete, where the body of Iesus had layne. <sup>13</sup> And they sayd vnto her, Woman, why wepest thou? She sayd vnto them, they haue taken away my Lord, and I wot not where they haue layd him. <sup>14</sup> When she had thus sayd, she turned her selfe backe and sawe Iesus standing, and knewe not that it was Iesus. <sup>15</sup> Iesus sayeth vnto her, Woman, why wepest thou? Whom sekest thou? She supposing that he had bene the gardener, sayd vnto him, Syr, if thou hast borne him hence, tel me wher thou hast layd hym, and I wyl fet him.

<sup>16</sup> Iesus sayeth vnto her, Marie. She turned her selfe, and sayd vnto him, Rabboni, which is to say, master. <sup>17</sup> Iesus sayeth vnto her, Touche me not: for I am not yet ascended to my Father: but go to my brethren and say vnto them, I ascend vnto my Father and your Father,

## RHEIMS—1582.

other disciple vvhom Iesus loued, and saith to them, They haue taken our Lord out of the monument, and vve knovv not vvhere they haue laid him.

<sup>3</sup> Peter therefore vvent forth and that other disciple, and they came to the monument. <sup>4</sup> And both ranne together, and that other disciple did out-runne Peter, and came first to the monument. <sup>5</sup> And vvhen he had stouped dovne, he savv the linnen clothes lying: but yet he vvent not in. <sup>6</sup> Simon Peter therefore commeth, follovving him, and vvent in to the monument, and savv the linnen clothes lying, <sup>7</sup> and the napkin that had been vpon his head, not lying vvith the linnen clothes, but apart, vvrappt vp into one place. <sup>8</sup> Then therefore vvent in that other disciple also vvvhich came first to the monument: and he savv, and beleued. <sup>9</sup> For as yet they knevvt not the scripture, that he should rise agayne from the dead. <sup>10</sup> The disciples therefore departed agayne to them selues.

<sup>11</sup> But Marie stood at the monument vvithout, vveeping. Therefore as she vvas vveeping, she stouped dovne, and looked into the monument: <sup>12</sup> and she savv tvo Angels in vvhite, sitting, one at the head, and one at the fete, vvhere the body of Iesus had been laid. <sup>13</sup> They say to her, Vvoman, vvhy vveapest thou? She saith to them, Because they haue taken avay my Lord, and I knovv not vvhere they haue put him. <sup>14</sup> Vvhen she had said thus, she turned backvvard, and savv Iesus standing: and she knevvt not that it is Iesus. <sup>15</sup> Iesus saith to her, Vvoman, vvhy vveapest thou? vvhom seekest thou? She thinking that it vvas the gardiner, saith to him, Sir, if thou hast caried him avay, tel me vvhere thou hast laid him: and I vvill take him avay. <sup>16</sup> Iesus saith to her, Marie. She turning saith to him, Rabbóni (vvhich is to say, Maister.) <sup>17</sup> Iesus saith to her, Do not touche me, for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father and your Father,

## AUTHORISED—1611

Iesus loued, and saith vnto them, They haue taken away the Lord out of the Sepulchre, and wee know not where they haue laid him. <sup>3</sup> Peter therefore went forth, and that other disciple, and came to the Sepulchre. <sup>4</sup> So they ranne both together, and the other disciple did outrun Peter, and came first to the Sepulchre. <sup>5</sup> And he stouping downe and looking in, saw the linnen clothes lying, yet went he not in. <sup>6</sup> Then commeth Simon Peter following him, and went into the Sepulchre, and seeth the linnen clothes lie, <sup>7</sup> And the napkin that was about his head, not lying with the linnen clothes, but wrappd together in a place by it selfe. <sup>8</sup> Then went in also that other disciple which came first to the Sepulchre, and he saw, and beleued. <sup>9</sup> For as yet they knew not the Scripture, that hee must rise agayne from the dead. <sup>10</sup> Then the disciples went away agayne vnto their owne home.

<sup>11</sup> But Mary stood without at the sepulchre, weeping: and as shee wept, she stouped downe, and looked into the Sepulchre, <sup>12</sup> And seeth two Angels in white, sitting, the one at the head, and the other at the fete, where the body of Iesus had layen: <sup>13</sup> And they say vnto her, Woman, why weapest thou? Shee saith vnto them, Because they haue taken away my Lord, and I know not where they haue layd him. <sup>14</sup> And when she had thus said, she turned herselfe backe, and saw Iesus standing, and knew not that it was Iesus. <sup>15</sup> Iesus saith vnto her, Woman, why weapest thou? whom sekest thou? Shee supposing him to be the gardiner, saith vnto him, Sir, if thou haue borne him hence, tell me where thou hast layd him, and I will take him away. <sup>16</sup> Iesus saith vnto her, Mary. She turned her selfe, and saith vnto him, Rabboni, which is to say, Maister. <sup>17</sup> Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say vnto them, I ascend vnto my Father, and your Father,

‘καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν.’<sup>18</sup> Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε| τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.<sup>19</sup> Οὕσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μᾶ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, ‘Εἰρήνῃ ὑμῖν.’<sup>20</sup> Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.<sup>21</sup> εἶπεν οὖν αὐτοῖς ἡ Ἰησοῦς| πάλιν, ‘Εἰρήνῃ ὑμῖν. ‘καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.’<sup>22</sup> Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς, ‘Δάβετε Πνεῦμα ἅγιον.<sup>23</sup> Ἄν τινων ἀφήτε τὰς ἀμαρτίας, ‘ἀφιένται| αὐτοῖς. ἂν τινων κρατῆτε, κεκράτῃται.’<sup>24</sup> Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.<sup>25</sup> ἔλεγον οὖν

<sup>1</sup> Alex. ἰώρακα.<sup>4</sup> Alex. = ὁ Ἰησοῦς.<sup>1</sup> Alex. ἀφιένται.

## WICLIIF — 1380.

fadir to my god and to youre god,<sup>18</sup> mari mawdeleye cam telleynge to the disciplis, that I sij the lord, and these thingis he seide to me.

<sup>19</sup> therfor whanne it was euen in that dai oon of the sabotis, and the zatis weren schitte, where the disciplis weren gaderid for drede of the icwis: ihesus cam and stode in the myddil of the disciplis, and he seith to hem/ pees to you,<sup>20</sup> and whanne he hadde seide this, he schewid to hem hondis and side/ therfor the disciplis ioiendis, for the lord was seen,<sup>21</sup> and he seith to hem eft/ pees to you, as the fadir sente me I sende you,<sup>22</sup> whanne he hadde seide this, he blewse on hem and seide/ take ye the holi goost,<sup>23</sup> whos synnes ye forzeuen: tho ben forzouun to hem/ and whos ye with holden: tho ben with holden.

<sup>24</sup> But Thomas oon of the twelue, that is seide dydymus, was not with hem/ whanne ihesus cam,<sup>25</sup> therfor the other disciplis seiden/ we han seen the lord. and he seide to hem/ but I se in his hondis the fetching of the nailis and putte my fingir in to the plaec of the nailis and putte myn hond in to his side: I schal not bileue,<sup>26</sup> And aftir eijte daies, cftone his disciplis weren with yme, and Thomas with hem/ ihesus cam while the gatis weren schitte, and stood in the myddil and seide/ pees to you<sup>27</sup> aftirward he seith to thomas/ putte in here thi fyngir and se myn hondis: ⁊ put hidir thin hond and putte in to my side/ and nyle thou be vnbelieful: but feithful.<sup>28</sup> Thomas answerid and seide to him/ my lord and my god,<sup>29</sup> ihesus seith to hym/ Thomas for thou hast seen me thou bileuest. blessid ben thei that seen not, and han bileued.

<sup>30</sup> and ihesus didid many other signes in the sijt of his disciplis, whichc ben not

## TYNDALE — 1534.

youre father to: my god and youre god.<sup>18</sup> Mary Magdalene came and tolde the disciplis that she had sene the lorde, and that he had spoken soche thinges vnto her.

<sup>19</sup> The same daye at nyght, which was the morowe after the saboth daye, when the dores were shut, where the disciplis were assembled to gedre for feare of the Iewes: came Iesus and stode in the myddes, and sayd to them: peace be with you.<sup>20</sup> And when he had so sayde, he shewed vnto them his hondes/ and his syde. Then were the disciplis glad when they sawe the Lorde.<sup>21</sup> Then sayde Iesus to them agayne: peace be with you. As my father sent me/ even so sende I you.<sup>22</sup> And when he had sayde that, he bresthed on them and sayde vnto them: Receive the holy goost.<sup>23</sup> Whosoers synnes ye remyt they are remitted vnto them. And who-soers synnes ye retayne, they are retayned.

<sup>24</sup> But Thomas one of the twelue, called Didymus, was not with them when Iesus came.<sup>25</sup> The other disciplis sayd vnto him: we haue sene the lorde. And he sayde vnto them: except I see in his hondes the prent of the nayles/ and put my fynger in the holes of the nayles/ and thrust my honde into his syde/ I will not beleue.

<sup>26</sup> And after .viii. dayes agayne, his disciplis were with in/ and Thomas with them. Then came Iesus when the dores were shut, and stode in the myddes and sayde: peace be with you.

<sup>27</sup> After that sayde he to Thomas: bringe thy fynger hether, and se my hondes, and bringe thy honde and thrust it into my syde/ and be not faythlesse, but belevyng.<sup>28</sup> Thomas answered and sayde vnto him: my Lorde/ and my God.<sup>29</sup> Iesus sayde vnto him. Thomas/ because thou hast sene me/ therfore thou beuest: Happy are they that haue not sene/ and yet beleue.

<sup>30</sup> And many other signes dyd Iesus in the presence of his disciplis, whichc are

## CRANMER — 1539.

youre father: and to my God, and youre God.<sup>18</sup> Mary Magdalene came and tolde the disciplis, that she had sene the Lorde, and that he had spoken soche thinges vnto her.

<sup>19</sup> The same daye at nyght: which was the firste daye of the Sabothes, when the dores were shut (where the disciplis were assembled together for feare of the Iewes) came Iesus, and stode in the myddes, and sayeth vnto them: peace be vnto you.<sup>20</sup> And when he had so sayde, he shewed vnto them his handes, and his syde. Then were the dyscyples glad when they sawe the Lord.<sup>21</sup> Then sayd Iesus to them agayne: peace be vnto you. As my father sent me, euen so sende I you also.<sup>22</sup> And when he had sayd those wordes, he bresthed on them and sayeth vnto them: Receive the holy goost.<sup>23</sup> Whosoers synnes ye remitte, they are remitted vnto them. And whoesoers synnes ye retayne, they are retayned.

<sup>24</sup> But Thomas one of the twelue (which is called Didymus) was not with them, when Iesus came.<sup>25</sup> The other disciplis therfore sayde vnto him: we haue sene the Lorde. But he sayde vnto them: except I see in his handes the prynt of the nayles, and put my fynger in to the prunte of the nayles, and thrust my hande into his syde, I will not beleue.<sup>26</sup> And after .viii. daies, agayne his disciplis were with in, and Thomas with them. Then came Iesus when the dores were shut, and stode in the myddes, and sayde: peace be vnto you.

<sup>27</sup> After that sayd he to Thomas: bringe thy fynger hether, and se my handes, and reach hyther thy hande, and thrust it into my syde, and be not faythlesse, but beleuynge.<sup>28</sup> Thomas answered, and sayde vnto him: my Lorde, and my God:<sup>29</sup> Iesus sayeth vnto him: Thomas, because thou hast sene me, thou hast beleued: blessed are they that haue not sene, and yet haue beleued.

<sup>30</sup> And many other sygnes truly dyd Iesus in the presence of his disciplis, whych

† 1. sive.    zatis, gates, or doors.    fetching, fixing.  
eft., or, eysone, again.    nyle, not.

αὐτῶ οἱ ἄλλοι μαθηταί, ‘Ἐωράκαμεν τὸν κύριον.’ Ὁ δὲ εἶπεν αὐτοῖς, ‘Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.’<sup>26</sup> Καὶ μεθ’ ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ’ αὐτῶν ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, ‘Εἰρήνη ὑμῖν.’<sup>27</sup> εἶτα λέγει τῷ Θωμᾶ, ‘Φέρε τὸν δάκτυλόν σου ὠδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευρὰν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.’<sup>28</sup> <sup>m</sup> Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, ‘Ὁ κύριός μου καὶ ὁ Θεός μου.’<sup>29</sup> λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ὅτι ἐώρακάς με,<sup>o</sup> πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.’

<sup>30</sup> Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν

<sup>m</sup> Alex. = Kai.

<sup>n</sup> Rec. + ὁ.

<sup>o</sup> Rec. + Θωμᾶ.

## GENEVA—1557.

and to my God, and your God. <sup>18</sup> Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken suche things vnto her.

<sup>19</sup> The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled together for feare of the Iewes, came Iesus and stode in the middes, and sayd to them, Peace be vnto you. <sup>20</sup> And when he had so sayd, he shewed vnto them his handes, and his syde. Then were the disciples glad when they sawe the Lord. <sup>21</sup> Then sayd Iesus to them agayne, Peace be vnto you. As my Father sent me, *euen so* send I you. <sup>22</sup> And when he had sayd that, he breathed on them, and sayd vnto them, Receaue the holy Ghost.

<sup>23</sup> Whosoeuers synnes ye remit, they are remitted vnto them, and whosoeuers synnes ye retayne, they are retayned. <sup>24</sup> But Thomas one of the twelue called Didymus, was not with them when Iesus came. <sup>25</sup> The other disciples therefore sayd vnto him, We haue sene the Lord: but he sayd vnto them, Except I see in his handes the print of the nailes, and put my fynger into the print of the nailes, and put my hand into his syde, I wil not beleue.

<sup>26</sup> And after eight dayes, agayne his disciples were with in, and Thomas with them. Then came Iesus, when the doores were shut, and stode in the myddes, and sayd, Peace be vnto you. <sup>27</sup> After that sayd he to Thomas, Put thy finger here and se my handes, and thrust forth thy hande, and put it into my syde, and be not faythlesse, but faithfull. <sup>28</sup> Thomas answered, and sayd vnto hym, *Thou art my Lord, and my God.* <sup>29</sup> Iesus sayd vnto hym, Thomas, because thou hast sene me, thou beuest: blessed are they that haue not sene, and yet haue beleued. <sup>30</sup> And many other signes also did Iesus in the presence of his

## RHEIMS—1582.

my God and your God. <sup>18</sup> Marie Magdalene commeth and telleth the disciples, That I haue seen our Lord, and thus he said vnto me.

<sup>19</sup> Therefore vwhen it vvas late that day, the first of the Sabbathos, and the doores vvere shut, vvhether the disciples vvere gathered together for feare of the Iewes, Iesus came and stodee in the middes, and saith to them, Peace be to you. <sup>20</sup> And vwhen he had said this, he shewed them his handes and side. The disciples therefore vvere glad vwhen they savv our Lord. <sup>21</sup> He said therfore to them againe, Peace be to you. As my Father hath sent me, I also doe send you. <sup>22</sup> Vwhen he had said this, he breathed vpon them: and he saith to them, Receiue ye the Holy Ghost: <sup>23</sup> VVHOSE SINNES YOY SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND VVHOSE YOY SHAL RETEINE, THEY ARE RETEINED. <sup>24</sup> But Thomas one of the Twelue, vvho is called Didymus, vvas not vvith them vwhen Iesus came. <sup>25</sup> The other disciples therfore said to him, Vve haue seen our Lord. But he said to them, Vvles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not beleuee.

<sup>26</sup> And after eight daies, agayne his disciples vvere vvithin: and Thomas vvith them. Iesus commeth the doores being shut, and stodee in the middes, and said, Peace be to you. <sup>27</sup> Then he saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and thrust it into my side: and be not incredulous but faithful. <sup>28</sup> Thomas answered, and said to him, My Lord, and my God. <sup>29</sup> Iesus saith to him, Because thou hast seen me, Thomas, thou hast beleueed: blessed are they that haue not seen and haue beleueed.

<sup>30</sup> Many other signes also did Iesus in the sight of his disciples, vvich are not

## AUTHORISED—1611.

and to my God, and your God. <sup>18</sup> Mary Magdalene came and told the disciples that shee had sene the Lord, and that hee had spoken these things vnto her.

<sup>19</sup> Then the same day at euening being the first day of the weeke, when the doores where shut, where the disciples were assembled for feare of the Iewes, came Iesus, and stood in the midst, and saith vnto them, Peace bee vnto you. <sup>20</sup> And when hee had so said, hee shewed vnto them his handes and his side. Then were the disciples glad, when they saw the Lord. <sup>21</sup> Then said Iesus to them againe, Peace be vnto you: As my Father hath sent me, euen so send I you. <sup>22</sup> And when he had sayd this, hee breathed on them, and saith vnto them, Receiue ye the holy Ghost. <sup>23</sup> Whose soeuer sinnes yee remit, they are remitted vnto them, and whose soeuer sinnes yee retaine, they are retained.

<sup>24</sup> But Thomas one of the twelue, called Didymus, was not with them when Iesus came. <sup>25</sup> The other disciples therefore said vnto him, We haue sene the Lord. But he said vnto them, Except I shall see in his handes the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleuee.

<sup>26</sup> And after eight dayes, agayne his disciples were within, and Thomas with them: *Then* came Iesus, the doores being shut, and stood in the midst, and said, Peace be vnto you. <sup>27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my handes, and reach hither thy hand, and thrust it into my side, and bee not faithlesse, but beleueing. <sup>28</sup> And Thomas answered, and said vnto him, My Lord, and my God. <sup>29</sup> Iesus saith vnto him, Thomas, because thou hast sene mee, thou hast beleueed: blessed are they that haue not sene, and yet haue beleueed.

<sup>30</sup> And many other signes truly did Iesus in the presence of his disciples, which

αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. <sup>31</sup> ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζῶνῃ <sup>9</sup> ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

XXI. Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσε δὲ οὕτως. <sup>2</sup> ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>3</sup> λέγει αὐτοῖς Σίμων Πέτρος, ‘Υπάγω ἀλιεύειν.’ Λέγουσιν αὐτῷ, ‘Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.’ Ἐξῆλθον καὶ ἐνέβησαν | εἰς τὸ πλοῖον εὐθύς, | καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. <sup>4</sup> πρῶτα δὲ ἦδη γενομένης ἔστη ὁ Ἰησοῦς εἰς | τὸν αἰγιαλόν· οὐ μόντοι ᾗδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστί. <sup>5</sup> λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, ‘Παιδία, μὴ τι

<sup>9</sup> Rec. + ὁ.

<sup>9</sup> Alex. + αἰώνιον.

<sup>9</sup> Alex. τ. μ. αὐτοῦ.

<sup>9</sup> Rec. ἀνίστασιν.

<sup>9</sup> Alex. = εἰθῆς.

## WICLIF—1380.

writun in this booke <sup>31</sup> but these ben writun that ze bileue that ihesus is crist the sone of god. ⁊ that ze bileuynge: haue lif in his name.

21. AFTER ihesus eftsonē schewid hym to his discipulis: at the see of tyberias. and he schewid hym thus. <sup>2</sup> there were to gidre symount petir and thomas, that is seide didymus, and natanael that was of the cane of galilee, and the sones of zebede, and twey other of his discipulis, <sup>3</sup> symount petir seith to hem: I go to fische, thei seien to hym, ⁊ we comen with thee. and thei wenten out and wente in to a boot; and in that nyȝt thi tokun no thing. <sup>4</sup> but whanne the morowe was come, ihesus stode in the brynke, netheles the discipulis knewen not that it was ihesus, <sup>5</sup> therfor ihesus seith to hem, children where ze han ony soupinge thing? thei answerden to hym nay, <sup>6</sup> he seide to hem, putte ze the nette in to the riȝthalf of the rowynge and ze schuln fynde, and thei putiden the nette, and thanne thei myȝten not drawe it for multitude of fischis.

therfor thilke discipule, whom ihesus loued seide to petir, it is the lord, symount petir whanne he hadde herde that it is the lord: gidre hym with a coote for that he was nakid, ⁊ wente in to the see, <sup>8</sup> but the other discipulis camen bi boȝe, for thei weren not for fro the lond; but as a two hundrid cubitis: drawynge the nette of fischis, <sup>9</sup> and as thei camen doum in to the lond: thei saien colis liggynge, and a fische leide on, and breed. <sup>10</sup> ihesus seith to hem brynge ze of the fischis, which ze han takun now, <sup>11</sup> symount petir Wente up ⁊ drow; the nette in to the lond full of greet fischis, an hundrid fifti and thre; and whanne thei weren so many: the

## TYNDALE—1534.

not writen in this booke. <sup>31</sup> These are writen that ye myght beleve, that Iesus is Christ the sonne of God, and that in beleuynge ye myght haue lyfe thorowe his name.

21. AFTER that Iesus shewed him selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. <sup>2</sup> There were to geder Simon Peter and Thomas; which is called Didymus: and Nathanael of Cana a cite of Galilee, and the sones of Zebedee; and two other of the disciples. <sup>3</sup> Simon Peter sayde vnto them: I goo a fysshynge. They sayde vnto him: we also will goo with the. They went their waye and entred into a shippe straight waye; and that nyght caught they nothinge.

<sup>4</sup> But when the mornynge was now come, Iesus stode on the shore: nevertheless the disciples knewe not that it was Iesus. <sup>5</sup> Iesus sayde vnto them: syrs, haue ye eny meate? They answered him, no. <sup>6</sup> And he sayde vnto them: cast out the net on the ryght syde of the ship, and ye shall fynde. They cast out, and anonie they were not able to drawe it for the multitude of fysshes.

<sup>7</sup> Then sayde the discipule whom Iesus loued, vnto Peter: It is the Lorde. When Simon Peter hearde, that it was the lorde, he gyrd his mantell to him (for he was naked) and sprange into the see. <sup>8</sup> The other disciples came by ship: for they were not farre from lande, but as it were two hundred cubites; and they drewe the net with fysshes. <sup>9</sup> Assone as they were come to lande, they sawe hoot coles and fyssh layd ther on, and breed. <sup>10</sup> Iesus sayde vnto them: bringe of the fyssh which ye haue now caught. <sup>11</sup> Simon Peter stepped forth and drewe the net to londe full of greate fysshes, an hundred and .liiij. And for all ther were so many, yet was not the

## CRANMER—1539.

are not writen in this booke. <sup>31</sup> These are writen, that ye myght beleue, that Iesus is Christ the sonne of God, and that (in beleuynge) ye myght haue lyfe thorow his name.

21. AFTER warde dyd Iesus shewe him selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. <sup>2</sup> There were together Symon Peter and Thomas (which is called Didymus) and Nathanael of Cana in Galilee, and the sones of zebedei, and two other of his disciples. <sup>3</sup> Simon Peter sayeth vnto them: I will go a fissinghe. They saye vnto him: we also wyll go with the. They went their waye and entred into a shippe immediatly, and that nyght caught they nothinge.

<sup>4</sup> But when the mornynge was now come, Iesus stode on the shore: neuerthelesse the discipyles knewe not that it was Iesus. <sup>5</sup> Iesus sayeth vnto them: Children, haue ye eny meate? they answered him, no. <sup>6</sup> And he sayeth vnto them: cast out the net on the right syde of the ship, and ye shall fynde. They cast out therfore, and anonie they were not able to drawe it for the multitude of fysshes.

<sup>7</sup> Then sayde the discipyle whom Iesus loued vnto Peter: It is the Lorde: when Simon Peter heard that it was the Lord, he gyrd his coate vnto him (for he was naked) and sprange into the see. <sup>8</sup> The other disciples came by ship for they were not farre from lande, but as it were two hundred cubites, and they drewe the net with fysshes. <sup>9</sup> Assone then as they were come to lande, they sawe hooete coles, and fyssh layd thereon, and breed. <sup>10</sup> Iesus sayeth vnto them, brynge of the fyssh whych ye haue now caught: <sup>11</sup> Symon Peter went vp, and drewe the net to londe full of greate fysshes, an hundred and .liiij. And for all ther were so many, yet was

<sup>9</sup> Rec. = αἰθῆς. <sup>9</sup> Alex. = αἰθῆς, that liggynge, lyyng.

‘ προσφάγιον ἔχετε; ’ Ἀπεκρίθησαν αὐτῷ, ‘ Οὐ. ’ <sup>6</sup> ‘ Ὁ δὲ εἶπεν αὐτοῖς, ‘ Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ’ Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκῦσαι ἰσχυσαν | ἀπὸ τοῦ πλήθους τῶν ἰχθύων. <sup>7</sup> λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ‘ Ὁ κύριός ἐστι. ’ Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. <sup>8</sup> οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ’ ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων. <sup>9</sup> Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὄψαριον ἐπικείμενον, καὶ ἄρτον. <sup>10</sup> λέγει αὐτοῖς ὁ Ἰησοῦς, ‘ Ἐνέγκατε ἀπὸ τῶν ὄψαριων ὧν ἐπιείσατε νῦν. ’ <sup>11</sup> Ἀνέβη Σίμων Πέτρος, καὶ εἰλκυσε τὸ δίκτυον ἔπι τῆς γῆς, | μεστὸν ἰχθύων μεγάλων | ἑκατὸν πενήκοντατριῶν· καὶ τοσοῦτον ὄντων,

\* Alex. = ὁ.

\* Alex. ἰπι.

\* Alex. ἰσχυον.

\* Alex. εἰς τὴν γῆν s. ἰπι τὴν γῆν.

\* Alex. μεγ. ἰχθ.

## GENEVA — 1557.

disciples, which are not written in this boke. <sup>31</sup> these are wrayten that Iesus be beleue, that Iesus is Christe the Sonne of God, and that in beleuyng ye myght haue life through his Name.

21. AFTER that, Iesus shewed hym self agayne, at the sea of Tiberias : and on this wyse shewed he hym selfe. <sup>2</sup> There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebede, and two other of his disciples.

<sup>3</sup> Simon Peter sayd vnto them, I go a fysshing. They sayd vnto him, We also wyl go with thee. They went their way and entred into a shyp straightway, and that night caught they nothing. <sup>4</sup> But when the morning was now come, Iesus stode on the shore : neuertheless the disciples knewe not that it was Iesus. <sup>5</sup> Iesus then sayd vnto them, Sirs haue ye any meat ? They answered hym, No. <sup>6</sup> And he sayd vnto them, Cast out the net on the right syde of the shyp, and ye shal fynde. then they cast out, and anone they were not hable to drawe it, for the multitude of fysshes.

<sup>7</sup> Then sayd the disciple whom Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he gyrd his coate to him, for he was naked, and sprang into the sea. <sup>8</sup> The other disciples came by shyppe (for they were not farre from lande, but as it were two hundred cubites) and they drewe the net with fysshes. <sup>9</sup> Assone then as they were come to lande, they sawe hotte coles, and fysshe layd thereon, and bread. <sup>10</sup> Iesus sayd vnto them, Bryng of the fysshes, which ye haue now caught. <sup>11</sup> Simon Peter stepped forth and drewe the net to land, ful of great fysshes, an hundred, fifty, and three : and for all ther were so many, yet was not the net broken.

## RHEIMS — 1582.

written in this booke. <sup>31</sup> And these are wrayten, that you may beleuee that Iesus is CHRISIT the sonne of God : and that beleeying, you may haue life in his name.

21. AFTER Iesus manifested him self agayne at the sea of Tberias. And he manifested thus : <sup>2</sup> There vvere together Simon Peter and Thomas vvhich is called Didymus, and Nathanael vvhich vvas of Cana in Galilee, and the sonnes of Zebedee, and tvvo others of his disciples.

<sup>3</sup> Simon Peter saith to them, I goe to fish. They say to him, Vve also come vvith thee. And they vvent forth and got vp into the boate : and that night they tooke nothing. <sup>4</sup> But vvhen morning vvas novv come, Iesus stode on the shore : yet the disciples keevv not that it vvas Iesus.

<sup>5</sup> Iesus therfore saith to them, Children, haue you any meate ? They answered him, No. <sup>6</sup> He saith to them, Cast the nette on the right side of the boate : and you shal finde. They therfore did cast it : and novv they vvere not able to dravv it : for the multitude of fishes. <sup>7</sup> That disciple therfore vvhom Iesus loved, saith to Peter, It is our Lord. Simon Peter vvhen he had heard that it is our Lord : girded his coate vnto him (for he vvas naked) and cast him self into the sea. <sup>8</sup> But the (other disciples came in the boate (for they vvere not farre from the land, but as it vvere tvvo hundred cubites) dravving the nette of fishes. <sup>9</sup> Therfore after they came dovvn to land, they savv hote coles lying, and fish laid thereon, and bread.

<sup>10</sup> Iesus saith to them, Bring hither of the fishes that you tooke novv. <sup>11</sup> Simon Peter vvent vp, and drevv the nette to the land, ful of great fishes, an hundred fiftie three. And although they vvere so many, the nette vvas not broken.

## AUTHORISED — 1611.

are not written in this booke : <sup>31</sup> But these are written, that yee might beleuee that Iesus is the Christ the Sonne of God, and that beleeying ye might haue life through his Name.

21. AFTER these things Iesus shewed himselfe againe to the disciples at the sea of Tiberias, and on this wise shewed he himselfe. <sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples. <sup>3</sup> Simon Peter saith vnto them, I goe a fishing. They say vnto him, Wee also entred with thee. They went fourth and entred into a ship immediatly, and that night they caught nothing. <sup>4</sup> But when the morning was now come, Iesus stode on the shore : but the disciples knew not that it was Iesus. <sup>5</sup> Then Iesus saith vnto them, \*Children, haue ye any meat ? They answered him, No. <sup>6</sup> And hee said vnto them, Cast the net on the right side of the ship, and yee shall finde. They cast therfore, and now they were not able to draw it, for the multitude of fishes. <sup>7</sup> Therfore that disciple whom Iesus loved, saith vnto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat vnto him, (for he was naked) and did cast himselfe into the sea. <sup>8</sup> And the other disciples came in a litle ship (for they were not farre from land, but as it were two hundred cubites) dragging the net with fishes.

<sup>9</sup> Assone then as they were come to land, they saw a fire of coales there, and fish layd thereon, and bread. <sup>10</sup> Iesus saith vnto them, Bring of the fish, which ye haue now caught. <sup>11</sup> Simon Peter went vp, and drew the net to land full of great fishes, an hundred and fiftie and three : and for all there were so many, yet was

\* Or, Sirs.

οὐκ ἐσχίσθη τὸ δίκτυον. <sup>12</sup> λέγει αὐτοῖς ὁ Ἰησοῦς, ‘ Δεῦτε ἀριστήσατε.’ οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, ‘ Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. <sup>13</sup> Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψάριον ὁμοίως. <sup>14</sup> τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

<sup>15</sup> Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, ‘ Σίμων Ἰωάννη, ἀγαπᾷς με πλείον τούτων; λέγει αὐτῷ, ‘ Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε.’ λέγει αὐτῷ, ‘ Βόσκει τὰ ἄρτια μου.’ <sup>16</sup> λέγει αὐτῷ πάλιν δεύτερον, ‘ Σίμων Ἰωάννη, ἀγαπᾷς με; λέγει αὐτῷ, ‘ Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε.’ λέγει αὐτῷ, ‘ Ποίμαινε τὰ προβατὰ μου.’ <sup>17</sup> λέγει αὐτῷ τὸ τρίτον, ‘ Σίμων Ἰωάννη, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, ‘ Φιλεῖς με;’ καὶ εἶπεν αὐτῷ,

<sup>2</sup> Alex. οὖν.

<sup>6</sup> Alex. = αὐτοῦ.

<sup>8</sup> Alex. Ἰωάννου σ. Ἰωάννου.

## WICLIF—1380.

nette was not brokun. <sup>12</sup> ihesus seith to hem come se ete ye and no man of hem that saten at the mete durste axe hym: Who art thou wytuge that it is the lord. <sup>13</sup> i ihesus cam and took breed and gaf to hem, and fisch also. <sup>14</sup> now this thridde tyme ihesus was schewed to his discipulis whanne he hadde risen agen fro deeth.

<sup>15</sup> and whanne thei hadde eten ihesus seith to symount petir. symount of Ion louest thou me more thanne these? he seith to hem, the lord, thou woost that I loue thee; ihesus seith to hym, fede thou my lambren, <sup>16</sup> ofte he seith to hym symount of Ion louest thou me? he seith to hym, the lord, thou woost that I loue thee, he seith to hym, fede thou my lambren, <sup>17</sup> he seith to hym the thridde tyme. symount of Iohn louest thou me? Petir was heuy for he seith to hym the thridde tyme louest thou me. and he seith to him, lord thou knowist alle thingis: thou woost that I loue thee; ihesus seith to hym, fede thou my scheep.

<sup>18</sup> truli truli I seie to thee whanne thou were songer thou girididist thee; and wandridist where thou woldest; but whanne thou schalt wexe elder thou schalt lorde forth thin hondis: and anothir schal girde thee, and schal lede thee whidir thou wilt not. <sup>19</sup> he seide this thing signyfyng bi what deeth he schulde glorief god. and whanne he hadde seide these thingis he seith to hym, sue thou me. <sup>20</sup> petir turned and saie thiike discipule -uynge, whom ihesus loued, whiche also resid in the soper on his brest; and he seid to hym, lord who is it that schal bitraite this; therfor whanne petir hadde seen this: he seith to ihesus, lord but what this? <sup>21</sup> ihesus seith to hym, so I wole that he dwelle til I come; what to thee? sue thou me. <sup>22</sup> therfor this word wente out among the bretheren, that thiike discipule dieth not. and ihesus seide not to hym that he dieth not: but so I wole that he dwelle

## TYNDALE—1534.

net broken. <sup>12</sup> Iesus sayde vnto them: come and dyne. And none of the disciples durste axe him: what arte thou? For they knewe that it was the lorde. <sup>13</sup> Iesus then came and toke breed; and gave them; and fysshe lykwyse. <sup>14</sup> And this is now the thyrd tyme that Iesus appered to his disciples; after that he was rysen agayne fro deeth.

<sup>15</sup> When they had dyned, Iesus sayde to Simon Peter: Simon Ioanna, lovest thou me more then these? He sayde vnto him: ye Lorde; thou knowest, that I loue the. He sayde vnto him: fede my lambes. <sup>16</sup> He sayde to him agayne the seconde tyme: Simon Ioanna, lovest thou me? He sayde vnto him: ye lorde thou knowest that I loue the. He sayde vnto him: fede my shepe. <sup>17</sup> He sayde vnto him the thyrd tyme: Simon Ioanna, lovest thou me? And Peter sorowed because he sayde to him the thyrd tyme, lovest thou me; and sayde vnto him: Lorde; thou knowest alle thinge; thou knowest that I loue the. Iesus sayde vnto him: fede my shepe.

<sup>18</sup> Verely verely I saye vnto the; when thou wast yong; thou gerdest thy selfe; and walkdest wyther thou woldest: but when thou arte olde; thou shalt stretche forth thy hondes; and a nother shall gyrd the; and leade the wyther thou woldest not. <sup>19</sup> That spake he signyfyng by what deeth he shuld glorify God.

And when he had sayde thus; he sayd to him folowe me. <sup>20</sup> Peter turned about and sawe that discipule whom Iesus loved folowynge: which also lened on his brest at supper and sayde: Lorde which is he that shall betraye the? <sup>21</sup> When Peter sawe him he sayde to Iesus: Lorde what shall he here do? <sup>22</sup> Iesus sayd vnto him; Yf I will have him to tary tyll I come; what is that to the? folowe thou me. <sup>23</sup> Then went this sayinge a broode amonge the brethern; that that discipule shulde not dye. Yet Iesus sayde not to him; he shall not dye: but yf I will that he tary

## CRANMER—1539.

not the net broken. <sup>12</sup> Iesus sayeth vnto them: come and dyne. And none of the disciples durst aske him: what art thou? For they knewe that it was the Lord. <sup>13</sup> Iesus then came, and toke breed, and gaue them, and fysshe likewise. <sup>14</sup> Thys is now the thyrd tyme that Iesus appeared to hys dyscyples, after that he was rysen agayne fro deeth.

<sup>15</sup> So when they had dyned, Iesus sayeth to Simon Peter: Symon Ioanna, lovest thou me more than these? He sayd vnto him: ye Lorde, thou knowest, that I loue the. He sayeth vnto him: fede my lambes. <sup>16</sup> He sayeth to hym agayne the seconde tyme: Symon Ioanna, lovest thou me? He sayeth vnto hym: Yee Lorde, thou knowest that I loue the. He sayd vnto hym: fede my shepe. <sup>17</sup> He sayde vnto hym the thyrd tyme: Symon Ioanna, lovest thou me? Peter was sory, because he sayde vnto him the thyrd tyme: lovest thou me, and he sayde vnto hym: Lord, thou knowest all thynges, thou knowest that I loue the. Iesus sayeth vnto hym: fede my shepe.

<sup>18</sup> Verely, verely, I saye vnto the: when thou wast yong, thou gerdest thy selfe, and walkdest wyther thou woldest: but when thou arte olde, thou shalt stretche forth thy handes, and another shal gyrd not. <sup>19</sup> That spake he, signyfyng, by what deeth he shuld glorifye God.

And when he had spoken this, he sayeth vnto him: folowe me. <sup>20</sup> Peter turned about, and sawe the discipule whom Iesus loved, folowynge (whych also leaned on hys brest at supper, and sayde: Lord, which is he that betrayeth the?) <sup>21</sup> When Peter therfore sawe him, he sayeth to Iesus: Lord, what shall he here do? <sup>22</sup> Iesus sayeth vnto hym: If I wyll haue hym to tary tyll I come, what is that to the? folowe thou me. <sup>23</sup> Then went thys sayinge abroade amonge the brethern, that that discipule shulde not dye. Yet Iesus sayde not to hym, he shall not dye: but yf I

12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

‘Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.’ Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Βόσκει τὰ πρόβατα μου.’ <sup>18</sup> ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώνωνες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἶσει ὅπου οὐ θέλεις.’ <sup>19</sup> (Τοῦτο δὲ εἶπε, σημαίνων πῶρα θανάτῳ δοξάσει τὸν Θεόν.) καὶ τοῦτο εἰπὼν λέγει αὐτῷ, ‘Ἀκολουθεῖ μοι.’ <sup>20</sup> Ἐπιστραφεὶς δὲ | ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθούντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπε, ‘Κύριε, τίς ἐστίν ὁ παραδίδους σε;’ <sup>21</sup> Τοῦτον δὲ ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, ‘Κύριε, οὗτος δὲ τίς;’ <sup>22</sup> Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ἐὰν αὐτὸν θέλω μένει ἕως ἔρχομαι, τί πρὸς σε; σὺ ἀκολουθεῖ μοι.’ | <sup>23</sup> Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ‘Ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει’ καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ

<sup>c</sup> Alex. = ζι.

<sup>d</sup> Alex. + οὖν.

<sup>e</sup> Alex. σὺ μοι ἀκολουθεῖ.

## GENEVA — 1557.

<sup>12</sup> Iesus sayd vnto them, Come and dyne. And none of the disciples durst aske hym, Who art thou? for they knew that it was the Lord. <sup>13</sup> Iesus then came and toke bread, and gaue them, and fyshe lykewyse. <sup>14</sup> This is now the thyrd tyme that Iesus appeared to his disciples, after that he was risen agayne from death.

<sup>15</sup> So when they had dined, Iesus sayd to Simon Peter, Simon *sonne* of Iona, louest thou me more then these? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto hym, Feede my lumbes. <sup>16</sup> He sayd vnto hym, FEEDE MY LAMBES, louest thou me? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, FEDE my shepe. <sup>17</sup> He sayd vnto him the third tyme, Simon the *sonne* of Iona, louest thou me? Peter sorowed because he sayd to him the thyrd tyme, Louest thou me? and sayd vnto him, Lord thou knowest all thynges, thou knowest that I loue thee. Iesus sayd vnto him, FEDE my shepe.

<sup>18</sup> Verely verely I say vnto thee, When thou wast yonge, thou gyrdedst thy selfe, and walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretche forth thy handes, and another shall gyrd thee, and leade thee whither thou woldest not. <sup>19</sup> That spake he, signifying by what death he should glorifie God. And when he had sayd thus, he sayd to him, Folow me. <sup>20</sup> Peter turned about, and sawe that disciple whom Iesus loued folowynge: which had also leane on his brest at supper, and had sayd, Lord which is he that betrayeth thee? <sup>21</sup> When Peter therefore sawe hym, he sayd to Iesus, Lord what shal he here do?

<sup>22</sup> Iesus sayd vnto him, If I wolde haue him to tary tyl I come, what is that to thee? folow thou me. <sup>23</sup> Then went this sayinge abrode among the brethren, that that same disciple should not dye, Yet Iesus sayd not to him, He sholde not dye: but if I

## RHEIMS — 1582.

<sup>12</sup> IESVS saith to them, Come, dine. And none of them that sate at meate, durst aske him, Vho art thou? knowing that it is our Lord. <sup>13</sup> And IESVS commeth and taketh the bread and giueth them, and the fish in like maner. <sup>14</sup> This novv the third tyme IESVS vvas manifested to his disciples, after he vvas risen from the dead.

<sup>15</sup> Therefore vwhen they had dined, IESVS saith to Simon Peter, Simon of Iohn, louest thou me more then these? He saith to him, Yea Lord: thou knowest that I loue thee. he saith to him, FEEDE MY LAMBES. <sup>16</sup> He saith to him againe, Simon of Iohn, louest thou me? he saith to him, Yea Lord, thou knowest that I loue thee. He saith to him, FEEDE MY LAMBES. <sup>17</sup> He saith to him the third tyme, Simon of Iohn, louest thou me? Peter vvas stroken sad, because he said vnto him the third tyme, Louest thou me? And he said to him, Lord, thou knowest all thynges: thou knowest that I loue thee. He saith to him, FEEDE MY SHEEP. <sup>18</sup> Amen, amen I say to thee, vwhen thou vvasst yonger, thou didst girde thy selfe, and didst vvalke vvhether thou vvouldest. but vwhen thou shalt be old, thou shalt stretch forth thy handes, and an other shall girde thee, and leade thee vvither thou vvilt not.

<sup>19</sup> And this he said, signifying by vvhat death he should glorifie God. And vwhen he had said this, he saith to him, Folovv me. <sup>20</sup> Peter turning, savv that disciple vvhom IESVS loued, folovving, vvho also leane at the supper vpon his brest, and said, Lord vvho is he that shal betray thee? <sup>21</sup> Him therefore vwhen Peter had seen, he saith to IESVS, Lord, and this man vvhat? <sup>22</sup> IESVS saith to him, So I vvill haue him to remaine til I come, vvhat to thee? folovv thou me. <sup>23</sup> This sayinge therefore vvnt abrode among the brethren, that that disciple dieth not. And IESVS did not say to him, he dieth not: but, So

## AUTHORISED — 1611.

not the net broken. <sup>12</sup> Iesus saith vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? knowing that it was the Lord. <sup>13</sup> Iesus then commeth, and taketh bread, and giueth them, and fish likewise. <sup>14</sup> This is now the thirde time that Iesus shewed himselfe to his disciples, after that he was risen from the dead.

<sup>15</sup> So when they had dined, Iesus saith to Simon Peter, Simon, sonne of Ionas, louest thou mee more then these? He saith vnto him, Yea, Lord, thou knowest that I loue thee. He saith vnto him, Feed my lumbes. <sup>16</sup> He saith to him againe the second tyme, Simon sonne of Ionas, louest thou me? He saith vnto him, Yea, Lord, thou knowest that I loue thee. He saith vnto him, Feed my sheepe. <sup>17</sup> He said vnto him the thirde time, Simon sonne of Ionas, louest thou me? Peter was grieved, because he said vnto him the thirde time, Louest thou me? And he said vnto him, Lord, thou knowest all thynges, thou knowest that I loue thee. Iesus saith vnto him, Feed my sheepe. <sup>18</sup> Verily, verily I say vnto thee, when thou wast yong, thou girdedst thy selfe, and walkedst whither thou woldest: but when thou shalt be old, thou shalt stretch forth thy handes, and another shall girde thee, and cary thee whither thou woldest not. <sup>19</sup> This spake hee, signifying by what death he should glorifie God. And when he had spoken thus, he saith vnto him, Follow me.

<sup>20</sup> Then Peter turning about, seeth the disciple whom Iesus loued, following, which also leane on his brest at supper, and said, Lord, which is hee that betrayeth thee? <sup>21</sup> Peter seeing him, saith to Iesus, Lord, and what shall this man doe? <sup>22</sup> Iesus saith vnto him, If I will that he tary till I come, what is that to thee? Follow thou me. <sup>23</sup> Then went this sayinge abroad among the brethren, that that disciple should not die: yet Iesus said not vnto him, He shall not die: but, If I

ἀποθνήσκει· ἀλλ', 'Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;'

<sup>24</sup> Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ. <sup>25</sup> ἔστι δὲ καὶ ἄλλα πολλὰ

## WICLIF—1380.

tyll I come what to thee. <sup>24</sup> this is thilke disciple, that berith witnessynge of these thyngis, and wroot hem; and we witen that his witnessynge is trewe. <sup>25</sup> and there ben also many other thyngis that hesus dyde, whiche if thei ben writun bi eche bi hym self, I deme that the world hymself schal not take tho bokis that ben to be writun.

thilke, that. witen, know. deme, judge.

## TYNDALE—1534.

tyll I come, what is that to the? <sup>24</sup>The same disciple is he, which testifieth of these thynges, and wrote these thynges. And we knowe, that his testimony is true.

<sup>25</sup> There are also many other thynges which Iesus dyd: the which yf they shuld be written every won I suppose the worlde coulde not contayne the bokes that shuld be written.

## CRANMER—1539.

wyll that he tary tyll I come, what is that to the? <sup>24</sup>The same discyple is he, whych testifyeth of these thynges, and wrote these thynges. And we knowe, that his testimony is true. <sup>25</sup> There are also many other thynges whych Iesus dyd, the whych yf they shuld be wyrtten euery one, I suppose the worlde coulde not contayne the bokes that shuld be wyrtten.

Pericopa de muliere in adulterio deprehensâ, Joh. vii. 53—viii. 11 (quæ à codicibus antiquis multis prorsus abest, et in aliis vel obeliscis vel asteriscis dubitationem indicantibus notatur), propter magnam et insolitam in eâ lectionis diversitatem à SCHOLZIO (sequente Griesbachium) duplici textu in margine interiori exhibetur:—alter secundum codicem D. (seu Bezae), codicum quibus reperitur hæc pericopa vetustissimum;—alter secundum codices alios.

Visum fuit in hæc Novi Fœderis editione eodem modo hanc pericopam ad calcem evangelii Johannis adjicere.

*Textus codicis D.*

<sup>53</sup> Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

VII. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. <sup>2</sup> Ὁρθρου δὲ πάλιν παραγίνεται εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. <sup>3</sup> Ἀγοσὶ δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἁμαρτίῃ γυναικᾶ εὐλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ, <sup>4</sup> λέγουσιν αὐτῷ ἐκπειράζοντες αὐτὸν οἱ ἱερεῖς, ἵνα ἔχῃσι κατηγορίαν αὐτοῦ· 'Διδάσκαλε, αὕτη ἡ γυνὴ κατέληπται ἵπαντοφόρῳ μοιχειομένῃ.' <sup>5</sup> Μωϋσῆς δὲ ἐν τῷ νόμῳ ἐκέλευσε τὰς τοιαύτας λιθάζειν· σὺ δὲ νῦν τί λέγεις; <sup>6</sup> Ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

<sup>7</sup> Ὡς δὲ ἐπέμεινον ἐρωτῶντες, ἀνέκλυε καὶ εἶπεν αὐτοῖς, 'Ὁ ἀναμάρτητος ἡμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον.' <sup>8</sup> Καὶ πάλιν κατακύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. <sup>9</sup> Ἐκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, ἀρξάμενος ἀπὸ τῶν πρεσβυτέρων· ὥστε πάντας ἐξελθεῖν· καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. <sup>10</sup> Ἀνακύψας δὲ ὁ Ἰησοῦς, εἶπεν τῇ γυναικί, 'Ποῦ εἰσιν; οὐδεὶς σε κατακρίνει;' <sup>11</sup> Κάκῃνη εἶπεν αὐτῷ, 'Οὐδεὶς, κύριε.' ὁ δὲ εἶπεν, 'Οὐδὲ ἐγὼ σε κατακρίνω· ὕπαγε, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.'

ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅπαντα ἐὰν γράφηται καθ' ἐν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.<sup>f</sup>

<sup>f</sup> Rec. + Ἀμήν.

## GENEVA — 1557.

wolde that he tary tyl I come, what is that to thee? <sup>24</sup>The same disciple is he, which testifieth of these things, and wrote these things. and we knowe that his testimonie is true. <sup>25</sup>There are also many other things which Iesus dyd, the which yf they should be written euery one, I suppose the worlde could not containe the bookes that should be wrytten. Amen.

## RHEIMS — 1582.

I wvill haue him to remaine til I come, vvhat to thee? <sup>24</sup>This is that disciple vvchich giueth testimonie of these things, and hath vvritten these things: and vve knovv that his testimonie is true. <sup>25</sup>But there are many other things also vvchich Iesvs did: vvchich if they vvvere vvritten in particular, neither the vvorld it self I thinke vvvere able to containe those bookes that should be vvritten.

## AUTHORISED—1611.

will that he tary till I come, what is that to thee? <sup>24</sup>This is the disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true. <sup>25</sup>And there are also many other things which Iesus did, the which if they should be written euery one, I suppose that euen the world it selfe could not containe the bookes that should be written. Amen.

*Textus codicum plurimorum.*

<sup>38</sup> Καὶ ἀπήλθεν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

VIII. Καὶ ὁ Ἰησοῦς ἐπορεύθη εἰς τὸ ὄρος τῶν ελαιῶν. <sup>2</sup> Ὁρθρον δὲ πάλιν βαθείος ἦλθεν (ὁ Ἰησοῦς) εἰς τὸ ἱερόν, καὶ πᾶς ὁ ὄχλος ἤρχετο καὶ καθίσας ἐδίδασκεν αὐτούς. <sup>3</sup> Φέρονται πρὸς αὐτὸν (αἱ. καὶ προσήνεγκαν αὐτῷ) οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχεία καταληφθεῖσαν καὶ στήσαντες αὐτὴν ἐπὶ τῷ μέσῳ, <sup>4</sup> εἶπον πειράζοντες, Ὁ διδάσκαλε, ταύτην εὗρομεν ἐπανορθῶσα μοιχευομένην. <sup>5</sup> καὶ ἐν τῷ νόμῳ ἡμῶν Μωσῆς ἐνετείλατο ὅτι τὰς τοιαύτας λιθάσει· σὺ οὖν τί λέγεις περὶ αὐτῆς; <sup>6</sup> Τοῦτο δὲ εἶπον πειράζοντες (ἐκπειράζοντες), ἵνα ἔχωσι (σχῶσι) κατηγορίαν κατ' αὐτοῦ· ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ (τῷ δ. = alii) κατέγραφεν (s. ἔγραψεν) εἰς τὴν γῆν, μὴ προσποιούμενος (αἱ. καὶ προσποιούμενος.)

<sup>7</sup> Ὡς δὲ ἐπέμεινον ἐπερωτῶντες αὐτὸν, καὶ ἀναβλέψας (ἀνέκνυψε καὶ) λέγει αὐτοῖς, Ὁ ἀναμάρτητος ἡμῶν πρῶτον λίθον βαλέτω ἐπ' αὐτήν, (s. ἐπ' αὐτὴν τὸν λ. βαλέτω alii aliter). <sup>8</sup> Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν ἐνὸς ἑκάστου αὐτῶν τὰς ἀμαρτίας. <sup>9</sup> Καὶ ἐξῆλθον εἰς ἕκαστος αὐτῶν (s. εἰς καθ' εἰς) ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων καὶ κατελήφθη ὁ Ἰησοῦς (s. ὁ Ἰησοῦς μόνος) καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. <sup>10</sup> Αναβλέψας δὲ ὁ Ἰησοῦς εἶδεν αὐτὴν καὶ (εἶδεν αὐτὴν καὶ = alii) εἶπε, Γύναι (γύναι = alii), ὅπου εἰσιν οἱ κατηγοροὶ σου; (alii ποῦ εἰσιν οἱ κ. σ. =, alii ποῦ εἰσιν; habent) <sup>11</sup> Ἡ δὲ εἶπεν· Οὐδείς, κύριε καὶ ὁ Ἰησοῦς εἶπε, Οὐδὲ ἐγὼ ὅτι σε κρινῶ πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.

# ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

Κεφάλαιον Α.

## THE ACTS OF THE APOSTLES.

### CHAPTER I.

ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων ὃ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, <sup>2</sup> ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. <sup>3</sup> οἷς καὶ παρέστησεν ἐαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. <sup>4</sup> καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου. <sup>5</sup> ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι,

<sup>2</sup> Alex. μόν.

WICLIF—1380.

I. TEOFLE first I made a sermoun of alle thingis: that ihesus bigan to do and to teche <sup>2</sup> in to the day of his ascencion in which he comauudid: bi the holi goost, to his apostis which he hadde chosun <sup>3</sup> to whiche he schewid hym silf alyue aftir his passioun, bi many argumentis: apperynge to hem fourti daies, and spekyng of the rewme of god, <sup>4</sup> and he eet with hem and comauudid that thei schulden not departe fro ierusalim, but abiden the bihest of the fadir, whiche ze herden he seide bi my mouth, <sup>5</sup> For ioun baptisid in watir, but ze schuln be baptisid in the holi goost, aftir these fewe daies, <sup>6</sup> therefore thei that weren come to gidir: axeden him and seide, lord whethir in this tyme: thou schalt restore the kyngdom of israel? <sup>7</sup> and he seide to hem, it is not soure to knowe the tymes other momentis, whiche the fadir hath putte in his power, <sup>8</sup> but ze schuln take the vertu of the holi goost comyng fro aboue in to you: and ze schuln be my witnessis in ierusalim and in al iudee and samarie: and to the vtmost of the erthe,

<sup>2</sup> τ whanne he hadde seid these thingis, in her sijt he was lefte vp, and a cloude

verme realm. I. heu't, promise. vertu power. her, their

TYNDALE—1534.

I. IN the former treatise (Deare frende Theophilus) I have written of all that Iesus beganne to do and teache, <sup>2</sup> vntyll the daye in the which he was taken vp, after that he thorowe the holy goost, had geuen commaundementes vnto the Apostles, which he had chosen: <sup>3</sup> to whom also he shewed him selfe alyue, after his passion by many tokens, apperynge vnto them forty dayes, and speakyng of the kyngdome of god, <sup>4</sup> and gaddered them togeder, and commaunded them, that they shuld not departe from Ierusalem: but to wayte for the promys of the father, wherof ye haue herue of me. <sup>5</sup> For Iohn baptised with water: but ye shalbe baptised with the holy goost, and that with in this feawe dayes. <sup>6</sup> When they were come togeder, they axed of him sayyng: Lorde wilt thou at this tyme restore agayne the kyngdome of Israel? <sup>7</sup> And he sayde vnto them: It is not for you to knowe the tymes, or the seasons which the father hath put in his awne power: <sup>8</sup> but ye shall receaue power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalem, and in all iewrye and in Samary, and euen vnto the worldes ende,

<sup>2</sup> And when he had spoken these thinges, whyll they behelde, he was taken vp, and

CRANMER—1539.

I. IN the former treatyse (Deare Theophilus) we haue spoken of all that Iesus beganne to do and teach, <sup>2</sup> vntyll the daye in whych he was taken vp, after that he, thorow the holy goost, had geuen commaundementes vnto the Apostles, whom he had chosen: <sup>3</sup> to whom also he shewed him selfe alyue after his passion (and that by many tokens) appearyng vnto them fourtye dayes, and speakyng of the kyngdome of God, <sup>4</sup> and gathered them togeder, and commaunded them, that they shuld not departe from Ierusalem: but to wayte for the promys of the father wherof (sayeth he) ye haue hearde of me. <sup>5</sup> For Iohn truly baptysed wyth water: but ye shalbe baptysed with the holy goost after these fewe dayes. <sup>6</sup> When they therefore were come togeder, they asked of him, sayyng: Lorde, wilt thou at this tyme, restore agayne the kyngdome to Israel? <sup>7</sup> And he sayde vnto them: It is not for you to knowe the tymes, or the seasons, which the father hath put in hys awne power: <sup>8</sup> but ye shall receaue power after that the holy goost is come vpon you. And ye shalbe witnesses vnto me, not onely in Ierusalem, but also in all Iewry and in Samary, and euen vnto the worldes ende.

<sup>2</sup> And when he had spoken these thynges, whyll they beheld, he was taken vp an hye,

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

Κεφάλαιον Α.

THE ACTS OF THE APOSTLES.

CHAPTER I.

‘ ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας.’  
 6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, ‘ Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ  
 ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;’ 7 Εἶπε δὲ πρὸς αὐτοὺς, ‘ Οὐχ ὑμῶν ἐστὶ  
 γνῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 8 ἀλλὰ λήψεσθε  
 δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθέ <sup>α</sup>μοι μάρτυρες ἐν  
 τε Ἱερουσαλὴμ καὶ ἐν | πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχατοῦ τῆς  
 γῆς.’ 9 Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν

<sup>b</sup> Alex. = ἰν.

GENEVA — 1557.

1. IN the former treatise *deare friend* Theophilus, I have written of all that Iesus began to do, and teach, 2 Untill the day in which he was taken vp, after that he through the holy Gost, had geuen commandementes vnto the Apostles, whome he had chosen. 3 To whom also he shewed him self aliyue after his passion, by many infallible tokens, appearing vnto them by the space of fourty dayes, and speaking of those things which *apperteine* to the kyngdom of God. 4 And gathering them together, he commanded them, that they shulde not depart from Ierusalem: but to wayt for the promes of the Father, which *sayd he*, ye haue heard of me. 5 For Iohn truly baptized with water, but ye shalbe baptized with the holy Gost, with in these fewe dayes. 6 When they therfore were come together, they asked of hym, saying, Lord wilt thou at this tyme, restore the kyngdome to Israel? 7 And he sayd vnto them, It is not for you to knowe the tymes, or the seasons, which the Father hath put in his owne power. 8 But ye shal receaue power of the holy Gost, when he shal come on you: and ye shalbe wytnesses vnto me both in Ierusalem, and in all Iewrie, and in Samaria, and euen vnto the vttermost partes of the earth.

9 And when he had spoken these things whyle they behelde, he was taken vp, and

3 X

RHEIMS — 1582.

1. THE first treatise I made of all things, O Theophilus, vvhich Iesus began to doe and to teache, 2 vntill the day vvherein giuing commaundement by the holy Ghost to the Apostles vvhom he chose, he vvvas assumed: 3 to vvhom he shewed also him self aliyue after his passion in many arguments, for fourtie daies appearing to them, and speaking of the kingdom of God.

4 And eating vvith them, he commaunded them, that they should not depart from Hierusalem, but should expect the promise of the Father, vvvhich you haue heard (saith he) by my mouth: 5 for Iohn in dede baptized vvith vvwater, but you shal be baptized vvith the holy Ghost after these fevv daies. 6 They therfore that vvvere assembled, asked him, saying, Lord, vvwhether at this time vvilt thou restore the kingdom to Israel? 7 but he said to them, It is not for you to know times or moments, vvvhich the Father hath put in his ovvne povver: 8 but you shal receiue the vertue of the holy Ghost coming vvpon you, and you shal be vvvitneses vvnto me in Hierusalem, and in al Iewrvie, and Samaria, and euen to the vtmost of the earth. 9 And vvwhen he had said these things, in their sight he vvvas eleuated:

AUTHORISED — 1611.

1. THE former treatise haue I made, O Theophilus, of all that Iesus began both to doe and teach, 2 Untill the day in which he was taken vp, after that he through the holy Ghost had giuen commandementes vnto the Apostles, whom he had chosen. 3 To whom also hee shewed himselfe aliyue after his passion, by many infallible proofes, being scene of them fortie dayes, and speaking of the things pertaining to the kingdom of God: 4 And being assembled together with them, commanded them that they should not depart from Hierusalem, but wait for the promise of the Father, which *saith he*, ye haue heard of me. 5 For Iohn truly baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdom to Israel? 7 And he said vnto them, It is not for you to know the times or the seasons, which the Father hath put in his owne power. 8 But ye shall receive power after that the holy Ghost is come vpon you, and ye shall be witnesses vnto me, both in Hierusalem, and in all Iudea, and in Samaria, and vnto the vttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was

<sup>a</sup> Or, eating together with them. <sup>b</sup> Or, the power of the holy Ghost coming vpon you.

ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. <sup>10</sup> καὶ ὡς ἀτειρίζοντες ἦσαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδόν ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἑσθῆτι λευκῇ, | <sup>11</sup> οἱ καὶ εἶπον, Ἐάνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀνα-  
 ληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ἄν τρόπον ἐθεάσασθε αὐτὸν  
 πορευόμενον εἰς τὸν οὐρανόν. <sup>12</sup> Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ  
 καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν. <sup>13</sup> Καὶ  
 ὅτε εἰσηλθόν, ἀνέβησαν εἰς τὸ ὑπερῶον οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ  
 Ἰάκωβος καὶ Ἰωάννης | καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ  
 Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτῆς, καὶ Ἰούδας Ἰακώβου. <sup>14</sup> οὗτοι  
 πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ | καὶ τῇ δεήσει, | σὺν  
 γυναιξί, καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν | τοῖς ἀδελφοῖς αὐτοῦ. <sup>15</sup> Καὶ ἐν

<sup>e</sup> Alex. ἰσθῆτι λευκαῖς.

<sup>d</sup> Alex. Ἰωάννης καὶ Ἰάκωβος.

<sup>c</sup> Alex. = καὶ τῇ εὐχῇ.

<sup>f</sup> Alex. = σὺν.

## WICLIF—1380.

reseyued him fro her ȝeyn, <sup>10</sup> and whanne the bihelden hym goyng in to heuene lo twey men stoden bisidis hem in white clothing, <sup>11</sup> ⁊ steden men of galilee: what stonden ze biholdenge in to heuene? this ihesus which is takun up fro zou in to heuene: schal come, as ze saien hym goyng in to heuene, <sup>12</sup> thanne thei turneden aȝen to ierusalim, fro the hille that is clepid the hille of olyuete: which is bisidis ierusalim an haliday iorney, <sup>13</sup> and whanne thei weren eutrid in to the hous where thei dwellden thei wenten up in to the soler, Petir ⁊ Ion, James ⁊ andrew, Philip and thomas Bartilmewe and matheu, James of alphey and Symount gelotes, and ludas of James, <sup>14</sup> Alle these weren lastnygli contynuyng with o wille in preier with wymmen and mari the modir of ihesus, and with his britheren,

<sup>15</sup> in tho dayes, petir roos up in the myddil of the britheren and seide, and there was a company of men to gidre almost an hundrid ⁊ twenty, <sup>16</sup> britheren it bihoueth that the scripture be fillid: which the holi goost biforseide bi the mouth of dauith of iudas that was leder of hem that token ihesus, <sup>17</sup> and was noumbred among vs: and gat a part of this seruce, <sup>18</sup> and this iudas hadde a feeld of the hir of wickidnesse, and he was hangid, and to brast the myddil: and alle his entrailis weren schede abrood, <sup>19</sup> and it was made knowun to alle men that dwelten in ierusalim: so that the ilke feeld was clepid achyldemak in the langage of hem, that is the feeld of blood,

<sup>20</sup> and it is writun in the boke of salmes, the abitacioun of hem be made desert: and be there noon that dwelle in it, and another take his bischopriche, <sup>21</sup> therfor it bi houeth of these men that ben gaderid

<sup>17</sup> ȝeyn, eȝes. clepid, called. soler, parlor.  
 a, one hir, hire. to brast, burst suddenly.  
 like, some.

## TYNDALE—1534.

a cloude receaued him vp out of their sight. <sup>10</sup> And while they looked stedfastly vp to heauen as he went, beholde two men stode by them in white apparell, <sup>11</sup> which also sayde: ye men of Galilee, why stonde ye gasinge vp into heauen? This same Iesus which is taken vp from you in to heauen, shall so come, euen as ye haue sene him go into heauen.

<sup>12</sup> Then returned they vnto Ierusalem from mount oliuete, which is nye to Ierusalem, conteyninge a Saboth dayes iorney. <sup>13</sup> And when they were come in, they went vp into a parler, where abode both Peter and James: Iohn and Andrew, Philip and Thomas, Bartlemew and Mathew, James the sonne of Alpheus, and Simon zelotes, and Iudas James sonne. <sup>14</sup> These all continued with one acorde in prayer and supplicacion with the women and Mary the mother of Iesu, and with his brethren.

<sup>15</sup> And in those dayes Peter stode vp in the myddes of the disciples and sayde (the nombre of names that were to gether, were aboute an hondred and twenty). <sup>16</sup> Ye men and brethren, this scripture must haue nedes ben fulfilled which the holi goost throwe the mouth of David spake before of Iudas, which was gyde to them that toke Iesus. <sup>17</sup> For he was noumbred with vs and had obtayned fellowship in this ministracion. <sup>18</sup> And the same hath now possessed a plot of grounde with the rewarde of iniquite, and when he was hangid, brast a sondre in the myddes, and all his bowels gushed oute. <sup>19</sup> And it is knowen vnto all the inhabeters of Ierusalem: in so moche that that felde is called in their mother tonge, Acheldama; that is to saye, the bloud felde.

<sup>20</sup> It is written in the boke of Psalmes: His habitacion be voyde, and no man be dwelling therein: and his bisshoprycke let another take. <sup>21</sup> Wherefore of these men which haue companied with vs, all

## CRANMER—1539.

and a cloude receaued him vp out of their sight. <sup>10</sup> And while they looked stedfastly vp towarde heauen, as he went, beholde, two men stode by them in whyte apparell, <sup>11</sup> which also sayd: ye men of Galilee, why stande ye gasyng vnto heauen? This same Iesus whych is taken vp from you into heauen, shall so come, euen as ye haue sene him go into heauen. <sup>12</sup> Then returned they vnto Ierusalem from the mount (that is called Olyuete) whych is from Ierusalem, a Saboth dayes iorney. <sup>13</sup> And when they were come in, they went vp into a parler, where abode both Peter and James, and Iohn and Andrew, Philip and Thomas, Barthelemew and Mathew, James the sonne of Alpheus, and Simon zelotes, and Iudas the brother of James. <sup>14</sup> These all contynued with one accorde in prayer and supplicacyon wyth the women and Mary the mother of Iesu, and wyth his brethren.

<sup>15</sup> And in those dayes Peter stode vp in the myddes of the disciples, and sayde (the nombre of names that were together, were aboute an hundred and twenty). <sup>16</sup> Ye men and brethren, this scripture must haue nedes ben fulfilled, whych the holi goost throwe the mouth of Dauid spake before of Iudas, whych was gyde to them that toke Iesus. <sup>17</sup> For he was noumbred with vs, and had obtayned fellowship in this mynistryon. <sup>18</sup> And the same hath now possessed a plat of grounde wyth the rewarde of iniquite: and when he was hangid, he burst a sondre in the myddes, and all his bowels gushed out. <sup>19</sup> And it is knowen vnto all the inhabeters of Ierusalem: in so moche that the same felde is called in their mother tonge, Acheldama, that is to saye, the bloud felde.

<sup>20</sup> For it is wrytten in the boke of Psalmes: hys habitacyon be voyde, and no man be dwelling therein: and his Bisshoprycke let another take. <sup>21</sup> Wherefore of these men whych haue companied with vs (all the

ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν) <sup>16</sup> Ἄνδρες ἀδελφοὶ, εἶδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ, περὶ Ἰούδα τοῦ γενομένου ὀδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν <sup>17</sup> ὅτι καθριβημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. <sup>18</sup> Οὗτος μὲν οὖν ἐκτίσαστο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξέχυθη πάντα τὰ σπλάγχνα αὐτοῦ <sup>19</sup> (καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τοῦτ' ἐστὶ χωρίου αἵματος.) <sup>20</sup> Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Ἔγενθῆτω ἡ ἔπαυλις αὐτοῦ ἔρρημος, καὶ μὴ ἔστω ὁ κατοικὼν ἐν αὐτῇ καὶ, Ἐπὶ σκοπῆν αὐτοῦ λάβοι ἔτερος. <sup>21</sup> Δεῖ οὖν τὸν συλλεθόντων ἡμῶν ἀνδρῶν ἐν παντὶ χρόνῳ

† Alex. ἀελοφῶν.

‡ Alex. = ταύτην.

† Rec. σὺν.

‡ Rec. + τοῦ.

† Alex. λαβῆναι.

## GENEVA—1557.

a cloude receaued him vp out of their sight. <sup>10</sup> And whyle they looked stedfastly vp to heauen, as he went, beholde two men stode by them in whyte apparel, <sup>11</sup> Which also sayd, Ye men of Galile, why stand ye gazing into heauen. This same Iesus which is taken vp from you into heauen, shal so come, euen as ye haue sene him go into heauen. <sup>12</sup> Then returned they vnto Ierusalem from the mount that is called the Oliue hill, which is nye to Ierusalem, conteyning a Sabbath dayes iourney. <sup>13</sup> And when they were come in, they went vp into an vpper chamber, where a bode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Barthelmeu, and Matthew, Iames the sonne of Alpheus, and Simon zelotes, and Iudas Iames brother.

<sup>14</sup> These all continued wyth one accorde in prayer and supplication wyth the women and Marie mother of Iesus, and with his brethren. <sup>15</sup> And in those dayes, Peter stode vp in the middes of the disciples and sayd (the nombre of names that were together, were about an hundred and twenty) <sup>16</sup> Ye men and brethren, this Scripture must nedes haue ben fulfilled, which the holy Gost by the mouth of Dauid spake before of Iudas, which was gyde to them that toke Iesus. <sup>17</sup> For he was numbred with vs, and had obtained fellowship in this ministracion. <sup>18</sup> And he therfore hath now gotton a plat of ground with the rewarde of iniquite, and when he had killed him selfe, he brast a sonde in the myddes, and all hys bowels gushed out. <sup>19</sup> And it is known vnto all the inhabitants of Ierusalem: insomuche that that feilde is called in their mother tonge, Aceldama, that is to say, the feilde of bloud. <sup>20</sup> For it is written in the boke of Psalmes, Let his habitation be voyde, and no man dwell therein: And let another take his charge. <sup>21</sup> Wherefore, of these men which haue companied with vs, all the

## RHEIMS—1582.

and a cloude receiued him out of their sight. <sup>10</sup> And vwhen they beheld him going into heauen, behold tvno men stode beside them in vwhite garments, vvho also said, <sup>11</sup> Ye men of Galilee, vvhy stand you looking into heauen? This Iesvs vvchich is assumed from you into heauen, shal so come as you haue seen him going into heauen.

<sup>12</sup> Then they returned to Hierusalem from the mount that is called Oliuet, vvchich is by Hierusalem, distant a Saboths iourney. <sup>13</sup> And vwhen they vvere entred in, they vvent vp into an vpper chamber, vvhere abode Peter and Iohn, Iames and Andrevv, Philippe and Thomas, Bartholomevv and Mathev, Iames of Alpheus and Simon Zelotes, and Iude of Iames. <sup>14</sup> Al these vvere perseucring vvith one minde in praier vvith the vvomen and MARIE the mother of Iesvs, and his brethren.

<sup>15</sup> In those daies Peter rising vp in the middes of the brethren, said: (and the multitude of persons together, vvvas almost an hundred and tventie) <sup>16</sup> You men, brethren, the scripture must be fulfilled vvchich the holy Ghost spake before by the mouth of Dauid concerning Iudas, vvho vvvas the captaine of them that apprehended Iesvs: <sup>17</sup> vvho vvvas numbred among vs and obtained the lot of this ministerie. <sup>18</sup> And he in deede hath possessed a feilde of the revvard of iniquitie, and being hanged he burst in the middes, and al his bowvells gushed out. <sup>19</sup> And it vvvas made notorious to al the inhabitants of Hierusalem: so that the same feilde vvvas called in their tonge, *Hacel-dema*, that is to say, the feilde of bloud. <sup>20</sup> For it is vvritten in the booke of Psalmes. *Be their habitation made desert, and be there none to dwell in it. And his Bishoprike let an other take.* <sup>21</sup> Therefore, of these men that haue assembled vvith vs, al the

## AUTHORISED—1611.

taken vp, and a cloude receiued him out of their sight. <sup>10</sup> And while they looked stedfastly toward heauen, as he went vp, behold, two men stood by them in white apparel, <sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing vp into heauen? This same Iesus, which is taken vp from you into heauen, shall so come in like maner as ye haue sene him goe into heauen. <sup>12</sup> Then returned they vnto Hierusalem, from the mount called Oliuet, which is from Hierusalem a Sabbath dayes iourney. <sup>13</sup> And when they were come in, they went vp into an vpper roome, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartholomev, and Matthew, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas the brother of Iames. <sup>14</sup> These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Iesus, and with his brethren.

<sup>15</sup> And in those dayes Peter stood vp in the mids of the disciples, and said, (The number of names together were about an hundred and twentie) <sup>16</sup> Men and brethren, (This Scripture must nedes haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before concerning Iudas, which was guide to them that tooke Iesus.

<sup>17</sup> For hee was numbred with vs, and had obtained part of this ministerie. <sup>18</sup> Now this man purchased a feild with the reward of iniquity, and falling headlong, he burst asunder in the mids, and all his bowels gushed out. <sup>19</sup> And it was known vnto all the dwellers at Ierusalem, insomuch as that feild is called in their proper tongue, *Aceldama*, that is to say, The feild of blood. <sup>20</sup> For it is written in the booke of Psalmes, Let his habitation be desolate, and let no man dwell therein: And his Bishopricke let another take. <sup>21</sup> Wherefore of these men which haue companied with

\* Or, office, or, charge.

‘ ἐν ᾧ ] εἰσῆλθε καὶ ἐξῆλθεν ἐφ’ ἡμᾶς ὁ κύριος Ἰησοῦς, <sup>22</sup> ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ’ ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ <sup>23</sup> γενέσθαι σὺν ἡμῖν | ἕνα τούτων.’ <sup>23</sup> Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβάν, ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθθίαν. <sup>24</sup> καὶ προσευξάμενοι εἶπον, ‘ Σὺν, Κύριε καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα | <sup>25</sup> λαβεῖν <sup>25</sup> τὸν κλῆρον | τῆς διακονίας ταύτης καὶ ἀποστολῆς, <sup>26</sup> ἕξ | ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.’ <sup>26</sup> Καὶ ἔδωκαν κλήρους αὐτῶν, | καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Μαθθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.

II. Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες <sup>3</sup> ὁμοθυμαδὸν | ἐπὶ τὸ αὐτό. <sup>2</sup> καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερο-

<sup>m</sup> Alex. φ.

<sup>n</sup> Alex. σὺν ἡμῖν γινίσθαι.

<sup>o</sup> Rec. ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξω.

<sup>p</sup> Alex. τὸν τόπον.

<sup>q</sup> Alex. ἀφ’.

## WICLIFF—1380.

to gidre with us in al the tyme in which the lord ihesus entrid and wente out among us, <sup>22</sup> and bigan fro the baptyyn of Ioon til in to the day in which he was taken up fro us, that oon of these he made a witness of his resurexeioun with us, <sup>23</sup> and thei ordeyneden tweyne/ ioseph that was clepid barsabas/ that was named iust; and mathew <sup>24</sup> and thei preiden τ seiden/ thou lord that knowist the hertes of alle men, schewe whom thou hast chosun of these tweyne/ <sup>25</sup> that oon take the place of this seruyce and apostilheod, of whiche iudas trespassid; that he schulde go in his place, <sup>26</sup> and thei zauen lottis to hem/ and the lotte filde on mathi/ and he was noumbrid with enleuene apostils.

2. AND whanne the dayes of pentecost weren fillid: al the disciplis weren to gidre in the same place, <sup>2</sup> and sudeynli there was made a sowne fro heuene, as of a greet wynde comynge, and it fillid al the hous: where thei saten, <sup>3</sup> and dyuers tungis, as fier appereden to hem, and it sat on eche of hem, <sup>4</sup> and alle weren fillid with the holi goost: and thei bigunnen to speke dyuers langagis as the holi goost zaf to hem for to speke, <sup>5</sup> and there weren in ierusalem, dwelynge iewis religiouse men, of ech naciou that is vndir heuene,

<sup>6</sup> and whanne this vois was made: the multitude cam to gidre, and thei weren astonyed in thougt: for eche man herde hem spekyng in his langage, <sup>7</sup> and alle weren astonyed and wondriden and seiden to gidre/ whether not alle these that speken ben men of galilee <sup>8</sup> and hou herden we eche man his langage in which we ben borun? <sup>9</sup> of parthi and medy and elamyte, and thei that dwellen at mesopotany, iudee, and capadosy, and ponte and asie, <sup>10</sup> frigie

<sup>1</sup> lepod, called.

zauen, gare.

## TYNDALE—1534.

the tyme that the Lorde Iesus went in and out among vs, <sup>22</sup> beginninge at the baptyme of Iohn vnto that same daye that he was taken vp from vs, must one be ordeyned to beare witnes with vs of his resurreccion.

<sup>23</sup> And they appoynted two; Ioseph called Barsabas (whose syr name was Iustus) and Mathias. <sup>24</sup> And they prayed sayinge: thou Lorde which knowest the hertes of all men, shewe whether of these two thou hast chosen <sup>25</sup> that the one maye take the roume of this ministracion and apostleshippe from the which Iudas by transgression fell, that he myght go to his awne place. <sup>26</sup> And they gave forth their lottes, and the lot fell on Mathias, and he was counted with the eleuen Apostles.

2. WHEN the fyfith daye was come, they were all with one accord together in one place. <sup>2</sup> And sodenly ther cam a sounde from heuen, as it had bene the comminge of a myghty wynde, and it filled all the housse where they sate. <sup>3</sup> And ther appered vnto them cloven tonges, lyke as they had bene fyre, and it sate vpon eache of them: <sup>4</sup> and they were all filled with the holy goost, and beganne to speake with other tonges, even as the sprete gave them vtterance.

<sup>5</sup> And ther were dwelinge at Ierusalem Iewes, deuoute men, which were of all nacions vnder heauen. <sup>6</sup> When this was noysed aboute, the multitude came to gether and were astonyed, because that every man hearde them speake his awne toung. <sup>7</sup> They wondred all and marueyled sayinge amonge them selues: Beholde, are not all these which speake, of Galile?

<sup>8</sup> And how here we every man his awne toung wherein we were borne? <sup>9</sup> Parthians, Medes and Elamites, and the inhabitants of Mesopotamia, of Iury, and of Capadocia, of Ponthus and Asia, <sup>10</sup> Phrygia,

## CRANMER—1539.

the tyme that the Lorde Iesus had all his couersacioun amonge vs, <sup>22</sup> beginninge at the baptyme of Iohn, vnto that same daye that he was taken vp from vs) must one be ordeyned, to be a witnes with vs of his resurreccioun.

<sup>23</sup> And they apoynted two, Ioseph which is called Barsabas (whose syr name was Iustus) and Mathias. <sup>24</sup> And when they prayed they sayde: thou Lorde, which knowest the hertes of all men, shewe whether of these two thou hast chosen: <sup>25</sup> that he maye take the roume of thys mynistracion and Apostleshippe, from which Iudas by transgression fell, that he myght go to hys awne place. <sup>26</sup> And they gave forth their lottes, and the lot fel on Mathias, and he was counted with the eleuen Apostles.

2. WHEN the fyfthe dayes were come to an ende, they were all with one accord together in one place. <sup>2</sup> And sodenly ther came a sounde from heauen, as it had bene the commynge of a myghty wynde, and it filled all the house where they sate. <sup>3</sup> And there appered vnto them cloven tonges, lyke as they had bene of fyre, and it sate vpon eache one of them: <sup>4</sup> and they were all filled with the holy goost, and beganne to speake with other tonges, euen as the same sprete gaue them vtterance.

<sup>5</sup> Ther were dwelinge at Ierusalem, Iewes, deuoute men, out of euery nacyon of them that are vnder heauen. <sup>6</sup> When thys was noysed aboute, the multitude came together, and were astonyed, because that euery man hearde them speake with his awne langage. <sup>7</sup> They wondred all, and marueyled, sayinge amonge them selues: beholde, are not all these which speake, of Galile? <sup>8</sup> And how here we euery man his awne toung, wherin we were borne? <sup>9</sup> Parthians, and Medes and Elamites, and the inhabitants of Mesopotamia, and of Iury, and of Capadocia, of Ponthus and Asia, <sup>10</sup> Phrygia and

μένης πνοῆς βιαίως, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι· <sup>3</sup> καὶ ὄψθησαν αὐτοῖς διαμεριζόμενα γλώσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν, <sup>4</sup> καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέρας γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. | <sup>5</sup> Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. <sup>6</sup> γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ πλῆθος καὶ συνεχύθη ὅτι ἤκουον εἰς ἕκαστος τῆ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. <sup>7</sup> ἐξίσταντο δὲ καὶ ἐθαύμαζον, λέγοντες ἑπρὸς ἀλλήλους, | Ὅκ ἰδοὺ πάντες οὗτοι εἰσιν οἱ λαλοῦντες Ἑβραῖοι; <sup>8</sup> καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ἡ ἐγγενήθημεν, <sup>9</sup> Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, <sup>10</sup> Φρυγίαν τε

\* Alex. ἀετοῖς.

† Alex. vel = vel ἡμοῦ.

‡ Alex. ἀποφθέγγεσθαι αὐτοῖς.

\* Rec. + πάντες.

\* Alex. = πρὸς ἀλλήλους.

## GENEVA — 1557.

time that the Lord Iesus was conversant among vs, <sup>22</sup> Beginning at the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordeyned to be a wites with vs of his resurrection. <sup>23</sup> And they appointed two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

<sup>24</sup> And they prayed, saying, Thou Lord, which knowest the hartes of all men, shewe whether of these two thou hast chosen. <sup>25</sup> That the one may take the roume of this ministracion and Apostleship, from which Iudas hath gone astray, that he myght go to his owne place. <sup>26</sup> Then they gaue forth their lottes, and the lot fel vpon Matthias, and he was by a common consent counted with the eleuen Apostles.

2. VVHEN the feast of Pentecoste was come, they were all with one accord together in one place. <sup>2</sup> And sodenly there came a sounde from heauen, as it had bene of a rushing and mighty wynde, and it filled all the house where they sate.

<sup>3</sup> And there appeared vnto them clouen tongues, lyke as they had bene fier, and it sate vpon eche of them. <sup>4</sup> And they were all fylled with the holy Ghost, and began to speake with other tongues, euen as the same Sprite gaue them vtterance. <sup>5</sup> And there were dwelling at Ierusalem, Iewes who feared God, of all nations vnder heauen. <sup>6</sup> When this was noyed about, the multitude came together and were astonied, because that euery man heard them speake his owne tonge.

<sup>7</sup> They wondred all, and maruayled, saying among them selues, Beholde, are not all these which speake, of Galile? <sup>8</sup> Wher then heare we euery man our owne tonge, wherin we were borne? <sup>9</sup> Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus, and Asia, <sup>10</sup> Of Phrygia,

## RHEIMS — 1582.

time that our Lord Iesus went in and went out among vs, <sup>22</sup> beginning from the baptisme of Iohn vntil the day wherin he vvas assumed from vs, there must one of these be made a wittnes wvith vs of his resurrection.

<sup>23</sup> And they appointed tvvo, Ioseph, vvhv vvas called Bársabas, vvhv vvas surnamed Iustus; and Mathias. <sup>24</sup> And praying they said, Thou Lord that knowest the hartes of al men, sherv of these tvvo, one, vvhvth thou hast chosen, <sup>25</sup> to take the place of this ministerie and Apostleship, from the vvhich Iudas hath preuaricated that he might go to his ovvne place. <sup>26</sup> And they gaue them lottes, and the lot fel vpon Mathias, and he vvas numbered vvith the eleuen Apostles.

2. AND vvhvhen the daies of Pentecost vvere accomplished, they vvere all together in one place: <sup>2</sup> and sodenly there vvas made a sound from heauen, as of a vehement vvinde comming, and it filled the whole house vvhvher they vvere sitting. <sup>3</sup> And there appeared to them parted tongues as it were of fire, and it sate vpon euery one of them: <sup>4</sup> and they vvere all replenished vvith the HOLY GHOST, and they began to speake vvith diuerse tongues, according as the HOLY GHOST, gaue them to speake.

<sup>5</sup> And there vvere dvvelling at Hierusalem Ieues, deuout men of euery nation that is vnder heauen. <sup>6</sup> And vvhvhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his ovvne tongue. <sup>7</sup> And they vvere all amased, and marueled saying, Are not lo, al these that speake, Galileans, <sup>8</sup> and howv haue vve heard eche man our ovvne tonge vvhvherin vve vvere borne? <sup>9</sup> Parthians, and Medians, and Elamites, and that inhabithe Mesopotamia, Ievrie, and Cappadocia, Pontus, and Asia, <sup>10</sup> Phrygia,

## AUTHORISED — 1611.

vs all the time that the Lord Iesus went in and out among vs, <sup>22</sup> Beginning from the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordained to be a wittnesse with vs of his resurrection. <sup>23</sup> And they appointed two, Ioseph called Barsabas, who was surnamed Iustus, and Matthias. <sup>24</sup> And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. <sup>25</sup> That hee may take part of this ministry and Apostleship, from which Iudas by transgression fell, that hee might goe to his owne place. <sup>26</sup> And they gaue fourth their lots, and the lot fell vpon Matthias, and hee was numbred with the eleuen Apostles.

2. AND when the day of Pentecost was fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heauen as of a rushing mighty winde, and it filled all the house where they were sitting. <sup>3</sup> And there appeared vnto them clouen tongues, like as of fire, and it sate vpon each of them. <sup>4</sup> And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gaue them vtterance. <sup>5</sup> And there were dwelling at Hierusalem Iewes, deuout men, out of euery nation vnder heauen. <sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that euery man heard them speake in his owne language. <sup>7</sup> And they were all amazed, and marueiled, saying one to another, Behold, are not all these which speake, Galileans? <sup>8</sup> And how heare we euery man in our owne tongue, wherein we were borne? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iudea, and Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and

\* Or, troubled in mind.

καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπίδημοὺντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, <sup>11</sup> Κρήτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεία τοῦ Θεοῦ; <sup>12</sup> Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, ῥί ἂν θέλοι τοῦτο εἶναι; <sup>13</sup> Ἔτεροι δὲ <sup>10</sup> διαχλευάζοντες ἔλεγον, ῥΟτι γλεεύκους μεμεστωμένοι εἰσὶ.

<sup>14</sup> Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς, ῥἈνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ἔμιν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. <sup>15</sup> οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν ἔστι γὰρ ὥρα τρίτῃ τῆς ἡμέρας. <sup>16</sup> ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ, <sup>17</sup> ῥΚαὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύ-

\* Rec. χλευάζοντες.

\* Rec. ἰνύπνια.

## WICLIIF—1380.

and pample egypt, and the parties of libie, that is aboute sirenen, and comelings romayns, and iewis and proselitis <sup>11</sup> men of crete and of arabie we han herd hem spekyng in oure langagis the greet thingis of god; <sup>12</sup> and alle weren astonyed & wonderid and seiden to gidre what wole this thing be? <sup>13</sup> & therer scorned and seiden for these men ben ful of must.

<sup>14</sup> But Petir stood with the enlenene : and reisid vp his vois and spake to hem; ze iewis and al that dwellen at ierusalem, be this knowun to zou and with eris perseye ze my wordis, <sup>15</sup> for not as ze wenen, these ben drunken/ whanne it is the thridde our of the day, <sup>16</sup> but this it is : that was seid bi the prophete iohel, <sup>17</sup> and it schal be in the last dayes the lord seith & schal heelde out my spirit on ech fleisch : I joure sones and joure doustris schuln profecie, and zoure jung men schuln se visions, and joure eldris schuln dreme sweuenes, <sup>18</sup> and on my seruauntis & myn handmaidens, in tho dayes I schal seche out my spirit : and thei schuln profecie, <sup>19</sup> and I schal zeue greet wondris in heuene aboue and signes in erthe binethe : blood and fier and heet of smoke, <sup>20</sup> the sunne schal be turned in to darknesse, and the moone in to blood : bifor that the greet and the opun day of the lord come, <sup>21</sup> and it schal be echc man whiche euer schal clepe to help the name of the lord : schal be saaf.

<sup>22</sup> ze men of israel here ze these wordis/ ihesus of nazareth, a man proued of god, bifor zou bi vertues, and wondris and tokens, which god didde bi hym in the myddil of zou as ze witen, <sup>23</sup> ze turnen-tiden and killid hym bi the hoodis of wickid men : bi counceyl determynd, and bitakun bi the forknowing of god, <sup>24</sup> whom

comelings, strangers. must, new wine. wenen, think. heide, pour, void. sweuenes, dreame. zeue, give. clepe, call. vertues, powers. witen, know.

## TYNDALE—1534.

Pamphilia, and of Egypte, and of the parties of Libia which is besyde Syrene, and straungers of Rome/ Iewes and conuertes, <sup>11</sup> Grekes and Arabians : we haue herde them speake with oure awne tonges the greete workes of God. <sup>12</sup> They were all amased, and wondred sayngie one to another : what meaneth this? <sup>13</sup> Other mocked them sayngie : they are full of newe wyne.

<sup>14</sup> But Peter stepped forth with the cleven, and lift vp his voyce, and sayde vnto them : Ye men of Iewrye, and all ye that inhabite Ierusalem : be this knowne vnto you, and with your eares heare my wordes. <sup>15</sup> These are not dronken, as ye suppose : for it is yet but the thyrd houre of the daye. <sup>16</sup> But this is that which was spoken by the Prophete Iohel : <sup>17</sup> It shalbe in the last dayes sayth God : of my sprete I will poure out vpon all flesshe. And your sonnes and your daughters shall prophesy, and your yonge men shall se visions, and your olde men shall dreme dreames. <sup>18</sup> And on my seruants, and on my honde maydens I will poure out of my sprete in those dayes, and they shall prophesy. <sup>19</sup> And I will shewe wondres in heauen a bove, and tokens in the ert h benethe, blood and fyre, and the vapour of smoke. <sup>20</sup> The sunne shalbe turned into darknes, and the moone into blood before that greate and notable daye of the Lorde come. <sup>21</sup> And it shalbe, that whosoever shall call on the name of the Lorde shalbe saved.

<sup>22</sup> Ye men of Israel heare these wordes. Iesus of Nazareth, a man aproued of God amonge you with myraclis, wondres and signes which God dyd by him in the myddes of you, as ye your selues knowe : <sup>23</sup> hym haue ye taken by the hondes of vnrightewes persons, after he was deliuered by the determinat counsell and forknnowledge of God, and haue crucified and slayne : <sup>24</sup> whom God hath rayسد vp

## CRANMER—1539.

Pamphilia, of Egypte, and of the partyes of Lybia whych is besyde Syren, and straungers of Rome, Iewes & Proselites. <sup>11</sup> Grekes and Arabians : we haue herde them speake in oure awne tonges the greete workes of God. <sup>12</sup> They were all amased, and wondred, sayngie one to another : what meaneth this? <sup>13</sup> Other mocked, sayinge : these men are full of new wyne.

<sup>14</sup> But Peter stepped forth with the eluen, and lyft vp his voyce, and sayde vnto them : Ye men of Iewrye, and all ye that dwell at Ierusalem : be this knowne vnto you, and with your eares heare my wordes. <sup>15</sup> For these are not droncken, as ye suppose, seyngie it is but the thyrd houre of the daye. <sup>16</sup> But this is that whych was spoken by the Prophete Iohel : <sup>17</sup> And it shalbe in the last dayes, sayth God : of my sprete I wyll poure out vpon all flesshe. And your sonnes and your daughters shall prophesy, and your yonge men shall se visions, and your olde men shall dreame dreames. <sup>18</sup> And on my seruautes, and on my hande maydens I wyll poure out of my sprete in those dayes, and they shall prophesy. <sup>19</sup> And I wyll shewe wondres in heauen aboue, and tokens in the ert h benethe, blood and fyre, and the vapour of smoke. <sup>20</sup> The sunne shalbe turned into darknes, and the moone into blood, before that greate and notable daye of the Lorde come. <sup>21</sup> And it shal come to passe, that whosoever shall call on the name of the Lord, shalbe saued.

<sup>22</sup> Ye men of Israel, heare these wordes : Iesus of Nazareth a man aproued of God amonge you with myraclis, wondres and synges, which God dyd by hym in the myddes of you (as ye your selues knowe) <sup>23</sup> hym haue ye taken by the handes of vnrightewes psones, after he was deliuered by the determinat counsell and foreknowledge of God, and haue crucified and slayne him : <sup>24</sup> whom God hath

“ σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὀράσει  
 “ ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἔνπνιοις | ἔνπνιασθήσονται. <sup>18</sup> καὶ γε ἐπὶ  
 “ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ  
 “ τοῦ Πνεύματός μου, καὶ προφητεύσουσι. <sup>19</sup> καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω,  
 “ καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. <sup>20</sup> ὁ ἥλιος μετα-  
 “ στραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἶμα, πρὶν ἢ ἔλθειν τὴν ἡμέραν  
 “ Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. <sup>21</sup> καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα  
 “ Κυρίου, σωθήσεται.” <sup>22</sup> Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους τούτους·  
 “ Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἄπὸ τοῦ Θεοῦ ἀποδοδευμένον | εἰς ὑμᾶς δυνάμει  
 “ καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι’ αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ |  
 “ αὐτὸ οἴδατε, <sup>23</sup> τοῦτον τῇ ὀρισμένη βουλῇ καὶ προγραῦσει τοῦ Θεοῦ ἔκδοτον  
 “ λαβόντες, | διὰ ἡ χειρῶν | ἀνόμων προσπήξαντες ἀνέλιπε· <sup>24</sup> ὃν ὁ Θεὸς ἀνέστησε,

<sup>v</sup> Alex. ἀποδοδευμένον ἀπὸ τοῦ Θεοῦ.

<sup>2</sup> Alex. = καί.

<sup>o</sup> Alex. = λαβόντες.

<sup>b</sup> Alex. χειρῶν.

<sup>c</sup> Rec. ἀνέλιε.

## GENEVA—1557.

and Pamphylia, of Egypt, and of the parties of that Libya, which is besyde Cyrene, and strangers of Rome, and Iewes, and those that were converted to the Jewesh religion. <sup>11</sup> Cretes, and Arabians: we heard them speake in our owne tonges the wonderful workes of God. <sup>12</sup> They were all then amazed, and doubted, saying one to another, What may this be? <sup>13</sup> These men mocked, saying, They are full of newe wyne.

<sup>14</sup> But Peter stepped forth with the Eleuen, and lyft vp his voyce, and sayd vnto them, Ye men of Iurie, and ye all that inhabit Hierusalem, be this known vnto you, and with your eares here my wordes. <sup>15</sup> These are not droncken, as ye suppose, since it is yet but the thyrdre houre of the day. <sup>16</sup> But this is that, which was spoken by the Prophete Ioel, <sup>17</sup> And it shalbe in the last dayes (saith God) I wil powre out of my Spirit vpon all fleshe: and your sonnes, and your daughters shal prophecie, and your yonge men shal see visions, and your olde men shal dreame dreames. <sup>18</sup> And on my seruantes, and on my handemaydens, I wil powre out of my Sprite in those dayes, and they shal prophecie. <sup>19</sup> And I wil shewe wonders in heauen aboue, and tokens in the earth beneth, blood, and fire, and the vapour of smoke. <sup>20</sup> The sunne shalbe turned into darcknes, and the moone into blood, before that great and notable day of the Lord come. <sup>21</sup> And it shalbe, that whoesoer shall call on the name of the Lord, shalbe saued.

<sup>22</sup> Ye men of Israel heare these wordes, That Issvs of Nazaret, a man approued of God among you with notable workes, and wondres, and signes, which God dyd by hym in the myddes of you, as ye your selues knowe: <sup>23</sup> Him I saye haue ye taken by the handes of wrighteousnes persones, after he was deliuered by the determinat counsel, and fore knowledge of God, and haue crucified and slayne: <sup>24</sup> Whome God

## RHEIMS—1582.

and Pamphilia, Ægypt and the partes of Lybia that is about Cyrēnee, and strangers of Rome, Iewes also, and Proselytes, <sup>11</sup> Cretensians, and Arabians: Vve haue heard them speake in our ovvne tonges the great vrvorkes of God. <sup>12</sup> And they were al astonied, and marueled, saying one to another, Vvhat meaneth this? <sup>13</sup> But others deriding said, That these are ful of nevv vyne.

<sup>14</sup> But Peter standing vvith the Eleuen, lifted vp his voyce, and spake to them, Ye men, Iewes, and al you that dvel in Hierusalem, be this known to you, and vvith your eares receiue my vvordes. <sup>15</sup> For these are not druncke, as you suppose, vvhereas it is the third houre of the day: <sup>16</sup> But this is it that vvvas said by the Prophet ioel, <sup>17</sup> And it shal be, in the last daies (saith our Lord) of my Spirit I vvil povvre out vpon al fleshe: and your sonnes and your daughters shal prophecie, and your yong men shal see visions, and your avvncients shal dreame dreames. <sup>18</sup> And vpon my seruants truly, and vpon my handmaidens vvil I povvre out in those daies, of my Spirit, and they shal prophecie: <sup>19</sup> and I vvil giue vvonders in the heauen aboue, and signes in the earth beneth, blood, and fire, and vapour of smoke. <sup>20</sup> The sunne shal be turned into darckenes, and the moone into bloud, before the great and manifest day of our Lord doth come. <sup>21</sup> And it shal be, every one vvhoesoer calleth vpon the name of our Lord, shal be saued.

<sup>22</sup> Ye men of Israel heare these vvordes, Iesus of Nazareth a man approued of God among you, by miracles and vvonders and signes vvvhich God did by him in the middes of you, as you knowv: <sup>23</sup> this same, by the determinate counsel and prescience of God being deliuered, you by the handes of vvicked men haue crucified and slaine. <sup>24</sup> vvhom God hath raised

## AUTHORISED—1611.

Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Iewes and Proselytes, <sup>11</sup> Cretes, and Arabians, wee doe heare them speake in our tongues the wonderfull workes of God. <sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> Others mocking said, These men are full of new wine.

<sup>14</sup> But Peter standing vp with the eleven, lift vp his voice, and said vnto them, Ye men of Iudea, and all ye that dwell at Hierusalem, bee this known vnto you, and hearken to my words: <sup>15</sup> For these are not druncken, as yee suppose, seeing it is but the third houre of the day. <sup>16</sup> But this is that which was spoken by the Prophet Ioel, <sup>17</sup> And it shall come to passe in the last dayes (saith God) I will powre out of my Spirit vpon all flesh: and your sonnes and your daughters shall prophesie, and your yong men shall see visions, and your old men shall dreame dreames: <sup>18</sup> And on my seruants, and on my handmaidens, I will powre out in those daies of my Spirit, and they shall prophesie: <sup>19</sup> And I will shewe wonders in heauen aboue, and signes in the earth beneth: blood, and fire, and vapour of smoke. <sup>20</sup> The Sunne shall be turned into darckenes, and the Moone into blood, before that great and notable day of the Lord come. <sup>21</sup> And it shall come to passe, that whoesoer shall call on the Name of the Lord, shall be saved.

<sup>22</sup> Yee men of Israel, heare these wordes, Iesus of Nazareth, a man approued of God among you, by miracles, wondres, and signes, which God did by him in the midst of you, as yee your selues also know: <sup>23</sup> Him, being deliuered by the determinate counsel and foreknowledge of God, yee haue taken, and by wicked hands, haue crucified, and slaine: <sup>24</sup> Whom God

‘ λύσας τὰς ὠδύνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ’ αὐτοῦ. <sup>25</sup> Δαυὶδ γὰρ λέγει εἰς αὐτὸν, “ Προωρόμην τὸν Κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ· <sup>26</sup> διὰ τοῦτο ἐϋφράνθη| ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκη- νόσει ἐπ’ ἑλπίδι. <sup>27</sup> ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου,| οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. <sup>28</sup> ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.” <sup>29</sup> Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστίν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. <sup>30</sup> προφήτης οὖν ὑπάρχων, καὶ εἰδὸς ὅτι ὄρκω ὤμοσεν αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ <sup>31</sup> τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν,| καθίσει ἐπὶ τοῦ θρόνου αὐτοῦ, <sup>31</sup> προ-

<sup>1</sup> Alex. ἠεράνθη.

<sup>2</sup> Alex. ἄτην.

<sup>3</sup> Alex. = τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν.

<sup>4</sup> Alex. οὔτι.

<sup>5</sup> Alex. ἠκαταλείψη.

## WICLIFF — 1380.

god reisid, whanne sorowis of helle weren vnbunden; bi that that it was in possible that he were holdun of it, <sup>25</sup> for dauith seith of hym I saiz; afer the lord bifor me euermore: for he is on my righthalf that I be not moued, <sup>26</sup> for this thing myn herte ioied and my tunge made ful out ioie, and more ouer my fleisch schal reste in hope; <sup>27</sup> for thou schalt not leue my soule in helle: nether thou schalt zeue thin holi to corrupcioun, <sup>28</sup> thou hast made knowun to me the weyes of lif: thou schalt fille me in myrthe with thy faice;

<sup>29</sup> bretheren be it leful booldli to seye to zou of the patriark dauith for he is deed and biried, and his sepulere is amonge us in to this day, <sup>30</sup> therfor whanne he was a profete, & wist that with a greet ooth god hadde sworn to hym that of the fruyt of his leende, schulde oon sitte on his sect: <sup>31</sup> he seinge afer spake of the resurexioun of crist; for nethir he was lefte in helle: nether his fleisch saiz corrupcioun; <sup>32</sup> god reisid this ihesus: to whom we alle ben witnessis, <sup>33</sup> therfore he was enlaundis by the rijthand of god and thor; the biheest of the holi goost that he toke of the fadir; he schelde out this spirit that ze seen and heren; <sup>34</sup> for dauith stied not in to heuene; but he seith; the lord seide to my lord sitte thou on my rijthalf, <sup>35</sup> til I putte thin enemys the stool of thy feet; <sup>36</sup> therfor moost certeynli wite alle the hous of israel: that god made hym bothe lord and erist; this ihesus whom ze crucifieden;

<sup>37</sup> whanne thei herden these things thei weren conpunt in herte; and thei sciden to petir and to other apostolis; bretheren what schula we do? <sup>38</sup> and petir seide to hem; do ze penance and ech of zou be

1811, 2000. 2500, 2100. leful, laeful. wist, know. leunde, lound. biheest, promise. stied, ascended. wite, know. conpunt, compunct.

## TYNDALE — 1534.

and lowsed the sorowes of death because it was vnpossible that he shuld be holden of it. <sup>25</sup> For David speaketh of him: Afore honde I sawe God alwayes before me: For he is on my ryght honde, that I shuld not be moued. <sup>26</sup> Therefore dyd my hert reioyce, and my tonge was glad. Moreover; also my flesshe schal rest in hope; <sup>27</sup> because thou wilt not leue my soul in hell; nether wilt suffre thyne hoyle to se corrupcion. <sup>28</sup> Thou hast shewed me the wayes of lyfe; and shalt make me full of ioie with thy countenance.

<sup>29</sup> Men and bretheren let me frely speake vnto you of the patriarke David: For he is both deed and buryed; and his sepulere remaineth with vs vnto this daye. <sup>30</sup> Therefore seinge he was a Prophet; and knewe that God had sworne with an othe to him; that the frute of his loynes shuld sit on his seat (in that Christ shulde ryse agayne in the flesshe) <sup>31</sup> he sawe before; and spake in the resurreccion of Christ; that his soule shulde not be left in hell: nether his flesshe shuld se corrupcion. <sup>32</sup> This Iesus hath God raysyd vp; wher of we all are witnesses.

<sup>33</sup> Sence now that he by the right honde of God exalted is; and hath receaved of the father the promyse of the holy goost; he hath sheed forth that which ye nowe se and heare. <sup>34</sup> For David is not ascendyd into heauen; but he sayde. The Lorde sayde to my Lorde sit on my right honde, <sup>35</sup> vntill I make thy foes thy fote stole. <sup>36</sup> So therefore let all the house of Israel knowe for a surty; that God hath made the same Iesus whom ye have crucified; lorde and Christ.

<sup>37</sup> When they herde this; they were pricked in their hertes; and sayd vnto Peter and vnto the other Apostles: Ye men and bretheren what shall we do? <sup>38</sup> Peter sayde vnto them: repent and be

## CRANMER — 1539.

raysyd vp, and lowsed the sorowes of death, because it was vnpossible, that he shuld be holden of it. <sup>25</sup> For Dauid speaketh of him: Afore hande I sawe God alwayes before me: for he is on my right hande, that I shuld not be moued. <sup>26</sup> Therefore dyd my hert reioyce, and my tonge was glad. Moreover also my flesshe shall rest in hope, <sup>27</sup> because thou wilt not leaue my soule in hell, nether wilt thou suffre thine hoyle to se corrupcion. <sup>28</sup> Thou hast shewed me the wayes of lyfe: thou shalt make me full of ioie with thy countenance.

<sup>29</sup> Ye men and bretheren, let me frely speake vnto you of the patriarke Dauid: For he is both deed and buryed, and his sepulere remaineth with vs vnto this daye. <sup>30</sup> Therefore, seinge he was a Prophet, and knewe that God had sworne with an othe to him, that Christ (as concernyng the flesshe) shulde come of the frute of his loynes, and on his seat, <sup>31</sup> he knowyng this before, spake of the resurreccioun of Christ, that his soule shulde not be left in hell: nether his flesshe shuld se corrupcion. <sup>32</sup> This Iesus hath God raysyd vp, wherof we all are witnesses.

<sup>33</sup> Sence now that he by the ryght hande of God exalted is, and hath receaued of the father the promyse of the holy Goost, he hath sheed forth this (gyfte) which ye now se and heare. <sup>34</sup> For Dauid is not ascendid into heuen: but he sayeth: The Lord sayd to my Lord: syt thou on my right hande, <sup>35</sup> vntill I make thy foes thy fote stole. <sup>36</sup> So therefore, let all the house of Israel knowe for a surty, that God hath made that same Iesus (whom ye haue crucified) Lorde and Christ.

<sup>37</sup> When they herde this, they were pricked in their hertes, and sayd vnto Peter, and vnto the other Apostles: Ye men and bretheren what shall we do? <sup>38</sup> Peter sayde vnto them: repent of youre synnes,

‘ ἰδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι <sup>30</sup> οὐ<sup>1</sup> <sup>2</sup>κατελείφθη<sup>3</sup> ἡ ψυχὴ  
 αὐτοῦ | εἰς ἄδου <sup>4</sup> οὐδὲ<sup>5</sup> ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. <sup>32</sup> τοῦτον τὸν Ἰησοῦν ἀνέ-  
 στησεν ὁ Θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. <sup>33</sup> τῇ δεξιᾷ οὖν τοῦ Θεοῦ  
 ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ πατρὸς,  
 ἐξέχεε<sup>6</sup> τούτο ὃ ὑν ὑμεῖς | βλέπετε καὶ ἀκούετε. <sup>34</sup> οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς  
 οὐρανοὺς, λέγει δὲ αὐτὸς, “ Ἐῖπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου.  
 “ <sup>35</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” <sup>36</sup> Ἀσφαλῶς οὖν  
 γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι <sup>7</sup> καὶ<sup>8</sup> κύριον <sup>9</sup> αὐτὸν καὶ Χριστὸν | ὁ Θεός  
 ἐποίησε τούτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.’

<sup>37</sup> Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς  
 λοιποὺς ἀποστόλους, ‘ Τί ποιήσομεν, ἄνδρες ἀδελφοί;’ <sup>38</sup> Πέτρος δὲ ἔφη πρὸς

<sup>1</sup> Alex. = ἡ ψυχὴ αὐτοῦ.<sup>2</sup> Alex. οὔτε.<sup>3</sup> Alex. τοῦτο, ὃ ἡμίς.<sup>4</sup> Rec. = καί.<sup>5</sup> Rec. καὶ Χριστὸν αὐτῶν.

## GENEVA—1557.

hath raised vp, and loosed the sorrowes of death, because it was vnpossible that he should be holden of it. <sup>25</sup> For Dauid speaketh of hym, I beheld the Lord alwayes before me: for he is at my ryght hand, that I should not be moued. <sup>26</sup> Therefore dyd my hart reioyce, and my tongue was glad: moreouer also, my fleshe shal rest in hope: <sup>27</sup> Because thou wilt not leaue my soule in graue, nether wilt suffer thine Holy one to se corruption. <sup>28</sup> Thou hast shewed me the wayes of life, and shalt make me full of ioye with thy countenance.

<sup>29</sup> Men and brethren, I may freely speake vnto you of the Patriarche Dauid, For he is both dead and buried, and his sepulchre remayneth with vs vnto this day. <sup>30</sup> Therefore, seyng he was a Prophet, and knewe that God had sworne with an othe to hym, that Christe, as concerning the fleshe, should come of the frute of his loynes, and syt on hys seat. <sup>31</sup> He knowyng this before, spake of the resurrection of Christe, That his soule should not be left in graue, nether his fleshe shulde se corruption. <sup>32</sup> This Iesus hath God rased vp, wher of we all are wytnesses.

<sup>33</sup> Since now that he by the ryght hand of God hath bene exalted, and hath receaued of his Father the promise of the holy Gost, he hath shed forth this which ye now se and heare. <sup>34</sup> For Dauid is not ascendid into heauen, but he sayeth, The Lord sayd to my Lord, Syt at my ryght hand, <sup>35</sup> Vntyl I make thy foes thy fote stole. <sup>36</sup> So therefore, let al the house of Israel knowe for a surty, that God hath made him both Lord, and Christe, this Iesus I say whome ye haue crucified.

<sup>37</sup> When they heard this, they were pricked in their hartes, and sayd vnto Peter and vnto the other Apostles, Men and brethren, what shal we do? <sup>38</sup> Then Peter sayd vnto them, Amend your liues, and be baptized

## RHEIMS—1582.

vp loosyng the sorrowes of hel, according as it vvas impossible that he should be holden of it. <sup>25</sup> For Dauid saith concerning hym, I foresaw the Lord in my sight alwayes: because he is at my ryght hand that I be not moued. <sup>26</sup> For this, my hart hath been glad and my tongue hath reioyced: moreover my flesh also shal rest in hope. <sup>27</sup> Because thou wilt not leaue my soul in hel, nor giue thy Holy one to see corruption. <sup>28</sup> Thou hast made knowen to me the wayes of life: thou shalt make me full of ioyfulness with thy face.

<sup>29</sup> Ye men, brethren, let me boldly speake to you of the Patriarch Dauid: that he died, and vvas buried: and his sepulchre is with vs vntil this present day. <sup>30</sup> Vwhereas therefore he vvas a Prophet, and knewe that by an othe God had sworne to him that of the fruite of his loynes there should sit vpon his seate: <sup>31</sup> forseing he spake of the resurrection of Christ, for neither vvas he left in hel, neither did his flesh see corruption. <sup>32</sup> This Iesus hath God raised againe, vvhreeof al vve are vvitnesses.

<sup>33</sup> Being exalted therefore by the right hand of God, and hauing receiued of his father the promise of the holy Ghost, he hath povred out this vvhom you see and heare. <sup>34</sup> For Dauid ascended not into heauen: but he saith, Our Lord hath said to my Lord, sit on my right hand, <sup>35</sup> vntil I make thine enemies the footstoolle of thy feete. <sup>36</sup> Therefore let al the house of Israell know most certainly that God hath made him both Lord, and CHRIST, this Iesus, vvhom you haue crucified.

<sup>37</sup> And hearing these things, they were compuncte in hart, and said to Peter and to the rest of the Apostles, Vvhat shal vve doe men, brethren? <sup>38</sup> But Peter said to them, Doe penance, and be euery one

## AUTHORISED—1611.

bath raised vp, hauing loosed the paines of death: because it was not possible that hee should be holden of it. <sup>25</sup> For Dauid speaketh concerning him, I foresaw the Lord alwayes before my face, for he is on my right hand, that I should not be moued. <sup>26</sup> Therefore did my heart reioyce, and my tongue was glad: Moreouer also, my flesh shall rest in hope, <sup>27</sup> Because thou wilt not leaue my soule in hell, neither wilt thou suffer thine Holy one to see corruption. <sup>28</sup> Thou hast made knowen to mee the wayes of life, thou shalt make mee full of ioy with thy countenance. <sup>29</sup> Men and brethren, let me freely speake vnto you of the Patriarch Dauid, that he is both dead and buried, and his sepulchre is with vs vnto this day: <sup>30</sup> Therefore being a Prophet, and knowing that God had sworne with an oath to him, that of the fruit of his loines, according to the flesh, hee would raise vp Christ, to sit on his throne: <sup>31</sup> He seeing this before, spake of the resurrection of Christ, that his soule was not left in hell, neither his flesh did see corruption. <sup>32</sup> This Iesus hath God raised vp, whereof we all are witneses. <sup>33</sup> Therefore being by the right hand of God exalted, and hauing receiued of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and heare. <sup>34</sup> For Dauid is not ascendid into the heauens, but he saith himselfe, The Lord said vnto my Lord, Sit thou on my right hand, <sup>35</sup> Until I make thy foes thy footstoolle. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Iesus, whom ye haue crucified, both Lord and Christ.

<sup>37</sup> Now when they heard this, they were pricked in their heart, and said vnto Peter, and to the rest of the Apostles, Men and brethren, What shall we doe? <sup>38</sup> Then Peter said vnto them, Repent, and be

<sup>1</sup> Or, I may.

αὐτοὺς, Ἐμετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος. <sup>39</sup> ὑμῶν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσῃται Κύριος ὁ Θεὸς ἡμῶν. <sup>40</sup> Ἐτέροις τε λόγοις πλείοσι <sup>ο</sup>διεμαρτύρητο| <sup>ρ</sup>καὶ παρεκάλει| λέγων, Ἐσώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. <sup>41</sup> Οἱ μὲν οὖν <sup>α</sup>ἀσμένως| ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλιαι.

<sup>42</sup> Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. <sup>43</sup> ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλὰ τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. <sup>44</sup> πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, <sup>45</sup> καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε· <sup>46</sup> καθ' ἡμέραν

<sup>ο</sup> Alex. διαμαρτύρητο.

<sup>ρ</sup> Alex. καὶ παρεκάλει αὐτούς.

## WICLIFF—1380.

baptisid in the name of ihesus crist, in to remyssion of youre synnes, and ze schulu take the gifte of the holi goost, <sup>39</sup> for the bihest is to you and to youre sones, & to alle that hen fer: whiche euer oure lord god hath lepid; <sup>40</sup> also with other wordis ful many he witnessid to hem: and monestid hem and seide, be ze saued for this schrewid generacioun, <sup>41</sup> than thei that receyueden his word wenen baptisid; and in that day souls wenen encresid: aboute thre thousand.

<sup>42</sup> And wenen lastyng stable in the techynge of the apostlis & in comynyng of the brekinge of breed and in priers, <sup>43</sup> and drede was made to eche man, and many wondris and signes, weren don by the apostlis in ierusalem, and greet drede was in alle; <sup>44</sup> & alle that bileneden weren to gidre: and hadden alle thingis comyn; <sup>45</sup> thei selden possessiouns and catel & departiden tho thingis to alle men, as it was nede to eche; <sup>46</sup> and eche day thei dwelliden stably with o wille in the temple, and braken bred aboute housis: and token mete with ful out ioie and sympleness of herte, <sup>47</sup> and heriden togidre god and hadden grace to alle the folk; and the lord encresid hem, that weren made saaf eche day in the same thing.

3. AND Petir & Iohn wenten up in to the temple: at the nynthe oure of preinyng; <sup>2</sup> and a man that was lame for the wombe of his modir was borun; and was leid eche day at the gate of the temple that is seid feir: to axe almes of men that entriden in to the temple; <sup>3</sup> this whanne he saie Petir and Iohn bigynnyng to entre in to the temple: preid that he schulde take almes; <sup>4</sup> and petir with iohn bihelde on hym and seide, biholde thou in to vs; <sup>5</sup> and he bihelde in to hem; and hopid that he schulde take summe what of hem; <sup>6</sup> but Petir seide, I haue nether siluer ne gold; but that that I haue I geue to the;

bihest, promysse, lepid, called, entel, chatted, or, lord, n. praised, soue, givere.

## TYNDALE—1534.

baptised every one of you in the name of Iesus Christ for the remission of synnes, and ye shall receive the gifte of the holy goost. <sup>39</sup> For the promyse was made vnto you and to youre chyldren and to all that are afarre: even as many as the Lorde oure God shall call. <sup>40</sup> And with many other wordes bare he witness and exhorted them sayinge: Save youre selves from this vtowarde generacion. <sup>41</sup> Then they that gladly receaved his preachynge were baptised: and the same daye, ther were added vnto them aboute thre thousande soules.

<sup>42</sup> And they continued in the Apostles doctrine and fellowschipe, and in breakyng of breed, and in prayer. <sup>43</sup> And feare came ower every soule. And many wondres and signes were shewed by the Apostles. <sup>44</sup> And all that belevyd kept them selves to gedder, and had all thinges comen; <sup>45</sup> and solde their possessions and goodes; and departed them to all men, as every man had nede. <sup>46</sup> And they continued dayly with one acorde in the temple, and brake breed in every housse; and dyd cate their meate to gedder with gladnes and singlenes of hert; <sup>47</sup> praysyng God and had favour with all the people. And the Lorde added to the congregacion dayly soche as shuld be saved.

3. PETER and Iohn went vp togedder into the temple at the nynthe houere of prayer. <sup>2</sup> And ther was a certayne man halt from his mothers wombe, whom they brought and layde at the gate of the temple called beautifull, to axe almes of them that entred into the temple. <sup>3</sup> Which same when he sawe Peter and Iohn, that they wolde in to the temple, desyred to receive an alme. <sup>4</sup> And Peter fastened his eyes on him with Iohn and sayde: looke on vs. <sup>5</sup> And he gaue hede vnto them, trustyng to receive somthinge of them. <sup>6</sup> Then sayd Peter: Silver and golde haue I none;

## CRANMER—1539.

and be baptysed euery one of you in the name of Iesus Chryst for the remission of synnes, and ye shall receive the gifte of the holy goost. <sup>39</sup> For the promyse was made vnto you and to youre chyldren, & to all that are a farr of, euen as many as the Lorde oure God shall call. <sup>40</sup> And wyth many other wordes bare he witness, & exhorted them, sayinge: Saue youre selves from thys vtowarde generacyon. <sup>41</sup> Then they that gladly receaved his preachynge, were baptised: and the same daye ther were added vnto them aboute thre thousande soules.

<sup>42</sup> And they contynued in the Apostles doctrine and fellowschippe, and in breakyng of breed, and in prayers. <sup>43</sup> And feare came ouer euery soule. And many wondres and signes were shewed by the Apostles. (at Ierusalem. And great feare came vpon all men). <sup>44</sup> And all that beleued, kept them selues together, and had all thinges comen, <sup>45</sup> and solde their possessions and gooddes, and parted them to all men, as euery man had nede. <sup>46</sup> And they contynued dayly wyth one acorde in the temple, and brake breed from house to house, and dyd eate their meate together, with gladnes and singlenes of hert, <sup>47</sup> praysyng God, and had fauour wyth all the people. And the Lorde added to the congregacyon dayly, soch as shuld be saued.

3. PETER and Iohn went vp together into the temple at the nyntth houere of prayer. <sup>2</sup> And a certayne man that was halt from his mothers wombe, was brought, whom they layde daillie at the gate of the temple (which is called beautifull) to aske almes of them that entred into the temple. <sup>3</sup> When he sawe Peter and Iohn that they wolde into the temple, he desyred to receive an alme. <sup>4</sup> And Peter fastened his eyes on hym wyth Iohn, and sayde: loke on vs. <sup>5</sup> And he gaue hede vnto them, trustyng, to receive some thinge of them. <sup>6</sup> Then sayde Peter: Syluer and golde haue I none, such as I haue, geue I the.

τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, <sup>47</sup> αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

III. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν ἐπὶ τὴν ὄραν τῆς προσευχῆς τὴν ἐννάτην. <sup>2</sup> καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθου καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίων, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. <sup>3</sup> ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιεῖν εἰς τὸ ἱερόν, ἠρώτα ἐλεημοσύνην λαβεῖν· <sup>4</sup> ἀτεινίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε, Ἐλέψου εἰς ἡμᾶς. <sup>5</sup> Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. <sup>6</sup> εἶπε δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ

<sup>4</sup> Alex. = ἀπέμνωσ.

## GENEVA.—1557.

every one of you in the Name of Iesus Christe for the remission of synnes : and ye shal recceave the gyft of the holy Ghost. <sup>39</sup> For the promise was made vnto you, and to your chyldren, and to all that are a farre of, euen as many as the Lord our God shal call.

<sup>40</sup> And with many other wordes he be sought, and exhorted them, saying, Saue your selues from this vntowarde generation. <sup>41</sup> Then they that gladly recceaued his preaching, were baptized : and the same day, there were added to the Church, a-bout three thousand soules. <sup>42</sup> And they continued in the Apostles doctrine, and fellowship, and in breakyng of bread, and in prayers. <sup>43</sup> And feare came ouer euyery soule : and many wondres and signes were shewed by the Apostles. <sup>44</sup> And all that beleued, kept them selues together, and had all things commen. <sup>45</sup> And solde their possessions and goodes, and departed them to all men, as euyery man had neede. <sup>46</sup> And they continued daily with one accorde in the temple, and breking bread at home, dyd eat their meat together, with gladnes and singlenes of hart : <sup>47</sup> Praying God, and had fauour with all the people. And the Lord added to the Church daily, suche as should be saued.

3. NOW, Peter and Iohn went vp together in to the temple, at the nynthe houre of prayer. <sup>2</sup> And a certaine man halt from his mothers wombe, was caryed, whome they layd at the gate of the temple called Beautyfull, to aske almes of them that entred into the temple. <sup>3</sup> Which seying Peter and Iohn, that they woldt entre into the temple, desired to recceave an almes. <sup>4</sup> And Peter earnestly beholding hym with Iohn, sayd, Loke on vs. <sup>5</sup> And he gaue hede vnto them, trustyng to reccease some thing of them. <sup>6</sup> Then sayd Peter, Syluer and golde haue I none, suche as I haue,

## RHEIMS—1582.

of you baptized in the name of Iesus Christ for remission of your synnes : and you shal recceiue the gift of the holy Ghost. <sup>39</sup> For to you is the promise, and to your children, and to al that are farre of, vvhomsoeuer the Lord our God shal call. <sup>40</sup> Vvith very many other vvordes also did he testifie, and exhorted them, saying, Saue your selues from this peruerse generation. <sup>41</sup> They therefore that recceiued his vvord, vvere baptized : and there vvere added in that day about threethousand soules. <sup>42</sup> And they vvere perseuering in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers. <sup>43</sup> And feare came vpon euyery soul : many vvonders also and signes vvere done by the Apostles in Hierusalem, and there vvvas great feare in al. <sup>44</sup> Al they also that beleueed, vvere together, and had al things commen. <sup>45</sup> Their possessions and substance they sold, and deuided them to al, according as euyery one had neede. <sup>46</sup> Daily also continuing vvith one accord in the temple, and breaking bread from house to house, they tooke their meate vvith ioy and simplicitie of hart : <sup>47</sup> praising God, and hauing grace vvith al the people. And our Lord increased them that should be saued, daily together.

3. AND Peter and Iohn vvent vp into the temple, at the ninth houre of praiser. <sup>2</sup> And a certaine man that vvvas lame from his mothers vvombe, vvvas caryed : vvhom they laid euery day at the gate of the temple, that is called Specious, that he might aske almes of them that vvent into the temple. <sup>3</sup> He, vvhen he had seen Peter and Iohn about to enter into the temple, asked to recceiue an almes. <sup>4</sup> But Peter vvith Iohn looking vpon him, said, Looke vpon vs. <sup>5</sup> But he looked earnestly vpon them, hoping that he should recceiue some thing of them. <sup>6</sup> But Peter said, Siluer and gold I haue not, but that vvich I

## AUTHORISED—1611.

baptized euery one of you in the Name of Iesus Christ, for the remission of synnes, and ye shal recceiue the gift of the holy Ghost. <sup>39</sup> For the promise is vnto you, and to your children, and to all that are asfarre off, euen as many as the Lord our God shall call. <sup>40</sup> And with many other vvords did hee testifie and exhort, saying, Saue your selues from this vntoward generation.

<sup>41</sup> Then they that gladly recceiued his vvord, were baptized : and the same day there were added vnto them about three thousand soules. <sup>42</sup> And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And feare came vpon euyery soule : and many wondres and signes were done by the Apostles. <sup>44</sup> And all that beleueed were together, and had all things commen. <sup>45</sup> And sold their possessions and goods, and parted them to all men, as euyery man had need. <sup>46</sup> And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladnesse and singlenesse of heart. <sup>47</sup> Praying God, and hauing fauour with all the people. And the Lord added to the Church daily such as should be saued.

3. NOWE Peter and Iohn went vp together into the Temple at the houre of prayer, being the ninth houre. <sup>2</sup> And a certain man lame from his-mothers wombe was caryed, whom they layd daily at the gate of the Temple which is called Beautyfull, to aske almes of them that entred into the Temple. <sup>3</sup> Who seeing Peter and Iohn about to go into the Temple, asked an almes. <sup>4</sup> And Peter fastening his eyes vpon him, with Iohn, said, Looke on vs. <sup>5</sup> And he gaue heede vnto them, expecting to recceiue some thing of them. <sup>6</sup> Then Peter said, Siluer and gold haue I none,

\* Or, at home.

‘ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἔγειραι καὶ περιπάτει.’ <sup>7</sup> Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἑσπερεύθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, <sup>8</sup> καὶ ἐξάλλομενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. <sup>9</sup> καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν. <sup>10</sup> ἐπεγίνωσκόν τε| αὐτὸν ὅτι ὄυτος| ἦν ὁ πρὸς τὴν ἑλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

<sup>11</sup> Κρατοῦντος δὲ αὐτοῦ| τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῆ καλουμένη Ὡλομόνος,| ἔκθαμβοι. <sup>12</sup> ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, ἄνδρες Ἰσραηλίται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν ἄτι ἀνεύχετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκῶσι τοῦ περιπατεῖν αὐτόν;

<sup>7</sup> Alex. ἤγειρε αὐτόν.

<sup>8</sup> Alex. ἔι.

<sup>9</sup> Alex. αὐτός.

<sup>10</sup> Rec. τοῦ ἰαθίστου χωλοῦ.

<sup>11</sup> Rec. Σολομώντος.

## WICLIFF—1380.

in the name of ihesus crist of nazareth rise thou up <sup>7</sup> and he took him by the righthand and heued him up <sup>8</sup> anon his leggis and his feet wren souldid to gidre <sup>9</sup> <sup>z</sup> he leppid and stode, and wandrid, and he entrid with hem in to the temple, and wandrid; and leppid and heried god,

<sup>9</sup> and alle the puple saw hym walkynge and herieden god <sup>10</sup> <sup>z</sup> thei knewen hym; that he it was that sat at almes at the feire zate of the temple; <sup>z</sup> thei wern fillid with wondrynge and stonyng of mynde in that thing that biñfide to hym; <sup>11</sup> but whanne thei sizen petir and ioun; alle the puple ranne to hem at the porche that was clepid of solomon, and wondriden greetli;

<sup>12</sup> and petir sij; and answerd to the puple; men of israel: what wondren ze in this thing; ether what biholden ze us as bi oure vertu, ether power, we maden this man for to walke: <sup>13</sup> god of abraham and god of Isaac; and god of iacob, god of oure fadiris hath glorified his sone ihesus; whom ze bitrayden: <sup>z</sup> denyeden bifor the face of pilat; whanne he demed hym to be deluycrie; <sup>14</sup> but ze denyeden the holy; and axeden a man-sleer to be zoun to zou; <sup>15</sup> and ze slowen the maker of lif; whom god reisid for deuth; of whom we ben witnessis; <sup>16</sup> and in the feith of his name he hath confermed this man whom ze seen; <sup>z</sup> knowun; the name of hym; and the feith that is bi hym; <sup>zaf</sup> to this man ful helthe in the sijt of alle zou.

<sup>17</sup> and now britheren I woot; that bi vn witynge ze diden as also zoure princes; <sup>18</sup> but god that bifor teeld bi the mouth of alle profetis, that his crist schulde suffre; hath fillid so; <sup>19</sup> therfor be ze repentant; and be ze conuertid; that zoure synnes be don awey; that whanne the tymes of

## TYNDALE—1534.

suche as I have; geve I the. In the name of Iesu Christ of Nazareth; ryse vp and walke. <sup>7</sup> And he toke hym by the right honde; and lifte him vp. And immediaty his fete and anclebones receaved strenght. <sup>8</sup> And he sprange; stode and also walked; and entred with them into the temple; walkinge and leapinge and laudynge God.

<sup>9</sup> And all the people sawe him walke and laude God. <sup>10</sup> And they knewe him; that it was he which sate and begged at the beutifull gate of the temple. And they wondred and were sore astonnyed at that which had happened vnto him. <sup>11</sup> And as the halt which was heeled; helde Peter and Iohn; all the people ranne amased vnto them in Salomons porche.

<sup>12</sup> When Peter sawe that; he answered vnto the people. Ye men of Israel; why maruayle ye at this; or why looke ye so stedfastly on vs; as though by oure awne power or holynes; we had made this man goo? <sup>13</sup> The God of Abraham; Isaac and Jacob; the God of oure fathers hath glorified his sonne Iesus; whom ye deluyered; and denyed in the presence of Pylate; when he had iudged him to be lowed. <sup>14</sup> But ye denyed the holy and iust; and desyred a murtherer to be geuen you; <sup>15</sup> and kylled the Lorde of lyfe; whom God hath rayssed from deeth; of the which we are wytnesses. <sup>16</sup> And his name thorow the fayth of his name; hath made this man sound; whom ye se and knowe. And the fayth which is by him; hath geuen to him this health in the presence of you all.

<sup>17</sup> And now brethren I wote well that thorow ignoraunce ye did it; as dyd also youre heddes. <sup>18</sup> But those thinges which God before had shewed by the mouth of all his Prophetes; how that Christ shuld suffre; he hath thus wyse fulfilled. <sup>19</sup> Repent ye therfore and turne; that youre synnes may be done away; when the tyme of refresshynge commeth; which we

## CRANMER—1539.

In the name of Iesus Christ of Nazareth, ryse vp and walke. <sup>7</sup> And he toke hym by the ryght hande, and lyfte hym vp. And immediatly his fete and anclebones receaved strenght. <sup>8</sup> And he sprange, stode, and walked, and entred wyth them into the temple, walkynge, and leapyng, and praysynge God.

<sup>9</sup> And all the people sawe him walke and prayse God. <sup>10</sup> And they knewe hym, that it was he, which sate and begged at the beutifull gate of the temple. And they wondred and were sore astonnyed at that which had happened vnto hym. <sup>11</sup> And as the halt which was heeled, helde Peter and Iohn, all the people ranne amased vnto them in the porche that is called Salomons.

<sup>12</sup> When Peter sawe that, he answered vnto the people. Ye men of Israel, why maruayle ye at this, or why loke ye so on vs, as though by oure awne power or strength we had made thys man go? <sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of oure fathers hath glorified his sone Iesus, whom ye deluyered, and denyed in the presence of Pylate, when he had iudged hym to be loosed. <sup>14</sup> But ye denyed the holy and iust, and desyred a murtherer to be geuen you, and kylled the Lorde of lyfe, whom God hath rayssed from deeth, of the which we are wytnesses. <sup>16</sup> And hys name thorow the fayth of his name, hath made thys man sound, whom ye se and knowe. And the fayth which is by hym, hath geuen to hym thys health in the presence of you all.

<sup>17</sup> And now brethren, I wote that thorow ignoraunce ye dyd it, as dyd also youre rulers. <sup>18</sup> But God (which before had shewed, by the mouth of all his Prophetes, how that Chyrst shuld suffre) hath thus wyse fulfilled. <sup>19</sup> Let it repente you thys way fulfilled, and conuert, that youre synnes maye be done away, when the tyme of

souldi l. strengthened, heried, praised. clepid, called. vertu, strength demed, iudged. zoun, stern. woot, know witynge, knowing.

13 ὁ Θεὸς Ἀβραὰμ καὶ 10 Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν ὃν ὑμεῖς 7 μὲν | παρεδώκατε, καὶ ἠρνήσασθε 9 αὐτὸν | κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. 14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἤτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, 15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. 17 καὶ ὑν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὡσπερ καὶ οἱ ἄρχοντες ὑμῶν· 18 ὁ δὲ Θεὸς ἅ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν 5 αὐτοῦ παθεῖν τὸν Χριστὸν, | ἐπλήρωσεν οὕτω. 19 μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,

<sup>10</sup> Alex. (ὁ) Θεός Ἰσαὰκ καὶ (ὁ) Θεός.

<sup>7</sup> Rec. = μὲν.

<sup>9</sup> Alex. = αὐτόν.

<sup>5</sup> Alex. παθῖν τὸν Χριστὸν αὐτοῦ.

## GENEVA—1557.

geue I thee, In the Name of Iesus Christe of Nazareth, ryse vp and walke.

7 And he toke hym by the right hand, and lift hym vp : and immediatly his fete and anclebones receaved strength. 8 And he leaped vp, stode, and also walked, and entred with them into the temple, walking and leaping, and laudying God. 9 And all the people sawe hym walke and laude God. 10 And they knewe him, that it was he which sate to receave almes at the Beutyful gate of the temple : and they wondred and were sore astonied at that, which had happened vnto hym. 11 And as the halt which was healed, helde Peter and Iohn, al the people ran amased vnto them in the porche which is called Solomons.

12 When Peter sawe that, he answered vnto the people, Ye men of Israel, why maruaile ye at this? or why loke ye so stedfastly on vs, as though by our owne power or godlines, we had made this man go? 13 The GOD of Abraham, and Isaac and Iacob, the GOD of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denyed in the presence of Pilate, when he had iudged hym to be deliuered. 14 But ye denyed the Holy and iust, and desired a murderher to be geuen you. 15 And kylled the Lord of lyfe, whome God hath rayseed from death, of the which thing we are wytnesses. 16 And his Name, hath made this man sounde, whom ye se, and knowe, through faith in his Name. And the faith which is by hym, hath geuen to hym this health in the presence of you al. 17 And now brethren, I wot wel that through ignorance ye dyd it, as dyd also your Gouverners. 18 But those things which God before had shewed, by the mouth of all his Prophetes, how that Christe should suffre, he hath thus wyse fulfilled.

19 Repent ye therefore, and turne, that your synnes may be wiped away, since

## RHEIMS.—1582.

haue, the same I giue to thee : In the name of IESUS CHRIST of Nazareth arise, and vvalke. 7 And taking his right hand, he lifted him vp, and forthvvith his fete and soles vvere made strong. 8 And springing he stodee, and vvalked : and vvent in vvith them into the temple vvalking, and leaping, and praising God. 9 And al the people savv him vvalking and praising God. 10 And they knevv him, that it vvvas he vvwhich sate for almes at the Specious gate of the temple : and they vvere exceedingly astonied and agast at that that had chaunced to him. 11 And as he held Peter and Iohn, al the people ranne to them vvnto the porche vvwhich is called Salomons, vvondering.

12 But Peter seing them, made ansvver to the people, Ye men of Israel, vvhy maruel you at this, or vvhy looke ye vpon vs, as though by our povver or holines vve haue made this man to vvalke?

13 The God of Abraham, and the God of Isaac, and the God of Iacob, the God of our fathers hath glorified his sonne Iesus, vvhom you in deede deliuered and denied before the face of Pilate, he iudging him to be released. 14 But you denied the holy and the iust one, and asked a mankiller to be giuen vvnto you. 15 but the authour of life you killed, vvhom God hath raised from the dead, of vvwhich vve are vvitnesses. 16 And in the faith of his name, this man vvhom you see and knovv, his name hath strengthened : and the faith vvwhich is by him, hath giuen this perfect health in the sight of al you.

17 And novv (brethren) I knovv that you did it through ignorance, as also your princes. 18 But God vvho foreshevvved by the mouth of al the prophets, that his CHRIST should suffer, hath so fulfilled it.

19 Be Penitent therefore and conuert, that

## AUTHORISED—1611.

but such as I haue, giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke. 7 And hee tooke him by the right hand, and lift him vp: and immediatly his fete and ancle bones receiued strength. 8 And hee leaping vp, stood, and walked, and entred with them into the Temple, walking, and leaping, and praising God. 9 And all the people saw him walking, and praising God. 10 And they knew that it was hee which sate for almes at the beautifull gate of the Temple: and they were filled with wonder and amazement at that which had happened vnto him. 11 And as the lame man which was healed, held Peter and Iohn, all the people ran together vnto them in the porch, that is called Solomons, greatly wondring.

12 And when Peter saw it, hee answered vnto the people, Yee men of Israel, why maruell ye at this? or why looke ye so earnestly on vs, as though by our own power or holinesse we had made this man to walke? 13 The God of Abraham, and of Isaac, and of Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye deliuered vp, and denied him in the presence of Pilate, when he was determined to let him goe. 14 But ye denied the Holy one, and the iust, and desired a murderer to bee granted vnto you. 15 And killed \* the Prince of life, whom God hath raised from the dead, whereof we are witnesses. 16 And his Name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath giuen him this perfect soundnesse in the presence of you all. 17 And now brethren, I wote that through ignorance ye did it, as did also your rulers. 18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, hee hath so fulfilled.

19 Repent yee therefore, and be conuerted, that your sins may be blotted out,

\* Or, author.

ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, <sup>20</sup> καὶ ἀποστείλῃ  
τὸν <sup>a</sup> προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστὸν, <sup>21</sup> ὃν δεῖ οὐρανὸν μὲν δέξασθαι  
ἄχρι χρόνιου ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος <sup>b</sup> τῶν  
ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. <sup>22</sup> Μωσῆς μὲν <sup>c</sup> ἀπὸς τοὺς πατέρας | εἶπεν,  
“Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς  
ἐμέ· αὐτοῦ ἀκούσσετε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. <sup>23</sup> Ἔσται δὲ, πᾶσα  
“ψυχὴ, ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.”  
<sup>24</sup> Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ  
κατήγγειλαν | τὰς ἡμέρας ταύτας. <sup>25</sup> ὑμεῖς ἐστε <sup>d</sup> οἱ υἱοὶ τῶν προφητῶν, καὶ τῆς  
διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ,  
“Καὶ <sup>e</sup> ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριά τῆς γῆς.”

<sup>a</sup> Rec. προκεχειρισμένον. <sup>b</sup> Rec. πάντων. <sup>c</sup> Rec. + γὰρ. <sup>d</sup> Alex. = πρὸς τοὺς πατέρας. <sup>e</sup> Rec. προκατήγγειλαν. <sup>f</sup> Rec. = οἱ.

## WICLIFF—1380.

refreischynge schuln come fro the sijt of  
the lord;<sup>20</sup> and he schal sende thilke ihesus  
crist, that is now prechid to you,<sup>21</sup> whom  
it bihoueth heuene to reseueyn in to the  
tymes of restitucioun of alle thingis whiche  
the lord spake bi the mouth of his holy  
profetis fro the world;

<sup>22</sup> for moises seide, for the lord zoure  
god schal reise to zou a profete of zoure  
britheren : as me ze schuln here him bi  
alle thingis; what euer he schal speke to  
zou,<sup>23</sup> ze it schal be that; eury man that  
schal not here the ilke profete : schal be  
distried fro the puple,<sup>24</sup> and alle profetis  
fro samuel, and aftirward that spakun  
telden these dayes,<sup>25</sup> but ze ben the sones  
of profetis; and of the testament, that god  
ordneyed to oure fadiris : and seide to  
abraham in thi seed, alle the meynes of  
erthe schuln be blessid,<sup>26</sup> god reised his  
son first to zou and sente hym blessid  
zou : that ech man conuertid hym : fro  
his wickidnesse.

4. AND while thei spaken to the puple :  
the preestis and magistratis of the temple,  
and the saduces camen vp on hem;<sup>2</sup> and  
sorueden that thei taukten the puple : and  
telden in ihesus and agerisyngre fro deeth,<sup>3</sup>  
and thei leiden hondis on hem, ze puttiden  
hem in to warder in to the morowe; for it  
was thanne euentide;<sup>4</sup> but many of hem  
that hadden herde the word : hileenyden  
and the noumber of men was made fyue  
thousandis;

<sup>5</sup> and amowre it was don, that the  
pryncis of hem and elder men, and seribis  
wren gaderid in ierusalem;<sup>6</sup> and annas  
prync of preestis and caifas, and ion, and  
alissandre : and hou many euer wren of  
the kynde of preestis;<sup>7</sup> and thei settiden  
hem [in] the myddil, and axeden; In what

thilke, that meynes families.  
agerisyngre, resurrection.

## TYNDALE—1534.

shall haue of the presence of the Lorde;<sup>20</sup>  
and when God shall sende him, which  
before was preached vnto you; that is to  
wit Iesus Christ;<sup>21</sup> which must receaue  
heaven vntill the tyme that all thinges,  
which God hath spoken by the mouth of  
all his holy Prophetes sence the worlde  
began be restored agayne.

<sup>22</sup> For Moses sayd vnto the fathers : A  
Prophet shall the Lorde youre God rayse  
vp vnto you; euen of youre brethern; lyke  
vnto me : him shall ye heare in all thinges  
whatsoever he shall saye vnto you.<sup>23</sup> For  
the tyme will come; that every soule which  
shall not heare that same Prophet; shalbe  
destroyed from amonge the people.<sup>24</sup> Also  
all the Prophetes from Samuel and thence  
forth; as many as haue spoken; haue in  
lykwyse tolde of these dayes.

<sup>25</sup> Ye are the chyldren of the Prophetes;  
and of the couenaunt which God hath  
made vnto oure fathers sayinge to Abra-  
ham : Euen in thy seede shall all the  
kinredes of the erth be blessed.<sup>26</sup> Fyrst  
vnto you hath God raysed vp his sonne  
Iesus; and him he hath sent to blysse you;  
that every one of you shuld turne from  
youre wikednes.

4. AS they spake vnto the puple; the  
prestes and the rular of the temple,  
and the Saduces came vpon them;<sup>2</sup> takynge  
it greuously that they taught the pople  
and preached in Iesus the resurreccion  
from deeth.<sup>3</sup> And they layde hondes on  
them; and put them in holde vntill the  
nexte daye; for it was now euen tyde.  
<sup>4</sup> How be it many of them which hearde  
the wordes, beleued; and the noumber of  
the men was aboute fyue thousande.

<sup>5</sup> And it chaused on the morowe that  
their rulars and elders and Scribes;<sup>6</sup> as  
Annas the chefe Prest and Cayphas and  
Iohn and Alexander; and as many as were  
of the kynred of the hyc prestes gadered  
to geder at Ierusalem;<sup>7</sup> and set the other  
before them; and axed; by what power or

## CRANMER—1539.

refreischynge commeth, which we shall haue  
of the presence of the Lorde,<sup>20</sup> and when  
God shall sende him, which before was  
preached vnto you; that is to wit Iesus  
Christ,<sup>21</sup> which must receaue heauen  
vntill the tyme that all thynges, which God  
hath spoken by the mouth of all hys holy  
Prophetes sence the worlde began, be re-  
stored agayne.

<sup>22</sup> Moses truly sayde vnto the fathers :  
a Prophet shall the Lorde youre God rayse  
vp vnto you, euen of youre brethren lyke  
vnto me : him shall ye heare, in all thynges  
whatsoener he shall saye vnto you.<sup>23</sup> For  
the tyme will come, that eury soule  
whych will not heare that same Prophet,  
shalbe destroyed from amonge the people.<sup>24</sup>  
Also all the Prophetes also from Samuel  
and thence forth (as many as haue spoken)  
haue in lykewyse tolde of these dayes.

<sup>25</sup> Ye are the chyldren of the Prophetes,  
and of the couenaunt, whych God made  
vnto oure fathers, sayinge to Abraham :  
Euen in thy seede shall all the kynredes  
of the erth be blessed.<sup>26</sup> Fyrst whan  
God had raysed vp hys sonne Iesus vnto  
you, he sent him to blysse you; that eury  
one of you shuld turne from his wyck-  
ednes.

4. AS they spake vnto the pople, the  
prestes and the rulars of the temple, and  
the Saduces, came vpon them,<sup>2</sup> takynge it  
greuously, that they taught the pople,  
and preached in Iesus the resurreccyon  
from deeth.<sup>3</sup> And they layde handes on  
them, and put them in holde vntill the  
nexte daye; for it was now euentide.  
<sup>4</sup> Howbeit many of them which hearde  
the wordes, beleued, and the noumber of  
the men was aboute fyue thousande.

<sup>5</sup> And it chaused on the morowe, that  
their rulars and elders and Seribes,<sup>6</sup> (and  
Annas the chefe Prest, and Cayphas, and  
Iohn, and Alexander, and as many as were  
of the kynred of the hyc Prestes) gathered  
together at Ierusalem.<sup>7</sup> And whan they  
had set them before them, they asked by

26 Ἰμῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ<sup>h</sup>, ἀπέστειλεν αὐτὸν εὐλο-  
γῶντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

IV. Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ  
στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, <sup>2</sup> διαπινοῦμενοι διὰ τὸ διδάσκειν αὐτοὺς  
τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν <sup>3</sup> καὶ  
ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο <sup>k</sup> εἰς τήρησιν εἰς τὴν αὔριον ἦν γὰρ  
ἔσπερα ἡδῆ. <sup>4</sup> πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν καὶ ἐγενήθη ὁ  
ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε. <sup>5</sup> Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι  
αὐτῶν τοὺς ἀρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς <sup>l</sup> εἰς Ἱερουσαλήμ, <sup>6</sup> καὶ  
Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ  
γένους ἀρχιερατικοῦ. <sup>7</sup> καὶ στήσαντες αὐτοὺς ἐν <sup>m</sup> μέσῳ, ἐπυνθάνοντο, <sup>o</sup> Ἐν ποία

<sup>f</sup> Rec. = ἰν.

<sup>h</sup> Rec. + Ἰησοῦν.

<sup>i</sup> Const. τῶν.

<sup>j</sup> Alex. + αἰτοῦς.

<sup>k</sup> Alex. ἰν.

<sup>l</sup> Rec. + τῶν.

## GENEVA—1557.

the tyme of refreshing shal come from the presence of the Lord. <sup>20</sup> And *since* God shal send him, which before was preached vnto you, that is to wyt Iesus Christe. <sup>21</sup> Whome the heauen must conteyne vntyl the tyme that all thinges, be restored which God had spoken by the mouth of al his holy Prophets synce the world began. <sup>22</sup> For Moses sayd vnto the fathers. The Lord your God shal rase vp vnto you a Prophet, euen of your brethren lyke vnto me: ye shal heare him in all thinges, whatsoeuer he shal say vnto you. <sup>23</sup> For the tyme wyl come, that euery one which shal not heare that same Prophet, shalbe destroyed from among the people. <sup>24</sup> Also al the Prophetes from Samuel and thence forth as many as haue spoken, haue in lykewyse fore tolde of these dayes. <sup>25</sup> Ye are the chyldren of the Prophetes, and of the couenauant, which God hath made vnto our fathers, saying to Abraham, Euen in thy seede shal all the kynredes of the earth be blessed. <sup>26</sup> Fyrst vnto your hym God raysed vp his Sonne Iesus, and hym he hath sent to blesse you, in turning euery one of you from your wyckednes.

4. AND as they spake vnto the people, the Priests, and the Ruler of the temple, and the Sadduces, came vpon them: <sup>2</sup> Taking it greuously that they taught the people, and preached in Iesus, the resurrection from death. <sup>3</sup> And they layd handes on them, and put them in holde, vntil the next day: for it was now euen tyde. <sup>4</sup> Howbeit, many of them which heard the wordes, beleued, and the nombre of the men, was about fyue thousande. <sup>5</sup> And it chaunced on the morow, that their Rulers, and Elders and Scribes, were gathered together at Ierusalem. <sup>6</sup> And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the hie Priestes. <sup>7</sup> And when they had set them before them, they asked,

## RHEIMS—1582.

your sinnes may be put out, that, vvhich the times shal come of refreshing by the sight of our Lord;<sup>20</sup> and he shal send him that hath been preached vnto you IESVS CHRIST, <sup>21</sup> vvhom heauen truly must receiue vntil the times of the restitution of all thinges, vvhich God spake by the mouth of his holy prophets from the beginning of the world. <sup>22</sup> Moyses in deede said, *That a prophet shal the Lord your God raise vp to you of your brethren, as my self: him you shal heare according to al thinges vvhatsoeuer he shal speake to you.* <sup>23</sup> And it shal be, euery soule that shal not heare that prophet, shal be destroyed out of the people. <sup>24</sup> And al the Prophetes from Samuel and afterward that haue spoken, told of these daies. <sup>25</sup> You are the children of the Prophetes and of the testament vvhich God made to our fathers, saying to Abraham, *And in thy seede shal al the families of the earth be blessed.* <sup>26</sup> To you first God raising vp his sonne, hath sent him blessing you: that euery one should conuert him self from his naughtines.

4. AND vvhich they vvere speaking to the people, the Priests and magistrates of the temple and the Sadducees came vpon them, <sup>2</sup> being greened that they taught the people, and shevved in Iesvs the resurrection from the dead: <sup>3</sup> and they laid handes vpon them, and put them into vvard, vntil the morov, for it vvas novv euening. <sup>4</sup> And many of them that had heard the vvord, beleueed: and the number of the men vvas made fyue thousand.

<sup>5</sup> And it came to passe on the morov, that their princes, and Auncients, and Scribes vvere gathcred into Hierusalem. <sup>6</sup> and Annas the high priest, and Caiphas and Iohn, and Alexander, and as many as vvere of the priests stocke. <sup>7</sup> And setting them in the middes, they asked: In

## AUTHORISED—1611.

when the times of refreshing shal come from the presence of the Lord. <sup>20</sup> And he shall send Iesus Christ, which before was preached vnto you. <sup>21</sup> Whom the heauen must receiue, vntill the times of restitution of all thinges, which God hath spoken by the mouth of all his holy Prophets since the world began. <sup>22</sup> For Moses truly said vnto the fathers, A Prophet shal the Lord your God raise vp vnto you of your brethren, like vnto mee; him shall ye heare in all thinges whatsoeuer he shal say vnto you. <sup>23</sup> And it shall come to passe, that euery soule which will not heare that Prophet, shalbe destroyed from among the people. <sup>24</sup> Yea, and all the Prophetes from Samuel, and those that folow after, as many as haue spoken, haue likewise foretold of these dayes. <sup>25</sup> Yee are the children of the Prophetes, and of the couenant which God made with our fathers, saying vnto Abraham, and in thy seed shall all the kindreds of the earth be blessed. <sup>26</sup> Vnto you first, God hauing raised vp his Sonne Iesus, sent him to blesse you, in turning away euery one of you from his iniquities.

4. AND as they spake vnto the people, the Priests and the captaines of the Temple, and the Sadduces came vpon them, <sup>2</sup> Being grieued that they taught the people, and preached through Iesus the resurrection from the dead. <sup>3</sup> And they laid handes on them, and put them in hold vnto the next day: for it was now euentide. <sup>4</sup> Howbeit, many of them which heard the word, beleueed, and the number of the men was about fyue thousand. <sup>5</sup> And it came to passe on the morow, that their rulers and Elders, and Scribes, <sup>6</sup> And Annas the high Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the high Priest, were gathered together at Hierusalem. <sup>7</sup> And when they had set them in the midst, they asked, By what power, or

<sup>o</sup> Or, ruler.

‘δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τούτο ὑμεῖς;’ <sup>8</sup> Τότε Πέτρος πλησθεὶς Πνεύματος ἁγίου, εἶπε πρὸς αὐτοὺς, ‘Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, <sup>9</sup> εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίμῃ οὗτος σέσωσται. <sup>10</sup> γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. <sup>11</sup> οὗτός ἐστιν ὁ λίθος ὃ ἐξουθενηθεὶς ὑφ’ ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. <sup>12</sup> καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. <sup>13</sup> οὐτε| γὰρ ὄνομα ἔστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.’ <sup>13</sup> Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπερίνωσκον τε αὐτοὺς ὅτι σὺν

<sup>9</sup> Alex. αἰετοκόμω.

<sup>9</sup> Alex. οὐδὲ.

<sup>9</sup> Alex. τε.

<sup>9</sup> Alex. ποιήσωσκον.

## WICLIIF—1380.

vertu ether in what name : had 3e don this thing? <sup>8</sup> thanne Petir was fillid with the holi goost : and seiden to hem; 3e prinis of the puple and 3e elder men : here 3e; <sup>9</sup> if we to day be demed in the gode dede of a sike man, in whom this man is made saaf : <sup>10</sup> be it knowun to 3ou alle 1 to alle the puple of israel; that in the name of ihesus crist of nazareth : whom 3e crucifieden, whom god reisid fro deeth : in this this man stonidh hool bifore 3ou; <sup>11</sup> this is the stoon : whiche was reoued of 3ou bildynge; whiche is made in to the heed of the corner and helthe is not in ony other; <sup>12</sup> for nether other name vndir heuene is 3oun to men; in whiche it bihoueth us to be made saaf,

<sup>13</sup> and thei sien the stidfastnesse of petir and of ioon : for it was founden that thei weren men vnlettrid and lewid men; and thei wondriden and knewen hem that thei weren with ihesu; <sup>14</sup> and thei sizen the man that was hiled stondynge with hem; and thei myzten no thing ascensie; <sup>15</sup> but thei comaundiden hem to go forth with out the counceil, and thei spaken togidre <sup>16</sup> and seiden what schuln we do to these men? for the signe is made knowun bi hem to alle men that dwellen at ierusalem; it is opun : and we moun not denye; <sup>17</sup> but that it be no more pupphischid in to the puple : manasse we to hem; that thei speke no more in this name to ony men;

<sup>18</sup> and thei clepeden hem; and denoumenden to hem; that on no maner thei schulden speke, nether teche in the name of ihesu; <sup>19</sup> but Petir 1 ioon answeriden and seiden to hem; if it be ri3htful in the sijt of god to here 3ou rather thanne god : deme 3e; <sup>20</sup> for we moten nedis speke tho things that we han seyn and herde; <sup>21</sup> and thei manassiden and liften hem; and founden

vertu, pouer  
xprouis, gainay.  
moun, must

demed, iudged.  
moun, may  
clepeden, called.

## TYNDALE—1534.

what name have ye done this syrs? <sup>8</sup> Then Peter full of the holy goost sayd vnto them : ye rulars of the people, and elders of Israel, <sup>9</sup> yf we this daye are examined of the good dede done to the sycke man; by what meanes he is made whoale: <sup>10</sup> he yt knowen vnto you all, and to the people of Israel; that in the name of Iesus Christ of Nazareth whom ye crucified; and whom God rayseed agayne from deeth : even by him doth this man stonde here present before you whoale. <sup>11</sup> This is the stone cast a syde of you bylders which is set in the chefe place of the corner. <sup>12</sup> Nether is ther saluacion in eny other. Nor yet also is ther eny other name geuen to men wheriu we must be saved.

<sup>13</sup> When they sawe the boldnes of Peter and Iohn; and vnderstode that they were vlnemed men and laye people; they marueyled; and they knew them; that they were with Iesu : <sup>14</sup> and beholdinge also the man which was healed stondinge with them; they coulde not saye agaynst it.

<sup>15</sup> But they commaunded them to go a syde out of the counsell; and councel amonge them selves <sup>16</sup> sayinge; what shall we do to these men? For a manifest signe is done by them; and is openly knowen to all them that dwell in Ierusalem; and we cannot denye it. <sup>17</sup> But that it be noysed no farther amonge the people; let vs threaten; and charge them that they speake hence forth to no man in this name.

<sup>18</sup> And they called them; and commaunded them that in no wyse they shuld speake or teache in the name of Iesu. <sup>19</sup> But Peter and Iohn answered vnto them and sayde : whether it be right in the syght of God to obeye you moare then God; iudge ye. <sup>20</sup> For we cannot but speake that which we haue sene and hearde. <sup>21</sup> So threatened they them and let them go;

## CRANMER—1539.

what power, or in what name haue ye done this?

<sup>8</sup> Then Peter full of the holy goost sayd vnto them : ye rulars of the people, and elders of Israel, <sup>9</sup> yf we this daye be examined of the good dede that we haue done to the sycke man; by what meanes he is made whoale, <sup>10</sup> he it knowen vnto you all, and to all the people of Israel, that by the name of Iesus Chryst of Nazareth, whom ye crucyfyed, whom God rayseed agayne from deeth : euen by him doth this man stande here present before you whoale. <sup>11</sup> This is the stone which was cast asyde of you bylders, which is become the chefe of the corner. <sup>12</sup> Nether is ther saluacyon in eny other. For amonge men vnder heauen there is geuen none other name, wherin we must be saued.

<sup>13</sup> When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vlnemed and laye men, they marueyled, and they knew them, that they had bene with Iesu : <sup>14</sup> and beholdinge also the man (which was healed) standynge with them, they coulde not saye agaynst it : <sup>15</sup> but commaunded them to go asyde out of the counsell, and councel amonge them selves, <sup>16</sup> sayinge : what shall we do to these men? For a manifest sygne is done by them, and is openly knowen to all them that dwell in Ierusalem, and we cannot denye it. <sup>17</sup> But that it be noysed no farther amonge the people, let vs threaten and charge them, that they speake hence forth to no man in this name.

<sup>18</sup> And they called them, and commaunded them, that in nowyse they shuld speake nor teache in the name of Iesu. <sup>19</sup> But Peter and Iohn answered and sayde vnto them : whether it be ryght in the syght of God, to herken vnto you more then to God, iudge ye. <sup>20</sup> For we cannot but speake, that which we haue sene and hearde. <sup>21</sup> So threatened they them, and

τῷ Ἰησοῦ ἦσαν<sup>14</sup> τὸν ὁδὲ| ἀνθρώπων βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθερα-  
 πευμένον, οὐδὲν εἶχον ἀντειπεῖν.<sup>15</sup> κελύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου  
 ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους,<sup>16</sup> λέγοντες, 'Τί ποιήσομεν| τοῖς ἀνθρώποις  
 'τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν  
 'Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι.<sup>17</sup> ἀλλ' ἵνα μὴ ἐπὶ πλείον  
 'διανεμηθῆ εἰς τὸν λαόν, ἀπειλῆ| ἀπειλησόμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ  
 'ὀνόματι τούτῳ μηδεὶ ἀνθρώπων.'<sup>18</sup> Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν 'αὐτοῖς|  
 τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.<sup>19</sup> ὁ δὲ  
 Πέτρος καὶ Ἰωάννης ἀποκριθέντες 'πρὸς αὐτοὺς, εἶπον,| 'Εἰ δίκαιόν ἐστιν ἐνώπιον  
 'τοῦ Θεοῦ, ἡμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε.<sup>20</sup> οὐ δυνάμεθα γὰρ ἡμεῖς  
 'ἀ εἶδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.'<sup>21</sup> Οἱ δὲ προσπατειλησόμενοι ἀπέλυσαν

<sup>14</sup> Alex. = ἀπειλῆ.<sup>15</sup> Alex. = ἀρούς.<sup>19</sup> Alex. εἶπον πρὸς αὐτοὺς.

## GENEVA — 1557.

By what power, or in what Name, have ye done this?

<sup>8</sup>Then Peter ful of the holy Gost, sayd vnto them, Ye Rulers of the people, and Elders of Israel, <sup>9</sup>Forasmuche as we this day are examined of the good dede done to the sicke man, to wit, by what meanes he is made whole. <sup>10</sup>Be it known vnto you al, and to al the people of Israel, that by the Name of Iesus Christ of Nazareth, whome ye crucified, whome God rayseed agayne from death : euen by this Name I say doth this man stand here present before you, whole. <sup>11</sup>This is the stone cast a syde of you buylders, which is become the chiefe of the corner. <sup>12</sup>Neither is ther saluation in any other : For among men there is geuen none other Name vnder heauen, wher by we must be saued.

<sup>13</sup>When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vlnerned men and without knowledge, they maruayled, and knew them, that they had bene with Iesus. <sup>14</sup>And beholding also the man which was healed standing with them, they could not saie against it. <sup>15</sup>Then they commanded them to go a side out of the Counsel, and counseled among them selues. <sup>16</sup>Saying, What shal we do to these men? For a manifest signe is done by them, and is openly known to all them that dwell in Ierusalem : and we cannot deny it. <sup>17</sup>But that it be noysed no farther among the people, let vs threaten and charge them, that they speake hence forth to no man in this Name. <sup>18</sup>And they called them, and commanded them that in no wise, they shulde speake or teache, in the Name of Iesus.

<sup>19</sup>But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge ye. <sup>20</sup>For we can not but speake those things which we haue sene and heard. <sup>21</sup>So they threatened them, and

## RHEIMS — 1582.

vnto what power or in vwhat name haue you done this?

<sup>8</sup>Then Peter replenished vwith the holy Ghost, said to them, Ye princes of the people and Auncients : <sup>9</sup>If vve this day be examined for a good deede vpon an impotent man, in vwhat he hath been made whole, <sup>10</sup>be it knoven to al you and to al the people of Israel, that in the name of IESVS CHRIST of Nazareth, vvhom you did crucifie, vvhom God hath raised from the dead, in this same this man standeth before you vwhole. <sup>11</sup>This is the stone that was reiected of you the builders : vvhich is made into the head of the corner. <sup>12</sup>and there is not saluation in any other. for neither is there any other name vnder heauen giuen to men, vvherein vve must be saued. <sup>13</sup>And seeing Peters constancie and Iohns, vnderstanding that they vvere men vnlettered, and of the vulgar sort, they marveled, and they knew them that they had bene vwith IESVS : <sup>14</sup>seeing the man also that had been cured, standing vwith them, they could say nothing to the contrarie. <sup>15</sup>But they commanded them to goe aside forth out of the council : and they conferred together, <sup>16</sup>saying, Vwhat shal vve doe to these men? for a notorious signe in deede hath been done by them, to al the inhabitants of Hierusalem : it is manifest, and vve can not deny it. <sup>17</sup>But that it be no further spred abroad among the people, let vs threaten them, that they speake no more in this name to any man.

<sup>18</sup>And calling them, they charged them that they should not speake at al, nor teache in the name of IESVS. <sup>19</sup>But Peter and Iohn answering, said to them, If it be iust in the sight of God, to heare you rather then God, iudge ye. <sup>20</sup>for vve can not but speake the things vvhich vve haue sene and heard. <sup>21</sup>But they threatening, dismissed them : not finding hovv they

## AUTHORISED — 1611.

by what name haue ye done this? <sup>8</sup>Then Peter filled with the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel, <sup>9</sup>If we this day be examined of the good deede done to the impotent man, by what meanes he is made whole, <sup>10</sup>Be it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, euen by him doeth this man stand here before you, whole. <sup>11</sup>This is the stone which was set at nought of you builders, which is become the head of the corner.

<sup>12</sup>Neither is there saluation in any other : for there is none other name vnder heauen giuen among men whereby [we] must be saued.

<sup>13</sup>Now when they sawe the holdnesse of Peter and Iohn, and perceived that they were vnlearned and ignorant men, they marveled, and they tooke knowledge of them, that they had been with Iesus. <sup>14</sup>And beholding the man which was healed, standing with them, they could say nothing against it. <sup>15</sup>But when they had commanded them to go aside out of the Council, they conferred among themselves, <sup>16</sup>Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Hierusalem, and we cannot deny it. <sup>17</sup>But that it spread no farther among the people, let vs straitly threaten them, that they speake henceforth to no man in this Name. <sup>18</sup>And they called them, and commanded them, not to speake at all, nor teach in the Name of Iesus. <sup>19</sup>But Peter and Iohn answered, and said vnto them, Whether it be right in the sight of God, to hearken vnto you more then vnto God, iudge ye.

<sup>20</sup>For we cannot but speake the things which we haue sene and heard. <sup>21</sup>So when they had further threatned them,

αὐτοὺς, μηδὲν εὐρίσκουτες τὸ πῶς ἑκολάσωνται| αὐτοὺς, διὰ τὸν λαὸν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. <sup>22</sup> ἔτῳ γὰρ ἦν πλείονων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

<sup>23</sup> Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. <sup>24</sup> οἱ δὲ ἀκούσαστες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον, Ἐδέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, <sup>25</sup> ὃ διὰ στόματος Δαυὶδ παιδὸς σου εἶπῶν, | “Ἰνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; <sup>26</sup> παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.” <sup>27</sup> Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ | ἐπὶ τὸν ἅγιον παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος,

\* Const. κολάσωνται.

<sup>25</sup> Rec. ὁ δ. σ. Δ. τοῦ π. σ. ε.

## WICLIFF—1380.

not hou the schulden punysche hem, for the puple, for alle men clarified that thing that was don in that that was bifalle, <sup>22</sup>for the man was more thanne of fourti year: in which the signe of helthe was made, <sup>23</sup>and whanne thei weren deluyerid: thei camen to her felowis and telden to hem, hou greet thingis the princis of prestis, ⁊ the eldre men, hadden seide to hem, <sup>24</sup>and whanne thei herden: with oon herte, thei reisen vois to the lord, and seiden, lord thou that madist heuene ⁊ erthe see and alle thingis that ben in hem, <sup>25</sup>which seidist bi the holi goost bi the mouth of our fadir dauth the child, whi hethen men gnastriden with teeth to gidre, and the puple thoust veyn thingis, <sup>26</sup>kyngis of the erthe stoden ny ⁊ princis comen to gidre in oon aȝens the lord, and aȝens his crist,

<sup>27</sup>for verrill eroude and pounce pilat with hethen men, and pupis of israel camen to gidre in this citee aȝens thin holi child ihesus whom thou anoyntid, <sup>28</sup>to do the thingis that thin hond and the counceil demeden to be don; <sup>29</sup>and now lord biholde in to the thretenyngis of hem, ⁊ graunte to thy seruauntis to speke thy word with al trist, <sup>30</sup>in that thing that thou holde forth thin hond, that helthis and signes and wondris be made, bi the name of thin holi some ihesu; <sup>31</sup>and whanne thei hadden preiedned, the place was moued in wiche thei weren gaderid, and alle weren fillid with the holi goost, and spaken the word of god with trist, <sup>32</sup>⁊ of the multitude of men bileyngre, was oon herte and o wille, nether any man seide any thing of the thingis that he wilkide to be his owne: but alle thingis weren comoun to hem, <sup>33</sup>and with greet virtu the apostis gilden witnessunge of the aȝenrisynge of ihesu crist our lord: and gret grace was in alle hem, <sup>34</sup>for nether any nedi man was among hem, for hou

clarifieden, glorified. aȝens, against. demeden, judg'd. wille, confidence. o, one. wille, possessed. virtu, power. aȝenrisynge, again-rising.

## TYNDALE—1534.

and founde no thinge how to punysse them, because of the people. For all men lauded God for the myracle which was done: <sup>22</sup>for the man was above forty year olde, on whom this myracle of healyng was shewed.

<sup>23</sup>Assone as they were let go, they came to their felowes, and shewed all that the hye prestes and elders had sayde to them. <sup>24</sup>And when they hearde that they lyfte vnto their voyces to God with one accorde, and sayde: Lorde, thou arte God which hast made heauen and erth, the see and all that in them is, <sup>25</sup>which by the mouth of thy seruaunt David hast sayd: Why dyd the hethen rage, and the people immagen vayne thinges. <sup>26</sup>The kynges of the erth stode vp and the rulars came to gedder, agaynst the Lorde and agaynst his Christ.

<sup>27</sup>For of a truth, agaynst thy holy chyld Iesus whom thou hast anoynted, bothe Herode and also Poncius Pylate, with the Gentils and the people of Israel, gaddered them selues to gedder, <sup>28</sup>for to do whatsoever thy honde and thy counsell determined before to be done. <sup>29</sup>And now Lorde, beholde their thretenynges, and graunte vnto thy seruauntis with all confidence to speake thy worde. <sup>30</sup>So that thou stretche forth thy honde, that healyng and signes and wonders be done by the name of thy holy chyld Iesus. <sup>31</sup>And assone as they had prayed, the place moued where they were assembled to gedder, and they were all filled with the holy goost, and they spake the worde of God boldly.

<sup>32</sup>And the multitude of them that be- lieved, were of one hert, and of one soule. Also none of them sayde, that eny of the thinges which he possessed, was his awne: but had all thinges comen. <sup>33</sup>And with greate power gawe the Apostles wintes of the resurreccion of the Lorde Iesu. And greate grace was with them all. <sup>34</sup>Nether was ther eny amonge them, that lacked,

## CRANMER—1539.

let them go, and founde nothyng how to punysse them, because of the people. For all men prayed God because of that which was done: <sup>22</sup>for the man was aboute forty year olde, on whom thys myracle of healyng was shewed.

<sup>23</sup>Assone as they were let go, they came to their felowes, and shewed all that the hye Prestes and elders had sayde. <sup>24</sup>And when they hearde that, they lyfte vp their voyces to God with one accorde, and sayde: Lorde, thou arte God, which hast made heauen and erth, the see, and all that in them is, <sup>25</sup>which (in the holy goost) by the mouth of thy seruaunt Daud (oure father) hast sayd: Why dyd the hethen rage, and the people ynagen vayne thynges? <sup>26</sup>The kynges of the erth stode vp, and the rulars came together, agaynst the Lorde and agaynst his anoynted.

<sup>27</sup>For of a truth, agaynst thy holy chyld Iesus (whom thou hast anoynted) both Herode and also Poncius Pylate, with the Gentylys and the people of Israel, gathered them selues together (in this citee) <sup>28</sup>for to do whatsoever thy hande and thy counsell determyned before to be done. <sup>29</sup>And now Lorde, beholde their thretenynges, and graunte vnto thy seruauntis, that wyth all confidence they maye speake thy worde. <sup>30</sup>So that thou stretche forth thyne hande, that healyng and synges and wonders be done by the name of thy holy chyld Iesus. <sup>31</sup>And assone as they had prayed the place moued where they were assembled together and they were all fylled wyth the holy Goost, and they spake the worde of God boldly.

<sup>32</sup>And the multyude of them that be- lieved, were of one hert, and of one soule. Neyther sayde anye of them, that ought of the thynges which he possessed, was his awne: but they had all thinges comen. <sup>33</sup>And with greate power gawe the Apostles wytnes of the resurreccyon of the Lorde Iesu. And greate grace was wyth them all. <sup>34</sup>Nether was thier eny amonge

‘ σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, <sup>25</sup> ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου  
 ‘ προώρισε γενέσθαι. <sup>29</sup> καὶ τα ὕν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς  
 ‘ τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, <sup>30</sup> ἐν τῷ τῆν  
 ‘ χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος  
 ‘ τοῦ ἁγίου παιδός σου Ἰησοῦ.’ <sup>31</sup> Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ  
 ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν  
 λόγον τοῦ Θεοῦ μετὰ παρρησίας.

<sup>32</sup> Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ  
 εἰς τι τῶν ὑπαρχόντων αὐτῶ ἐλεγεν ἴδιον εἶναι, ἀλλ’ ἦν αὐτοῖς ἅπαντα κοινά.  
<sup>33</sup> καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ  
 Κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. <sup>34</sup> οὐδὲ γὰρ ἐνδεής τις

\* Rec. = (Alex. +) ἐν τῷ πόλει ταύτῃ.

† Alex. + Χριστοῦ.

## GENEVA—1557.

let them go, and founde nothing how to  
 punishe them, because of the people, for  
 all men praised God for that which was  
 done: <sup>22</sup> For the man was aboute forty  
 yere olde, on whome this miracle of heal-  
 ing was shewed. <sup>23</sup> Then assone as they  
 were let go, they came to their felowes,  
 and shewed all that the hie Priestes and  
 Elders had said.

<sup>24</sup> And when they heard that, they lyft  
 vp their voyces to God with one accord,  
 and sayd, Lord, thou art God which  
 hast made heauen and earth, the sea, and  
 all that in them is: <sup>25</sup> Which by the mouth  
 of thy seruant Dauid hast said, Why dyd  
 the Gentils rage, and the people imagine  
 vayne things? <sup>26</sup> The kynges of the earth  
 assembled, and the rulers came together,  
 against the Lord, and agaynst his Christ.  
<sup>27</sup> For doutelesse, against thy holy Sonne  
 Iesus whome thou haddest anoynted,  
 bothe Herode and also Pontius Pilate, with  
 the Gentils, and the people of Israel ga-  
 thered them selues together, <sup>28</sup> For to do  
 whatsoever thy hand, and thy counsel de-  
 termined to be done.

<sup>29</sup> And now Lord, beholde their threat-  
 eninges, and grante vnto thy seruantes,  
 with all confidence to speake thy worde.  
<sup>30</sup> So that thou stretche forth thyne hand  
 to heale, and that synges, and wonders  
 may be done by the Name of thy holy  
 Sonne Iesus. <sup>31</sup> And assone as they had  
 prayed, the place moued where they were  
 assembled together, and they were all  
 fylled with the holy Gost, and they spake  
 the worde of God boldly. <sup>32</sup> And the  
 multitude of them that beleued, were of  
 one hart, and of one soule: nether any  
 of them said, that oght of the thinges  
 which he possessed, was his owne, but  
 they had all things common.

<sup>33</sup> And with great power gaue the Apostles  
 witness of the resurrection of the Lord  
 Iesus: and great grace was with them all.  
<sup>34</sup> Nether was ther any amonge them,

## RHEIMS—1582.

might punish them, for the people, be-  
 cause all glorified that which had been  
 done, in that which was chaunced. <sup>22</sup> For  
 the man was more then fourtie yeres old  
 in vvhom that signe of health had been  
 vvhrought.

<sup>23</sup> And being dismissed they came to  
 theirs, and shewed all that the cheefe  
 priests and Auncients had said to them.  
<sup>24</sup> Vvho hauing heard it, with one accord  
 lifted vp their voice to God, and said,  
 Lord, thou that didst make heauen and  
 earth, the sea, and all things that are in  
 them, <sup>25</sup> vvhom in the holy Ghost by the  
 mouth of our father Dauid thy seruant  
 hast said, *Vvhy did the Gentiles rage, and  
 the people meditate vaine things: the  
 kings of the earth stand vp, and the princes  
 assemble together against our Lord, and  
 against his CHRIST?* <sup>27</sup> For there assem-  
 bled in deede in this cite against thy  
 holy childe Iesus vvhom thou hast anoint-  
 ed, Herod, and Pontius Pilate, vvith the  
 Gentiles and the people of Israël, <sup>28</sup> to  
 doe vvhath thy hand and thy counsel de-  
 creed to be done. <sup>29</sup> And now Lord looke  
 vpon their threatenings, and giue vnto  
 thy seruants vvith al confidence to speake  
 thy vvorde, <sup>30</sup> in that, that thou extend thy  
 hand to cures and signes and vvonders to  
 be done by the name of thy holy sonne  
 Iesus. <sup>31</sup> And vvhen they had prayed, the  
 place was moued vvherein they vvere  
 gathered: and they vvere al replenished  
 vvith the holy Ghost, and they spake the  
 vvord of God vvith confidence.

<sup>32</sup> And the multitude of beleueers had  
 one hart and one soule: neither did any  
 one say that ought was his owne of  
 those things vvhich he possessed, but all  
 things vvere common vnto them. <sup>33</sup> And  
 vvith great povver did the Apostles giue  
 testimonie of the resurrection of Iesus  
 CHRIST our Lord: and great grace was  
 in all them. <sup>34</sup> For neither was there any

## AUTHORISED—1611.

they let them goe, finding nothing how  
 they might punish them, because of the  
 people: for all men glorified God for that  
 which was done. <sup>22</sup> For the man was  
 aboute fourtie yeres olde, on whome this  
 miracle of healing was shewed.

<sup>23</sup> And being let goe, they went to their  
 owne company, and reported all that the  
 cheefe Priestes and Elders had said vnto  
 them. <sup>24</sup> And when they heard that, they  
 lift vp their voyce to God with one ac-  
 cord, and said, Lord, thou art God which  
 hast made heauen and earth, and the sea,  
 and all that in them is, <sup>25</sup> Who by the  
 mouth of thy seruant Dauid hast said,  
 Why did the heathen rage, and the peo-  
 ple imagine vaine things? <sup>26</sup> The Kings  
 of the earth stood vp, and the rulers were  
 gathered together against the Lord, and  
 against his Christ. <sup>27</sup> For of a trueth  
 against the holy childe Iesus, whom thou  
 hast anointed, both Herod, and Pontius  
 Pilate, with the Gentiles, and the people  
 of Israel were gathered together, <sup>28</sup> For  
 to doe whatsoever thy hand and thy coun-  
 sell determined before to be done. <sup>29</sup> And  
 now Lord, behold their threatenings, and  
 graunt vnto thy seruants, that with all  
 boldnesse they may speake thy word,  
<sup>30</sup> By stretching forth thine hand to heale:  
 and that signes and wonders may be done  
 by the Name of thy holy childe Iesus.

<sup>31</sup> And when they had prayed, the place  
 was shaken where they were assembled  
 together, and they were all filled with the  
 holy Ghost, and they spake the word of  
 God with boldnesse. <sup>32</sup> And the multi-  
 tude of them that beleued, were of one  
 heart, and of one soule: Neither said any  
 of them, that ought of the things which  
 he possessed, was his owne, but they had  
 all things common. <sup>33</sup> And with great  
 power gaue the Apostles witness of the  
 resurrection of the Lord Iesus, and great  
 grace was vpon them all. <sup>34</sup> Neither was  
 there any amonge them that lacked: For

ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, <sup>35</sup> καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων. διεδίδοδοτο δὲ ἐκάστῳ, καθότι ἂν τις χρεῖαν εἶχεν. <sup>36</sup> Ἰωσῆς| δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὃ ἔστι μεθερμηνεύμενον, υἱὸς παρακλήσεως,) Λεῦιτης, Κύπριος τῷ γένει, <sup>37</sup> ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων. V. Ἄνιρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, <sup>2</sup> καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ,| καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. <sup>3</sup> εἶπε δὲ Πέτρος, ἄ Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθα ἄπὸ τῆς τιμῆς τοῦ χωρίου; <sup>4</sup> οὐχὶ μένον σοὶ ἔμενε, καὶ πρᾶθὲν ἐν τῇ σῇ ἐξουσίᾳ

<sup>2</sup> Alex. Ἰωσῆρ.

<sup>2</sup> Alex. = αὐτοῦ.

## WICLIF—1380.

many cuer weren possessouris of feldis ether of housis; thei seelden and bronzen the prcis of tho thingis; that thei seelden; <sup>35</sup> and leiden bifor the feet of the apostlis; and it was departid to eche; and as it was neded to eche;

<sup>36</sup> forsothe Ioseph that was named barnabas of apostlis; that is to seye the sonne of comfoute of the lynage of leuy; a man of cypre; <sup>37</sup> whanne he hadde a feeelde seeld it; τ brougte the priis and leide it bifor the feet of apostlis.

5. BUT a man anany bi name; with safira his wiif; seelde a feeelde; <sup>2</sup> and defraudid; of the prcis of the feld; and his wiif was witinge; and he brougte a part; and leide bifor the feet of the apostlis; <sup>3</sup> and petir seide to hym; ananye whi hath sathanas temptid thi herte; that thou lie to the holi goost; τ to defraude of the pris of the felde? <sup>4</sup> whether it vnseeld was not thin; and whanne it was seeld it was in thi power? whi hast thou putte this thing in thine herte? thou hast not lied to men but to god; <sup>5</sup> anany herde these wordis; and fildoun and was deed; and greet drede was made on alle that herden; <sup>6</sup> and jung men risen; and moneden hym awey; and baren him out and buriedn;

<sup>7</sup> and there was made as a space of thre ouris; and his wiif knewe not that thing that was doon; and entrid; <sup>8</sup> and petir answeird to hir; woman seye to me; whether se seelden the feld for so mych? and sche seide se for so myche; <sup>9</sup> and petir seide to hir; what bifilde to ȝou to tempte the spirit of the lord; lo the feet of hem that han birid thir husbunde ben at the dore; and thei schuln bere the out; <sup>10</sup> anon sche fildoun at his feet and died; and the jung men entridn; and founden hir deed; and thei baren hir out; and biriden to hir husbunde; <sup>11</sup> and greet drede was made; in alle the chirche; and in to alle that herden these thingis;

wisage, knowing.

## TYNDALE—1534.

For as many as were possessers of londes or houses; solde them and brought the pryce of the thinges that were solde; <sup>35</sup> and layed yt doune at the Apostles fete. And distribution was made vnto every man accordinge as he had neded.

<sup>36</sup> And Ioses which was also called of the Apostles Barnabas (that is to saye the sonne of consolacion) beyng a Leu- vite; and of the countre of Cypres; <sup>37</sup> had lond; and solde it; and layde the pryce doune at the Apostles fete.

5. A Certaine man named Ananias with Saphira his wyfe solde a possession; <sup>2</sup> and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte; and layde it doune at the Apostles fete. <sup>3</sup> Then sayde Peter: Ananias; how is it that Satan hath filled thyne hert; that thou shuldest lye vnto the holy goost; and kepe awaye parte of the pryce of the lye; <sup>4</sup> Pertayned it not vnto the only; and after it was solde; was not the pryce in thyne awne power? How is it that thou hast concealed this thinge in thyne herte? Thou hast not lyeid vnto men; but vnto God. <sup>5</sup> When Ananias herde these wordes; he fell doune and gaue vp the goost. And great feare came on all them that these thinges hearde. <sup>6</sup> And the yonge men rose vp; and put him a parte; and caryed him out; and buried him.

<sup>7</sup> And it fortunad as it were aboute the space of .iii. houres after; that his wyfe came in; ignoraunt of that which was done. <sup>8</sup> And Peter sayde vnto her: Tell me; gaue ye the londe for so moche? And she sayde: ye for so moche. <sup>9</sup> Then Peter sayde vnto her: why haue ye agreed to gether; to tempt the sprete of the Lorde? Beholde the fete of them which haue buryed thy husbunde; are at the dore; and shall cary the out. <sup>10</sup> Then she fell doune straight waye at his fete; and yelded vp the goost. And the yonge men came in; and founde her ded; and caryed her out; and buryed her by her husbunde.

<sup>11</sup> And great feare came on all the

## CRANMER—1539.

them; that lacked. For as many as were possessers of landes or houses; solde them; and brought the pryce of the thinges that were solde; <sup>35</sup> and layed it doune at the Apostles fete. And distribucion was made vnto euery man accordyng as he had neded. <sup>36</sup> And Ioses; which was also called of the Apostles; Barnabas (that is to saye; the sonne of consolacion) beyng a Leu- vite; and of the countre of Cypres; <sup>37</sup> when he had lande; solde it; and layde the pryce doune at the Apostles fete.

5. A Certaine man named Ananias with Saphira his wyfe solde a possession; <sup>2</sup> and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte; and layd it doune at the Apostles fete. <sup>3</sup> But Peter sayd: Ananias; how is it; that Satan hath fylled thyne hert; that thou shuldest lye vnto the holy goost; and kepe awaye parte of the pryce of the lande? <sup>4</sup> Pertayned it not vnto the only? and after it was solde; was it not in thyne awne power? Why hast thou concealed this thinge in thyne herte? Thou hast not lyeid vnto men; but vnto God. <sup>5</sup> When Ananias herde these wordes; he fell doune; and gaue vp the goost. And great feare came on all them that heard these thinges. <sup>6</sup> And the yonge men rose vp; and put hym a parte; and caryed him out; and buried him.

<sup>7</sup> And it fortunad; that (as it were aboute the space of thre houres after) his wyfe came in; ignoraunt of that which was done. <sup>8</sup> And Peter sayde vnto her: Tell me; Solde ye not the lande for so moch? And she sayd: yee; for so moch. <sup>9</sup> Then Peter sayde vnto her: why haue ye agreed together; to tempt the sprete of the Lorde? Beholde; the fete of them which haue buryed thy husbunde; are at the dore; and shall cary the out. <sup>10</sup> Then fell she doune straight waye at his fete; and yelded vp the goost. And the yonge men came in; and founde her ded; and caryed her out; and buryed her by her husbunde. <sup>11</sup> And great feare came on all the

‘ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.’ <sup>5</sup> Ἀκούων δὲ ὁ Ἄνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. | <sup>6</sup> Ἀναστάντες δὲ οἱ νεώτεροι συνέσπειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν. <sup>7</sup> Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδύια τὸ γεγονός εἰσηῆθεν. <sup>8</sup> ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, ‘ Εἰτέ μοι, εἰ τοσοῦτον τὸ χωρίον ἀπέδοσθε; Ἡ δὲ εἶπε, ‘ Ναὶ τοσοῦτον.’ <sup>9</sup> Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, ‘ Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδὸν, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε.’ <sup>10</sup> Ἐπεσε δὲ παραχρήμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν. εἰσελθόντες δὲ οἱ νεανίσκοι εἶρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. <sup>11</sup> καὶ ἐγένετο φόβος μέγας ἐφ’ ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας

<sup>4</sup> Rec. = ὁ.

<sup>c</sup> Alex. = ταῦτα.

## GENEVA — 1557.

that lacked: for as many as were possessors of landes or houses, solde them, and brought the price of the things that were solde, <sup>35</sup> And layed it doune at the Apostles fete. And distribution was made vnto euery man, according as he had neede. <sup>36</sup> Also Ioses which was called of the Apostles Barnabas (that is to say, the sonne of consolation) being a Leuite, and of the countrie of Cyprus, <sup>37</sup> Where as he had lande, solde it, and layd the monye doune at the Apostles fete.

5. BVT a certayne man named Ananias, with Sapphira his wyfe, solde a possession. <sup>2</sup> And kept away *parte* of the price, his wyfe also being of counsel: and brought a certayne parte, and layd it doune at the Apostles fete. <sup>3</sup> Then sayd Peter, Ananias, how is it that Satan hath filled thine hart, that thou shuldest lye vnto the holy Gost, and kepe away parte of the price of the possession? <sup>4</sup> Pertayned it not vnto thee only, and after it was solde, was it not in thine owne power? how is it that thou hast conceaued this thing in thine hart? thou hast not lyed vnto men, but vnto God.

<sup>5</sup> When Ananias heard these wordes, he fel doune, and gaue vp the gost. Then great feare came on all them that heard these thinges. <sup>6</sup> And the yonge men rose vp, and put hym aparte, and caryed hym out, and buried him. <sup>7</sup> And it fortunied as it were about the space of three houres after, that his wyfe came in, ignorant of that which was done. <sup>8</sup> And Peter said vnto her, Tel me, solde ye the land for soumeche? And she said, Yea for so much. <sup>9</sup> Then Peter said vnto her, Why haue ye agreed together, to tempt the Sprite of the Lord? beholde, the fete of them which haue buried thy husband, are at the dore, and shal cary thee out. <sup>10</sup> Then she fel doune straght way at his fete, and yelded vp the gost, and the yonge men came in, and found her dead, and caryed her out, and buried her by her husband. <sup>11</sup> And great feare came on all the Church,

## RHEIMS — 1582.

one needie among them. For as many as vvere ovners of landes or houses, sold and brought the prices of those things vvhich they sold, <sup>35</sup> and laid it before the fete of the Apostles. And to euery one vvas deuided according as euery one hade neede. <sup>36</sup> And Ioseph vvhich was surnamed of the Apostles Barnabas (vvhich is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, <sup>37</sup> vvhereas he had a peece of land, sold it, and brought the price, and laid it before the fete of the Apostles.

5. BVT a certayne man named Ananias, vvhith Sapphira his vvife sold a peece of land, <sup>2</sup> and defrauded of the price of the land, his vvife being priuie thereto: and bringing a certayne portion, laide it at the fete of the Apostles. <sup>3</sup> And Peter said, Ananias, vvhy hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraude of the price of the land? <sup>4</sup> Remaining, did it not remaine to thee: and being sold, vvas it not in thy povver? Vvhy hast thou put this thing in thy hart? Thou hast not lied to men, but to God. <sup>5</sup> And Ananias hearing these vvordes, fel dovvne, and gaue vp the gost. And there came great feare vpon al that heard it. <sup>6</sup> And yong men rising vp, removed him, and bearing him forth buried him. <sup>7</sup> And it vvas the space as it vvere of three houres, and his vvife, not knowing vvhat vvas chaunced, came in. <sup>8</sup> And Peter answered her, Tel me vvoman, vvhere didd you sel the land for so much? But she said, Yea, for so much. <sup>9</sup> And Peter said vnto her, Vvhy haue you agreed together to tempt the Spirit of our Lord? Behold, their fete that haue buried thy husband, are at the doore, and they shal beare thee forth. <sup>10</sup> Forthvvith she fel before his fete, and gaue vp the gost. And the yong men going in, found her dead: and caryed her forth, and buried her by her husband. <sup>11</sup> And there fel great feare in the vvhole Church, and vpon al that heard

## AUTHORISED — 1611.

as many as were possessors of lands, or houses, solde them, and brought the prices of the things that were sold, <sup>35</sup> And layd them doune at the Apostles fete: And distribution was made vnto euery man according as he had need. <sup>36</sup> And Ioses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The sonne of consolation) a Leuite, and of the countrie of Cyprus, <sup>37</sup> Having land, sold it, and brought the money, and laid it at the Apostles fete.

5. BUT a certaine man named Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> And kept backe *part* of the price, his wife also being priuy *to it*, and brought a certayne part, and layd it at the Apostles fete. <sup>3</sup> But Peter said, Ananias, Why hath Satan filled thine heart <sup>a</sup> to lie to the holy Ghost, and to keepe backe *part* of the price of the land? <sup>4</sup> Whiles it remained, was it not thine owne? and after it was sold, was it not in thine owne power? why hast thou conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God. <sup>5</sup> And Ananias hearing these wordes, fell downe, and gaue vp the ghost: and great feare came on all them that heard these thinges. <sup>6</sup> And the yong men arose, wound him vp, and caryed him out, and buried him. <sup>7</sup> And it was about the space of three houres after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered vnto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. <sup>9</sup> Then Peter said vnto her, How is it that yee haue agreed together, to tempt the Spirit of the Lord? behold, the fete of them which haue buried thy husband, are at the doore, and shal cary thee out. <sup>10</sup> Then fell she doune straightway at his fete, and yekled vp the ghost: And the yong men came in, and found her dead, and carying her forth, buried her by her husband. <sup>11</sup> And great feare came vpon all the Church, and

<sup>a</sup> Or, to deceiue.

τοὺς ἀκούοντας ταῦτα. <sup>12</sup> Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἄγίνετο | σημεῖα καὶ  
τέρατα ἐν τῷ λαῷ πολλὰ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ ᾿Σολομῶνος. |  
<sup>13</sup> τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός·  
<sup>14</sup> (μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν·)  
<sup>15</sup> ὥστε ἑκατὰ τὰς πλατείας | ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθεῖν ἐπὶ ἑκλινῶν | καὶ  
κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τιμὴ αὐτῶν. <sup>16</sup> συνήρχετο  
δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλου-  
μένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

<sup>17</sup> Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδου-  
καίων, ἐπλήσθησαν ζήλου, <sup>18</sup> καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους,

<sup>d</sup> Alex. ἰγίνετο.<sup>e</sup> Rec. Σολομῶνος.<sup>f</sup> Alex. καὶ εἰς τὰς πλ.

## WICLIIF—1380.

<sup>12</sup> and bi the hondis of the apostis :  
signes and mony wondris weren made  
in the puple; and alle weren of oon accorde  
in the porche of salomon, <sup>13</sup> but no man  
of other durste ioyne hym silf with hem;  
but the puple magnyfyeden hem, <sup>14</sup> and  
the multitude of men ⁊ of wymanen bi-  
leuyng in the lord was more encrecid.

<sup>15</sup> so that thei brougten out sike men in  
to stretis; and leiden in litil beddis and  
couchis; that whanne petir cam, nameli  
the schadewe of hym schulde schadewe  
eche of hem : and thei schulden be de-  
lyuerid fro her sikenesse, <sup>16</sup> and the mul-  
titude of citees ⁊ to ierusalim ranne :  
brynginge sike men and that weren  
trauclid of vnclene spirits; whiche al  
weren heclid.

<sup>17</sup> But the prince of preestis roos up, and  
alle that weren with hym; that is the cresic  
of saduces, and weren fillid with enuy,  
<sup>18</sup> and leiden hondis on the apostis; and  
puttiden hem in the comyn warde, <sup>19</sup> but  
the angel of the lord opened bi nyȝt the  
zatis of the prison : and ledde hem out  
and seide, <sup>20</sup> go ⁊e and stonde ⁊e,  
and speke in the temple to the puple; alle  
the wordis of this liif, <sup>21</sup> Whom whanne  
thei hadden herde, thci entriden erli in to  
the temple and taugten.

and the prince of preestis cam, and thei  
that weren with hym, and clepeden to  
gidre the counceil, ⁊ al the elder men of  
the children of israel; and scnten to the  
prison, that thei schulden be brougte  
forth; <sup>22</sup> and whanne the mynystris camen,  
founde hem not; and for the prison was  
opened; thei turneden aȝen, and telden  
<sup>23</sup> and seiden, we founden the prison  
schitte with alle diligens and the keepers  
standyng at the zatis; but we opened; and  
founden no man there; <sup>24</sup> and as the  
magistratis of the temple; and the  
princis of preestis herden these wordis

clepeden, ca/ed.

aȝen, aguin.

## TYNDALE—1534.

congregacion; and on as many as hearde it.  
<sup>12</sup> By the hondes of the Apostles were  
many signes and wondres shewed amonge  
the people. And they were all together  
with one accorde in Salomons porche.

<sup>13</sup> And of other durst no man ioyne him  
selfe to them: neverthelater the people  
magnified them. <sup>14</sup> The nombre of them  
that beleeued in the Lorde bothe of men  
and women, grewe moare and moare : <sup>15</sup> in  
so moche that they brought the sicke into  
the strettes, and layde them on beddes  
and palettes, that at the lest waye the  
shadowe of Peter when he came by, myght  
shadowe some of them. <sup>16</sup> There came  
also a multitude out of the cities  
round about, vnto Ierusalem; bringynge  
sicke folkes; and them which were vexed  
with vnclene spretes. And they were  
healed every one.

<sup>17</sup> Then the chefe preste rose vp and all  
they that were with him (which is the  
secte of the Saduces) and were full of  
indignacion, <sup>18</sup> and layde hondes on the  
Apostles, and put them in the commen  
preson. <sup>19</sup> But the angell of the Lorde  
by nyght opened the preson dores; and  
brought them forth; and sayde : <sup>20</sup> go,  
steppe forth; and speake in the temple  
to the people all the wordes of this lyfe.  
<sup>21</sup> When they hearde that, they entred into  
the temple early in the mornynge and taught.

The chefe prest came and they that were  
with him; and called a counsell to gedder;  
and all the elders of the chyldren of Is-  
rael; and sent to the preson to fet them.  
<sup>22</sup> When the ministres came and founde  
them not in the preson; they returned and  
tolde <sup>23</sup> sayynge: the preson founde we  
shut as sure as was possible; and the keepers  
standyng with out before the dores.  
But when we had opened; we founde no  
man with in. <sup>24</sup> When the chefe prest of  
all and the ruler of the temple and the hye  
prestes hearde these thynges; they doutid

## CRANMER—1539.

congregacyon, and on as many as hearde it.  
<sup>12</sup> By the handes of the Apostles were  
many sygnes and wondres shewed amonge  
the people. And they were all together  
with one accorde in Salomons porche.

<sup>13</sup> And of other, durst no man ioyne him  
selfe to them: nevertheless the people  
magnified them. <sup>14</sup> The nombre of them  
that beleeued in the Lorde both of men  
and women, grew more and moare : <sup>15</sup> in  
so moche that they brought the sicke into  
the stretes, and layde them on beddes and  
couches, that at the least waye the shad-  
owe of Peter when he came by, myght  
shadowe some of them (and that they  
myght all be deluyered from their infyr-  
mytyes) <sup>16</sup> There came also a multyude  
out of the cyties round about, vnto Ieru-  
salem, bryngynge sycke folkes, and them  
whych were vexed with vnclene spretes.  
And they were healed eury one.

<sup>17</sup> Then the chefe Preste rose vp, and all  
they that were with him (which is the  
secte of the Saduces) and were full of  
indignacyon, <sup>18</sup> and layde handes on the  
Apostles, and put them in the commen  
preson. <sup>19</sup> But the angell of the Lorde  
by nyght opened the preson dores, and  
brought them forth, and sayde : <sup>20</sup> go, and  
staunde, and speake in the temple to the  
people all the wordes of this lyfe. <sup>21</sup> When  
they hearde that, they entred into the  
temple early in the mornynge; and taught.

But the chefe Preste came and they that  
were with him, and called a counsell to-  
gether, and all the elders of the chyldren  
of Israel, and sent men to the preson, to  
fet them. <sup>22</sup> When the mynystres came,  
and founde them not in the preson, they  
returned and tolde, <sup>23</sup> sayynge: the preson  
truly found we shut with all diligence, and  
the keepers standyng wythout before the  
dores. But when we had opened, we  
founde no man within. <sup>24</sup> When the chefe  
Prest and the ruler of the temple, and the  
hye Prestes hearde these thynges, they

καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. <sup>19</sup> ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε, <sup>20</sup> ' Πορεύεσθε, καὶ σταθείτεσθε ' λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ' <sup>21</sup> ' Ακούσαιτες δὲ εἰσήλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ· καὶ ἀπέστειλαν εἰς τὸ δεσμοτήριον, ἀχθῆναι αὐτούς. <sup>22</sup> οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν, <sup>23</sup> λέγοντες, ' Ὅτι τὸ μὲν δεσμοτήριον εὔρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἔστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὔρομεν. ' <sup>24</sup> Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ἰὸ τε ἱερῶς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, |

\* Alex. κληριῶν.

\* Rec. + ἰζω.

\* Alex. ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς.

## GENEVA—1557.

and on as many as heard these things. <sup>12</sup> Thus by the hands of the Apostles were many signes and wondrous shewed among the people: (and they were all together with one accorde in Solomons porche. <sup>13</sup> And of the other, durst no man ioyne him selfe to them: neuertheless the people magnified them. <sup>14</sup> Also the nombre of them that beleued in the Lord both of men and women, grewe more and more.) <sup>15</sup> Insomuch that they broght the sick in to the stretes, and layd them on beddes and couches, that at the lest way, the shadow of Peter, when he came by, myght shadow some of them.

<sup>16</sup> Ther came also a multitude out of the cities round about vnto Ierusalem, bringing sicke folkes, and them which were vexed with vnclene sprites . which were healed euery one.

<sup>17</sup> Then the chiefe Priest rose vp, and al they that were with him (which is the secte of the Sadduces) and were ful of indignation. <sup>18</sup> And layd hands on the Apostles, and put them in the common prison. <sup>19</sup> But the Angel of the Lord, by nyght opened the prison doores, and broght them forth, and sayd, <sup>20</sup> Go, your way, and being in the temple speake to the people all the words of this life. <sup>21</sup> When they heard that, they entred into the temple early in the morning and taught. And the chiefe Priest came, and they that were with him, and called the Council together, and all the Elders of the chyldren of Israel, and sent to the prison, to fet them. <sup>22</sup> But when the officers came, and founde them not in the prison, they returned and tolde,

<sup>23</sup> Sayinge, Certeynly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened, we founde no man with in. <sup>24</sup> Then when the chiefe Priest, and the ruler of the temple, and the hie Priestes, heard these things, they

## RHEIMS—1582.

these things. <sup>12</sup> And by the hands of the Apostles were many signes and vvonders done among the people. And they vvere al vvith one accord in Salomons porche.

<sup>13</sup> But of the rest none durst ioyne them selues vnto them: but the people magnified them. <sup>14</sup> And the multitude of men and vvomen that beleued in our Lord, vvvas more increased: <sup>15</sup> so that they did bring forth the sicke into the stretes, and laid them in beddes and couches, that vvhen Peter came, his shadow at the lest might ouershadow any of them, and they all might be deliuered from their infirmities. <sup>16</sup> And there ranne together vnto Hierusalem the multitude also of the cities adioyning, bringing sicke persons and such as vvere vexed of vnclene sprites: vvho vvere al cured.

<sup>17</sup> And the high priest rising vp, and al that vvere vvith him, vvchich is the heresie of the Sadduces, vvere replenished vvith zeale: <sup>18</sup> laid hands vpon the Apostles, and put them in the common prison.

<sup>19</sup> But an Angel of our Lord by nyght opening the gates of the prison, and leading them forth, said, <sup>20</sup> Goe: and standing speake in the temple to the people al the vvordes of this life. <sup>21</sup> Vvho hauing heard this, early in the morning entred into the temple, and taught. And the high priest comming, and they that vvere vvith him, called together the Council and al the auncients of the chyldren of Israel: and they sent to the prison that they might be broght. <sup>22</sup> But vvhen the ministers vvere come, and opening the prison, found them not: returning they told, <sup>23</sup> saying, The prison truely vve found shut vvith al diligence, and the keepers standing before the gates: but opening it, vve found no man vvithin. <sup>24</sup> And as soone as the Magistrate of the temple and the chiefe priests heard these vvordes, they

## AUTHORISED—1611.

upon as many as heard these things. <sup>12</sup> And by the hands of the Apostles, were many signes and wonders wrought among the people. (And they were all with one accord in Solomons porch. <sup>13</sup> And of the rest durst no man ioyne himselfe to them: But the people magnified them. <sup>14</sup> And beleeuers were the more added to the Lord, multitudes both of men and women.) <sup>15</sup> Insomuch that they brought forth the sicke into the strettes, and layed them on beds and couches, that at the lest the shadow of Peter passing by, might ouershadov some of them. <sup>16</sup> There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vnclene sprites: and they were healed euery one.

<sup>17</sup> Then the high Priest rose vp, and al they that were with him, (which is the sect of the Sadduces) and were filled with indignation, <sup>18</sup> And laid their hands on the Apostles, and put them in the common prison. <sup>19</sup> But the Angel of the Lord by nyght opened the prison doores, and brought them forth, and said, <sup>20</sup> Goe, stand and speake in the Temple to the people all the words of this life. <sup>21</sup> And when they heard that, they entred into the Temple early in the morning, and taught: but the high Priest came, and they that were with him, and called the Councill together, and all the Senate of the chyldren of Israel, and sent to the prison to haue them brought. <sup>22</sup> But when the officers came, and found them not in the prison, they returned, and told, <sup>23</sup> Saying, The prison truly found we shut with all safety, and the keepers standing without before the doores, but when we had opened, wee found no man within. <sup>24</sup> Now when the high Priest, and the Captaine of the Temple, and the chiefe Priests heard these things, they doubted of them

\* Or, in euery street.

\* Or, enuie.

διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. <sup>25</sup> παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς, <sup>k</sup> “Ὅτι ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.” <sup>26</sup> Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. <sup>27</sup> ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, <sup>28</sup> λέγων, “Ὁὐ παραγγεῖλια παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦτο; καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ’ ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.” <sup>29</sup> Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, “Πειθαρχεῖν δεῖ Θεῷ ἄλλων ἢ ἀνθρώποις. <sup>30</sup> ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· <sup>31</sup> τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν

<sup>k</sup> Rec. + *λύων.*<sup>l</sup> Alex. = *αὐτοῦ.*<sup>m</sup> Alex. = *εἰ.*<sup>n</sup> Alex. *ἰδοίλοντο.*

## WICLIIF — 1380.

thei douteden of hem what was don, <sup>25</sup> but a man cam and teeld to hem, for lo tho men whiche ze han putte in to prison: ben in the temple and stonden and techen the puple; <sup>26</sup> thanne the magistrat wente with the mynstris: and broght hem with out violence, for thei dreden the puple lest thei schulden be stoned; <sup>27</sup> and whanne thei hadden broght hem thei setiden hem in the counceil; and the prync of prestis axeden hem, <sup>28</sup> and seide, in comaundement we comaundiden you: that ze schulden not teche in this name; and lo ze han fillid iherusalem with youre techyng: and ze wolden brynge on us the blood of this man;

<sup>29</sup> and petir answerid, and the apostlis and seiden, it bihoude to obeye to god: more thanne to men; <sup>30</sup> god of oure fadiris reisd ihesus whom ze sloun: hanging in a tre, <sup>31</sup> god enhaucnid with his righthond, this prync and sauour: that penaunce were zounn to israel, and remyssion of synnes; <sup>32</sup> and we ben witnessis of these wordis, and the holi goost whom god gaf to alle obeischynge to hym;

<sup>33</sup> whanne thei herden these thingis, thei werun turmentid and thougten to sle hem;

<sup>34</sup> but a man roos in the counceil: a farise; gamaliel bi name; a doctour of the lawe; a worschiful man to alle the puple; and comaundide the men to be putte with out forth, for a while; <sup>35</sup> and he seide to hem; ze men of israel take tene to zou self on these men: what ze schuld do; <sup>36</sup> for bifor these dayes teodas that seid himself to be summe man to whom a nombre of men consentiden aboute four hundrid hym was slayn: and alle that bileuedn to hym weren disparpilit and broughten to nougt; <sup>37</sup> after this iudas of galilee was in the dayes of professioun; and turned away the puple; after hym; and alle hou many euer

zounn, given    obeischynge, obeying    tene, heed.  
disparpilit, disperard.

## TYNDALE — 1534.

of them; wherunto this wolde growe. <sup>25</sup> Then came one and shewed them: beholde the men that ye put in prison: stonde in the temple; and teache the people.

<sup>26</sup> Then went the ruler of the temple with ministers; and brought them with out violence. For they feared the people; lest they shuld have bene stoned. <sup>27</sup> And when they had brought them; they set them before the counsell. And the chefe preste axed them; <sup>28</sup> sayinge: dyd not we stratelyt comaunde you that ye shuld not teache in this name? And beholde ye have filled iherusalem with youre doctrine; and ye intende to brynge this mans blood vpon vs.

<sup>29</sup> Peter and the other Apostles answered and sayde: We ought moare to obey God then men. <sup>30</sup> The God of oure fathers raysed vp Iesus; whom ye slewe and hanged on tre. <sup>31</sup> Him hath god lifte vp with his right hand; to be a ruler and a sauioure; for to geve repentance to israel and forgiveness of synnes. <sup>32</sup> And we are his recordes concernyng these thinges; and also the holy goost whom God hath geuen to them that obey him. <sup>33</sup> When they hearde that; they claued asunder; and sought meanes to slec them. <sup>34</sup> Then stode ther vp one in the counsell; a Pharisee named Gamaliel; a doctoure of lawe; had in auctorite amonge all the people; and comaundid to put the Apostles a syde a lytell space; <sup>35</sup> and sayde vnto them: Men of israel take hede to youre selues what ye entende to do as touchyng these men.

<sup>36</sup> Before these dayes rose vp one Theudas; hostyng him self; to whom resorted a nombre of men; about a foure hundred; which was slayn; and they all which beleued him were scatred a broode and brought to nougt. <sup>37</sup> After this man arose ther vp one Iudas of Galilee; in the tyme when tribute began; and drewe awaye moche people after him. He also perished:

## CRANMER — 1539.

douted of them, wher vnto this wolde grow.

<sup>25</sup> Then came one and shewed them: beholde, the men that ye put in prison, stande in the temple, and teach the people: <sup>26</sup> Then went the ruler of the temple, wyth mynstris, and brought them without violence. For they feared the people, lest they shuld haue bene stoned. <sup>27</sup> And when they had brought them, they set them before the counsell. And the chefe Preste asked them, <sup>28</sup> sayinge: dyd not we stratelyt comaunde you, that ye shuld not teach in this name? And behold, ye haue fylled iherusalem wyth youre doctryne, and intende to bryngge thys mans blood vpon vs.

<sup>29</sup> Peter and the other Apostles answered, and sayde: We ought more to obey God then men. <sup>30</sup> The God of oure fathers raysed vp Iesus, whom ye slew, and hanged on tre. <sup>31</sup> Hym hath God lyfte vp with his right hand, to be a ruler and a sauioir, for to geue repentance to israel, and forgiveness of synnes. <sup>32</sup> And we are recordes of these thinges which we saye, and so is also the holy goost, whom God hath geuen to them that obey him. <sup>33</sup> When they hearde that, they claued asunder, and sought meanes to slec them. <sup>34</sup> Then stode ther vp one in the counsell, a Pharysee, named Gamaliel, a doctoure of lawe (had in reputacyon amonge all the people) and comaundid the Apostles to go asyde a lytell space, <sup>35</sup> and sayde vnto them: ye men of israel, take hede to youre selues, what ye entende to do, as touchyng these men. <sup>36</sup> For before these dayes rose vp one Thudas, boasting hym selfe, to whom resorted a nombre of men, about a foure hundred, which was slayn: and they all which beleued hym, were scatred abroade, and brought to nougt. <sup>37</sup> After this man, was ther one Iudas of Galilee in the dayes of the trybute, and drew awaye moche people after hym. He also perished: and

τῷ Ἰσραὴλ καὶ ἄφεισι ἁμαρτιῶν. <sup>32</sup> καὶ ἡμεῖς ἔσμεν ἰαυτοῦ | μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα <sup>33</sup> δὲ | τὸ ἄγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. <sup>34</sup> Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἔβουλεύοντο | ἀνελεῖν αὐτούς. <sup>35</sup> ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τι | τοὺς ἀποστόλους ποιῆσαι, <sup>36</sup> εἰπέτε πρὸς αὐτούς, Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. <sup>37</sup> πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἑαυτὸν, ᾧ <sup>38</sup> προσεκολλήθη | ἀριθμὸς ἀνδρῶν | ὥσει | τετρακοσίων ὃς ἀνῆρθη, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. <sup>39</sup> μετὰ τούτων ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκείνους ἀπόλετο, καὶ πάντες ὅσοι

\* Alex. βραχύ.

† Alex. προσελήθη.

‡ Alex. ἀνδρῶν ἀριθμῶς.

§ Alex. ὄς.

## GENEVA — 1557.

douted of them, when vnto this wolde growe. <sup>25</sup> Then came one and shewed them, Beholde, the men that ye put in prison, stand in the temple, and teache the people. <sup>26</sup> Then went the ruler of the temple with ministres, and brought them without violence (for they feared the people, lest they shulde haue bene stoned) <sup>27</sup> And when they had brought them, they set them before the Councell. Then the chiefe Prieste asked them, <sup>28</sup> Saying, Dyd not we straitly commande you, that ye shulde not teache in thys Name? and beholde, ye haue filled Ierusalem with your doctrine, and ye intend to bring this mans bloud vpon vs.

<sup>29</sup> Then Peter and the Apostles answered and sayd, We ought rather to obey God then men. <sup>30</sup> The God of our fathers raysed vp Iesus, whome ye slewe, and hanged on tree. <sup>31</sup> Hym hath God lyft vp with his ryght hand, to be a ruler and a sauour, for to geue repentance to Israel, and forgiuenes of synnes. <sup>32</sup> And we are his recordes concerning these things which we say: yea, and also the holy Gost whome God hath genen to them that obey him. <sup>33</sup> When they heard that, they brast for anger, and sought meanes to slay them. <sup>34</sup> Then stode ther vp one in the Counsel, a Pharisei named Gamaliel, a doctour of the lawe, had in auctoritie among all the people, and commanded to put the Apostles asyde a litel space. <sup>35</sup> And sayd vnto them, Men of Israel take heede to your selues, what ye entend to do as touching these men.

<sup>36</sup> For before these tymes, rose vp one Theudas boasting him selfe, to whome resorted a nombre of men about a foure hundred: which was slayne, and they all which obeyed him, were scattred abrode, and brought to nocht. <sup>37</sup> After this man, arose ther vp one Iudas of Galile, in the time when tribute began, and drewe away muche people after him: he also perished:

## RHEIMS — 1582.

verre in doubt of them, what would befall.

<sup>25</sup> And there came a certaine man and told them, That the men, loe, which you did put in prison, are in the temple standing, and teaching the people. <sup>26</sup> Then went the Magistrate with the ministers, and brought them without force, for they feared the people lest they should be stoned. <sup>27</sup> And when they had brought them, they set them in the Council. And the high priest asked them, <sup>28</sup> saying, Commanding we commaunded you that you should not teach in this name: and behold you have filled Hierusalem with your doctrine, and you will bring vpon vs the bloud of this man. <sup>29</sup> But Peter answering and the Apostles, said, God must be obeyed, rather then men. <sup>30</sup> The God of our Fathers hath raised vp IESVS, whom you did kil, hanging him vpon a tree. <sup>31</sup> This Prince and Sauour God hath exalted with his right hand, to giue repentance to Israel, and remission of sinnes. <sup>32</sup> And we are witnesses of these wordes, and the holy Ghost, whom God hath giuen to al that obey him. <sup>33</sup> Vhen they had heard these things, it cut them to the hart, and they consulted to kil them.

<sup>34</sup> But one in the Councel rising vp, a Pharisee named Gamaliel, a doctor of lawv honorable to al the people, commaunded the men to be put forth avvhile. <sup>35</sup> And he said to them, Ye men of Israel, take heede to your selues touching these men what you meane to doe. <sup>36</sup> For before these daies there rose Theudas, saying he vvas some body, to whom consented a nombre of men about foure hundred, who vvas slaine: and al that beleued him, vvere dispersed, and brought to nothing. <sup>37</sup> After this fellowv there rose Iudas of Galilee in the daies of the Enrolling, and drewe avway the people after him, and he perished: and as many as

## AUTHORISED — 1611.

wherunto this would grow. <sup>25</sup> Then came one, and tolde them, saying, Behold, the men whom yee put in prison, are standing in the Temple, and teaching the people. <sup>26</sup> Then went the captaine with the officers, and brought them without violence: (For they feared the people, lest they should haue bene stoned.) <sup>27</sup> And when they had brought them, they set them before the Councill, and the high Priest asked them, <sup>28</sup> Saying, Did not wee straitly command you, that you should not teach in this Name? And behold, yee haue filled Hierusalem with your doctrine, and intend to bring this mans blood vpon vs.

<sup>29</sup> Then Peter, and the other Apostles answered, and sayd, Wee ought to obey God rather then men. <sup>30</sup> The God of our fathers raised vp Iesus, whom yee slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand to be a Prince and a Sauour, for to giue repentance to Israel, and forgiuenesse of sinnes. <sup>32</sup> And we are his witnesses of these things, and so is also the holy Ghost, whom God hath giuen to them that obey him.

<sup>33</sup> When they heard that, they were cut to the heart, and tooke counsel to slay them. <sup>34</sup> Then stood there vp one in the Councill, a Pharisee, named Gamaliel, a Doctor of Law, had in reputation among all the people, and commanded to put the Apostles forth a little space, <sup>35</sup> And said vnto them, Yee men of Israel, take heede to your selues, what ye intend to doe as touching these men. <sup>36</sup> For before these dayes rose vp Theudas, boasting himselfe to be some body, to whom a number of men, about foure hundred, ioyned themselves: who was slaine, and all, as many as obeyed him, were scattered, and brought to nought. <sup>37</sup> After this man rose vp Iudas of Galilee, in the dayes of the taxing, and drewe away much people after him: he also perished, and all, even as

\* Or, beleued.



τῇ καθημερινῇ αἱ χήραι αὐτῶν. <sup>2</sup> προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, ‘ Οὐκ ἀρεστόν ἐστὶν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις. <sup>3</sup> ἐπισκέψασθε οὖν, ἀδελφοί, ἀνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπὶ τῇ πλήρει Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῇ χρείᾳ ταύτης. <sup>4</sup> ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. <sup>5</sup> Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἀνδρα πλῆρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον καὶ Νικάνορα, καὶ Τίμωνα καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας, οὓς ἕστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. <sup>7</sup> καὶ ὁ λόγος τοῦ Θεοῦ ἤξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερῶν ὑπήκουον τῇ πίστει. <sup>8</sup> Στέφανος

\* Alex. = ἅγιον.

\* Rec. καταστήσωμεν.

\* Alex. πλήρης.

## GENEVA — 1557.

and all that harkened to him were scattered abroad. <sup>38</sup> And now I say vnto you, refrain your selues from these men, let them alone: for yf this counsel, or this worke be of men, it will come to nocht.

<sup>39</sup> But and yf it be of God, ye cannot destroye it, lest happily ye be founde to stryue agaynst God. <sup>40</sup> And to him they agreed, and called the Apostles, and beat them, and commanded that they shulde not speake in the Name of Iesus, and let them go. <sup>41</sup> And they departed from the Council, reioycing, that they were counted worthy to suffre rebuke for the Name of Iesus. <sup>42</sup> And dayly in the temple, and in euery house they ceased not, teaching and preaching Iesus Christe.

6. AND in those dayes as the number of the disciples grewe, ther arose a grudge of the Grekes towards the Hebrues: because their wydowes were despiced in the dayly ministring. <sup>2</sup> Then the Twelue called the multitude of the disciples together, and sayd, It is not mete that we shulde leaue the worde of God, and serue the tables. <sup>3</sup> Wherefore brethren, loke ye out among you seven men of honest report, and ful of the holy Gost, and wysdome, which we may appoint to this needful busynes.

<sup>4</sup> But we wil geue our selues continually to prayer, and to the ministracion of the worde. <sup>5</sup> And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Gost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a conuerter of Antioche. <sup>6</sup> Which they set before the Apostles: and they prayed, and layde their hands on them.

<sup>7</sup> And the worde of God encreased, and the nombre of the disciples multiplied in Ierusalem greatly, and a great company of the Priestes were obedient to the faith.

<sup>8</sup> And Steuen full of faith and power, dyd

## RHEIMS — 1582.

euer consented to him, vvere dispersed. <sup>38</sup> And now therefore I say to you, depart from these men and let them alone: for if this counsel or vvorke be of men, it vvill be dissolved: <sup>39</sup> but if it be of God, you are not able to dissolve them, lest perhaps you be found to resist God also. <sup>40</sup> And they consented to him. And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of Iesus, and dismissed them. <sup>41</sup> And they vvent from the sight of the council reioycing, because they vvere accounted vvorthy to suffer reproche for the name of Iesus. <sup>42</sup> And euery day they ceased not in the temple and from house to house to teach and euangelize Christ Iesus.

6. AND in those daies the nombre of disciples increasing, there arose a murmuring of the Greekes against the Hebrues, for that their vvidowes vvere despiced in the daily ministerie. <sup>2</sup> And the Twelue calling together the multitude of the disciples, said, It is not reason, that vve leaue the vvord of God, and serue tables. <sup>3</sup> Consider therefore brethren, seven men of you of good testimonie, full of the holy Ghost and vvisedom, vvhom vve may appoint ouer this busines. <sup>4</sup> But vve vvill be instant in praier and the ministerie of the vvord. <sup>5</sup> And the saying vvvas liked before all the multitude. And they chose Steuen a man full of faith and of the holy Ghost, and Philippe, and Próchorus, and Nicanor, and Timon, and Pármenas, and Nicolas a stranger of Antioche. <sup>6</sup> These they did set in the presence of the Apostles: and praying they imposed hands vpon them. <sup>7</sup> And the vvord of God increased, and the number of the disciples vvvas multiplied in Hierusalem exceedingly: a great multitude also of the priests obeyed the faith.

<sup>8</sup> And Steuen full of grace and fortitude

## AUTHORISED — 1611.

many as obeyed him, were dispersed. <sup>38</sup> And now I say vnto you, refrain from these men, and let them alone: for if this counsel or this worke be of men, it will come to nought. <sup>39</sup> But if it be of God, ye cannot ouerthrow it, lest haply ye be found enen to fight against God. <sup>40</sup> And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

<sup>41</sup> And they departed from the presence of the Council, reioycing that they were counted worthy to suffer shame for his Name. <sup>42</sup> And dayly in the Temple, and in euery house, they ceased not to teach and preach Iesus Christ.

6. AND in those dayes when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrewes, because their widowes were neglected in the dayly ministracion. <sup>2</sup> Then the twelue called the multitude of the disciples vnto them, and said, It is not reason that we should leaue the word of God, and serue tables. <sup>3</sup> Wherefore brethren, looke ye out among you seven men of honest report, full of the holy Ghost, and wisdome, whom we may appoint ouer this businesse. <sup>4</sup> But we will giue our selues continually to prayer, and to the ministry of the word.

<sup>5</sup> And the saying pleased the whole multitude: and they chose Steuen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselite of Antioch. <sup>6</sup> Whom they set before the Apostles: and when they had prayed, they layd their hands on them. <sup>7</sup> And the word of God encreased, and the number of the Disciples multiplied in Hierusalem greatly, and a great company of the Priestes were obedient to the faith. <sup>8</sup> And Steuen full of faith and power, did great

δὲ πλήρης <sup>9</sup> χάριτος | καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.  
<sup>9</sup> ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρη-  
 ναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στε-  
 φάνῳ· <sup>10</sup> καὶ οὐκ ἴσχυον ἀντιστηῖναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. <sup>11</sup> τότε  
 ὑπέβαλον ἄνδρας λέγοντας, “Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα  
 ‘ εἰς <sup>12</sup> Μωϋσῆν | καὶ τὸν Θεόν.” <sup>12</sup> Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους  
 καὶ τοὺς γραμματεῖς, καὶ ἐπιστάτους συνήγαγαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συν-  
 ἔοριον· <sup>13</sup> ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, ‘ Ὁ ἄνθρωπος οὗτος οὐ παύεται  
 ‘ ῥήματα <sup>14</sup> λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου <sup>5</sup> καὶ τοῦ νόμου. <sup>14</sup> ἀκηκόαμεν γὰρ  
 ‘ αὐτοῦ λέγοντος, “Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτου, καὶ  
 ‘ ἀλλάξει τὰ ἔθνη <sup>6</sup> ἀπαρέδωκεν ἡμῖν Μωϋσῆς.” <sup>15</sup> Καὶ ἀτειίσαντες εἰς αὐτὸν ‘ ἀπάντες |

<sup>9</sup> Rec. πιστωσ. <sup>2</sup> Rec. Μωϋσῆν Alex. Μωϋσῆν.

<sup>5</sup> Rec. + βλάσφημα.

<sup>6</sup> Rec. + ταύτου.

<sup>7</sup> Alex. πάντες.

## WICLIF—1380.

made wondris and greet signes in the puple, <sup>9</sup> but summe risen of the synagoge that was clepid of libertyns, and cirenensis and of men of alisaundre and of hem that weren of cilice, and of asia, and disputiden with steuene, <sup>10</sup> and thei myzten not withstonde the wisdom and the spirit that spake, <sup>11</sup> thanne thei preuli senten men that schulden seye, that thei herden hym seynge wordis of blasfemy agens moises and god <sup>12</sup> and so thei moueden to gidre the puple: and the elder men and the scribis and thei ronnen to gidre and token hym and brouzten in to the council, <sup>13</sup> thei ordeynden false witness, that seiden, this man ceisith not to speke wordis agens the holi place, and the lawe, <sup>14</sup> for we herden hym seynge; that this ihesus of nazareth schal distrie this place, and schal change the tradicions which moises bitook to us, <sup>15</sup> and alle men that saten in the council bihelden hym and saien his face as the face of an angel.

7. AND the prince of preestis seide to steuen, whether these thingis han hem so? <sup>2</sup> which seide; briterhen and fadiris here 30; god of glorie aperid to oure fadir abraham, whanne he was in mesopotamy, bifor that he dwelte in charra, <sup>3</sup> and seide to hym, go out of thi lond and of thi kinrede, and come in to the lond which I schal schewe to thee <sup>4</sup> thanne he wente out of the lond of caldeis: and dwelte in charra, and fro themes afir that his fadir was deed, he translaid him in to this lond, in which he dwellen now, <sup>5</sup> and he gaf not to hym eritage in it, nehir a paas of a foot: but he bihipte to geue him in to possession: and to his seed after hym, whanne god he hadde not a sone.

<sup>6</sup> and god spake to hym, that his seed schal be comlinge in an alien lond, and thei schuld make hem suget to seruage,

## TYNDALE—1534.

dyd greet wondres and myracles amonge the people. <sup>9</sup> Then ther arose certayne of the synagoge, which are called Lybertines and Syrenites, and of Alexandria, and of Cilicia, and Asia, and disputed with Steven. <sup>10</sup> And they coude not resist the wysdome, and the sprete, with which he spake. <sup>11</sup> Then sent they in men, which sayd: we haue hearde him speake blasphemous wordes agaynst Moses, and agaynst God. <sup>12</sup> And they moued the people and the elders and the scribes: and came apon him and caught him, and brought him to the counsell, <sup>13</sup> and brought forth false witness, which sayde. This man ceasith not to speake blasphemous wordes agaynst this holy place and the lawe: <sup>14</sup> for we hearde him saye: this Iesus of Nazareth shall destroye this place, and shall change the ordinaunces which Moses gaue vs. <sup>15</sup> And all that sate in the counsell lokyd stedfastly on him, and sawe his face as it had bene the face of an angel.

7. THEN sayde the chefe prest: is it even so? <sup>2</sup> And he sayde: ye men, brethren and fathers, harken to. The God of glory aperred vnto oure father Abraham, whyl he was yet in Mesopotamia, before he dwelt in Charran, <sup>3</sup> and sayd vnto him: come out of thy contre, and from thy kynred, and come into the lond, which I shall shewe the. <sup>4</sup> Then came he out of the lond of Chaldey, and dwelt in Charran. And after that, assone as his father was deed, he brought him into this lande, in which ye now dwell, <sup>5</sup> and he gaue him none inheritaunce in it, no not the bredeth of a fote: but promised that he wolde geue it to him to possesse, and to his seed after him, when as yet he had no chylde.

<sup>6</sup> God verely spake on this wyse that his seed shulde be a dweller in a straunge lande, and that they shulde kepe them in

## CRANMER—1539.

great wondres and myracles amonge the people. <sup>9</sup> Then ther arose certayne of the Synagoge, which is called the Synagoge of the Lybertines and Syrenites, and of Alexandria, and of Celicia and of Asia disputing with Steuen. <sup>10</sup> And they coude not resist the wisdom, and the sprete, which spake. <sup>11</sup> Then sent they in men, which sayde: we haue hearde hym speake blasphemous wordes agaynst Moses, and agaynst God. <sup>12</sup> And they moued the people and the elders and the scribes: and came vpon hym and caught hym, and brought hym to the counsell, <sup>13</sup> and brought forth false witness, which sayde: This man ceasith not to speake blasphemous wordes agaynst thys holy place and the lawe, <sup>14</sup> for we hearde hym saye: thys Iesus of Nazareth shall destroye thys place, and shall change the ordinaunces which Moses gaue vs. <sup>15</sup> And all that sate in the counsell, lokyd stedfastly on hym, and sawe hys face as it had bene the face of Angell.

7. THEN sayde the chefe prest: is it euen so? <sup>2</sup> And he sayde: ye men, brethren and fathers, hearken: The God of glory appeared vnto oure father Abraham when he was in Mesopotamia, before he dwelt in Charran, <sup>3</sup> and sayd vnto hym: Get the out of thy contre, and from thy kynred, and come into the lande, which I shall shewe the. <sup>4</sup> Then came he out of the lande of Chaldey, and dwelt in Charran. And from thence, when his father was deed, he brought hym into thys lande in which ye now dwell, <sup>5</sup> and he gaue hym none inheritaunce in it, no not the bredeth of a fote: and promysed that he wolde geue it to hym to possesse, and to hys seed after hym, when as yet he had no chylde.

<sup>6</sup> God verely spake on this wyse that hys seade shulde soeourne in a straunge lande, and that they shuld kepe them in

οὐ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

VII. Εἶπε δὲ ὁ ἀρχιερεὺς, <sup>1</sup> ‘Εἶ ἄρα ταῦτα οὕτως ἔχει;’ <sup>2</sup> ‘Ὁ δὲ ἔφη, ‘Ἄνδρες, ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ‘ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, <sup>3</sup> καὶ εἶπε πρὸς αὐτὸν, “Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν “ ἣν ἂν σοι δείξω.” <sup>4</sup> Τότε, ἐξελθὼν ἐκ γῆς Χαλδαίων, κατώκησεν ἐν Χαρρὰν· <sup>5</sup> κάκειθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετόκησεν αὐτὸν εἰς τὴν γῆν· <sup>6</sup> ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· <sup>7</sup> καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγεῖλατο <sup>8</sup> αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτῆν, καὶ τῷ <sup>9</sup> σπέρματι αὐτοῦ μετ’ αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. <sup>10</sup> ἐλάλησε δὲ οὕτως ὁ Θεός, <sup>11</sup> “Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἄλλοτρίᾳ, καὶ δουλώσουσιν αὐτῷ.

<sup>4</sup> Alex. s. = Εἶ ἄρα s. = ἄρα. \* Alex. + τῆν. <sup>5</sup> Alex. εὐνοῖα ἀντὶν εἰς κατάσχεσιν αὐτῆ.

## GENEVA—1557.

great wonders and miracles among the people. <sup>9</sup> Then there arose certayne of the Synagoge, which are called Libertines, and Cyrenites, and of Alexandria, and Cilicia, and Asia, and disputed with Steuen. <sup>10</sup> But they could not resist the wisdom, and the Sprite, by which he spake.

<sup>11</sup> Then they suborned men, which sayd, We haue heard him speake blasphemous wordes against Moses, and against God. <sup>12</sup> And they moued the people and the Elders, and the Scribes: and ruming vpon him, caught him, and brought him to the Council. <sup>13</sup> And brought forth false witnesses, which sayd, This man ceaseth not to speake blasphemous wordes against this Holy place, and the Lawe. <sup>14</sup> For we heard hym saye, that this Iesus of Nazaret shall destroy this place, and shal change the ordinances which Moses gaue vs. <sup>15</sup> And all that sate in the Council looked stedfastly on him, and sawe his face as it had bene the face of an Angel.

7. THEN sayd the chief Prieste, Are these things so? <sup>2</sup> And he sayd, Ye men, brethren, and fathers, hearken: The God of glorie appeared vnto our father Abraham, whyle he was in Mesopotamia, before he dwelt in Charran. <sup>3</sup> And sayd vnto him, Come out of thy countre, and from thy kynred, and come into the land, which I shal shewe thee. <sup>4</sup> Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, he brought him from thence, into this land, in which ye now dwell. <sup>5</sup> And he gaue him none inheritance in it, no, not the breadth of a fote: and he promised that he wolde geue it to him to possesse, and to his seed after him, when as yet he had no childe. <sup>6</sup> God verely spake on this wyse, that his seeede shulde be a scourner in a strange land, and that they shulde kepe them in

## RHEIMS—1582.

did great vonders and signes among the people. <sup>9</sup> And there arose certayne of that vvich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that vvere of Cilicia and Asia, disputing vvith Steuen: <sup>10</sup> and they could not resist the vvisedom and the Spirit that spake. <sup>11</sup> Then they suborned men, to say they had heard him speake vvordes of blasphemie against Moyses and God. <sup>12</sup> They therefore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought him into the Council,

<sup>13</sup> and they set false vvitnesses that said, This man ceaseth not to speake vvordes against the holy place and the Lavv. <sup>14</sup> For vve haue heard him say, that this same Iesus of Nazareth shal destroy this place, and shal change the traditions, vvich Moyses deliuered vnto vs. <sup>15</sup> And al that sate in the Council beholding him, savv his face as it vvere the face of an Angel.

7. AND the cheefe priest sayd, Are these things so? <sup>2</sup> Vvho said, Ye men, brethren and fathers, heare. The God of glorie appeared to our father Abraham vven he vvvas in Mesopotamia, before that he abode in Charran. <sup>3</sup> and said to him, *Goe forth out of thy countre, and out of thy kinned, and come into a land that I shal shewe thee.* <sup>4</sup> Then vvvent he forth out of the land of the Chaldees, and dvvlt in Charran. And from thence, after his father vvvas dead, he translated him into this land, vvhercin you doe novv dvvel. <sup>5</sup> And he gaue him no inheritance in it, no, not the pase of a fote: and he promised to giue it him in possession, and to his seede after him, vvhen as he had no childe. <sup>6</sup> And God spake to him, *That his seede shal be a scourner in a strange countre, and they shal subdue them to seruitude, and shal euil intreate*

## AUTHORISED—1611.

wonders and miracles among the people. <sup>9</sup> Then there arose certayne of the Synagoge, which is called the *Synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Steuen. <sup>10</sup> And they were not able to resist the wisdom and the spirit by which he spake. <sup>11</sup> Then they suborned men which said, We haue heard him speake blasphemous words against Moses, and against God. <sup>12</sup> And they stirred vp the people, and the Elders, and the Scribes, and came vpon him, and caught him, and brought him to the Council. <sup>13</sup> And set vp false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law. <sup>14</sup> For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shal change the <sup>a</sup> Customes which Moses deliuered vs. <sup>15</sup> And all that sate in the Council, looking stedfastly on him, saw his face as it had been the face of an Angel.

7. THEN said the high Priest, Are these things so? <sup>2</sup> And hee said, Men, brethren, and fathers, hearken: The God of glory appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran. <sup>3</sup> And said vnto him, Get thee out of thy countrey, and from thy kinned, and come into the land which I shall shew thee. <sup>4</sup> Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, hee remooued him into this land wherein ye now dwell. <sup>5</sup> And he gaue him none inheritance in it: no not so much as to set his foote on: yet he promised that he would giue it to him for a possession, and to his seed after him, when as yet he had no child. <sup>6</sup> And God spake on this wise, that his seeede should sojourne in a strange land, and that they should bring them into

“ καὶ κακώσουσιν, ἔτη τετρακόσια. <sup>7</sup> καὶ τὸ ἔθνος, ᾧ ἐὰν <sup>9</sup> δουλεύσωσι, κρινῶ ἐγὼ, ”  
 “ εἶπεν ὁ Θεός. “ Καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ  
 “ τούτῳ. ” <sup>8</sup> Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ,  
 “ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ  
 “ τοὺς δώδεκα πατριάρχας. <sup>9</sup> καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο  
 “ εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ’ αὐτοῦ, <sup>10</sup> καὶ ἠεξίλετο | αὐτὸν ἐκ πασῶν τῶν  
 “ θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὸ βασιλέως  
 “ Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ’ Αἴγυπτον καὶ ὅλον τὸν οἶκον  
 “ αὐτοῦ. <sup>11</sup> ἦλθε δὲ λιμὸς ἐφ’ ὅλην τὴν <sup>k</sup> γῆν Αἰγύπτου | καὶ Χαναὰν, καὶ θλίψις  
 “ μεγάλη· καὶ οὐχ εὑρίσκον χορτάσματα οἱ πατέρες ἡμῶν. <sup>12</sup> ἀκούσας δὲ Ἰακώβ  
 “ ὄντα <sup>1</sup> σῖτα | <sup>m</sup> ἐν Αἰγύπτῳ, | ἐξαπέστειλε τοὺς πατέρας ἡμῶν <sup>n</sup> πρῶτον· <sup>13</sup> καὶ ἐν τῷ

\* Alex. δουλεύουσιν.

A Alex. ἐξέλετο.

A Alex. + ἴψ’.

A Alex. Αἴγυπτον.

A Alex. σῖτα.

A Alex. εἰς Αἴγυπτον

A Alex. αὐτοῦ.

\* Alex. Ἰακώβ τὸν πατέρα αὐτοῦ.

## WICLIIF — 1380.

and schulen yuel trete hem foure hundred  
 zeiris and thritti, <sup>7</sup> and I schal iuge the  
 folk : to the whiche thei schuln serue  
 seith the lord, and aftir thes thingis, thei  
 schuln go out and thei schuln serue to me  
 in this place, <sup>8</sup> and he gaf to hym the  
 testament of circumcisioun, and so he  
 gendrid Isaac and circumcidid him the  
 eghte day, and Isaac gendrid iacob : and  
 iacob gendrid the xij patriarkis,

<sup>9</sup> and the patriarkis hadden enuye to  
 ioseph, and selden him in to egipt, and  
 god was with hym, <sup>10</sup> and deluyerdid him of  
 alle his tribulaciouns and gaf to hym grace  
 and wisdom in the sijt of faroo king of egipt,  
 and he ordeyned hym souereyn on egipt  
 and on alle his hous, <sup>11</sup> and hungre cam in  
 to al egipt and canaan and greeit tribula-  
 cioun and oure fadiris founden not mete,  
<sup>12</sup> but whanne iacob hadde herd, that  
 whete was in egipt : he sente oure fadiris  
 first, <sup>13</sup> and in the secunde tyme ioseph  
 was known of his britheren and his kyn  
 was maad known to faroo, <sup>14</sup> and ioseph  
 sente, and clepid iacob his fadir, and al  
 his kynrede seuenti and fyue men, <sup>15</sup> and  
 iacob cam down in to egipt, and was deed :  
 he and oure fadiris, <sup>16</sup> and thei weren  
 translaid in to sichen, and weren leide  
 in the sepulere, that abraham bougte bi  
 pris of siluer of the sonnes of emor, the  
 sonc of sichen,

<sup>17</sup> whanne the tyme of biheest cam ny,  
 whiche god hadde knowlechid to abra-  
 ham : the puple waxed, and multipliē in  
 egipt, <sup>18</sup> til another king roos in egipt  
 whiche knewe not ioseph, <sup>19</sup> this biggid oure  
 kyn and turmentide oure fadiris : that thei  
 schulden putte away her zong children,  
 for thei schulden not lyue, <sup>20</sup> in the same  
 tyme moises was born : and he was loued  
 of god, and he was norischid thre monethis

yuel, rest.

e. the. eighth.  
biheest, promise.

clepid, called.

## TYNDALE — 1534.

bondage and entreate them euyll. iiii. C.  
 yeares. <sup>7</sup> But the nacion to whom they  
 shalbe in bondage will I iudge, sayde  
 God. And after that shall they come  
 forth and serue me in this place. <sup>8</sup> And  
 he gave him the couenant of circum-  
 cision. And he begat Isaac, and circum-  
 cised him the viii. daye, and Isaac begat  
 Jacob, and iacob the twelve patriarkes.

<sup>9</sup> And the patriarkes hauinge indignacion  
 sold ioseph into Egipte. And God was  
 with him <sup>10</sup> and deliuered him out of all  
 his aduersities. And gave him fauour  
 and wisdom in the sight of Pharaow kyng  
 of Egipte which made him gouernor ouer  
 Egipte, and ouer all his housholde.

<sup>11</sup> Then came ther a dert h over all the  
 londe of Egipt and Canaan, and great  
 affliction, that our fathers founde no sus-  
 tenance. <sup>12</sup> But when iacob hearde that  
 ther was come in Egipte, he sent oure  
 fathers fyrst, <sup>13</sup> and at the secunde tyme,  
 ioseph was known of his brethren, and  
 iosephs kynred was made knowne vnto  
 Pharaow. <sup>14</sup> Then sent ioseph a message,  
 and caused his father to be brought, and  
 all his kynne, thre score and xv. soules. <sup>15</sup> And iacob  
 descended into Egipte and dyed both he  
 and oure fathers, <sup>16</sup> and were translated  
 into Sicheim, and were put in the sepulchre  
 that Abraham bought for money of the  
 sonnes of Emor, at Sicheim.

<sup>17</sup> When the tyme of the promes drue  
 nye (which God had sworme to Abraham)  
 the people grewe and multiplied in Egipte,  
<sup>18</sup> till another kyng arose which knewe  
 not of ioseph. <sup>19</sup> The same deale suttely  
 with oure kynred, and euyll intreated  
 oure fathers, and made them to cast oute  
 their younge chyldren, that they shuld  
 not remayne alyue. <sup>20</sup> The same tyme  
 was Moyses born, and was a proper childe  
 in the sight of God, which was norished  
 vp in his fathers housse thre monethes.

## CRANMER — 1539.

bondage, and entreate them euyll. iiii. C.  
 yeares. <sup>7</sup> And the nacyon (to whom they  
 shalbe in bondage) wyll I iudge, sayde  
 God. And after that, shall they come forth  
 and serue me in thys place. <sup>8</sup> And he gaue  
 him the couenant of circumcisioun. And  
 he begat Isaac, and circumcised him the  
 .viii. daye, and Isaac begat iacob, and  
 iacob begat the twelue Patriarkes. <sup>9</sup> And  
 the Patriarkes hauinge indignacyon solde  
 ioseph into Egipte. And God was with  
 him, <sup>10</sup> and deluyered him out of all his  
 aduersities, and gaue him fauoure and  
 wisdom in the sight of Pharaow kyng of  
 Egipte : And he made hym gouernoure  
 ouer Egipte, and ouer all his housholde.

<sup>11</sup> But there came a dert ouer all the  
 lande of Egipt and Canaan, and great  
 afflictioun, that our fathers founde no  
 sustenance. <sup>12</sup> But when iacob hearde  
 that ther was come in Egipte he sent oure  
 fathers fyrst. <sup>13</sup> And at the secunde tyme,  
 ioseph was known of his brethren, and  
 iosephs kiured was made knowne vnto  
 Pharaow. <sup>14</sup> Then sent ioseph a message,  
 and caused his father to be brought, and  
 all his kynne, thre score and .xv. soules.  
<sup>15</sup> And iacob descended into Egipt and  
 dyed both he and oure fathers, <sup>16</sup> and were  
 caried ouer into Sicheim, and layde in the  
 sepulchre, that Abraham bought for money  
 of the sonnes of Emor, the sonne of Sicheim.

<sup>17</sup> But when the tyme of the promes drue  
 nye which God had sworne to Abraham  
 the people grew and multiplied in Egipte,

<sup>18</sup> tyll another kyng arose which knew not  
 of ioseph. <sup>19</sup> The same deale suttely wyth  
 oure kynred, and euyll intreated oure fa-  
 thers, and made them to cast oute their  
 younge chyldren, that they shuld not re-  
 mayne alyue. <sup>20</sup> The same tyme was Moyses  
 borne, and was acceptable vnto God, and  
 norryshed vp in his fathers housse thre

δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῷ  
 τὸ γένος τοῦ Ἰωσήφ. | <sup>14</sup> ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ  
 Ἰακώβ | καὶ πᾶσαν τὴν συγγένειαν<sup>p</sup>, ἐν ψυχαῖς ἐβδόμηκοντα πέντε. <sup>15</sup> κατέβη  
 δὲ | Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν <sup>16</sup> καὶ  
 μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ | ὠνήσατο Ἀβραὰμ  
 τιμῆς ἀργυρίου, παρὰ τῶν υἰῶν Ἐμμὸρ | τοῦ Συχέμ. <sup>17</sup> Καθὼς δὲ ἤγγιζεν ὁ  
 χρόνος τῆς ἐπαγγελίας ἧς ἄμοσεν | ὁ Θεὸς τῷ Ἀβραὰμ, ἠΰξησεν ὁ λαὸς καὶ  
 ἐπληθύνθη ἐν Αἰγύπτῳ, <sup>18</sup> ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος<sup>z</sup>, ὃς οὐκ ᾔδει τὸν  
 Ἰωσήφ. <sup>19</sup> οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν,  
 τοῦ ποιεῖν ἐκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. <sup>20</sup> Ἐν ᾧ καιρῷ ἐγεν-  
 νήθη Ἡ Μωϋσῆς, | καὶ ἦν ἀστείως τῷ Θεῷ ὅς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ

<sup>p</sup> Rec. α αὐτοῦ.

<sup>q</sup> Alex. καὶ κατ'ἑβ.

<sup>r</sup> Rec. ὁ.

<sup>s</sup> Alex. Ἐμμώρ.

<sup>t</sup> Rec. Μωσῆς.

<sup>u</sup> Alex. ὠμολόγησεν.

<sup>v</sup> Alex. α ἰπ' Αἰγυπτον.

## GENEVA — 1557.

bondage, and entreate them euyl four hundred yeres. <sup>7</sup> But the nation to whom they shalbe in bondage wil I iudge sayeth God: and after that, they shall come forth and serue me in this place.

<sup>8</sup> And he gaue him the couenant of Circumcision: and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Jacob, and Jacob the twelue Patriarchs. <sup>9</sup> And the Patriarchs hauing indignation, solde Ioseph into Egypt: but God was with him, <sup>10</sup> And deliuered him out of all his aduersities, and gaue him fauour and wysdome in the syght of Pharaο Kyng of Egypt, who made him Governour ouer Egypt, and ouer all his housholde. <sup>11</sup> Then came there a dearth ouer all the land of Egypt and Chanaan, and great affliction: that our fathers founde no sustenance. <sup>12</sup> But when Iacob heard that there was corne in Egypt, he sent our fathers first. <sup>13</sup> And at the seconde time, Ioseph was known of his brethren, and Iosephs kinned was made known vnto Pharaο. <sup>14</sup> Then sent Ioseph and caused his father to be broght and all his kynne, thre score and fiftene soules. <sup>15</sup> And Iacob descended into Egypt, and dyed, both he and our fathers. <sup>16</sup> And were translated into Sichen, and were put in the sepulchre, that Abraham boght for money, of the sonnes of Emor, *sonne of Sichen.*

<sup>17</sup> But when the tyme of the promise drue nye which God had sworne to Abraham, the people grew and multiplied in Egypt. <sup>18</sup> Tyl another Kyng arose, which knewe not Ioseph. <sup>19</sup> The same dealt suttly with our kynred, and euyl intreated our fathers, and made them to cast out their yong chyldren, that they shulde not remayne aloue. <sup>20</sup> The same tyme was Moses borne, and was acceptable vnto God, which was norysshed vp in his fathers

## RHEIMS — 1582.

*then foure hundred yeres: 7 and the nation vvhich they shal serue, euyl I iudge, said God. and after these things they shal goe forth, and shal serue me in this place.*

<sup>8</sup> And he gaue him the testament of circumcision, and so he begat Isaac, and circumcised him the eight day: and Isaac, Iacob: and Iacob, the twelue Patriarches. <sup>9</sup> And the Patriarches through emulation, sold Ioseph into Egypt, and God vvas vvith him: <sup>10</sup> and deliuered him out of all his tribulations, and he gaue him grace and vvisedom in the sight of Pharaο the kyng of Egypt, and he appointed him Governour ouer Egypt and ouer all his house. <sup>11</sup> And there came famin vpon all Egypt and Chanaan, and great tribulation: and our fathers found no vvituals. <sup>12</sup> But vvhen Iacob had heard that there vvas corne in Egypt: he sent our fathers first: <sup>13</sup> and at the second time Ioseph vvas knouen of his brethren, and his kinned vvas made knouen vnto Pharaο. <sup>14</sup> And Ioseph sending, called thither Iacob his father and all his kinned in sententie fife soules. <sup>15</sup> And Iacob descended into Egypt: and he died, and our fathers. <sup>16</sup> And they vvere translated into Sichen, and vvere laid in the sepulchre that Abraham bought for a price of siluer of the sonnes of Hemor the sonne of Sichen.

<sup>17</sup> And vvhen the time drevv neere of the promise vvvhich God had promised to Abraham, the people increased and vvas multiplied in Egypt, <sup>18</sup> vntil another kyng arose in Egypt, that knev not Ioseph. <sup>19</sup> This same circumventing our stocke, afflicted our fathers: that they should expose their children, to the end they might not be kept aloue. <sup>20</sup> The same tyme vvas Moses borne, and he vvas acceptable to God, who was nourished three

## AUTHORISED—1611.

bondage, and intreate them euyl foure hundred yeres. <sup>7</sup> And the nation to whom they shall be in bondage, will I iudge, sayd God: And after that shall they come foorth, and serue me in this place. <sup>8</sup> And he gaue him the couenant of Circumcision: and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Iacob, and Iacob begate the twelue Patriarchs. <sup>9</sup> And the Patriarchs moued with enuie, sold Ioseph into Egypt: but God was with him, <sup>10</sup> And deliuered him out of all his afflictions, and gaue him fauour and wisdome in the sight of Pharaο kyng of Egypt: and he made him gouernour ouer Egypt and all his house.

<sup>11</sup> Now there came a dearth ouer all the land of Egypt, and Chanaan, and great affliction, and our fathers found no sustenance. <sup>12</sup> But when Iacob heard that there was corne in Egypt, he sent out our fathers first. <sup>13</sup> And at the second time Ioseph was made known to his brethren, and Iosephs kinned was made known vnto Pharaο. <sup>14</sup> Then sent Ioseph, and called his father Iacob to him, and all his kinned, threescore and fiftene soules. <sup>15</sup> So Iacob went downe into Egypt, and died, he and our fathers, <sup>16</sup> And were caried ouer into Sichen, and laid in the sepulchre that Abraham bought for a summe of money of the sonnes of Emor the father of Sichen. <sup>17</sup> But when the time of the promise drew nigh, which God had sworne to Abraham, the people grew and multiplied in Egypt, <sup>18</sup> Till another kyng arose, which knew not Ioseph.

<sup>19</sup> The same dealt suttly with our kinned, and euyl intreated our fathers, so that they cast out their yong children, to the end they might not lue. <sup>20</sup> In which tyme Moses was borne, and was exceeding faire, and nourished vp in his fathers

‘ τοῦ πατρὸς <sup>10</sup>. <sup>21</sup> ἐκτεθέυτα δὲ αὐτὸν, | <sup>11</sup> ἀνείλετο | αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ  
 ‘ ἀνεθρέψατο αὐτὸν ἐαυτῇ εἰς νίον. <sup>22</sup> καὶ ἐπαίδευσθ<sup>12</sup> Ἐμωϋσῆς | <sup>13</sup> πάσῃ σοφίᾳ Αἰγυ-  
 ‘ πτίων ἦν δὲ δυνατὸς ἐν λόγοις καὶ <sup>14</sup> ἐν ἔργοις αὐτοῦ. | <sup>23</sup> Ὡς δὲ ἐπληροῦτο αὐτῷ  
 ‘ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς  
 ‘ ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραήλ. <sup>24</sup> καὶ ἰδὼν τινα ἀδικούμενον, ἤμνητο καὶ  
 ‘ ἐποίησεν ἐκδίκησιν τῷ καταπορευμένῳ, πατάξας τὸν Αἰγύπτιον. <sup>25</sup> ἐνόμιζε δὲ  
 ‘ συνηναί τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σω-  
 ‘ τηρίαν οἱ δὲ οὐ συνῆκαν. <sup>26</sup> Τῇ <sup>15</sup> δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις,  
 ‘ καὶ <sup>16</sup> συνήλασεν | αὐτοὺς εἰς εἰρήνην, εἰπὼν, “ Ἄνδρες, ἀδελφοί ἐστε <sup>17</sup> ὑμεῖς | ἰνατί  
 ‘ ἀδικεῖτε ἀλλήλους; ” <sup>27</sup> Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπόσατο αὐτὸν, εἰπὼν, “ Τίς  
 ‘ σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ’ <sup>18</sup> ἡμᾶς; | <sup>28</sup> μὴ ἀνελεῖν με σὺ θέλεις, ὅν

<sup>10</sup> Rec. + αὐτοῦ.<sup>11</sup> Alex. ἐκπῆθιντος ἔκ αὐτοῦ.<sup>12</sup> Alex. ἀνιδάτο.<sup>13</sup> Rec. Μωϋσῆς.<sup>14</sup> Alex. + iv.<sup>15</sup> Alex. = iv.<sup>16</sup> Rec. = αὐτοῦ.<sup>17</sup> Alex. ττ.<sup>18</sup> Alex. συνήλασεν.

## WICLIF — 1380.

in the hous of his fadir, <sup>21</sup> and whanne he was put in the flood : the douȝter of farao took hym vp, and nurischid him in to hir sone, <sup>22</sup> and moises was lerned in alle the wisdom of egipcians : and he was myȝti in his wordis and werkis.

<sup>23</sup> but whanne the tyme of fourti zeer was fillid to hym, it roos up in to his herte, that he schulde visite his britheren the sones of israel, <sup>24</sup> τ whanne he say a man suffryng wrong : he vengid hym, τ dide veniaunce for hym that suffrid the wrong, and he killid the egipcian, <sup>25</sup> for he gesid that his britheren schulde vnderstode, that god schulde zeu to hem helthe bi the hond of hym, but they vnderstoden not, <sup>26</sup> for in the day syunge he aperide to hem chidinge, τ he accordid hem in pees and seide, men ze ben britheren, whi noien ze eche other ? <sup>27</sup> but he that dide the wrong to his neighore, puttid hym awey and seide, who ordeyned the prync and domesman on us ? <sup>28</sup> whether thou wolt sle me as gistirday thou kildist the egipcian ? <sup>29</sup> and in this word Moises flei, and was made a comelyng in the lond of madian, where he bigat twi sonnes.

<sup>30</sup> τ whanne he hadde fillid fourti zeer : an angel aperid to hym in fier of flawme of a buyseh in desert of the mounte of synay, <sup>31</sup> and moises siȝ, and wondriden on the siȝt, and whanne he nyȝt to biholde, the vois of the lord was maad to hym, <sup>32</sup> and seide, I am god of soure fadiris, god of abraham, god of isaac, god of iacob, Moises was made tremblinge, and durste not biholde, <sup>33</sup> but god seide to hym, do of the schoon of thy fete, for the place in whiche thou stondist : is holi erthe, <sup>34</sup> I seyunge saue the turmentyng of my puple, that is in egipt, and I herde the nornyng of hem : τ I cam down to deluyere hem, and now come thou τ I schal sende thee in to egipt,

<sup>35</sup> this moises whom they denyeden

time vice.    sayunge following.    domesman, judge.  
 vengid, veng.    stranger.    nyȝt, drew near.

## TYNDALE — 1534.

<sup>21</sup> When he was cast out Pharoos daughter toke him vp, and norrishid him vp for her awne sonne. <sup>22</sup> And Moises was lerned in all maner wisdom of the Egipcians, and was mighty in dedes and in wordes.

<sup>23</sup> And when he was full forty yeare olde, it came into his hert to visit his brethren the chyldren of Israel. <sup>24</sup> And when he sawe one of them suffre wronge, he defendid him, and avenged his quarell that had the harme done to him, and smote the Egypcian. <sup>25</sup> For he supposed hys brethren wolde have vnderstande how that God by his hondes shuld save them. But they vnderstode not.

<sup>26</sup> And the next daye he shewed him selfe vnto them as they strove, and wolde have set them at one agayne sayinge : Syrs, ye are brethren, why hurte ye one another ? But he that dyd his neighbour wronge, thrust him awaye sayinge : who made the a ruler and a iudge amonge vs ? <sup>27</sup> What wilt thou kyll me, as thou dydest the Egyptian yester daye ? <sup>28</sup> Then fledd Moises at that sayinge, and was a stranger in the londe of Madian, where he begat two sonnes.

<sup>30</sup> And when .xl. yeares were expired, ther appered to him in the wyldernes of mounte Syna an angell of the Lorde in a flamme of fyre in a bushe. <sup>31</sup> When Moises sawe it, he wondred at the syght. And as he drew neare to beholde the voyce of the Lorde came vnto him : <sup>32</sup> I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of iacob. Moises trembled and durst not beholde. <sup>33</sup> Then sayde the Lorde to him : Put of thy shoues from thy fete, for the place where thou stondest, is holi grounde.

<sup>34</sup> I have perfectly sene the affliction of my people which is in Egypte, and I have hearde their gronyng, and am come doune to deluyere them. And now come and I will sende the into Egypte.

<sup>35</sup> This Moises whom they forsoke sayinge :

## CRANMER — 1539.

monethes. <sup>21</sup> When he was cast out, Pharoos daughter toke hym vp, and norryshed hym vp for her awne sonne. <sup>22</sup> And Moises was lerned in all maner wysdome of the Egypcians, and was mighty in dedes and in wordes.

<sup>23</sup> And when han he was full forty yeare olde, it came into his hert, to vyset hys brethren the chyldren of Israel. <sup>24</sup> And when he sawe one of them suffre wronge, he defendid hym, and auenged hys quarell that had the harme done to hym, and smote the Egypcian. <sup>25</sup> For he supposed hys brethren wolde have vnderstande, how that God by his hande shulde deluyere them. But they vnderstode not.

<sup>26</sup> And the next daye he shewed him selfe vnto them as they stroue, and wolde haue set them at one agayne, sayinge : Syrs, ye are brethren, why hurte ye one another ? <sup>27</sup> But he that dyd his neyghoure wronge, thrust hym awaye, sayinge : who made the a ruler and a iudge ouer vs ? <sup>28</sup> Wilt thou kyll me, as thou dydest the Egypcian yesterdaye ? <sup>29</sup> Then fledd Moises at that sayinge, and was a straunger in the lande of Madian, where he begat two sonnes.

<sup>30</sup> And when fourtye yeares were expired, ther appered to him in the wyldernes of mounte Syna, an Angell of the Lorde in a flamme of fyre in a bushe. <sup>31</sup> When Moises sawe it, he wondred at the syght. And as he drew neare to beholde, the voyce of the Lorde came vnto him : <sup>32</sup> I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of iacob. Moises trembled, and durst not beholde. <sup>33</sup> Then sayde the Lorde to hym. Put of thy shoues from thy fete, for the place where thou standest, is holi grounde.

<sup>34</sup> I haue perfectly sene the affliction of my people which is in Egypte, and I haue hearde their gronyng, and am come doune to deluyere them. And now come, and I will sende the into Egypte.

<sup>35</sup> Thys Moises whom they forsoke (sayinge :

“ τὸν τρόπον ἀνείλες χθές τὸν Αἰγύπτιον; ” <sup>23</sup> Ἐφυγε δὲ ἡ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο. <sup>30</sup> Καὶ πληρωθέντων ἑτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν κλογί πυρὸς βάτου. <sup>31</sup> ὁ δὲ Μωϋσῆς ἰδὼν ἑθαύμαζε τὸ ὄραμα προσερχομένου δὲ αὐτοῦ κατανοήσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτὸν, <sup>32</sup> “ Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ. ” Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοήσαι. <sup>33</sup> εἶπε δὲ αὐτῷ ὁ Κύριος, “ Λύσον τὸ ὑπόδημα τῶν ποδῶν σου ὁ γὰρ τόπος ἐν ᾧ ἕστηκας, γῆ ἁγία ἐστίν. <sup>34</sup> ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον. ” <sup>35</sup> Τοῦτον τὸν Μωϋσῆσῃ ὃν ἡρνήσαντο εἰπόντες, “ Τίς σε

f Alex. = ἡμῖς.

f Alex. ἡμῶν.

4 Rec. Μωσῆς.

4 Alex. = Κυρίου.

4 Alex. πυρὶ φλογός.

4 Rec. ἰθαύμασι.

m Alex. ἰγένει φωνὴ Κυρίου.

## GENEVA—1557.

house three monethes. <sup>21</sup> And when he was cast out, Pharaos daughter toke him vp, and norished him for her owne sonne. <sup>22</sup> And Moses was learned in all maner wysdome of the Egyptians: and was mighty in wordes and in dedes. <sup>23</sup> And when he was ful forty yere olde, it came into hys heart to viset his brethren, the children of Israel. <sup>24</sup> And whan he sawe one of them suffre wronge, he defended him, and auenged hys quarrel that had the harme done to hym, and smote the Egyptian. <sup>25</sup> For he supposed hys brethren wolde haue vnderstande, how that God by his handes shulde geue saluation vnto them: but they vnderstode not.

<sup>26</sup> And the next day, he shewed hym selfe vnto them as they stroue, and wolde haue set them at one agayne, saying, Syrs, ye are brethren, why hurt ye one another? <sup>27</sup> But he that dyd his neighbour wronge, thrust him away, saying, Who made thee a Ruler, and a Iudge ouer vs? <sup>28</sup> Wylt thou kyl me, as thou dydest the Egyptian yesterday? <sup>29</sup> Then fled Moses at that saying, and was a stranger in the lande of Madian, where he begate two sonnes. <sup>30</sup> And when forty yeaeres were expired, ther appeared to him in the wildernes of mount Sina, an Angel of the Lord in a flamme of fyre, in a bush. <sup>31</sup> When Moses saw it, he wondred at the sight: and as he drew neare to beholde, the voice of the Lord came vnto him. <sup>32</sup> I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. And Moses being made to tremble, durst not vewe it. <sup>33</sup> And our Lord said to him, Loose of the shoe of thy feete: for the place vherein thou standest, is holy ground. <sup>34</sup> I haue sene the affliction of my people which is in Egypt, and I haue heard their gronyng, and am come doune to deliuer them. And now come, and I wyl send thee into Egypt.

<sup>35</sup> This Moses whome they forsake saying,

## RHEIMS—1582.

moneths in his fathers house <sup>21</sup> And vwhen he vvas exposed, Pharaos daughter tooke him vp, and nourished him for her owne sonne. <sup>22</sup> And Moyes vvas instructed in all the vvisedom of the Egyptians: and he vvas mightie in his vvordes and vvorkes. <sup>23</sup> And vwhen he vvas fully of the age of fourtie yeres, it came to his minde to visite his brethren the children of Israēl. <sup>24</sup> And vwhen he had seen one suffer vvrong, he defended him: and striking the Egyptian, he reuenged his quarrel that susteined the vvrong. <sup>25</sup> And he thought that his brethren did vnderstand that God by his hand vvould saue them: but they vnderstoode it not. <sup>26</sup> And the day folloving he appeared to them being at strife: and he reconciled them vnto peace, saying, Men, ye are brethren, vvherfore hurt you one another? <sup>27</sup> But he that did the iniurie to his neighbour, repelled him, saying, *Who hath appointed thee prince and iudge ouer vs?* <sup>28</sup> *Wchath, vvilt thou kil me, as thou didst yesterday kil the Egyptian?* <sup>29</sup> And Moyes fled vpon this vvord: and he became a se-iourner in the land of Madian, vvhere he begat tvvo sonnes. <sup>30</sup> And after fourtie yeres vvere expired, there appeared to him in the desert of mount Sina an Angel in the fire of the flamme of a bush. <sup>31</sup> And Moyes seeing it, marueled at the vision. And as he vvent neere to vewe it, the voice of our Lord vvas made to him. <sup>32</sup> *I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob.* And Moyes being made to tremble, durst not vewe it. <sup>33</sup> And our Lord said to him, *Loose of the shoe of thy feete: for the place vwherein thou standest, is holy ground.* <sup>34</sup> *Seeing I haue sene the affliction of my people vvchich is in Egypt, and I haue heard their gronyng, and am descended to deliuer them. And now come, and I vvil send thee into Egypt.*

<sup>35</sup> This Moyes, vvhom they denied, saying

## AUTHORISED—1611.

house three moneths: <sup>21</sup> And when he was cast out, Pharaohs daughter took him up, and nourished him for her own son. <sup>22</sup> And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. <sup>23</sup> And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. <sup>24</sup> And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: <sup>25</sup> For he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not. <sup>26</sup> And the next day he shewed himselfe unto them as they stroue, and would have set them at one againe, saying, Sirs, ye are brethren, why doe ye wrong one to another?

<sup>27</sup> But hee that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a iudge over vs? <sup>28</sup> Wilt thou kill me, as thou diddest the Egyptian yesterday? <sup>29</sup> Then fled Moses at this saying, and was a stranger in the land of Madian, where he begate two sonnes.

<sup>30</sup> And when forty yeeres were expired, there appeared to him in the wildernes of mount Sina, an Angel of the Lord in a flame of fire in a bush. <sup>31</sup> When Moses saw it, he wondred at the sight: and as he drew neere to behold it, the voice of the Lord came vnto him. <sup>32</sup> *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob.* Then Moses trembled, and durst not behold. <sup>33</sup> Then said the Lord to him, *Put off thy shoes from thy feete: for the place where thou standest, is holy ground.* <sup>34</sup> *I haue scene, I haue seen the affliction of my people which is in Egypt, and I haue heard their gronyng, and am come down to deliuer them: And now come, I will send thee into Egypt.* <sup>35</sup> This Moses whom they refused, saying, Who

“κατέστησεν ἄρχοντα καὶ δικαστὴν;” τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν  
 “ἄπέστειλεν| ἐν| χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάλῳ. <sup>36</sup> οὗτος  
 “ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῆ Ἰαίυπτῳ| καὶ ἐν ἐρυθρᾷ  
 “θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. <sup>37</sup> Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν  
 “τοῖς υἱοῖς Ἰσραὴλ, “Προφήτην ὑμῖν ἀναστήσει ὁ Κύριος| ὁ Θεὸς ἔκ τῶν ἀδελφῶν  
 “ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.” <sup>38</sup> Οὗτός ἐστιν ὁ γερόμενος ἐν τῇ ἐκκλησίᾳ  
 “ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν  
 “πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. <sup>39</sup> ᾧ οὐκ ἠθέλησαν ὑπήκοοι  
 “γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ’ ἀπόσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν  
 “ἐν Αἰγύπτῳ, <sup>40</sup> εἰπόντες τῷ Ἄαρῶν, “Ποίησον ἡμῖν θεοὺς οἱ προπορεύουσιναι  
 “ἡμῶν· ὁ γὰρ ὁ Μωϋσῆς| οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν

<sup>36</sup> Alex. s. ἰρ' ἡμᾶς s. ἰρ' ἡμῶν.

<sup>37</sup> Alex. ἀπίστρατον.

<sup>38</sup> Alex. σὺν.

<sup>39</sup> Rec. Αἰγύπτου.

<sup>40</sup> Alex. = Κύριος.

<sup>41</sup> Rec. + ἡμῶν.

## WICLIIF — 1380.

seynge, who ordeyned the prince and  
 domesman on us; god sent this prince and  
 azenbier with the hond of the angel that  
 apperid to hym in the buyse; <sup>36</sup> this  
 moises ledde hem out and dide wondris  
 and signes in the lond of egypt and in the  
 red see; and in desert fourti yeris; <sup>37</sup> this  
 is moises that seide to the sones of israel;  
 god schal reise to zou a profete of zou  
 britheren: as me ze schulen here hym;

<sup>38</sup> this it is that was in the chirche in  
 wilderness with the angel that spake to  
 hym in the mount syna and with our  
 fadiris; whiche took wordis of lif to zeue  
 to us; <sup>39</sup> to whom our fadiris wolde not  
 obeie; but puttiden hym away and weren  
 turned away in hertis in to egypt; <sup>40</sup> sei-  
 ynge to aaron; make thou to us goddis  
 that schul go bifor us; for to this moises;  
 that led us out of the lond of egypt; we  
 witen not what is don to hym; <sup>41</sup> ⁊ thi  
 maiden a calf in tho dayes; and offriden a  
 sacrifice to the mawmet; and thei weren  
 glad in the werkis of her hondis; <sup>42</sup> ⁊ god  
 turned and bitook hem to serue to the  
 knyghthod of heuene, as it is writun, in  
 the boke of profetis; whether ze hous of  
 israel offriden to me slayn sacrificis ether  
 sacrifice fourti yeris in desert? <sup>43</sup> and  
 ze han take the tabernacle of molok ⁊ the  
 sterre of zoure god: reufam; figuris that  
 ze han made to worship hem; ⁊ i schal  
 translate zou in to babilyne;

<sup>44</sup> the tabernacle of witnessynge was  
 with our fadiris in desert as god disposid  
 to hem and spake to moises; that he  
 schulde make it afir the fournc; that he  
 say; <sup>45</sup> whiche also our fadiris took with  
 ihesus; and brogten in to the possession  
 of hethen men; whiche god puttid away  
 fro the face of our fadiris, til in the dayes

## TYNDALE — 1534.

who made the a ruler and a iudge:  
 the same God sent bothe a ruler and deli-  
 uyerer; by the hondes of the angell which  
 appered to him in the busshie. <sup>36</sup> And the  
 same brought them out shewynge wondres  
 and signes in Egypt; and in the red  
 see; and in the wyldernes .xl. yeares. <sup>37</sup>  
 This is that Moses which sayde vnto  
 the chyldren of Israel: A Prophet shall  
 the Lorde youre God raise vp vnto you  
 of youre brethren lyke vnto me; him shall  
 ye heare.

<sup>38</sup> This is he that was in the congrega-  
 tion in the wyldernes with the angell  
 which spake to him in the mounte Syna;  
 and with our fathers. This man receaved  
 the worde of lyfe to geue vnto vs; <sup>39</sup> to  
 whom our fathers wolde not obeye; but  
 cast it from them, and in their hertes  
 turned backe agayne into Egypte; <sup>40</sup> say-  
 ynge vnto Aaron: Make vs goddes to  
 go before vs. For this Moses that  
 brought vs out of the lond of Egypte;  
 we wote not what is become of him. <sup>41</sup>  
 And they made a calfe in those dayes;  
 and offered sacrifice vnto the ymage;  
 and reioysed in the werkis of their awne  
 hondes.

<sup>42</sup> Then God turned him selfe; and gaue  
 them vp; that they shuld worship the  
 starres of the skye; as it is writen in the  
 boke of the prophetes. O ye of the housse  
 of Israel; gaue ye to me sacrificis; and  
 meate offerynge; by the space of xl.  
 yeares in the wyldernes? <sup>43</sup> And ye toke  
 vnto you the tabernacle of Moloch; and  
 the starre of youre god Remphan; figures  
 which ye made to worshype them. And  
 I will translate you beyonde Babylon.

<sup>44</sup> Oure fathers had the tabernacle of  
 wytnes in the wyldernes; as he had ap-  
 poynted them speakynge vnto Moses: that  
 he shuld make it accordynge to the fasshon  
 that he had sene. <sup>45</sup> Which tabernacle  
 our fathers receaved; and brought it in  
 with Iosue into the possession of the  
 gentylis which God draue out before the  
 face of our fathers vnto the tyme of

## CRANMER — 1539.

who made the a ruler and a iudge;) the  
 same dyd God send to be a ruler and a  
 delyuercer; by the handes of the Angell  
 which appered to hym in the busshie. <sup>36</sup>  
 And the same brought them out, shew-  
 ynge wondres and sygnes in Egypt, and  
 in the red see, and in the wyldernes  
 fourtye yeares. <sup>37</sup> Thys is that Moses,  
 which sayde vnto the chyldren of Israel:  
 A Prophet shall the Lorde youre God raise  
 vp vnto you of youre brethren, lyke vnto  
 me, hym shall ye heare.

<sup>38</sup> This is he that was in the congrega-  
 cyon, in the wyldernes wyth the Angell  
 (whych spake to hym in the mounte Syna)  
 and with our fathers. This man receaved  
 the worde of lyfe to geue vnto vs, <sup>39</sup> to  
 whom our fathers wolde not obeye, but  
 cast it from them, and in their hertes  
 turned backe agayne into Egypte, <sup>40</sup> say-  
 ynge vnto Aaron: make vs Goddes to go  
 before vs. For as for this Moses that  
 brought vs out of the lande of Egypte, we  
 wote not what is become of him. <sup>41</sup> And  
 they made a calfe in those dayes, and of-  
 fered sacrifice vnto the ymage, and reioys-  
 ed ouer the werkis of their awne handes.

<sup>42</sup> Then God turned hym selfe, and gaue  
 them vp, that they shulde worship the  
 hoost of the skye, as it is wyrtten in the  
 boke of the Prophetes: O ye of the  
 house of Israel, gaue ye to me sacryfyces  
 and meate offerynge; by the space of  
 fourtye yeares in the wyldernes? <sup>43</sup> And  
 ye toke vnto you the tabernacle of Mo-  
 loch, and the starre of youre God Rem-  
 phan, figures whych ye made to wor-  
 shyppe them. And I wyl translate you  
 beyonde Babylon.

<sup>44</sup> Oure fathers had the tabernacle of  
 wytnes in the wyldernes, as he had ap-  
 poynted them speakynge vnto Moses: that  
 he shuld make it, accordynge to the fus-  
 syon that he had sene. <sup>45</sup> Which tabernacle  
 also our fathers that came after, brought  
 in wyth Iosue into the possession of the  
 Gentylis, whom God draue out before the  
 face of our fathers, vnto the tyme of

domesman, judge. azenbier, redeemer. seue, siee.  
 witen, know. mawmet, idol. knyghthod, army.

“τί γέγονεν αὐτῷ;” <sup>41</sup> Καὶ ἔμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκεῖναις, καὶ ἀνήγαγον  
 ‘θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. <sup>42</sup> Ἔστρεψε  
 ‘δὲ ὁ Θεός, καὶ παρέδωκεν αὐτοὺς λατρεῖν τῇ στρατιᾷ τοῦ οὐράνου καθὼς  
 ‘γέγραπται ἐν βίβλῳ τῶν προφητῶν, “Μὴ σφάγια καὶ θυσίας προσηνεγάτε  
 ‘μου ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; <sup>43</sup> καὶ ἀνελάβετε τὴν σκητὴν  
 “τῷ Μολῶχ, καὶ τὸ ἄστρον τοῦ θεοῦ ἡμῶν| <sup>44</sup> Ρεμφάν,| τοὺς τύπους οὓς  
 “ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.” <sup>45</sup> Ἡ  
 ‘σκητὴ τοῦ μαρτυρίου ἦν <sup>46</sup> ἐν τοῖς πατράσι ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο  
 ‘ὁ λαλῶν τῷ <sup>47</sup> Μωϋσῆϊ,| ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακεν <sup>48</sup> ἦν καὶ  
 ‘εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν  
 ‘ἐθνῶν, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν

\* Rec. Μωϋς, ut supra v. 22 et 32.

\* Alex. = ἡμῶν.

\* Alex. Πράν.

\* Alex. = ἐν.

\* Rec. Μωϋς.

## GENEVA—1557.

Who made thee a Ruler and a Judge: the same God sent thee a Ruler, and a deliuerer, by the hands of the Angel which appeared to hym in the bush. <sup>36</sup> And the same brought them out, shewing wondrous and signes in Egypte, and in the red sea, and in the wyldernes forty yeres. <sup>37</sup> This is that Moses which sayd vnto the children of Israel, A Prophet shal the Lord your God raise vp vnto you of your brethren, lyke vnto me, him shal ye heare. <sup>38</sup> This is he that was in the congregation, in the wyldernes with the Angel which spake to him in the mount Sina, and with our fathers, who receaued the lyuely oracles to geue vnto vs. <sup>39</sup> To whom our fathers would not obey, but refused, and in their hartes turned backe agayne into Egypt. <sup>40</sup> Saying vnto Aaron, Make vs goddes to go before vs. For we wot not what is become of this Moses that broght vs out of the land of Egypt.

<sup>41</sup> And they made a calfe in those dayes, and offered sacrifice vnto the idole: and reioyced in the workes of their owne handes. <sup>42</sup> Then God turned *him selfe* away, and gaue them vp into a *reprobate sense*, that they should worship the hoste of the skye, as it is written in the booke of the Prophets, Thou house of Israel, gaue ye to me killing of beasts and sacrifices by the space of forty yeres in the wyl- dernes?

<sup>43</sup> And ye toke vp the tabernacle of Moloch, and the starre of your god Remphan, figures which ye made, to worship them: therefore I wil remone you beyonde Babylon. <sup>44</sup> Our fathers had the tabernacle of wittnes in the wylernes, as he had appointed them, speaking vnto Moses, that he should make it according to the fashon that he had sene. <sup>45</sup> Which *tabernacle* also, our fathers receaued and broght in with Iesus into the possession of the Gentiles, which God draue out before the face of our Fathers, vnto the dayes of Dauid:

## RHEIMS—1582.

*Vno hath appointed the prince and Captaine?* him God sent prince and redeemer, by the hand of the Angel that appeared to him in the bush. <sup>36</sup> He brought them forth doing wondrous and signes in the land of Aegypt, and in the reddie sea, and in the desert fourtie yeres. <sup>37</sup> This is that Moyses vvhich said to the children of Israēl, *A prophet vvil God raise vp to you of your ovne brethren as my self: him you shal heare.* <sup>38</sup> This is he that vvas in the assemblie in the vilderneesse, vwith the Angel that spake to him in Mount Sina, and vwith our fathers: vwho receiued the vvordes of life to giue vnto vs. <sup>39</sup> To vvhom our fathers vvould not be obedient: but they repelled him, and in their hartes turned away into Aegypt, <sup>40</sup> saying to Aaron: *Make vs goddes that may goe before vs: for this Moyses that brought vs out of the land of Aegypt, vve knowe not vvhath is befallen to him.* <sup>41</sup> And they made a calfe in those daies, and offered sacrifice to the Idol, and reioyced in the vvorkes of their ovne handes. <sup>42</sup> And God turned, and deliuered them vp to serue the host of heauen, as it is vvritten in the booke of the Prophets: *Did you offer victims and hostes vnto me fourtie yeres in the desert, O house of Israel?*

<sup>43</sup> *And you tooke vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures vvhich you made, to adore them. And I vvil translate you beyond Babylon.*

<sup>44</sup> The tabernacle of testimonie vvas among our fathers in the desert, as God ordained speaking to Moyses, that he should make it according to the forme vvhich he had sene. <sup>45</sup> Vvhich our fathers vwith Iesus receiuing, broght it in also into the possession of the Gentiles, vvhich God expelled from the face of our fathers,

## AUTHORISED—1611.

made thee a ruler and a Judge? the same did God send to thee a ruler and a deliuerer, by the hands of the Angel which appeared to him in the bush. <sup>36</sup> He brought them out, after that he had shewed wonders and signes in the land of Egypt, and in the red Sea, and in the wilderness forty yeeres.

<sup>37</sup> This is that Moses which said vnto the children of Israel, A Prophet shall the Lord your God raise vp vnto you of your brethren, like vnto mee: him shall ye heare. <sup>38</sup> This is he that was in the Church in the wilderness with the Angel, which spake to him in the mount Sina, and with our fathers: who receiued the liuely oracles, to giue vnto vs. <sup>39</sup> To whom our fathers would not obey, but thrust him from them, and in their hearts turned backe againe into Egypt, <sup>40</sup> Saying vnto Aaron, Make vs gods to go before vs. For as for this Moses, which brought vs out of the land of Egypt, we wote not what is become of him. <sup>41</sup> And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands. <sup>42</sup> Then God turned, and gaue them vp to worship the hoste of heauen, as it is written in the booke of the Prophets, O ye house of Israel, haue ye offered to me slaine beasts, and sacrifices, by the space of forty yeeres in the wilderness? <sup>43</sup> Yea, ye tooke vp the Tabernacle of Moloch, and the starre of your God Remphan, figures which ye made, to worship them: and I wil carrie you away beyond Babylon. <sup>44</sup> Our fathers had the Tabernacle of witness in the wilderness, as hee had appointed, speaking vnto Moses, that he should make it according to the fashion that he had sene. <sup>45</sup> Which also our fathers that came after, brought in with Iesus into the possession of the Gentiles, whom God draue out before the face of our fathers, vnto the dayes of Dauid,

\* Or, as my selfe.

46 Δαυῖδ· ὃς εὐρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἤτήσατο εὐρεῖν σκῆνωμα τῷ Θεῷ  
 47 Ἰακώβ. Σολομῶν δὲ ἠκοδόμησεν αὐτῷ οἶκον. 48 Ἄλλ' οὐχ ὁ ὑψιστος ἐν χειρο-  
 49 ποιήτοις κατοικεῖ, καθὼς ὁ προφήτης λέγει, “Ὁ οὐρανὸς μοι θρόνος, ἢ δὲ γῆ  
 50 ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον ἠκοδομήσετε μοι; λέγει Κύριος· ἢ τίς  
 51 τόπος τῆς καταπαύσεώς μου; οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;”  
 52 Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς αἰεὶ τῷ  
 53 Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. 54 τίνα τῶν  
 55 προφητῶν οὐκ ἐδώξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέ-  
 56 λαιτας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς γεγε-  
 57 νησθε· 58 οἷτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγελῶν, καὶ οὐκ ἐφυλάξατε.  
 59 Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἐβρυχον τοὺς ὀδόντας

2 Rec. + τοῖς.

3 Alex. (ταῖς) καρδίαις.

## WICLIIF—1380

of dauth, 46 that founde grace anentis god  
 and axed that he schulde fynde a taber-  
 nacle to god of iacoby 47 but salomon bildid  
 the hous to hym 48 but the big; god  
 dwelth not in thingis made bi hond as  
 he seith bi the profete; 49 heuene is a seete  
 to me and the erthe is the stool of my  
 feet; what hous schuln 3e bilde to me seith  
 the lord: ether what place is of my rest-  
 ynge? 50 whethir myn hond, made not  
 alle these thingis?

51 with hard nol, and vncircumcidid  
 hertis and ceris 3e with stonden: euer-  
 more the holi goost; and as youre fadiris  
 so 3e, 52 whom of the profetis han not  
 youre fadiris persuede 3e han slayn hem  
 that bifor teiden of the comynge of the  
 righful man: whos traitouris and man-  
 sleers 3e weren now, 53 whiche token the  
 lawe in ordnauce of angels: 3e han not  
 kept it, 54 and thi herden this thingis,  
 and werun dyuersli turmentid in her hertis,  
 and grenned with teeth on hym, 55 but  
 whanne steuene was ful of the holi goost,  
 he bi helde in to heuene; and say the  
 glorie of god, and ihesus stondeynge on  
 the righthalf of the vertu of god; 56 and he  
 seid; lo I se heuene opened: 3e mannes  
 sone stondeynge on the righthalf of the  
 vertu of god; 57 and thei crieden with a  
 greet vois; and stoppiden her ceris, and  
 maden with a wille an asaunt in to hym;  
 58 and thei brougten hym out of the cite:  
 and stonyeden; and the witnessis diden  
 of her clothis bisidis the feet of a yung  
 man that was elepid saul; 59 and thei  
 stondeyn steuene, that clepid god to help  
 and seide; lord ihesus resceyue my spirit;  
 60 and he kneelde and cried with greet  
 vois; and seide; lord sette not to hem this  
 synne; and whanne he hadde seide this  
 thinge he diede.

8. BUT saul was consentynge to his  
 death; 3e greet persecucioun was made that  
 day in the church that was in ierusalem;  
 and alle men weren scatterid by the

anentis with. nol, h. ind. vertu, power.  
o. one. elepid, g. elid.

## TYNDALE—1534.

David, 46 which founde favour before God,  
 and desyred that he myght fynde a taber-  
 nacle for the God of Jacob. 47 But Salom-  
 on bylt him an housse.

48 How he it he that is hiest of all,  
 dwelth not in temple made with hondes,  
 as saith the Prophete: 49 Heven is my  
 seate, and erth is my fote stole, what  
 housse will ye bylde for me sayth the  
 Lorde? or what place is it that I shuld  
 rest in? 50 hath not my honde made all  
 these thinges?

51 Ye stifnecked and of vncircumcidid  
 hertes and cares: ye have all wayes re-  
 sisted the holy goost: as youre fathers  
 dyd, so do ye. 52 Which of the prophetes  
 have not youre fathers persecuted? And  
 they have slayne them, which shewed  
 before of the comynge of that iust,  
 whom ye have now betrayed and morder-  
 ed. 53 And ye also have receaved a  
 lawe by the ordnauce of angels, and  
 have not kept it.

54 When they hearded these thinges; their  
 hertes clave a sunder, and they gnashed  
 on him with their tethe. 55 But he beyng  
 full of the holy goost, lokyd vp stedfastlye  
 with his eyes into heven and sawe the  
 glorie of God, and Iesus stondeynge on  
 the right honde of God; 56 and sayde:  
 beholde, I se the hevens open; and the  
 sonne of man stondeynge on the right  
 honde of god. 57 Then they gave a shute  
 with a loude voyce, and stopp'd their  
 cares and ranne upon him all at once;  
 58 and cast him out of the cite, and  
 stoned him. And the witnesses layde  
 downe their clothes at a yonge mannes  
 fete named Saul. 59 And they stoned  
 Steven callynge on, and sayynge: Lorde  
 Iesu receive my sprete. 60 And he kneled  
 downe and cryed with a loude voyce:  
 Lorde laye not this synne to their charge.  
 And when he had thus spokyn; he fell a slepe.

8. SAUL had pleasure in his death.  
 And at that tyme there was a great per-  
 secucioun agaynst the congregacioun which  
 was at Ierusalem; and they were all

## CRANMER—1539.

David: 46 Whych founde favour before God,  
 and wolde fayne have founde a tabernacle  
 for the God of Jacob. 47 But Salomon bylt  
 hym an housse.

48 Howbeit he that is hiest of all, dwell-  
 eth not in temples made with handes, as  
 sayth the Prophet: 49 heauen is my seate,  
 and erth is my fote stole. What housse  
 will ye bylde for me, sayth the Lorde? or  
 which is the place of my rest: 50 hath not  
 my hande made all these thynges?

51 Ye stifnecked and of vncircumcysed  
 hertes and cares: ye haue all wayes re-  
 sisted the holy goost: as youre fathers  
 dyd, so do ye. 52 Whych of the Prophetes  
 haue not youre fathers persecuted? And  
 they haue slayne them, which shewed be-  
 fore of the comynge of that iust, whom ye  
 haue now betrayed, and mordered. 53 And  
 ye also haue receaued the lawe by the my-  
 nistracyon of Angels, and haue not kept it.

54 When they hearded these thynges, their  
 hertes clave a sunder, and they gnashed  
 on hym wyth their tethe. 55 But he beyng  
 full of the holy goost, lokyd vp stedfastlye  
 wyth his eyes into heauen, and sawe the  
 glorie of God, and Iesus stondeynge on  
 the right hande of God; 56 and sayde:  
 beholde, I se the heuens open, and the  
 sonne of man stondeynge on the right  
 hande of God. 57 Then they gaue a shoute  
 wyth a loude voyce, and stopp'd their  
 cares, and ranne vpon him all at once,  
 58 and cast him out of the cytte, and stoned  
 him. And the witnesses layde downe their  
 clothes at a yonge mannes fete, whose  
 name was Saul. 59 And they stoned Steuen  
 callynge on, and sayynge. Lorde Iesu,  
 recceue my sprete. 60 And he kneled downe  
 and cryed with a loude voyce: Lord, laye  
 not this synne to their charge. And when  
 he had thus spoken, he fell a slepe.

8. SAUL consented vnto his death.  
 And at that tyme there was a great per-  
 secucioun agaynst the congregacioun which  
 was at Ierusalem, and they were all

ἐπ' αὐτόν. <sup>55</sup> Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτειύσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, <sup>56</sup> καὶ εἶπεν, Ἰδοῦ, θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. <sup>57</sup> Κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὄρα αὐτῶν, καὶ ὄρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν. <sup>58</sup> καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθενον τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου, <sup>59</sup> καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δεξάι τὸ πνεῦμά μου. <sup>60</sup> Θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ, Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη. VIII. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες <sup>a</sup>τε| διεσπάρησαν

<sup>b</sup> Alex. ἰγνίστε.<sup>c</sup> Alex. ἐληγομίονος.<sup>d</sup> Alex. εἶ.

## GENEVA—1557.

<sup>46</sup> Who founde fauour before God, and desired that he myght fynde a tabernacle for the God of Iacob. <sup>47</sup> But Salomon buylt hym an house. <sup>48</sup> Howbeit, that moste hiest *God* dwelleth not in temples made with handes, as sayth the Prophete, <sup>49</sup> Heauen is my seat, and earth is my footstole, what house wyl ye buylde for me, sayth the Lord? or what place is it that I should reste in? <sup>50</sup> Hath not my hande made all these thynges?

<sup>51</sup> Ye stiffenecked and of vncircumcised hartes and eares, ye haue alwayes resisted the holy Ghost: as your fathers dyd so do ye. <sup>52</sup> Which of the Prophetes haue not your fathers persecuted? and they haue slayne them, which shewed before of the commyng of that Iust, whom ye haue now betrayed and murdered. <sup>53</sup> Which haue receaued the Lawe by the ordinance of Angels, and haue not kept it. <sup>54</sup> When they heard these things, their hartes brast for anger, and they gnashed at him with their teeth. <sup>55</sup> But he being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glorie of God, and Iesus standing at the right hand of God. <sup>56</sup> And sayd, Behold, I see the heauens open, and the Sonne of man standing at the ryght hand of God. <sup>57</sup> Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once. <sup>58</sup> And cast him out of the citie, and stoned hym: and the wytnesses layd downe their clothes at a yonge mans fete named Saul. <sup>59</sup> And they stoned Steuen, who called on God, and sayd, Lord Iesus, receaue my sprite. <sup>60</sup> And he kneled downe, and cried with a loude voyce, Lord lay not this synne to their charge. And when he had thus spoken, he fel a slepe.

8. AND Saul consented to his death. And at that tyme, there was a great persecution agaynst the Congregation which was at Ierusalem, and they were all

## RHEIMS—1582.

till in the daies of David, <sup>46</sup> Vvho found grace before God, and desired that he might fynde a tabernacle for the God of Iacob. <sup>47</sup> And Salomon built him a house. <sup>48</sup> But the Highest dwelleth not in houses made by hand, as the prophet saith: <sup>49</sup> *Heauen is my seate: and the earth the foote-stole of my feete. Vvhat house eyll you build me, saith our Lord? or vvhat place is there of my resting?* <sup>50</sup> *Hath not my hand made all these things?* <sup>51</sup> *You stiffe-necked and of vncircumcised hartes and eares, you alwayes resist the holy Ghost: as your fathers, your selues also. <sup>52</sup> Vvwhich of the prophets did not your fathers persecute? And they sleue them that foretold of the comming of the Iust one, of vvhom now you haue been the betrayers and murderers: <sup>53</sup> vvhich receiued the Law by the disposition of Angels, and haue not kept it.*

<sup>54</sup> And hearing these things they vvere cut in their hartes, and they gnashed vwith their teeth at him. <sup>55</sup> But he being full of the holy Ghost, looking stedfastly vnto heauen, savv the glorie of God, and Iessvs standing on the right hand of God. <sup>56</sup> And he said, Behold I see the heauens opened, and the Sonne of man standing on the right hand of God. <sup>57</sup> And they crying out vwith a loude voyce, stopped their eares, and vwith one accord ranne violently vpon him. <sup>58</sup> And casting him forth vwithout the citie, they stoned him: and the vvitnesses laid of their garments beside the feete of a yong man that vvas called Saul. <sup>59</sup> And they stoned Steuen innocating, and saying: Lord Iessvs, receiue my spirit. <sup>60</sup> And falling on his knees, he cried vwith a loude voyce, saying: Lord, lay not this synne vnto them. And vwhen he had said this, he fel a sleepe. And Saul vvas consenting to his death.

8. AND the same day there vvas made a great persecution in the Church, vvhich vvas at Hierusalem, and al vvere dispersed

## AUTHORISED—1611.

<sup>46</sup> Who found fauour before God, and desired to find a Tabernacle for the God of Iacob. <sup>47</sup> But Solomon built him an house. <sup>48</sup> Howbeit the most high dwelleth not in temples made with hands, as saith the Prophet, <sup>49</sup> Heauen is my Throne, and earth is my footstool: What house will ye build me, saith the Lord? Or what is the place of my rest? <sup>50</sup> Hath not my hand made all these things?

<sup>51</sup> Ye stiffnecked and vncircumcised in heart, and eares, ye doe alwayes resist the holy Ghost: as your fathers did, so doe ye. <sup>52</sup> Which of the Prophets haue not your fathers persecuted? And they haue slaine them which shewed before of the comming of the Iust one, of whom ye haue bene now the betrayers and murderers: <sup>53</sup> Who haue received the Law by the disposition of Angels, and haue not kept it.

<sup>54</sup> When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. <sup>55</sup> But he being full of the holy Ghost, looked vp stedfastly into heauen, and saw the glory of God, and Iesus standing on the right hand of God. <sup>56</sup> And said, Behold, I see the heauens opened, and the Sonne of man standing on the right hand of God. <sup>57</sup> Then they cried out with a loud voice, and stopped their eares, and ran vpon him with one accord, <sup>58</sup> And cast him out of the citie, and stoned him: and the witnesses layd downe their clothes at a yong mans feete, whose name was Saul. <sup>59</sup> And they stoned Steuen, calling vpon God, and saying, Lord Iesus receiue my spirit. <sup>60</sup> And he kneled down, and cried with a loud voice, Lord lay not this sinne to their charge. And when he had said this, he fell asleepe.

8. AND Saul was consenting vnto his death. And at that time there was a great persecution against the Church which was at Hierusalem, and they were all scattered



λέγων εἶναι τινα ἐαυτὸν μέγαν <sup>10</sup> ᾧ προσείχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Ὁυτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη μεγάλη. <sup>11</sup> Προσείχον δὲ αὐτῷ, διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέσαι αὐτούς. <sup>12</sup> Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος <sup>m</sup> Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. <sup>13</sup> ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ. θεωρῶν τε <sup>n</sup> δυνάμεις καὶ σημεῖα μεγάλα γινόμενα, ἐξίστατο. <sup>14</sup> Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς <sup>o</sup> τὸν Πέτρον καὶ Ἰωάννην <sup>15</sup> οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον. <sup>16</sup> <sup>p</sup> οὐπῶ γὰρ ἦν ἐπ' οὐδεὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>17</sup> τότε <sup>q</sup> ἐπέτιθον |

<sup>1</sup> Alex. = τὰ.<sup>2</sup> Rec. = τοῦ.<sup>3</sup> Rec. σημεῖα καὶ δυνάμεις μεγάλας γινόμενας.<sup>4</sup> Alex. = τὸν.<sup>5</sup> Alex. οὐπίσω.<sup>6</sup> Alex. ἐπιτίθειαν.

## GENEVA — 1557.

scattered abroad, through the regions of Iurie and Samaria, except the Apostles. <sup>2</sup> Then certeyne men fearing God, caried Steuen amongs them, to be buried, and made great lamentation ouer him. <sup>3</sup> But Saul made hauocke of the Congregation, and entred into euery house : and drewe out bothe men and women, and put them into prison. <sup>4</sup> Therefore they that were scattered abroad, went euery where preaching the worde of God. <sup>5</sup> Then came Philip into the citee Samaria, and preached Christ vnto them.

<sup>6</sup> And the people gaue hede vnto those things which Philip spake, with one accorde, hearing and seeing the miracles which he dyd. <sup>7</sup> For vncleane sprites crying with a loud voyce, came out of many that were possessed of them. and many taken with palseys, and that halted, were healed. <sup>8</sup> And ther was great ioye in that citee. <sup>9</sup> And ther was a certayne man called Simon, which before tyme, in the same citee vsed witchcrafts and bewitched the people of Samarie, saying, that he was a man that could do great things : <sup>10</sup> Whom they regarded from the least to the greatest, saying, This fellow is that great power of God. <sup>11</sup> And they set muche by hym, because that of longe tyme he had bewitched them with sorceries. <sup>12</sup> But assone as they beleued Philipes preaching of the kyngdome of God, and of the Name of Iesus Christ, they were baptized bothe men and women.

<sup>13</sup> Then Simon him selfe beleued also : and was baptized, and continued with Philip : and wondred, beholding the signes and miracles which were shewed. <sup>14</sup> Now when the Apostles which were at Ierusalem heard say, that Samaria had receaued the worde of God, they sent vnto them, Peter and Iohn. <sup>15</sup> Which when they were come doune, prayed for them, that they might receaue the holy Gost. <sup>16</sup> (For as yet, he was come on none of them, but they were baptized only in the Name of our Lord Iesus.) <sup>17</sup> Then layd they their

## RHEIMS — 1582.

through the countries of Ievurie and Samaria, sauing the Apostles. <sup>2</sup> And deuout men tooke order for Steuens funeral, and made great mourning vpon him. <sup>3</sup> But Saul vusted the Church : entring in from house to house, and draving men and women, debuered them into prison. <sup>4</sup> They therfore that were dispersed, passed through, euangelizing the vword.

<sup>5</sup> And Philippe descending into the citee of Samaria, preached CHRIST vnto them. <sup>6</sup> And the multitudes were attent to those things vvhich were said of Philippe, vwith one accord hearing, and seeing the signes that he did. <sup>7</sup> For many of them that had vnclane sprites, crying vwith a loud voice, went out. And many sicke of the palsey and lame were cured. <sup>8</sup> There was made therfore great ioy in that citee. <sup>9</sup> And a certaine man named Simon, vwho before had been in that citee a Magician, seducing the nation of Samaria, saying him self to be some great one : <sup>10</sup> vnto vvhom al harkened from the least to the greatest, saying, This man is the povver of God, that is called great. <sup>11</sup> And they were attent vpon him, because a long time he had bewitched them vwith his magical practises. <sup>12</sup> But vwhen they had beleued Philippe euangelizing of the kingdom of God, and of the name of Iesus CHRIST, they were baptized, men and women. <sup>13</sup> Then Simon also him self beleued : and being baptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he vvas astonied vwith admiration.

<sup>14</sup> And vwhen the Apostles vwho were in Hierusalem, had heard that Samaria had recieued the vword of God : they sent vnto them Peter and Iohn. <sup>15</sup> Vwho vwhen they were come, praied for them, that they might recieue the holy Ghost. <sup>16</sup> For he vvas not yet come vpon any of them, but they were only baptized in the name of our Lord Iesus. <sup>17</sup> Then did they

## AUTHORISED — 1611.

abroad throughout the regions of Iudea and Samaria, except the Apostles. <sup>2</sup> And deuout men caried Steuen to his buriall, and made great lamentation ouer him. <sup>3</sup> As for Saul, hee made hauocke of the Church, entring into euery house, and hailing men and women, committed them to prison. <sup>4</sup> Therefore they that were scattered abroad, went euery where preaching the word. <sup>5</sup> Then Philip went doune to the citee of Samaria, and preached Christ vnto them. <sup>6</sup> And the people with one accord gaue heede vnto those things which Philip spake, hearing and seeing the miracles which he did. <sup>7</sup> For vnclane sprites, crying with loud voice, came out of many that were possessed with them : and many taken with palseys, and that were lame, were healed. <sup>8</sup> And there was great ioy in that citee. <sup>9</sup> But there was a certaine man called Simon, which before time in the same citee vsed sorcery, and bewitched the people of Samaria, giuing out that himselfe was some great one. <sup>10</sup> To whom they all gaue heed from the least to the greatest, saying, This man is the great power of God. <sup>11</sup> And to him they had regard, because that of long time he had bewitched them with sorceries. <sup>12</sup> But when they beleued Philip preaching the things concerning the kingdome of God, and the Name of Iesus Christ, they were baptized, both men and women. <sup>13</sup> Then Simon himselfe beleued also : and when hee was baptized, he continued with Philip, and wondered, beholding the miracles and signes which were done. <sup>14</sup> Now when the Apostles which were at Hierusalem, heard that Samaria had recieued the word of God, they sent vnto them Peter and Iohn.

<sup>15</sup> Who when they were come doune, praied for them that they might recieue the holy Ghost. <sup>16</sup> (For as yet hee was fallen vpon none of them : only they were baptized in the Name of the Lord Iesus.) <sup>17</sup> Then laid they their hands on

τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάβανον Πνεῦμα ἅγιον. <sup>18</sup> Ἦδὸν| δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρῆματα, <sup>19</sup> λέγων, 'Δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα ὡ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνη Πνεῦμα ἅγιον.' <sup>20</sup> Πέτρος δὲ εἶπε πρὸς αὐτὸν, 'Τὸ ἀργυρίου σου σὺν σοι εἶη εἰς ἀπόλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κατ᾿ἄσθαι. <sup>21</sup> οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ. ἢ γὰρ καρδιά σου οὐκ ἔστιν εὐθεία ἐνώπιον| τοῦ Θεοῦ. <sup>22</sup> μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ,| εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου. <sup>23</sup> εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρώ σε ὄντα.' <sup>24</sup> Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, 'Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μὴδὲν ἐπέλθῃ ἐπ' ἐμὲ ὡν εἰρήκατε.' <sup>25</sup> Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες

† Rec. Οσαίμωνος.

† Alex. ἕναντι.

† Alex. Κυρίον.

## WICLIFF—1380.

hondis on hem : and thei reseeyueden the holi goost.

<sup>18</sup> τ whanne symounde hadde seyn, that the holi goost was zounn bi leyvinge on of hondis of the apostils; and he proferid to hem money <sup>19</sup> and seide; zeue ze also to me this power that whom euer I schal ley on my hondis : that he reseeyue the holi goost, <sup>20</sup> but petir seide to him; thi money be with thee in to perdicoun; for thou gessist the gifte of god schulden be hadde for money; <sup>21</sup> there is no part ne sord to the in this word; for thin herte is not rijtful bifor god; <sup>22</sup> therfor do thou penaunce, for this wickidnesse of thee, and prey god, if paraurentu this thought of thin herte be forzounn to thee, <sup>23</sup> for I se that thou art in the galle of bitternesse; and in the boond of wickidnesse;

<sup>24</sup> and symount answeride : and seide; pray ze for me to the lord : that no thing of thes that ze han seide come on me; <sup>25</sup> and thei witnessiden and spaken the word of the lord : and zeden agen to ierusalem; and prechiden to many cuntreis of samaritans.

<sup>26</sup> And an angel of the lord : spake to filip and seide; rise thou and go agen the south, to the way that goeth down fro ierusalem in to gaza, this is desert; <sup>27</sup> and he roos and wente forth, and lo a man of ethiophie, a myyti man seruaunt a gildyng of the queen of candace ethiophie, which was on alle hir richess cam to worschip in ierusalem; <sup>28</sup> and he turned agen sittynge on his chare; and redyng Isaac the profete, <sup>29</sup> and the spirit seide to filip; ny3 thou and ioyne thee to this chare; <sup>30</sup> and filip ranne to and herde hym redyng Isay the profete; τ he seide; gessist thou, where thou vnderstondist, hou mai I thyf thou redist? <sup>31</sup> τ he seide; how mai I if no man schewe to me? and

## TYNDALE—1534.

hondes on them; and they received the holi goost.

<sup>18</sup> When Simon sawe, that thorowe layinge on of the Apostles hondes on them; the holi goost was geuen; he offered them money sayinge : <sup>19</sup> Geue me also this power; that on whom soeuer I put the hondes; he maye receaue the holi goost. <sup>20</sup> Then sayde Peter vnto him : thy monye perysh with thee; because thou weneest that the gifte of God maye be obtayned with money. <sup>21</sup> Thou hast neether parte nor fellowshippe in this busines. For thy hert is not ryght in the syght of God. <sup>22</sup> Repent therefore of this thy wickედnes, and praye God that the thought of thyne hert maye be forgeuen thee. <sup>23</sup> For I perceaue that thou arte full of bitter gall; and wrapped in iniquite.

<sup>24</sup> Then answered Simon and sayde : Praye ye to the lorde for me; that none of these thynges whiche ye haue spoken; fall on me. <sup>25</sup> And they, when they had testified and preached the worde of the lorde; returned toward ierusalem; and preached the gospell in many cities of the Samaritans.

<sup>26</sup> Then the angell of the lorde spake vnto Phillip sayinge : aryse and goo towardes mydde daye vnto the waye that goeth doune from Ierusalem vnto Gaza; which is in the desert. <sup>27</sup> And he arose; and went on. And beholde a man of Ethiopia which was a chamberlayne; and of grete auctorite with Candace queene of the Ethiopians; and had the rule of all her treasure; came to Ierusalem forto praye. <sup>28</sup> And as he returned home agayne sittynge in his charet; he rede Esay the prophet.

<sup>29</sup> Then the sprcte sayde vnto Phillip : Goo neare and ioyne thy selfe to yonder charet. <sup>30</sup> And Phillip ranne to him; and hearde him rede the prophet Esayas and sayde : Vnderstondest thou what thou reddest? <sup>31</sup> And he sayd : how can I,

## CRANMER—1539.

handes on them, and they receaued the holi goost.

<sup>18</sup> When Symon sawe, that thorowe layinge on of the Apostles handes, the holi goost was geuen, he offered them money, <sup>19</sup> sayinge: geue me also this power, that on whom soeuer I put the handes, he maye receaue the holi goost. <sup>20</sup> But Peter sayde vnto hym: thy money peryshe with thee, because thou hast thought that the gyfte of God maye be obtayned with money. <sup>21</sup> Thou hast neether parte, nor fellowshyppe in thys busynes. For thy hert is not ryght in the syght of God. <sup>22</sup> Repent therefore of this thy wickednes, and praye God, that the thought of thyne hert maye be forgeuen thee. <sup>23</sup> For I perceaue that thou arte full of hytter gall, and wrapped in iniquite.

<sup>24</sup> Then answered Symon and sayde: praye ye to the Lorde for me, that none of these thynges which ye haue spoken, fall on me. <sup>25</sup> And they when they had testyfyed and preached the worde of God, returned toward Ierusalem, and preached the gospell in many cytyes of the Samaritans.

<sup>26</sup> The Angel of the Lorde spake vnto Phillip, sayinge: aryse, and go toward the south, vnto the waye that goeth downe from Ierusalem vnto the cyte of Gaza, which is in the desert. <sup>27</sup> And he arose, and went on. And beholde: a man of Ethiopia (a chamberlayne, and of greate auctorite wyth Candace queene of the Ethiopians, and had the rule of all her treasure) came to Ierusalem for to worschyppe. <sup>28</sup> And as he returned home agayne syttyng in hys charet, he red Esay the Prophete.

<sup>29</sup> Then the sprcte sayde vnto Phillip: go neare, and ioyne thy selfe to yonder charet. <sup>30</sup> And Phillip ranne to hym, and heard him reade the Prophet Esay, and sayde: Understandest thou what thou readest? <sup>31</sup> And he sayde: how can I,

† 18th. 19th. 20th. 21st. 22nd. 23rd. 24th. 25th. 26th. 27th. 28th. 29th. 30th. 31st. 32nd. 33rd. 34th. 35th. 36th. 37th. 38th. 39th. 40th. 41st. 42nd. 43rd. 44th. 45th. 46th. 47th. 48th. 49th. 50th. 51st. 52nd. 53rd. 54th. 55th. 56th. 57th. 58th. 59th. 60th. 61st. 62nd. 63rd. 64th. 65th. 66th. 67th. 68th. 69th. 70th. 71st. 72nd. 73rd. 74th. 75th. 76th. 77th. 78th. 79th. 80th. 81st. 82nd. 83rd. 84th. 85th. 86th. 87th. 88th. 89th. 90th. 91st. 92nd. 93rd. 94th. 95th. 96th. 97th. 98th. 99th. 100th.

τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ, | πολλάς τε κόμας τῶν Σαμα-  
ριτῶν εὐηγγελίσαντο. |

<sup>26</sup> Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, Ἐνάστηθι καὶ πορεύου  
κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν·  
αὕτη ἐστὶν ἔρημος. <sup>27</sup> καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος  
δυνάστης Κανδάκης <sup>28</sup> τῆς βασιλείουσις Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης  
αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ, <sup>29</sup> ἦν τε ὑποστρέφων καὶ καθή-  
μενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. <sup>30</sup> εἶπε δὲ τὸ  
Πνεῦμα τῷ Φιλίππῳ, Ἐπρόσελθε καὶ κολληθήσῃ τῷ ἄρματι τούτῳ. <sup>31</sup> Προσδραμὸν  
δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγνώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν,  
Ἄρα γὰρ γινώσκεις τὰ ἀναγνώσκεις; <sup>31</sup> Ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυνάμην ἐὰν μὴ

<sup>26</sup> Alex. Ἱεροσόλμα.

<sup>26</sup> Alex. εὐηγγελίζοντο.

<sup>26</sup> Alex. = τῆς.

## GENEVA—1557.

hands on them, and they received the holy Ghost. <sup>18</sup> When Simon saw, that through laying on of the Apostles hands, the holy Ghost was given, he offered them money. <sup>19</sup> Saying, Give me also this power, that on whomsoever I put the hands, he may receive the holy Ghost.

<sup>20</sup> Then said Peter unto him, Thy money perish with thee, because thou weneest that the gift of God may be obtained with money. <sup>21</sup> Thou hast nether part nor fellowship in this busyness: for thy hart is not right in the sight of God. <sup>22</sup> Repent therefore of this thy wickedness, and pray God, that if it be possible the thought of thine hart may be forgiven thee. <sup>23</sup> For I perceive that thou art in the gall of bitter-ness, in the bonde of iniquity. <sup>24</sup> Then answered Simon, and said, Pray ye to the Lord for me that none of these things which ye have spoken, fall on me. <sup>25</sup> And they when they had testified and preached the worde of the Lord, returned toward Ierusalem, and preached the Gospel in many townes of the Samaritans.

<sup>26</sup> Then the Angel of the Lord spake unto Philip, saying, Arise and go toward the south vnto the way that goeth doune from Ierusalem vnto Gaza, which is leaft waste. <sup>27</sup> And he arose and went on: and beholde a certeyne Eunuque of Ethiopia Candaces the Queene of the Ethiopians chief Gouverneur, who had the rule of all her treasure, came to Ierusalem for to worship. <sup>28</sup> And as he returned home agayne sytting in his charet, he read Esai the Prophete. <sup>29</sup> Then the Sprite said vnto Philip, Go neare and ioyn thy selfe to yonder charet.

<sup>30</sup> And Philip ranne thether, and heard him read the Prophet Esaias, and said, But vnderstandest thou what thou readest?

<sup>31</sup> And he said, How can I, except I had

## RHEIMS—1582.

impose their hands vpon them, and they receiued the holy Ghost. <sup>18</sup> And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was given, he offered them money, saying, Giue me also this power, that on whomsoever I impose my hands, he may receiue the holy Ghost. <sup>20</sup> But Peter said to him, Thy money be vvith thee vnto perdition: because thou hast thought that the gift of God is purchased vvith money.

<sup>21</sup> Thou hast no part, nor lot in this vvord. For thy hart is not right before God. Doe penance therefore from this thy wickednesse: and pray to God, if perhaps this cogitation of thy hart may be remitted thee. <sup>23</sup> For I see thou art in the gall of bitternes and the obligation of iniquity. <sup>24</sup> And Simon answering said, Pray you for me to our Lord, that nothing come vpon me of these things which you haue said. <sup>25</sup> And they in deede hauing testified and spoken the vvord of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.

<sup>26</sup> And an Angel of our Lord spake to Philippe, saying: Arise, and goe toward the South, to the vvay that goeth douvne from Hierusalem into Gaza: this is desert. <sup>27</sup> And rising he vvent. And behold, a man of Ethiopia, an eunuch, of great authoritie vnder Candace the Queene of the Ethiopians, vvho vvas ouer all her treasures, vvvas come to Hierusalem to adore: and he vvvas returning and sitting vpon his chariot, and reading Esay the prophet. <sup>29</sup> And the Sprite said to Philippe, Goe neere, and ioyn thy selfe to this same chariot. <sup>30</sup> And Philippe running thereto, heard him reading Esay the prophet, and he said: Trovvest thou that thou vnderstandest the things vvich thou readest? <sup>31</sup> Vvho said, And hovv can I,

## AUTHORISED—1611.

them, and they received the holy Ghost. <sup>18</sup> And when Simon sawe that through laying on of the Apostles hands, the holy Ghost was giuen, hee offered them money, saying, Giue me also this power, that on whomsoever I lay hands, hee may receiue the holy Ghost. <sup>20</sup> But Peter said vnto him, Thy money perish vvith thee, because thou hast thought that the gift of God may be purchased vvith money. <sup>21</sup> Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

<sup>22</sup> Repent therefore of this thy wickednesse, and pray God, if perhaps the thought of thine heart may be forgiven thee. <sup>23</sup> For I perceiue that thou art in the gall of bitterness, and in the bond of iniquity. <sup>24</sup> Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me. <sup>25</sup> And they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many villages of the Samaritans.

<sup>26</sup> And the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South, vnto the way that goeth douvne from Hierusalem vnto Gaza, which is desert. <sup>27</sup> And he arose, and went: and behold, a man of Ethiopia, an Eunuch of great authority vnder Candace queene of the Ethiopians, who had the charge of all her treasure, and had come to Hierusalem for to worship, <sup>28</sup> Was returning, and sitting in his charet, read Esaias the Prophete. <sup>29</sup> Then the Sprite said vnto Philip, Go neere, and ioyn thy selfe to this charot. <sup>30</sup> And Philip ran thither to him, and heard him reade the Prophet Esaias, and said, Understandest thou what thou readest? <sup>31</sup> And he said, How can I, except

‘ τις ὀδηγήσῃ με;’ Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάιτα καθίσαι σὺν αὐτῷ. <sup>32</sup> ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκει, ἦν αὕτη, “Ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείρουτος | αὐτὸν ἄφρονος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. <sup>33</sup> ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τῆν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.” <sup>34</sup> Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, ‘Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου τινός;’ <sup>35</sup> Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσαστο αὐτῷ τὸν Ἰησοῦν. <sup>36</sup> ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος. ‘Ἴδου ὕδωρ· τί κωλύει με βαπτισθῆναι;’ <sup>37</sup> <sup>38</sup> Καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν

\* Alex. κείρουτος.

† Rec. + 37. Εἶπε εἰ ὁ Φίλιππος, Ἐἰ πιστεύεις ἕξ ὅλης τῆς καρδίας, ἔξουσι.

## WICLIFF — 1380.

he preid filip: that he schulde come up, and sitte with hym,<sup>32</sup> and the place of the scripture that he redde was this, as a sheep he was ledde to sleynge, ⁊ as a lombe bifor a man that schere hym is doumbe with out vois: so he opened not his mouth,<sup>33</sup> in mekenesse his dome was taken up, who schal telle out the generacioun of him? for his lif schal be takun away from the erthe,<sup>34</sup> and the gildynge answerid to filip: and seide, I biseche thee: of what profete seith he this thing, of hym self: ether of any other?

<sup>35</sup> and filip opened his mouth, and bigan at this scripture: and prechid to hym ihesus,<sup>36</sup> and the while thei wenten bi the weye: thei camen to a watir and the gildynge seide lo watir, who forbedith me to be baptisid? <sup>37</sup> and filip seide, if thou bileuest of alle the herte, it is leufel, and he answerid and seide, I bileue that ihesus crist is the sone of god.<sup>38</sup> ⁊ he comaundid the chare to stonde stille, and thei wenten doun bothe in to the watir, filip and the gildynge: and filip baptisid hym,<sup>39</sup> and whanne thei weren come out of the watir, the spirit of the lord rauschild filip, and the gildynge say him no more, [and he wente ioyng bi his weye.] <sup>40</sup> and filip was founden in agotis, and he passid forth and prechid to alle citees: til he cam to cesarie.

9. BUT saule zit a blower of manassis, and of betingis agens the disciples of the lord: cam to the prince of preestis, ⁊ and axed of hym letters in to damask to the synagogis; that if he found any men and wyrmyn of this lif: he schulde ledde hem bounden to ierusalem,<sup>3</sup> and whanne he made his iourney: it bifelde that he cam ny; to damask- and sudeynli a lyght from heuene schoon aboute hym, ⁊ and he fille

## TYNDALE — 1534.

except I had a gyde? And he desyred Philip that he wold come vp and sit with him. <sup>32</sup>The tenoure of the scripture which he redde, was this. He was ledde as a shepe to be slayne: and lyke a lambe domme before his sherer, so opened he not his mouth. <sup>33</sup>Because of his humblesnes he was not esteemed: who shal declare his generacion? for his lyfe is taken from the erthe. <sup>34</sup>The chamberlayne answerid Philip and sayde: I praye the, of whom speaketh the Prophet this? of him selfe, or of some other man?

<sup>35</sup> And Philip opened his mouth, and beganne at the same scripture, and preached vnto him Iesus. <sup>36</sup> And as they went on their waye, they came vnto a certayne watir, and the chamberlayne sayde: Se here is water, what shall let me to be baptisid? <sup>37</sup> Philip sayde vnto him: If thou beleue with all thyne hert, thou mayst. He answerid and sayde: I beleue that Iesus Christe is the sonne of God. <sup>38</sup> And he comaunded the charet to stonde still. And they went doune bothe into the watir: bothe Philip and also the chamberlayne, and he baptisid him. <sup>39</sup> And assone as they were come out of the watir, the sprete of the lorde caught away Philip: that the chamberlayne sawe him no moore. And he went on his waye reioysinge: <sup>40</sup> but Philip was founde at Azotus. And he walked thorow out the cowntre preachynge in their cities, tyll he came to Cesarea.

9. AND Saul yet brethynghe oute threatynges and slaughter agaynst the disciples of the lorde, went vnto the hie preste, ⁊ desyred of him letters to Damasco, to the synagoges: that yf he founde eny of this waye, whether they were men or wemen, he myght bringe them bounde vnto Ierusalem. <sup>3</sup> But as he went on his iorney, it fortuneth that he drue nye to Damasco, and sodenly their shyned rounde about him a lyght from heuen. <sup>4</sup> And he fell to the erth,

## CRANMER — 1539.

except I had a gyde? And he desyred Philip, that he wold come vp, and syt with hym. <sup>32</sup>The tenoure of the scripture which he red, was this: He was led as a shepe to be slayne: and lyke a lambe domme before hys shearer, so opened he not his mouth. <sup>33</sup>Because of his humblesnes, he was not esteemed. But who shal declare his generacion? for his lyfe is taken from the erth. <sup>34</sup>The chamberlayne answerid Philip, and sayde: I praye the, of whom speaketh the Prophet this? of hym selfe, or of some other man?

<sup>35</sup> Philip opened his mouth, and beganne at the same scripture, and preached vnto hym Iesus. <sup>36</sup> And as they went on their waye, they came vnto a certayne watir, and the chamberlayne sayde: Se, here is water, what doth let me to be baptysed? <sup>37</sup> Philip sayde vnto hym: If thou beleue wyth all thyne hert, thou mayst. And he answerid and sayde, that Iesus Chryst is the sonne of God. <sup>38</sup> And he comaunded the charet to stande styll. And they went doune both into the watir: bothe Philip and also the chamberlayne, and he baptysid hym. <sup>39</sup> And assone as they were come out of the watir, the sprete of the Lorde caught away Philip, and the chamberlayne sawe hym nomore. And he went on hys waye reioysinge. <sup>40</sup> but Philip was founde at Azotus. And he walked thorowout the cowntre, preachynge in all the cities, tyll he came to Cesarea.

9. AND Saul yet brethynghe out threatynges and slaughter agaynst the disciples of the Lorde, went vnto the hie preste, ⁊ desyred of hym lettres, to cary to Damasco, to the synagoges: that yf he founde eny of thys waye (whether they were men or wemen) he myght bringe them bounde vnto Ierusalem. <sup>3</sup> And when he iorneyed, it fortuneth that as he was come nye to Damasco, sodenly their shyned rounde about hym a lyght from heauen, <sup>4</sup> and he fell to the earth, and

40mo judgment. gildynge, rusuch. leufel, laerful.  
31. yet. manassis, menaces. agens, agaynst.  
37; 38.

ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτόν. <sup>39</sup> ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτόν οὐκέτι ὁ εὐνούχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. <sup>40</sup> Φίλιππος δὲ εὔρεθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

IX. Ὁ δὲ Σαῦλος ἐτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, <sup>2</sup> ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως εἰάν τις εὐρῆ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. <sup>3</sup> ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίξεν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς <sup>4</sup> ἀπὸ τοῦ οὐρανοῦ· <sup>4</sup> καὶ

<sup>1</sup> Ἀποκριθεὶς ἔιπε, <sup>2</sup> Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.

<sup>2</sup> Alex. it.

## GENEVA — 1557.

a gyde? And he desired Philip, that he wolde come vp and sit with him. <sup>32</sup> The place of the Scripture which he read was this. He was led as a shepe to be slayne: and like a lambe domme before his shearer, so opened he not his mouth. <sup>33</sup> In his humilitie his iudgement hath bene exalted. But who shall declare his generation? for his life is taken from the earth. <sup>34</sup> Then the Eunuche answered Philip and said, I pray thee of whom speaketh the Prophet this? of him selfe, or of some other man?

<sup>35</sup> Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. <sup>36</sup> And as they went on their way, they came vnto a certaine water, and the Eunuche said, Se, here is water, what doth let me to be baptized?

<sup>37</sup> And Philip sayd vnto him, If thou be leuest with all thynne heart, thou mayst. And he answered and said, I beleue that Iesus Christe is the Sonne of God. <sup>38</sup> Then he commanded the charet to stand styl: and they went doune bothe into the water, bothe Philip and also the Eunuche, and he baptized him. <sup>39</sup> And assone as they were come out of the water the Spirit of the Lord caught away Philip, that the Eunuche sawe him no more, and he went on his way reioycing. <sup>40</sup> But Philip was founde at Azotus: and he walked through out the countre, preaching in their cities, tyl he came to Cesarea.

9. AND Saul yet breathing out threatenings and slaughter agaynst the disciples of the Lord, went vnto the hye Priest, <sup>2</sup> And desired of him letters to Damascus to the Synagoges: that if he founde any of thys way (whether they were men or women) he myght bring them bounde vnto Ierusalem. <sup>3</sup> Now as he iorneyed, it fortuned that as he was come nye to Damascus, sodenly ther shyned round about him a lyght from heauen. <sup>4</sup> And he fel to

## RHEIMS — 1582.

vlesse some man shevv me? and he desired Philippe that he vould come vp and sit vwith him. <sup>32</sup> And the place of the Scripture vwhich he did reade, vvas this: *As a sheepe to slaughter vvas he led: and as a lambe before his shearer, without voice, so did he not open his mouth.* <sup>33</sup> *In humilitie his iudgement vvas taken avay.* *His generation vwho shal declare, for from the earth shal his life be taken?*

<sup>34</sup> And the eunuch ansvering Philip, said, I beseeche thee, of vvhom doth the Prophet speake this? of him self, or of some other? <sup>35</sup> And Philip opening his mouth, and beginning from this scripture, evangelized vnto him Iesus. <sup>36</sup> And as they vvent by the vvvay, they came to a certaine vvater: and the eunuch said, Lo vvater, vvhv doth let me to be baptized? <sup>37</sup> And Philip said, If thou beleevv vvith all thy hart, thou maiest. And he ansvering said, I beleevv that IESVS CHRIST is the sonne of God. <sup>38</sup> And he commanded the chariot to stay: and both vvent dovvnv into the vvater, Philip and the Eunuch, and he baptized him. <sup>39</sup> And when they vvvere come vp out of the vvater, the Spirit of our Lord tooke avvvay Philip, and the eunuch savv him no more. And he vvent on his vvay reioycing. <sup>40</sup> But Philip vvvas found in Azotus, and passing through, he evangelized to al the cities, til he came to Cesarea.

9. AND Saul as yet breathing forth threatenings and slaughter against the disciples of our Lord, came to the high priest, <sup>2</sup> and asked letters of him vnto Damascus to the synagogs, that if he had found any men and vvomen of this vvay, he might bring them bound vnto Hierusalem.

<sup>3</sup> And as he vvent on his iourney, it chaunced that he drevv nigh to Damascus: and sodenly a light from heaven shined round about him. <sup>4</sup> And falling on

## AUTHORISED — 1611.

some man should guide me? And he desired Philip, that hee woulde come vp, and sit with him. <sup>32</sup> The place of the Scripture, which hee read, was this, Hee was led as a sheepe to the slaughter, and like a Lambe dumbe before the shearer, so opened he not his mouth: <sup>33</sup> In his humiliation, his Iudgement was taken away: and who shall declare his generation? For his life is taken from the earth. <sup>34</sup> And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?

<sup>35</sup> Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. <sup>36</sup> And as they went on their way, they came vnto a certaine water: and the Eunuch said, See, here is water, what doeth hinder me to be baptized? <sup>37</sup> And Philip said, If thou beleueest with all thine heart, thou mayest. And he answered, and said, I beleuee that Iesus Christ is the Sonne of God.

<sup>38</sup> And he commanded the chrest to stand still: and they went downe both into the water, both Philip, and the Eunuch, and he baptized him. <sup>39</sup> And when they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and hee went on his way reioycing. <sup>40</sup> But Philip was found at Azotus: and passing thorow he preached in all the cities, till he came to Cesarea.

9. AND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went vnto the high Priest, <sup>2</sup> And desired of him letters to Damascus to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound vnto Hierusalem. <sup>3</sup> And as he iourneyed he came neere Damascus, and suddenly there shined round about him a light from heauen. <sup>4</sup> And he fell to the

πεσῶν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ, ‘Σαοὺλ, Σαοὺλ, τί με διώκεις;’  
 5 Εἶπε δὲ, ‘Τίς εἶ, Κύριε;’ Ὁ δὲ ἁ Κύριος εἶπεν, | ‘Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.  
 6 Ἄλλὰ | ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοὶ ἅτι | σε δεῖ  
 7 ποιεῖν.’ Ὅι δὲ ἄνδρες οἱ συνοδούμεντοι αὐτῷ εἰσήκηισαν ἐνεοῖ, | ἀκούοντες μὲν  
 8 τῆς φωνῆς, μηδένα δὲ θεωροῦντες. ἠγέρθη δὲ ὁ Σαῦλοσ ἀπὸ τῆς γῆς· ἀνεωγ-  
 9 μένωσ δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε, χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον  
 10 εἰς Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.  
 11 Ἦν δὲ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι Ἀνανίασ, καὶ εἶπε πρὸσ αὐτὸν ὁ Κύριος  
 ἐν ὀράματι, | ‘Ἀνανία.’ Ὁ δὲ εἶπεν, ‘Ἰδοὺ ἐγὼ, Κύριε.’ 11 Ὁ δὲ Κύριος πρὸσ αὐτὸν,  
 12 ‘Ἀναστασ πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησου ἐν

<sup>a</sup> Alex. = Κύριος εἶπεν.

<sup>b</sup> Rec. + σκληρὸν σοὶ πρὸσ ἐγὼτα λακείζω. ὁ. Τάμωσ τε καὶ θαμβῶσ εἶπε, ‘Κύριε, τί με θίλεις ποιῆσαι;’ καὶ ὁ Κύριος πρὸσ αὐτὸν.

## WICLIFF — 1380.

to thee erthe, and herde a vois seynge  
 to hym, saul saul what pursuest thou me?  
 5 and he seide, who art thou lord? ⁊ he  
 seide, I am ihesus of nazareth: whom thou  
 pursuest, it is hard to thee: to kike agens  
 the pricke,<sup>6</sup> and he tremblid and wourdid  
 and seide, lord what wolst thou that I do?  
 and the lord seide to hym, rise up and  
 entre in the citee and it schal be seide to  
 thee, what it bihoueth thee to do.

7 and the men that wenten with hym:  
 stoden astonyed, for thei herden a vois  
 but thei syen no man.<sup>8</sup> and saul roos for  
 the erthe, and whanne his izeu weren  
 opened he say no thing, and thei drowen  
 hym bi the hondis, and leddeh hym in to  
 damask,<sup>9</sup> and he was thre dayes not  
 seynge: and he cete not nether dranke,<sup>10</sup>  
 and a disciple manye bi name, was at  
 damask, and the lord seide to hym in a  
 visoun, anany, and he seide, lo I lord,  
 11 and the lord seide to hym, rise thou  
 and go in to a street that is clepid rectus  
 and seke in the hous of iudas saul bi name  
 of tarse, for lo he preieth,<sup>12</sup> and he say  
 a man many bi name entrynge and leynge  
 on hym hondis that he reseeyue sigt.

13 and anany answerid, lord I haue herde  
 of many of this man, hou greet yuels he  
 dide to thi seyntis in ierusalem,<sup>14</sup> and  
 thi hath power of the pryncis of preestis  
 to binde alle men that clepen thi name to  
 help,<sup>15</sup> ⁊ the lord seide to him, go thou  
 for this is to me a vessel of cheynge,  
 that he bere my name bifor heten men  
 and kyngis, and to for the sones of israel,  
 16 for I schal schewe to hym hou greet  
 thingis it bihoueth him to suffre for my  
 name,<sup>17</sup> and anany wente and entride in  
 to the hous, and leide on hym hise hondis  
 and seide, saule brother the lord ihesus  
 sente me that apperid to the in the wey

## TYNDALE — 1534.

and herde a voyce sayinge to him: Saul  
 Saul why persecutest thou me? <sup>5</sup> And  
 he sayde, what arte thou lorde? And the  
 lorde sayd, I am Iesus whom thou per-  
 secutest, it shalbe hard for the to kycke  
 agaynst the pricke. <sup>6</sup> And he bothe trem-  
 blynge and astonyed sayde: Lorde what  
 wilt thou haue me to do? And the Lorde  
 sayde vnto him: aryse and goo into the  
 cite, and it shalbe tolde the what thou  
 shalt do.

7 The men which iornayed with him,  
 stode amased, for they herde a voyce, but  
 save no man. <sup>8</sup> And Saul arose from the  
 erth, and opened his eyes, but save no  
 man. Then ledde they him by the honde,  
 and brought him into Damasco. <sup>9</sup> And  
 he was .iii. dayes with out sight, and  
 nether ate nor dranke. <sup>10</sup> And ther was  
 a certayne disciple at Damasco named  
 Ananias, and to him sayde the lorde  
 in a visoun: Ananias. And he sayde: be-  
 holde I am here lorde. <sup>11</sup> And the lorde  
 sayde to him: aryse and goo into the  
 stretre which is called strayght, and seke  
 in the house of Iudas, after one called  
 Saul of Tharsus. For beholde he prayeth,<sup>12</sup>  
 and hath sene in a visoun a man named  
 Ananias comynge in to him, and puttynge  
 his hondes on him, that he myght receave  
 his syght.

12 Then Ananias answered: Lorde I haue  
 heard by many of this man, how moche  
 euell he hath done to thy sanctes at Jeru-  
 salem,<sup>14</sup> and here he hath auctorite of  
 the hye prestes to bynde all that call on  
 thy name. <sup>15</sup> The lorde sayde vnto him:  
 Goo thy wayes: for he is a chosyn vessel  
 vnto me to beare my name before the  
 gentyls and kynges, and the chyldren of  
 Israel. <sup>16</sup> For I will shewe him how great  
 thinges he must suffre for my names sake.

17 Ananias went his waye and entryd  
 into the house and put his hondes on  
 him and sayde: brother Saul, the lorde  
 that apperid vnto the in the waye as  
 thou camst, hath sent me, that thou

## CRANMER — 1539.

heard a voyce, saying to him: Saul, Saul,  
 why persecutest thou me? <sup>5</sup> And he sayde:  
 what art thou Lorde? And the Lorde  
 sayd: I am Iesus, whom thou persecutest.  
 It is hard for the to kycke agaynst the  
 prykes. <sup>6</sup> And he bothe trembling and  
 astonyed, sayde: Lord, what wilt thou  
 haue me to do? And the Lorde sayd vnto  
 him: aryse, and go into the cite, and it  
 shalbe tolde the, what thou must do.

7 The men whych iorneyed wyth hym,  
 stode amased, hearyng a voyce, but seynge  
 no man. <sup>8</sup> And Saul arose from the earth,  
 and when he opened his eyes, he sawe no  
 man. But they led hym by the hande,  
 and brought hym into Damasco. <sup>9</sup> And  
 he was thre dayes without syght, and  
 nether dyd eate nor dryncke. <sup>10</sup> And ther  
 was a certayne dysciple at Damasco,  
 named Ananias, and to hym sayde the  
 Lorde in a visoun: Ananias? And he  
 sayde, beholde, I am here Lord. <sup>11</sup> And  
 the Lorde sayd vnto hym: aryse, and go  
 into the stretre (which is called strayght)  
 and seke in the house of Iudas, after one  
 called Saul of Tharsus. For beholde, he  
 prayeth,<sup>12</sup> and hath sene in a visoun a  
 man named Ananias comynge into hym,  
 and puttynge his handes on hym, that he  
 myght receaue his syght.

13 Then Ananias answered: Lorde, I haue  
 heard by many of this man how moch  
 euyl he hath done to thy sanctes at Jeru-  
 salem: <sup>14</sup> and here he hath auctoryte of  
 the hye Prestes, to bynde all that call on  
 thy name. <sup>15</sup> The Lord sayd vnto hym:  
 go thy waye, for he is a chosyn vessell  
 vnto me, to beare my name before the  
 Gentyles, and kynges, and the chyldren  
 of Israel. <sup>16</sup> For I will shewe him, how  
 great thynges he must suffre for my  
 names sake.

17 And Ananias went his waye, and  
 entred into the house, and put his handes  
 on hym, and sayde: brother Saul, the  
 Lorde that apperid vnto the in the waye  
 as thou camst, hath sent me, that thou

17<sup>ev</sup> against. 17<sup>u</sup> n. r. e. s. e. l. o. p. a. l. l. e. d. y. u. e. l. s. e. v. i. l. e. s. t. h. o. y. e. s. c. h. o. o. s. i. n. g.

‘ οἰκία Ἰούδα Σαῦλον ὀνόματι, Ταρσεά. ἰδοὺ γὰρ προσεύχεται, <sup>12</sup> καὶ εἶδεν ἐν ὄραματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ <sup>9</sup> χεῖρα, ὡς ἀναβλέψῃ.’ <sup>13</sup> Ἀπεκρίθη δὲ Ἀνανίας, ‘ Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου ἐν Ἱερουσαλὴμ. <sup>14</sup> καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.’ <sup>15</sup> Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, ‘ Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βασιτάσαι τὸ ὄνομά μου ἐνόπιον ἐθνῶν καὶ βασιλέων, υἱῶν τε Ἰσραὴλ. <sup>16</sup> ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.’ <sup>17</sup> Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσηῆθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ’ αὐτὸν τὰς χεῖρας εἶπε, ‘ Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθεις σοι ἐν τῇ ὁδῷ ἣ ἤρχου,

° Rec. = Ἄλλῃ.

° Alex. ὁ π.

° Alex. ἰετοι.

° Alex. ἐν ὄραματι ὁ Κύριος.

° Alex. + π.

° Alex. τὰς χεῖρας.

° Rec. + ὁ.

## GENEVA — 1557.

the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me? <sup>5</sup> And he said, Who art thou Lord? And the Lord said, I am Iesus whom thou persecutest, it is hard for thee to kycke against prickes. <sup>6</sup> He then bothe trembling and astonyed, sayd, Lord what wilt thou haue me to do? and the Lord sayd vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

<sup>7</sup> The men which iorneyed with him, stode amased, hearing his voyce : but seeing no man. <sup>8</sup> And Saul arose from the grounde, and opened his eyes, but sawe no man. Then led they him by the hand, and broght him into Damascus. <sup>9</sup> When he was thre dayes with out sight, and nether ate nor drancke. <sup>10</sup> And ther was a certaine discipale at Damascus named Ananias, and to him sayd the Lord in a vision, Ananias. And he sayd, Beholde, I am here Lord. <sup>11</sup> Then the Lord sayd vnto him, Arise, and go into the strette which is called Strayght and seke in the house of Iudas after one called Saul of Tarsus : for beholde he prayeth. <sup>12</sup> And he sawe in a vision a man named Ananias coming into him, and putting his handes on him, that he myght receaue his syght. <sup>13</sup> Then Ananias answered, Lord, I haue heard by many of this man, how much euyl he hath done to thy sainctes at Ierusalem.

<sup>14</sup> Moreouer here he hath auctorite of the hye Priestes, to bynde all that call on thy Name. <sup>15</sup> The Lord sayd vnto him, Go thy wayes : for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and kynges, and the children of Israel. <sup>16</sup> For I wil shewe hym, how many thynges he must suffre for my Names sake. <sup>17</sup> Then Ananias went his way, and entred into that house, and put his handes on him, and sayd, Brother Saul, the Lord hath sent me (Iesus I meane that appeared vnto thee in the way as thou camest) that

## RHEIMS. — 1582.

the ground, he heard a voyce saying to him, Saul, Saul, why persecutest thou me? <sup>5</sup> Vñho said, Vñho art thou Lord? And he, I am Iesus vñhom thou docest persecute. it is hard for thee to kicke against the prickie. <sup>6</sup> And trembling and being astonied he said, Lord, vñhat wilt thou haue me to doe? And our Lord to him, Arise, and goe into the citie, and it shal be tolde thee vñhat thou must doe. <sup>7</sup> But the men that vvent in companie vñwith him, stood amased, hearing the voyce, but seeing no man. <sup>8</sup> And Saul rose vp from the ground, and his eies being opened, he savv nothing. And they drawing him by the handes, broght him into Damascus. <sup>9</sup> And he vvas thre daies not seeing, and he did neither eate nor drinke.

<sup>10</sup> And there vvas a certaine discipale at Damascus, named Ananias : and our Lord said to him in a vision, Ananias. But he said, Loe, here I am Lord. <sup>11</sup> And our Lord to him, Arise, and goe into the strette that is called Straight : and seeke in the house of Iudas, one named Saul of Tarsus, for behold he prayeth. (<sup>12</sup> And he savv a man named Ananias, comming in and imposing handes vpon him for to receiue his sight.) <sup>13</sup> But Ananias answered, Lord, I haue heard by many of this man, how much euyl he hath done to thy sainctes in Hierusalem : <sup>14</sup> and here he hath authoritic from the cheefe priests to binde all that inuocate thy name. <sup>15</sup> And our Lord said to him, Goe, for a vessel of election is this man vnto me, to carie my name before the Gentiles, and kinges, and the children of Israell. <sup>16</sup> For I vvil shew him how great things he must suffer for my name.

<sup>17</sup> And Ananias vvent, and entred into the house : and imposing handes vpon him, he said, Brother Saul, our Lord Iesus hath sent me, he that appeared to thee in the vway that thou camest : that thou

## AUTHORISED — 1611.

earth, and heard a voyce saying vnto him, Saul, Saul, why persecutest thou me? <sup>5</sup> And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: It is hard for thee to kicke against the prickes. <sup>6</sup> And he trembling and astonished, said, Lord, what wilt thou haue mee to doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou must doe. <sup>7</sup> And the men which iorneyed with him, stood speechlesse, hearing a voyce, but seeing no man. <sup>8</sup> And Saul arose from the earth, and when his eies were opened, he saw no man: but they led him by the hand, and broght him into Damascus. <sup>9</sup> And he was three dayes without sight, and neither did eate nor drinke.

<sup>10</sup> And there was a certaine discipale at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. <sup>11</sup> And the Lord saide vnto him, Arise, and goe into the street which is called Straight, and inquire in the house of Iudas, for one called Saul of Tarsus: for behold, he prayeth. <sup>12</sup> And hath seen in a vision a man named Ananias, comming in, and putting his hand on him, that he might receiue his sight. <sup>13</sup> Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierusalem: <sup>14</sup> And here he hath authority from the cheefe Priestes, to binde all that call on thy Name. <sup>15</sup> But the Lord said vnto him, Goe thy way: for he is a chosen vessell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. <sup>16</sup> For I will shew him how great things hee must suffer for my Names sake

<sup>17</sup> And Ananias went his way, and entred into the house, and putting his hands on him, saide, Brother Saul, the Lord (euen Iesus that appeared vnto thee in the way as thou camest) hath sent mee, that thou

‘ ὅπως ἀναβλέψῃς καὶ πλησθῆς Πνεύματος ἁγίου.’<sup>18</sup> Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε<sup>k</sup> παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη.<sup>19</sup> καὶ λαβὼν τροφήν ἐνίσχυσεν. Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῶ μαθητῶν ἡμέρας τινάς·<sup>20</sup> καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.<sup>21</sup> ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, ‘ Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;’<sup>22</sup> Σαῦλος δὲ μᾶλλον ἐνεδιναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῶ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.<sup>23</sup> Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύεσσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·<sup>24</sup> ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετήρουν ἰτε| τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν

<sup>4</sup> Alex. = παραχρῆμα.<sup>1</sup> Rec. + ὁ Σαῦλος.<sup>m</sup> Rec. Χριστὸν.<sup>n</sup> Alex. παρετήρουντο.<sup>o</sup> Alex. δι καί.<sup>p</sup> Alex. οἱ μαθηταὶ αὐτοῦνυκτός εἰά τοι τοίχους καθίεσαν αὐτόν. <sup>q</sup> Rec. + ὁ Σαῦλος.

## WICLIF—1380.

in which thou comest : that thou se, and he fulfilled with the holi goost.<sup>18</sup> And anon as the scales felden fro his ȝen he resceyved syght and he roos and was baptisid,<sup>19</sup> and whanne he hadde take mete he was counfortid

and he was bi summe dayes with the disciplis that werun at damask,<sup>20</sup> and anon he entride in to the synagogis, and prechid the lord ihesus for this is the son of god :<sup>21</sup> and alle men that herden hym wondriden : and seiden where this is not he that impugned in ierusalem hem that clepiden to help this name ? and hidir he cam for this thing, that he schulde lede hem bounden to the pryncis of preest,<sup>22</sup> but saul myche the more wexed strong : and counfoundide the iewis, that dweliden at damask, and afermed that this is crist,<sup>23</sup> and whanne many dayes weren fillid : iewis maden a counceil that thei schulden sle hym, and the aspics of hem, werun made known to saul,<sup>24</sup> and thei kepten the ȝatis day and nyght, that thei schulden sle hym,<sup>25</sup> but his disciplis token hym bi nyght, and delyuerden hym, and leten hym doum in a lepe bi the walles,

<sup>26</sup> and whanne he cam in to ierusalem, he asaied to ioyne hym to the disciplis, and alle dredden hym, and leueden not that he was a disciple,<sup>27</sup> but barnabas took ȝe lede hym to the apostlis, and telden to hem, hou in the weye he hadde seyn the lord, and that he spake to hym, and hou in damask he dide tristli in the name of ihesus,<sup>28</sup> and he was with hem and entrid and ȝede out in ierusalem<sup>29</sup> and dide tristli in the name of ihesus, and he spake with hethen men : and disputid with grekis, and thei sousten to sle hym,<sup>30</sup> whiche thing, whanne the brithern hadde knowe, thei leden hym bi nyght to cesarie, ȝe leten him go to tarsus,<sup>31</sup> and the church bi alle iudce ȝe galilee and samarie hadde pees, and was edified

18ον, εγχε. elepiden, called. lepe, basket.  
leueden, beloved. tristli, courageously. ȝede, went.

## TYNDALE—1534.

myghtest receive thy syght and befilled with the holy goost.<sup>18</sup> And immediatly ther fell from his eyes as it had bene scales, and he received syght, and arose and was baptised,<sup>19</sup> and received meate and was comforted.

Then was Saul a certayne daye with the disciples which were at Damasco.<sup>20</sup> And streyght waye he preached Christ in the synagoges, how that he was the sonne of God.<sup>21</sup> All that hearded hym, were amased and sayde : is not this he that spoyled them which called on this name in Ierusalem, and came hyther for that entent that he shuld bringe them bounde vnto the hie prestes ?<sup>22</sup> But Saul increased in strength, and confounded the Iewes which dwelte at Damasco, affirminge that this was very Christ.

<sup>23</sup> And after a good whyle, the Iewes toke counsell to gether, to kyll him.<sup>24</sup> But their laynge awayte was knowne of Saul. And they watched at the gates daye and nyght to kyll hym.<sup>25</sup> Then the disciples toke him by nyght and put him thorow the wall and let him doune in a basket.

<sup>26</sup> And when Saul was come to Ierusalem, he assayed to cople him silfe with the disciples and they were all afrayde of hym and beleued not that he was a disciple.<sup>27</sup> But Barnabas toke hym and brought hym to the apostles and declared to them how he had sene the Lorde in the waye and had spoken wyth hym : and how he had done boldly at damasco in the name of Iesu.<sup>28</sup> And he had his conuersacion with them at Ierusalem,<sup>29</sup> and quit hym silfe boldly in the name of the lorde Iesu. And he spake and disputed wyth the grekes : and they went aboute to slee hym.<sup>30</sup> But when the brethren knewe of that, they brought hym to cesaræa, and sent hym forth to Tharsus.<sup>31</sup> Then had the congregacions rest thorowoute all Iewry and galile and Samary,

## CRANMER—1539.

myghtest receive thy syght, and be filled with the holy goost.<sup>18</sup> And immediatly ther fell from his eyes as it had bene scales, and he receaved syght : and arose, and was baptised,<sup>19</sup> and receaved meate and was comforted. Then was Saul a certayne dayes wyth the disciples, whych were at Damasco.<sup>20</sup> And streyght waye he preached Chryst in the Synagoges, how that he was the sonne of God.<sup>21</sup> But all that heard hym, were amased and sayde : is not this he, that spoyled them whych called on thys name in Ierusalem, and came hyther for that entent, that he myght bringe them bounde vnto the hie prestes ?<sup>22</sup> But Saul encreased the more in strength, and confounded the Iewes which dwelt in Damasco, affirmynge : that this was very Christ.

<sup>23</sup> And after a good whyle, the Iewes toke counsell together, to kyll hym.<sup>24</sup> But their laynge awayte was known of Saul. And they watched the gates daye and nyght to kyll hym.<sup>25</sup> Then the disciples toke him by nyght, and put hym thorow the wall, and let hym doune in a basket.

<sup>26</sup> And when Saul was come to Ierusalem, he assayed to couple him selfe to the disciples : but they were all afrayde of him, and beleued not, that he was a disciple.<sup>27</sup> But Barnabas toke him, and brought hym to the Apostles, and declared to them, how he had sene the Lorde in the waye, and that he had spoken to him, and how he had done boldly at Damasco in the name of Iesu.<sup>28</sup> And he had his conuersacion wyth them at Ierusalem,<sup>29</sup> speakinge boldly in the name of the Lorde Iesu. And he spake and disputed agaynst the Grekes : but they went about to slee hym.<sup>30</sup> Whych when the brethren knew, they brought him to Cesarea, and sent hym forth to Tharsus.<sup>31</sup> Then had the congregacions rest thorow oute all Iewry and Galile and Samary, and were edified,

ἀνέλωσι· <sup>25</sup> λαβόντες δὲ ᾠ αὐτὸν οἱ μαθηταὶ νυκτός, καθῆκαν διὰ τοῦ τείχους, | χαλάσαντες ἐν σπυρίδι. <sup>26</sup> Παραγεγόμενος δὲ ᾠ εἰς | Ἱερουσαλὴμ, ᾠ ἐπειράτω | κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβούντο αὐτὸν, μὴ πιστεύουτες ὅτι ἐστὶ μαθητής. <sup>27</sup> Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν, ᾠγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγῆσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρῆρσιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. <sup>28</sup> καὶ ᾠν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν | Ἱερουσαλὴμ, καὶ | παρῆρσιάζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου ᾠ Ἰησοῦ, | <sup>29</sup> ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλλημιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. <sup>30</sup> ἐπιγόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

<sup>31</sup> Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας

† Alex. ἰν. † Alex. ἐπειράτων. † Alex. εἰς. † Alex. = Ἰησοῦ. † Alex. ἡ μὲν οὖν ἐκκλησία . . . εἶχεν εἰρήνην, οἰκοδομημένη καὶ πορευομένη . . . ἐπληθύνετο.

## GENEVA—1557.

thou myghtest receaue thy syght, and be fylled with the holy Gost.

<sup>18</sup> And immediatly ther fel from his eyes as it had bene scales, and sodenly he receaued syght: and arose, and was baptized. <sup>19</sup> And receaued meat, and was comforted. Then was Saul certayne dayes with the disciples which were at Damascus. <sup>20</sup> And straght way he preached Christ in the Synagoges, how that he was the Sonne of God. <sup>21</sup> So that all that heard him, were amased and said, Is not this he, that spoyled them which called on this Name in Ierusalem: and came hyther for that entent, that he shuld bryng them bounde vnto the hye Priestes? <sup>22</sup> But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming, that this was very Christe. <sup>23</sup> And after a good whyle, the Iewes toke counsel together, to kyl him. <sup>24</sup> But their laying awayt was knowne of Saul, and they watched the gates day and nyght to kyl him.

<sup>25</sup> Then the disciples toke him by night, and put him through the wall, and let him doune in a basket. <sup>26</sup> And when Saul was come to Ierusalem, he assayde to couple him selfe with the disciples, but they were all afraide of him, and beleued not that he was a disciple. <sup>27</sup> But Barnabas toke him, and broght him to the Apostles, and declared to them, how he had sene the Lord in the way, who spake vnto him: and how he had done boldly at Damascus in the Name of Iesus. <sup>28</sup> And he was conuersant with them at Ierusalem. <sup>29</sup> And spake frankly in the Name of the Lord Iesus, and disputed with the Grekes: and they went about to slay him. <sup>30</sup> But when the brethren knewe of that, they broght hym to Cesarea, and sent him forth to Tarsus. <sup>31</sup> Then had the Churches rest through all Iewrie, and Galile, and Samaria,

## RHEIMS—1582.

maiest see and be filled vwith the holy Ghost. <sup>18</sup> And forthvwith there fel from his eies as it vvere scales, and he receiued sight, and rising he vvas baptized. <sup>19</sup> And vwhen he had taken meate, he vvas strengthened. And he vvas vwith the disciples that vvere at Damascus, for certaine daies. <sup>20</sup> And incontinent entring into the synagoges, he preached IESVS, that this is the sonne of God. <sup>21</sup> And al that heard, vvere astonied, and said, Is not this he that expugned in Hierusalem those that inuocated this name: and came hither to this purpose that he might bring them bound to the cheefe priests? <sup>22</sup> But Saul vvxased mightie much more, and confounded the Ievves that dywelt at Damascus, affirming that this is CHRIST. <sup>23</sup> And vwhen many daies vvere passed, the Ievves consulted that they might kil him. <sup>24</sup> But their conspiracie came to Sauls knowvledge. And they kept the gates also day and night, that they might kil him. <sup>25</sup> But the disciples taking him in the night, conueied him avway by the vvall, letting him dovne in a basket.

<sup>26</sup> And vwhen he vvas come into Hierusalem, he assayed to ioynne him self to the disciples, and al feared him, not beleeking that he vvas a disciple. <sup>27</sup> But Barnabas tooke him and broght him to the Apostles, and told them hovv in the vway he had sene our Lord, and that he spake vnto him, and hovv in Damascus he dealt confidently in the name of IESVS. <sup>28</sup> And he vvas vwith them going in and going out in Hierusalem, and dealing confidently in the name of our Lord. He spake also to the Gentiles, and disputed vwith the Greeces: but they sought to kil him. <sup>29</sup> Vvwhich vwhen the brethren had knowen, they broght him dovne to Cesarea, and sent him avway to Tarsus. <sup>31</sup> The CHVRCH truely through al Ievvrie and Galilee and Samaria had peace, and

## AUTHORISED—1611.

mightest receiue thy sight, and be filled with the holy Ghost. <sup>18</sup> And immediatly there fell from his eyes as it had bene scales, and he receiued sight forthwith, and arose, and was baptized. <sup>19</sup> And when he had receiued meat, he was strengthened. Then was Saul certaine dayes with the disciples which were at Damascus. <sup>20</sup> And straightway hee preached Christ in the Synagoges, that hee is the Sonne of God. <sup>21</sup> But all that heard him, were amazed, and said, Is not this he that destroyed them which called on this Name in Hierusalem, and came hither for that intent that he might bring them bound vnto the chiefe Priests? <sup>22</sup> But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, proouing that this is very Christ.

<sup>23</sup> And after that many dayes were fulfilled, the Iewes tocke counsel to kill him. <sup>24</sup> But their laying awayt was knowne of Saul: and they watched the gates day and night to kill him. <sup>25</sup> Then the disciples tooke him by night, and let him downe by the wall in a basket. <sup>26</sup> And when Saul was come to Hierusalem, he assayed to ioynne himselfe to the disciples, but they were all afraid of him, and beleued not that he was a Disciple. <sup>27</sup> But Barnabas tooke him, and broght him to the Apostles, and declared vnto them how hee had sene the Lord in the way, and that he had spoken to him, and how hee had preached boldly at Damascus in the Name of Iesus. <sup>28</sup> And he was with them comming in, and going out at Hierusalem. <sup>29</sup> And he spake boldly in the Name of the Lord Iesus, and disputed against the Grecians: but they went about to slay him. <sup>30</sup> Which when the brethren knew, they broght him down to Cesarea, and sent him forth to Tarsus. <sup>31</sup> Then had the Churches rest thorowout all Iudea, and Galilee, and Samaria, and

εἶχον εἰρήνην, οἰκοδομοῦμενοι καὶ πορευόμενοι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο. | <sup>32</sup> Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν <sup>33</sup> εὔρε δὲ ἐκεῖ ἄνθρωπον τινα Ἰνείαν ὀνόματι, | ἐξ ἑτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος. <sup>34</sup> καὶ εἶπεν αὐτῷ ὁ Πέτρος, Ἰνεία, ἰαταί σε Ἰησοῦς ὁ Ἐπίσκοπος ἀνάστηθι καὶ στρώσον σεαυτῷ. | Καὶ εὐθέως ἀνέστη. <sup>35</sup> καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον. <sup>36</sup> Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθὰ, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσιῶν ὧν ἐποίει. <sup>37</sup> ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. <sup>38</sup> ἐγγὺς δὲ οὖσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες

<sup>32</sup> Alex. ὀνόματι Ἰνείαν.

<sup>37</sup> Alex. ὀνήσης.

## WICLIIF—1380.

and walkid in the drede of the lord : and was fillid with counfort of the holi goost,

<sup>32</sup> and it bifilde that petir, the whi he passid aboute alle : come to the holi men that dwelliden at lidde, <sup>33</sup> and he founde a man enas bi name, that fro eijte jcer he hadde leye in bedde, and he was sike in palsie, <sup>34</sup> and petir seide to hym, enas the lord ihesus crist hele thee, rise thou, and arise thee, and anon he roos, <sup>35</sup> and alle men that dwelliden at lidde, and at sarone sayen hym, whiche weren conuertid to the lord, <sup>36</sup> and in ioppe was a disciplesse, whos name was tabita : that is to seye dorcas, this was ful of good werkis and almesdedis that sche dide, <sup>37</sup> and it bifilde in the dayes : that sche was sike and died, and whanne thei hadden waichun hir, thei leiden hyr in a soler, <sup>38</sup> and for lidde was nyȝ ioppe, the discipulis herden that petir was there ymne, and senten twey men to hym and preiden, that thou tarie not to come to us,

<sup>39</sup> and petir roos up : and cam with hem, and whanne he was comun : thei ledde hym in to the soler, and alle widows stoden aboute hym : wepyng and schewyng cootis and clothis whiche dorcas made to hem, <sup>40</sup> and whanne alle men weren putte with out forth : petir kneleid and preid, and he turned to the bodi : and seide, tabita rise thou and sche opened hir isen, and whanne sche sig petir sche sat up arise, <sup>41</sup> and he took hir bi the hond : and whanne he hadde clepid the holi men and widewis he assigne hir alye, <sup>42</sup> and it was made known bi al ioppe, and many bileueden in the lord, <sup>43</sup> and it was made that many daies he dwellid in ioppe, at oon symount a courtour.

## TYNDALE—1534.

and were edified and walked in the feare of the lorde, and multiplied by the counforte of the holy gost.

<sup>32</sup> And it chaunced that as Peter walked throughout all quarters, he cam to the saynetes which dwelt at Lydda, <sup>33</sup> and there he founde a certayne man named Eneas, which had kepte hys bed viii. yere sike of the palsie. <sup>34</sup> Then sayde Peter vnto hym : Eneas Iesus Christ make the whole. Arise and make thy bed. And he arose immediatly. <sup>35</sup> And all that dwelt at lydda and assaron sawe hym, and tourned to the lorde.

<sup>36</sup> Ther was a discipple a certayne woman (whiche was a discipule named Tabitha, which by interpretacion is called dorcas) the same was full of good workes and almes dedes, which she did. <sup>37</sup> And it chaunced in those dayes that she was sike and dyed. When they had wessed her and layd her in a chamber : <sup>38</sup> Because Lydda was nye to Ioppa, and the disciples had hearde that Peter was there, they sent vnto hym, desyringe him that he wolde not be greved to come vnto them.

<sup>39</sup> Peter arose and came with them and when he was come, they brought him in to the chamber. And all the wydowes stode rounde aboute hym wepyng and shewyng the cotes and garments which Dorcas made whill she was with them. <sup>40</sup> And Peter put them all forth and kneled doune and prayde and turned him to the body, and sayde : Tabitha arise. And she opened her eyes, and when she sawe Peter she sat vp. <sup>41</sup> And he gaue her the honde and lyft her vp and called the saynetes and wydowes, and shewed her alye. <sup>42</sup> And it was knowne throught all Ioppa, and many beleved on the Lorde. <sup>43</sup> And it fortuneth that he taryed many dayes in Ioppa with one Simon a tanner

## CRANMER—1539.

and walked in the feare of the Lorde, and multiplied by the conforthe of the holy goost :

<sup>32</sup> And it chaunced as Peter walked throughout alle quarters, he cam also to the saynetes which dwelt at Lydda. <sup>33</sup> And there he founde a certayne man named Eneas, which had kepte his bed .viii. yeres, and was sycke of the palsy. <sup>34</sup> And Peter sayde vnto hym : Eneas. The Lord Iesus Christ make the whole : arise, and make thy bed. And he arose immediatly. <sup>35</sup> And all that dwelt at Lydda and Assaron, sawe hym, and tourned to the Lorde :

<sup>36</sup> Ther was at Ioppa a certayne woman, a discipule named Tabitha, (whych by interpretacyon is called Dorcas) the same was ful of good workes and almes dedes, whych she dyd. <sup>37</sup> And it chaunced in those dayes that she was sycke, and dyed. Whome when they had wessed, they layd her in a chamber. <sup>38</sup> But for asmoch as Lydda was nye to Ioppa, and the disciples had heard that Peter was there, they sent vnto hym, desyring him, that he wolde not be greued to come vnto them.

<sup>39</sup> Peter arose, and came with them. And when he was come, they brought him in to the chamber. And all the widowes stode round about him, wepyng, and shewyng the coates and garments whych Dorcas made, whyll she was with them. <sup>40</sup> And Peter put them all forth, and kneled doune, and prayde : and turned him to the body : and sayde : Tabitha arise. And she opened her eyes, and when she sawe Peter, she sat vp. <sup>41</sup> And he gaue her the hande, and lyft her vp. And when he had called the saynetes and widowes, he shewed her alie. <sup>42</sup> And it was knowne thoroughout all Ioppa, and many beleued on the Lorde. <sup>43</sup> And it fortuneth, that he taryed many dayes in Ioppa, with one Simon a tanner.

ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνήσαι | διελθεῖν ἕως αὐτῶν. | <sup>39</sup> ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς ὃν παραγεγόμενον ἀνίγαγον εἰς τὸ ὑπερφῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἰ χῆραι κλαίουσαι καὶ ἐπίδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὔσα ἢ Δορκάς. <sup>40</sup> ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, ἔειπε, ἴθι, ἄναστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε. <sup>41</sup> δούς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. <sup>42</sup> γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ ἅπολλοι ἐπίστευσαν | ἐπὶ τὸν Κύριον· <sup>43</sup> ἐγένετο δὲ ἡμέρας ἱκανὰς μείναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

<sup>2</sup> Alex. ἡμῶν.

<sup>9</sup> Alex. + καὶ.

<sup>6</sup> Alex. ἐπίστευσαν πολλοί.

## GENEVA—1557.

and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy Gost.

<sup>32</sup> And it chanced as Peter walked through out all quarters, he came also to the sanctets which dwelt at Lydda. <sup>33</sup> And there he founde a certayne man named Aeneas, which had kept his bed eight yeres, sycke of the palsey. <sup>34</sup> Then sayd Peter vnto him, Aeneas, Iesus Christe maketh thee whole: arise and make vp thy bed, and he arose immediatly. <sup>35</sup> And al that dwelt at Lydda and Saron, sawe him, and tourned to the Lord. <sup>36</sup> Ther was at Ioppa a certayne woman which was a discipule named Tabitha, (which by interpretation is called Dorcas) the same was full of good workes and almes dedes, which she did. <sup>37</sup> And it chanced in those dayes, that she was sycke and dyed, and when they had washed her, they layd her in an vpper chamber. <sup>38</sup> Now forasmuche as Lydda was nye to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men desiring that he wolde not delaye to come vnto them.

<sup>39</sup> Then Peter arose and came with them: and when he was come, they brought him into the vpper chamber: where all the widowes stode rounde about him weeping, and shewing the coates and garmentes which Dorcas made, while she was with them. <sup>40</sup> And Peter put them all forth, and kneeled downe, and prayd, and turned him to the body, and sayd, Tabitha, arise. And she opened, her eyes, and when she sawe Peter, sat vp. <sup>41</sup> And he gaue her the hand, and lift her vp, and called the sanctets and wyddowes, and restored her alnye. <sup>42</sup> And it was knowne through out all Ioppa, and many beleued in the Lord. <sup>43</sup> And it came to passe that he taried many dayes in Ioppa, with one Simon a tanner.

## RHEIMS—1582.

vvas edified, vvalking in the feare of our Lord, and vvas replenished vvith the consolation of the holy Ghost.

<sup>32</sup> And it came to passe, that Peter as he passed through al, came to the sanctets that dwelt at Lydda. <sup>33</sup> and he found there a certaine man named Aeneas, lying in his bed from eight yeres before, vvho had the palsey. <sup>34</sup> And Peter said to him, Aeneas, our Lord IESUS CHRIST heale thee: arise, and make thy bed. And incontinent he arose. <sup>35</sup> And al that dwelt at Lydda and Saróna, savv him: vvho converted to our Lord.

<sup>36</sup> And in Ioppé there vvas a certayne discipule named Tabitha, vvchich by interpretation is called Dorcas. This vvoman vvas full of good vvorkes and almes-deedes vvchich she did. <sup>37</sup> And it came to passe in those daies, that she vvas sicke and died. Vvhom vvhen they had vvashed, they laid her in an vpper chamber. <sup>38</sup> And vvhereas Lydda vvas nigh to Ioppé, the disciples hearing that Peter vvas in it, they sent tvo men vnto him, desiring him, Be not loth to come so farre as to vs. <sup>39</sup> And Peter rising vp came vvith them. And vvhen he vvas come, they brought him into the vpper chamber: and al the vvividoves stode about him vvweeping, and shewing him the coates and garmentes vvchich Dorcas made them. <sup>40</sup> And al being put forth, Peter falling on his knees praied, and turning to the body he said: Tabitha, arise. And she opened her eies: and seeing Peter, she sate vp. <sup>41</sup> And giuing her his hand, he lifted her vp. And vvhen he had called the sanctets and the vvividoves, he presented her alnye. <sup>42</sup> And it vvas made knovven through out al Ioppé: and many beleued in our Lord. <sup>43</sup> And it came to passe that he abode many daies in Ioppé, vvith one Simon a tanner.

## AUTHORISED—1611.

were edified, and walking in the feare of the Lord, and in the comfort of the holy Ghost, were multiplied.

<sup>32</sup> And it came to passe, as Peter passed thoroughout all quarters, he came downe also to the Saints, which dwelt at Lydda. <sup>33</sup> And there he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsey. <sup>34</sup> And Peter said vnto him, Aeneas, Iesus Christ maketh thee whole: arise, and make thy bed. And he arose immediatly. <sup>35</sup> And all that dwelt in Lydda, and Saron, sawe him, and turned to the Lord.

<sup>36</sup> Now there was at Ioppa a certain discipule named Tabitha, which by interpretation is called Dorcas: This woman was full of good workes, and almes dedes, which she did. <sup>37</sup> And it came to passe in those dayes that shee was sicke, and died: whome when they had washed, they laid her in an vpper chamber. <sup>38</sup> And forasmuch as Lydda was nigh to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring him that he would not delay to come to them.

<sup>39</sup> Then Peter arose and went with them: when he was come, they brought him into the vpper chamber: And all the widowes stood by him weeping, and shewing the coates and garmentes which Dorcas made, while shee was with them. <sup>40</sup> But Peter put them all forth, and kneeled downe, and prayed, and turning him to the body, sayd, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sate vp. <sup>41</sup> And he gaue her his hand, and lift her vp: and when hee had called the Saints and widowes, presented her alnye. <sup>42</sup> And it was known thoroughout all Ioppa, and many beleued in the Lord. <sup>43</sup> And it came to passe, that he taried many dayes in Ioppa, with one Simon a Tannar.

<sup>4</sup> Or, be greued.

X. Ἀνὴρ δὲ τις ἦν| ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, <sup>2</sup> εὐσεβῆς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν <sup>3</sup> τε| ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαιτός· <sup>4</sup> εἶδεν ἐν ὄραματι φανερώς, ὥσει| ὄραν ἐννάτην τῆς ἡμέρας, ἀγγελοῦ τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, ᾿Κορνήλιε. <sup>5</sup> Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε, ᾿Τί ἐστι, κύριε; εἶπε δὲ αὐτῷ, ᾿Αἰ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. <sup>6</sup> καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα <sup>7</sup> ὃς ἐπικαλεῖται Πέτρον· <sup>8</sup> οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρά θάλασσαν. <sup>9</sup> Ὡς δὲ ἀπῆλθεν ὁ ἀγγελος ὁ λαλῶν αὐτῷ,| φωνήσας δύο τῶν οἰκετῶν <sup>10</sup> αὐτοῦ,| καὶ στρατιώτην εὐσεβῆ τῶν προσκατερούντων αὐτῷ, <sup>11</sup> καὶ ἐξηγησάμενος αὐτοῖς

<sup>1</sup> Alex. = ἦν.

<sup>2</sup> Alex. = τε.

<sup>3</sup> Alex. ὡσεὶ περί.

<sup>4</sup> Alex. + τινα.

<sup>5</sup> Const. τὸν ἐπικαλούμενον Πέτρον.

<sup>6</sup> Rec. + οὗτος λαλήσει

σοὶ τί σὺ εἶποι.

<sup>7</sup> Rec. τῷ Κορνήλιῳ.

## WICLIȚ—1380.

10. A MAN was in cesarie corneli bi name a centurion of the company of knyztis, that is seide of italie,<sup>2</sup> a relegious man t dredging the lord with al his meyne, doyng many almessis to the puple, and preynge the lord enuermore,<sup>3</sup> this say in a visoun opunli, as in the nynthe our of the day: an angel of god entryng in to hym t seynge to hym, corneli,<sup>4</sup> and he bihelde hym and was adredde and seide who art thou, lord, y he seide to hym, thi preieris and thin almessedis: han stied up in to mynde in the sijt of the lord,<sup>5</sup> and now seide thou men in to ioppe: and clepe oon symount that is named petir,<sup>6</sup> this is herboride at a man symount coriour: whos hous is beside the see; this schal seye to thee, what it bihoueth thee to do,<sup>7</sup> and whanne the angel that spake to hym, was gon away he clepid tweyne men of his hous, and a knyzt that dredde the lord: which werun at his biddynge,<sup>8</sup> and whanne he hadde tolde hem alle these thingis, he sente hem in to ioppe,<sup>9</sup> and on the day sunyng while thei maken iourney, t nyzeden to the citee, petir went up in the hijst place of the hous to preye aboute the sixte our,<sup>10</sup> and whanne he was hungred, he wolde haue ete; but while thei maken redi a rauyschyng of spirit felde on hym,<sup>11</sup> and he say heuene opened and a vessel comyng douyn as greet scheet; with four corners to be lete down fro heuene in to erthe,<sup>12</sup> in whiche werun al foure footid beestis, t crryng of the erthe, and volatis of heuene,<sup>13</sup> and a vois was made to hym; rise thou petir and sle and ete,<sup>14</sup> and petir seide; lorde forbede; for I neuer ete oon comoun thing and vnclene,<sup>15</sup> and ofte the secounde tyme the vois was made to hym; that thing that god hath clensid; sey thou not vnclene,<sup>16</sup> and this thing was doon bi thryse; and anon the vessel was resceued agen; [into heuene.]<sup>17</sup> and while that petir doutid with ynn

knyztis, soldiars. meyne, family. eted, ascerudid. drep, call. sayen, following. nyzeden, drew near. volatis, foules. ete, agayn. agen, agayn.

## TYNDALE—1534.

10. THER was a certayne man in Cesarea called Cornelius, a captayne of the souldiers of Italy,<sup>2</sup> a deuoute man; and one that feared God with all his household, which gaue moche almes to the people, and prayde God alwaye.<sup>3</sup> The same man saue in a vision euydently aboute the nynthe houre of the daye an saying of god comyng into him; and sayng vnto him: Cornelius.<sup>4</sup> When he looked on him; he was afrayde; and sayde: what is it lorde? He sayde vnto him. Thy prayers and thy almises ar come vp into remembrance before God.<sup>5</sup> And now sende men to Ioppa; and call for one Simon named also Peter.<sup>6</sup> He lodgeth with one Simon a tanner, whose house is by the see syde. He shall tell the; what thou oughtest to doo.<sup>7</sup> When the angell which spake vnto Cornelius was departed; he called two of his household seruautes; and a deuoute souldier of them that wayted on him;<sup>8</sup> and tolde them all the mater; and sent them to Ioppa.

<sup>9</sup> On the morowe as they went on their iourney and drewe nye vnto the cite; Peter went vp into the topp of the housse to praye; aboute the vi. houre.<sup>10</sup> Then wexed he an hongred; and wolde haue eaten. But whyll they made redy. He fell into a traunce,<sup>11</sup> and sawe heuen opened and a certayne vessel come doune vnto him; as it had bene a greate shete; knyt at the .iiii. corners; and was let doune to the erth,<sup>12</sup> where in wer al maner of .iiii. footed beastes of the erth and vermen and wormes; and foules of the ayer.<sup>13</sup> And ther came a voyce to him: ryse Peter kyll and eat.<sup>14</sup> But Peter sayde: God forbyd Lorde; for I haue neuer caten any thing that is comen or vnclene.<sup>15</sup> And the voyce spake vnto him agayne the secounde tyme: what God hath clensid; that make thou not comen.<sup>16</sup> This was done thryse; and the vessel was receaued vp agayne into heuen.<sup>17</sup> While Peter mused in him selfe what

## CRANMER—1539.

10. THERE was a certayne man in Cesarea called Cornelius, a captayne of the souldiers of Italy,<sup>2</sup> a deuoute man, and one that feared God wyth all hys household, which gaue moch almes to the people, and prayde God alwaye.<sup>3</sup> The same saue by a visoun euydently (aboute the nynthe houre of the daye) an Angell of God comyng into hym: and sayng vnto him: Cornelius.<sup>4</sup> When he loked on him, he was afrayde, and sayd: what is it Lorde? He sayde vnto hym. Thy prayers and thy almises are come vp into remembrance before God.<sup>5</sup> And now sende men to Ioppa, and call for one Simon, whose symame is Peter.<sup>6</sup> He lodgeth wyth one Simon a tanner, whose house is by the see syde. He shall tell the, what thou oughtest to do.<sup>7</sup> And when the Angell whych spake vnto hym, was departed, he called two of his household seruautes and a deuoute souldier of them that wayted on him,<sup>8</sup> and tolde them all the matter, and sent them to Ioppa.

<sup>9</sup> On the morowe as they went on their iourney and drewe nye vnto the citee, Peter went vp vpon the topp of the house to praye, aboute the vi. houre.<sup>10</sup> And when he wexed an hongred, he wolde haue eaten. But while they made redy, he fell into a traunce,<sup>11</sup> and sawe heauen opened, and a certayne vessell come doune vnto him, as it had bene a greate shete, knyt at the four corners, and was let doune to the erth,<sup>12</sup> where in were all maner of foure footed beastes of the earth, and vermen and wormes, and foules of the ayer.<sup>13</sup> And ther came a voyce to him: ryse Peter, kyll: and eat.<sup>14</sup> But Peter said: not so Lorde, for I haue neuer eaten any thinge that is comen or vnclene.<sup>15</sup> And the voyce spake vnto him agayne the secounde tyme: what God hath clensid, that call not thou comen.<sup>16</sup> Thus was done thryse, and the vessell was receaued vp agayne into heauen.<sup>17</sup> While Peter also mused in hym selfe

ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. <sup>9</sup> Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἑκείνων| καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὧραν ἔκτην. <sup>10</sup> ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι παρασκευαζόντων δὲ ἑκείνων,| ἔπέπεσεν| ἐπ' αὐτὸν ἕκστασις, <sup>11</sup> καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαῖνον ὀσκειὸς τι ὡς ὄβηνην μεγάλην, τέσσαρσιν ἀρχαῖς <sup>12</sup> δεδεμένον, καὶ| καθιέμενον ἐπὶ τῆς γῆς· <sup>13</sup> ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα <sup>9</sup> τῆς γῆς| καὶ τὰ θηρία| καὶ τὰ ἔρπετά καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. <sup>14</sup> καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, Ἐν ἀναστάς, Πέτρε, θύσον καὶ φάγε. <sup>14</sup> Ὁ δὲ Πέτρος εἶπε, Μηδამῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοῦνδ <sup>5</sup> ἢ| ἀκάθαρτον. <sup>15</sup> Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῦνδ. <sup>16</sup> Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ <sup>1</sup> πάλιν| ἀνελήφθη τὸ σκευὸς εἰς τὸν οὐρανόν. <sup>17</sup> Ὡς δὲ ἐν ἑαυτῷ

<sup>1</sup> Alex. = αὐτοῦ.<sup>4</sup> Alex. αὐτῶν.<sup>5</sup> Alex. αὐτῶν.<sup>6</sup> Alex. ἰγίμια.<sup>9</sup> Rec. = ἰπ' αὐτῶν.<sup>12</sup> Alex. = ἐκείμενον καὶ.<sup>14</sup> Alex. τῆς<sup>1</sup> Alex. αὐτῶν. <sup>4</sup> Alex. αὐτῶν. <sup>5</sup> Alex. ἰγίμια. <sup>9</sup> Rec. = ἰπ' αὐτῶν. <sup>12</sup> Alex. = ἐκείμενον καὶ. <sup>14</sup> Alex. τῆς

γῆς pon. post. ἰπ' αὐτῶν.

<sup>6</sup> Alex. = καὶ τὰ θηρία.<sup>9</sup> Alex. καὶ.<sup>12</sup> Alex. εὐθὺς.

## GENEVA—1557.

10. FORTHERMORE there was a certayne man in Cesarea called Corneli, a certayne of the souldiers called the Italian bande. <sup>2</sup> A deuout man, and one that feared God with all his householde, which gaue much almes to the people, and prayed God continually. <sup>3</sup> The same saue in a vision euidently (about the nythe houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius, <sup>4</sup> But he looked on him, he was afrayd and sayd, What is it Lord? And he sayd vnto him, Thy prayers and thy almes are come vp into remembrance before God. <sup>5</sup> Now therefore send men to Ioppa, and cal for one Simon, whose surname is Peter. <sup>6</sup> He lodgeth with one Simon a tanner, whose house is by the sea syde; he shal tel thee what thou oghtest to do. <sup>7</sup> And when the Angel which spake vnto Cornelius, was departed, he called two of his householde seruantes, and a souldier that feared God, one of them that wayted on him. <sup>8</sup> And tolde them all the matter, and sent them to Ioppa.

<sup>9</sup> On the morowe as they went on their iorney, and drewe nye vnto the cite, Peter went vp vpon the top of the house to pray, about the sixt houre. <sup>10</sup> Then waxed he an hongred, and would haue eaten; but whyle they made some thinge ready, he fel into a trance. <sup>11</sup> And he saw heauen opened, and a certayne vessel come downe vnto him, as it had bene a great sheete, knyt at the foure corners, and was let downe to the earth. <sup>12</sup> Wherin were all maner of foure foted beastes of the earth, and wilde beastes and creeping beastes, and foules of the ayre. <sup>13</sup> And there came a voyce to him, Rise Peter, kyl, and eat. <sup>14</sup> But Peter sayd, Not so Lord, for I haue neuer eaten any thing that is common, or vncleane.

<sup>15</sup> And the voyce spake vnto him agayne the seconde tyme, What God hath purified pollute thou not. <sup>16</sup> This was so done thrise; and the vessel was drawen vp agayne into heauen. <sup>17</sup> Whyle Peter mused

## RHEIMS—1582.

10. AND there vvas a certaine man in Cesaréa, named Cornelius, Centurion of that vvhich is called the Italian band, <sup>2</sup> religious, and fearing God vvith al his house, doing many almes-deedes to the people. And alvvaies praying to God, <sup>3</sup> he savv in a vision manifestly, about the ninthe houre of the day, an Angel of God comming in vnto him, and saying to him, Cornelius, <sup>4</sup> But he beholding him, taken vvith feare, said, Vvho art thou Lord? And he said to him, Thy praiers and thy almes-deedes are ascended into remembrance in the sight of God. <sup>5</sup> And novv send men vnto Ioppé, and call hither one Simon that is surnamed Peter. <sup>6</sup> he lodgeth vvith one Simon a tanner, vvwhose house is by the sea side. he vvvil tel thee vvhat thou must doe. <sup>7</sup> And vvhen the Angel vvvas departed that spake to him, he called tvvo of his household, and a souldiar that feared our Lord, of them that vvvere vnder him. <sup>8</sup> To vvvhom vvhen he had told all, he sent them vnto Ioppé.

<sup>9</sup> And the next day vvholes they vvvere going on their iourney, and drawing nigh to the cite, Peter vvvent vp into the higher partes, to pray about the sixt houre. <sup>10</sup> And being hungrie, he vvvas desirous to take somevvhat. And as they vvvere preparing, there fel vpon him an excesse of minde; <sup>11</sup> and he savv the heauen opened, and a certayne vessel descending, as it vvvere a great linnen sheete vvwith foure corners let downne from heauen to the earth, <sup>12</sup> vvwherein vvvere al foure-footed beastes, and that creepe on the earth, and foules of the aire. <sup>13</sup> And there came a voyce to him, Arise Peter: kyl, and eat. <sup>14</sup> But Peter said, God forbid, Lord: for I did neuer eate any common and vncleane thing. <sup>15</sup> And a voyce came to him agayne the seconde time, That vvvhich God hath purified, doe not thou cal common. <sup>16</sup> And this vvvas done thrise, and forthvvith the vessel vvvas taken vp agayne into heauen. <sup>17</sup> And vvholes Peter doubted vvwithin him self,

## AUTHORISED—1611.

10. THERE was a certain man in Cesarca, called Cornelius a Centurion of the band called the Italian band. <sup>2</sup> A deuout man, and one that feared God with all his house, which gaue much almes to the people, and prayed to God alway. <sup>3</sup> He saw in a vision euidently, about the ninth houre of the day, an Angel of God comming in to him, and saying vnto him, Cornelius. <sup>4</sup> And when he looked on him, hee was afraid, and said, What is it, Lord? And he said vnto him, Thy praiers and thine almes are come vp for a memorial before God. <sup>5</sup> And now send men to Ioppa, and call for one Simon, whose surname is Peter. <sup>6</sup> Hee lodgeth with one Simon a Tanner, whose house is by the Sea side; he shall tell thee what thou oughtest to doe. <sup>7</sup> And when the Angel which spake vnto Cornelius, was departed, he called two of his household seruants, and a deuout souldier of them that waited on him continually. <sup>8</sup> And when hee had declared all these things vnto them, he sent them to Ioppa. <sup>9</sup> On the morrow as they went on their iourney, and drew nigh vnto the cite, Peter went vp vpon the house to pray, about the sixt houre. <sup>10</sup> And he became very hungry, and would haue eaten: But while they made ready, he fell into a trance, <sup>11</sup> and he saw heauen opened, and a certayne vessel descending vnto him, as it had been a great sheete, knit at the foure corners, and let downe to the earth: <sup>12</sup> Wherein were all maner of foure footed beastes of the earth, and wilde beastes, and creeping things, and foules of the ayre. <sup>13</sup> And there came a voyce to him, Rise, Peter: kill, and eate. <sup>14</sup> But Peter said, Not so, Lord: for I haue neuer eaten any thing that is common or vnclane. <sup>15</sup> And the voyce spake vnto him agayne the seconde time, What God hath cleansed, that call not thou common. <sup>16</sup> This was done thrice: and the vessel was receiued vp agayne into heauen. <sup>17</sup> Now while Peter doubted in himselfe what this

διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα·<sup>18</sup> καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται.<sup>19</sup> Τοῦ δὲ Πέτρου διενθυμούμενου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσὶ σε·<sup>20</sup> ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς.<sup>21</sup> Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας,<sup>22</sup> εἶπεν, Ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἢ αἰτία δι' ἣν παρέστε;<sup>23</sup> οἱ δὲ εἶπον, Κορνηλῖος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλων τοῦ ἔθνος τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμφασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκούσθαι ῥήματα παρὰ σοῦ.<sup>23</sup> Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξέτισε. Τῇ δὲ ἐπαύριον ἀναστὰς|

\* Alex. = καί.

\* Rec. ἐνθυμούμενον.

\* Alex. ὄρι.

\* Rec. + τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν.

\* Rec. = ἀναστὰς.

## WICLIF—1380.

hym self, what the visoun was that he say: lo the men that weren sent fro corneli/, sougten the hors of symounte and stoden at the gate,<sup>18</sup> and whanne thei hadden clepid: thei axeden if simount that is named petir hadde there herbere.<sup>19</sup> and while petir thought on the visoun: the spirit seide to hym, lo thre men seken thee,<sup>20</sup> therfor rise thou and go down and go with hem, and doute thou no thing for I sente hem,<sup>21</sup> and petir cam down to the men, and seide, lo I am whon ze seken, what is the cause: for whiche ze ben come? <sup>22</sup> and thei seiden, corneli the centurien a iust man t dreynge god, and hath god witnessynge of alle the folke of iewis toke answeve of an holi aungel to clepe thee in to his hous, and to here wordis of thee,<sup>23</sup> therfor he ledde hem ynne: and reseueyd in herbere, and that nyzt thei dwellden with hym, and in the day syunge he roos and wente forth with hem, and summe of the britheren foloweden hym fro ioppe that thei be witnessis to petir,

<sup>24</sup> and the tothir day he entrid in to cesarie, and corneli abode hem with his cosyns ⁊ necessarie frendis that weren clepid to gidre,<sup>25</sup> and it was don, whanne petir was come ynne cornelic cam metynge hym and fildoun at his fet and worshipid hym,<sup>26</sup> but petir reisid hym, and seide arise thou, also I my self am a man as thou, ⁊ he spake with hym, and wente ynne, and fonde many that weren come to gedre,<sup>28</sup> and he seide to hem, ze witen hou abhomyuable it is to a iewe to be ioyned, ether to come to an alien, but god schewid to me that no man seve a man comyn ether vnelene,<sup>29</sup> for which thing I cam whanne I was cleped with out dountynge, therfor I axe you: for what cause han ze clepid me?

<sup>30</sup> and corneli seide, to day foure dayes, in to this oure I was preiynge and fastynge

## TYNDALE—1534.

this vision which he had sene meant, beholde, the men which were sent from Cornelius, had made inquirance for Simons housse, and stode before the dore.<sup>18</sup> And called out won and axed whether Simon which was also called Peter were lodged there.<sup>19</sup> Whyll Peter thought on this vision, the sprete sayde vnto him: Beholde, men seke the:<sup>20</sup> aryse therfore, get the doune, and goo with them, and doute not. For I have sent them.<sup>21</sup> Peter wente doune to the men which were sent vnto him from Cornelius, and sayde, Beholde, I am he whom ye seke, what is the cause wherfore ye are come? <sup>22</sup> And they sayde vnto him: Cornelius the captayne a iust man, and won that feareth God, and of good reporte amonge all the people of the Iewes was warned by an holy angell, to sende for the into his housse, and to hearewordes of the.<sup>23</sup> Then called he them in, and lodged them.

And on the morowe Peter went awaye with them, and certayne brethren from Ioppa accompanied hym.<sup>24</sup> And the thyrd daye entred they into Cesaria. And Cornelius wayted for them, and had called to gether his kynsmen, and speciall frendes.<sup>25</sup> And as it chaunced Peter to come in, Cornelius met hym, and fell doune at his fete, and worshipped hym:<sup>26</sup> But Peter toke him vp, sayinge: stande vp: for evyn I my selfe am a man.<sup>27</sup> And as he talked with him he cam in, and founde many that were come to gether.<sup>28</sup> And he sayde vnto them: Ye do knowe how that yt ys an vnlawfull thyng for a man that is a Iewe, to company or come vnto an alien: But god hath shewed me that I shuld not call eny man comen or vnelene:<sup>29</sup> therefore came I vnto you with out sayenge naye assone as I was sent for. I axe therfore, for what intent have ye sent for me?

<sup>30</sup> And Corneli sayde: This daye now .iiii. dayes I fasted, and at the nynthe

## CRANMER—1539.

what this visyon (whych he had sene) meant: beholde, the men which were sent from Cornelius, had made inquirance for Simons house, and stode before the dore:<sup>18</sup> and called out one, and asked whether Symon which was surnamed Peter, were lodged there.<sup>19</sup> Whyll Peter thought on the vision, the sprete sayd vnto him: beholde, men seke the:<sup>20</sup> aryse therfore, and get the doune, and go with them, and dowe te not: for I haue sent them.

<sup>21</sup> Peter went doune to the men which were sent vnto him from Cornelius, and sayde, Beholde, I am he whom ye seke, what is the cause wherfore ye are come? <sup>22</sup> They sayde, Cornelius the captayne, a iust man, and one that feareth God, and of good reporte amonge all the people of the Iewes, was warned by an holy Angell, to sende for the into hys house, and to heare wordes of the.<sup>23</sup> Then called he them in and lodged them.

And on the morow, Peter went awaye with them, and certayne brethren from Ioppa accompanied hym.<sup>24</sup> And the thyrd daye entred they into Cesarea. And Cornelius wayted for them, and had called together hys kynsmen, and speciall frendes.<sup>25</sup> And as it chaunced Peter to come in, Cornelius met hym, and fell doune at hys fete, and worshipped hym.<sup>26</sup> But Peter toke hym vp, sayinge: stande vp, I my selfe also am a man.<sup>27</sup> And as he talked with him, he cam in, and founde many that were come together.<sup>28</sup> And he sayde vnto them: Ye knowe how that it is an vnlawfull thyng for a man that is a Iewe, to company or come vnto an alien: but God hath shewed me, that I shulde not call eny man comen or vnelene:<sup>29</sup> therefore came I vnto you without delaye, as sone as I was sent for. I aske therfore, for what intent haue ye sent for me.

<sup>30</sup> And Corneli sayd: This daye now .iiii. dayes aboute this houre, I sat fasting,

<sup>18</sup> clepd. called. herbere, lodging. vj. synge, following. witen know.

<sup>a</sup> ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ <sup>a</sup> Ἰόππης συνῆλθον αὐτῶ.  
<sup>24</sup> <sup>b</sup> καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν ὁ δὲ Κορνήλιος ἦν προσδοκῶν  
αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. <sup>25</sup> Ὡς  
δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναυτήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ  
τοὺς πόδας προσεκύνησεν. <sup>26</sup> ὁ δὲ Πέτρος <sup>d</sup> αὐτὸν ἤγειρε | λέγων, ᾿Ανάστηθι· κἀγὼ  
᾿αὐτὸς ἄνθρωπός εἰμι. <sup>27</sup> Καὶ συνομιλῶν αὐτῷ, εἰσῆλθε, καὶ εὕρισκεῖ συνεληλυ-  
θότας πολλοὺς, <sup>28</sup> ἔφη τε πρὸς αὐτοὺς, ᾿Υμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ  
᾿Ιουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα  
κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· <sup>29</sup> διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμ-  
φθεῖς, πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με; <sup>30</sup> Καὶ ὁ Κορνήλιος ἔφη,  
᾿Απὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἡμῶν ἠστέυον, καὶ τὴν ἐνάτην

<sup>a</sup> Rec. + ὁ Πέτρος.<sup>b</sup> Rec. + τῆς.<sup>c</sup> Τῇ εἰ.<sup>d</sup> Rec. = τοῦ.<sup>e</sup> Alex. ἤγειρεν αὐτὸν.<sup>f</sup> Alex. = νηστεύων, καί.

## GENEVA — 1557.

in him selfe what this vision which he had  
sene meant, beholde, the men which were  
sent from Cornelius, had made inquirance  
for Simons house, and stode before the  
dore. <sup>18</sup> And caled out one, and asked,  
whether Simon, which was surnamed  
Peter, were lodged there. <sup>19</sup> Whyte Peter  
thought on the vision, the Sprite said  
vnto him, Beholde thee men seeke thee.  
<sup>20</sup> Aryse therefore, get thee downe, and  
go with them, and doute not : for I haue  
sent them. <sup>21</sup> Then Peter went downe to  
the men, which were sent vnto him from  
Cornelius. and sayd, Beholde, I am he  
whome ye seeke, what is the cause wher-  
fore ye are come ?

<sup>22</sup> And they sayd, Cornelius the captaine,  
a iuste man, and one that feareth God,  
and of good reporte among all the people  
of the Iewes, was warned by an holy  
Angel, to send for thee into his house,  
and to heare thy wordes. <sup>23</sup> Then called  
he them in, and lodged them. and the  
next day, Peter went away with them, and  
certayne brethren from Ioppa accom-  
panied hym. <sup>24</sup> And the day after, they  
entred into Cesarea. And Cornelius wayted  
for them, and had called together his  
kynsmen, and speciall friends. <sup>25</sup> And as  
it chanced Peter to come in, Cornelius  
met hym, and fel downe at his fete, and  
worshipped hym. <sup>26</sup> But Peter toke hym  
vp, saying, Stand vp, for euen I my selfe  
am a man. <sup>27</sup> And as he talked with hym,  
he came in, and founde many that were  
come together. <sup>28</sup> And he said vnto them,  
Ye knowe how that it is an vnlawful  
thyng for a man that is a Iewe, to com-  
panye or come vnto one, that is of an  
other nation : but God hath shewed me,  
that I should not call any man commen,  
or vnclane. <sup>29</sup> Therefore came I vnto you  
without saying naue, assonne as I was sent  
for. I aske therefore, For what intent  
haue ye sent for me ?

<sup>30</sup> Then Cornelius sayd, Foure dayes ago,  
euen about this houre I fasted, and at

## RHEIMS — 1582.

vnto the vision should be that he had  
seen, behold the men that vvere sent from  
Cornelius, inquiring for Simons house,  
stood at the gate. <sup>18</sup> And vwhen they had  
called, they asked, if Simon that is sur-  
named Peter, vvere lodged there. <sup>19</sup> And  
as Peter vvas thinking of the vision, the  
Spirit said to him, Behold three men doe  
seeke thee. <sup>20</sup> Arise therefore, and get thee  
downe, and goe vwith them, doubting  
nothing : for I haue sent them. <sup>21</sup> And  
Peter going downe to the men, said, Beh-  
hold, I am he vvhom you seeke : vvhatis  
the cause, for the vvhich you are come ?

<sup>22</sup> Vvho said, Cornelius the Centurion, a  
iust man and that feareth God, and hauing  
testimonie of al the nation of the Iewes,  
receiued an ansver of an holy Angel to  
send for thee into his house, and to heare  
vvordes of thee. <sup>23</sup> Therefore bringing them  
in, he lodged them.

And the day folovving he arose and  
vvent vwith them : and certayne of the  
brethren of Ioppé accompanied him. <sup>24</sup> And  
on the morow he entred into Cesarea.  
And Cornelius expected them, hauing  
called together his kinne, and speciall  
friends. <sup>25</sup> And it came to passe, Vvhen  
Peter vvas come in, Cornelius came to  
meete him, and falling at his feete adored.

<sup>26</sup> But Peter lifted him vp saying, Arise,  
my self also am a man. <sup>27</sup> And talking  
vwith him, he vvent in, and findeth many  
that vvere assembled, <sup>28</sup> and he said to  
them, You knowv hovv abominable it is  
for a man that is a Iewe, to ioyne, or to  
approche vnto a stranger : but God hath  
shewed to me, to call no man common  
or vnclane. <sup>29</sup> For the vvhich cause,  
making no doubt, I came vwhen I vvas  
sent for. I demaund therefore, for vvhich  
cause you haue sent for me ? <sup>30</sup> And Cor-  
nelius said, Foure daies since, vntill this  
houre, I vvas praying the ninthe houre

## AUTHORISED — 1611.

vision which he had seene, should meane :  
behold, the men which were sent from  
Cornelius, had made enquiry for Simons  
house, and stood before the gate, <sup>18</sup> And  
called, and asked whether Simon, which  
was surnamed Peter, were lodged there.

<sup>19</sup> While Peter thought on the vision,  
the spirit said vnto him, Behold, three  
men seeke thee. <sup>20</sup> Arise therefore, and  
get thee downe, and goe with them,  
doubting nothing : for I haue sent them.  
<sup>21</sup> Then Peter went downe to the men,  
which were sent vnto him from Cornelius,  
and said, Behold, I am hee, whom yee  
seeke : what is the cause wherof ye  
are come ? <sup>22</sup> And they sayd, Cornelius  
the Centurion, a iust man, and one that  
feareth God, and of good report among  
all the nation of the Iewes, was warned  
from God by an holy Angel, to send for  
thee into his house, and to heare words  
of thee. <sup>23</sup> Then called he them in, and  
lodged them : And on the morrow Peter  
went away with them, and certayne breth-  
ren from Ioppa accompanied him. <sup>24</sup> And  
the morrow after they entred into Cesarea :  
and Cornelius waited for them, and had  
called together his kinsemen and neere  
friends. <sup>25</sup> And as Peter was comming in,  
Cornelius met him, and fell downe at his  
fete, and worshipped him. <sup>26</sup> But Peter  
tooke him vp, saying, Stand vp, I my  
selfe also am a man. <sup>27</sup> And as he talked  
with him, hee went in, and found many  
that were come together. <sup>28</sup> And he sayd  
vnto them, Ye knowe how that it is an  
vnlawfull thing for a man that is a Iew,  
to keepe company or come vnto one of  
another nation : but God hath shewed  
me, that I should not call any man com-  
mon or vnclane. <sup>29</sup> Therefore came I vnto  
you without gainesaying, as soone as I  
was sent for. I aske therefore, for what  
intent ye haue sent for me. <sup>30</sup> And Cor-  
nelius said, Foure dayes agoe I was fasting  
vntill this houre, and at the ninth houre I

<sup>29</sup> ἄραν | προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἕστη ἐνώπιόν μου ἐν  
<sup>30</sup> ἕσθῃτι λαμπρᾷ, <sup>31</sup> καὶ φησι, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ  
<sup>32</sup> ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. <sup>32</sup> πέμψον οὖν εἰς Ἰόππην, καὶ  
<sup>33</sup> μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος  
<sup>34</sup> βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. <sup>33</sup> Ἐξαυτῆς οὖν  
<sup>35</sup> ἔπεμψα πρὸς σε· σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς  
<sup>36</sup> ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ  
<sup>37</sup> Θεοῦ. | <sup>34</sup> Ἀνοίξας δὲ Πέτρος τὸ στόμα ἠέπειν, Ἐπὶ ἀληθείας καταλαμβάνομαι,  
<sup>35</sup> ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός, <sup>35</sup> ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν  
<sup>36</sup> καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἔστι. <sup>36</sup> τὸν λόγον ἰδοὺ ἀπέστειλε τοῖς  
<sup>37</sup> υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἔστι πάντων

<sup>29</sup> Alex. = ἄραν.

<sup>33</sup> Alex. Κυρίον.

<sup>35</sup> Alex. + αὐτοῦ.

<sup>36</sup> Alex. = ὄν.

<sup>37</sup> Alex. ἀρξάμενος.

## WICLIIF—1380.

in the nynthe our in my hous, and lo  
 a man stood bifor me in a whijt cloth:  
<sup>29</sup> and seide corneli thi preyer is herd,  
 and thin almesdedis ben in mynde in the  
 syjt of god, <sup>32</sup> therfor sende thou in to  
 ioppe, and clepe symount that is named  
 petir, this is herborid in the hous of sym-  
 mounte coriour bisidis the see, this whanne  
 he schal come, schal speke to thee,  
<sup>33</sup> therfor anon I sente to thee and thou  
 didist wel in comynge to us, now therfore  
 we alle ben present in thi syjt to here the  
 wordis what euer ben commaundid to thee  
 of the lord, <sup>34</sup> and Petir openid his  
 mouth and seide, in trathe I haue fonden:  
 that god is not acceptor of persons,  
<sup>35</sup> but in echce folk he that dreddith god  
 and worchith rijtwiseesse is accepte to  
 hym.

<sup>29</sup> god sente a word to the children of  
 israel: schewynge pees bi ihesus crist,  
 this is lord of alle thingis. <sup>32</sup> ze witen the  
 word, that is made thoru; al indue and  
 biganne at galile, after the Baptyem that  
 ion prechid ihesus of nazareth, <sup>33</sup> hou  
 god annoyntid hym with the holi goost  
 and vertu, which passid forth in doyng  
 wel, and helynge alle men oppressid of  
 the deuel, for god was with hym, <sup>33</sup> ⁊ we  
 ben witnessis of alle thingis, which he  
 hided in the cuntrey of iewis and of ieru-  
 salem, whom thi sloven hangynge in a  
 tre, <sup>36</sup> and god reisd this in the thriddie  
 day: and ⁊af hym to be made knowun,  
<sup>41</sup> not to alle puple: but to witenis  
 bifor ordeyned of god, to us that eten  
 and drunken with hym: afir that he  
 rose agen fro deeth, <sup>42</sup> and he commaundid  
 to us, to preche to the puple ⁊ to witenes-  
 se, that he it is that is ordeyned of  
 god domesman of the quycke ⁊ of dede,  
 \* to this alle profetis beren witenynge

## TYNDALE—1534.

hourē I prayde in my hous: and be-  
 holde, a man stode before me in bright  
 clothynge, <sup>31</sup> and sayde: Cornelius, thy  
 prayer is hearde, and thyme almes dedes  
 are had in remembraunce in the sight of  
 God. <sup>32</sup> Sende therfore to Ioppa, and call  
 for Simon which is also called Peter. He  
 is lodged in the housse of one Simon a  
 tanner by the see syde, the which assone as  
 he is come, shall speake vnto the.  
<sup>33</sup> Then sent I for the immediatly  
 and thou hast well done for to come. Now  
 are we all here present before god, to  
 heare all thynges that are commaunded  
 vnto the of God.

<sup>34</sup> Then Peter opened his mouth and  
 sayde: Of a traueth I perseave, that God  
 is not parciall, <sup>35</sup> but in all people he that  
 feareth him and worketh rightewesnes, is  
 accepted with him.

<sup>36</sup> Ye knowe the preachynge that God  
 sent vnto the chyldren of Israel, preach-  
 ynge peace by Iesus Christe (which is Lorde  
 ouer all thinges: <sup>37</sup> Which preachynge  
 was published thorow oute all Iewrye,  
 and beganne in Galile, after the baptyeme  
 which Iohn preached, <sup>38</sup> how God had  
 annoynted Iesus of Nazareth with the  
 holy goost and with power, which Iesus  
 went aboute doynge good, and healyng  
 all that were oppressid of the deuelles,  
 for God was with him. <sup>39</sup> And we are  
 witenesses of all thinges which he dyd in  
 the londe of the Iewes and at Ierusalem,  
 whom they slew, and honged on tree.

<sup>40</sup> Him God reysed vp the thyrde daye,  
 and shewed him openly. <sup>41</sup> not to all the  
 people, but vnto vs witeness chosyn  
 before of God, which ate and dronke with  
 him, after he arose from deeth. <sup>42</sup> And  
 he commaunded vs to preache vnto the  
 people and testifie, that it is he that is  
 ordeined of God a iudge of quycke and  
 deed. <sup>43</sup> To him geue all the Prophetes

## CRANMER—1539.

and at the nynthe hourē I prayde in my  
 house: and behold, a man stode before  
 me in bryght clothynge, <sup>31</sup> and sayd:  
 Cornelius, thy prayer is heard, and thyme  
 almes dedes are had in remembraunce in  
 the syght of God. <sup>32</sup> Sende me therfore  
 to go to Ioppa, and call for Symon, whose  
 syrname is Peter. He is lodged in the house  
 of one Symon a tanner by the see syde:  
 which assone as he is come, shall speake  
 vnto the. <sup>33</sup> Then sent I for the immedi-  
 atly, and thou hast well done, that thou  
 art come. Now therfore are we all here  
 present before God, to heare all thynges  
 that are commaunded vnto the of God.

<sup>34</sup> Then Peter opened his mouth and  
 sayde: Of a traueth I perceave, that there  
 is no respect of parsones with God, <sup>35</sup> but  
 in all people, he that feareth hym, and  
 worketh ryghtewesnes, is accepted with  
 him.

<sup>36</sup> Ye knowe the preachynge that God  
 sent vnto the chyldren of Israel, preach-  
 ynge peace by Iesus Chryst, which is  
 Lorde ouer all thinges: <sup>37</sup> Which preach-  
 ynge was published thorow out all Iewrye  
 (and beganne in Galile, after the baptyeme  
 which Iohn preached) <sup>38</sup> how God annoynted  
 Iesus of Nazareth with the holi goost,  
 and with power. Which Iesus went  
 aboute doynge good, and healyng alle  
 that were oppressid of the deuel, for God  
 was with hym. <sup>39</sup> And we are witenesses  
 of all thynges which he dyd in the lande  
 of the Iewes and at Ierusalem: whom they  
 slew, and hanged on tree. <sup>40</sup> Him God  
 reysed vp the thyrde daye, and shewed  
 hym openly, <sup>41</sup> not to all the people, but  
 vnto vs witenesses (chosyn before of God  
 for the same intent) which dyd eate and  
 drinke with him, after he arose from  
 deeth. <sup>42</sup> And he commaunded vs to preache  
 vnto the people, and to testifie, that it is  
 he, which was ordeined of God to be the  
 iudge of quycke and deed. <sup>43</sup> To him geue all

-sipe, call. berborid, lodged. witen, knowe.  
 vertu, power. domesman, judge.

κύριος. <sup>37</sup> ὑμεῖς οἴδατε τὸ γινόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, <sup>k</sup> ἀρξάμενοι ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης. <sup>38</sup> Ἰησοῦν τὸν ἀπὸ <sup>l</sup> Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. <sup>39</sup> καὶ ἡμεῖς <sup>m</sup> μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν <sup>n</sup> καὶ ὁ ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου. <sup>40</sup> τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, <sup>41</sup> οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, ὅτινες συνεφέρομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναστήναι αὐτὸν ἐκ νεκρῶν. <sup>42</sup> καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι <sup>p</sup> αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. <sup>43</sup> τούτῳ πάντες οἱ

<sup>l</sup> Alex. Ναζαριθ.<sup>m</sup> Rec. + ἱερν.<sup>n</sup> Rec. = καί.<sup>o</sup> Alex. ἀνεῖλον.<sup>p</sup> Alex. οἴτος.

## GENEVA—1557.

the nythe houre, I prayd in my house : and beholde, a man stode before me in bryght clothyng, <sup>31</sup> And sayd, Cornelius, thy prayer is heard, and thyne almes dedes are had in remembrance in the syght of God.

<sup>32</sup> Send therfore to Ioppa, and call for Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the sea syde, the which assone as he is come, shal speake vnto thee. <sup>33</sup> Then sent I for thee immediatly, and thou hast wel done for to come. Now ther fore are we al here present before God, to heare all things that are commanded vnto thee of God.

<sup>34</sup> Then Peter opened his mouth, and sayd, Of a truth I perceauē, that God is not parciall. <sup>35</sup> But in all people he that feareth him, and worketh righteousness, is accepted with hym. <sup>36</sup> The which thing he declared vnto the children of Israel, preaching peace by Iesus Christe, which is Lord ouer all. <sup>37</sup> Ye knowe what thing was done through out all Iewrie, and beginning in Galile, after the baptisme which Iohn preached: <sup>38</sup> How God anointed Iesus of Nazaret with the holy Ghost, and with power: which Iesus went about doing good and healing all that were cruelly oppressed of the deuyll: for God was with hym. <sup>39</sup> And we are wytnesses of all things which he dyd bothe in the land of the Iewes, and also at Ierusalem: whome they slewe, hanging him on a tree. <sup>40</sup> Hym God rased vp the third day, and caused that he was shewed openly:

<sup>41</sup> Not to al the people, but vnto the witnesses chosen before of God, to vs which ate and dranck with him, after he arose from death. <sup>42</sup> And he commanded vs to preach vnto the people, and testifie, that it is he that is ordeyned of God, a Iudge of quick and dead. <sup>43</sup> To him also

## RHEIMS—1582.

in my house, and behold a man stode before me in vwhite apparel, <sup>31</sup> and said: Cornelius, thy praier is heard, and thy almes-deedes are in memorie in the sight of God.

<sup>32</sup> Send therfore to Ioppé, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. <sup>33</sup> Immediatly therfore I sent to thee: and thou hast done vvel in comming. Now therfore al vve are present in thy sight, to heare all things vvhich thou art commaunded thee of the Lord.

<sup>34</sup> And Peter opening his mouth, said, In very deece I perceiue that God is not an accepter of persons. <sup>35</sup> but in euery nation, he that feareth him, and vvorketh iustice, is acceptable to him. <sup>36</sup> The word did God send to the children of Israel, preaching peace by IESVS CHRIST (this is Lord of al.)

<sup>37</sup> You knowv the vvord that hath been made through al Ievvrie, for beginning from Galilee, after the baptisme vvhich Iohn preached. <sup>38</sup> IESVS of Nazareth hovv God anointed him vvith the holy Ghost and vvith povver, vvho vvent through out doing good and healing all that vvere oppressed of the Deuil, because God vvvas vvith him. <sup>39</sup> And vve are vvitnesses of al things that he did in the countrie of the Ievves and in Hierusalem, vvhom they killed hanging him vvpon a tree.

<sup>40</sup> Him God raised vp the third day and gaue him to be made manifest, <sup>41</sup> not to al the people, but to vs, vvho did eate and drinke vvith him after he rose againe from the dead. <sup>42</sup> And he commaunded vs to preach to the people, and to testifie that it is he that of God vvvas appointed iudge of the liuing and of the dead. <sup>43</sup> To him

## AUTHORISED—1611.

prayed in my house, and behold, a man stood before me in bright clothing, <sup>31</sup> And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God. <sup>32</sup> Send therfore to Ioppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a Tanner, by the Sea side, who when he commeth, shal speake vnto thee. <sup>33</sup> Immediatly therfore I sent to thee, and thou hast well done, that thou art come. Now therfore are wee all here present before God, to heare all things that are commanded thee of God.

<sup>34</sup> Then Peter opened his mouth, and said, Of a truth I perceiue that God is no respecter of persons: <sup>35</sup> But in euery nation, he that feareth him, and worketh righteousness, is accepted with him.

<sup>36</sup> The word which God sent vnto the children of Israel, preaching peace by Iesus Christ (he is Lord of all.) <sup>37</sup> That word (I say) you knowe which was published thrownt all Iudea, and began from Galilee, after the baptisme which Iohn preached: <sup>38</sup> How God anointed Iesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the deuil: for God was with him. <sup>39</sup> And we are witnesses of all things which hee did both in the land of the Iewes, and in Ierusalem, whom they slew and hanged on a tree,

<sup>40</sup> Him God raised vp the third day, and shewed him openly, <sup>41</sup> Not to all the people, but vnto witnesses, chosen before of God, euen to vs who did eate and drinke with him after he rose from the dead. <sup>42</sup> And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quicke and dead. <sup>43</sup> To him giue all the Prophets witness, that

‘ προφήται μαρτυροῦσιν, ἄφесιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν  
 ‘ πιστεύοντα εἰς αὐτόν.’ <sup>44</sup> Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε  
 τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. <sup>45</sup> καὶ ἐξέστησαν οἱ  
 ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ  
 ἁγίου Πνεύματος ἐκκέχυται. <sup>46</sup> ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγα-  
 λυνόντων τὸν Θεόν. τότε ἀπεκρίθη ὁ Πέτρος, <sup>47</sup> ‘ Μήτι τὸ ὕδωρ κалύσαι δύναται  
 ‘ τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ  
 ‘ ἡμεῖς;’ <sup>48</sup> προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι <sup>9</sup> τοῦ Κυρίου. | τότε  
 ἤρωτήσαν αὐτὸν ἐπιμείναι ἡμέρας τινάς.

XI. Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν,  
 ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. <sup>2</sup> καὶ ὅτε | ἀνέβη Πέτρος εἰς Ἱερο-

<sup>9</sup> Alex. Ἰησοῦ Χριστοῦ.

<sup>7</sup> Alex. ὄτε εἰ.

<sup>4</sup> Alex. s. εἰσῆλθετε πρὸς ἀνδρας ἀκαρποστιαν ἔχοντες s. εἰσῆλθετε καὶ συνήρατε.

## WICLIIF—1380.

that alle men that bileuen in hym, schul  
 reseyue remyscion of synnes bi his  
 name;

<sup>44</sup> and jit while that petir spake this  
 wordis, the holi goost filde on alle that  
 herden the word; <sup>45</sup> and the feithful men  
 of circumcisioun that camen with petir  
 wondriden that also in to natiouns the  
 grace of the holi goost is schud out; <sup>46</sup> for  
 thei herden hem spekyng in langagis,  
 and magnifyng god, thanne petir  
 answerid, <sup>47</sup> whether ony man may forbe  
 watir that these be not baptisid; that  
 also han reseyued the holi goost as we?  
<sup>48</sup> and he comaundid hem to be baptisid  
 in the name of the lord ihesu crist, thanne  
 thei prieden hym that he schulde dwelle  
 with hem summe dayes.

II. AND the apostis, τ the brithren  
 that werun in indee herden that also  
 hethen men reseyued the word of god,  
 and thei glorified god; <sup>2</sup> but whanne  
 petir cam to ierusalem: thei that weren  
 of circumcisioun disputiden agens hym,  
<sup>3</sup> and seiden, whi entridist thou to men  
 that han prepucie: and hast ete with hem;  
<sup>4</sup> and petir bigan τ expownd to hem bi  
 ordre: and seide, <sup>5</sup> I was in the cite of  
 ioppe and pried, and I say in rauschyng  
 of my mynde a visoun that a vessel cam  
 doun as a greet scheet with foure coordis  
 and was sente doun fro heuene: and it  
 cam to me; <sup>6</sup> in to whiche I lokyng  
 bihelded and say foure footid beestis of  
 the erthe, and beestis and crepyng beestis  
 and volatils of heuene; <sup>7</sup> and I herde also  
 a vois that seide to me, petir rise thou  
 and sle and ete; <sup>8</sup> but I seide, ny lord,  
 for comun thing ether unclene: entrid  
 neuer in to my mouth; <sup>9</sup> and the vois  
 answerid the secunde tyme fro heuene, that  
 thing that god hadde clensid seye thou  
 not unclene; <sup>10</sup> and this was don bi  
 thries and alle thingis weren reseyued  
 agen in to heuene;

<sup>11</sup> τ lo thre men anon stoden in the

<sup>9</sup> petir, apostat. prepucie, uncircuncisioun.  
 rauschyng, rarissh, ng. volatils, foules

## TYNDALE—1534.

witnes, that thorow his name shall  
 receave remission of synnes all that beleve  
 in him.

<sup>44</sup> Whyle Peter yet spake these wordes,  
 the holy gost fell on all them which  
 hearde the preachinge. <sup>45</sup> And they of  
 the circumcisioun which beleued, were  
 astonied, as many as came with Peter,  
 because that on the Gentyls also was  
 shedd oute the gyfte of the holy gost. <sup>46</sup> For  
 they hearde them speake with tonges  
 and magnify God. Then answered Peter:  
<sup>47</sup> can eny man forbyd water that these  
 shuld not be baptisid, which have  
 receaved the holy goost as well as we? <sup>48</sup> And  
 he comaundid them to be baptysed in  
 the name of the Lorde. Then prayde  
 they him, to tary a feawe dayes.

II. AND the Apostles, and the bre-  
 thren that were thorowout Iewry, harde  
 saie that the hethen had also receaved  
 the worde of God. <sup>2</sup> And when Peter was  
 come vp to Ierusalem, they of the cir-  
 cumcisioun reasoned wyth him <sup>3</sup> sayinge:  
 Thou wentest in to men vncircuncised,  
 and atest with them.

<sup>4</sup> Then Peter began and expounded  
 the thinge in order to them sayinge: <sup>5</sup> I was  
 in the cyte of Ioppa prayng; and I was  
 in a trance I sawe a visoun; a certen vessell  
 descende, as it had bene a large lynnyn  
 clothe, let doune from hevin by the fower  
 corners; and it cam to me. <sup>6</sup> Into the  
 which when I had fastened myn eyes, I  
 considered and sawe fowerfoted beastes  
 of the erth, and vermen and wormes, and  
 foules of the ayer. <sup>7</sup> And I herde a voyce  
 sayinge vnto me: aryse Peter, sleve and  
 ete. <sup>8</sup> And I sayd: God forbyd I orde  
 for nothinge comen or vnclene; hath at  
 eny tyme entred into my agayne. <sup>9</sup> But  
 the voyce answered me agayne from  
 heven; count not thou those thinges  
 comen; which god hath clensid. <sup>10</sup> And  
 this was done thre tymes. And all were  
 takin vp agayne into heven.

<sup>11</sup> And beholde immediatly ther were thre

## CRANMER—1539.

the Prophetes witnes, that thorow his  
 name whosoer beleueth in hym, shall  
 receave remission of synnes.

<sup>44</sup> Whyle Peter yet spake these wordes,  
 the holy goost fell on all them which  
 heard the preachinge. <sup>45</sup> And they of the  
 circumcisioun which beleued, were  
 astonied, as many as came with Peter,  
 because that on the Gentyls also was  
 shedd oute the gyfte of the holy goost. <sup>46</sup> For  
 they hearde them speake with tonges,  
 and magnify God. Then answered Peter:  
<sup>47</sup> can eny man forbyd water, that these  
 shuld not be baptysed, which haue receaved  
 the holy goost as well as we. <sup>48</sup> And he  
 comaundid them to be baptysed in the  
 name of the Lorde. Then prayde they him,  
 to tary a feaw dayes.

II. AND the Apostles and brethren  
 that were in Iewry, heard that the Hethen  
 had also receaved the worde of God. <sup>2</sup> And  
 when Peter was come vp to Ierusalem,  
 they that were of the circumcisioun, con-  
 tended agaynst him, <sup>3</sup> sayinge: Thou  
 wentest into men vncircuncised, and dyd-  
 dest ete with them.

<sup>4</sup> But Peter rehearsed the matter from  
 the begynnyng, and expounded it by order  
 vnto them, sayinge: <sup>5</sup> I was in the cyte  
 of Ioppa, prayng; and in a trance, I  
 sawe a visoun, a certen vessell descende,  
 as it had bene a greater shete, let doune  
 from heauen by the fower corners, and it  
 cam to me. <sup>6</sup> Into the which when I had  
 fastened myne eyes, I considered, and  
 sawe fowerfoted beastes of the erth,  
 and vermen and wormes, and foules of the  
 ayer. <sup>7</sup> And I herde a voyce sayinge vnto me:  
 aryse Peter, sleve, and ete. <sup>8</sup> But I sayd:  
 not so Lorde, for nothyng comen or vn-  
 cleane hath at eny tyme entred into my  
 mouth. <sup>9</sup> But the voyce answered me  
 agayne from heauen: count not thou those  
 thynges comen, which God hath clensid.  
<sup>10</sup> And this was done thre tymes. And  
 all were taken vp agayne into heauen.

<sup>11</sup> And beholde, immediatly ther were

σόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, <sup>3</sup> λέγοντες, ‘ Ὅτι <sup>3</sup> πρὸς ἄνδρας ἀκροβυστιᾶν ἔχοντας εἰσηλθες, καὶ συνέφαγες | αὐτοῖς.’ <sup>4</sup> Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, <sup>5</sup> ‘ Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαίνουν σκευὸς τι ὡς ὄβηνην μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρῖς ἐμοῦ.’ <sup>6</sup> εἰς ἣν ἀτεινίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. <sup>7</sup> ἤκουσα δὲ | φωνῆς λεγούσης μοι, Ἀναστὰς Πέτρε, <sup>8</sup> θύσον καὶ φάγε. <sup>9</sup> εἶπον δὲ, Μηδαμῶς, Κύριε· ὅτι <sup>9</sup> κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσηλθεν εἰς τὸ στόμα μου. <sup>9</sup> ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνου. <sup>10</sup> τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ <sup>11</sup> πάλιν ἀνεσπάσθη | ἅπαντα εἰς τὸν οὐρανόν. <sup>11</sup> καὶ ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες

<sup>1</sup> Alex. s. ἤκουσα εἰ καὶ s. ἤκουσα.

<sup>9</sup> Rec. + πᾶν.

<sup>9</sup> Alex. ἀνεσπάσθη πάλιν.

## GENEVA — 1557.

gue alle the Prophetes wittnes, that through his Name, all that beleue in hym, shall receaue remission of synnes. <sup>44</sup> Whye Peter yet spake these wordes, the holy Gost fel on all them which heard the preaching. <sup>45</sup> And they of the Circumcision which beleued, that these should not, as many as came with Peter, because that on the Gentils also, was poured out the gyft of the holy Gost. <sup>46</sup> For they heard them speake with tongues, and magnifie God. Then answered Peter, <sup>47</sup> Can any man forbid water, that these should not be baptized, which have receaued the holy Gost, as wel as we? <sup>48</sup> And he commanded them to be baptized in the Name of the Lord. Then prayed they hym to tary a fewe dayes.

II. AND the Apostles and the brethren that were in Iewrie, heard say, that the Gentils had also receaued the word of God. <sup>2</sup> And when Peter was come vp to Ierusalem, they of the Circumcision reasoned with hym, <sup>3</sup> Saying, Thou wentest into men vncircumcised, and atest with them. <sup>4</sup> Then Peter began, and expounded the *thyng* in order to them, saying, <sup>5</sup> I was in the cite of Ioppa praying, and in a trance I sawe *this* vision, A certayne vessel descende, as it had bene a large linnen cloth, let downe from heauen by the four corners, and it came to me. <sup>6</sup> Into the which, when I had fastened myne eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping beastes, and foules of the ayre. <sup>7</sup> Also I heard a voyce, saying vnto me, Arise Peter, slay and eat.

<sup>8</sup> And I sayd, God forbid Lord, for nothing comen or vncleane, hath at any time entred into my mouth. <sup>9</sup> But the voyce answered me agayn from heauen, Count not thou those thynges comen, whych God hath censed. <sup>10</sup> And this was done thre tymes: and al were taken vp agayne into heauen. <sup>11</sup> Then beholde immediatly

## RHEIMS — 1582.

al the prophets giue testimonie, that al receiue remission of sinnes by his name, vvhich beleuee in him.

<sup>44</sup> As Peter vvas yet speaking these vvordes, the holy Ghost fel vpon al that heard the vvord. <sup>45</sup> And the faithful of the Circumcision that came with Peter, vvere astonished, for that the grace of the holy Ghost vvas poured out vpon the Gentiles also. <sup>46</sup> For they heard them speaking with tongues, and magnifying God. Then Peter answered, <sup>47</sup> Can any man forbid vwater, that these should not be baptized vvhich have receiued the holy Ghost as vvell as vve? <sup>48</sup> And he commanded them to be baptized in the name of our Lord IESVS CHRIST. Then they desired him that he vvould tary vvith them certayne daies.

II. AND the Apostles and brethren that vvere in Iewrie, heard that the Gentiles also receiued the vvord of God. <sup>2</sup> And vvhen Peter vvvas come vp to Hierusalem, they that vvere of the Circumcision reasoned against him, saying, <sup>3</sup> Vvhy didst thou enter in to men vncircumcised, and didst eate with them? <sup>4</sup> But Peter began and declared to them the order, saying: <sup>5</sup> I vvvas in the cite of Ioppé praying, and I savv in an excesse of minde a vision, a certayne vessel descending as it vvere a great sheete with foure corners let downe from heauen, and it came euen vnto me. <sup>6</sup> Into vvhich I looking considered, and savv foure footed beastes of the earth, and cattel, and such as crepe, and foules of the aire. <sup>7</sup> And I heard also a voyce saying to me, Arise Peter, kil and eate. <sup>8</sup> And I said, Not so Lord: for common or vncleane thyng neuer entred into my mouth. <sup>9</sup> And a voice answered the seconde time from heauen: That vvhich God hath made cleane, doe not thou call common. <sup>10</sup> And this vvvas done thrise: and al vvere taken vp agayne into heauen. <sup>11</sup> And behold, three men immediatly vvere come to the

## AUTHORISED — 1611.

through his Name whosoever beleueeth in him, shall receiue remission of sinnes.

<sup>44</sup> While Peter yet spake these words, the holy Ghost fell on all them which heard the word. <sup>45</sup> And they of the circumcision which beleueed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. <sup>46</sup> For they heard them speake with tongues, and magnifie God. Then answered Peter, <sup>47</sup> Can any man forbid water, that these should not be baptized, which have receiued the holy Ghost, as well as wee? <sup>48</sup> And hee commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

II. AND the Apostles, and brethren that were in Iudea, heard that the Gentiles had also receiued the word of God. <sup>2</sup> And when Peter was come vp to Hierusalem, they that were of the circumcision contended with him, <sup>3</sup> Saying, Thou wentest in to men vncircumcised, and didst eate with them. <sup>4</sup> But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying, <sup>5</sup> I was in the cite of Ioppa praying, and in a trance I saw a vision, a certayne vessel descend, as it had bene a great sheete, let downe from heauen by foure corners, and it came euen to me. <sup>6</sup> Upon the which when I had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wild beasts, and creeping things, and foules of the ayre. <sup>7</sup> And I heard a voyce, saying vnto me, Arise Peter, slay, and eate. <sup>8</sup> But I said, Not so, Lord: for nothing common or vncleane hath at any time entred into my mouth. <sup>9</sup> But the voice answered me again from heauen, What God hath cleansed, that call not thou common. <sup>10</sup> And this was done three times: and all were drawn vp agayne into heauen. <sup>11</sup> And beholde, immediatly there were three men already

ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἣ ἦμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με.  
 12 εἶπε δέ μοι τὸ Πνεῦμα, συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον ἦλθον δὲ σὺν  
 ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, 13 ἀπήγγ-  
 γειλέ <sup>ω</sup> τε| ἡμῖν πὼς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα  
 αὐτῷ, Ἐπίστευσον εἰς Ἰσραὴλ, καὶ μεταπέμψαι Σίμωνα τὸν ἐπικαλούμενον  
 Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός  
 σου. 15 Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοῦς,  
 ὡς περ καὶ ἐφ' ἡμᾶς ἐν ἁρχῇ. 16 ἐμνήσθη δὲ τοῦ ῥήματος <sup>ω</sup> του| Κυρίου, ὡς  
 ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι  
 ἀγίῳ. 17 Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασι  
 ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ <sup>ω</sup> δὲ| τίς ἦμην, δυνατὸς κωλύσαι τὸν Θεόν;

\* Alex. ῥι.

\* Rec. + ἀνίρας.

\* Rec. = τούτ.

## WICLIF—1380.

## TYNDALE—1534.

## CRANMER—1539.

hours in whiche I was, and thei weren  
 sente fro cesarie to me, 12 and the spirit  
 seide to me, that I schulde go with hem,  
 and doute no thing, she and these sixe  
 bretheren comen with me, and we entriden  
 in to the hous of the man, 13 and he telde  
 to us hou he say an angel in his hous,  
 stondynge and seiynge to hym, sende  
 thou in to iopppe, and elepe symount that  
 is named petir, 14 whiche schal speke to  
 thei wordis in whiche thou schalt be saaf  
 and al thin hous, 15 and whanne y hadde  
 bigunnen to speke, the holi goost fille on  
 hem as in to us in the bigynnyng,  
 16 and I bithouste on the word of the  
 lord: as he seide, for ioon baptysid in  
 watir but se schuln be baptysid in the  
 holi goost, 17 therfor if god gaf the same  
 grace, [to hem] as to us that bileueden  
 in the lord ihesus crist, who was I that  
 myste forbode, the lord that he seue not  
 the holi goost to hem that bileueden in  
 the name of ihesus crist, 18 whanne these  
 thingis weren herd: thei helden pes and  
 glorified god and seiden, therfor also  
 to hethe men: god hath zoun penaunce  
 to lif.

19 and thei that weren scaterid of the  
 tribulacioun that was made vndir steuene:  
 walkiden forth to feneye and to cypre  
 and to antioche, and spakun the word to  
 no man, but to iewis alone, 20 but summe  
 of hem weren men of cypre, x of sirenne,  
 whiche whanne thei hadden entrid in to  
 antioche, thei spakun to the grekis and  
 prechiden the lord ihesus, 21 and the  
 hond of the lord was with hem, and myche  
 nombre of men bileuynge was conuertid  
 to the lord.

22 and the word cum to the eris of the  
 church: that was at ierusalem on these  
 thingis: and thei senten barnabas to  
 antioche, 23 and whanne he was come,  
 and sij; the grace of the lord: he ioied  
 and monestid alle men to dwelle in the  
 lord in purpos of hert, 24 for he was a

clepe call. 25our. gite. 26oun. gureu

men come vnto the housse where I was,  
 sent from Cesarea vnto me. 12 And the  
 sprete sayde vnto me, that I shuld go  
 with them, without doutinge. Moreover  
 the sixe bretheren accompanied me: and  
 we entred into the mans house. 13 And  
 he shewed vs, how he had sene an angell  
 in his housse, which stod and sayde to  
 him: Send men to Ioppa, and call for  
 Symon, named also Peter: 14 he shall  
 tell the wordes, wher by both thou and  
 all thyne housse shalbe saved. 15 And as  
 I beganne to preach, the holy goost fell on  
 them, as he dyd on vs at the begynninge.  
 16 Then came to my remembrance the  
 wordes of the Lorde, how he sayde: Iohn  
 baptysed with water, but ye shalbe bap-  
 tised with the holy goost. 17 For as moche  
 then as God gave them lyke gyftes, as  
 he dyd vnto vs, when we beleued on the  
 Lorde Iesus Christ: what was I that I  
 shuld haue with stonde God? 18 when  
 they hearde this, they helde their peace  
 and glorified God, sayinge: then hath  
 God also to the gentyls graunted repen-  
 taunce vnto lyfe.

19 They which were scattred abroade  
 thorow the affliction that arose aboute  
 Steven, walked thorow oute tyll they  
 came vnto Phenices and Cypers and Antioche,  
 preachynge the worde to no man,  
 but vnto the fewes only. 20 Some of them  
 were men of Cypers and Syrene, which  
 when they were come into Antioche,  
 spake vnto the Grekes, and preached the  
 Lorde Iesus. 21 And the honde of the  
 Lorde was with them, and a greate  
 nombre beleued and turned vnto the  
 Lorde.

22 Tydings of these thinges came vnto  
 the eares of the congregacyon, which was  
 in Ierusalem. And they sente forth Bar-  
 nabas that he shuld go vnto Antioche.  
 23 Which when he was come, and had  
 sene the grace of God, was glad, and  
 exhorted them all, that with purpose of  
 hert they wolde continually cleave vnto  
 the Lorde. 24 For he was a good man,

thre men already come vnto the house  
 where I was, sent from Cesarea vnto me.  
 12 And the sprete sayde vnto me, that I  
 shuld go with them, without doutinge.  
 Moreover these sixe bretheren accompan-  
 yed me: and we entred into the mans  
 house. 13 And he shewed vs, how he had  
 sene an Angel in hys house, which stod  
 and sayde to hym: send men to Ioppa,  
 and call for Symon, whose symaie is  
 Peter: 14 he shall tell the wordes, wherby  
 both thou and all thyne house shalbe  
 saued. 15 And as I beganne to preach,  
 the holy goost fell on them, as he dyd on  
 vs at the begynnyng. 16 Then came it to  
 my remembrance, how that the Lorde  
 sayde: Iohn baptysed with water, but ye  
 shalbe baptysed wyth the holi goost.  
 17 For as moch then as God gaue them  
 lyke gyftes, as he dyd vnto vs, when we  
 beleued on the Lorde Iesus Chryst: what  
 was I, that I shulde haue withstande God?  
 18 When they heard this, they helde their  
 peace, and glorified God, sayinge: then  
 hath God also to the Gentyls graunted  
 repentaunce vnto lyfe.

19 They also which were scattred abroade  
 thorow the affliction that arose aboute  
 Steuen, walked thorow out vnto Phenices  
 and Cypers, and Antioche, preachynge the  
 worde to no man, but vnto the lewes  
 only. 20 Some of them were men of Cy-  
 pers and Syren: which when they were  
 come to Antioche, spake vnto the Grekes,  
 and preached the Lorde Iesus. 21 And the  
 hande of the Lorde was with them, and  
 a greate nombre beleued and turned vnto  
 the Lorde.

22 Tydings of these thinges came vnto  
 the eares of the congregacyon, which was  
 in Ierusalem. And they sent forth Bar-  
 nabas, that he shulde go vnto Antioche.  
 23 Whyen when he came, and had sene  
 the grace of God, was glad, and exhorted  
 them all, that wyth purpose of hert, they  
 wolde continually cleave vnto the Lord.  
 24 For he was a good man, and full of the

<sup>13</sup> Ἀκούσαντες δὲ ταῦτα ἠσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, Ἐραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.

<sup>19</sup> Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. <sup>20</sup> ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἔλθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἕλληνας, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. <sup>21</sup> καὶ ἦν χεῖρ Κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεφεν ἐπὶ τὸν Κύριον. <sup>22</sup> Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὅσα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξάπέστειλαν Βαρνάβαν εἰς Ἀντιόχειαν. <sup>23</sup> Ὃς παραγενομένος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμενεν τῷ Κυρίῳ. <sup>24</sup> ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης

<sup>a</sup> Alex. = ἐι.

<sup>c</sup> Rec. εἰσιθόντες.

<sup>b</sup> Rec. Ἕλληνας.

<sup>e</sup> Alex. = ἐλαθεῖν.

## GENEVA — 1557.

ther were three men already come vnto the house where I was, sent from Cesarea vnto me. <sup>12</sup> And the Sprite said vnto me, that I shuld go with them, with out dout- ing. Moreouer these sixe brethren accom- panied me: and we entred into a *certeyn* mans house. <sup>13</sup> And who shewed vs, how he had sene an Angel in his house, which stode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter. <sup>14</sup> He shal tel thee wordes wherby thou and all thyne house shalbe saued.

<sup>15</sup> And as I began to preache, the holy Gost fel on them, as he dyd on vs at the begynnyng. <sup>16</sup> Then came to my remem- brance that saying of the Lord, how he said, Iohn baptized with water, but ye shalbe baptized with the holy Gost. <sup>17</sup> For as muche then as God gaue them a lyke gyfte, as he dyd vnto vs, when we beleued on the Lord Iesus Christe: who was I, that I shuld haue withstande God? <sup>18</sup> When they heard thys, they helde their peace, and glorified God, saying, Then hath God also the Gentils graunted repentance vnto lyfe.

<sup>19</sup> And they which were scatted abroad because of the affliction that arose about Steuen, walked throughout tyl they came vnto Phenice and Cyprus, and Antioche, preaching the worde to no man, but vnto the Iewes only. <sup>20</sup> But some of them were men of Cyprus and Cyrene, which when they were come into Antioche, spake vnto the Grekes, and preached the Lord Iesus. <sup>21</sup> And the hand of the Lord was with them, and a great nombre beleued and turned vnto the Lord. <sup>22</sup> Tydings of these things came vnto the eares of the Congregation, which was in Ierusalem: and they sent forth Barnabas that he shulde go vnto Antioche. <sup>23</sup> Which, when he was come and had sene the grace of God, was glad, and exhorted them al, that with purpose of heart they wold con- tinually cleane vnto the Lord. <sup>24</sup> For he

## RHEIMS — 1582.

house vvherein I vvas, sent to me from Cesarea. <sup>12</sup> And the spirit said to me, that I should goe vwith them, doubting nothing. And there came vwith me these sixe brethren also: and vve went in to the mans house. <sup>13</sup> And he told vs, how he had sene an Angel in his house, stand- ing and saying to him, Send to Ioppé, and cal hither Simon, that is surnamed Peter, <sup>14</sup> vvhoo shal speake to thee vvordes vvherein thou shalt be saued and al thy house. <sup>15</sup> And vvhen I had begonne to speake, the holy Ghost fel vpon them, as vpon vs also in the beginning. <sup>16</sup> And I remembered the vvord of our Lord, ac- cording as he said, *Iohn in deede baptized vvith vvater, but you shal be baptized vvith the holy Ghost.* <sup>17</sup> If therfore God hath giuen them the same grace, as to vs also that beleued in our Lord Iesus CHRIST: vvho vvas I that might prohibite God? <sup>18</sup> Having heard these things, they held their peace: and glorified God, saying, God then to the Gentiles also hath giuen repentance vnto life.

<sup>19</sup> And they truly that had been dispersed by the tribulation that vvas made vnder Steuen, vvalked through out vnto Phenice and Cypres and Antioche, speak- ing the vvord to none, but to the Iewes only. <sup>20</sup> But certaine of them vvere men of Cypres and Cyréne, vvho vvhen they vvere entred into Antioche, spake to the Greeces, preaching our Lord Iesus. <sup>21</sup> And the hand of our Lord vvvas vvith them: and a great nombre of beleeuers vvvas con- uerted to our Lord. <sup>22</sup> And the report came to the eares of the Church that vvvas at Hierusalem, touching these things: and they sent Barnabas as farre as Antioche. <sup>23</sup> Vvho vvhen he vvvas come, and savv the grace of God, reioyced: and he exhorted al vvith purpose of hart to con- tinue vnto our Lord: <sup>24</sup> because he vvvas a

## AUTHORISED — 1611.

come vnto the house where I was, sent from Cesarea vnto me. <sup>12</sup> And the spirit bad mee goe with them, nothing doubting: Moreouer, these sixe brethren accom- panied me, and we entred into the mans house: <sup>13</sup> And hee shewed vs how hee had sene an Angel in his house, which stood and said vnto him, Send men to Ioppa, and call for Simon, whose sir- name is Peter: <sup>14</sup> Who shal tell thee wordes, wherby thou, and all thy house shall be saned. <sup>15</sup> And as I began to speake, the holy Ghost fell on them, as on vs at the beginning. <sup>16</sup> Then remem- bered I the word of the Lord, how that he said, Iohn indeed baptized with water: but ye shall be baptized with the holy Ghost. <sup>17</sup> Forasmuch then as God gaue them the like gift as hee did vnto vs, who beleued on the Lord Iesus Christ: what was I that I could withstand God? <sup>18</sup> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

<sup>19</sup> Now they which were scattered abroad vpon the persecution that arose about Steuen, traualled as farre as Phenice, and Cyprus, and Antioch, preaching the word to none, but vnto the Iewes only. <sup>20</sup> And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake vnto the Grecians, preach- ing the Lord Iesus. <sup>21</sup> And the hand of the Lord was with them; and a great number beleued, and turned vnto the Lord.

<sup>22</sup> Then tidings of these things came vnto the eares of the Church, which was in Hiernsalem: and they sent forth Barnabas, that he should goe as farre as Antioch. <sup>23</sup> Who when hee came, and had sene the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleane vnto the Lord. <sup>24</sup> For he was a good man, and full of the

Πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἰκανὸς τῷ Κυρίῳ. <sup>25</sup> Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας, ἀναζητῆσαι Σαῦλον, καὶ εὗρών αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. <sup>26</sup> ἐγένετο δὲ αὐτοὺς ἐναντὸν ὄλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἰκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

<sup>27</sup> Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν. <sup>28</sup> ἀναστὰς δὲ εἰς ἐξ αὐτῶν ὀνόματι Ἀγαβος, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μέγαν μέλλειν εἶσεσθαι ἐφ' ὅλην τὴν οἰκουμένην ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου. <sup>29</sup> τῶν δὲ μαθητῶν καθὼς ἠὲ πορεύετο τις, ὄρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. <sup>30</sup> ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

<sup>d</sup> Alex. = ὁ Βαρνάβας.

<sup>e</sup> Alex. = αὐτὸν.

<sup>f</sup> Alex. = αὐτὸν.

<sup>g</sup> Alex. αὐτοῖς.

<sup>h</sup> Alex. μεγάλην.

## WICLIIF—1380.

good man : and ful of the holy goost & of feith; and myche puple, was encredid to the lord, <sup>25</sup> and he wente forth to tharsis to seke saul, <sup>26</sup> & whanne he hadde founden hym : he ledde to antioche, & alle a yeer, thei lyueden there in the chirche : and tauzten myche puple;

<sup>27</sup> so that the disciplis weren named first at antioche cristen men; <sup>28</sup> and in thes dayes, profetis camen ouer fro ierusalem to antioche; and oon of hem roos vp agabus bi name : and signyfyed bi the spirit; a greet hungre to comynge in alle the world whiche hungre was made vnder claudius, <sup>29</sup> and alle the disciplis purposiden aftir that eche hadde, for to sende in to mynysterie to britheren that dweleden in iudee; <sup>30</sup> whiche thing also thei diden, and senten it to the elder men; bi the hondis of barnabas and saul.

12. AND in the same tyme eroude the king sente power to turmenten sau men of the chirche, <sup>2</sup> and he slouwe bi swerd, james the brother of iohn, <sup>3</sup> and he sij that it plesid to iewis : and cast to take also petir, and the dayes of therf loues weren, <sup>4</sup> and whanne he hadde causte petir, he sente hym in to prison; and bitook to four quaternions of knyztis to kepe hym : & wolde aftir pask bringe him forth to the puple, <sup>5</sup> and petir was kept in prison; but preier was made of the chirche with out cesynge to god for hym; <sup>6</sup> but whanne eroude schulde bringe hym forth in that nyzt petir was slepyng bi twixe twey knyztis, & was bounden with .ij. cheynes, and the keepers bifor the dore kepten the prison;

<sup>7</sup> and lo an angel of the lord stood nyz and list; schoon in the prison hous; and whanne he hadde smyte the side of petir he reisid hym and seide; rise thou swiftly;

## TYNDALE—1534.

and full of the holy goost and of faythe; and moche people was added vnto the Lorde. <sup>25</sup> Then departed Barnabas to Tarsus; for to seke Saul. <sup>26</sup> And when he had founde him, he brought him vnto Antioche. And it chaunsed that a whole yere they had their conuersacion with the congregacion there, and taught moche people : in somoche that the disciples of Antioche were the fyrst that were called Christen.

<sup>27</sup> In those dayes came Prophetes from Ierusalem vnto Antioche. <sup>28</sup> And ther stode vp one of them named Agabus; and signified by the sprete; that ther shuld be great derth throughout all the worlde; which came to passe in the Emproure Claudius dayes. <sup>29</sup> Then the disciples every man accordynge to his abilitie, purposed to sende socoure vnto the brethren which dwelt in Iewry. <sup>30</sup> Which thinge they also dyd, and sent it to the elders; by the hondes of Barnabas and Saul.

12. IN that tyme Herode the kynge stretched forth his handes to vexen certayne of the congregacion. <sup>2</sup> And he kyled James the brother of Iohn with the swerde; <sup>3</sup> and because he sawe that it pleased the Iewes; he proceded farther; and toke Peter also. Then were the dayes of swete breed. <sup>4</sup> And when he had caught him; he put him in preson; and delyvered him to .iiii. quaternions of soudiers to bekept; entendinge after ester to bringe him forth to the people. <sup>5</sup> Then was Peter kepte in preson. But prayer was made with out cesynge of the congregacion vnto God for him. <sup>6</sup> And when Herode wolde have brought him oute vnto the people; the same nyght slepte Peter bitwene two soudiers; bounde with two chaynes; and the keepers before the dore kepte the prison.

<sup>7</sup> And beholde the angell of the Lorde was there present; and a lyght shyned in the lodge. And smote Peter on the syde; and stercyd him vp sayynge : aryse vp

## CRANMER—1539.

holy goost and of fayth : and moche people was added vnto the Lorde. <sup>25</sup> Then departed Barnabas to Tarsus, for to seke Saul. <sup>26</sup> And when he had founde hym, he brought hym vnto Antioche.

And it chaunsed that a whole yere they had their conersacyon with the congregacyon there, and taught moche people : in so moch, that the disciples of Antioche were the fyrst that were called Christen.

<sup>27</sup> In those dayes came Prophetes from the cite of Ierusalem vnto Antioche. <sup>28</sup> And ther stode vp one of them named Agabus, and signyfyed by the sprete, that ther shuld be great derth thorow out all the worlde, which came to passe in the Emperour Claudius dayes. <sup>29</sup> Then the disciples every man accordynge to his abyhte, purposed to sende socoure vnto the brethren which dwelt in Iewry. <sup>30</sup> Which thinge they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

12. AT the same tyme Herode the kynge stretched forth his handes to vexen certayne of the congregacyon. <sup>2</sup> And he kyled James the brother of Iohn with the swerde. <sup>3</sup> And because he sawe that it pleased the Iewes, he proceded farther, and toke Peter also. Then were the dayes of swete breed. <sup>4</sup> And when he had caught him, he put him in preson also and delyvered him to .iiii. quaternions of soudiers to be kepte, entendinge after Ester to bringe hym forth to the people. <sup>5</sup> And Peter was kepte in preson. But prayer was made wythout cesynge of the congregacyon, vnto God for him. <sup>6</sup> And when Herode wolde have brought him oute vnto the people, the same nyght slepte Peter betwene two soudiers, bounde with two chaynes, and the keepers before the dore kepte the prison.

<sup>7</sup> And beholde, the angell of the Lorde was there present, and a lyght shyned in the habitacyon. And he smote Peter on the syde, and stercyd him vp, sayynge :

XII. Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. <sup>2</sup> ἀνείλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. <sup>3</sup> καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων <sup>4</sup> ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πᾶσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. <sup>5</sup> ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ προσευχῇ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὕπερ αὐτοῦ. <sup>6</sup> Ὅτε δὲ ἐμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσει δισὺ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. <sup>7</sup> καὶ ἰδὼν, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκῆματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, Ἄναστα ἐν

<sup>4</sup> Alex. ἡγῆ.<sup>4</sup> Alex. = kai.<sup>4</sup> Rec. + Καίσαρος.<sup>4</sup> Alex. ἰδὼν ἔι.<sup>4</sup> Rec. = ai.<sup>4</sup> Alex. περὶ.

## GENEVA—1557.

was a good man, and ful of the holy Gost, and faith; and much people was added vnto the Lord. <sup>25</sup> Then departed Barnabas to Tarsus, for to seke Saul: <sup>26</sup> And when he had founde hym, he broght hym vnto Antioche, and it chanced that a whole yere they had their conseration with the Church there, and taught muche people; inso muche, that the disciples of Antioche, were the fyrst that were called Christen.

<sup>27</sup> In those dayes came Prophetes from Ierusalem vnto Antioche. <sup>28</sup> And there stode vp one of them named Agabus, and signified by the sprite, that their shulde be great deth throughout all the worlde, which came to passe in the Emperour Claudius dayes. <sup>29</sup> Then the disciples, euery man according to his habilitie, purposed to send socour vnto the brethern which dwelt in Iewrie. <sup>30</sup> Which thyng they also dyd, and sent it to the Elders, by the handes of Barnabas and Saul.

12. IN that tyme, Herode the kynge stretched forth his handes to vex certayne of the Congregation. <sup>2</sup> And he kylled Iames the brother of Iohn, with the sworde. <sup>3</sup> And because he saw that it pleased the Iewes, he proceeded farther, to take Peter also. then were the dayes of swete bread. <sup>4</sup> And when he had caught him, he put him in prison, and deliuered him to foure quaternions of soldierys to be kept: entending after Easter to bringe him forth to the people. <sup>5</sup> Then was Peter kept in prison, but prayer was made with out ceasing of the Church vnto God for him. <sup>6</sup> And when Herode wolde haue broght hym out vnto the people, the same nyght slept Peter hitwene two souldyers, bounde with two chaynes, and the keepers before the dore, kept the prison. <sup>7</sup> And beholde, the Angel of the Lord came vpon them, and a light shyned in the lodge: and he smote Peter on the syde, and sterid hym vp saying, Arise vp quickly,

## RHEIMS—1582.

good man, and ful of the holy Ghost, and faith. And a great multitude vvas added to our Lord. <sup>25</sup> And he vvent, forth to Tarsus, to seeke Saul: <sup>26</sup> vvhom vwhen he had found, he broght him to Antioche. And they conuersed there in the church a vvhole yere: and they taught a great multitude, so that the disciples vvere at Antioche first named CHRISTIANS.

<sup>27</sup> And in these daies there came Prophetes from Hierusalem to Antioche, <sup>28</sup> and one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the vvhole vvorlde, vvhich fel vnder Claudius. <sup>29</sup> And the disciples according as eche man had, purposed euery one to send, for to serue the brethern that dwelt in Iewrie: <sup>30</sup> vvhich also they did, sending to the auncients by the handes of Barnabas and Saul.

12. AND at the same time Herod the king set his handes, to afflict certayne of the Church. <sup>2</sup> And he killed Iames the brother of Iohn vwith the svword. <sup>3</sup> And seing that it pleased the Iewes, he added to apprehend Peter also. And it vvas the daies of the Azymes. <sup>4</sup> Vvhom vwhen he had apprehended, he cast into prison, deliuering him to foure quaternions of souldiers to be kept, meaning after the Pasche to bring him forth to the people. <sup>5</sup> And Peter in deede vvas kept in prison. But prair vvas made of the Church vwithout intermission vnto God for him. <sup>6</sup> And vwhen Herod vwould haue broght him forth, the same nyght Peter vvas sleeping betwene tvvo souldiars, bound vwith tvvo chaynes: and the keepers before the doore kept the prison. <sup>7</sup> And behold an Angel of our Lord stodee in presence: and light shined in the house: and striking Peters side, he raised him, saying, Arise quickly,

## AUTHORISED—1611.

holy Ghost, and of faith: and with much people was added vnto the Lord. <sup>25</sup> Then departed Barnabas to Tarsus, for to seeke Saul. <sup>26</sup> And when he had found him, he broght him vnto Antioch. And it came to passe, that a whole yere they assembled themselves with the Church, and taught much people, and the disciples were called Christians first at Antioch.

<sup>27</sup> And in these dayes, came Prophetes from Hierusalem vnto Antioch. <sup>28</sup> And there stood vp one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to passe in the dayes of Claudius Cesar. <sup>29</sup> Then the disciples, euery man according to his abilitie, determined to send reliefe vnto the brethern which dwelt in Iudea. <sup>30</sup> Which also they did, and sent it to the Elders by the handes of Barnabas and Saul.

12. NOW about that time, Herode the King <sup>2</sup> stretched fourth his hands, to vex certayne of the Church. <sup>2</sup> And he killed Iames the brother of Iohn with the sword. <sup>3</sup> And because hee saw it pleased the Iewes, hee proceeded further, to take Peter also. (Then were the dayes of vneleavened bread.) <sup>4</sup> And when hee had apprehended him, he put him in prison, and deliuered him to foure quaternions of souldiers to keepe him, intending after Easter to bring him fourth to the people. <sup>5</sup> Peter therefore was kept in prison, but prayer was made without ceasing of the Church vnto God for him. <sup>6</sup> And when Herode would haue broght him fourth, the same night Peter was sleeping betwene two souldiers, bound with two chaynes, and the keepers before the doore kept the prison. <sup>7</sup> And beholde, the Angel of the Lord came vpon him, and a light shined in the prison: and hee smote Peter on the side, and raised him vp, saying, Arise vp quickly. And

<sup>5</sup> Or, in the Church. <sup>6</sup> Or, began. <sup>7</sup> Or, instant and earnest prayer was made.

‘τάχει.’ Καὶ ἔξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. Ἐπέ τε ὁ ἄγγελος πρὸς αὐτὸν, ‘Περίξωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου.’ Ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ, ‘Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.’ Ἐκαὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. <sup>10</sup> διελθόντες δὲ πρώτῃ φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλῃν τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοιχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥίμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ’ αὐτοῦ. <sup>11</sup> καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, εἶπε, ‘Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέ-  
‘στελε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἔξείλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης  
‘τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.’ <sup>12</sup> συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν

P Alex. ἰπίπταν.

9 Alex. Ζώσαι.

7 Alex. = αὐτῷ.

WICLIIF—1380.

TYNDALE—1534.

CRANMER—1539.

and anon the cheynes felde doum fro his hondis,<sup>8</sup> and the angel seyd vnto hym, gird the: and do on thi hoosis, and he dide so, and he seide to hym, do aboute thee thi clothis: and sue me,<sup>9</sup> and he zede out and sued hym, and he wist not that it was soth, that was don bi the angel, for he gessid him silf to haue seye a visoun,<sup>10</sup> and thei passiden the first and the secounde ward and camen to the iren gate that ledith to the citee whiche anon was opened to hem, and thei zeden out and camen into o strette, and anon the angel passid away fro hym.

<sup>11</sup> and petir turned asen to hym silf: and seide, now I woot verrily that the lord sente his angel and deluyered me fro the hond of eroude, and fro al the abydinge of the puple of iewis,<sup>12</sup> and he biheld and cam to the hous of marie modir of Ioon, that is named markus, where many werun gaderid to gidre and preynge,<sup>13</sup> ¶ whanne he knockid at the dore of the gate: a damysel roode bi name, come forth to se,<sup>14</sup> ¶ whanne sche knewe the vois of petir: for ioie sche opened not the gate, but ranne ynne and teeld that petir stode at the gate,<sup>15</sup> and thei seiden to hir, thou maddist, but sche affermed that it was so, and thei seiden, it is his angel,<sup>16</sup> but petir hood stille and knockid, and whanne thei hadden opened the dore thei saien hym and wondriden,<sup>17</sup> and he bekened to hem with his hond to be stille: ¶ telde hou the lord hadde ledde hym out of the prison, and he seid, telle ze to Iames and to the brithren these thingis, and he gede out, and wente in to an other place.

<sup>15</sup> ¶ whanne the day was come: ther was not litil troublinge among the knyts

quyckly. And his cheynes fell of from his hondes. <sup>8</sup> And the angell sayd vnto him: gyrd thy selfe and bynde on thy sandales. And so he dyd. And he sayde vnto him: cast thy mantle aboute the, and folowe me. <sup>9</sup> And he came oute and folowed him, and wist not that it was trueth which was done by the angell, but thought he had sene a visoun. <sup>10</sup> When they were past the fyrst and the seconde watche, they came vnto the yron gate, that ledeth vnto the cyte, which opened to them by his awne accorde. And they went out and passed thorowe one strette, and by and by the angell departed from him.

<sup>11</sup> And when Peter was come to him selfe, he sayde: now I knowe of a surety, that the Lorde hath sent his angell, and hath deluyered me out of the honde of Herode, and from all the waytynge for of the people of the Iewes. <sup>12</sup> And as he consydered the thyng, he cam to the housse of Mary the mother of one Iohn, which was called Marke also, where many were gaddered to gedder in prayer. <sup>13</sup> As Peter knocked at the entry dore, a damsell cam forth to herken, named Rhoda.

<sup>14</sup> And when she knew Peters voyce, she opened not the entrey for gladnes, but ran in and told how Peter stode before the entrey. <sup>15</sup> And they sayde vnto her, thou arte mad. And she bare them doune that it was even so. Then sayde they: it is his angell. <sup>16</sup> Peter contynued knockynge. When they had opened the dore, and sawe him, they were astonyed. <sup>17</sup> And he beckened vnto them with the honde to holde their peac, and tolde them by what meanes the Lorde had brought him oute of the preson. And sayde: goo shew these thynges vnto Iames and to the brethren. And he departed and went into a nother place.

<sup>18</sup> Assone as it was daye ther was no lyttell a doo amonge the soudyers, what

aryse vp quickly. And his cheynes fell of from his handes. <sup>8</sup> And the Angell sayd vnto him: gyrd thy selfe, and bynde on thy sandales. And so he dyd. And he sayth vnto him: cast thy garment aboute the, and folowe me. <sup>9</sup> And he came out and folowed him, and wist not, that it was trueth which was done by the Angell, but thought he had sene a visoun. <sup>10</sup> When they were past the fyrst and the seconde watch, they came vnto the yron gate, that ledeyth vnto the ctyte, which opened to them by the awne accorde. And they went out, and passed thorow one strette, and forth with, the Angell departed from him.

<sup>11</sup> And when Peter was come to hym selfe, he sayde: now I knowe of a surety, that the Lorde hath sent his Angell, and hath deluyered me out of the hande of Herode, and from all the waiting for of the people of the Iewes. <sup>12</sup> And as he consydered the thyng, he came to the house of Mary the mother of one Iohn (whose syrname was Marke) where many were gathered together in prayer. <sup>13</sup> As Peter knocked at the entry dore, a damsell came forth to herken, named Rhoda. <sup>14</sup> And when she knew Peters voyce, she opened not the entrey for gladnes, but ran in, and told how Peter stode before the entrey.

<sup>15</sup> And they sayde vnto her: thou arte mad. But she affermed that it was euen so. Then sayde they, it is his angel. <sup>16</sup> But Peter contynued knockynge: and when they had opened the dore, and sawe hym, they were astonyed. <sup>17</sup> And when he had beckned vnto them with the hande, that they myght holde their peace, he tolde them by what meanes the Lorde had brought him out of the preson. And he sayde: go shew these thynges vnto Iames and to the brethren. And he departed, and went into another place.

<sup>18</sup> Assone as it was daye, ther was no lyttell ado amonge the soudiers, what

hoosis, strykkyns. sue, followe. jehle went  
wist knowe. with, real or, true. o our  
wool, Assoc. knyts, soudiers.

Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. <sup>13</sup> Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη· <sup>14</sup> καὶ ἐπηνούσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμούσα δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. <sup>15</sup> οἱ δὲ πρὸς αὐτὴν εἶπον, ‘Μαίνη.’ Ἡ δὲ δῦσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, ‘Ὁ ἄγγελος αὐτοῦ ἔστω.’ <sup>16</sup> Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν. <sup>17</sup> κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγῆσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δὲ, ‘Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα.’ Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. <sup>18</sup> Γενομένης δὲ ἡμέρας, ἦν ταραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις,

\* Rec. ἰεζιδερό.

† Rec. τοῦ Πίτρου.

## GENEVA—1557.

And his chaynes fel of from hys handes. <sup>8</sup> And the Angel sayd vnto hym, Gyrd thy selfe, and bynde on thy sandales. and so he dyd, and he sayd vnto hym, Cast thy garment about thee, and folowe me. <sup>9</sup> Then Peter came out and folowed hym, and wist not that it was true which was done by the Angel, but thought he had sene a vision.

<sup>10</sup> When they were past the fyrst and the seconde watche, they came vnto the yron gate, that leatheth vnto the cite, which opened to them by it owne accord: and they went out, and passed through one strete, and by and by, the Angel departed from hym. <sup>11</sup> And when Peter was come to hym selfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the wayting fore, of the people of the Iewes. <sup>12</sup> And as he considered the thinge, he came to the house of Marie, the mother of one Iohn, whose surname was Marke, wher many were gathered together and prayd.

<sup>13</sup> As Peter knocked at the entry dore, a mayde came forth to hearken, named Rhode. <sup>14</sup> So when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and tolde how Peter stode before the entry. <sup>15</sup> But they sayd vnto her, Thou art mad. And she bare them downe, that it was euen so, then said they, It is his Angel. <sup>16</sup> But Peter continued knocking: and when they had opened the dore, and sawe hym, they were astoned. <sup>17</sup> And he beckened vnto them, with the hand, to holde their peace, and tolde them by what meanes the Lord had broght him out of the prison. And he said, Go shewe these things vnto Iames and to the brethren, and he departed and went into another place. <sup>18</sup> Now assonne as it was day, there was no lytle a do among

## RHEIMS—1582.

And the chaynes fel from his handes. <sup>8</sup> And the Angel saide vnto him, Gird thee, and put on thy shoes. And he did so. And he said to him, Put thy garment about thee, and folovv me. <sup>9</sup> And going forth he folowed him, and he knew not that it vvas true vvhich vvas done by the Angel: but he thought that he savv a vision. <sup>10</sup> And passing through the first and the second vvatch, they came to the yron gate that leatheth to the cite, vvhich of itself opened to them. And going out, they vvent forward one streate: and incontinent the Angel departed from him. <sup>11</sup> And Peter returning to him self, said: Novv I knovv in very deepe that our Lord hath sent his Angel, and deliuered me out of Herods hand, and from al the expectation of the people of the Ievves.

<sup>12</sup> And considering, he came to the house of Marie the mother of Iohn, vvho vvas surnamed Marke, vvhere many were gathered and praying. <sup>13</sup> And vvhen he knocked at the doore of the gate, there came forth a vvench to see, named Rhode.

<sup>14</sup> And as she knev Peters voice, for joy she opened not the gate, but running in she told that Peter stode before the gate. <sup>15</sup> But they said to her, Thou art mad. But she affirmed that it vvas so. But they said, It is his Angel. <sup>16</sup> And Peter continued knocking. And vvhen they had opened, they savv him, and vvere astoned.

<sup>17</sup> And beckening vvith his hand to them, that they should hold their peace, he told hovv our Lord had broght him out of prison, and he said, Tel these things to Iames and to the brethren. And going forth he vvent into another place. <sup>18</sup> And when day vvas come, there vvas no little a doe betvvene the souldiars, vvhat vvas

## AUTHORISED—1611

his chaynes fell off from his handes. <sup>8</sup> And the Angel saide vnto him, Gird thy selfe, and binde on thy sandales: And so he did. And he saith vnto him, Cast thy garment about thee, and follow me.

<sup>9</sup> And hee went out, and followed him, and wist not that it was true which was done by the Angel: but thought he saw a vision. <sup>10</sup> When they were past the first and the second ward, they came vnto the yron gate that leatheth vnto the cite, which opened to them of his owne accord: and they went out and passed on thorow one street, and fourthwith the Angel departed from him. <sup>11</sup> And when Peter was come to himselfe, hee said, Now I know of a surtie, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the expectation of the people of the Iewes. <sup>12</sup> And when hee had considered the thing, he came to the house of Mary the mother of Iohn, whose sirname was Marke, where many were gathered together praying.

<sup>13</sup> And as Peter knocked at the doore of the gate, a damosell came \* to hearken, named Rhoda. <sup>14</sup> And when shee knew Peters voyce, she opened not the gate for gladnesse, but ranne in, and told how Peter stode before the gate. <sup>15</sup> And they said vnto her, Thou art mad. But she constantly affirmed that it was euen so. Then said they, It is his Angel. <sup>16</sup> But Peter continued knocking: and when they had opened the doore, and saw him, they were astonished. <sup>17</sup> But he beckening vnto them with the hand, to hold their peace, declared vnto them how the Lord had broght him out of the prison: And he said, Go shew these things vnto Iames, and to the brethren. And hee departed, and went into another place.

<sup>18</sup> No assoone as it was day, there was no small stirre among the souldiers, what

\* Or, to aske who was there.

τί ἄρα ὁ Πέτρος ἐγένετο. <sup>19</sup> Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὑράν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν| Καισάρειαν διέτριβεν. <sup>20</sup> Ἦν δὲ ἑθνομαχῶν Τυρίοις καὶ Σιδωνίοις ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστου τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. <sup>21</sup> Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθήτα βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. <sup>22</sup> ὁ δὲ δῆμος ἐπεφώνει, ‘Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου.’ <sup>23</sup> παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθῶν οὐκ ἔδωκε <sup>10</sup> δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν. <sup>24</sup> Ὁ δὲ λόγος τοῦ Θεοῦ ἤρξαν καὶ ἐπληθύνετο. <sup>25</sup> Βαρνάβας δὲ καὶ Σαῦλος κἀπέστρεψαν <sup>2</sup> εἰς Ἱερουσαλήμ,| πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες <sup>3</sup> καὶ| Ἰωάννην

\* Alex. = τὴν.

\* Rec. + ὁ Ἡρώδης.

\* Rec. + τὴν.

\* Alex. ἀπὸ Ἱερουσ. s. εἰς Ἱερουσ.

\* Alex. = καί.

## WICLIF—1380.

what was don of petir, <sup>19</sup> and whanne eroude hadde souzt him, τ founde not afir that he hadde made enquerynge of the kepers, he comaundid hem to be brougte to hym, and he come don fro iude in to cesarie: and dwellid there, <sup>20</sup> and he was wrooth to men of tirie and of sidon: and thei of oon accord camen to hym, Whanne thei hadden conceild with bastus that that was the kyngis chamberleyn, thei axeden pees, for as myche as her cuntrees werun vitailid of hym, <sup>21</sup> and in a day that was ordeyned eroude was clothid with kyngis clothinge, and satte for domesman and spake to hem, <sup>22</sup> and the puple cried the vois of god: and not of man, <sup>23</sup> and anon an angel of the lord smote hym, for he hadde not zone onour to god, and he was wastid of wormes and died, <sup>24</sup> τ the word of the lord waxid and was multiplied, <sup>25</sup> and barnabas and saul turned azen fro ierusalem, whanne the mynsterie was fillid: and token iohn that was named markus.

13. AND profetis and doctouris werun in the chirche that was at antioche in which barnabas, and symoun that was clepid blak, and lucius cironense, and manen that was the souknyge fere of cronde tetrark, and saul werun, <sup>2</sup> and whanne thei mynstriden to the lord and fastiden: the holi goost seide to hem, departe ze to me saul τ barnabas in to the werk to whiche I haue takun hem, <sup>3</sup> thanne thei fastiden and preiden, and leiden hondis on hem and leten hem go, <sup>4</sup> but thei werun sent of the holi goost: and wente forth to selencia, and fro thennes thei wenten bi boot to cypre, <sup>5</sup> τ whanne thei camen to salamyne thei prechiden the word of god in the synagogis of iewis, and thei hadden also ioun in mynsterie,

<sup>6</sup> and whanne thei hadden walkid bi al the ile to pafum: thei founden a man a

## TYNDALE—1534.

was becum of Peter. <sup>19</sup> When Herode had called for him, and founde him not, he examined the kepers, and comaunded to departe. And he descended from Iewry to Cesarea, and ther abode. <sup>20</sup> Herode was displeasid with them of Tyre and Sydon. And they came all at once, and made intercession vnto Blastus the kynges chamberlen, and desyred peace, because their cuntry was norysshed by the kynges londe. <sup>21</sup> And vpon a daye appoynted Herode arayed him in royall apparell, and set him in his seate, and made an oracyon vnto them. <sup>22</sup> And the people gave a shoute, sayinge: it is the voyce of a God and not of a man. <sup>23</sup> And immediatly the angell of the Lorde smote him, because he gaue not God the honoure, and he was eatyn of wormes, and gave vp the goost.

<sup>24</sup> And the worde of God grewe and multiplied. <sup>25</sup> And Barnabas and Paul returned to Ierusalem, when they had fulfilled their office, and toke with them Iohn, which was also called Marcus.

13. THERE were at Antioche, in the congregacion certayne Prophetes and teachers: as Barnabas and Simon called Niger, and Lucius of Cerene, and Manahan Herode the Tetrarkes norsfelow, and Saul. <sup>2</sup> As they mynstrid to the Lords, and fasted, the holy goost sayde: separate me Barnabas and Saul for the worke where vnto I haue called them. <sup>3</sup> Then fasted they and prayed, and put their hondes on them, and let them go. <sup>4</sup> And they after they were sent of the holy goost, came vnto Selencia, and from thence they sayled to Cyprus. <sup>5</sup> And when they were come to Salamyne, they shewed the worde of God in the synagoges of the Iewes. And they had Iohn to their minister.

<sup>6</sup> When they had gone thorowt the yle vnto the cite of Paphos, they founde

## CRANMER—1539.

become of Peter. <sup>19</sup> When Herode had sought for him, and founde him not, he examined the kepers, and comaunded them to be caried awaye. And he descended from Iewry to Cesarea, and ther abode. <sup>20</sup> Herode was displeasid with them of Tyre and Sidon. But they came all with one accorde, and made intercession vnto Blastus the kynges chamberlayne, and desyred peace, because their cuntry was norysshed by the kynges prouysion. <sup>21</sup> And vpon a daye appoynted, Herode arayed hym in royall apparell, and set hym in his seate, and made an oracyon vnto them. <sup>22</sup> And the people gaue a showte, sayinge: it is the voyce of a God and not of a man. <sup>23</sup> But immediatly the angell of the Lorde smote hym, because he gaue not God the honoure, and he was eaten of wormes and gaue vp the goost. <sup>24</sup> And the worde of God grewe and multiplied. <sup>25</sup> And Barnabas and Paul returned to Ierusalem, when they had fulfilled their offyce, and toke with them Iohn, whose synname was Marke.

13. THERE were in the congregacyon that is at Antioche, certayne Prophetes, and teachers: as Barnabas and Symon that was called Niger, and Lucius of Cerene and Manahan, Herode the Tetrarkes norsfelow, and Saul. <sup>2</sup> As they ministred to the Lorde and fasted, the holy goost sayde: separate me Barnabas and Saul, for the worke where vnto I haue called them. <sup>3</sup> And when they had fasted and prayed, and layde their handes on them, they let them go. <sup>4</sup> And they after they were sent forth of the holy goost, departed vnto Selencia, and from thence they sayled to Cyprus. <sup>5</sup> And when they were at Salamyne, they shewed the worde of God in the synagoges of the Iewes. And they had Iohn to their minister.

<sup>6</sup> When they had gone thorowt the yle vnto Paphos, they found a certayne sorcerer

domesman, iudge.    waxid, grewe.    clepid, called.  
souknyge fere, suckynge male, or, foster brother.  
departe, separate.

τὸν ἐπικληθέντα Μάρκον.

XIII. Ἦσαν δὲ <sup>a</sup>τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηνάϊος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. <sup>b</sup> λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστεούντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον, Ἐφορίσατε δὴ μοι τὸν <sup>a</sup> Βαρνάβαν καὶ <sup>b</sup> τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. <sup>c</sup> Τότε νηστεύσατες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν. <sup>d</sup> Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς <sup>d</sup> τὴν Κύπρον. <sup>e</sup> καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. <sup>f</sup> διελθόντες δὲ ὅλην τὴν νῆσον ἄχρη

<sup>a</sup> Alex. = τινες.

<sup>b</sup> Rec. + τε.

<sup>c</sup> Alex. = τὸν.

<sup>d</sup> Alex. = τὴν.

<sup>e</sup> Alex. = τὴν.

<sup>f</sup> Rec. = ὄλην.

## GENEVA—1557.

the soldiers, what was become of Peter. <sup>19</sup> When Herode had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished, and he descended from Iewrie to Cesarea, and there abode.

<sup>20</sup> Then Herode intended to make warre against them of Tyre and Sidon: but they came all with one accorde, and made intercession vnto Blastus the kyniges chamberlayne, and desired peace, because their country was nourished by the kyniges trayne. <sup>21</sup> And vpon a daye appoynted, Herode arayed hym in royall apparell and set him in his seat, and made an oration vnto them. <sup>22</sup> And the people gaue a shoute, saying, It is the voyce of a God, and not of a man. <sup>23</sup> But immediatly the Angel of the Lord smote him, because he gaue not God the honour, so that he was eaten of wormes, and gaue vp the gost. <sup>24</sup> And the worde of God grewe, and multiplied. <sup>25</sup> And Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and toke with them Iohn, whose surname was Marke.

13. THERE were in the Congregation that was at Antioche, certayne Prophetes, and teachers, as Barnabas, and Simeon calle<sup>d</sup> Niger, and Lucius of Cyrene, and Manahan, which had bene brought vp with Herod the kynge, and Saul. <sup>2</sup> As they ministred to the Lord, and fasted, the holy Gost sayd, Separate me Barnabas and Saul, for the worke where vnto I haue called them. <sup>3</sup> Then fasted they and prayed, and layd their handes on them, and let them go. <sup>4</sup> And they, after they were sent forth of the holy Gost, came vnto Seleucia, and from thence they sayled to Cyprus. <sup>5</sup> And when they were at Salamine, they preached the worde of God in the Synagoges of the Iewes: and they had also Iohn to their minister. <sup>6</sup> When they had gone through out the Yle vnto

## RHEIMS—1582.

become of Peter. <sup>19</sup> And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: and going downe from Iewrie into Cesarea, there he abode. <sup>20</sup> And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and perswading Blastus that was cheefe of the kings chamber, they desired peace, for that their countries were nourished by him. <sup>21</sup> And vpon a day appointed, Herod being arayed with kingly attire, sate in the iudgement seate, and made an oration to them. <sup>22</sup> And the people made acclamation. The voices of a God, and not of a man. <sup>23</sup> And forthwith an Angel of our Lord strooke him, because he had not giuen the honour to God: and being consumed of wormes, he gaue vp the ghost. <sup>24</sup> But the vvorde of our Lord increased and multiplied. <sup>25</sup> And Barnabas and Saul returned from Hierusalem, hauing accomplished their ministerie, taking with them Iohn that was surnamed Marke.

13. AND there were in the Church which was at Antioche, Prophets and Doctors, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahan who was the foster-brother of Herod the Tetrarch, and Saul. <sup>2</sup> And as they were ministring to our Lord, and fasting, the holy Ghost said: Separate me Saul and Barnabas vnto the vvorke, vhereto I haue taken them. <sup>3</sup> Then they fasting and praying, and imposing hands vpon them, dismissed them.

<sup>4</sup> And they being sent of the holy Ghost, went to Seleucia, and thence sailed to Cyprus. <sup>5</sup> And when they were come to Salamina, they preached the vvorde of God in the synagoges of the Iewes. And they had Iohn also in their ministerie. <sup>6</sup> And when they had walked through out the vvhole island as farre as Paphos, they found

## AUTHORISED—1611.

was become of Peter. <sup>19</sup> And when Herode had sought for him, and found him not, hee examined the keepers, and commanded that they should be put to death. And hee went downe from Iudea to Cesarea, and there abode.

<sup>20</sup> And Herode <sup>a</sup> was highly displeas'd with them of Tyre and Sidon: but they came with one accord to him, and hauing made Blastus the kings Chamberlaine their friend, desired peace, because their country was nourished by the kings country. <sup>21</sup> And vpon a set day Herod arayed in royall apparell, sate vpon his throne, and made an Oration vnto them. <sup>22</sup> And the people gaue a shout, saying, It is the voyce of a God, and not of a man. <sup>23</sup> And immediatly the Angel of the Lord smote him, because hee gaue not God the glory, and hee was eaten of wormes, and gaue vp the ghost.

<sup>24</sup> But the word of God grew, and multiplied. <sup>25</sup> And Barnabas and Saul returned from Hierusalem, when they had fulfilled their <sup>b</sup> ministerie, and tooke with them Iohn, whose surname was Marke.

13. NOW there were in the Church that was at Antioch, certaine prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manan, which had bene brought vp with Herod the Tetrarch, and Saul. <sup>2</sup> As they ministred to the Lord, and fasted, the holy Ghost saide, Separate me Barnabas and Saul, for the worke wherunto I haue called them. <sup>3</sup> And when they had fasted and prayed, and layd their hands on them, they sent them away.

<sup>4</sup> So they being sent forth by the holy Ghost, departed vnto Seleucia, and from thence they sayled to Cyprus. <sup>5</sup> And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their Minister. <sup>6</sup> And when they had gone thorow the Ile vnto Paphos, they found a

<sup>a</sup> Or, bare an hostile minde intending warre. <sup>b</sup> Or, charge.

<sup>c</sup> Or, Herods foster brother.

Πάφου, εἰρόν<sup>f</sup> τινα μάγον ψευδοπροφήτην Ἰουδαίων, ᾧ ὄνομα Βαρίσησος, ὃς ἦν σὺν τῷ ἀνθύπατῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπέζητησεν ἀκούσαι τὸν λόγον τοῦ Θεοῦ. ἂνθίστατο δὲ αὐτοῖς Ἐλύμας, ὁ μάγος (οὗτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. Ἡ Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ἁγίου, καὶ ἀπεισας εἰς αὐτὸν εἶπεν, Ὁ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφον τὰς ὁδοὺς Κυρίου τὰς εὐθείας; καὶ νῦν ἰδοῦ, χεῖρ<sup>h</sup> Κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτηει χειραγωγούς. τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ἐκπλησσομένους ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

<sup>f</sup> Alex. + ἀνδρῶν.<sup>h</sup> Alex. = καί.<sup>h</sup> Rec. + τοῦ.<sup>f</sup> Alex. οἱ περὶ Παῦλου.

## WICLIFF—1380.

wiche a fals profete a iew to whom the name was bariesu<sup>7</sup> that was with the preconcil, sergius paula a prudent man; this clepid barnabas and poul and desirid to here the word of god,<sup>8</sup> but elymas wiche withstode hem for his name is exprownd so: and he sougte to turne away the pro consul fro bileue<sup>9</sup> but saul whiche is seide also paul was fillid with the holi goost: and biheld in to hym.<sup>10</sup> and seide: a thou ful of al gile, and al falsnes thou some of the deucl, thou enemye of al rightwisnesse: thou leuest not to turne yrosodun the ritiful weyes of the lord,<sup>11</sup> and now lo the honde of the lord is on thee: ⁊ thou schalt be blynde and not syenge the sunne in to a tyme: and anon myst and derknesse felden down on hym; and he zede aboute and sougt hym that schulde zece bond to hym.<sup>12</sup> thanne the preconcil: whanne he hadde seyn the dede: bileued wondring on the techynge of the lord;

<sup>13</sup> And whanne fro pafum poul hadde go bi a boot and thei that werun with hym: thei camen to pergen of pamfilie; but ioun departid fro hem; and turned agen to ierusalem;<sup>14</sup> and thei zeden to pergen and camen to antioche of perside; and thei entriden in to the synagoge in the day of sabotis: and sateu<sup>15</sup> and afir the redynge of the lawe, and of the profetis the prinis of the synagoge, senten to hem and seiden; britheren if ony word of exortacioun to the puple is in you: seye ze;

<sup>16</sup> and poul roos and with hond bade seilence: and seide; men of israel and ze that dredeu god: here ze,<sup>17</sup> god of the puple of israel chees oure fadir, and enbauchid the puple: whanne thei weren comyngis in the lond of Egipt, and in an hij arme he ledde hem out of it;<sup>18</sup> and bi the tyme of fourti zeeris, he suffrid her maners in desert,<sup>19</sup> and he distried seuen

clepid, called. ⁊-he, went. comelyngis, strangers. zeur, year.

## TYNDALE—1534.

a certayne sorserer, a false prophet which was a Iewe named Bariesu<sup>7</sup> which was with the ruler of the countre won Sergius Paulus a prudent man. The same ruler called vnto him Barnabas and Saul, and desyred to here the worde of God.<sup>8</sup> But Elymas the sorcerar (for so was his name by interpretation) with stode them, and sought to turne away the ruler from the fayth.<sup>9</sup> Then Saul (which also is called Paul beinge full of the holi goost; set his eyes on him,<sup>10</sup> and sayde: O full of all subteltie and disseytnes; the chyld of the devyll, and the enemye of al righteounes; thou ceasest not to pervert the strayght wayes of the Lorde.<sup>11</sup> And now beholde the honde of the Lorde is vpon the, and thou shalt be blinde and not se the sunne for a season. And immediatly ther fell on him a myste and a derknes; and he went aboute sekyng them that shuld leade him by the honde.<sup>12</sup> Then the ruler when he sawe what had happened, beleued, and wondred at the doctryne of the Lorde.

<sup>13</sup> When they that were with Paule, were departed by shyppe from Paph; they cam to Perga a cite of Pamphilia; and there Iohn departed from them, and returned to Ierusalem.<sup>14</sup> But they wandred thorow the countres, from Perga to Antioche a cite of the countre of Pysidia; and went in to the synagoge on the saboth daye and sate doune.<sup>15</sup> And after the lawe and the Prophetes were redde, the rulers of the synagoge sent vnto them sayynge: Ye men and brethren, yf ye have eny sermon to exhorte the people, saye on.

<sup>16</sup> Then Paul stode vp and beckened with the honde; and sayde: Men of Israel, and ye that feare God, geve audience.<sup>17</sup> The God of this people chose oure fathers; and exaltd the people when they dwelt as straungers in the londe of Egipt; and with a mighty arme brought them out of it;<sup>18</sup> and aboute the tyme of .xl. yeares suffred he their maners in the wyldernes.<sup>19</sup> And he destroyed .vij. nacions in

## CRANMER—1539.

(a false prophet, a Iewe) whose name was Bariesu,<sup>7</sup> which was with the ruler of the countre, one Sergius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saul, and desyred to here the worde of God:<sup>8</sup> But Elymas the sorcerar (for so is his name by interpretation) withstode them, and sought to turne away the ruler from the fayth.<sup>9</sup> Then Saul (whyche also is called Paul) beinge full of the holi goost, set his eyes on hym,<sup>10</sup> and sayde: O full of all subteltie and disseytnes, thou childe of the devyll, thou enemye of al righteounes: whyt thou not cease to pervert the strayght wayes of the lorde?<sup>11</sup> And now beholde, the hande of the Lorde is vpon the, and thou shalt be blynde, and not se the sunne for a season. And immediatly ther fell on him a myste and a derknes, and he went aboute, sekyng them that shuld leade hym by the hande.<sup>12</sup> Then the ruler when he sawe what had happened beleued, and wondred at the doctryne of the Lorde.

<sup>13</sup> When Paul departed from Paphos, they that were with hym, came to Perga in Pamphilia; and Iohn departed from them, and returned to Ierusalem.<sup>14</sup> But they wandred thorow the countres, and came from Perga to Antioche in Pysidia, and went into the synagoge on the Saboth daye, and sate doune.<sup>15</sup> And after the lecture of the lawe and the Prophetes, the rulers of the synagoge sent vnto them, sayynge: Ye men and brethren, yf ye haue eny sermon to exhorte the people, saye on.

<sup>16</sup> Then Paul stode vp, and beckened wyth the hande for sylence, and sayde: Men of Israel and ye that feare God, geue audience.<sup>17</sup> The God of thys people chose oure fathers, and exaltd the people, when they dwelt as straungers in the lande of Egipt, and wyth a hyc arme brought he them out of it,<sup>18</sup> and aboute the tyme of forty yeares, suffred he their maners in the wyldernes.<sup>19</sup> And he destroyed seuen

<sup>13</sup> Ἀναθθέντες δὲ ἀπὸ τῆς Πάφου ἰοὶ περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱερουσόλυμα. <sup>14</sup> αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. <sup>15</sup> Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες, ἄνδρες ἀδελφοὶ, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε. <sup>16</sup> Ἀναστὰς δὲ Παῦλος, καὶ καταθείσας τῇ χειρὶ, εἶπεν, ἄνδρες Ἰσραηλίται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε. <sup>17</sup> ὁ Θεὸς τοῦ λαοῦ τούτου ἐξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὑψώσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· καὶ ὡς τεσσαρακοινταετὴ χρόνον ἔτροφοφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ· καὶ καθελὼν

<sup>a</sup> Alex. + τις.

<sup>l</sup> Rec. + Ἰσραήλ.

<sup>m</sup> Rec. ἑτροποφόρησεν.

## GENEVA — 1557.

the *city* of Paphos, they found a certain sorcerer a false prophet, which was a Jewe, named Bariesus. <sup>7</sup> Which was wth the Ruler of the cuntry, one Sergius Paulus, a prudent man: the same Ruler called vnto hym Barnabas and Saul, and desired to heare the word of God. <sup>8</sup> But Elymas, the sorcerer (for so is his name by interpretation) withstode them, and sought to turne away the Ruler from the faith. <sup>9</sup> Then Saul (which also is called Paul) beyng ful of the holy Ghost, set his eyes on hym, <sup>10</sup> And said, O ful of all suttlety and mischief, thou chyld of the deuyll, and enemye of all righteousness, wylt thou not cease to pernerit the straight wayes of the Lord? <sup>11</sup> Now therfore beholde, the hand of the Lord is vpon thee, and thou shalt be blynde, and not se the sunne for a season. And immediatly ther fel on hym a myste and a darknes, and he went about, seking some to lead hym by the hand. <sup>12</sup> Then the Ruler when he sawe what had happened, beleued, and wondred at the doctrine of the Lord. <sup>13</sup> When Paul and they that were with him were departed by ship from Paphos, they came to Pergè a *city* of Pamphylia: and Iohn departed from them, and returned to Ierusalem.

<sup>14</sup> But they wandred through the cuntries from Pergè to Antioche a *city* of the cuntry of Pisidia, and went into the Synagoge on the Sabbath day, and sate doune. <sup>15</sup> And after the lecture of the Lawe and Prophets, the Rulers of the Synagoge sent vnto them, saying, Ye men and brethren, yf ye haue any worde of exhortation for the people, say on. <sup>16</sup> Then Paul stode vp and beckned with the hand, and said, Men of Israel, and ye that feare God, geue audience. <sup>17</sup> The God of this people chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a myghty arme, brought them out of it. <sup>18</sup> And about the tyme of fortie yeres, suffred he their maners in the wyldernes. <sup>19</sup> And he destroyed seuen nations in the

## RHEIMS — 1582.

a certaine man that vvas a magician, a false-prophete, a Iewv, vvhose name vvas Bar-iesu<sup>s</sup>, <sup>7</sup> vvhio vvas vwith the Proconsul Sergius Paulus a vwise man. He sending for Barnabas and Saul, desired to heare the vvord of God. <sup>8</sup> But Elymas the magician (for so is his name interpreted) resisted them, seeking to aert the Proconser from the faith. <sup>9</sup> But Saul, othervvise Paul, replenished vwith the holy Ghost, looking vpon him, <sup>10</sup> said: O ful of al guile, and al deceit, sonne of the deuil, enemye of al iustice, thou ceasest not to subert the right vvaias of our Lord. <sup>11</sup> And novv behold the hand of our Lord vpon thee, and thou shalt be blind, not seing the sunne vntil a time. And forthvvith there fel dimnesse and darknesse vpon him, and going about he sought some body that vvould giue him his hand. <sup>12</sup> Then the Proconsul, vvhen he had seen that vvich vvas done, beleued, manreling at the doctrine of our Lord. <sup>13</sup> And vvhen Paul and they that vvere vvith him had sailed from Paphos, they came to Pergè in Pamphylia. And Iohn departing from them, returned to Hierusalem. <sup>14</sup> But they passing through Pergè, came to Antioche in Pisidia: and entering into the synagogue on the day of the Sabbath, they sate dovvn. <sup>15</sup> And after the lesson of the Lavv and the Prophets, the princes of the Synagoge sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speake.

<sup>16</sup> And Paul rising vp, and vvith his hand beckning for silence, said, Ye men of Israel, and you that feare God, barken: <sup>17</sup> The God of the people of Israēl chose our fathers, and exalted the people vvhen they vvere seiousners in the land of Egypt, and in a mightie arme brought them out thereof, <sup>18</sup> and for the space of fortie yeres tolerated their maners in the desert. <sup>19</sup> And destroying seuen nations in the

## AUTHORISED — 1611.

certaine sorcerer, a false prophet, a Jew, whose name was Bariesus: <sup>7</sup> Which was with the depute of the cuntry Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to heare the word of God. <sup>8</sup> But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turne away the deputy from the faith.

<sup>9</sup> Then Saul (who also is called Paul) filled with the holy Ghost, set his eyes on him, <sup>10</sup> And said, O ful of all subtiltie and all mischief, thou child of the deuil, thou enemye of all righteousness, wilt thou not cease to peruert the right wayes of the Lord? <sup>11</sup> And now behold, the hand of the Lord is vpon thee, and thou shalt bee blind, not seeing the Sunne for a season. And immediatly ther fel on him a mist and a darknesse, and hee went about, seeking some to lead him by the hand. <sup>12</sup> Then the Deputie when hee saw what was done, beleened, being astonished at the doctrine of the Lord. <sup>13</sup> Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and Iohn departing from them, returned to Hiernsalem.

<sup>14</sup> But when they departed from Perga, they came to Antioch in Pisidia, and went into the Synagoge on the Sabbath day, and sate doune. <sup>15</sup> And after the reading of the Law and the Prophets, the rulers of the Synagoge sent vnto them, saying, Yee men and brethren, if ye haue any word of exhortation for the people, say on. <sup>16</sup> Then Paul stood vp, and beckning with his hand, said, Men of Israel, and ye that feare God, giue audience. <sup>17</sup> The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arme brought he them out of it. <sup>18</sup> And about the time of forty yeres suffered he their maners in the wilderness. <sup>19</sup> And when he had destroyed

ἔθνη ἐπὶ τὰ ἐν γῆ Χαναάν, κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν.<sup>20</sup> καὶ μετὰ ταῦτα, ὡς ἔτει τετρακοσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.<sup>21</sup> καὶ κείθεν ἤτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα.<sup>22</sup> καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας; “Εὗρον Δαυὶδ τὸν τοῦ Ἰεσοῦ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.”<sup>23</sup> Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ’ ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ’ ἰδοὺ, ἔρχεται μετ’ ἐμὲ, οὗ οὐκ εἰμὶ ἄξιός το ὑπόδημα τῶν ποδῶν λῦσαι.<sup>26</sup> Ἄνδρες ἀδελφοί,

<sup>20</sup> Rec. κατεκληροδοτήσεν.

<sup>21</sup> Alex. ὡς ἔτει τετρακοσίοις καὶ πενήκοντα. Καὶ μετὰ ταῦτα ἴσως.

<sup>22</sup> Rec. ἤγειρε.

## WICLIF—1380.

folkis, in the lond of canaan: and bisort departid to hem her lond as aftir foure hundrid and fifti zeeis;<sup>20</sup> and aftir thes thingis he gaf domesmen to Samuel the profete,<sup>21</sup> and fro that tyme thei axeden a king; and god gaf to hem saul the sone of eys a man of the lynage of beniamyn bi fourti zeeis,<sup>22</sup> and whanne he was don awey he reisid to hem dauith king; to whom he bare witnessyng and seide; I have foundan dauith the sone of iesse a man aftir myn herte whiche schal do al my willis;<sup>23</sup> of whos seed bi the bihest god hath led out to israel a sawour ihesus<sup>24</sup> whanne ioun prechid bifor the face of his comyng the baptyng of penaunce to alle the puple of israel,<sup>25</sup> but whanne ioun fillid his cours; he seide; I am not he whom ye demen me to be; but lo he cometh aftir me; and I am not worthi to don of the schoon of his feet.

<sup>26</sup> Britheren and sones of the kynde of abraham; and whiche that in zou drede god: to zou the word of helthe is sente; for thei that dwelleden at ierusalem and pryncis of it, that knewen not this ihesus and the voicis of profetis that bi eucri saboth ben redde: demeden and filliden;<sup>28</sup> and thei founden in hym no cause of deeth, and axeden of pilat that thei schulden sle hym;<sup>29</sup> and whanne thei hadden ended alle thingis that werun writun of him, thei token hym down of the tre, and leiden him in a graue;<sup>30</sup> and god reisid hym fro deeth in the thridde day;<sup>31</sup> which was seyn bi many daies; to hem that werten up to gidre with hym fro galilee in to ierusalem whiche ben til now his witnessis to the puple

<sup>22</sup> and we schewen to zou the bihest that was made to oure fadiris;<sup>23</sup> for god hath fulfilled this to hir sones; And asenreisid ihesus as in the secunde salme it

## TYNDALE—1534.

the londre of Canaan; and devided their londre to them by lot.<sup>20</sup> And after warde he gaue vnto them iudges aboute the space of .iiii.C. and .l. yeres vnto the tyme of Samuel the Prophet.<sup>21</sup> And after that they desyred a kinge; and God gaue vnto them Saul the sonne of Cis; a man of the tribe of Beniamin; by the space of .xl. yeres.<sup>22</sup> And after he had put him doune; he set vp David to be their kynges; of whome he reported sayyng: I have founde David the sonne of Iesse; a man after myne awne hert; he shall fulfill all my will.

<sup>23</sup> Of this mannes seed hath God (accordinge to his promes) brought forth to the people of Israel a sauour; one Iesus;<sup>24</sup> when Iohn had fyrst preached before his commyng the baptyng of repentaunce to Israel.<sup>25</sup> And when Iohn had fulfilled his course; he sayde: whome ye thinke that I am; the same am I not. But beholde ther cometh one after me; whose shewes of his fete I am not worthy to lowse.

<sup>26</sup> Ye men and brethren; chyldren of the generacyon of Abraham; and whosoever amonge you feareth God; to you is this worde of saluacion sent.<sup>27</sup> The inhabytors of Ierusalem and their rulers; because they knewe him not; nor yet the voyces of the Prophetes which are redde every Saboth daye; they have fulfilled them in condempnyng him.<sup>28</sup> And when they founde no cause of deeth in him; yet desyred they Pylate to kyl him.<sup>29</sup> And when they had fulfilled all that were writen of him; they toke him doune from the tree and put him in a sculper.<sup>30</sup> But God rayسد him agayne from deeth;<sup>31</sup> and he was sene many dayes of them which came with him from Galile to Ierusalem. Which are his witnessis vnto the people.

<sup>32</sup> And we declare vnto you; how that the promes made vnto the fathers;<sup>33</sup> God hath fulfilled vnto vs their chyldren; in that he reysed vp Iesus agayne; enen as it is writen in the fyrste psalme: Thou art

## CRANMER—1539.

maycons in the lande of Canaan; and deuyded their lande to them by lot.<sup>20</sup> And afterwarde he gaue vnto them iudges aboute the space of .iiii.C. and .fifty yeres, vnto the tyme of Samuel the Prophet.<sup>21</sup> And afterwarde, they desyred a kinge, and God gaue vnto them Saul the sonne of Cis, a man of the trybe of Beniamin, by the space of fourtye yeres.<sup>22</sup> And when he was put doune, he set vp David to be their kyng, of whom he reported sayyng: I have founde David the sonne of Iesse, a man after myne awne hert, which shall fulfill all my will.

<sup>23</sup> Of this mannes seed hath God (accordinge as he had promysed) brought forth to Israel, a sauour, one Iesus,<sup>24</sup> when Iohn had fyrst preached before his commyng the baptyng of repentaunce to Israel.<sup>25</sup> And when Iohn had fulfilled his course, he sayde: whom ye thinke that I am, the same am I not. But beholde, ther cometh one after me, whose shewes of his fete I am not worthy to loose.

<sup>26</sup> Ye men and brethren, chyldren of the generacyon of Abraham, and whosoever amonge you feareth God, to you is this worde of saluacion sent.<sup>27</sup> For the inhabytors of Ierusalem and their rulers, because they knewe hym not, nor yet the voyces of the Prophetes which are redde euery Saboth daye, they haue fulfilled them, in condempnyng him.<sup>28</sup> And when they founde no cause of deeth in hym, yet desyred they Pylate to kyl hym.<sup>29</sup> And when they had fulfilled all that were written of him, they toke hym doune from the tree, and put him in a sepulchre.<sup>30</sup> But God rayسد hym agayne from deeth, (the thyrde daye)<sup>31</sup> and he was sene many dayes of them which came vp wyth hym from Galyle to Ierusalem. Which are hys witnesses vnto the people.

<sup>32</sup> And we declare vnto you, how that the promes (which was made vnto the fathers)<sup>33</sup> God hath fulfilled vnto their chyldren (euē vnto vs) in that he reysed vp Iesus agayne: euē as it is wyrtyn in

domesmen, iudges. demen, judge. kynde, kindred. bihest, promise.

ἡ υἱὸν γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ἡ ὑμῖν ὁ λόγος τῆς  
 σωτηρίας ταύτης ἡ ἀπεστάλη. | οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ  
 ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ  
 πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν καὶ μηδεμίαν αἰτίαν  
 θανάτου εἰρόντες, ἤτήσαντο Πιλάτου ἀναιρεθῆναι αὐτόν. ὡς δὲ ἐτέλεσαν  
 πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνη-  
 μεῖον. ὁ δὲ Θεὸς ἡγειρεν αὐτὸν ἐκ νεκρῶν ὃς ὄφθη ἐπὶ ἡμέρας πλείους τοῖς  
 συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινες ἡνῦν εἰσι μάρ-  
 τυρες αὐτοῦ πρὸς τὸν λαόν. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς  
 πατέρας ἡπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις  
 αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν ὃς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται, |

ἡ Alex. ἡμῖν.

ἡ Alex. ἡπαστάλη.

ἡ Rec. ἡπαντα.

ἡ Rec. = ἡνῦν.

ἡ Alex. ἡμῶν.

ἡ Alex. ψαλμῷ γέρ. τῷ ἐντέρῳ.

## GENEVA — 1557.

land of Chanaan, and devided their land  
 by lot. <sup>20</sup> Then afterwarde he  
 gaue vnto them Iudges, about the space  
 of foure hundredth and fifty yeres, vnto  
 the tyme of Samuel the Prophet. <sup>21</sup> So  
 after that, they desired a kyng, and God  
 gaue vnto them Saul, the sonne of Cis,  
 a man of the tribe of Benjamin, by the  
 space of forty yeres.

<sup>22</sup> And after he had put hym downe, he  
 set vp Dauid to be their kyng, of whome  
 he witnessed, saying, I haue found Dauid  
 the sonne of Iesse, a man after myne owne  
 heart, which wyl fulfil al things that I  
 wyl. <sup>23</sup> Of this mans sede hath God ac-  
 cording to hys promise raised vp to Is-  
 rael, the sauour Iesus: <sup>24</sup> When Iohn  
 had fyrst preached before him that was  
 euen commyng, the baptisme of amende-  
 ment of lyfe to Israel. <sup>25</sup> And when Iohn  
 had fulfilled his course, he sayd, Whom  
 ye thinke that I am, the same am I not,  
 but behold there cometh one after me,  
 whose shoe of his fete, I am not worthy  
 to louse. <sup>26</sup> Ye men and brethren, chyld-  
 ren of the generation of Abraham, and  
 whosoer among you feareth God, to  
 you is this worde of saluation sent. <sup>27</sup> For  
 the inhabitors of Ierusalem, and their  
 Rulers, because they knew him not, nor  
 yet the wordes of the Prophetes, which  
 are red eury Sabbath day, they haue ful-  
 filled them in condemning him.

<sup>28</sup> And when they founde no cause of  
 death in him, yet desired they Pilat to  
 kyl him. <sup>29</sup> And when they had fulfilled  
 all that was written of him, they toke  
 him downe from the tree, and put him in  
 a sepulchre. <sup>30</sup> But God raised him vp  
 from death: <sup>31</sup> And he was seene many  
 dayes of them, which came with him from  
 Galile to Ierusalem: which are his wytn-  
 esses vnto the people. <sup>32</sup> And we declare  
 vnto you, how that the promise made  
 vnto the fathers, <sup>33</sup> God hath fulfilled  
 vnto vs their children, in that he raysed  
 vp Iesus, euen as it is written in the

## RHEIMS — 1582.

land of Chanaan, by lot he devided their  
 land among them, <sup>20</sup> as it vvere after  
 foure hundred and fiftie yeres : and after  
 these things he gaue Iudges, vntil Samuël  
 the prophet. <sup>21</sup> And thenceforth they de-  
 sired a king : and he gaue them Saul the  
 sonne of Cis, a man of the tribe of Ben-  
 iamin, fourtie yeres. <sup>22</sup> and removing him,  
 he raised them vn Dauid to be king : to  
 vvhom giuing testimonie, he said, *I haue  
 found Dauid the sonne of Iesse, a man  
 according to my hart, vvhō shall doe at  
 my vvilles.*

<sup>23</sup> Of his seede God according to his pro-  
 misse hath brought forth to Israel a Sauour  
 Iesus, <sup>24</sup> Iohn preaching before the face  
 of his comming, baptisme of penance to  
 all the people of Israel. <sup>25</sup> And vvhē Iohn  
 fulfilled his course, he said, Vvhom doe  
 you thinke me to be ? I am not he, but  
 behold there cometh after me, vvhose  
 shoes of his fete I am not vvorthish to  
 vnlouise.

<sup>26</sup> Men brethren, children of the stocke  
 of Abraham, and they among you that  
 feare God, to you the vvorde of this sal-  
 uation vvas sent. <sup>27</sup> For they that inhabited  
 Ierusalem, and the princes thereof, not  
 knowing him, nor the voices of the pro-  
 phets that are read eury Sabbath, iudging  
 haue fulfilled them, <sup>28</sup> and finding no  
 cause of death in him, desired of Pilate,  
 that they might kil him. <sup>29</sup> And vvhē  
 they had consummated al things that  
 vvere vvrīten of him, taking him downe  
 from the tree, they put him in a monu-  
 ment. <sup>30</sup> But God raised him vp from  
 the dead the third day : <sup>31</sup> vvhō vvas seen  
 for many daies of them that came vp to-  
 gether vvhith him from Galilee into Hieru-  
 salem, vvhō vntil this present are his  
 vvitneses to the people. <sup>32</sup> And vve preach  
 vnto you that promise vvhich vvas made  
 to our fathers : <sup>33</sup> that God hath fulfilled  
 this same to our children, raising vp Iesus,  
 as in the second Psalme also it is vvrīten :

## AUTHORISED — 1611.

seven nations in the land of Chanaan, he  
 diuided their land to them by lot : <sup>20</sup> And  
 after that hee gaue vnto them iudges, about  
 the space of foure hundred and fiftie yeres  
 vntill Samuel the Prophet. <sup>21</sup> And after-  
 ward they desired a King, and God gaue  
 vnto them Saul the sonne of Cis, a man  
 of the tribe of Benjamin, by the space of  
 fourtie yeres. <sup>22</sup> And when he had re-  
 moved him, hee raysed vp vnto them  
 Dauid to bee their king, to whom also he  
 gaue testimonie, and said, I haue found  
 Dauid the sonne of Iesse, a man after  
 mine own heart, which shal fulfil all my  
 will. <sup>23</sup> Of this mans seed hath God, ac-  
 cording to his promise, raised vnto Israel  
 a Sauour, Iesus : <sup>24</sup> When Iohn had first  
 preached before his comming, the bap-  
 tisme of repentance to all the people of  
 Israel. <sup>25</sup> And as Iohn fulfilled his course,  
 he said, Whom thinke ye that I am ? I  
 am not he. But behold, there cometh  
 one after me, whose shoes of his fete I  
 am not worthy to loose. <sup>26</sup> Men and  
 brethren, children of the stocke of Abra-  
 ham, and whosoer among you feareth  
 God, to you is the word of this saluation  
 sent. <sup>27</sup> For they that dwell at Ierusalem,  
 and their rulers, because they knew him  
 not, nor yet the voices of the Prophets  
 which are read eury Sabbath day, they  
 haue fulfilled them in condemning him.

<sup>28</sup> And though they found no cause of  
 death in him, yet desired they Pilate that  
 he should be slaine. <sup>29</sup> And when they  
 had fulfilled all that was written of him,  
 they tooke him downe from the tree, and  
 layd him in a Sepulchre. <sup>30</sup> But God  
 raised him from the dead : <sup>31</sup> And he was  
 seene many dayes of them which came vp  
 with him from Galile to Hierusalem, who  
 are his witnesses vnto the people. <sup>32</sup> And  
 we declare vnto you glad tidings, how  
 that the promise which was made vnto  
 the fathers, <sup>33</sup> God hath fulfilled the same  
 vnto vs their children, in that he hath  
 raised vp Iesus againe, as it is also written

“Γίός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.”<sup>34</sup> Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν, “Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.”<sup>35</sup> διὸ καὶ ἐν ἑτέρῳ λέγει, “Ὁὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.”<sup>36</sup> Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν.<sup>37</sup> ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.<sup>38</sup> Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται.<sup>39</sup> καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιοῦσθαι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.<sup>40</sup> βλέπετε οὖν μὴ ἐπέλθῃ ἐφ’ ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, “<sup>41</sup> Ἴδετε, οἱ καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργά-

\* Rec. ῥ.

\* Rec. ἰς τῆς συναγωγῆς τῶν Ἰουδαίων.

\* Rec. + τὰ ἴθνη.

\* Rec. + αὐτοῖς.

\* Rec. ἱπμίνεαι.

## WICLIFF—1380.

is writun, thou art my sone to day I bigat thee,<sup>34</sup> and he aȝen reised hym fro deeth, that he schulde not turne aȝen in to corrupcioun: seide thus/ for I schal zeue to ȝou the holi trewe thingis of dauith,<sup>35</sup> and therfor ⁊ on another stide he seith/ thou schalt not zeue thin holi to se corrupcioun/<sup>36</sup> but dauith in his generacioun whanne he hadde mynystrid to the will of god, died/ and was leide with his fadris: and say corrupcioun/<sup>37</sup> but he whom god reised fro deeth: say not corrupcioun/

<sup>38</sup> therfor britheren be it knowun to ȝou that bi hym remysioun of synnes is teeld to ȝou/<sup>39</sup> for alle synnes of whiche ȝe mysten not be iustified in the lawe of moises/ in this eche man that bileueth, is iustified/<sup>40</sup> therfor se ȝe that it come not to ȝou that is biforseid in the profetes/<sup>41</sup> ȝe despisers, se ȝe and wondre ȝe and be ȝe scaterid abrood/ for I worche a werk in ȝoure dayes/ a werk that ȝe schulun not bileue: if ony man schal telle it ȝou/

<sup>42</sup> ⁊ whanne thei jeden out: thei preiden that in the saboth syunge thei schulden speke to hem these wordis,<sup>43</sup> and whanne the synagoge was lefte: many of iweis and of conelyngis worschippinge god sueden poul and barnabas, that spakun and counceleden hym: that thei schulden dwelle in the grace of god,<sup>44</sup> and in the saboth syunge, almest al the citee cam togidre to here the word of god,<sup>45</sup> and iewis sien the puple and weran fillid with enuye and aȝenseiden these thingis, that werun seid of poul and blasfemedun/<sup>46</sup> thanne poul and barnabas stufastli seiden/ to ȝou it bihofte first to speke the word of god/ but for ȝe putten it away, and han demed ȝou vnworthi to euerlastyng lif: lo we

ȝeue, ȝeue stude, place. jeden, went. syunge, following some, ones, strangers. aȝenseiden, givinaid. demed, iudged.

## TYNDALE—1534.

my sonne, this same daye begat I thee.<sup>34</sup> As concerninge that he reysed him vp from deeth, now no more to returne to corrupcion/ he sayde on this wyse: The holy promyses made to David I will geve them faithfully to you.<sup>35</sup> Wherefor he saith also in another place: Thou shalt not suffre thyne holye to se corrupcion.<sup>36</sup> Howbe it David after he had in his tyme fulfilled the will of God/ he slepte/ and was layde with his fathers/ and sawe corrupcion.<sup>37</sup> But he whom God reysed agayne/ sawe no corrupcion.

<sup>38</sup> Be it knowne vnto you therfore ye men and brethren/ that thorow this man is preached vnto you the forgevenes of synnes,<sup>39</sup> and that by him are all that beleve iustified from all thynges from the which ye coulde not be iustified by the lawe of Moses.<sup>40</sup> Beware therfore lest that fall on you/ which is spoken of in the Prophetes: <sup>41</sup> Beholde ye despisers and wonder/ and perishe ye: for I do aworke in youre dayes/ which ye shall not beleve/ yf a man wolde declare it you.

<sup>42</sup> When they were come out of the Synagoge of the Iewes/ the gentyls besought that they wolde preache the worde to them bitwene the Saboth dayes.<sup>43</sup> When the congregacion was broken vp/ many of the Iewes and verteous conuertes folowed Paul and Barnabas/ which spake to them and exhorted them to continue in the grace of God.<sup>44</sup> And the nexte Saboth daye/ came almoste the whole cite to gether/ to heare the worde of God.<sup>45</sup> When the Iewes sawe the people/ they were full of indignacion and spake agaynst those thinges which were spoken of Paul/ speakinge agaynst it/ and raylinge on it.<sup>46</sup> Then Paul and Barnabas waxed bolde/ and sayde: it was mete that the worde of God shulde fyrst haue bene preached to you. But seynge ye put it from you/ and thinke youre selves onworthy of euerlastyng lyfe: lo/

## CRANMER—1539.

the fyrste psalme: Thou art my sonne, this daye haue I begotten thee.<sup>34</sup> As concerninge that he reysed him vp from deeth, now no more to returne to corrupcion, he sayd on this wyse: The holy promyses made to David, wyl I geue faithfully to you.<sup>35</sup> Wherefor he sayth also, in another place: Thou shalt not suffre thyne holye to se corrupcion.<sup>36</sup> For David (after he had in hys tyme fulfilled the will of God) fell on slepe, and was layde vnto hys fathers, and sawe corrupcion.<sup>37</sup> But he whom God reysed agayne, sawe no corrupcion.

<sup>38</sup> Be it knowne vnto you therfore (ye men and brethren) that thorow thys man is preached vnto you the forgevenes of synnes,<sup>39</sup> and that by him, all that beleue, are iustified from all thynges, from which ye coulde not be iustified by the lawe of Moses.<sup>40</sup> Beware therfore, lest that fall on you, which is spoken of in the Prophetes: <sup>41</sup> Beholde ye despysers, and wonder, and perysше ye: for I do a worke in youre dayes, which ye shal not beleue, though a man declare it you.

<sup>42</sup> When the Iewes were gone out of the congregacion, the Gentyls besought that they wolde preache the worde to them the nexte Saboth.<sup>43</sup> When the congregacion was broken vp, many of the Iewes and verteous proselytes folowed Paul and Barnabas, which spake to them: and exhorted them to continue in the grace of God.<sup>44</sup> And the nexte Saboth daye came almoste the whole cite together, to heare the worde of God.<sup>45</sup> But when the Iewes sawe the people, they were full of indignacion and spake agaynst those thinges, which were spoken of Paul, speakinge agaynst it, and raylinge on it:<sup>46</sup> Then Paul and Barnabas waxed bolde, and sayde: it was mete that the worde of God shuld fyrst haue bene preached to you. But seynge ye put it from you, and thinke youre selues vnworthy of euerlastyng lyfe:

“ ζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον” ὃ | οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῆται ὑμῶν.”  
 42 Ἐξιώτων δὲ αὐτῶν, | παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. 43 λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβῃ· οἵτινες προσλαλοῦντες, ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ Θεοῦ. 44 Τῷ β τε | ἐχομένῳ | σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. 45 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, | ἀντιλέγοντες καὶ | βλασφημοῦντες. 46 παρῤῥησιασάμενοι δὲ | ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ἐγὼν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς

b Rec. δὲ.

c Rec. ἰσχυρίνη.

d Alex. λαλοῦμένη.

e Alex. = ἀντιλέγοντες καὶ.

f Alex. τε.

## GENEVA — 1557.

second Psalme, Thou art my Sonne, this day begat I thee. 34 As concerning that he raysted him vp from death, now no more to returne to graue, he sayd on this wise: The holy mercies made to Dauid, I wil geue faithfully to you. 35 Wherefore he sayth also in another place, Thou shalt not suffice thyne Holy one to see corruption. 36 Howbeit, Dauid after he had serued his tyme by the counsel of God, he slept, and was layd with his fathers, and sawe corruption. 37 But he whom God raysted agayne, sawe no corruption.

38 Be it known vnto you therefore men and brethren, that through this man, is preached vnto you the forgiveness of sinnes, and that from all synnes, from which ye could not be iustified by the Lawe of Moses. 39 By him euery one that beleueth is iustified. 40 Beware therefore, lest that fall on you, which is spoken of, in the Prophetes, 41 Beholde ye despisers, and wonder, and vanishe away: for I worke a worke in your dayes, a worke which ye shal not beleue, yf a man would declare it you. 42 When they were come out of the Synagoge of the Iewes, the Gentiles besoght, that they would preache these wordes to them the next Sabbath daye. 43 When the Church was broken vp, many of the Iewes, and vertuous conuerteres folowed Paul and Barnabas: which spake to them, and exhorted them to continue in the grace of God. 44 And the next Sabbath day, came almost the whole cite together, to heare the worde of God. 45 But when the Iewes sawe the people, they were ful of indignation, and spake agaynst those things which were spoken of Paul, contrarying them, and rayling on them.

46 Then Paul and Barnabas waxed bolde, and sayd, It was mete that the worde of God should fyrst haue bene preached to you: but seynge ye put it from you, and iudge your selues vnworthy of euerlasting

## RHEIMS — 1582.

My sonne art thou, this day haue I begotten thee. 34 And that he raised him vp from the dead, not to returne novv any more into corruption, thus he said, That I wil give you the holy things of Dauid faithful. 35 And therefore in an other place also he saith, Thou shalt not give thy holy one to see corruption. 36 For Dauid in his generation vvhon he had serued, according to the vvill of God slept: and he vvvas layd to his fathers and savv corruption. 37 But he vvhom God hath raised vp, savv no corruption.

38 Be it knovven therfore to you, men brethren, that through him, forgiveness of sinnes is preached to you, from all the things from the vvich you could not be iustified by the lavv of Moyses. 39 In him euery one that beleueth is iustified. 40 Take heede therefore lest that come vpon you vvich is spoken in the prophetes, 41 See ye contemners, and vvoider, and perish: because I vvorke a vvorke in your daies, a vvorke vvchich you vvill not beleue, if any man shal tel it you.

42 And they going forth, they desired them that the Sabbath folovving they would speake vnto them these wordes. 43 And vvhon the synagoge vvvas dismissed, many of the Iewes, and of the strangers seruing God, folovved Paul and Barnabas: vvho speaking exhorted them to continue in the grace of God. 44 But the next Sabbath the vvhole cite almost assembled to heare the vvord of God.

45 And the Iewes seing the multitudes, vvere replenished vvith enuy, and contradicted those things vvchich vvere said of Paul, blaspheming. 46 Then Paul and Barnabas constantly said, To you it behooved vs first to speake the vvord of God: but because you repell it, and iudge your selues vvnnorthie of eternal life: behold

## AUTHORISED — 1611.

in the second Psalme: Thou art my Sonne, this day haue I begotten thee. 34 And as concerning that he raised him vp from the dead, now no more to returne to corruption, hee sayd on this wise, I will give you the sure mercies of Dauid. 35 Wherefore he saith also in another Psalme, Thou shalt not suffer thine holy One to see corruption. 36 For Dauid after he had serued his owne generation by the will of God, fell on sleepe, and was laide vnto his fathers, and saw corruption: 37 But he whom God raised again, saw no corruption. 38 Be it known vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of sinnes. 39 And by him all that beleue, are iustified from all things, from which ye could not be iustified by the Law of Moses. 40 Beware therefore, lest that come vpon you which is spoken of in the Prophetes, 41 Behold, ye despisers, and wonder, and perish: for I worke a worke in your dayes, a worke which you shall in no wise beleue, though a man declare it vnto you. 42 And when the Iewes were gone out of the Synagoge, the Gentiles besought that these words might be preached to them the next Sabbath. 43 Now when the Congregation was broken vp, many of the Iewes, and religious Proselytes followed Paul and Barnabas, who speaking to them, perswaded them to continue in the grace of God.

44 And the next Sabbath day came almost the whole cite together to heare the word of God. 45 But when the Iewes saw the multitudes, they were filled with enuie, and spake against those things which were spoken by Paul, contradicting, and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first haue bene spoken to you: but seeing ye put it from you, and iudge your selues unworthy of euerlasting life, we turne

\* Or, after he had in his owne age serued the vvill of God.   
 \* Or, in the weeke betwene, or, in the Sabbath betwene.

‘ αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. <sup>47</sup> οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, “ Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.” <sup>48</sup> Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. <sup>49</sup> διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι’ ὅλης τῆς χώρας. <sup>50</sup> οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας <sup>9</sup> τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ <sup>h</sup> τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. <sup>51</sup> οἱ δὲ ἐκτιναξάμενοι τὸν κοιροτὸν τῶν ποδῶν <sup>1</sup> αὐτῶν ἐπ’ αὐτοὺς, ἤλθον εἰς Ἰκόνιον. <sup>52</sup> οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

XIV. Ἐγένετο δὲ ἐν Ἰκονίᾳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλή-

<sup>ε</sup> Rec. + καί.

<sup>h</sup> Alex. = τῶν.

<sup>i</sup> Alex. = αὐτῶν.

<sup>9</sup> Alex. ἀπιθήσαντες Ἰουδ. ἰπῶγ.

## WICLIF—1380.

turne to hethen men; <sup>47</sup> for so the lord comaunderd us; I haue sette thee in to list; to hethen men; that thou be in to helthe to the vtmost of erthe;

<sup>48</sup> and hethen men herden; and ioieden and glorifieden the word of the lord, and bileueden as many as werun bifor ordeyned to euerlastyng lif. <sup>49</sup> And the word of the lord was sowun bi alle the cuntrey; <sup>50</sup> but the iewis striden religious wyymen and onest, and the worthiest men of the citee; and stireden persecucioun agens poul and barnabas, and dryuen hem out of her cuntreies; <sup>51</sup> and thei schokun aweye in to hem the dust of hir fete; and camen to icony; <sup>52</sup> and the discipul weren filled with ioie ⁊ the holi goost.

14. BUT it bifille at yconye, that thei entriden to gidre in to the synagoge of iewis and spakun; so that ful greet multitude of iewis and grekis bileueden; <sup>2</sup> but the iewis that werun vnbeleueful, reisid persecucioun and stireden to wraththe the soules of hethen men agens the britheren; but the lord gaf soone pees; <sup>3</sup> therfor thei dwelliden myche tyme and diden tristli in the lord, beryng witnessyng to the word of his grace; seyngne signes and wondris to be made bi the hoodis of hem; <sup>4</sup> but the multitude of the citee was departid; and summe wrun with the iewis, and summe with the apostlis; <sup>5</sup> but whanne there was made an asaute of the hethen men; and the iewis with hir princis to turmenten ⁊ to stonen hem;

<sup>6</sup> thei vndirstoden and fledden to gidre to the citees of licoony and listris, and derhen and in to al the cuntrey aboute; <sup>7</sup> and thei prechiden there the gospel; ⁊ al the multitude was moued to gidre in to the techyng of hem; poul and barnabas dwelten at listris; <sup>8</sup> and a man at listris was sike in the fect; and hadde seet crokid fro his modris wombe, whiche neuer hadde gon; <sup>9</sup> this herde poul spekynge; ⁊ poul biheld hym, and seiȝ that he hadde feith that he schulde be made saaf; <sup>10</sup> and seide with a greet vois; rise

<sup>10</sup> truth, courageously.

## TYNDALE—1534.

we turne to the gentyls. <sup>47</sup> For so hath the Lorde commaunded vs: I have made the a light to the gentyls; that thou be saluacion vnto the ende of the worlde.

<sup>48</sup> The gentyls hearde and were glad and glorified the worde of the Lorde; and beleued: euen as many as were ordeyned vnto eternal lyfe. <sup>49</sup> And the worde of the Lorde was publisshed thorow oute all the region. <sup>50</sup> But the iewes moued the worshyppull and honorable wemen; and the chefe men of the cyte; and reysed persecucioun agaynst Paul and Barnabas, and expelled them oute of their costes. <sup>51</sup> And they shouke of the duste of their fete agaynst them; and came vnto Iconium. <sup>52</sup> And the disciples were filled with ioie and with the holy goost.

14. AND it fortunid in Iconium that they went both to gether into the synagoge of the Iewes; and so spake; that a gret multitude both of the Iewes and also of the Grekes beleued. <sup>2</sup> But the vnbeleuyng Iewes; steryd vp and vyquyeted the myndes of the Gentyls agaynst the brithren. <sup>3</sup> Longe tyme a bode they there and quyt them selues boldly with the helpe of the Lorde; the which gaue testimony vnto the worde of his grace; and caused signes and wondres to be done by their hondes. <sup>4</sup> The people of the cyte were deuidid; and parte helde with the Iewes; and parte with the Apostles.

<sup>5</sup> When there was a saute made both of the gentyls and also of the Iewes with their rulers; to put them to shame and to stonen them; <sup>6</sup> they were ware of it; and fled vnto Lystra and Derba; cities of Licoonia; and vnto the region that lyeth round aboute; <sup>7</sup> And there preached the gospell. <sup>8</sup> And there sat a certayne man at Lystra weake in his fete; beinge creple fro his mothers wombe; and neuer walkyd. <sup>9</sup> The same hearde Paul preache. Which behelde him and perceaued that he had fayth to be whole; <sup>10</sup> and sayd with a

## CRANMER—1539.

lo, we turne to the Gentyls; <sup>47</sup> For so hath the Lorde commaunded vs. I haue made the a lyght of the Gentyls, that thou be the saluacion vnto the ende of the worlde.

<sup>48</sup> When the gentyls hearde this, they were glad and glorified the worde of the Lorde, and beleued: euen as many as were ordeyned vnto eternal lyfe. <sup>49</sup> And the worde of the Lorde was publisshed thorow out all the region. <sup>50</sup> But the Iewes moued the deuoute ⁊ honest wemen, ⁊ the chefe men of the citee, ⁊ reysed persecution agaynst Paul and Barnabas, and expelled them out of their costes. <sup>51</sup> But they shouke of the duste of their fete agaynst them, and came vnto Iconium. <sup>52</sup> And the disciples were filled with ioie and with the holy goost.

14. AND it fortunid in Iconium, that they went both together into the synagoge of the Iewes, and so spake, that a great multitude both of the Iewes and also of the Grekes beleued. <sup>2</sup> But the vnbeleuyng Iewes, steryd vp, and vyquyeted the myndes of the gentyls agaynst the brethren. <sup>3</sup> Longe tyme abode they there, and quyt them selues boldly with the helpe of the Lorde, which gaue testimony vnto the worde of his grace, and granted signes and wondres to be done by their hands. <sup>4</sup> But the multitude of the citee was deuyded; and parte helde with the Iewes, and parte with the Apostles.

<sup>5</sup> When there was an assaute made both of the Gentyles and also of the Iewes with their rulers, to do them violence, and to stonen them; <sup>6</sup> they were ware of it, and fled vnto Lystra and Derba, cities of Licoonia, and vnto that region that lyeth round about; <sup>7</sup> and there preached the Gospell. (and all the multitude was moued at their doctryne, but Paul and Barnabas taried still at Lystra) <sup>8</sup> And there sat a certayne man at Lystra weake in his fete, beinge creple from his mothers wombe, and neuer had walkyd. <sup>9</sup> The same hearde Paul preache. Which beholding him, and perceauing that he had fayth to be whole, <sup>10</sup> said with a loude voyce: stand vpright

νων πολὺ πλῆθος. <sup>2</sup> οἱ δὲ <sup>k</sup> ἀπειθοῦντες Ἰουδαῖοι ἐπήγγειραν| καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. <sup>3</sup> ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, <sup>1</sup> δίδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. <sup>4</sup> ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. <sup>5</sup> Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὕβρισαι καὶ λιθοβολῆσαι αὐτούς, <sup>6</sup> συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαουσίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, <sup>7</sup> κάκει ἦσαν εὐαγγελιζόμενοι.

<sup>8</sup> Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ<sup>m</sup>, ὃς οὐδέποτε <sup>n</sup> περιπεπατήκει. | <sup>9</sup> οὗτος <sup>o</sup> ἤκουε| τοῦ Παύλου λαλοῦντος· ὃς ἀνεύσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, <sup>10</sup> εἶπε μεγάλῃ τῇ

<sup>l</sup> Rec. + καί.<sup>m</sup> Rec. + ἰπάρχων.<sup>n</sup> Rec. περιπεπατήκει.<sup>o</sup> Alex. ἤκουσε.

## GENEVA — 1557.

lyfe, lo, we turne to the Gentils. <sup>47</sup> For so hath the Lord commanded vs, *saying*, I have made thee a lyght of the Gentiles, that thou shuldest be the saluation vnto the ende of the world. <sup>48</sup> When the Gentiles heard this, they were glad, and glorified the worde of the Lord: and beleued, euen as many as were ordeyned vnto eternal lyfe. <sup>49</sup> And the worde of the Lord was published throughout all that contrey. <sup>50</sup> But the Iewes stirred certeyne denonte and honorable women, and the chief men of the cite, and raysed persecution against Paul and Barnabas, and expelled them out of their costes. <sup>51</sup> But they shooke of the dust of their fete against them, and came vnto Iconium, and the disciples were fylled with ioye, and with the holy Gost.

14. AND so it was, in Iconium, that they went both together into the Synagoge of the Iewes, and so spake, that a great multitude, both of the Iewes, and also of the Grekes beleued. <sup>2</sup> But the vnbeleuing Iewes steryd vp, and corrupted the myndes of the Gentils, against the brethren. <sup>3</sup> Long tyme abode they there, and spake frankly *with the helpe* of the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their handes. <sup>4</sup> But the people of the cite were diuided: and part helde with the Iewes, and part with the Apostles. <sup>5</sup> And when there was an assaut made both of the Gentiles, and also of the Iewes with their Rulers, to do them violence, and to stone them:

<sup>6</sup> They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region that lyeth round about. <sup>7</sup> And there preached the Gospel. <sup>8</sup> And there sate a certayne man at Lystra, impotent in his fete, being a creeple from his mothers wombe, and neuer walked. <sup>9</sup> The same heard Paul preach: who beholding hym, and perceauing that he had faith to be whole, <sup>10</sup> Sayd with a lowde voyce,

4 G

## RHEIMS — 1582.

we turne to the Gentils. <sup>47</sup> For so our Lord commaunded vs: *I have put thee to be the light of the Gentils: that thou maiest be saluation vnto the vtmost of the earth.* <sup>48</sup> And the Gentils hearing it, were glad, and glorified the word of our Lord: and there beleueed as many as were pre-ordinate to life enurlasting. <sup>49</sup> And the word of our Lord was spread through out the vvhole countrey. <sup>50</sup> But the Iewes stirred vp religious and honest women, and the cheefe of the cite, and raised persecution against Paul and Barnabas: and they did cast them forth out of their costes. <sup>51</sup> But they shaking of the dust of their feete against them, came to Iconium. <sup>52</sup> The disciples also were replenished vvith ioy and vvith the holy Ghost.

14. AND it came to passe at Iconium that they entred together into the synagoge of the Iewes, and so spake, that a very great multitude of Iewes and of the Greekes did beleuee. <sup>2</sup> But the Iewes that were incredulous, stirred vp and incensed the hartes of the Gentils to anger against the brethren. <sup>3</sup> A long tyme therefore they abode, dealing confidently in our Lord, vvho gaue testimonie to the vvord of his grace, granting signes and vvonders to be done by their handes. <sup>4</sup> And the multitude of the cite vvas deuided: and certayne of them in deede vvere vvith the Iewes, but certayne vvith the Apostles. <sup>5</sup> And vvhen the Gentils and the Iewes vvith their princes had made an assault, to vse them contumeliously, and to stone them, <sup>6</sup> understanding it, they fled to the cities of Lycaonia, Lystra, and Derbe, and the vvhole countrey about, <sup>7</sup> and there they vvore euangelizing.

<sup>8</sup> And a certayne man at Lystra impotent of his feete sate there, lame from his mothers vvombe, that neuer had vvalked. <sup>9</sup> This same heard Paul speaking. Vvho looking vpon him, and seeing that he had faith to be saued, <sup>10</sup> he said vvith a

## AUTHORISED — 1611.

to the Gentiles. <sup>47</sup> For so hath the Lord commanded vs, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest bee for saluation vnto the ends of the earth. <sup>48</sup> And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordeined to eternal life, beleueed. <sup>49</sup> And the word of the Lord was published throughout all the region. <sup>50</sup> But the Iewes stirred vp the deuout and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their costes. <sup>51</sup> But they shooke off the dust of their feete against them, and came vnto Iconium. <sup>52</sup> And the disciples were filled with ioy; and with the holy Ghost.

14. AND it came to passe in Iconium, that they went both together into the synagoge of the Iewes, and so spake, that a great multitude both of the Iewes, and also of the Greekes, beleueed. <sup>2</sup> But the vnbeleueing Iewes stirred vp the Gentiles, and made their mindes euill affected against the brethren. <sup>3</sup> Long tyme therefore abode they speaking boldly in the Lord, which gaue testimonie vnto the word of his grace, and granted signes and wonders to be done by their hands. <sup>4</sup> But the multitude of the city was diuided: and part helde with the Iewes, and part with the Apostles. <sup>5</sup> And when there was an assault made both of the Gentiles, and also of the Iewes, with their rulers, to vse them despitefully, and to stone them, <sup>6</sup> They were ware of it, and fled vnto Lystra and Derbe, cities of Lycaonia, and vnto the region that lyeth round about, <sup>7</sup> And there they preached the Gospel.

<sup>8</sup> And there sate a certayne man at Lystra, impotent in his feete, being a creeple from his mothers wombe, who neuer had walked. <sup>9</sup> The same heard Paul speake: who steadfastly beholding him, and perceiuing that he had faith to be healed, <sup>10</sup> Said with a

φωῆς, <sup>9</sup> Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ <sup>9</sup> ἤλατο| καὶ περιεπάτει. <sup>11</sup> Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπήραν τὴν φωῆν αὐτῶν Λυκαουσιτὶ λέγοντες, Ὁ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. <sup>12</sup> ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἐρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. <sup>13</sup> ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε| θύειν. <sup>14</sup> Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν ἔξεπήδησαν| εἰς τὸν ὄχλον, κρίζοντες <sup>15</sup> καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. <sup>16</sup> ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἶσε

<sup>9</sup> Alex. + Σοι λίγω ἰν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ.  
<sup>1</sup> Rec. εἰσπήσαν.

<sup>9</sup> Rec. ἡλλετο.  
<sup>5</sup> Alex. Οὐὸν ζῶντα.

<sup>1</sup> Rec. + αὐτῶν.

<sup>2</sup> Alex. ἡθελον

## WICLIFF—1380.

thou vp rȝst on thi fet; and he lippid and walkid,<sup>11</sup> and the puple, whanne thei hadden seyn that that poul dide; rereden her vois in hecon tunge and seiden, goddis maad liik to men ben comun dou to us,<sup>12</sup> and thei ceipden barnabas lupiter and poul mercuri; for he was leder of the word,<sup>13</sup> and the preest of iuber that was bifor the citee: brougte boolis and crownes bifor the zatis with pupils, and wolde haue made sacrifice,<sup>14</sup> and whanne the apostis barnabas and poul herden this: thei torente her cootis; and thei skippen out among the puple:<sup>15</sup> and crieden and seiden, men what don ze this thing? and we ben deedli men like you; and schewen to you, that ze be couertid from thes veyn thingis to the luyngge god; that made heuene and erthe and the see, and al thingis that ben in hem,<sup>16</sup> which in generacioun passid; suffrid alle folkis to gon in to her owne weies,<sup>17</sup> and git he lefte not him silf with out witnessynge in wel doynge, for he zaf reynes for heuene, and tymes beringe fruyt; and fullfild zoure hertis with mete and gladnesse;<sup>18</sup> and thei sciynge thes thingis vnnethis swagiden the puple, that thei offriden not to hem.

<sup>19</sup> but summe iewis camen ouer fro antioche and yconye: and counceileden the puple and stonden poul, and drowen oute of the citee, and gessiden that he was deed,<sup>20</sup> but whanne discipis werun comun aboute hym: he roos and wente in to the citee; and in the day syunge he wente forth with barnabas in to derben,<sup>21</sup> and whanne thei hadden prechid to the ilke citee and tauzete many thei turneden agen to listris and yconye, and to antioche,<sup>22</sup> comfyrmyng the soulis of discipis and mones-tyng, that thei schulden dwelle in the feith, and seiden, that bi many tribulaciounis it bihoueth us to entre in to the kyngdom of heuene; <sup>23</sup> and whanne thei hadden ordeyned preestis to

ceipden, called. boolis, bulis. tynghis, sacre-ry; syunge, following; the ilke, that.

## TYNDALE—1534.

loude voyce: stond vp right on thy fete. And he stert vp, and walked.<sup>11</sup> And when the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycaonia: Goddes are come doune to vs in the lyknes of men.<sup>12</sup> And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher.<sup>13</sup> Then Iupiters Preste, which dwelt before their cite, brought oxen and garlandes vnto the churche porche, and wolde haue done sacrifice with the people.

<sup>14</sup> But when the Apostles, Barnabas and Paul herde that they rent their clothes, and ran in amonge the people, cryinge <sup>15</sup> and sayinge: syrs, why do ye this? We are mortall men lyke vnto you, and preache vnto you, that ye shuld turne from these vanyties vnto the luyvinge God, which made heauen and erth and the see and all that in them is: <sup>16</sup> the which in tymes past suffred all nacions to walke in their awne wayes. <sup>17</sup> Neuerthesse he lefte not him selfe with outen witness, in that he shewed his benefites, in geynge vs rayne from heauen and frutefull ceasons, fyllinge oure hertes with fode and gladnes, <sup>18</sup> And with these sayings, scase refrayned they the people; that they had not done sacrifice vnto them.

<sup>19</sup> Thither came certayne Iewes from Antioche and Iconium, and oplayned the peoples consent and stoned Paul, and drewe him oute of the cyte, supposynge he had bene deed. <sup>20</sup> How be it as the disciples stode rounde about him, he arose vp and cam into the cyte. And the nexte daye he departed with Barnabas to Derba. <sup>21</sup> After they had preached to that cite and had taught many, they returned agayne to Listra, and to Iconium and Antioche, <sup>22</sup> and strengthened the disciples soules, exhorteing them to continue in the faith, affirming that we must thorowe moche tribulacion entre into the kyngdome of God. <sup>23</sup> And when they had ordered them elders by eleccion

## CRANMER—1539.

on thy fete: And he stert vp, and walked. <sup>11</sup> And when the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycaonia: Goddes are come doune to vs in the lyknes of men. <sup>12</sup> And they called Barnabas Iupiter and Paul Mercurius, because he was the preacher. <sup>13</sup> Then Iupiters preste, which dwelt before their cite, brought oxen and garlandes vnto the porche, and wolde haue done sacrefyce with the people.

<sup>14</sup> Which when the Apostles, Barnabas and Paul herde of, they rent their clothes, and ran in amonge the people, cryinge <sup>15</sup> and saying: syrs why do ye this? We are mortall men lyke vnto you, and preache vnto you, that ye shulde turne from these vanyties vnto the luyvinge God, which made heauen and erth and the see and all thinges that are ther in: <sup>16</sup> the whych in tymes past suffred all nacions to walcke in their awne wayes. <sup>17</sup> Neuerthesse he left not him selfe withoute wytnes, in that he shewed his benefites from heauen, in geuyng vs rayne and fratefull ceasons, fylling oure hertes with fode and gladnes. <sup>18</sup> And with these sayings, scase refrayned they the people, that they had not done sacrifice vnto them.

<sup>19</sup> Thither came certayne Iewes from Antioche and Iconium: which (whan they had obtayned the peoples consent and had stoned Paul) drew him out of the cite, supposynge he had bene deed. <sup>20</sup> Howbeit as the disciples stode rounde about him, he arose vp, and came into the cite. And the nexte daye he departed with Barnabas to Derba. <sup>21</sup> And when they had preached to that cite, and had taught many, they returned agayne to Lystra, and to Iconium and Antioche, <sup>22</sup> and strengthened the disciples soules agayne, and exhorted them to continue in the fayth affirming that we must thorow moche trybulacyon entre into the kyngdome of God. <sup>23</sup> And when they had ordered them elders by eleccion in

‘ πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· <sup>17</sup> καὶ τοιγε| οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν, <sup>18</sup> ἀγαθοποιῶν, | οὐρανόθεν <sup>19</sup> ὑμῖν| ἕτοδος διδοὺς καὶ καιροὺς καρποφόρους, <sup>20</sup> ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας <sup>21</sup> ὑμῶν. | <sup>22</sup> Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. <sup>23</sup> Ἐπήλθον δὲ| ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν <sup>24</sup> τεθνάναι. | <sup>25</sup> κυκλοσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσηήλθεν εἰς τὴν πόλιν. Καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. <sup>26</sup> εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ <sup>27</sup> Ἰκόνιον καὶ| Ἀντιόχειαν· <sup>28</sup> ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ <sup>29</sup> ὅτι διὰ πολλῶν <sup>30</sup> θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>31</sup> χειροτονήσαντες δὲ

\* Alex. καίτοι.

\* Alex. ἀγαθοργῶν.

\* Rec. ἡμῖν.

\* Rec. ἡμῶν.

\* Alex. Διαρβύοντων αὐτῶν καὶ εὐλασκόντων, ἐπήλθον.

\* Alex. τεθνήσκοντα.

\* Alex. εἰς Ἰκόνιον καὶ εἰς.

## GENEVA — 1557.

Stand vp right on thy fete. and he stert vp, and walked. <sup>11</sup> Then when the people saw what Paul had done, they lyft vp their voices, saying in the speache of Lycaonia, Goddes are come downe to vs in the lykenes of men. <sup>12</sup> And they called Barnabas Iupiter: and Paul Mercurius, because he was the speaker. <sup>13</sup> Then Iupiter priest, which dwelt before their cite, broght oxen with garlandes vnto the gates, and would haue done sacrifice with the people.

<sup>14</sup> But when the Apostles, Barnabas and Paul heard that, they rent their clothes, and ran in among the people, crying, <sup>15</sup> And saying, O men, why do ye these things? We are mortal men lyke vnto you, and preache vnto you, that ye should turne from these vaine *idoles*, vnto the liuing God, which made heauen and earth and the sea, and all things that in them are. <sup>16</sup> The which in tymes past, suffred al nations to walke in their owne ways. <sup>17</sup> Neuertheless, he left not hym selfe without wytnesse, in that he shewed his benefites, in geuyng vs rayne from heauen, and fruteful seasons, fylling our hartes with foode and gladnes. <sup>18</sup> And with these sayings, scarce refrayned they the people, that they had not sacrificed vnto them. <sup>19</sup> Then ther came certayne Iewes from Antioche and Iconium, which when they had perswaded the people, stoned Paul, and drewe him out of the cite, supposing he had bene dead. <sup>20</sup> Howbeit, as the disciples stode round about him, he arose vp, and came into the cite: and the next day, he departed with Barnabas to Derbe. <sup>21</sup> And after they had preached to that cite, and had taught many, they returned to Lystra, and to Iconium, and Antioche. <sup>22</sup> Confirming the disciples hartes, and exhorting them to continue in the faith, *affirming* that we must through much tribulation, entre into the kyngdome of God. <sup>23</sup> And when they had ordeined them Elders by election, in eury

## RHEIMS — 1582.

loud voyce, Stand vp right on thy feete. And he leaped and vwalked. <sup>11</sup> And the multitudes vvhien they had seen vvhath Paul had done, lifted vp their voice in the lyeaonian tongue, saying, Gods made like to men, are descended to vs. <sup>12</sup> And they called Barnabas, Iupiter: but Paul, Mercurie, because he vvas the cheefe speaker.

<sup>13</sup> The Priest also of Iupiter that vvas before the cite, bringing oxen and garlands before the gates, vvould vvith the people sacrifice. <sup>14</sup> Vvvhich thing vvhien the Apostles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying <sup>15</sup> and saying, Ye men, vvhy doe you these things? Vve also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the heauen, and the earth, and the sea, and al things that are in them: <sup>16</sup> vvho in the generacions past suffred al the Gentils to goe their ovvne vvaises. <sup>17</sup> Hovvbeit he left not him self vvithout testimonie, being beneficial from heauen, giuing raines, and fruteful seasons, filling our hartes vvith foode and gladnes. <sup>18</sup> And speaking these things, they scarce appeased the multitudes from sacrificing to them. <sup>19</sup> But there came in certayne Iewes from Antioche and Iconium: and persvading the multitudes, and stoning Paul, they drevv him out of the cite, thinking him to be dead. <sup>20</sup> But the disciples compassing him round about, he rising vp, entred into the cite, and the next day he vvent forth vvith Barnabas vnto Derbe.

<sup>21</sup> And vvhen they had euangalized to that cite, and had taught many, they returned to Lystra and Iconium, and to Antioche: <sup>22</sup> confirming the hartes of the disciples, and exhorting them to continue in the faith, and that by many tribulations vve must enter into the kyngdom of God. <sup>23</sup> And vvhen they had ordeined to them

## AUTHORISED — 1611.

lowd voyce, Stand vpright on thy feete; And he leaped and walked. <sup>11</sup> And when the people saw what Paul had done, they lift vp their voices, saying in the speach of Lycaonia, The gods are come downe to vs in the ikennesse of men. <sup>12</sup> And they called Barnabas Iupiter, and Paul Mercurius, because hee was the cheefe speaker. <sup>13</sup> Then the priest of Iupiter, which was before their city, brought oxen, and garlands vnto the gates, and would haue done sacrifice with the people. <sup>14</sup> Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and ranne in among the people, crying out, <sup>15</sup> And saying, Sirs, Why doe yee these things? We also are men of like passions with you, and preach vnto you, that ye should turne from these vanities, vnto the liuing God, which made heauen and earth, and the sea, and all things that are therein. <sup>16</sup> Who in times past, suffered all nations to walke in their owne wayes. <sup>17</sup> Neuertheless, he left not himselfe without witness, in that hee did good, and gaue vs raine from heauen, and fruitful seasons, filling our hearts with food and gladness. <sup>18</sup> And with these sayings scarce restrained they the people, that they had not done sacrifice vnto them.

<sup>19</sup> And there came thither certaine Iewes from Antioch and Iconium, who perswaded the people, and having stoned Paul, drew him out of the Citie, supposing he had bene dead. <sup>20</sup> Howbeit, as the disciples stood round about him, he rose vp, and came into the Citie, and the next day he departed with Barnabas to Derbe. <sup>21</sup> And when they had preached the Gospel to that city, and had taught many, they returned againe to Lystra, and to Iconium, and Antioch, <sup>22</sup> Confirming the soules of the disciples, and exhorting them to continue in the faith, and that wee must through much tribulation enter into the kyngdome of God. <sup>23</sup> And when they had ordeined them Elders in eury Church,

αὐτοῖς ἑπρεσβυτέρους κατ' ἐκκλησίαν, | προσευξάμενοι μετὰ ἰησοῦ, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. <sup>24</sup> καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν. <sup>25</sup> καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν. <sup>26</sup> κακέβηθον ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. <sup>27</sup> παραγεγόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. <sup>28</sup> διέτριβον δὲ ἄ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

XV. Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφοὺς, ἑ Ὅτι ἐὰν μὴ ἑ περιτέμνησθε | τῷ ἑθει Μωϋσέως, οὐ δύνασθε σωθῆναι. <sup>2</sup> Γενομένης ἑ οὖν | στάσεως <sup>3</sup> καὶ ζητήσεως | οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβῃ πρὸς αὐτοὺς, ἑταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν

<sup>1</sup> Alex. κατ' ἐκκλησίαν πρεσβυτέρους.

<sup>4</sup> Rec. + ἐκεί.

## WICLIIF—1380.

hem bi al citees : and hadden preied with fastynges : thei bitoken hem to the lord in whom thei bileueden /

<sup>24</sup> and thei passiden perside, and cam to pamfilie, <sup>25</sup> and thei spakun the word of the lord in pergen, and camen down in to italie, <sup>26</sup> and fro thennes thei wenten bi bote to antioche fro whennes thei werun taken to the grace of god in to the werk that thei filleden, <sup>27</sup> and whanne thei werun comun and hadden gaderid the chirche, thei teldeun hou greet thingis god dide with hem, and that he hadde opened to bethen men the dore of feith, <sup>28</sup> and thei dwelliden not a litil tyme with the discipils.

15. AND summe camen down fro iudee, and tauzten britheren, that but ze ben circumsidid aftir the lawe of moises; ze counn not be made saaf, <sup>2</sup> therfor whanne there was made not a litil discencioun to poul and barnabas agens hem : thei ordmeyned that poul and barnabas, and summe other of hem schulden go up to the apostlis, and preestis in ierusalem in this que-tion; <sup>3</sup> and so thei werun ledde forth of the chirche : and passiden bi feneye and samarie, and thei teldeun the conuersacioun of hethen men : and thei maden greet ioie to alle the britheren, <sup>4</sup> ⁊ whanne thei camen to ierusalem; they werun resecyued of the chirche and of the apostlis and of the elder men; and teldeun hou greet thingis god dide with hem, <sup>5</sup> but summe of the eresic of farises that bileueden, risun up and seiden, that it bihoueth hem to be circumsidid : and to comaunde to kepe also the lawe of moises; <sup>6</sup> and the apostlis and elder men camen to gidre to se of this word.

<sup>7</sup> ⁊ whanne there was made a greet skynge here of petir roos and seide to hem; britheren ze witen, that of eldaies in zou : god chees bi my mouth hethen

mouth, may.

witen knowe.

## TYNDALE—1534.

in every congregacion; after they had prayde and fasted; they comended them to God on whom they beleued.

<sup>24</sup> And they went thorow out Pisidia and came into Pamphilia; <sup>25</sup> and when they had preached the worde of God in Perga; they descended in to Attalia; <sup>26</sup> and thence departed by shippe to Antioche; from whence they were delivered vnto the grace of God, to the worke which they had fulfilled. <sup>27</sup> When they were come and had gaddered the congregacion to gedder; they rehersed all that God had done by them; and how he had opened the dore of feith vnto the gentyls. <sup>28</sup> And ther they abode longe tyme with the disciples.

15. THEN cam certayne from Iewrie; and taught the brethren : excepte ye be circumsyced after the maner of Moses; ye cannot be saved. <sup>2</sup> And when ther was rysen dissencion and disputinge not alitle vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas and certayne other of them shuld ascende to Ierusalem vnto the Apostles and elders aboute this question. <sup>3</sup> And after they were brought on their waye by the congregacion; they passed ouer Phenices and Samaria; declarynge the conuersion of the gentyls; and they brought great ioie vnto alle the brethren. <sup>4</sup> And when they were come to Ierusalem; they were receaved of the congregacion and of the Apostles and elders. And they declared what thinges God had done by them. <sup>5</sup> Then arose ther vp certayne that were of the secte of the Pharises and dyd beleue sayinge; that it was nedfull to circumsyce them; and to enioyne them to kepe the lawe of Moses. <sup>6</sup> And the Apostles and elders came to geder to reason of this matter.

<sup>7</sup> And when ther was moche disputinge; Peter rose vp and sayde vnto them : Ye men and brethren; ye knowe how that a good whyle agoo; God chose amonge vs that the gentyls by my mouth shuld heare

## CRANMER—1539.

euery congregacion, and had prayde and fasted, they commended them to the Lord on whom they beleued. <sup>24</sup> And when they had gone thorow out Pisidia, they came to Pamphilia : <sup>25</sup> and when they had preached the worde in Perga, they descended in to the cite Attalia, <sup>26</sup> and thence departed by shypp to Antioche, from whence they were committed vnto the grace of God, to the worcke which they fulfilled. <sup>27</sup> When they were come, and had gathered the congregacion together, they rehersed all that God had done by them and how he had opened the dore of fayth vnto the Gentyls. <sup>28</sup> And there they abode longe tyme with the disciples.

15. AND certayne men which came downe, taught the brethren excepte ye be circumsyced after the maner of Moses, ye cannot be saued. <sup>2</sup> So when ther was rysen dissencion and disputynge not a litytel vnto Paul and Barnabas agaynst them, they determined that Paule and Barnabas, and certayne other of them, shuld go vp to Ierusalem vnto the Apostles and elders aboute thys question. <sup>3</sup> And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declarynge the conuersion of the Gentyls, and they brought great ioie vnto alle the brethren. <sup>4</sup> And when they were come to Ierusalem, they were receaued of the congregacion and of the Apostles and elders. And they declared all thinges that God had done by them. <sup>5</sup> Then rose vp certayne of the secte of the Pharises, which dyd beleue, saying, that it was nedfull to circumsyce them, and to comaunde them to kepe the lawe of Moses. <sup>6</sup> And the Apostles and elders came together, to reason of this matter.

<sup>7</sup> And when ther was moche disputynge, Peter rose vp, and sayd vnto them : Ye men and brethren, ye knowe how that a good whyle agoo, God did chose amonge vs, that the Gentyls by my mouth shuld

πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. <sup>3</sup> οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. <sup>4</sup> παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀγγεγελίαν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. <sup>5</sup> ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, <sup>6</sup> Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε <sup>7</sup> τηρεῖν τὸν νόμον Μωϋσέως.

<sup>8</sup> Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. <sup>9</sup> πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτοὺς, <sup>10</sup> Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ

\* Alex. περιτμήσῃ.

† Alex. ἔθ.

‡ Rec. καὶ συζητήσεως.

## GENEVA — 1557.

Church, and prayd and fasted, they commended them to God on whom they beleued.

<sup>24</sup> Thus they went through out Pisidia, and came to Pamphylia. <sup>25</sup> And when they had preached the worde of God in Perga, they descended into Attalia. <sup>26</sup> So thence departed by ship to Antioche, from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled. <sup>27</sup> When they were come and had gathered the Church together they reuersed all that God had done by them, and how he had opened the doore of fayth vnto the Gentils. <sup>28</sup> And there they abode long tyme with the disciples.

15. THEN came certayne from Iewrie, and taught the brethern saying, Except ye be circumcised after the maner of Moses, ye can not be saued. <sup>2</sup> And when there was rysen sedition, and disputing not a lyttel vnto Paul and Barnabas agaynst them, they determined that Paul and Barnabas, and certayne other of them, shulde go vp to Ierusalem vnto the Apostles and Elders about this question. <sup>3</sup> Thus being send forth by the Church, they passed ouer Phenice, and Samaria, declaring the conuersion of the Gentils: and they brought great ioye vnto all the brethren. <sup>4</sup> And when they were come to Ierusalem, they were receaued of the Church, and of the Apostles and Elders: and they declared what thinges God had done by them.

<sup>5</sup> But sayed they, certayne of the secte of the Pharises rose vp, which dyd beleue, saying, That it was needful to circumcise them, and to enioyne them to kepe the Lawe of Moses. <sup>6</sup> Then the Apostles, and Elders came together to reason of this matter. <sup>7</sup> And when ther was muche disputing, Peter rose vp, and sayd vnto them, Ye men and brethren, ye know how that a good while ago, God chose one from among vs, that the Gentils by my mouth

## RHEIMS — 1582.

Priests in euery Church, and had praied wvith fastings, they commended them to our Lord in vvhom they beleued. <sup>24</sup> And passing through Pisidia, they came into Pamphylia, <sup>25</sup> and speaking the vvorde of our Lord in Pergé, they vvent downe into Attalia: <sup>26</sup> and from thence they sailed to Antioche, vvhence they had bene deliuered to the grace of God vnto the vvorke vvhich they accomplished. <sup>27</sup> And vvhén they vvere come, and had assembled the Church, they reported vvhát great thinges God had done wvith them, and that he had opened a doore of faith to the Gentils. <sup>28</sup> And they abode no litle time vvhith the disciples.

15. AND certayne comning downe from Ievvrie, taught the brethren: That vviyes you be circumcised according to the maner of Moyses, you can not be saued. <sup>2</sup> No litle sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe vp, and certayne others of the rest, to the Apostles and priests vnto Hierusalem, vpon this question. <sup>3</sup> They therfore being brought on their vvay by the Church, passed through Phenice and Samaria, reporting the conuersion of the Gentiles: and they made great ioy to all the brethren.

<sup>4</sup> And vvhén they vvere come to Hierusalem, they vvere receiued of the Church and of the Apostles and Auncients, declaring vvhátsoeuer God had done vvhith them. <sup>5</sup> And there arose certayne of the heresie of the Pharisees that beleued, saying, That they must be circumcised, commaunded also to keepe the lavv of Moyses. <sup>6</sup> And the Apostles and Auncients assembled to consider of this vvorde.

<sup>7</sup> And vvhén there vvas made a great disputation, Peter rising vp said to them, Men brethren, you knovv that of old daies God among vs chose, that by my mouth

## AUTHORISED—1611.

and had prayed with fasting, they commended them to the Lord, on whom they beleued. <sup>24</sup> And after they had passed throughout Pisidia, they came to Pamphylia. <sup>25</sup> And when they had preached the word in Perga, they went downe into Attalia, <sup>26</sup> And thence sailed to Antioch, from whence they had bene recommended to the grace of God, for the worke which they fulfilled. <sup>27</sup> And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the doore of faith vnto the Gentiles. <sup>28</sup> And there they abode long time with the disciples.

15. AND certayne men which came downe from Iudea, taught the brethren, and said, Except ye be circumcised after the maner of Moses, ye cannot be saued. <sup>2</sup> When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question. <sup>3</sup> And being brought on their way by the Church, they passed thorow Phenice and Samaria, declaring the conuersion of the Gentiles: and they caused great ioy vnto all the brethren. <sup>4</sup> And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles, and Elders, and they declared all things that God had done with them. <sup>5</sup> But there rose vp certayne of the sect of the Pharises which beleued saying, that it was needfull to circumcise them, and to commaund them to keepe the Law of Moses. <sup>6</sup> And the Apostles and Elders came together to consider of this matter. <sup>7</sup> And when there had bene much disputing, Peter rose vp, and said vnto them, Men and brethren ye know how that a good while agoe, God made choise among vs, that the Gentiles by my mouth should

τῷ στόματός μου ἀκοῦσαι τὰ ἔθη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.  
 8 καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δούς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον,  
 καθὼς καὶ ἡμῖν. 9 καὶ οὐδὲν διεκρίνε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθα-  
 ρίσας τὰς καρδίας αὐτῶν. 10 νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ  
 τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν  
 βαστάσαι; 11 ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι,  
 καθ' ὃν τρόπον κἀκεῖνοι. 12 Ἐτίγησε δὲ πᾶν τὸ πλήθος, καὶ ἤκουον Βαρνάβα  
 καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι  
 δι' αὐτῶν. 13 Μετὰ δὲ τὸ συγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες  
 ἀδελφοί, ἀκούσατέ μου. 14 Συμῶν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο  
 λαβεῖν ἐξ ἔθνων λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. 15 καὶ τούτω συμφωνοῦσιν οἱ

<sup>a</sup> Rec. = τοῦ.<sup>b</sup> Rec. + Χριστοῦ.<sup>c</sup> Alex. = ἐπι.

## WICLIFF—1380.

## TYNDALE—1534.

## CRANMER—1539.

to here the word of the gospel and to  
 bileue. 8 and god that knew hertis bare  
 witnessyng, and gaf to hem the holi  
 goost as also to vs. 9 and no thing dy-  
 uersid hitwixe us and hem; and clensid  
 the hertis of hem bi feith. 10 now thanne  
 what tempten ye god, to putte a yok on  
 the necke of the disciplis, whiche nethir  
 we nethir oure fadiris myzten here. 11 but  
 bi the grace of our lord ihesus crist, we  
 hilenen to be saued: as also thei. 12 and  
 al the multitude helde pees and herden  
 barnaban and poul tellynge hou greet  
 signes and wondris god dide bi hem in  
 hethen men.

the worde of the gossell and beleue. 8 And  
 God which knoweth the herte bare them  
 wites, and gave vnto them the holy  
 goost; even as he dyd vnto vs, 9 and he  
 put no difference bitwene them and vs;  
 but with fayth purified their hertes. 10 Now  
 therefore why tempte ye God, that ye  
 wolde put a yoke on the disciples neckes;  
 which nether oure fathers nor we were  
 able to beare. 11 But we beleue that  
 thorowe the grace of the Lorde Iesu  
 Christ we shalbe saued, as they doo.  
 12 Then all the multitude was peaced and  
 gave audience to Barnabas and Paul,  
 which tolde what signes and wondres  
 God had shewed amonge the gentyls; by  
 them.

bear the worde of the Gossell, and be-  
 leue. 8 And God which knoweth the hertes,  
 bare them wytnes, and gave vnto them the  
 holy goost, euen as he dyd vnto vs, 9 and  
 put no difference betwene vs and them  
 syenge that wyth fayth he purified their  
 hertes. 10 Now therefore, why tempte ye  
 God, to put on the disciples neckes the  
 yoke which nether oure fathers nor we  
 were able to beare? 11 But we beleue, that  
 thorow the grace of the Lorde Iesu Christ,  
 we shalbe saued, as they do. 12 Then all  
 the multytude was peaced and gave au-  
 dience to Barnabas and Paul, which tolde  
 what sygnes and wondres God had shewed  
 amonge the Gentyls by them.

and aftir that they helden pees: iames  
 answerid and seide, britheren her ye  
 me. 14 symount teelde hou god visitid  
 first to take of hethen men a puple to his  
 name: 15 and the wordis of profetis ac-  
 corden to hym, as it is writun. 16 after  
 this I schal turne agen, and bielde the  
 tabernacle of dauid that felde down; and  
 I schal bilde agayn the cast don thingis  
 of it; and I schal reise it. 17 that other  
 men seke the lord, and alle folkis on  
 whiche my name is clepid to help the  
 lord doyng this thing seith. 18 fro the  
 world the werk of the lord is known to  
 the lord; 19 for whiche thing I deme hem  
 that of hethen men ben conuertide to  
 god to be not dissesid. 20 but to write to  
 hem, that they absteyne hem fro defoul-  
 yng of mawmetis, fro fornyecioun, and  
 stranglid thingis and blood; 21 for moises  
 of oold tymes, hath in alle citees, hem  
 that prechen him in synagogis: wherobi  
 ech saboth he is reede.

13 And when they helde their peace,  
 James answered sayinge: Men and breth-  
 ren herken vnto me. 14 Simeon tolde  
 how God at the begynnynge dyd visit  
 the gentyls, and receaved of them people  
 vnto his name. 15 And to this agreith  
 the wordes of the Prophetes, as it is written.  
 16 After this I will returne, and wyll hyld  
 agayne the tabernacle of David which is  
 fallen doune; and that which is fallen in  
 dekey of it, will I bilde agayne; and I  
 will set it vp. 17 that the residue of men  
 might seke after the Lorde; and also the  
 gentyls vpon whom my name is named  
 saith the Lorde, which doth all these  
 thinges: 18 knowne vnto God are all his  
 workes from the begynninge of the worlde.  
 19 Wherefore my sentence is, that we trouble  
 not them which from amonge the  
 gentyls, are turned to God: 20 but that  
 we write vnto them that they abstayne  
 them selues from filthynges of ymages;  
 from fornicacion, from stranglyd and  
 from bloude. 21 For Moses of olde tyme  
 hath in every cite that preache him; and  
 he is rede in the synagoges every saboth  
 daye.

13 And when they helde their peace, James  
 answered, saying: Men and brethren,  
 herken vnto me. 14 Simeon tolde, how  
 God at the beginning dyd visit the gentyls,  
 to receave of them a people in his name.  
 15 And to this agree the wordes of the  
 prophetes, as it is written: 16 After this I  
 wyll returne, and will buylde agayne the  
 tabernacle of Dauid, which is fallen downe;  
 and that which is fallen in decaye of it,  
 wyll I buylde agayne, and I will set it vp,  
 17 that the resydue of men myght seke after  
 the Lord, and also the Gentyls vpon whom  
 my name is named sayth the Lorde, which  
 doth all these thinges: 18 known vnto  
 God are all his workes from the beginning  
 of the world. 19 Wherefore my sentence is,  
 that we trouble not them: which from  
 amonge the Gentyls, are turned to God:  
 20 but that we wryte vnto them, that they  
 absteyne them selues from filthynges of  
 ymages, and from fornicacion, and from  
 stranglyd, and from bloude. 21 For Moses  
 of olde tyme hath in euery cite them that  
 preache him, in the synagoges, when he is  
 reddy euery Saboth daye.

22 thanne it plesid to the apostlis and to  
 the elder men with alle the chirche to

22 Then pleased it the Apostles and elders  
 with the whole congregacion, to sende

22 Then pleased it the apostles and elders  
 with the whole congregacion, to sende

<sup>a</sup> 1004, called. <sup>b</sup> 1004, judge. <sup>c</sup> dissesid, disquieted.  
<sup>d</sup> 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 1343, 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351, 1352, 1353, 1354, 1355, 1356, 1357, 1358, 1359, 1360, 1361, 1362, 1363, 1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1534, 1535, 1536, 1537, 1538, 1539, 1540, 1541, 1542, 1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552, 1553, 1554, 1555, 1556, 1557, 1558, 1559, 1560, 1561, 1562, 1563, 1564, 1565, 1566, 1567, 1568, 1569, 1570, 1571, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1591, 1592, 1593, 1594, 1595, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2

‘λόγοι τῶν προφητῶν, καθὼς γέγραπται <sup>16</sup> μετὰ ταῦτα, “Ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκευασμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν” <sup>17</sup> ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ’ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ’ αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα” <sup>18</sup> γνωστὰ ἀπ’ αἰῶνος”. <sup>19</sup> διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν” <sup>20</sup> ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. <sup>21</sup> Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.’

<sup>22</sup> Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ,

<sup>1</sup> Rec. + πάντα.

<sup>m</sup> Rec. + ἰσχυρῶς Θεῷ πάντα τὰ ἔργα αὐτοῦ.

## GENEVA — 1557.

shulde heare the worde of the Gospel, and beleue. <sup>8</sup> And God which knoweth the hartes, bare them wytnes, in gyuing vnto them the holy Gost, euen as he dyd vnto vs : <sup>9</sup> And he put no difference betwene them and vs, seying that with faith he purified their hartes. <sup>10</sup> Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, which nether our fathers, nor we were able to beare ? <sup>11</sup> But we beleue, that through the grace of the Lord Iesus Christ, we shalbe saued, euen as they do.

<sup>12</sup> Then all the multitude was appeased, and gaue audience to Barnabas and Paul, which tolde what signes and wondrous God had shewed among the Gentils by them. <sup>13</sup> And when they helde their peace, Iames answered, saying, Men and brethren hearken vnto me. <sup>14</sup> Simeon tolde, how God at the beginning did visit the Gentils, to take of them a people vnto his Name. <sup>15</sup> And to this agreeth the wordes of the Prophetes, as it is written. <sup>16</sup> After this I wyl returne, and wyl builde agayne the tabernacle of Dauid, which is fallen doune, and that which is fallen in decay of it, wil I buyld agayne, and I wyl set it vp. <sup>17</sup> That the residue of men might seke after the Lord, and all the Gentils vpon whom my Name is called, sayth the Lord, which doth all these things : <sup>18</sup> From the begynnyng of the worlde God knoweth all his workes. <sup>19</sup> Wherefore my sentence is, that we trouble not them, which from among the Gentyls are turned to God : <sup>20</sup> But that we wryte vnto them, that they abstaine them selues from filthyng of idoles, and from fornication, from strangled, and from bloude. <sup>21</sup> For Moses of olde tyme hath in euery cite them that preache him, being read in the Synagoges euery Sabbath day.

<sup>22</sup> Then pleased it the Apostles and Elders with the whole Church, to send

## RHEIMS — 1582.

the Gentiles should heare the vword of the Gospel, and beleue. <sup>8</sup> And God vvhich knoveth the hartes, gaue testimonie, giuing vnto them the holy Ghost as vvel as to vs, <sup>9</sup> and hath put no difference betwene vs and them, by faith purifying their hartes. <sup>10</sup> Nowv therefore vvhly tempt you God, to put a yoke vpon the neckes of the disciples, vvhich neither our fathers nor vve have been able to beare ? <sup>11</sup> but by the grace of our Lord IESVS CHRIST vve beleuee to be saued, in like maner as they also.

<sup>12</sup> And al the multitude held their peace : and they heard Barnabas and Paul telling vvhath great signes and vvwonders God had done among the Gentiles by them.

<sup>13</sup> And after they held their peace, Iames answered, saying, Men brethren, heare me. <sup>14</sup> Simon hath told hovv God first visited to take of the Gentiles a people to his name. <sup>15</sup> And to this accord the vvwordes of the prophetes, as it is written : <sup>16</sup> After these things I evil returne, and vvil reedifie the tabernacle of Dauid, vvhich vvas fallen, and the ruines thereof I vvil reedifie, and set it vp : <sup>17</sup> that the residue of men may seke after the Lord, and al nations vpon vvhom my name is inuocated, saith the Lord that doeth these things. <sup>18</sup> To our Lord vvas his ovvne vvorke knovnen from the beginning of the vvworld. <sup>19</sup> For the vvhich cause I iudge, that they vvhich of the Gentiles are conuerted to God, are not to be disquieted, <sup>20</sup> but to vvríte vnto them that they refrainethem selues from the contaminations of Idols, and fornication, and strangled things, and bloude. <sup>21</sup> For Moyse of old times hath in euery cite them that preach him in the synagogs, vvhere he is read euery Sabbath.

<sup>22</sup> Then it pleased the Apostles and Auncesters vvhith the vvhole Church, to chose

## AUTHORISED — 1611.

heare the word of the Gospel, and beleuee. <sup>8</sup> And God which knoweth the hearts, bare them witness, giuing them the holy Ghost, euen as he did vnto vs, <sup>9</sup> and put no difference between vs and them, purifying their hearts by faith. <sup>10</sup> Now therefore why tempt ye God, to put a yoke vpon the necke of the disciples, which neither our fathers nor we were able to beare ? <sup>11</sup> But we beleuee that through the grace of the Lord Iesus Christ, we shal be saued euen as they.

<sup>12</sup> Then all the multitude kept silence, and gaue audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

<sup>13</sup> And after they had helde their peace, Iames answered, saying, Men and brethren, hearken vnto me. <sup>14</sup> Simeon hath declared how God at the first did visite the Gentiles to take out of them a people for his Name. <sup>15</sup> And to this agree the wordes of the Prophets, as it is written, <sup>16</sup> After this I will returne, and wil build againe the Tabernacle of Dauid, which is fallen doune : and I will build againe the ruines thereof, and I will set it vp : <sup>17</sup> That the residue of men might seke after the Lord, and all the Gentiles, vpon whom my Name is called, sayth the Lord, who doeth all these things. <sup>18</sup> Knownen vnto God are all his workes from the beginning of the world. <sup>19</sup> Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God : <sup>20</sup> But that we write vnto them, that they abstaine from pollutions of Idoles, and from fornication, and from things strangled, and from blood. <sup>21</sup> For Moses of olde time hath in euery cite them that preach him, being read in the Synagogues euery Sabbath day. <sup>22</sup> Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their owne

ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβῃ, Ἰούδαν τὸν ἑπικαλούμενον<sup>a</sup> Ὁ Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς·<sup>23</sup> γράψαντες διὰ χειρὸς αὐτῶν τάδε, Ὅι ἀπόστολοι καὶ οἱ πρεσβύτεροι<sup>b</sup> καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν.<sup>24</sup> Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθότες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα.<sup>25</sup> Ἔδοξεν ἡμῖν γενομένουσι ὁμοθυμαδόν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβῃ καὶ Παύλῳ,<sup>26</sup> ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.<sup>27</sup> Ἄπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.<sup>28</sup> Ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι

<sup>a</sup> Alex. καλούμενον.<sup>b</sup> Alex. Βαρσαβᾶν.<sup>c</sup> P Alex. = καὶ οἱ.<sup>d</sup> Alex. = λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον.<sup>e</sup> Alex. ἐκλεξαμένους.

## WICLIF—1380.

chese men of hem, ⁊ sende to antioche with poul and barnabas, iudas that was named bersabas, and silas the first men among britheren,<sup>23</sup> and writun bi the hondis of hem, apostis and elder britheren to hem that ben at antioche and sirie and silice, britheren of hethen men: gretynge,<sup>24</sup> for we herden that summe weuten out fro us and troblidun ȝou with wordis; ⁊ turneden upsdoun ȝour souls to whiche men we comanndiden not: <sup>25</sup> it plesid to us gaderid in to oon: to chese men and sende to ȝou with oure moost dereworthe barnabas and poul,<sup>26</sup> men that ȝauen her luyes: for the name of oure lord ihesu crist,<sup>27</sup> therfor we senten iudas and silas and thei schulen tolle the same thingis to ȝou bi wordis,<sup>28</sup> for it is seyn to the holi goost and to us to putte to ȝou no thing more of charge, thanne thes needeful thingis,<sup>29</sup> that ȝe abstayne ȝou fro the offrid thingis of mawmetis and blood stranglid, ⁊ fornyacioun, fro whiche ȝe kepynge ȝou: schuln do wel, fare ȝe wel,

<sup>30</sup> therfor thei werun let go, ⁊ camen doun to antioche: and whanne the multitude was gaderid, thei tokun the epistil,<sup>31</sup> whiche whanne thei hadden redde: thei ioieden on the counfoure,<sup>32</sup> and iudas ⁊ silas, and thei for thei werun profetis: counfortiden britheren: and confermeden with ful many wordis,<sup>33</sup> but aftir that thei hadden be ther a litil while: thei werun let go of britheren with pees to hem that hadden sent hem,<sup>34</sup> but it was seyn to silas to dwelle there, and iudas wente aloone to ierusalem,<sup>35</sup> and poul and barnabas dwelten at antioche, techynge and prechynge the word of the lord with other many,<sup>36</sup> but aftir summe daies, poul seide to barnabas: turne we agayn and visite brithereu bi alle citees in whiche

## TYNDALE—1534.

chosyn men of thei owne company to Antioche with Paul and Barnabas. They sent Iudas called also Barsabas and Silas, which were chefe men amonge the brethren,<sup>23</sup> and gave them lettres in their hondes after this maner.

The Apostles, elders and brethren send gretyngeys vnto the brethren which are of the gentyls in Antioche, Siria and Celia. <sup>24</sup> For as moche as we have hearde that certayne which departed from vs, have troubled you with wordes, and combred youre myndes sayinge: Ye must be circumsised and kepe the lawe: to whom we gave no soche commaundement. <sup>25</sup> It semed therfore to vs a good thinge, when we were come to gedder with one accorde, to sende chosyn men vnto you with oure beloved Barnabas and Paul,<sup>26</sup> men that have ieperded their luyes for the name of oure Lorde Iesus Christ. <sup>27</sup> We have sent therfore Iudas and Sylas, which shall also tell you the same thingis by mouth. <sup>28</sup> For it semed good to the holi gost and to vs, to put no grevous thinge to you more then these necessary thinges: that is to saye,<sup>29</sup> that ye abstayne from thinges offered to ymages, from blood, from strangled and fornicacion. From which yf ye kepe youre selves, ye shall do well. So fare ye well.

<sup>30</sup> When they were departed, they came to Antioche and gaddred the multitude togeder and delyvered the pistle. <sup>31</sup> When they had redde it, they reioysed of that consolacion. <sup>32</sup> And Iudas and Sylas beynge prophetes, exhorted the brethren with moche prechynge, and strengthened them. <sup>33</sup> And after they had taryed there a space, they were let go in peace of the brethren vnto the Apostles. <sup>34</sup> Not with standynge it plesyd Sylas to abyde there still. <sup>35</sup> Paul and Barnabas continued in Antioche teachynge and prechynge the worde of the Lorde with other many.

<sup>36</sup> But after a certayne space, Paul sayde vnto Barnabas: Let vs go agayne and

## CRANMER—1539.

chosen men of thei awne company to Antioche with Paul and Barnabas. They sent Iudas (whose syrname was Barsabas) and Sylas, which were chefe men amonge the brethren,<sup>23</sup> and gave them letters in their handes after this maner.

The apostles, and elders and brethren send gretyngeys vnto the brethren which are of the Gentyls in Antioche, Syria and Cylcia. <sup>24</sup> For as much as we have hearde, that certayne which departed from vs, haue tronhled you with wordes, and combred youre myndes sayinge: Ye must be circumcised, and kepe the lawe, to whom we gaue no soch commaundement. <sup>25</sup> It semed therfore to vs a good thing, when we were come together with one accorde, to sende chosen men vnto you, with oure beloved Barnabas and Paul,<sup>26</sup> men that haue ioparded their luyes for the name of oure Lorde Iesus Christ. <sup>27</sup> We haue sent therfore Iudas and Sylas, which shall also tell you the same thingis by mouth. <sup>28</sup> For it semed good to the holi goost ⁊ to vs, to charge you with no more then these necessary thinges: that is to saye,<sup>29</sup> that ye abstayne from thinges offered to ymages, and from blood, and from strangled and from fornicacion. From which yf ye kepe youre selues, ye shall do well. So fare yewell.

<sup>30</sup> When they therfore were departed, they cam to Antioche and gathered the multitude together, and deliuered the pistle. <sup>31</sup> Which when thei had red, they reioysed of the consolacion. <sup>32</sup> And Iudas and Sylas beynge Prophetes, exhorted the brethren with moche prechynge, and strengthened them. <sup>33</sup> And after they had taryed there a space, they were let go in peace of the brethren vnto the Apostles. <sup>34</sup> Not wythstandynge it pleased Sylas, to abyde there styll (but Iudas departed alone to Ierusalem). <sup>35</sup> Paul and Barnabas continued in Antioche, teachynge and prechynge the worde of the Lorde with other many.

<sup>36</sup> But after a certayne space, Paul sayd vnto Barnabas: Let vs go agayne, and

καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες τούτων, ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. | ἔρρωσθε.

<sup>30</sup> Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν. <sup>31</sup> ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. <sup>32</sup> Ἰούδας ὁ τε καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν. <sup>33</sup> Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. | <sup>34</sup> ἔδοξε δὲ τῷ Σίλα ἐπιμείναι αὐτοῦ. | <sup>35</sup> Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

<sup>36</sup> Μετὰ δὲ τινος ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ

<sup>1</sup> Alex. s. τῶν ἐπάναγκες s. τούτων ἐπάναγκες s. τῶν ἐπ' ἀνάγκας.

<sup>1</sup> Alex. πράξαιτε.

<sup>2</sup> Alex. κατήλθον.

<sup>3</sup> Rec. εἶ.

<sup>4</sup> Rec. ἀποστόλους.

<sup>5</sup> Alex. = Ἐδοξε εἰ τῷ Σίλα ἐπιμείναι αὐτῷ.

## GENEVA—1557.

chosen men of their owne company to Antioche with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren. <sup>23</sup> And wrate letters by them after this maner. The Apostles, and the Elders, and the brethren send gretings vnto the brethren, which are of the Gentiles in Antioche, and in Syria, and in Cilicia. <sup>24</sup> Forasmuch as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and coumbred your myndes, saying, Ye must be circumcised and kepe the Lawe, to whom we gaue no suche commandement.

<sup>25</sup> It semed therefore good to vs, when we were come together with one accorde, to send chosen men vnto you, with our beloued Barnabas and Paul. <sup>26</sup> Men that haue ioparded their liues, for the Name of our Lord Iesus Christe. <sup>27</sup> We haue therefore sent Iudas and Silas, which shal also tel you the same things by mouth. <sup>28</sup> For it semed good to the holy Gost, and to vs, to lay no more burden vpon you, then these necessary things. <sup>29</sup> That is to say, that ye abstayne from things offered to images, from bloude, from strangled, and fornication: from which if ye kepe your selues, ye shal doe well. So fare ye wel. <sup>30</sup> When they were departed, they came to Antioche: and the multitude being assembled, they deliuered the Epistle. <sup>31</sup> When they had read it, they reioysed of that consolation.

<sup>32</sup> And Iudas and Silas being Prophetes, exhorted the brethren with muche preaching, and strengthened them. <sup>33</sup> And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles. <sup>34</sup> Notwithstanding, Silas thought good to abide there styl. <sup>35</sup> Paul also and Barnabas continued in Antioche, teaching and preaching with other many, the worde of the Lord. <sup>36</sup> But after a certayne space, Paul sayd vnto Barnabas, Let vs go agayne,

## RHEIMS—1582.

men out of them, and to send to Antioche vwith Paul and Barnabas, Iudas, vvhovvas surnamed Barsabas, and Silas, cheef men among the brethren, <sup>23</sup> vwriting by their handes.

The Apostles and Auncients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia, greeting. <sup>24</sup> Because vve haue heard that certaine going forth from vs, haue troubled you vwith vvordes, subuerting your soules, to vvhom vve gaue no commaundement: <sup>25</sup> It hath pleased vs being gathered in one, to chose out men and to send them vnto you vwith our dearest Barnabas and Paul, <sup>26</sup> men that haue giuen their liues for the name of our Lord IESUS CHRIST: <sup>27</sup> Vve haue sent therefore Iudas and Silas, vvho them selues also vvil in vvordes report vnto you the same things. <sup>28</sup> For it hath seemed good to the holy Ghost and to us, to lay no further burden vpon you then these necessarie things: <sup>29</sup> that you abstayne from the things imolated to Idols, and bloud, and that vvich is strangled, and fornication, from the vvich things keeping your selues, you shal doe vvell. Fare ye vvel.

<sup>30</sup> They therefore being dismissed vvent dovnto to Antioche: and gathering the multitude, deliuered the epistle. <sup>31</sup> Vvvhvhen they had read, they reioyced vpon the consolation: <sup>32</sup> but Iudas and Silas, them selues also being prophetes, vwith many vvordes comforted the brethren, and confirmed them. <sup>33</sup> And hauing spent some time there, they vvere vwith peace dimissed of the brethren vnto them that had sent them. <sup>34</sup> But it seemed good vnto Silas to remaine there: and Iudas departed alone: <sup>35</sup> And Paul and Barnabas taried at Antioche, teaching and euangelizing vwith many others the vvord of our Lord.

<sup>36</sup> And after certayne daies, Paul said to Barnabas, Let vs returne and visite our

## AUTHORISED—1611.

company to Antioch, with Paul and Barnabas: *namely*, Iudas surnamed Barsabas, and Silas, chiefe men among the brethren, <sup>23</sup> And wrote letters by them after this maner, The Apostles and Elders, and brethren, send greeting vnto the brethren, which are of the Gentiles in Antioch, and Syria, and Cilicia. <sup>24</sup> Forasmuch as we haue heard, that certaine which went out from vs, haue troubled you with wordes, subuerting your soules, saying, Ye must be circumcised, and keepe the Law, to whom we gaue no such commandement: <sup>25</sup> It seemed good vnto vs, being assembled with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul, <sup>26</sup> Men that haue hazarded their liues for the Name of our Lord Iesus Christ. <sup>27</sup> We haue sent therefore Iudas and Silas, who shall also tell you the same things by mouth. <sup>28</sup> For it seemed good to the holy Ghost, and to vs, to lay vpon you no greater burden then these necessarie things; <sup>29</sup> That ye abstaine from meates offered to idoles, and from blood, and from things strangled, and from fornication: from which if ye keepe your selues, yee shall doe well. Fare ye well.

<sup>30</sup> So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they deliuered the Epistle. <sup>31</sup> Which when they had read, they reioyced for the consolation. <sup>32</sup> And Iudas and Silas, being Prophetes also themselves, exhorted the brethren with many wordes, and confirmed them: <sup>33</sup> And after they had taried there a space, they were let goe in peace from the brethren vnto the Apostles. <sup>34</sup> Notwithstanding it pleased Silas to abide there still. <sup>35</sup> Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

<sup>36</sup> And some daies after, Paul said vnto Barnabas, Let vs go againe and visit our

‘ ἐπισκεψόμεθα τοὺς ἀδελφοὺς <sup>37</sup> κατὰ πᾶσαν πόλιν, ἐν αἷς καταγγέλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι.’ <sup>37</sup> Βαρνάβας δὲ ἐβουλεύσατο | συμπαραλαβεῖν <sup>38</sup> καὶ | Ἰωάννην τὸν καλούμενον Μάρκον· <sup>38</sup> Παῦλος δὲ ἠξίου, τὸν ἀποστάτα ἀπ’ αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. <sup>39</sup> ἐγένετο οὖν παροξυσμὸς, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ’ ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· <sup>40</sup> Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ <sup>b</sup> Θεοῦ | ὑπὸ τῶν ἀδελφῶν. <sup>41</sup> διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

XVI. <sup>c</sup> Κατήχησε δὲ | εἰς Δέρβην καὶ Λύστραν καὶ Ἰδοῦ, μαθητῆς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς <sup>d</sup> Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος· <sup>e</sup> ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. <sup>f</sup> τοῦτον ἠθέλησεν ὁ Παῦλος σὺν

<sup>37</sup> Rec. + ἡμῶν.

<sup>38</sup> Alex. ἰβούλετο.

<sup>39</sup> Rec. τὸν.

<sup>b</sup> Alex. Κυρίου.

<sup>c</sup> Alex. Κατήχησε ζὶ καὶ.

<sup>d</sup> Rec. + τινος.

<sup>e</sup> Alex. ὄτι Ἑλληψ

ὁ πατὴρ αὐτοῦ ὑπήρχεν.

## WICLIFF—1380.

we han prechid the worde of the lord; hou thei han hem, <sup>37</sup> and barnabas wolde take with hym ioun: that is named markus, <sup>38</sup> but poul prechid him, that he that departid fro hem fro familie and wenten not with hem in to the werk schulde not be resceved, <sup>39</sup> ⁊ dissencion was made so that thei departiden atwynny, and barnabas took mark: and cam bi boot to cypre; <sup>40</sup> and poule chees silas, and wente froth to the briterhen and was bitakun to the grace of god; <sup>41</sup> and he wente bi sirie and cilice and confermede the chirche commanding to kepe the heestis of apostis and elder men.

16. AND he cam in to derben and listram, and lo a disciple was there; by name tymothe the sone of a iewesse cristen and of the fadir hethen; <sup>2</sup> and briteren that werun in listris and yconeyr; zildiden good witnessynge to him; <sup>3</sup> ⁊ poule wolde that this man schulde go forth with him; ⁊ he took ⁊ circumcised hym for iewis that werun in the pacis; for alle wisten that his fadir was hethen; <sup>4</sup> whanne thei passiden bi citees: thei bitokun to hem to kepe the techynis that werun demed of apostis; and elder men; that werun at ierusalem; <sup>5</sup> and the chirehis werun confermed in feith and enreseden in noumbre eche day.

<sup>6</sup> and thei passiden frigie, and the cuntre of galathie: and werun forbedun of the holi goost to speke the word of god in asia; <sup>7</sup> and whanne thei camen in to mysie thei aspiden to go in to bethany, and the spirit of ihesus suffrid not hem; <sup>8</sup> but whanne thei hadden passid [bi] mysie, thei camen down to troade; <sup>9</sup> and a vision bi nygt was schewed to poul; but a man of macedony that stood ⁊ prechide hym and seide; go thou in to macedony and helpe us; <sup>10</sup> and as he hadde sey the vision anon we sougten to go forth in

## TYNDALE—1534.

visite our brethen in euery cite where we have shewed the worde of the Lorde; and se how they do. <sup>37</sup> And Barnabas gave counsell to take with them Iohn; called also Marke. <sup>38</sup> But Paul thought it not mete to take him vnto their company whiche departed from them at Pamphylia; and went not with them to the worke. <sup>39</sup> And the dissencion was so sharpe bitwene them; that they departed a sunder one from the other: so that Barnabas toke Marke and sayled vnto Cyper. <sup>40</sup> And Paul chose Sylas and departed delyvered of the brethen vnto the grace of god. <sup>41</sup> And he went thorow alle Cyria and Cilicia; stablissynge the congregacions.

16. THEN came he to Derba and to Lystra. And beholde a certayne disciple was there named Timotheus; a womans sonne which was a Iewas and beleved; but his father was a Greke. <sup>2</sup> Of whom reported well, the brethren of Lystra and of Iconium. <sup>3</sup> The same Paul wolde that he shuld goo forth with him; and toke and circumcised him because of the Iewes which were in those quarters: for they knewe all that his father was a Greke. <sup>4</sup> As they went thorow the cities; they delyvered them the decrees for to kepe; ordeyned of the Apostles and elders which were at Ierusalem. <sup>5</sup> And so were the congregacions stablissed in the fayth; and increased in noumbre dayly.

<sup>6</sup> When they had gone thorow out Phrigia; and the region of Galacia; and were forbydden of the holy goost to preach the worde in Asia; <sup>7</sup> they came to Mysia; and sought to go into Bethynia. But the sprete soffered them not. <sup>8</sup> Then they went over Mysia; and cam downe to Troada. <sup>9</sup> And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him sayinge: come into Macedonia and helpe vs. <sup>10</sup> After he had sene the vision; immediately we prepared

## CRANMER—1539.

visyte our brethen in euery cite where we haue shewed the worde of the Lord; and se how they do. <sup>37</sup> And Barnabas gaue counsell to take wyth them Iohn, whose syrnyme was Marke. <sup>38</sup> But Paul wolde not take him vnto their company which departed from them at Pamphilia; and went not with them to the worke. <sup>39</sup> And the contencion was so sharpe betweene them: that they departed asunder one from the other and so Barnabas toke Marke, and sayled vnto Cyper. <sup>40</sup> And Paul chose Sylas, and departed, beinge committed of the brethen vnto the grace of God. <sup>41</sup> And he went thorow Cyria and Cylicia, stablissinge the congregacions: (*commaunding to kepe the preceptes of the Apostles and elders*)

16. THEN cam he to Derba and to Lystra, And beholde, a certayne discypule was there named Timotheus, a womans sonne, which was a Iewesse and beleued; but his father was a Greke. <sup>2</sup> Of whom reported well the brethren that were at Lystra and Iconium. <sup>3</sup> Him wolde Paul that he shuld go forth wyth him, and toke and circumcised him, because of the Iewes which were in those quarters: for they knewe all, that his father was a Greke. <sup>4</sup> As they went thorow the ctyties, they deliuered them the decrees for to kepe, that were ordeyned of the Apostles and elders, which were at Ierusalem. <sup>5</sup> And so were the congregacions stablissed in the fayth, and increased in noumbre dayly.

<sup>6</sup> When they had gone thorow out Phrigia, and the region of Galacia, and were forbydden of the holi goost to preach the worde in Asia, <sup>7</sup> they came to Mysya, and sought to go into Bethynia. But the sprete soffred them not. <sup>8</sup> But when they had gone thorow Mysia, they came downe to Troada. <sup>9</sup> And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him, saying: come into Macedonia, and helpe vs. <sup>10</sup> After he had sene the vision, immediately we

ἀσπασθη αυανδρ.

zildiden, yielded, or, gave.

heestis, commands.

wisten, knew.

demed, judged.

αὐτῷ ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἠδεδισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν. |  
 ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. ὁ αὖ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσειον τῷ ἀριθμῷ καθ' ἡμέραν. ὁ δὲ διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἔλθόντες κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα Ἰησοῦ. | παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα. ὁ δὲ ὄραμα διὰ τῆς νυκτὸς ὄφθη τῷ Παύλῳ· ἄνθρωπος τις ἦν Μακεδὼν ἐστὼς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβάς εἰς Μακεδονίαν, βοήθησον ἡμῖν. ὁ δὲ τὸ ὄραμα εἶδεν, εὐθέως

/ Alex. = τῶν.

/ Alex. Διηλθόντες.

/ Alex. = τῆν.

/ Alex. + ἔτι.

/ Rec. κατὰ.

/ Rec. = Ἰησοῦ.

/ Alex. s. + καὶ s. + κατὰ πρόσωπον αὐτοῦ.

## GENEVA — 1557.

and visit our brethern in euery cite, where we haue shewed the worde of the Lord, and se how they do.

<sup>37</sup> And Barnabas gaue counsel to take with them Iohn, called Marke. <sup>38</sup> But Paul thought it not mete to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke. <sup>39</sup> And then was their angre so sharpe, that they departed a sunder one from the other: so that Barnabas toke Marke, and sayled vnto Cyprus. <sup>40</sup> And Paul chose Silas and departed, beyng commended of the brethern vnto the grace of God. <sup>41</sup> And he went through Syria and Cilicia, stablissing the Churches.

16. THEN came he to Derbe and to Lystra: and beholde, a certaine disciple was there named Timotheus, a womans sonne, which was a Iewe and beleued, but his father was a Greke. <sup>2</sup> Of whom reported wel the brethern of Lystra and of Iconium. <sup>3</sup> Paul wolde that he shulde go forth with him, and toke and circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Greke. <sup>4</sup> As they went through the cities, they deliuered them the decrees for to kepe, ordeined of the Apostles, and Elders, which were at Ierusalem. <sup>5</sup> And so were the Churches stablissed in the faith, and increased in nombre dayly.

<sup>6</sup> When they had gone through out Phrygia, and the region of Galacia, and were forbydden of the holy Gost to preach the worde in Asia. <sup>7</sup> They came to Mysia, and sought to go into Bithynia: but the Sprite suffred them not. <sup>8</sup> Then they went ouer Mysia, and came doune to Troas. <sup>9</sup> And a vision appeared to Paul in the nyght. There stode a man of Macedonia, and prayed him, saying, Come in to Macedonia, and helpe vs. <sup>10</sup> After he had sene the vision, immediatly we prepared

## RHEIMS — 1582.

brethren in al cities vvherein vve haue preached the vword of our Lord, hovv they doe. <sup>37</sup> And Barnabas vvwould haue taken vwith them Iohn also that vvas surnamed Marke. <sup>38</sup> But Paul desired that he (as vvhó had departed from them out of Pamphylia, and had not gone vwith them to the vvorke) might not be receiued. <sup>39</sup> And there rose a dissention, so that they departed one from an other, and that Barnabas in deede taking Marke sailed to Cyprus. <sup>40</sup> But Paul chosing Silas departed, being deuiered of the brethern to the grace of God. <sup>41</sup> And he vvalked through Syria and Cilicia, confirming the Churches: commaunding them to keepe the præcepts of the Apostles and the Auncients.

16. AND he came to Derbé and Lys-tra. And behold, there vvas a certaine disciple there named Timothee, the sonne of a vviuoid vvwoman that beleued, of a father a Gentile. <sup>2</sup> To this man the brethern that vvere in Lystra and Iconium, gaue a good testimonie. <sup>3</sup> Him Paul vvwould haue to goe forth vwith him: and taking him he circumcised him because of the Iewes that vvere in those places. For they al knew that his father vvas a Gentile.

<sup>4</sup> And vvhén they passed through the cities, they deliuered vnto them to keepe the decrees that vvere decreed of the Apostles and Auncients which were at Hierusalem. <sup>5</sup> And the Churches vvere confirmed in faith, and did abound in nombre daily.

<sup>6</sup> And passing through Phrygia and the countrie of Galatia, they vvere forbidden by the holy Ghost to preach the vword in Asia. <sup>7</sup> And vvhén they vvere come into Mysia, they attempted to goe into Bithynia: and the Spirit of Iesus permitted them not.

<sup>8</sup> And vvhén they had passed through Mysia, they vvent douvne to Troas: <sup>9</sup> and a vision by night vvas shewed to Paul: There vvas a certaine man of Maccédonia standing and beseeching him, and saying, passe into Maccédonia, and helpe vs. <sup>10</sup> And as soone as he had sene the vision,

## AUTHORISED — 1611.

brethren, in euery cite where we haue preached the word of the Lord, and see how they doe. <sup>37</sup> And Barnabas determined to take with them Iohn, whose surname was Marke. <sup>38</sup> But Paul thought not good to take him with them; who departed from them from Pamphylia, and went not with them to the worke. <sup>39</sup> And the contention was so sharpe betwene them, that they departed asunder one from the other: and so Barnabas took Marke, and sailed vnto Cyprus. <sup>40</sup> And Paul chose Silas, and departed, being recommended by the brethern vnto the grace of God. <sup>41</sup> And he went thorow Syria and Cilicia, confirming the Churches.

16. THEN came hee to Derbe, and Lystra: and behold, a certain disciple was there, named Timotheus, the sonne of a certain woman which was a Ieweess, and beleued; but his father was a Greeke: <sup>2</sup> Which was well reported of by the brethern that were at Lystra and Iconium. <sup>3</sup> Him would Paul haue to goe forth with him, and tooke, and circumcised him, because of the Iewes which were in those quarters: for they knew all, that his father was a Greeke. <sup>4</sup> And as they went through the cities, they deliuered them the decrees for to keepe, that were ordeined of the Apostles and Elders, which were at Hierusalem. <sup>5</sup> And so were the Churches established in the faith, and increased in nombre daily. <sup>6</sup> Now when they had gone thorowout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia, <sup>7</sup> After they were come to Mysia, they assayed to goe into Bithynia: but the Spirit suffered him not. <sup>8</sup> And they passing by Mysia, came doune to Troas. <sup>9</sup> And a vision appeared to Paul in the nyght: There stode a man of Macedonia, and prayed him, saying, Come ouer into Macedonia, and helpe vs. <sup>10</sup> And after he had sene the vision, immediatly

ἐζητήσαμεν ἐξελεθῆν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Ἕ Κύριος| εὐαγγελισασθαι αὐτούς. <sup>11</sup> Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθύδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, <sup>12</sup> ἐκεῖθεν τε| εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος ἧ τῆς| Μακεδονίας πόλις κολώνια. Ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς· <sup>13</sup> τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλομεν ἔξω τῆς ἰ πόλεως| παρὰ ποταμὸν, οὗ ἔνομιζετο| ἵ προσευχῇ| εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξί. <sup>14</sup> Καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν·| ἧς ὁ Κύριος δίδνοιξε τὴν καρδίαν, προσέχειν τοῖς λαοιμένοις ὑπὸ τοῦ Παύλου. <sup>15</sup> ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Ἐὶ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μένυατε· καὶ παρεβιάσατο ἡμᾶς. <sup>16</sup> Ἐγένετο δὲ

\* Alex. Θεός.

° Alex. ἐκεῖθεν.

ῥ Alex. = τῆς.

ῖ Alex. πύλη.

ῗ Alex. ἐνομιζομεν.

## WICLIF—1380.

to macedony, t verun made certeyn that god hadde clepid us to preche to hem; <sup>11</sup> ⁊ ⁊e zeden bi schip fro troade and comen to samatracia with streizte cours; and the day sayunge to neapolis; <sup>12</sup> and fro thennes to philippis that is the first part of macedony, the citee colony;

and werun in this citee summe daies; and spakun to gidre; <sup>13</sup> and in the day of sabotis we wenten forth with out the zate bisidis the flood where preier semed to be; and we saten and spakun to wymmen that comen to gidre; <sup>14</sup> and a womman hidda bi name a purpusses of the citee of tiatiens; worshipinge god herde; whos herte the lord opened; to zue tent to thes thingis that weren seid of poul; <sup>15</sup> ⁊ whanne sche was baptisid, and hir hous; sche preied and seide; if ⁊e han demed that I am feithful to the lord; entre ⁊e in to my hous and dwelle; and sche constrayned us;

<sup>16</sup> and it was don; whanne we zeden to preier; that a damysel that hadde a spirit of dyuynacioun mette us whiche ⁊af grete wynnunge to her lordis in dyuynunge; <sup>17</sup> this sued poul and us; and cried and seide; these men ben seruauntis of the hig god that tellen to zou the way of helthe; <sup>18</sup> and this sche dide in many daies; and poul sorowid and turned and seide to the spirit; I comaunde thee in the name of ihesu crist that thou go out of hir; and he wente out in the same our; <sup>19</sup> and the lordis of hir sizen that the hope of hir wynnunge wente away, and thei tokun poul and silas and ledden in to the doom place to the princis; <sup>20</sup> and thei brougten hem to the magistratis; and seiden; thes men distrahlen oore citee; for thei ben iewis; <sup>21</sup> and schewen a custum, which it is not leuful to us to reseceue nether do;

clepid, called. zeden, went. sayunge, following. purpuss, dealer in purple. zeu, give, tent, attention. demed, judged. sued, followed. doom, judgment.

## TYNDALE—1534.

to go into Macedonia, certified that the lord had called vs for to preach the gospell vnto them. <sup>11</sup> Then lousd we forth from Troada; and with a straight course came to Samothracia; and the nexte daye to Neapolim; <sup>12</sup> and from thence to Philippos; which is the chefest cite in the partes of Macedonia; and a fre cite.

We were in that cite abydyng a certayne dayes. <sup>13</sup> And on the saboth dayes we went out of the cite besydes a ryver where men were wont to praye; and we sate doune and spake vnto the wemen which resorted thither. <sup>14</sup> And a certayne woman named Lydia; a seller of purple; of the cite of Thyatira; which worshipped God; gave vs audience. Whose hert the Lorde opened that she attended vnto the thinges which Paul spake. <sup>15</sup> When she was baptised and her householde; she besought vs sayinge; Yf ye thinke that I beleue on the Lorde; come into my house; and abyde there. And she constrayned vs.

<sup>16</sup> And it fortunad as we went to prayer; a certayn damsell possessed with a sprete that prophesied met vs; which brought her master and mastres moche vantage with prophesyinge. <sup>17</sup> The same folowed Paul and vs and cryed sayinge; these men are the seruautes of the most hye God; which shewe vnto vs the waye of saluacion. <sup>18</sup> And this dyd she many dayes. But Paul not content; turned about and sayd to the sprete; I comaunde the in the name of Iesu Christ; that thou come out of her. And he came out the same houre.

<sup>19</sup> And when her master and mastres sawe that the hope of their gaines was gone; they caught Paul and Syllas; and drue them into the market place vnto the rulars; <sup>20</sup> and brought them to the officers sayinge; These men trouble oore cite; which are Iewes; <sup>21</sup> and preache ordinaunces; which are not laulful for vs to

## CRANMER—1539.

prepared to go into Macedonia, being certified that the Lord had called vs, for to preach the gospell vnto them. <sup>11</sup> When we losed forth then from Troada, we came with astraye course to Samothracia, and the nexte daye to Neapolim, <sup>12</sup> and from thence to Philippos, which his the chefe cite in the partes of Macedonia, and a fre cite.

We were in that cite abyding certayne dayes. <sup>13</sup> And on the Saboth dayes we went out of the cite besydes a ryver, where men were wont to praye. And we sate doune, and spake vnto the wemen which resorted thither. <sup>14</sup> And a certayne woman (named Lydia) a seller of purple, of the cite of Thyatira, which worshipped God, gaue vs audience. Whose hert the Lorde opened, that she attended vnto the thynges, which Paul spake. <sup>15</sup> When she was baptised, and her householde, she besought vs, sayinge; If ye thincke that I beleue on the Lord, come into my house, and abyde there. And she constrayned vs.

<sup>16</sup> And it fortunad as we went to prayer, a certayn damsell possessed with a sprete that prophesied, met vs, which brought her master and mastres moche vantage with Prophesyinge. <sup>17</sup> The same folowed Paul and vs, and cryed, sayinge; these men are the seruautes of the most hye God, which shew vnto vs the waye of saluacyon. <sup>18</sup> And thys dyd she many dayes. But Paul not content, turned about, and sayde to the sprete. I comaunde the in the name of Iesu Christ, that thou come out of her. And he came out the same houre.

<sup>19</sup> And when her master and mastres sawe that the hope of their gaines was gone, they caught Paul and Syllas, and drue them into the market place vnto the rulars, <sup>20</sup> and brought them to the officers, sayinge; These men trouble oore cite; seinge they are Iewes, <sup>21</sup> and preach ordinaunces, which are not laulful for vs to

πορευομένων ἡμῶν εἰς τὴν προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος | ἀπαντῆσαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρέιχε τοῖς κυρίοις αὐτῆς, μαντευομένη. <sup>17</sup> αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα, ‘Οὔτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.’ <sup>18</sup> Τούτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, ‘Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ’ αὐτῆς.’ Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. <sup>19</sup> Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. <sup>20</sup> καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, ‘Οὔτοι οἱ ἄνθρωποι ἐκταράσσουσι ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες.’ <sup>21</sup> καὶ καταγγέλλουσιν ἔθῃ ἃ οὐκ ἔξοστι ἡμῖν παραδέχασθαι οὐδὲ

<sup>17</sup> Alex. προσευχῆν.<sup>18</sup> Alex. ἤουστν.<sup>19</sup> Rec. = τήν.<sup>20</sup> Alex. Πύθωνα.<sup>21</sup> Rec. ἰμῖν.

## GENEVA — 1557.

to go in to Macedonia, being certified that the Lord had called vs for to preach the Gospel vnto them. <sup>11</sup> Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis.

<sup>12</sup> And from thence to Philippi, which is the chief cite in the partes of Macedonia, and whose inhabitants came from Rome to dwell there. we were in that cite abiding certayne dayes. <sup>13</sup> And on the Sabbath day, we went out of the cite, besydes a ryuer, where they were wont to pray: and we sate doune, and spake vnto the women, which resorted thither. <sup>14</sup> And a certayne woman named Lydia a seller of purple, in the cite of the Thyatirians, which worshipped God, gaue vs audience: whose heart the Lord opened, that she attended vnto the thinges, which Paul spake.

<sup>15</sup> When she was baptized, and her householde, she besoght vs saying, If ye thinke that I beleue on the Lord, come into my house, and abide there, and she constrained vs. <sup>16</sup> And thus as we went to prayer, a certain mayde possessed with a sprite of diuination, met vs, which gate her masters muche vantage with diuining. <sup>17</sup> The same folowed Paul and vs, and cried, saying, These men are the seruantes of the most hye God, which shewe vnto vs the way of saluation. <sup>18</sup> And this dyd she many dayes: but Paul not content, turned about, and sayd to the sprite, I commaunde thee in the Name of Iesus Christe, that thou come out of her. and he came out the same houre. <sup>19</sup> And when her masters sawe that the hope of their gayne was gone, they caught Paul and Silas, and drue them into the market place, vnto the magistrats,

<sup>20</sup> And broght them to the Rulers, saying, These men which are Iewes trouble our cite. <sup>21</sup> And preache ordinances, which are not laulful for vs to receaue, nether to

## RHEIMS — 1582.

forthwith vve sought to goe into Macedonia, being assured that God had called vs to euangelize to them. <sup>11</sup> And sailing from Troas, vve came vwith a straight course to Samothracia, and the day folowing to Neapolis:

<sup>12</sup> and from thence to Philippi, vvhich is the first cite of the part of Macedonia, a colônia. And vve were in this cite certayne daies, abiding. <sup>13</sup> And vpon the day of the Sabbathos, vve went forth vwithout the gate beside a riuier, vvhether it seemed that there vvas praier: and sitting vve spake to the vvomen that vvere assembled. <sup>14</sup> And a certayne vvoman named Lydia, a seller of purple of the cite of the Thyatirians, one that vvorshipped God, did heare: vvwhose hart our Lord opened to attend to those thinges vvvhich vvve said of Paul. <sup>15</sup> And vvhen she vvas baptized, and her house, she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter in unto my house, and tarie. And she constrained vs. <sup>16</sup> And it came to passe as vve went to praier, a certayne vvwenche hauing a Pythonical spirit, mette vs, that brought great gain to her maisters by diuining. <sup>17</sup> This same folowing Paul and vs, cried saying, These men are the seruants of the high God, vvvhich preach vnto you the vvay of saluation.

<sup>18</sup> And this she did many daies. And Paul being sorie, and turning, said to the spirit, I commaund thee in the name of ISSVS CHRIST to goe out from her. And he vvvent out the same houre. <sup>19</sup> But her maisters seeing that the hope of their gain vvas gone, apprehending Paul and Silas, broght them into the market place to the Princes: <sup>20</sup> and presenting them to the magistrats, they said, These men trouble our cite, being Iewes: <sup>21</sup> and they preach a fashion vvvhich it is not

## AUTHORISED—1611.

we endeouored to goe into Macedonia, assuredly gathering, that the Lord had called vs for to preach the Gospel vnto them. <sup>11</sup> Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis: <sup>12</sup> And from thence to Philippi, which is the chiefie cite of that part of Macedonia, and a Colony: and we were in that cite abiding certayne dayes. <sup>13</sup> And on the Sabbath we went out of the cite by a riuier side, where prayer was wont to be made, and we sate doune, and spake vnto the women which resorted thither.

<sup>14</sup> And a certaine woman named Lydia, a seller of purple, of the cite of Thyatira, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the thinges which were spoken of Paul. <sup>15</sup> And when she was baptized, and her household, she besougnt vs, saying, If ye haue iudged me to be faithfull to the Lord, come into my house, and abide there. And she constrained vs.

<sup>16</sup> And it came to passe, as we went to prayer, a certaine Damoussell possessed with a spirit of  $\beta$  diuination, met vs: which brought her masters much gain by soothsaying. <sup>17</sup> The same folowed Paul and vs, and cried, saying, These men are the seruants of the most hie God, which shew vnto vs the way of saluation.

<sup>18</sup> And this dyd she many dayes: but Paul being grieued, turned and said to the spirit, I commaund thee in the name of Iesus Christ, to come out of her. And he came out the same houre.

<sup>19</sup> And when her masters sawe that the hope of their gaines was gone, they caught Paul and Silas, and drew them vnto the market place, vnto the rulers, <sup>20</sup> And broght them to the magistrats, saying, These men being Iewes, doe exceedingly trouble our cite, <sup>21</sup> And teach customes which are not lawfull for vs to receiue,

‘ ποιεῖν, Ῥωμαίοις οὐσι. ’ <sup>22</sup> Καὶ συνεπέστη ὁ ὄχλος κατ’ αὐτῶν, καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἰμάτια, ἐκέλευον ῥαβδίσειν <sup>23</sup> πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι, ἀσφαλῶς τηρεῖν αὐτούς. <sup>24</sup> ὃς παραγγελίαν τοιαύτην ἔειληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. <sup>25</sup> Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον τὸν Θεόν ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. <sup>26</sup> ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου ἀνερόχθησάν <sup>a</sup> τε | παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. <sup>27</sup> ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἐμελλεν ἑαυτὸν ἀναεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμούς. <sup>28</sup> ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων, ‘ Μὴδὲν πράξῃς

<sup>a</sup> Alex. λαβῶν.

<sup>a</sup> Alex. ἴ.

## WICLIF—1380.

sithen we ben romayns, <sup>22</sup> and the puple and magistratis rannen agens hem: and whanne thei hadden to rent the cootis of hem, thei comaundiden hem to be betun with zordis, <sup>23</sup> and whanne thei hadden zoun to hem many woundis: thei senten hem in to prison, and comaundiden to the keper: that he schulde kepe hem diligentli, <sup>24</sup> ⁊ whanne he hadde take suche a presepe he putte hem in to the ynnere prison ⁊ streyned the feet of hem in a tree,

<sup>25</sup> and at mydnyght poul and silas, worschipiden and heriden god, and thei that werun in kepynge herden hem, <sup>26</sup> and sudeynli a greet erthemonyng was made, so that the foundementis of the prison werun moned, and anon alle the doris werun opened and the boondis of alle werun loosid, <sup>27</sup> and the keper of the prison was wakid, and sij the zatis of the prison opened: and with a swerd drawun out he wolde haue slawe hym self, and gessid that the men that werun bounden hadden fledde, <sup>28</sup> but poul cried with a greet vois and seide, do thou no harme to thy self for alle we ben here, <sup>29</sup> and he axid list and entrid: and tremblid, and fille down to poul and to silas at her feet, <sup>30</sup> and he brozhte hem withouth: and seide lordis what bihoueth me to do: that I be made saaf? <sup>31</sup> and thei seiden, bileue thou in the lord ihesus, and thou schalt be saaf and thin hous, <sup>32</sup> and thei spakun to hym the word of the lord: with alle that werun in his hous, <sup>33</sup> and he took hem in the ilke our of the nyght: and waischide her woundis, and he was baptisid and alle his hous anon, <sup>34</sup> and whanne he hadde ledde hem in to his hous: he settid to hem a boord, and he was glad with alle his hous: and biloued to god,

<sup>35</sup> and whanne day was com, the magistratis senten cachepollis and seiden, deluyer thou tho men, <sup>36</sup> and the keper of the prison tolde these wordis to poul that the magistratis hath sente that se be

## TYNDALE—1534.

receave, nether to obserue, seinge we are Romayns. <sup>22</sup> And the people ranne on them, and the officers rent their clothes, and comaunded them to be beaten with roddes. <sup>23</sup> And when they had beaten them sore, they cast them into prison, comaundynge the iayler to kepe them surely. <sup>24</sup> Which iayler when he had receaved suche comaundment, thrust them into the ynnere prison, and made their fete fast in the stockes.

<sup>25</sup> At mydnyght Paul and Sylas prayed, and lauded God. And the prisoners hearded them. <sup>26</sup> And sodenly ther was a greate erth quake, so that the foundation of the prison was shaken, and by and by all the dores opened, and every mannes bondes werun loosid. <sup>27</sup> When the keper of the prison waked out of his skepe and sawe the prison dores open, he drue out his swerde, and wolde have kylled him self, supposynge the prisoners had bene fledde. <sup>28</sup> But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme, for we are all here.

<sup>29</sup> Then he called for a lyght and sprange in, and came tremblyng, and fell downe before Paul and Sylas, <sup>30</sup> and brought them out and sayde: Syrs, what must I do to be saved? <sup>31</sup> And they sayde: beleue on the Lorde Iesus, and thou shalt be saved and thy housholde. <sup>32</sup> And they preached vnto him the worde of the Lorde, and to all that were in his housse. <sup>33</sup> And he toke them the same houre of the nyght and washed their woundes, and was baptised with all that belonged vnto him straight waye. <sup>34</sup> When he had brought them into his housse, he set meate before them, and ioyed that he with all his housholde, beleued on God.

<sup>35</sup> And when it was daye, the officers sent the ministres sayinge: Let those men go. <sup>36</sup> The keper of the prison tolde this sayinge to Paul: the officers haue sent worde to losse you. Now therefore

## CRANMER—1539.

receave, nether to obserue, seinge we are Romayns. <sup>22</sup> And the people ranne against them, and the officers rent their clothes, and comaunded them to be beaten with roddes. <sup>23</sup> And when they had beaten them sore, they cast them into prison, comaundynge the iayler of the prison to kepe them diligentli. <sup>24</sup> Which when he had receaved such comaundement, thrust them into the ynnere prison, and made their fete fast in the stockes.

<sup>25</sup> At mydnyght Paul and Sylas prayed, and lauded God. And the prisoners hearded them. <sup>26</sup> And sodenly ther was a greate erthquake, so that the foundation of the prison was shaken, and immediatly all the dores opened and every mannes bandes werun loosid. <sup>27</sup> When the keper of the prison waked out of his slepe and sawe the prison dores open, he drue out his swerde, and wolde haue kylled him self, supposynge that the prisoners had bene fledde. <sup>28</sup> But Paul cried with a lowde voyce, saying: do thy selfe no harme, for we are all here. <sup>29</sup> Then he called for a lyght and sprange in, and cam tremblyng vnto Paul, and fell downe at the fete of Paul and Sylas, <sup>30</sup> and brought them out, and sayde: Syrs what must I do to be samed. <sup>31</sup> And they sayde: beleue on the Lorde Iesus, and thou shalt be saued and thy housholde. <sup>32</sup> And they preached vnto him the worde of the Lorde, and to all that were in his house. <sup>33</sup> And he toke them the same houre of the nyght, and washed their woundes, and was baptised and all they of his household straight waye. <sup>34</sup> And when he had brought them into his house, he set meate before them, and ioyed that he with all his housholde, beleued on God.

<sup>35</sup> And when it was daye, the officers sent the ministers, saying: let those men go. <sup>36</sup> The keper of the prison tolde this sayinge to Paul: the officers haue sent worde to losse you. Now therefore, get you

<sup>a</sup> ppls. etc. etc. youn, green. heriden, praised.  
<sup>b</sup> etc. etc. that, or the same. cachepollis, butifa.

‘σεαυτῶ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε.’<sup>29</sup> Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλῳ·<sup>30</sup> καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη, ‘Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;’<sup>31</sup> Οἱ δὲ εἶπον, ‘Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν<sup>b</sup> Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.’<sup>32</sup> Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ | πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.<sup>33</sup> καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρήμα·<sup>34</sup> ἀναγαγόν τε αὐτοὺς εἰς τὸν οἶκον<sup>d</sup> αὐτοῦ, | παρέθηκε τράπεζαν, καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκῶς τῷ Θεῷ.<sup>35</sup> Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες· ‘Ἀπό-  
‘λυσον τοὺς ἀνθρώπους ἐκείνους.’<sup>36</sup> Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, ‘Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυθῆτε· νῦν

<sup>b</sup> Alex. = Χριστὸν.<sup>c</sup> Alex. σὺν.<sup>d</sup> Alex. = αὐτοῦ.

## GENEVA — 1557.

obscure, seeing we are Romans.<sup>22</sup> And the people together made an insurrection against them, and the Rulers rent their clothes, and commanded *them* to be beaten with rods.<sup>23</sup> And when they had beaten them sore, they cast *them* into prison, commanding the iaylor to kepe them surely.<sup>24</sup> Who hauing receaued suche commendation, thrust them into the yanner prison, and made their fete fast in the stocks.<sup>25</sup> And at midnight, Paul and Silas prayed, and praised God: and the prisonners heard them.

<sup>26</sup> And sodenly ther was a great erthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bandes were loosed.<sup>27</sup> When the keeper of the prison waked out of his slepe, and sawe the prison doores open, he drue out his sword and wolde haue kylled him selfe, supposing the prisoners had bene fled.<sup>28</sup> But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for we are all here.<sup>29</sup> Then he called for a light and sprang in and came trembling, and fel doune at the fete of Paul and Silas.<sup>30</sup> And brought them out, and sayd, Syrs, what must I do to be saued? <sup>31</sup> And they sayd, Beleue in the Lord Iesus Christe, and thou shalt be saued, and thy honsholde.<sup>32</sup> And they preached vnto him the worde of the Lord, and to all that were in his house.

<sup>33</sup> And he toke them the same houre of the night, and washed *their* woundes, and was baptized, with all that belonged vnto him, strayght way.<sup>34</sup> When he had brought them into his house, he set meat before them, and ioyed that he with all his householde beleued in God.<sup>35</sup> And when it was day, the Rulers sent the sergents, saying, Let those men goe.<sup>36</sup> The keeper of the prison tolde this saying to Paul, The Rulers *sayd* he, haue sent worde to lowse yow. now therefore get you hence,

## RHEIMS — 1582.

lavfulf for vs to receiue, nor doe, being Romanes.<sup>22</sup> And the people ranne against them: and the magistrates tearing their coates, commanded them to be beaten vvith rodde.<sup>23</sup> And vvhen they had laid many stripes vpon them, they did cast them into prison, commanding the keeper that he should keepe them diligently.

<sup>24</sup> Vvho vvhen he had receiued such commendation, cast them into the inner prison, and made their fetete fast in the stocks.<sup>25</sup> And at mid-night, Paul and Silas praying, did praise God. And they that vvere in prison, heard them.<sup>26</sup> But sodenly there vvvas made a great earthquake, so that the foundations of the prison vvere shaken. And forthvvith al the doores vvere opened: and the bands of al vvere loosed.<sup>27</sup> And the keeper of the prison vvoked out of his sleepe, and seeing the doores of the prison opened, drawing out his svvord, vvould haue killed him selfe, supposing that the prisoners had bene fled.<sup>28</sup> But Paul cried vvith a loud voyce, saying, Doe tyy selfe no harme, for vve are al here.<sup>29</sup> And calling for light, he vvvent in, and trembling fel dovvnne to Paul and Silas at their fetete: <sup>30</sup> and bringing them forth, he said, Maisters, vvhat must I doe that I may be saued? <sup>31</sup> But they said, Beleuee in our Lord IESVS: and thou shalt be saued and thy house.<sup>32</sup> And they preached the vvord of our Lord to him vvith al that vvere in his house.

<sup>33</sup> And he taking them in the same houre of the night, vvashed their vvoundes: and him self vvvas baptized and al his house incontinent.<sup>34</sup> And vvhen he had brought them into his ovvne house, he laid the table for them, and reioyced vvith al his house, beleeuing God.<sup>35</sup> And vvhen day vvvas come, the magistrates sent the sergents, saying, Let those men goe.<sup>36</sup> And the keeper of the prison tolde these vvordes to Paul, That the magistrates haue sent that you should be let goe. novv therefore

## AUTHORISED — 1611.

neither to observe, being Romanes.<sup>22</sup> And the multitude rose vp together against them, and the magistrates rent off their clothes, and commanded to beate them.

<sup>23</sup> And when they had layed many stripes vpon them, they cast them into prison, charging the Iaylor to keepe them safely.<sup>24</sup> Who hauing receiued such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

<sup>25</sup> And at midnight, Paul and Silas praied, and sang praises vnto God: and the prisonners heard them.<sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doores were opened, and euery ones bands were loosed.<sup>27</sup> And the keeper of the prison awaking out of his sleepe, and seeing the prison doores open, he drew out his sword, and would haue killed himselfe, supposing that the prisoners had bene fled.<sup>28</sup> But Paul cried with a loud voice, saying, Doe thy selfe no harme, for we are all here.<sup>29</sup> Then he called for a light, and sprang in, and came trembling, and fell downe before Paul and Silas,<sup>30</sup> And brought them out, and said, Syrs, what must I doe to be saued? <sup>31</sup> And they said, Beleuee on the Lord Iesus Christ, and thou shalt be saued, and thy house.<sup>32</sup> And they spake vnto him the word of the Lord, and to all that were in his house.<sup>33</sup> And hee tooke them the same houre of the night, and washed their stripes, and was baptized, he and al his, straightway.<sup>34</sup> And when he had brought them into his house, he set meat before them, and reioyced, beleeuing in God with all his house.<sup>35</sup> And when it was day, the Magistrates sent the Sergeants, saying, Let those men goe.<sup>36</sup> And the keeper of the prison tolde this saying to Paul, The Magistrates haue sent to let you goe: Now

‘ οὐν ἐξεληθόντες, πορεύεσθε ἐν εἰρήνῃ. ’<sup>37</sup> ‘ Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς, ‘ Δείραντες ἡμᾶς δημοσία, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γὰρ ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς| ἐξαγαγέτωσαν. ’<sup>38</sup> <sup>f</sup> Ἀνηγγείλαν| δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι, <sup>39</sup> καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων <sup>g</sup> ἐξελεθῆν| τῆς πολεως. <sup>40</sup> ἐξεληθόντες δὲ ἐκ τῆς φυλακῆς εἰσηλθον <sup>h</sup> πρὸς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτοὺς, καὶ ἐξήλθον.

XVII. Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν <sup>i</sup> ἡ συναγωγὴ τῶν Ἰουδαίων. <sup>2</sup> κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσηλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία <sup>k</sup> διελέγετο| αὐτοῖς ἀπὸ τῶν γραφῶν,

‘ Const. = ἡμᾶς.

f Alex. Ἀνηγγείλαν.

g Alex. ἀπηλθὶν ἀπό.

h Rec. εἰς.

i Alex. = ἡ

k Alex. s. εἰαλίχθη s. εἰαλίετο.

l Alex. πλιθός πολέ.

## WICLIFF — 1380.

deleyerid, now therfor go ye out : and go se in pees,<sup>37</sup> and poul seide to hem, thei senten us men of rome in to prisoun that werun betun openli and vndamped, and now preueth thei bringen us out? not so but comen thei hemself and deleyere us out,<sup>38</sup> and the cacchepolis teelden thes wordis to the magistratis, and thei dreden: for thei herden that thei werun romayns,<sup>39</sup> and thei camen and bisechiden hem, and thei brouzten hem out, and preiden that thei schulden go out of the citee,<sup>40</sup> and thei zeden out of prisoun and entriden to lidie  $\tau$  whanne thei sigen britheren: thei counfortiden hem and zeden forth.

17. AND whanne thei hadden passid by amphipolis, and appolonye thei camen to thessalonik, where was a synagoge of iewis. <sup>2</sup> and bi custum Poul entrid to hem:  $\tau$  bi thre sabotis he declarid to hem of scripturis: <sup>3</sup>  $\tau$  opened and schewid that it hiliofte crist to suffre: and rise agen from deeth;  $\tau$  that this is ihesus crist: whom I telle to zou; <sup>4</sup>  $\tau$  summe of hem bileueden and werun ioyned to poul and to silas; and a greet multitude of hethen men worshipid god and noble wymmen not a fewe;

<sup>5</sup> hut the iewis hadden enyue, and token of the comoun puple summe yuel men; and whanne thei hadden made a company thei moueden the citee; and thei camen to iasouns hous, and souzten hem to bringe forth among the puple;<sup>6</sup> and whanne thei founden hem not thei drowen iason, and summe britheren to the pryncis of the citee and crieden that thes it hen that mouen the world and hidir thei camen <sup>7</sup> whiche iason rescyued; and these alle doen agens the maundementis of the emperour and seien that ihesus is another kyng;<sup>8</sup> and thei moueden the puple and the pryncis of the citee heryunge thes

## TYNDALE — 1534.

get youe hence and goo in peace. <sup>37</sup> Then sayde Paul vnto them: they haue beaten vs openly vncondenpned, for all that we are Romayns; and haue cast vs into prison: and now wolde they sende vs awaye preuely? Naye not so; but let them come them selves and fet vs out. <sup>38</sup> When the ministres tolde these wordes vnto the officers, they feared when they hearde that they were Romayns; <sup>39</sup> and came and besought them; and brought them out; and desyred them to departe out of the cite. <sup>40</sup> And they went out of the prison and entred into the house of Lidian and when they had sene the brethern; they comforted them and departed.

17. AS they made their iorney thorow Amphipolis and Appolonia; they came to thessalonica where was a synagoge of the Jewes. <sup>2</sup> And Paul as his maner was; went in vnto them; and thre saboth dayes declared oute of the scripture vnto them; <sup>3</sup> openynge and allegynge that Christ must nedes haue suffred and rysen agayne from deeth; and that this Iesus was Christ; whom (sayde he) I preache to you. <sup>4</sup> And some of them beleved and came and accompanied with Paul and Sylas; also of the honourable Grekes a greate multitude; and of the chefe women; not a fewe.

<sup>5</sup> But the Jewes which beleved not; hatynge indignacion; toke vnto them evyll men which were vagabondes; and gadered a company; and set all the cite on a roore; and made assaute vnto the house of Iason; and sought to bringe them out to the people. <sup>6</sup> But when they founde them not; they drue Iason and certayne brethren vnto the heedes of the cite cryinge: these that trouble the worlde; are come hydder also; <sup>7</sup> which Iason hath receaved preuely. And these all do contrary to the elders of Cesar; affirmynge another kyng; one Iesus. <sup>8</sup> And they troubled the people and the officers of the cite when they hearde these thinges.

## CRANMER — 1539.

hence, and go in peace. <sup>37</sup> Then sayd Paul vnto them: they haue beaten vs openly vncondenpned, for all that we are Romayns, and haue cast vs into prison: and now wolde they sende vs awaye preuely? Naye Uerely, but let them come them selues, and fet vs out. <sup>38</sup> When the ministres tolde these wordes vnto the officers, they feared when they hearde, that they were Romaynes; <sup>39</sup> they cam and besought them; and brought them out, and desyred them, to departe out of the cytie. <sup>40</sup> And they went out of the prison, and entred into the house of Lidia, and when they had sene the brethern, they confortd them, and departed.

17. AS they made their iourney thorow Amphipolis: and Appolonia; they cam to thessalonica, where was a Synagoge of the Jewes. <sup>2</sup> And Paul (as his maner was) went in vnto them, and thre Sabbath dayes declared out of the scripture vnto them; <sup>3</sup> openynge and alleginge, that Christ must nedes haue suffred, and ryse agayne from deeth, and that this Iesus was Christ, whom (sayd he) I preach to you. <sup>4</sup> And some of them beleved, and cam and accompanied with Paul and Sylas, and of the deuoute Grekes a greate multitude, and of the chefe women, not a feawe.

<sup>5</sup> But the Jewes which beleued not, had indignacion and toke vnto them cyull men, which were vagabundes, and gathered a company, and set all the cytie on a roare, and made assaute vnto the house of Iason, and sought to brynge them out to the pccple. <sup>6</sup> And when they founde them not, they drue Iason, and certayne brethren vnto the heedes of the cite, cryinge: these that trouble the worlde, are come hyther also, <sup>7</sup> whom Iason hath receaved preuely. And these all do contrary to the decrees of Cesar, affirminge another kyng, one Iesus. <sup>8</sup> And they troubled the people, and the officers of the cytie, when they

i cacchepolis, hantif. j zeden, went. k yuel, evil.

<sup>3</sup> διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. <sup>4</sup> Καί τινες ἐξ αὐτῶν ἐπέισθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλα, τῶν τε σεβομένων Ἑλλήνων <sup>1</sup> πολὺ πλῆθος, | γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. <sup>5</sup> Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες | τῶν ἀγοραίων <sup>2</sup> τινὰς ἀνδρας | πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν. <sup>3</sup> ἐπιστάντες τε | τῇ οἰκίᾳ <sup>4</sup> Ἰάσονος, | ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. <sup>6</sup> μὴ εὑρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν, <sup>7</sup> οὐδ' ὑποδέδεκται Ἰάσων καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος <sup>8</sup> πράττουσι, | βασιλεία λέγοντες ἕτερον εἶναι, Ἰησοῦν. <sup>8</sup> Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας

<sup>3</sup> Rec. Ζηλωσαντες εἰ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι. Const. Προσλαβόμενοι εἰ οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες. Alex. Ζηλωσαντες εἰ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι. <sup>2</sup> Alex. ἀνδρας τινὰς. <sup>3</sup> Alex. καὶ ἐπιστάντες. <sup>4</sup> Alex. Ἰάσωος. <sup>5</sup> Alex. πρᾶσσουσι.

## GENEVA — 1557.

and go in peace. <sup>37</sup> Then said Paul vnto them, They haue beaten vs openly vncōdemned, for all that we are Romains, and haue cast vs into prison, and now wolde they send vs away preuely? nay verely: but let them come and fet vs out. <sup>38</sup> And the sergants tolde these wordes vnto the Rulers, who feared when they heard that they were Romains. <sup>39</sup> Then came they and prayed them, and broght them out, and desired them to departe out of the citie. <sup>40</sup> And they went out of the prison, and entred into the house of Lydia, and when they had sene the brethren, they comforted them, and departed.

17. AS they made their iorney through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagoge of the Iewes. <sup>2</sup> And Paul, as his maner was, went in vnto them, and thre Sabbath dayes disputed *with* them by the Scriptures, <sup>3</sup> Openyng, and allegyng, that Christ must needs haue suffered, and risen agayn from death: and this is Iesus Christ whom *said* he, I preach to you. <sup>4</sup> And some of them beleued, and ioyned in company with Paul and Silas: also of the Greeces that feared God a great multitude, and of the chiefe women, not a fewe.

<sup>5</sup> But the Iewes which beleued not, hauing indignation, toke vnto them certeyne vagabondes which were wicked felowes, and when they had assembled the people, they set all the citie on a rore, and made assaut against the house of Iason, and sought to bryng them out to the people. <sup>6</sup> But when they found them not, they drev Iason and certain brethren vnto the heades of the citie, crying, These are they which haue subuerted the state of the world and here they are, <sup>7</sup> Which Iason hath receaved: and these all doe contrary to the decrees of Cesar, affirming that there is another kyng, one Iesus. <sup>8</sup> And they troubled the people, and the Rulers of the citie, when they heard these things.

## RHEIMS — 1582.

departing, goe ye in peace. <sup>37</sup> But Paul said to them: in being vvhipped openly, vncōdemned, men that are Romanes, they haue cast vs into prison: and now do they send vs out secretly? Not so, but let them come, and let vs out them selues.

<sup>38</sup> And the sergants reported these wordes to the magistrates. And they vvere afraid hearing that they vvere Romanes: <sup>39</sup> and comming they besought them, and bringing them forth they desired them to depart out of the citie. <sup>40</sup> And going out of the prison, they entred in vnto Lydia: and hauing sene the brethren, they comforted them, and departed.

17. AND vven they had vvalked through Amphipolis and Apollonia, they came to Thessalonica, vvhere there vvas a synagoge of the Iewes. <sup>2</sup> And Paul according to his custome entred in vnto them, and three Sabboths he discoursed to them out of the Scriptures, <sup>3</sup> declaring and insinuating that it behoued CHRIST to suffer and to rise againe from the dead: and that this is IESVS CHRIST, vvhom I preach to you. <sup>4</sup> And certaine of them beleued, and vvere ioyned to Paul and Silas, and of the Gentiles that serued God a great multitude, and noble women not a few. <sup>5</sup> But the Iewes enuying, and taking vnto them of the rascal sort certayne naughtie men, and making a tumult stirred the citie: and besetting Iasons house, sought to bring them forth vnto the people. <sup>6</sup> And not finding them, they drev Iason and certaine brethren to the princes of the citie, crying, That these are they that stirre vp the vvorlde, and are come hither: <sup>7</sup> vvhom Iason hath receiued, and al these doe against the decrees of Cesar, saying that there is an other king, IESVS. <sup>8</sup> And they moued the people, and the princes of the citie hearing these

## AUTHORISED — 1611.

therefore depart, and goe in peace. <sup>37</sup> But Paul said vnto them, They haue beaten vs openly vncōdemned, being Romanes, and haue cast vs into prison, and now doe they thrust vs out priuily? Nay verely, but let them come themselues, and fetch vs out. <sup>38</sup> And the Sergeants tolde these words vnto the Magistrates: and they feared when they heard that they were Romanes. <sup>39</sup> And they came and besought them, and brought them out, and desired them to depart out of the citie. <sup>40</sup> And they went out of the prison, and entred into the house of Lydia, and when they had sene the brethren, they comforted them, and departed.

17. NOW when they had passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a synagoge of the Iewes. <sup>2</sup> And Paul, as his maner was, went in vnto them, and thre Sabbath dayes reasoned with them out of the Scriptures. <sup>3</sup> Opening and alleadging, that Christ must needs haue suffered and risen againe from the dead: and that this Iesus whom I preach vnto you, is Christ. <sup>4</sup> And some of them beleued, and commorated with Paul and Silas: and of the deuout Greeks a great multitude, and of the chiefe women not a few.

<sup>5</sup> But the Iewes which beleued not, moued with enuie, tooke vnto them certaine lewd fellows of the baser sort, and gathered a company, and set all the citie on a vprore, and assaulted the house of Iason, and sought to bring them out to the people. <sup>6</sup> And when they found them not, they drew Iason, and certaine brethren vnto the rulers of the citie, crying, These that haue turned the world vpside downe, are come hither also, <sup>7</sup> Whom Iason hath receiued: and these all doe contrary to the decrees of Cesar, saying, that there is another King, one Iesus. <sup>8</sup> And they troubled the people, and the rulers of the citie, when they heard these

ταῦτα.<sup>9</sup> καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.<sup>10</sup> Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν· οἵτινες παραγεγόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήσαν.<sup>11</sup> οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ δὲ καθ' ἡμέραν ἀνακρίνοιντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως.<sup>12</sup> πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.<sup>13</sup> ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροία κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κάκει σαλεύοντες<sup>14</sup> τοὺς ὄχλους.<sup>14</sup> εὐθέως δὲ τότε τὸν Παῦλον ἐξ-ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.<sup>15</sup> Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως

<sup>9</sup> Alex. = τὸ.<sup>10</sup> Alex. + καὶ ταράσσοντες.<sup>11</sup> Alex. s. = ὡς s. ἰὼς.

## WICLIIF—1380.

things; <sup>9</sup> and whanne satisfacioun was takun of Iason and of other thei leten poul and silas go.

<sup>10</sup> And anon bi nyȝt britheren leten silas go in to beroun, ⁊ whanne thei camen thidir thei entriden in to the synagoge of the iewis, <sup>11</sup> but thes werun the worthiser of hem that ben at thesolonik, whiche resceueden the word with al desire: eche day sekyng scripturis, if thes thingis hadden hem so, <sup>12</sup> and many of hem bileuden and of hethen wymmen onest and men not a fewe, <sup>13</sup> but whanne the iewis in tessolonik hadden knowe, that also at bero, the word of god was prechid of poul: thei camen thidir mouynge and distirlyng the multitud, <sup>14</sup> and the anon britheren delyuveriden poul that he schulde go to the see; but silas and tymotheus the dwelten there, <sup>15</sup> and thei that ledden forth poul, ledden hym to atenes; and whanne thei hadden take amaunderment of hym to silas and to tymothe that ful hiȝnyȝ thei schulde come to hym: thei wenten forth.

<sup>16</sup> And while poul abood hem at athenes: his spirit was moued in hym: for he sij the citee ȝouun to idolatrie, <sup>17</sup> therof he disputid in the synagoge with iewis and with men that worschipiden god, and in the dome place bi alle dayes to hem that herden; <sup>18</sup> and summe epucureis and stoisens, and filosofris disputiden with hym and summe seiden, what wil this sower of wordis seye? and other seiden, he semeth to be a teller of newe fendis for he telde to hem ihesus and the agenisynge, <sup>19</sup> ⁊ thei token and ledden hym to ariopage and seiden, moun we wite what is this newe doctryne that is seid of thee? <sup>20</sup> for thou bringyst ynnne summe newe thingis to oure eiris; therof we wolen wite:

hiȝnyȝ, hastily. ȝouun, given. dome, judgment. agenisynge, resurrection. moun, may. wite, knowe.

## TYNDALE—1534.

<sup>9</sup> And when they were sufficiently answered of Iason and of the other, they let them go.

<sup>10</sup> And the brethren immediatly sent away Paul and Sylas by nyght vnto Berrea. Which when they were come thither, they entred into the synagoge of the Iewes. <sup>11</sup> These were the noblest of byrthe amonge them of Thessalonía which receaued the worde with all diligençe of mynde, and searched the scriptures dayly whether those thinges were euen so.

<sup>12</sup> And many of them beleued; also of worshipfull women which were Grekes, and of men not afeawe. <sup>13</sup> When the Iewes of Thessalonía had knowledge that the worde of God was preached of Paul at Berrea; they came there and moued the people. <sup>14</sup> And then by and by the brethren sent away Paul to goo as it were to the see: but Sylas and Timotheus abode there still. <sup>15</sup> And they that gyded Paul brought him vnto Attens; and receaued a commaundement vnto Sylas and Timotheus for to come to him atence; and came their waye.

<sup>16</sup> Whyll Paul wayted for them at Attens, his sprete was moued in him; to se the citee geuen to worshippinge of ymagis. <sup>17</sup> Then he disputid in the synagoge with the Iewes, and with the deuout persones; and in the market dayly with them that came vnto him. <sup>18</sup> Certayne philosophers of the Epicures and of the stoyckes, disputid with him. And some ther were which sayde: what will this babler saye. Other sayd: he semeth to be a tydynges bringer of newe deuyls; because he preached vnto them Iesus and the resurreccion.

<sup>19</sup> And they toke him, and brought him into Marses-trete sayinge: maye we not knowe what this newe doctryne wher of thou speakest, is? <sup>20</sup> For thou bringest straunge tydynges to oure eares. We

## CRANMER—1539.

hearde these thinges. <sup>9</sup> And when they were sufficiently answered of Iason, and of the other, they let them go.

<sup>10</sup> And the brethren immediatly sent away Paul and Sylas by nyghte vnto Berrea. Which when they were come thither, they entred into the Synagoge of the Iewes. <sup>11</sup> These were the noblest of byrth amonge them of Thessalonía, which receaued the worde wyth all dylygence of mynde, and searched the scriptures dayly, whether those thinges were euen so.

<sup>12</sup> And many of them beleued: also of worshipfull women which were Grekes, and of men not afeaw. <sup>13</sup> When the Iewes of Thessalonía had knowledge, that the worde of God was preached of Paul at Berrea: they came, and moued the people there. <sup>14</sup> And then immediatly the brethren sent away Paul, to go as it were to the see: but Sylas and Timotheus abode there styll. <sup>15</sup> And they that gyded Paul, brought him vnto Athens, and receaued a commaundement vnto Sylas and Timotheus, for to come to him with speede, and came their waye. <sup>16</sup> Whil Paul wayted for them at Athens, his sprete was moued in him, when he sawe the cytie geuen to worshippinge of ymagis. <sup>17</sup> Then disputed he in the synagoge with the Iewes, and with the deuoute personnes: and in the market dayly with them that came vnto him by chaunce. <sup>18</sup> Certayne Philosophers of the Epicures and of the Stoyckes, disputed with him. And some ther were which sayd: what will this babler saye? Other sayd: he semeth to be a tydynges bringer of newe deuils, because he preached vnto them Iesus and the resurreccion.

<sup>19</sup> And they toke him, and brought him into Marce strete, sayinge: maye we not knowe what this newe doctryne wherof thou speakest, is? <sup>20</sup> For thou bringest straunge tydynges to oure eares. We wolde knowe

Ἀθηνῶν· καὶ λαβόντες ἐντολήν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήρισαν.

<sup>16</sup> Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ ὁ θεωροῦντι| κατείδωλον οὔσαν τὴν πόλιν. <sup>17</sup> διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πάσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. <sup>18</sup> τινες δὲ καὶ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον, ᾿Τί ἂν θέλοι ὁ σπερ-  
 ᾿μολόγος οὗτος λέγειν; Οἱ δὲ, ᾿Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. <sup>19</sup> ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν Ἀρειὸν πάγον ἤγαγον λέγοντες, ᾿Δυνάμεθα γνῶναι, τίς ἢ καιρὴ αὕτη ἢ ὑπὸ σοῦ λαλουμένη διδασχά; <sup>20</sup> ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν

<sup>16</sup> Alex. s. ὑπίμναν s. ὑπίμνιν.

<sup>2</sup> Alex. = αὐτὸν.

<sup>3</sup> Alex. θεωροῦντρο.

<sup>4</sup> Rec. = καί.

## GENEVA — 1557.

<sup>9</sup> Notwithstanding when they had received sufficient assurance of Iason and of the other, they let them go. <sup>10</sup> And the brethren immediately sent away Paul and Silas by night vnto Berea, which when they were come thither, they entred into the Synagoge of the Iewes. <sup>11</sup> These were more worthy men then they which were at Thessalonica, which receaued the worde with readiest affection, and searched the Scriptures daily, whether those things were so.

<sup>12</sup> Then many of them beleued: and honest women, which were Grekes, and men not afewe. <sup>13</sup> When the Iewes of Thessalonica had knowledge, that the worde of God was preached of Paul at Berea, they came thither also and moued the people. <sup>14</sup> But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there styl. <sup>15</sup> And they had charge to conduit Paul safely, and broght him euen to Athens: and receaued a commandement vnto Silas and Timotheus, for to come to him atonce, and so came their way.

<sup>16</sup> While Paul waited for them at Athens, his sprite was moued in him, to se the citie subiect to worship idoles. <sup>17</sup> Therefore he disputed in the Synagoge with the Iewes, and with them that feared God, and in the market dayly with whome soeuer he met. <sup>18</sup> Certaine Philosophers of the Epicures, and of the Stoickes, disputed with him. and some sayd, What wil this babbler say? Other sayd, He semeth to be a tydings bringer of newe Gods (because he preached vnto them Iesus, and the resurrection.) <sup>19</sup> And they toke hym, and broght him into Mars strete, saying, May we not know, what this new doctrine, wherof thou speakest, is?

<sup>20</sup> For thou bryngest strange tydynges to our cares: we wolde know therefore, what

## RHEIMS — 1582.

things. <sup>9</sup> And taking a satisfaction of Iason and of the rest, they dismissed them. <sup>10</sup> But the brethren forthwith by night sent avway Paul and Silas vnto Berea.

Vho vven they vvere come, entred into the synagogue of the Iewes. <sup>11</sup> And these were more noble then they that are at Thessalonica, vho receiued the vword vwith all greedines, daily searching the scriptures, if these things vvere so. <sup>12</sup> And many surely of them beleueed, and of honest vwomen Gentiles, and men not a fevv.)

<sup>13</sup> And vwhen the Iewes in Thessalonica vnderstood, that at Berea also the vword of God vvas preached by Paul, they came thither also, mouing and troubling the multitude. <sup>14</sup> And then immediately the brethren sent avway Paul, to goe vnto the sea: but Silas and Timothee remained there. <sup>15</sup> And they that conducted Paul, broght him as farre as Athens, and receiuing commaundement of him to Silas and Timothee, that they should come to him vver speedily, they departed.

<sup>16</sup> And vwhen Paul expected them at Athens, his spirit vvas incensed vwithin him, seeing the citie giuen to Idolatrie. <sup>17</sup> He disputed therefore in the synagogue vwith the Iewes, and them that serued God, and in the market-place, euery day vwith them that vvere there. <sup>18</sup> And certaine Philosophers of the Epicures and the Stoikes disputed vwith him, and certaine said, Vvhat is it that this vword-soverer vould say? But others, He seemeth to be a preacher of nev v gods. because he preached to them Iesus and the resurrection. <sup>19</sup> And apprehending him, they led him to Areopagus, saying, May vve know vvhat this new doctrine is that thou speakest of? <sup>20</sup> For thou bringest in certaine nev things to our eares. Vve vvil

## AUTHORISED — 1611.

things. <sup>9</sup> And when they had taken securitie of Iason, and of the other, they let them goe.

<sup>10</sup> And the brethren immediately sent away Paul and Silas by night vnto Berea: who coming thither, went into the Synagogue of the Iewes. <sup>11</sup> These were more noble then those in Thessalonica, in that they receiued the word with all readinesse of minde, and searched the Scriptures daily, whether those things were so. <sup>12</sup> Therefore many of them beleueed: also of honourable women which were Greeces, and of men not a few. <sup>13</sup> But when the Iewes of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred vp the people. <sup>14</sup> And then immediately the brethren sent away Paul, to goe as it were to the sea: but Silas and Timotheus abode there still. <sup>15</sup> And they that conducted Paul, broght him vnto Athens, and receiuing a commandement vnto Silas and Timotheus, for to come to him with all speed, they departed.

<sup>16</sup> Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie wholly giuen to idolatrie. <sup>17</sup> Therefore disputed he in the Synagogue with the Iewes, and with the deuout persons, and in the market daily with them that met with him. <sup>18</sup> Then certaine Philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What will this babbler say? Other some, He seemeth to bee a setter forth of strange gods: because hee preached vnto them Iesus, and the resurrection. <sup>19</sup> And they tooke him, and broght him vnto Areopagus, saying, May we know what this new doctrine, wherof thou speakest, is? <sup>20</sup> For thou bringest certaine strange things to our eares: we would know therefore what

<sup>a</sup> Or, full of idoles. <sup>b</sup> Or, base fellow. <sup>c</sup> Or, Mars-hill: It was the highest court in Athens.

‘βουλόμεθα οὖν γινῶναι, <sup>a</sup> τί ἂν| θέλοι, ταῦτα εἶναι.’ <sup>21</sup> Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπίδημοῦντες ξένοι εἰς οὐδὲν ἕτερον <sup>b</sup> εὐκαίρουν, | ἢ λέγειν τι καὶ ἀκούειν καινότερον. <sup>22</sup> Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, ‘Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. <sup>23</sup> διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εἶρον καὶ βωμὸν ἐν ᾧ ἐπεγεγράπτο, “Ἀγνώστῳ Θεῷ.” ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. <sup>24</sup> ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, <sup>25</sup> οὐδὲ ὑπὸ χειρῶν ἀνθρώπων| θεραπεύεται προσδοκίμους, αὐτὸς δίδους πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα’ <sup>26</sup> ἐποίησέ τε ἐξ ἐνὸς <sup>d</sup> αἵματος| πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ <sup>e</sup> πᾶν τὸ πρόσωπον| τῆς γῆς, ὀρίσας <sup>f</sup> προστεταγμένους| καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν

<sup>a</sup> Alex. τίνα.<sup>b</sup> Alex. ἡκαίρουν.<sup>c</sup> Alex. ἀνθρώπων.<sup>d</sup> Alex. = αἵματος.<sup>e</sup> Alex. παντός προσώπου.<sup>f</sup> Rec. προταγαμίνοιο.

## WICLIFF—1380.

what these thingis wolen be, <sup>21</sup> for alle men of athenes and comelyngis herborid zaun tente to noon other thing but ther to seye ether to here summe newe thing; <sup>22</sup> and poul stode in the myddil of ariopage and seide, men of athenes bi alle thingis; I se you as veyn worshipers; <sup>23</sup> for I passid and siz youre mawmetis; and foond an autir in which was writun to the vnknowun god, therfor whicher thing ze vnknowynge worschipe: this thing I schewe to you; <sup>24</sup> god that made the world and alle thingis that ben in it: this for he is lord of heuene and of erthe, dwelth not in templeis mad with hond; <sup>25</sup> nether is worschid bi mannes hondis; nether hath nedde of any thing: for he zeuth lif to alle men, and brething and alle thingis; <sup>26</sup> and made of oon alle the kynde of men to inhabit on al the face of the erthe, determynynge tymes ordeyened, and termes of the dwellynge of hem; <sup>27</sup> to seke god; if paraurenture thei felch hym ether fynden: thou; he be not fer fro eche of you; <sup>28</sup> for in hym we lyuen and mouen and ben; as also summe of youre poucis seiden; and we ben also the kynde of hym; <sup>29</sup> therfor sithen we ben the kynde of god: we schulu not deme that godli thing is like gold and siluer ether stone ether to graunye of craft and thoughe of man; <sup>30</sup> for god dispisith the tymes of this vnkunynge and now schewith to men that alle euery where don penaunce; <sup>31</sup> for that he hath ordeyend a day: in which he schad deme the world in equite in a man in which he ordeyend and gaf feith to alle men: and reisid hym fro deeth; <sup>32</sup> and whanne thei hadden herde the ascriyng of deed men; summe scorneden and summe seiden; we schulu here the: ofte of this thing; <sup>33</sup> so poul wente out of the myddil of hem; <sup>34</sup> but summicn drowen to hym; and bilueden among

WICLIFFS, straners. herborid, lodged. zaun, zoun. beste, attention. mawmetis, idols. ben, are. autir, here. dome, judge. ascriyng, resurrection. drowen, drowen. drowen, drowen.

## TYNDALE—1534.

wolde knowe therfore what these thinges meane. <sup>21</sup> For all the Attenians and straungers which were there; gave them selves to nothing els; but ether to tell or to here newe tydynges.

<sup>22</sup> Paul stode in the myddes of Marse strete and sayde: ye men of Attens; I perceave that in all thinges ye are to supersticious. <sup>23</sup> For as I passed by; and behelde the maner how ye worship youre goddes; I founde an autre wher in was writen: vnto the vnknowen god. Whom ye then ignorantly worship; him shewe I vnto you. <sup>24</sup> God that made the worlde and all that are in it; seyng that he is Lorde of heuene and erth; he dwelleth not in templeis made with hondes; <sup>25</sup> nether is worshipped with mennes hondes; as though he neded of any thinge; seyng he him selfe geueth lyfe and breeth to all men euery where; <sup>26</sup> and hath made of one bloud all nacions of men; for to dwell on all the face of the erthe; and hath assigned before how longe tymes; and also the endes of their inhabitacion; <sup>27</sup> that they shuld seke God; yf they myght fele and fynde him; though he be not farre from euery one of vs. <sup>28</sup> For in him we lyue; move and haue oure beyng; as certayne of youre awne Poeses sayde. For we are also his generacion. <sup>29</sup> For as moche then as we are the generacion of God; we ought not to thynke that the godhed is lyke vnto golde; siluer; or stone; grauen by crafte and ymaginacion of man.

<sup>30</sup> And the tymes of this ignorance God regarded not; but now he dydeth all men euery where repent; <sup>31</sup> because he hath appointed a day; in the which he will iudge the worlde accordynge to ryghtewesses; by that man whom he hath appointed; and hath offered faith to all men; after that he had rayسد him from deeth.

<sup>32</sup> When they hearde of the resurrection from deeth; some mocked; and other sayde: we will here the agayne of this matter.

<sup>33</sup> So Paul departed from amonge them.

<sup>34</sup> Howbeit certayne men claue vnto Paul

## CRANMER—1539.

therfore, what these thinges meane. <sup>21</sup> For all the Athenians and straungers which were there, gaue them schues to nothing els, but ether to tell, or to here some newe thing.

<sup>22</sup> Paul stode in the myddes of Marse strete, and sayde: ye men of Athens, I perceave that in all thinges ye are to supersticious. <sup>23</sup> For as I passed by, and behelde the maner how ye worship youre goddes, I founde an auter wher in was writen: vnto the vnknowen God. Whom ye then ignorantly worship, him shew I vnto you. <sup>24</sup> God that made the worlde and all that are in it (seing that he is Lorde of heauen and earth) dwelleth not in templeis made with handes, <sup>25</sup> nether is worshipped with mennes handes, as though he neded of any thyng, seyng he him selfe geueth lyfe and breth to all men euery where, <sup>26</sup> and hath made of one bloud all nacions of men, for to dwell on all the face of the earth, and hath assigned before, how longe tyme, and also the endes of their inhabitacion, <sup>27</sup> that they shuld seke God, yf they myght fele and fynde him, though he be not farre from euery one of vs. <sup>28</sup> For in him we lyue, moue, and haue oure being, as certayne of your awne Poeses sayde: For we are also his generacion. <sup>29</sup> For as moche then as we are the generacion of God, we ought not to thinke that the Godhead is lyke vnto golde, siluer, or stone, grauen by crafte and ymaginacion of man.

<sup>30</sup> And the tymes of this ignorance God regarded not. But now biddeth all men euery where repent, <sup>31</sup> because he hath appointed a daye, in the which he will iudge the world with ryghtewesnes, by that man by whom he hath appointed, and hath offered faith to all men, after that he had rayسد him from deeth.

<sup>32</sup> When they hearde of the resurrection from deeth, some mocked, and other sayd: we will here the agayne of this matter.

<sup>33</sup> So Paul departed from amonge them.

<sup>34</sup> Howbeit certayne men claue vnto him

‘<sup>27</sup> ἡ ζητεῖν τὸν Θεόν, | εἰ ἄραγε ψηλαφήσειαν αὐτὸν ἡ καὶ | εὔροιεν, ἡ καὶ τοιγε | οὐ  
 ‘ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. <sup>28</sup> ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα  
 ‘ καὶ ἐσμεν ὡς καὶ τινες τῶν καθ’ ὑμᾶς ποιητῶν εἰρήκασι, “ Τοῦ γὰρ καὶ  
 ‘ γένος ἐσμέν.” <sup>29</sup> Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομιζέειν χρυσῷ  
 ‘ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι  
 ‘ ὁμοιον. <sup>30</sup> Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς, ταῦν παραγ-  
 ‘ γέλλει τοῖς ἀνθρώποις ἡ πᾶσι | πανταχοῦ μετανοεῖν. <sup>31</sup> διότι | ἔσθησεν ἡμέραν, ἐν  
 ‘ ἡ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρα-  
 ‘ σχῶν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. <sup>32</sup> Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν  
 οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, ‘ Ἀκουσόμεθά σου ἡ πάλιν περὶ τούτου.’ <sup>33</sup> Καὶ  
 οὗτος ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. <sup>34</sup> τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ

ε Rec. ζητεῖν τὸν κύριον. ἡ Alex. ἡ. ἡ Alex. καίγ. ἡ Alex. πάντας. ἡ Alex. καθότι. ἡ Alex. s. περὶ τούτου καὶ πάλιν s. περὶ τούτου πάλιν

## GENEVA — 1557.

these things meane. <sup>21</sup> For all the Athenians, and strangers which dwell there, gaue them selues to nothing els, but ether to tel, or to heare some new tidings. <sup>22</sup> Paul stode in the myddes of Mars strete, and sayd, Ye men of Athens, I perceae that in all things ye are to superstitious. <sup>23</sup> For as I passed by, and behelde the maner how ye worshipp your goddesses, I founde an aukter wherin was written, VNTO THE VNKNOVEN GOD. Whome ye then ignorantly worshipp, him shewe I vnto you.

<sup>24</sup> God that made the worlde, and all that is in it: saying that he is Lord of heauen and earth, dwelleth not in temples made wyth handes. <sup>25</sup> Neither is worshipped with mens handes, as though he needed any thing, seing he geueth to all, lyfe and breath and all things: <sup>26</sup> And hath made of one bloud all man kynde, for to dwell on all the face of the earth, and hath assigned the tymes which were ordeyned before, and the endes of their inhabitation. <sup>27</sup> That they shulde seke God, yf they myght fele, and fynde hym, thogh doutles he be not farre from euery one of vs. <sup>28</sup> For in him we lyue, moue, and haue our being, as also certayne of your owne Poetes haue sayd, For we are also his generation.

<sup>29</sup> For as muche then, as we are the generation of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer, or stone grauen by craft and imagination of man. <sup>30</sup> And the tymes of this ignorance, God regarded not. But now he biddeth all men, euery where present. <sup>31</sup> Because he hath appointed a day, in the which he wil iudge the world according to righteousnes, by that man whom he hath appointed, *which thing* he made manifest to all men, in that he raiysed him from death. <sup>32</sup> When they heard of the resurrection from death, some mocked: and other sayd, We wyl heare thee agayne of this matter. <sup>33</sup> So Paul departed from among them. <sup>34</sup> Howbeit certayne men

## RHEIMS — 1582.

knowe therefore vwhat these things may meane. (<sup>21</sup> And al the Athenians, and the strangers sciourning there, emploied them selues to nothing els but either to speake, or to heare some newnes.) <sup>22</sup> But Paul standing in the middes of Arcopagus, said:

Ye men of Athens, in al things I perceiue you as it vvere superstitious. <sup>23</sup> For passing by and seeing your Idols, I found an altar also vvhetherpon vvas vvritten, *To the vnknoven God.* That therefore vvich you vvorshippe, not knowing it, the same do I preach to you. <sup>24</sup> The God that made the vvorld and all things that are in it, he being Lord of heauen and earth, dvvleth not in temples made vvith hand, <sup>25</sup> neither is he serued vvith mens handes, needing any thing, vvhereas him self geueth life vnto al, and breathing, and all things: <sup>26</sup> and he made of one al mankinde, to inhabite vpon the vvhole face of the earth, assigning set times, and the limits of their habitation, <sup>27</sup> for to seeke God, if happily they may fele or finde him, although he be not farre from euery one of vs. <sup>28</sup> For in him vve lyue and moue and be, as certaine also of your ovvne poetes said, *For of his kinde also vve are.* <sup>29</sup> Being therefore of Gods kinde, vve may not suppose, the Diuinitie to be like vnto gold or siluer, or stone, the grauing of art and deuse of man. <sup>30</sup> And the times truly of this ignorance vvhereas God dispised, novv he denounceth vnto men that al euery vvhere doe penance, <sup>31</sup> for that he hath appointed a day wherein he vvil iudge the vvorld in equitie, by a man vvhom he hath appointed, giuing al men faith, raiysing him vp from the dead.

<sup>32</sup> And vvhen they had heard the resurrection of the dead, certaine in deede mocked, but certaine said, Vve vvil heare thee agayne concerning this point. <sup>33</sup> So Paul vvent forth out of the middes of them. <sup>34</sup> But certaine men ioyning vnto

## AUTHORISED — 1611.

these things meane. <sup>21</sup> (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to heare some new thing.) <sup>22</sup> Then Paul stood in the mids of Mars-hill, and said, Yee men of Athens, I perceiue that in all things yee are too superstitious. <sup>23</sup> For as I passed by, and beheld your <sup>β</sup> deuotions, I found an Altar with this inscription, *TO THE VNKNOVEN GOD.* Whom therefore yee ignorantly worship, him declare I vnto you. <sup>24</sup> God that made the world, and all things therein, seeing that hee is Lord of heauen and earth, dwelleth not in Temples made with hands: <sup>25</sup> Neither is worshipped with mens hands as though he needed any thing, seeing hee geueth to all, life and breath, and all things, <sup>26</sup> And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: <sup>27</sup> That they should seeke the Lord, if haply they might feele after him and finde him, though he be not farre from euery one of vs. <sup>28</sup> For in him we lyue, and moue, and haue our being, as certaine also of your owne Poets haue said, For we are also his offspring. <sup>29</sup> Forasmuch then as we are the offspring of God, wee ought not to thinke that the Godhead is lyke vnto golde, or siluer, or stone grauen by arte, and mans deuce. <sup>30</sup> And the times of this ignorance God winked at, but now commandeth all men euery where to repent: <sup>31</sup> Because he hath appointed a day in the which he will iudge the world in righteousnes, by that man whom hee hath ordeined, whereof he hath giuen assurance vnto all men, in that he hath raised him from the dead.

<sup>32</sup> And when they heard of the resurrection of the dead, some mocked: and others said, Wee will heare thee againe of this matter. <sup>33</sup> So Paul departed from among them. <sup>34</sup> Howbeit, certaine men claue vnto

<sup>α</sup> Or, court of the Arcopagites. <sup>β</sup> Or, gods that you worship, 2 Thess. 2. 4. <sup>γ</sup> Or, offered faith.

ἐπίστευσαν ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

XVIII. Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον<sup>2</sup> καὶ εὗρόν τινα Ἰουδαίου ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐλληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,) προσῆλθεν αὐτοῖς<sup>3</sup> καὶ διὰ τὸ ὁμότεχρον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο<sup>4</sup>. ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. | διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθ' ἔτε Ἰουδαίους καὶ Ἕλληνας. Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο<sup>5</sup> τῷ λόγῳ | ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ἄντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων,

<sup>2</sup> Alex. = ὁ Παῦλος.

<sup>3</sup> Alex. ἀπό.

<sup>4</sup> Alex. ἦσαν γ. σ. τῇ τέχνῃ.

## WICLIF—1380.

which dynye ariopage was, and a womman bi name damaris, and other men with hem.

18. AFTIR thes thingis Poul seide out of athenes: and come to corenthie,<sup>2</sup> and he fonde a man a iew aqyla bi name of ponte bi kinde; that late cam from italie and priscille his wiif for that claudius commaundid alle iewis to departe fro rome; ⁊ he cam to hem;<sup>3</sup> and for he was of the same crafte: he dwellid with hem and wronste; and thei werun of roopmaker crafte,<sup>4</sup> and he disputid in the synagoge bi ech sabboth puttyng among the name of the lord ihesus; and he counceildid iewis and grekis;

<sup>5</sup> and whanne silas and tymothe camen fro macedonye: poul gaf bysnesse to the word; ⁊ witnessid to the iewis that ihesus is crist; <sup>6</sup> but whanne thei agensiden and blasfemeden, he schoke awey his clothis and seide to hem; soure blood be on zoure heed; I schal be clene fro hennes forth; and schal go to hethen men;<sup>7</sup> ⁊ he passid fro theennes: and entrid in to the hous of a iust man tite bi name that worshipid god; whos hous was ioyned to the synagoge;<sup>8</sup> and crispe prince of the synagoge; bilenede to the lord with al his hors; and many of the corynthis herden and bileueden: and werun cristened;

<sup>9</sup> and the lord seide bi nyjt to poul bi a visoun; nyle thou drede; but speke and be not stille;<sup>10</sup> for I am with thee and no man schal be putte to thee to noye thee: for myche puple is to me in this cite;<sup>11</sup> and he dwellid there a zeer and sixe monthis techynge among hem the word of god;<sup>12</sup> but whanne gallion was proconsul of achay, iewis risun up with o wille agens poul and ledde hym to the doom<sup>13</sup> and seiden agens the lawe: this counceilliþ

## TYNDALE—1534.

and beleued; amonge the which was Dionysius a senator; and a woman named Damaris; and other with them.

18. AFTER that, Paul departed from Attens, and came to Corinthum,<sup>2</sup> and founde a certayne Iewe named Aquila; borne in Ponthus; latly come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Iewes to departe from Rome) and he drewe vnto them.<sup>3</sup> And because he was of the same crafte; he abode with them and wrought: their crafte was to make tentes.<sup>4</sup> And he preached in the synagoge every sabboth day; and exhorted the Iewes and the gentyls.

<sup>5</sup> When Syllas and Timotheus were come from Macedonia; Paul was constrained by the precte to testifie to the Iewes that Iesus was very Christ.<sup>6</sup> And when they sayde contrary and blasphemed; he shoke his rayment and sayde vnto them: yourre blood upon yourre awne heeddes; and from hence forth I goo blamelesse vnto the gentyls.<sup>7</sup> And he departed thence; and entred into a certayne mannes housse named Iustus a worshiper of god; whose housse ioyned harde to the synagoge.<sup>8</sup> How be it one Crispus the chefe ruler of the synagoge beleued on the lorde with all his housholde; and many of the Corinthians gave audience and beleued and were baptised.

<sup>9</sup> Then spake the lorde to Paul in the nyght by a vision: be not afraide, but speake; and holde not thy peace:<sup>10</sup> for I am with the; and no man shall invade the that shall hurte the. For I have moche people in this cite.<sup>11</sup> And he continued there a yere and sixe monethes; and taught them the worde of God.

<sup>12</sup> When Gallio was ruler of the countre of Acaia; the Iewes made insurrection with one acorde agaynst Paul; and brought him to the iudgement seate;<sup>13</sup> saying: this felow counceleth men to worship God

## CRANMER—1539.

and beleued: amonge the which was Dionysius a senator, and a woman named Damaris, and other with them.

18. AFTER this, Paul departed from Athens, and came to Corinthum,<sup>2</sup> and founde a certayne Iewe named Aquila, borne in Ponthus, lately come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Iewes to departe from Rome) and he drew vnto them.<sup>3</sup> because he was of the same crafte, he abode with them, and wrought: their crafte was to make tentes.<sup>4</sup> And he preached in the synagoge eury Sabbath daye (setting forth in the meane whyle the name of the Lorde Iesus) and exhorted the Iewes and the gentyls.

<sup>5</sup> When Silas, and Timotheus were come from Macedonia, Paul was constrained by the precte, to testifie to the Iewes that Iesus was very Christ.<sup>6</sup> And when they sayde contrary and blasphemed he shoke his rayment and sayde vnto them: yourre blond be vpon yourre awne heedes: from hence forth wyll I go blamelesse vnto the gentyls.<sup>7</sup> And he departed thence, and entred into a certayne mannes housse, named Iustus, a worshipper of God, whose house ioyned hard to the synagoge. Howbeit, <sup>8</sup> one Crispus the chefe ruler of the synagoge beleued on the Lorde with all his housholde, and many of the Corinthians when they gave audience, beleued, and were baptised.

<sup>9</sup> Then spake the Lorde to Paul in the nyght by a visyon: be not afraide, but speake, and holde not thy peace:<sup>10</sup> for I am with the, and noman shall invade the, that shall hurte the. For I have moche people in this cite.<sup>11</sup> And he continued there a yere and sixe monethes, and taught them the worde of God.

<sup>12</sup> When Gallio was ruler of the countre of Acaia, the Iewes made insurrection with one acorde agaynst Paul, and brought him to the iudgment seate,<sup>13</sup> saying: this felow counceleth men to worship God

<sup>2</sup> poul, seraf  
dionysion, gainaid.  
dionis. iudgment.

kinde, kindred, or, country.  
nyle, not. o. om.

ἐκτιναζόμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς, ‘Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγὼ, ἀπὸ τοῦ ὕνν εἰς τὰ ἔθνη πορεύσομαι.’<sup>7</sup> Καὶ μεταβὰς ἐκέλευεν ἡλθεν| εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεοῦ, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.<sup>8</sup> Κρίσπος δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.<sup>9</sup> Εἶπε δὲ ὁ Κύριος δι’ ὀράματος ἐν νυκτὶ τῷ Παύλῳ, ‘Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς.’<sup>10</sup> διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε· διότι λαὸς ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.<sup>11</sup> Ἐκάθισέ τε| ἐναντὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.<sup>12</sup> Γαλλίωνος δὲ ἀνθυπατεύοντος| τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα λέγοντες,<sup>13</sup> ‘Ὅτι παρὰ τὸν νόμον οὗτος ἀναπέθει

<sup>7</sup> Rec. τῷ πνεύματι.<sup>8</sup> Alex. + εἶναι.<sup>9</sup> Alex. εἰσῆλθεν.<sup>10</sup> Alex. ἔι.<sup>11</sup> Alex. ἀνθυπάτων ὄντος.

## GENEVA — 1557.

clane vnto Paul, and beleued: among the which was Denis Areopagita, and a woman named Damaris, and other with them.

18. AFTER that, Paul departed from Athens, and came to Corinth. <sup>2</sup> And founde a certayne Iewe, named Aquila borne in Pontus, lately come from Italie, and his wyfe Priscilla (because that the *Emperour* Claudius had commanded all Iewes to departe from Rome) and he drewe vnto them. <sup>3</sup> And because he was of the same crafte, he abode with them and wrought (for their crafte was to make tentes.) <sup>4</sup> And he preached in the Synagoge euery Sabbath day, and exhorted the Iewes, and also the Grekes.

<sup>5</sup> When Silas and Timotheus were come from Macedonia, Paul burned in sprite to testifie to the Iewes that Iesus was very Christ. <sup>6</sup> And when they sayd contrary and blasphemd, he shoke his rayment, and sayd vnto them, Your blood vpon your owne heades, and from hence forth wyl I go blamelesse vnto the Gentils. <sup>7</sup> And he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagoge. <sup>8</sup> And one Crispus the chiefe Ruler of the Synagoge, beleued in the Lord with all his housholde: and many of the Corinthians gaue audience, and beleued and were baptized.

<sup>9</sup> Then spake the Lord to Paul in the nyght by a vision, Be not afrayde, but speake, and holde not thy peace: <sup>10</sup> For I am with thee, and no man shal inuade thee that shal hurt thee: for I haue muche people in this cite. <sup>11</sup> And he continued there a yere and six monethes, and taught them the worde of God. <sup>12</sup> When Gallio was Lieutenant of the countre of Achaia, the Iewes made insurrection with one accorde agaynst Paul, and brought him to the iudgement seat, <sup>13</sup> Saying, This fellow

## RHEIMS — 1582.

him, did beleue: among vvhom vvas also Dionysius Areopagita, and a woman named Damaris, and others vvith them.

18. AFTER these things, departing from Athens, he came to Corinth. <sup>2</sup> and finding a certayne Iew, named Aquila, borne in Pontus, vvho of late vvas come out of Italie, and Priscilla his vvife (because Claudius had commaunded all Iewes to depart from Rome.) he came to them. <sup>3</sup> And because he vvas of the same craft, he remained vvith them, and vvrought, (and they vvere tentmakers by their craft.) <sup>4</sup> And he disparted in the synagogue euery Sabbath, interposing the name of our Lord Iesus, and he exhorted the Iewes and the Greekes. <sup>5</sup> And vvhen Silas and Timothee vvere come from Macedonia, Paul vvas instant in preaching, testifying to the Iewes that IESUS IS CHRIST. <sup>6</sup> But they contradicting and blaspheming, he shaking his garments, said to them, Your blood vpon your ovvne head: I being cleane, from hence forth vvil goe to the Gentiles. <sup>7</sup> And departing thence, he entred into the house of a certaine man, named Titus Iustus, one that serued God, vvwhose house vvas adioyning to the synagogue. <sup>8</sup> And Crispus the prince of the Synagogue beleued our Lord, vvith all his house: and many of the Corinthians hearing beleued, and vvere baptized. <sup>9</sup> And our Lord said in the nyght by a vision to Paul, Doe not feare, but speake, and holde not thy peace, <sup>10</sup> for-because I am vvith thee: and no man shal set vpon thee to hurt thee: for I haue much people in this cite. <sup>11</sup> And he sate there a yere and sixe moneths, teaching among them the vvord of God.

<sup>12</sup> But Gallio being Proconsul of Achaia, the Iewes vvith one accord rose vp agaynst Paul, and brought him to the iudgement seate, <sup>13</sup> saying, That this man contrarie

## AUTHORISED — 1611.

him, and beleued: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

18. AFTER these things, Paul departed from Athens, and came to Corinth, <sup>2</sup> And found a certain Iewe named Aquila, borne in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Iewes to depart from Rome) and came vnto them. <sup>3</sup> And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tentmakers.) <sup>4</sup> And he reasoned in the Synagogue euery Sabbath, and perswaded the Iewes, and the Greekes. <sup>5</sup> And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Iewes, that Iesus was Christ.

<sup>6</sup> And when they opposed themselves and blasphemed, he shook his raiment, and said vnto them, Your blood be vpon your owne heads, I am cleane: from henceforth I will go vnto the Gentiles.

<sup>7</sup> And he departed thence, and entred into a certaine mans house, named Iustus, one that worshipped God, whose house ioyned hard to the Synagogue. <sup>8</sup> And Crispus, the chiefe ruler of the Synagogue, beleued on the Lord, with all his house: and many of the Corinthians, hearing, beleued, and were baptized. <sup>9</sup> Then spake the Lord to Paul in the nyght by a vision, Bee not afraid, but speake, and holde not thy peace: <sup>10</sup> For I am with thee, and no man shall set on thee, to hurt thee: for I haue much people in this city. <sup>11</sup> And hee continued there a yere and sixe moneths, teaching the word of God among them.

<sup>12</sup> And when Gallio was the Deputie of Achaia, the Iewes made insurrection with one accord agaynst Paul, and brought him to the iudgement seat, <sup>13</sup> Saying, This fellow perswadeth men to worship God

‘τους ἀνθρώπους σέβεσθαι τὸν Θεόν.’ <sup>14</sup> Μέλλοντας δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, ‘Εἰ μὲν ὄν[τ] ἦν ἀδικημά τι ἢ ῥαδιούργημα ποιηρὸν, ὧ Ἰουδαίσι, κατὰ λόγον ἂν ἦνεσχόμην ὑμῶν.’ <sup>15</sup> εἰ δὲ ‘ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ’ ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.’ <sup>16</sup> Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. <sup>17</sup> ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

<sup>18</sup> Ὁ δὲ Παῦλος ἐτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κερχραεῖς· εἶχε γὰρ εὐχήν. <sup>19</sup> κατήνησε| δὲ εἰς Ἐφεσον, ἀκάκεινους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.

<sup>14</sup> Alex. = οὐν.

<sup>15</sup> Alex. ζήτηματα.

<sup>16</sup> Alex. = γὰρ.

<sup>17</sup> Alex. = οἱ Ἕλληνες.

<sup>18</sup> Alex. κατήνησαν.

<sup>19</sup> Alex. κ. κ. ἐκεί.

## WICLIȚ — 1380.

men to worship god<sup>14</sup> and whanne poul bigan to open his mouth: gallion seide vnto the iewis, if there were any wicked thing ethir yuel trespass; ze iewis, riȝtli I schulde suffre zou, <sup>15</sup> but if questionis ben of the word, and of names of youre lawe bisee zou silf; I wole not be domesman of thes thingis: <sup>16</sup> and he droof hem fro the dome place, <sup>17</sup> and alle token snotes prince of the synagoge, and smoot hym before the dome place, and no thing of thes was to charge to gallion,

<sup>18</sup> and whanne poul hadde abidun many dayes: he seide fare wel to britheren and bi boot cam to sirie, and priscille, and aquyla camen with hym which hadde clippid his heed in tenicis, for he hadde a vowe, <sup>19</sup> and he cam to effesie, and there he lefte hem, and he zede in to the synagoge and disputid with iewis, <sup>20</sup> and whanne thi preiden that he schulde dwelle more tyme: he consentid not, <sup>21</sup> but he made fare wel to bretheren and seide, eft I schal turne agen to zou, if god wole; and he wente forth fro effesie, <sup>22</sup> and he cam down to cesarie and he zede up and grette the chirche and came down to antioche, <sup>23</sup> and whanne he hadde dwellid there summe what of tyme: he wente forth walkynge bi rewe thorouȝ the cuntree of galathai and frigie; and confermed alle the discipils;

<sup>24</sup> but a jew appollo bi name a man of alisaundre of kynde a man eloquent cam to effesie and he was myȝti in scripture; <sup>25</sup> this man was taugte the wei of the lord, and was feruente in spirit t spake, and taugte diligentli the thingis that werun of ihoon; and knewe oonli the baptyum of loon; <sup>26</sup> and this man bigan to do tristli

## TYNDAL — 1534.

contrary to the lawe. <sup>14</sup> And as Paul was about to open his mouth Gallio sayde vnto the Iewes: yf it were a matter of wronge, or an evyll dede (o ye Iewes) reason wolde that I shuld heare you: <sup>15</sup> but yf it be a question of wordes, or of names, or of youre lawe, loke ye to it youre selves. For I wilbe no iudge in soche maters, <sup>16</sup> and he drave them from the seate. <sup>17</sup> Then toke alle the Grekes Sostenes the chefe ruler of the synagoge and smote him before the iudges seate. And Gallio cared for none of the things.

<sup>18</sup> Paul after this, taryed there yet a good whyle, and then toke his leaue of the brethern, and sayed thence into Ciriā, Priscilla and Aquila accompanyinge him. And he shore his heed in Cenchrea, for he had a vowe. <sup>19</sup> And he came to Ephesus and lefte them there: but he him selfe entred into the synagoge, and reasoned with the Iewes. <sup>20</sup> When they desyred him to tary longer tyme with them, he consented not, <sup>21</sup> but bad them fare well sayinge. I must nedes at this feast that cometh, be in Ierusalem: but I will retorne agayne vnto you yf God will.

And he departed from Ephesus <sup>22</sup> and came vnto Cesarea: and ascended and saluted the congregacion, and departed vnto Antioche, <sup>23</sup> and when he had taryed there a whyle, he departed. And went over all the countree of Galacia and Phrigia by order, strengthynge all the disciples.

<sup>24</sup> And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus; an eloquent man, and myghty in the scriptures. <sup>25</sup> The same was informed in the waye of the Lorde, and he spake fervently in the sprete, and taught diligently the thinges of the Lorde, and knewe but the baptyum of Iohn only. <sup>26</sup> And the same began to speake boldly in the synagoge.

## CRANMER — 1539.

contrari to the lawe. <sup>14</sup> And when Paul now was about to open his mouth, Gallio sayde vnto the Iewes: yf it were a matter of wronge, or an evyll dede (O ye Iewes) reason wold that I shulde heare you: <sup>15</sup> but yf it be a question of wordes or of names, or of youre lawe, loke ye to it youre selues, For I will be no iudge of soch maters, <sup>16</sup> and he draue them from the seate. <sup>17</sup> Then alle the Grekes toke Sostenes the chefe ruler of the Synagoge, and smote him before the iudges seate, And Gallio cared for none of those thynges.

<sup>18</sup> Paul after this, taryed there yet a good whyle, and then toke his leaue of the brethern, and sayed thence into Ciriā, Priscilla and Aquila accompanyng him. And he shore his heed in Cenchrea, for he had a vowe. <sup>19</sup> And he cam to Ephesus and lefte them there: but he him selfe entred into the Synagoge, and reasoned with the Iewes. <sup>20</sup> When they desyred him to tary longer tyme with them, he consented not, <sup>21</sup> but bad them fare well sayinge. I must nedes (at this feast that cometh) be in Ierusalem: but I will retorne agayne vnto you yf God will. And he departed from Ephesus: <sup>22</sup> and when he was come vnto Cesarea: and ascended vp and saluted the congregacion, he departed vnto Antioche: <sup>23</sup> and when he had taryed there a whyle, he departed: and went ouer all the countree of Galacia and Phrigia by order, strengthinge all the disciples.

<sup>24</sup> And a certayne Jew named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. <sup>25</sup> The same was informed in the waye of the Lorde, and spake feruently in the sprete, and taught diligently the thinges of the lorde, and knew but the baptime of Iohn only. <sup>26</sup> And the same began to speake boldly in the Synagoge.

3101. evi domes-man, iudg. dome, iudgment.  
apolo- word ch. again, rewe, ruler, or, order.  
bynde- kome-1 truil' conuersione/ty

<sup>20</sup> ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μείναι παρ' αὐτοῖς, οὐκ ἐπένευσεν  
<sup>21</sup> ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, Ἐδεῖ με πάντως τὴν ἑορτὴν τὴν ἔρχομένην  
 ποιῆσαι εἰς Ἱερουσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος.  
 Καὶ ἀνῆχθη ἀπὸ τῆς Ἐφέσου καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ  
 ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. καὶ ποιήσας χρόνον τινα,  
 ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας  
 τοὺς μαθητάς.

<sup>24</sup> Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήν-  
 τησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ  
 Κυρίου, καὶ ζεῶν τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου,  
 ἐπιστάμενος μόνου τοῦ βάπτισμα Ἰωάννου οὗτός τε ἤρξατο παρῆρσιαζεσθαι

<sup>b</sup> Alex. ἀλλὰ ἀσπασάμενος καὶ α. ἄ. ἄ. αὐτοῖς κ.

<sup>d</sup> Alex. = εἰ.

<sup>c</sup> Alex. = Δεῖ με πάντως τὴν ἑορτὴν τὴν ἔρχομένην ποιῆσαι εἰς Ἱερουσόλυμα.

<sup>e</sup> Alex. = καί. <sup>f</sup> Alex. τοῦ Ἰησοῦ ὁ.

## GENEVA—1557.

counselleth men to worship God contrary to the Lawe.

<sup>14</sup> And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, Yf it were a matter of wronge, or an euyl dede (ō ye Iewes) I would according to reason heare you. <sup>15</sup> But yf it be a question of wordes, and names, and of your Lawe, loke ye to it your selues: for I wil be no iudge in suche matters. <sup>16</sup> And he draue them from the seat. <sup>17</sup> Then toke all the Greekes Sosthenes the chief Ruler of the Synagoge, and bet him before the iudges seat: but Gallio cared for none of those things. <sup>18</sup> Paul after this, taried there yet a good while, and then toke his leaue of the brethren, and sayled thence into Syria. (Priscilla and Aquila accompanying him) after that he had shorne his head in Cenchrea: for he had a vow. <sup>19</sup> And he came to Ephesus, and left them there: but he entred into the Synagoge, and reasoned with the Iewes. <sup>20</sup> When they desired him to tary longer time with them, he consented not. <sup>21</sup> But bade them fare wel saying, I must needs in this feast that cometh, be in Ierusalem: but I wil returne agayne vnto you, yf God wil. and he departed from Ephesus. <sup>22</sup> And when he came downe to Cesarea, he ascended to Ierusalem, and saluted the Church, and went doune vnto Antioche. <sup>23</sup> And when he had taryed there a while, he departed, and went forthwith ouer all the cuntry of Galacia and Phrygia by order, strengthening all the disciples.

<sup>24</sup> And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the Scriptures. <sup>25</sup> The same was informed in the way of the Lord, and he spake feruently in the Sprite, and taught diligently the things of the Lord, and knewe but the baptisme of Iohn only. <sup>26</sup> And he began to speake boldly in the Synagoge.

## RHEIMS—1582.

to the Law persuadeth men to worshippe God. <sup>14</sup> And Paul beginning to open his mouth, Gallio said to the Iewes, If it vvere some vnjust thing, or an heinous facte, O you men Iewes, I should by reason heare you. <sup>15</sup> But if they be questions of vvord and names, and of your law, your selues looke vnto it: I vvill not be iudge of these things. <sup>16</sup> And he droue them from the iudgement seate. <sup>17</sup> And al apprehending Sosthenes the prince of the synagogue, strooke him before the iudgement seate: and Gallio cared for none of those things.

<sup>18</sup> But Paul vvhen he had staid yet many daies, taking his leaue of the brethren, sailed to Syria, (and vvith him Priscilla and Aquila, vvho had shorne his head in Cenchrus. for he had a vow. <sup>19</sup> And he came vnto Ephesus, and them he left there. But him self entring into the synagogue, disputed vvith the Iewes. <sup>20</sup> And vvhen they desired him, that he vvould tary a longer time, he consented not, <sup>21</sup> but taking his leaue, and saying, I vvill returne to you againe God vvilling, he departed from Ephesus. <sup>22</sup> And going dovvn to Cesarea, he vvent vp, and saluted the Church, and came downe to Antioche.

<sup>23</sup> And hauing taried there a certaine time, he departed, vvalking in order through the cuntry of Galatia and Phrygia, confirming al the disciples.

<sup>24</sup> And a certayne Ievv, named Apollos, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. <sup>25</sup> This man vvvas taught the vvay of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertaine to Iesvs, knowing only the baptisme of Iohn. <sup>26</sup> This man therefore began to deale confidently in the synagoge.

## AUTHORISED—1611.

contrary to the Law. <sup>14</sup> And when Paul was now about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or wicked lewdnesse, O yee Iewes, reason would that I should heare with you. <sup>15</sup> But if it bee a question of words, and names, and of your law, looke ye to it: for I will be no iudge of such matters. <sup>16</sup> And he draue them from the iudgement seat. <sup>17</sup> Then all the Greekes tooke Sosthenes the chiefe ruler of the Synagoge, and beat him before the iudgement seat: and Gallio cared for none of those things.

<sup>18</sup> And Paul after this taried there yet a good while, and then tooke his leaue of the brethren, and sailed thence into Syria, and vvith him Priscilla and Aquila: hauing shorne his head in Cenchrea: for he had a vow. <sup>19</sup> And he came to Ephesus, and left them there: but he himselfe entred into the Synagoge, and reasoned vvith the Iewes. <sup>20</sup> When they desired him to tary longer time vvith them, he consented not: <sup>21</sup> but bade them farewell saying, I must by all means keepe this feast that cometh, in Hierusalem: but I will returne againe vnto you, if God will: and he sailed from Ephesus. <sup>22</sup> And when he had landed at Cesarea, and gone vp, and saluted the Church, he went downe to Antioch. <sup>23</sup> And after he had spent some time there, hee departed, and went ouer all the cuntry of Galatia and Phrygia in order, strengthening all the disciples.

<sup>24</sup> And a certayne Iew, named Apollos, borne at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. <sup>25</sup> This man was instructed in the way of the Lord, and being feruent in the spirit, hee spake and taught diligently the things of the Lord, knowing only the baptisme of Iohn. <sup>26</sup> And he began to speake boldly in the Synagoge: vvhom

ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ <sup>9</sup> Ἀκύλας καὶ Πρίσκιλλα, | προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθετο <sup>h</sup> τὴν τοῦ Θεοῦ δόξαν. | <sup>27</sup> βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκóσι διὰ τῆς χάριτος· <sup>28</sup> εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπίδεικνύς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

XIX. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἔλθειν | εἰς Ἐφεσον καὶ <sup>k</sup> εὐρών τινας μαθητὰς, <sup>2</sup> εἶπε | πρὸς αὐτούς, Ἐὶ Πνεῦμα ἅγιον ἐλάβετε πιστεύσατες; Οἱ δὲ <sup>1</sup> εἶπον | πρὸς αὐτόν, Ἄλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν. <sup>3</sup> Εἶπέ τε <sup>m</sup> πρὸς αὐτούς, | Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον, Ἐἰς τὸ Ἰωάννου βάπτισμα. <sup>4</sup> Εἶπε δὲ

<sup>e</sup> Alex. Πρίσκιλλα καὶ Ἀκύλας. <sup>h</sup> Alex. τὴν δόξαν τοῦ Θεοῦ. <sup>i</sup> Alex. κατελθεῖν. <sup>k</sup> Alex. ἐβρών ... ἐπί τε σ. ἔι. <sup>l</sup> Alex. = εἶπον.

## WICLIFF—1380.

in the synagoge, whom whanne priscil and aquyla herden thei tokun hym  $\tau$  more diligentli expounded to hym the wey of the lord, <sup>27</sup> and whanne he wolde go to acay; brithren excitiden, and writun to the discipulis, that thei schulden resceyve hym, which whanne he cam :  $\text{zaf}$  myche to hem that bileueden, <sup>28</sup> for he greetli ouercam iewis : and schewid opunli bi scripturis that ihesus is crist.

19. AND it bifille whanne apollo was at corynthis : that poul whanne he hadde ge the hijer coostis, he cam to effesie,  $\tau$  founde summe of discipulis, <sup>2</sup> and he seide to hem, whether  $\text{ze}$  that bileuen han resceyued the holi goost? and thei seiden to hym, but nether we han herde : if the holi goost is? <sup>3</sup> and he seide, therfor in what thing ben  $\text{ze}$  baptisid? and they seiden, Ioon the baptyrn of Ion, <sup>4</sup> and Poul seide, Ioon baptisid the puple in baptyrn of penaunce : and taughte that thei schulden bileue in hym that was to comynge afir hym that is in ihesus, <sup>5</sup> whanne thei herden thes thingis, they werun baptisid in the name of the lord ihesus, <sup>6</sup> and whanne poul hadde leid on hem his hondis : the holi goost cam in hem : and thei spaken with langagis and profecieden, <sup>7</sup> and alle werun almost twelue men,

<sup>8</sup> and he  $\text{zede}$  in to the synagoge  $\tau$  spake with trist, three monthis disputynge and trectynge of the kyngdom of god. <sup>9</sup> But whanne summe werun hardid and bileueden not and curseden the wey of the lord bifor the multitude he  $\text{zede}$  auy fro hem  $\tau$  departid the discipulis,  $\tau$  disputid in the scole of a myyti man eche day, <sup>10</sup> this was don bi twy  $\text{zeeris}$ , so that alle that dwlleden in asie herden the word of the lord iewis and hethen men, <sup>11</sup> and god dide

## TYNDALE—1534.

And when Aquila and Priscilla had heard him : they toke him vnto them, and expounded vnto him the waye of God more perfectly.

<sup>27</sup> And when he was disposed to goo into Acaia, the brethren wrote exhortynge the disciples to receaue him. After he was come thither, he holde them moche which had beleued thorow grace. <sup>28</sup> And myghtely he ouercame the Iewes, and that openly, shewynge by the scriptures that Iesus was Christ.

19. IT fortunyd, whyll Appollo was at Corinthum, that Paul passed thorow the vpper coastes and came to Ephesus, and founde certayne disciples, <sup>2</sup> and sayd vnto them : haue ye receaued the holy goost sence ye beleued? And they sayde vnto him : no we haue not hearde whether ther be eny holygoost or no. <sup>3</sup> And he sayd vnto them : wher with were ye then baptised? And they sayd : with Iohns baptyrn. <sup>4</sup> Then sayde Paul : Iohn verely baptised with the baptyrn of repentaunce, saynge vnto the people that they shuld beleue on him which shuld come after him : that is on Christ Iesus. <sup>5</sup> When they hearde that, they were baptised in the name of the lord Iesu. <sup>6</sup> And Paul layde his hondes upon them, and the holy gost came on them, and they spake with tonges, and prophesied, <sup>7</sup> and all the men were aboute .xii.

<sup>8</sup> And he went into the synagoge, and behaued him selfe boldly for the space of thre monethes, disputynge and geuynge them exhortacions of the kyngdome of God. <sup>9</sup> When dyuers waxed harde herted and beleued not, but spake euyll of the waye, and that before the multitude : he departed from them, and seperated the disciples. And disputed dailly in the scole of one called Tyrannus. <sup>10</sup> And this continued by the space of two yeres : so that all they which dwelt in Asia, hearde the worde of the lord Iesu, bothe Iewes and Grekes. <sup>11</sup> And god wrought no small

## CRANMER—1539.

Whom when Priscilla and Aquila had heard they toke him vnto them, and expounded vnto him the waye of God more perfectly.

<sup>27</sup> And when he was disposed to go into Acaia, the brethren wrote, exhortynge the disciples to receaue him. Which whan he was come, helped them moche which had beleued thorow grace : <sup>28</sup> For he ouercame the Iewes mightely : and that openly, shewynge by the scriptures, that Iesus was Christ.

19. IT fortunyd that whyll Appollo was at Corinthum, Paul passed thorow the vpper coastes, and came to Ephesus, and founde certayne disciples, <sup>2</sup> and sayde vnto them haue ye receaued the holy goost, sence ye beleued? And they sayde vnto him : no, we haue not heard whether ther be eny holy goost or no. <sup>3</sup> And he sayde vnto them : wherwith were ye then baptised? And they sayd : with Iohns baptyrn. <sup>4</sup> Then sayd Paul : Iohn verely baptised with the baptyrn of repentaunce, saynge vnto the people that they shuld beleue on him, which shuld come after him : that is on Christ Iesus. <sup>5</sup> When they hearde this, they were baptised in the name of the Lorde Iesu. <sup>6</sup> And whan Paul layde his handes vpon them, the holy goost came on them, and they spake with tonges, and prophesied, <sup>7</sup> and all the men were about twelue.

<sup>8</sup> And he went into the synagoge, and behaued him selfe boldly for the space of thre monethes, disputynge and geuynge them exhortacions of the kyngdom of God. <sup>9</sup> When dyuers waxed hard herted and beleued not, but spake euyll of the waye (and that before the multitude) he departed from them, and seperated the disciples. And he disputed dailly in the scole of one called Tyrannus. <sup>10</sup> And this continued by the space of two yeres : so that all they which dwelt in Asia, hearde the worde of the Lorde Iesu, both Iewes and Grekes. <sup>11</sup> And God wrought speciall

Παῦλος, ἡ Ἰωάννης ἠ μὲν | ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν  
 ἔρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τοῦτ' ἔστιν εἰς τὸν ὁ Χριστὸν Ἰησοῦν.  
 ἤκουσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. καὶ ἐπιθέτους  
 αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε  
 γλώσσαις καὶ προεφήτευσαν. ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ ἑκατάδιον. | Ἐισελθὼν  
 δὲ εἰς τὴν συναγωγὴν, ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων  
 τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. Ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθουν,  
 κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισε τοὺς  
 μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τιwός. Τοῦτο δὲ  
 ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν  
 λόγον τοῦ Κυρίου, Ἰουδαίους τε καὶ Ἑλλήνας. Δυνάμεις τε οὐ τὰς Τηχούσας

<sup>m</sup> Alex. = πρὸς αὐτοὺς.

<sup>n</sup> Alex. = μὲν.

<sup>o</sup> Alex. = Χριστὸν.

<sup>p</sup> Alex. ἑκάτα.

<sup>q</sup> Alex. = τὰ.

<sup>r</sup> Rec. + Ἰησοῦ.

## GENEVA — 1557.

Whome when Aquila and Priscilla had heard, they took him vnto them, and expounded vnto him the way of God more perfectly. <sup>27</sup> And when he was disposed to go into Achaia, the brethren exhorted him, wrate to the disciples to receaue him: after he was come thyther, he holpe them muche which had beleued through grace. <sup>28</sup> For mightely he ouercame the Iewes, and that openly, shewing by the Scriptures, that Iesus was Christe.

19. AND so it came to passe, while Apollos was at Corinthus, that Paul passed through the vpper costes, and came to Ephesus, and founde certayne disciples: <sup>2</sup> And sayd vnto them, Haue ye receaued the holy Gost sence ye beleued? And they sayd vnto him, No, we haue not heard whether ther be any holy Gost. <sup>3</sup> And he sayd vnto them, Vnto what were ye then baptized? And they said, vnto Iohns baptisme. <sup>4</sup> Then sayd Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him: that is in Christ Iesus. <sup>5</sup> When they heard that, they were baptized in the Name of the Lord Iesus. <sup>6</sup> And Paul layd hys handes vpon them, and the holy Gost came on them, and they spake with tongues, and prophecied. <sup>7</sup> And all these men were about twelue. <sup>8</sup> Moreover he went into the Synagoge, and spake boldly for the space of three monethes, disputyng, and geuyng them exhortations of the kyngdome of God. <sup>9</sup> But when diuers waxed hard harted, and obeyed not, but spake euil of the way of the Lord before the multitude, he departed from them, and separated the disciples, and disputed dayly in the schole of one called Tyrannus. <sup>10</sup> And this continued by the space of two yerres: so that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes and Grekes. <sup>11</sup> And God wrought no small miracles

## RHEIMS — 1582.

Vvhom vwhen Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the vway of our Lord more diligently. <sup>27</sup> And vvhereas he vvas desirous to goe to Achaia, the brethren exhorted vvrote to the disciples to receiue him. Vvho, vvhen he vvas come, profited them much that had beleued. <sup>28</sup> For he vvith vehemencie conuincd the Iewes openly, shewing by the scriptures, that IESVS is CHRIST.

19. AND it came to passe vwhen Apollo was at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certayne disciples: <sup>2</sup> and he said to them, Haue you receiued the holy Ghost, beleeuing? But they said to him, Nay, neither haue vve heard whether there be a holy Ghost. <sup>3</sup> But he said, In vwhat then vvere you baptized? Vvho said, In Iohns baptisme. <sup>4</sup> And Paul said: Iohn baptized the people vvith the baptisme of penance, saying: That they should beleuee in him that vvas to come after him, that is to say, in IESVS. <sup>5</sup> Hearing these things, they vvere baptized in the name of our Lord IESVS. <sup>6</sup> And vvhen Paul had imposed handes on them, the holy Ghost came vpon them, and they spake vvith tongues, and prophecied. <sup>7</sup> And all the men vvere about tvuelue.

<sup>8</sup> And entring in to the synagogue, he spake confidently for three moneths, disputing and exhorting of the kingdom of God. <sup>9</sup> But vvhen certayne vvere indurate, and beleued not, il-speaking the vway of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus. <sup>10</sup> An this vvas done for the space of tvo yerres, so that al vvich dvvelt in Asia, heard the vvord of our Lord, Iewes and Gentils.

<sup>11</sup> And God vvrought by the hand of

## AUTHORISED — 1611.

when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly. <sup>27</sup> And when hee was disposed to passe into Achaia, the brethren wrote, exhorting the disciples to receiue him: who, when he was come, helped them much which had beleued through grace. <sup>28</sup> For he mightily conuincd the Iewes, and that publicly, shewing by the scriptures, that Iesus was Christ.

19. AND it came to passe, that while Apollos was at Corinth, Paul hauing passed thorow the vpper costes, came to Ephesus, and finding certayne disciples, <sup>2</sup> He sayd vnto them, Haue ye receiued the Holy Gost since ye beleued? And they sayd vnto him, Wee haue not so much as heard whether there be any holy Gost. <sup>3</sup> And hee sayd vnto them, Unto what then were ye baptized? And they sayd, Unto Iohns Baptisme. <sup>4</sup> Then sayd Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleuee on him which should come after him, that is, on Christ Iesus. <sup>5</sup> When they heard this, they were baptized in the Name of the Lord Iesus. <sup>6</sup> And when Paul had layde his handes vpon them, the holy Gost came on them, and they spake with tongues, and prophecied. <sup>7</sup> And all the men were about twelue. <sup>8</sup> And hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and perswading the things concerning the Kingdome of God.

<sup>9</sup> But when diuers were hardened, and beleued not, but spake euill of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the schoole of one Tyrannus. <sup>10</sup> And this continued by the space of two yerres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grekes. <sup>11</sup> And God wrought speciall



καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>18</sup> Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. <sup>19</sup> ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαιτες τὰς βίβλους κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εἶρον ἀργυρίου μυριάδας πέντε. <sup>20</sup> οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ἤξανε καὶ ἴσχυεν.

<sup>21</sup> Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱερουσαλήμ, εἰπὼν, "Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν." <sup>22</sup> Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. <sup>23</sup> Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνου τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. <sup>24</sup> Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρέιχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην <sup>25</sup> οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα

<sup>19</sup> Alex. = ὁ.

<sup>2</sup> Alex. = οἱ.

<sup>3</sup> Alex. + αὐτοῖς.

<sup>4</sup> Alex. = καί.

<sup>5</sup> Alex. κατακυριεύσας.

<sup>6</sup> Alex. ἀφορίων.

## GENEVA — 1557.

by the hands of Paul. <sup>12</sup> So that from his body, were brought vnto the sycke, napkins or handkercheifs and the diseases departed from them, and the euyl sprites went out of them. <sup>13</sup> Then certayne of the vagabonde Iewes, exorcists, toke vpon them to call ouer them which had euyl sprites, the Name of the Lord Iesus, saying, We adiuire you by Iesus, whome Paul preacheth. <sup>14</sup> And there were seuen sonnes of one Sceua a Iewe, and chiefe of the Priestes which dyd this. <sup>15</sup> And the euyl sprite answered, and said, Iesus I know, and Paul I know: but who are ye?

<sup>16</sup> And the man in whome the euyl sprite was, ran on them, and overcame them, and preuayled agaynst them: so that they fled out of that house, naked, and wounded. <sup>17</sup> And this was knowne to all the Iewes, and Grekes also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified. <sup>18</sup> And many that beleued, came and confessed, and shewed their workes. <sup>19</sup> Many also of them which vsed curious craftes, broght their bokes, and burned them before all men, and they counted the price of them, and founde it fifty thousand syluerlynges. <sup>20</sup> So mightly grewe the worde of God, and preuayled.

<sup>21</sup> After these thynges were ended, Paul purposed, by the Sprite, to passe ouer Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also see Rome. <sup>22</sup> So he sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, and he him self remainyd in Asia for a season. <sup>23</sup> The same tyme there arose no lytle a do about that way. <sup>24</sup> For a certayne man named Demetrius a syluersmyth, which made syluer shrynes for Diana broght great gaynes vnto the craftes men. <sup>25</sup> Which he called together, with

## RHEIMS — 1582.

Paul miracles not common: <sup>12</sup> so that there were also brought from his body napkins or handkercheifs vpon the sicke, and the diseases departed from them, and the vicked spirits went out. <sup>13</sup> And certaine also of the Iudaical exorcists that went about, assaied to inuocate vpon them that had euil spirits, the name of our Lord Iesus, saying, I adiuire you by Iesus vvhom Paul preacheth. <sup>14</sup> And there were certaine somes of Sceua a Iewe, cheefe priest, seuen, that did this. <sup>15</sup> But the vicked spirit ansvvering, said to them, Iesus I know, and Paul I know: but you, vvhath are ye? <sup>16</sup> And the man in vvhom the vicked spirit vvas, leaping vpon them, and mastring both, preuailed against them, so that they fled out of that house naked and vvhounded. <sup>17</sup> And this vvas made notorious to al the Iewes and the Gentiles that dwelt at Ephesus: and feare fel vpon al them, and the name of our Lord Iesus vvas magnified. <sup>18</sup> And many of them that beleued, came confessing and declaring their deedes. <sup>19</sup> And many of them that had folowed curious thyngs, broght together their bookes, and burnt them before al: and counting the prices of them, they found the money to be fifty thousand pence. <sup>20</sup> So mightly increased the vvord of God and vvas confirmed.

<sup>21</sup> And vvhien these things vvcre ended, Paul purposed in the Spirit, vvhien he had passed through Macedonia and Achaia, to goe to Hierusalem, saying, After I shall haue been there, I must see Rome also. <sup>22</sup> And sending into Macedonia tvo of them that ministred vnto him, Timothee and Erastus, him self remained for a tyme in Asia.

<sup>23</sup> And at that tyme there vvas made no litle trouble about the vvay of our Lord. <sup>24</sup> For one named Demetrius, a siluersmith, that made siluer temples of Diana, procured to the artificers no smal gaine: <sup>25</sup> vvhom calling together and them that

## AUTHORISED — 1611.

miracles by the hands of Paul: <sup>12</sup> So that from his body were brought vnto the sicke handkerchiefs or aprons, and the diseases departed from them, and the euill spirits went out of them.

<sup>13</sup> Then certaine of the vagabond Iewes, exorcists, tooke vpon them to call ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adiuire you by Iesus whom Paul preacheth. <sup>14</sup> And there were seuen sonnes of one Sceua a Iew, and chiefe of the Priestes, which did so. <sup>15</sup> And the euill spirit answered, and saide, Iesus I know, and Paul I know, but who are ye? <sup>16</sup> And the man in whom the euill spirit was, leapt on them, and overcame them, and preuailed against them, so that they fled out of that house naked and wounded. <sup>17</sup> And this was knowne to all the Iewes and Greekes also dwelling at Ephesus, and feare fell on them all, and the Name of the Lord Iesus was magnified. <sup>18</sup> And many that beleued came, and confessed, and shewed their deedes. <sup>19</sup> Many also of them which vsed curious arts, brought their bookes together and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer. <sup>20</sup> So mightly grew the word of God, and preuailed.

<sup>21</sup> After these things were ended, Paul purposed in the spirit, when hee had passed thorow Macedonia and Achaia, to go to Hierusalem, saying, After I haue bin there, I must also see Rome. <sup>22</sup> So he sent into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he himselfe stayed in Asia for a season. <sup>23</sup> And the same tyme there arose no small stirre about that way. <sup>24</sup> For a certaine man named Demetrius, a siluer smith, which made siluer shrines for Diana, brought no small gaine vnto the craftsmen: <sup>25</sup> Whom hee called together, with the workemen

ἐργάτας, εἶπεν, <sup>24</sup> Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἔστι <sup>26</sup> καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ <sup>1</sup> σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. <sup>27</sup> οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἄρτέμιδος ἱερὸν εἰς οὐδὲν <sup>3</sup> λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. <sup>28</sup> Ἀκούσαντες δὲ καὶ γενομένοι πλήρεις θυμοῦ, ἔκραζον λέγοντες, *Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.* <sup>29</sup> Καὶ <sup>4</sup> ἐπλήσθη ἡ πόλις ὅλη τῆς συγχύσεως ὄρησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάιον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους <sup>5</sup> Παύλου. <sup>30</sup> τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶον αὐτὸν οἱ μαθηταί. <sup>31</sup> τινὲς δὲ καὶ τῶν Ἀσιαρχῶν

<sup>1</sup> Alex. ἡμῶν. <sup>2</sup> Alex. καὶ. <sup>3</sup> Alex. ἱερὸν Ἀρτέμιος.

<sup>4</sup> Alex. λογισθήσεται. <sup>5</sup> Alex. τῆς μεγαλιότητος. <sup>6</sup> Rec. ἰπλ. ἡ π. ὁ. σ.

## WICLIJF—1380.

werun suche maner werke men: and seide, men ze witen: that of this crafte wygnynge is to us, <sup>26</sup> and ze seen and here that this poul counceithil and turneth aweye myche puple not onli of effesie, but almest of alle asie, and seith; that thei ben not goddis that ben made with hondis, <sup>27</sup> and not onli this part schal be in peril to us to come in to reprof: but also the temple of the greet dian schal be accountid in to nouzt; she and the maieste of hir schal bigyme to be distried: whom al asie and the world worshipith.

<sup>28</sup> whanne these thingis werun herd: thei werun fillid with ire and crieden and seiden; greet is the dian of effians, <sup>29</sup> and the citee was fillid with confusioun; and thei maden an asaut with on will in to the teatre, and tokun gayus and aristark men of macedony felowis of poult; <sup>30</sup> and whanne poule wolde haue entrid in to the puple, the discipils suffred not, <sup>31</sup> and also summe of the princis of asie that werun his frendis senten to hym and preiden that he schulde not zeue hym self in to the teatre, <sup>32</sup> and other men crieden other thing for the chirche was confusid; and many wisten not for what cause thei werun come to gidre;

<sup>33</sup> but of the puple thei drowen away on aisaundre while iewis putiden hym forth; and aisaundre axid with his hond silence; and wolde zilde a resoun to the puple; <sup>34</sup> and as thei knewen that he was a iew: a vois of alle men was maad cryinge, as bi tweie ouris; greet is diane of effians; <sup>35</sup> and whanne the scribe hadde ceesid the puple: he seide; men of efficie what man is he that knowith not that the citee of efficians is the worshiper of greet dian; and of the child of iuhiter? <sup>36</sup> therfor whanne it mai not be agensid to these thingis; it bihoueth you to be weesid; and to do no thing folly; <sup>37</sup> for ze han brougte these men, nethr sacerletrs,

## TYNDALE—1534.

the worke men of lyke occupacion; and said; Syrs; ye knowe that by this crafte we haue vauntage. <sup>26</sup> Moreover ye se and here that not alone at Ephesus; but almost thorowe oute all Asia; this Paul hath persuaded and turned awaye moche people; saying that they be not goddes which are made with hondes. <sup>27</sup> So that not only this oure crafte cometh into parell to be set at nought; but also that the temple of the grete goddas Diana shuld be despyed, and her magnificence shuld be destroyed which all Asia and the worlde worshippeth. <sup>28</sup> When they hearde these sayings; they were full of wrathe; and cryed out saying; Grete is Diana of the Ephesians. <sup>29</sup> And all the citee was on a roore; and they rushed in to the comen hall with one assent; and caught Gayus and Aristarcus; men of Macedonia; Pauls companions. <sup>30</sup> When Paul wolde haue entred in vnto the people; the disciples suffred him not. <sup>31</sup> Certayne also of the chefe of Asia which were his frendes; sent vnto him; desyringe him that he wolde not preace into the comen hall. <sup>32</sup> Some cryed one thinge and some another; and the congregacion was all out of quiet; and the moare parte knewe not wherfore they were come togeder.

<sup>33</sup> Some of the company drue forth Alexander; the fewes thurstynge him forwardes. Alexander beckened with the honde; and wolde haue geuen the people an answer. <sup>34</sup> When they knewe that he was a Iewe; ther arose a shoute almost for the space of two houres; of all men cryinge; grete is Diana of the Ephesians.

<sup>35</sup> When the towne clarke had ceased the people; he sayd; ye men of Ephesus; what man is it that knoweth not how that the citee of the Ephesians is a worshipper of the grete goddas Diana; and of the ymage which came from heven. <sup>36</sup> Scinge then that no man sayth here agaynst; ye ought to be content; and to do nothinge rashly: <sup>37</sup> For ye haue brought hither

## CRANMER—1539.

the workemen of lyke occupacion, and said; Syrs, ye knowe that by this crafte we haue aduantage. <sup>26</sup> Moreover, ye se and here that not alone at Ephesus, but almost thorow out all Asia, this Paul hath persuaded and turned awaye moche people, saying, that they be not goddes which are made with handes. <sup>27</sup> So that not only this oure crafte cometh into parell to be set at nought; but also that the temple of the grete Goddess Diana shulde be despyed, and her magnificence shulde be destroyed, whom all Asia and the worlde worshypeth.

<sup>28</sup> When they hearde these sayings, they were full of wrathe, and cryed out, saying. Grete is Diana of the Ephesians. <sup>29</sup> And all the citee was on a rore, and they rushed into the comen hall with one assent, and caught Gaius and Aristarcus, men of Macedonia, Pauls companions. <sup>30</sup> When Paul wolde haue entred in vnto the people, the disciples suffered him not. <sup>31</sup> But certayne of the chefe of Asia (which were his frendes) sent vnto him, desyringe him, that he wolde not preace into the comen hall. <sup>32</sup> Some therfore cryed one thyng and some another, and the congregacion was all out of quiete, and the moare parte knew not wherfore they were come together.

<sup>33</sup> Some of the company drue forth Alexander; the Iewes thurstynge hym forwardes. Alexander; beckened with the hand, and wolde haue geuen the people an answer. <sup>34</sup> When they knewe that he was a Iewe, ther arose a shoute almost for the space of two houres, of all men, cryinge; grete is Diana of the Ephesians.

<sup>35</sup> When the towne clarke had ceased the people, he sayde; ye men of Ephesus, what man is it that knoweth not how that the cittyte of the Ephesians is a worshipper of the grete goddess Diana, of the ymage which cam from heauen. <sup>36</sup> Scinge then that noman sayth here agaynst, ye ought to be content, and to do nothinge rashly; <sup>37</sup> for ye haue brougth hither these men;

ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. <sup>32</sup> ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν, τίνας ἔνεκεν συνελήλυθισαν. <sup>33</sup> ἐκ δὲ τοῦ ὄχλου <sup>m</sup> προ-εβίβασαν| Ἀλέξανδρον, <sup>n</sup> προβαλλόντων| αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. <sup>34</sup> ἐπιγνόντες| δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κραζόντων, ‘Μεγάλῃ ἢ Ἀρτεμῖς Ἐφεσίων.’ <sup>35</sup> Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν, ‘Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν <sup>p</sup> ἄνθρωπος| ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν <sup>q</sup> νεωκόρον οὐδὲν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; <sup>36</sup> ἀναντιρρήτων οὖν ὄντων τούτων, δεόν ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προσητεῖς <sup>r</sup> πράττειν. <sup>37</sup> ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφη-

<sup>i</sup> Rec. + τοῦ. <sup>m</sup> Alex. συνιβίβασαν. <sup>n</sup> Alex. προβαλλόντων. <sup>o</sup> Rec. ἐπιγνόντων. <sup>p</sup> Alex. (τῶν) ἀνθρώπων. <sup>q</sup> Rec. + θεῶν.

## GENEVA — 1557.

the workemen of lyke occupation, and sayd, Syrs, ye knowe that by this craft we get our goodes. <sup>26</sup> Moreover ye see and heare, that not alone at Ephesus, but almoste throughout all Asia, this Paul hath perswaded, and turned away muche people, saying, That they be not goddes which are made with handes. <sup>27</sup> So that not only this our craft being reprov'd by him to our faces is in danger to be set at nought: but also that the temple of the great goddess Diana should be despiced, and her magnificence should be destroyed, which all Asia, and the world worshippeth. <sup>28</sup> When they heard these sayings, they were ful of wrath, and cryed out saying, Great is Diana of the Ephesians. <sup>29</sup> And all the cite was on a rore, and they rushed in to the Commen place in one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his iorney. <sup>30</sup> When Paul would haue entred in vnto the people, the disciples suffered hym not.

<sup>31</sup> Certaine also of the chiefes of Asia which were his friendes sent vnto hym, desiring hym that he would not prease into the Commen place. <sup>32</sup> Some therefore cryed one thyng, and some another, for the assemblie was all out of ordre, and the more parte knew not wherfore they were come together. <sup>33</sup> And some of the companie drewe forth Alexander, the Iewes thrusting hym forwardes. Alexander then beckened with the hande, and would haue excused the matter to the people. <sup>34</sup> When they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephesians.

<sup>35</sup> Then the towne clarcke when he had staied the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddess Diana, and of the image which came from Iupiter? <sup>36</sup> Seyng then that no man sayeth here agaynst, ye ought to be content, and to do nothing rashly. <sup>37</sup> For ye haue brought

## RHEIMS — 1582.

vvere the same kinde of vvorkemen, he said, Sirs, you know that our gaine is of this occupation: <sup>26</sup> and you see, and heare that this same Paul by persuasion hath auerted a great multitude not only of Ephesus, but almost of al Asia, saying, That they are not gods vvich be made by handes. <sup>27</sup> And not only vnto vs is this part in danger to be reprov'd, but also the temple of great Diana shal be reputed for nothing, yea and her maestie shal begin to be destroyed, vvhom al Asia and the vvorld vvorshippeth. <sup>28</sup> Hearing these things, they vvere replenish'd vvith anger, and cried out saying, Great is Diana of the Ephesians. <sup>29</sup> And the vvhole cite vvvas filled vvith confusion, and they ranne vviolently vvith one accord into the théatre, catching Gains and Aristarchus Macedonians, Pauls companions. <sup>30</sup> And vvhen Paul vvould haue entred in to the people, the disciples did not permit him. <sup>31</sup> And certaine also of the Princes of Asia that vvvere his vvrendes, sent vvnto him, desyring that he vvould not aduerture him self into the théatre: <sup>32</sup> and others cried another thyng. For the assemblie vvvas confuse, and the more part knew not for vvhat cause they vvvere assembled.

<sup>33</sup> And of the multitude they drevv forth Alexander, the Iewes thrusting him forward. But Alexander vvith his hand desyring silence, vvould haue giuen the people satisfaction. <sup>34</sup> Vvvhom as soone as they perceiued to be a Iewve, there vvvas made one voice of al, almost for the space of vvwo houres crying out, Great is Diana of the Ephesians. <sup>35</sup> And vvhen the Scribe had appeas'd the multitudes, he saith, Ye men of Ephesus, for vvhat man is there that knoweth not the cite of the Ephesians to be a vvorshipper of the great Diana, and Iupiters childe? <sup>36</sup> Forasmuch therefore as these things can not be gausaid, you must be quieted, and doe nothing rashly. <sup>37</sup> For you haue brought these men, being

## AUTHORISED — 1611.

of like occupation, and said, Sirs, ye know that by this craft we haue our wealth. <sup>26</sup> Moreover, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they bee no gods, which are made with hands. <sup>27</sup> So that not only this our craft is in danger to be set at nought: but also that the Temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

<sup>28</sup> And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. <sup>29</sup> And the whole city was filled with confusion, and hauing caught Gaius and Aristarchus men of Macedonia Pauls companions in traualle, they rushed with one accord into the Theatre. <sup>30</sup> And when Paul would haue entred in vnto the people, the disciples suffered him not. <sup>31</sup> And certaine of the chiefes of Asia, which were his friends, sent vnto him, desiring him that he would not adventure himselfe into the Theatre. <sup>32</sup> Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherfore they were come together.

<sup>33</sup> And they drew Alexander out of the multitude, the Iewes putting him forward. And Alexander beckened with the hand, and would haue made his defence vnto the people. <sup>34</sup> But when they knew that hee was a Iew, all with one voyce about the space of two houres cried out, Great is Diana of the Ephesians. <sup>35</sup> And when the Towne-clarke had appeas'd the people, hee said, Yee men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell downe from Iupiter? <sup>36</sup> Seeing then that these things cannot be spoken against, yee ought to be quiet, and to do nothing rashly. <sup>37</sup> For ye haue brought hither these men, which are

‘ μούντας ἵ τὴν θεὸν | ὁ μὸν. |<sup>38</sup> εἰ μὲν οὖν Δημήτριος καὶ οἱ συν αὐτῷ τεχνῦται  
 ‘ ἔχουσι πρὸς τινα λόγον, | ἀγόραιοι | ἀγοῖται, καὶ ἀνθρώποιο εἰσιν ἐγκαλείτωσαν  
 ‘ ἀλλήλοιο. <sup>39</sup> εἰ δὲ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐνόμο ἐκκλησίᾳ ἐπιλυθῆ-  
 ‘ σεται. <sup>40</sup> καὶ γὰρ κινδυνεύομεν ἐγκαλείσθαι στάσεωο περὶ τῆο σήμεροο, μηδεὸο  
 ‘ αἰτίοιο ὑπάρχοντοο περὶ οὗ ὁ δυνησόμεθα ὁ ἀποδοῦναι | λόγοο ὁ τῆο συστροφῆο  
 ‘ ταύτηο. Καὶ ταῦτα εἶποο, ἀπέλυσε τὴν ἐκκλησίᾳο.

XX. Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβοο, ὁ προσκαλεσάμενοο | ὁ Παῦλοο  
 τοὺο μαθητᾶο, ὁ καὶ ἀσπασάμενοο, | ἐξῆλθε πορευθῆναι εἰο τὴν Μακεδοσίᾳο.  
 ὁ διελθὼο δὲ τὰ μέρη ἐκεῖνα, καὶ παρακάλεοο αὐτοὺο λόγοο πολλῶο, ὁ ἦλθεν εἰο τὴν  
 Ἑλλάδαο. ὁ ποιήσοοο τε μῆναοο τρεῖοο, γενομένηο αὐτῷ ἐπιβουλήο ὑπὸ τῶο Ἰουδαίωο  
 μέλλοιτο ἀνάγεσθαι εἰο τὴν Συρίᾳο, ἐγένετο γνώμη τοῦ ὑποστρέφειο διὰ Μακε-

\* Rec. τὸν θείαν.

\* Alex. ἡμὸν.

\* Rec. πρὸοο τινα λόγοοο ἔχουοο.

\* Rec. ἀγοραίοο.

\* Alex. + οὐ.

\* Const. ἑοῦναο.

\* Alex. + περὶ.

\* Alex. μεταπράξιμοοο.

## WICLIFF—1380.

nether blasfemyng ȝoure goddesse,<sup>38</sup> that if demetric and the werk men that ben with hym, han cause agens any man, there ben courtes of domes and iugis: accusen thou echte other,<sup>39</sup> if ȝe seken ouȝt of any other thing, it may be assolid in the lawful chirche; <sup>40</sup> for whi we ben in peril to be reprevud of this daies dissenccioun, sithen no man is gilty of whom we moun ȝilde resoun of this renyngte to gidre; <sup>41</sup> and whanne he hadde seide this thing he leet the puple go.

20. AND aftir the nois cessid: poul clepid the discipils and monestid hem and seide fare wel, and he wente forth to go in to macedony, <sup>2</sup> and whanne he hadde walkid bi tho coostis and hadde monestid hem bi many wordis, he cam to grece; <sup>3</sup> where whanne he hadde be thre monethis the iewis leiden aspies for hym that was to saile in to sirrie; <sup>4</sup> he hadde counceil to turne agen bi macedony; <sup>5</sup> ⁊ sopsater of piri borocns folowid hym; of thesolyonetyens astrink, and secoundis and gayus drubmus; <sup>6</sup> ⁊ timothee, and asiand; titicus and trophimus; <sup>7</sup> thes for thei wenten bifor: abundon us at troude; <sup>8</sup> for we schippiden aftir the daies of therf looues for filippis and camen to hem at troude in fyve daies where we dwelten seuce dayes; <sup>9</sup> and in the first daye of the woker, whanne we camen to breke breed, poule disputid with hem, and schulde go forth in the morowe, and drowe alonge the sermoun til in to mydnyȝt; <sup>10</sup> and many lampis weren in the soler where we weren gaderid to gidre; <sup>11</sup> and a ȝung man euties bi name sette on the wyndowe, whanne he was fillun in to an heuy slep; while poul disputid long al slepyng he fille donn for the thridde stage; and he was takun up: and was brouȝt deed; <sup>12</sup> to whom whanne poul cam donn, he lay on him: and biclippid

## TYNDALE—1534.

these men whiche are nether robbers of churches, nor yet despisers of youre goddes. <sup>38</sup> Wherefor yf Demetrius and the craftes men which are with him, have eny sayyng to eny man, the lawe is open, and ther are ruelers, let them accuse one another. <sup>39</sup> Yf ye goo about eny other thinge, it may be determined in a lawfull congregaȝion. <sup>40</sup> For we are in iopardy to be accused of this dayes busines: for as moche as ther is no cause wherby we maye geve a rekenyngte of this concourse of people. <sup>41</sup> And when he had thus spokun, he let the congregaȝion departe.

20. AFTER the rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed for to go into Macedonia. <sup>2</sup> And when he had gone ouer those parties, and geuen them large exhortacions, he came into Grece; <sup>3</sup> and there abode iiii. monethes. And when the Iewes layde wayte for him as he was about to sayle into Syria, he purposed to returne thorow Macedonia. <sup>4</sup> Ther accompanied him into Asia, Sopater of Berrea, and of Thessalonia, Aristarchus and Secundus, and Gayus of Derba, and Timotheus; and out of Asia Tychicus and Trophimus. <sup>5</sup> These went before, and taryed vs at Troas. <sup>6</sup> And we sayled awaye from Philippos after the ester holydayes, and came vnto them to Troas in fyve dayes, where we abode seven dayes.

<sup>7</sup> And on the morowe after the sabbath daye the disciples came to gedre for to breake breed, and Paul preached vnto them (redy to departe on the morowe) and continued the preachyngte vnto mydnyght. <sup>8</sup> And there were many lyghtes in the chamber where they were gaddred to gedre; <sup>9</sup> and there sate in a wyndowe a certayne yonge man named Eutichus; fallen into a depe slepe. And as Paul declared, he was the moare overcome with slepe, and fell doune from the thyrdle lofte, and was taken vp deed. <sup>10</sup> Paul went doune and fell on hiim and embraced

## CRANMER—1539.

which are nether robbers of churches, nor yet despisers of youre goddesse. <sup>38</sup> Wherefore, yf Demetrius and the craftes men whych are with him, haue a matter agaynst eny man, the lawe is open, and there are rulers, let them accuse one another. <sup>39</sup> But yf ye goo aboute eny other thinge, it shall be determined in a lawfull congregacion. <sup>40</sup> For we are in iopardy to be accused of this dayes vproure, for as much as ther is no cause, wherby we maye geue a rekenyngte of this concourse of people. <sup>41</sup> And when he had thus spoken, he let the congregacion departe:

20. AFTER that the rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed for to go into Macedonia. <sup>2</sup> And when he had gone ouer those parties, and had geuen them alonge exhortacion, he cam into Grece; <sup>3</sup> and there abode iiii. monethes. And when the Iewes layde wayt for him as he was about to sayle into Syria, he purposed to returne thorow Macedonia. <sup>4</sup> Ther accompanied him into Asia, Sopater of Berrea, and of Thessalonia, Aristarchus and Secundus, and Gayus of Derba, and Timotheus, and out of Asia Tychicus and Trophimus. <sup>5</sup> These goyngte before, taryed vs at Troas. <sup>6</sup> And we sayled awaye from the Philippos after the dayes of swete bread, and cam vnto them to Troas in fyve dayes, where we abode seuen dayes.

<sup>7</sup> And vpon one of the Saboth dayes, when the disciples came together for to breake breed, Paul preached vnto them (redy to departe on the morow) and continued the preachyngte vnto mydnyght. <sup>8</sup> And there were many lightes in the chamber, where we were gathered together, <sup>9</sup> and ther sate in a wyndowe a certayne yonge man (named Euticus) beinge fallen into a depe slepe. And as Paul was preachinge, he was the more overcome with slepe, and fell doune from the thyrdle lofte, and was taken vp deed. <sup>10</sup> But whan Paul went doune, he fell on him and whan

<sup>38</sup> vs against domes, judgments assolid, absolued. <sup>39</sup> whom, since ȝibbe, yeld. mouen, maye clepid, called. <sup>40</sup> vnto houses, and toward bread. <sup>41</sup> vnto, top room, ut, affe. bi-clippid, embraced.

δορίας. <sup>4</sup> συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας <sup>a</sup> Σώπατρος Πύρρον| Βεροιαῖος· Θεσσαλονικέων δὲ, Ἀρίσταρχος καὶ Σεκουῦδος, καὶ Γάιος Δερβαιοὺς καὶ Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος. <sup>5</sup> οὗτοι <sup>b</sup> προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· <sup>6</sup> ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλλομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ. <sup>7</sup> Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων ἡμῶν <sup>d</sup> κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου· <sup>8</sup> ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦμεν| συνηγμένοι. <sup>9</sup> καθήμενος| δέ τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστεγίου κάτω, καὶ ἤρθη νεκρός. <sup>10</sup> καταβὰς δὲ ὁ Παῦλος

<sup>a</sup> Alex. s. καὶ παρακ. ἀστ. s. καὶ παρακ. ἀστ. τε.<sup>b</sup> Rec. Σώπατρος.<sup>c</sup> Alex. + δι.<sup>d</sup> Rec. τῶν μαθητῶν.<sup>e</sup> Rec. + τοῦ.<sup>f</sup> Rec. ἦσαν.<sup>g</sup> Alex. καθέζομενος.

## GENEVA—1557.

hyther these men, which are nether robbers of churches, nor yet despiciers of your goddess. <sup>38</sup> Wherefore, yf Demetrius and the craftes men which are with him, have any matter against any man, the lawe is open, and ther are Rulers, let them accuse one another. <sup>39</sup> But yf ye go about any other thyng, it may be determined in a lawful assemble. <sup>40</sup> For we are in iopardy, to be accused of thys dayes vprour: forasmuche as there is no cause, whereby we may geue a rekenyng, of thys concourse of people. <sup>41</sup> And when he had thys spoken, he let the assemble departe.

20. AFTER the rage was ceased, Paul called the disciples vnto hym, and embraced them, and departed for to go into Macedonia. <sup>2</sup> And when he had gone ouer those parties, and geuen them large exhortations, he came into Greece. <sup>3</sup> And hauing taried there three monethes, when the Iewes layd wayt for him as he was about to sayle into Syria, he purposed to returne through Macedonia. <sup>4</sup> And there accompanied him into Asia Sopater of Berea: and of Thessalonica, Aristarchus, and Secundus: and Gaius of Derbe, and Timotheus: and out of Asia Tychicus, and Trophimus. <sup>5</sup> These went before, and taried vs at Troas.

<sup>6</sup> And we sayled away from Philippi, after the dayes of swete bread, and came vnto them to Troas, in fyve dayes, where we abode seuen dayes. <sup>7</sup> And the first day after the Sabbath, the disciples being come together for to breake bread, Paul preached vnto them, ready to departe on the morowe: and continued the preaching vnto mydnyght. <sup>8</sup> And there were many lightes in an vpper chamber, where we were gathered together. <sup>9</sup> And there sate in a wyndowe, a certayne yonge man named Eutychnus fallen into a depe slepe, and as Paul was long preaching, he falling doune for slepe, fel from the thyrd loft doune ward, and was taken vp dead. <sup>10</sup> But Paul descended, and lay on hym,

## RHEIMS—1582.

nether sacrilegious, nor blaspheming your Goddess. <sup>38</sup> But if Demetrius and the artificers that are with him, haue matter to say against any man, there are Courtes kept in the common place, and there are Proconsuls, let them accuse one another. <sup>39</sup> And if you ask any other matter: it may be resolu'd in a lawful assemble. <sup>40</sup> For we are in danger also to be accused for this daies addition: vvhareas there is no man guilty by vvhom we may giue an account of this concourse. <sup>41</sup> And vvhhen he had said these things, he dismissed the assemble.

20. AND after that the tumult vvas ceased, Paul calling the disciples, and exhorting them, tooke his leave, and set forvard to goe into Macedonia. <sup>2</sup> And vvhhen he had vvalked through those partes, and had exhorted them vwith much speech, he came to Greece: <sup>3</sup> vvhvhere vvhhen he had spent three moneths, the Iewes laid vvaait for him as he vvas about to saile into Syria: and he had counsell to returne through Macedonia. <sup>4</sup> And there accompanied him Sosipater of Pyrrhus, of Berea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Tróphimus. <sup>5</sup> These going before, staid for vs at Troas: <sup>6</sup> but we sailed after the daies of Azymes from Philippi, and came to them vnto Troas in fyve daies, vvhvhere we abode seuen daies.

<sup>7</sup> And in the first of the Sabbath vvhvhen we vvere assembled to breake bread, Paul disputed vwith them, being to depart on the morovv, and he continued the sermon vntill midnight. <sup>8</sup> And there vvere a great number of lampes in the vpper chamber vvhvhere we vvere assembled. <sup>9</sup> And a certayne yong man named Eutychnus, sitting vpon the vvindow, vvhvwhereas he vvas oppressed vwith heauy sleepe (Paul disputing long) driuen by sleepe, fel from the third loft doune, and vvas taken vp dead. <sup>10</sup> To vvhvhom vvhhen Paul

## AUTHORISED—1611.

nether robbers of Churches, nor yet blasphemers of your goddess: <sup>38</sup> Wherefore if Demetrius, and the craftsmen which are with him, haue a matter against any man, the Law is open, and there are deputies, let them implead one another. <sup>39</sup> But if ye enquire any thing concerning other matters, it shalbe determined in a lawful assembly. <sup>40</sup> For we are in danger to be called in question for this dayes vprour, there being no cause whereby wee may giue an account of this concourse. <sup>41</sup> And when hee had thus spoken, he dismissed the assembly.

20. AND after the vprour was ceased, Paul called vnto him the disciples, and embraced them, and departed, for to go into Macedonia. <sup>2</sup> And when he had gone ouer those parts, and had giuen them much exhortation, he came into Greece, <sup>3</sup> And there abode three moneths: and when the Iewes layd waite for him, as he was about to saile into Syria, hee purposed to returne thvrow Macedonia. <sup>4</sup> And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of Asia Tychicus and Trophimus. <sup>5</sup> These going before, taried for vs at Troas: <sup>6</sup> And we saild away from Philippi, after the dayes of vvnleavened bread, and came vnto them to Troas in fyve dayes, where we abode seuen dayes. <sup>7</sup> And vpon the first day of the weeke, when the disciples came together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued his speech vntill midnight. <sup>8</sup> And there were many lightes in the vpper chamber where they were gathered together. <sup>9</sup> And there sate in a window a certayne yong man named Eutychnus, being fallen into a deepe sleepe, and as Paul was long preaching, hee sunke doune with sleepe, and fel doune from the third loft, and was taken vp dead. <sup>10</sup> And Paul went

<sup>a</sup> Or, the Court dayes are kept. <sup>b</sup> Or, ordinary.

ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, ᾿ Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἔστιν.<sup>11</sup> Ἀναβάς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὀμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν.<sup>12</sup> ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.<sup>13</sup> Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἄσσου, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένους, μέλλων αὐτὸς πεζεύειν.<sup>14</sup> ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσου, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην·<sup>15</sup> κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἂντικρῷ| Χίου· τῇ δὲ ἑτέρα παρεβάλομεν εἰς Σάμον·<sup>1</sup> καὶ μέναντες ἐν Τρωγυλλίῳ, τῇ| ἐχομένη ἤλθομεν εἰς Μίλητον.<sup>16</sup> ἔκρινε| γὰρ ὁ Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ,<sup>1</sup> εἰ δυνατὸν ἦν αὐτῷ,| τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱερουσόλυμα.

ε Alex. + τὸν.

ἂ Alex. ἀντικρῶς.

ἰ Alex. σ. τῷ ἑς σ. καὶ τῷ.

ἂ Alex. κερκεια.

ἰ Alex. εἰ. ἑ. ἀ. ἄ.

ἢ Rec. + πολλῶν.

ἢ Alex. = τῷν.

ἡ Alex. εἰς τ. Κ. ἡ. Γ.

## WICLIF—1380.

and seide, nyle ȝe be troublid, for his soule is in hym,<sup>11</sup> and he wente up, and brak breed and ete, and spake Inous vnto the day and so he wente forth,<sup>12</sup> and thei brouzten the child alȝue, and thei werun counfortid greetli.

<sup>13</sup> and we wenten up in to a schip, and schippiden in to asson: to take poull for theis, for so he hadde disposid to make iourney bi lond,<sup>14</sup> & whanne he found us in asson, we token hym and camen to mutlene,<sup>15</sup> and fro thennes we schippiden in the day syunge: and we camen aȝens chyum, and another day we haucyden at sanum, and in the day syunge we camen to mylete,<sup>16</sup> and poull purposid to schippe ouer to effesie: leest oon taryng we were made to hym in asie, for he hisid, if it were possible to hym, that he schulde be in the day of pentecoste at ierusalem,<sup>17</sup> fro mylete he sente to effecie: and clepid the grettist men of birthe of the chirche,<sup>18</sup> and whanne thei comen to hym, and werun to gidre: he seide to hem, ȝe witen for the first day in whiche I cam in to asie: hou with ȝou bi eche tyme<sup>19</sup> I was seruyng to the lord with alle mekenes and myldnesse and teeris and temptaciouns that filden to me, of aspinyngis of iewis,<sup>20</sup> hou I withdrow; not of profitable thingis to ȝou: that I teeld not to ȝou and taugte ȝou opunli and bi housen,<sup>21</sup> and I witnessid to iewis and to heithen men penance in to god: and feith in to oure lord ihesus crist.

<sup>22</sup> and now lo I am bounden in spirit and go in to ierusalem, and I knowe not what thingis schulu come to me in it:<sup>23</sup> but that the holi goost bi alle citeis witnessith to me and scith, that boundis and trihulaciouns at ierusalem abiden me,<sup>24</sup> but I drede no thing of thes, nether I

## TYNDALE—1534.

him, and sayde: make nothinge a do, for his lyfe is in him.<sup>11</sup> When he was come vp agayne, he brake breed, and tasted, and comened a longe whyle even tyll the mornynge, and so departed.<sup>12</sup> And they brought the yonge man a lyve, and were not alytell comforted.

<sup>13</sup> And we went a fore to shippe and lowsed vnto Asson, there to receave Paul. For so had he apoynted, and wolde him selfe goo a fote.<sup>14</sup> When he was come to vs vnto Asson, we toke him in, and came to Mytlenes.<sup>15</sup> And we sayled thence, and came the nexte daye over agaynst Chios. And the nexte daye we aryved at Samos, and taryed at Trogilon. The nexte daye we came to Myleton:<sup>16</sup> for Paul had determined to leaue Ephesus as they sayled, because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Ierusalem at the daye of pentecoste.<sup>17</sup> Wherefore from Myleton he sent to Ephesus, and called the elders of the congregacion.

<sup>18</sup> And when they were come to him, he sayde vnto them: Ye knowe from the fyrst daye that I came vnto Asia, after what maner I haue bene with you at all ceasons,<sup>19</sup> seruyng the lorde with all humblenes of mynde, and with many teares, and temptaciouns which happened vnto me by the laynges awayte of the Iewes,<sup>20</sup> and how I kepte backe no thinge that was profitable: but that I haue shewed you and taught you openly and at home in youre houses,<sup>21</sup> witnessinge bothe to the Iewes, and also to the Grekes, the repentaunce to ward God, and faith towarde oure Lorde Iesu.

<sup>22</sup> And now beholde I goo bounde in the spryte vnto Ierusalem, and knowe not what shall come on me there,<sup>23</sup> but that the holi goost witnesseth in every cite sayinge: that bondes and trouble abyde me.<sup>24</sup> But none of the thinges moue me:

## CRANMER—1539.

embrased him and sayde: make nothinge a do, for his lyfe is in him.<sup>11</sup> So when he was come vp agayne, and had broken the bread and eaten, and talcked a longe whyle (euene tyll the mornynge) at the last he departed.<sup>12</sup> And they brought the yonge man alyue, and were not a lytell comforted.

<sup>13</sup> And we went afore to shippe, and lowsed vnto Asson there to receave Paul. For so had he apoynted, and wolde him selfe goo a fote.<sup>14</sup> When we were come together at Asson, we toke him in, and came to Mytlenes.<sup>15</sup> And we sayled thence, and cam the nexte daye ouer agaynst Chios. And the nexte daye we aryued at Samos, and taried at Trogilon. The nexte daye we came to Myleton:<sup>16</sup> for Paul had determined to sayle ouer by Ephesus, because he wolde not spende the tyme in Asia. For he hasted (yf it were possible for him) to kepe at Ierusalem the daye of Pentecoste.<sup>17</sup> And from Myleton he sent messangers to Ephesus, and called the elders of the congregacion.

<sup>18</sup> Which when they were come to hym, he sayd vnto them: Ye knowe from the fyrst daye that I cam into Asia, after what maner I haue bene with you at all ceasons,<sup>19</sup> seruyng the Lorde with all humblenes of mynde, and with many teares, and temptaciouns which happened vnto me by the laynges awayte of the Iewes,<sup>20</sup> because I wolde kepe backe nothinge that was profitable vnto you: but to shewe you and teache you openly, and thorow out euery house,<sup>21</sup> witnessng both to the Iewes, and also to the Grekes, the repentaunce, that is toward God, and the fayth which is toward oure Lorde Iesus.<sup>22</sup> And now beholde I go bounde in the sprete vnto Ierusalem, not knowng the thinges that shall come on me there,<sup>23</sup> but that the holi goost witnesseth in euery cite, sayinge: that bandes and trouble abyde me.<sup>24</sup> But none of these thynges moue me

scilicet. not. Inous enim. sayng. following. haueruden. qu. haueruden. harboured. hisid. hastered. lepid. called. witen. knewe.

<sup>17</sup> Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. <sup>18</sup> ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς, Ἔμεις ἐπίστασθε, ἀπὸ πρώτης ἡμέρας, ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, <sup>19</sup> δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ <sup>m</sup> δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων <sup>c</sup> ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, <sup>21</sup> διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν <sup>n</sup> τὴν | <sup>o</sup> εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. | <sup>c</sup> <sup>22</sup> καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ <sup>p</sup> συναντήσουτά μοι μὴ εἰδὼς, <sup>23</sup> πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν <sup>c</sup> διαμαρτύρεται <sup>q</sup> μοι | λέγον, ὅτι δεσμά <sup>r</sup> με καὶ θλίψεις | μένουσιν. <sup>24</sup> ἀλλ' <sup>s</sup> οὐδεὸς

<sup>p</sup> Alex. s. συναντήσαντα s. συμβησόμενα. <sup>q</sup> Rec. = μοι. <sup>r</sup> Alex. καὶ θλίψεις με. <sup>s</sup> Alex. s. οὐδεὸς λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν τιμᾶν ἑμαυτῶ s. οὐδ. λ. ἔχω, οὐδὲ ποιῶμαι τ. ψ. τ. ἱμ.

## GENEVA—1557.

and embraced him, saying, Make nothing a day, for his life is in him.

<sup>11</sup> So when Paul was come vpon agayne, and had broken bread, and eaten, he comonned sufficiently, euen tyl the dawning, and so departed. <sup>12</sup> And they broght the boye alyue, and were not a litle comforted.

<sup>13</sup> And we went afore to shyp, and sailed vnto the citie Assos, there to receaue Paul: for so had he appoynted, and would hym selfe go a fote. <sup>14</sup> When he was come vnto vs to Assos, and had receaued him, we came to Mitylenes. <sup>15</sup> And we sayled thence, and came the next day ouer against Chios, and the next day we arriued at Samos: and taried at Trogyllium, the next day we came to Miletum. <sup>16</sup> For Paul had determined to leaue Ephesus as they sayled, because he would not spend the tyme in Asia: for he hasted to be, yf he could possible, at Ierusalem, at the day of Pentecost.

<sup>17</sup> Wherfore from Miletum he sent to Ephesus, and called the Elders of the Church. <sup>18</sup> Which when they were come to hym, he said vnto them, Ye knowe from the first day that I came into Asia, after what maner I haue bene with you at all seasons: <sup>19</sup> Scruiung the Lord with all modestie, and with many teares, and tentations, which happened vnto me by the laynges awayt of the Iewes. <sup>20</sup> And how I kept backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout euery house, <sup>21</sup> Witnessung both to the Iewes, and also to the Grekes, the repentance towarde God, and fayth towarde our Lord Iesus.

<sup>22</sup> And now beholde I go bounde in the sprite vnto Ierusalem, and knowe not what shal come to me there. <sup>23</sup> But that the holy Gost witnesseth in euery citie saying, That bandes and trouble abyde me. <sup>24</sup> But

## RHEIMS—1582.

vvas gone dovvne, he lay vpon him: and embracing him he said, Be not troubled, for his soule is in him. <sup>11</sup> And going vp and breaking bread and tasting, and hauing talked sufficiently to them vntil day light, so he departed. <sup>12</sup> And they brought the lad aliuē, and vvere not a litle comforted.

<sup>13</sup> But vve going vp into the ship, sailed to Asson, from thence meaning to receiue Paul, for so he had ordained, him self purposing to iourney by land. <sup>14</sup> And vvhē he had found vs in Asson, taking him vwith vs vve came to Mitylēne. <sup>15</sup> And sailing thence, the day folovving vve came ouer against Chios: and the other day vve arriued at Samos: and the day folovving vve came to Miletum. <sup>16</sup> For Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he hastened, if it vvere possible for him, to keepe the day of Pentecost at Hierusalem.

<sup>17</sup> And sending from Miletum to Ephesus, he called the Auncients of the Church. <sup>18</sup> Vvho being come to him, and assembled together, he said to them, You know from the first day that I entred into Asia, in vvhāt maner I haue been vwith you al the time, <sup>19</sup> seruing our Lord vwith al humilitie and teares, and tentations that did chaunce to me by the conspiracies of the Iewes: <sup>20</sup> Hovv I haue vwithdravven nothing that vvas profitable, but that I preached it to you, and taught you openly and from house to house, <sup>21</sup> testifying to Iewes and Gentils penance toward God and faith in our Lord IESVS CHRIST. <sup>22</sup> And novv behold, being bound by the spirit, I goe to Hierusalem: not knowing vvhāt things shal befall me in it, <sup>23</sup> but that the Holy Ghost through out al citiees doth protest to me, saying: that bandes and tribulations abyde me at Hierusalem. <sup>24</sup> But

## AUTHORISED—1611.

downe, and fell on him, and embracing him, saide, Trouble not your selues, for his life is in him. <sup>11</sup> When hee therefore was come vp againe, and had broken bread, and eaten, and talked a long while, euen till breake of day, so he departed. <sup>12</sup> And they brought the yong man aliuē, and were not a little comforted.

<sup>13</sup> And we went before to ship, and sailed vnto Assos, there intending to take in Paul: for so had hee appointed, minding himselfe to goe afoot. <sup>14</sup> And when hee met with vs at Assos, we tooke him in, and came to Mitylene. <sup>15</sup> And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taried at Trogyllium: and the next day we came to Miletus. <sup>16</sup> For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for hee hasted, if it were possible for him, to be at Hierusalem the day of Pentecost.

<sup>17</sup> And from Miletus hee sent to Ephesus, and called the Elders of the Church. <sup>18</sup> And when they were come to him, hee said vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons, <sup>19</sup> Scruiung the Lord with all humilitie of minde, and with many teares, and temptations, which befell mee by the lying in wait of the Iewes: <sup>20</sup> And how I kept backe nothing that was profitable vnto you, but haue shewed you, and haue taught you publicly, and from house to house, <sup>21</sup> Testifying both to the Iewes and also to the Greekes, repentance toward God, and faith toward our Lord Iesus Christ. <sup>22</sup> And now beholde, I goe bound in the spirit vnto Hierusalem, not knowing the things that shal befall me there: <sup>23</sup> Sane that the holy Ghost witnesseth in euery city, saying that bonds and afflictions <sup>a</sup> abyde me. <sup>24</sup> But none of

<sup>a</sup> Or, wait for me.

ἴ λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαντῶ,| ὡς τελειῶσαι τὸν  
 ἴ δρόμον μου ἔμετά χαρᾶς,| καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ,  
 ἴ διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. <sup>25</sup> καὶ νῦν ἰδοὺ ἐγὼ οἶδα,  
 ἴ ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν  
 ἴ βασιλείαν τοῦ Θεοῦ. | <sup>26</sup> διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρα, ὅτι καθαρὸς  
 ἴ ἐγὼ | ἀπὸ τοῦ αἵματος πάντων. <sup>27</sup> οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν  
 ἴ πᾶσαν τὴν βουλήν τοῦ Θεοῦ. <sup>28</sup> προσέχετε ὅσον | ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ,  
 ἴ ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν  
 ἴ τοῦ Θεοῦ, | ἣν περιποιήσατο διὰ <sup>3</sup> τοῦ αἵματος τοῦ ἰδίου. | <sup>29</sup> ἐγὼ <sup>2</sup> γὰρ οἶδα  
 ἴ τοῦτο, | ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι  
 ἴ τοῦ ποιμνίου. <sup>30</sup> καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διε-

<sup>1</sup> Alex. = μετὰ χαρᾶς.

<sup>2</sup> Alex. = τοῦ Θεοῦ.

<sup>3</sup> Alex. τιμί.

<sup>4</sup> Alex. = ὅσον.

<sup>5</sup> Rec. τοῦ Θεοῦ.

Alex. τοῦ κυρίου.

## TYNDALE—1534.

WICLIF—1380.

make my liif prechour thanne my liif, so that I ende my cours in the mynsterie of the word whiche I reseuyed of the lord ihesus: to witness the gospel of the grace of god

<sup>25</sup> and now lo I woot that ze schulu no more se my face, alle ze bi whiche I passid prechynge the kyngdom of god, <sup>26</sup> wherfor I wites to zou this day that I am clene of the blood of alle men, <sup>27</sup> for I flei not aweye, that I teeld not to zou alle the counceil of god, <sup>28</sup> take ze tente to zou, and to alle the flokke in whiche the holi goost hath sette zou bischopis to rule the chirche of god whiche he purchasid with his blood, <sup>29</sup> I woot that afir my departynge rauynnyng wolues schulu entre in to zou and spare not the flokke, <sup>30</sup> and men spekyng schrewid thingis schulu rise of zou silf: that thei leden away disceipis afir hem, <sup>31</sup> for which thing wake ze holdynge in mynde: that bi thre zeer nygt 4 day I ceesid not with teeris monestynge ech of zou

<sup>32</sup> and now I bitake zou to god, and to the word of his grace: that is mysti to edifie, and zeue critage in alle that ben made holi, <sup>33</sup> and of no man I coueitid siluer and gold ether cloth, <sup>34</sup> as zou silf witen, for to tho thingis that werun nedeful to me, and to that thei ben with me, these hondis mynstriden, <sup>35</sup> alle these thingis I schewid to zou: for so it bihoueth men trauelyngge to reseceye sike men, and to haue mynde of the word of the lord ihesus: for he seide, it is more blisful to zeue thanne to reseceye, <sup>36</sup> and whanne he hadde seide these thingis: he knelid and he preid with alle hem, <sup>37</sup> and greet wepyngge of alle men was made, and thei filden on the necke of poul: and kissiden hym, <sup>38</sup> and sorwedden moost in

prechour, more precious woot, know. Recl. fled.  
 tentis, heed. zeue, give. witen, know.

nether is my lyfe dere vnto my selfe, that I myght fulfill my course with ioye, and the ministracion which I have receaved of the Lorde Iesu, to testify the gospel of the graece of god.

<sup>25</sup> And now beholde, I am sure that henceforth ye all (thorow whom I have gone preachinge the kyngdome of God) shall se my face no moore. <sup>26</sup> Wherefore I take you to recorde this same daye, that I am pure from the bloude of all men. <sup>27</sup> For I have kepte nothinge backe: but have shewed you all the counsell of God. <sup>28</sup> Take heed therfore vnto youre selves, and to all the flokke, wherof the holi goost hath made you oversears to rule the congregacion of God which he hath purchasid with his blood. <sup>29</sup> For I am sure of this: that after my departynge shall grevous wolues entre in amonge you which will not spare the flokke. <sup>30</sup> Moreover of youre awne selves shall men arise speakinge perverse thinges: to drawe disciples after them. <sup>31</sup> Therfore awake and remember, that by the space of .iiii. yeares I ceased not to warne every one of you, both nyght and daye with teares. <sup>32</sup> And now brethren I commend you to God and to the worde of his grace, which is able to bylde further, and to geve you an inheritaunce amonge all them which are sanctified. <sup>33</sup> I have desyred no mans silver, golde, or vesture. <sup>34</sup> Ye knowe well that these bondes have ministred vnto my necessities, and to them that were with me. <sup>35</sup> I have shewed you all thinges, how that so laborynge ye ought to receave the weake, and to remember the wordes of the Lorde Iesu, howe that he sayde: It is more blessed to geve, then to receave.

<sup>36</sup> When he had thus spoken, he kneled downe and prayed with them all. <sup>37</sup> And they wept all abundantly, and fell on Pauls necke, and kissed him, <sup>38</sup> sorowinge

## CRANMER—1539.

nether is my lyfe deare vnto my selfe, that I myght fulfill my course with ioye, and the ministracion (of the worde) which I haue receaved of the Lorde Iesu, to testifye the Gospell of the grace of God.

<sup>25</sup> And now beholde, I am sure, that henceforth ye all (thorow whom I have gone preachinge the kyngdom of God) shall se my face no more. <sup>26</sup> Wherefore, I take you to recorde thys daie that I am pure from the bloude of all men. <sup>27</sup> For I haue spared no labour, but have shewed you all the counsell of God. <sup>28</sup> Take heed therfore vnto youre selues and to alle the flokke, among whom the holy goost hath made you ouersers, to rule the congregacion of God which he hath purchasid with his bloude.

<sup>29</sup> For I am sure of this, that after my departynge shall greuous wolues entre in amonge you, not sparing the flokke. <sup>30</sup> Moreover, of youre awne selues shall men arise, speakinge peruerse thinges to drawe disciples after them. <sup>31</sup> Therfore awake, and remember, that by the space of .iiii. yeris: I ceased not to warne every one of you nyght and daye with teares. <sup>32</sup> And now brethren, I commend you to God and to the worde of his grace, which is able to builde farther, and to geue you an inheritance amonge all them which are sanctified. <sup>33</sup> I haue desyred no mans syluer, golde, or vesture. <sup>34</sup> Yee ye your selues know that these handes haue ministred vnto my necessities, and to them that were with me. <sup>35</sup> I haue shewed you all thinges, how that so laborynge ye ought to receaue the weake, and to remember the wordes of the Lorde Iesu, how that he sayd: it is more blessed to geue then to receaue.

<sup>36</sup> And when he had thus spoken, he kneled downe and prayed with them all. <sup>37</sup> And they all wepte sore and fell on Pauls necke, and kissed hym, <sup>38</sup> sorowinge

‘στραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. <sup>31</sup> διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἔπαυσάμην μετὰ δακρῶν νουθητῶν ἕνα ἕκαστον. <sup>32</sup> καὶ τανῦν παρατίθεμαι ὑμᾶς, ἄδελφοί, | τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἔποικοδομησαί | καὶ δοῦναι ἔμιν | κληρονομίαν ἐν τοῖς ἡγιασμένοις πάσιν. <sup>33</sup> ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. <sup>34</sup> αὐτοὶ ἄ γινώσκετε ὅτι ταῖς χρεῖαις μου καὶ τοῖς ὄσιν μετ’ ἐμοῦ ὑπηρετήσαν αἱ χεῖρες αὐται. <sup>35</sup> πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, “Μακάριόν ἐστι μᾶλλον δίδοναι | ἢ λαμβάνειν.”” <sup>36</sup> Καὶ ταῦτα εἰπὼν, θεῖς τὰ γόνατα αὐτοῦ, σὺν πάσιν αὐτοῖς προσηύξατο. <sup>37</sup> Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν.

† Rec. τοῦ ἰδίου αἵματος.

‡ Alex. εἶδα.

• Alex. ἀδελφοί.

⁂ Alex. οἰκοδομήσα.

⁃ Alex. = ἔμιν.

⁄ Rec. + ἱ.

⁄ Rec. εἶδοναι μᾶλλον.

## GENEVA — 1557.

none of these thynges moue me: nether is my lyfe deare vnto my selfe, that I myght fully my course with ioye, and the ministracion which I haue receaued of the Lord Iesus, to testifie the Gospel of the grace of God.

<sup>25</sup> And now behold, I am sure that hence forth ye all through whome I haue gone preaching the kyngdom of God, shal se my face no more. <sup>26</sup> Wherefore, I take you to record this same day, that I am pure from the blood of all men. <sup>27</sup> For I haue kept nothing backe, but haue shewed you all the counsel of God. <sup>28</sup> Take hede therefore vnto your selues, and to all the flocke, wherof the holy Gost hath made you Ouerseers, to gouerne the Church of God, which he hath purchased with his blood. <sup>29</sup> For I am sure of this, that after my departing, shal greuous wolues entre in among you, not sparyng the flocke. <sup>30</sup> Moreouer of your owne selues, shal men arise, speaking peruerse thynges, to drawe disciples after them.

<sup>31</sup> Therefore, watche, and remember, that by the space of three yerres, I ceased not to warne euery one, both nyght and day with teares. <sup>32</sup> And now brethren, I comende you to God, and to the worde of his grace, which is able to buylde further, and to geue you an inheritance among all them which are sanctified. <sup>33</sup> I haue coueted no mans syluer, golde, or vesture. <sup>34</sup> Ye know wel, that these handes haue ministred vnto my necessities, and to them that were with me. <sup>35</sup> I haue shewed you all thynges, how that so labouring, ye ought to receaue the weake, and to remember the wordes of the Lord Iesus, how that he said, It is a blessed thing to geue, rather then to receaue. <sup>36</sup> When he had thus spoken, he kuelede downe, and prayed with them all. <sup>37</sup> And they wept all abundantly, and fel on Pauls necke, and kyssed him. <sup>38</sup> Sorowyng moste of

## RHEIMS — 1582.

I feare none of these thyngs, neither doe I make my life more pretious then my self, so that I may consummat my course and ministerie vvhich I receiued of our Lord Iesus, to testifie the Gospel of the grace of God. <sup>25</sup> And now behold I doe know, that you shal no more see my face al you, through vvhom I haue passed preaching the kingdom of God. <sup>26</sup> Vvherefore I take you to witness this present day that I am cleere from the blood of al. <sup>27</sup> For I haue not spared to declare vnto you al the counsel of God. <sup>28</sup> Take heede to your selues and to the vvhole flocke vvherein the Holy Ghost hath placed you bishops, to rule the Church of God vvhich he hath purchased with his ovvne blood.

<sup>29</sup> I knovv that after my departure there vvill raucnyng vvoules enter in among you, not sparing the flocke. <sup>30</sup> and out of your ovvne selues shal arise men speaking peruerse thyngs, to dravv avvay disciples after them selues. <sup>31</sup> For the vvhich cause be vigilant, keeping in memorie that for three yerres nyght and day I ceased not vvith teares to admonish euery one of you.

<sup>32</sup> And novv I commend you to God and to the vvord of his grace, vvho is able to edifie, and to giue inheritance in al the sanctified. <sup>33</sup> No mans siluer and gold or garment haue I coueted. <sup>34</sup> Your selues knovv that for such thyngs as vvere needfull for me and them that are vvith me, these handes haue ministred. <sup>35</sup> I haue shewed you al thyngs, that so labouring, you must receiue the vvake, and remember the vvord of our Lord Iesus, because he said, It is a more blessed thing to giue rather then to take.

<sup>36</sup> And vvhen he had said these thyngs, falling on his knees he praied vvith all them. <sup>37</sup> And there vvvas great vveeping made of al, and falling vpon the necke of Paul, they kyssed him, <sup>38</sup> being sorie most

## AUTHORISED — 1611.

these thyngs moue me, neither count I my life deare vnto my selfe, so that I might finish my course with ioy, and the ministry which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God. <sup>25</sup> And now beholde, I know that ye all, among whom I haue gone preaching the kingdom of God, shall see my face no more. <sup>26</sup> Wherefore I take you to record this day, that I am pure from the blood of all men. <sup>27</sup> For I haue not shunned to declare vnto you all the counsell of God.

<sup>28</sup> Take heed therefore vnto your selues, and to all the flocke, ouer the which the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his owne blood. <sup>29</sup> For I know this, that after my departing shall grievous wolues enter in among you, not sparing the flocke. <sup>30</sup> Also of your owne selues shall men arise, speaking peruerse thyngs, to draw away disciples after them. <sup>31</sup> Therefore watch, and remember that by the space of three yerres, I ceased not to warne euery one nyght and day with teares.

<sup>32</sup> And now brethren, I commend you to God, and to the word of his grace, which is able to build you vp, and to giue you an inheritance among all them which are sanctified. <sup>33</sup> I haue coueted no mans siluer, or gold, or apparell. <sup>34</sup> Yea, you your selues know, that these handes haue ministred vnto my necessities, and to them that were with mee. <sup>35</sup> I haue shewed you all thyngs, how that so labouring, ye ought to support the weake, and to remember the words of the Lord Iesus, how he said, It is more blessed to giue, then to receiue.

<sup>36</sup> And when he had thus spoken, he kneeled downe, and prayed with them all. <sup>37</sup> And they all wept sore, and fell on Pauls necke, and kissed him, <sup>38</sup> Sorrowing most

<sup>38</sup> ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν ἸΚῶ, | τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κἀκέθην εἰς Πάταρα. <sup>2</sup> καὶ εἰρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. <sup>3</sup> ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμοι, ἐπλέομεν εἰς Συρίαν, <sup>4</sup> καὶ κατήχθημεν εἰς Τύρον. | ἐκέισε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. <sup>5</sup> καὶ ἀνευρόντες | τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ. οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερουσόλυμα. | <sup>6</sup> ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἕξω τῆς πόλεως,

<sup>f</sup> Rec. Κῶν.

<sup>f</sup> Alex. καὶ κατήχθημεν εἰς Τύρον.

<sup>h</sup> Alex. ἀνευρόντες ἔτι.

<sup>4</sup> Rec. Ἱερουσαλήμ.

<sup>4</sup> Alex. προσευζόμενοι.

<sup>4</sup> Alex. s. ἡσασάμεθα s. ἀπὸ ἡσασάμεθα s. ἀπὸ ἡσασάμεθα.

## WICLIF—1380.

the word that he seide : for thei schuln no more se his face, ⁊ thei leden him to the schip,

21. AND whanne it was don, that we schulden seile and werun passid awy fro hem, with streit couris we camen to choon, and in the day syunge to rodis : and fro thennes to patiram, ⁊ fro thennes to miram, <sup>2</sup> and whanne we founden a schip passyngere out to fenyece we wenten up in to it, and saileden forth, ⁊ whanne we apperden to cypre, we lefte it at the lefthalf, and saileden in to sirie, and camen to tyre, for there the schippe schulde be vnechargid, <sup>4</sup> ⁊ whanne we founden discipulis we dweliden there seene dayes, whiche seiden bi spirit to poul : that he schulde not go up to ierusalem, <sup>5</sup> and whanne the dayes werun fillid : we seden forth, and alle men with wyues and children leden forth us with outen the citey, and we kneliden in the see brynke and preiden, <sup>6</sup> and whanne we hadden made farewel togidre : we wenten vp in to the schip, ⁊ thei turneden asen in to her owene places.

<sup>7</sup> and whanne the schip sailynge was fillid fro tyre, we camen downe to tolo mayda, and whanne we hadde greet wele the bretheren, we dwelid o day at hem, <sup>8</sup> and on another day we seden forth and camen to cesarie, and we entriden in to the hous of filip euangelist that was oon of the seene : and dwelledenat hym, <sup>9</sup> and to hym werun foure doustris virgins that profeciden, <sup>10</sup> ⁊ whanne we dwelleden there bi summe dayes a profete agabus bi name cam ouer fro iudey, <sup>11</sup> this whanne he cam to us : took the girdil of poul, and bounde to gidre his feet and hondis and seide, the holi goost seith these thingis : thus iewis schuln bynde in ierusalem the man whos is this girdil : and

## TYNDALE—1534.

most of all for the wordes which he spake, that they shuld se his face no moore. And they acompanied him vnto the shyppe.

21. AND it chaunsed that assone as we had launched forth, and were departed from them, we came with a strayght course vnto Choon, and the daye folowynge vnto the Rhodes, and from thence vnto Patara. <sup>2</sup> And we founde a shippe redy to sayle vnto Phenices, and went a borde and set forth. Then appered vnto vs Cyprus, <sup>3</sup> and we lefte it on the lefte honde, and sayled vnto Syria, and came vnto Tyre. For there the shyppe vnladed her burthen. <sup>4</sup> And when we had founde brethren, we taried there .vij. dayes. And they tolde Paul thorowe the sprete, that he shuld not go vp to Jerusalem.

<sup>5</sup> And when the dayes were ended, we departed and went oure wayes, and they all brought vs on oure waye, with their wyues and chyldren, tyll we were come out of the cyte. And we kneled doune in the shore and prayde. <sup>6</sup> And when we had taken oure leaue one of another, we toke shyppe, and they returned home agayne.

<sup>7</sup> When we had full ended the course from Tyre, we aryved at Ptolomaida, and saluted the brethren, and abode with them one daye. <sup>8</sup> The nexte daye, that were of Pauls company, departed and came vnto Cesarea. And we entred into the housse of Philip the Evangelist, which was one of the seven deacones, and abode with him. <sup>9</sup> The same man had fouer daughters virgins, which dyd prophesy. <sup>10</sup> And as we taried there a good many dayes, there came a certayne prophete from Iurie, named Agabus. <sup>11</sup> When he was come vnto vs, he toke Pauls gerdell, and bounde his hondes and fetes, and sayde : thus saith the holi goost : so shall the Iewes at Jerusalem bynde the man that oweth this gerdell, and

## CRANMER—1539.

most of all for the wordes which he spake, that they shulde se his face nomore. And they conuayed hym vnto the shippe.

21. AND whan it chaunced that we had launched forth, and were departed from them, we came wyth a strayght course vnto Choon and the daye folowynge vnto the Rhodes, and from thence vnto Patara. <sup>2</sup> And whan we had gotten a shippe that wolde sayle vnto Phenices, we went aborde in to it, and set forth. <sup>3</sup> But whan Cyprus beganne to appeare vnto vs, we lefte it on the lefte bande, and sayled vnto Siria, and cam vnto Tyre. For there the shippe vnladed the burthen. <sup>4</sup> And when we had founde brethren, we taried there .vij. dayes. And they tolde Paul thorow the sprete that he shuld not go vp to Jerusalem. <sup>5</sup> And when the dayes were ended we departed and went oure waye, and they all brought vs on oure waye, wyth wyues and chyldren, tyll we were come out of the cytie. And we kneled doune in the shore and prayde. <sup>6</sup> And when we had taken oure leaue one of another, we toke shippe, and they returned home agayne.

<sup>7</sup> When we had full ended the course from Tyre, we went doune to Ptolomaida, and saluted the brethren, and abode with them one daye. <sup>8</sup> The nexte daye, we that were of Pauls company departed, and came vnto Cesarea. And we entred into the house of Philip the Euangelist, which was one of the seuen, and abode with him.

<sup>9</sup> The same man had fouer daughters virgins, which dyd prophesy. <sup>10</sup> And as we taried there a good many dayes, there came a certayne prophet from Iurie, named Agabus. <sup>11</sup> When he was come vnto vs, he toke Pauls gerdell, and bounde his fete and handes, and saide : Thus sayth the holi goost so shall the Iewes at Ierusalem bynde the man that oweth this

καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν <sup>k</sup>προσηυξάμεθα. | <sup>6</sup>καὶ ἄσπασάμενοι | ἀλλήλους, <sup>m</sup>ἐπέβημεν εἰς τὸ πλοῖον, | ἐκείνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. <sup>7</sup>Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατητήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. <sup>8</sup>τῇ δὲ ἐπαύριον ἐξελθόντες <sup>n</sup>ἤλθομεν εἰς Καισάρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, <sup>9</sup>ὄντος ἐκ τῶν ἐπτὰ, ἐμείναμεν παρ' αὐτῷ. <sup>9</sup>τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. <sup>10</sup>ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβος. <sup>11</sup>καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας <sup>p</sup>τε αὐτοῦ | <sup>q</sup>τὰς χεῖρας καὶ τοὺς πόδας | εἶπε, Ἐγὼ λέγει τὸ Πνεῦμα τὸ ἅγιον, Ἐν τῷ <sup>r</sup>ἀνδρῶ οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι,

<sup>m</sup> Alex. s. ἀνέβημεν εἰς τ. π. s. ἐνέβημεν ἰ. τ. π.

<sup>n</sup> Rec. + οἱ περὶ τὸν Παῦλον.

<sup>p</sup> Rec. + τοῦ.

<sup>r</sup> Alex. ἰαντοῦ.

<sup>q</sup> Alex. τοὺς πόδας καὶ τὰς χεῖρας.

## GENEVA — 1557.

all for the wordes which he spake, that they should se his face no more. And they accompanied hym vnto the shyp.

21. AND it came to passe, that assonne as we had launched forth, and were departed from them, we came with a straight course vnto Coos, and the day folowynge vnto the Rhodes: and from thence vnto Patara. <sup>2</sup> And we founde a shyp ready to sayle vnto Phenice, and went a boorde, and set forth. <sup>3</sup> And when Cyprus began to appeare vnto vs, we left it on the left hand, and sayled vnto Syria, and came vnto Tyrus: for ther the shyp vnladed the burthen. <sup>4</sup> And when we had founde disciples, we taried ther seuen dayes. And they tolde Paul through the Sprite, that he should not go vp to Ierusalem. <sup>5</sup> And when the dayes were ended, we departed, and went our wayes, and they all broght vs on our way, wyth their wyues and chyl dren, tyl we were come out of the cite: and we kneling downe on the shore praued.

<sup>6</sup> Then when we had embrased one another, we toke shyp, and they returned home agayne. <sup>7</sup> And when we had ful ended the course from Tyrus, we arriued at Ptolomais, and saluted the brethren, and abode with them one day. <sup>8</sup> The next day, Paul, and we that were of his company departed, and came vnto Cesarea: and we entred into the house of Philip the Euangelist, which was one of the seuen *deacons* and abode with him.

<sup>9</sup> The same man had foure daughters virgins, which dyd prophesie. <sup>10</sup> And as we taried there a good many of dayes, there came a certayne Prophet from Iurie, named Agabus. <sup>11</sup> When he was come vnto vs, he toke Pauls gyrdle, and bounde his owne handes and fete, and sayd, Thus sayth the holy Gost, So shal the Iewes at Ierusalem bynde the man that oweth this

## RHEIMS — 1582.

of al for the vvord vvhich he had said, that they should se his face no more. And they broght him going vnto the shippe.

21. AND vvhen it came to passe that vve sailed, being caried from them, vvith a straight course vve came to Coos, and the day folowynge to Rhodes, and from thence to Patara. <sup>2</sup> And vvhen vve had found a ship that passed ouer to Phenice, going vp into it vve sailed.

<sup>3</sup> And vvhen vve vvere in the sight of Cypres, leauing it on the left hand, vve sailed into Syria, and came to Tyre: for there the ship vvvas to discharge her lode. <sup>4</sup> And finding disciples, vve taried there seuen daies: vvho said to Paul by the Spirit, that he should not goe vp to Hierusalem.

<sup>5</sup> And the daies being expired, departing vve vvent forvvard, al bringing vs on the vvay, vvith their vvives and chyl dren, til vve vvere out of the cite: and falling vpon our knees on the shore, vve praued.

<sup>6</sup> And vvhen vve had bid one the other farevvell, vve vvent vp into the ship: and they returned vnto their ovvne. <sup>7</sup> But vve hauing ended the nauigation, from Tyre came dovvne to Ptolomais: and saluting the brethren, vve taried one day vvith them. <sup>8</sup> And the next day departing, vve came to Cesaræa. And entring into the house of Philip the Euangelist, vvho vvvas one of the seuen, vve taried vvith him. <sup>9</sup> And he had foure daughters virgins, that did prophesie.

<sup>10</sup> And as vve abode there for certaine daies, there came a certayne prophet from Ievrie, named Agabus. <sup>11</sup> He, vvhen he vvvas come to vs, tooke Pauls gyrdle: and binding his ovvne handes and fete, he said, Thus sayth the holy Ghost: The man vvwhose gyrdle this is, so shal the

## AUTHORISED — 1611.

of all for the words which he spake, that they should see his face no more. And they accompanied him vnto the ship.

21. AND it came to passe, that after we were gotten from them, and had launched, we came with a straight course vnto Coos, and the day following vnto Rhodes, and from thence vnto Patara. <sup>2</sup> And finding a ship sailing ouer vnto Phenicia, we went aboard, and set forth. <sup>3</sup> Now when we had discouered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the shippe was to vnlade her burden. <sup>4</sup> And finding disciples, we taried there seuen dayes: who saide to Paul through the Spirit, that hee should not goe vp to Hierusalem. <sup>5</sup> And when we had accomplished those dayes, we departed, and went our way, and they all brought vs on our way, with wifes and children, till we were out of the cite: and we kneeled downe on the shore, and prayed. <sup>6</sup> And when wee had taken our leaue one of another, we tooke ship, and they returned home againe.

<sup>7</sup> And when wee had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. <sup>8</sup> And the next day we that were of Pauls company, departed, and came vnto Cesarea, and wee entred into the house of Philip the Euangelist (which was one of the seuen) and abode with him.

<sup>9</sup> And the same man had foure daughters, virgins, which did prophesie. <sup>10</sup> And as wee taried there many dayes, there came downe from Iudea a certayne Prophet, named Agabus. <sup>11</sup> And when he was come vnto vs, hee tooke Pauls gyrdle, and bound his owne handes and feet, and said, Thus sayeth the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth

‘καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.’<sup>12</sup> Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλούμεν ἡμεῖς τε καὶ οἱ ἐπτόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ.<sup>13</sup> ἄπεκρίθη δὲ ὁ Παῦλος, ‘Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ.’<sup>14</sup> Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, ‘Τὸ θέλημα τοῦ Κυρίου ἡμεῖς γενοσθῶμεν.’<sup>15</sup> Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλὴμ.<sup>16</sup> συνήλαθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ’ ᾧ ξειισθῶμεν, Μνάσωνί τιμ Κυπρίω, ἀρχαίω μαθητῇ.

<sup>17</sup> Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξατο ἡμᾶς οἱ ἀδελφοί. <sup>18</sup> τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο

<sup>1</sup> Alex. τότε ἀπεκρίθη ὁ Παῦλος καὶ εἶπε. <sup>2</sup> Alex. + Χριστῷ. <sup>3</sup> Alex. τοῦ Κυρίου τὸ θέλημα. <sup>4</sup> Alex. γινέσθω. <sup>5</sup> Alex. ἐπισκευασάμενοι.

## WICLIFF—1380.

thei schuln bitake in to hethen mennes hondis;

<sup>12</sup> whiche thing whanne we herden we preiden and thei that werun of that place, that he schulde not go up to ierusalem, <sup>13</sup> thanne poul answered and seide, what don ge wepyng and turmentyng myn herte? for I am redy not onli to be bounden, but also to dye in ierusalem, for the name of the lord ihesu; <sup>14</sup> and whanne we myzten not counceill hym we werun stille and seiden, the wille of the lord he doom, <sup>15</sup> and afir thes daies, we werun made redy, and wenten up to ierusalem, <sup>16</sup> and summe of the discipulis camen with us fro cesarie, and leden with hem a man iason of cypre an eeld disciple at whom we schulden be herborid, <sup>17</sup> and whanne we camen to ierusalem: britheren reseceyeden us wilfulli, <sup>18</sup> and in the day sunyng poul entrid with us to iames: and alle the elder men werun gaderid, <sup>19</sup> which whanne he hadde grette: he telde bi alle thingis, what god hadde don in hethene men bi the mynsterie of hym, <sup>20</sup> and whanne thei herden thei magnifyeden god and seiden to hym, brothere thou seest how many thousandis ben in iewis that han bileued to god and alle ben louers of the lawe? <sup>21</sup> and thei herden of thee, that thou techist departyng fro moises of thilke iewis that ben bi hethen men, that seien, that thei owen not to circuncide her sones: nether owen to entre bi custum, <sup>22</sup> therfor what is? it bihoueth that the multitude come to gidre, for thei schulen here: that thou art come, <sup>23</sup> therfor do thou this thing that we seien to thee,

there ben to us foure men, that han a vow on hem, <sup>24</sup> take thou thes men: and halowe thee with hem, bouge on hem that thei schawe her hedis, and that alle men wite: that the thingis that thei herden of thee ben false, but that thou walkist and thei silf kepist the lawe, <sup>25</sup> but

sunyng, following. thilke, the same. bouge, buyng, or adhere. wite, know.

## TYNDALE—1534.

shall delyver him into the hondes of the gentyls.

<sup>12</sup> When we hearde this, both we and other of the same place, besought him, that he wolde not goo vp to Ierusalem. <sup>13</sup> Then Paul answered and sayde: what do ye wepyng and breakinge myne hert? I am redy not to be bound only, but also to dye at Ierusalem for the name of the Lorde Iesu. <sup>14</sup> When we coulde not turne his mynde, we ceased sayinge: the wille of the Lorde he fulfilled. <sup>15</sup> After those dayes we made oure selves redy, and went vp to Ierusalem. <sup>16</sup> There went with vs also certayne of his disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple with whom we shuld lodge.

<sup>17</sup> And when we were come to Ierusalem, the brethren receaved vs gladly. <sup>18</sup> And on the morowe Paul went in with vs vnto Iames. And all the elders came to gedre. <sup>19</sup> And when he had saluted them, he tolde by order all thinges that God had wrought amonge the gentyls by his ministracion. <sup>20</sup> And when they hearde it, they glorified the Lorde, and sayde vnto him: thou seist brother, how many thousandes Iewes ther are which beleve, and they are all zelous over the lawe. <sup>21</sup> And they are informed of the, that thou teachest all the Iewes which are amonge the gentyls, to forsake Moses, and sayst that they ought not to circumcise their chyldren, nether to live after the customes. <sup>22</sup> What is it therfore? The multitude must nedes come togeder. For they shall here that thou arte come. <sup>23</sup> Do therfore this that we saye to the.

We have .iiii. men, which have a vowe on them. <sup>24</sup> Them take, and purifie thy selfe with them, and do cost on them, that they maye shawe their heddes, and all shall knowe that the thinges which they have hearde concernyng the, are nothyng: but that thou thy selfe also walkest and kepest the lawe. <sup>25</sup> For as

## CRANMER—1539.

gerdell, and shall delyuer hym into the handes of the Gentyls.

<sup>12</sup> When we hearde this, both we and other which were of the same place, besought him that he wolde not go vp to Ierusalem. <sup>13</sup> Then Paul answered, and sayde: what do ye wepyng and vexyng myne herte? I am redy, not to be bound onely, but also to dye at Ierusalem for the name of the Lorde Iesu. <sup>14</sup> When we coulde not turne his mynde, we ceased, sayinge the wyll of the Lord be fulfilled. <sup>15</sup> After those dayes we toke yr our burthens, and went vp to Ierusalem. <sup>16</sup> Ther went with vs also certayne of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde discipule, with whom we shulde lodge. <sup>17</sup> And when we were come to Ierusalem, the brethren receaved vs gladly. <sup>18</sup> And on the morow, Paul went in with vs vnto Iames. And all the elders came togeder. <sup>19</sup> And when he had saluted them, he tolde by order all thynges, that God had wrought amonge the gentyls by his ministracyon. <sup>20</sup> And when they hearde it, they glorified the Lorde, and sayd vnto him: Thou seest brother, how many thousande Iewes ther are which beleue, and they are all earnest folowers ouer the lawe. <sup>21</sup> And they are informed of the, that thou teachest all the Iewes which are amonge the gentyls, to forsake Moses: and sayst, that they ought not to circumcise their chyldren, nether to lie after the customes. <sup>22</sup> What is it therfore? The multitude must nedes come togeder. For they shall here that thou arte come. <sup>23</sup> Do therfore this, that we save to the.

We have .iiii. men, which have a vowe on them. <sup>24</sup> Them take, and purifie thy selfe with them, and do cost on them, that they maye shawe their heddes: and all shall knowe, that those thynges which they haue hearde concernyng the, are nothyng: but that thou thy selfe also walkest and kepest the lawe. <sup>25</sup> But as

οἱ πρεσβύτεροι. <sup>19</sup> καὶ ἀσπασάμενος αὐτοὺς, ἐξηγήειτο καθ' ἕνα καστον ὡν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. <sup>20</sup> οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον | εἶπόν τε αὐτῷ, Ὁ Θεορεῖς ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων | τῶν πεπιστευκότων | καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. <sup>21</sup> κατηχήθησαν δὲ ἐπεὶ σου, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας | Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. <sup>22</sup> τί οὖν ἐστι; πάντως δεῖ πλήθος συνελθεῖν ἀκούσονται γὰρ ὅτι ἐλήλυθας. <sup>23</sup> τοῦτο οὖν ποιήσον ὃ σοι λέγομεν εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. <sup>24</sup> τούτους παραλαβὼν ἀγίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσονται τὴν κεφαλὴν, καὶ γινώσκονται | πάντες ὅτι ὦν κατήχηται περὶ σου οὐδὲν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. <sup>25</sup> περὶ δὲ τῶν

<sup>19</sup> Alex. Ἰεροσόλυμα. <sup>20</sup> Alex. ἀσπίνας ἀπειτέξ. ἡμᾶς. <sup>21</sup> Alex. Θεόν. <sup>22</sup> Alex. ἐν τοῖς Ἰουδαίοις. <sup>23</sup> Alex. = πάντας. <sup>24</sup> Rec. γυνῶσι.

## GENEVA — 1557.

girdle, and shal deliuer him into the handes of the Gentiles. <sup>12</sup> But when we heard this, both we and other of the same place, besoght hym that he would not go vp to Ierusalem. <sup>13</sup> Then Paul answered, and sayd, What do ye weping and breaking myne heart? I am ready not to be bounde only, but also to dye at Ierusalem, for the Name of the Lord Iesus. <sup>14</sup> So when we could not turne his mynde, we ceased, saying, The wyl of the Lord be fulfilled.

<sup>15</sup> After those dayes we trussed vp our fardeles and went vp to Ierusalem. <sup>16</sup> Then went with vs also certayne of the disciples of Cesarea, and broght with them one Mnason of Cyprus, an old disciple, with whom we should lodge. <sup>17</sup> And when we were come to Ierusalem, the brethren receaued vs gladly. <sup>18</sup> And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled. <sup>19</sup> And when he had embrased them, he tolde by order all things, that God had wrought among the Gentiles by his ministratiō. <sup>20</sup> When they heard it, they glorified the Lord, and sayd vnto hym, Thou seyst brother, how many thousands Iewes there are which beleue, and they are all zelous of the Lawe. <sup>21</sup> Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayst, That they ought not to circumcise their chyldren, nether to lye after the customes. <sup>22</sup> What is then to be done? the multitude must needs come together: for they shal heare that thou art come.

<sup>23</sup> Do therefore this that we say to thee. We haue four men, which haue made a vowe. <sup>24</sup> Them take, and purifie thy self with them, and do cost on them, that they may shauē their heades: and all shal know, that those things, which they haue heard by relation concerning thee, are nothing: but that thou thy selfe also walkest and keepest the Lawe. <sup>25</sup> For as

## RHEIMS — 1582.

Ievves binde in Hierusalem, and shal deliuer him into the handes of the Gentiles.

<sup>12</sup> Vvwhich vvhēn vve had heard, vve and they that vvēre of the same place, desired him that he would not goe vp to Hierusalem. <sup>13</sup> Then Paul answered, and said, Vvhat doe you, vvēeping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord Iesus. <sup>14</sup> And vvhēn vve could not persuade him, we ceased, saying, The vvil of our Lord be done.

<sup>15</sup> And after those daies, being prepared, vve went vp to Hierusalem. <sup>16</sup> And there came also of the disciples from Casarēa vvith vs, bringing vvith them one Iason a Cyprian (vvith vvhom vve should lodge) an old disciple. <sup>17</sup> And vvhen vve were come to Hierusalem, the brethren receiued vs gladly. <sup>18</sup> And the day folovving Paul went in vvith vs to Iames, and all the Ancients vvēre assembled. <sup>19</sup> Vvhom vvhēn he had saluted, he told particularly vvhat God had done among the Gentiles by his ministerie. <sup>20</sup> But they hearing it, magnified God, and said to him: Thou seest (brother) hovv many thousands there are among the Ievves that haue beleueed: and al are zealātours of the Lavv. <sup>21</sup> But they haue heard of thee that thou doest teach those Ievves that are among the Gentiles, to depart from Moyses: saying that they ought not to circumcise their children, nor vvalke according to the custome. <sup>22</sup> Vvhat is it then? needs must the multitude assemble: for they vvil heare that thou art come. <sup>23</sup> Doe this therefore vvich vvēl thee, There are vvith vs four men, that haue a vvowe on them. <sup>24</sup> Taking these vvnto thee, sanctifie thy self vvith them: and bestovv on them, that they may shauē their heades: and al shal know, that the things vvich they heard of thee, are false: but that thy selfe also vvalkest keeping the Lavv. <sup>25</sup> But

## AUTHORISED — 1611.

this girdle, and shal deliuer him into the hands of the Gentiles.

<sup>12</sup> And when we heard these things, both wee and they of that place, besoght him not to goe vp to Hierusalem. <sup>13</sup> Then Paul answered, What meanē ye to weepe and to breake mine heart? for I am ready, not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus. <sup>14</sup> And when hee would not be persuaded, we ceased, saying, The will of the Lord be done. <sup>15</sup> And after those daies we tooke vp our carriages, and went vp to Hierusalem. <sup>16</sup> Then went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. <sup>17</sup> And when we were come to Hierusalem, the brethren receiued vs gladly.

<sup>18</sup> And the day following Paul went in with vs vnto Iames, and all the Elders were present. <sup>19</sup> And when hee had saluted them, hee declared particularly what things God had wrought among the Gentiles by his ministerie. <sup>20</sup> And when they heard it, they glorified the Lord, and said vnto him, Thou seest, brother, how many thousands of Iewes there are which beleuee, and they are all zealous of the Law. <sup>21</sup> And they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walke after the customes. <sup>22</sup> What is it therefore? the multitude must needs come together: for they will heare that thou art come. <sup>23</sup> Doe therefore this that we say to thee: Wee haue four men which haue a vow on them, <sup>24</sup> Them take, and purifie thy selfe with them, and be at charges with them, that they may shauē their heads: and al may know that those things wherof they were informed concerning thee, are nothing, but that thou thy selfe also walkest orderly, and keepest the Law. <sup>25</sup> As touching the Gentiles which

‘ πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες ἑ μὴδὲν τοιούτων τηρεῖν αὐτοὺς, εἰ μὴ| φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτόν καὶ πορνείαν.’<sup>25</sup> Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆγε εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηρέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά. <sup>27</sup> Ὡς δὲ ἐμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον<sup>d</sup> τὰς χεῖρας ἐπ’ αὐτὸν, |<sup>28</sup> κρᾶζοντες, ‘ Ἄνδρες Ἰσραηλίται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας ἑ πανταχοῦ| διδάσκων. ἔτι τε ἑ καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτου.’<sup>29</sup> Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν

<sup>c</sup> Alex. = μὴδὲν τοοῦτων τηρεῖν αὐτοὺς εἰ μὴ.<sup>d</sup> Alex. ἑπ’ αὐτὸν τὰς χεῖρας.

## WICLIIF—1380.

of these that bileuden of hethen men/ we writen demyng that thei absteyne hem fro thyng offrid to idols and fro blood/ and also fro stranglid thing and fro fornyca- cionun/<sup>25</sup> thanne poull took the men, and in the day syunge he was purified with hem; and entrid in to the temple/ and schewid the fillynge of dayes of purifyngre/ til the offrynge was offrid for eche of hem/

<sup>27</sup> and whanne seuene daies werun endid/ the iewis that werun of asiē/ whanne thei saien hym in the temple, stiriden alle the puple / leiden hoodis on him<sup>28</sup> / cryeden/ men of israel helpe ze us; this is the man that agens the puple / τ the lawe and this place: techith eueri where alle men/ more ouer/ and hath ledde hethen men in to the temple: and hath defoulid this holi place.<sup>29</sup> For thei seien trofymus of effsie in the citee with hym/ whom thei gessiden that poull hadde broutj in to the temple/<sup>30</sup> and alle the citee was moued: / τ a remynge to gidre of the puple was made/ / τ thei token poull and drowen hym out of the temple: and anon the jatis werun closid/

<sup>31</sup> and whanne thei soujten to sle hym it was teeld to the tribune of the cumpany of knyghtis that all ierusalem is confoundid/<sup>32</sup> whiche anon took knyghtis and centuriens: and ranne to hem/ and whanne thei hadden seen the tribune and the knyghtis/ thei esceden to smyte poull/<sup>33</sup> Thanne the tribune cam and caugte hym/ and comaundid that he were bounden with twey chaynes/ and axid who he was and what he hadde don/<sup>34</sup> but other crieden othir thing among the puple/ and whanne thei sayt knowe no certeyn thing for thei sawe/ he comaundid hym to be ledde in to the castels/<sup>35</sup> and whanne poull cam to the grees/ it bifille that he was horun of knyghtis for strengthe of the puple/<sup>36</sup> for

## TYNDALE—1534.

touchinge the gentyls which beleve/ we have writen and concluded/ that they observe no soche thynges: but that they kepe them selves from thynges offred to ydoles/ from bloud/ from strangled and from fornicacion.<sup>25</sup> Then the nexte daye Paul toke the men and purified him selfe with them/ and entred into the temple/ declaring that he observed the dayes of the purificacion/ vntyll that an offering shuld be offred for every one of them.

<sup>27</sup> And as the seven dayes shuld have bene ended/ the Iewes which were of Asia when they sawe him in the temple/ they moved all the people/ and layde hoodes on him<sup>28</sup> cryngre: men of israel helpe. This is the man that teacheth all men every where agaynst the people/ and the lawe/ and this place. Moreover alle he hath brought Grekes into the temple/ and hath polluted this holy place.<sup>29</sup> For they sawe one Trophimus an Ephesian with him in the cye. Him they supposed Paul had brought into the temple.<sup>30</sup> And all the cye was moued/ and the people swarmed to geder. And they toke Paul and drue him out of the temple/ and forthwith the dores were shut to.

<sup>31</sup> As they went about to kyl him/ tydinges came vnto the hye captayne of the soudiers/ that all ierusalem was moued.<sup>32</sup> Which immediatly toke soudiers and vndercaptaynes/ and ranne doune vnto them. When they sawe the vpper captayne and the soudiers/ they lefte smytynge of Paul.<sup>33</sup> Then the captayne came neare and toke him/ and comaunded him to be bounde with two chaynes/ and demaunded what he was/ and what he had done.<sup>34</sup> And one cryed this/ another that amonge the people. And when he coude not knowe the certayntie for the rage/ he comaunded him to be carryed into the castel.<sup>35</sup> And when he came vnto a grece/ it fortuneth that he was borne of the soudiers of the violence of the people.<sup>36</sup> For the multitude of the people

## CRANMER—1539.

touchyng the gentyls which beleue we haue writen and concluded/ that they observe no soche thing: saue only that they kepe them selues from thynges offred to ydoles/ and from bloud/ and from strangled/ and from fornicacion.<sup>25</sup> Then the nexte daye Paul toke the men/ and purified him selfe with them and entred into the temple/ declaring that he observed the dayes of the purificacion/ vntyll that an offeryng shuld be offered for every one of them.

<sup>27</sup> And whan the seuen dayes were now all most ended/ the Iewes which were of Asia (when they sawe him in the temple) moued all the people/ and layde handes on him.<sup>28</sup> Cryngre: men of Israel/ helpe. This is the man/ that teacheth all men euery where agaynst the people and the lawe/ and this place. He hath also brought Grekes into the temple/ and hath polluted thys holy place.<sup>29</sup> For they had sene with him one in the citee. Trophimus an Ephesian/ whom they supposed that Paul had brought into the temple.<sup>30</sup> And all the ctyie was moued/ and the people swarmed together. And they toke Paul/ and drue him out of the temple/ and forth with/ the dores were shut.

<sup>31</sup> As they went about to kyl him/ tidynges came vnto the hye captayne of the soudiers/ that all ierusalem was moued.<sup>32</sup> Which immediatly toke soudiers and vndercaptaynes/ and ranne doune vnto them. When they sawe the vpper captayne and the soudiers: they lefte smytynge of Paul.<sup>33</sup> Then the captayne came neare and toke him/ and comaunded him to be bounde with two chaynes/ and demaunded what he was/ and what he had done.<sup>34</sup> And some cryed one thinge/ some another amonge the people. And when he coude not knowe the certayntie for the rage/ he comaunded him to be carryed into the castel.<sup>35</sup> And when he cam vnto a stayte/ it fortuneth that he was borne of the soudiers for the vyolence of the people.<sup>36</sup> For the multitude of the

<sup>25</sup> smytynge, smytynge, followynge. / knyghtis, soldiers. / ccces, degrees, steps.

ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσηγάγειν ὁ Παῦλος. <sup>30</sup> ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. <sup>31</sup> ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἰερουσαλὴμ· <sup>32</sup> ὃς ἔξαντῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. <sup>33</sup> τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει διψί· καὶ ἐπυνθάνετο τίς αὐτὸν εἶη, καὶ τί ἐστὶ πεποιηκός. <sup>34</sup> ἄλλοι δὲ ἄλλο τι ἔβόων· ἐν τῷ ὄχλῳ μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἀγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. <sup>35</sup> ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. <sup>36</sup> ἠκολούθει γὰρ τὸ

ε Alex. πανταχῶ.

f Const. ἰγγίσις ἱ.

g Alex. ἐπερώων.

## GENEVA — 1557.

touching the Gentiles which beleue, we haue written, and concluded, that they obserue no suche things, but that they kepe them selues from things offered to idoles, and from blood, and from strangled, and from fornication. <sup>26</sup> Then Paul toke the men, and the next day was purified with them, and entred into the temple, declaring that he obserued the dayes of the purification, vntill that an offering should be offered for euery one of them. <sup>27</sup> And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the temple) moued all the people, and layd handes on him,

<sup>28</sup> Crying, Men of Israel, helpe: this is the man that teacheth all men euery where, against the people, and the Lawe, and this place: moreouer, he hath brought Grekes into the temple, and hath polluted this holy place. <sup>29</sup> For they had sene before one Trophimus an Ephesian with him in the citie, whom they supposed Paul had brought into the temple. <sup>30</sup> Then all the citie was moued, and the people swarmed together: and they toke Paul, and drewe hym out of the temple: and forthwith the doores were shut. <sup>31</sup> As they went about to kyl him, tydinges came vnto the hie Capitayne of the souldiers, that all Ierusalem was on an vproure. <sup>32</sup> Which immediatly toke souldiers and vnder Captaynes, and ran doune vnto them: and when they saw the hie Capitayne and the souldiers, they left beating of Paul.

<sup>33</sup> Then the Captayne came neare and toke him, and commanded him to be bounde with two chaines: and demanded who he was, and what he had done. <sup>34</sup> And one cryed this, another that, among the people: so when he could not knowe the certaintie for the rage, he commanded hym to be caried into the castle. <sup>35</sup> And when he came vnto the greces, he was borne of the souldiers, for the violence of the people. <sup>36</sup> For the multitude of the

## RHEIMS — 1582.

concerning them that beleuee of the Gentils, vve haue vvvritten, decreeing that they should refraine them selues from the immolated to Idols, and blood, and suffocated, and fornication. <sup>26</sup> Then Paul taking the men vnto him, the next day being purified vvith them entred into the temple, sheving the accomplishment of the daies of the purification, vntill an oblation vvvas offered for euery one of them.

<sup>27</sup> Vvith the seuen daies vvere a finishing, those Ievves that vvere of Asia, when they had sene him in the temple, stirred vp al the people, and laid handes vvpon him, <sup>28</sup> crying, Ye men of Israēl, help: this is the man that against the people and the Lavv and this place teaching al men euery vvhere, hath also moreouer brought in Gentiles into the temple, and hath violated this holy place. <sup>29</sup> (For they had sene Trophimus the Ephesian in the citie vvith him, vvhom they supposed that Paul had brought into the temple.) <sup>30</sup> And the vvhole citie vvvas in an vvvroure: and there vvvas made a concourse of the people. And apprehending Paul, they dreuve him forth of the temple: and immediatly the doores vvere shut. <sup>31</sup> And as they sought to kil him, it vvvas told the Tribune of the band, That al Hierusalem is in a confusion. <sup>32</sup> Vvho forthvvith taking vvnto him souldiars and Centurions, rame douvne to them. Who, vvhen they had sene the Tribune and the souldiars, ceased to strike Paul. <sup>33</sup> Then the Tribune commanding neere apprehended him, and commanded him to be bound vvith tvvo chaines: and he demanded vvho he vvvas, and vvhat he had done. <sup>34</sup> And some cried one thing, some an other, in the multitude. And vvhereas he could not knovv the certaintie for the tumult, he commanded him to be led into the castel. <sup>35</sup> And vvhen he vvvas come to the staires, it chaunced that he vvvas caried of the souldiars because of the violence of the people. <sup>36</sup> For

## AUTHORISED — 1611.

beleuee, we haue written and concluded, that they obserue no such thing, saue onely that they keepe themselves from things offered to idoles, and from blood, and from strangled, and from fornication.

<sup>26</sup> Then Paul tooke the men, and the next day purifying himselfe vvith them, entred into the Temple, to signifie the accomplishment of the dayes of purification, vntill that an offering should be offered for euery one of them: <sup>27</sup> And when the seuen dayes were almost ended, the Iewes which were of Asia, when they saw him in the Temple, stirred vp all the people, and layde handes on him, <sup>28</sup> Crying out, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: and farther brought Grekes also into the Temple, and hath polluted this Holy place. <sup>29</sup> (For they had sene before vvith him in the citie, Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.) <sup>30</sup> And all the city was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple: and forthvvith the doores were shut. <sup>31</sup> And as they went about to kil him, tidings came vnto the chiefe Capitayne of the band, that all Hierusalem was in an vvvroure. <sup>32</sup> Who immediatly tooke souldiers, and Centurions, and ran douvne vvnto them: and when they saw the chiefe Capitayne and the souldiers, they left beating of Paul. <sup>33</sup> Then the chiefe captaine came neere, and tooke him, and commanded him to be bound vvith tvvo chaines, and demanded who he was, and vvhat he had done. <sup>34</sup> And some cried one thing, some another, among the multitude: and when he could not knowe the certaintie for the tumult, he commanded him to be caried into the castle. <sup>35</sup> And vvhen he came vvnto the staires, so it vvvas that he was borne of the souldiers, for the violence of the people. <sup>36</sup> For the multitude of the people

πλήθος τοῦ λαοῦ ἠ κράζον, | Ἀἶρε αὐτόν. <sup>37</sup> Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Ἐὶ ἔξεστί μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἔφη, Ἐλληνιστὶ γινώσκεις; <sup>38</sup> οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; <sup>39</sup> Εἶπε δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν. <sup>40</sup> Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραΐδι διαλέκτῳ λέγων, XXII. Ἄνδρες, ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς ἑνὶ ἀπολογίας. <sup>2</sup> Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καὶ φησιν, <sup>3</sup> Ἐγὼ μὲν | εἰμι ἀνὴρ Ἰου-

<sup>3</sup> Alex. κράζοντες.<sup>4</sup> Alex. = τ.<sup>5</sup> Rec. vñv.

## WICLIFF—1380.

the multitude of people sued hym : and cried take hym away :

<sup>37</sup> τ whanne poul biganne to be led in to the castels ; he seide to the tribune, where it is leful to me to speke ony thing to thee : and he seide ? canst thou greke ? <sup>38</sup> where thou art not the egiptian, whiche bifor these dayes mouedist a noyse : and leddest out in to desert four thousand of men mensleers ? <sup>39</sup> τ poul seide to hym, for I am a iew of tharse of cilicie a cite-seyn which cite is not vnknowen, τ I preie thee : suffre me to speke to the puple, <sup>40</sup> and whanne he suffrid poul stode in the grees, τ bekenyd with the hond to the puple, and whanne a greet silence was made he spake in ebrew tunge and seide :

22. BRITHEREN and fadris : here ze what resoun I jilde now to you, <sup>2</sup> and whanne summe herden, that in ebrew tunge he spake to hem : thei jauen the more scilence, and he seide, <sup>3</sup> I am a man a iew borun at tharse of cilicie nurischid, τ in this citee bisidis the fete of gamaliel taugte bi the truate of fadris laue a lounder of the lawe : as also ze alle ben to day, <sup>4</sup> and I pursued this wey til to the death : bydyngne and bitakynge in to holdis men and wymmen, <sup>5</sup> as the prync of preestis jildith witnessynge to me, and alle the greetist of birthe, of whom also I took pistlis to britheren : and wente to damask, to bringe fro themes men bounden in to ierusalem : that thei schulden be peyned.

<sup>6</sup> and it was don while I zede τ nejzede to damask : at mydday sudeynli fro heuenc a grete plente of list schoon aboute me, <sup>7</sup> and I fil don to the erthe and herde a vois fro heuenc seiynge to me, saul saul what pursuest thou me ? it is hard to thee to kyke agens the pricke, <sup>8</sup> and I answerid, who art thou lord ? and he seide to me, I am ihesus of nazareth :

## TYNDALE—1534.

followed after crying: away with him. <sup>37</sup> And as Paul shuld have bene caried into the castle, he sayde vnto the hie Captayne: maye I speake vnto the? Which sayde: canst thou speake Greke? <sup>38</sup> Arte not thou that Egiptian which before these dayes made an vproure and ledde out into the wildernes .iiii. thousande men that were mortherers? <sup>39</sup> But Paul sayde: I am a man which am a Iewe of Tharsus a cite in Ciicil a Citesyn of no vyle cite, I besече the soffre me to speake vnto the people. <sup>40</sup> When he had geuen him licence, Paul stode on the stepes and beckned with the honde vnto the people, and ther was made a greete silence. And he spake vnto them in the Ebrue tonge sayinge :

22. YE men, brethren and fathers, heare myne answer which I make vnto you. <sup>2</sup> When they hearde that he spake in the Ebrue tonge to them, they kept the moore silence. And he sayde: <sup>3</sup> I am verely aman which am a Iewe borne in Tharsus a cite in Ciicil: nerthelesse yet brought vp in this cite, at the fete of Gamaliel and informed diligently in the lawe of the fathers; and was fervent mynded to Godwarde, as ye all are this same daye; <sup>4</sup> and I persecuted this waye vnto the death bydyngne and delveryeringe into preson both the men and wemen, <sup>5</sup> as the chefe prest doth beare me witness; and all the elders: of whom also I receaved letters vnto the brethren and went to Damasco to bringe them which were there: bounde vnto Ierusalem for to be punysshed.

<sup>6</sup> And it fortunyd, as I made my iorney and was come nye vnto Damasco aboute none, that sodenly ther shone from heaven a greate lyght rounde aboute me, <sup>7</sup> and I fell vnto the erth, and hearde a voyce sayynge vnto me: Saul, Saul why persecutest thou me? <sup>8</sup> And I answered: what art thou Lorde? And he sayd vnto

## CRANMER—1539.

people followed after, crying: away with him.

<sup>37</sup> And whan Paul beganne to be caried into the castle, he sayde vnto the hie Captayne: maye I speake vnto the? Which sayde: Canst thou speake Greke? <sup>38</sup> Art not thou that Egiptian, which before these dayes maded an vproure, and leddest out into the wyldernes .iiii. thousande men that were mortherers? <sup>39</sup> But Paul sayde: I am a man which am a Iewe of Tharsus a cite in Ciicil, a Citesyn of no vyle cytie, I besече the soffre me to speake vnto the people. <sup>40</sup> And when he had geuen him lycence, Paul stode on the stepes, and beckned with the hande vnto the people: and whan ther was made a greete sylence he spake vnto them in the hebrue tonge sayinge.

22. MEN, brethren and fathers, heare ye myne answer which I make now vnto you. <sup>2</sup> When they hearde that he spake in the Ebrue tonge to them, they kept the more sylence. And he sayeth, <sup>3</sup> I am verely a man which am a Iewe borne in Tharsus, a cytie in Cyccil: nevertheless yet brought vp in this cytie, at the fete of Gamaliel, and informed diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are this same daye, and <sup>4</sup> I persecuted this waye vnto the death bydyngne and deluyeryng into preson both men and wemen, <sup>5</sup> as the chefe prest doth beare me wytes, and all the estate of the elders: of whom also I receaved letters vnto the brethren, and went to Damasco to bryngte them (which were there bounde) vnto Ierusalem for to be punysshed.

<sup>6</sup> And it fortunyd (that as I made my iorney and was come nye vnto Damasco aboute none) sodenly ther shone from heauen a great lyght rounde aboute me, <sup>7</sup> and I fell vnto the erth, and heard a voyce sayynge vnto me: Saul, Saul, why persecutest thou me? <sup>8</sup> And I answered: what art thou Lorde? And he sayde vnto

vnto, followed.    grees, degrees, steps.    vñv, vield.  
louyer, lower    zede, went.    nejzede, d' ou' n'ce

6 δαίος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει  
 6 ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῷου  
 6 νόμου, ζηλωτῆς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· ἵδὲ  
 6 ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς  
 6 ἀνδρας τε καὶ γυναῖκας, ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσ-  
 6 βυτέριον παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν  
 6 ἐπορευόμεν, ἄξων καὶ τοὺς ἐκείσε ὄντας, δεδεμένους εἰς Ἱερουσαλήμ, ἵνα τιμω-  
 6 ρηθῶσω. ἔγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν  
 6 ἐξάλφνης ἐκ τοῦ οὐρανοῦ περιστράψαι φῶς ἱκανὸν περὶ ἐμέ· ἔπεσον<sup>7</sup> τε εἰς  
 6 τὸ ἕδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις;  
 6 Ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ κύριε; Εἶπέ τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ

<sup>4</sup> Alex. = μίν.<sup>m</sup> Alex. ἔπεσα.

## GENEVA — 1557.

people folowed after crying, Away with him. <sup>37</sup> And as Paul shulde haue bene caried into the castle, he sayd vnto the hie Captayne, May I speake vnto thee? Which sayd, Canst thou speake Greeke? <sup>38</sup> Art not thou that Egyptian, which before these dayes made an vpror, and led out into the wyldernes foure thousande men that were murtherers? <sup>39</sup> Then Paul sayd, I am a man which am a Iewe, and citisen of Tarsus, a famous citie in Cilicia, and I beseech thee suffre me to speake vnto the people. <sup>40</sup> And when he had geuen him licence, Paul stode on the steppes, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,

22. YE MEN, brethren and fathers, heare my defence which I now make vnto you. <sup>2</sup> (When they heard that he spake in the Hebrue tonge to them, they kept the more silence, and he sayd) <sup>3</sup> I am verely a man which am a Iewe, borne in Tarsus, a citie in Cilicia: neuertheless, yet brought vp in this citie, at the fete of Gamaliel, and instructed according to the perfect maner of the Lawe of the fathers, and was feruent mynded to Godwarde, as ye all are this same day. <sup>4</sup> And I persecuted this way vnto the death, byndyng and deliueying into prison bothe men and women.

<sup>5</sup> As the chiefe Priest doth beare me wytnes, and all the state of the Elders: of whome also I receaued letters vnto the brethren, and went to Damascus to bryng them which were there bounde vnto Ierusalem, for to be punished. <sup>6</sup> And so it was, as I made my iorney and was come nye vnto Damascus about noone, that sodenly ther shone from heauen a great lyght rounde about me, <sup>7</sup> So I fel vnto the earth and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me? <sup>8</sup> Then I answered, Who art thou Lord?

## RHEIMS — 1582.

the multitude of the people folowed, crying, Avvay vvith him.

<sup>37</sup> And vvhen Paul began to be brought into the castel, he saith to the Tribune, Is it lawfull for me to speake some thing to thee? Vvho said, Canst thou speake Greeke? <sup>38</sup> Art not thou the Egyptian that before these daies did raise a tumult, and didst lead forth into the desert foure thousand men that vvere murderers? <sup>39</sup> And Paul said to him, I am a man truly a Iewe of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. <sup>40</sup> And vvhen he had permitted him, Paul standing on the staires, beckened with his hand to the people. and great silence being made, he spake vnto them in the Hebrevv tongue, saying,

22. MEN brethren and fathers, heare vvhat account I doe render novv vnto you. <sup>2</sup> (And vvhen they had heard that he spake to them in the Hebrevv tongue, they did the more keepe silence. <sup>3</sup> And he saith,) I am a man a Iewe, borne at Tarsus in Cilicia, but brought vp in this citie, at the fete of Gamaliel instructed according to the veritie of the lavv of the fathers, an emulátour of the Lavv as also al you are this day: <sup>4</sup> vvho persecuted this vvay vnto death, binding and deliueying into custodies men and vvomen, <sup>5</sup> as the high Priest doth giue me testimonie, and al the auncients. of vvhom receiuing letters also to the brethren, I vvent to Damascus, that I might bring them thence bound to Hierusalem, to be punished. <sup>6</sup> And it came to passe as I vvas going, and dravvying nigh to Damascus at midday, sodenly from heauen there shone round about me much light: <sup>7</sup> and falling on the ground, I heard a voyce saying to me, Saul, Saul, vvhy persecutest thou me? <sup>8</sup> And I answered, Vvho art thou Lord? And he

## AUTHORISED — 1611.

folowed after, crying, Away with him. <sup>37</sup> And as Paul was to be led into the castle, he said vnto the chiefe Captaine, May I speake vnto thee? Who said, Canst thou speake Greeke? <sup>38</sup> Art not thou that Egyptian which before these daies madest an vpror, and leddest out into the wilderness foure thousand men that were murtherers? <sup>39</sup> But Paul said, I am a man which am a Iewe of Tarsus, a city in Cilicia, a citizen of no meane city: and I beseech thee suffer me to speak vnto the people. <sup>40</sup> And when hee had giuen him licence, Paul stood on the staires, and beckened with the hand vnto the people: and when there was made a great silence, he spake vnto them in the Hebrew tongue, saying,

22. MEN, brethren, and fathers heare ye my defence which I make now vnto you. <sup>2</sup> (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence: and he saith,) <sup>3</sup> I am verily a man which am a Iew borne in Tarsus a citie in Cilicia, yet brought vp in this citie at the fete of Gamaliel, and taught according to the perfect maner of the law of the fathers, and was zealous towards God, as ye all are this day.

<sup>4</sup> And I persecuted this way vnto the death, binding and deliueying into prisons both men and women, <sup>5</sup> As also the high Priest doth beare me witnesse, and all the estate of the elders: from whom also I receiued letters vnto the brethren, and went to Damascus, to bring them which were there, bound vnto Ierusalem, for to be punished.

<sup>6</sup> And it came to passe, that as I made my iourney, and was come nigh vnto Damascus about noone, suddenly there shone from heauen a great bright round about me. <sup>7</sup> And I fell vnto the ground, and heard a voyce saying vnto mee, Saul, Saul, why persecutest thou me? <sup>8</sup> And I answered, who art thou, Lord? And he said vnto

Ἐξοφθαλμοὶ ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. <sup>10</sup> εἶπον δὲ, <sup>11</sup> Τί ποιήσω κύριε; Ὁ δὲ Κύριος εἶπε πρὸς με, Ἀναστάς πορεύου εἰς Δαμασκὸν· <sup>12</sup> κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. Ὡς δὲ οὐκ <sup>13</sup> ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενοι ὑπὸ τῶν συνόντων <sup>14</sup> μοι, ἦλθον εἰς Δαμασκόν. Ἀνανίας δὲ τις, ἀνὴρ εὐσεβῆς κατὰ τὸν νόμον, <sup>15</sup> μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ἐλθὼν πρὸς με καὶ <sup>16</sup> ἐπιστάς εἶπέ μοι, Σαοὺλ ἀδελφεῖ, ἀνάβλεψον. Καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα <sup>17</sup> εἰς αὐτόν. Ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γυνῶναι <sup>18</sup> τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος <sup>19</sup> αὐτοῦ· ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἐώρακας καὶ ἤκουσας.

<sup>10</sup> Alex. = καὶ ἔμφροβοι ἐγένοντο.

<sup>10</sup> Rec. τοῦ Κυρίου.

## WICLIIF—1380.

whom thou pursuest,<sup>9</sup> and thei that werun with me: sizen but the liȝt; but thei herden not the vois of him that spake with me;<sup>10</sup> and I seide, lord what schal I do? and the lord seide to me, rise thou and go to damask and there it schal be seid to thee of alle thingis, whiche it bihoueth thee to do,<sup>11</sup> and whanne I say not for the clereite of that liȝt I was ledde bi the hond of felowis and I cam to damask.

<sup>12</sup> and a man anyan that bi the lawe hadde witnessynge of alle iewis dwelynge in damask; <sup>13</sup> cam to me and stood nyȝ and seide to me, saul brother bihold, and in the same oure I biheeld in to hym;<sup>14</sup> and he seide, god of oure fadiris hath bifor ordeyned thee: that thou schuldist knowe the wille of hym, and schuldist se the rȝtful man: and here the vois of his mouth,<sup>15</sup> for thou schalt be his witness to alle men of the thingis: that thou hast seyn and herd; <sup>16</sup> and now what dwellest thou? rise up and be baptisid and wasche away thi synnes bi the name of hym clepid to help.

<sup>17</sup> and it was don to me as I turned aȝen in to ierusalem and preid in the temple: that I was made in rauȝschynge of soule;<sup>18</sup> and I siȝ hym seynge to me, hiȝ thou and go out fast of ierusalem for thei schuln not receyue thy witnessynge of me.<sup>19</sup> and I seide, lord thei witen that I was closynge to gidre in to prisoun and betynge bi synagogis hem that biloueden in to they;<sup>20</sup> and whanne the blood of steuene thi witness was scheddē out I stood nyȝ and consentid and kepte the clothis of men that slouen hym,<sup>21</sup> and he seide to me, go thou for I schal sende thee fer to naciouns;

<sup>22</sup> and thei herden hym til this word and thei reisēden her vois and seiden; take

## TYNDALE—1534.

me: I am Iesus of Nazareth, whom thou persecutest.<sup>9</sup> And they that were with me sawe verely alyght and were a frayde: but they hearde not the voyce of him that spake with me.<sup>10</sup> And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Aryse and goo into Damaseo and there it shalbe tolde the of all thinges which are apoynted for the to do.<sup>11</sup> And when I sawe nothyng for the brightnes of that light, I was ledde by the honde of them that were with me, and came into Damaseo.

<sup>12</sup> And one Ananias a perfect man, and as pertayninge to the lawe, hauynge good reporte of all the Iewes which there dwelt,<sup>13</sup> came vnto me, and stode and sayd vnto me: Brother Saul, loke vp. And that same houre I receaved my sight and sawe him.<sup>14</sup> And he sayde, the God of oure fathers hath ordeyned the before: that thou shuldest knowe his will, and shuldest se that which is rightfull, and shuldest heare the voyce of his mouth:<sup>15</sup> for thou shalt be his witness vnto all men of the thinges which thou hast sene and hearde.<sup>16</sup> And now: why tariest thou? Aryse and be baptisid, and wesshe awaye thy synnes, in callinge on the name of the Lorde.

<sup>17</sup> And it fortunēd, when I was come agayne to Ierusalem, and prayde in the temple, that I was in a traunce,<sup>18</sup> and sawe him sayynge vnto me. Make haste, and get the quickly out of Ierusalem: for they will not receaue thy wytnes that thou bearest of me.<sup>19</sup> And I sayde: Lorde they knowe that I presoned, and bet in every synagoge them that beleued on the.<sup>20</sup> And when the bloud of thy wytnes Steven was shedd, I also stode by, and consented vnto his deeth, and kept the rayment of them that slewe him.<sup>21</sup> And he sayde vnto me: departe; for I will sende the a farre hence vnto the Gentyls.

<sup>22</sup> They gave him audience vnto this word; and then lifte vp their voyces and

## CRANMER—1539.

me: I am Iesus of Nazareth, whom thou persecutest.<sup>9</sup> And they that were with me: sawe verely a lyghte and were afrayde: but they hearde not the voyce of him that spake with me.<sup>10</sup> And I sayde: what shall I do Lorde? And the Lord sayd vnto me: Aryse and go into Damaseo, and there it shalbe tolde the of all thinges, which are apoynted for the to do.<sup>11</sup> And when I sawe nothyng for the bryghtnes of that light, I was led by the hande of them that were with me, and came into Damaseo.

<sup>12</sup> And one Ananias a perfect man, (and as pertayninge to the lawe hauynge good reporte of all the Iewes which there dwelt)<sup>13</sup> cam vnto me, and stode, and sayde vnto me: Brother Saul, receaue thy sight, And the same houre I receaved my syght, and sawe him.<sup>14</sup> And he sayd: the God of oure fathers hath ordeyned the before, that thou shuldest knowe his will, and shuldest heare the voyce of hys moath;<sup>15</sup> for thou shalt be hys wytnes vnto all men of those thynges, which thou hast sene and heard.<sup>16</sup> And now: why tariest thou? Arise, and be baptisid, and washe awaye thy synnes in callinge on the name of the Lorde.<sup>17</sup> And it fortunēd, that when I was come agayne to Ierusalem and prayde in the temple, I was in a traunce,<sup>18</sup> and sawe him sayynge vnto me: Make haste, and get the quickly out of Ierusalem: for they will not receaue thy wytnes that thou bearest of me.

<sup>19</sup> And I sayde: Lord, they knowe, that I presoned and bet in euery synagoge them that beleued on the.<sup>20</sup> And when the blood of thy wytnes Steven was shed, I also stode by, and consented vnto his deeth, and kept the rayment of them that slewe him.<sup>21</sup> And he sayd vnto me departe, for I will sende the affarre hence vnto the Gentyls.

<sup>22</sup> They gaue hym audience vnto this worde, and then lyfte vp their voyces and

seyden, neme. sav auzo. clepid, callēt.  
rauȝschynge, vrschahng. hiȝ, hasten  
witeu, knowe

<sup>16</sup> καὶ ὡν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπι-  
<sup>17</sup> καλεσάμενος τὸ ὄνομα ὁ αὐτοῦ. | Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερου-  
<sup>18</sup> σαλήμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, καὶ ἰδεῖν  
<sup>19</sup> αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ  
<sup>20</sup> παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. | Καγὼ εἶπον, Κύριε αὐτοὶ  
<sup>21</sup> ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς  
<sup>22</sup> πιστεύοντας ἐπὶ σέ· καὶ ὅτε ἔξεχέτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου,  
<sup>23</sup> καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν, καὶ φυλάσσων τὰ ἱμάτια τῶν  
<sup>24</sup> ἀναιρούντων αὐτόν. | Καὶ εἶπε πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν  
<sup>25</sup> ἐξαποστελῶ σε.

<sup>26</sup> Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπήρην τὴν φωνὴν αὐτῶν

† Alex. ἐσχένητο.

‡ Rec. + τῇ ἀναίρεσι αὐτοῦ.

## GENEVA—1557.

And he sayd to me, I am Iesus of Nazaret, whom thou persecutest.

<sup>9</sup> Moreover they that were with me, sawe verely a light and were afrayde: but they heard not the voyce of him that spake with me. <sup>10</sup> And I sayd, What shal I do Lord? And the Lord sayd vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do. <sup>11</sup> So when I could not see for the bryghtnes of that lyght, I was led by the hande of them that were with me, and came into Damascus. <sup>12</sup> And one Ananias a godly man as perত্যaning to the Lawe, hauing good reporte of all the Iewes which dwelt there, <sup>13</sup> Came vnto me, and stode, and sayd vnto me, Brother Saul, receaue thy sight: and that same houre I lokd vpon him.

<sup>14</sup> And he sayd, The God of our fathers hath ordeyned thee, that thou shuldest knowe his wil, and shuldest see that Iuste one, and shuldest heare the voyce of his mouth. <sup>15</sup> For thou shalt be hys wytnes vnto all men of those things, which thou hast sene and heard. <sup>16</sup> Now therefore why tariest thou? Arise and be baptized, and wash away thy synnes, in calling on the Name of the Lord. <sup>17</sup> And so when I was come agayne to Ierusalem, and prayed in the temple, I was in a trance, <sup>18</sup> And sawe him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they wyl not receaue thy wytnes that thou hearest of me.

<sup>19</sup> Then I sayd, Lord they know that I prisoned, and bet in euery Synagoge, them that beleued on thee. <sup>20</sup> And when the blood of thy wytnes Steuen was shed, I also stode by, and consented vnto his death, and kept the clothes of them that slewe him. <sup>21</sup> Then he sayd vnto me, Depart, for I wil send thee a farre hence, vnto the Gentiles.

<sup>22</sup> And they gaue hym audience vnto this worde, but then they lift vp their

## RHEIMS—1582.

sayd to me, I am Iesus of Nazareth, whom thou persecutest. <sup>10</sup> And they that were with me, saw the light in dede, but the voyce they heard not of him that spake with me. <sup>11</sup> And I said, Vvhat shal I doe Lord? And our Lord said to me, Arise and goe to Damascus: and there it shal be tolde thee of all things that thou must doe.

<sup>12</sup> And vvherens I did not see for the bryghtnesse of that light, being led of my companions by the hand, I came to Damascus. <sup>13</sup> And one Ananias, a man according to the Lavv hauing testimonie of al the Iewes inhabitants, <sup>14</sup> comming to me, and standing by me, said to me, Brother Saul, looke vp. And I the self same houre looked vp on him. <sup>15</sup> But he said, The God of our fathers hath pre-ordained thee, that thou shouldest know his vvil, and see the Iust one, and heare a voyce from his mouth: <sup>16</sup> because thou shalt be his vvitnes to al men, of those things vvchich thou hast seen and heard.

<sup>17</sup> And novv vvhat tariest thou? Rise vp, and be baptized, and vvash avvay thy synnes inuocating his name. <sup>18</sup> And it befel me returning into Hierusalem, and praying in the temple, that I vvvas in a trance, <sup>19</sup> and savv him saying vnto me, Make hast, and depart quickly out of Hierusalem: because they vvill not receaue thy testimonie of me. <sup>20</sup> And I said, Lord, they knowv that I did cast into prison and beate in euery synagogev them that beleued in thee. <sup>21</sup> And vvhen the blood of Steuen thy vvitnes vvvas shed, I stode by and consented, and kept the garments of them that killed him. <sup>22</sup> And he said to me, Goe, for into the Gentiles a farre vvill I send thee.

<sup>23</sup> And they heard him vvntil this vvord, and they lifted vp their voyce, saying,

## AUTHORISED—1611.

me, I am Iesus of Nazareth whom thou persecutest. <sup>9</sup> And they that were with me saw indeede the light, and were afraid; but they heard not the voice of him that spake to me. <sup>10</sup> And I said, What shall I doe, Lord? And the Lord sayd vnto me, Arise, and goe into Damascus, and there it shall be tolde thee of all things which are appointed for thee to doe. <sup>11</sup> And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

<sup>12</sup> And one Ananias, a deuout man according to the law, hauing a good report of all the Iewes which dwelt there, <sup>13</sup> Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight. And the same houre I looked vp vpon him. <sup>14</sup> And he sayd, The God of our fathers hath chosen thee, that thou shouldest know his wil, and see that Iust one, and shouldest heare the voyce of his mouth. <sup>15</sup> For thou shalt be his wittnes vnto al me, of what thou hast sene and heard. <sup>16</sup> And now, why tariest thou? Arise, and be baptized, and wash away thy synnes, calling on the name of the Lord.

<sup>17</sup> And it came to passe, that when I was come againe to Hierusalem, euen while I prayed in the temple, I was in a trance, <sup>18</sup> And saw him saying vnto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy testimony concerning me. <sup>19</sup> And I said, Lord, they know that I imprisoned, and beat in euery synagogev them that beleued on thee. <sup>20</sup> And when the blood of thy martyr Steuen was shed, I also was standing by, and consenting vnto his death, and kept the raiment of them that slew him. <sup>21</sup> And he said vnto me, Depart: for I will send thee farre hence, vnto the Gentiles.

<sup>22</sup> And they gaue him audience vnto this word, and then lift vp their voices, and

λέγοντες, 'Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ ῥ καθῆκεν| αὐτὸν ζῆν.' <sup>23</sup> Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κοινορτὸν βαλλόντων εἰς τὸν ἀέρα, <sup>24</sup> ἐκέλευσεν αὐτὸν ὁ χιλίαρχος ῥ εἰσαγεσθαι| εἰς τὴν παρεμβολὴν, εἰπὼν μαστίξιν ἀνετάξασθαι αὐτὸν, ἵνα ἐπιγυῶ δι' ἣν αἰτίαν οὕτως ἐπεφόνουν αὐτῶ. <sup>25</sup> ὡς δὲ ῥ προέτειναν| αὐτὸν τοῖς ἱμάσις, εἶπε πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος, 'Εἰ ἄνθρωπον ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίξειν;' <sup>26</sup> Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ῥ ἀπήγγειλε τῷ χιλίαρχῳ| λέγων, 'Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος ῥωμαῖός ἐστι.' <sup>27</sup> Προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ. 'Λέγε μοι, ῥ σὺ ῥωμαῖός εἶ;' Ὁ δὲ ἔφη, 'Ναί.' <sup>28</sup> Ἀπεκρίθη τε ὁ χιλίαρχος, 'Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἔκτησάμην.' Ὁ δὲ Παῦλος ἔφη, 'Ἐγὼ δὲ καὶ γεγέννημαι.' <sup>29</sup> Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοιτες

\* Rec. καθῆκεν.

\* Rec. ἀγισθαί.

\* Rec. προτίειναν.

\* Alex. τῷ χιλίαρχῳ ἀπήγγειλε.

\* Rec. + ὄρα.

\* Rec. + εἰ.

## WICLIIF—1380.

away fro the erthe suche a maner man/ for it is not leful: that he lyue, <sup>23</sup> x whanne the crieden and kesten away her clothis, and threwen dust in to the er: <sup>24</sup> the tribune comaundid hym to he ledde in to castels/ and to be betun with scourgis, and to be turmentid: that he wist for what cause thei crieden so to hym/ <sup>25</sup> and whanne thei hadden bounden hym with cordis poul seide to a centurien stondeyn ny; to hym/ where it is leful to you to scourge a romayn and vn-dampned? <sup>26</sup> x whanne this thing was herd: the centurien wente to the tribune and teild to hym and seide/ what art thou to doynge? for this man is a citeseyn of rome/ <sup>27</sup> and the tribune cam ny; and seid to hym/ sey thou to me where thou art a romayn? and he seid/ yhe/ <sup>28</sup> and the tribune answerid/ I with myche summe gat this fredom/ x poul seide/ and I was borun a citeseyn of rome/ <sup>29</sup> therfor anon thei that schulden haue turmentid hym departiden away fro hym/ and the tribune dredde aftir that he wist that he was a citeseyn of rome/ and for he hadde bounden him/

<sup>30</sup> but in the day syunge he wolde wite more diligentli for what cause he were accused of the iewis and vnboonde hym/ and comaundid preestis and al the counceil to come to gidre/ and he brozete forth poul and set him among hem.

23. AND poul biheeld in to the counceil: and seide/ britheren I with alle good conscience haue lyued bifor god til in to this day/ <sup>2</sup> and many prync of preestis comaundid to men that stoden ny; to hym that thei schulden smyte his mouth/ <sup>3</sup> thanne poul seide to hym/ thou whitid walle god smyte thei thou settist and demest me bi the lawe/ x agens the lawe thou comaundist me to be smytun/ <sup>4</sup> and thei that stoden ny; seiden/ cursist thou the hijest preest of god? <sup>5</sup> and poul seide/ britheren I wist not that he is

wist, knewe. smytyn, following. wite, knewe. demest, judgest.

## TYNDALE—1534.

sayde: a waye with soche a felowe from the erth: yt is pitie that he shuld live. <sup>23</sup> And as they cryed and cast of their clothes, and threue dust into the ayer/ <sup>24</sup> the captayne bade him to be brought into the castel/ and commaunded him to be scourged/ and to be examined/ that he myght knowe wherfore they cryed on him. <sup>25</sup> And as they bounde him with thonges/ Paul sayde vnto the Centurion that stode by: Ys it laufful for you to scourge a man that is a Romain and vn-dampned? <sup>26</sup> When the Centurion hearde that/ he went/ and tolde the vpper captayne sayinge: What intendest thou to do? This man is a Romaine.

<sup>27</sup> Then the vpper captayne came/ and sayde to him: tell me/ art thou a Romaine? He sayde: Yee. <sup>28</sup> And the captayne answered: with a greate some obtayned I this fredome. And Paul sayde: I was fre borne. <sup>29</sup> Then straight waye departed from him/ they which shuld haue exanymed him. And the hye captayne also was a frayde/ after he knewe that he was a Romaine: because he had bounde him.

<sup>30</sup> On the morowe because he wolde haue knownen the certayntie wherfore he was accused of the Iewes/ he lowsed him from his bondes/ and commaunded the hye Prestes and all the counsell to come together/ and brought Paul/ and set him before them.

23. PAUL behelde the counsell and sayde: men and brethren/ I haue liued in all good conscience before God vntill this daye. <sup>2</sup> The hye prest Ananias commaunded them that stode by to smyte him on the mouth. <sup>3</sup> Then sayde Paul to him: God smyte the thou payntyd wall. Sittest thou and iudgest me after the lawe: and comaundest me to be smytten contrary to the lawe? <sup>4</sup> And they that stode by/ sayde: reuylest thou Goddes hye preste? <sup>5</sup> Then sayd Paul: I wist

## CRANMER—1539.

sayd: awaye with soche a felowe from the earth: for it is no reason that he shuld lyue. <sup>23</sup> And as they cryed, and cast of their clothes, and threue dust into the ayer, <sup>24</sup> the captayne commaunded hym to be brought into the castle, and bad that he shulde be scourged, and to be examined, that he might know, wherfore they cryed so on hym. <sup>25</sup> And when they bounde hym with thonges, Paul sayde vnto the Centurion that stode by him: Is it laufful for you to scourge a man that is a Romain and vncondemned? <sup>26</sup> When the Centurion hearde that, he went and tolde the vpper Captayne saying: What intendest thou to do? For this man is (a cizeen) of Rome.

<sup>27</sup> Then the vpper Captayne cam, and sayd vnto him: tell me, art thou a Romaine? He sayd: Yee. <sup>28</sup> And the captayne answered, with a greate some obtayned I this fredom: And Paul sayde: I was fre borne. <sup>29</sup> Then straight waye departed from him they which shulde haue examined hym. And the hye Captayne also was afrayde, after he knewe that he was a Romaine and because he had bounde him.

<sup>30</sup> On the morow (because he wolde haue knownen the certayntie wherfore he was accused of the Iewes) he losed him from hys bondes, and commaunded the hye Prestes and all the counsell to come together and brought Paul forth, and set him before them.

23. PAUL behelde the counsell, and sayd: men and brethren I haue lyued in all good conscience before God vntill this daye. <sup>2</sup> And the hye prest Ananias commaunded them that stode by, to smyte hym on the mouth:

<sup>3</sup> Then sayde Paul vnto hym: God shall smyte the thou paynted wall Sittest thou and iudgest me after the lawe: and commaundest me to be smytten contrary to the lawe? <sup>4</sup> And they that stode by, sayde reuylest thou Goddes hye Preste? <sup>5</sup> Then sayde Paul: I wist not brethren, that he

αὐτὸν ἀνετάζειν. καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνούς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

<sup>30</sup> Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται \* παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν, καὶ ἐκέλευσεν <sup>2</sup> συναλεθῆναι τοὺς ἀρχιερεῖς καὶ <sup>α</sup> πᾶν τὸ συνέδριον <sup>β</sup>. καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. XXIII. Ἀτενίσας δὲ <sup>ε</sup> ὁ Παῦλος τῷ συνεδρίῳ | εἶπεν, Ἀνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἄγαθῇ πεπολιτέμηναι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. <sup>2</sup> Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσι αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα. <sup>3</sup> τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σε μέλλει ὁ Θεός, τοίχῃ κεκοιμημένε· καὶ σὺ κἀθὼ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; <sup>4</sup> Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; <sup>5</sup> Ἐφη τε ὁ Παῦλος, Οὐκ ἔδει

\* Alex. ἰσόπ. ὧ Rec. + ἀπό τῶν ἑσπέρων. <sup>2</sup> Rec. ἰσθῆν. <sup>α</sup> Rec. ἕλον. <sup>β</sup> Rec. + αὐτῶν. <sup>ε</sup> Alex. (τῷ συνεδρίῳ) ὁ Παῦλος.

## GENEVA—1557.

voyses, and sayd, Away with suche a fellowe from the earth, for it is not mete that he shulde lye. <sup>29</sup> And as they cried and cast of their clothes, and threwe dust into the ayre, <sup>24</sup> The Capitaine bade him to be brought into the castle, and commanded him to be scourged, and examined, that he might know wherefore they cried so on hym. <sup>25</sup> And as they bounde hym with thonges, Paul sayd vnto the Centurion that stood by, Is it laulful for you to scourge a man that is a Romaine, and not condemned? <sup>26</sup> When the Centurion heard that, he went and tolde the vpper Capitaine, saying, Take heed what thou doest, for this man is a Romaine. <sup>27</sup> Then the vpper Capitaine came, and sayd to him, Tel me, art thou a Romaine? And he sayd, Yea.

<sup>28</sup> And the Capitaine answered, With a great summe obtayned I this freedome. But Paul sayd, I was free borne. <sup>29</sup> Then strayght way they departed from him, which shulde haue examined him: and the hye Captayne also was afrayde, after he knewe that he was a Romaine: and because he had bounde him. <sup>30</sup> On the next day, because he wolde haue knowne the certainte wherefore he was accused of the Iewes he lowsed him from his bondes, and commanded the hye Priestes and all theyr Counsel to come together: and brought Paul and set him before them.

23. AND Paul behelde the Council, and sayd, Men and brethren, I haue in all good conscience serued God vntyl this day. <sup>2</sup> And the hye Priest Ananias commanded them that stood by, to smyte him on the mouth. <sup>3</sup> Then sayd Paul to him, God wil smite thee thou paynted wall: doest thou sitte to iudge me after the Lawe, and commandest me to be smytten contrary to the Lawe? <sup>4</sup> And they that stode by, sayd, Reylest thou Goddes hye Priest? <sup>5</sup> Then sayd Paul, I wist not

## RHEIMS—1582.

Avvay vvith such an one from the earth: for it is not meete he should lye. <sup>29</sup> And vvhen they cried out, and threvv of their garments, and cast dust into the aire, <sup>24</sup> the Tribune commaunded him to be caried into the castel, and to be beaten vvith vvhippes, and that he should be tormented: to knowv for vvhat cause they did so erie at him. <sup>25</sup> And vvhen they had bound him very straight vvith thongs, Paul saith to the Centurion standing by him: Is it lavful for you to vvhippe a man that is a Romane and vncodmnedd?

<sup>26</sup> Vvvhich the Centurion hearing, vvvent to the Tribune, and told him, saying, Vvvhath vvilt thou doe? for this man is a citizen of Rome. <sup>27</sup> And the Tribune commaing, said to him, Tel me, art thou a Romane? But he said, Yea. <sup>28</sup> And the Tribune answered, I obtained this citie vvith a great summe. And Paul said, But I vvvas also borne to it. <sup>29</sup> Immediatly therfore they departed from him that vvvere to torment him. The Tribune also feared after he vvnderstoode that he vvvas a citizen of Rome, and because he had bound him. <sup>30</sup> But the next day meaning to knowv more diligently for vvhat cause he vvvas accused of the Iewes, he loosed him, and commaunded the Priestes to come together and all the Council: and bringing forth Paul, he set him among them.

23. AND Paul looking vpon the Council, said, Men brethren, I vvwith all good conscience haue couersed before God, vvntill this present day. <sup>2</sup> And the high Priest Ananias commaunded them that stood by him, to smite him on the mouth. <sup>3</sup> Then Paul said to him, God shal strike thee, thou vvvhited vvall. And thou sitting iudgest me according to the lavv, and contrarie to lavv doest thou commaunde me to be smitten? <sup>4</sup> And they that stood by, said, Doest thou reule the high Priest of God? <sup>5</sup> And Paul said, I kneeve not,

## AUTHORISED—1611.

sayd, Away with such a fellow from the earth: for it is not fit that hee should lye. <sup>29</sup> And as they cried out, and cast off their clothes, and threw dust into the aire. <sup>24</sup> The chiefe captaine commaunded him to be brought into the castle, and bad that hee should bee examined by scourging: that he might know wherefore they cried so against him. <sup>25</sup> And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge a man that is a Romane, and vncodmnedd? <sup>26</sup> When the Centurion heard that, he went and told the chiefe captaine, saying, Take heed what thou doest, for this man is a Romane.

<sup>27</sup> Then the chiefe captaine came; and said vnto him, Tell me, art thou a Romane? He said, Yea. <sup>28</sup> And the chiefe captaine answered, With a great summe obtayned I this freedome. And Paul said, But I was free borne. <sup>29</sup> Then straightway they departed from him which should haue examined him: and the chiefe captaine also was afraid after he knew that he was a Romane, and because he had bound him. <sup>30</sup> On the morrow, because he would haue knowne the certainte wherefore he was accused of the Iewes, he loosed him from his bands, and commanded the chiefe Priestes, and all their Council to appeare, and brought Paul downe, and set him before them.

23. AND Paul earnestly beholding the council, said, Men and brethren, I haue hued in all good conscience before God vntill this day. <sup>2</sup> And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. <sup>3</sup> Then saith Paul vnto him, God shall smite thee, thou vvvhited vvall: for sittest thou to iudge mee after the Law, and commandest mee to be smitten contrary to the Law? <sup>4</sup> And they that stood by, sayd, Reuilest thou Gods high Priest? <sup>5</sup> Then sayd Paul, I wist not,

\* Or, tortured him.

‘ ἀδελφοί, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γάρ, “ Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς “ κακῶς.” ’ 6 Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, ‘ Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς ‘ ἄ Φαρισαίου·| περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.’ 7 Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν ‘ Φαρισαίων καὶ τῶν Σαδδουκαίων,| καὶ ἐσχίσθη τὸ πλῆθος. 8 Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασις, ἴ μὴδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. 9 ἐγένετο δὲ κρανῆν μεγάλη· καὶ ἀναστάντες 9 οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων| διεμάχοντο λέγοντες, ‘ Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ‘ ἐλάλησεν αὐτῷ ἢ ἄγγελος.’ 10 Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεῖς ὁ χιλιάρχος μὴ διασπασθῆ ὁ Παῦλος ὑπ’ αὐτῶν, ἐκέλευσε τὸ στράτευμα ἁ καταβαῖν|

<sup>4</sup> Alex. Φαρισαίων.

<sup>6</sup> Alex. Σαδδουκαίων καὶ τῶν Φαρισαίων.

<sup>7</sup> Alex. μήτι.

<sup>8</sup> Alex. s. τινας τῶν Φαρισαίων s. τινας

τῶν γραμμ. τοῦ μέρ. τῶν Φ. <sup>9</sup> Rec. + μὴ θεομαχῶν.

## WICLIFF—1380.

prince of preestis for it is writun; thou schult not curse the prince of thi puple;

<sup>6</sup> but poul wist that o part was of saduceis and the other of fariseis, and he cried in the counceil; brithren I am a farisei the sone of farisies, I am demed of the hope and of agerisynge of deed men; <sup>7</sup> and whanne he hadde seid this thing; discencioun was made bitwix the farisies and the saduceis, and the multitude was departid; <sup>8</sup> for saduceis seien that no risynge azen of dede men is; nethir angel nethir spirit; but farisies knowlechen our ether; <sup>9</sup> ⁊ a greet crië was made: ⁊ summe of fariseis risun up, and fouzten seiynge; we fynden no thing of yuel in this man; what if a spirit ether an aungel spake to hym?

<sup>10</sup> and whanne greet discencioun was made; the tribune dredde lest poul schulde be [to] drawn of hem; and he comaundid knyztis to go doun; and to take hym fro the myddil of hem; ⁊ to lede hym in to castels; <sup>11</sup> and in the nyȝt synnge: the lord stood nyȝ to hym and seide; be thou stidfast; for as thou hast witnessid of me in ierusalem: so it bihoueth thee to witness also at Rome;

<sup>12</sup> and whanne the day was come: summe of the iewis gaderiden hem and made a vow and seiden; that thei schulden nether ete ne drynke: til thei slouen poul; <sup>13</sup> and there werun no thanne fourti men that made this swerynge to gidre; <sup>14</sup> and thei wrenten to the princis of preestis and elder men and seiden; with deouscioun we han auoid that we schuln not tast any thing til we sloun poul; <sup>15</sup> now therfor make ȝe knowun to the tribune with the counceil that he brynghe hym forth to ȝou as if ȝe schulden knowe summe thing more certeynly of hym; and we ben redi to sle hym, bifor that he come;

<sup>16</sup> and whanne the sone of poulis sistir

<sup>9</sup> 13 here o. one demed. iud. d. agerisynge, reuocatiō d. partial divided yuel, evil knyztis, no dotts. synnge, following. deouscioun, deuotion.

## TYNDALE—1534.

not brethren; for that he has the hye preste. For it is writen; thou shalt not curse the ruler of thy people.

<sup>6</sup> When Paul perceaved that the one parte were Saducees, and the other Pharises; he cryed oute in the counsell. Men and brethren, I am a Pharisee; the sone of a Pharisee. Of the hope and resurrection from death, I am iudged. <sup>7</sup> And when he had so sayde; ther arose a debate bitwene the Pharisyees and the Saduces; and the multitude was deuided.

<sup>8</sup> For the Saduces saye that ther is no resurrection; nether angel; nor sprete. But the Pharisyees graunt bothe. <sup>9</sup> And ther arose a great crye; and the Scribes which were of the Pharisyees parte; arose ⁊ strove sayinge: we fynde none euyl in this man. Though a sprete or an angell hath apered to him; let vs not stryue agaynst God.

<sup>10</sup> And when ther arose greate debate; the captayne fearynge lest Paul schulde have bene pluckt asondre of them; commaunded the soudiers to goo doun; and to take him from amonge them; and to brynghe him into the castel. <sup>11</sup> The nyght folowyng; God stode by him and sayde: Be of good cheare Paul: for as thou hast testified of me in Ierusalem; so must thou beare witness at Rome.

<sup>12</sup> When day was come; certayne of the Jewes gaddered them selues to geder; and made a vowe; sayinge that they wolde nether eate nor drinke till they had killed Paul. <sup>13</sup> They were aboute .xl. which had made this conspiracion. <sup>14</sup> And they cam to the cheif prestes and elders; and sayde; we have bounde our selues with a vowe; that we will eate nothyng vntill we have slayne Paul. <sup>15</sup> Now therefore geve ye knowlege to the vpper captayne and to the counsell; that he brynghe him forth vnto vs to morow; as though we wolde knowe some thinge more perfectly of him. But we (or ever he come neare) are redy in the meane season to kill him.

<sup>16</sup> When Pauls sisters sonne hearde of

## CRANMER—1539.

was the hye preste. For it is written: thou shalt not curse the ruler of thy people.

<sup>6</sup> When Paul perceaved that the one parte were Saduces, and the other Pharises, he cryed out in the counsell: Men and brethren, I am a Pharisee, the sone of a Pharisee. Of the hope and resurrection from death, I am iudged.

<sup>7</sup> And when he had so sayde, ther arose a debate betwene the Pharisees and the Saduces and the multitude was deuided. <sup>8</sup> For the Saduces saye, that ther is no resurrection, nether angel, nor sprete: But the pharisees graunt both.

<sup>9</sup> And ther arose a great crye; and when the Scribes which were of the Pharisees parte arose, they strove sayinge: we fynde none euyl in this man. Though a sprete or an angell hath aperead to hym, lett vs not stryue agaynst God.

<sup>10</sup> And when ther arose greate debate, the captayne (fearyng, lest Paul shuld have bene pluckt asondre of them) commaunded the soudiers to go doun, and to take him from amonge them, and to brynghe hym into the castell.

<sup>11</sup> The nyght folowyn, God stode by hym, and sayde: be of good cheare Paul: for as thou hast testified of me in Ierusalem so must thou beare wytnes also at Rome. <sup>12</sup> And when it was daye, certayne of the Iewes gathered them selues together, and made a vowe, sayynge: that they wolde nether eate nor dryncke, tyll they had kylled Paul. <sup>13</sup> They were moo than fortye men, which had made this conspiracion. <sup>14</sup> And they came to the cheif Prestes and elders, and sayde: we have bounde oure selues with a vowe, that we will eate nothyng, vntyll we haue slayne Paul.

<sup>15</sup> Now therfore geue ye knowledge to the vpper captayne and to the counceill, that he bring him forth vnto vs to morow, as though we wolde knowe some thyng more perfectly of him. But we (or euer he come neare) are redy to kyl him.

<sup>16</sup> When Pauls systers sonne hearde of

ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

<sup>11</sup> Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, ‘Θάρσει<sup>1</sup>. ὡς γὰρ διεμαρ-  
 ‘τύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρηῆσαι.’  
<sup>12</sup> Γενομένης δὲ ἡμέρας, ποιήσαντες<sup>2</sup> συστροφὴν οἱ Ἰουδαῖοι, ἀνεθεμάτισαν ἐαυ-  
 τοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον.<sup>13</sup> ἦσαν  
 δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν<sup>3</sup> πεποιηκότες.<sup>4</sup> <sup>14</sup> οἵτινες  
 προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, ‘Ἀναθέματι ἀνεθεμα-  
 ‘τίσαμεν ἐαυτοὺς, μηδεὸς γέυσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.<sup>15</sup> ἢν  
 ‘οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως<sup>5</sup> αὔριον<sup>6</sup> αὐτὸν  
 ‘καταγάγῃ<sup>7</sup> πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ.  
 ‘ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἔτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν.’<sup>16</sup> Ἀκούσας

<sup>1</sup> Alex. φοβηθείς.<sup>2</sup> Const. καταβήσανται καί.<sup>3</sup> Rec. + Παῦλ.<sup>4</sup> Rec. τινες τῶν Ἰουδαίων συστροφῆν.<sup>5</sup> Alex. ποιησάμενοι.<sup>6</sup> Alex. = ἄριον.<sup>7</sup> Alex. καταγάγῃ αὐτόν.<sup>8</sup> Alex. εἰς.

## GENEVA — 1557.

## RHEIMS — 1582.

## AUTHORISED — 1611.

brethren that he was the hye Priest: for it is written, Thou shalt not curse the Ruler of thy people. <sup>6</sup> When Paul perceived that the one parte were Sadduces, and the other Pharises, he cried out in the Counsel, Men and brethrene, I am a Pharise, the sonne of a Pharise, I am accused of the hope and resurrection of the dead.

<sup>7</sup> And when he had so said, ther arose a debate betwene the Pharises and the Sadduces, and the multitude was divided. <sup>8</sup> For the Sadduces say that there is no resurrection, nether Angel, nor sprite: but the Pharises graunt bothe. <sup>9</sup> Then ther arose a great crye: and the Scribes which were of the Pharises parte, arose and stroue, saying, We finde none euil in this man: if a sprite or an Angel hath appeared to hym, let vs not stryue agaynst God. <sup>10</sup> And when ther arose great debate, the Captaine, fearing lest Paul should haue bene pulled in peeces of them, commanded the souldiers to goe doune, and to take him from among them, and to bring him into the castel. <sup>11</sup> The night folowing, God stode by him and sayd, Be of good chere Paul: for as thou hast testified of me in Ierusalem, so must thou beare wytnes also at Rome. <sup>12</sup> And when the day was come, certaine of the Iewes gathered them selues together and made a solemne othe, saying, That they wolde nether eat nor drinke, tyl they had kyled Paul. <sup>13</sup> They were more then fourtie, which had made this conspiracy. <sup>14</sup> And they came to the chiefe Priest and Elders, and sayd, We haue bounde our selues with a solemne othe, that we wil eat nothing, vntil we haue slayne Paul. <sup>15</sup> Now therefore, geue ye and the Council knowlege to the vpper Captain, that he bring him forth vnto yo to morow, as though ye wolde knowe some thing more perfectly of him: and we, or euer he come neere, are ready to kyl him.

<sup>16</sup> When Pauls systers sonne heard of

brethren, that he is the high Priest. For it is wvritten: *The prince of thy people thou shalt not missepeake.* <sup>6</sup> And Paul knowing that the one part vvas of Sadducees, and the other of Pharisees, he cried out in the Council, Men brethren, I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I judged. <sup>7</sup> And vwhen he had said these things, there rose dissension betwene the Pharisees and Sadducees, and the multitude vvas diuided. <sup>8</sup> For the Sadducees say there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse both. <sup>9</sup> And there vvas made a great crie. And certaine of the Pharisees rising vp, strove saying, Vve finde no euil in this man. vwhat if a spirit hath spoken to him, or an Angel?

<sup>10</sup> And vwhen there vvas risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commanded the souldiers to goe doune, and to take him out of the middes of them, and to bring him into the castel. <sup>11</sup> And the night folowing our Lord standing by him, said, Be constant: for as thou hast testified of me in Ierusalem, so must thou testifie at Rome also.

<sup>12</sup> And vwhen day vvas come, certaine of the Iewes gathered them selues together, and vovved them selues, saying, that they vould neither eat nor drinke til they killed Paul. <sup>13</sup> And they vvere more then fourtyment that had made this conspiracy: <sup>14</sup> vvhro came to the cheefe priests and the ancients, and said, By execration vve haue vovved our selues, that vve vvil eat nothing, til vve kill Paul. <sup>15</sup> Now therefore geue yo knowledge to the Tribune vwith the Council, that he bring him forth to yo, as if yo meant to knowe some more certainte touching him. But we, before he come neere, are ready for to kil him. <sup>16</sup> Vvch vwhen Pauls sisters sonne had

brethren, that he was the high Priest: For it is written, Thou shalt not speake euill of the ruler of thy people. <sup>6</sup> But when Paul perceived that the one part were Sadducees, and the other Pharisees, hee cryed out in the Council, Men and brethren, I am a Pharisee, the sonne of a Pharisee: of the hope and resurrection of the dead, I am called in question. <sup>7</sup> And when hee had so said, there arose a dissention betwene the Pharisees and the Sadducees: and the multitude was diuided. <sup>8</sup> For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confesse both. <sup>9</sup> And there arose a great cry: and the Scribes that were of the Pharisees part arose, and strove, saying, We finde no euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against god. <sup>10</sup> And when there arose a great dissension, the chiefe captaine fearing lest Paul should haue bene pulled in peeces of them, commanded the souldiers to goe doune, and to take him by force from among them, and to bring him into the Castle. <sup>11</sup> And the night following, the Lord stood by him, and saide, Bee of good cheere, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witness also at Rome. <sup>12</sup> And when it was day, certaine of the Iewes banded together, and bound themselves vnder a curse, saying, that they would neither eate nor drinke till they had killed Paul. <sup>13</sup> And they were more then forty which had made this conspiracy. <sup>14</sup> And they came to the chiefe Priests and Elders, and sayd, Wee haue bound our selues vnder a great curse, that we will eate nothing vntill we haue slaine Paul. <sup>15</sup> Now therefore ye with the Council, signifie to the chiefe captaine that he bring him doune vnto yo to morrow, as though yee would enquire something more perfectly concerning him: and we, or euer he come neere, are ready to kill him.

<sup>16</sup> And when Pauls sisters sonne heard of

<sup>16</sup> Or, with an oath of execration.

δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, | παραγερόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν, ἀπήγγειλε τῷ Παύλῳ. <sup>17</sup> προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων, ἔφη, ‘ Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ ‘ τι ἀπαγγέλλαι αὐτῷ.’ <sup>18</sup> Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν, ‘ Ὁ δέσμος Παῦλος προσκαλεσάμενός με ἠρώτησε, τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι.’ <sup>19</sup> Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ’ ἰδίαν ἐπυνθάνετο, ‘ Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι;’ <sup>20</sup> Εἶπε δὲ, ‘ Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαι σε, ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές | τι ἀκριβέστερον ἐπυνθάνεσθαι περὶ αὐτοῦ. <sup>21</sup> σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μῆτε

<sup>17</sup> Rec. τῶν ἐνέδρων.

<sup>18</sup> Alex. μῆλλον.

## WICLIFF—1380.

hadde herd the aspies: he cam and entrid into the castels and teeld to poul, <sup>17</sup> and poul clepid to hym oon of the centuriens and seide, for he hath summe thing to schewe to hym, <sup>18</sup> and he took hym and ledde to the tribune: and seid, poul that is bounden preied me, to lede to thee this jung man, that hath summe thing to speke to thee; <sup>19</sup> ⁊ the tribune took his hond and wente with hym asidis half and axed hym, what thing is it that thou hast to schewe to me? <sup>20</sup> and he seide, the iewis ben acoord to preie thee, that to morowe thou bryngre forth poul in to the council: as if thei schulden enquire summe thing more certeynli of hym; <sup>21</sup> but bileue thou not to hem, for mo thanne fourti men of hem aspian hym, whiche han avowid that thei schuln not ete nether drynke til thei sleen hym; and now thei ben redi abidynge thi bihest.

<sup>22</sup> therfor the tribune lefte the yonge man: and comaundeid: that he schulde speke to no man: that he hadde made these thingis knowun to hym; <sup>23</sup> and he clepid to gidre twei centuriens: and he seide to hem, make ʒe redi twei hundrid knyghtis: that thei go to cesarea and hors men secenti and spere men twei hundrid: fro the thridde oof of nygt; <sup>24</sup> and make ʒe redi a hors for poul to ride on to lede hym saaf to felix the president; for the tribune dredde leest the iewis wolde take hym bi the weye and slee hym and aftirward he myste be chalengid as he hadde take money; <sup>25</sup> and wroot in him a pistil, conteynynge these thingis; <sup>26</sup> claudius lisius to the best felix president: helthe; <sup>27</sup> this man that was take of the iewis and bi ganne to be slayn; I cam up on hem with myn oost, and delycurid hym fro hem whanne I knewe that he was a romayn; <sup>28</sup> and I wolde wite the cause whiche thei puttiden agens hym:

⁊ poul called. bihest, promise. knyghts, soldiers. wite, know.

## TYNDALF—1534.

their layinge awayte, he went and entred into the castle, and tolde Paul. <sup>17</sup> And Paul called one of the vnder captaynes vnto him, and sayde: bringe this younge man vnto the hye captayne: for he hath a certayne thinge to shewe him. <sup>18</sup> And he toke him; and sayd: Paul the presoner called me vnto him and prayed me to bringe this younge man vnto the, which hath a certayne matter to shewe the.

<sup>19</sup> The hye captayne toke him by the hond, and went a parte with him out of the waye: and axed him: what hast thou to saye vnto me? <sup>20</sup> And he sayd: the Iewes are determined to desyre the, that thou woldest bryng forth Paul to morowe into the counsell; as though they wolde enquire somwhat of him more perfectly. <sup>21</sup> But folowe not their mindes: for they lye in wayte for him of them; moo then .xl. men, which have bounde them selues with a vowe; that they will nether eate ner drinke till they have killed him. And now are they redy, and loke for thy promes.

<sup>22</sup> The vpper captayne let the yonge man departe and charged: se thou tell it out to no man that thou hast shewed these thinges to me. <sup>23</sup> And he called vnto him two vnder captaynes, sayynge: make redy two hundred soudiers to go to Cesarea; and horsmen threscore and ten; and spare men two hundred, at the thyrdre houre of the nyght. <sup>24</sup> And delyvre them beastes that they maye put Paul on and bringe him safe vnto Felix the hye debite; <sup>25</sup> and wrote a letter in this maner.

<sup>26</sup> Claudius Lisius vnto the most mighty rular Felix, sendeth gretynge. <sup>27</sup> This man was taken of the Iewes, and shuld have bene killed of them. Then cam I with soudiers and rescued him; and perceived that he was a Romayne. <sup>28</sup> And when I wolde have knownen the cause,

## CRANMER—1539.

their layinge a wayte, he went, and entred into the castle, and tolde Paul. <sup>17</sup> And Paul called one of the vnder captaynes vnto him, and sayde, bryng this younge man vnto the hye captayne: for he hath a certayne thing to shewe him. <sup>18</sup> And he toke him and brought him to the hye captayne, and sayde: Paul the presoner called me vnto him, and prayed me to bryng this younge man vnto the, which hath a certayne matter to shewe the.

<sup>19</sup> The hye captayne toke him by the hand, and went with him out of the waye: and asked him: what is it that thou hast to tell me? <sup>20</sup> And he sayde: the Iewes are determined to desyre the, that thou woldest bryng forth Paul to morow into the council, as though they wolde enquire somwhat of him more perfectly. <sup>21</sup> But folowe not thim thy myndes: for they lye in wayte for him of them, mo then forty men, which have bounde them selues with a vowe, that they will nether eate ner drinke, tyll they haue killed him. And now are they ready, and loke that thou shuldest promes.

<sup>22</sup> The vpper captayne then let the younge man departe, and charged hym sayynge, se thou tell it out to no man, that thou hast shewed these thynges to me. <sup>23</sup> And he called vnto him two vnder Captaynes, sayynge: make ready two hundred soudiers to go to Cesarea, and horsmen threscore and ten, and spare men two hundred, at the thirde houre of the nyght. <sup>24</sup> And delyuer thim beastes, that they maye set Paul on, and bringe him safe vnto Felix the hye debyte (For he dyd feare lest happyly the Iewes shulde take hym awaye and kylly hym, and he hym selfe shulde be afterwarde blamed, as though he wolde take money) and he wrote a letter after this maner.

<sup>26</sup> Claudius Lysias vnto the most mighty rular Felix, sendeth gretynge. <sup>27</sup> This man was taken of the Iewes, and shuld haue bene kylled of them. Then came I with soudiers, and rescued him, and perceived that he was a Romayne. <sup>28</sup> And when I wolde haue knownen the cause,

‘φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλθωσιν αὐτόν· καὶ ἡν ἔτοιμοί εἰσι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.’ <sup>22</sup> Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν ‘νεανίαν,} παραγγείλας μηδενὶ ἐκλαλήσαι, “Ὅτι ταῦτα ἐνεφάνισας πρὸς με.’ <sup>23</sup> Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, ‘Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἰππεῖς ἑβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός.’ <sup>24</sup> κτήνη τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα.’ <sup>25</sup> γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· <sup>26</sup> ‘Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. <sup>27</sup> Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀνααιρεῖσθαι ὑπ’ αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν,} μαθὼν ὅτι Ῥωμαῖός ἐστι. <sup>28</sup> βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι’ ἣν ἐνεκάλου αὐτῷ,

<sup>1</sup> Alex. νεανίσκον.

<sup>2</sup> Alex. = αἰρῶν.

## GENEVA—1557.

their laying awayte, he went and entred into the castle, and tolde Paul. <sup>17</sup> And Paul called one of the vnder Captaynes vnto hym, and sayd, Bring this yonge man vnto the hye Captayne: for he hath a certayne thyng to shewe him. <sup>18</sup> And he toke him, and broght him to the hye Captayne, and sayd, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath a certayne matter to shewe thee.

<sup>19</sup> The hye Captayne toke him by the hand, and went a parte with him out of the way, and asked him, What hast thou to shewe vnto me? <sup>20</sup> And he sayd, The Iewes are determined to desire thee, that thou woldest bring forth Paul to morow into the Council, as though they wolde inquire some what of him more perfectly.

<sup>21</sup> But folowe not thou their myndes: for ther lye in wayte for him of them, more then fourtie men, which haue bounde them selues with a solemne othe, that they wil nether eat nor drinke, tyl they haue kyled him: and now are they ready, and loke that thou shouldest promes. <sup>22</sup> The vpper Captayne then let the yonge man departe, and charged him, saying, Se thou disclose to no man, that thou hast shewed these thynges to me.

<sup>23</sup> And he called vnto him two certeyn vnder Captaynes, saying, Make ready two hundred souldiers to go to Cesarea, and horsmen threscore and ten, and two hundred, with darts at the thirde houre of the nyght. <sup>24</sup> And let them make ready an horse that Paul being set on, may be brought safe vnto Felix the hye Deputie. <sup>25</sup> And he wrote a letter in this manner.

<sup>26</sup> Claudius Lysias vnto the most myghty Rular Felix, sendeth gretynges. <sup>27</sup> This man was taken of the Iewes, and shulde haue bene kyled of them: but I came with souldiers, and rescued him, perceaining that he was a Romaine. <sup>28</sup> And when I wolde haue knownen the cause, wherfore

## RHEIMS—1582.

heard, of their lying in vvaite, he came and entred into the castel and told Paul. <sup>17</sup> And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune, for he hath some thing to tel him. <sup>18</sup> And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. <sup>19</sup> And the Tribune taking him by the hand, vvent aside vvith him apart, and asked him, Vvhat is it that thou hast to tel me? <sup>20</sup> And he said, The Iewes haue agreed to desire thee, that to morovv thou vvilt bring forth Paul into the Council, as though they meant to inquire some more certaine touching him. <sup>21</sup> But doe not thou credite them, for there lie in vvaite for him more then fourtie men of them, vvchich haue vvowed neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promise.

<sup>22</sup> The Tribune therfore dimissed the yong man, commaunding that he should speake to no man that he had notified these thynges vnto him. <sup>23</sup> And calling tvo Centurions, he said to them, Make ready tvo hundred souldiars, to goe as farre as Cæsarea, and seuentie horsemen, and launces tvo hundred, from the thirde houre of the night: <sup>24</sup> and prepare beasts, that setting Paul on, they might bring him safe to Felix the President ( For he feared lest perhaps the Iewes might take him avay, and kil him, and him self afterward should sustaine reproche, as though he vvould haue taken money) <sup>25</sup> vvriting a letter conteyning this much.

<sup>26</sup> Claudius Lysias to the most excellent President Felix, greeting. <sup>27</sup> This man being apprehended of the Iewes, and vvith to be killed of them, I comming in ready to the band deliuered him, vvnderstanding that he is a Romaine: <sup>28</sup> and meaning to knovv the cause that they obiected

## AUTHORISED—1611.

their laying in wait, hee went and entred into the castle, and told Paul. <sup>17</sup> Then Paul called one of the Centurions vnto him, and said, Bring this yong man vnto the chiefe captaine: for he hath a certaine thing to tell him. <sup>18</sup> So he took him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, who hath something to say vnto thee. <sup>19</sup> Then the chiefe captaine tooke him by the hand, and went with him aside priuately, and asked him, What is that thou hast to tell me? <sup>20</sup> And he said, The Iewes haue agreed to desire thee, that thou wouldest bring downe Paul to morrow into the Council, as though they would enquire somewhat of him more perfectly.

<sup>21</sup> But do not thou yeeld vnto them: for there lie in wait for him of them more then fourtie men, which haue bound themselves with an othe, that they will neither eate nor drinke, till they haue killed him: and now are they ready, looking for a promise from thee.

<sup>22</sup> So the chiefe captaine then let the yong man depart, and charged him, See thou tell no man, that thou hast shewed these thynges to me. <sup>23</sup> And he called vnto him two Centurions, saying, Make ready two hundred souldiers to goe to Cesarea, and horsmen threscore and ten, and sparemen two hundred, at the thirde houre of the night. <sup>24</sup> And prouide them beasts, that they may set Paul on, and bring him safe vnto Felix the gouernour. <sup>25</sup> And hee wrote a letter after this manner: <sup>26</sup> Claudius Lysias, vnto the most excellent Gouernour Felix, sendeth greeting. <sup>27</sup> This man was taken of the Iewes and should haue bene killed of them: Then came I with an armie, and rescued him, hauing vvnderstood that he was a Romaine. <sup>28</sup> And when I would haue knownen the cause

κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν <sup>29</sup> ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. | <sup>30</sup> μνηθεΐσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλει εἶσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαντῆς | ἔπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἐρῶσο. | <sup>31</sup> Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διαταγμένου αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα. <sup>32</sup> τῇ δὲ ἐπαύριον ἑάσαντες τοὺς ἵππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν <sup>33</sup> οὔτως εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. <sup>34</sup> ἀναγνοὺς δὲ <sup>γ</sup>, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, <sup>35</sup> Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατηγοροὶ σου παραγένωνται. Ἐκέλευσε

<sup>1</sup> Alex. ἔχοντα ἔγκλημα.

<sup>2</sup> Alex. s. εἰς τὸν ἄνδρα ἰσθαίει ἕξ αὐτῶν s. i. τ. ἄ. i. ἐξαντῆς.

<sup>3</sup> Alex. = Ἐρῶσο.

<sup>γ</sup> Rec. + ὁ ἡγέμων.

<sup>4</sup> Alex. κελύσας.

## WICLIIF — 1380.

and I ledde hym to the counceil of hem/ <sup>29</sup> and I foonde that he was accusid of questions of hir lawe, but he hadde no cryme worthi the deeth ether bondis; <sup>30</sup> and whanne it was teeld me of the aspies that thei araieden for hym : I sente hym to thee, and I warned al so the accusuris that thei seie at thec fare wel,

<sup>31</sup> and so the knyztis as thei werun comaundid toke poul : and ledden hym bi nyzt to antipatriden, <sup>32</sup> and in the day suyngē, whanne the hors men werun lefth that schuln go with hym : thei turneden asen to the castels, <sup>33</sup> and whanne thei cam to cesarie thei token the pistil to the president, ⁊ thei setten also poul bifor hym, <sup>34</sup> and whanne he hadde redde, and axed of what prounce he was and knewe that he was cilicie, <sup>35</sup> I schal here thee he seide, whanne thin accusers comen, ⁊ he comaundid hym to be kept in the moot halle of eroude.

24. AND aftir fyue dayes anany prince of preestis cam doum with summe eldir men, and tertulle a feir spekkr whiche wenten to the president asens poul, <sup>2</sup> and whanne poul was somened: tertulle bigan to accuse him seyde, whanne in myche pees we don bi thee, and many thingis ben amendid bi thi wisdom euermore and eueri where <sup>3</sup> thou best felixe we han rescyved with al doinge of thankynge; <sup>4</sup> but lest I tarie the lenger I preie thee, schortli here us for thi mekenesse;

<sup>5</sup> we han founden this wickid man styringe dissecioun to alle iewis in al the world and auctour of dissecioun of the sect of nazareus; <sup>6</sup> and he also enforisd to defoule the temple; whom also we token and wolden deme aftir oure lawe; <sup>7</sup> but lisis the tribune cam with greet

## TYNDAL — 1534.

wherfore they accused him/ I brought him forth into thy counsell. <sup>29</sup> There perceived I that he was accused of questions of their lawe: but was not guilty of eny thinge worthy of death or of bondes. <sup>30</sup> Afterwarde when it was shewed me how that the Iewes layde wayte for the man/ I sent him straight waye to thei, and gave commaundment to his accusars; yf they had ought agaynst him to tell it vnto the: fare well.

<sup>31</sup> Then the soudiers as it was commaunded them/ toke Paul/ and brought him by nyght to Antipatras. <sup>32</sup> On the morowe they lefte horsmen to go with him/ and returned vnto the castle. <sup>33</sup> Which when they cam to Cesarea they deliuered the epistle to the debite, and presented Paul before him. <sup>34</sup> When the debite had redde the letter/ he axed of what countre he was; and when he vnderstode that he was of Cicill. <sup>35</sup> I will heare the (sayde he) when thyne accusars are come also: and commaunded him to be kepte in Herodes pallys.

24. AFTIR .v. dayes/ Ananias the hye preste descended, with elders and with a certayne Oratour named Tartullus, and enformed the ruelar of Paul. <sup>2</sup> When Paul was called forth/ Tartullus beganne to accuse him saying: Seynge that we live in great quyetnes by the meanes of the; and that many good thinges are done vnto this nacion thorow thy providence: <sup>3</sup> that alowe we ever and in all places/ most myghty Felix with all thankes. <sup>4</sup> Notwithstandinge; that I be not tedeuous vnto the; I praye the; that thou woldest heare vs of thy curtesy a feawe wordes.

<sup>5</sup> We have founde this man a pestilent felowe; and a mouer of debate vnto alle the Iewes thorowe out the world; and a mayntayner of the secte of the Nazarites; <sup>6</sup> and hath also enforسد to pollute the temple. Whom we toke and wolde have iudged accordinge to oure lawe: <sup>7</sup> but the hye captayne Lisis came vpon vs; and

## CRANMER — 1539.

wherfore they accused him/ I broughte him forth into thy counsell. <sup>29</sup> There perceived I that he was accused of questions of their lawe: But was not guiltye of enythyng worthy of death or of bondes. <sup>30</sup> And when it was shewed me, how that the Iewes layde wayte for him, I sent him straightwaye to the and gaue commaundment to his accusars, that the thinges, which they have agaynst him they shuld tell before the: fare well. <sup>31</sup> Then the soudiers (as it was commaunded them) toke Paul, and brought him by nyghte to Antipatras. <sup>32</sup> On the morow they lefte the horsmen to go with him, and returned vnto the castle. <sup>33</sup> Whych when they came to Cesarea, (and deluyered the epistle to the debite) presented Paul also before him. <sup>34</sup> When the debite had redde the lettre, he asked of what countre he was. And when he vnderstode that he was of Cilicia <sup>35</sup> I will heare the (sayde he) when thyne accusars are come also: and he commaunded him to be kepte in Herodes iudgement hall.

24. AFTIR fyue dayes, Ananias the hye Preste descended, with the elders and wyth a certayne Oratour name Tartullus, which enformed the debyte agaynst Paul. <sup>2</sup> And when Paul was called forth, Tartullus beganne to accuse him, saying: Suinge that we lyue in great quyetnes by the meanes of the, and that many good thinges are done vnto this nacion thorow thy providence: <sup>3</sup> that alowe we euer and in all places most noble Felix wyth all thankes. <sup>4</sup> Notwithstandinge, that I be not tedeuous vnto the, I praye the, that thou woldest heare vs of thy curtesy a feaw wordes.

<sup>5</sup> For we have founde this man a pestilent felowe, and a mouer of debate vnto alle the Iewes in the whole world, and a mayntayner (of sedicion) of the secte of the Nazarites, <sup>6</sup> which hath also enforسد to pollute the temple. Whom we toke, and wolde have iudged accordinge to oure lawe: <sup>7</sup> but the hye captayne Lysias came

araieden, prepared. knyztis, soldiers. suyngē, following. deme, judge. moot halle, court hall

τε | <sup>a</sup> αὐτὸν | ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

XXIV. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ <sup>b</sup> τῶν πρεσβυτέρων | καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. <sup>2</sup> κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, <sup>3</sup> Ἐπολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ <sup>c</sup> κατορθωμάτων | γινομένων τῷ ἔθνει τούτῳ <sup>d</sup> διὰ τῆς σῆς προνοίας, πάντῃ τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, <sup>e</sup> μετὰ πάσης εὐχαριστίας. <sup>4</sup> ἵνα δὲ μὴ ἐπὶ πλείον σε ἐγκόπτω, παρακαλῶ ἀκούσαι <sup>f</sup> σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. <sup>5</sup> εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λογιζόμενοι, καὶ <sup>g</sup> κινῶντα <sup>d</sup> στάσιν | πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην <sup>e</sup> τε τῆς τῶν Ναζωραίων αἰρέσεως. <sup>6</sup> ὃς καὶ τὸ ἱερὸν ἐπέειρασε βεβηλῶσαι, ὃν καὶ <sup>h</sup> ἐκράτησαμεν, <sup>e</sup> καὶ κατὰ τὸν ἡμέτερον νόμον ἠελλήσαμεν <sup>f</sup> κρίνειν. | <sup>7</sup> παρελθὼν δὲ

<sup>a</sup> Alex. αὐτὸν hab. post. φυλάσσεισθαι.

<sup>b</sup> Alex. πρεσβυτέρων τινῶν.

<sup>c</sup> Alex. διορθωμάτων.

<sup>d</sup> Alex. στάσις.

<sup>e</sup> Alex. = καὶ κατὰ usque

ad ἰπὶ σὲ [ver. 8].

<sup>f</sup> Alex. κρίναι.

## GENEVA—1557.

they accused him, I brought hym forth into their Council. <sup>29</sup> There I perceived that he was accused of questions of their Lawe: but was not gilty of any thyng worthy of death or of bondes.

<sup>30</sup> And when it was shewed me, how that the Jewes layd wayt for the man, I sent hym straight way to thee, and gaue commandement to his accusers, if they had ought agaynst him, to tel it vnto thee: fare wel. <sup>31</sup> Then the souldiers as it was commanded them, toke Paul, and brought him by nyght to Antipatris. <sup>32</sup> On the next day, they left the horsmen to go with him, and returned vnto the castel. <sup>33</sup> Which when they came to Cesarea, they deliuered the epistle to the deputie, and presented Paul also before him: <sup>34</sup> When the deputie had read the letter, he asked of what prouince he was, and when he vnderstode that he was of Cilicia, <sup>35</sup> I wil heare thee sayd he, when thyne accusers are come also, and commanded him to be kept in Herodes iudgement hall.

24. AFTER fyue dayes, Ananias the hye Priest came doune wyth the Elders and with a certayne oratour named Tertullus which appeared before the Gouverneur against Paul. <sup>2</sup> And when Paul was called forth, Tertullus began to accuse him, saying, Seing that we lyue in great quietnes by reason of thee, and that many worthy thynges are done vnto this nation through thy prouidence: <sup>3</sup> That, we acknowledge from our hartes, and in all places, most myghty Felix, with all thankes. <sup>4</sup> But that, I be not tedious vnto thee, I pray thee, that thou woldest heare vs of thy curtesy a fewe wordes. <sup>5</sup> Certenly we haue founde this man a pestilent fellowe, and a mouer of debate vnto all the Jewes throughout the world and a chief mayntayner of the secte of the Nazarites.

<sup>6</sup> And hath also enforced to pollute the temple: whome we toke, and woulde haue iudged according to our Lawe. <sup>7</sup> But the hye Captayne Lysias came vpon vs, and

## RHEIMS—1582.

vnto him, I brought him doune into their Council. <sup>29</sup> Vvhom I found to be accused concerning questions of their lavy: but hauing no crime vvorthe of death or of bandes. <sup>30</sup> And vvhhen it vvas told me of embushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare vvel. <sup>31</sup> And the souldiars according as it vvas commanded them, taking Paul, brought him by nyght to Antipatris. <sup>32</sup> And the next day sending avay the horsmen to goe vwith him, they returned to the castel. <sup>33</sup> Vvho vvhhen they vvere come to Cesaria, and had deliuered the letter to the President, they did set Paul also before him. <sup>34</sup> And vvhhen he had read, and had asked of vvhhat prouince he vvas: and vnderstanding that of Cilicia: <sup>35</sup> I vvil heare thee, said he, vvhhen thy accusers are come. And he commanded him to be kept in Herods palace.

24. AND after fyue daies the high priest Ananias descended, vwith certayne ancients and one Tertullus an oratour, vvhho vvent to the President against Paul. <sup>2</sup> And Paul being cited, Tertullus began to accuse, saying.

Vvheras vve lye in much peace by thee, and many thynges are corrected by thy prouidence: <sup>3</sup> vve doe alwaies and in all places receiue it, most excellent Felix, vwith all thanks geuing. <sup>4</sup> But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs. <sup>5</sup> Vve haue found this man pestiferous, and raising seditions to al the leuues in the vvhole vvorlde, and author of the sedition of the secte of the Nazarenes, <sup>6</sup> vvho also hath attempted to violat the temple, vvhom also being apprehended vve vvould haue iudged according to our lavy. <sup>7</sup> But Lysias the Tribune comming in, vwith great force

## AUTHORISED—1611.

wherefore they accused him, I brought him forth into their Council. <sup>29</sup> Whom I perceived to be accused of questions of their lawe, but to haue nothing laide to his charge worthy of death or of bonds. <sup>30</sup> And when it was tolde me, how that the Jewes laid waite for the man, I sent straightway to thee, and gaue commandement to his accusers also, to say before thee what they had against him, Farewel. <sup>31</sup> Then the souldiers, as it was commanded them, tooke Paul, and brought him by nyght to Antipatris. <sup>32</sup> On the morrow, they left the horsmen to goe with him, and returned to the castle. <sup>33</sup> Who when they came to Cesarea and deliuered the Epistle to the gouernour, presented Paul also before him. <sup>34</sup> And when the gouernour had read the letter, he asked of what prouince he was. And when he vnderstood that he was of Cilicia: <sup>35</sup> I will heare thee, said hee, when thine accusers are also come. And hee commanded him to bee kept in Herods iudgement hall.

24. AND after fyue dayes, Ananias the hye Priest descended with the Elders, and with a certayne Oratour named Tertullus, who enforced the gouernour against Paul. <sup>2</sup> And when he was called fourth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietnesse, and that very worthy deeds are done vnto this nation by thy prouidence: <sup>3</sup> We accept it alwayes, and in all places, most noble Felix, with all thankfulness. <sup>4</sup> Notwithstanding, that I be not farther tedious vnto thee, I pray thee, that thou wouldest heare vs of thy clemencie a few words. <sup>5</sup> For we haue found this man a pestilent fellow, and a mouer of sedition among all the Jewes throughout the world, and a ring-leader of the sect of the Nazarenes. <sup>6</sup> Who also hath gone about to profane the Temple: whom we tooke and would haue iudged according to our lawe. <sup>7</sup> But the chiefe captaine Lysias came vpon vs,

‘*Αυσίας ὁ χεiliάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, <sup>8</sup> κελεύσας  
 ‘ τὸς κατηγοροῦς αὐτοῦ ἔρχεσθαι ἐπὶ σέ παρ’ οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ  
 ‘ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.’ <sup>9</sup> Συνεπέθευτο | δὲ καὶ  
 οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν. <sup>10</sup> Ἀπεκρίθη <sup>h</sup> δὲ | ὁ Παῦλος, νεύσας  
 αὐτῷ τοῦ ἡγεμόνος λέγειν, ‘ Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ  
 ‘ ἐπιστάμενος, <sup>i</sup> εὐθυμότερον | τὰ περὶ ἔμναυτοῦ ἀπολογοῦμαι. <sup>11</sup> δυναμένου σου  
 ‘ <sup>k</sup> γνῶναι | ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι <sup>l</sup> δεκαδύο, | ἀφ’ ἧς ἀνέβην προσκυνήσω  
 ‘ <sup>m</sup> ἐν | Ἱερουσαλὴμ. <sup>12</sup> καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον <sup>n</sup> ἢ  
 ‘ <sup>o</sup> ἐπισύστασιν | ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν  
 ‘ <sup>13</sup> οὔτε παραστήσαι <sup>p</sup> δύνανται | περὶ ὧν νῦν κατηγοροῦσί μου. <sup>14</sup> ὁμολογῶ δὲ τοῦτό*

f Rec. Συνέθετο.

h Alex. τα.

i Alex. εὐθύμος.

k Alex. ἐπιγνώαι.

l Rec. + ἡ.

m Alex. εὐέκα.

n Alex. εἰς.

o Alex. ἐπίστασιν. p Alex. ἐδύνανται σοι.

## WICLIȚ—1380.

strengthe above, and deluyerd hym fro  
 oure hondis, <sup>8</sup> and comaundide his ac-  
 cusers : to come to thee, of whom thou  
 denyngc maist knowe of alle these thingis  
 of which we accusen hym, <sup>9</sup> and iewis  
 putten to and seiden that these thingis  
 hadden hem so :

<sup>10</sup> and poul answerid : whanne the pre-  
 sidente grauntid hym to seye, of many  
 zeiris I knowe thee that thou art domes-  
 man to this folk : and I schal do Inoug  
 for me with good resoun, <sup>11</sup> for thou  
 maist knowe, for to me ben not more  
 thanne twelue dayes : sithen I cam up to  
 worship in ierusalem, <sup>12</sup> and nether in  
 the temple thei founden me disputyngc  
 with any man, nether makyngc concouris  
 of puple nether in synagogyis nether in  
 citee, <sup>13</sup> nether thei mouen preue to thee  
 of the whiche thingis thei now accusen  
 me,

<sup>14</sup> but I knowleche to thee this thing  
 that afir the secte, whiche ge seyn eresie :  
 so I serue to god the fadir, and I bileue  
 to alle thingis that ben writun in the  
 lawe and profetis, <sup>15</sup> and I haue hope in  
 god, whiche also thei hem silf abiden the  
 asermyngc to comyngc of iust men and  
 wickid, <sup>16</sup> in this thing I studie without  
 hirtynge to haue conscience to god and  
 to men euermore,

<sup>17</sup> but afir many zeiris, I cam to do  
 almesdedis to my folk and offryngc and  
 awouis, <sup>18</sup> in which thei founden me pu-  
 rified in the temple not with company  
 nether with noise, and thei craunten me  
 and thei crieden and seiden take away  
 oure enemy, and summe iewis of asie,  
<sup>19</sup> which it bihofte to be now present  
 at thee and accuse if thei hadden any  
 thing agens me, <sup>20</sup> ether these hem  
 self seie if thei founden in me any thing  
 of wickidnesse, sithen I stonde in the  
 counceill, <sup>21</sup> but onli of this vois, bi  
 whiche I cried stondinge among hem

## TYNDALE—1534.

with great violence toke him awaye out  
 of oure hondes, <sup>8</sup> commaunding his ac-  
 cusers to come vnto the. Of whom thou  
 mayst (yf thou wilt enquire) knowe the  
 certayne of all these thinges wherof we  
 accuse him. <sup>9</sup> The Iewes lyke wyse af-  
 firmed, sayinge that it was even so.

<sup>10</sup> Then Paul (after that the rular him  
 self had beckened vnto him that he shuld  
 speake) answered : I shall with a moare  
 quyet minde answer for my selfe, for as  
 moche as I vnder stonde that thou hast  
 bene of many yeres a iudge vnto this  
 people, <sup>11</sup> because that thou mayst knowe  
 that there are yet .xii. dayes sence I  
 went vp to Ierusalem for to praye, <sup>12</sup> and  
 that they nether founde me in the temple  
 disputyngc with any man, ether raisyngc  
 vp the people, nether in the Synagoges,  
 nor in the cite. <sup>13</sup> Nether can they prove  
 the thinges wher of they accuse me.

<sup>14</sup> But this I confesse vnto thee, that after  
 that waye (which they call heresy) so wor-  
 shippe I the God of my fathers, beleyng  
 all thinges which are writen in the lawe  
 and the Prophetes, <sup>15</sup> and haue hope to-  
 wardes God, that the same resurreccion  
 from death (which they them selues loke  
 for also) shalbe, both of iust and vnjust.  
<sup>16</sup> And therefore study I to haue a cleare  
 conscience towardes God, and toward man  
 also.

<sup>17</sup> But after many yeres I came and  
 brought almes to my people and offer-  
 ynges, in the which they founde me pu-  
 rified in the temple, nether with multitude,  
 nor yet with vnquyetnes. <sup>18</sup> Howbeit there  
 were certayne Iewes out of Asia, <sup>19</sup> which  
 ought to be here present before the, and  
 accuse me, yf they had ought agaynst  
 me : <sup>20</sup> or els let these same here saye,  
 if they haue founde eny euyl doynge in  
 me, whyll I stonde here in the counsell :  
<sup>21</sup> except it be for this one voyce, that I  
 cryed stondinge amonge them, of the

## CRANMER—1539.

wpn vs, and wyth great violence toke  
 him a waye oute of oure handes, <sup>8</sup> com-  
 maunding hys accusers to come vnto the.  
 Of whom thou mayst (yf thou wilt en-  
 quire) knowe the certayntye of all these  
 thinges, wherof we accuse him. <sup>9</sup> The  
 Iewes lykewyse affermed, sayinge, that  
 these thinges were euen so.

<sup>10</sup> Then Paul (after that the debite him  
 selfe had beckened vnto him that he  
 shuld speake) answered : With a moare  
 quiet mynde do I answer for my selfe,  
<sup>11</sup> for as moche as I vnderstande, that  
 thou hast bene of many yeres a iudge  
 vnto this people, because that thou mayst  
 knowe, that there are yet, but xii. dayes  
 sence I went vp to Ierusalem for to wor-  
 shippe, <sup>12</sup> and they nether founde me in  
 the temple disputyngc wyth any man, ether  
 raysyngc vp the people, nether in the  
 Synagoges, nor in the cytue : <sup>13</sup> Nether  
 can they proue the thynges wherof they  
 accuse me.

<sup>14</sup> But this I confesse vnto thee, that after  
 the waye (which they call heresy) so wor-  
 shippe I the God of my fathers, beleyng  
 all thinges which are writen in the lawe  
 and the Prophetes, <sup>15</sup> and haue hope to-  
 wardes God, that the same resurreccion  
 of the deed (which they them selues loke  
 for also) shalbe, both of iust and vnjust.  
<sup>16</sup> And therefore study I to haue allwaye  
 a cleare conscience towardes God, and  
 toward men.

<sup>17</sup> But after many yeres, I came and  
 brought almes to my people and offer-  
 ynges (and eores) <sup>18</sup> in the which they  
 founde me purified in the temple, nether  
 with multitude, nor yet with vnquyetnes  
 (and they toke me, and cryed, sayenge,  
 awaye with oure enemye). Howbeit there  
 were certayne Iewes out of Asia, <sup>19</sup> which  
 ought to be here present before the, and  
 accuse me, yf they had ought agaynst  
 me : <sup>20</sup> or els let these same here saye,  
 yf they haue founde eny euyl doynge in  
 me, whyll I stande here in the counsell :  
<sup>21</sup> except it be for this one voyce, that

<sup>8</sup> in oure audyngc domesman, iudge. Inoug, enough.  
 sithen, after. mouen, can. asermyngc, resurreccion.

6 σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσις, οὕτω λατρεύω τῷ πατρὶ Ὁ Θεῷ,  
 6 πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ 9 τοῖς| ἐν τοῖς προφήταις γεγραμμένοις,  
 6 15 ἁλπίδα ἔχων εἰς τὸν Θεὸν, ἣν καὶ αὐτοὶ οὕτω προσδέχονται, ἵ ἀνάστασιν μέλλειν  
 6 ἔσσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων· 16 ἐν τούτῳ 8 δὲ| αὐτὸς ἀσκῶ, ἀπρόσκοπον  
 6 συνειδήσῃ ἔχειν| πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. 17 δι' ἐτῶν δὲ  
 6 πλείονων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς·  
 6 18 ἐν 11 αἰς| εὐρόν με ἠγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,  
 6 τινὲς 11 δὲ| ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς 10 ἔδει| ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν  
 6 εἴ τι ἔχουεν πρὸς με. 20 ἢ αὐτοὶ οὕτω εἰπάτωσαν, 2 τί εὔρον ἐν ἐμοὶ ἀδίκημα,  
 6 σπᾶντος μου ἐπὶ τοῦ συνεδρίου· 21 ἢ περὶ μᾶς ταύτης φωνῆς, ἧς ἔκραξα 9 ἕστως

9 Rec. & Alex. = τοῖς.

7 Alex. ἀ. μ. ἰ. ἐκ. τ. κ. ἀδ.

8 Alex. καὶ. 9 ἔχων.

9 Rec. οἱς, Alex. αἰς.

9 Rec. = ἐί.

10 Const. ἐί.

11 Rec. + εἰ. 12 Alex. ἐν αὐτοῖς ἱερῷ.

## GENEVA — 1557.

with great violence toke hym away out of our handes. 8 Commanding hys accusers to come to thee: of whome thou mayst, yf thou wylt enquire, knowe the certaytie of all these thinges wherof we accuse hym. 9 And the Lewes lykewyse affirmed, saying that it was euen so.

10 Then Paul, after that the Ruler hym selfe had beckened vnto him that he shold speake, answered, I do with a more quiet mynd answer for my selfe, for as muche as I knowe that thou hast bene of many yeres a Iudge vnto this people. 11 Seyng that thou mayst knowe, that there are yet but twelue dayes since I went vp to Ierusalem for to worship. 12 And they nether founde me in the temple disputing with any man, ether raising vp the people, nether in the Synagoges, nor in the cite. 13 Nether can they proue the thynges, wherfore they accuse me.

14 But this I confesse vnto thee, that after that way (which they call heresie) so worship I the God of my fathers, beleuing all thinges which are written in the Lawe and the Prophetes. 15 And haue hope towards God, that the same resurrection of the dead which they them selues loke for also, shalbe, both of iust and vniust. 16 And therefore, I endeavour my selfe to haue al way a cleare conscience towards God, and toward men also. 17 Now after many yeres, I came and broght almes to my people, and offerings. 18 At what tyme, certeyne Iewes of Asia, founde me purified in the temple. Nether with multitude, nor yet with vnquietnes. 19 Who ought to haue bene here present before thee and accuse me, yf they had ought against me. 20 Or els let these same here say, yf they haue founde any euyl doing in me, while I stode in the Council. 21 Except it be for thys one voyce, that I cryed

## RHEIMS — 1582.

tooke him away out of our handes, 8 commanding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these thinges, vvhetherof vve accuse him. 9 And the Iewes also added, saying that these thinges vvere so.

10 But Paul answered, (the President making a signe vnto him for to speake.)

Knowing that of many yeres thou art iudge ouer this nation, I vvil vwith good courage ansver for my self. 11 For thou maiest vnderstand that it is not aboute tvvelue daies to me, since I vvent vp to adore in Hierusalem. 12 and neither in the temple did they finde me disputing vwith any man, or causing concourse of the multitude, neither in the synagoges, nor in the cite: 13 neither can they proue vnto thee the thinges vvhetherof they novv accuse me.

14 But this I confesse to thee, that according to the secte, vvhich they call heresie, I doe so serue the father my God, beleuing al things that are vvritten in the Law and the Prophetes: 15 hauing hope in God, the vvhich these also them selues expect, that there shal be a resurrection of iust and vniust. 16 In this my self also doe studie to haue a conscience vvithout offence toward God and toward men alwaies.

17 And after many yeres I came to bestovv almes vpon my nation, and oblations, and vvoves. 18 In the vvhich they founde me purified in the temple: not vwith multitude nor vwith tumult. 19 But certayne Iewes of Asia, vvho ought to be present before thee and to accuse, if they had any thing against me: 20 or let these men them selues say, if they haue found in me any iniquitie, forasmuch as I stand in the Council, 21 but of this one voice only that I cried standing among them, That of the

## AUTHORISED — 1611.

and with great violence tooke him away out of our hands: 8 Commanding his accusers to come vnto thee: by examining of whom thy selfe mayest take knowledge of all these thinges wherof we accuse him. 9 And the Iewes also assented, saying that these thinges were so.

10 Then Paul, after that the gouernour had beckoned vnto him to speake, answered, Forasmuch as I know that thou hast bene of many yeres a Iudge vnto this nation, I do the more cheerefully answer for my self: 11 Because that thou mayest vnderstand, that there are yet but twelue dayes, since I went vp to Hierusalem for to worship. 12 And they neither found me in the Temple disputing with any man, neither raising vp the people, neither in the Synagogues, nor in the cite. 13 Neither can they proue the thinges wherof they now accuse me. 14 But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my fathers, beleuing all thinges which are written in the Law and the Prophetes.

15 And haue hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the iust and vniust. 16 And herein doe I exercise my selfe to haue alwaies a conscience void of offence toward God, and toward men. 17 Now after many yeres, I came to bring almes to my nation, and offerings: 18 Whereupon certayne Iewes from Asia found me purified in the Temple, neither with multitude, nor with tumult:

19 Who ought to haue bene here before thee, and obiect, if they had ought against me. 20 Or else let these same here say, if they haue found any euill doing in mee, while I stood before the Councill, 21 Except it be for this one voice, that I cried

‘ ἐν αὐτοῖς, | Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ’ ὑμῶν.’  
 22 <sup>22</sup> Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, | ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν,  
 ‘ Ὅταν Λυσίας ὁ χιλιάρχος καταβῆ, | διαγνώσομαι τὰ καθ’ ὑμᾶς.’ <sup>23</sup> διαταξάμενός  
 “ τε | τῷ ἑκατοντάρχη τηρεῖσθαι αὐτὸν, | ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν  
 ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

<sup>24</sup> Μετὰ δὲ ἡμέρας τινὰς παραγεγόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ <sup>d</sup>  
 οὓσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν  
 Ἰησοῦν πίστεως. <sup>25</sup> διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ  
 τοῦ κρίματος τοῦ μέλλοντος | <sup>9</sup>, ἔμβοσος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, ‘ Τὸ νῦν  
 ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε.’ <sup>26</sup> ἅμα <sup>h</sup> καὶ ἐλπίζων, ὅτι  
 χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπό-

<sup>2</sup> Rec. Ἀκοίσις ἐπὶ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοῖς. <sup>a</sup> Alex. = τ. <sup>b</sup> Rec. πρὸ Παύλου. Alex. = ἡ προσίχουσα. <sup>d</sup> Rec. + αὐτοῦ.  
<sup>c</sup> Rec. = Ἰησοῦν. <sup>e</sup> Alex. μέλλοντος κρίματος. <sup>f</sup> Rec. + ἰσθαία.

## WICLIFF—1380.

for of the aserisyngde of deed men; I am demed this day of you :

<sup>22</sup> sothli felix dilaid hem; and knewe moost certeynli of the wey, and seide; whanne hisias the tribune schal come donun I schal here you. <sup>23</sup> and he comaundid to a centurion to kepe hym; and that he hadde rest : nether to forbeide ony man to mynystre of his owne thingis to hym. <sup>24</sup> and aftir summe daies, felix cam donun with drussel his wiif that was a iewesse, and clepid poull and herde of hym the feith that is in crist ihesus. <sup>25</sup> and while he disputid of rijt wisnesse & chastite and of dome to comynge felix was made tremblynge; and answerid; that perteyneth now go; but in tyme couenable I schal clepe thee. <sup>26</sup> also he hopid; that money schulde be zounn to hym of poull; for which thing eftre he clepid hym; and spake with hym; <sup>27</sup> and whanne twey zer werun fillid; felix took a successour porcius festus; and felix wolde zeue grace to iewis & lefte poull bounden.

25. THERFOR whanne festus cam in to the prouynce aftir the thridde day; he wente up to ierusalem for cesary, <sup>2</sup> and the pryncis of preestis and the worstiast of the iewis wenten to hym asens poull & preiden hym; <sup>3</sup> and axeden grace asens hym; that he schulde comaunde hym to be led to ierusalem and thei settiden aspies to sle hym in the weye, <sup>4</sup> but festus answerid; that poull schulde be kept in cesarie; sothli that he hym self schulde procede more awiseli, <sup>5</sup> therfor he seide; thei that in you ben myyti: come donun to gidre; and if ony cryme is in the man; accuse thei hym;

<sup>6</sup> and he dwelled among hem no more thanne eijt ether ten daies; and cam donun

## TYNDALE—1534.

resurrection from death am I iudged of you this daye.

<sup>22</sup> When Felix hearde these thinges he deferde them; for he knewe very well of that waye and sayde: when Lysias the captayne is come; I will knowe the vtmost of youre matters. <sup>23</sup> And he comaunded an vndercaptayne to kepe Paul; and that he shuld have rest; and that he shuld forbyd none of his aquayntance to minister vnto him; or to come vnto him.

<sup>24</sup> And after a certayne dayes; cam Felix and his wyfe Drusilla which was a Iewes; and called forth Paul; and hearde him of the fayth which is toward Christ. <sup>25</sup> And as he preached of righteounesse; temperance and iudgement to come; Felix trembled and answerd; thou hast done ynough at this tyme; departe; when I have a convenient tyme; I will sende for the. <sup>26</sup> He hoped also that money shuld have bene geuen him of Paul; that he myght losse him; wherefore he called him the oftener and commened with him. <sup>27</sup> But after two yere; Festus Porcius came into Felix roume. And Felix willinge to shewe the Iewes a pleasure; lefte Paul in preson bounde.

25. VVHEN Festus was come into the province; after thre dayes; he ascended from Cesarea vnto Ierusalem. <sup>2</sup> Then enformed him the hie prestes and the chefe of the Iewes of Paul. And they besought him; <sup>3</sup> and desired fauour agaynst him; that he wold sende for him to Ierusalem; and layde awayte for him in the waye to kill him. <sup>4</sup> Festus answered; that Paul shuld be kept at Cesarea: but that he him selfe wold shortly departe thither. <sup>5</sup> Let them therfore (sayd he) which amonge you are able to do it; come downe with vs and accuse him; if ther be eny faute in the man.

<sup>6</sup> When he had taried there moare then ten dayes; he departed vnto Cesarea; and

## CRANMER—1539.

I cryed standing amonge them: of the resurrection from death am I iudged of you this daye.

<sup>22</sup> When Felix hearde these thinges, he deferede them, for he knew very well of that waye, and sayde: when Lysias the captayne is come downe, I will knowe the vtmost yf youre matter. <sup>23</sup> And he comaunded an vndercaptayne to kepe Paul, and to let him haue rest, and that he shuld forbyd none of his aquayntance to minister vnto him, or to come vnto him.

<sup>24</sup> And after a certayne dayes, when Felix came with his wyfe Drusilla (which was a Iewesse) he called forth Paul, and hearde him of the fayth, which is toward Christ. <sup>25</sup> And as he preached of righteounesse, temperance, and iudgement to come, Felix trembled, and answerd: Go thy waye for thys tyme: when I haue a conuenient season, I will sende for the. <sup>26</sup> He hoped also, that money shulde haue bene geuen hym of Paul, that he myght lose him: wherefore, he called him the oftener and comened with him. <sup>27</sup> But after two yere, Festus Porcius cam into Felix roume. And Felix willinge to shewe the Iewes a pleasure, lefte Paul in preson bounde.

25. WHEN Festus had receaued the office, after thre dayes, he ascended from Cesarea vnto Ierusalem. <sup>2</sup> Then enformed him the hie Prestes and the chefe of the Iewes, of Paul. And they besought him <sup>3</sup> and desyred fauour agaynst hym, that he wold sende for him to Ierusalem; and they layde a wayte for him in the waye, to kyll him. <sup>4</sup> Festus answered, that Paul shulde be kept at Cesarea: but that he him selfe wold shortly departe thither. <sup>5</sup> Let them therfore (sayde he) whych amonge you are able, come downe with vs, and accuse him, yf ther be eny faute in the man.

<sup>6</sup> When he had taried there among them more then ten dayes, he went downe

ασηρισυνη, resurrection. demed, iudged. sothli, truly. clepid, called. dome, judgment. cournable, convenient. zounn, given. etre, often. zeue, give.

μενος ὠμίλει αὐτῷ. <sup>27</sup> Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε <sup>k</sup> χάριτας | καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

XXV. Φῆστος οὖν ἐπιβάς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. <sup>2</sup> ἐνεφάνισαν δὲ αὐτῷ <sup>l</sup> ὁ ἀρχιερεὺς | καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, <sup>3</sup> αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν· <sup>4</sup> ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον <sup>m</sup> ἐν Καισαρείᾳ, | ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορευέσθαι. <sup>5</sup> Οἱ οὖν <sup>n</sup> δυνατοὶ ἐν ὑμῖν, φησὶ, | <sup>6</sup> συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ <sup>o</sup> τούτῳ, | κατηγορεῖτωσαν αὐτοῦ· <sup>6</sup> Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας <sup>p</sup> οὐ πλείους ὀκτῶ ἢ δέκα, | καταβάς εἰς Καισάρειαν,

<sup>4</sup> Rec. + δι.<sup>4</sup> Rec. + ὅπως λύσῃ αὐτόν.<sup>k</sup> Alex. χάριτα.<sup>l</sup> Alex. οἱ ἀρχιερεῖς.<sup>m</sup> Alex. εἰς Καισάρειαν.<sup>n</sup> Alex. ἐν ὑμῖν φησὶ

ὑπὸ τοῖς.

<sup>o</sup> Alex. ἄποστον.<sup>p</sup> Rec. πλείους ἢ ἑξέκα Alex. οὐ πλείους ὀκτῶ ἢ ἑξέκα.

## GENEVA — 1557.

standing among them, Of the resurrection of the dead am I accused of you this day.

<sup>22</sup> When Felix heard these things, he differed them, and said, When I shall more perfectly know the things which concern this sect, by the coming of Lysias, the chief Capitaine, I will decide your matter. <sup>23</sup> And he commanded an vnder Capitaine to keepe Paul, and that he should haue ease, and that he should forbide none of his acquaintance to minister vnto him, or to come vnto him. <sup>24</sup> And after certayne dayes, came Felix and his wyfe Drusilla which was a Iewesse, and called forth Paul, and heard him of the faith which is towarde Christe. <sup>25</sup> And as he preached of righteousnes, temperance, and iudgement to come, Felix trembled and answered, Go thy way for this tyme, when I haue conuenient tyme I wil send for thee.

<sup>26</sup> He hoped also that money should haue bene genen hym of Paul, that he might loose him: wherefore he called hym the oftener and communed with him. <sup>27</sup> But after two yere, Festus Porcius came into Felix roume: and Felix willing to get fauour of the Iewes, left Paul in prison bounde.

25. VVHEN Festus was come into the prouince, after thre dayes, he ascended from Cesarea vnto Ierusalem. <sup>2</sup> Then enformed hym the hye Priestes and the chiefe of the Iewes against Paul: and they besoght him. <sup>3</sup> And desired fauour against him, that he wolde send for him to Ierusalem: and they layd wayt for him in the way, to kyl him. <sup>4</sup> But Festus answered, That Paul shulde be kept at Cesarea, and that he hym selfe wolde shortly departe thither. <sup>5</sup> Let them therefore sayd he, which among you are able, come doune with vs and accuse hym, yf ther be any wickednes in the man.

<sup>6</sup> When he had taryed there among them no more then ten dayes, he went doune

## RHEIMS — 1582.

resurrection of the dead am I judged this day of you.

<sup>22</sup> And Felix differed them, knowing most certainly of this vway, saying, V when Lysias the Tribune is come doune, I vvill heare you. <sup>23</sup> And he commanded the Centurio to keepe him, and that he should haue rest, neither to prohibit any of his to minister vnto him.

<sup>24</sup> And after some daies, Felix comming vvith Drusilla his vvife, vvich vvvas a Iewe, called Paul, and heard of him the faith that is in Christ Iesus. <sup>25</sup> And he disputing of iustice and chastitie, and of the iudgement to come, Felix being terrified, answered, For this time, goe thy vway: but in time conuenient I vvill send for thee. <sup>26</sup> Hoping also vvithal, that money vvould be giuen him of Paul, for the vvich cause also oftentimes sending for him, he spake vvith him. <sup>27</sup> But vvhen tvo yeres vvere ended, Felix had a successor Portius Festus. And Felix being vvilling to shevv the Iewes a pleasure, left Paul in prison.

25. FESTVS therefore vvhen he vvvas come into the prouince, after thre daies vvent vp to Hierusalem from Casarea. <sup>2</sup> And the cheefe priests, and principal men of the Iewes vvent vnto him against Paul: and they desired him, <sup>3</sup> requesting fauour against him, that he vvould commaund him to be brought to Hierusalem, laying vvait for to kil him in the vway. <sup>4</sup> But Festus answered, that Paul is in Casarea: and that he vvould very shortly goe thither. <sup>5</sup> They therefore, saith he, that are of abilitie among you, going doune vvith me, if there be any crime in the man, let them accuse him.

<sup>6</sup> And hauing taryed among them not about eight or ten daies, he vvvent douvne

## AUTHORISED — 1611.

standing among them, Touching the resurrection of the dead I am called in question by you this day.

<sup>22</sup> And when Felix heard these things, hauing more perfect knowledge of that way, he deferred them and said, When Lysias the chief capitaine shall come doune, I will know the vttermost of your matter. <sup>23</sup> And he commanded a Centurio to keepe Paul, and to let him haue libertie, and that he should forbid none of his acquaintance to minister, or come vnto him. <sup>24</sup> And after certayne dayes, when Felix came with his wife Drusilla, which was a Iew, he sent for Paul, and heard him concerning the faith in Christ. <sup>25</sup> And as he reasoned of righteousnes, temperance, and iudgement to come, Felix trembled and answered, Go thy way for this time, when I haue a conuenient season, I will call for thee. <sup>26</sup> He hoped also that mony should haue bene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him. <sup>27</sup> But after two yeeres, Portius Festus came into Felix roume: and Felix willing to shew the Iewes a pleasure, left Paul bound.

25. NOWE when Festus was come into the prouince, after three dayes he ascended from Cesarea to Ierusalem. <sup>2</sup> Then the high Priest and the chiefe of the Iewes informed him against Paul, and besought him. <sup>3</sup> And desired fauour against him, that he would send for him to Hierusalem, laying wait in the way to kill him. <sup>4</sup> But Festus answered, that Paul should be kept at Casarea, and that he himselfe would depart shortly thither. <sup>5</sup> Let them therefore, said he, which among you are able, goe doune with me, and accuse this man, if there be any wickednesse in him. <sup>6</sup> And when he had taried among them <sup>o</sup> more then ten dayes, he went douvne vnto Cesarea, and the next

<sup>o</sup> Or, as some copies reade, no more then eight or ten dayes.

τῆ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. <sup>7</sup> παραγενομένου δὲ αὐτοῦ, περιέστησαν <sup>9</sup> οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα <sup>7</sup> αἰτιώματα | <sup>8</sup> φέροντες | <sup>1</sup> κατὰ τοῦ Παύλου, | <sup>8</sup> ἀ οὐκ ἴσχυον ἀποδείξαι <sup>8</sup> ἀπολογούμενον αὐτοῦ, | “Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρά τι ἤμαρτον.” <sup>9</sup> Ὁ Φῆστος δὲ <sup>9</sup> τοῖς Ἰουδαίοις θέλων | χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, “Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων <sup>10</sup> κρίνεσθαι | ἐπ’ ἐμοῦ;” <sup>10</sup> εἶπε δὲ ὁ Παῦλος, “Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις.” <sup>11</sup> εἰ μὲν <sup>11</sup> γὰρ | ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτούμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς <sup>12</sup> χάρισσασθαι. Καίσαρα ἐπικαλοῦμαι.” <sup>12</sup> Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ

<sup>7</sup> Alex. + s. αὐτῶν s. αὐτῶ. <sup>8</sup> Rec. αἰτιώματα. <sup>9</sup> Alex. καταβήροντες. <sup>1</sup> Alex. = κατὰ τοῦ Παύλου. <sup>8</sup> Alex. τοῦ (ἱ) Παύλου ἀπολογουμένου.

## WICLIF—1380.

to cesarie; and the tother day he sat for domesman and comaundid pou to be brought; <sup>7</sup> τ whanne he was broughte forth iewis stoden aboute hym whiche camen doun fro ierusalem; puttyngc aȝens hym many and greuous causis whiche thei myȝten not preue; <sup>8</sup> for pouil sildid resoun in alle thingis; that nether aȝens the lawe of iewis nether aȝens the temple nether aȝens the emperour I synned ony thing; <sup>9</sup> but festus wolde do grace to the iewis: τ answerid to pou and seide; wilt thou gon up to ierusalem: and there be demed of thes thingis bifor me; <sup>10</sup> and poul seide; at the dom place of the emperour, I stonde; where it bihoueth me to be demed; I haue not noicid the iewis as thou knowist wel; <sup>11</sup> for if I haue noied, ether don ony thing worthi the deeth I forsake not to die; but if no thing of the is that thei accusen me: no man mai geue me to hem: I appele to the emperour; <sup>12</sup> thame festus spake with the counceil: τ answerid to the emperour thou hast appellid: to the emperour thou schalt go;

<sup>13</sup> and whanne summe daies werun passid: agrippa kyng and beroueye camen doun to cesarie to wel come festus; <sup>14</sup> and whanne thei dweliden there many daies: festus schewid to the kyng of pou, and seide; a man is lefte bounden of felix <sup>15</sup> of which whanne I was at ierusalem: princis of prestis and the elder men of iewis camen to me τ axeden dampnacioun aȝens hym; <sup>16</sup> to whiche I answerid; that it is not custum to romayns to dampne ony man bifor that he that is accusid haue hise accusers present, and take place of defendyng to put away the crymes that ben putte aȝens hym; <sup>17</sup> therfor whanne thei camen to gidre hidir with outen ony delay at the day savyng I satte for domesman; τ comaundid the man to be brought; <sup>18</sup> and ahamme hise accusers stoden, thei sciden

## TYNDALE—1534.

the nexte daye sate doune in the iudgement seate; and comaunded Paul to be brought. <sup>7</sup> When he was come, the Jewes which were come from Ierusalem; came aboute him and layde many and greuous complainytes agaynst Paul; which they coule not prove <sup>8</sup> as longe as he answered for him selfe; that he had nether agaynst the lawe of the Iewes; nether agaynst the temple; nor yet agaynst Cesar offended eny thinge at all.

<sup>9</sup> Festus willinge to do the Iewes a pleasure; answered Paul and sayde: wilt thou goo to Ierusalem; and there be iudged of these things before me? <sup>10</sup> Then sayd Paul: I stonde at Cesars iudgement seate; where I ought to be iudged. To the Iewes have I no harme done; as thou verely well knowest. <sup>11</sup> If I haue hurte thee; or committed eny thinge worthy of deeth; I refuse not to dye. Yf none of these thinges are; where of they accuse me; no man owght to delyver me to them. I appeale vnto Cesar. <sup>12</sup> Then spake Festus with deliberacioun; and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou goo.

<sup>13</sup> After a certayne dayes; kinge Agrippa and Bernice came vnto Cesarea to salute Festus. <sup>14</sup> And when they had bene there a good ceason; Festus rehersed Pauls cause vnto the kyngc sayinge: ther is a certayne man left in prison of Felix; <sup>15</sup> about whom when I came to Ierusalem; the hye prestes and elders of the Iewes enforced me; and desyred to have iudgement agaynst him. <sup>16</sup> To whom I answered: It is not the maner of the Romayns to delyver eny man; that he shuld perishe; before that he which is accusid; haue the accusars before him; and have licence to answer for him selfe; concerninge the cryme layde agaynst him: <sup>17</sup> when they were come hidder; with out delaye on the morowe I sate to geve iudgement; and comaunded the man to be brought forth. <sup>18</sup> Agaynst whom when the accusars stode

## CRANMER—1539.

vnto Cesarea, and the nexte daye sate doune in the iudgement seate, and comaunded Paul to be brought. Which <sup>7</sup> when he was come, the Iewes which were come from Ierusalem, stode aboute hym, and layde many and greuous complainytes agaynst Paul, which they coule not proue, <sup>8</sup> as longe as he answered for him selfe that he had nether agaynst the lawe of the Iewes, nether agaynst the temple, nor yet agaynst Cesar offended eny thyng at all.

<sup>9</sup> Festus wyllinge to do the Iewes a pleasure, answered Paul and sayde: wilt thou go vp to Ierusalem, and there be iudged of these thynges before me? <sup>10</sup> Then sayde Paul: I stande at Cesars iudgement seate, where I ought to be iudged. To the Iewes haue I no harme done, as thou very well knowest. <sup>11</sup> If I haue hurte thee, or commytted eny thinge worthy of deeth, I refuse not to dyc. If none of these thynges are, where of they accuse me, no man maye delyuer me to them. I appeale vnto Cesar. <sup>12</sup> Then spake Festus with delyberacion, and answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

<sup>13</sup> And after a certayne dayes, kyngc Agrippa and Bernice came vnto Cesarea to salute festus. <sup>14</sup> And when they had bene there a good ceason, Festus rehersed Pauls cause vnto the kinge, saying: ther is a certayne man left in prison of Felix, <sup>15</sup> about whom when I came to Ierusalem the hye Prestes and elders of the Iewes enforced me, and desyred to have iudgement agaynst him. <sup>16</sup> To whom I answered: It is not the maner of the Romayns, for fauoure to delyuer eny man, that he shuld perissh, before that he which is accusid, haue the accusars before him, and haue lycence to answer for him selfe concerninge the cryme layde agaynst him. <sup>17</sup> Therefore, when they were come hyther, with out any delaye, on the morow I sate to geue iudgement, and comaunded the man to be brought forth. <sup>18</sup> Agaynst whom when the accusars

domesman, iudge. sildid, yielded. demed, iudged. thise iudgment. towel, burned, annoyed. your give. comend, following. aȝens, agaynst.

συμβουλίου, ἀπεκρίθη, 'Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.'

<sup>13</sup> Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερούκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. <sup>14</sup> ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, 'Ἄνῆρ τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμιος, <sup>15</sup> περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ ὅτι δίκην | <sup>16</sup> πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα | ἄνθρωπον <sup>a</sup> εἰς ἀπόλειαν, | πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. <sup>17</sup> συνηθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα. <sup>18</sup> περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν

<sup>a</sup> Alex. θλιών τοῖς Ἰουδαίοις.<sup>b</sup> Alex. κρηθῆναι.<sup>c</sup> Alex. οὖν.<sup>d</sup> Alex. καταίειν.<sup>e</sup> Alex. τον.<sup>f</sup> Alex. = εἰς ἀπόλειαν.

## GENEVA — 1557.

vnto Cesarea, and the next day, sate in the iudgement seat, and commanded Paul to be brought. <sup>7</sup> And when he was come, the Iewes which were come from Ierusalem, stode about him, and layd many and greuous complayntes against Paul, which they could not proue: <sup>8</sup> Forasmuche as he answered, That he had nether offended against the Lawe of the Iewes, nether against the temple, nor yet against Cesar. <sup>9</sup> Festus wyllyng to get fauour of the Iewes, answered Paul and said, Wylt thou go vp to Ierusalem, and there be iudged of these things before me?

<sup>10</sup> Then said Paul, I stand at Cesars iudgement seat, where Ioght to be iudged: to the Iewes I haue done no harme, as thou very well knowest. <sup>11</sup> If I haue done wrong, or committed any thing worthy of death, I refuse not to dye: If none of these things are, whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar. <sup>12</sup> Then spake Festus with the Counsel, and answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou go.

<sup>13</sup> And after certayne dayes, kyng Agrippa and Bernice came vnto Cesarea to salute Festus. <sup>14</sup> And when they had bene there certeyn daies, Festus rehearsed Pauls cause vnto the kyng, saying, There is a certayne man left in prison by Felix. <sup>15</sup> Of whome when I came to Ierusalem, the hie Priestes, and Elders of the Iewes enforced me, and desired to haue iudgement against him. <sup>16</sup> To whom I answered, That it is not the maner of the Romaynes, for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to answer for him selfe, concerning the crime layed against him. <sup>17</sup> Therefore when they were come hither, without delay the day following, I sate to geue iudgement, and commanded the man to be brought forth. <sup>18</sup> Against whom, when the accusers stode vp, they brought

## RHEIMS — 1582.

to Cesarea, and the next day he sate in the iudgement seate: and he commanded Paul to be brought. <sup>7</sup> Vwho being brought, there stode about him the Iewes that vvere come dovnne from Hierusalem, obiecting many and greuous causes vvhich they could not proue, <sup>8</sup> Paul making ansver, That neither against the lawe of the Iewes, nor against the temple, nor against Cesar haue I any thing offended. <sup>9</sup> But Festus vvillyng to shevv the Iewes a pleasure, ansvering Paul, said, Vvilt thou goe vp to Hierusalem, and there be iudged of these things before me? <sup>10</sup> And Paul said, At Cesars iudgement seate doe I stand, vvhether I ought to be iudged: the Iewes I haue not hurt, as thou very vvel knowest. <sup>11</sup> For if I haue hurt them, or done any thing vvorthe of death, I refuse not to die, but if none of those things be, vvhetherof these accuse me, no man can giue me to them. I appeale to Cesar. <sup>12</sup> Then Festus hauing conferred vvvith the Counsel, answered, Hast thou appealed to Cesar? to Cesar shalt thou goe.

<sup>13</sup> And vvhhen certayne daies vvere passed, kyng Agrippa and Bernice came dovnne to Cesarea to salute Festus. <sup>14</sup> And as they taried there a good many daies, Festus signified to the kyng, of Paul, saying, A certayne person vvas left prisoner by Felix, <sup>15</sup> concerning vvhom, vvhhen I vvas at Hierusalem, the cheefe priests and the ancients of the Iewes came vnto me, desyring condemnation against him. <sup>16</sup> To vvhom I answered, That it is not the Romanes custome to yeld vp any man before that he vvhich is accused haue his accusers present and take place to make his ansver for to cleere him self of the crimes. <sup>17</sup> Vvhen they therefore vvere assembled hither, vvvithout any delaie, the day folowing, sitting in the iudgement seate, I commanded the man to be brought.

<sup>18</sup> Of vvhom, vvhhen the accusers stode

## AUTHORISED—1611.

day sitting in the Iudgment seat, commanded Paul to be brought. <sup>7</sup> And when he was come, the Iewes which came downe from Hierusalem, stood round about, and layd many and grieuous complaints against Paul, which they could not proue, <sup>8</sup> While he answered for himselfe, Neither against the law of the Iewes, neither against the Temple, nor yet against Cesar, haue I offended any thing at all. <sup>9</sup> But Festus willing to doe the Iewes a pleasure, answered Paul, and said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me? <sup>10</sup> Then said Paul, I stand at Cesars iudgement seat, where I ought to be iudged; to the Iewes haue I done no wrong, as thou very well knowest. <sup>11</sup> For if I be an offender, or haue committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliuer me vnto them. I appeale vnto Cesar. <sup>12</sup> Then Festus when he had conferred with the Council, answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

<sup>13</sup> And after certayne dayes, kyng Agrippa and Bernice, came vnto Cesarea, to salute Festus. <sup>14</sup> And when they had bene there many dayes, Festus declared Pauls cause vnto the kyng, saying, There is a certayne man left in bonds by Felix: <sup>15</sup> About whom when I was at Hierusalem, the cheefe Priests and the Elders of the Iewes enforced me, desiring to haue iudgment against him. <sup>16</sup> To whom I answered, It is not the maner of the Romanes to deliuer any man to die, before that he which is accused, haue the accusers face to face, and haue licence to answer for himselfe concerning the crime laid against him. <sup>17</sup> Therefore when they were come hither, without any delay, on the morrow I sate on the iudgement seate, and commanded the man to be brought forth. <sup>18</sup> Against whom when the accusers stood vp, they

<sup>c</sup> ἐπέφερον| ὦν ἑπιειούουν ἐγάω| <sup>19</sup> ζητήματα δέ τινα περί τῆς ἰδίας δεισιδαιμονίας  
<sup>c</sup> εἶχον πρὸς αὐτὸν, καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.  
<sup>c</sup> <sup>20</sup> ἀπορούμενος δὲ ἐγάω εἰς τὴν περί <sup>d</sup> τούτου| ζήτησιν, ἔλεγον, εἰ βούλοιο πορεύεσθαι  
<sup>c</sup> εἰς Ἱερουσαλήμ, κακεῖ κρίνεσθαι περί τούτων. <sup>21</sup> τοῦ δὲ Παύλου ἐπικαλεσαμένου  
<sup>c</sup> τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν,  
<sup>c</sup> ἕως οὗ ἐπέμψω| αὐτὸν πρὸς Καίσαρα. <sup>22</sup> Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη,  
<sup>c</sup> Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. Ὁ δὲ, Ἀῦριον, φησὶν, ἀκούσῃ  
<sup>c</sup> αὐτοῦ.

<sup>23</sup> Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαν-  
 τασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε <sup>f</sup> τοῖς| χιλιάρχοις καὶ ἀνδράσι  
 τοῖς κατ' ἐξοχὴν <sup>g</sup> οὖσι| τῆς πόλεως, καὶ κελεύσαιτος τοῦ Φῆστου, ἤχθη ὁ Παῦλος.

<sup>b</sup> Alex. ἱερων.<sup>c</sup> Alex. ἐπιειούουν ἰγὼ πορνῶν.<sup>d</sup> Alex. τοῦτων.<sup>e</sup> Alex. ἀναπέμψω.<sup>f</sup> Alex. = τοῖς.<sup>g</sup> Alex. = οὖσι.<sup>h</sup> Alex. ἄπαν.<sup>i</sup> Alex. αὐτὸν ζῆν.<sup>k</sup> Alex. καταλόγησιν.

## WICLIFF—1380.

no cause of whiche thingis I hadde suspi-  
 coun of yuel, <sup>19</sup> but thei hadden azens hym  
 summe questions of her veyn worship-  
 yng and of oon ihesus dede whom poul  
 affermed to lyue, <sup>20</sup> and I doutid of suche  
 maner question, and seide, wher he wolde  
 go to ierusalem and thereto be demed  
 of thes thingis, <sup>21</sup> but for poul speliid that  
 he schulde be kept to the knowynge of the  
 emperour, I comaunde him to be kept, til  
 I sende hym to the emperour,

<sup>22</sup> and agrippa seid to festus, I my self  
 wolde here the man and he seide, to  
 morwe thou schalt here hym, <sup>23</sup> and on the  
 tother day, whanne agrippa, and bernice  
 camen with greet desire and entriden in  
 to the auditorie with tribunes, the prin-  
 cipal men of the cite: whanne festus had  
 poul was brought, <sup>24</sup> and festus seide, kynge  
 agrippa and alle men that ben with us:  
 ye seen this man of whiche al the mul-  
 titude of iewis preid me at ierusalem, and  
 axed and cried that he schulde lyue no  
 lenger, <sup>25</sup> but I foonid that he hadde doon  
 no thing worthi of deeth, and I deme to  
 sende hym to the emperour, for he appe-  
 lid this thing, <sup>26</sup> of whiche man: I haue  
 not certeyne what thing I schal write to  
 the lord, for which thing I broght hym to  
 you, and moost to thee thou kynge egrippa  
 that whanne axynge is made, I haue what  
 I schal write, <sup>27</sup> for it is seyn to me with-  
 out reson: to sende a bounden man,  
 and not to sygnifie the cause of hym.

<sup>26</sup> AND agrippa seide to poul, it is  
 suffrid to thee to speke for thi self, than  
 poul helde forth the hond: and bigan to  
 iude reson, <sup>2</sup> of alle the thingis of whiche I am  
 accused of the iewis, thou kynge egrippa, I  
 gesse me blessid at thee, whanne I schal

## TYNDALE—1534.

vr, they brought none accusation of soche  
 thinges as I supposed: <sup>19</sup> but had cer-  
 tayne questions agaynst him of their awne  
 supersticion, and of one Iesus which was  
 ded: whom Paul affirmed to be alive.  
<sup>20</sup> And because I doutid of soche maner  
 questions, I axed him whyther he wolde  
 go to Ierusalem, and there be iudged of  
 these matters. <sup>21</sup> Then when Paul had ap-  
 pealed to be kept vnto the knowledge of  
 Cesar, I commaunded him to be kept,  
 tyll I myght sende him to Cesar.

<sup>22</sup> Agrippa sayd vnto Festus: I wolde  
 also here the man my selfe. To morowe  
 (sayde he) thou shalt here him. <sup>23</sup> And  
 on the morowe when Agrippa was come  
 and Bernice with greate pompe, and were  
 entred into the counsell house with the  
 captaynes and chefe men of the cite, at  
 Festus commaundement Paul was brought  
 forth. <sup>24</sup> And Festus sayde: kynge Agrip-  
 pa, and all men which are here present  
 with vs: ye se this man about whom all  
 the multitude of the Iewes haue bene with  
 me, both at Ierusalem and also here: cry-  
 yng that he ought not to lyue any lenger.  
<sup>25</sup> Yet founde I nothinge worthy of deeth  
 that he had committed. Neverthelesse  
 seynge that he hath appealed to Cesar, I  
 haue determined to sende him. <sup>26</sup> Of whom  
 I haue no certayne thinge to wryte vnto  
 my lorde. Wherefore I haue brought him  
 vnto you, and specially vnto the kynge  
 Agrippa, that after examination had, I  
 myght haue sumwhat to wryte. <sup>27</sup> For  
 me thinketh it vnreasonable, for to sende  
 a prisoner, and not to shewe the causes  
 which are layde agaynst him.

<sup>26</sup> AGRIPPA sayde vnto Paul: thou  
 art permitted to speake for thy selfe.  
 Then Paul stretched forth the honde, and  
 answered for him selfe. <sup>2</sup> I thinke my  
 selfe happy kynge Agrippa, because I  
 shall answer this daye before the, of all

## CRANMER—1539.

stode vr they brought none accusation of  
 soche thynges as I supposed: <sup>10</sup> but had  
 certayne questions agaynst him of their  
 awne supersticyon, and of one Iesus which  
 was dede, whom Paul affirmed to be  
 alive. <sup>20</sup> And because I doutid of soch  
 maner of questions, I asked him, whether  
 he wolde go to Ierusalem, and there be  
 iudged of these matters. <sup>21</sup> But when  
 Paul had appealed to be kept vnto the  
 knowledge of Cesar, I commaunded him  
 to be kept, tyll I myght sende him to  
 Cesar. <sup>22</sup> Agrippa sayd vnto Festus: I  
 wolde also here the man my selfe. To  
 morow (sayd he) thou shalt here him.  
<sup>23</sup> And on the morow when Agrippa was  
 come and Bernyce, with greate pompe,  
 and were entred into the counsell house,  
 with the captaynes and chefe men of the  
 cite, at Festus commaundement was Paul  
 brought forth. <sup>24</sup> And festus sayd: kynge  
 Agrippa, and all ye men which are here  
 present wyth vs: ye se this man, about  
 whom all the multitude of the Iewes haue  
 intreated me, both at Ierusalem and also  
 here, cryyng, that he ought not to lyue  
 any lenger. <sup>25</sup> Yet founde I nothyng  
 worthy of deeth, that he had committed.  
 Neuertheless, seynge that he hath ap-  
 pealed to Cesar, I haue determined to  
 sende him. <sup>26</sup> Of whom I haue no cer-  
 tayne thinge to wryte vnto my Lord.  
 Wherefore, I haue brought him vnto you,  
 and specially vnto the: O kynge Agrippa,  
 that after examination had, I myght haue  
 sumwhat to wryte. <sup>27</sup> For me thinketh  
 it vnreasonable, for to sende a prisoner,  
 and not to shewe the causes which are  
 layde agaynst him.

<sup>26</sup> AGRIPPA sayd vnto Paul: thou  
 art permittid to speake for thy selfe.  
 Then Paul stretched forth the hande, and  
 answered for him selfe. <sup>2</sup> I thinke my  
 selfe happy kynge Agrippa, because I  
 shall answer this daye before the, of all

<sup>i</sup> el. sei wher, whether. demed, iudged  
 deme, decide. iude, iud.

<sup>24</sup> καὶ φησιν ὁ Φῆστος, ' Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπάροντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ <sup>h</sup> πᾶν | τὸ πλῆθος τῶν Ἰουδαίων ἐνετύχον μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ἕξῃν αὐτὸν | μηκέτι. <sup>25</sup> ἐγὼ δὲ <sup>h</sup> καταλαβόμενος | μηδὲν ἄξιον ἰθανάτου αὐτὸν | πεπραχέναι, <sup>m</sup> καὶ | αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν <sup>n</sup> αὐτόν. | <sup>26</sup> περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι ὀ γράψαι. | <sup>27</sup> ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.'

XXVI. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, ' Ἐπιτρέπεται σοι <sup>p</sup> ὑπὲρ σεαυτοῦ λέγειν. | Τότε ὁ Παῦλος <sup>q</sup> ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα, | <sup>2</sup> ' Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμᾶντὸν μακάριον ἔπι σοῦ

<sup>l</sup> Alex. αὐτὸν θανάτου.<sup>m</sup> Alex. = καί.<sup>n</sup> Alex. = αὐτόν.<sup>o</sup> Alex. γράψω.<sup>p</sup> Alex. περί σ. λ.<sup>q</sup> Alex. ἐκτείνας τὴν χεῖρα ἀπελογεῖτο.<sup>r</sup> Rec. μιλίων ἀπολογεῖσθαι ἐπι σοῦ σήμερον.

## GENEVA — 1557.

no accusation of such things as I supposed: <sup>19</sup> But had certaine questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alive. <sup>20</sup> And because I doubted of such maner of questions I asked him whether he wold go to Ierusalem, and there be iudged of these matters.

<sup>21</sup> But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, till I myght send him to Cesar. <sup>22</sup> Then Agrippa sayed vnto Festus, I would also heare the man my selfe. To morow (sayed he) thou shalt heare him. <sup>23</sup> And on the morow when Agrippa was come and Bernice, with great pompe, and were entred into the Comon hall, with the Captaines and chiefe men of the cite, at Festus comauendement Paul was brought forth. <sup>24</sup> And Festus sayed, Kyng Agrippa, and all men which are here present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and also here, crying, That he ought not to lye any longer.

<sup>25</sup> Yet founde I nothing worthy of death, that he had committed. neuertheles, seyng that he hath appealed to Augustus, I haue determined to send him. <sup>26</sup> Of whom I haue no certayne thng to write vnto my Lord. wherefore, I haue broght him vnto you, and specially vnto thee, kyng Agrippa, that after examination had, I might haue some what to write. <sup>27</sup> For he myneth it vnreasonable, for to send a prysonner, and not to shewe the causes which are layed against him.

26. THEN Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered, <sup>2</sup> I thinke my selfe happy king Agrippa, because I shal answeere this day

## RHEIMS — 1582.

vp, they brought no cause which I thought it of: <sup>19</sup> but certaine questions of their owne superstition they had against him, and of one Iesus deceased, whom Paul affirmed to lue. <sup>20</sup> Doubting therfore of this kinde of question, I said, vwhether he wvould goe to Hierusalem, and there be iudged of these things. <sup>21</sup> But Paul appealing to be kept vnto the knowledg of Augustus, I commaunded him to be kept, till I send him to Cesar. <sup>22</sup> And Agrippa said to Festus, My self also wvould heare the man. To morov, said he, thou shalt heare him.

<sup>23</sup> And the next day vvhen Agrippa and Bernice vvere come vvith great pompe, and had entred into the hall of audience vvith the Tribunes and principal men of the cite, at Festus comauendement Paul vvvas brought. <sup>24</sup> And Festus saith, King Agrippa, and al ye men that are present together vvith vs, you see this man, concerning vvhom al the multitude of the Ieaves called vpon me at Hierusalem, requesting and crying out that he ought not to lue any longer. <sup>25</sup> Yet haue I found nothing that he hath committed vvorthie of death. But forasmuch as he him self appealed to Augustus, I haue determined to send him. <sup>26</sup> Of vvhom vvhat to vvrite for certaintie to my lord, I haue not. For the vvwhich cause I haue broght him forth to you, and especially to thee, King Agrippa, that examination being made, I may haue vvbat to vvrite. <sup>27</sup> For it seemeth to me vvithout reason, to send a prissoner, and not to signifie his causes.

26. BUT Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his ansver.

<sup>2</sup> Touching al things vvhereof I am accused of the Ieaves, king Agrippa, I

## AUTHORISED—1611.

brought none accusation of such things as I supposed: <sup>19</sup> But had certaine questions against him of their owne superstition, and of one Iesus, which was dead, whom Paul affirmed to be alive. <sup>20</sup> And because I doubted of such maner of questions, I asked him whether he would goe to Hierusalem, and there be iudged of these matters. <sup>21</sup> But when Paul had appealed to be reserued vnto the <sup>h</sup> hearing of Augustus, I commanded him to be kept, till I might send him to Cesar.

<sup>22</sup> Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him. <sup>23</sup> And on the morrow when Agrippa was come and Bernice, with great pompe, and was entred into the place of hearing, with the chiefe captaines, and principall men of the cite; at Festus comauendement Paul was brought forth. <sup>24</sup> And Festus said, King Agrippa, and all men which are heere present with vs, ye see this man, about whom all the multitude of the Iewes haue dealt with me, both at Hierusalem, and also heere, crying that he ought not to lue any longer. <sup>25</sup> But when I found that he had committed nothing worthy of death, and that he himselfe hath appealed to Augustus, I haue determined to send him. <sup>26</sup> Of whom I haue no certayne thing to write vnto my Lord: Wherefore I haue brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might haue somewhat to write. <sup>27</sup> For it seemeth to me vnreasonable, to send a prisoner, and not withall to signifie the crimes layd against him.

26. THEN Agrippa saide vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered for himselfe, <sup>2</sup> I thinke my selfe happy, king Agrippa, because I shall answeere for my selfe this day before thee

<sup>h</sup> Or, I was doubtfull how to require heereof. <sup>β</sup> Or, iudgement.

ἔμελλον σήμερον ἀπολογεῖσθαι|<sup>3</sup> μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ  
 Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ δέομαί σου, | μακροθύμως ἀκοῦσαί μου.  
 ἤ τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπὸ ἀρχῆς γενομένην ἐν τῷ ἔθνει  
 μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, ἢ προγνωσκοντές με ἄνωθεν,  
 εἰάν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἴρεσιν τῆς ἡμετέρας θρησκείας  
 ἐξῆσα Φαρισαῖος.<sup>6</sup> καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἡμῶν ἐπαγγελ-  
 λίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν  
 ἐν ἑκτερεῖα νύκτα καὶ ἡμέραν λατρεύον ἐλπίζει κατατιπῆσαι περὶ ἧς ἐλπίδος  
 ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ Ἰουδαίων. τίς ἀπίστον κρίνεται παρ'  
 ὑμῶν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα  
 Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι.<sup>10</sup> ὁ καὶ ἐποίησα ἐν Ἱεροσολύ-

<sup>1</sup> Alex. = σὺν.<sup>4</sup> Alex. = τε.<sup>5</sup> Alex. εἰς.<sup>6</sup> Rec. = ἡμῶν.<sup>7</sup> Alex. = Ἀγρίππα.<sup>8</sup> Rec. = τῶν.

## WICLIFF—1380.

defende me this day, <sup>3</sup> moost for thou knowist alle thingis that ben among iewis: customs & questionis/ for which thing I biseche here me patientli/

<sup>4</sup> for alle iewis that bifor knewen me fro the bigynnyng knowe my liif fro jungthe that fro the bigynnyng was in my folk in ierusalem <sup>5</sup> if thei wolen here witnessyng: that bi the moste certeyn secte of oure relegioun, I lyued a farisee. <sup>6</sup> and now for the hope of repromysid that is made to oure fadiris of god; I stonde suget in doom; <sup>7</sup> in whiche hope oure twelue synagis seruyngc nyxt and daye open to come/ of whiche hope; sire king I am accusid of the iewis; <sup>8</sup> what vnbenefitful thing is demed at you: if god reischit deed men?

<sup>9</sup> and sothli I gessid that I ouzte do many contrarie thingis agens the name of ihesus nazarene, <sup>10</sup> whiche thing also I dide in ierusalem. And I enclosid many of seyntis in prison; whanne I hadde take power of the pryncis of prestis; & whanne thei werun slayn: I brougte the sentence, <sup>11</sup> and bi alle synagogis ofte I punyschid hem and constrayned to blasfeme; and more I wax wood agens hem; and pursued in to alien cities; <sup>12</sup> in which the while I wente to damaske with power and suffryngc of pryncis of prestis: <sup>13</sup> at mydday in the wey I say sire kyng that fro heuene list schyned aboute me passyngc the schynyngc of the sunne; and aboute hem that werun to gidre with me/

<sup>14</sup> and whanne we alle hadden falle don in to the erthe; I herde a vois seyngc to me in chrow tunge; Saul, saul what pursuest thou me? it is hard to thee to kike agens the prickre. <sup>15</sup> & I seide; who art thou lord; and the lord seide; I am ihesus whom thou pursuest; <sup>16</sup> but rise vp and stonde on thy feet; for whi to this thing I apperid

## TYNDALE—1534.

the thinges wherof I am accused of the Iewes; <sup>3</sup> namely because thou arte experte in all customes and questionis; which are amonge the Iewes. Wherfore I beseeche the to heare me patiently.

<sup>4</sup> My lyvynge of a chyldre, which was at the fyrst amonge myne awne nacion at Ierusalem knowe alle the Iewes <sup>5</sup> which knewe me from the beginnyng; yf thei wolde testifie it. For after the most straytest secte of oure hawe, lyved I a pharisyse. <sup>6</sup> And now I stande and am iudged for the hope of the promes made of God vnto oure fathers: <sup>7</sup> vnto which promes, oure .xii. tribes instantly servyngc God daye and nyght; hope to come. For which hopes sake, kyngc Agrippa; am I accused of the Iewes. <sup>8</sup> Why shuld it be thought a thinge vnceredible vnto you; that god shuld raise agayne the deed? <sup>9</sup> I also verely thought in my selfe; that I ought to do many contrary thinges; clene agaynst the name of Iesus of Nazareth: <sup>10</sup> which thinge I also dyd in Ierusalem. Where many of the sayntes I shut vp in prison; and had receaved auctorite of the hie prestes. And when they were put to deeth; I gave the sentence. <sup>11</sup> And I punysshed them ofte in every synagoge; and compelled them to blasphem: and was yett more mad upon them; and persecuted them; even vnto straunge cities. <sup>12</sup> About the which thinges as I went to Damasco with auctorite and licence of the hie Prestes; <sup>13</sup> even at myddaye (o kyngc) I sawe in the waye a light from heven; above the brightnes of the sunne; shyne rounde about me and them; which iorneyed with me.

<sup>14</sup> When we were all fallen to the erth; I heard a voyce speakyng vnto me; and sayngc in the Hebrue tonge: Saul, Saul; why persecutest thou me? It is hard for thee to kicke agaynst the prickre. <sup>15</sup> And I sayde: Who arte thou lord? And he sayde I am Iesus whom thou persecutest. <sup>16</sup> But ryse and stond vp on thy fete. For I have apered vnto thee for this purpose;

## CRANMER—1539.

the thynges wherof I am accused of the Iewes: <sup>3</sup> namely, because thou arte experte in all customes and questions, which are amonge the Iewes. Wherfore I beseeche the, to heare me patiently.

<sup>4</sup> My lyuynge that I haue led of a chylde (which was at the fyrst amonge myne awne nacion at Ierusalem) knowe alle the Iewes, <sup>5</sup> which knewe me from the begynnyng, yf thei wolde testifie. For after the most straytest secte of oure religion, I lyued a Pharisey. <sup>6</sup> And now I stande and am iudged for the hope of the promes made of God vnto oure fathers: <sup>7</sup> vnto which promes oure .xii. trybes (instantly seruyngc God daye and nyght) hope to come. For which hopes sake, kyngc Agrippa, I am accused of the Iewes. <sup>8</sup> Why shaldest thou be thought a thyngc incredible vnto you, that God shuld raise agayne the deed? <sup>9</sup> I also verely thought in my selfe, that I ought to do many contrary thynges, clene agaynst the name of Iesus of Nazareth: <sup>10</sup> which thyngc I also dyd in Ierusalem. And many of the sayntes dyd I shut vp in prison, and had receaved auctorite of the hie Prestes. And when they were put to deeth, I gaue the sentence. <sup>11</sup> And I punysshed them ofte in euery synagoge, and compelled them to blasphem: and was yett more mad vpon them, and persecuted them, euen vnto straunge cities. <sup>12</sup> About which thinges as I went to Damasco with auctorite and licence of the hie Prestes, <sup>13</sup> euen at myddaye (O kyngc) I sawe in the waye a light from heauen above the brightnes of the some shyne rounde about me, & them which iorneyed with me.

<sup>14</sup> When we were all fallen to the erthe, I heard a voyce speakyng vnto me, and sayngc in the Hebrue tonge: Saul, Saul, why persecutest thou me? It is hard for thee to kicke agaynst the prickre. <sup>15</sup> And I sayde: Who art thou Lorde? And he sayde: I am Iesus whom thou persecutest. <sup>16</sup> But ryse and stand vp on thy fete. For I haue apered vnto thee for the

<sup>10</sup> 2000000. south. <sup>11</sup> 1200000. subject. <sup>12</sup> doom, judgment.  
<sup>13</sup> 1000000. tribes. <sup>14</sup> 1000000. demed, iudged. <sup>15</sup> sothli, truly.  
 word, mad

'μοις, καὶ πολλοὺς ὁ τῶν ἀγίων ἐγὼ ἐν| φυλακαῖς κατέκεισα, τὴν παρὰ τῶν  
 'ἀρχιερέων ἐξουσίαν λαβὼν ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. <sup>11</sup> καὶ κατὰ  
 'πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἡγάγαζον βλασφημῶν, περισ-  
 'σῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. <sup>12</sup> ἐν οἷς καὶ|  
 'πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν  
 'ἀρχιερέων, <sup>13</sup> ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν  
 'λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.  
 ' <sup>14</sup> πάντων ὁ δὲ| καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα ἑφωὴν λαλοῦσαν πρὸς  
 'με καὶ λέγουσαν| τῇ Ἑβραϊδὶ διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρόν  
 'σοι πρὸς κέντρα λακτίζεις. <sup>15</sup> Ἐγὼ δὲ εἶπον, Τίς εἶ κύριε; Ὁ δὲ εἶπεν,  
 'Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. <sup>16</sup> ἀλλὰ ἀνάστηθι, καὶ στήθι ἐπὶ τοὺς πόδας

ῥ Alex. + τε.

ῥ Rec. = ἐν.

ῥ Alex. = καὶ.

ῥ Alex. τε.

ῥ Alex. φωνὴν λίγουσαν πρὸς με.

ῥ Alex. + κύριος.

## GENEVA—1557.

before thee, of all the things wherof I am accused of the Iewes. <sup>3</sup> Namely, hycause thou art experte in all customes, and questions which are among the Iewes, wherfore, I beseech thee to heare me patiently. As touching the life that I haue led from a childe,

<sup>4</sup> And what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes, <sup>5</sup> Which knew me here to fore (if they would testifie) that after the most strayctest sect of our religion I liued a Pharisee. <sup>6</sup> And now I stand and am accused, for the hope of the promise made of God vnto our fathers. <sup>7</sup> Vnto which promise, our twelue tribes instantly seruyng God day and night, hope to come: for which hopes sake, King Agrippa, am I accused of the Iewes. <sup>8</sup> Why should it be thought a thing incredible vnto you, that God should raise agayne the dead? <sup>9</sup> I also verely thought it my selfe, that I ought to do many contrary things, cleane against the Name of Iesus of Nazaret. <sup>10</sup> Which thing I also did in Ierusalem: for many of the sanctes I shut vp in prison, hauing receaued auctoritie of the hye Priestes: and when they were put to death I gaue the sentence.

<sup>11</sup> And I punished them oft in euery Synagoge, and compelled them to blaspheme: and was yet more mad against them, and persecuted them, euen vnto strange cities. <sup>12</sup> At which tyme, as I went to Damascus with auctoritie, and commission from the hye Priestes, <sup>13</sup> Euen at midday ὁ Kyng, I saw in the way a light from heauen, farre passing the brightnes of the sunne, shyne round about me, and them which iorneyed with me.

<sup>14</sup> So when we were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrew tongue, Saul Saul, why persecutest thou me? It is hard for thee to kicke against pryckes. <sup>15</sup> And I said, Who art thou Lord? And he sayd, I am Iesus whom thou persecutest. <sup>16</sup> But ryse and stand vp on thy fete: for I haue

## RHEIMS—1582.

account my selfe happie for that I am to defend my selfe this day before thee, <sup>3</sup> especially vvhether thou knowest all things that are among the Iewes, customes and questions: for the vvhich cause I beseeche thee, heare me patiently. <sup>4</sup> And my life truly from my youth, vvhich vvas from the beginning in my nation in Hierusalem, all the Iewes doe know: <sup>5</sup> knowing me before from the beginning (if they vvil giue testimonie) that according to the most sure secte of our religion I liued a Pharisee. <sup>6</sup> And now for the hope of the promise that vvas made of God to our fathers, doe I stand subiect to iudgement. <sup>7</sup> The vvhich, our twelue tribes seruyng night and day, hope to come vnto. Of the vvhich hope, o king, I am accused of the Iewes.

<sup>8</sup> Vvhat incredible thing is it iudged vnto you, if God raise the dead? <sup>9</sup> And my selfe truly had thought that I ought to doe against the name of Iesus of Nazareth many contrarie things. <sup>10</sup> Vvvhich also I did at Hierusalem, and many of the sanctes did I shut vp in prisons, hauing receiued auctoritie of the chiefe priests: and vvhhen they were put to death, I brought the sentence. <sup>11</sup> And through out all the synagogs often times punishing them, I compelled them to blaspheme: and yet more mad against them, I persecuted them euen vnto foraine cities. <sup>12</sup> Among vvhich things vvhiles I went to Damascus vvhith auctoritie and permission of the chiefe priests, <sup>13</sup> at midday, in the vvvay, I saw (o king) from heauen a light to haue shined around about me and them that were in companie vvvith me, about the brightnes of the sunne.

<sup>14</sup> And vvhhen all we were fallen dovvne on the ground, I heard a voyce speaking to me in the Hebrew tongue: Saul, Saul, vvvhy persecutest thou me? It is hard for thee to kicke against the prycke. <sup>15</sup> And I said, Vvho art thou Lord? And our Lord answered, I am Iesus vvvhom thou doest persecute. <sup>16</sup> But rise vp and stand vpon thy fete: for to this end haue I appeared

## AUTHORISED—1611.

touching all the things wherof I am accused of the Iewes: <sup>3</sup> Especially, because I know thee to be expert in all customes and questions which are among the Iewes: wherfore I beseech thee to heare mee patiently. <sup>4</sup> My maner of life from my youth, which was at the first among mine owne nation at Hierusalem, know all the Iewes, <sup>5</sup> Which knew mee from the beginning, (if they would testifie) that after the most strayctest sect of our religion, I liued a Pharisee. <sup>6</sup> And now I stand, and am iudged for the hope of the promise made of God vnto our fathers: <sup>7</sup> Unto which promise our twelue tribes instantly seruyng God day and night, hope to come: For which hopes sake, King Agrippa, I am accused of the Iewes. <sup>8</sup> Why should it be thought a thing incredible with you, that God should raise the dead? <sup>9</sup> I verily thought with my selfe, that I ought to doe many things contrary to the Name of Iesus of Nazareth: <sup>10</sup> Which thing I also did in Hierusalem, and many of the Saints did I shut vp in prison, hauing receiued auctoritie from the chiefe Priests, and when they were put to death, I gaue my voyce against them. <sup>11</sup> And I punished them oft in euery Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them euen vnto strange cities.

<sup>12</sup> Whereupon, as I went to Damascus, with auctoritie and commission from the chiefe Priests: <sup>13</sup> At midday, O king, I saw in the way a light from heauen, about the brightnes of the Sunne, shining round about mee, and them which iourneyed with me. <sup>14</sup> And when we were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against the pryckes. <sup>15</sup> And I said, who art thou, Lord? And hee said, I am Iesus whom thou persecutest. <sup>16</sup> But rise, and stand vpon thy fete, for I haue appeared vnto thee for

‘ σου εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν τε  
 ‘ εἶδες ὧν τε ὀφθήσομαί σοι, <sup>17</sup> ἔξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς  
 ‘ οὓς ἔνυ| σε ἀποστέλλω, <sup>18</sup> ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκό-  
 ‘ τους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς  
 ‘ ἄφεςιν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. <sup>19</sup> Ὅθεν,  
 ‘ βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὄπτασίᾳ, <sup>20</sup> ἀλλὰ τοῖς ἐν  
 ‘ Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ  
 ‘ τοῖς ἐθνεσίν, ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἄξια τῆς  
 ‘ μετανοίας ἔργα πράσσοντας. <sup>21</sup> Ἔνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ  
 ‘ ἱερῷ, ἐπειρώοντο διαχειρίσασθαι. <sup>22</sup> ἐπικουρίας οὖν τυχὼν τῆς ἱ|παρὰ τοῦ Θεοῦ,  
 ‘ ἄχρι τῆς ἡμέρας ταύτης ἔσθηκα, <sup>23</sup> μαρτυρούμενος| μικρῷ τε καὶ μεγάλῳ, οὐδὲν

<sup>17</sup> Alex. ἰγῷ.

<sup>18</sup> Alex. ἀπό.

<sup>19</sup> Alex. μαρτυρούμενος.

<sup>20</sup> Alex. + τε.

<sup>21</sup> Alex. φησὶν.

<sup>22</sup> Alex. + Παῖδος.

## WICLIF—1380.

to thee; that I ordeyne thee mynystre/ and witness of tho thingis that thou hast seyn, and of tho whiche I schal schewe to thee, <sup>17</sup> and I schal delyver thee fro puphis & folkis to which now I sende thee <sup>18</sup> to open the isen of hem that thei ben conuertid fro derknesse to ljt, and fro power of sathanas to god; that thei take remysion of synnes, and part among seyntis bi feith that is in me/

<sup>19</sup> wherfor sire king agrippa: I was not vnblifful to the heuelli visoun, <sup>20</sup> but I toold to hem that ben at damask first and at ierusalem and bi al the cuntre of iude and to hethen men: that they schulden do penaunce & be conuertid to god, and do worthi werkis of penaunce, <sup>21</sup> for this cause iewis tokun me: whanne I was in the temple to sle me, <sup>22</sup> but I was holpen bi the help of god in to this day, and stonde witnessynge to lesse and to more, and I seye no thing ellis: thanne whiche thingis the profetis and moises spakun that schuln come, <sup>23</sup> if crist is to suffre, if he is the first of agen risyn of deed men that schal schewe ljt to the puple and to hethen men/

<sup>24</sup> whanne he spake these thingis and jildid resoun: festus seide with greet vois/ poul thou maddist, many lettris turne thee to woodnesse; <sup>25</sup> and poul seide; I maddid not thou best festus: but I speke out the wordis of truthe, and of sobrenesse, <sup>26</sup> for also the kyng to whom I speke stidfastli: woot of these thingis, for I deme that no thing of this is hid fro hym, for nether in a corner: was oust of these thingis don; <sup>27</sup> bileuest thou kyng egrippa to profetis? I woot that thou bileuest, <sup>28</sup> and agrippa seide to poul, in litil thing thou counceilst me to be made a cristen man; <sup>29</sup> & poul seide; I desire anentis god bothe in litil and in greet not oonli thee, but also these

## TYNDALE—1534.

to make the a minister and a witness, both of tho thinges which thou hast sene, and of tho thinges in the which I will appere vnto the, <sup>17</sup> delyverynge the from the pople, and from the gentylis vnto which nowe I sende the, <sup>18</sup> to open thyr eyes that they myght turne from dareknes vnto lyght, and from the power of Satan vnto God; that they maye receave forgevenes of synnes and inheritance amonge them which are sanctified by fayth in me.

<sup>19</sup> Wherfore kyng Agrippa, I was not disobedient vnto the heuently vision; <sup>20</sup> but shewed fyrst vnto them of Damasco, and at Ierusalem, and thorow out all the costes of Iewry, and to the gentylis, that they shuld repent, and turne to God, and do the ryght workes of repentance. <sup>21</sup> For this cause the Iewes caught me in the temple, and went about to kyll me. <sup>22</sup> Nevertheless I obtayned helpe of God, and contynew vnto this daye witnessynge bothe to small and to greate sayinge none other thingis, then those which the prophetes and Moses dyd saye shuld come, <sup>23</sup> that Christ shulde suffre, and that he shuld be the fyrst that shulde ryse from deeth, and shuld shewe lyght vnto the pople, and the gentylis.

<sup>24</sup> As he thus answered for him selfe: Festus sayde with a lowde voyce: Paul, thou art besyde thy selfe. Moche learninge hath made the mad. <sup>25</sup> And Paul sayde: I am not mad most dere Festus: but speake the wordes of truthe and sobrenesse. <sup>26</sup> The kyng knoweth of these thinges, before whom I speke frely: nether thynke I that any of these thinges are hydden from him. For this thinge was not done in a corner. <sup>27</sup> Kyng Agrippa beleuest thou the prophetes? I wote well thou beleuest. <sup>28</sup> Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to be come a Christen. <sup>29</sup> And Paul sayd: I wolde to God that not only thou: but also all that heare

## CRANMER—1539.

thys purpose, to make the a minister and a witness both of those thynges which thou hast sene, and of those thynges in the which I will appere vnto the, <sup>17</sup> delyueringe the from the pople, and from the gentylis, vnto whom now I sende the, <sup>18</sup> to open thyr eyes, that they maye turne from the dareknes to lyght, and from the power of Satan vnto God, that they maye receaue forgeuenes of synnes, and inheritance amonge them which are sanctified by fayth that is toward me.

<sup>19</sup> Wherfore (O kyng Agrippa) I was not disobedient vnto the heuently vision; <sup>20</sup> but shewed fyrst vnto them of Damasco, and at Ierusalem, and thorow out all the coastes of Iewry, and then to the gentylis, that they shuld repent, and turne to God, and do soch workes as become them that repent. <sup>21</sup> For this cause the Iewes caught me in the temple, and went about to kyll me. <sup>22</sup> Seyng therfore that I haue obtained helpe of God: I contynew vnto this daye, witnessynge bothe to small and to greate, sayinge none other thynges, then those which the prophetes and Moses dyd saye shuld come: <sup>23</sup> that Christ shulde softer, and that he shulde be the first that shuld ryse from deeth, and shuld shew lyght vnto the pople, and to the gentylis. <sup>24</sup> As he thus spake for hym selfe: Festus sayde with a lowde voyce: Paul, thou art besyde thy selfe. Moche learninge doth make the mad. <sup>25</sup> And Paul sayde: I am not mad (most deare Festus) but speake the wordes of truthe and sobrenesse. <sup>26</sup> For the kyng knoweth of these thynges, before whom I speke frely: nether thynke I that any of these thynges are hydden from hym. For this thinge was not done in a corner. <sup>27</sup> Kyng Agrippa beleuest thou the Prophetes? I wote well that thou beleuest. <sup>28</sup> Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to be come Christen. <sup>29</sup> And Paul sayde: I wolde to God that not onely thou: but also all that heare me to

17en. eyes. agen risyn. resurrection. woodnesse. mindars. woot. knoweth. deme. judge. anentis. toward.

‘ ἐκτὸς λέγων ὡν τε οἱ προφήται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς. <sup>23</sup> εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ ἡλαῶν καὶ τοῖς ἔθνεσι.’ <sup>24</sup> Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῆ φωνῆ ἔφη, | ‘Μαίην Παῦλε· τὰ πολλά σε γράμματα εἰς μαίαν περιτρέπει.’ <sup>25</sup> Ὁ δὲ ἔ, ‘Οὐ μαίνομαι,’ φησὶ, ‘κράτιστε Φῆστε, ἀλλ’ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. <sup>26</sup> ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρῆρσιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτὸν τι τούτων οὐ πείθομαι οὐδέν· οὐ γὰρ ἐστὶν ἐν γωνία πεπραγμένον τοῦτο. <sup>27</sup> Πιστεύεις βασιλεῦ Ἀγρίππα τοῖς προφήταις; οἶδα ὅτι πιστεύεις.’ <sup>28</sup> Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, | ‘Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.’ | <sup>29</sup> Ὁ δὲ Παῦλος ἔειπεν, | ‘Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς

<sup>1</sup> Alex. = ἔφη.<sup>2</sup> Alex. ποιῆσαι.<sup>3</sup> Alex. = εἶπεν.<sup>4</sup> Alex. s. καὶ ἰνὴ μεγάλη s. Rec.

## GENEVA—1557.

appeared vnto thee for this purpose, to make thee a minister and a witnes, both of those things which thou hast sene, and of those things in the which I will appear vnto thee, <sup>17</sup> Deliuering thee from this people, and from the Gentils, vnto whome now I send thee, <sup>18</sup> To open their eyes, that they may tourne from darknesse to lyght, and frome the power of Satan vnto God, that they may receaue forgoeuens of synnes, and inheritance among them, which are sanctified by faith in me.

<sup>19</sup> Wherefore King Agrippa I was not disobedient vnto the heavenly vision. <sup>20</sup> But shewed first vnto them at Damascus, and at Ierusalem, and throughout all the coastes of Iurie, and then to the Gentils, that they should repent, and turne to God, and do the ryght workes of repentance. <sup>21</sup> For this cause the Iewes caught me in the temple, and went about to kyl me. <sup>22</sup> Neuertheles, I obteyned helpe of God, and continue vnto this day, witnessyng both to small and to great, saying none other things, then those which the Prophets and Moses dyd say should come.

<sup>23</sup> To wit, that Christ should suffer, and that he should be the fyrst that should ryse from the dead, and should shewe lyght vnto the people, and to the Gentils. <sup>24</sup> As he thus answered for him selfe, Festus sayed with a loude voyce, Paul thou art besides thy selfe: much learnyng doth make thee mad. <sup>25</sup> And Paul sayd, I am not mad most worthy Festus, but speake the wordes of truth and sobernes. <sup>26</sup> For the King knoweth of these things, before whom also I speake freely: neither thinke I that any of these things are hyd from him: for this thing was not done in a corner.

<sup>27</sup> King Agrippa, beleuest thou the Prophets? I wot well thou beleuest. <sup>28</sup> Then Agrippa sayed vnto Paul, Almost thou persuadest me to become a Christian. <sup>29</sup> Then Paul sayd, I would to God that not only thou, but also all that heare me to day,

## RHEIMS—1582.

to thee, that I may ordaine thee a minister and vtines of those things vvhich thou hast sene, and of those things vvherein I vvill appeare to thee, <sup>17</sup> deliuering thee out of the peoples and nations vnto the vvhich now I send thee, <sup>18</sup> to open their eies, that they may be conuerted from darkenes to light, and from the pover of Satan to God, that they may receiue remission of sinnes and lot among the sainets by the faith that is in me.

<sup>19</sup> Vvherevpon, king Agrippa, I vvias not incredulous to the heavenly vision: <sup>20</sup> but to them first that are at Damascus, and at Hierusalem, and vnto all the countrie of Ievvie, and to the Gentiles did I preach that they should doe penance, and turne to God, doing vvorkes vvorthie of penance. <sup>21</sup> For this cause the Ievves, vvhen I vvias in the temple, apprehending me, attempted meaning to kil me. <sup>22</sup> But aided by the help of God, I stand vntil this day, testifying to small and to great, saying nothing beside those things vvhich the Prophets did speake should come to passe, and Moyses, <sup>23</sup> if CHRIST vvere possible, if the first of the resurrection from the dead, he vvere to shew light to the people and to the Gentiles.

<sup>24</sup> As he spake these things and made his ansver, Festus vvith a loud voyce said, Thou art mad, Paul: much learning turneth thee to madness. <sup>25</sup> And Paul said, I am not mad, most excellent Festus: but I speake vvordes of veritie and sobrietic. <sup>26</sup> For the king knowveth of these things, to vvhom also I speake constantly, for I thinke none of these things to be vvknovven to him. For neither vvias any of these things done in a corner. <sup>27</sup> Beleuest thou the prophets, king Agrippa? I knowv that thou beleuest. <sup>28</sup> And Agrippa said to Paul: A litle thou persuadest me to become a CHRISTIAN. <sup>29</sup> And Paul said, I vvish of God, both in litle, and in much, not only thee, but also

## AUTHORISED—1611.

this purpose to make thee a minister and a witnesse, both of these things which thou hast sene, and of those things in the which I will appear vnto thee, <sup>17</sup> Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee,

<sup>18</sup> To open their eyes, and to turne them from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiuensse of sinnes, and inheritance among them which are sanctified by faith that is in me. <sup>19</sup> Wherevpon, O king Agrippa, I was not disobedient vnto the heavenly vision: <sup>20</sup> But shewed first vnto them of Damascus, and at Hierusalem, and thorowout all the coastes of Iudea, and then to the Gentiles, that they should repent and turne to God, and do works meete for repentance. <sup>21</sup> For these causes the Iewes caught mee in the Temple, and went about to kill me. <sup>22</sup> Hauing therefore obtained helpe of God, I continue vnto this day witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come: <sup>23</sup> That Christ should suffer, and that hee should be the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

<sup>24</sup> And as hee thus spake for himselfe, Festus said with a loud voyce, Paul, thou art beside thy selfe, much learning doeth make thee mad. <sup>25</sup> But he said, I am not mad, most noble Festus, but speake forth the words of truth and sobernesse. <sup>26</sup> For the King knoweth of these things, before whom also I speake freely: for I am perswaded, that none of these things are hid-den from him, for this thing was not done in a corner. <sup>27</sup> King Agrippa, beleuest thou the Prophets? I know that thou beleuest. <sup>28</sup> Then Agrippa said vnto Paul, Almost thou perswadest mee to be a Christian. <sup>29</sup> And Paul said, I would to God, that not onely thou, but also all that

‘ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους ὁποῖος καὶ γὰρ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.’<sup>30</sup> Ἐνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμῶν, ἢ τε Βερνίκη, καὶ οἱ συγκαθημένοι αὐτοῖς.<sup>31</sup> καὶ ἀναχωρήσαντες ἐλάλου πρὸς ἀλλήλους λέγοντες, Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.<sup>32</sup> Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη, Ἐπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

XXVII. Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδου τον τε Παῦλον καὶ τινὰς ἑτέρουσ δεσμώτασ ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπειρὴσ Σεβαστήσ.<sup>2</sup> ἐπιβάντεσ δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντεσ πλεῖν τοὺσ κατὰ τὴν Ἀσίαν τόπουσ, ἀνήχθημεν, ὄντοσ σὺν ἡμῖν Ἀριστάρχου Μακεδόνοσ Θεσσαλονικέωσ.<sup>3</sup> τῇ τε ἑτέρα κατήχθημεν εἰσ Σιδῶνα· φιλανθρώπωσ τε ὁ Ἰούλιοσ τῷ Παύλῳ χρησάμενοσ, ἐπέτρεψε πρὸσ τοὺσ φίλουσ πορευθέντα ἐπιμελείασ τυχεῖν.<sup>4</sup> κά-

<sup>1</sup> Rec. Καὶ ταῦτα εἰπόντοσ αὐτοῖ, ἀνίστη.

<sup>2</sup> Alex. μέλλοντι.

<sup>3</sup> Alex. + εἰς.

<sup>4</sup> Rec. = τοῖσ.

## WICLIF—1380.

that heren to day to be made suche as I am outakun these bondis, <sup>30</sup> and the king roos up and the president and beronyce: and thei that saten nyȝ to hem, <sup>31</sup> and whanne thei wenten awȝ: thei spakun to gidre and seiden: that this man hath not don ony thing worthi deeth, nether boondis; <sup>32</sup> and agrippa seid to festus: this man myȝt be deluyered if he hadde not appeld to the emperroure.

27. BUT as it was demed hym to schip in to itali: thei bitoken poul with other kepers to a centurien bi name iulius of the company of knyghtis of the emperour, <sup>2</sup> and we wenten up in to the schippe of adrymetis and bigunnen to seile: and werun borun aboute the placis of asie, while aristark of macedony tessalonysencis dwelled stille with us, <sup>3</sup> and in the day sunge we camen to sidon: and iulius tredid courteisli poul: and suffrid to go to frendis and do his nedis; <sup>4</sup> and whanne we remoucoun from thennes we vndersaileden to cipre: for that wyndis werun contrarye, <sup>5</sup> and we seileden in the see of silici: and panfli: and camen to histryn that is hieci:

<sup>6</sup> and there the centurien found a schip of alsaudere seilynge in to italie and puttid us ouer in to it, <sup>7</sup> and whanne in many daies we seileden slowli, and vmethe camen asens gnydum for the wynde lettid us we seileden to crete: bisidis salomona: <sup>8</sup> and vmethe the saileden bisidis: and camen in to a place that is clepid of good haunec: to whom the citee tessala was nyȝ; <sup>9</sup> and whanne myche tyme was passid, and whanne seilynge thunne was not siker, for that fastynge was passid: poul counfortid hem <sup>10</sup> and seide to hem: men I se that seilynge bigynneth to be with wrong and myche harme, not onli of charge and of the schip; but also of oure lyves; <sup>11</sup> but the centurien bileued more to the gouernour,

<sup>1</sup> demed, iudged. knyghtis, soldiers. saizynge, following. <sup>2</sup> nethre, soverely. lettid, hindered. <sup>3</sup> clepid, called. <sup>4</sup> poul, secure.

## TYNDALE—1534.

me to daye were, not sumwhat onely, but also todyer soche as I am, except these bondes. <sup>30</sup> And when he had thus spoken, the kyng rose vp, and the debite, and Bernice, and they that sate with them. <sup>31</sup> And when they were gone aparte, they talked betwene them selues sayinge: This man doeth nothyng worthy of deeth nor of bondes. <sup>32</sup> Then sayde Agrippa vnto Festus: This man myght have bene loose, yf he had not appealed vnto Cesar.

27. WHEN it was concluded that we shuld sayle into Italy, they delivered Paul and certayne other presoners vnto one named Iulius, an vnder captayne of Cesars soudiers. <sup>2</sup> And we entred into a ship of Adramicium, and lowsed from Iond, apoynted to sayle by the costes of Asia, one Aristarcus out of Macedonia, of the contre of Thessalia, beinge with vs. <sup>3</sup> And the nexte daye we came to Sidon. And Iulius courteously entreated Paul, and gave him liberte to goo vnto his frendes, and to refreshe him selfe. <sup>4</sup> And from thence lanchid we, and sayled harde by Cypers, because the wyndes were contrarye. <sup>5</sup> Then sayde we ouer the see of Cilicia, and Pamphylia, and came to Myra a cite in Lycia.

<sup>6</sup> And there the vnder captayne founde a shippe of Alexander redy to sayle into Italy, and put vs therin. <sup>7</sup> And when we had sayled slowly many dayes, and scace were come ouer agaynst Gnydon (because the wynde with stode vs) we sayled harde by the costes of Candy, ouer agaynst Salmo, <sup>8</sup> and with moche worke sayled beyonde yt, and came vnto a place called good porte. Nye whervnto was a citee called Lasea. <sup>9</sup> When moche tyme was spent and saylinge was now icoperdous, because also that we had ouerlonge fasted, Paul put them in remembrance, <sup>10</sup> and sayde vnto them Syrs, I perceaue that this vyage wilbe with hurte and moche damage, not of the ladynge and ship only; but also of oure lyves. <sup>11</sup> Neuerthelather the vndercaptayne beleued the

## CRANMER—1539.

daye, were, not somewhat onely, but altogether, such as I am, except these bondes. <sup>30</sup> And when he had thus spoken, the kyng rose vp, and the debite, and Bernice, and they that sate with them, <sup>31</sup> And when they were gone aperte, they talked betwene them selues, sayinge: This man doeth nothyng worthy of deeth, nor of bondes. <sup>32</sup> Then sayde Agrippa vnto Festus: Thys man myght haue bene let loose, yf he had not appealed vnto Cesar.

27. WHEN it was concluded, that we shuld sayle into Italy, they deluyered both Paul and certayne other presoners, vnto one named Iulius, an vnder captayne of Cesars soudiers. <sup>2</sup> And we entred into a ship of Adramicium, and loosed from Iand, apoynted to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the contre of Thessalonia beinge with vs. <sup>3</sup> And the nexte daye we came to Sidon. And Iulius courteously entreated Paul, and gaue him lyberte, to go vnto hys frendes, and to refreshe hym selfe. <sup>4</sup> And whan we had lanchid from thence, we sayled harde by Cypers, because the wyndes were contrarye. <sup>5</sup> And whan we had sayled ouer the see of Cilicia, and Pamphilia, we cam to Myra which is in Lycia. <sup>6</sup> And there the vndercaptayne founde a shippe of Alexandria ready, that sayled into Italy, and he put vs therin. <sup>7</sup> And when we had sayled slowly many dayes, and scace were come ouer agaynst Gnydon (because the winde with stode vs) we sayled harde by the coastes of Candy, ouer agaynst Salmo, <sup>8</sup> and with moche worke sayled beyonde it, and cam vnto a place which is called the fayre hauns. Nye wher vnto was the cytie of Lasea. <sup>9</sup> when moche time was spent, and whan sayling was now icoperdous, because also that they had ouerlonge fasted, Paul put them in remembrance, <sup>10</sup> and sayde vnto them: Syrs I perceaue, that this vyage wilbe with hurte and moche damage, not of the ladynge and ship onely, but also of youre liues: <sup>11</sup> Neuerthelasse the vnder

κείθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.  
<sup>5</sup> τὸ τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν  
 εἰς Μύρα τῆς Λυκίας. <sup>6</sup> Κακεὶ εὐρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρίνου πλέον  
 εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. <sup>7</sup> ἐν ἰκαναῖς δὲ ἡμέραις βραδυπλοοῦντες,  
 καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύ-  
 σαμεν τὴν Κρήτην κατὰ Σαλμώνην· <sup>8</sup> μόλις τε παραλεγόμενοι αὐτήν, ἤλθομεν εἰς  
 τόπου τινα καλούμενον Καλοὺς Λιμένας, ᾧ ἔγγυς ἦν πόλις Λασαία. <sup>9</sup> Ἰκανοῦ δὲ  
 χρόνου διαγενομένου, καὶ ὅτος ἤδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν  
 ἤδη παρεληλυθῆναι, παρήγει ὁ Παῦλος <sup>10</sup> λέγων αὐτοῖς, Ἐἴθε, θεωρῶ ὅτι μετὰ  
 ἕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν  
 ψυχῶν ἡμῶν μέλλει ἐσσεσθαι τὸν πλοῦν. <sup>11</sup> Ὁ δὲ ἑκατοντάρχης καὶ τοῦ κυβερνήτη

<sup>4</sup> Alex. πορευθῆντι.

<sup>5</sup> Rec. φόρου.

<sup>6</sup> Rec. ἰκανότατος.

## GENEVA — 1557.

were not almost only, but altogether suche as I am, except these bondes. <sup>30</sup> And when he had thus spoken, the King rose vp, and the Deputie, and Bernice, and they that sate wyth them. <sup>31</sup> And when they were gone aparte, they talked betwene them selues, saying, This man doth nothing worthy of death, nor of bondes. <sup>32</sup> Then sayd Agrippa vnto Festus, This man myght haue bene loused, if he had not appealed vnto Cesar.

27. VVHEN it was concluded, that we should sayle into Italie, they deliuered both Paul, and certayne other prisoners, vnto one named Iulius, as vnder Captaine of the bande of Augustus. <sup>2</sup> And we entred into a shyp of Adramyttium, appoynted to sayle by the costes of Asia, and loosed from land, one Aristarchus of Macedonia, a Thessalonian, being wyth vs. <sup>3</sup> And the next day we came to Sidon, and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him. <sup>4</sup> And from thence we launched, and sayled harde by Cyprus, because the wyndes were contrary. <sup>5</sup> Then sayled we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia. <sup>6</sup> And there the vnder Captayne founde a shyp of Alexandria, ready to sayle into Italie, and put vs therein. <sup>7</sup> And when we had sayled slowly many dayes, and scace were come ouer against Gnidus, because the wynde withstode vs, we sayled harde by the costes of Candie, nere to Salmon. <sup>8</sup> And with muche worke sayled beyonde it, and came vnto a place called the Fayre hauens, nye where vnto, was a citie called Lasea. <sup>9</sup> When muche tyme was spent, and sayling was now icoperdeous, because also the tyme of the Fast was now passed, Paul put them in remembrance. <sup>10</sup> And said vnto them, Syrs I perceaue, that this viage wyl be with hurt and muche damage, not of the lading and shyp only, but also of our lyues. <sup>11</sup> Neuerthelater the vnder Captayne beleued the

## RHEIMS — 1582.

al that heare this day, to become such as I am also, except these bandes. <sup>30</sup> And the king rose vp, and the President, and Bernice, and they that sate by them. <sup>31</sup> And going a side, they spake among them selues, saying, That this man hath done nothing vvortheie of death or bandes. <sup>32</sup> And Agrippa said to Festus, This man might be released, if he had not appealed to Cesar.

27. AND after it vvas decreed that he should saile into Italie, and that Paul vvith other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta, <sup>2</sup> vve going vp into a ship of Adrumetum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing vvith vs. <sup>3</sup> And the day following vve came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his frendes, and to take care of him self. <sup>4</sup> And vven vve had loosed thence, vve sailed vnder Cyprus: because the vvindes were contrarie. <sup>5</sup> And sailing the sea of Cilicia and Pamphilia, vve came to Lystra, vvich is in Lycia: <sup>6</sup> and there the Centurion finding a ship of Alexandria sailing into Italie, remoued vs into it. <sup>7</sup> And vwhereas many daies we sailed slowly, and vvere scarce come ouer against Gnidus, the vvinde hinder- ing vs, we sailed neere Crete by Salmone: <sup>8</sup> and vvith much a doe sailing by it, vve came into a certayne place that is called Good-hauens, nigh to the vvich vvas a citie Thalassa.

<sup>9</sup> And vvhen much tyme vvas spent, and vwhereas novv it vvas not safe sailing, because the fast novv vvas past, Paul comforted them, <sup>10</sup> saying to them, Ye men, I see that the sailing beginneth to be vvith hurt and much damage not only of the lading and the ship, but also of our liues. <sup>11</sup> But the Centurion beleued

## AUTHORISED — 1611.

heare mee this day, were both almost, and altogether such as I am, except these bondes. <sup>30</sup> And when hee had thus spoken, the king rose vp, and the gouernour, and Bernice, and they that sate with them. <sup>31</sup> And when they were gone aside, they talked betwene themselves, saying, This man doeth nothing worthy of death or of bondes. <sup>32</sup> Then said Agrippa vnto Festus, This man might haue been set at libertie, if he had not appealed vnto Cesar.

27. AND when it was determined, that we should saile into Italy, they deliuered Paul, and certaine other prisoners, vnto one named Iulius, a centurion of Augustus band. <sup>2</sup> And entring into a ship of Adramyttium, we lanchd, meaning to saile by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being with vs. <sup>3</sup> And the next day we touched at Sidon: And Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends to refresh himselfe. <sup>4</sup> And when we had lanchd from thence we sailed vnder Cyprus, because the winds were contrary. <sup>5</sup> And when we had sailed ouer the sea of Cilicia and Pamphylia, we came to Myra a citie of Lysia. <sup>6</sup> And there the Centurion found a ship of Alexandria sayling into Italy, and he put vs therein. <sup>7</sup> And when we had sailed slowly many dayes, and scarce were come ouer against Gnidus, the wind not suffering vs, we sailed vnder Crete, ouer against Salmone, <sup>8</sup> And hardly passing it, came vnto a place which is called the Faire hauens, nigh whereunto was the citie of Lasea. <sup>9</sup> Now when muche time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admonished them, <sup>10</sup> And said vnto them, Sirs, I perceiue that this voyage will be with <sup>11</sup> hurt and much damage, not only of the lading and ship, but also of our liues. <sup>11</sup> N cuertheless, the Centurion beleued

\* Or, Candy.

† Or, injury.

καὶ τῷ ναυκλήρῳ ἐπέειθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. <sup>12</sup> ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι ἑκείθεν, | εἴπως δύναιντο κατανήσαντες εἰς Φοῖνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. <sup>13</sup> ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην. <sup>14</sup> μετ' οὐ πολλὸν δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος Εὐροκλύδων. <sup>15</sup> συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. <sup>16</sup> νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης. <sup>17</sup> Ἦν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐπέεσσι, χαλάσαντες

<sup>2</sup> Rec. κείθειν.<sup>3</sup> Alex. ἰρήσαν.<sup>2</sup> Alex. τε.

## WICLIFF—1380.

and to the lord of the schippe thanne to thes thingis that werun seid of poul,<sup>12</sup> and whanne the haueu was not able to dwelle in wynter, ful many ordeyned counceil to seile fro thennes, if on ony maner thei mygten come to fenyce: to dwelle in wyntir at the haueu of crete, whiche biholdith to affrik and to chorun: <sup>13</sup> and whanne the south blew, thei gessiden hem to holde purpos, and whanne thei hadden remoued fro asson: thei seileden to crete. <sup>14</sup> and not aftir myche the wynde tifyny that is clepid north east: was azens it, <sup>15</sup> and whanne the schip was rauyschid, and myst not enforse azens the wynde, whanne the schip was zounen to the blowyng of the wynde <sup>16</sup> we werun borun with cours in to an ile, that is clepid cauda, and vmethe we mysten gete a litil boot, <sup>17</sup> and whanne this was takun up thei vreden helpis: girdyngte to gidre the schip and dredden leest they schulden falle in to sondi placis, 3 whanne the vessel was vndir sette: so thei werun borun, <sup>18</sup> 3 for we werun throwen with greet tempest in the day sunyng thei maden castyngte out, <sup>19</sup> and the thridde day: with her hondis thei castiden awey the instrumentis of the schip, <sup>20</sup> and whanne the sunne nether sterris werun seyn bi many daies: and tempest not a litil nyzed nor al the hope of our helthe was don awey,

<sup>21</sup> and whanne myche fastyngte hadde be thanne poul stood in the myddil of hem and seide, A men it bihofte whanne ze herden me not to haue takun awey the schippe fro crete and gete this wrong and castyngte out, <sup>22</sup> and now I counceil zou to be of good counfort, for los of no persone of zou schal be outakun of the schippe, <sup>23</sup> for an angell of god whos I am and to whom I serue stood ny3 to me in this ny3 <sup>24</sup> and seide, poul drede thou not, it bihoueth theu to stonde bifor the emperrou, and lo god hath zououn to thee alle that ben

## TYNDALE—1534.

governer and the master better then tho thinges which were spoken of Paul. <sup>12</sup> And because the haven was not commodius to wynter in, many toke counsell to departe thence, yf by eny meanes they myght attayne to Phenices and there to wynter, which is an haven of Candy, and servith to the southwest and northwest wynde. <sup>13</sup> When the south wynde blew, they supposynge to obtayne their purpose, loused vnto Asson, and sayled paste all Candy.

<sup>14</sup> But anone after ther arose agaynst their purpose, a flawe of wynde out of the northeaste. <sup>15</sup> And when the ship was caught, and coulde not resist the wynde, we let her go and draue with the wether. <sup>16</sup> And we came vnto an yle named Clauda, and had moche worke to come by abote, <sup>17</sup> which they toke vp and vsed helpe, vndergerdyngte the shippe, fearyng lest we shuld have fallen into Syrtes, and we let doune a vessell and so were caryed. <sup>18</sup> The nexte daye when we were tossed with an exceedyngte tempest, they lightened the ship, <sup>19</sup> and the thyrde daye we cast out with oure awne hondes, the tacklyng of the shippe. <sup>20</sup> When at the last nether sunne nor starre in many dayes appered, and no small tempest hie upon vs, all hope that we shuld be saved, was then taken awaye.

<sup>21</sup> Then after longe abstinence, Paul stode forth in the myddes of them and sayde: Syrs, ye shulde have harkened to me, and not have loused from Candy, nether to have brought vnto vs this harme and losse. <sup>22</sup> And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, saue of the ship onely. <sup>23</sup> For ther stode by me this nyght the angell of God, whos I am, and whom I serue, sayinge: feare not Paul, for thou must be brought before Cesar. And lo, God hath geuen vnto the all

## CRANMER—1539.

captayne beleued the gouerner and the master of the ship more then those thinges which were spoken of Paul. <sup>12</sup> And because the haueu was not commodius to wynterin, many toke counsell to departe thence, yf by eny meanes they myght attayne to Phenices and there to wynter, which is an haueu of Candy, and lyeth toward the southwest and northwest wynde. <sup>13</sup> When the south wynde blew, they supposynge to obtaine their purpose, loused vnto Asson, and sayled past all Candy.

<sup>14</sup> But not long after, ther arose agaynst their purpose, a flawe of wynde out of the northeast. <sup>15</sup> And when the ship was caught and could not resist the wynde, we let her go, and draue with the wether. <sup>16</sup> But we were caried in to an yle which is named Clauda, and had moche worke to come by a bote, <sup>17</sup> which they toke vp, and vsed helpe, and made fast the shippe, fearinge, lest they shuld fall into the Syrtes. And so they let doune a vessell, and were caryed. <sup>18</sup> The nexte daye (when we were tossed with an exceedyngte tempest) they lightened the ship,

<sup>19</sup> and the thyrde daye we cast out with oure awne handes the taklyng of the shippe. <sup>20</sup> When at the last, nether the sunne nor starras in many dayes appeared, and no small tempest hie vpon vs, all hope that we shuld escape, was then taken awaye. <sup>21</sup> But after longe abstinence, Paul stode forth in the myddes of them, and sayde: Syrs, ye shulde haue harkened to me, and not haue loused from Candy, nether to haue brought vnto vs this harme and losse. <sup>22</sup> And now I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, saue of the ship onely. <sup>23</sup> For ther stode by me this nyght the angell of God, whos I am, and whom I serue, <sup>24</sup> sayinge: feare not Paul, thou must be brought before Cesar. And lo, God hath geuen the all

εἰς τὴν σίρτιν. clepid, called. vmethe, scarcely. following. ny3ed, drew near. outakun, except

τὸ σκεῦος, οὕτως ἐφέροντο. <sup>18</sup> Σφοδρῶς δὲ χειμαζόμενων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο. <sup>19</sup> καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔρριψαμεν· <sup>20</sup> μήτε δὲ ἡλίου, μήτε ἄστρον ἐπιφανούντων ἐπὶ πλείονας ἡμέρας, χειμώνος τε οὐκ ὀλίγου ἐπικεμένου, λοιπὸν περιηρέϊτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. <sup>21</sup> πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, Ἐδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδησαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. <sup>22</sup> καὶ ταυῶν παραινῶ ὑμᾶς εὐθυμείν· ἀποβολὴ γὰρ ψυχῆς οὐδεμίᾳ ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. <sup>23</sup> παρέστη γάρ μοι αὐτῇ τῇ νυκτὶ ἄγγελος τοῦ Θεοῦ, οὗ εἰμι, ὃ καὶ λατρεύω, λέγων, Μὴ φοβοῦ Παῦλε, Καίσαρί σε δεῖ παραστήναι· καὶ ἰδοὺ κεχάρισται σοι ὁ Θεὸς πάντας

<sup>a</sup> Rec. τῇ νυκτὶ ταύτῃ.

<sup>b</sup> Alex. ἄγγελος post. λατρ. pon.

<sup>c</sup> Alex. εἰμι ἐγὼ, φ̄ kai.

## GENEVA — 1557.

gouverneur and the patron of the ship, better then those things which were spoken of Paul.

<sup>12</sup> And because the haven was not commodious to winter in, many took counsel to departe thence, yf by any meanes they myght attayne to Phenice, and there to wynter, which is an haven of Candie, and lyeth towards the southwest and by west, and northwest and by west. <sup>13</sup> When the southern wynde blew, they supposing to obtayne their purpose, lowshed nearer, and sayled by Candie. <sup>14</sup> But anon after, there arose agaynst Candie, a storme wynd out of the northeast. <sup>15</sup> And when the shyp was caught, and could not resist the wynde, we let her go, and draue wyth the wether. <sup>16</sup> And we were caryed heneth a litle yle named Claudia, and had much worke to come by the boat. <sup>17</sup> Which they recouered and vsed helpe, vndergirding the shyp, fearing lest they should haue fallen into Syrtes, and they let slip the vessel, and so were caryed.

<sup>18</sup> The next day when we were tossed with an exceeding tempest, they lightened the shyp. <sup>19</sup> And the thyrd day we cast out, with our owne handes, the takling of the shyp. <sup>20</sup> When at the last, nether sunne nor starre in many dayes appeared, and no smal tempest lay vpon vs, all hope that we should be saued, was then taken away. <sup>21</sup> Then after long abstinence, Paul stode forth in the myddes of them, and sayd, Syrs, ye should haue hearkened to me, and not haue lowshed from Candie, and to haue gayned this iniurie and losse. <sup>22</sup> But now I exhorte you to be of good cheare : for ther shall be no losse of any mans life among you, saue of the shyp onely.

<sup>23</sup> For there stode by me this nyght the Angel of God, whose I am, and whom I serue. <sup>24</sup> Saying, Feare not Paul, for thou must be brought before Cesar : and lo, God hath geuen vnto thee, all that sayle wyth

## RHEIMS—1582.

the gouernour and maister of the ship, more then those things vvhich were said of Paul. <sup>12</sup> And vvhetheres it vvas not a commodious haueu to vvinter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phenice, vvinter there, a haueu of Crete looking toward the Afrike and the Chore. <sup>13</sup> And the southvvinde blowing, they thinking that they had obteneid their purpose, vvhether they had parted from Asson, sailed along by Crete. <sup>14</sup> But not long after, a tempestuous vvinde that is called Euro-aquilo, droue against it. <sup>15</sup> And vvhether the shippe vvas caught and could not make vvvay against the vvinde, giuing vp the ship to the vvinde, vve vvere driuen. <sup>16</sup> And running vpon a certaine iland, that is called Cauda, vve could scarce get the cock-boate.

<sup>17</sup> Vvhich being taken vp, they vsed helps, girding the ship, and fearing lest they should fall into the Syrte, letting dovvne the vessel, so vvere they caried. <sup>18</sup> And vvhether vve were mightily tossed vvvith the tempest, the next day they cast forth. <sup>19</sup> And the third day vvvith their ovvne handes they threvve forth the tacklings of the ship. <sup>20</sup> And neither sunne, nor starres appearing for many daies, and no smal storme being toward, al hope vvas novv taken avvay of our sauing.

<sup>21</sup> And vvhether there had been long fasting, then Paul standing in the middes of them, said, You should in deede, O ye men, haue heard me, and not haue parted from Crete, and haue gained this hurt and losse. <sup>22</sup> And novv I exhorte you to be of good cheere, for there shall be no losse of any soule among you, but of the shyp. <sup>23</sup> For an Angel of the God vvhose I am, and vvhom I serue, stodee by me this nyght, <sup>24</sup> saying, Feare not Paul, thou must appeare before Cesar; and behold God hath giuen thee al that saile vvvith thee.

## AUTHORISED—1611.

the master and the owner of the shippe, more then those things which were spoken by Paul. <sup>12</sup> And because the haven was not commodious to winter in, the more part aduised to depart thence also, if by any meanes they might attaine to Phenice, and there to winter; which is an haven of Creete, and lieth toward the Southwest, and Northwest.

<sup>13</sup> And when the South wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Creete. <sup>14</sup> But not long after, there arose against it a tempestuous winde, called Euroclydon. <sup>15</sup> And when the ship was caught, and could not beare vp into the winde, we let her driue. <sup>16</sup> And running vnder a certaine Iland, which is called Claudia, we had much worke to come by the boate: <sup>17</sup> Which when they had taken vp, they vsed helps, vnder-girding the ship; and fearing lest they should fall into the quicke-sands, strake saile, and so were driuen. <sup>18</sup> And being exceedingly tossed with a tempest the next day, they lightned the ship: <sup>19</sup> And the third day we cast out with our owne handes the tackling of the shippe. <sup>20</sup> And when neither Sunne nor starres in many dayes appeared, and no small tempest lay on vs; all hope that wee should be saued, was then taken away. <sup>21</sup> But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, yee should haue hearkened vnto mee, and not haue loosed from Creete, and to haue gained this harme and losse. <sup>22</sup> And now I exhort you to bee of good cheare: for there shall be no losse of any mans life among you, but of the shippe. <sup>23</sup> For there stood by mee this nyght the Angel of God, whose I am, and whom I serue, <sup>24</sup> Saying, Feare not Paul, thou must be brought before Cesar, and loe, God hath giuen thee all them that

<sup>a</sup> Or, boat.

‘ τὸς πλέοντας μετὰ σοῦ. <sup>25</sup> Διὸ εὐθυμείτε ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι  
 ‘ οὕτως ἔσται καθ’ ὃν τρόπον λελάληται μοι. <sup>26</sup> εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.’  
<sup>27</sup> Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ  
 μέσον τῆς νυκτὸς ὑπενούουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν <sup>28</sup> καὶ βολί-  
 σαντες εὖρον ὄργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὖρον  
 ὄργυιὰς δεκαπέντε· <sup>29</sup> φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν, ἐκ  
 πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι. <sup>30</sup> τῶν δὲ ναυτῶν  
 ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν,  
 προφάσει ὡς ἐκ πύρας μελλόντων ἀγκύρας ἐκτείνειν, <sup>31</sup> εἶπεν ὁ Παῦλος τῷ ἐκα-  
 τοιπάρχει καὶ τοῖς στρατιώταις, ‘ Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς  
 ‘ σωθῆναι οὐ δύνασθε.’ <sup>32</sup> Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης,

<sup>a</sup> Alex. card.

<sup>c</sup> Rec. ἰεπίσιον.

<sup>f</sup> Rec. προσλαβίν.

<sup>g</sup> Rec. πείσιτα.

## WICLIȚ—1380.

in the schip with thee, <sup>25</sup> for which thing 3e  
 men be 3e of good counfort; for I bilene to  
 mygod, that so it schal be as it is seid to me;  
<sup>26</sup> and it bihoueth us to come in to summe  
 ile, <sup>27</sup> but aftward that in the fourtenethe  
 day the nyxt cam on us seulinge in the  
 stony see: aboute mydnyxt the schippe  
 men suspiden summe cuntre to aperre to  
 hem <sup>28</sup> and thei kesten down a plomet, and  
 founden twenti passis of depnes, and aftir  
 a litil thei werun departid for thennes and  
 founden fiftene pacis, <sup>29</sup> thei dredden lest  
 thei schulden haue fallen in to scharp placis:  
 and fro the last part of the schippe  
 thei senten foure ankens and desireden that  
 the day hadde be come, <sup>30</sup> y whanne the  
 schipmen sougten to fle fro the schip,  
 whanne thei hadden sent a litil boot in to  
 the see vnder coloure as thei schulden bi-  
 gyuene to streche forth the ankens for the  
 former part of the schip: <sup>31</sup> paul seide to  
 the centurien and to the knyghtis; but these  
 men dwellen in the schip 3e moun not be  
 made saaf, <sup>32</sup> thanne the knyghtis kitten  
 away the cordis of the litil boot, and  
 suffiden it to falle away,

<sup>33</sup> and whanne the day was come, paul  
 preid alle men to take mete and seide  
 the fourteneth day this day 3e abiden, and  
 dwellen fastynge, and takun no thing;  
<sup>34</sup> wherfor I preie 3on to take mete for  
 3our helthe for of noon of 3ou the her of  
 the heed schal perische; <sup>35</sup> and whanne he  
 hadde seid this thingis: poul took breed  
 and side thankynge to god in the 3igt of  
 alle men; and whanne he hadde brokun he  
 bigun to ete, <sup>36</sup> and alle werun made of  
 better confort: and thei token mete,  
<sup>37</sup> and we werun al men in the schippe:  
 two hundrid senenti and sixe, <sup>38</sup> thei  
 werun fillid with mete; y dischargeden the  
 schippe and castiden whete in to the see,  
<sup>39</sup> y whanne the day was come: thei  
 knewen no lond, and thei bihelden an  
 londe that hadde a watir bank: in to  
 whiche thei thoughten if thei mygten to  
 bring up the schippe, <sup>40</sup> y whanne thei

knyghtis, so diere

moun, may

## TYNDALE—1534.

that sayle with thee. <sup>25</sup> Wherfore Syrs be  
 of good chere: for I beleue God, that so  
 it shalbe even as it was tolde me. <sup>26</sup> How  
 be it we must be cast into a certayne  
 ylonde.

<sup>27</sup> But when the fourtenth nyght was  
 come, as we were caryed in Adria about  
 mydnyght, the shipmen demed that ther  
 appered some countre vnto them: <sup>28</sup> and  
 sounded, and founde it .xx. feddoms.  
 And when they had gone a tytell further,  
 they sounded agayne, and founde .xv.  
 feddoms. <sup>29</sup> Then fearynge lest they shuld  
 haue fallen on some Rocks, they cast  
 .iiii. ances out of the sterne, and wysshed  
 for the daye. <sup>30</sup> As the shipmen were  
 about to fle out of the ship, and had let  
 doune the bote into the see: vnder a co-  
 loure as though they wolde haue cast  
 ances out of the forshippe: <sup>31</sup> Paul sayd  
 vnto the vnder captayne and the soudiers:  
 excepte these abyde in the ship, ye cannot  
 be safe. <sup>32</sup> Then the soudiers cut of the  
 rope of the bote, and let it fall awaye.

<sup>33</sup> And in the meane tyme betwixt that  
 and daye Paul besought them all to take  
 meate, sayinge: this is the fourtenth  
 daye that ye haue taried and continued  
 fastynge, receauynge nothyng at all. <sup>34</sup>  
 Wherfore I praye you to take meate:  
 for this no dont is for youre helth: for  
 ther shall not an heere fall from the heed  
 of eny of you. <sup>35</sup> And when he had thus  
 spoken, he toke breed and gaue thanks  
 to God in presence of them all, and brake  
 it, and beganne to eate. <sup>36</sup> Then were  
 they all of good cheare, and they also  
 toke meate. <sup>37</sup> We were all together in  
 the ship, two hundred thre score and  
 sixtene soules. <sup>38</sup> And when they had  
 eaten ynough, they lyghtened the ship  
 and cast out the wheate into the see.

<sup>39</sup> When yt was daye, they knew not  
 the lande, but they spied a certayne  
 haven with a banke into the which they  
 were mynded (yf yt were possible) to  
 thurst in the ship. <sup>40</sup> And when they had

## CRANMER—1539.

them that sayle with thee. <sup>25</sup> When fore  
 syrs be of good chere: for I beleue God,  
 that it shalbe even as it was tolde me.  
<sup>26</sup> How be it we must be cast into a cer-  
 taine ylonde.

<sup>27</sup> But when the fourtenth nyght was  
 come (as we were sayling in Adria about  
 midnyght) the shypmen demed, that  
 ther appeared some countre vnto them:  
<sup>28</sup> and sounded, and founde it .xx. fed-  
 doms. And when they had gone a tytell  
 further, they sounded agayne, and founde  
 .xv. feddoms. <sup>29</sup> Then fearynge lest they  
 shuld haue fallen on some rocks, they  
 cast .iiii. ances out of the sterne, and  
 wysshed for the daye. <sup>30</sup> As the shipmen  
 were about to fle out of the shyp (whan  
 they had let doune the bote into the see,  
 vnder a coloure, as though they wolde  
 haue cast ances out of the forshippe)  
<sup>31</sup> Paul sayde vnto the vnder captayne  
 and to the soudiers: excepte these abyde  
 in the shyp ye cannot be safe. <sup>32</sup> Then  
 the soudiers cut of the rope of the bote,  
 and let it fall awaye.

<sup>33</sup> And whan the daye beganne to ap-  
 peare, Paul besought them all to take  
 meate, sayinge: this is the fourteenth  
 daye, that ye haue taried and continued  
 fastynge, receauynge nothyng at all. <sup>34</sup>  
 Wherfore, I praye you to take meate:  
 for this no dont is for youre helth: for  
 ther shall not an heer fall from the heed  
 of eny of you. <sup>35</sup> And when he had thus  
 spoken, he toke breed and gaue thanks  
 to God in presence of them all: and whan  
 he had broken it, he beganne to eate. <sup>36</sup>  
 Then were they all of good cheare, and  
 they also toke meate. <sup>37</sup> We were all  
 together in the shyp, two hundred thre-  
 score and sixtene soules. <sup>38</sup> And when  
 they had eaten ynough, they lyghtened  
 the ship, and cast out the wheate in to  
 the see.

<sup>39</sup> When it was daye, they knew not  
 the lande, but they spied a certayne  
 haven with a bancke, into the which they  
 were mynded (yf it were possible) to  
 thurst in the ship. <sup>40</sup> And when they had  
 taken vp

καὶ εἶσαν αὐτὴν ἐκπεσεῖν. <sup>33</sup> ἄχρι δὲ οὗ ἐμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Ἐτσσαρσεκαδεκάτην σήμερον ἡμέραν ἔπροδοκῶντες, ἄστικοι διατελεῖτε, μηδὲν προσλαβόμενοι. <sup>34</sup> διὸ παρακαλῶ ὑμᾶς ἔμεταλαβεῖν| τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει οὐδενὸς ἔγὰρ ὑμῶν θριξὶ ἐκ τῆς κεφαλῆς ἄπολείται. | <sup>35</sup> Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. <sup>36</sup> εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς· <sup>37</sup> ἡμεν δὲ ἔν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, | διακόσμαι ἐβδομήκοντα ἕξ. <sup>38</sup> κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. <sup>39</sup> Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, | <sup>40</sup> εἰ δύναιτο, | ἐξῶσαι τὸ πλοῖον. <sup>40</sup> καὶ τὰς ἀγκύρας περιελόντες εἶπον εἰς

<sup>A</sup> Alex. (a) πᾶσαι ψυχαί (a) ἐν τῷ πλοίῳ.

<sup>i</sup> Alex. ἰβουλόοντο.

<sup>A</sup> Alex. εἰ ἑυατοῦν.

## GENEVA—1557.

there. <sup>25</sup> Wherefore, syrs he of good chere : for I beleue God, that it shal be enen as he tolde me. <sup>26</sup> Howbeit, we must be cast into a certayne ylande. <sup>27</sup> And when the fourteenth nyght was come, as we were caried to and fro in the Adriatick sea, about midnight, the shypmen demed that some countrey approached vnto them. <sup>28</sup> And sounded, and founde it twenty passes. and when they had gone a little further they sounded agayne, and founde fyfene passes. <sup>29</sup> Then fearing lest they should haue fallen into some rough places, they cast foure ances out of the sterne, and wyshed for the day. <sup>30</sup> As the mariners were about to flec out of the shyp, and had let downe the boate in to the sea, vnder a coulour as though they would haue cast ances out of the foreshyp,

<sup>31</sup> Paul sayd vnto the vnder Caaptayne and the soldiars, Except these abyde in the shyp, ye can not be safe. <sup>32</sup> Then the soldiars cut of the ropes of the boat, and let it fal away. <sup>33</sup> When the day began to appeare, Paul exhorted them all to take meate, saying, This is the fourteenth day that ye haue taried and continued fasting, receyuing no thing at all. <sup>34</sup> Wherefore, I pray you to take meate : for this is for your sauegarde; for there shal not an heere fall from the head of any of you. <sup>35</sup> And when he had thus spoken, he toke bread and gaue thanks to God, in presence of them all : and brake it, and began to eat. <sup>36</sup> Then were they all of good chere, and they also toke meate. <sup>37</sup> We were all together in the shyp, two hundred, threescore, and sixtene soules. <sup>38</sup> And when they had eaten inough, they lightened the shyp, and cast out the wheat into the sea.

<sup>39</sup> When it was day, they knew not the countrey, but they spied a certayne hauen with a banck, into the which they were mynded (if it were possible) to thrust in the shyp. <sup>40</sup> And when they had taken vp

## RHEIMS—1582.

<sup>25</sup> For the vvich cause he of good chere ye men : for I beleue God, that it shal so be, as it hath been said to me. <sup>26</sup> And vve must come vnto a certayne iland. <sup>27</sup> But after the fourteenth night vvas come on vs, as vve vvere sailing in Adria about midnight, the shypmen deemed that there appeared some countrie to them. <sup>28</sup> Vvho also sounding, found tvventie fadomes : and being parted a litle from thence, they found fyfene fadomes. <sup>29</sup> And fearing lest vve should fall into rough places, casting out of the sterne foure ankers, they vvished that day vvere come. <sup>30</sup> But as the shypmen sought to flec out of the ship, hauing let dovvrne the cock-boate into the sea, pretending as if they vvere about to cast out ankers out of the fore part of the ship, <sup>31</sup> Paul said to the Centurion and to the soldiars, Vvles these tarie in the ship, you can not be saued. <sup>32</sup> Then the soldiars cut of the ropes of the cock-boate : and suffered it to fal avvay.

<sup>33</sup> And vvhen it began to be light, Paul desired all to take meate, saying, This day is the fourteenth day that you expect and remaine fasting, taking nothing. <sup>34</sup> For the vvich cause I desire you to take meate for your health sake : for there shal not an heere of the head perish of any of you. <sup>35</sup> And vvhen he had said these things, taking bread, he gaue thanks to God in the sight of them all : and vvhen he had broken it, he began to eate. <sup>36</sup> And being al made of better chere, they also tooke meate. <sup>37</sup> And vve vvere in al in the ship, soules tvo hundred seuentie sixe. <sup>38</sup> And being filled vvith meate, they lighted the ship, casting the vvheat into the sea. <sup>39</sup> And vvhen day vvvas come, they knev not the land : but they spied a certayne creeke that had a shore, into the vvich they minded, if they could, to cast a land the ship.

<sup>40</sup> And vvhen they had taken vp the

## AUTHORISED—1611.

saille with thee. <sup>25</sup> Wherefore, sirs, be of good chere : for I beleue God, that it shall be euen as it was tolde me. <sup>26</sup> Howbeit, we must be cast vpon a certayne lland. <sup>27</sup> But when the fourteenth night was come, as we were driuen vp and downe in Adria about midnight, the shypmen deemed that they drew neere to some countrey : <sup>28</sup> And sounded, and found it twentie fathoms : and when they had gone a litle further, they sounded againe, and found it fyfene fathomes. <sup>29</sup> Then fearing lest we should haue fallen vpon rockes, they cast foure ances out of the sterne, and wished for the day. <sup>30</sup> And as the shypmen were about to flec out of the ship, when they had let downe the boat into the sea, vnder colour as though they would haue cast ances out of the foreship, <sup>31</sup> Paul said to the Centurion, and to the soldiars, Except these abyde in the ship, ye cannot be saued. <sup>32</sup> Then the soldiars cut off the ropes of the boat, and let her fall off.

<sup>33</sup> And while the day was comming on, Paul besought them all to take meate, saying, This day is the fourteenth day that ye haue taried, and continued fasting, hauing taken nothing. <sup>34</sup> Wherefore, I pray you to take some meate, for this is for your health : for there shall not an haire fall from the head of any of you. <sup>35</sup> And when hee had thus spoken, hee tooke bread, and gaue thanks to God in presence of them all, and when he had broken it, he began to eate. <sup>36</sup> Then were they all of good chere, and they also tooke some meate. <sup>37</sup> And we were in all, in the ship, two hundred, threescore and sixtene soules. <sup>38</sup> And when they had eaten enough, they lightned the ship, and cast out the wheat into the sea. <sup>39</sup> And when it was day, they knew not the land : but they discovered a certayne creeke, with a shore, into the which they were minded, if it were possible, to thrust in the ship. <sup>40</sup> And when they had taken vp the ankers, they

\* Or, cut the ankers, they left them in the sea, &c.



πυρὰν, προσελάβοντο πάντα ἡμᾶς, διὰ τὸν ὑέτον τὸν ἐφεστώτα, καὶ διὰ τὸ ψύχος. <sup>3</sup> Συστρέψαντος δὲ τοῦ Παύλου φρυγᾶνον ὁ πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχθονα <sup>4</sup> ἐκ τῆς θερμῆς <sup>5</sup> διεξελθούσα | <sup>6</sup> καθῆψε | τῆς χειρὸς αὐτοῦ. <sup>7</sup> ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, <sup>8</sup> Πάντως φοιεύς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη <sup>9</sup> ζῆν οὐκ εἶσεν. <sup>10</sup> Ὁ μὲν οὖν <sup>11</sup> ἀποτιναζόμενος | τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. <sup>12</sup> οἱ δὲ προσεδόκων αὐτὸν μέλλειν ἰμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. <sup>13</sup> Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξέτισεν. <sup>14</sup> ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου

<sup>3</sup> Alex. ἀπὸ.<sup>5</sup> Rec. ἱελαθοῦσα.<sup>6</sup> Const. καθήψατο.<sup>8</sup> Rec. ἀποτινάξας.

## GENEVA — 1557.

the ancers, they committed the ship vnto the sea, and loused the rudder bondes, and hoysed vp the mayne sayle to the wynde, and drewe to land. <sup>41</sup> And when they chanced on a place, which had the sea on bothe the sydes, they thrust in the shyp: and the fore part stucke fast and moued not, but the hinder, bracke wyth the violence of the waues. <sup>42</sup> The soldiours counsel was to kyl the prisoners, lest any of them, when he had swome out, should flie away. <sup>43</sup> But the vnder Captaine willing to saue Paul, kept them from their purpose, and commanded that they that could swyme, should cast them selues first into the sea, and scape to land: <sup>44</sup> And the other, he commanded to go, some on boordes, and some on broken peeces of the shyp, and so it came to passe, that they came all safe to lande.

28. AND when they were escaped, then they knewe that the yle was called Melita. <sup>2</sup> And the Barbarians shewed vs no lytle kyndenes, for they kyndeled a fyre, and receaued vs euery one, because of the showre which appeared, and because of the colde. <sup>3</sup> And when Paul had gathered a fewe stickes, and put them into the fyre, there came a viper out of the heat, and lept on his hand. <sup>4</sup> When the Barbarians sawe the worne hang on hys hand, they sayd among them selues, This man must nedes be a murtherer, whom, though he hath escaped the sea, yet Vengeance hath not suffred to lye. <sup>5</sup> But he shooke of the vermen into the fyre, and felt no harme.

<sup>6</sup> Howbeit, they wayted when he should haue swolne, or fallen downe dead sodenly: but after they had looked a great while, and sawe no inconuenience come to hym, they changed their myndes, and sayd, That he was a God. <sup>7</sup> In the same quarters, the chiefe man of the yle (whose name was Publius) had possessions, the same receaued vs, and lodged vs thre dayes courteously. <sup>8</sup> And so it was, that the

## RHEIMS — 1582.

they committed them selues to the sea, loosing vwithal the rudder bands: and hoising vp the maine saile according as the vynde blew, they vvent on toward the shore. <sup>41</sup> And vwhen vve vvere fallen into a place betwene twvo seas, they graueled the ship: and the fore-part truly stickinge fast remained vvnmoenable: but the hinder part vvas broken by the violence of the sea. <sup>42</sup> And the counsel of the soldiars vvas, that they should kil the prisoners: lest any svimming out, might runne away. <sup>43</sup> But the Centurion vvvilling to saue Paul, forbade it to be done: and he commaunded them that could svwimme, to cast out them selues first, and escape, and goe forth to land: <sup>44</sup> and the rest, some they caried on bordes, and some vpon those things that vvere of the ship. And so it came to passe, that al the soules escaped to land.

28. AND vwhen vve had escaped, then vve knewe that the iland vvas called Mitylene. <sup>2</sup> But the Barbarous sheved vs no smal courtesie. For, kindling a fire they refreshed vs al, because of the imminent raine and the colde. <sup>3</sup> And vwhen Paul had gathered together some number of stickes, and had laide them on the fire, a viper issuing out of the heate, invaded his hand. <sup>4</sup> But as the Barbarous savy the beast hanging on his hand, they said one to another, Vndoubtedly this man is a murdurer, vvho being escaped out of the sea, Vengeance doth not suffer him to lye. <sup>5</sup> And he in dedde shaking of the beast into the fire, suffred no harme. <sup>6</sup> But they supposed that he should be turned into a svvelling, and that he vvould sodenly fall and die. But expecting long and seeing that there vvas no harme done on him, being changed they said, that he vvas a God. <sup>7</sup> And in those places vvere lauds of the prince of the yle, named Publius, vvho receiued vs, for three daies intrated vs courteously. <sup>8</sup> And it chaunced that the father of Publius lay

## AUTHORISED — 1611.

committed *themselves* vnto the sea, and loosed the rudder bands, and hoised vp the maine saile to the winde, and made toward shore. <sup>41</sup> And falling into a place where two seas met, they ranne the shippe a ground, and the forepart stucke fast, and remained vnmouable, but the hinder part was broken with the violence of the waues. <sup>42</sup> And the soldiours counsel was to kil the prisoners, lest any of them should swimme out, and escape. <sup>43</sup> But the Centurion, willing to saue Paul, kept them from their purpose, and commanded that they which could swimme, should cast themselves first into the sea, and get to land: <sup>44</sup> And the rest, some on boords and some on broken pieces of the ship: and so it came to passe that they escaped all safe to land.

28. AND when they were escaped, then they knewe that the Iland was called Melita. <sup>2</sup> And the barbarous people shewed vs no little kindnesse: for they kindled a fire, and receiued vs euery one because of the present raine, and because of the cold. <sup>3</sup> And when Paul had gathered a bundle of stickes, and layde them on the fire, there came a Viper out of the heat, and fastened on his hand. <sup>4</sup> And when the Barbarians saw the venomous beast hang on his hand, they sayd among themselves, No doubt this man is a murdherer, whom though he hath escaped the Sea, yet Vengeance suffreth not to lye. <sup>5</sup> And he shooke off the beast into the fire, and felt no harme. <sup>6</sup> Howbeit, they looked when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no harme come to him, they changed their minds, and said that he was a God.

<sup>7</sup> In the same quarters were possessions of the chiefe man of the Iland, whose name was Publius, vvho receiued vs, and lodged vs three dayes courteously. <sup>8</sup> And it came to passe that the father of Publius

πυρετοῖς καὶ δυσεντερία συνεχόμενον κατακείσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεῖς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. <sup>9</sup> Τούτου ὄυν| γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἔθεραπεύοντο· <sup>10</sup> οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν·|

<sup>11</sup> Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότη ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, παρασήμῳ Διοσκοῦροις· <sup>12</sup> καὶ καταχθέντες εἰς Συρακούσας, ἐπεμίναμεν ἡμέρας τρεῖς· <sup>13</sup> ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἤλαθον ἐν Ποτιόλους· <sup>14</sup> οὗ εὐρόντες ἀδελφούς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἤλαθον· <sup>15</sup> κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξήλθον εἰς ἀπάντησιν

† Alex. ἔι.

\* Alex. τὰς χεῖρας.

\* Alex. = ὁ ἐκ. παρ. τ. δ. τῆ στ.

\* Rec. τὸν Παῦλον.

## WICLIIF—1380.

puplius lay traucilid with feuers and bloodi flux, to whom poul entrid, ⁊ whanne he hadde preied, and leide his hondis on hym; he helid hym, <sup>9</sup> ⁊ whanne this thing was don, alle that in the ile hadden sikenessis camen and werun helid, <sup>10</sup> whiche alle also onourid us in many worschips; and putiden what thingis werun necesarie to us whanne we schippiden;

<sup>11</sup> and aftir thre monethis we schippiden in a schip of alisandre that hadde wyntrid in the ile, to whiche was an excellent signe of castours, <sup>12</sup> and whanne we camen to siracusan: we dwelliden there thre daies; <sup>13</sup> fro thennes we seileden aboute; ⁊ camen to regyum; and aftir o day while the south blew: in the secunde day we camen to puteolos, <sup>14</sup> where whanne we founden britheren: we werun preied to dwelle there mentis hem, seuene daies; and so we camen to rome; <sup>15</sup> and fro thennes whanne britheren hadden herd; thei camen to us to the chepinge of appus, and to the thre tauernes; ⁊ whanne poul hadde seen hem: he hilde thankyngis to god and took trist; <sup>16</sup> and whanne we camen to rome it was suffrid to poule to dwelle bi hym silf, with a knyht; kepynge hym;

<sup>17</sup> and aftir the thridde day he clepid to gidre the worthiest of the iewis, and whanne thei camen; he seide to hem; britheren I dide no thing agens the puple; ether custum of fadiris: and I was bounden at ierusalem and was bitakun in to the hondis of romayns, <sup>18</sup> and whanne thei hadden axed of me; thi wolden haue deluyered me, for that no cause of deeth was in me, <sup>19</sup> but for iewis agenseiden: I was constreyned to appele to the emperour; not as lauynge any thing to accuse my puple, <sup>20</sup> therfor for this cause I preied to se you and speke to you; for, for the

## TYNDALE—1534.

sieke of a fever, and of a bluddy fluxe. To whom Paul entred in and prayde, and layde his hondes on him and healed him. <sup>9</sup> When this was done, other also which had diseases in the yle, came and were healed. <sup>10</sup> And they dyd vs gret honour. And when we departed, they laded vs with thinges necessary.

<sup>11</sup> After thre monethes we departed in a ship of Alexandry, which had wyntred in the yle, whose badge was Castor and Pollux. <sup>12</sup> And when we came to Cyracus, we taryed there .iii. dayes. <sup>13</sup> And from thence we fet a compass and came to Regium. And after one daye the south wynde blew, and we came the next daye to Putiolus: <sup>14</sup> where we founde brethren, and were desyred to tary with them seven dayes, and so came to Rome. <sup>15</sup> And from thence, when the brethren hearde of vs, they came agaynst vs to Apiphorum, and to the thre tauernes. When Paul sawe them, he thanked God, and wexed bolde. <sup>16</sup> And when he came to Rome, the vnder captayne deluyered the prisoners to the chefe captayne of the host: but Paul was suffred to dwell in him selfe with one soudier that kept him.

<sup>17</sup> And it fortunad after thre dayes, that Paul called the chefe of the Iewes together. And when they were come; he sayde vnto them: Men and brethren, though I haue committed nothings agaynst the people or lawes of oure fathers; yet was I deluyered prisoner from Ierusalem to the hondes of the Romayns. <sup>18</sup> Which when they had examined me, wolde haue let me go; because they founde no cause of deeth in me. <sup>19</sup> But when the Iewes cryed contrary, I was constreyned to appeale vnto Cesar: not because I had ought to accuse my people of. <sup>20</sup> For this cause haue I called for you, euen to se

## CRANMER—1539.

feuer, and of a bloody fluxe. To whom paul entred in and prayde, and layde his handes on him and healeth him. <sup>9</sup> So, when this was done, other also which had dyseses in the yle, cam and were healed: <sup>10</sup> which also dyd vs gret honour. And when we departed, they laded vs wyth soch thynges as were necessary.

<sup>11</sup> After thre monethes we departed in a ship of Alexandry, which had wyntred in the yle, whose badge was Castor and Pollux. <sup>12</sup> And when we came to Cyracus, we taryed there thre dayes. <sup>13</sup> And from thence we fet a compass, and came to Regium. And after one daye the south wynde blew, and we came the nexte daye to Putiolus: <sup>14</sup> where we founde brethren, and were desyred to tary with them seuen dayes, and so came we to Rome. <sup>15</sup> And from thence, when the brethren hearde of vs, they came to mete vs at Apiphorum, and at the thre tauernes. When Paul sawe them, he thancked God, and wexed bolde. <sup>16</sup> And when we came to Rome, the vnder Captayne deluyered the prisoners to the chefe captayne of the host: but Paul was suffred to dwell by hym selfe wyth a soudier that kept him.

<sup>17</sup> And after thre dayes, Paul called the chefe of the Iewes together. And when they were come, he sayde vnto them: Men and brethren, though, I haue committed nothinge agaynst the people or lawes of the Elders yet was I deluyered prisoner from Ierusalem into the handes of the Romayns. <sup>18</sup> Which when they had examined me, wolde haue let me go, because ther was no cause of deeth in me.

<sup>19</sup> But when the Iewes spake contrary, I was constreyned to appeale vnto cesar: not because I had ought to accuse my people of. <sup>20</sup> For thys cause haue I called for you, euen to se you, and to speake

\* our ἀνεστία, with. ephraim, marke.  
 courage. knyght, soldier. cepid, called.  
 ἀνεστία σου γαυρησίδ

ἡμῶν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος. <sup>16</sup> Ὅτε δὲ ἤλλομεν εἰς Ῥώμην, ὃ ἑκατόνταρος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

<sup>17</sup> Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτοὺς, «<sup>18</sup> Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατράοις, δέσμιος ἐξ Ἰεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· <sup>18</sup> οὔτινες ἀνακρίναντές με ἐβούλοτο ἀπολύσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. <sup>19</sup> ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι. | <sup>20</sup> διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς

<sup>16</sup> Alex. Ἐγὼ, ἀνδρες ἀδελφοί.

<sup>18</sup> οὐχ ὡς τ. ἰ. μ. ἰ. τ. κατηγοροῦν.

## GENEVA — 1557.

father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entred in and prayed, and layd his hands on him, and healed him. <sup>9</sup> When this was done, other also which had diseases in the yle, came and were healed.

<sup>10</sup> Which also dyd vs great honour: and when we departed, they laded vs with thynges necessary. <sup>11</sup> After three monethes we departed in a shyp of Alexandria, which had wyntred in the yle, whose badge was Castor and Pollux. <sup>12</sup> And when we came to Syracuse, we taryed there three dayes. <sup>13</sup> And from thence we fet a compass, and came to Rhegium: and after one day, the south wynde blew, and we came the next day to Putioli. <sup>14</sup> Where we founde brethren, and were desired to tary wyth them seven dayes, and so went to warde Rome. <sup>15</sup> And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the Three tauernes. When Paul sawe them, he thanked God, and waxed bolde.

<sup>16</sup> And when we came to Rome, the vnder Captayne deliuered the prisoners to the general Captayne: but Paul was suffred to dwel by hym selfe with a souldier that kept hym. <sup>17</sup> And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he sayd vnto them, Men and brethren, though I haue committed nothyng agaynst the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes. <sup>18</sup> Which when they had examined me, would haue let me go, because there was no cause of death in me.

<sup>19</sup> But when the Iewes spake contrary, I was constryned to appeale vnto Cæsar: not because I had ought to accuse my people of. <sup>20</sup> For this cause haue I called for you, euen to se you, and to speake with

## RHEIMS — 1582.

veyed vyth feuers and the bloody flux. Vnto whom Paul entred: and vwhen he had praied, and imposed hands on him, he healed him. <sup>9</sup> Vwhich being done, all in the ile also that had infirmites, came, and vvere cured: <sup>10</sup> vwho also honoured vs vyth many honours, and vwhen vve vvere sailing avay, laded vs, vyth necessaries.

<sup>11</sup> And after three moneths, vve sailed in a ship of Alexandria, that had vwintered in the iland, vwhose signe vvas the Castors. <sup>12</sup> And vwhen vve vvere come to Syracûsa, vve taryed there three daies.

<sup>13</sup> Thence compassing by the shore, vve came to Rhegium: and after one day the Southvynde blowing, vve came the second day to Putioli, <sup>14</sup> vwhere finding brethren, vve vvere desired to tarye vyth them seven daies: and so vve came to Rome. <sup>15</sup> And from thence, vwhen the brethren had heard, they came to meete vs vnto Apij-forum, and the Three-tauerms. Vvhom vwhen Paul had seen, giuing thanks to God, he tooke courage.

<sup>16</sup> And vwhen vve vvere come to Rome, Paul vvas permitted to remaine to him self vyth a souldiar that kept him. <sup>17</sup> And after the third day he called together the cheefe of the Ieues. And vwhen they vvere assembled, he said to them,

Men brethren, I doing nothing against the people, or the custome of the fathers, vvas deliuered prisoner from Hierusalem into the hands of the Romanes, <sup>18</sup> vwho vwhen they had examined me, vwould haue released me, for that there vvas no cause of death in me. <sup>19</sup> But the Iewes contradicting it, I vvas compelled to appeale vnto Cæsar, not as hauing any thing to accuse my nation. <sup>20</sup> For this cause therfore I desired to see you and

## AUTHORISED — 1611.

lay sick of a fever, and of a bloody flux, to whom Paul entred in, and prayed, and layed his hands on him, and healed him. <sup>9</sup> So when this was done, others also which had diseases in the iland, came, and were healed: <sup>10</sup> Who also honoured vs with many honours, and when we departed, they laded vs with such things as were necessary. <sup>11</sup> And after three monthes wee departed in a ship of Alexandria, which had wintered in the Ile, whose signe was Castor and Pollux. <sup>12</sup> And landing at Syracuse we taried there three dayes.

<sup>13</sup> And from thence wee fet a compass, and came to Rhegium, and after one day the South wind blew, and we came the next day to Putoli: <sup>14</sup> Where wee found brethren, and wee desired to tarie with them seven dayes: and so we went toward Rome.

<sup>15</sup> And from thence when the brethren heard of vs, they came to meet vs as farre as Appii forum, and the three Tauernes: whom when Paul saw, he thanked God, and tooke courage. <sup>16</sup> And when we came to Rome, the Centurion deliuered the prisoners to the Captaine of the guard: but Paul was suffered to dwell by himselfe, with a souldier that kept him. <sup>17</sup> And it came to passe, that after three dayes, Paul called the chiefe of the Iewes together. And when they were come together, he said vnto them, Men and brethren, though I haue committed nothing against the people, or customes of our fathers, yet was I deliuered prisoner from Hierusalem into the hands of the Romanes. <sup>18</sup> Who when they had examined me, would haue let me go, because there was no cause of death in me. <sup>19</sup> But when the Iewes spake against it, I was constrained to appeale vnto Cæsar, not that I had ought to accuse my nation of. <sup>20</sup> For this cause therefore haue I called for you, to see you, and to

‘ιδεῖν καὶ προσλαλήσαι· ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην  
 ‘περίκειμαι.’ <sup>21</sup> Οἱ δὲ πρὸς αὐτὸν εἶπον, ‘Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξά-  
 ‘μεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ  
 ‘ἐλάλησέ τι περὶ σοῦ ποιηρόν.’ <sup>22</sup> ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ  
 ‘μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἔστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.’  
<sup>23</sup> Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκου| πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετί-  
 θετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ  
 Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρῶτῃ ἕως ἑσπέρας.  
<sup>24</sup> καὶ οἱ μὲν ἐπέιθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. <sup>25</sup> ἀσύμφωνοι δὲ ὄντες  
 πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν, ‘Ὅτι καλῶς τὸ Πνεῦμα  
 ‘τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,

\* Alex. ἡμῖν ἰστων.

\* Alex. ἡθρον.

\* Rec. εἰσι.

## WICLIF—1380.

hope of israel; I am gird aboute with  
 this chayne;

<sup>21</sup> and thei seiden to hym; nether we han  
 receyved lettris of thee fro iude; nether  
 any of britheren comynge schewed ether  
 spake ony yuel thingis of thee <sup>22</sup> but we  
 preien to here of thee what thingis thou  
 felist, for of this sect it is knowun to us  
 that eueri where me agenseith it; <sup>23</sup> and  
 whanne thei hadden ordeyned a day to  
 hym; many men camen to hym in to the  
 yme to whiche he expowned witnessyng  
 the kyngdom of god; & conceiuid hem of  
 ihesus, of the lawe of moises and profetis,  
 for the morwe til to euentid; <sup>24</sup> and summe  
 bileueden to thes thingis that werun seid  
 of poul summe bileueden not;

<sup>25</sup> and whanne thei werun not consent-  
 yng to gidre; thei departiden, and poul  
 seid o word; for the holi goost spake  
 wel bi ysaye the profete to oure fadiris  
 and seide; go thou to this puple; and  
 seide to hem; with eere ze schuln here;  
 and ze schuln not vnderstonde; and ze  
 seyngne schulen se; and ze schuln not bi-  
 holde;

<sup>27</sup> for the herte of this puple is greet  
 fattid, ond with eris thei herden heuyl;  
 & thei closiden to gidre her ijen leest  
 paraucature thei se with ijen and with  
 eris here; & bi herte vnderstonde & be  
 conuertid & I hele hem; <sup>28</sup> therfor he  
 it knowun to zou; that this helthe of god  
 is sente to hethen men; & thei schuln here;

<sup>29</sup> & than he hadde seid thes thingis;  
 iewis wenten out fro him; & hadden  
 myche question ether nusyngne among  
 hem silf;

<sup>30</sup> & he dwelled ful twey ȝer in his hirid  
 place; & he receyved alle that entriden  
 to him; <sup>31</sup> and prechid the kyngdom of  
 god; and taugte tho thingis that hen of  
 the lord ihesus crist; with al trist without  
 forbeydinge Amen.

1380. 211. 23. 25. 27. 28. 29. 30. 31. 1380. 211. 23. 25. 27. 28. 29. 30. 31.

## TYNDALE—1534.

you and to speake with you; because that  
 for the hope of Israel, I am bounde with  
 this chayne.

<sup>21</sup> And they sayde vnto him: We nether  
 receaued letters out of Iewry pertainyng  
 vnto the; nether came eny of the brethren  
 that shewed or spake eny harme of thee.  
<sup>22</sup> But we will heare of the what thou  
 thinkest. For we haue hearde of this  
 secte; that euery where it is spoken  
 agaynst. <sup>23</sup> And when they had appointed  
 him a daye; ther came many vnto him  
 into his lodgyng. To whom he expounded  
 and testified the kyngdome of God; and  
 preached vnto them of Iesu; both out of  
 the lawe of Moses and also out of the  
 prophetes; euen from mornynge to nyght.  
<sup>24</sup> And some beleued the thinges which  
 were spoken; and some beleued not.

<sup>25</sup> When they agreed not amonge them  
 selues; they departed; after that Paul had  
 spoken one worde. Well spake the holy  
 goost by Esay the prophet vnto oure fa-  
 thers; <sup>26</sup> sayyng: Goo vnto this people  
 and saye: with youre eares shall ye  
 heare; and shall not vnderstonde; and  
 with youre eyes shall ye se and shall not  
 perceaue.

<sup>27</sup> For the hert of this people is waxed  
 grosse; and their eares haue they had  
 no lust to heare; and their eyes haue  
 they closed; lest they shuld se with their  
 eyes; and heare with their eares; and  
 heare with their eares; and vnderstonde  
 with their hertes; and shuld be conuerted;  
 and I shulde heale them. <sup>28</sup> Be it knowen  
 therfore vnto you; that this saluacion of  
 God is sent to the gentyls; and they shall  
 heare it. <sup>29</sup> And when he had sayde that;  
 the Iewes departed; and had grete despi-  
 cyons amonge them selues.

<sup>30</sup> And Paul dwelt two yeares full in his  
 lodgyng; and receaued all that came to  
 him; <sup>31</sup> preachyng the kyngdome of God;  
 and teachyng those thinges which con-  
 cerned the lorde Iesus; with all confidence;  
 vnforbiden.

## CRANMER—1539.

with you; because that for the hope of  
 Israel I am bounde with this chayne.

<sup>21</sup> And they sayde vnto hym: we nether  
 receaued lettres out of Iewry pertainyng  
 vnto the; nether came eny of the brethren  
 that shewed or spake eny harme of thee.  
<sup>22</sup> But we wyl heare of the what thou  
 thinkest. For as concernyng this secte;  
 we knowe that euery where it is spoken  
 agaynst. <sup>23</sup> And when they had appointed  
 him a daye; ther came many to hym into  
 his lodgyng. To whom he expounded  
 and testified the kyngdom of God and  
 preached vnto them of Iesus; both out  
 of the lawe of Moses and out of the Pro-  
 phetes; euen from mornynge to nyght.  
<sup>24</sup> And some beleued the thynges which  
 were spoken; and some beleued not.

<sup>25</sup> And when they agreed not amonge  
 them selues; they departed; after that  
 Paul had spoken one worde: well spake  
 the holy goost by Esay the Prophet vnto  
 oure fathers; <sup>26</sup> sayyng: Go vnto this  
 people; and saye: with youre eares shall  
 ye heare; and shall not vnderstode; and  
 with youre eyes shall ye se; and not  
 perceaue.

<sup>27</sup> For the hert of this people is waxed  
 grosse; and with their eares haue they  
 had no lust to heare; and their eyes haue  
 they closed; lest they shuld se with their  
 eyes; and heare with their eares; and  
 vnderstode with their hertes; and shuld  
 be conuerted; and I shuld heale them.  
<sup>28</sup> Be it knowen therfore vnto you; that  
 thys saluacyon of God is sent to the gen-  
 tiles; and they shall heare it. <sup>29</sup> And when  
 he had sayde thes wordes; the Iewes de-  
 parted from him; and had grete despi-  
 cyons amonge them selues.

<sup>30</sup> And Paul dwelt two yeaes full in his  
 lodgyng; and receaued all that cam in  
 vnto him; <sup>31</sup> preachyng the kyngdome  
 of God; and teachyng those thynges  
 which concerne the Lorde Iesus with all  
 confydence; no man forbeydyng him.

‘<sup>26</sup> λέγου,’ “Πορεύθητι πρὸς τὸν λαὸν τούτου καὶ <sup>b</sup>εἰπόν,| Ἄκου ἄκούσετε, καὶ  
 “οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>27</sup> Ἐπαχύνθη γὰρ ἡ  
 “καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς  
 “αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ  
 “τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι| αὐτούς.” <sup>28</sup> Γνωστὸν οὖν  
 “ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτὸ καὶ ἀκού-  
 “σονται.” <sup>29</sup> <sup>d</sup> Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν  
 ἐαυτοῖς συζήτησιν.]

<sup>30</sup> Ἐμεινε δὲ <sup>e</sup>διετίαν ὄλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντα τοὺς εἰσπο-  
 ρευομένους πρὸς αὐτὸν, <sup>31</sup> κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ  
 τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης παρρησίας ἀκωλύτως.

<sup>e</sup> Alex. ἰάσωμαι.

<sup>d</sup> Alex. = vs. 29.

<sup>e</sup> Rec. + ὁ Παῖλος.

## GENEVA — 1557.

you : for euen for the hope of Israel, I am bound wyth thys chayne. <sup>21</sup> And they sayd vnto him, We nether receiaed letters out of Iewrie pertayning vnto thee, nether came any of the brethren that shewed or spake any harme of thee. <sup>22</sup> But we will heare of thee what thou thinkest : for as concerning thys secte we knowe, that euery where it is spoken against.

<sup>23</sup> And when they had appointed hym a day, there came many vnto him into his lodging, to whome he expounded and testified the kyngdome of God : and preached vnto them of Iesus both out of the Lawe of Moses, and also out of the Prophetes, euen from morning to nyght. <sup>24</sup> And some beleued the thynges which were spoken, and some beleued not. <sup>25</sup> And when they agreed not among them selues, they departed, after that Paul had spoken one word, Wel spake the holy Gost by Esai the Prophet vnto our fathers. <sup>26</sup> Saying, Go vnto thys people, and say, Wyth hearing shal ye heare, and shal not vnderstand, and with your eyes shal ye see, and not perceaue.

<sup>27</sup> For the heart of thys people is waxed fat, and their eares were thicke of hearing, and their eyes haue they closed : lest they should see with their eyes, and heare with their eares, and vnderstand with their heartes, and should be conuerted, and I should heale them. <sup>28</sup> Be it known therefore vnto you, that this saluation of God is sent to the Gentils, and they shal heare it. <sup>29</sup> And when he had sayd that, the Iewes departed, and had great reasnyng among them selues. <sup>30</sup> And Paul remayned two yeres ful in a house hyred for him selfe, and receaue all that came in vnto hym, <sup>31</sup> Preaching the kyngdome of God, and teaching those thynges, which concerne the Lord Iesus, wyth all confidence, vnforbidden.

## RHEIMS — 1582.

to speake to you. for, because of the hope of Israel, am I compassed vwith this chaine.

<sup>21</sup> But they said to him, We neither receiued letters concerning thee from Iewrie, neither did any of the brethren that came hither, report or speake any euil of thee. <sup>22</sup> But we desire of thee to heare vwhat thou thinkest : for concerning this secte, it is knouen to vs that it is gaine-said euery vwhere. <sup>23</sup> And vwhen they had appointed him a day, they came to him vnto his lodging very many : to vvhom he expounded, testifying the kingdom of God, and vsing persuasion to them of Iesus out of the law of Moyses and the Prophetes, from morning vntil euening. <sup>24</sup> And certaine beleued those things that were said : but certaine beleued not. <sup>25</sup> And vvhercas they did not agree among them selues, they departed, Paul saying one vword : That vvel did the holy Ghost speake by Esai the prophet to our fathers, <sup>26</sup> saying, *Go to this people, and say to them, Vwith the eare you shal heare, and shal not vnderstand : and seeing you shal see, and shal not perceiue.* <sup>27</sup> *For the hart of this people is waxen grosse, and vwith their eares haue they heauily heard, and their eies they haue shut : lest perhaps they may see vwith their eies, and heare vwith their eares, and vnderstand vwith their hart, and be conuerted, and I heale them.* <sup>28</sup> Be it knouen therefore to you, that this Saluation of God is sent to the Gentiles, and they vvil heare.

<sup>29</sup> And vwhen he had said these things, the Iewes vrent out from him, hauing much questionng among them selues. <sup>30</sup> And he taried ful ttwo yeres in his hired lodging : and he receiued all that came into him, <sup>31</sup> preaching the kingdom of God, and teaching the things that concerne our Lord Iesus Christ vwith all confidence, vwithout prohibition.

## AUTHORISED — 1611.

speake with you : because that for the hope of Israel I am bound with this chaine.

<sup>21</sup> And they said vnto him, We neither receiued letters out of Iudea concerning thee, neither any of the brethren that came, shewed or spake any harme of thee. <sup>22</sup> But we desire to heare of thee what thou thinkest : for as concerning this sect, we know that euery where it is spoken against. <sup>23</sup> And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, perswading them concerning Iesus, both out of the law of Moses, and out of the Prophetes, from morning till euening. <sup>24</sup> And some beleued the things which were spoken, and some beleued not. <sup>25</sup> And when they agreed not among themselues, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the Prophet, vnto our fathers. <sup>26</sup> Saying, Go vnto this people, and say, Hearing ye shal heare, and shall not vnderstand, and seeing ye shall see, and not perceiue. <sup>27</sup> For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed, lest they should see with their eyes, and heare with their eares, and vnderstand with their heart, and should be conuerted, and I should heale them. <sup>28</sup> Be it known therefore vnto you, that the saluation of God is sent vnto the Gentiles, and that they wil heare it.

<sup>29</sup> And when hee had sayd these words, the Iewes departed, and had great reasoning among themselues. <sup>30</sup> And Paul dwelt two whole yeres in his owne hired house, and receiued all that came in vnto him, <sup>31</sup> Preaching the kingdom of God, and teaching those things which concerne the Lord Iesus Christ, with all confidence, no man forbidding him

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

Κεφάλαιον Α.

## THE EPISTLE TO THE ROMANS.

### CHAPTER I.

ΠΑΥΛΟΣ δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφορισμένος εἰς εὐαγγέλιον Θεοῦ, <sup>2</sup> ὃ προεπηγγέλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις, <sup>3</sup> περὶ τοῦ υἱοῦ αὐτοῦ, (τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, <sup>4</sup> τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἀγιοσύνης, ἐξ ἀναστάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, <sup>5</sup> δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ, <sup>6</sup> ἐν οἷς ἔστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ. <sup>7</sup> πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς

WICLIF—1380.

I. POUL the seruaunt of ihesus crist : clepid an apostle, departid in to the gospel of god : <sup>2</sup> which he hadde bihote to for bi hise profetis, in holi scripturis <sup>3</sup> of his sone, which is made to hym of the seed of dauith : bi the fleisch <sup>4</sup> he was bifor ordeyned the sone of god in uertu : bi the spirit of halowynge of the azenisynge of deed men of ihesus crist oure lord, <sup>5</sup> bi whom we han resceuyed grace and the office of apostle to obeie to the feith in alle folkis for his name : <sup>6</sup> amonge which 3c ben also clepid of ihesus crist, <sup>7</sup> to alle that ben at rome, derlyngis of god and clepid holy : grace to you and pees of god oure fadir, and of the lord ihesus crist.

<sup>8</sup> First I do thankynge to my god bi ihesus crist for alle you : for youre feith is schewid in alle the world, <sup>9</sup> for god is a witnesse to me to whom I serue in my spirit, in the gospel of his sone, that with out ceasyng I make mynde of you euer in my priers, <sup>10</sup> and biseche if in any maner sumtyme I haue a spedi wey in the wille of god to come to you, <sup>11</sup> for I desire to se you, to parte summe what of spiritual

TYNDALE—1534.

I. PAUL the seruaunt of Iesus Christ, called to be an Apostle, put a parte to preache the Gospell of God, <sup>2</sup> which he promysed afore by his Prophetes, in the holy scriptures <sup>3</sup> that make mencion of his sonne, the which was begotten of the seed of David, as pertayninge to the flesshe : <sup>4</sup> and declared to be the sonne of God with power of the holy goost that sanctifieth sence the tyme that Iesus Christ oure Lorde rose agayne from deeth, <sup>5</sup> by whom we have receaved grace and apostleshippe, to bringe all maner hethen people vnto obedience of the fayth, that is in his name : <sup>6</sup> of the which hethen are ye a part also, which are Iesus christes by vocacion.

<sup>7</sup> To all you of Rome beloved of God and sayntes by callinge. Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

<sup>8</sup> Fyrst verely I thanke my God thorow Iesus Christ for you all, because youre fayth is published through out all the worlde. <sup>9</sup> For God is my witnes, whom I serue with my sprete in the gospel of his sonne, that with out ceasinge I make mencion of you alwayes in my prayers, <sup>10</sup> beseeching that at one tyme or another, a prosperous iorney (by the will of god) myght fortune me to come vnto you. <sup>11</sup> For I longe to see you that I myght bestowe amonge you some spirituall gyfte,

CRANMER—1539.

I. PAUL the seruaunt of Iesus Christ called to the office of an apostle put a parte for the Gospell of God <sup>2</sup> which he had promysed afore by his Prophetes in the holy scriptures <sup>3</sup> of his sonne, which was borne (unto him) of the seed of David after the flesshe : <sup>4</sup> and hath bene declared to be the sonne of God wyth power, after the sprete that sanctifyeth, sence the tyme that Iesus Christ oure Lorde rose agayne from deeth <sup>5</sup> by whom we have receaued grace and Apostleship, that obedience might be geuen vnto the faith in his name amonge all heithen, <sup>6</sup> of whose nombre you be that are called of Iesus Christ.

<sup>7</sup> To all you that be at Rome, beloued of God and called sayntes. Grace be wyth you and peace from God oure father, and from the Lorde Iesus Christ.

<sup>8</sup> Fyrst verely I thanke my God thorow Iesus Christ for you all, that your fayth is spoken of in all the worlde. <sup>9</sup> For God is my wytnes (whom I serue With my sprete in the Gospell of hys sonne) that wyth out ceasyng I make mencyon of you alwayes in my prayers, <sup>10</sup> beseeching that by some meane, at the last (one tyme or other) a prosperous iorney (by the wyll of God) might fortune me, to come vnto you. <sup>11</sup> For I longe to se you, that I myght bestowe amonge you some sprituall gyfte, to strength you

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

Κεφάλαιον Α.

## THE EPISTLE TO THE ROMANS.

### CHAPTER I.

ἀγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>8</sup> Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ <sup>9</sup> ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· <sup>9</sup> μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμαι, <sup>10</sup> πάντοτε ἐπὶ τῶν προσευχῶν μου δέόμενος, εἶπω ἤδη ποτὲ εὐδοθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς· <sup>11</sup> ἐπιποθῶ γὰρ εἶδεν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι

<sup>a</sup> Alex. περι.

GENEVA — 1557.

1. PAUL the seruant of IESVS CHRIST, called to be an Apostle, put apart to *preache* the Gospel of God. <sup>2</sup> (Which he promised afore by his Prophetes in the holy Scriptures) <sup>3</sup> Concerning his Sonne Iesus Christ our Lord, which was made of the seede of Dauid as perteynyng to the flesh: <sup>4</sup> And declared mightly to be the Sonne of God, touching the Spirite that sanctifieth, sence that he rose agayne from the dead. <sup>5</sup> By whom we haue receaued grace and Aposteshyp, that obedience might be geuen vnto the fayth in his Name among all the Heathen: <sup>6</sup> Of whose number ye be also, which are Iesus Christes by vocation. <sup>7</sup> To all you that be at Rome beloued of God, and Saintes by calling, Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

<sup>8</sup> Fyrst verely I thanke my God through Iesus Christefor you all: because your faith is publisshed throughout all the world. <sup>9</sup> For God is my wytnes, whom I serue in my spirite in the Gospel of his Sonne, that without ceasyng I make mencion of you, <sup>10</sup> Alwayes in my prayers, beseeching, that by some meanes one tyme or other, a prosperous iourney by the wyl of God, myght fortune me, to come vnto you. <sup>11</sup> For I long to see you, that I myght bestowe, amonge you some spirituall gyfte,

4 R

RHEIMS — 1582.

1. PAUL the seruant of IESVS CHRIST, called to be an Apostle, separated into the Gospel of God, <sup>2</sup> vvhich before he had promysed by his Prophetes in the holy Scriptures, <sup>3</sup> of his sonne, (vvhom vvas made to him of the seede of Dauid according to the flesh, <sup>4</sup> vvhom vvas predestinate the sonne of God in pover, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, <sup>5</sup> by vvhom vve haue receiued grace and Apostleship for obedience to the faith in al Nations for the name of him, <sup>6</sup> among vvhom are you also the called of IESVS CHRIST:) <sup>7</sup> to all that are at Rome the beloued of God, called to be saintes. Grace to you and peace from God our father, and our Lord IESVS CHAIST.

<sup>8</sup> First I giue thanks to my God through IESVS CHRIST for al you, because your faith is renowned in the vvhole vvorlde. <sup>9</sup> For God is my vvitness, vvhom I serue in my spirit in the Gospel of his Sonne, that vvithout intermission I make a memorie of you alwayes in my praiers, <sup>10</sup> beseeching, if by any meanes I may sometime at the length haue a prosperous iourney by the vvyl of God, to come vnto you. <sup>11</sup> For I desire to see you, that I may imparte vnto you some spirituall grace, to confirme you: <sup>12</sup> that is to say, to be

AUTHORISED — 1611.

1. PAUL a seruant of Iesus Christ called to be an Apostle, separated vnto the Gospel of God, <sup>2</sup> (Which hee had promised afore by his Prophets in the holy Scriptures,) <sup>3</sup> Concerning his Sonne Iesus Christ our Lord, which was made of the seede of Dauid according to the flesh, <sup>4</sup> And <sup>a</sup> declared to be the Sonne of God, with power, according to the Spirit of holinesse, by the resurrection from the dead. <sup>5</sup> By whom we haue receiued grace and Apostleship <sup>β</sup> for obedience to the faith among all nations for his Name, <sup>6</sup> Among whom are ye also the called of Iesus Christ. <sup>7</sup> To all that be in Rome, beloued of God, called to be Saints: Grace to you and peace from God our Father, and the Lord Iesus Christ.

<sup>8</sup> First I thanke my God through Iesus Christ for you all, that your faith is spoken of throughout the whole world. <sup>9</sup> For God is my witness, whom I serue <sup>γ</sup> with my spirit in the Gospel of his Sonne, that without ceasing I make mention of you, alwayes in my prayers, <sup>10</sup> Making request, (if by any meanes now at length I might haue a prosperous iourney by the will of God) to come vnto you. <sup>11</sup> For I long to see you, that I may impart vnto you some spiritual gift, to the end you may be

<sup>a</sup> Gr. Determined. <sup>β</sup> Or, to the obedience of faith. <sup>γ</sup> Or, in my spirit.

ὑμᾶς, <sup>12</sup> τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ· <sup>13</sup> οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα ἕτι καρπὸν | σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. <sup>14</sup> Ἕλλησί τε καὶ Βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί· <sup>15</sup> οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. <sup>16</sup> Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον<sup>a</sup>, δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρώτον καὶ Ἕλληνι. <sup>17</sup> Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, “Ὁ <sup>18</sup> δὲ δίκαιος ἐκ πίστεως ζήσεται.”

<sup>18</sup> Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν

<sup>a</sup> Alex. οὐκ οἶμαι.<sup>c</sup> Rec. καρπὸν τῶν.<sup>d</sup> Const. cum rec + τοῦ Χριστοῦ.

## WICLIIF — 1380.

grace that ȝe be confirmed, that is: <sup>12</sup> to be counfortid to gidre in ȝou, bi feith that is bothe ȝoure and myn to gidre;

<sup>13</sup> and bretheren I nyle that ȝe vnknowen, that ofte I purposid to come to ȝou, and I am lettid to this tyme that I haue summe fruyt in ȝou as in other folkis; <sup>14</sup> to grekis and to barbereyns, to wise men and to vnwise men I am dettour: <sup>15</sup> so that that is in me is redy to prech the gospel, also to ȝou that ben at rome; <sup>16</sup> for I schame not the gospel, for it is the uertu of god in to heclithe to eche man that bileded: to the iewe first and to the grek; <sup>17</sup> for the riȝtwisnesse of god, is schewid in it, of feith in to feith: as it is writun, for a iust man lyueth of feith;

<sup>18</sup> for the wraththe of god is schewid for heuene, on alle vnpyte, and wickednesse of tho men that holdun the truthe of god in vnriȝtwisnesse; <sup>19</sup> for that thing of god that is knowun: is schewid to hem; for god hath schewid to hem; <sup>20</sup> for the vnmysible thingis of hym that ben vnderstonun ben biholden of the creature of the world, bi tho thingis that ben made; ȝhe and the euerlastyng uertu of him and the godhede: so that thei moun not be excusid; <sup>21</sup> for whanne thei hadden knowe god: thei glorified hym not as god, neither diden thankyngis, but thei vanyschiden in hir thoughtis and the vnwise hede of hem was derkid; <sup>22</sup> for thei seynge that hem silf weren wyse: thei weren made folis; <sup>23</sup> and thei chaungiden the glorie of god vnerruptible: in to the liknesse of an ymage of a deedly man, and of briddis, and of foure foted beestis and of serpentis;

<sup>24</sup> for whiche thing god bi took hem in to the desir of hir herte, in to vnclennesse: that thei punyche with wrongis her bodies in hem silf; <sup>25</sup> the whiche chaungiden the truthe of god into lesyng, and heriden

## TYNDALE — 1534.

to strength you with all: <sup>12</sup> that is, that I myght haue consolacion together with you through the commen fayth, which bothe ye and I haue.

<sup>13</sup> I wolde that ye shuld knowe bretheren, how that I haue often tymes purposed to come vnto you (but haue bene let hitherto) to haue some frute amonge you, as I haue amonge other of the Gentyls. <sup>14</sup> For I am detter both to the Grekes and to them which are no Grekes, vnto the learned and also vnto the vnlarned. <sup>15</sup> Lykewyse, as moche as in me is, I am redy to preache the Gospell to you of Rome also.

<sup>16</sup> For I am not ashamed of the Gospell of Christ, because it is the power of God vnto saluacion to all that beleue; namely to the Iewe, and also to the gentyle. <sup>17</sup> For by it the riȝtwesnes which cometh of god, is opened, from fayth to fayth. As it is written: The iust shall liue by fayth.

<sup>18</sup> For the wrath of God apereth from heuen agaynst all vngodlynes and vnriȝtwesnes of men which withholde the truthe in vnriȝtwesnes: <sup>19</sup> seyng, what maye be knowen of God, that same is manifest amonge them. For God dyd shewe it vnto them. <sup>20</sup> So that his invisible thinges: that is to saye, his eternal power and godhed are vnderstonde and sene, by the workes from the creacion of the worlde. So that they are without excuse, <sup>21</sup> in as moche as when they knewe god, they glorified him not as God, neither were thankfull, but vexed full of vanities in their imaginacions, and their foolish hertes were blynded. <sup>22</sup> When they counted them selues wyse, they became folis; <sup>23</sup> and turned the glory of the immortal god, vnto the similitude of the ymage of mortall man, and of byrdes, and foure foted beastes, and of serpentes.

<sup>24</sup> Wherefore god lykewyse vnto them vp vnto their hertes lustes, vnto vnclennes, to defyle their awne boddies bitwene them selues: <sup>25</sup> which tourned his truthe vnto a lye, and worshipped and serued

## CRANMER — 1539.

withall: <sup>12</sup> that is, that I might haue consolacion together with you, through the commen fayth, which both ye and I haue.

<sup>13</sup> I wolde that ye shuld knowe (bretheren) how that I haue often tymes purposed to come vnto you but haue bene let hitherto) to haue some frute also amonge you, as amonge other of the Gentyls. <sup>14</sup> I am detter both to the Grekes and to the vngrekes, to the learned and to the vnlarned: <sup>15</sup> So that (as moche as in me is) I am redy to preach the Gospell to you that are at Rome also. <sup>16</sup> For I am not ashamed of the gospell of Christ, because it is the power of God vnto saluacion to euery one that beleueth, to the lew fyrst, and also to the Gentyle.

<sup>17</sup> For by it is the riȝtwesnes of God opened from fayth to fayth. As it is written the iust shall liue by fayth.

<sup>18</sup> For the wrath of God apereth from heauen agaynst all vngodlynes and vnriȝtwesnes of men, which withholde the truthe in vnriȝtwesnes: <sup>19</sup> seyng that it which maye be knowen of God, is manifest amonge them. For God hath shewed it vnto them. <sup>20</sup> Yee, his inuisible thinges (that is to saye, his eternal power and godhed) are sene, for as moche as they are vnderstande by the workes from the creacion of the worlde: So that they are without excuse <sup>21</sup> because that when they knewe God, they glorified him not as God, neither were thankfull but vexed full of vanities in their imaginacions, and their folish hert was blynded. <sup>22</sup> When they counted them selues wyse, they became foolis <sup>23</sup> and turned the glory of the immortal God, vnto an ymage, made not onely after the similitude of a mortall man, but also of byrdes, and foure foted beastes and of creakyng beastes. <sup>24</sup> Wherefore, God gaue them vp vnto their hertes lustes, to vnclennes, to defyle their awne boddies amonge them selues: <sup>25</sup> which turned hisy truthe vnto a lye, and worshypped and serued the thinges that be made,

ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικία κατεχόντων. <sup>19</sup> διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ Θεὸς γὰρ αὐτοῖς ἐφάνερωσε, <sup>20</sup> (τὰ γὰρ ἄορατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθοράται, ἢ τε αἰδιος αὐτοῦ δύναμις καὶ θεότης,) εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. <sup>21</sup> διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ ἡψυχάριστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνητος αὐτῶν καρδιά. <sup>22</sup> φάσκοιτες εἶναι σοφοὶ ἐμωράνθησαν, <sup>23</sup> καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνας φεαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν. <sup>24</sup> Διὸ <sup>9</sup> καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς· <sup>25</sup> οἷτως μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ

<sup>c</sup> Rec. δ γὰρ Θεός.

<sup>f</sup> Rec. εὐχαρίστησαν.

<sup>g</sup> Alex. = καί.

<sup>h</sup> Alex. αὐτοῖς.

GENEVA — 1557.

to strengthen you with all. <sup>12</sup> That is, that I might receive exhortation together with you, through the common faith, which both ye and I haue. <sup>13</sup> Now my brethern I wolde that ye shuld not be ignorant, how that I haue often tymes purposed to come vnto you (but haue bene let hyther to) that I might haue some frute also among you, as I haue amonge other of the Gentils. <sup>14</sup> I am detter both to the Grekes, and to them which are no Grekes, vnto the wise-men, and vnto the ignorant. <sup>15</sup> Therefore, as muche as in me is, I am redy to preache the Gospel to you that are at Rome also. <sup>16</sup> For I am not ashamed of the Gospel of Christe, because it is the power of God vnto saluation to all that beleue, to the Iewe fyrst, and also to the Greke. <sup>17</sup> For by it, the ryghtuousnes of God, is opened, from fayth to fayth: as it is written, The iust shal lye by fayth. <sup>18</sup> For the wrath of God manifestly apareth from heauen against all vngodlynes and vnrighuousnes of men, because they withholde the truth vniustely:

<sup>19</sup> Seyng that, which may be knowne of God, is manifest with in them: for God hath shewed it vnto them. <sup>20</sup> For hys inuisible thynges, that is to say, hys eternal power and Godhead, are vnderstand and sene, by the thynges made from the creation of the world to thintent that they shulde be without excuse; <sup>21</sup> Because that when they knewe God, they glorified him not as God, nether were thankful, but waxed ful of vanities in their imaginations, and their folishe hartes were blynded.

<sup>22</sup> When they counted them selues wise, they became foles: <sup>23</sup> For they turned the glorie of the incorruptible God, to the similitude of the image of mortal man, and of byrdes, and foure footed bestes, and of creeping bestes. <sup>24</sup> Wherefore, God gauē them euen vnto their hartes lust, vnto vncleannes, to defyle their owne bodies betweene them selues: <sup>25</sup> Which turned the truth of God vnto a lye, and

RHEIMS — 1582.

comforted together in you by that vvhich is common to vs both, your faith and mine. <sup>13</sup> And I vvill not haue you ignorant (brethren) that I haue often purposed to come vnto you (and haue been staied hitherto) that I may haue some fruite in you, as also in the other Gentiles. <sup>14</sup> To the Greekes and the Barbarous, to the vvise and the vvvivise I am detter. <sup>15</sup> so (as much as is in me) I am redy to euangelize to you also that are at Rome.

<sup>16</sup> For I am not ashamed of the Gospel. For it is the povver of God, vnto saluation to euery one that beleueeth, to the Iewve first and to the Greeke. <sup>17</sup> For the iustice of God is revealed therein by faith into faith: as it is vvritten: *And the iust liueth by faith.*

<sup>18</sup> For the vvyrath of God from heauen is revealed, vpon all impietie and iniustice of those men that deteine the veritie of God in iniustice: <sup>19</sup> because, that of God vvhich is knoven, is manifest in them. For God hath manifested it vnto them. <sup>20</sup> For his inuisible things, from the creation of the vvorld are seen, being vnderstood by those things that are made: his eternal povver also and Diuinitie: so that they are inexcusable. <sup>21</sup> Because, vvhereas they knewe God, they haue not glorified him as God, or giuen thanks: but are become vaine in their cogitations; and their folish hart hath been darkened. <sup>22</sup> for, saying them selues to be vvise, they became fooles.

<sup>23</sup> And they changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules and foure-footed bestes and of them that creepe. <sup>24</sup> (For the vvhich cause God hath decliaured them vp vnto the desires of their hart, into vncleannesse, for to abuse their owne bodies among them selues ignominiously.) <sup>25</sup> vvho haue changed the veritie of God into lying: and haue

AUTHORISED — 1611.

established, <sup>12</sup> That is, that I may be comforted with you, by the mutual faith both of you and me.

<sup>13</sup> Now I would not haue you ignorant, brethren, that oftentimes I purposed to come vnto you, (but was let hitherto) that I might haue some fruit among you also, euen as among other Gentiles. <sup>14</sup> I am detber both to the Greekes, and to the Barbarians, both to the vvise, and to the vvnvvise. <sup>15</sup> So, as much as in mee is, I am redy to preach the Gospel to you that are at Rome also. <sup>16</sup> For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation, to euery one that beleueeth, to the Iew first, and also to the Greeke. <sup>17</sup> For therein is the righteoussnesse of God reueiled from faith to faith: as it is vvritten, The iust shall lye by faith. <sup>18</sup> For the vvyrath of God is reueiled from heauen against all vngodlinesse, and vnrightheoussnesse of men, who hold the vvrighteoussnesse. <sup>19</sup> Because that which may be knoven of God, is manifest in them, for God hath shewed it vnto them.

<sup>20</sup> For the inuisible things of him from the Creation of the vvorld, are clearly sene, being vnderstood by the thynges that are made, euen his eternall Power and Godhead, so that they are without excuse: <sup>21</sup> Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkened: <sup>22</sup> Professing themselues to be vvise, they became fooles: <sup>23</sup> And changed the glorie of the vvncorruptible God, into an image made like to corruptible man, and to birdes, and foure footed beasts, and creeping thynges: <sup>24</sup> Wherefore God also gauē them vp to vncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betweene themselves: <sup>25</sup> Who changed the vvrighteoussnesse of God into a lye, and worshipped and serued the

<sup>c</sup> Or, in you. <sup>d</sup> Or, to them. <sup>e</sup> Or, that they may be.

ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. <sup>26</sup> διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν. <sup>27</sup> Ὁμοίως ἴτε! καὶ οἱ ἄρρηνες! ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. <sup>28</sup> Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, <sup>29</sup> πεπληρωμένους πάσῃ ἀδικίᾳ, ἰπορνεΐα, ἰπορνηρία, πλεονεξία, κακία· μεστὸς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας· <sup>30</sup> ψιθυριστὰς· καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους,

<sup>1</sup> Alex. ἔξ.<sup>2</sup> Alex. ἄρσενες.

## WICLIFF—1380.

and serueden a creature, rather thanne to the creature, that is blessed in to worldis of worldis amen. <sup>26</sup> Therfor god bitook hem in to passions of schenshippe for the wyymen of hem chaungeden the kyndli vse in to that use that is agens kinde; <sup>27</sup> also men forsoken the kindli vse of womman; and brenned in her desiris to gidre; and men in to men wrougten filthehed, and resecyued in to hem silf the mede that bihofte of her errour.

<sup>28</sup> and as they preuden that they hadden not god in knowynge: god bi took hem in to a repleuable witte; that they do tho thingis that ben not couenable; <sup>29</sup> that they be fulfillid with al wickidnes, malice, fornyciacion, couetise, weywardnesse, full of enuy, mansleyngis, strif, gyle, yuel wille, pryuy bachiters, <sup>30</sup> detractouris, hateful to god, debaters, proude, and his our mesure, fynders of yuel thingis; not obeischynge to fadir and modir, <sup>31</sup> vnwise, vnmanerli with outen loue, with outen bonde of pees, with outen merci; <sup>32</sup> the whiche whanne they hadden knowe the riȝtwisnesse of god, vnderstoden not, that thei that don suche thingis: ben worthi the death; noot onli thei that don tho thingis, but also thei that consenten to the doers.

2. WHEREFOR thou art vnexcusable eche man that demest for in what thing thou demest another man: thou condemnest thi silf; for thou doist the same thingis: whiche thou demest. <sup>2</sup> ¶ I witen, that the dome of god is afir truthe agens hem: that don suche thingis, <sup>3</sup> but gessist thou man, that demest hem that don suche thingis, and thou doist the same thingis: that thou schalt scape the dome of god? <sup>4</sup> where dispisist thou the riches of his goodnesse, and the paciens and the long abidinge? knowist thou not that the benygnyte of god: ledith thee to forthinkynge;

## TYNDALE—1534.

the creatures more then the maker, which is blessed for ever. Amen. <sup>26</sup> For this cause god gave them vp vnto shamfull lustes. For euen their women did change the naturall vse vnto the vnnatural. <sup>27</sup> And lyke wyse also the men lefte the naturall vse of the woman; and brent in their lustes one on another. And man with man wrought filthynes, and receaved in them selues the rewarde of their erroure, as it was accordynge.

<sup>28</sup> And as it semed not good vnto them to be known of God, euen so God deliuered them vp vnto a leawde mynd; that they shuld do tho thinges which were not conly, <sup>29</sup> beinge full of al vnrighteous doynge of fornicacion, wickidnes, covetousnes, maliciousnes, full of envie, murther, debate, disseyte, evill condicioned, whyspers; <sup>30</sup> backbiters, haters of God, doers of wronge, proude, bosters, bringers vp of evyll thinges, disobedit to father and mother, <sup>31</sup> with out vnderstandinge, covenaunte breakers, vnlovinge, trucebreakers and merciles. <sup>32</sup> Which men though they knew the rightewesnes of God, how that they which soche thinges comyt, are worthy of death, yet not only do the same, but also have pleasure in them that do them.

2. THEREFORE arte thou inexcusable o man, whosoever thou be that iudget. For in the same wherin thou iudget another, thou condemnest thy selfe. For thou that iudget, doest euen the same selfe thinges. <sup>2</sup> But we are sure that the iudgement of God is accordynge to trueth, agaynst them which comyt soche thinges. <sup>3</sup> Thinkest thou this O thou man that iudget them which do soche thinges and yet doest euen the very same, that thou shalt escape the iudgement of God?

<sup>4</sup> Ether despisest thou the riches of his goodnes, pacience and longe sufferaunce? and remembrest not how that the kyndnes of God ledith the to repentance?

## CRANMER—1539.

more then him that made them, which is blessed for ener. Amen. <sup>26</sup> Wherefore, God gaue them vp vnto shamfull lustes: For euen their women dyd change the naturall vse in to that which is agaynst nature: <sup>27</sup> And lyke wyse also the men, lefte the naturall vse of the woman, and brent in their lustes one with another, men with men wrought filthynes, and receaved in them selues the rewarde of their erroure, as it was accordynge.

<sup>28</sup> And as they regarded not to knowe God euen so God deliuered them vp vnto a lewde mynd, that they shuld do those thinges which were not conly, <sup>29</sup> beinge full of al vnrighteousnesse, fornicacion, wickedes, couetousnes, maliciousnes, full of enuyed murther, debate, disseyte, euyl condicyoned, whyspers, <sup>30</sup> backbiters, haters of God, doers of wronge, proude, boasters, bringers vp of euyl thynges, disobedit to father and mother, <sup>31</sup> without vnderstandynge, covenaunte breakers, vnloynge, trucebreakers, vnmercifull. <sup>32</sup> Which men, though they knew the ryghtewesnes of God, (considered not) how that they which comyt soche thynges, are worthy of death, not only (they that) do the same but also (they whych) haue pleasure in them that do them.

2. THEREFORE art thou inexcusable: O man, whosoever thou be that iudget. For in that same wherin thou iudget another thou condemnest thy selfe. For thou that iudget, doest euen the same selfe thinges. <sup>2</sup> But we are sure, that the iudgement of God is accordynge to trueth, agaynst them which comyt soch thynges. <sup>3</sup> Thinkest thou this, O thou man that iudget them which do soche thynges, and doest euen the very same thy selfe, that thou shalt escape the iudgement of God? <sup>4</sup> Ether despyest thou the ryches of his goodnes, and pacynce and longe sufferance, not knowynge that the kyndnes of God leadeth the to repentance?

schenshippe, shame, or reproach.      mede, reward.  
 vnseparable, suitable, yuel, evil, hit, high, demest, iudget,  
 w-i-t-n, know,      d-i-s-p-i-s-e, despisest  
 forthinkynge, repenting,      where, v, whether.

ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, <sup>31</sup> ἀσυνέτους, ἀσυνθέτους, ἀστόργους, <sup>m</sup> ἀσπόνδους, ἀνελεήμονας. <sup>32</sup> ὅτινες τὸ δίκαιωμα τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πρᾶσσοσιν.

II. Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. <sup>2</sup> οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. <sup>3</sup> λογίζῃ δὲ τούτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; <sup>4</sup> ἢ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς

<sup>l</sup> Alex. = πορνεία.<sup>m</sup> Alex. = ἀσπόνδους.

## GENEVA — 1557.

worshipped and served the creatures, neglecting the Creator, which is blessed for euer. Amen. <sup>25</sup> For this cause God gaue them vp vnto shameful lustes: for euen their women dyd change the natural vse into that which is agaynst nature. <sup>27</sup> And lykewyse also the men left the natural vse of the woman, and burned in their lustes one with another, and man with man wrought filthines, and receaued in them selues, the recompence of their error, as was accordyng.

<sup>28</sup> And as they regarded not to knowe God, euen so God deliuered them vp vnto a lewde mynde, that they should do those things which are not comly, <sup>29</sup> Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enie, murder, debate, disceynte, takyng all things in the euyl parte, whysperers, <sup>30</sup> Backbiters, haters of God, doers of wronge, proude, bosters, inuentors of euyl thynges, disobedient to father and mother, <sup>31</sup> without vnderstanding, couenant breakers, without natural affection, promes breakers, merciles. <sup>32</sup> Which men, though they knew the Lawe ordelyned by God, how that they which commit such thinges, are worthy of death: yet not only do the same, but also fauour them that do them.

2. THEREFORE thou art inexcusable ὁ man, whoseouer thou art that iudget. for in that same wherein thou iudget another, thou condemnest thy selfe: for thou that iudget, doest euen the same selfe thinges. <sup>2</sup> But we are sure that the iudgement of God is according to trueth, against them which commit such thinges. <sup>3</sup> Thinkest thou this, ὁ thou man that iudget them which do suche thynges, and yet doest enen the very same, that thou shalt escape the iudgement of God? <sup>4</sup> Either despisest thou the riches of his goodnes, and patience, and longe sufferance? and rememberest not how that the kyndnes of God leadeeth thee to repentance?

## RHEIMS — 1582.

worshipped and served the creature, vvhich is blessed for euer. Amen. <sup>26</sup> Therefore God hath deliuered them into passions of ignominie. For their vvhomen haue changed the natural vse, into that vse that is contrarie to nature. <sup>27</sup> And in like maner the men also, leauing the natural vse of the vvhoman, haue burned in their desires one toward another, men vpon men vvorcking turpitude, and the reuward of their error (vvhich they should) receauing in them selues. <sup>28</sup> And as they liked not to haue God in knowlledge: God deliuered them vp into a reprobate sense: to doe those things that are not conuenient:

<sup>29</sup> replenished vvvith al iniquitie, malice, fornication, auarice, vvickednes, ful of enie, murder, contention, guile, malignitie, vvhisperers, <sup>30</sup> detractours, odible to God, contumelious, proude, hautie, inuentours of euil things, disobedient to parents, <sup>31</sup> foolish, dissolute, without affection, vvithout fidelitie, vvithout merite.

<sup>32</sup> Who vvhereas they knew the iustice of God, did not vnderstand that they vvich doe such thinges, are vvorthie of death: not only they that doe them, but they also that consent to the doers.

2. FOR the vvich cause thou art inexcusable ὁ man vvhosoeuer thou be that iudget. For vvherein thou iudget an other, thou condemnest thy self. for thou doest the same things vvich thou iudget.

<sup>2</sup> For vve knowv that the iudgement of God is according to veritie vpon them that doe such thinges. <sup>3</sup> And doest thou suppose this ὁ man that iudget them which doe such thinges, and doest the same, that thou shalt escape the iudgement of God? <sup>4</sup> Or doest thou contemne the riches of his goodnes, and patience, and longanimitie, not knowing that the benignity of God bringeth thee to

## AUTHORISED — 1611.

creature more then the Creatour, who is blessed for euer. Amen.

<sup>26</sup> For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature: <sup>27</sup> And likewise also the men, leauing the natural vse of the woman, burned in their lust one towards another, men with men working that which is vnseemely, and receiuing in themselves that recompense of their error which was meete. <sup>28</sup> And euen as they did not like to <sup>e</sup> retain God in their knowledge, God gaue them ouer to <sup>h</sup> a reprobate minde, to doe those things which are not conuenient:

<sup>29</sup> Being filled with all vnrighteousnes, fornication, wickednesse, couetousnesse, maliciousnesse, full of eniue, murder, debate, deceit, malignitie, vvhisperers, <sup>30</sup> Backbiters, haters of God, despitefull, proud, boasters, inuentors of euill things, disobedient to parents; <sup>31</sup> Without vnderstanding, couenant breakers, <sup>v</sup> without natural affection, implacable, vvnmercifull; <sup>32</sup> Who knowing the iudgment of God, (that they which commit such thinges, are worthy of death) not onely do the same, but <sup>h</sup> haue pleasure in them that doe them.

2. THEREFORE, thou art inexcusable, O man, vvhosoeuer thou art that iudget: for vvherein thou iudget another, thou condemnest thy selfe, for thou that iudget doest the same thinges. <sup>2</sup> But we are sure that the iudgement of God is according to trueth, against them which commit such thinges. <sup>3</sup> And thinkest thou this, O man, that iudget them which doe such thinges, and doest the same, that thou shalt escape the iudgment of God? <sup>4</sup> Or despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnes of God leadeeth

<sup>e</sup> Or, to acknowledge. <sup>h</sup> Or, a minde void of iudgement. <sup>v</sup> Or, vnmerciable. <sup>h</sup> Or, consent vvith them.

μετανοιάν σε ἄγει; <sup>5</sup> κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν  
θησαυρίζεις σεαυτῷ ὄργην ἐν ἡμέρα ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ  
Θεοῦ, <sup>6</sup> ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. <sup>7</sup> τοῖς μὲν καθ' ὑπομοῆν ἔργου  
ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζοῆν αἰώνιον. <sup>8</sup> τοῖς δὲ ἐξ ἐριθείας,  
καὶ ἀπειθοῦσι <sup>9</sup> μὲν | τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, <sup>10</sup> θυμὸς καὶ ὄργη, | <sup>11</sup> ὀλίφης  
καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰου-  
δαίου τε πρώτου καὶ Ἑλλήνου. <sup>12</sup> δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ  
τὸ ἀγαθόν, Ἰουδαίῳ τε πρώτῳ καὶ Ἑλλήνι. <sup>13</sup> οὐ γὰρ ἐστὶ προσωπολήψια παρὰ τῷ  
Θεῷ. <sup>14</sup> ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἥμαρ-  
των, διὰ νόμου κριθήσονται, <sup>15</sup> οὐ γὰρ οἱ ἀκροαταὶ <sup>16</sup> τοῦ | νόμου δίκαιοι παρὰ τῷ Θεῷ,

<sup>5</sup> Alex. = μιν.<sup>6</sup> Alex. ὀργή καὶ θυμός.<sup>7</sup> Alex. = τοῦ.

## WICLIIF — 1380.

<sup>5</sup> but aftir thin hardnesse & vrenceaute  
herte : thou tresourist to thee wraththe in  
the dai of wraththe, and of schewyng in  
the riȝtful dome of god, <sup>6</sup> that schal ȝilde  
to eche man aftir hise werkis, sothli to  
hem that ben bi paciens of gode werke,  
<sup>7</sup> glorie and honour and vncorruptioun, to  
hem that seken euerlastyng liif, <sup>8</sup> but to  
hem that ben of striif, and that assenten  
not to truthe but bileuen to wickidnesse :  
wraththe & indignacioun, <sup>9</sup> tribulacioun and  
angwische, in to eche soule of man that  
worciþh yuel, to the iewe first and to the  
greek, <sup>10</sup> but glorie and honour, and pees  
to eche man that worciþh good thing, to  
the iew first and to the greek, <sup>11</sup> for ac-  
ceptioun of persones : is not anentis god,  
for who euer hath synned with out the  
lawe, schuln perische with oute the lawe,

<sup>12</sup> and who euer han synned in the lawe :  
thei schuln be demed bi the lawe, <sup>13</sup> for  
the herers of lawe : be not iust anentis  
god but the doers of the lawe schuln be  
made iust, <sup>14</sup> for whanne hethen men that  
han not lawe, don kyndli tho thingis that  
ben of the lawe : thei hauyng not suche  
maner lawe ben lawe to hem self, <sup>15</sup> that  
schewen the werk of the lawe writun in  
her hertis, for the consciens of hem ȝildith  
to hem a witnessyng betwixe hem self  
of thouȝtis, that ben accusyng or defend-  
yng, <sup>16</sup> in the dai whanne god schal deme  
the pryuy thingis of men, aftir my gospel  
bi iesus crist.

<sup>17</sup> but if thou art named a iew, and resist  
in the lawe, and hast glorie in god : <sup>18</sup> and  
hast knowe his wille & thou lerned bi  
the lawe : <sup>19</sup> preuest the more profitablie  
thingis, and tristist thi self to be a leder  
of blynde men, the liȝt of hem that ben  
in darknes, <sup>20</sup> a teacher of vnwise men,  
a maister of song children : that hast the  
forme of kunnyng and of truthe in the  
lawe, <sup>21</sup> what thanne techist thou another :

## TYNDALE — 1534.

<sup>5</sup> But thou after thyne harde herte that  
cannot repent, heapest the togedder the  
treasure of wrath agaynst the daye of  
vengeaunce, when shalbe opened the  
rightewes iudgement of god, <sup>6</sup> which will  
rewarde every man accordinge to his  
dedes ; <sup>7</sup> that is to saye, prayse, honoure  
and immortalite, to them which continue  
in good doynge, and seke eternal lyfe.  
<sup>8</sup> But vnto them that are rebellious and  
disobey the trueth, yet folowe iniquyte,  
shall come indignacioun and wrath, <sup>9</sup> tribu-  
lacion and anguysshe, vpon the soule  
of every man that doth evyll : of the  
lewe fyrst, and also of the gentyll. <sup>10</sup> To  
every man that doth good, shall come  
prayse, honoure and peace, to the lewe  
fyrst, and also to the gentyll. <sup>11</sup> For ther  
is no parcialyte with god. <sup>12</sup> But whoso-  
euer hath synned with out lawe, shall  
perishe with out lawe. And as many as  
haue synned vnder the lawe, shalbe iudged  
by the lawe. <sup>13</sup> For before god they are  
not ryghteous which heare the lawe : but  
the doers of the lawe shalbe iustified.  
<sup>14</sup> For if the gentyls which haue no lawe,  
do of nature the thynges contayned in  
the lawe : then they hauyng no lawe,  
are a lawe vnto them selues. <sup>15</sup> which  
shewe the dede of the lawe written in  
their hertes : whyll their conscience beareth  
witnes vnto them, and also their  
thoughtes, accusyng one another or excu-  
syng, <sup>16</sup> at the daye when god shall  
iudge the secretes of men by Iesus Christ,  
accordinge to my Gospell.

<sup>17</sup> Beholde, thou arte called a Iewe and  
trustest in the lawe, and reioysist in God,  
<sup>18</sup> and knowest his will, and hast experience  
of good and bad, in that thou arte in-  
formed by the lawe : <sup>19</sup> and belevest that  
thou thy self arte a gyde vnto the blynde,  
a lyght to them which are in darknes,  
<sup>20</sup> an informer of them which lacke dis-  
crecion, a teacher of vnlearned, which  
hast the ensample of that which ought to  
be knowen, and of the truthe in the lawe.  
<sup>21</sup> But thou which teachest another teachest

## CRANMER — 1539.

<sup>5</sup> But thou after thy stubbnesse,  
and herte that cannot repent, heapest vnto  
thy selfe wrath agaynst the daye of ven-  
geaunce, when shalbe opened the ryghte-  
wises iudgement of God, <sup>6</sup> which will  
reward eury man accordyng to hys  
dedes : <sup>7</sup> that is to saye, prayse, honoure  
and immortalite, to them which contynue  
in good doynge, and seke immortalite.  
<sup>8</sup> But vnto them that are rebelles, and  
that do not obey the trueth, but folowe  
vnrighteousnes, shall come indignacyon  
and wrath, <sup>9</sup> tribulacion and anguysshe  
vpon the soule of eury man that doth  
euyl : of the lew fyrst, and also of the  
Gentyl. <sup>10</sup> To eury man that doth good,  
shall come prayse, and honoure, and peace,  
to the lew fyrst and also to the Gentyll.  
<sup>11</sup> For ther is no respect of personnes,  
with God. <sup>12</sup> For whosoever hath synned  
without lawe, shall also peryshe without  
lawe. And as many as haue synned in  
the lawe, shalbe iudged by the lawe. <sup>13</sup> For  
in the syght of God, they are not righte-  
uous which heare the lawe : but the doers  
of the lawe shalbe iustified. <sup>14</sup> For whan  
the Gentyls which haue not the lawe,  
do of nature the thynges contayned in  
the lawe : then they hauyng not the  
lawe, are a lawe vnto them selues, <sup>15</sup> which  
shew the dede of the lawe written in their  
hertes : whyll their conscience beareth  
witnes vnto them, and also their thoughtes,  
accusyng one another or excusyng, <sup>16</sup> at  
the daye when the Lord shall iudge the  
secretes of men by Iesus Christ, accordyng  
to my Gospell.

<sup>17</sup> Beholde, thou art called a Iew, and  
trustest in the lawe, and makest thy boast  
of God, <sup>18</sup> and knowest his will, and  
alowest the thynges that be excellent,  
and art informed by the lawe : <sup>19</sup> and  
beleuest that thou thy selfe art a gyde  
of the blynde, a lyght of them which are  
in darknes, <sup>20</sup> an informer of them which  
lacke discrecion, a teacher of the vn-  
learned, which hast the ensample of  
knowledge, and of the truthe by the lawe.  
<sup>21</sup> Thou therefore whych teachest another,

same judgment p'ue shall with, truly, yuel, evil,  
anentis with. them, judged. to test, teache.

ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιοθήσονται. <sup>14</sup> Όταν γὰρ ἔβη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου <sup>9</sup> ποιῆ, οἷτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος· <sup>15</sup> οἷτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἡ καὶ ἀπολογουμένων) <sup>16</sup> ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ. <sup>17</sup> Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάξῃ, καὶ ἐπαναπαῆν <sup>8</sup> τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, <sup>18</sup> καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου· <sup>19</sup> πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, <sup>20</sup> παιδευτὴν ἀφρόνων, διδάσκαλον νηπιῶν, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· <sup>21</sup> ὁ οὖν διδάσκων ἕτερον,

<sup>9</sup> Alex. s. ποιῶσιν s. ποιῶσιν.<sup>7</sup> Alex. ἴδ' s. ἴδ' et sic Rec.<sup>4</sup> Alex. = τῷ.

## GENEVA—1557.

<sup>5</sup> But thou, after thy stubbornesse and heart that can not repent, heapest vnto thy selfe wrath agaynst the day of vengeance, when shalbe opened the righteous iudgement of God. <sup>6</sup> Which will rewarde euery man according to his dedes. <sup>7</sup> That is to say, to them which by continuance in wel doing seke prayse, honour, and immortalite: eternal life. <sup>8</sup> But vnto them that are contentious and disobey the truth, and folowe iniquitie, shall be rendered indignation and wrath: <sup>9</sup> Tribulation and anguyshe vpon the soule of euery man that doth euyl: of the Iewe fyrst, and also of the Greke. <sup>10</sup> But to euery man that doth good, shall be rendered prayse, honour, and peace, to the Iewe fyrst, and also to the Greke. <sup>11</sup> For there is no respect of persons with God. <sup>12</sup> For whosoever hath synned without Lawe, shall perish also without Lawe: and as many as haue synned in the Lawe, shalbe iudged by the Lawe. <sup>13</sup> For before God they are not ryghteous which heare the Lawe: but the doers of the Lawe shalbe iustified.

<sup>14</sup> For when the Gentils which haue no Lawe, do of Nature the thynges containyd in the Lawe: then they hauyng no Lawe, are a Lawe vnto them selues. <sup>15</sup> Which shewe the effect of the Lawe written in their hartes: while their conscience beareth witness vnto them, and also their thoughtes accusing one another, or excusing. <sup>16</sup> At the day when God shal iudge the secretes of men by Iesus Christ, according to my gospel. <sup>17</sup> Beholde, thou art called a Iewe, and trustest in the Lawe, and gloriest in God. <sup>18</sup> And knowest his wil, and alowest the thinges that are excellent, in that thou art informed by the Lawe: <sup>19</sup> And beluest that thou thy selfe art a gyde of the blynde, a light of them which are in darknes: <sup>20</sup> An informer of them which lacke discretion, a teacher of vnlearned, which hast the information of knowledge, and of the truth in the Lawe. <sup>21</sup> Thou therefore, which teachest another,

## RHEIMS—1582.

penance? <sup>5</sup> But according to thy hardnes and impenitent hart, thou heapest to thy self vnrath, in the day of vvrath and of the reuelation of the iust iudgement of God, <sup>6</sup> vvhō vvil render to euery man according to his vvorkes. <sup>7</sup> to them truly that according to patience in good vvorke, seeke glorie and honour and incorruption, life eternal. <sup>8</sup> but to them that are of contention, and that obey not the truth, but giue credite to iniquitie, vvrath and indignation. <sup>9</sup> Tribulation and anguish vpon euery soule of man that vvorketh euil, of the Ievve first and of the Greeke: <sup>10</sup> but glorie and honour and peace to euery one that vvorketh good, to the Ievv first and to the Greeke. <sup>11</sup> for there is no acceptiō of persons vvith God.

<sup>12</sup> For vvhosoeuer haue sinned vvithout the Lavv, vvithout the Lavv shal perish: and vvhosoeuer haue sinned in the Lavv, by the Lavv shall be iudged. <sup>13</sup> For not the hearers of the Lavv are iust vvith God: but the doers of the Lavv shal be iustified. <sup>14</sup> For vvhen the Gentiles vvich haue not the Lavv, naturally doe those thinges that are of the Lavv: the same not hauing the Lavv, them selues are a lavv to them selues: <sup>15</sup> vvho shevv the vvorke of the Lavv vvritten in their hartes, their conscience giuing testimonie to them, and among them selues mutually their thoughtes accusing, or also defending. <sup>16</sup> in the day vvhen God shal iudge the secretes of men, according to my Gospel, by IESVS CHRIST.

<sup>17</sup> But if thou be surnamed a Ievv, and restest in the Lavv, and doest glorie in God, <sup>18</sup> and knovvest his vvil, and approuest the more profitable thinges, instructed by the Lavv, <sup>19</sup> presumest that thy self art a leader of the blinde, a light of them that are in darknes, <sup>20</sup> a teacher of the folish, a maister of infants, hauing the forme of science and of veritie in the Lavv. <sup>21</sup> Thou therfore that teachest an

## AUTHORISED—1611.

thee to repentance? <sup>5</sup> But after thy hardness, and impenitent heart, treasurest up vnto thy selfe wrath, against the day of wrath, and reuelation of the righteous iudgement of God: <sup>6</sup> Who will render to euery man according to his deeds: <sup>7</sup> To them, who by patient continuance in well doing, seeke for glory, and honour, and immortality, eternal life: <sup>8</sup> But vnto them that are contentious, and doe not obey the truth, but obey vnrighteousnes, indignation, and wrath, <sup>9</sup> Tribulation, and anguish vpon euery soule of man that doeth euill, of the Iew first, and also of the Gentile. <sup>10</sup> But glory, honour, and peace, to euery man that worketh good, to the Iew first, and also to the Gentile. <sup>11</sup> For there is no respect of persons with God.

<sup>12</sup> For as many as haue sinned without Law, shall also perish without Law: and as many as haue sinned in the Law, shall be iudged by the Law. <sup>13</sup> (For not the hearers of the Law are iust before God, but the doers of the Law shall be iustified; <sup>14</sup> For when the Gentiles which haue not the Law, doe by nature the things contained in the Law: these hauing not the law, are a Law vnto themselves, <sup>15</sup> Which shew the worke of the Law written in their hearts, their conscience also bearing witness, and their thoughts <sup>16</sup> the meane while accusing, or else excusing one another: <sup>16</sup> In the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel. <sup>17</sup> Behold, thou art called a Iew, and restest in the Law, and makest thy boast of God: <sup>18</sup> And knowest his wil, and <sup>19</sup> approuest the things that are more excellent, being instructed out of the Law, <sup>19</sup> And art confident that thou thy selfe art a guide of the blinde, a light of them which are in darkness: <sup>20</sup> An instructor of the foolish, a teacher of babes: which hast the forme of knowledge and of the truth in the Law: <sup>21</sup> Thou therefore which teachest another, teachest

<sup>9</sup> Or, Greeke. <sup>10</sup> Or, the conscience witnessing with them. <sup>11</sup> Or, between themselves. <sup>14</sup> Or, triest the things that differ.

σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; <sup>22</sup> ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ ἔδωλα, ἱεροσυλεῖς; <sup>23</sup> ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάξεις; <sup>24</sup> “Τὸ γὰρ ὄνομα τοῦ Θεοῦ “ δι’ ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι,” καθὼς γέγραπται. <sup>25</sup> Περιτομὴ μὲν γὰρ ὠφελεῖ, εἰς νόμον πράσσης· εἰς δὲ παραβάτης νόμου ἧς, ἡ περιτομὴ σου ἀκροβυστία γέγονεν. <sup>26</sup> εἰς οὖν ἡ ἀκροβυστία τὰ δικαίωματα τοῦ νόμου φυλάσσει, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; <sup>27</sup> καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; <sup>28</sup> οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαίος ἐστίν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομῆ; <sup>29</sup> ἀλλ’ ὁ ἐν τῷ κρυπτῷ Ἰουδαίος, καὶ περιτομῆ καρδίας ἐν πνεύματι, οὐ γράμματι·

<sup>1</sup> Alex. μιν.

## WICLIFF—1380.

and techist not thy self? thou that prechist that me schal not stele/steleist? <sup>22</sup> thou that techist that me schal do no lecherie: doist lecherie; thou that wlatist manmetis: doist sacrilegie, <sup>23</sup> thou that hast glorie in the lawe: vnworschipist god bi brekyng of the lawe, <sup>24</sup> for the name of god: is blasfemed bi þou among hethen men, as it is writun/

<sup>25</sup> for circumcisioun profetith if thou kepe the lawe, but if thou be at trespassour agen the lawe, thi circumcisioun is made prepucie/ <sup>26</sup> therfor if prepucie kepe the riȝtwisnesse of the lawe: whether his prepucie schal not be arettid in to circumcisioun? <sup>27</sup> and the prepucie of kynde that fulfillith the lawe: schal deme thee, that bi lettre and circumcisioun art trespassour agen the lawe, <sup>28</sup> for he that is in opene is not a iew, nether it is circumcisioun that is openli in the fleisch, <sup>29</sup> but he that is a iewe in hid, and circumcisioun of herte, in spirit, not bi the lettre, whos preisynge is not of men but of god.

3. WHAT thanne is more to a iew: or what profit of circumcisioun? <sup>2</sup> myche bi alle wise first for the spekyngis of god, werun bitakun to hem? <sup>3</sup> and what if summe of hem bileueden not? whether the vnbeleue of hem, hath avoidid the feith of god? <sup>4</sup> god forbede for god is sothfast: but eche man a lier, as it is writun; that thou be iustified in thi wordis: <sup>5</sup> ouercome whanne thou art demed.

<sup>6</sup> but if our wickidnesse comende the riȝtwisnesse of god, what thanne schulu we seie? whether god is wickid; that bryngith in wrathithe? aftir man I seie/ <sup>7</sup> god forbede, ellis hou schal god deme this world? <sup>8</sup> for if the truthe of god, hath aboundid in my lesynge in to glorie of hym, what ȝit am I demed as a synner? <sup>9</sup> and not as we ben blasfemed, and as

<sup>1</sup> wlatist, abhorrest. manmetis, idole. prepucis, uncircumcisioun. arettid, imputed. sothfast, true. demed, judged. lesynge, lying.

## TYNDALE—1534.

not thy selfe. Thou preachest, a man shuld not steale: and yet thou stealest. <sup>22</sup> Thou sayst, a man shuld not commit aduoury: and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honour. <sup>23</sup> Thou reioyset in the lawe, and thorow breakinge the lawe dishonourest God. <sup>24</sup> For the name of god is euyl spoken of amonge the Gentylys thorow you, as it is writen. <sup>25</sup> Circumcisioun verely auayleth, if thou kepe the lawe. But if thou breake the lawe, thy circumcisioun is made vncircumcisioun. <sup>26</sup> Therefore if the vncircumcised kepe the ryght thinges contayned in the lawe: shall not his vncircumcisioun be counted for circumcisioun? <sup>27</sup> And shall not vncircumcisioun which is by nature (yf it kepe the lawe) iudge the which beyng vnder the lettre and circumcisioun/ dost transgresse the lawe? <sup>28</sup> For he is not a Iewe, which is a Iewe out warde. Nether is that thyng circumcisioun, which is outwarde in the fleshe. <sup>29</sup> But he is a Iewe which is hid wythin and the circumcisioun of the herte is the true circumcisioun, which is in the sprete; and not in the lettre whose prayse is not of men, but of god.

3. WHAT preferment then hath the Iewe? other what a vantagegeth circumcisioun? <sup>2</sup> Surely very moche. Fyrst vnto them was committed the worde of God <sup>3</sup> What then though some of them did not beleve? shall their vnbeleue make the promes of god with out effecte? <sup>4</sup> God forbid. Let god be true, and all men lyars, as it is written: That thou myghtest be iustified in thy sayinge and shuldest ouercome when thou arte iudged.

<sup>5</sup> Yfoure vnrightwesnes make the rightwesnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeance? I speake after the maner of men. <sup>6</sup> God forbid. For how then shall God iudge the worlde? <sup>7</sup> Yf the veritie of God appere moare excellent thorow my lyer, vnto his prayse; why am I hence forth iudged as a synner? <sup>8</sup> and

## CRANMER—1539.

techest not thy selfe. Thou preachest, a man shulde not steale: yet thou stealest. <sup>22</sup> Thou that sayst, a man shuld not commit aduoury, breakest wedlocke. Thou abhorrest ymages, and yet robbest God of his honour. <sup>23</sup> Thou that makest thy boast of the lawe, thorow breakynge the lawe dishonourest God. <sup>24</sup> For the name of God is euyl spoken of amonge the Gentylys, thorow you as it is writen.

<sup>25</sup> For circumcisioun verely auayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcisioun is turned to vncircumcisioun. <sup>26</sup> Therefore, yf the vncircumcised kepe the ryght thynges contayned in the lawe, shall not his vncircumcisioun be counted for circumcisioun? <sup>27</sup> And shall not vncircumcisioun which is by nature (yf it kepe the lawe) iudge the, which beyng vnder the lettre and circumcisioun, dost transgresse the lawe? <sup>28</sup> He is not a Iewe, which is a Iewe outwarde. Nether is it circumcisioun, which is outwarde in the fleshe. <sup>29</sup> But he is a Iewe which is hid wythin, and the circumcisioun of the herte is the true circumcisioun, which consisteth in the sprete and not in the lettre: whose prayse is not of men, but of God.

3. WHAT preferment then hath the Iewe? or what aduantagegeth circumcisioun? <sup>2</sup> Surely very moche. Fyrst because that vnto them were comytted the wordes of God. <sup>3</sup> What then though some of them dyd not beleue? shall their vnbeleue make the promes of God without effecte? <sup>4</sup> God forbid. Let God be true, and euery man a liar, as it is written: that thou myghtest be iustified in thy sayinges, and ouercome, when thou art iudged.

<sup>5</sup> Yfoure vnryghtwesnes make the rightwesnes of God more excellent: what shall we saye? Is God vnrighteous, which taketh vengeance? I speake after the maner of men: <sup>6</sup> God forbid. For how then shall God iudge the worlde? <sup>7</sup> For if the truthe of God appere more excellent thorow my lyer, vnto his prayse, why am I hence forth iudged as a synner? <sup>8</sup> and not rather (as men speake euyl of

οὐδ' ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

III. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; <sup>2</sup> πολλὴ, κατὰ πάντα τρόπον. πρῶτον ἄρα ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. <sup>3</sup> τί γὰρ, εἰ ἠπίστησαν αὐτες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; <sup>4</sup> μὴ γένοιτο γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, “Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.” <sup>5</sup> Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω.) <sup>6</sup> μὴ γένοιτο. ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; <sup>7</sup> εἰ “ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καγὼ ὡς ἁμαρτωλὸς κρίνομαι; <sup>8</sup> καὶ μὴ

<sup>a</sup> Alex. ζι.

GENEVA — 1557.

teachest thou not thy self? thou that preachest, A man sholde not steale, doest thou steale? <sup>22</sup> Thou that sayst, A man should not commit adoutry, breakest thou wedlocke? thou that abhorrest images, robbest thou God of his honour? <sup>23</sup> Thou that makest boast of the Lawe, through breakyng the Lawe dishonourest thou God? <sup>24</sup> For the Name of God is euyl spoken of among the Gentiles through you, as it is writen. <sup>25</sup> For Circumcision verely auayleth, yf thou kepest the Law: but yf thou breakest the Lawe, thy Circumcision is made vncircumcision. <sup>26</sup> Therefore yf the vncircumcised kepe the right thynges contayned in the Law, shal not his vncircumcision be counted for Circumcision? <sup>27</sup> And shal not vncircumcision which is by nature (yf it kepe the Lawe) iudge thee, which heynv vnder the letter, and Circumcision, doest transgresse the Lawe? <sup>28</sup> For he is not a Iewe, which is a Iewe onely outwarde: nether is that Circumcision, which is onely outward in the fleshe: <sup>29</sup> But he is a Iewe which is hyd wyth in, and the Circumcision, of the heart, is the true Circumcision, which consisteth in the sprite, and not in the letter, the which Iewes prayse, is not of men but of God.

3. VVHAT preferment then hath the Iewe? other what auantage Circumcision? <sup>2</sup> Surely very much: for chiefly vnto thee was committed the oracles of God. <sup>3</sup> But what then, thogh some of them dyd not beleue? shal their vnbeliefe make the promes of God without effect? <sup>4</sup> God forbid: yea let God be true, and all men lyars, as it is writen, That thou mightest be iustified in thy sayings, and ouercome, when thou art iudged. <sup>5</sup> Yf our vnyghtuousnes commendeth the rightuousnes of God, what shal we say? Is God vnrighteous which taketh vengeance? (I speake after the manner of men.) <sup>6</sup> God forbid: for how then shal God iudge the world?

<sup>7</sup> For if the veritie of God hath more aboundid through my lye, vnto his glorie, why am I henceforth condemned as a

RHELMs — 1582.

other, teachest not thy self: that preachest, men ought not to steale, thou stealest: <sup>22</sup> that saiest men should not commit adoutrie, thou committest adoutrie: that abhorrest idols, thou doest sacrilege:

<sup>23</sup> that doest glorie in the Lawv, thou by preuarication of the Lawv doest dishonour God. (<sup>24</sup> For the name of God through you is blasphemed among the Gentiles, as it is vvritten.) <sup>25</sup> Circumcision in deede profiteth, if thou obserue the Lawv: but if thou be a preuaricatur of the Lawv, thy circumcision is become prepuce. <sup>26</sup> If then the prepuce kepe the iustices of the Lawv: shal not his prepuce be reputed for circumcision? <sup>27</sup> and shal not that vvich of nature is prepuce, fulfilling the Lawv, iudge thee, that by the letter and circumcision art a preuaricatur of the Lawv? <sup>28</sup> For not he that is in open shevv, is a Ievv, nor that vvich is in open shevv, in the flesh, is circumcision:

<sup>29</sup> but he that is in secrete, is a Ievv: and the circumcision of the hart, in spirit, not in the letter: vvhose praise is not of men, but of God.

3. WHAT preeminence then hath the Ievv, or what is the profit of circumcision? <sup>2</sup> Much by al meanes. First surely because the vvordes of God vvcre committed to them. <sup>3</sup> For vvhat if certaine of them haue not beleuevd? Hath their incredulitie made the faith of God frustrate? <sup>4</sup> God forbid, but God is true: and every man a lyer, as it is vvritten: That thou maigest be iustified in thy vvordes, and ouercome vhen thou art iudged. <sup>5</sup> But if our iniquitie commend the iustice of God, vvhat shal vve say? Is God vvjust that executeth vvyrath? (I speake according to man) <sup>6</sup> God forbid, otherwise hovv shal God iudge this vvorld? <sup>7</sup> For if the veritie of God hath aboundid in my lie, vnto his glorie, vvhy am I also yet iudged as a sinner, <sup>8</sup> and not (as vve

AUTHORISED — 1611.

thou not thy selfe? thou that preachest a man should not steale, doest thou steale? <sup>22</sup> Thou that sayest a man should not commit adultery, doest thou commit adultery? thou that abhorrest idols, doest thou commit sacrilege? <sup>23</sup> Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? <sup>24</sup> For the Name of God is blasphemed among the Gentiles, through you, as it is written: <sup>25</sup> For Circumcision verely profiteth if thou keepe the Law: but if thou be a breaker of the Law, thy Circumcision is made vncircumcision.

<sup>26</sup> Therefore, if the vncircumcision keepe the righteousnesse of the Lawe, shall not his vncircumcision be counted for Circumcision? <sup>27</sup> And shall not vncircumcision which is by nature, if it fulfill the Law, iudge thee, who by the letter, and Circumcision, doest transgresse the Law? <sup>28</sup> For he is not a few, which is one outwardly, neither is that Circumcision, which is outward in the flesh: <sup>29</sup> But he is a Iew which is one inwardly, and Circumcision is, that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

3. WHAT advantage then hath the Iew? or what profit is there of Circumcision? <sup>2</sup> Much every way: chiefly, because that vnto them were committed the Oracles of God. <sup>3</sup> For what if some did not beleue? shall their vnbeliefe make the faith of God without effect? <sup>4</sup> God forbid: yea, let God be true, but every man a her, as it is written, That thou mightest be iustified in thy sayings, and mightest ouercome when thou art iudged. <sup>5</sup> But if our vnyghteousnesse commend the righteousnesse of God, what shall we say? Is God vnrighteous who taketh vengeance? (I speake as a man) <sup>6</sup> God forbid: for then how shall God iudge the world? <sup>7</sup> For if the truth of God hath more aboundid through my lie vnto his glory; why yet am I also iudged as a sinner? <sup>8</sup> And

(καθὼς βλασφημοῦμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν,) “Ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἐδικόν ἐστι. <sup>9</sup> Τί οὖν; προεχόμεθα; οὐ πάντως. <sup>10</sup> προηγιασάμεθα | γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ’ ἁμαρτιαν εἶναι, <sup>11</sup> καθὼς γέγραπται, “Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς. <sup>12</sup> οὐκ ἔστιν ὁ | συνιών, “ οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. <sup>13</sup> πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν. οὐκ ἔστι “ ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. <sup>14</sup> τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, “ ταῖς γλώσσαις αὐτῶν ἐδολοῦσαν ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. <sup>15</sup> ὧν τὸ “ στόμα ἀρᾶς καὶ πικρίας γέμει. <sup>16</sup> ὀξείς οἱ πόδες αὐτῶν ἐκχέαι αἷμα. <sup>17</sup> σύντριμμα “ καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν. <sup>18</sup> καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. <sup>19</sup> οὐκ “ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.” <sup>20</sup> Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος

\* Alex. ἡγιασάμεθα.

\* Alex. = 6.

## WICLIIF—1380.

summe men seien, that we seien, do we yuel thingis, that good thingis comen, whos dampnacion is iust.

<sup>9</sup> what thanne passen we hem; nau for we han schewid bi skile, that alle bothe iewis and grekis, ben vndir synne: <sup>10</sup> as it is writun for there is no man iust: <sup>11</sup> there is no man vnderstondynge nether sekynge god; <sup>12</sup> alle boweden aweye to gidre, thei ben made vnpofitable, there is noon that doith good thing, there is noon til to oon; <sup>13</sup> the throte of hem is an open sepulchre, with her tungis thei diden gilefulli, the veyn of snakis is vndir her lippis; <sup>14</sup> the mouth of whiche is ful of cursynge and bittirnesse: <sup>15</sup> the feet of hem ben swifte to schede blood, <sup>16</sup> sorwe and cursidnesse ben in the weies of hem: <sup>17</sup> and thei knewen not the weie of pees: <sup>18</sup> the drede of god is not bifor her ijen.

<sup>19</sup> and we witen that what euer thingis, the lawe spekiht, it spekiht to hem that ben in the lawe; that eche mouth be stoppid, and eche world be made suget to god <sup>20</sup> for of the werkis of the lawe, eche fleisch schal not be iustified bifor hym; For bi the lawe there is knowynge of synne; <sup>21</sup> but now withouten the lawe, the rihtwisnesse of god is schewid, that is witenessid of the lawe and the profetis; <sup>22</sup> and the rihtwisnesse of god is bi the feith of ihesus crist in to alle men and on alle men that beleuen in hym;

<sup>23</sup> for there is no departynge for alle men synned, and han nede to the glorie of god; <sup>24</sup> and ben iustified freli bi his grace; <sup>25</sup> bi the agenbynging that is in crist ihesus; <sup>26</sup> whom god ordeyned forgerer bi feith in his blood: to the schewynge of his rihtwisnesse; for remission of bifor goynge synnes; in the berynging vp of god; <sup>26</sup> to the

## TYNDALE—1534.

saye not rather (as men evyll speake of vs, and as some affirme that we saye) let vs do evyll, that good maye come therof. Whose damnacion is iuste.

<sup>9</sup> What saye we then? Are we better then they? No in no wyse. For we have all ready proved how that both Iewes and Gentils are all vnder synne; <sup>10</sup> as it is written: There is none righteous, no not one: <sup>11</sup> there is none that vnderstandith; there is none that seketh after God; <sup>12</sup> they are all gone out of the waye; they are all made vnpofytable, there is none that doeth good; no not one. <sup>13</sup> Their throte is an open sepulchre; with their tounges they have disceaved: the poyson of Aspes is vnder their lippes. <sup>14</sup> Whose mouthes are full of cursynge and bitternes. <sup>15</sup> Their fete are swifte to shed blood. <sup>16</sup> Destruction and wretchednes are in their wayes. <sup>17</sup> And the waye of peace they have not known. <sup>18</sup> There is no feare of God before their eyes.

<sup>19</sup> Ye and we knowe that whatsoever the lawe sayth, he sayth it to them which are vnder the lawe. That all mouthes maye be stopped and all the worlde be subdued to god; because that by the dedes of the lawe, shall no flesshe be iustified in the sight of God. <sup>20</sup> For by the lawe cometh the knowledge of synne.

<sup>21</sup> Now verely is the rihtewesnes that cometh of God declared without the fulfilling of the lawe; havinge wites yet of the lawe and of the Prophetes. <sup>22</sup> The rihtewesnes no dout which is good before God; cometh by the fayth of Iesus Christ; vnto all and vpon all that beleve.

There is no difference: <sup>23</sup> for all have synned, and lacke the prayse that is of valoure before God: <sup>24</sup> but are iustified frely by his grace; through the redemption that is in Christ Iesu; <sup>25</sup> whom God hath made a seate of merey thowm faith in his blood; to shewe the rihtewesnes which before him is of valoure; in that he forgiveth the synnes that are passed; which God dyd suffre <sup>26</sup> to shewe at thys tyme, the

## CRANMER—1539.

vs, and as some affirme that we saye) let vs do evyll, that good maye come therof. Whose damnacion is iuste.

<sup>9</sup> What then? Are we better then they? No, in no wyse. For we haue all ready proued, how that both Iewes and Gentyls are all vnder synne, <sup>10</sup> as it is written, there is none ryghteous, no not one: <sup>11</sup> there is none that vnderstandeth, there is none that seketh after God: <sup>12</sup> they are all gone out of the waye, they are all vnpofytable, there is none that doeth good, no not one. <sup>13</sup> Their throte is an open sepulchre, with their tounges they haue disceaved: the poyson of aspes is vnder their lyppes. <sup>14</sup> Whose mouth is full of cursynge and bytternes. <sup>15</sup> Their fete are swyfte to shedd blood. <sup>16</sup> Destruction and wretchednes are in their wayes, <sup>17</sup> and the waye of peace haue they not known. <sup>18</sup> There is no feare of God before their eyes.

<sup>19</sup> We knowe that what thynges souer the lawe sayth, it sayth it to them which are vnder the lawe. That all mouthes maye be stopped, and that all the worlde maye be subdued to God, <sup>20</sup> because that by the dedes of the lawe ther shall no flesshe be iustified in his syght, For by the lawe cometh the knowledg of synne.

<sup>21</sup> But now is the ryghtewesnes of God declared without the lawe, for asmoch as it is alowed by the testimonye of the lawe and of the Prophetes. <sup>22</sup> The ryghtewesnes of God, cometh by the fayth of Iesus Christ, vnto all and vpon all them that beleue. (on hym)

There is no difference: <sup>23</sup> for all haue synned, and are destitute of the glorie of God: <sup>24</sup> but are iustified frely by his grace, through the redemption that is in Christ Iesu, <sup>25</sup> whom God hath set forth to be the obtayner of merey thowm fayth, by the meanes of hys bloude, to declare hys rihtcousnes, in that he forgiveth the synnes that are passed, which God dyd suffre, <sup>26</sup> to shewe at thys tyme hys

λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῆ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.<sup>20</sup> διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

<sup>21</sup> Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· <sup>22</sup> δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας| τοὺς πιστεύοντας· οὐ γὰρ ἔστι διαστολή· <sup>23</sup> πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, <sup>24</sup> δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, <sup>25</sup> ὃν προέθετο ὁ Θεὸς ἰλαστήριον <sup>3</sup> διὰ τῆς πίστεως| ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πᾶρεσιν τῶν προγεννητότων ἁμαρτημάτων <sup>26</sup> ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς

<sup>3</sup> Alex. = καὶ ἐπὶ πάντας.

<sup>5</sup> Alex. ἐὰ πίστεως.

## GENEVA—1557.

synner? <sup>8</sup> And (as men speake euyl of vs, and as some affirme that we say) why do we not euil, that good may come therof? whose damnation is iust. <sup>9</sup> What then? Are we better then they? No, in no wyse. For we haue already prouen, how that both Iewes and Gentiles are all vnder synne. <sup>10</sup> As it is written, There is none righteous, no not one. <sup>11</sup> There is none that vnderstandeth, there is none that seeketh after God. <sup>12</sup> They haue all gone out of the way, they haue also bene made vprofitable, there is none that dothe good, no not one. <sup>13</sup> Their throate is an open sepulchre, they haue vsed their tonges to deccyt: the poyson of aspes is vnder their lippes. <sup>14</sup> Whose mouthes are ful of cursing and bytternes. <sup>15</sup> Their fete are swyft to sheade blood. <sup>16</sup> Destruction and calamitie are in their wayes. <sup>17</sup> And the way of peace they haue not known.

<sup>18</sup> There is no feare of God before their eyes. <sup>19</sup> And we know that whatsoever the Law sayeth, it sayeth it to them which are vnder the Law: that eury mouth may be stopped, and all the worlde be culpable before God. <sup>20</sup> Therefore by the dedes of the Law, shal no fleshe be iustified in his sight, for by the Law cometh the knowledge of sinne. <sup>21</sup> But now is the ryghtuousnes of God declared without the Law, hauyng wites of the Law and of the Prophets. <sup>22</sup> To wit, the rightuousnes of God by the fayth of Iesus Christe, vnto all, and vpon all that beleue.

<sup>23</sup> For there is no difference: for all haue synned, and are destitute of the glorie of God. <sup>24</sup> And are iustified frely by hys grace, through the redemption that is in Christ Iesus. <sup>25</sup> Whom God hath set forth to be a pacification through faith in his blood, to declare his ryghtuousnes, in that he forgueeth the synnes that are passed: <sup>26</sup> Which God dyd suffer, to shewe at this

## RHEIMS—1582.

are blasphemed, and as some report vs to say) let vs doe euil, that there may come good? vvhose damnation is iust.

<sup>9</sup> Vvhat then? do vve excel them? No, not so. For vve haue argued the Iewes and the Greekes, al to be vnder sinne: <sup>10</sup> as it is vvritten: *That there is not any man iust,* <sup>11</sup> *there is not that vnderstandeth, there is not that seeketh after God.*

<sup>12</sup> *All haue declined, they are become vprofitable together: there is not that doeth good, there is not so much as one.* <sup>13</sup> *Their throate is an open sepulchre, vvith their tonges they dealt deceitfully.* <sup>14</sup> *Vvhose mouth is ful of malediction and bitternes:* <sup>15</sup> *Their fete swyft to shede blood.* <sup>16</sup> *Destruction and infelicitee in their wayes:*

<sup>17</sup> *and the way of peace they haue not known.* <sup>18</sup> *There is no feare of God before their eyes.* <sup>19</sup> And vve knowv that vvhatsouer the Lavv speaketh, to them it speaketh that are in the Lavv: that eury mouth may be stopped, and al the vvorld may be made subject to God: <sup>20</sup> because by the vvorkes of the Lavv no flesh shal be iustified before him. For by the Lavv is the knowlege of sinne.

<sup>21</sup> But novv vvithout the Lavv the iustice of God is manifested: testified by the lavv and the Prophets. <sup>22</sup> And the iustice of God by faith of IESVS CHRIST, vnto all and vpon all that beleuee in him. For there is no distinction. <sup>23</sup> For al haue sinned: and doe neede the glorie of God.

<sup>24</sup> Iustified gratis by his grace, by the redemption that is in CHRIST IESVS, <sup>25</sup> vvhom God hath proposed a propitiation, by faith in his blood, to the shevving of his iustice, for the remission of former sinnes, <sup>26</sup> in the toleration of God,

## AUTHORISED—1611.

not rather as wee bee slanderously reported, and as some affirme that we say, Let vs doe euill, that good may come: whose damnation is iust. <sup>9</sup> What then? are we better then they? No in no wise: for we haue before <sup>a</sup> proued both Iewes, and Gentiles, that they are all vnder sinne, <sup>10</sup> As it is vvritten, There is none righteous, no not one: <sup>11</sup> There is none that vnderstandeth, there is none that seeketh after God. <sup>12</sup> They are all gone out of the way, they are together become vprofitable, there is none that doeth good, no not one. <sup>13</sup> Their throate is an open sepulchre, vvith their tongues they haue vsed deceit, the poyson of Aspes is vnder their lippes: <sup>14</sup> Whose mouth is full of cursing and bitterness: <sup>15</sup> Their feet are swif to shed blood. <sup>16</sup> Destruction and miserie are in their wayes: <sup>17</sup> And the way of peace haue they not known. <sup>18</sup> There is no feare of God before their eyes. <sup>19</sup> Now we know that vvhat things scueur the Law saith, it sayth to them who are vnder the Law: that eury mouth may be stopped, and all the world may become <sup>b</sup> guilty before God. <sup>20</sup> Therefore by the dedes of the Law, there shall no flesh be iustified in his sight: for by the Law is the knowlege of sinne.

<sup>21</sup> But now the righteousness of God vvithout the Law is manifested, being vvitnessed by the Law and the Prophets. <sup>22</sup> Euen the righteousness of God, which is by faith of Iesus Christ vvnto all, and vvpon all them that beleuee: for there is no difference: <sup>23</sup> For all haue sinned, and come short of the glorie of God, <sup>24</sup> Being iustified freely by his grace, through the redemption that is in Iesus Christ: <sup>25</sup> Whom God hath <sup>c</sup> set forth to be a propitiation, through faith in his blood, to declare his righteousness for the <sup>d</sup> remission of sinnes, that are past, through the forbearance of God. <sup>26</sup> To declare, I say, at this time his

<sup>a</sup> Gr. charged. <sup>b</sup> Or, subject to the iudgement of God. <sup>c</sup> Or, foreordained. <sup>d</sup> Or, passing ouer

ἔδειξεν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ. <sup>27</sup> Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. <sup>28</sup> λογιζόμεθα ἄ γάρ, <sup>b</sup> δικαιῶσθαι πίστει ἀνθρώπων, χωρὶς ἔργων νόμου. <sup>29</sup> ἢ Ἰουδαίων ὁ Θεὸς μόνου; οὐχί ἑ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν <sup>30 d</sup> ἐπέπερ| εἰς ὁ Θεός, ὃς δικαιώσει περιτομῆν ἐκ πίστεως, καὶ ἀκροβυστιαν διὰ τῆς πίστεως. <sup>31</sup> νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἐιστώμεν. |

IV. Τί οὖν ἐροῦμεν Ἐβραῶν τὸν πατέρα ἡμῶν εὐρηκεῖν | κατὰ σάρκα; <sup>2</sup> εἰ γὰρ Ἐβραῶν ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν. <sup>3</sup> Τί γὰρ ἡ γραφὴ λέγει; “Ἐπίστευσε δὲ Ἐβραῶν τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-

<sup>2</sup> Alex. + τῆν.<sup>3</sup> Rec. οὖν.<sup>b</sup> Rec. πιστι δικαιῶσθαι ἀνθρώπων.<sup>c</sup> Rec. + εἰ.<sup>d</sup> Alex. εἰπερ.

## WICLIFF—1380.

schewing of his rijtfulness in this tyme that he be iust and iustifynge him that is of the feith of ihesus crist; <sup>27</sup> where thanne is thi gloryng? it is excluded, by what lawe? of dedis doynge? nay, but bi the lawe of feith;

<sup>28</sup> for we demen a man to be iustified bi the feith with outen werkis of the lawe; <sup>29</sup> whether of iewis is god onli? whether he is not also of hethen mew; <sup>30</sup> and of hethen men; <sup>30</sup> for onn god is; that iustifieth circumcisioun bi feith and prepucie bi feith; <sup>31</sup> distrien we therfor the lawe bi the feith? god forbede; but we stablishen the lawe.

4. WHAT thanne schuln we seie : that abraham oure fadir aftir the fleisch fonde : <sup>2</sup> for if abraham be iustified of werkis of lawe : he hath glorie, but not anentis god; <sup>3</sup> for what seith the scripture : abraham beleued to god : and it was arettid to hym to rijtwnesse; <sup>4</sup> and to hym that workith, mede is not arettid bi grace; but bi dette;

<sup>5</sup> sothli to him that workith not, but beleueth in to hym that iustifieth a wickid man, his feith is arctid to rijtwnesse aftir the purpos of goddis grace; <sup>6</sup> as dauid seith the blessednesse of a man whom god acceptith; he guctli to hym rijtfulness with outen werkis of the lawe. <sup>7</sup> Blessed ben thi whos wickidness ben forgooun and whos synnes ben hid; <sup>8</sup> Blessed is that man : to whom god arettid not synne;

<sup>9</sup> thanne whether dwellith this blisfulness onli in circumcisioun or also in prepucie : for we seien that the feith was arettid to abraham to rijtwnesse; <sup>10</sup> how thanne was it arettid? in circumcisioun or in prepucie; not in circumcisioun; but in prepucie; <sup>11</sup> and he took a signe of circumcisioun, a tokenynge of rijtwnesse of the feith which is in prepucie : that he

## TYNDALE—1534.

rightwesnes that is allowed of him; that he myght be counted iuste; and a iustifier of him which beleueth on Iesus.

<sup>27</sup> Where is then thy reioysng? It is excluded. By what lawe? by the lawe of workes? Naye; but by the lawe of faith.

<sup>28</sup> For we suppose that a man is iustified by faith without the dedes of the lawe. <sup>29</sup> Is he the God of the Iewes only? Is he not also the God of the Gentyls? Yes; even of the Gentyles also. <sup>30</sup> For it is God only which iustifieth circumcisioun which is of faith; and vncircumcisioun thorow faith. <sup>31</sup> Do we then destroye the lawe thorow faith? God forbid. But we rather mayntayne the lawe.

4. WHAT shall we saye then; that Abraham oure father as pertayninge to the fleshe; dyd fynde? <sup>2</sup> If Abraham were iustified by dedes; then hath he wherin to reioyce; but not with god. <sup>3</sup> For what sayth the scripture? Abraham beleued god; and it was counted vnto him for rijtwnesses. <sup>4</sup> To him that worketh; is the rewarde not reckened of fauour; but of duty. <sup>5</sup> To him that worketh not; but beleueth on him that iustifieth the vngodly; is his faith counted for rijtwnesses. <sup>6</sup> Even as David describeth the blessedfulnes of the man vnto whom god ascribeth rijtwnesses without dedes. <sup>7</sup> Blessed are they; whose vnrighwesnes are forgiven; and whose synnes are covered. <sup>8</sup> Blessed is that man to whom the Lorde imputeth not synne.

<sup>9</sup> Came this blessednes then vpon the circumcised or vpon the vncircumcised? We saye verely how that faith was rekened to Abraham for rijtwnesses. <sup>10</sup> How was it rekened? in the tyme of circumcisioun? or in the tyme before he was circumcised? Not in tyme of circumcisioun; but when he was yet vncircumcised. <sup>11</sup> And he receaued the signe of circumcisioun as a seale of the rijtwnesses which is by faith; which faith he had yet beyng vncircumcised; that he shuld be the father of all them that beleue;

## CRANMER—1539.

ryghtwesnes, that he myght be counted iust, and the iustifyer of hym which beleueth on Iesus. <sup>27</sup> Where is then thy reioysng? It is excluded. By what lawe? of workes? Naye; but by the lawe of faith. <sup>28</sup> Therefore we holde, that a man is iustified by faith without the dedes of the lawe. <sup>29</sup> Is he the God of the Iewes only? Is he not also the God of the Gentyls? Yes, euen of the Gentyls also. <sup>30</sup> For it is God only which iustifieth the circumcisioun that is of faith, and vncircumcisioun thorow faith. <sup>31</sup> Do we then destroye the lawe thorow faith? Godforbyd. But we rather mayntayne the lawe.

4. WHAT shalwe saye then, that Abraham oure father (as pertayninge to the fleshe) dyd fynde? <sup>2</sup> If Abraham were iustified by dedes, then hath he wherin to reioyce; but not with God. <sup>3</sup> For what sayth the scripture? Abraham beleued God, and it was counted vnto hym for ryghtwesnes. <sup>4</sup> To hym that worketh, is the rewarde not reckned of fauoure, but of dutye. <sup>5</sup> To hym that worketh not, but beleueth on him that iustifieth the vngodly, is his faith counted for ryghtwesnes. (accordynge to the purpose of the grace of God) <sup>6</sup> Euen as David describeth the blessedfulnes of that man, vnto whom God imputeth ryghtwesnes without dedes. <sup>7</sup> Blessed are they, whose vnrighwesnes are forgiven, and whose synnes are couered. <sup>8</sup> Blessed is that man, to whom the Lorde will not impute synne;

<sup>9</sup> Came this blessednes then vpon the vncircumcisioun, or vpon the circumcisioun also? For we saye, that faith was rekened to Abraham for rijtwnesses. <sup>10</sup> How was it then rekened? when he was in the circumcisioun, or when he was in the vncircumcisioun? Not in the tyme of circumcisioun; but when he was yet vncircumcised. <sup>11</sup> And he receaued the sygne of circumcisioun, as a seale of the rijtwnesses of faith, which he had yet beyng vncircumcised: that he shulde be the father of all

κρησθ. iudg. prepucie, vncircumcisioun. ἀποβ. ισθ. αρετι, impute; mede, reuord. εἰσθ. τρησθ. γρησθ. giveth

“σύννην.” <sup>4</sup> Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. <sup>5</sup> τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. <sup>6</sup> καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, <sup>7</sup> “Μακάριοι ᾧ ἀπέθησαν αἱ ἀνομίαι, καὶ ᾧ ἐπεκαλύφθησαν αἱ ἁμαρτίαι. <sup>8</sup> μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσῃται Κύριος ἁμαρτίαν.” <sup>9</sup> Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομῆν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. <sup>10</sup> πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ’ ἐν ἀκροβυστίᾳ. <sup>11</sup> καὶ σημεῖον ἔλαβε ἡ περιτομῆς, | σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων

\* Alex. ἰσάουνομν.

† Alex. ἐρηγίται Ἀβραάμ τὸν πατέρα (al. προπάτορα) ἡμῶν.

‡ Rec. + τὸ.

§ Alex. περιτομῆν.

## GENEVA—1557.

time his ryghtuousnesse, that he myght be counted iuste, and a iustifier of him which beleueth on Iesus. <sup>27</sup> Where is then the reioysing? It is excluded. By what Law? of workes? Nay: but by the Lawe of fayth. <sup>28</sup> Therefore, we gather that a man is iustified by fayth, wythout the deedes of the Lawe. <sup>29</sup> God, is he the God of the Iewes onely, and not of the Gentiles also? Yes euen of the Gentiles also. <sup>30</sup> For it is one God which shal iustifie Circumcision which is of fayth, and vncircumcision through fayth. <sup>31</sup> Do we then make the Lawe vnpoffethed through fayth? God forbid, yea rather we establish the Lawe.

4. WHAT shal we say then, that Abraham our father gate, as pertayning to the fleshe. <sup>2</sup> For if Abraham were iustified by deades, then hath he wherin to reioyce, but not with God. <sup>3</sup> For what sayeth the Scripture? Abraham beleued God, and it was counted to him for ryghtuousnesse. <sup>4</sup> To hym that worketh, the rewarde is not reckened of fauour, but of duety. <sup>5</sup> But to hym that worketh not, but beleueth on hym that iustifieth the vngodly, his fayth is counted for ryghtuousnes. <sup>6</sup> Euen as Dauid describeth the blessedfulnes of the man, vnto whome God ascribeth ryghtuousnes wythout dedes, saying, <sup>7</sup> Blessed are they, whose vnyrightuousneses are forgeuen, and whose synnes are couered. <sup>8</sup> Blessed is that man, to whom the Lord imputeth not synne. <sup>9</sup> Came this blessednes then vpon the Circumcised onely, or vpon the vncircumcised also? For we say, how that fayth was reckened vnto Abraham for ryghtuousnes. <sup>10</sup> How was it then reckened? in the tyme of Circumcision? or in the tyme before he was circumcised? not in the tyme of Circumcision: but when he was yet vncircumcised.

<sup>11</sup> And he receaned the sygne of Circumcision, as a scale of the ryghtuousnes of fayth which fayth he had, yet being vncircumcised: that he should be the father

## RHEIMS—1582.

to the sheving of his iustice in this time: that he may be iust, and iustifying him that is of the fayth of IESVS CHRIST.

<sup>27</sup> Where is then thy boasting? it is excluded, by vwhat law? of deedes? No, but by the law of fayth. <sup>28</sup> For vve account a man to be iustified by fayth vwithout the vvorkes of the Lavv. <sup>29</sup> Is he God of the Iewes onely? Is he not also of the Gentiles? Yes of the Gentiles also. <sup>30</sup> For it is one God, that iustifieth circumcision by fayth, and prepuce by fayth. <sup>31</sup> Do vve then destroy the Lavv by fayth? God forbid, but vve do establish the Lavv.

4. VVHAT shal vve say then that Abraham did finde, our father according to the flesh? <sup>2</sup> For if Abraham vvve iustified by vvorkes: he hath glorie, but not vvith God. <sup>3</sup> For vvhat saith the Scripture? Abraham beleueed God, and it vvvas reputed him to iustice. <sup>4</sup> But to him that vvorketh, the reppard is not imputed according to grace, but according to dette. <sup>5</sup> But to him that vvorketh not, yet beleueeth in him that iustifieth the impious, his faith is reputed to iustice according to the purpose of the grace of God. <sup>6</sup> As Dauid also termeth the blessednes of a man, to vvhom God reputeth iustice vwithout vvorkes, <sup>7</sup> Blessed are they, vvwhose iniquities be forgiuen, and vvwhose sinnes be covered. <sup>8</sup> Blessed is the man to vvhom our Lord hath not imputed sinne.

<sup>9</sup> This blessednes then doth it abide in the circumcision, or in the prepuce also? For vve say that vnto Abraham faith vvvas reputed to iustice. <sup>10</sup> How vvvas it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce.

<sup>11</sup> And he received the signe of circumcision, a scale of the iustice of faith that is in prepuce: that he might be the father

## AUTHORISED—1611.

righteousness: that hee might bee iust, and the iustifier of him which beleueth in Iesus.

<sup>27</sup> Where is boasting then? It is excluded. By what Law? Of workes? Nay: but by the Law of faith. <sup>28</sup> Therefore wee conclude, that a man is iustified by faith, without the deeds of the Law. <sup>29</sup> Is he the God of the Iewes onely? Is he not also of the Gentiles? Yes, of the Gentiles also; <sup>30</sup> Seeing it is one God which shall iustifie the circumcision by faith, and vncircumcision through faith. <sup>31</sup> Doe we then make void the Law through faith? God forbid: yea, we establish the Law.

4. WHAT shal we say then, that Abraham our father, as pertaining to the flesh, hath found? <sup>2</sup> For if Abraham were iustified by workes, hee hath whereof to glory, but not before God. <sup>3</sup> For what saith the Scripture? Abraham beleueed God, and it was counted vnto him for righteousnes.

<sup>4</sup> Now to him that worketh, is the rewarde not reckoned of grace, but of debt. <sup>5</sup> But to him that worketh not, but beleueth on him that iustifieth the vngodly: his faith is counted for righteousnesse. <sup>6</sup> Euen as Dauid also describeth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes: <sup>7</sup> Saying, Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. <sup>8</sup> Blessed is the man to whom the Lord will not impute sinne. <sup>9</sup> Commeth this blessednes then vpon the Circumcision onely, or vpon the vncircumcision also? For wee say that faith was reckoned to Abraham for righteousnesse. <sup>10</sup> How was it then reckoned? when he was in Circumcision, or in vncircumcision? not in Circumcision, but in vncircumcision. <sup>11</sup> And hee receiued the signe of Circumcision, a scale of the righteousnesse of the faith, which hee had yet being vncircumcised: that he might be the father of all them

τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην·  
<sup>12</sup> καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς  
 ἔχουσι τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ τοῦ πατρὸς ἡμῶν Ἀβραάμ. <sup>13</sup> Οὐ γὰρ διὰ  
 νόμου ἢ ἐπαγγελίας τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμου αὐτὸν εἶναι  
 ἡ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. <sup>14</sup> εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται  
 ἡ πίστις, καὶ καθήρηται ἡ ἐπαγγελία· <sup>15</sup> ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ  
 οὐκ ἔστι νόμος, οὐδὲ παράβασις. <sup>16</sup> διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι  
 βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ  
 τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν, <sup>17</sup> (καθὼς γέγραπται, “Ὅτι

<sup>12</sup> Const. τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ. Alex. τῆς ἐν ἀκροβυστίᾳ πίστεως. Rec. τῆς ἐν τῇ ἀκροβ. πίστ. <sup>13</sup> Rec. + τοῦ.

## WICLIF—1380.

be fadir of alle men bileyunge bi prepuce,  
 that it be arretid also to hem to riȝtwis-  
 nesse: <sup>12</sup> and that he be fadir of circum-  
 cisioun, not oonli to hem that ben of circum-  
 cisioun, but also to hem that suen the  
 steppis of the feith, whiche feith is in  
 prepuce of oure fadir abraham.

<sup>13</sup> for not bi the lawe is biheest to Abra-  
 ham or to his seed, that he schulde be cire  
 of the world, but bi the riȝtwisnesse of feith,  
<sup>14</sup> for if thei that ben of the lawe, ben ciris:  
 feith is distried, biheest is don awci, <sup>15</sup> for  
 the lawe worthith wratthe for where is  
 no lawe there is no trespas, *neither is tres-  
 passynge* <sup>16</sup> therfor riȝtfulnesse is of  
 the feith, that bi grace biheest be stable to  
 eche seed, not to that seed oonli that is of  
 the lawe, but to that that is of the feith  
 of abraham, whiche is fadir of vs alle, <sup>17</sup> as  
 it is writun for I haue sette thee fadir  
 of many folkis biȝor god to whom thou hast  
 bileued, whiche god quykeneth deed men,  
 and clepid tho thingis that ben not as  
 tho that ben,

<sup>18</sup> whiche abraham aȝens hope bileued in  
 to hope, that he schulde be made fadir  
 of many folkis, as it was seid to hym thus  
 schal thi seed be, as the steris of heuene,  
 and as the grauel that is in the brynges  
 of the see, <sup>19</sup> and he was not made vntidfast  
 in the bileue, nether he biheeld his bodi  
 thanne nyȝ deed, whanne he was almost  
 of an hundrid ȝeer, ne the wombe of sare  
 nyȝ deed, <sup>20</sup> also in the biheest of god he  
 doutid not with vntrist: but he was coun-  
 fortide in bileue, ȝeyunge glorie to god.

<sup>21</sup> witynge moost fulli, that what euer  
 thingis god hath bihiȝt: he is myȝti also  
 to do, <sup>22</sup> therfor it was arretid to him to  
 riȝtfulnes, <sup>23</sup> and it is not writun oonli for  
 hym, that it was arretid to hym to riȝtful-  
 nes, <sup>24</sup> but also for us to whiche it schal

arretid, as bounden. euen, follow. prepuce, uncir-  
 cision. biheest, promise. clepid, called.  
 ȝeyunge, giuing. wisnesse, knowing. bihiȝt, promised.

## TYNDALE—1534.

though they be not circumcised, that  
 rightewesnes myght be imputed to them  
 also: <sup>12</sup> and that he myght be the father  
 of the circumcised, not because they are  
 circumcised only: but because they walke  
 also in the steppes of that fayth that was  
 in oure father Abraham before the tyme  
 of circumcision.

<sup>13</sup> For the promes that he shuld be the  
 heyre of the worlde, was not geuen to  
 Abraham or to his seed thorow the lawe:  
 but thorow the rightewesnes which cometh  
 of fayth. <sup>14</sup> For yf they which are of  
 the lawe, be heyres; then is fayth but  
 vayne, and the promes of none effecte.  
<sup>15</sup> Because the lawe causeth wrathe. For  
 where no lawe is; there is no transgressi-  
 on.

<sup>16</sup> Therefore by fayth is the inheritance  
 geuen; that it myght come of fauour:  
 and the promes myght be sure to all the  
 seed. Not to them only which are of the  
 lawe: but also to them which are of the  
 fayth of Abraham, which is the father of  
 vs all. <sup>17</sup> As it is written: I haue made  
 the father to many nacions; euen before  
 god whom thou hast beleued, which  
 quykenneth the deed, and called those  
 thinges which be not, as though they were.

<sup>18</sup> Which Abraham, contrary to hope,  
 beleued in hope; that he shuld be the fa-  
 ther of many nacions, accordynge to that  
 which was spoken: So shall thy seed be.  
<sup>19</sup> And he faynted not in the fayth; nor yet  
 considered hys awne body which was  
 now deed; euen when he was almost an  
 hundred yere olde: nether yet that Sara  
 was past chyldebearing. <sup>20</sup> He stackered  
 not at the promes of God thorow vnbe-  
 lefe: but was made stronge in the fayth,  
 and gaue honour to God, <sup>21</sup> full certified,  
 that what he had promised that he was  
 able to make good. <sup>22</sup> And therfore was  
 it reckened to him for rightewesnes.

<sup>23</sup> It is not written for him only, that it  
 was reckened to him for rightewesnes:  
<sup>24</sup> but also for vs, to whom it shalbe

## CRANMER—1539.

them that beleue, though they be not cir-  
 cumcised, that rightewesnes myght be  
 imputed to them also: <sup>12</sup> and that he myght  
 be father of circumcisioun, not vnto them  
 only which came of the circumcised, but  
 vnto them also that walke in the steppes  
 of the fayth that was in oure father Abra-  
 ham, before the tyme of circumcision.

<sup>13</sup> For the promes (that he shuld be the  
 heyre of the worlde) happened not to  
 Abraham or to his seed thorow the lawe:  
 but thorow the ryghtewesnes of fayth.  
<sup>14</sup> For yf they which are of the lawe, be  
 heyres, then is fayth but vayne, and the  
 promes of none effecte. <sup>15</sup> Because the  
 lawe causeth wrath. For where no lawe  
 is, there is no transgressyon. <sup>16</sup> Therfore  
 by fayth is the inheritance geuen, that  
 it might come of fauoure: that the promes  
 might be sure to all the seed. Not to  
 them only which are of the lawe: but to  
 them also which are of the fayth of Abra-  
 ham, which is the father of vs all. <sup>17</sup> (As  
 it is written: I haue made the a father of  
 many nacions) euen before God, whom  
 he beleued, which restored the deed vnto  
 lyfe: and calleth those thinges which be  
 not, as though they were.

<sup>18</sup> Whych Abraham, contrary to hope,  
 beleued in hope, that he shulde be the  
 father of many nacions, accordynge to  
 that which was spoken: euen so shall  
 thy seed be, (as the starres of heauen,  
 and the sonde of the see) <sup>19</sup> And he  
 faynted not in the fayth, nor yet consid-  
 ered his awne body which was now  
 deed, euen when he was almost an hon-  
 dred yere olde: nether yet that Sara  
 was past chyldebearing. <sup>20</sup> He stackered  
 not at the promes of God thorow vnbe-  
 lefe: but became stronge in fayth, and  
 gaue God the prayse: <sup>21</sup> beyng full cer-  
 tified, that he which had promised, was  
 able also to make it good. <sup>22</sup> And therfore  
 was it reckened to hym for ryghtewes-  
 nes.

<sup>23</sup> Neuertheles it is not written for hym  
 only, that it was reckened to him for  
 ryghtewesnes: <sup>24</sup> but also for vs, to whom

“πατέρα πολλῶν ἐθνῶν τέθεικά σε,”) κατέναντι οὐ<sup>m</sup> ἐπίστευσε| Θεοῦ, τοῦ ζωοποι-  
οῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. <sup>18</sup> Ὅς παρ’ ἐλπίδα ἐπ’  
ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον,  
“Οὕτως ἔσται τὸ σπέρμα σου” <sup>19</sup> καὶ μὴ ἀσθενήσας <sup>n</sup> τῇ πίστει, <sup>o</sup> οὐ κατενόησε  
τὸ ἑαυτοῦ σῶμα <sup>p</sup> ἤδη νεκροῦμένου, ἑκατονταετῆς ποῦ ὑπάρχων, καὶ τὴν νέκρωσιν  
τῆς μήτρας Σάρρας. <sup>20</sup> εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ,  
ἀλλ’ ἐνεδυναμώθη τῇ πίστει, δὸς δόξαν τῷ Θεῷ, <sup>21</sup> καὶ | πληροφορηθεὶς ὅτι ὁ  
ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. <sup>22</sup> διὸ καὶ | ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.  
<sup>23</sup> Οὐκ ἐγράφη δὲ δι’ αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ. <sup>24</sup> ἀλλὰ καὶ δι’ ἡμᾶς, οἷς

<sup>l</sup> Alex. ῥι.<sup>m</sup> Alex. ἐπίστευσα.<sup>n</sup> Alex. + ἰν.<sup>o</sup> Alex. = οὐ.<sup>p</sup> Alex. = ἤδη.<sup>q</sup> Alex. = καί.<sup>r</sup> Alex. = καί.

## GENEVA—1557.

of all them that beleue, though they be not circumcised, that righteousnes might be imputed to them also. <sup>12</sup> And that he might be the father of Circumcision, not vnto them only which are of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham, before the tyme of Circumcision. <sup>13</sup> For the promes that he should be the heyre of the worlde, was not *geuen* to Abraham, or to his seed, through the Lawe; but through the righteousnes of fayth. <sup>14</sup> For yf they which are of the Lawe, be heyres, then is faith but vayne, and the promes of none effect.

<sup>15</sup> For the Lawe causeth wrath. for where no Lawe is, there is no transgression. <sup>16</sup> Therefore by faith is the *inheritaunce geuen*, that it might come of fauour, and the promes might be sure to all the seede. *that is*, not to them only which *are* of the Lawe: but also to them which *are* of the fayth of Abraham, which is the father of vs all. <sup>17</sup> (As it is written I haue made thee a father of many nacions) euen before God whom he beleued, which quickeneth the dead, and calleth those things which be not, as though they were.

<sup>18</sup> Which *Abraham* contrary to hope, beleued in hope, that he should be the father of many nacions: according to that which was spoken to *him*, So shalt thy seed be.

<sup>19</sup> And he not weke in the faith, considered not his owne body, which was now dead, since he was almost an hundred yere olde: nether yet that the matrix of Sara was dead. <sup>20</sup> He disputed not against the promes of God through vnbeliefe: but was made stronge in the faith, and gaue honour to God. <sup>21</sup> Beyng ful certified that he which had promised, was also able to reckene to him for righteousnes: <sup>22</sup> It is not written for him only, that it was reckened to him for righteousnes. <sup>24</sup> But also for vs, to whom it shalbe counted for

## RHEIMS—1582.

of al that beleue by the prepuce, that vnto them also it may be reputed to iustice: <sup>12</sup> and might be father of circumcison, not to them only that are of the circumcison, but to them also that folow the steppes of the faith that is in the prepuce of our father Abraham. <sup>13</sup> For not by the Lavv was the promise to Abraham, or to his seede, that he should be heire of the vvorlde: but by the iustice of faith.

<sup>14</sup> For if they that are of the Lavv, be heires; faith is made void, the promise is abolished. <sup>15</sup> For the Lavv vvorke-eth vrwrath. For vrhere is no lavv, neither is there preuarication. <sup>16</sup> Therefore of faith: that according to grace the promise may be firme to al the seede, not to that only vvhich is of the Lavv, but to that also vvhich is of the faith of Abraham, vwho is the father of vs al, (as it is vvritten: <sup>17</sup> For, a father of many nations haue I appointed thee) before God, vvhom thou didst beleue, vwho quickeneth the dead; and calleth those things that are not, as those things that are.

<sup>18</sup> Vwho contrarie to hope beleued in hope: that he might be made the father of many nations, according to that vvhich vvas said to him: *so shalt thy seede be*, as the starrs of heauen, and the sand of the sea. <sup>19</sup> And he vvas not vvreakened in faith: neither did he consider his ovrne body novy quite dead, vvhreas he vvas almost an hundred yeres olde, and the dead matrice of Sara. <sup>20</sup> In the promise also of God he staggered not by distrust: but vvas strengthened in faith, giuing glorie to God: <sup>21</sup> most fully knowing that vvhatsouer he promised, he is able also to doe. <sup>22</sup> Therefore vvas it also reputed him to iustice.

<sup>23</sup> And it is not vvritten only for him, that it vvas reputed him to iustice: <sup>24</sup> but also for vs, to vvhom it shal be reputed

## AUTHORISED—1611.

that beleuee, though they be not Circumcised; that righteousnes might be imputed vnto them also: <sup>12</sup> And the father of Circumcision, to them whoare not of the Circumcision onely, but also walke in the steppes of that faith of our father Abraham, *which he had* being yet vncircumcised.

<sup>13</sup> For the promise that he should be the heire of the world, was not to Abraham, or to his seed through the Law, but through the righteousnes of faith. <sup>14</sup> For if they which are of the Law be heires, faith is made void, and the promise made of none effect. <sup>15</sup> Because the law worketh wrath: for where no Law is, there is no transgression. <sup>16</sup> Therefore it is of faith, that it might be by grace; to the ende the promise might be sure to all the seed, not to that onely which is of the Law, but to that also which is of the faith of Abraham, who is the father of vs all, <sup>17</sup> (As it is written, I haue made thee a father of many nations) \* before him whom he beleueed, *euen* God who quickeneth the dead, and calleth those things which be not, as though they were, <sup>18</sup> Who against hope, beleueed in hope, that hee might become the father of many nations: according to that which was spoken, So shall thy seed be. <sup>19</sup> And being not weake in faith, he considered not his owne body now dead, when hee was about an hundred yere old, neither yet the deadnesse of Saras wombe. <sup>20</sup> He staggered not at the promise of God through vnbeleefe: but was strong in faith, giuing glory to God:

<sup>21</sup> And being fully perswaded, that what he had promised, he was able also to performe. <sup>22</sup> And therefore it was imputed to him for righteousnesse. <sup>23</sup> Now it was not written for his sake alone, that it was imputed to him: <sup>24</sup> But for vs also, to whom it shall be imputed, if we

\* Or, like vnto him.

μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, <sup>25</sup> ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαιοσύνην ἡμῶν.

V. Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν | πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>2</sup> δι' οὗ καὶ τὴν προσαγωγὴν ἐσχάκαμεν ἑνὶ τῇ πίστει | εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. <sup>3</sup> οὐ μόνου δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, <sup>4</sup> ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, <sup>5</sup> ἡ δὲ ἐλπίς οὐ κατασχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. <sup>6</sup> Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἁσεβῶν ἀπέθανε. <sup>7</sup> μὴ οὖν ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ

<sup>2</sup> Rec. ἔχομεν.

<sup>1</sup> Alex. = τῇ πίστει.

<sup>5</sup> Alex. + εἶτι.

<sup>6</sup> Alex. ὁ Θεὸς εἰς ἡμᾶς.

## WICLIFF—1380.

be arettid, that bilenen in hym that reisd our lord ihesus crist fro deeth, <sup>25</sup> whiche was bitakun for oure synnes and roos usen for oure iustifynge.

5. THERFOR we iustified of feith: haue we pees at god bi oure lord ihesus crist, <sup>2</sup> bi whom we han ny; goyng to bi feith in to this grace in whiche we stonden and han glorie in the hope of the glorie of goddis children, <sup>3</sup> and not this onli: but also we glorien in tribulacioun, wityng that tribulacioun worcieth paciens, <sup>4</sup> and paciens proungne, and proungne hope, <sup>5</sup> and hope confoundith not for the charite of god is spred abroad in oure hertis bi the holi goost that is zounn to us,

<sup>6</sup> And while that we weren sike aftir the tyme: what died crist for wickid men? <sup>7</sup> For vnnetthis dieth ony man for the iust man and jit for a good man: perauenture summe man dare die. <sup>8</sup> But god comendith his charite in us, for if whanne we weren jit synners: aftir the tyme crist was deed for us, <sup>9</sup> thanne myche more now we iustified in his blood schuln be saaf fro wraththe bi hym,

<sup>10</sup> for if whanne we weren enemies: we ben reconceidid to god bi the deeth of his sonne myche more we reconceidid: schuln be saaf in the liif of him, <sup>11</sup> and not onnli this: but also we glorien in god, bi oure lord ihesus crist: bi whom we han reconceidid now reconceyngne, <sup>12</sup> therfor as bi o man, synne entrid in to this world, and bi synne deeth, and so deeth passid forth in to alle men: in whiche man alle men synned. <sup>13</sup> For til to the lawe: synne was in the world, but synne was not rettid: whanne lawe was not. <sup>14</sup> But deeth regned from Adam til to moises, also in to hem that synned not, in the

## TYNDALE—1534.

counted for rightewesnes, so we beleve on him that rayssed vp Iesus oure Lorde from deeth. <sup>25</sup> Which was delivered for oure synnes, and rose agayne forto iustifie vs.

5. BECAUSE therfore that we are iustified by fayth, we are at peace with god thorow oure Lorde Iesus Christ: <sup>2</sup> by whom we have awaye in thorow fayth, vnto this grace wherin we stonde and reioyce in hope of the prayse that shalbe geuen of God. <sup>3</sup> Nether do we so onely: but also we reioyce in tribulation. For we know that tribulation bringeth paciencye, <sup>4</sup> paciencye bringeth experience, experience bringeth hope. <sup>5</sup> And hope maketh not ashamed, for the love of God is sheed abrod in oure hertes, by the holi goost, which is geuen vnto vs.

<sup>6</sup> For when we were yet weake, accordyng to the tyme: Christ dyed for vs which were vngodly. <sup>7</sup> Yet seace will eny man dye for a rightewes man. Parauenture for a good man durst a man dye. <sup>8</sup> But God setteth out his love that he hath to vs; seinge that whyll we were yet synners, Christ dyed for vs. <sup>9</sup> Moche more then now (seyngne we are iustified in his blood) shall we be saved from wrath thorow him.

<sup>10</sup> For yf when we were enemies, we were reconciled to God by the deeth of his sonne: moche more, seinge we are reconceidid, we shal be preseruid by his lyfe. <sup>11</sup> Not only so, but we also ioye in God by the meanes of oure Lorde Iesus Christ, by whom we have receaved the attonment.

<sup>12</sup> Wherefore as by one man synne entred into the world, and deeth by the meanes of synne. And so deeth went over all men, in somoche that all men synned. <sup>13</sup> For euen vnto the tyme of the lawe was synne in the world: but synne was not regarded, as longe as ther was no lawe: <sup>14</sup> nevertheless deeth rayned from Adam to Moises euen over them also that

## CRANMER—1539.

it shalbe counted for ryghtewesnes, so that we beleue on hym, that rayssed vp Iesus oure Lorde from deeth: <sup>25</sup> Which was deluyered for oure synnes, and rose agayne for to iustifie vs.

5. BECAUSE therfore that we are iustified by fayth, we are at peace with God, thorow oure Lorde Iesus Chryst: <sup>2</sup> by whom also it chaused vnto vs to be brought in thorow fayth, vnto this grace, wherin we stande, and reioyce in hope of the glory (of the children) of God. <sup>3</sup> Not that onely: but also we reioyce in tribulacioun: knowing that tribulacyon bryngeth paciencye, <sup>4</sup> paciencye bryngeth experience, experience bryngeth hope. <sup>5</sup> And hope maketh not ashamed: for the loue of God is sheed abrod in oure hertes, by the holi goost which is geuen vnto vs.

<sup>6</sup> For when we were yet weake, accordyng to the tyme, Christ dyed for vs which were vngodly. <sup>7</sup> Yet seace will eny man dye for a ryghtewes man. Parauenture for a good man durst a man dye. <sup>8</sup> But God setteth out his loue toward vs, seyngne that whyll we were yet synners (accordyng to the tyme) Chryst dyed for vs. <sup>9</sup> Moche more then now (seyngne we are iustified by hys blood) shall we be saued from wrath thorow hym.

<sup>10</sup> For yf when we were enemies, we were reconceyld to God by the deeth of hys sonne: moche more, seinge we are reconceyld, we shalbe preserued by his lyfe. <sup>11</sup> Not only this, but we also ioye in God by the meanes of oure Lord Iesus Chryst, by whom we haue now optayned the attonment.

<sup>12</sup> Wherefore, as by one man, synne entred into the world, and deeth by the meanes of synne. Euen so deeth also went ouer all men, in so moche as all men synned. <sup>13</sup> For euen vnto the lawe was synne in the world, but synne is not imputed, when ther is no lawe: <sup>14</sup> neuertheless deeth rayned from Adam to Moises, euen ouer them also that had not

reconciled, accounted. wityng, knowing. zounn, alive. vnto, in, scarcely. c. enc. rettid, counted.

ἀγαθοῦ τάχα τις καὶ τολμῇ ἀποθανεῖν<sup>8</sup> συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην<sup>9</sup> εἰς ἡμᾶς ὁ Θεός, ὅτι, ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.<sup>9</sup> πολλῶ<sup>10</sup> οὖν ἢ μᾶλλον, δικαιοθέντες ἡμεῖς ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.<sup>10</sup> εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ<sup>11</sup> μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.<sup>11</sup> οὐ μόνον δεῖ<sup>12</sup>, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἡμεῖς τὴν καταλλαγὴν ἐλάβομεν.

<sup>12</sup> Διὰ τοῦτο ὡσπερ δι' ἐνὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους<sup>13</sup> ὁ θάνατος | διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον.<sup>13</sup> ἄχρι γὰρ νόμου ἀμαρτία ἦν ἐν κόσμῳ· ἀμαρτία δὲ οὐκ ἐλογεῖται, μὴ ὄντος νόμου·<sup>14</sup> ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι<sup>15</sup> Μωσέως |

<sup>9</sup> Alex. = οὖν.<sup>10</sup> Alex. + τοῦτο.<sup>11</sup> Alex. = ὁ θάνατος.<sup>12</sup> Alex. Μωσέως.

## GENEVA — 1557.

righteousness, so we beleue on hym that raised vp Iesus our Lord from the dead.<sup>25</sup> Which was deliuered to death for our synnes, and rose agayne for our iustification.

5. THEN being iustified by faith, we haue peace with God through our Lord Iesus Christe.<sup>2</sup> By whom also we haue access through faith, vnto this grace, wherein we stand, and reioyce in hope of the glorie of God.<sup>3</sup> Nether do we so only, but also we reioyce in tribulations, knowing that tribulation bringeth patience.<sup>4</sup> And patience bringeth experience, and experience bringeth hope,<sup>5</sup> And hope maketh not ashamed, for the loue of God is shed abroad in our heartes by the holy Ghost, which is giuen vnto vs.<sup>6</sup> For Christe, when we were yet of no-strength, at his tyme dyed for vs, which were vn-godly.<sup>7</sup> Doubteles one wyl scarce dye for a rightynous man : but for a good man paraduerture durst a man dye.<sup>8</sup> But God setteth out his loue that he hath to vs, seing that while we were yet synners Christ dyed for vs.

<sup>9</sup> Seing therefore that we are iustified in his blood, we shal be now muche more sau'd from wrath through him.<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Sonne, muche more seing we are reconciled, we shalbe preserued by his life.<sup>11</sup> And not only so, but we also reioyce in God by the meanes of our Lord Iesus Christe, by whom we haue now receaued the atonement.

<sup>12</sup> Wherefore, as by one man sinne entred into the world, and death by the meanes of synne : and so death went ouer all men, in so much as all men haue sinned.

<sup>13</sup> For euen vnto the tyme of the Lawe, was synne in the worlde, but synne is not imputed, as long as there is no law.<sup>14</sup> Neuertheles death reigned from Adam to Moses, euen ouer them also that sinned

## RHEIMS — 1582.

beleueing in him, that raised vp Iesus CHRIST our Lord from the dead,<sup>25</sup> vnto who was deliuered vp for our sinnes, and rose againe for our iustification.

5. BEING iustified therefore by faith, let vs haue peace toward God by our Lord IESUS CHRIST :<sup>2</sup> by vvhom also we haue access through faith into this grace vvherein we stand, and glorie, in the hope of the glorie of the sonnes of God.<sup>3</sup> And not only this : but also we glory in tribulations, knowing that tribulation vvorkeeth patience :<sup>4</sup> and patience, probation : and probation, hope.

<sup>5</sup> and hope confoundeth not : because the charitie of God is povred forth in our hartes, by the holy Ghost vvhich is giuen vs.<sup>6</sup> For vvhdy did Christ, vvhlen vve as yet vvere vveake, according to the time die for the impius ?<sup>7</sup> For, searse for a iust man doth any die : for perhaps for a good man durst some man die.<sup>8</sup> But God commendeth his charitie in vs : because, vvhlen as yet vve vvere sinners, Christ died for vs.<sup>9</sup> Much more therefore now being iustified in his blood, shal vve be sau'd from vvrath by him.<sup>10</sup> For if, vvhlen vve vvere enemies, vve vvere reconciled to God by the death of his Sonne : much more being reconciled, shal vve be sau'd in the life of him.<sup>11</sup> And not only this : but also vve glorie in God through our Lord IESUS Christ, by vvhom now vve haue receiued reconciliation.

<sup>12</sup> Therefore, as by one man sinne entred into this vvorlde, and by sinne death : and so vnto all men death did passe, in vvhich all sinned.<sup>13</sup> For euen vnto the Lavv sinne vvas in the world : but sinne was not imputed, when the law was not.<sup>14</sup> But death reigned from Adam vnto Moyses, euen on them also that sinned

## AUTHORISED — 1611.

beleuee on him that raised vp Iesus our Lord from the dead,<sup>25</sup> Who was deliuered for our offences, and was raised againe for our iustification.

5. THEREFORE being iustified by faith, we haue peace with God, through our Lord Iesus Christ.<sup>2</sup> By whom also we haue access by faith, into this grace wherein we stand, and reioyce in hope of the glory of God.<sup>3</sup> And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience :<sup>4</sup> And patience, experience : and experience, hope :<sup>5</sup> And hope maketh not ashamed, because the loue of God is shed abroad in our hearts, by the holy Ghost, which is giuen vnto vs.<sup>6</sup> For when we were yet without strength,<sup>6</sup> in due time, Christ died for the vngodly.<sup>7</sup> For scarcely for a righteous man will one die : yet peradventure for a good man, some would enen dare to die.<sup>8</sup> But God commendeth his loue towards vs, in that, while we were yet sinners, Christ died for vs.<sup>9</sup> Much more then being now iustified by his blood, we shalbe sau'd from wrath through him.

<sup>10</sup> For if when we were enemies, we were reconciled to God, by the death of his Sonne : much more being reconciled, we shalbe sau'd by his life.<sup>11</sup> And not onely so, but we also ioy in God, through our Lord Iesus Christ, by whom we haue now receiued the atonement.

<sup>12</sup> Wherefore, as by one man sinne entred into the world, and death by sinne : and so death passed vpon all men,<sup>13</sup> for that all haue sinned.<sup>13</sup> For vntill the Law sinne was in the world : but sinne is not imputed when there is no Law.<sup>14</sup> Neuerthelesse, death reigned from Adam to Moses, euen ouer them that had not

<sup>15</sup> Alex. according to the time. <sup>16</sup> Alex. in whom.

καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοίωματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστι τύπος τοῦ μέλλοντος. <sup>15</sup> Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. <sup>16</sup> καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος, τὸ δῶρημα· τὸ μὲν γὰρ κρῖμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. <sup>17</sup> εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ. <sup>18</sup> Ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα· οὕτω καὶ δι' ἐνὸς δικαίωματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν ζωῆς. <sup>19</sup> ὥσπερ γὰρ διὰ τῆς

<sup>a</sup> Alex. ἁμαρτήματος.<sup>b</sup> Alex. = γὰρ.<sup>c</sup> Alex. in ivi.

## WICLIFF—1380.

lickenes of the trespassynge of Adam: the whiche is liknes of crist to comynge

<sup>15</sup> but not as gylte so the gyfte, For if thorw; the gylte of oon: many ben deed: myche more the grace of god and the gyfte in the grace of o man ihesus crist hath aboundid in to many men, <sup>16</sup> and not as bi o synne: so by the gyfte for the dome of oon in to condempnacioun, but grace of many gyltis in to iustificacioun, <sup>17</sup> for if in the gilt of oon, deeth regned thorw; oon: myche more men that takynge plente of grace and of syntyng t of ryghtfulness schuln regne in liif bi oon ihesus crist,

<sup>18</sup> therfor as bi the gylte of oon in to alle men in to condempnacioun so bi the ryghtfulness of oon in to alle men in to iustificyng of liif. <sup>19</sup> For as bi inobedience of o man many ben made synners: so bi the obedience of oon many schuln be iust,

<sup>20</sup> and the lawe entrid; that gylte schulde be plenteuous; but where gilt was plenteuous: grace was more plenteuous, <sup>21</sup> that as synne regned in to deeth: so grace regned bi ryghtfulness in to euerlastynge liif bi ihesus crist ourc lord.

6. THERFOR what schuln we seie? schuln we dwelle in synne? that grace be plenteuous? <sup>2</sup> god forbede, for hou schuln we that ben deed to synne: lyue git ther-ynne? <sup>3</sup> whether britheren se knowen not, that whiche ener we ben baptisid in crist ihesus: we ben baptisid in his deeth, <sup>4</sup> for we ben to gidre buried with hym by baptyim in to deeth; that as crist aroos from deeth bi the glorie of the fadir: so walke we in anewnesse of liif, <sup>5</sup> for if we plauntid togidre ben made to the liknesse

## TYNDALE — 1534.

synned not with lyke transgression as dyd Adam: which is the similitude of him that is to come.

<sup>15</sup> But the gyfte is not lyke as the synne. For yf thorw the synne of one; many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: which grace was geven by one man Iesus Christ.

<sup>16</sup> And the gyfte is not over one synne; as deeth cam thorow one synne of one that synned. For damnacion cam of one synne vnto condempnacion: but the gyft cam to iustify from many synnes. <sup>17</sup> For yf bi the synne of one; deeth raygned by the meanes of one; moche more shall they which receave abundance of grace and of the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

<sup>18</sup> Lykewyse then as by the synne of one; condempnacion cam on all men: even so by the iustifyng of one cometh the rightewesnes that bringeth lyfe; vpon all men. <sup>19</sup> For as by one mannes disobedience many be cam synners: so by the obedience of one shall many be made righteous.

<sup>20</sup> But the lawe in the meane tyme entred in that synne shuld encrease. Nevertelther where abundance of synne was; there was more plenteuousnes of grace. <sup>21</sup> That as synne had raygned vnto deeth; even so myght grace raygne thorow rightewesnes vnto eternal lyfe; by the helpe of Iesu Christ.

6. WHAT shall we saye then? Shall we continue in synne; that there maye be abundance of grace? <sup>2</sup> God forbyd. How shall we that are deed as touchynge synne; lyue eny lenger therin? <sup>3</sup> Remember we nat that all we which are baptysed in the name of Iesu Christ; are baptysed to dye with him? <sup>4</sup> We are buried with him by baptyim; for to dye; that lykewyse as Christ was rased vp from deeth by the glorie of the fater: even so we also shuld walke in a newe lyfe. <sup>5</sup> For yf we be graft in deeth lyke vnto him: even

## CRANMER — 1539.

synned wyth lyke transgressyon as dyd Adam: which beareth the similitude of him that was to come.

<sup>15</sup> But the gyfte is not lyke as the synne. For yf thorw the synne of one, many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: which was geven by one man Iesus Christ.

<sup>16</sup> And the gyfte is not over one synne: as deeth cam thorow one synne of one that synned. For damnacyon came of one synne vnto condempnacyon: but the gyft came to iustify from many synnes. <sup>17</sup> For yf bi the synne of one, deeth raygned by the meanes of one: moche more they (whych receave abundance of grace and of the gyfte of ryghtewesnes) shall raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

<sup>18</sup> Lykewyse then as by the synne of one there sprang yf euell on all men to condempnacyon: euen so by the rightewesnes of one, spryngeth good vpon all men to the rightewesnes of lyfe. <sup>19</sup> For as by one mannes disobedience many became synners: so by the obedience of one, shall many be made ryghteous. <sup>20</sup> But the lawe in the meane tyme entred in, that synne shuld encrease. Neuertelther where abundance of synne was, there was more plenteuousnes of grace. <sup>21</sup> That as synne had raygned vnto deeth, euen so myght grace raygne thorow rightewesnes, vnto eternal lyfe, by the helpe of Iesu Christ.

6. WHAT shall we saye then? Shall we contynue in synne, that there maye be abundance of grace? <sup>2</sup> God forbid. How shall we that are deed as touching synne, lyue eny lenger therin? <sup>3</sup> Knowe ye not that all we which are baptysed into Iesu Christ, are baptysed to dye with him? <sup>4</sup> We are buried then with him by baptyme, for to dye: that lykewyse as Christ was rased vp from deeth by the glorie of the fater, euen so we also shulde walke in a newe lyfe. <sup>5</sup> For yf we be graft in deeth lyke vnto hym:

παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. <sup>20</sup> Νόμος δὲ παρεισήληθεν, ἵνα πλεονάσῃ τὸ παράπτωμα. οὐ δὲ ἐπλεόνασεν ἡ ἀμαρτία, ὑπερεπερίσσευσεν ἡ χάρις. <sup>21</sup> ἵνα ὡσπερ ἐβασιλεύσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

VI. Τί οὖν ἐροῦμεν; <sup>a</sup> ἐπιμενοῦμεν| τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; <sup>2</sup> μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἀμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; <sup>3</sup> ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν <sup>b</sup> Ἰησοῦν,| εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; <sup>4</sup> συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσαμεν. <sup>5</sup> Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,

<sup>a</sup> Alex. ἐπιμένομεν.<sup>c</sup> Alex. + γάρ.<sup>f</sup> Alex. = Ἰησοῦν.

## GENEVA — 1557.

not with like transgression as did Adam : which is the similitude of him that was to come. <sup>15</sup> But the gift is not like as the offence. for if through the sinne of him alone, many be dead : much more plenteous vpon many was the grace of God and gift by grace : which grace was *geuen* by one man Iesus Christ. <sup>16</sup> Nether is the gift so, as that which entred in by one that synned : for the giltship came of one offence vnto condemnation : but the gift is *geuen* to iustifie from many synnes.

<sup>17</sup> For if by the offence of one, death raygned by the meanes of one : muche more shal they which receiue that abundant grace and gyft of ryghtuousnes raygne in life by the meanes of one, that is to say, Iesus Christ. <sup>18</sup> Lykewyse then as by the offence of one, giltship came on all men to condemnation : euen so by the iustifying of one, the benefitt abounded vpon all men to the iustification of life. <sup>19</sup> For as by one mans disobedience many became sinners : so by the obedience of one shal many be made ryghtuous. <sup>20</sup> And moreouer the Lawe entred in, that the offence should encrease. neuertheless, where abundance of synne was, there was more plenteousnes of grace. <sup>21</sup> That as synne had raygned vnto death, euen so might grace raigne through rightuousnes, vnto eternal life, by the helpe of Iesus Christ our Lord.

4. WHAT shal we say then ? Shal we continue stil in synne, that grace may more abound ? <sup>2</sup> God forbid : How shal we, that are dead to synne, lue any lenger therein ? <sup>3</sup> Remember ye not, that all we which haue bene baptized vnto Iesus Christe, haue bene baptized vnto his death ? <sup>4</sup> We are buried then with him by baptisme, vnto his death : that lykewise as Christe was rayssed vp from death vnto the glorie of the Father : euen so we also should walke in a newe life. <sup>5</sup> For yf we be graft with him to the similitude of his death : euen

## RHEIMS — 1582.

not after the similitude of the preuarication of Adam, vnto is a figure of him to come. <sup>15</sup> But not as the offence, so also the gift. for if by the offence of one, many died : much more the grace of God and the gift, in the grace of one man Iesus Christ, hath abounded vpon many. <sup>16</sup> And not as by one sinne, so also the gift. for indgement in deede is of one, to condemnation : but grace is of many offences, to iustification.

<sup>17</sup> For if in the offence of one, death raygned by one : much more they that receiue the abundance of grace and of donation and of iustice, shal raygne in life by one, Iesus Christ. <sup>18</sup> Therefore as by the offence of one, vnto all men to condemnation : so also by the iustice of one, vnto all men to iustification of life. <sup>19</sup> For as by the disobedience of one man, many were made sinners : so also by the obedience of one, many shal be made iust.

<sup>20</sup> But the Lawe entred in, that sinne might abound. And vvhether sinne abounded, grace did more abound. <sup>21</sup> that as sinne raygned to death : so also grace may raygne by iustice to life euerslasting, through Iesus Christ our Lord.

6. WHAT shal we say then ? Shal we continue in synne that grace may abound ? <sup>2</sup> God forbid. For we that are dead to synne, how shal we yet lue therein ? <sup>3</sup> Are you ignorant that all we vvhich are baptized in Christ Iesus, in his death we are baptized ? <sup>4</sup> For we are buried together vwith him by Baptisme into death : that as Christ is risen from the dead by the glorie of the father, so we also may vualke in newnesse of life. <sup>5</sup> For if we be become complanted to the similitude of his death, we shal be

## AUTHORISED — 1611.

sinned after the similitude of Adams transgression, who is the figure of him that was to come : <sup>15</sup> But not as the offence, so also is the free gift : for if through the offence of one, many be dead : much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many. <sup>16</sup> And not as it was by one that sinned, so is the gift : for the iudgement was by one to condemnation : but the free gift is of many offences vnto iustification. <sup>17</sup> For if <sup>a</sup> by one mans offence, death raygned by one, much more they which receiue abundance of grace and of the gift of righteousnes, shall raygne in life by one, Iesus Christ. <sup>18</sup> Therefore as <sup>a</sup> by the offence of one, iudgment came vpon all men to condemnation : euen so by the <sup>b</sup> righteousnes of one, the free gift came vpon all men vnto iustification of life. <sup>19</sup> For as by one mans disobedience many were made sinners : so by the obedience of one, shall many be made righteous.

<sup>20</sup> Moreover, the Lawe entred, that the offence might abound : but where sinne abounded, grace did much more abound. <sup>21</sup> That as sinne hath raygned vnto death ; euen so might grace raygne thorow rightuousnes vnto eternal life, by Iesus Christ our Lord.

6. WHAT shal we say then ? shal we continue in sinne : that grace may abound ? <sup>2</sup> God forbid : how shal wee that are dead to sinne, lue any longer therein ? <sup>3</sup> Know ye not, that so many of vs as were baptized into Iesus Christ, were baptized into his death ? <sup>4</sup> Therefore wee are buried with him by baptisme into death, that like as Christ was raised vp from the dead by the glory of the Father : euen so we also should walke in newnesse of life. <sup>5</sup> For if we haue beene planted together in the likeness of his death : we shall be

<sup>a</sup> Or, by one offence. <sup>b</sup> Or, by one righteousness. <sup>c</sup> Or, are.

ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.<sup>6</sup> τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. <sup>7</sup> ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. <sup>8</sup> Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν <sup>9</sup> αὐτῷ, | <sup>9</sup> εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. <sup>10</sup> ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ Θεῷ, <sup>11</sup> οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μεν <sup>12</sup> τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ. <sup>12</sup> Μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῇ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν <sup>13</sup> αὐτῇ· | <sup>13</sup> μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ <sup>14</sup> ὡς | ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὄπλα

\* Alex. τῷ Χριστῷ.

\* Rec. + εἶνα.

\* Rec. + τῷ Κυρίῳ ἡμῶν.

## WICLIF—1380.

of his death: also we schuln be of the liknesse of his risynge agen,<sup>6</sup> wityng this thing, that our old man is crucified to gidre, that the bodi of synne be distried that we serue no more to synne: <sup>7</sup> for he that is deed to synne: is iustified fro synne:

and if we ben deed with crist: we bi-leuen that also we schulen lyue to gidre with hym: <sup>9</sup> wityng for crist risynge agen fro death: now dieth not, death schal no more haue lordschip on hym: <sup>10</sup> for that he was deed to synne: he was deed onys, but that he lyueth: he lyueth to god, <sup>11</sup> so se demc you silf to be deed to synne: but lyuynge to god in ihesu crist oure lord: <sup>12</sup> therfor regne not synne in youre deedly bodi: that se obeische to his concitings: <sup>13</sup> nether sece ye youre membris armers of wickednesse to synne, but sece ye you silf to god, as thei that lyuen of deed men, and youre membris armaris of rihtwisesse to god: <sup>14</sup> for synne schal not haue lordschip on you: For se ben not vnder the lawe: but vnder grace,

<sup>12</sup> what therfor? schuln we do synne for we ben not vnder the lawe: but vnder grace? god forbede, <sup>16</sup> witen se not that to whom se youen you seruauntis to obeie to: se ben seruauntis of that thing to whiche se han obeisched? ether of synne to death: ether of obedience to rihtwisesse? <sup>17</sup> but I thanke god that se weren seruauntis of synne: but se han obeischid of herte, in to that forme of techeynge in whiche se ben bitakun, <sup>18</sup> and se delynerid fro synne: ben made seruauntis of rihtwisesse.

I seie that thing that is of man for the lastabilnesse of youre fleisch: but as se han youen youre membris to serue to vncleynnes and to wickednesse in to wickednesse: so now sece ye youre membris to serue to rihtwisesse in to holynesse, <sup>20</sup> for we were seruauntis of synne: se

## TYNDALE—1534.

so must we be in the resurreccion. <sup>6</sup> This we must remember, that oure olde man is crucified with him also; that the body of synne myght vtterly he destroyed; that hence forth we shuld not be seruautes of synne. <sup>7</sup> For he that is deed, ys iustified from synne.

<sup>8</sup> Wherefore yf we be deed with Christ, we beleue that we shall liue with him: <sup>9</sup> remembering that Christ once raysed from death, dyeth no more. Death hath no moare power over him. <sup>10</sup> Foras touchynge that he dyed, he dyed concernynge synne onec. And as touchynge that he liueth, he liueth vnto God. <sup>11</sup> Lykewyse ymagen ye also; that ye are deed concernynge synne: but are alive vnto God thorow Iesus Christ oure Lorde. <sup>12</sup> Let not synne raygne therfore in youre mortal bodies; that ye shuld therinto obey in the lustes of it. <sup>13</sup> Nether geue ye youre membris as instrumentes of vnrighwesnes vnto synne: but geue youre selves vnto God, as they that are alive from death. And geue youre membris as instrumentes of rihtwisesse vnto God. <sup>14</sup> Let not synne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

<sup>15</sup> What then? Shall we synne because we are not vnder the lawe: but vnder grace? God forbyd. <sup>16</sup> Remember ye not how that to whom soeuer ye commit youre selves as seruautes to obey, his seruautes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto rihtwisesnes? <sup>17</sup> God be thanked, that though ye were onec the seruautes of synne, ye haue yet obeyed with herte vnto the forme of doctryne wher vnto ye were delyvered. <sup>18</sup> Ye are then made fre from synne, and are be come the seruautes of rihtwisesnes.

<sup>19</sup> I will speake grossly because of the infirmitie of youre fleshe. As ye haue geuen youre membris seruautes to vncleynnes and to iniquite; from iniquite vnto iniquite: even so now geue youre membris seruautes vnto rihtwisesnes; that ye may be sanctified. <sup>20</sup> For when ye were

## CRANMER—1539.

euen so shall we be partakers of the resurreccyon: <sup>6</sup> knowynge this, that oure olde man is crucyfyed with him also, that the body of synne myght vtterly he destroyed, that hence forth we shuld not be seruautes vnto synne. <sup>7</sup> For he that is deed, is iustified from synne.

<sup>8</sup> Wherefore yf we be deed wyth Christ, we beleue, that we shall also lyue wyth him: <sup>9</sup> knowynge, that Christ beyng raysed from death, dyeth nomore. Death hath nomore power ouer him. <sup>10</sup> For as touchynge that he dyed, he dyed concernynge synne, onec. And as touchynge that he lyueth, he lyueth vnto God. <sup>11</sup> Lykewyse consydre ye also, that ye are deed as touchynge synne, but are alive vnto God thorow Iesus Christ oure Lorde. <sup>12</sup> Let not synne raygne therfore in youre mortal bodye, that ye shulde ther vnto obey by the lustes of it. <sup>13</sup> Nether geue ye youre membris as instrumentes of vnrighwesnes vnto synne: but geue ouer your selues vnto God as they that of deed, are alive. And geue ouer youre membris as instrumentes of rihtwisesnes vnto God. <sup>14</sup> Let not synne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

<sup>15</sup> What then? Shall we synne, because we are not vnder the lawe: but vnder grace? God forbyd. <sup>16</sup> Knowe ye not, how that to whom soeuer ye commit youre selues as seruautes to obey, his seruautes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto rihtwisesnes? <sup>17</sup> God be thanked, that though ye were the seruautes of synne, ye haue yet obeyed with herte vnto the rule of the doctryne, that ye he brought vnto. <sup>18</sup> Ye are then made fre from synne, and are be come the seruautes of rihtwisesnes. <sup>19</sup> I speake grossly, because of the infirmitie of youre flesch. As ye haue geuen your membris seruautes to vncleynnes and to iniquite, (from one iniquite to another) euen so now geue ouer youre membris seruautes vnto rihtwisesnes, that ye may be sanctified. <sup>20</sup> For when ye were

δικαιοσύνης τῷ Θεῷ. <sup>14</sup> ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἔστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

<sup>15</sup> Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἔσμεν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; μὴ γένοιτο. <sup>16</sup> οὐκ οἴδατε ὅτι ᾧ παριστάτετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἔστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; <sup>17</sup> χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς. <sup>18</sup> ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. <sup>19</sup> Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. <sup>20</sup> ὅτε γὰρ δούλοι

<sup>a</sup> Rec. αὐτῇ ἰν ταῖς ἐπιθυμίαις αὐτοῦ.<sup>l</sup> Alex. ὡσί.<sup>m</sup> Alex. ἁμαρτήσομεν.

## GENEVA—1557.

so shal we be to the similitude of his resurrection. <sup>6</sup> Knowing this, that our olde man is crucified with hym also, that the body of synne myght vtterly be destroyed, that henceforth we should not be seruantes vnto synne. <sup>7</sup> For he that is dead, is freed from synne. <sup>8</sup> Wherefore, yf we be dead with Christe, we beleue that we shal lyue also with him.

<sup>9</sup> Knowing that Christe beyng raysed from death, dyeth no more: death hath no more power ouer him. <sup>10</sup> For as touching that he dyed, he dyed to synne once: but as touching that he liueth, he liueth to God. <sup>11</sup> Lykewyse consider ye also, that ye are dead to synne, but are alieue to God through Iesus Christe our Lord. <sup>12</sup> Let not synne raygne therefore in your mortal body, that ye should obey synne in the lustes of the body. <sup>13</sup> Neither geue ye your members as weapons of vrighteousnes vnto synne: but geue your selues vnto God, as they that are alyue from death, and geue your members as weapons of ryghtuousnes vnto God.

<sup>14</sup> Let not synne haue power ouer you. For ye are not vnder the Lawe, but vnder Grace. <sup>15</sup> What then? shal we synne, because we are not vnder the Lawe, but vnder Grace? God forhyd. <sup>16</sup> Knowe ye not, that to whomsoeuer ye commit your selues as seruantes to obey: his seruantes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto rightuousnes? <sup>17</sup> But God be thanked, that thogh ye were once the seruantes of synne, ye haue yet obeyed from the heart vnto the forme of the doctrine, wherunto ye were deliuered. <sup>18</sup> And being made free from synne, ye are become the seruantes of rightuousnes. <sup>19</sup> I speake as men commonly vse, because of the infirmitie of your fleshe. That as ye haue geuen your members, seruantes to vncleennes and to iniquitie, to commit iniquitie: euen so now geue your members seruantes vnto rightuousnes, in holines. <sup>20</sup> For when ye

## RHEIMS—1582.

also of his resurrection. <sup>6</sup> Knowing this, that our old man is crucified with him, that the body of sinne may be destroyed, to the end that vve may serue sinne no longer. <sup>7</sup> For he that is dead, is iustified from sinne. <sup>8</sup> And if vve be dead with Christ, vve beleuee that vve shal lue also together with Christ. <sup>9</sup> knowing that Christ rising againe from the dead, novv dieth no more, death shal no more haue dominion ouer him. <sup>10</sup> For that he died, to sinne he died once: but that he liueth, he liueth to God. <sup>11</sup> So thinke you also, that you are dead to sinne, but alieue to God in Christ Iesus our Lord.

<sup>12</sup> Let not sinne therfore reigne in your mortal body, that you obey the concupiscences thereof. <sup>13</sup> But neither doe ye exhibite your members instruments of iniquitie vnto sinne: but exhibite your selues to God as of dead men, alieue: and your members instruments of iustice to God. <sup>14</sup> For sinne shal not haue dominion ouer you, for you are not vnder the Law, but vnder grace.

<sup>15</sup> Vvhat then? shal vve sinne, because vve are not vnder the Law, but vnder grace? God forbid. <sup>16</sup> Knowv you not that to vvhom you exhibite your selues seruants to obey, you are the seruants of him vvhom you obey, vvwhether it be of sinne, to death, or of obedience, to iustice. <sup>17</sup> But thanks be to God, that you vvvere the seruants of sinne, but haue obeyed from the hart, vnto that forme of doctrine, into the vvchich you haue been deliuered.

<sup>18</sup> And being made free from sinne, you vvvere made seruants to iustice. <sup>19</sup> I speake an humane thing, because of the infirmitie of your flesh for as you haue exhibited your members to serue vncleennes and iniquitie, vnto iniquitie: so now exhibitte your members to serue iustice, vnto sanctification. <sup>20</sup> For when you vvvere

## AUTHORISED—1611.

also in the likeness of his resurrection: <sup>6</sup> Knowing this, that our old man is crucified with him, that the body of sinne might bee destroyed, that henceforth we should not serue sinne. <sup>7</sup> For he that is dead, is freed from sinne.

<sup>8</sup> Now if we be dead with Christ, we beleuee that we shal also lue with him: <sup>9</sup> Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion ouer him. <sup>10</sup> For in that hee died, he died vnto sinne once: but in that hee liueth, he liueth vnto God. <sup>11</sup> Likewise reckon yee also your selues to be dead indeed vnto sinne: but alieue vnto God, through Iesus Christ our Lord. <sup>12</sup> Let not sinne reigne therefore in your mortal body, that ye should obey it in the lusts thereof. <sup>13</sup> Neither yeeld yee your members as instruments of vrighteousnes vnto sinne: but yeelde your selues vnto God, as those that are alieue from the dead, and your members as instruments of righteousness vnto God. <sup>14</sup> For sinne shall not haue dominion ouer you, for yee are not vnder the Law, but vnder Grace.

<sup>15</sup> What then? shal we sinne, because we are not vnder the Law, but vnder Grace? God forbid. <sup>16</sup> Know ye not, that to whom yee yeeld your selues seruants to obey, his seruants ye are to whom ye obey: whether of sinne vnto death, or of obedience vnto righteousness? <sup>17</sup> But God be thanked, that yee were the seruants of sinne: but ye haue obeyed from the heart that forme of doctrine, which was deliuered you. <sup>18</sup> Being then made free from sinne, yee became the seruants of righteousness. <sup>19</sup> I speake after the manner of men because of the infirmitie of your flesh: for as yee haue yeelded your members seruants to vncleennes and to iniquitie, vnto iniquitie: euen so now yeelde your members seruants to righteousness, vnto holinesse. <sup>20</sup> For when yee were the

<sup>a</sup> Gr. iustified.<sup>b</sup> Gr. armes, or, weapons.<sup>c</sup> Gr. wherto ye were deliuered.

ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. <sup>21</sup> τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων, θάνατος. <sup>22</sup> νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. <sup>23</sup> Τὰ γὰρ ὀφύονια τῆς ἀμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

VII. <sup>1</sup> Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ νόμον λαλῶν) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ; <sup>2</sup> Ἡ γὰρ ὑπανδρὸς γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· εἰ δὲ ἀποθάνῃ ὁ ἀνὴρ, καθήρηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. <sup>3</sup> Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει, εἰ γένηται ἀνδρὶ ἑτέρῳ· εἰ δὲ ἀποθάνῃ ὁ ἀνὴρ<sup>n</sup>, ἐλευθέρᾳ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην

<sup>n</sup> Alex. + αἰτήης.

## WICLIF—1380.

weren fre of riȝtfulnesse; <sup>21</sup> therfor what fruyt hadden ȝe thanne in tho thingis, in whiche ȝe schamen now for the ende of hem is deeth; <sup>22</sup> but now ȝe deluyered for synne: and made seruauntis to god; han ȝoure fruyt in to holynesse, and the ende euerlastyng lif. <sup>23</sup> For the wagis of synne, is deeth; the grace of god: is euerlastyng lif in ihesus crist oure lord.

7. BRITHEREN where ȝe knowun not, for I speke to men that knowith the lawe, for the lawe hath lordschip in man: as long tyme as it lyueth; <sup>2</sup> for that woman that is vndir an housbonde: is bounden to the lawe while the housbonde lyueth; but if her housbonde is deed: sche is deluyerdur from the lawe of the housbonde; <sup>2</sup> therfor sche schal be clepid auoutresse: if sche be with another man while the housbonde lyueth; but if hir housbonde is deed: sche is deluyerdur from lawe of the housbonde; that sche be not auoutresse, if sche be with another man;

<sup>4</sup> and so my britheren: ȝe ben made deed to the lawe bi the bodi of crist that ȝe ben of another, that roos aȝen fro deeth, that ȝe bere fruyt to god. <sup>5</sup> For whanne we weren in fleisch passious of synnes that weren bi the lawe, wroukten in oure membris, to bere fruyt to deeth; <sup>6</sup> but now we ben vnbounden fro the lawe of deeth: in which we weren holden; so that we serue in newnesse of spirit: and not in eldenesse of lettre;

<sup>7</sup> what therfor schulu we seie? the lawe is synne? god forbede; but I knewe not synne: but bi lawe; For I wist not that couetynge was synne: but for the lawe seide; thou shalt not couete; <sup>8</sup> and thorow occasioun takun: synne by the maunde-ment hath wrougte in me al coueteis; for with outen the lawe: synne was deed; <sup>9</sup> and I lyued with outen the lawe synntyme;

## TYNDALÉ—1534.

the seruautes of synne, ye were not vnder riȝhtewesnes. <sup>21</sup> What frute had ye then in tho thinges, wher of ye are now ashamed. For the ende of the thynges is deeth. <sup>22</sup> But now are ye delivered from synne, and made the seruautes of God, and have youre frute that ye shuld be sanctified, and the ende euerlastyng lyfe. <sup>23</sup> For the rewarde of synne is deeth: but eternal lyfe is the gyfte of God, thorow Iesus Christ oure Lorde.

7. REMEMBER ye not brethren (I speake to them that know the lawe) how that the lawe hath power ouer a man as long as it endureth? <sup>2</sup> For the woman which is in subiection to a man, is bounde by the lawe to the man, as long as he liveth. Yf the man be deed, she is loosd from the lawe of the man. <sup>3</sup> So then yf whill the man liveth she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is fre from the lawe: so that she is no wedlocke breaker, though she couple her selfe with another man.

<sup>4</sup> Even so ye my brethren are deed concerninge the lawe by the body of Christ; that ye shuld be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God. <sup>5</sup> For when we were in the fleshe, the lustes of synne which were stered vpe by the lawe, rayned in oure membris, to bringe forth frute vnto deeth. <sup>6</sup> But now are we delivered from the lawe and deed; from that wher vnto we were in bondage, that we shuld serue in a newe conversacion of the sprete, and not in the olde conversacion of the letter.

<sup>7</sup> What shall we saye then? is the lawe synne? God forbid: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayde, thou shalt not lust. <sup>8</sup> But synne toke an occasion by the meanes of the commaundement, and wrought in me all manner of concupiscence. For with out the lawe, synne was deed. <sup>9</sup> I once lived with out lawe. But when the

## CRANMER—1539.

the seruautes of synne, ye were not vnder ryȝhtewesnes. <sup>21</sup> What frute had ye then in those thinges, wherof ye are now ashamed. For the ende of those thinges, is deeth. <sup>22</sup> But now are ye delivered from synne, and made the seruautes of God, and have youre frute to be sanctified, and the ende euerlastyng lyfe. <sup>23</sup> For the rewarde of synne is deeth, but eternal life is the gyfte of God, thorow Iesus Christ oure Lorde.

7. KNOWE ye not brethren (I speake to them that knowe the lawe) how that the lawe hath power ouer a man, as long as it endureth. <sup>2</sup> For the woman which is in subiection to a man, is bounde by the lawe to the man, as long as he lyueth. But yf the man be deed, she is loosd from the lawe of the man. <sup>3</sup> So then yf while the man lyueth she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is fre from the lawe of the husband, so that she is no wedlocke breaker, though she couple her selfe with another man.

<sup>4</sup> Euen so ye also (my brethren) are deed concerninge the lawe by the body of Christ, that ye shulde be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God. <sup>5</sup> For when we were in the fleshe, the lustes of synne which were stered vp by the lawe, rayned in oure members, to hrynge forth frute vnto deeth. <sup>6</sup> But now are we deluyered from the lawe, and deed vnto it wher vnto we were in bondage, that we shuld serue in a newe conuersacion of the sprete, and not in the olde conuersacion of the letter.

<sup>7</sup> What shall we saye then? is the lawe synne? God forbid: neuertheles I knew not synne, but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayd, thou shalt not lust. <sup>8</sup> But synne toke an occasioun by the meanes of the commaundment and wrought in me all manner of concupiscence. For verely without the lawe, synne was deed. <sup>9</sup> I once lyued without lawe. But when the

ἀνδρὶ ἐτέρῳ. <sup>4</sup> ὥστε ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. <sup>5</sup> ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· <sup>6</sup> νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες | ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν <sup>7</sup> ἡμᾶς | ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

<sup>7</sup> Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, “Οὐκ ἐπιθυμήσεις.” <sup>8</sup> ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νόμου ἁμαρτία νεκρά· <sup>9</sup> ἐγὼ δὲ ἔζω χωρὶς

\* Rec. ἀποθάνοντος.

† Alex. = ἡμᾶς.

## GENEVA—1557.

were the seruautes of synne, ye were freed from rightuousnes. <sup>21</sup> What frute had ye then in those things, wherof ye are now ashamed? For the ende of those things is death. <sup>22</sup> But now being freed from synne, and made the seruautes of God, ye haue your frute in holines: and the ende, euerlasting life. <sup>23</sup> For the wages of synne is death: but the gyfte of God, is eternal life through Iesus Christe our Lord.

7. KNOWE ye not brethren (for I speake to them that are skilful in the Law) how that the Lawe hath power ouer a man as long as he lyueth. <sup>2</sup> For the woman which is in subiection to a man, is bounde by the Lawe to the man, as long as he lyueth: if the man be dead, she is lowed from the Lawe of the man. <sup>3</sup> So then, if while the man lyueth she couple her selfe with another man, she shalbe called an adulterer: but yf the man be dead, she is fre from that Lawe: so that she is not an adulterer, though she couple her selfe with another man. <sup>4</sup> Euen so ye my brethren, are dead also to the Lawe, in the body of Christe, that ye shulde be coupled to another, I meane to him that is rysen agayne from death, that ye shulde bringe forth frute vnto God. <sup>5</sup> For when we were in the fleshe, the motions of synnes which were stered vp by the Lawe, bare rule in our members, to bring forth frute vnto death. <sup>6</sup> But now we are deliuered from the Lawe, being dead vnto yt, wherein we were in bondage, that we should serue in a newe conuersation of the Sprite, and not in the olde conuersation of the letter.

<sup>7</sup> What shal we say then? is the Law synne? God forbid. Nay, rather I knewe not what sinne meant, but by the Lawe. For I had not known what lust had meant, except the Lawe had said, Thou shalt not lust. <sup>8</sup> But synne toke an occasion by the meanes of the commandement, and wrought in me all manner of concupiscence. For verely without the Lawe, sinne is dead. <sup>9</sup> For I once was a lyue, without the Lawe:

## RHEIMS—1582.

seruants of sinne, you were free to iustice. <sup>21</sup> What fruite therefore had you then in those things, for vvhich now you are ashamed? for the end of them is death. <sup>22</sup> But now being made free from sinne, and become seruants to God, you haue your fruite vnto sanctification, but the end, life euerlasting. <sup>23</sup> For the stipends of sinne, death. but the grace of God, life euerlasting in Christ Iesvs our Lord.

7. ARE you ignorant brethren (for I speake to them that know the Law) that the Law hath dominion ouer a man as long time as he liueth? <sup>2</sup> for the vvhoman that is vnder a husband: her husband liuing is bound to the law. but if her husband be dead, she is loosed from the law of her husband. <sup>3</sup> Therefore her husband liuing, she shal be called an aduoueress if she be vvhith an other man: but if her husband be dead, she is deliuered from the law of her husband: so that she is not an aduoueress if she be vvhith an other man. <sup>4</sup> Therefore my brethren you also are made dead to the Law by the body of Christ: that you may be an other mans vvhio is risen againe from the dead, that vve may fructifie to God.

<sup>5</sup> For vvhvhen vve vvvere in the flesh, the passions of sinnes, that vvvere by the Law, did vvworke in our members, to fructifie vnto death. <sup>6</sup> but now vve are loosed from the law of death, vvwherein vve vvvere detained: in so much vve serue in vvvennesse of spirit, and not in the oldnes of the letter.

<sup>7</sup> Vvhat shal vve say then? is the Lawe sinne? God forbid. But sinne I did not know, but by the Law. for concupiscence I knew not, vnlesse the law did say: Thou shalt not couet. <sup>8</sup> But occasion being taken, sinne by the commandement vvrought in me all concupiscence. For vvwithout the Law sinne vvvas dead. <sup>9</sup> And I liued vvwithout the

## AUTHORISED—1611.

seruants of sinne ye were free <sup>a</sup> from rightuousnesse. <sup>21</sup> What frute had you then in those things, wherof ye are now ashamed? for the end of those things is death. <sup>22</sup> But now being made free from sinne; and become seruaunts to God, yee haue your fruit vnto holinesse, and the end euerlasting life. <sup>23</sup> For the wages of sinne is death: but the gift of God is eternal life, through Iesus Christ our Lord.

7. KNOW ye not, brethren (for I speake to them that knowe the Law) how that the Lawe hath dominion ouer a man, as long as hee liueth? <sup>2</sup> For the woman which hath an husband, is bound by the law to her husband, so long as he liueth: but if the husband be dead, she is loosed from the law of the husband. <sup>3</sup> So then if while her husband liueth, shee be married to another man, shee shal be called an adulteresse: but if her husband be dead, shee is free from that law, so that shee is no adulteresse, though she be married to another man. <sup>4</sup> Wherefore my brethren, yee also are become dead to the law by the body of Christ, that yee should be married to another, euen to him who is raised from the dead, that wee should bring forth fruit vnto God. <sup>5</sup> For when wee were in the flesh, the <sup>b</sup> motions of sinnes which were by the Law, did worke in our members, to bring forth fruit vnto death. <sup>6</sup> But now wee are deliuered from the law, <sup>c</sup> that being dead wherein we were held, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

<sup>7</sup> What shall wee say then? is the law sinne? God forbid. Nay, I had not known sinne, but by the Law: for I had not known <sup>d</sup> lust, except the Lawe had said, Thou shalt not couet. <sup>8</sup> But sinne taking occasion by the commandement, wrought in mee all manner of concupiscence. For without the Law sinne <sup>e</sup> was dead. <sup>9</sup> For I was alieue without the Law once, but when

<sup>a</sup> Gr. to righteousness. <sup>b</sup> Gr. passions. <sup>c</sup> Or, being dead to that. <sup>d</sup> Or, concupiscence.

νόμου ποτέ ἐλθοῦσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον<sup>10</sup> καὶ εὐρέθη μοι ἡ ἐντολὴ ἢ εἰς ζῶην, αὕτη εἰς θάνατον. <sup>11</sup> ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. <sup>12</sup> ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθὴ. <sup>13</sup> Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. <sup>14</sup> Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σὰρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. <sup>15</sup> ὃ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. <sup>16</sup> εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. <sup>17</sup> νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>18</sup> Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστιν ἐν τῇ σαρκί

<sup>10</sup> Alex. ἐγίγνετο.

<sup>11</sup> Alex. ζῆ.

<sup>12</sup> Rec. σαρκικός.

<sup>13</sup> Alex. = τοῦτο.

<sup>14</sup> Alex. + τὸ.

<sup>15</sup> Alex. οἶ.

## WICLIF — 1380.

but whanne the comaundment was comen: synne lyued agen, but I was deed, <sup>10</sup> this comaundment that was to liif: was founden to me to be deeth. <sup>11</sup> For synne thoruȝ occasion takun bi the comaundment disceyued me: and bi that it slouwe me, <sup>12</sup> therfor the lawe is holi, and the comaundment is holy iust and good.

<sup>13</sup> Is thanne that thing that is good: made deeth to me? god forbede, but synne that it seme synne, thoruȝ good thing wrouȝte deeth to me, that me synne in such maner thoruȝ the comaundment, <sup>14</sup> and we witen that the lawe is spiritual, but I am fleischli seclid vnder synne. <sup>15</sup> For I vnderstonde not that that I woehe: for I do not the good thing that I wole: but I do the ilke yuel thing that I hate. <sup>16</sup> If I do that thing that I wole not: I consente to the lawe, that it is good. <sup>17</sup> but now I woehe not it now: but the synne that dwellith in me. <sup>18</sup> but and I woot: that in me, that is in my fleisch dwellith no good; for wille I do to be: but I fynde not to performe good thing. <sup>19</sup> For I do not the ilke good thing that I wole: but I do the ilke yuel thing that I wole not. <sup>20</sup> and if I do that yuel thing that I wole not, I woehe not it, but the synne that dwellith in me. <sup>21</sup> therfor I fynde the lawe to me willinge to do good thing: for yuel thing lieth to me.

<sup>22</sup> For I delite togidre to the lawe of god: sifir the yner man. <sup>23</sup> but I se another lawe in my membris, agen fistinge the lawe of my soule, and makynge me cautiȝ to the lawe of synne that is in my membris. <sup>24</sup> I am an vise meli man: who schal delyuer for the bodi of this synne. <sup>25</sup> the grace of god: bi ihesus crist oure lord, therfor I my self by the soule serue to the lawe of god, but bi fleisch to the lawe of synne.

## TYNDALE — 1534.

commandment came, synne revyved, and I was deed. <sup>10</sup> And the very same commandment which was ordeyned vnto lyfe, was founde to be vnto me an occasion of deeth. <sup>11</sup> For synne toke occasion by the means of the commandment and so disceaved me, and by the selfe commandment slewe me. <sup>12</sup> Wherefore the lawe is holy, and the commandment holy, iust and good.

<sup>13</sup> Was that then which is good, made deeth vnto me? God forbyd. Naye, synne was deeth vnto me; that it myght appere, how that synne by the means of that which is good, had wrought deeth in me: that synne which is vnder the commandment, might be out of measure synfull. <sup>14</sup> For we knowe that the lawe is spiritual: but I am carnall, solde vnder synne. <sup>15</sup> because I wote not what I doo. For what I wold, that do I not: but what I hate, that do I. <sup>16</sup> Yf I do now that which I wolde not, I graunte to the lawe that it is good. <sup>17</sup> So then now, it is not I that do it, but synne that dwelleth in me. <sup>18</sup> For I knowe that in me (that is to saye in my fleshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to performe that which is good. <sup>19</sup> For I doo not that good thinge which I wold: but that evyll do I, which I wolde not. <sup>20</sup> Finally, yf I do that I wolde not, then is it not I that doo it, but synne that dwelleth in me, doeth it. <sup>21</sup> I fynde then by the lawe that when I wolde do good, evyll is present with me. <sup>22</sup> I delite in the lawe of God, concerninge the inner man. <sup>23</sup> But I se another lawe in my membris, rebellinge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, which is in my membris. <sup>24</sup> O wretched man that I am: who shall delyver me from this body of deeth? <sup>25</sup> I thanke God thorow Iesus Christ oure Lorde. So then I my selfe in my mynde serue the lawe of God, and in my fleshe the lawe of synne.

## CRANMER — 1539.

commandment came, synne reuiued, and I was deed. <sup>10</sup> And the very same commandment which was ordeyned vnto lyfe, was founde to be vnto me an occasion of deeth. <sup>11</sup> For synne toke occasion by the means of the commandment, and so disceaved me, and by the same slewe me. <sup>12</sup> Wherefore the lawe is holy, and the commandment holy, and iust and good:

<sup>13</sup> Was that then which was good, made deeth vnto me? God forbyd. Naye it was synne: that sinne might appere (by it which was good) to worke deeth in me: that synne by the commandment might be out of measure synfull. <sup>14</sup> For we knowe, that the lawe is spiritual: but I am carnall solde vnder synne, <sup>15</sup> because I allowe not that which I do. For what I wold, that do I not: but what I hate, that do I. <sup>16</sup> Yf I do now that which I wolde not, I consente vnto the lawe that it is good: <sup>17</sup> So then now, it is not I that do it, but synne that dwelleth in me.

<sup>18</sup> For I knowe, that in me (that is to saye in my fleshe) dwelleth no good thinge. For to will is present with me: but I fynde no meanes to performe that which is good. <sup>19</sup> For the good that I wold, do I not: but the evyll which I wolde not that do I. <sup>20</sup> Yf I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. <sup>21</sup> I fynde then by the lawe, that when I wolde do good, euyl is present wyth me. <sup>22</sup> For I delite in the lawe of God, after the inward man. <sup>23</sup> But I se another lawe in my membris, rebellinge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, which is in my membris. <sup>24</sup> O wretched man that I am: who shall delyuer me from this body subdued vnto deeth? <sup>25</sup> I thanke God thorow Iesus Christ oure Lorde. So then, with the mynde I serue the lawe of God, but wyth the fleshe the lawe of synne.

μου, ἄγαθόν· τὸ γὰρ θέλει παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὑρίσκω. | <sup>19</sup> οὐ γὰρ ὁ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακὸν, τοῦτο πράσσω. <sup>20</sup> εἰ δὲ ὁ οὐ θέλω ἔγωγ, | τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>21</sup> Εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. <sup>22</sup> συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· <sup>23</sup> βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦς μου, καὶ ἀιχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας | τῷ ὄντι ἐν τοῖς μέλεσί μου. <sup>24</sup> ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; <sup>25</sup> εὐχαριστῶ τῷ Θεῷ | διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκί, νόμῳ ἁμαρτίας.

<sup>19</sup> Alex. = ἰγῶ.<sup>20</sup> Alex. τ. ν. τ. ν. μ. κ. α. μ. ἐν τ. ν. τ. ἄ.<sup>25</sup> Alex. s. χάρις τῷ Θεῷ s. χάρις εἰ τῷ Θεῷ.

## GENEVA—1557.

but when the commandment came, sinne reuiued. <sup>19</sup> But I was dead : and the very same commandment which was ordeyned vnto life, was founde to be vnto me, vnto death.

<sup>11</sup> For synne toke occasion by the meanes of the commandment, and so diseaued me, and by the selfe commandment slew me. <sup>12</sup> Wherefore the Lawe is holy, and the commandment holy, iust, and good. <sup>13</sup> Was that then which is good, made death vnto me? God forbyd, Nay synne is made death vnto me, when it begate death vnto me by the meanes of that which is good, that synne might be knowne : that is, that sinne by the meanes of the commandment, might be out of measure synful. <sup>14</sup> For we knowe, that the Lawe is spiritual : but I am carnal, solde vnder synne. <sup>15</sup> For I allowe not that which I do. for what I wolde, that do I not : but what I hate, that do I. <sup>16</sup> If I do then that which I wold not, I grante to the Lawe, that it is good.

<sup>17</sup> So then now, it is not I that do it, but synne that dwelleth in me. <sup>18</sup> For I knowe, that in me, that is to say, in my fleshe, dwelleth no good thinge. for to wil, is present with me : but I fynde no meanes to performe that which is good. <sup>19</sup> For I do not that good thinge, which I wolde, but that euil do I, which I wolde not. <sup>20</sup> Finally, if I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. <sup>21</sup> I fynde then by the Lawe, that when I wolde do good, euyl lieth in me. <sup>22</sup> For I delite in the Lawe of God, concerning the inner man. <sup>23</sup> But I se another lawe in my membres, rebelling against the lawe of my minde, and subduyng me vnto the lawe of sinne, which is in my membres. <sup>24</sup> O wretched man that I am, who shal deliuer me from this body of death? <sup>25</sup> I thank God through Iesus Christ our Lord. So then I my selfe in my mynde, scrue the Lawe of God, and in my fleshe the lawe of synne.

## RHEIMS—1582.

Lavy sometime. But vwhen the commandment vvas come, sinne reuiued. <sup>19</sup> And I vvas dead : and the commandment, that vvas vnto life, the same to me vvas found to be vnto death. <sup>11</sup> For sinne taking occasion by the commandment, seduced me, and by it killed me. <sup>12</sup> Therefore the Lavy in deede is holy, and the commandment holy, and iust, and good.

<sup>13</sup> That then vvhich is good, to me vvas it made death? God forbid. but sinne, that it may appeare sinne, by the good thing vvrought me death : that sinne might become sinning aboue measure by the commandment. <sup>14</sup> For vve knovv that the Lawe is spiritual, but I am carnal, sold vnder sinne. <sup>15</sup> For that which I vvorke, I vnderstand not. for not that vvhich I vvill, the same do I : but vvhich I hate, that I doe. <sup>16</sup> And if that vvhich I vvil not, the same I doe : I consent to the Lavy, that it is good.

<sup>17</sup> But novv, not I vvorke it any more, but the sinne that dwelleth in me. <sup>18</sup> For I knowe that there dwelleth not in me, that is to say, in my flesh, good. For to vvil, is present vvith me, but to accomplish that vvhich is good, I finde not. <sup>19</sup> For not the good vvhich I vvill, that doe I : but the euil vvhich I vvil not, that I doe. <sup>20</sup> And if that vvhich I vvil not, the same I doe : novv not I vvorke it, but the sinne that dwelleth in me. <sup>21</sup> I finde therefore, the Lavy, to me hauing a vvil to doe good, that euil is present vvith me. <sup>22</sup> For I am delighted vvith the lavy of God according to the invvard man : <sup>23</sup> but I see an other lavy in my membres, repugning to the lavy of my minde, and captiuing me in the lavy of sinne that is in my membres. <sup>24</sup> Vnhappie man that I am, vvho shal deliuer me from the body of this death? <sup>25</sup> The grace of God by Iesus Christ our Lord. Therefore I my self vvith the minde scrue the lavy of God, but vvith the flesh, the lavy of sinne.

## AUTHORISED—1611.

the commandment came, sinne reuiued, and I died. <sup>10</sup> And the commandment which was ordeined to life, I found to be vnto death. <sup>11</sup> For sinne taking occasion by the commandment, deceiued me, and by it slew me. <sup>12</sup> Wherefore the Lawe is holy, and the Commandment holy, and iust, and good. <sup>13</sup> Was that then which is good, made death vnto me? God forbid. But sinne, that it might appeare sinne, working death in mee by that which is good : that sinne by the Commandment might become exceeding sinfull.

<sup>14</sup> For wee know that the Lawe is spiritual : but I am carnall, sold vnder sinne. <sup>15</sup> For that which I doe, I allow not : for what I wold, that do I not ; but what I hate, that doe I. <sup>16</sup> If then I doe that which I wold not, I consent vnto the Lawe, that it is good.

<sup>17</sup> Now then, it is no more I that doe it : but sinne that dwelleth in me. <sup>18</sup> For I know, that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me : but how to performe that which is good, I finde not. <sup>19</sup> For the good that I wold, I do not : but the euill which I wold not, that I doe. <sup>20</sup> Now if I do that I wold not, that is no more I that do it, but sinne that dwelleth in me. <sup>21</sup> I finde then a Lawe, that when I wold do good, euil is present with me. <sup>22</sup> For I delight in the Lawe of God, after the inward man. <sup>23</sup> But I see another Lawe in my membres, warring against the Lawe of my minde, and bringing me into captiuitie to the Lawe of sinne, which is in my membres. <sup>24</sup> O wretched man that I am : who shall deliuer me from the body of this death? <sup>25</sup> I thanke God through Iesus Christ our Lord. So then, with the mind I my self scrue the Lawe of God : but with the flesh, the Lawe of sinne.

VIII. Οὐδὲν ἄρα ὑν κατακρμα τοῖς ἐν Χριστῷ Ἰησοῦ.<sup>2</sup> ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσε με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.<sup>3</sup> Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμφας ἐν ὁμοίωματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα.<sup>5</sup> Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ Πνεῦμα, τὰ τοῦ Πνεύματος.<sup>6</sup> τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ Πνεύματος, ζωὴ καὶ εἰρήνη.<sup>7</sup> Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·<sup>8</sup> οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.<sup>9</sup> Ὑμεῖς δὲ οὐκ

<sup>2</sup> Rec. + μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.<sup>4</sup> Alex. ζῷ.<sup>6</sup> Alex. X. Ἰησοῦ.

## WICLIJF—1380.

8. THERFOR now no thing of dampnacion is to hem that ben in crist ihesus: whiche wandren not aftir the fleisch.<sup>2</sup> For the lawe of the spirit of liif in crist ihesus hath deluyered me fro the lawe of synne and of deeth.<sup>3</sup> for that that was vnpossible to the lawe: in what thing it was sike bi fleisch, god sente his sone, in to the liknesse of fleische of synne, and of synne dampned synne in fleisch,<sup>4</sup> that the iustifyinge of the lawe were fullfild in us: that gon not aftir the fleisch but aftir the spirit.

<sup>5</sup>forthei that hen aftir the fleisch: saneren tho thingis that ben of the fleisch; but thei that hen aftir the spirit sclen tho thingis that ben of the spirit,<sup>6</sup> for the prudence of fleisch: is deeth,<sup>7</sup> for the prudence of spirit: is liif and pees,<sup>7</sup> for the wisdom of fleische is enemye to god; for it is not sugt to the lawe of god: for nether it may,<sup>8</sup> and thei that ben in fleisch: moun not plesse to god,<sup>9</sup> but 3e ben not in fleisch but in spirit: if nethels the spirit of god dwellith in 3ou, but if ony hath not the spirit of crist, this is not his,<sup>10</sup> for if crist is in 3ou: the bodi is deed fro synne, but the spirit lyueth for iustifyinge,<sup>11</sup> if the spirit of him that reid ihesus crist fro deeth dwellith in 3ou: he that reid ihesus crist fro deeth, schal quyken also 3oure deedi bodies for the spirit of hym that dwellith in 3ou.

<sup>12</sup> therfor britheren we ben dettouris, not to the fleisch that we lyue aftir the fleisch.<sup>13</sup> For if 3e lyue aftir the fleisch: 3e schuln die; but if 3e bi spirit sleen the dedes of 3oure fleisch: 3e schuln lyue,<sup>14</sup> for who euer hen ledde bi the spirit of god: these ben the sonnes of god,<sup>15</sup> for 3e han not take oftsone the spirit of seruage in drede, but 3e han take the spirit of adopcioen of sones in whiche we crien abba fadir,<sup>16</sup> and the ilke spirit, 3ildith a witnessyng to

andren, walk. moun, can. oftsone, agin.  
seruage, service. the ilke, that.

## TYNDALE—1534.

8. THER is then no damnacion to them which are in Christ Iesu, which walke not after the fleshe: but after the sprete.<sup>2</sup> For the lawe of the sprete that bringeth life thorowe Iesus Christ, hath delivered me from the lawe of synne and deeth.<sup>3</sup> For what the lawe coude not doo in as moche it was weake because of the fleshe: that performed God, and sent his sonne in the similitude of synfull fleshe, and by synne damned synne in the fleshe:<sup>4</sup> that the rightewesnes requyred of the lawe myght be fulfilled in vs; which walke not after the fleshe, but after the sprete.

<sup>5</sup> For they that are carnall are carnally mynded. But they that are spirituall, are gostly mynded.<sup>6</sup> To be carnally mynded, is deeth. But to be spirituall mynded is lyfe and peace.<sup>7</sup> Because that the fleshy mynde is enemye agaynst God: for it is not obedyent to the lawe of God, nether can be.<sup>8</sup> So then they that are geuen to the fleshe, cannot please God.

<sup>9</sup> But ye are not geuen to the fleshe, but to the sprete: yf so be that the sprete of God dwell in you. If ther be eny man that hath not the sprete of Christ, the same is none of his.<sup>10</sup> Yf Christ be in you, the body is deed because of synne: but the sprete is lyfe for rightewesnes sake.<sup>11</sup> Wherefore if the sprete of him that rayzed vpp Iesus from deeth, dwell in you: euen he that rayzed vp Christ from deeth, shall quyken youre mortall bodies; because that this sprete dwelleth in you.

<sup>12</sup> Therefore brithren we are nowe detters; not to the fleshe, to lyue after the fleshe.<sup>13</sup> For if ye lyue after the fleshe, ye must dye. But yf ye mortifie the dedes of the body, by the helpe of the sprete, ye shall lyue.<sup>14</sup> For as many as are led by the sprete of God: they are the sones of god.<sup>15</sup> For ye have not receaved the sprete of bondage to feare any moere, but ye have receaved the sprete of adopcioen wherby we crye Abba father.<sup>16</sup> The same sprete certifiethoure sprete that we

## CRANMER—1539.

8. Ther is then no damnacion to them which are in Christ Iesu, which walke not after the fleshe, but after the sprete.<sup>2</sup> For the lawe of the sprete of lyfe thorow Iesus Christ, hath made me fre from the lawe of synne, and deeth.<sup>3</sup> For what the lawe coude not doo (in as moch as it was weake because of the fleshe) that performed God, and sent his sonne in the simyltude of synfull fleshe, and by synne dampned synne in the fleshe:<sup>4</sup> that the rightewesnes of the lawe, myght be fulfilled in vs, which walke not after the fleshe, but after the sprete.

<sup>5</sup> For they that are carnall, are carnally mynded. But they that are spirituall, are gostly mynded.<sup>6</sup> To be carnally mynded, is deeth. But to be spirituall mynded is life and peace.<sup>7</sup> Because that the fleshy mynde is enemye agaynst God: for it is not obedyent to the lawe of God, nether can be.<sup>8</sup> So then they that are in the fleshe, cannot please God.

<sup>9</sup> But ye are not in the fleshe, but in the sprete: yf so be that the sprete of God dwell in you. If eny man haue not the sprete of Christ, the same is none of his.<sup>10</sup> If Chryst be in you, the body is deed because of synne: but the sprete is lyfe for rightewesnes sake.<sup>11</sup> Wherefore, yf the sprete of him that rayzed vp Iesus from deeth, dwell in you: euen he that rayzed vp Chryst from deeth, shall quyken youre mortall bodies, because of hys sprete that dwelleth in you.

<sup>12</sup> Therefore brethren, we are detters, not to the fleshe, to lyue after the fleshe.<sup>13</sup> For yf ye lyue after the fleshe, ye shall dye. But yf ye (thorow the sprete) do mortyfy the dedes of the body, ye shall lyue.<sup>14</sup> For as many as are led by the sprete of God, they are the sones of God.<sup>15</sup> For ye haue not receaved the sprete of bondage to feare eny moere, but ye haue receaved the sprete of adopcioen, wherby we crye: Abba father.<sup>16</sup> The same sprete certyfyethoure sprete that

ἐστὲ ἐν σαρκί, ἀλλ' ἐν Πνεύματι, εἶπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. <sup>10</sup> εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα <sup>α</sup>ζωῆ| διὰ δικαιοσύνην. <sup>11</sup> εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν <sup>β</sup>Χριστὸν| ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, <sup>δ</sup>διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα| ἐν ὑμῖν.

<sup>12</sup> Ἄρα οὖν, ἀδελφοί, ὀφείλεται ἔσμεν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα ζῆν. <sup>13</sup> εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις <sup>α</sup>τοῦ σώματος| θανατοῦτε, ζήσεσθε. <sup>14</sup> Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί <sup>ε</sup>εἰσιν υἱοὶ Θεοῦ. | <sup>15</sup> οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἰοθεσίας, ἐν ᾧ κρίζομεν, <sup>ε</sup>Ἀββὰ ὁ πατήρ. <sup>16</sup> Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ

<sup>c</sup> Eccl. ἐὰ τοῦ ἐνοικοῦτος αὐτοῦ Πνεύματος.

<sup>d</sup> Alex. τῆς σαρκός.

<sup>e</sup> Alex. s. υἱοὶ Θεοῦ εἰσιν s. υἱοὶ εἰς Θεοῦ.

## GENEVA—1557.

8. THER is then now no condemnation to them which are in Christ Iesus, which walke not after the flesh: but after the Sprite. <sup>2</sup> For the Lawe of the Sprite of lyfe which is in Christe Iesus, hath deliuered me from the lawe of synne, and death. <sup>3</sup> For what the Lawe could not do, in as muche as it was weake, because of the flesh: God sending his owne Sonne in the similitude of synful fleshe, and that for synne, condemned synne in the fleshe: <sup>4</sup> That the righteousnes of the Lawe, myght be fulfilled in vs, which walke not after the flesh, but after the Sprite. <sup>5</sup> For they that are carnal, are carnally wise: but they that are spiritual are affectionned to spiritual things. <sup>6</sup> For the wisdomde of the fleshe, is death: but the wisdomde of the Spirit, is lyfe and peace: <sup>7</sup> Because that the fleshly wisdomde is enmitic agaynst God: for it is not obedient to the Lawe of God: nether in deed, can be.

<sup>8</sup> So then, they that are in the fleshe, can not please God. <sup>9</sup> But ye are not in the flesh, but in the Sprite: because the Sprite of God dwelleth in you. If any man hath not the Sprite of Christ, the same is none of his. <sup>10</sup> If Christ be in you, the body is dead because of synne: but the Sprite is lyfe for righteousnes sake. <sup>11</sup> But yf the Sprite of him that raised vp Iesus from death, dwell in you: euen he that raised vp Christ from death, shal quicken your mortal bodies, because that his Sprite dwelleth in you.

<sup>12</sup> Therefore brethren, we are detters not to the fleshe, to lye after the fleshe, but to the Sprite. <sup>13</sup> For yf ye lye after the flesh, ye shal dye: but yf ye mortifie the dedes of the body, by the Sprite, ye shal lye. <sup>14</sup> For as many as are led by the Sprite of God: they are the sonnes of God. <sup>15</sup> For ye haue not receaued the Sprite of bondage to feare any more: but ye haue receaued the Sprite of adoption, wherby we crye Abba, that is say, Father. <sup>16</sup> The which selfe same Sprite beareth witness

## RHEIMS—1582.

8. THERE is now therefore no damnation to them that are in Christ IESVS: that walke not according to the flesh. <sup>2</sup> For the lavy of the spirit of life in Christ IESVS, hath deliuered me from the lavy of sinne and of death. <sup>3</sup> For that which was impossible to the Lavy, in that it was weakened by the flesh: God sending his sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh, <sup>4</sup> that the iustification of the lavy might be fulfilled in vs, which walke not according to the flesh, but according to the spirit. <sup>5</sup> For they that are according to the flesh, are affected to the things that are of the flesh, but they that are according to the spirit: are affected to the things that are of the spirit.

<sup>6</sup> For the wisdomde of the flesh, is death: but the wisdomde of the spirit, life and peace. <sup>7</sup> Because the wisdomde of the flesh, is anemie to God: for to the law of God it is not subiect, neither can it be. <sup>8</sup> And they that are in the flesh, can not please God. <sup>9</sup> But you are not in the flesh, but in the spirit, yet if the Spirit of God dwell in you. But if any man haue not the Spirit of Christ, the same is not his. <sup>10</sup> But if Christ be in you: the body in deede is dead because of sinne, but the spirit liueth because of iustification. <sup>11</sup> And if the Spirit of him that raised vp IESVS from the dead, dwell in you: he that raised vp IESVS CHRIST from the dead, shal quicken also your mortal bodies, because of his Spirit dwelling in you.

<sup>12</sup> Therefore brethren, we are detters: not to the flesh, to lye according to the flesh. <sup>13</sup> For if you lye according to the flesh, you shal dye, but if by the spirit, you mortifie the dedes of the flesh you shal lye. <sup>14</sup> For whosoever are ledde by the spirit of God, they are the sonnes of God. <sup>15</sup> For you haue not receiued the spirit of seruitude againe in feare: but you haue receiued the spirit of adoption of sonnes, wherewith we crye: Abba, (father). <sup>16</sup> For the Spirit him self,

## AUTHORISED—1611.

8. THERE is therefore now no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the spirit. <sup>2</sup> For the law of the spirit of life, in Christ Iesus, hath made me free from the law of sinne and death. <sup>3</sup> For what the Law could not doe, in that it was weake through the flesh, God sending his owne Sonne, in the likeness of sinfull flesh, and for sinne condemned sinne in the flesh: <sup>4</sup> That the righteousness of the law might be fulfilled in vs, who walke not after the flesh, but after the spirit. <sup>5</sup> For they that are after the flesh, doe minde the things of the flesh: but they that are after the spirit, the things of the spirit. <sup>6</sup> For he that is carnally minded, is death: but he that is spiritually minded, is life and peace: <sup>7</sup> Because the carnal minde is enmitic against God: for it is not subiect to the Law of God, neither indeed can be.

<sup>8</sup> So then they that are in the flesh, cannot please God. <sup>9</sup> But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man haue not the spirit of Christ, he is none of his. <sup>10</sup> And if Christ be in you, the body is dead because of sinne: but the spirit is life, because of righteousness. <sup>11</sup> But if the spirit of him that raised vp Iesus from the dead, dwell in you: he that raised vp Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you. <sup>12</sup> Therefore brethren we are detters, not to the flesh, to lye after the flesh. <sup>13</sup> For if ye lye after the flesh, ye shall die: but if ye through the spirit doe mortifie the dedes of the body, ye shall lye. <sup>14</sup> For as many as are led by the spirit of God, they are the sonnes of God.

<sup>15</sup> For ye haue not receiued the spirit of bondage againe to feare: but ye haue receiued the spirit of adoption, wherby we crye, Abba, father. <sup>16</sup> The spirit it self

<sup>a</sup> Or, by a sacrifice for sin. <sup>b</sup> Gr. the minding of the flesh. <sup>c</sup> Gr. the minding of the spirit. <sup>d</sup> Gr. the minding of the flesh. <sup>e</sup> Gr. because of his spirit.

πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. <sup>17</sup> εἰ δὲ τέκνα, καὶ κληρονόμοι κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἶπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν. <sup>18</sup> Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. <sup>19</sup> Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. <sup>20</sup> τῇ γὰρ ματαιότητι ἣ κτίσις ὑπετάγη, (οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) <sup>21</sup> ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἣ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. <sup>22</sup> οἶδαμεν γὰρ ὅτι πάντα ἣ κτίσις συστεναίξει καὶ συναδίνει ἄχρι τοῦ νῦν· <sup>23</sup> οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν

f Alex. ἐξορί.

g Alex. ὠρίωνι.

h Alex. s. αἰτοὶ τ. ἀ. τ. Π. ἱ. ἡμίσι, κ. αἰτοὶ s. ἡμίσι α. τ. ἀ. τ. Π. ἱ., αἰτοί.

## WICLIF — 1380.

oure spirit : that we ben the sones of god, <sup>17</sup> if sones t eris, and eris of god and eris to gidre with crist; if nethewe we suffer to gidre that also we ben glorified to gidre.

<sup>18</sup> And I deme that the passions of this tyme ben not worthi to the glori to emynge that schal be schewid in us <sup>19</sup> for the abiding of creature: abidith the schewynge of the sones of god. <sup>20</sup> but the creature is suget to vanyte, not willynge, but for hym that made it suget in hope. <sup>21</sup> For the ilke creature schal be deluycred fro seruaige of corrupcion, in to liberte of the glorie of the sones of god. <sup>22</sup> and we witen that eche creature sorwith and traulith with payne til jif

<sup>23</sup> and not oonli it : but also we us silf that han the first fruytis of the spirit; and we us silf sorwen with ymne us for the adopcion of goddis sones, abidinge the asenbyng of oure body. <sup>24</sup> but bi hope we ben made saaf, for hope that is seen, is not hope, for who hopith that thing that he seeth? <sup>25</sup> and if we hope that thing that we seen not : we abiden by pacience. <sup>26</sup> and also the spirit helthp oure in firmyte, for what we schulu prcie as it bihoueth we witen not but the ilke spirit axeth for us with sorwyng, that noun not be telde out. <sup>27</sup> for he that sekith the hertes : woot what the spirit desirith for bi god he axeth for holi men. <sup>28</sup> And we witen that to men that louen god, alle thingis worchen to gidre in to good; to hem that aftir purpos ben clepid seyntis : <sup>29</sup> for thilke that he knewe bifor, he bifor ordeyned bi grace to be made like to the ymage of his soue, that he be the first bigetun among many britheren; <sup>30</sup> and thilke that he bifor ordeyned to blisse hem he clepid; and whiche he clepid :

## TYNDALE — 1534.

are the sonnes of God. <sup>17</sup> Yf we be sonnes; we are also heyres; the heyres I meane of God; and heyres anexed with Christ; if so be that we suffer togedder; that we maye be glorified to gedder.

<sup>18</sup> For I suppose that the afflictions of this lyfe; are not worthy of the glory which shalbe shewed vpon vs. <sup>19</sup> Also the feruent desyre of the creatures abideth lokynge when the sonnes of God shall appere; <sup>20</sup> because the creatures are subdued to vanyte agaynst their will; but for his will which subdueth them in hope. <sup>21</sup> For the very creatures shalbe deliuered from the bondage of corrupcion; into the glorious lybertye of the sonnes of God. <sup>22</sup> For we knowe that every creature groweth with vs also; and trayleth in payne even vnto this tyme.

<sup>23</sup> Not they only; but even we also which have the fyrst frutes of the spryte; morne in oure selues also; and wayte for the (adopcion) and loke for the deliurance of oure bodies. <sup>24</sup> For we are sayd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? <sup>25</sup> But and yf we hope for that we se not; then do we with pacience abyde for it.

<sup>26</sup> Lyke wyse the sprite also helthp oure infirmities. For we knowe not what to desyre as we ought; but the sprite maketh intercession mightly for vs; with gronnynges which cannot be expressid with tonge. <sup>27</sup> And he that searcheth the hertes; knoweth what is the meanyng of the sprite : for he maketh intercession for the sayntes accordinge to the pleasure of god. <sup>28</sup> For we knowe that all thinges worke for the best vnto them that loue God; which also are called of purpose. <sup>29</sup> For those which he knewe before; he also ordeyned before; that they shuld be lyke fassioned vnto the shape of his sonne; that he myght be the first begotten sonne amonge many brethren. <sup>30</sup> Moreouer which he apoynted before; them he also called. And which he called; them also he

## CRANMER — 1539.

we are the sonnes of God. <sup>17</sup> If we be sonnes, then are we also heyres, the heyres I meane of God, and heyres anexed wyth Chyrst; yf so be that we suffer wyth hym, that we maye be also gloryfyed together wyth hym.

<sup>18</sup> For I suppose that the afflictions of thys lyfe, are not worthy of the glory, which shalbe shewed vpon vs. <sup>19</sup> For the feruent desyre of the creature abydeth, lokynge, when the sonnes of God shall appere, <sup>20</sup> because the creature is subdued to vanyte, agaynst the will therof, but for his will which hath subdued the same in hope. <sup>21</sup> For the same creature shalbe deluycred from the bondage of corrupcion, into the glorious lybertye of the sonnes of God. <sup>22</sup> For we knowe, that euery creature groweth with vs also, and trauyleth in payne, euen vnto thys tyme.

<sup>23</sup> Not only it, but we also which have the fyrst frutes of the spryte, morne in oure selues also, and wayte for the adopcion (of the chylidren God) euen the delyneraunce of oure body. <sup>24</sup> For we are sayd by hope. But hope that is sene, is no hope. For how can a man hope for that, which he seyth? <sup>25</sup> But and yf we hope for that we se not, then do we wyth pacynce abyde for it.

<sup>26</sup> Lykewyse, the sprite also helthp oure infirmities. For we knowe not what to desyre as we ought; but the sprite maketh intercessyon for vs, with gronnynges whych cannot be expressed. <sup>27</sup> And he that searcheth the hertes knoweth, what is the meanyng of the spryte; for he maketh intercessyon for the sayntes accordinge to the pleasure of God.

<sup>28</sup> We knowe that all thinges worke for the best vnto them that loue God, whych also are called of purpose. <sup>29</sup> For those whych he knewe before, he also ordeyned before, that they shuld be lyke fassioned vnto the shape of hys sonne, that he myght be the fyrst begotten sonne amonge many brethren. <sup>30</sup> Moreouer, whom he apoynted before, them also he called. And whom he hath called, them also he

some, in lye. passions, sufferings. the ilke, that  
witen, knowe. apenbyng, redemption. noun, maye.  
of a souerayn. clepid, called.

τοῦ σώματος ἡμῶν. <sup>24</sup> τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, <sup>k</sup> τί καὶ ἐλπίζει; <sup>25</sup> εἰ δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. <sup>26</sup> Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις | ἡμῶν· τὸ γὰρ τί <sup>m</sup> προσευξόμεθα | καθὸ δεῖ, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερευτιγχνάνει <sup>n</sup> ὑπὲρ ἡμῶν | στεναγμοῖς ἀλαλήτοις· <sup>27</sup> ὁ δὲ ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχνάνει ὑπὲρ ἀγίων. <sup>28</sup> Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. <sup>29</sup> ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· <sup>30</sup> οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ

<sup>1</sup> Alex. = *iothesiay.*<sup>2</sup> Alex. *τι.*<sup>3</sup> Alex. *τῇ ἀσθενείᾳ.*<sup>m</sup> Const. *προσευξόμεθα.*<sup>n</sup> Alex. = *ὑπὲρ ἡμῶν.*

## GENEVA — 1557.

together with our Sprite, that we are the sonnes of God. <sup>17</sup> If we be sonnes: we are also heires, the heyes I meane of God, and heyes annexed with Christ: yf so be that we suffer together *with him*, that we may also be glorified together *with him*. <sup>18</sup> For I confirme, that the afflictions of this lyfe are not worthy of the glorie which shall be shewed vnto vs. <sup>19</sup> For the feruent desire of the creature abyedeth, lokyng when the sonnes of God shal appere, <sup>20</sup> Because the creature is subiect to vanitie, not of it owne wil: but by reason of him which hath subdued it in hope.

<sup>21</sup> Because the same creature also, shal be deluyered from the bondage of corruption, into the glorious libertie of the sonnes of God. <sup>22</sup> For we knowe that euery creature groweth with vs also, and trauaileth in payne euen vnto this tyme. <sup>23</sup> Not only the creature, but euen we also which haue the fyrst frutes of the Sprite, do sighe in our selues, and waite for the adoption, euen the deliuerance of our body. <sup>24</sup> For we are saued by hope: but hope that is sene, is no hope, for how can a man hope for that which he seeth? <sup>25</sup> But and yf we hope for that we se not, then do we with pacience abyde for it.

<sup>26</sup> Lykewyse the Sprite also helpeth our infirmities: for we knowe not what to praye as we ought: but the Sprite asketh for vs with gronynges, which can not be expressed with tonge. <sup>27</sup> And he that searcheth the heartes, knoweth what is the meaning of the Sprite: for he maketh intercession for the Sanctes, accordyng to the pleasure of God. <sup>28</sup> Also we knowe that all thinges worcke for the best vnto them that loue God, which also are called of his purpose. <sup>29</sup> For those which he knewe before, he also ordeyned before, that they should be made lyke fashioned vnto the image of his Sonne: that he myght be the fyrst begotten among many brethren. <sup>30</sup> Moreouer, which he appoynted before, them also he called, and whom

## RHEIMS — 1582.

giueth testimonie to our spirit, that we are the sonnes of God. <sup>17</sup> And if sonnes, heires also: heires truly of God, and co-heires of Christ: yet if vve suffer vwith him, that vve may be also glorified vwith him.

<sup>18</sup> For I thinke that the passions of this time are not condigne to the glorie to come that shall be reuealed in vs. <sup>19</sup> For the expectation of the creature, expecteth the reuelation of the sonnes of God. <sup>20</sup> For the creature is made subiect to vanitie, not vwillng, but for him that made it subiect in hope: <sup>21</sup> because the creature also it self shal be deliuered from the seruitude of corruption, into the libertie of the glorie of the children of God. <sup>22</sup> For vve knovy that euery creature groweth, and trauaileth euen til novv, <sup>23</sup> And not only it, but vve also our selues hauing the first frutes of the spirit, vve also grove vwith in our selues, expecting the adoption of the sonnes of God, the redemption of our body. <sup>24</sup> For by hope vve are saued. But hope that is seen, is not hope, for that vvhich a man seeeth, vvhether doth he hope it? <sup>25</sup> But if vve hope for that vvhich vve see not: vve expect by patience.

<sup>26</sup> And in like maner also the Spirit helpeth our infirmities. For, vvhate vve should praye as vve ought, vve knovy not: but the Spirit him self requesteth for vs vwith gronings vnspeakeable. <sup>27</sup> And he that searcheth the hartes, knoweth vvhate the Spirit desireth: because according to God he requesteth for the sanctes. <sup>28</sup> And vve knovy that to them that loue God, all thinges cooperate vnto good, to such as according to purpose are called to be sanctes. <sup>29</sup> For vvhom he hath for knownen, he hath also predestinated to be made conformable to the image of his sonne: that he might be the first-borne in many brethren. <sup>30</sup> And vvhom he hath predestinated: them also he hath called, and vvhom he hath called: them also he hath

## AUTHORISED — 1611.

beareth witness with our spirit, that we are the children of God. <sup>17</sup> And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer *with him*, that wee may be also glorified together. <sup>18</sup> For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be reuealed in vs. <sup>19</sup> For the earnest expectation of the creature, waiteth for the manifestation of the sonnes of God. <sup>20</sup> For the creature was made subiect to vanitie, not willingly, but by reason of him who hath subiected the same in hope: <sup>21</sup> Because the creature it selfe also shall be deliuered from the bondage of corruption, into the glorious libertie of the children of God. <sup>22</sup> For wee knowe that the whole creation groaneth, and travaileth in paine together vntill now. <sup>23</sup> And not onely they, but our selues also which haue the first frutes of the spirit, euen we our selues groane within our selues, waiting for the adoption, *to wit*, the redemption of our body. <sup>24</sup> For we are saued by hope: but hope that is scene, is not hope: for what a man seeth, why doeth he yet hope for? <sup>25</sup> But if wee hope for that we see not, then doe wee with patience waite for it.

<sup>26</sup> Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit it selfe maketh intercession for vs with groanings, which cannot be vttered. <sup>27</sup> And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the Saints according to the will of God. <sup>28</sup> And wee knowe that all thinges worke together for good, to them that loue God, to them who are the called according to his purpose. <sup>29</sup> For whom he did foreknow, hee also did predestinate to be conformable to the image of his Sonne, that he might bee the first borne amongst many brethren. <sup>30</sup> Moreover, whom he did predestinate, them he also called: and whom he called, them he also iustified:

\* Or, every creature.

† Or, that.

ἐδικαίωσε, τούτους καὶ ἐδόξασε. <sup>31</sup> Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; <sup>32</sup> ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἔφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ <sup>33</sup> πάντα ἡμῖν χαρίσεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων. <sup>34</sup> τίς ὁ κατακρίνων; <sup>35</sup> Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἔγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. <sup>36</sup> τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; (καθὼς γέγραπται, “Ὅτι ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα σφαγῆς.”) <sup>37</sup> Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν <sup>38</sup> διὰ τοῦ ἀγαπήσαντος ἡμᾶς. <sup>39</sup> πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε

\* Alex. ὅς οὐδὲ υἱὸς υἱῶν.

† Alex. = τὰ.

‡ Alex. Χριστὸς Ἰησοῦς.

§ Alex. = καί.

|| Alex. + ἐκ νεκρῶν.

¶ Alex. = καί.

\* Rec. ἕνεκα.

† Alex. εἰς τὸν ἀγαπήσαντα.

‡ Alex. ἄγγελος.

## WICLIF—1380.

hem he iustified; and whiche he iustified: and hem he glorified;

<sup>31</sup> what thanne schulen we seie to these thingis? if god for us: who is agens us: <sup>32</sup> the whiche also spard not his owne sone: but for us alle bitook hym/ hou also gaf he not to us, alle thingis with him? <sup>33</sup> who schal accuse agens the chosun men of god? it is god that iustifieth

<sup>34</sup> who is it that condempeth? it is ihesus crist that was deed; 3e the whiche roos aȝen, the whiche is on the riȝthalf of god: and the whiche preieth for us, <sup>35</sup> who thanne schal departe us fro the charite of crist? tribulacion or angwisch, or hungre or nakidnesse, or persecucion or peril: or swerd? <sup>36</sup> as it is writun for we ben slayn al dai for thee we ben gessid as schepe al dai for thee we ben gessid as schepe al slautre, <sup>37</sup> but in alle these thingis we ouercomen: for hym that loued us, <sup>38</sup> but I am certeyn that nether deeth nether liif, nether angels nether principatis, nether vertues, nether presente thingis, nether thingis to comyng, <sup>39</sup> nether strengthe, nether highe, nether depnesse, nether noon other creature, mai departe us fro the charite of god that is in crist ihesus oure lord.

9. I SEYE trathe in crist ihesus, I lie not, for my conscience berith witnessyng to me in the holi goost; <sup>2</sup> for greet heuynesse is to me, and contynual sorwe to myn herte. <sup>3</sup> For I my silf desidri to be departid fro crist for my breithren, that ben my cosyngs aftir the fleisch, <sup>4</sup> that ben men of israel, whos is adocioum of sones and glorie and testamente and sveyng of the lawe and seruyce τῆς βίβησ-τίς. <sup>5</sup> whos ben the faders; and of whiche is crist aftir the fleisch, that is god aboue al thingis blessid in to worldis amen.

## TYNDALE—1534.

iustified; which he iustified; them he also glorified.

<sup>31</sup> What shall we then saye vnto these thinges? yf god be on oure syde: who can be agaynst vs? <sup>32</sup> which spard not his awne sone/ but gave him for vs all: how shall he not with him geve vs all thinges also? <sup>33</sup> Who shall laye eny thinge to the charge of goddes chosen? it is god that iustifieth: <sup>34</sup> who then shall condemne? it is Christ which is deede/ v rather which is rysen agayne, which is also on the ryght honde of God/ and maketh intercession for vs. <sup>35</sup> Who shall separate vs from the love of god? shall tribulacion? or anguysse? or persecucion? other hunger? other nakednesse? other parell? other swerde? <sup>36</sup> As it is written: For thy sake are we kylled all daye longe/ and are counted as shepe apoynted to be slayne. <sup>37</sup> Nevertheless in all these thinges we overcome strongly thorow his helpe that loved vs. <sup>38</sup> Ye and I am sure that nether deeth, nether lyfe, nether angels, nor rule, nether power, nether thinges present, nether thinges to come, <sup>39</sup> nether heyth, nether loweth, nether eny other creature shalbe able to departe vs from the love of God, shewed in Christ lesu oure lord.

9. I SAYE the trath in Christ and lye not in that wherof my conscience beareth me wrytes in the holi goost; <sup>2</sup> that I have gret heuynes and continual sorowe in my hert. <sup>3</sup> For I have wysshed my selfe to be cursed from Christ for my brethren and my kynsmen as pertaynyng to the fleshe; <sup>4</sup> which are the Israelites. To whom pertayneth the adocioum and the glorie; and the covenantes; and the law that was geuen; and the service of God; and the promyses: <sup>5</sup> whose also are the fathers; and they of whome (as conceryng the fleshe) Christ came; which is God over all thinges blessed for ever Amen.

## CRANMER—1539.

iustified; and whom he iustified, them he also glorified.

<sup>31</sup> What shall we then saye to these thinges? yf God be on oure syde, who can be agaynst vs? <sup>32</sup> which spard not his awne sone, but gaue hym for vs all: how can it be, that wyth him he shulde not geue vs all thinges also? <sup>33</sup> Who shall laye eny thinge to the charge of Goddes chosen? it is God that iustifyeth: <sup>34</sup> who is he that can condemne? it is Christ which dyed, yee rather which is rysen agayne, which is also on the ryght hande of God, and maketh intercession for vs. <sup>35</sup> Who shall separate vs from the love of God? shall tribulacion? or anguysse? or persecucion? other hunger? other nakednesse? other parell? other swerde? <sup>36</sup> As it is wrytten: for thy sake are we kylled all daye longe, and are counted as shepe apoynted to be slayne: <sup>37</sup> Neuertheless, in all these thinges we ouercome thorow hym that loued vs. <sup>38</sup> For I am sure, that nether deeth, nether lyfe, nether Angels, nor rule, nether power, nether thynges present, nether thynges to come, <sup>39</sup> nether heyght, nether loweth, nether eny other creature shalbe able to departe vs from the love of God, which is in Christ lesu oure Lorde.

9. I SAYE the trath in Christ, and lye not, (my conscience also hearing me wrytes by the holi goost) <sup>2</sup> that I have gret heuynes, and contynual sorowe in my hert. <sup>3</sup> For I have wysshed my selfe to be cursed from Christ, for my brethren (my kynsmen as pertaynyng to the fleshe) <sup>4</sup> which are the Israelites. To whom pertayneth the adocioum, (of the chyldren) and the glorie, and the covenantes and the lawe that was geuen, and the seruyce of God, and the promyses: <sup>5</sup> whose also are the fathers, and they of whom (as conceryng the fleshe) Christ came, which is God in all thynges to be prayd for euer Amen.

ἀρχαί, <sup>2</sup> οὔτε ἐνεστώτα οὔτε μέλλοντα, οὔτε δυνάμεις, | <sup>39</sup> οὔτε ὕψωμα οὔτε βάθος, οὔτε <sup>†</sup>τις | κτίσις ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

IX. Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ, <sup>2</sup> ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου (<sup>3</sup> ἠχρόμην γὰρ <sup>2</sup> αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ,) ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν <sup>4</sup> μου | κατὰ σάρκα <sup>4</sup> οἵτινες εἰσιν Ἰσραηλιταί, ὧν ἡ υἰοθεσία καὶ ἡ δόξα, <sup>5</sup> καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία, | καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, | <sup>5</sup> ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

<sup>†</sup> Rec. οὔτε ἐνάμεις, οὔτε ἐνεστώτα οὔτε μέλλοντα.

<sup>2</sup> Alex. = τῆς.

<sup>3</sup> Alex. ἀνάθεμα εἶναι αὐτὸς ἐγὼ.

<sup>4</sup> Alex. s. μου τῶν s. τῶν.

<sup>5</sup> Alex. καὶ ἡ διαθήκη καὶ ἡ ν.

<sup>6</sup> Alex. (4) ἐπαγγελία.

## GENEVA—1557.

he called, them also he justified, and whom he justified, them he also glorified.

<sup>31</sup> What shal we then say to these things? If God be on our syde, who can be agaynst vs? <sup>32</sup> Which spared not his owne Sonne, but gaue him for vs all to death: how shal he not with him geue vs all things also? <sup>33</sup> Who shal laye any thing to the charge of Goddes chosen? *it is God that iustifieth:* <sup>34</sup> Who then shal condemne? *it is Christ* which is dead, yea rather which is risen agayne: which is also at the ryght hand of God, and maketh intercession for vs.

<sup>35</sup> Who shal separate vs from the loue of Christ? shal tribulation, or anguish, or persecution, ether hunger, ether nakednes, ether peril, ether sworde? <sup>36</sup> As it is wrytten, For thy sake are we kylled all day longe, and are counted as shepe appointed to be slayne. <sup>37</sup> Neuertheless, in all these thynges we are more then conquerers through him that loued vs. <sup>38</sup> For I am perswaded that neither death, nether lyfe, nether Angels, nor principalties, nether powers, nether things present, nether things to come, <sup>39</sup> Nether height, nether depth, nether any other creature shalbe able to departe vs from the loue of God, which is in Christ Iesus our Lord.

9. I say the truth in Christe, and I ye not, my conscience bearing me wytnes in the holy Gost, <sup>2</sup> That I haue great heuynes and continuall sorowe in my heart. <sup>3</sup> For I wolde wysse my selfe to be separat from Christ, for my brethren which are my kinsmen, as pertainyng to the fleshe, <sup>4</sup> Which are the Israelites: to whom pertaineth the adoption, and the glorie, and the Couenantes, and the geuyng of the Lawe, and the seruice of God, and the promises. <sup>5</sup> Whose are the fathers, and they of whome, as concerning the fleshe, Christ came, which is God ouer all blessed for euer. Amen.

## RHEIMS—1582.

justified, and vvhom he hath justified: them also hath he glorified. <sup>31</sup> What shal we then say to these things? If God be for vs, vvho is against vs?

<sup>32</sup> He that spared not also his ovvne sonne, but for vs al deliuered him: how hath he not also vvith him giuen vs al things? <sup>33</sup> Who shal accuse against the elect of God; God that iustifieth. <sup>34</sup> Who is he that shal condemne? Christ Iesus that died, yea that is risen also agayne, vvho is on the right hand of God, vvho also maketh intercession for vs. <sup>35</sup> Who then shal separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the sword? <sup>36</sup> As it is wrytten, *For we are killed for thy sake al the day: we are esteemed as sheepe of slaughter.* <sup>37</sup> But in al these things we ouercome because of him that hath loued vs. <sup>38</sup> For I am sure that neither death, nor life, nor Angels, nor Principalties, nor Povvers, neither things present, nor things to come, neither night, <sup>39</sup> nor height, nor depth, nor other creature, shal be able to separate vs from the charitie of God vvhich is in Christ Iesus our Lord.

9. I SPEAKE the verity in Christ, I lie not, my conscience bearing me vvitnes in the holy Ghost, <sup>2</sup> that I haue great sadnesse and continuall sorovv in my hart. <sup>3</sup> For I vvished, my selfe to be anathema from Christ for my brethren, vvho are my kinsmen according to the fleshe, <sup>4</sup> vvho are Israelites, vvwhose is the adoption of sonnes, and the glorie, and the testamēt, and the lavv giuyng, and the seruice, and the promises: <sup>5</sup> vvwhose are the fathers, and of vvhom Christ is according to the fleshe, vvho is aboue al things God blessed for euer. Amen.

## AUTHORISED—1611.

and whom he justified, them he also glorified. <sup>31</sup> What shall we then say to these things? If God be for vs, who can bee agaynst vs: <sup>32</sup> He that spared not his own Son, but deliuered him vp for vs all: how shall hee not vvith him also freely giue vs all things?

<sup>33</sup> Who shall lay any thing to the charge of Gods elect? It is God that iustifieth: <sup>34</sup> Who is he that condemneth? It is Christ that died, yea, rather that is risen agayne, who is euen at the right hand of God, who also maketh intercession for vs. <sup>35</sup> Who shall separate vs from the loue of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? <sup>36</sup> (As it is wrytten, For thy sake we are killed all the day long, wee are accounted as sheepe for the slaughter.) <sup>37</sup> Nay, in all these things wee are more then conquerours, through him that loued vs. <sup>38</sup> For I am perswaded, that neither death, nor life, nor angels, nor principalties, nor powers, nor things present, nor things to come, <sup>39</sup> Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

9. I SAY the truth in Christ, I lie not, my conscience also bearing mee witness in the holy Ghost, <sup>2</sup> That I haue great heavinesse, and continuall sorrow in my heart. <sup>3</sup> For I could wish that my selfe were accursed from Christ, for my brethren my kinsmen according to the flesh: <sup>4</sup> Who are Israelites: to whom pertaineth the adoption, and the glory, and the <sup>5</sup> couenants, and the giuing of the Law, and the seruice of God, and the promises: <sup>5</sup> Whose are the fathers, and of whom as concerning the flesh Christ came, who is ouer all, God blessed for euer, Amen.

<sup>†</sup> Or, separated. <sup>2</sup> Or, testaments.



<sup>14</sup> *Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο.* <sup>15</sup> *τῷ γὰρ ἡ Μωϋσῆ| λέγει, “Ἐλεῖσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.”* <sup>16</sup> *Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἑλεούντος| Θεοῦ.* <sup>17</sup> *λέγει γὰρ ἡ γραφὴ τῷ Φαραῶ, “Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου, καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ.”* <sup>18</sup> *Ἄρα οὖν, ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει.* <sup>19</sup> *Ἐρεῖς οὖν μοι, “Τί ἔτι μέμφεται; τῷ γὰρ| βου- λήματι αὐτοῦ τίς ἀνθέστηκε;”* <sup>20</sup> *ἢ Μενούνγε,| ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀναπακρι- νόμος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, “Τί με ἐποίησας οὕτως;”* <sup>21</sup> *ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὁ μὲν εἰς τιμὴν σκευός, ὁ δὲ εἰς ἀτιμίαν; <sup>22</sup> εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν,*

<sup>A</sup> Rec. Μωσῆ.<sup>1</sup> Alex. ἑλεούντος.<sup>A</sup> Alex. + οὖν.<sup>1</sup> Rec. = γὰρ.<sup>m</sup> Alex. = Μειούνη.

## GENEVA—1557.

<sup>6</sup> Notwithstanding it can not be that the wordes of God shulde take none effect: for they are not all Israelites which came of the father Israel: <sup>7</sup> Nether are they all chyldren, because they are the seed of Abraham: but in Isaac shal thy seed be called. <sup>8</sup> That is to say, they which are the children of the fleshe, are not the chyldren of God: but the children of promes, are counted the seede. <sup>9</sup> For this is a worde of promes, In thys same tyme wyl I come, and Sara shal haue a sonne.

<sup>10</sup> Nether he only proued these thinges: but also Rebecca when she had conceaued by one, I meane by our father Isaac, <sup>11</sup> For yer the children were borne, when they had nether done good nether bad, that the purpose of God which is by his election, that is, not by workes, but by him that calleth, myght stande sure, <sup>12</sup> It was sayd vnto her, The elder shal serue the yonger. <sup>13</sup> As it is writtten, I haue loued Iacob, and haue hated Esau. <sup>14</sup> What shal we say then? Is there any vnrighuousnes wyth God? Is there any vnrighteousnes wyth Moses, I wil haue mercie on him, to whom I wil shewe mercie: and wil haue compassion on him, on whom I wil haue compassion. <sup>15</sup> So lieth election then not in him that willeth, or runneth, but in God that pitieth. <sup>17</sup> For the Scripture saith to Pharao, Euen for this same purpose haue I stered thee vp, to shew my power in thee, and that my Name myght be declared through out all the worlde. <sup>18</sup> Therefore he hath mercie on whom he wil, and whom he wil, he maketh hard hearted.

<sup>19</sup> Thou wylt say then vnto me, Why then blameth he vs yet? for who hath resisted his wil? <sup>20</sup> But ὁ man, who art thou which playdest against God? shal the worke say to the worke man, Why hast thou made me on this fashion? <sup>21</sup> Hath not the pottor power ouer the claye: euen the same lombe to make one vessel vnto honour, and another vnto dishonour. <sup>22</sup> *That* and if God wolde, to shewe his

## RHEIMS—1582.

<sup>6</sup> But not that the vvord of God is frustrate. For, not that alle of Israell, they he Israclites: <sup>7</sup> nor they that are the seede of Abraham, al be children: but in Isaac shal the seede be called vnto thee: <sup>8</sup> that is to say, not they that are the children of the flesch, they are the children of God: but they that are the children of the promise, are esteemed for the seede. <sup>9</sup> For the vvord of the promise is this, *According to this time wyl I come: and Sara shal haue a sonne.*

<sup>10</sup> And not only she, But Rebecca also conceiuing of one copulation, of Isaac our father. <sup>11</sup> For vvhen they vvere not yet borne, nor had done any good or euil (that the purpose of God according to election myght stand) <sup>12</sup> not of vvorkes, but of the caller it vvvas said to her: *That the elder shal serue the yonger,* <sup>13</sup> as it is vvritten: *Iacob I loued, but Esau I hated.*

<sup>14</sup> Vvhat shal vve say then? Is there iniquitie vvith God? God forbid. <sup>15</sup> For to Moyses he saith, *I wil haue mercie on vvhom I vvhole mercie: and I vil shewe mercie to vvhom I vil shewe mercie.* <sup>16</sup> Therefore it is not of the vvillor, nor the runner, but of God that shevveth mercie. <sup>17</sup> For the Scripture saith to Pharao: *That to this vvay purpose haue I raised thee, that in thee I may shewe my pover: and that my name may be renouened in the vvhole earth.* <sup>18</sup> Therefore on vvhom he vvil, he hath mercie: and vvhom he vvil, he doth indurate.

<sup>19</sup> Thou saiest therefore vnto me: Vvhy doth he yet complaine? for vvho resisted his vvil? <sup>20</sup> O man, vvho art thou that doest ansvver God? Doth the vvorke say to him that vvrought it: Vvhy hast thou made me thus? <sup>21</sup> Or hath not the pottor of clay, pover, of the same masse to make one vessel vnto honour, and another vnto contumelie? <sup>22</sup> And if God vvilling to shewe vvrrath, and to make his

## AUTHORISED—1611.

<sup>6</sup> Not as though the vvord of God hath taken none effect. For they are not all Israel which are of Israel: <sup>7</sup> Neither because they are the seed of Abraham are they all children: but in Isaac shal thy seed be called. <sup>8</sup> That is, They which are the children of the flesch, these are not the children of God: but the children of the promise are counted for the seed. <sup>9</sup> For this is the vvord of promise, At this time wyl I come, and Sara shal haue a sonne. <sup>10</sup> And not onely this, but when Rebecca also had conceiued by one, euen by our father Isaac, <sup>11</sup> For the children being not yet borne, neither hauing done any good or euil, that the purpose of God according to election myght stand, not of workes, but of him that calleth. <sup>12</sup> It was said vnto her, The elder shal serue the yonger. <sup>13</sup> As it is writtten, Iacob haue I loued, but Esau haue I hated. <sup>14</sup> What shal we say then? Is there vnrighuousnes wyth God? God forbid. <sup>15</sup> For hee sayth to Moyses, I will haue mercie on whom I will haue mercie, and I will haue compassion on whom I will haue compassion.

<sup>16</sup> So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercie. <sup>17</sup> For the Scripture saith vnto Pharaoh, Euen for this same purpose haue I raised thee vp, that I might shew my power in thee, and that my Name might be declared throughout all the earth. <sup>18</sup> Therefore hath hee mercie on whom hee wil haue mercie, and whom hee wil, he hardeneth. <sup>19</sup> Thou wilt say then vnto mee; Why doeth hee yet find fault? For who hath resisted his wil? <sup>20</sup> Nay, but O man, who art thou that resistest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? <sup>21</sup> Hath not the pottor power ouer the clay, of the same lump, to make one vessell vnto honour, and another vnto dishonour? <sup>22</sup> What if God, willing to shew his vvrrath, and to make

<sup>a</sup> Or, greater. <sup>B</sup> Or, lesser. <sup>γ</sup> Or, answerest againe, or, disputest with God?

καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατη-  
 τισμένα εἰς ἀπόλειαν.<sup>23</sup> καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ  
 ἐλέους, ἃ προητοίμασεν εἰς δόξαν;<sup>24</sup> οὓς καὶ ἐκάλεσεν ἡμᾶς (οὐ μόνον ἐξ Ἰουδαίων,  
 ἀλλὰ καὶ ἐξ ἐθνῶν)<sup>25</sup> ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, “Καλέσω τὸν οὐ λαόν μου, λαόν  
 “μου καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.<sup>26</sup> Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη  
 “αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.”<sup>27</sup> Ἡσαΐας  
 δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, “Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος  
 “τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται.<sup>28</sup> λόγον γὰρ συντελῶν καὶ συν-  
 “τέμνων ἐν δικαιοσύνῃ ὅτι λόγον συντετημημένον ποιήσει Κύριος ἐπὶ τῆς  
 “γῆς.”<sup>29</sup> Καὶ καθὼς προεῖρηκεν Ἡσαΐας, “Εἰ μὴ Κύριος Σαβαοῦθ ἐγκατέλιπεν

<sup>23</sup> Alex. = ἐν δικαιοσύνῃ ὅτι λόγον συντετημημένον. <sup>24</sup> Alex. = εἰς νόμον. <sup>25</sup> Alex. = νόμον. <sup>26</sup> Alex. = γάρ.

## WICLIFF—1380.

to make his power known: hath suffrid  
 in greet pacience vessels of wraththe able  
 in to death,<sup>23</sup> to schewe the richesses of  
 his glori in to vessels of mercy: which  
 he made redi in to glorie,<sup>24</sup> which also he  
 clepid not oonli of iewis but also of hethen  
 men:<sup>25</sup> as he seith in osee; I schal clepe,  
 not my puple: y my puple: and not my  
 loued my loued; and not getynge merci:  
 getynge merci,<sup>26</sup> t̄ it schal be in the place  
 wher it is seide to hem; not 3e my puple:  
 there thi schuln be clepid the sones of  
 god luyunge,

<sup>23</sup> but Isaie crieth for israel; if the nombre  
 of israel schal be as grauel of the see:  
 the relefis schuln be made saaf; <sup>24</sup> forsothe  
 a word makynge an ende and abreggynge  
 in equite: for the lord schal make a word  
 briggid on alle the erthe; <sup>25</sup> And as Isaie  
 hifor seide; but god of oostis had lefte to  
 us seed; we hadde be made as sodom; and  
 we hadden be liik as gomorra;

<sup>30</sup> therfor what schulen we seie? that  
 hethen men that suden not rijtfulnes:  
 han gete rijtwisnesse, 3e the rijtwisnesse  
 that is of feith;<sup>31</sup> but israel sunyge the  
 lawe of rijtwisnesse; cam not perfijtli in  
 to the lawe of rijtwisnesse; <sup>32</sup> whi? for  
 not of feith; but as of werkis; and thei  
 spurneden aȝens the stoon of offencioun:  
<sup>33</sup> as it is writun; lo I putte a stoon of of-  
 fencioun in sion; and a stoon of sclamdrey;  
 and eche that schal bileue in it: schal not  
 be confoundid.

10. BRITHEREN the wille of myn  
 herte, t̄ my bischeynge is made to god:  
 for hem in to helthe; <sup>2</sup> but I bere witness-  
 ynge to hem; that thei han louc of god;  
 but not afir kunnyng; <sup>3</sup> For thei vn-  
 knowynge goddis rijtwisnesse; and sckynge

## TYNDALE—1534.

suffered with longe pacience the vessels  
 of wrath ordeyned to damnacion;<sup>23</sup> that  
 he myght declare the ryches of his glory  
 on the vessels of mercye; which he had  
 prepared vnto glorie:<sup>24</sup> that is to saye/  
 vs which he called; not of the Iewes only;  
 but also of the gentyls.<sup>25</sup> As he sayth in  
 Osee: I will call them my people which  
 were not my people: and her beloved  
 which was not beloved.<sup>26</sup> And it shall  
 come to passe in the place where it was  
 sayd vnto them; ye are not my people:  
 that there shalbe called the chyldren of  
 the luyunge God.

<sup>27</sup> But Esaias cryeth concernynge Israel;  
 though the number of the chyldren of  
 Israel be as the sonde of the see; yet shall  
 a remnaunt be saved.<sup>28</sup> He fynyssheth  
 the worde verely and maketh it short in  
 ryghtwesnes. For a short worde will god  
 make on erth.<sup>29</sup> And as Esaias sayd be-  
 fore: Except the Lorde of sabaoth had  
 lefte vs seede; we had bene made as Zo-  
 doma; and had bene lykened to Gomorra.

<sup>30</sup> What shall we saye then? We saye  
 that the gentyls which folowed not righte-  
 wesnes have overtaken rightewesnes: I  
 meane the rightewesnes which cometh of  
 fayth.<sup>31</sup> But Israel which folowed the  
 lawe of rightewesnes; coule not attayne  
 vnto the lawe of rightewesnes.<sup>32</sup> And  
 wherfore? Because they sought it not by  
 fath: but as it were by the workes of the  
 lawe. For they have stombled at the  
 stomblyng stone.<sup>33</sup> As it is written:  
 Beholde I put in Syon a stomblyng  
 stone; and a rocke which shall make men  
 faule. And none that beleve on him;  
 shalbe a shamed.

10. BRETHREN, my hertes desyre  
 and prayer to God for Israel is that they  
 might be saved. <sup>2</sup> For I beare them re-  
 corde that they have a fervent mynde to  
 God warde; but not accordinge to know-  
 ledge. <sup>3</sup> For they are ignorant of the  
 rightewesnes which is allowed before God;

## CRANMER—1539.

make his power known suffered with  
 longe pacience the vessels of wrath, or-  
 deyned to damnacion; <sup>23</sup> and to declare  
 the ryches of his glory on the vessels of  
 mercye; which he had prepared vnto  
 glorie: <sup>24</sup> whom also he called; not of the  
 Iewes onely; but also of the gentyls.  
<sup>25</sup> As he sayth also to Osee: I will call  
 them my people which were not my  
 people: and her beloned; which was not  
 beloned. (and her to haue optayned  
 mercy) that had not optayned mercy)  
<sup>26</sup> And it shall come to passe; that in the  
 place where it was sayde vnto them: ye  
 are not my people: there shall they be  
 called the chyldren of the luyunge God.

<sup>27</sup> But Esay cryeth concerning Israel:  
 though the nombre of the chyldren of  
 Israel be as the sonde of the see; yet the  
 remnaunt shall be saued. <sup>28</sup> For hefynssh-  
 eth the worde verely; and maketh it short  
 in ryghtwesnes. For a short worde will  
 God make on erth. <sup>29</sup> And as Esay sayd  
 before: except the Lorde of Saboth had  
 left vs seede; we had bene made as zo-  
 doma; and had bene lykened to Gomorra.  
<sup>30</sup> What shall we saye then? We saye;  
 that the gentyls which folowed not  
 rightewesnes; haue ouertaken righte-  
 wesnes: euen the rightewesnes which  
 cometh of fayth. Contrary wise; <sup>31</sup> Is-  
 rael which folowed the lawe of righte-  
 wesnes could not attaine to the lawe of  
 righteousnes; <sup>32</sup> Wherfore? Euen because  
 they sought it not by fayth: but as it  
 were by the workes of the lawe. For they  
 have stombled at the stomblyng stone.  
<sup>33</sup> As it is written: Behold; I put in  
 Syon a stomblyng stone; and a rocke  
 that men shall be offended at. And who-  
 soeuer beleueth on hym; shall not be  
 confounded.

10. BRETHREN, my hertes desyre  
 and prayer to God for Israel is; that they  
 myght be saued. <sup>2</sup> For I beare them re-  
 corde; that they haue a feruent mynde to  
 God warde; but not accordynge to know-  
 ledge. <sup>3</sup> For they beyng ignorant of  
 Goddes ryghtwesnes; and goynge aboute

clepid, called    refois, relics.    forsothe, truly.  
 abreggynge, abridging.    briggid, abridged.  
 sueden, followed    kunnyng, knowledge

“ ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὁμοιώθημεν.”  
<sup>30</sup> Τί οὖν ἐροῦμεν; ὅτι ἔβη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως. <sup>31</sup> Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, ὁ εἰς νόμον δικαιοσύνης οὐκ ἔφθασε; <sup>32</sup> διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ’ ὡς ἐξ ἔργων νόμον προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, <sup>33</sup> καθὼς γέγραπται, “ Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν σκανδάλου καὶ πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασχυνηθήσεται.”

X. Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἣ πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. <sup>2</sup> μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ’ οὐ κατ’ ἐπίγνωσιν. <sup>3</sup> ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν

<sup>1</sup> Alex. = πᾶς.

<sup>2</sup> Alex. = ἡ.

<sup>3</sup> Rec. τοῦ Ἰσραὴλ.

<sup>3</sup> Rec. + ἰσιν.

## GENEVA—1557.

wrath, and make his power known, suffered with long patience the vessels of wrath, made ready to damnation. <sup>23</sup> And that he might declare the riches of his glorie on the vessels of mercie, which he hath prepared vnto glorie. <sup>24</sup> That is to say, vs, whome he hath also called, not of the Iewes only, but also of the Gentils. <sup>25</sup> As he saith also in Osee, I wyl call them my people, which were not my people: and her beloued, which was not beloued. <sup>26</sup> And it shal come to passe in the place where it was sayd vnto them, Ye are not my people: that there they shal be called, The children of the luyng God.

<sup>27</sup> Also Esai crieth concerning Israel, All thogh the nombre of the chyldren of Israel were as the sande of the sea, yet shal but a remnant be saued. <sup>28</sup> For he wil make his account, and gather it into a short some with rightuousnes. because God wil make a short count in the earth. <sup>29</sup> And as Esai sayd before, Except the Lord of Sabaoth had left vs seed, we had bene made as Sodoma, and had bene lykened to Gomorra. <sup>30</sup> What shal we say then? That the Gentils which folowed not rightuousnes, haue ouertaken rightuousnes? I meane the rightuousnes which cometh of faith: <sup>31</sup> But Israel which folowed the Lawe of rightuousnes, could not attayne vnto the Lawe of rightuousnes. <sup>32</sup> Wherefore? Because they sought it not by faith: but as it were, by the workes of the Lawe: for they haue stumbled at the stomblyng stone. <sup>33</sup> As it is written, Beholde I put in Sion a stomblyng stone, and a rocke which shal make men fall: and all that beleue on him, shal not be ashamed.

10. BRETHREN, my heartes desire and prayer to God for Israel is, that they myght be saued. <sup>2</sup> For I beare them recorde, that they haue a feruent mynde to Godwarde, but not according to knowledge. <sup>3</sup> For they, being ignorant of the rightuousnes of God, and goyng about to

## RHEIMS—1582.

might knowen, susteined in much patience the vessels of vnrath apte to destruction, <sup>23</sup> that he might shev the riches of his glorie vpon the vessels of mercie vvhich he prepared vnto glorie. <sup>24</sup> Vvhom also he hath called, vs, not only of the Iewes, but also of the Gentiles, <sup>25</sup> as in Osee he saith, I will call that vvhich is not my people, my people: and her that was not beloued, beloued: and her that hath not obtained mercie, having obtained mercie. <sup>26</sup> And it shal be, in the place vvhore it was said to them, you are not my people: there they shal be called the sonnes of the liuing God.

<sup>27</sup> And Esaias crieth for Israel, If the number of the children of Israel be as the sand of the sea, the remanens shal be saued. <sup>28</sup> For consummating a vvorde, and abridging it in equite: because a vvorde abridged shal our Lord make vpon the earth. <sup>29</sup> And as Esai foretold, Vnles the Lord of Sabaoth had left vs seede: vve had bene made like Sodom, and vve had bene like as Gomorra.

<sup>30</sup> What shal vve say then? That the Gentiles vvhich pursued not after iustice, haue apprehended iustice, but the iustice that is of faith. <sup>31</sup> But Israel in pursuing the lavv of iustice, is not come vnto the lavv of iustice. <sup>32</sup> Vvhy so? Because not of faith, but as it vvore of vvorkes: for they haue stumbled at the stone of stomblyng, <sup>33</sup> as it is vvritten, Behold I put in Sion a stone of stomblyng, and a rocke of scandall: and vvhosoevv beleeueth in him, shal not be confounded.

10. BRETHREN, the vvill of my hart surely and praier to God, is for them vnto saluation. <sup>2</sup> For I giue them testimonie that they haue zeale of God, but not according to knowledge. <sup>3</sup> For, not knowyng the iustice of God, and seeking to

## AUTHORISED—1611.

his power known, indured with much long suffering the vessels of wrath as fitted to destruction: <sup>23</sup> And that he might make known the riches of his glory on the vessels of mercy, which hee had afore prepared vnto glory? <sup>24</sup> Euen vs whom hee hath called, not of the Iewes onely, but also of the Gentiles.

<sup>25</sup> As he saith also in Osee, I will call them my people, which were not my people: and her, beloued, which was not beloued. <sup>26</sup> And it shall come to passe, that in the place where it was sayd vnto them, Ye are not my people, there shal they be called the children of the liuing God.

<sup>27</sup> Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shalbe saued. <sup>28</sup> For he will finish the <sup>28</sup> worke, and cut it short in righteoussnesse: because a short worke wil the Lord make vpon the earth. <sup>29</sup> And as Esaias said before, Except the Lord of Sabboth had left vs a seed, we had bene as Sodoma, and bene made like vnto Gomorra. <sup>30</sup> What shall we say then? That the Gentiles which followed not after righteoussnesse, haue attained to righteoussnesse, euen the righteoussnesse which is of faith: <sup>31</sup> But Israel which followed after the Law of righteoussnesse, hath not attained to the Law of righteoussnesse. <sup>32</sup> Wherefore? because they sought it, not by faith, but as it were by the workes of the Law: for they stumbled at that stumbling stone. <sup>33</sup> As it is written, Behold, I lay in Sion a stumbling stone, and rocke of offence: and whosoeuer beleueth on him, shall not be yshamed.

10. BRETHREN, my hearts desire and prayer to God for Israel is, that they might be saued. <sup>2</sup> For I beare them recorde, that they haue a zeale of God, but not according to knowledge. <sup>3</sup> For they being ignorant of Gods rightuousnes, and going

<sup>2</sup> Or, made vp. <sup>3</sup> Or, the account.  
<sup>3</sup> Or, confounded.

ἡ δικαιοσύνην | ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. <sup>4</sup> τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. <sup>5</sup> Μωϋσῆς | γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, “Ὅτι ὁ ποιήσας αὐτὰ | ἄνθρωπος, ζήσεται ἐν αὐτοῖς.” <sup>6</sup> Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, “Μὴ εἶπης ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν;” τοῦτ' ἔστι Χριστὸν καταγαγεῖν. <sup>7</sup> “Ἡ, Τίς καταβήσεται εἰς τὴν ἄβυσσον;” τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. <sup>8</sup> ἀλλὰ τί λέγει; “Ἐγγύς σου τὸ ῥῆμά ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου” τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. <sup>9</sup> ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. <sup>10</sup> καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην, στό-

<sup>1</sup> Alex. = δικαιοσύνην.

<sup>2</sup> Rec. Μωϋσῆς.

<sup>3</sup> Alex. = αὐτὰ.

<sup>4</sup> Alex. αὐτῷ.

<sup>5</sup> Alex. + ἡ γράφῃ.

<sup>6</sup> Alex. ἰπικαίοντα.

## WICLIF—1380.

to make stidfast her owne rjtwisnesse, ben not sugt to the rjtwisnesse of god, <sup>4</sup> for the ende of the lawe is crist: to rjtwisnesse to eche man that bileueth.

<sup>5</sup> For moises wroot, for the man that schal do rjtwisnesse that is of the lawe, schal lyue in it, <sup>6</sup> but the rjtwisnesse that is of bileue seith thus, seie thou not in thin herte, who schal stie in to heuene, that is to seie to lede doum crist, <sup>7</sup> or who schal go down in to helle? that is to aspen- clepe crist fro deeth, <sup>8</sup> but what seith the scripture? the word is n3 in thi mouth: and in thi herte.

this is the word of bileue whiche we prechen, <sup>9</sup> that if thou knowlechist in thi mouthe, the lord iesus crist and bileuest in thin herte, that god reisd hym fro deeth, thou schalt be saaf. <sup>10</sup> For bi herte me bileueth to rjtwisnesse: but bi mouth knowleching is made to helthe, <sup>11</sup> for whi scripture seith eche that bileueth in hym schal not be confoundid.

<sup>12</sup> And there is no distinecioun of iewe and of greek, for the same lord of alle: is riche in to alle that inwardli elepen hym, <sup>13</sup> for ech man who er schal clepe ywardwli the name of the lord: schal be saaf. <sup>14</sup> hou thanne schal thi ywardwli clepe hym: in to whom thi han not bileued, or hou schuln thi bileue to hym: whom thi han not herde? hou schuln thi here with outen a prechour? <sup>15</sup> and hou schuln thi preche: but thi be sente? as it is writun, hou faire ben the feet of hem that prechen pees of hem that prechen good thingis, <sup>16</sup> but not alle me- dicient to the gospel. For Isaye seith lord who bileued to oure herynge, <sup>17</sup> therfor feith is of herynge but herynge bi the word of crist, <sup>18</sup> but I seye, whether thi herden not? 3his sothli the sowne of hem

## TYNDALE—1534.

and goo about to stablisse their awne rightewesnes and therefore are not obedient vnto the rightewesnes which is of valew before God. <sup>4</sup> For Christ is the ende of the lawe, to iustifie all that beleve.

<sup>5</sup> Moses describeth the rightewesnes which cometh of the lawe, howe that the man which doth the thinges of the lawe, shall lyve therein. <sup>6</sup> But the rightewesnes which cometh of fayth, speaketh on this wyse. Saye not in thyne hert who shall ascende into heven? (that is nothyng els then to fetch Christ doune) <sup>7</sup> Other who shall descende into the depe? (that is nothyng els but to fetch vp Christ from deeth) <sup>8</sup> But what sayth the scripture? The worde is nye the, even in thy mouth and in thyne herte.

This worde is the worde of fayth which we preache. <sup>9</sup> For yf thou shalt knowledge with thy mouth that Iesus is the lorde, and shalt beleve with thyne hert that God raysed hym vp from deeth, thou shalt be safe. <sup>10</sup> For the belefe of the hert iustifieth: and to knowledge with the mouth maketh a man safe. <sup>11</sup> For the scripture sayth: whosoever beleueth on hym, shall not be ashamed.

<sup>12</sup> There is no difference betwene the Iewe and the gentyll. For one is Lorde of all, which is ryche vnto all that call on him. <sup>13</sup> For whosoever shall call on the name of the lorde, shalbe safe. <sup>14</sup> But how shall they call on him, on whom they beleued not? how shall they belve on him of whom they have not herde? how shall they here with out a precher? <sup>15</sup> And how shall they preach except they be sent? As it is writen: how beautiful are the feet of them which bringe glad tydynges of peace, and bringe glad tydynges of good thinges. <sup>16</sup> But they have not all obeyed to the gospell. For Esains sayth: Lorde who shall beleve oure sayynges? <sup>17</sup> So then fayth cometh by hearynge, and hearynge cometh by the worde of God. <sup>18</sup> But I axe: have they not herde? No dout, their sounde went out

## CRANMER—1539.

to stablisse their awne ryghtewesnes, haue not bene obedient vnto the ryghtewesnes of God. <sup>4</sup> For Christ is the full- fyllynge of the lawe, to iustifye all that beleue.

<sup>5</sup> For Moses wryteth of the ryghtewesnes whych cometh of the lawe, how that the man whych doth the thynges of the lawe, shall lyue thereby. <sup>6</sup> But the ryghtewesnes whych cometh of fayth, speaketh on this wyse: Saye not thou in thyne hert, who shall ascende into heauen (that is euen to fetch Chryst doune from aboue) <sup>7</sup> Other who shall descende into the depe? (that is euen to fetch vp Christ agayne from deeth) <sup>8</sup> But what sayth he? The worde is nye the, euen in thy mouth and in thyne herte.

This same is the worde of fayth, whych we preache. <sup>9</sup> For yf thou knowledge wyth thy mouth that Iesus is the Lorde, and beleue in thyne hert, that God raysed hym vp from deeth, thou shalt be safe. <sup>10</sup> For to beleue with the hert, iustifyeth: and to knowledge wyth the mouth, maketh a man safe. <sup>11</sup> For the scripture sayth: whosoever beleueth on hym, shall not be confounded.

<sup>12</sup> There is no difference betwene the Iewe and the Gentyll. For one is Lord of all, whych is ryche vnto all that call vpon him. <sup>13</sup> For whosoever doth call on the name of the Lorde, shalbe safe. <sup>14</sup> How then shall they call on him, on whom they haue not beleued? how shall they beleue on hym, of whom they haue not heard? how shall they here, without a preacher? <sup>15</sup> And how shall they preache except they be sent? As it is writen: how beautiful are the feet of them whych brynge tydynges of peace, and brynge tydynges of good thynges. <sup>16</sup> But they haue not all obeyed to the Gospell. For Esay sayth: Lorde, who hath beleued oure sayynges? <sup>17</sup> So then fayth cometh by hearynge, and hearynge cometh by the worde of God. <sup>18</sup> But I aske: haue they not herde? No dout, their sounde went

ματι δὲ ὁμολογεῖται εἰς σωτηρίαν. <sup>11</sup> Λέγει γὰρ ἡ γραφή, “ Πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασχυνθήσεται.” <sup>12</sup> Οὐ γάρ ἐστι διαστολή Ἰουδαίου τε καὶ Ἕλληνος. ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. <sup>13</sup> “ Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.” <sup>14</sup> Πῶς οὖν ἐπικαλέσονται | εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύουσιν | οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι | χωρὶς κηρύσσοντος; <sup>15</sup> πῶς δὲ κηρύξουσιν, | ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, “ Ὡς ὤραϊοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρηνην, τῶν εὐαγγε- λιζομένων τὰ ἀγαθὰ.” <sup>16</sup> Ἀλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, “ Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;” <sup>17</sup> Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοῇ διὰ ῥήματος Θεοῦ. <sup>18</sup> ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενούργε “ εἰς πᾶσαν

<sup>1</sup> Alex. s. ἀκούσται s. ἀκούσται.

<sup>2</sup> Alex. s. κηρύξουσιν s. κηρύσσουσιν.

<sup>3</sup> Alex. = εὐαγγελιζομένων εἰρηνην, τῶν.

<sup>4</sup> Alex. = τὰ.

<sup>5</sup> Alex. s. = τοῦ s. hab. Χριστοῦ.

## GENEVA — 1557.

establishe their owne rightuousnes, haue not bene obedient vnto the ryghtuousnes of God. <sup>4</sup> For Christ is the ende of the Lawe, to iustifie all that beleue. <sup>5</sup> For Moses describeth the rightuousnes which cometh of the Lawe, in these wordes, That the man which doth these things shal lyue therby.

<sup>6</sup> But the ryghtuousnes which cometh of faith speaketh on this wise, Say not in thine hearte, Who shal ascende into heauen: that is euen to fetche Christ downe from aboue. <sup>7</sup> Or who shal descende into the depe? that is euen to bring Christe agayne from death. <sup>8</sup> But what saith it? The worde is nye thee, euen in thy mouth, and in thyne heart. This, is that worde of faith which we preache. <sup>9</sup> For yf thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thyne heart, that God raysed hym vp from death, thou shalt be saued. <sup>10</sup> For the beleue of the heart iustifieth, and to confesse with the mouth, sauth a man. <sup>11</sup> For the Scripture sayth, Whosoer beleueh on him, shal not be ashamed. <sup>12</sup> For there is no difference betwene the Iewe and the Gentil: for one is Lord ouer all, which is ryche vnto all, that call on hym. <sup>13</sup> For whosoer shal call vpon the Name of the Lord, shalbe saued.

<sup>14</sup> But how shal they call on him, on whom they haue not beleued? How shal they beleue on him, of whom they haue not heard? How shal they heare, without a preacher? <sup>15</sup> And how shal they preache, except they be sent? as it is wrytten, O how beautiful are the fete of them which brynge glad tydinges of peace, and bryng glad tydinges of good things. <sup>16</sup> But they haue not all obeyed to the Gospel: for Esai saith, Lord who hath beleued our sayings? <sup>17</sup> So then fayth commeth by hearing, and hearing, commeth by the worde of God.

<sup>18</sup> But I aske, haue they not heard? No doubt their sounde went out through all

## RHEIMS — 1582.

establish their owne, they haue not been subiect to the iustice of God. <sup>4</sup> For, the end of the Law is Christ: vnto iustice to euery one that beleueth. <sup>5</sup> For Moyses wrotte, that, the iustice vvich is of the Law, the man that hath done it, shal liue in it.

<sup>6</sup> But the iustice vvich is of faith, saith thus, Say not in thy hart, Vho shal ascend into heauen? that is to bring Christ dovn. <sup>7</sup> Or vho descendeth into the depth? that is to call Christ againe from the dead. <sup>8</sup> But vvhat saith the Scripture? The vvord is nigh, in thy mouth, and in thy hart. this is the vvord of faith vvich vve preach. <sup>9</sup> For if thou confesse vvith thy mouth our Lord Iesus, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saued. <sup>10</sup> For vvith the hart vve beleue vnto iustice: but vvith the mouth confession is made to saluation. <sup>11</sup> For the Scripture saith: Vhosoer beleueh in him, shal not be confounded.

<sup>12</sup> For there is no distinction of the Iew and the Greeke: for one is Lord of all, riche toward al that inuocate him. <sup>13</sup> For euery one vvhosoer shal inuocate the name of our Lord, shal be saued. <sup>14</sup> Hovv then shal they inuocate in vvhom they haue not beleued? Or hovv shal they beleuee him vvhom they haue not heard? And hovv shal they heare without a preacher? <sup>15</sup> But hovv shal they preach vviles they be sent? as it is vvritten: Hovv beautiful are the feete of them that euangelize peace, of them that euangelize good things? <sup>16</sup> But al do not obey the Gospel. For Esay saith, Lord, vho hath beleued the hearing of vs? <sup>17</sup> Faith then, is by hearing: and hearing is by the vvord of Christ. <sup>18</sup> But I say, haue they not heard? And certes into al the earth

## AUTHORISED — 1611.

about to establish their owne righteousness, haue not submitted themselves unto the righteousness of God. <sup>4</sup> For Christ is the end of the Law for righteousness to euery one that beleueth. <sup>5</sup> For Moses describeth the righteousness which is of the Law, that the man which doeth those things shall liue by them. <sup>6</sup> But the righteousness which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? That is to bring Christ down from aboue. <sup>7</sup> Or, who shall descend into the deepe? That is to bring vp Christ againe from the dead. <sup>8</sup> But what saith it? The word is nigh thee, euen in thy mouth, and in thy heart, that is the word of faith which we preach. <sup>9</sup> That if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleuee in thine heart, that God hath raised him from the dead, thou shalt be saued. <sup>10</sup> For with the heart man beleueth vnto righteousness, and with the mouth confession is made vnto saluation. <sup>11</sup> For the Scripture saith, Whosoer beleueth on him, shall not be ashamed.

<sup>12</sup> For there is no difference betwene the Iew and the Greeke: for the same Lord ouer all, is rich vnto all, that call vpon him. <sup>13</sup> For whosoer shall call vpon the Name of the Lord, shall be saued. <sup>14</sup> How then shall they call on him in whom they haue not beleued? and how shal they beleue in him, of whom they haue not heard? and how shal they heare without a Preacher? <sup>15</sup> And how shal they preach, except they be sent? as it is wrytten: How beautiful are the feete of them that preach the Gospel of peace, and bring glad tidings of good things! <sup>16</sup> But they haue not all obeyed the Gospel. For Esaias saith, Lord, who hath beleued our report? <sup>17</sup> So then, faith cometh by hearing, and hearing by the word of God. <sup>18</sup> But I say, haue they not heard? yes verily, their sound went into all the earth,

<sup>1</sup> Or. preaching.

<sup>2</sup> Gr. the hearing of vs.

“ τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.”<sup>19</sup> Ἀλλὰ λέγω, Μὴ ἡ Ἰσραὴλ οὐκ ἔγνω; | πρῶτος Μωϋσῆς | λέγει, “ Ἐγὼ παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτω παροργιῶ ὑμᾶς.”<sup>20</sup> Ἡσαΐας δὲ ἀποτολμᾷ καὶ | λέγει, “ Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.”<sup>21</sup> πρὸς δὲ τὸν Ἰσραὴλ λέγει, “ Ὀλην τὴν ἡμέραν ἐξέπέτασα “ τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.”

XI. Λέγω οὖν, Μὴ ἀπόσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.<sup>2</sup> οὐκ ἀπόσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἑλλά τι λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ;<sup>3</sup> “ Κύριε, τοὺς προφήτας σου ἀπέκτειναν,

<sup>19</sup> Rec. οὐκ ἔγνω Ἰσραὴλ.<sup>20</sup> Rec. Μωσῆς.<sup>21</sup> Alex.= ἀποτολμᾷ καὶ.<sup>2</sup> Alex. = ὃν προέγνω.<sup>3</sup> Rec. = λίγων.

## WICLIFF—1380.

wente out into alle the erthe, and her wordis in to the endis of the world.

<sup>19</sup>but I seie; whether israel knewe not first moises seith I schal lede you to enuye, that ze be not folk, that ze be an vn wise folk I schal sende you in to wraththe; <sup>20</sup>and Isaie is boold and seith; I am founden of men that seken me not; opunli I aperid to hem that axeden not me; <sup>21</sup>but to israel he seith; al dai I strejte out myn hondis to a puple that bilued not but asenseide me.

11. THERFOR I seie; whethere god hath putte away his puple? god forbode; for I am an israelite of the seed of abraham of the lynage of beniamyn; <sup>2</sup>god hath not putte awei his puple, whiche he bifor knewe; were ze witen not what the scripture seith in eli? hou he preieth god agens israel; <sup>3</sup>lord thi han slayn thi profetis, thi han vudirdoluen thi auters; and I am lefte alone, and thi seken my lif; <sup>4</sup>but what seith goddis answer to him; I haue lefte to me seuen thousandis of men that not bowid her knees bi-for baal; <sup>5</sup>so therfor also in this tyme, the relifs ben made saaf, bi the chesyng of the grace of god; <sup>6</sup>and if it be bi the grace of god: it is not now of werkis; ellis grace is not now grace;

<sup>7</sup>what thanne? israel hath not getun this that he sougt; but eleccion hath getun; and the other ben blindid; <sup>8</sup>as it is writun; god zaf to hem a spirit of concunecion; ijen that thi seen not, and ceris that thi here not: in to this dai; <sup>9</sup>and dauth seith; be the boorde of hem made in to a snare bifor hem, and in to cacchynge and in to sclaudre and in to sildynge to hem; <sup>10</sup>be the ijen of hem made derk that thi se not: and bowe

## TYNDALE—1534.

into all londes: and their wordes in to the endes of the worlde.

<sup>19</sup>But I demaunde whether Israel dyd knowe or not? Fyrst Moses sayth: I will provoke you for to envy, by them that are no people; and by a folissh nacion I will anger you. <sup>20</sup>Esaias after that: is bolde and sayth. I am founde of them that sought me not, and have appered to them that axed not after me. <sup>21</sup>And agaynst Israel he sayth: All day longe have I stretched forth my hondes vnto a people that belevech not; but speakech agaynst me.

11. I SAYE then: hath god cast away his people? God forbyd. For euen I verely am an Israelite, of the seed of Abraham; and of the tribe of Beniamin; <sup>2</sup>god hath not cast away his people which he knew before. Ether wote ye not what the scripture sayth by the mouth of Helias; how he maketh intercession to god agaynst Israel; sayinge: <sup>3</sup>Lorde they haue kylled thy prophetes and dygged doune thyn alters; and I am lefte only; and they seke my lyfe. <sup>4</sup>But what sayth the answer of god to him agayne? I have reserued vnto me seven thousande men which have not bowed the knee to Baal. <sup>5</sup>Euen so at this tyme ys ther a remaunt lefte thorow the eleccion of grace. <sup>6</sup>Yf it be of grace; then is it not of workes. For then were grace no moare grace. Yf it be of workes; then is it no moare grace. For then were deseruyng no longer deseruyng.

<sup>7</sup>What then? Israel hath not obtayned that that he sought. No but yet the eleccion hath obtayned it. The remaunt are blynded, <sup>8</sup>accordynge as it is written: God hath geuen them the sprete of vnquyetnes; eyes that they shuld not se; and eares that they shuld not heare euen vnto this daye. <sup>9</sup>And David sayth: Let their table be made a snare to take them with all; and an occasion to faule; and a rewarde vnto them. <sup>10</sup>Let their eyes be blynded that they se not: and euer bowe

## CRANMER—1539.

out into all landes: and their wordes into the endes of the worlde.

<sup>19</sup>But I demaunde, whether Israel dyd knowe or not? Fyrst Moses sayth: I will prouoke you to enuy, by them that are no people: by a folissh nacion I will anger you. <sup>20</sup>Esay after that, is bolde and sayeth: I am founde of them, that sought me not: I am manifest vnto them, that asked not after me. <sup>21</sup>But agaynst Israel he sayth: all day longe haue I stretched forth my handes vnto a people that beleuech not, but speakech agaynst me.

11. I SAYE then: hath God cast away his people? God forbyd. For euen I also am an Israelite, of the seed of Abraham, of the trybe of Beniamin, <sup>2</sup>God hath not cast away hys people, which he knewe before. Wote ye not, what the scripture sayth of Helias, how he maketh intercession to God agaynst Israel, sayinge: <sup>3</sup>Lord, they haue kylled thy Prophetes, and dygged downe thynne alters; and I am lefte alone, and they seke my lyfe. <sup>4</sup>But what sayth the answer of God vnto him? I haue reserued vnto my selfe seuen thousande men, which haue not bowed the knee to the ymage of Baal. <sup>5</sup>Euen so also at this tyme is ther a remaunt lefte accordynge to the eleccion of grace. <sup>6</sup>If it be of grace, then is it not now of workes. For then grace is no more grace. But If it be of workes, then is it now no grace. For then were deseruynge nomore deseruyng. <sup>7</sup>What then? Israel hath not obtayned that which he sketh: but the eleccion hath obtayned it. The remaunt are blinded <sup>8</sup>accordynge as it is written. God hath geuen them the sprete of vnquyetnes; eyes that they shuld not se, and eares that they shuld not heare, euen vnto this daye. <sup>9</sup>And Daud sayth: Let their table be made a snare to take them with all, and an occasion to fall, and a reward vnto them. <sup>10</sup>Let their eyes be blynded that they se not: and bowe thou

“καὶ τὰ θυσιαστήριά σου κατέσκαψαν· καὶ γὰρ ὑπελείφθη μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου.” <sup>4</sup> Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; “Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.” <sup>5</sup> Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ’ ἐκλογὴν χάριτος γέγονεν. <sup>6</sup> εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. <sup>7</sup> Τί οὖν; ὁ ἐπιζητεῖ Ἰσραὴλ, <sup>8</sup> τοῦτο οὐκ ἐπέτυχεν, ἢ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρόθησαν, (<sup>8</sup> καθὼς γέγραπται, “Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανούξωσ, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν”) ἕως τῆς σήμερον ἡμέρας. <sup>9</sup> καὶ Δαβὶδ λέγει, “Γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς.” <sup>10</sup> σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν

\* Alex. = καί.

\* Rec. + εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.

\* Rec. τούτου.

## GENEVA — 1557.

the worlde, and their wordes into the endes of the world. <sup>19</sup> But I demande, dyd not Israel knowe *God*? fyrst Moses sayeth, I wyl prouoke you to enuie, by them that are no people, and by a folysh nation I wyl anger you. <sup>20</sup> And Esai is bolde, and sayeth, I am founde of them that sought me not, and haue appeared to them that asked not after me. <sup>21</sup> And against Israel he sayeth, All day longe haue I stretched forth my handes vnto a disobedient, and gaynesaying people.

11. I SAY then, hath God cast away his people? God forbyd: for euen I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup> God hath not cast away his people which he knewe before. Either wot ye not what the Scripture saith of Elias? how he talketh with God against Israel, saying, <sup>3</sup> Lord they haue kyled thy Prophets, and dygged doune thine alters: and I am left alone, and they seke my life. <sup>4</sup> But what sayth the answer of God to hym? I haue reserued vnto my selfe seuen thousand men which haue not bowed the knee to the *image* of Baal. <sup>5</sup> Euen so at this tyme, is ther a remnant left through the election of grace.

<sup>6</sup> If it be of grace, then is it not of workes: or els were grace no more grace. But if it be of workes, then is it no more grace: or els were worke, no lenger worke. <sup>7</sup> What then? Israel hath not obtained that he sought, but the elect haue obtained it, and the rest haue bene blinded:

<sup>8</sup> According as it is written, God hath geuen them the sprite of heauy slepe: eyes that they should not see, and eares that they should not heare, euen vnto this day: <sup>9</sup> And Daud sayth, Let their table be made in stede of a snare, and a net, and an occasion to fall: and a recompence vnto them. <sup>10</sup> Let their eyes be blinded that they se not: and bowe doune their

## RHELMs — 1582.

*hath the sound of them gone forth: and vnto the endes of the vvhole world the wordes of them.*

<sup>19</sup> But I say, hath not Israel knouven? Moyses first saith, *I wil bring you to emulation in that vvhich is not a nation: in a folish nation, I wil driue you into anger.* <sup>20</sup> But Esai is bold, and saith, *I was found of them that did not seeke me: openly I appeared to them that asked not of me.* <sup>21</sup> But to Israel he saith, *All the day haue I spred my handes to a people that beleueeth not, and contradicteeth me.*

11. I SAY then: Hath God reiected his people? God forbid. for I also am an Israelite, of the seede of Abraham, of the tribe of Ben-iamin. <sup>2</sup> God hath not reiected his people vvhich he forekneve. Or knouvn you not in Elias vvhath the Scripture saith: hovv he requesteth God against Israel? <sup>3</sup> Lord, they haue slaine thy Prophets, they haue digged doune thine altares: and I am left alone, and they seeke my life. <sup>4</sup> But vvhath saith the diuine ansvver vnto him? *I haue left me seuen thousand men, that haue not bowed their knees to Baal?* <sup>5</sup> So therefore at this time also, there are remanes sanded according to the election of grace. <sup>6</sup> And if by grace: not novv of vworkes, otherwise grace novv is not grace.

<sup>7</sup> Vvhath then? that vvhich Israel sought, the same he hath not obtained: but the election hath obtained: and the rest vvere blinded. <sup>8</sup> as it is vvhritten: *God hath giuen them the spirit of compunction: eies, that they may not see: and eares, that they may not heare: vntil this present day.* <sup>9</sup> And Daud saith: *Be their table made for a snare and for a trappe and for a scandal and for a retribution vnto them.* <sup>10</sup> *Be their eies darkened, that they may not see: and their backe make thou*

## AUTHORISED — 1611.

and their wordes vnto the ends of the world, <sup>19</sup> But I say, Did not Israel know? First Moses saith, I will prouoke you to ieaalousie by them that are no people, and by a foolish nation will I anger you. <sup>20</sup> But Esaias is very bold, and saith, I was found of them that sought mee not: I was made manifest vnto them, that asked not after me. <sup>21</sup> But to Israel he saith, All day long haue I stretched forth my hands vnto a disobedient and gainesaying people.

11. I SAY then, Hath God cast away his people? God forbidde. For I also am an Israelite of the seede of Abraham, of the tribe of Benjamin. <sup>2</sup> God hath not cast away his people which hee foreknew. Wote ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, <sup>3</sup> Lord, they haue killed thy Prophets, and digged doune thine Altars, and I am left alone, and they secke my life. <sup>4</sup> But what saith the answer of God vnto him? I haue reserued to my selfe seuen thousand men, who haue not bowed the knee to the *image* of Baal. <sup>5</sup> Euen so then at this present time also there is a remnant according to the election of grace. <sup>6</sup> And if by grace, then it is no more of workes: otherwise grace is no more grace. But if it be of workes, then is it no more grace, otherwise worke is no more worke.

<sup>7</sup> What then? Israel hath not obtained that which hee seeketh for, but the election hath obtained it, and the rest were <sup>8</sup> blinded. <sup>8</sup> According as it is written, God hath giuen them the spirit of <sup>9</sup> slumber: eyes that they should not see, and eares that they should not heare vnto this day. <sup>9</sup> And Daud saith, Let their table be made a snare, and a trap, and a stumbling blocke, and a recompence vnto them. <sup>10</sup> Let their eyes be darkened, that they may not see,

\* Or, hardened.

\* Or, remorse.

“ νῶτον αὐτῶν διαπαντὸς σύγκαμψον.”

<sup>11</sup> Λέγω οὖν, μὴ ἔπαισαν, ἵνα πέσωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἢ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς. <sup>12</sup> εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων, πῶσω μᾶλλον τὸ πλήρωμα αὐτῶν; <sup>13</sup> Ἵμῖν ἡ γὰρ λέγω τοῖς ἔθνεσιν ἐφ' ὅσον ἔμειν ἐγὼ ἔθνων ἀπόστολος, τὴν διακονίαν μου δοξάζω, <sup>14</sup> εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινα ἐξ αὐτῶν. <sup>15</sup> εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἢ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; <sup>16</sup> εἰ δὲ ἡ ἀπαρχὴ ἀγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἀγία, καὶ οἱ κλάδοι. <sup>17</sup> εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὧν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκουωνὸς τῆς ῥίζης καὶ τῆς πύτητος τῆς

ἢ Alex. ῥι.

ἢ Alex. s. = μέν s. μὲν οὖν.

ἢ Alex. = εἰ.

ἢ Rec. + οἰ.

ἢ Alex. = μὴ πως.

## WICLIFF—1380.

thou doun algatis the bak of hem,<sup>11</sup> therfor I seie whether the offendoun so: that thei schullen falle doun, god forbede, but bi the gilte of hem helthe is made in to hethen men that thei sue hem;<sup>12</sup> that if the gilte of hem ben richesses of the world, and the makynge lesse of hem ben richesses of hethen men: hou mych more the plente of hem,<sup>13</sup> but I seie to zou hethen men, for as long as I am apostle of hethen men. I schal honour my mynstre,<sup>14</sup> if in any maner I stire my fleisch for to folowe: and that I make summe of hem saaf,<sup>15</sup> for if the losse of hem is the reconceylynge of the world: what is the takynge vp: but liif of deed men,<sup>16</sup> for if a litil part of that that is taastid be holi, the hool gobet is holi; and if the roote is holi, also the braunchis;<sup>17</sup> what if ony of the braunchis ben brokun, whanne thou were awilde olyve tree, art graffid among hem, and art made felowe of the roote, and of the fatnes of the olyve tree:<sup>18</sup> nyle thou haue glorie agens the braunchis, for if thou gloriest, thou berist not the root; but the root they.<sup>19</sup> therfor thou seist, the braunchis ben brokun that I be graffid ynnw, wel,<sup>20</sup> for vnbuele the braunchis ben brokun: but thou stondest bi feith, nyle thou saueri hys thing: but drede thou,<sup>21</sup> for if god spard not the kyndli braunchis: leest paraucentre he spare not thes.

<sup>22</sup> therfor se the goodnesse, ⁊ the fersnesse of god; ⁊ the fersnesse: in to hem that felken doun; but the goodnesse of god in to thee; if thou dwelst in goodnesse, elis also thou schalt be kytte doun.<sup>23</sup> ⁊ he and thei schulen be set ynnw if thei dwellen not in vnbuele; for god is myti, to sette hem in cftsone;<sup>24</sup> for if if thou art kytte doun of the kyndely wilde olyve tre; and agens kynde art sette in to a gode olyve tre; hou myche more, thei that ben bi kynde schulen be sette in her olyve tree?

ἢ Alex. αἰτιασ. sue, followe; gobet, lump; nyle, not; vnbuele, againe; kyndeli, naturally.

## TYNDALE—1534.

doune their backs. <sup>11</sup> I saye then: Have they therfore stombled that they shulde but faule oyle? God forbyd: but thowre their faule is saluacion happened vnto the gentyls; for to prouoke them with all. <sup>12</sup> Wherefore yf the faule of them, be the ryches of the worlde: and the mynysshynge of them the ryches of the gentyls: How moche more shuld it be so, yf they all beleued. <sup>13</sup> I speake to you gentyls, in as moche as I am the Apostle of the gentyls I will magnify myn office, <sup>14</sup> that I might prouoke them which are my fleshe; and myght saue some of them. <sup>15</sup> For yf the castynge awaye of them, be the reconceylynge of the worlde: what shall the reconceylynge of them be; but lyfe agayne from death? <sup>16</sup> For yf one pecc be holy, the whole heepe is holy. And yf the rote be holy, the braunches are holy also.

<sup>17</sup> Though some of the braunches be broken of, and thou beyng a wyld olyve tre, arte graff in amonge them, and made partaker of the rote and fatnes of the olyve tre, <sup>18</sup> boast not thy selfe agaynst the braunches. For yf thou boast thy selfe, remember that thou bearest not the rote, but the rote the. <sup>19</sup> Thou wilt saye then: the braunches are broken of, that I myght be graff in. <sup>20</sup> Thou sayest well: because of vnbuele they are broken of, and thou stondest stedfast in fayth. Be not hyc myndyd, but feare <sup>21</sup> seyng that God spared not the naturall braunches, lest haply he also spare not the.

<sup>22</sup> Beholde the kyndnes and rigorounes of God: on them which fell rigorounes; but towards the kyndnes, yf thou continue in his kyndnes. Or els thou shalt be hewen of, <sup>23</sup> and they yf they byde not still in vnbuele, shalbe graffid in agayne. For God is of power to graffe them in agayne. <sup>24</sup> For yf thou wast cut out of a naturall wilde olyve tre; and wast graffed contrary to nature in a true olyve tre: how moche more shall the naturall braunches be graffed in their awne olyve tree agayne.

## CRANMER—1539.

downe their backe allwaye. <sup>11</sup> I saye then: haue they therfore stombled, that they shuld vtterly fall a waye together. God forbyd: but thowre their fall is saluacion happened vnto the Gentyls, for to prouoke them withall. <sup>12</sup> Wherefore yf the fall of them be the ryches of the worlde, and the mynysshynge of them the ryches of the gentyls: How moche more their perfectnesse? <sup>13</sup> I speake to you gentyls, in as moch as I am the Apostle of the gentyls, I will magnify myne office, <sup>14</sup> yf by any mane I maye prouoke them which are my fleshe, and myght saue some of them. <sup>15</sup> For yf the castynge awaye of them, be the reconceylynge of the worlde: what shall the reconceylynge of them be, but lyfe agayne from death? <sup>16</sup> For yf one pecc be holy, the whole heepe is holy. And yf the rote be holy, the braunches shalbe holi also.

<sup>17</sup> Though some of the braunches be broken of, and thou beyng a wyld olyve tree, wast graff in amonge them, and made partaker of the rote and fatnes of the olyve tre, <sup>18</sup> boast not thy selfe agaynst the braunches. For yf thou boast thy selfe, thou bearest not the rote, but the rote the. <sup>19</sup> Thou wilt saye then: the braunches are broken of, that I myght be graff in. <sup>20</sup> Thou sayest well: because of vnbuele they were broken of, and thou stoddest stedfast in fayth. Be not hyc myndyd, but feare: <sup>21</sup> for seyng that God spared not the naturall braunches, take hede, lest it come to passe that he spare not the also. <sup>22</sup> Beholde therfore the kyndnes and rigorounes of God: on them which fell, rigorounes: but towards the kyndnes: yf thou contynue in hys kyndnes. Or els thou shalt be heuen of, <sup>23</sup> and they agayne yf they byde not styll in vnbuele, shalbe graffed in agayne. For God is of power to graffe them in agayne. <sup>24</sup> For yf thou wast cut out of a naturall wilde olyve tree, and wast graffed contrary to nature in a true olyve tre: how moch more shall the naturall braunches be graffed in their awne olyve tree agayne.

ἐλαίας ἐγένου, <sup>18</sup> μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ. <sup>19</sup> Ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι, ἵνα ἐγὼ ἐγκεν-  
 τρισθῶ. <sup>20</sup> Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ  
 ὑψηλοφρόνει, ἀλλὰ φοβου· <sup>21</sup> εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο,  
 μὴ πως | οὐδέ σου φείσεται· | <sup>22</sup> Ἴδὲ οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ ἐπὶ  
 μὲν τοὺς πεσόντας, ἀποτομίαν· | ἐπὶ δέ σε, χρηστότητα, | εἰ ἐπιμείνης τῇ  
 χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. <sup>23</sup> κἀκεῖνοι | δέ, εἰ μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ,  
 ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς. <sup>24</sup> εἰ γάρ  
 σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς  
 καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

\* Rec. φείσται.

\* Alex. ἀποτομία.

\* Alex. χρηστότης Θεοῦ.

\* Rec. καὶ ἰκεῖνοι.

## GENEVA — 1557.

backe alwayes. <sup>11</sup> I say then, Haue they  
 therfore stombled, that they should fall? <sup>12</sup>  
 God forbyd ; but through their fall, salua-  
 tion *cometh* vnto the Gentils, to prouoke  
 them to follow them. <sup>13</sup> Wherefore if the  
 fall of them, be the ryches of the worlde:  
 and the diminishing of them the ryches  
 of the Gentils : how muche more shal  
 their fulnes be? <sup>14</sup> For in that I speake  
 of you Gentils, in as muche as I am the  
 Apostle of the Gentils, I magnifie myne  
 office. <sup>15</sup> That I might trie if by any  
 meanes, I might prouoke them which are  
 my fleshe to eniue, and myght saue some  
 of them. <sup>16</sup> For if the casting away of  
 them, be the reconciling of the worlde :  
 what shal the receauing of them be, but  
 lyfe from the dead? <sup>17</sup> For if the first  
 fruite be holy, the whole lompe is holie :  
 and if the rote be holy, the branches lyke-  
 wyse shalbe holy.

<sup>17</sup> Though some of the branches be broken  
 off, and thou beyng a wylde oliue tree,  
 wast grafte in for them, and made partaker  
 of the rote, and fatnesse of the oliue tree :  
<sup>18</sup> Boast not thy selfe against the branches,  
 and if thou boast thy selfe, thou bearest  
 not the rote, but the rote thee. <sup>19</sup> Thou  
 wylt say then, The branches are broken  
 off, that I myght be grafte in. <sup>20</sup> Thou  
 sayest wel : because of vnbelefe they are  
 broken off, and thou standest stedfast by  
 faith : be not hye mynded, but feare.  
<sup>21</sup> For seeing that God spared not the  
 natural branches, *take heed*, lest he also  
 spare not thee. <sup>22</sup> Behold therfore the  
 kindnes, and rigorounesse of God : towarde  
 them which fel, rigorounesse; but towarde  
 thee, kindnes, yf thou continue in his  
 kyndnes : or els thou shalt be hewen off.  
<sup>23</sup> And they also, if they byde not styl in  
 vnbelefe, shalbe graffed in : for God is of  
 power to graffe them in agayne. <sup>24</sup> For  
 yf thou wast cut out of a natural wyld  
 oliue tree, and wast graffed contrary  
 to nature in a true oliue tree : how  
 muche more shal the natural branches be  
 graffed in their owne oliue tree agayne ?

## RHEIMS — 1582.

*alwaies crooked.* <sup>11</sup> I say then, haue they  
 so stombled, that they should fall? God  
 forbid. but by their offence, saluation is  
 to the Gentils, that they may emulate  
 them. <sup>12</sup> And if the offence of them be  
 the riches of the world, and the dimi-  
 nution of them the riches of the Gen-  
 tils : hovv much more the fulnesse of  
 them ?

<sup>13</sup> For to you Gentils I say, as long  
 verely as I am the Apostle of the Gen-  
 tils, I vil honour my ministerie. <sup>14</sup> If by  
 any meanes I may prouoke my flesh to  
 emulation, and may saue some of them.  
<sup>15</sup> For if the losse of them be the recon-  
 ciling of the vvorld : vvhat shal the  
 receiuing be, but life from the dead? <sup>16</sup>  
 And if the first fruite be holy, the  
 masse also : and if the rote be holy, the  
 boughes also. <sup>17</sup> And if some of the  
 boughes be broken, and thou vvheras  
 thou vvast a vvilde oliue, art graffed in  
 them, and art made partaker of the rote  
 and of the fatnesse of the oliue, <sup>18</sup> glorie  
 not against the boughes. And if thou  
 glorie : not thou bearest the rote, but  
 the rote thee. <sup>19</sup> Thou saiest then : the  
 boughes vvere broken, that I might be  
 graffed in. <sup>20</sup> Vvel : because of incredulitie  
 they vvere broken, but thou by faith  
 doest stand : be not to highly vvise, but  
 feare.

<sup>21</sup> For if God hath not spared the nat-  
 ural boughes : lest perhaps he vvil not  
 spare thee neither. <sup>22</sup> See then the good-  
 nesse and the seueritie of God : vpon them  
 surely that are fallen, the seueritie : but  
 vpon thee the goodnes of God, if thou  
 abide in his goodnesse, otherwise thou  
 also shalt be cut off. <sup>23</sup> But they also, if  
 they do not abide in incredulitie, shal be  
 graffed in. for God is able to graffe them  
 in agayne. <sup>24</sup> For if thou vvast cut out  
 of the natural vvild oliue, and contrarie  
 to nature vvast graffed into the good oliue :  
 hovv much more they that are according  
 to nature, shal be graffed into their ovvne  
 oliue ?

## AUTHORISED — 1611.

and bow downe their backe alway. <sup>11</sup> I say  
 then; Haue they stumbled that they should  
 fall? God forbid. But rather through  
 their fall, saluation is come vnto the Gen-  
 tiles, for to prouoke them to ielousie.  
<sup>12</sup> Now if the fall of them be the riches of  
 the world, and the diminishing of them,  
 the riches of the Gentiles : how much  
 more their fulnesse ?

<sup>13</sup> For I speake to you Gentiles, in as  
 much as I am the Apostle of the Gentiles,  
 I magnifie mine office : <sup>14</sup> If by any meanes  
 I may prouoke to emulation them which  
 are my flesh, and might saue some of  
 them. <sup>15</sup> For if the casting away of them  
 be the reconciling of the world : what  
 shall the receiuing of them be, but life  
 from the dead? <sup>16</sup> For if the first fruit  
 be holy, the lumpe is also holy : and if  
 the rote be holy, so are the branches.  
<sup>17</sup> And if some of the branches be broken  
 off, and thou being a wild olue-tree wert  
 graffed in amongst them, and with them  
 partakest of the rote and fatnesse of the  
 Oliue tree : <sup>18</sup> Boast not against the  
 branches : but if thou boast, thou bearest  
 not the root, but the root thee.

<sup>19</sup> Thou wilt say then, The branches were  
 broken off, that I might be graffed in.  
<sup>20</sup> Well : because of vnbelefe they were  
 broken off, and thou standest by faith.  
 Be not high minded, but feare. <sup>21</sup> For if  
 God spared not the natural branches,  
*take heed* lest hee also spare not thee.  
<sup>22</sup> Beholde therefore the goodnesse and  
 seueritie of God : on them which fell, se-  
 ueritie; and toward thee, goodnesse, if  
 thou continue in his goodnesse : other-  
 wise thou also shalt be cut off. <sup>23</sup> And  
 they also, if they bide not still in vnbe-  
 lefe, shall be graffed in : for God is able  
 to graffe them in agayne. <sup>24</sup> For if thou  
 wert cut out of the Oliue tree which is  
 wilde by nature, and wert graffed con-  
 trary to nature into a good Oliue tree :  
 how much more shall these which be the  
 natural branches, be graffed into their  
 owne Oliue tree ?

\* Or, decay, or, losse.

\* Or, for them.

<sup>25</sup> Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾗτε ἕπαρ |  
 ἑαυτοῖς φρόνιμοι, ὅτι πάρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλή-  
 ρωμα τῶν ἐθνῶν εἰσέλθῃ· <sup>26</sup> καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται,  
 “Ἦξει ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ·” <sup>27</sup> καὶ αὕτη  
 “αὐτοῖς ἢ παρ’ ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.” <sup>28</sup> Κατὰ μὲν  
 τὸ εὐαγγέλιον, ἐχθροὶ δι’ ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας.  
<sup>29</sup> ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. <sup>30</sup> Ὡσπερ γὰρ καὶ |  
 ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ· <sup>31</sup> οὕτω καὶ  
 ὅσσοι | νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἑλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι. <sup>32</sup> συνέκλεισε γὰρ  
 ὁ Θεὸς τοὺς πάντας | εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. <sup>33</sup> Ὁ βάθος πλοῦτου

<sup>2</sup> Alex. s. = παρ’ s. in.<sup>a</sup> Alex. = kai.<sup>b</sup> Alex. οὐτοί.

## WICLIF—1380.

<sup>25</sup> but britheren I wole not that ȝe vnk-  
 nowen this mysterie, that ȝe be not wise  
 to ȝou silf for blindenesse hath fillid aparti  
 in israel, til that the plente of hethen men  
 entrid, <sup>26</sup> and so al israel schulde be made  
 saaf, as it is writun he schal come of sion  
 that schal delyuer, and turne aweye the  
 wickednesse of iacob, <sup>27</sup> and this testa-  
 ment to hem of me: whanne I schal do  
 awey her synnes, <sup>28</sup> aftir the gospel thi  
 ben enemies for ȝou, but thi ben moost  
 dereworthie bi the eleecioun for the fadiris.

<sup>29</sup> and the gifts, and the clepyng of god:  
 ben with outen forthenkyng. <sup>30</sup> And as  
 sumtyme also ȝe bileneden not to god:  
 but now ȝe han gete merci for the vnbe-  
 leue of hem, <sup>31</sup> so and these now bileneden  
 not: in to ȝoure merci, that also thi ge-  
 ten merci. <sup>32</sup> For god closid to gidre alle  
 thingis in vnbeleue: that he haue merci  
 on alle.

<sup>33</sup> A the hignes of the richessis of the  
 wisdom ȝ of the kunnyng of god, hou  
 inconprehensible ben his domes: and  
 hisse weies ben vserecheable, <sup>34</sup> for whi  
 who knewe the witte of the lord: or who  
 was his counsellour? <sup>35</sup> or who former ȝaf  
 to hym: and it schal be quyt to hym? <sup>36</sup> For  
 of hym and bi hym ȝ in hym, ben alle  
 thingis to hym be honour ȝ glorie in to  
 worldis Amen.

12. THIERFOR britheren I biseche ȝou  
 bi the merci of god: that ȝe ȝeue ȝoure  
 bodies, a luyyng sacrifice, holi plesyng  
 to god and ȝoure seruyse resonable, <sup>2</sup> and  
 nyle ȝe be conformed to this worlde; but be  
 ȝe reformed in newnesse of ȝoure wit: that  
 ȝe preue whiche is the wille of god, good  
 a wyl plesyng and perfyte; <sup>3</sup> for I sey bi  
 the grace that is ȝouun to me to alle that  
 ben among ȝou, that ȝe sauere not more  
 thanne it bihoueth to sauer, but for to

offer calling forthenkyng, repenting,  
 sacrifice, knowledge, domes, judgments, ȝour ȝeue  
 willer ȝou in given

## TYNDALE—1534.

<sup>25</sup> I wolde not that this secrete shulde be  
 hyd from you my brethren (lest ye shuld  
 be wyse in youre awne consaytes) that  
 partly blyndnes is happened in Israel  
 vntyll the fulnes of the gentyls be come in:  
<sup>26</sup> and so all Israel shalbe saved. As it is  
 written: There shall come oute of Sion  
 he that doth delyuer, and shall turne  
 awaye the vngodlynes of iacob. <sup>27</sup> And  
 this is my covenauant vnto them, when I  
 shall take awaye their synnes. <sup>28</sup> As con-  
 cernyng the gospell, they are enemies  
 for youre sakes: but as touchyng the  
 election, they are loved for the fathers sakes.  
<sup>29</sup> For verely the gyftes and callyng of  
 god are soe: that it cannot repent him  
 of them: <sup>30</sup> for loke, as ye in tyme passed  
 have not beleved God, yet have now  
 obtayned mercy thorow their vnbelefe:  
<sup>31</sup> even so now have they not beleved the  
 mercy which is happened vnto you, that  
 they also maye obtayne mercy. <sup>32</sup> God  
 hath wrapped all nacions in vnbeleue, that  
 he myght haue mercie on all.

<sup>33</sup> O the depnes of the abundaunt wys-  
 dome and knowledge of God: how vn-  
 sercheable are his iudgements; and his  
 wayes past fyndyng out. <sup>34</sup> For who hath  
 knowen the mynde of the lorde? or who  
 was his counsellor? <sup>35</sup> other who hath  
 geuen vnto him fyrst, that he myght be  
 recompensed agayne? <sup>36</sup> For of hym, and  
 thorow him, and for him, are all thinges  
 To him be glorye for ever Amen.

12. I BESECHE you therefore breth-  
 ren, by the mercifulnes of God, that ye  
 make youre bodies aquicke sacrifice holy  
 and acceptable vnto God which is your  
 resonable scruyng of god. <sup>2</sup> And fasson  
 not youre selues lyke vnto this worlde:  
 But be ye chaunged in youre shap, by  
 the renuyng of youre wittes that ye maye  
 fele what thyng that good, that accept-  
 able, and perfycte will of god is. <sup>3</sup> For  
 I saye (thorowe the grace that vnto me  
 geuen is) to every man amonge you that  
 no man esteeme of him selfe moare then  
 it becometh him to esteeme: but that he  
 discretely iudge of him selfe accordyng

## CRANMER—1539.

<sup>25</sup> I wold not that this secrete shulde  
 be hyd from you my brethren (lest ye  
 shuld be wyse in youre awne consaytes)  
 that partly blyndnes is happened in Israel,  
 vntyll the fulnes of the gentyls be come in:  
<sup>26</sup> ȝ so all Israel shalbe saued. As it is wryt-  
 ten: There shall come oute of Syon he  
 that doth delyuer, ȝ shall turne awaye vngod-  
 lynes from iacob. <sup>27</sup> And thys is my cove-  
 nauent vnto them, when I shall take awaye  
 their synnes. <sup>28</sup> As concernyng the gos-  
 pell they are enemies for youre sakes: but  
 as touchyng the eleccioun, they are loved  
 for the fathers sakes. <sup>29</sup> For verely, the  
 gyftes and callyng of God are soch, that  
 it cannot repent hym of them: <sup>30</sup> for loke,  
 as ye in tyme passed haue not beleved God,  
 yet haue now obtayned mercy thorow  
 their vnbelefe: <sup>31</sup> euen so now haue they  
 not beleved the mercy which is happened  
 vnto you: that they also maye obtayne  
 mercy: For God had wrapped all nacions  
 in vnbeleue, that he myght haue mercie  
 on all.

<sup>33</sup> O the depnes of the rycheis both  
 of the wysdome and knowledge of God:  
 how vserecheable are his iudgements,  
 and his wayes past fyndyng out: <sup>34</sup> For  
 who hath knowen the mynde of the Lorde?  
 Or who hath bene hys counsellor? <sup>35</sup> other  
 who hath geuen vnto hym fyrst, and he  
 shalbe recompensed agayne? <sup>36</sup> For of  
 hym, and thorow hym, and for hym are all  
 thynges: To hym be glorye for euer. Amen.

12. I BESECHE you therefore bre-  
 thren, by the mercifulnes of God, that  
 ye make youre bodies a quicke sacry-  
 fyce, holy and acceptable vnto God:  
 which is youre resonable scruyng of  
 God: <sup>2</sup> and fasson not youre selues lyke  
 vnto thys worlde: but be ye chaunged  
 in youre shap, by the renuyng of  
 youre mynde, that ye maye proue what  
 thyng that good, and acceptable, and  
 perfycte wyll of God is. <sup>3</sup> For I saye  
 (thorowe the grace that vnto me geuen  
 is) to euery man amonge you, that  
 no man amonge you, that no man stonde  
 hys in hys owne conceite, moare then  
 it becometh hym to esteeme of hym  
 selfe: but so iudge of hym selfe, that he  
 be

καὶ σοφίας καὶ γνώσεως Θεοῦ. ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. <sup>34</sup> τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; <sup>35</sup> ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; <sup>36</sup> ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

XII. Παρακαλῶ οὖν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστήσατε τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν <sup>2</sup> καὶ μὴ <sup>4</sup> συσχηματίζεσθε| τῷ αἰῶνι τούτῳ, ἀλλὰ <sup>4</sup> μεταμορφοῦσθε| τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν,| εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. <sup>3</sup> Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ

<sup>c</sup> Alex. s. τὰ πάντα s. πάντα.<sup>d</sup> Alex. συσχηματίζεσθαι et μεταμορφοῦσθαι.<sup>e</sup> Alex. = ὑμῶν.

## GENEVA — 1557.

<sup>25</sup> For I wolde not brethren, that this secret should be hyd from you (lest ye should be arrogant in your selues) that partly blyndnes is come to Israel, vntil the fulnes of the Gentils be come in.

<sup>26</sup> And so all Israel shalbe saued, as it is written, There shall come out of Sion the debüerer, and shal turne away the vngodlynnes from Iacob. <sup>27</sup> And this is my couenant to them, When I shal take away their synnes. <sup>28</sup> As concerning the Gospel they are enemies for your sakes : but as touching the election, they are loued for the fathers sakes. <sup>29</sup> For the gyftes and calling of god are suche, that it can not repent him of them. <sup>30</sup> For as ye in tyme passed, haue not beleued God, yet haue now obtyned mercie through their rebellion : <sup>31</sup> Euen so now haue they not obeyed, that by your mercie, they also may obtayne mercie. <sup>32</sup> For God hath wrapped all nations in disobedience, that he might haue mercie on al. <sup>33</sup> O the depnes of the ryches, bothe of the wysdome, and knowledge of God : how vnsercheable are his iudgements, and his wayes past finding out ? <sup>34</sup> For who hath known the mynde of the Lord ? or who was his counsellor ? <sup>35</sup> Other who hath geuen vnto him fyrst, and he shalbe recompensed agayne ? <sup>36</sup> For of him, and through hym, and for hym are all thynges, to hym be glorie for euer, Amen.

12. I BESECHE you therefore brethren, by the mercifulnes of God, that ye offere your bodies a quicke sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God, <sup>2</sup> And facion not your selues lyke vnto this world, but be ye changed in your shape, by the renyuing of your mynde, that ye may proue what is the wyl of God, which is good, acceptable, and perfect. <sup>3</sup> For I say through the grace that is geuen vnto me, to euery man among you, that no man esteime of hym selfe, more then it becometh him to esteime, but that he discretly iudge of him

## RHEIMS — 1582.

<sup>25</sup> For I vvil not haue you ignorant, brethren, of this mysterie (that you be not vvise in your selues) that blindnes in part hath chaunced in Israël, vntil the fulnes of the Gentiles might enter : <sup>26</sup> and so al Israël might be saued, as it is vvritten : *There shal come out of Sion, he that shal deliuer, and shal auert impietie from Iacob.* <sup>27</sup> And this to them the testament from me : vvhen I shal haue taken avvay their sinnes. <sup>28</sup> According to the Gospel in dedde enemies for you : but according to the election, most deere for the fathers. <sup>29</sup> For vvithout repentance are the gyftes and the vocation of God.

<sup>30</sup> for as you also sometime did not beleuee God, but novv haue obtayned mercie because of their incredulitie : <sup>31</sup> so these also novv haue not beleueed, for your mercie, that they also may obtayne mercie.

<sup>32</sup> For God hath concluded al into incredulitie, that he may haue mercie on al. <sup>33</sup> O depth of the riches of the vvise-dome and of the knowledge of God : hovv incomprehensible are his iudgements, and his vvayes vnsercheable ? <sup>34</sup> for vvho hath knovven the minde of our Lord ? or vvho hath been his counsellor ? <sup>35</sup> Or vvho hath fyrst giuen to him, and retribution shal be made him ? <sup>36</sup> For of him, and by him, and in him are al thynges : to him be glorie for euer. Amen.

12. I BESECH you therefore brethren by the mercie of God, that you exhibite your bodies a liuing host, holy, pleasing God, your reasonable seruaice. <sup>2</sup> And be not conformed to this vvorld : but be reformed in the newnes of your minde, that you may proue vvhat the good, and acceptable, and perfect vvil of God is. <sup>3</sup> For I say by the grace that is giuen me, to al that are among you, not to be more vvise then behoueth to be vvise, but to be vvise

## AUTHORISED — 1611.

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mysterie (lest ye should be wise in your owne conceits) that <sup>a</sup> blindnes in part is happened to Israel, vntill the fulnesse of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saued, as it is vvritten, There shall come out of Sion the Deliuerer, and shall turne away vngodlinesse from Iacob. <sup>27</sup> For this is my Couenant vnto them, when I shall take away their sinnes. <sup>28</sup> As concerning the Gospel, they are enemies for your sake : but as touching the election, they are beloued for the fathers sakes. <sup>29</sup> For the gifts and calling of God, are vvithout repentance.

<sup>30</sup> For as ye in times past haue not <sup>b</sup> beleueed God, yet haue now obtained mercie through their vnbeliefe : <sup>31</sup> Euen so haue these also now not <sup>b</sup> beleueed, that through your mercie they also may obtayne mercie. <sup>32</sup> For God hath <sup>c</sup> concluded them all in vnbeliefe, that he might haue mercie vpon all. <sup>33</sup> O the depth of the riches both of the vvise-dome and knowledge of God ! how vnsearchable are his iudgements, and his wayes past finding out ! <sup>34</sup> For who hath knovven the minde of the Lord, or who hath been his counsellor ? <sup>35</sup> Or who hath fyrst giuen to him, and it shall be recompensed vnto him againe ? <sup>36</sup> For of him, and through him, and to him are all thynges : to whom be glorie for euer. Amen.

12. I BESEECH you therefore brethren, by the mercies of God, that ye present your bodies a huiug sacrifice, holy, acceptable vnto God, which is your reasonable seruice. <sup>2</sup> And bee not conformed to this vvorld : but be ye transformed by the renyuing of your minde, that ye may proue vvhat is that good, that acceptable and perfect vvill of God. <sup>3</sup> For I say, through the grace giuen vnto mee, to euery man that is among you, not to thinke of himselfe more highly then hee ought to thinke, but to thinke <sup>d</sup> soberly,

<sup>a</sup> Or, hardnesse. <sup>b</sup> Or, obeyed. <sup>c</sup> Or, shut them all vp together. <sup>d</sup> Or, to sobriety.

σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. <sup>4</sup> Καθ' ἕνα γὰρ ἐν εἰς σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν· <sup>5</sup> οὕτως οἱ πολλοὶ ἐν σώμα ἕσμεν ἐν Χριστῷ, <sup>6</sup> οἱ δὲ καθ' εἰς ἀλλήλων μέλη, ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητείας, κατὰ τὴν ἀναλογίαν τῆς πίστεως· <sup>7</sup> εἴτε διακονίας, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· <sup>8</sup> εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει ὁ μεταδίδους, ἐν ἀπλότητι ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι. <sup>9</sup> Ἡ ἀγάπη ἀνυπόκριτος. ἀποστνγυοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· <sup>10</sup> τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι τῇ τιμῇ ἀλλήλους προηγούμενοι· <sup>11</sup> τῇ σπουδῇ μὴ ὀκηροὶ, τῷ πνεύματι ζέοντες, τῷ Κυρίῳ δουλεύοντες·

<sup>4</sup> Alex. ὁσπερ. <sup>5</sup> Alex. τὸ. <sup>6</sup> Alex. = εἰς. <sup>7</sup> Alex. καθ' ἕνα.

## WICLIF — 1380.

saure to sobriennes, and to eche man as god hath departid the mesure of feith.

<sup>4</sup> For as in o abodi we han many membris, but alle the membris han not the same dede, <sup>5</sup> so we many ben o bodi in crist; and eche ben membris; oon of another. <sup>6</sup> therfor we that han gifitis dyuersyng afir the grace that is souun to us; ether profecie afir the resoun of feith,

<sup>7</sup> ether seuryse in mynstryng; ether he that techith in techyng, <sup>8</sup> he that stirith softli in monestynge; he that seueith in synplesse, he that is souereyn in bysnesse, he that hath merci in gladnesse;

<sup>9</sup> loue with outen feynynge; hatynge yuel, drawynge to good; <sup>10</sup> iouynge to gidre bi the charite of brithered; eche come bifor to worschipen other, <sup>11</sup> not slowe in bysnesse; feruent in spirit; seruyng to the lord; <sup>12</sup> iouynge in hope; paciente in tribulacioun; bisie in preier; <sup>13</sup> zeuyng good to the nedis of seyntis; kepynge hospitalite;

<sup>14</sup> blesse ze men that pursuen zou; blesse ze and nyle ze curse; <sup>15</sup> for to ioie with men that ioien, for to wepe with men that wepen; <sup>16</sup> fele ze the same thing to gidre; not saueringe hi; thingis but consenteing to meke thingis. Nyle ze be prudent anentis zou silf; <sup>17</sup> to no man jildynge yuel for yuel; but purwey ze good thingis not oonli bifor god; but also bifor alle men; <sup>18</sup> if it mai be don, that is of zou; haue ze pees with alle men; <sup>19</sup> ze moost dere britheren not defendynge zou silf; but zeue ze place to wrathe; for it is writun; the lord seith to me veniaunce and I schal zilde;

<sup>20</sup> but if thin enemy hungrih; fede thou hym; if he thirstith, zeue thou drynke to

## TYNDALE — 1534.

as God hath dealte to every man the mesure of fayth.

<sup>4</sup> As we have many members in one body; and all members have not one office; <sup>5</sup> so we beyng many are one body in Christ; and every man (amonge our selves) one anothers members. <sup>6</sup> Seyng that we have dyvers giftes accordyng to the grace that is geuen vnto vs; yf eny man have the gyft of prophesye; let him haue it that it be agreyng vnto the fayth. <sup>7</sup> Let him that hath an office; wayte on his office. Let him that teacheth; take hede to his doctrine. <sup>8</sup> Let him that exhorthet; geue attendaunce to his exhortacion. Yf eny man geue; let him do it with synplesse. Let him that ruleth; do it with diligence. Yf eny man shewe mercy; let him do it with cherfulness.

<sup>9</sup> Let loue be with out dissimulacion. Hate that which is euyll; and cleave vnto that which is good. <sup>10</sup> Be kynde one to another with brotherly love. In geuyng honoure; goo one before another. <sup>11</sup> Let not the busynes which ye haue in honde; be tedious to you. Be feruent in the sprete. Apply youre selves to the tyme. <sup>12</sup> Reioyce in hope. Be pacient in tribulacion. Continue in prayer. <sup>13</sup> Distribute vnto the necessite of the sayntes; and diligently to harbour. <sup>14</sup> Blesse them which persecute you; blesse but curse not.

<sup>15</sup> Be mery with them that are mery. Wepe with them that wepe. <sup>16</sup> Be of lyke affection one towards another. Be not hye minded; but make yourselves equal to them of the lower sorte. Be not wyse in youre awne opynions. <sup>17</sup> Recompence to no man euyll for euyll. Prouyde afore honde thinges honest in the syght of all men. <sup>18</sup> Yf it be possible; howe it of youre parte; haue peace with all men. <sup>19</sup> Dearly beloued avenge not youre selves; but geue roume vnto the wrath of God. For it is writen; vengeance is myne; and I will rewarde saith the lord.

<sup>20</sup> Therefore yf thyn enemy hunger; fede him; yf he thirst; geve him drinke. For

## CRANMER — 1539.

gentle and sober, accordyng, as God hath dealte to euery man the mesure of fayth.

<sup>4</sup> For as we haue many members in one body, and all members haue not one office: <sup>5</sup> so we beyng many, are one body in Christ, and euery man amonge oure selues, one anothers members. <sup>6</sup> Seyng that we haue diuers giftes accordyng to the grace that is geuen vnto vs: yf eny man haue the gyft of prophesye, let hym haue it that it be agreyng vnto the fayth. <sup>7</sup> Let him that hath an offyce wayte on hys office. Let him that teacheth, take hede to his doctryne. <sup>8</sup> Let hym that exhorthet, geue attendaunce to hys exhortacion. If eny man geue, let hym do it with synplesse. Let hym that ruleth, do it with diligence. If eny man shewe mercy, let hym do it wyth cherfulness. <sup>9</sup> Let loue be without dissimulacion. Hate that whych is euyll, and cleaue vnto that whych is good.

<sup>10</sup> Be kynde one to another with brotherly loue. In geuyng honoure, go one before another. <sup>11</sup> Be not slouthfull in the busynes which ye haue in hande. Be feruent in the sprete. Apply youre selues to the tyme. <sup>12</sup> Reioyce in hope. Be pacient in tribulacion. Continue in prayer. <sup>13</sup> Distribute vnto the necessyte of the sayntes: be readie to harbour. <sup>14</sup> Blesse them which persecute you: blesse (I saye) and curse not. <sup>15</sup> Be mery with them that are mery. Wepe also with them that wepe. <sup>16</sup> Be of lyke affeccion one towarde another. Be not hye mynde; but make youre selues equal to them of the lower sorte. Be not wyse in youre awne opynions. <sup>17</sup> Recompence to no man euyll for euyll. Prouyde afore hande thinges honest (not onely before God, but also) in the syght of all men. <sup>18</sup> If it be possible, (as moch as is in you) lye peaceably wyth all men. <sup>19</sup> Dearly beloued, auenge not youre selues, but rather geue place vnto wrath. For it is wrytten: vengeance is myne, I will rewarde, sayth the Lorde.

<sup>20</sup> Therefore, yf thyn enemy hunger, fede him; yf he thirst, geue hym dryncke.

ἢ με. <sup>10</sup> με. <sup>11</sup> με. <sup>12</sup> με. <sup>13</sup> με. <sup>14</sup> με. <sup>15</sup> με. <sup>16</sup> με. <sup>17</sup> με. <sup>18</sup> με. <sup>19</sup> με. <sup>20</sup> με.

<sup>10</sup> Therefore yf thyn enemy hunger; fede him; yf he thirst; geve him drinke. For

<sup>12</sup> τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες·  
<sup>13</sup> ταῖς <sup>κ</sup> χρεΐαις | τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες· <sup>14</sup> εὐλο-  
 γεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. <sup>15</sup> Χαίρειν μετὰ  
 χαίρόντων, <sup>1</sup> καὶ | κλαίειν μετὰ κλαίωντων. <sup>16</sup> τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες·  
 μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε  
 φρόνιμοι παρ' ἑαυτοῖς. <sup>17</sup> μηδεὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι  
 καλὰ ἐνώπιον πάντων | ἀνθρώπων· <sup>18</sup> εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων  
 ἀνθρώπων εἰρηνεύοντες. <sup>19</sup> μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ δότε τόπον  
 τῇ ὀργῇ· γέγραπται γάρ, “ Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.”  
<sup>20</sup> Ἐὰν οὖν | πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο

\* Alex. *μνῆιας*.† Alex. = *καί*.‡ Alex. s. = *πάντων* s. *τῶν*.§ Alex. \* *ἄλλὰ ἰδὲν* s. *ἰδὲν*.

## GENEVA — 1557.

self, according as God hath dealt to every man the measure of faith. <sup>4</sup> For as we have many members in one body, and all members have not one office: <sup>5</sup> So we being many, are one body in Christe, and every man among our selves, one another members.

<sup>6</sup> Seyng then that we have diuers giftes according to the grace that is geuen vnto vs: whether we have prophetic, *let vs prophetic* according to the proportion of faith. <sup>7</sup> Or if we have an office, *let vs waite* on our office. So he that teacheth, *let him be occupied* in teaching. <sup>8</sup> Also he that exhortheth *let him be diligent* in exhortation. he that distributeth, *the almes*, *let him do it* with singleness: he that ruleth, with diligence: he that sheweth mercie, *let him do it* with cherfulness. <sup>9</sup> Let loue be without dissimulation. Abhorre that which is euyl, and cleaue vnto that which is good.

<sup>10</sup> Be affectioned to loue one another with brotherly loue. In geuing honour, go one before another. <sup>11</sup> Not slothful to do seruice. feruent in sprite. seruing the Lord. <sup>12</sup> Reioycing in hope, patient in tribulation, continuing in prayer. <sup>13</sup> Distributing vnto the necessitie of the Sainctes. geuing your selues to hospitalitie. <sup>14</sup> Blesse them which persecute you: blesse *I say*, but curse not. <sup>15</sup> Be mery with them that are mery, and wepe with them that wepe.

<sup>16</sup> Be of lyke affection one towards another. Be not hie minded: but make your selues equal to them of the lower sorte. Be not wise in your owne opinions. <sup>17</sup> Recompence to no man euyl for euyl Procure things honest in the syght of all men. <sup>18</sup> If it be possible, as muche as is in you lyeth, haue peace with all men. <sup>19</sup> Dearly beloued, auenge not your selues, but geue rounne vnto wrath: for it is wrytten, Vengeance is myne: I wil repaue, sayth the Lord.

<sup>20</sup> Therefore, yf thyne enemy hunger, fede him: if he thurst, geue him drinke:

## RHEIMS — 1582.

vnto sobriete, to every one as God hath denide the measure of faith. <sup>4</sup> For as in one body we haue many members, but all the members haue not one action: <sup>5</sup> so we being many, are one body in Christ, and eche one an others members.

<sup>6</sup> And hauing giftes, according to the grace that is giuen vs, different, either prophetic according to the rule of faith, <sup>7</sup> or ministerie in ministring, or he that teacheth in doctrine, <sup>8</sup> he that exhortheth in exhorting, he that giueth in simplicitie, he that ruleth in carefulnes, he that sheveth mercie in cheerefulness. <sup>9</sup> Loue vvithout simulation. Hating euil. cleauing to good.

<sup>10</sup> Louing the charitie of the brotherhood one toward an other. Vvith honour presenting one an other. <sup>11</sup> In carefulnes slothful. In spirit feruent. Seruing our Lord. <sup>12</sup> Reioycing in hope. Patient in tribulation. Instant in praer. <sup>13</sup> Communicating to the necessities of the sanctes. Pursuing hospitalitie. <sup>14</sup> Blesse them that persecute you: blesse, and curse not.

<sup>15</sup> To reioyce vvith them that reioyce, to vveepe vvith them that vveepe. <sup>16</sup> Being of one minde one toward an other. Not minding high things, but consenting to the humble. Be not vvise in your ovvne conceite. <sup>17</sup> To no man rendring euyl for euil. Prouding good things not only before God, but also before all men.

<sup>18</sup> If it may be, as much as is in you, hauing peace vvith all men. <sup>19</sup> Not reuenging your selues my deerest, but giue place vnto vvyrath, for it is vvritten: *Reuenge to me: I vvil reuward*, saith our Lord.

<sup>20</sup> but if thine enemy hunger geue him meate: if he thirst, giue him drinke. for,

## AUTHORISED — 1611.

according as God hath dealt to every man the measure of faith. <sup>4</sup> For as we have many members in one body, and all members have not the same office: <sup>5</sup> So we being many are one bodie in Christ, and every one members one of another.

<sup>6</sup> Having then gifts, differing according to the grace that is giuen to vs, whether prophesie, let vs prophesie according to the proportion of faith. <sup>7</sup> Or ministry, *let vs waite* on our ministring: or hee that teacheth, on teaching: <sup>8</sup> Or he that exhortheth, on exhortation: he that <sup>9</sup> giueth, *let him doe it* with simplicitie: hee that ruleth with diligence: hee that sheveth mercie with cheerefulness. <sup>9</sup> Let loue be without dissimulation: abhorre that which is euill, cleaue to that which is good. <sup>10</sup> Be kindly affectioned one to another with brotherly loue, in honour preferring one another. <sup>11</sup> Not slothfull in busines: feruent in spirit, scruing the Lord. <sup>12</sup> Reioycing in hope, patient in tribulation, continuing instant in prayer. <sup>13</sup> Distributing to the necessity of Saints: giuen to hospitalitie.

<sup>14</sup> Blesse them which persecute you, blesse, and curse not. <sup>15</sup> Reioyce with them that doe reioyce, and weepe with them that weepe. <sup>16</sup> Be of the same mind one towards another. Minde not high things, but <sup>17</sup> condescend to men of lowe estate. Bee not wise in your owne conceits.

<sup>17</sup> Recompense to no man euill for euill. Prouide things honest in the sight of all men. <sup>18</sup> If it be possible, as much as lyeth in you, lue peaceably with all men. <sup>19</sup> Dearly beloued, auenge not your selues, but rather giue place vnto wrath: for it is wrytten, Vengeance is mine, I will repaue, saith the Lord. <sup>20</sup> Therefore if thine enemy hunger, fede him: if hee thirst giue him drinke. For in so doing

\* Or, imparteth. † Or, liberally. ‡ Or, in the love of the brethren. § Or, be contented with mean things.

γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. <sup>21</sup> μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν.

XIII. <sup>0</sup> Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. | οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ <sup>1</sup> ἀπὸ Θεοῦ· αἱ δὲ οὐσαι, ὑπὸ <sup>2</sup> Θεοῦ τεταγμένοι εἰσίν. <sup>3</sup> ὥστε ὁ ἀντιπασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λήψονται. <sup>4</sup> οἱ γὰρ ἄρχοντες οὐκ εἰς φόβος <sup>5</sup> τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. | θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς. <sup>6</sup> Θεοῦ γὰρ διάκονός ἐστί σοι εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἕκδικος εἰς ὄργην | τῷ τὸ κακὸν πράσσοντι. <sup>7</sup> διὸ ἀνάγκη ὑποτάσσεσθαι, | οὐ

<sup>0</sup> Alex. Πᾶσαις ἔξουσίαις ὑπερεχούσαις ὑποτάσσεισθαι.

<sup>1</sup> Alex. ὑπὸ.

<sup>2</sup> Rec. + ἕξουσία.

<sup>3</sup> Rec. + τοῦ.

<sup>4</sup> Alex. τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν.

<sup>4</sup> Alex. = εἰς ὄργην.

## WICLIF—1380.

hym/ for thou doyngte this thing· schal gadre to gidre kolis on his heed, <sup>21</sup> nyle thou be ouercomen of yuel: but ouercome thou yuel bi good.

13. EUERI soule be suget to hizer powers/ for ther is no power but of god/ and tho thingis that ben of god: ben ordeyned, <sup>2</sup> therfor he that azenstondith power: azenstondith the ordenance of god, and thei that azenstonden: geten to hem silf dampnacioun, <sup>3</sup> for princis ben not to the drede of good werke: but of yuel/ but wylte thou that thou drede not power, do thou gode thing: and thou schalt haue preysynge of it, <sup>4</sup> For he is the mynstre of god: to thee in to gode, but if thou doist yuel: drede thou/ for not with oute cause he berith the swerd/ for he is the mynstre of god: venger in to wraththe, to hym that doith yuel, <sup>5</sup> and therfor bi nedē be ze suget: not oonli for wraththe: but also for conscience, <sup>6</sup> for therfor ze zeuen tributis, thei ben the mynstris of god: and sercun for this same thing,

<sup>7</sup> therfor zilde ze to alle men dettis/ to whom tribut: tribut to whom tol: tol to whom drede: drede, to whom onour, onour, <sup>8</sup> to no man owe ze ony thing: but that ze loue to gidre/ for he that loueth his neibore: hath fulfilled the lawe, <sup>9</sup> for thou schalt do no lecherie, thou schalt not sle, thou schalt not stele, thou schalt not seic fals witnessynge, thou schalt not couete the thing of thy neibore: and if ther be ony other maundement: it is in stord in this word thou schalt loue thy neibore as thy self, <sup>10</sup> the loue of neibore worthith not yuel/ therfor loue is the fulfillynge of the lawe.

<sup>11</sup> And we knowen this tyme that the oure is now that we rise fro sleep/ for now

## TYNDALE—1534.

in so doyngte thou shalt heape coles of fyre on his heed: <sup>21</sup> Be not ouercome of euyll; But overcome euyll with goodnes.

13. LET every soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. <sup>2</sup> Whosoever therfore resysteth power, resisteth the ordinaunce of God. And they that resist, shall receave to them selfe damnacion. <sup>3</sup> For rulars are not to be feared for good workes, but for euyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be prayseed of the same. <sup>4</sup> For he is the minister of God, for thy welth. But and yf thou do euyll: then feare: for he beareth not a swerde for nought: but is the minister of God to take vengeance on them that do euyll. <sup>5</sup> Wherefore ye must nedes obeye, not for feare of vengeance only: but also because of conscience. <sup>6</sup> And even for this cause paye ye tribute. For they are goddes ministers: scrvyng for the same purpose.

<sup>7</sup> Geve to every man therfore his duectie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honour to whom honour pertayneth. <sup>8</sup> Owe nothyng to eny man: but to love one another. For he that loveth another, fulfilleth the lawe. For these commaundementes: <sup>9</sup> Thou shalt not commit advouty: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desyre and so forth (yf there be eny other commaundement) they are all comprehended in this sayng: Love all thyne neghbour as thy selfe. <sup>10</sup> Love hurteth not his neghbour. Therfore is love the fulfillynge of the lawe.

<sup>11</sup> This also we knowe: I mean the season/ howe that it is tyme that we shuld now awake oute of slepe. For now is oure

## CRANMER—1539.

For in so doyng thou shalt heape coles of fyre on hys head. <sup>21</sup> Be not ouercome of euyll, but ouercome euyll, with goodnes.

13. LET euery soule submit him selfe vnto the auctoryte of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. <sup>2</sup> Whosoever therfore resysteth power, resysteth the ordinaunce of God. But they that resist, shall receave to them selfe damnacion. <sup>3</sup> For rulars are not fearful to them that do good, but to them that do euyll. Wilt thou be without feare of the power? Do well then: and so shalt thou be prayseed of the same. <sup>4</sup> For he is the minister of God, for thy welth. But and yf thou do that which is euyll, then feare: for he beareth not the swerd for nought: for he is the mynster of God, to take vengeance on hym that doth euyll. <sup>5</sup> Wherefore, ye must nedes obeye, not only for feare of vengeance: but also because of conscience. <sup>6</sup> And even for this cause paye ye tribute. For they are Goddes mynsters, scrvyng for the same purpose:

<sup>7</sup> Geue to euery man therfore hys duectie: tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth. <sup>8</sup> Owe nothyng to eny man: but thys, that ye loue one another. For he that loueth another hath fulfilled the lawe. For these commaundementes. <sup>9</sup> Thou shalt not commit aduourty: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not lust, and so forth (yf there be eny other commaundement) it is all comprehended in thys sayng. Namely: Loue thyne neghbour as thy selfe. <sup>10</sup> Loue hurteth not his neghbour. Therfore is loue the fulfillynge of the lawe.

<sup>11</sup> This also, we knowe the season howe that it is tyme that we shulde now awake out of slepe. For now is oure saluayon

to the end, yuel, eri, suget, subiect, azenstondith, in standeth, zeuen, gire, in stord, included

μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. <sup>6</sup> διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. <sup>7</sup> ἀπόδοτε ὄνιν | πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον τὸν φόβον τῷ τὴν τιμὴν, τὴν τιμὴν. <sup>8</sup> Μηδεὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἄλλήλους ἀγαπᾶν | ὃ γὰρ ἀγαπῶν τὸν ἕτερον, νόμου πεπλήρωκε. <sup>9</sup> τὸ γὰρ, “Οὐ μοι χεύσεις, οὐ φονεύσεις, οὐ κλέψεις”, οὐκ ἐπιθυμήσεις,” καὶ εἴ τις ἕτερα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται, ἐν τῷ, “Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.” | <sup>10</sup> Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα ὄνιν | νόμου ἢ ἀγάπη.

<sup>11</sup> Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡ ἡμᾶς ἦδη | ἐξ ἵπνου ἐγερθῆναι· νῦν

<sup>6</sup> Alex. ὑποτάσσει. Rec. ἄ. προτάσσει. <sup>7</sup> Alex. τῷ λόγῳ τούτῳ.

<sup>8</sup> Alex. = οὐκ.

<sup>9</sup> Rec. ἀγαπᾶν ἀλλήλους.

<sup>2</sup> Rec. + οὐ ψευδομαρτυρεῖς.

<sup>2</sup> Alex. σαυτόν.

<sup>4</sup> Alex. εἰ.

<sup>6</sup> Alex. ἡ ἐν ἡμᾶς.

## GENEVA—1557.

for in so doing, thou shalt heape coles of fyre on hys head. <sup>21</sup> Be not oucer come of that which is euyl, but oucerome euyl wyth goodnes.

13. LET euery soule submitte him selfe vnto the hygher Powers, for there is no Power but of God: and the Powers that be, are ordeyned of God. <sup>2</sup> Whosoeuer therefore resisteth Power, resisteth the ordinance of God: and they that resist, shall receaue to them selues damnation. <sup>3</sup> For Rulers are not to be feared for good workes, but for euyl. Wylt thou then be without feare of the Power? do wel then: and so shalt thou be praised of the same.

<sup>4</sup> For he is the minister of God for thy wealth, but if thou do euyl, feare: for he beareth not a sword for nocht: for he is the minister of God to take vengeance on them that do euyl. <sup>5</sup> Wherefore ye must nedes obey, not for feare of vengeance only: but also because of conscience.

<sup>6</sup> And euen for this cause ye paye also tribute: for they are Gods ministers, seruing for the same purpose. <sup>7</sup> Geue to euery man therefore his dutie, tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour to whom ye owe honour. <sup>8</sup> Owe nothing to any man: but to loue one another: for he that loueth another, hath fulfilled the Lawe. <sup>9</sup> For this, Thou shalt not commit adultery: Thou shalt not kyl: Thou shalt not steale: Thou shalt not heare false wytnes: Thou shalt not desire: and if there be any other commandement, it is briefly comprehended in this saying, to wit, Thou shalt loue thy neighbour as thy selfe. <sup>10</sup> Loue hurteeth not his neighbour: therefore is loue the fulfilling of the Lawe.

<sup>11</sup> And that, considering the season, how that it is tyme that we shoulde now awake out of slepe, for now is our saluation

## RHEIMS—1582.

doing this, thou shalt heape coales of fyre vpon his head. <sup>21</sup> Be not oucerome of euil, but oucerome in good the euil.

13. LET euery soul be subject to higher powers, for there is no pouer but of God. And those that are, of God are ordeined. <sup>2</sup> Therefore he that resisteth the pouer, resisteth the ordinance of God. And they that resist, purchase to them selues damnation. <sup>3</sup> for princes are no feare to the good worke, but to the euil. But wilt thou not feare the pouer? Doe good: and thou shalt haue praise of the same. <sup>4</sup> for he is gods minister vnto thee for good. But if thou doe euil, feare, for he beareth not the svord without cause. For he is Gods minister: a reuenger vnto vvrath, to him that doeth euil. <sup>5</sup> Therefore be subiect of necessitie, not only for vvrath, but also for conscience sake. <sup>6</sup> For therefore you giue tributes also, for they are the ministers of God, seruing vnto this purpose.

<sup>7</sup> Render therefore to al men their devy: to vvhom tribute, tribute: to vvhom custom, custom: to whom feare, feare: to vvhom honour, honour. <sup>8</sup> Owe no man any thing: but, that you loue one another. For he that loueth his neighbour, hath fulfilled the lav. <sup>9</sup> For, Thou shalt not commit aduoutrie, Thou shalt not kyl, Thou shalt not steale, Thou shalt not beare false evittes, Thou shalt not couet, and if there be any other commandeement: it is comprised in this vvord, Thou shalt loue thy neighbour as thy selfe. <sup>10</sup> The loue of thy neighbour, vvorketh no euil. Loue therefore is the fulnesse of the lav.

<sup>11</sup> And that knowing the season, that it is novv the houre for vs to rise from slepe. For novv our saluation is neerer

## AUTHORISED—1611.

thou shalt heape coales of fire on his head. <sup>21</sup> Be not oucerome of euill, but oucerome euill with good.

13. LET euery soule bee subject vnto the higher powers: For there is no power but of God. The powers that be, are ordeined of God. <sup>2</sup> Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselves damnation. <sup>3</sup> For rulers are not a terror to good workes, but to the euill. Wilt thou then not bee afraid of the power? doe that which is good, and thou shalt haue praise of the same. <sup>4</sup> For he is the minister of God to thee for good: but if thou do that which is euill be afraid: for he beareth not the sword in vaine: for he is the minister of God, a reuenger to execute wrath vpon him that doeth euill. <sup>5</sup> Wherefore ye must needs be subiect, not onely for wrath, but also for conscience sake. <sup>6</sup> For, for this cause pay you tribute also: for they are Gods ministers, attending continually vpon this very thing. <sup>7</sup> Render therefore to all their dues, tribute to whome tribute is due, custome to whome custome, feare to whome feare, honour to whome honour.

<sup>8</sup> Owe no man any thing, but to loue one another: for he that loueth another hath fulfilled the Law. <sup>9</sup> For this, Thou shalt not commit adulterie, Thou shalt not kyl, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet: and if there be any other commandeement, it is briefly comprehended in this saying, namely, Thou shalt loue thy neighbour as thy selfe. <sup>10</sup> Loue worketh no ill to his neighbour, therefore loue is the fulfilling of the Law. <sup>11</sup> And that, knowing the time, that now it is high time to awake out of slepe: for now is our saluation

γὰρ ἐγγύτερον ἡμῶν ἢ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. <sup>12</sup> ἢ νύξ προέκοψεν, ἢ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. <sup>13</sup> ὡς ἐν ἡμέρα, εὐσχημόνως περιπατήσωμεν, μὴ κόμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. <sup>14</sup> ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιῆσθε εἰς ἐπιθυμίας.]

XIV. Τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρισεῖς διαλογισμῶν. <sup>2</sup> Ὁς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἔσθιει. <sup>3</sup> ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω. καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω. ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. <sup>4</sup> σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. σταθήσεται δέ. δυνατὸς γὰρ ἐστιν ὁ Θεός.]

<sup>2</sup> Alex. ἐνδυσώμεθα εἶ. <sup>4</sup> Alex. ἔργα. <sup>5</sup> Alex. = καὶ. <sup>6</sup> s. ἐν ἐπιθυμίας s. εἰς ἐπιθυμίας. <sup>7</sup> Alex. ἐσθίειτω. <sup>8</sup> Alex. ὁ εἶ. <sup>9</sup> Alex. s. δυνατὸς γὰρ s. ἐνίνατος γὰρ. <sup>10</sup> Alex. ὁ Κύριος. <sup>11</sup> Alex. + γὰρ.

## WICLIFF—1380.

oure helthe is neer thanne whanne we bi-  
keneden, <sup>12</sup> the nyght wente bifor but the dai  
hath nygd therfor cast we awey the  
werkis of derkness, and be we clothid  
with the armurs of lyht: <sup>13</sup> as in dai wandre  
we onestly not in superflue feestis t  
drunkeness; not in beddis t vchastitees,  
not in strif t in enuy. <sup>14</sup> but be ye clothid  
in the lord ihesus crist; And do ye not the  
bisynesse of the fleische in desiris.

14. BUT take ye a sike man in bileue,  
not in demengis of thoughtis; <sup>2</sup> for another  
man lyuech that he mai eate alle thingis;  
but he that is sike: ete wrotis; <sup>3</sup> he that  
eteth, dispise not hym that etith not; and  
he that etith not deme not hym that etith;  
for god hath take hym to hym; <sup>4</sup> who art  
thou that demest a notheris seruaunte?  
to his lord he stonidh or fallith fro hym;  
but he schal stonde; for the lord is myti  
to make hym perfijt; <sup>5</sup> for whi oon demeth  
a dai bitwixe a dai; another demeth eche  
dai, eche man enrece in his witt; <sup>6</sup> he  
that vndirstonidh the day vndirstonidh  
to the lord: t he that etith. etith to the  
lord; For the doith thankynis to god; and  
he that etith not etith not to the lord; and  
doth thankynis to god; <sup>7</sup> for no man of  
us lyuech to hym self; and no man dieth  
to hym self; <sup>8</sup> for where we lyuen we lyuen  
to the lord; and whether we dien. we dien  
to the lord; therfor wher we lyuen or dien  
we ben of the lord; <sup>9</sup> for whi for this thing  
crist was deed; and roos aȝen, that he be  
lord bothe of quyke and of deed men;

<sup>10</sup> But what demest thou thi brother? or  
whi dispisist thou thi brother; for alle we  
schuln stonde bifor the trone of crist; <sup>11</sup> for  
it is writun. I lyue seith the lord, for to me

## TYNDALE—1534.

salvacion nearer then when we beleved.  
<sup>12</sup>The nyght is passed and the daye is  
come nye. Let vs therefore cast awaye the  
dedes of darcknes, and let vs put on the  
(Armoure) of lyght. <sup>13</sup>Let vs walke  
honestly as it were in the daye lyght: not  
in eatynge and drynkyng: nether in  
chambyrnyng and wantannes: nether in  
stryfe and envyinge: <sup>14</sup>but put ye on the  
Lorde Iesus Christ. And make not provision  
for the fleshe; to fulfill the lustes of it.

14. HIM that is weake in the fayth,  
receave vnto you: not in disputynge and  
troublyng his conscience. <sup>2</sup>One beleueth  
that he maye eate all thinge. Another  
which is weake, eateth carbes. <sup>3</sup>Let not  
him that eateth despise him that eateth  
not. And let not him whiche eateth not;  
iudge him that eateth. For God hath  
receaved him. <sup>4</sup>What arte thou that  
iudget another mannes seruaunt? Whether  
he stonde or faule, that pertayneth  
vnto his master: ye he shall stonde. For  
God is able to make him stonde.

<sup>5</sup>This man putteth difference bitwene  
daye and daye. Another man counteth  
all dayes alyke. Se that no man waver in  
his awne meanyng. <sup>6</sup>He that obserueth  
one daye more then another; doth it for  
the lordes pleasure. And he that obserueth  
not one daye moare then another;  
doeth it to please the lord also. He that  
eateth; doth it to please the lord; for he  
geveth god thanks. And he that eateth  
not; eateth not to please the lord with  
all; and geveth god thanks. <sup>7</sup>For none  
of vs lyveth his awne seruaunt: nether  
doeth anye of vs dye his awne seruaunt.  
<sup>8</sup>Yf we lyve; we lyve to be at the lordes  
will. And yf we dye; we dye at the lordes  
will. Whether we lyve therefore or dye;  
we are the lordes. <sup>9</sup>For Christ therefore  
dyled and rose agayne; and revived; that he  
myght be lord both of deed and quicke.

<sup>10</sup>But why doest thou then iudge thy  
brother? Other why doest thou despise  
thy brother? We shall all be brought before  
the iudgement seate of Christ. <sup>11</sup>For it  
is written: as truly as I lyve sayth the

## CRANMER—1539.

nearer, then when we beleved. <sup>12</sup>The  
nyght is passed, the daye is come nye.  
Let vs therefore cast awaye the dedes of  
darcknes, and let vs put on the Armoure  
of lyght. <sup>13</sup>Let vs walke honestly as it  
were in the daye lyght: not in eatynge  
and drynckynge, nether in chambyrnyng  
and wantannes, nether in stryfe and  
envyinge: <sup>14</sup>but put ye on the Lorde Iesus  
Christ. And make not prouysion for the  
fleshe, to fulfill the lustes of it.

14. HIM that is weake in the fayth,  
receave vnto you, not in disputynge and  
troublyng hys conscyence. <sup>2</sup>One beleueth  
that he maye eate all thinge. Another  
which is weake, eateth carbes. <sup>3</sup>Let not  
hym that eateth, despise him that eateth  
not. And let not him which eateth not,  
iudge him that eateth. For God hath  
receaved him. <sup>4</sup>What art thou, that  
iudget another mannes seruaunt whether  
he stonde or fall? that pertayneth vnto  
his master; ye, he shall be holden vp,  
that he maye stande. For God is able to  
make him stande.

<sup>5</sup>This man putteth difference bitwene  
daye and daye. Another man counteth  
all dayes alyke. Let euery mans mynde  
satisfie him selfe. <sup>6</sup>He that obserueth  
the daye, doeth it vnto the Lorde. And he  
that doth not obserue the daye, doeth it  
for the Lorde also. He that eateth, doth  
it to please the Lorde, for he geveth God  
thanks. And he that eateth not, eateth  
not, to please the Lorde withall, and geveth  
God thanks. <sup>7</sup>For none of vs lyueth for  
him selfe, and no man dyeth for him selfe.  
<sup>8</sup>For yf we lyue, we lyue vnto the Lorde.  
And yf we dye, we dye vnto the Lorde.  
Whether we lyue therefore, or dye, we are  
the Lordes: <sup>9</sup>For Christ therefore dyed,  
and rose agayne, and reuyved, that he  
myght be Lorde of deed and quicke.

<sup>10</sup>But why doest thou then iudge thy  
brother? Other, why doest thou despise  
thy brother? We shalbe all brought before  
the iudgement seate of Christ. <sup>11</sup>For it  
is written: as truly as I lyue sayth the

στῆσαι αὐτόν. <sup>5</sup> ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφροεῖσθω. <sup>6</sup> ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ. <sup>7</sup> καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. <sup>8</sup> καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ. καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. <sup>9</sup> οὐδεὶς γὰρ ἡμῶν ἐαυτῷ ζῆ, καὶ οὐδεὶς ἐαυτῷ ἀποθνήσκει. <sup>10</sup> εἴαν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· εἴαν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. εἴαν τε οὖν ζῶμεν, εἴαν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. <sup>11</sup> εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. <sup>12</sup> Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἔξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ. <sup>13</sup> γέγραπται γὰρ, "Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψαι

<sup>5</sup> Alex. = καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. <sup>6</sup> Rec. = καί. <sup>7</sup> Alex. ἀποθνήσκωμεν. <sup>8</sup> Alex. ἀποθνήσκομεν. <sup>9</sup> Alex. = καί. <sup>10</sup> Rec. + καὶ ἀνίστη. <sup>11</sup> Rec. καὶ ἀνίστησεν. <sup>12</sup> Alex. + ἐν τῷ μῦθῳ ἵσθιν. <sup>13</sup> Alex. Θεός.

## GENEVA — 1557.

nearer, then when we beleued it. <sup>12</sup> The night is passed, and the day hath come vnto vs, let vs therefore cast away the dedes of darkenes, and let vs put on the armour of light. <sup>13</sup> So that we walke honestly, as it were in the day light: not in glotonic, and dronkones, nether in chambering and wantones, nether in stryfe and enuyng; <sup>14</sup> But put ye on the Lord IESVS CRISTE, and take no thoght for the flesh, to fulfil the lustes of it.

14. HIM that is weake in the fayth, take vnto you, but not to enter into doubtful disputations of controuerisies. <sup>2</sup> One beleueth that he may eate all thing: another, which is weake in knowledge, eateth herbes. <sup>3</sup> Let not him that eateth, despise hym that eateth not: and let not hym which eateth not, iudge hym that eateth. For God hath receiued hym. <sup>4</sup> What art thou that condemnest an other mans seruant? he standeth or falleth, to his owne master: yea, he shal stand: for God is able to make him stande. <sup>5</sup> Thys man este meth one day before another day, and another man counteth all dayes a lyke. Let euery man be fully perswaded in hys mynde.

<sup>6</sup> He that obserueth one day, more than another, obserueth it to the Lord: and he that obserueth not one day more than another, doth not obserue it to the Lord. He that eateth, eateth to the Lord: for he getueth God thanks: and he that eateth not, eateth not to the Lord, and getueth God thanks. <sup>7</sup> For none of vs liueth to hym selfe: nether dothe any of vs dye to him selfe. <sup>8</sup> For whether we liue, we liue vnto the Lord: or whether we dye, we dye vnto the Lord. whether we liue therefore, or dye, we are the Lordes. <sup>9</sup> For Christ therefore dyed and rose agayne, and reuiued, that he myght be Lord both of the dead and the quicke. <sup>10</sup> But why doest thou iudge thy brother? or why doest thou despise thy brother? for we shal be all brought before the iudgement seate of Christ.

<sup>11</sup> For it is writen, I lye sayth the Lord,

## RHEIMS — 1582.

then vchen vye beleued. <sup>12</sup> The night is passed, and the day is at hand. Let vs therefore cast of the vvorkes of darknesse, and doc on the armour of light. <sup>13</sup> As in the day let vs vvalke honestly: not in banquetings and drunkennes, not in chamberings and impudicities, not in contention and emulation: <sup>14</sup> but doe ye on our Lord IESVS Christ, and make not prouision for the flesh in concupiscences.

14. AND him that is vveake in fayth, take vnto you: not in disputations of cogitations. <sup>2</sup> For one beleueth that he may eate all things: but he that is vveake, let him eate herbes. <sup>3</sup> Let not him that eateth, despise him that eateth not: and he that eateth not: let him not iudge him that eateth, for God hath taken him to him. <sup>4</sup> Vvho art thou that iudgeth an other mans seruant? To his ovvne Lord he standeth or falleth, and he shal stand: for God is able to make him stand. <sup>5</sup> For one iudgeth betweene day and day: and an other iudgeth euery day, let euery one abound in his ovvne sense. <sup>6</sup> He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. <sup>7</sup> For none of vs liueth to him self: and no man dieth to him self.

<sup>8</sup> For whether vve liue, we liue to our Lord: or vvwhether we die, we die to our Lord. Therefore vvwhether vve liue, or vvwhether vve die, vve are our Lordes. <sup>9</sup> For to this end Christ died and rose agayne: that he may haue dominion both of the dead and of the liuing. <sup>10</sup> But thou, vvwhy iudgeth thou thy brother? or thou, vvwhy doest thou despise thy brother? For vve shal all stand before the iudgement seate of Christ. <sup>11</sup> For it is vvriten, *Liue I, saith our Lord, that euery knee*

## AUTHORISED — 1611.

neerer then when we beleued. <sup>12</sup> The night is farre spent, the day is at hand: let vs therefore cast off the vvorkes of darkenesse, and let vs put on the armour of light. <sup>13</sup> Let vs walke • honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and enuyng. <sup>14</sup> But put yee on the Lord Iesus Christ, and make not prouision for the flesh, to fulfill the lusts thereof.

14. HIM that is weake in the faith receiue you, but not to doubtful disputations. <sup>2</sup> For one beleueth that he may eat all things: another who is weake, eateth herbes. <sup>3</sup> Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath receiued him.

<sup>4</sup> Who art thou that iudgeth another mans seruant? to his owne master he standeth or falleth; Yea, he shall bee holden vp: for God is able to make him stand. <sup>5</sup> One man esteemeth one day aboute another: another esteemeth euery day alike. Let euery man bee fully perswaded in his owne minde. <sup>6</sup> He that regardeth a day, regardeth it vnto the Lord; and hee that regardeth not the day, to the Lord hee doeth not regard it. He that eateth, eateth to the Lord, for hee giueth God thanks: and hee that eateth not, to the Lord hee eateth not, and giueth God thanks. <sup>7</sup> For none of vs liueth to himselfe, and no man dieth to himselfe. <sup>8</sup> For whether we liue, we liue vnto the Lord: and whether we die, we die vnto the Lord: whether vve liue therefore or die, we are the Lords. <sup>9</sup> For to this end Christ both died, and rose, and reuiued, that he might be Lord both of the dead and liuing. <sup>10</sup> But why doest thou iudge thy brother? or why doest thou set at naught thy brother? wee shall all stand before the Iudgement seate of Christ.

<sup>11</sup> For it is written, As I liue, saith

<sup>8</sup> Or, decently. <sup>9</sup> Or, not to iudge his doubtful thoughts <sup>7</sup> Or, fully assured. <sup>8</sup> Or, obserueth.

“ πᾶν γόνυ, καὶ ἑκάστη γλῶσσα ἐξομολογήσεται | τῷ Θεῷ.” <sup>12</sup> Ἄρα οὖν | ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον ἔδωκε | τῷ Θεῷ. <sup>13</sup> Μηκέτι οὖν ἀλλήλους κρίνωμεν ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. <sup>14</sup> οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι’ αὐτοῦ | εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. <sup>15</sup> εἰ ἂν δὲ | διὰ βρῶμα ὁ ἀδελφός σου λυπέται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. <sup>16</sup> Μὴ βλασφημείσθω οὖν ἑμῶν | τὸ ἀγαθόν. <sup>17</sup> οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ. <sup>18</sup> ὁ γὰρ ἐν τούτοις | δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις. <sup>19</sup> ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς

<sup>1</sup> Alex. ἐξομολογ. π. γλῶσσα.<sup>2</sup> Alex. οὐδὲν.<sup>3</sup> Alex. ἀποδόσει.<sup>4</sup> Alex. = τῷ Θεῷ.<sup>5</sup> Rec. ἑαυτοῦ.<sup>6</sup> Alex. γάρ.<sup>7</sup> Alex. ἡμῶν.<sup>8</sup> Alex. τούτῳ.

## WICLIFF—1380.

eche kne schal be bowid : and eche tunge schal knowleche to god. <sup>12</sup> therfor eche of us, schal jilde resoun to god for hymself. <sup>13</sup> therfor no more deme we eche other, but more deme ze this thing : that ze putte not hirtyng or sclaudre to a brother.

<sup>14</sup> I woot ꝛ triste in the lord ihesus : that no thing is vncleue bi him, no but to hym that demeth any thing to be vncleue to hym it is vncleue. <sup>15</sup> ꝛ if thi brother be made sori in consciens for mete : now thou walkist not aftir charite, nyle thou thoriz, thi mete lese hym : for whom crist died. <sup>16</sup> therfor be not oure good thing blasfemed, <sup>17</sup> for whi the reueme of god is not mete and drynke, but rijtwiseesse and pees ꝛ ioie in the holi goost. <sup>18</sup> ꝛ he that in this thing serueth crist plesid god, and is proued to men.

<sup>19</sup> therfor sue we tho thingis that ben of pees : and kepe we to gidre tho thingis that ben of edificacioun. <sup>20</sup> nyle thou for mete distrie the werk of god, for alle thingis ben cleue, bi it is yuel to the man that etith bi offendynge. <sup>21</sup> it is good to not ete fleisch, and to not drynke wyne nether in what thing thi brother offendith, or is sclaudrid, or is made sike. <sup>22</sup> thou hast feith anentis thi self. hauc thou bifor god, blessid is he that demeth not hym self in that thing that he preucheth. <sup>23</sup> for he that demeth is dampnid, if he etith : for it is not of feith, and al thing that is not of feith is synne.

15. BUT we sadder men owen to susteyne the febleness of sike men : ꝛ not plesse to us self. <sup>2</sup> eche of us plesse to his neyghbor in good : to edificacioun. <sup>3</sup> for crist plesid not to him self : as it is writun, the repreneurs of men dispisinge thee, felden on me. <sup>4</sup> For what euer thingis ben writun,

deme, judge. woot, knowe. triste, trust. nyle not. we, doctour. reueme, realm. sue, pursue. yuel, evil. offendynge with. sadder, stronger.

## TYNDALE—1534.

lorde, all knees shall bowe to me, and all tonges shall geue a knowledge to God. <sup>12</sup> So shall every one of vs geue accomptes of him self to God. <sup>13</sup> Let vs not therefore iudge one another any more.

But iudge this rather, that no man put a stomblynge blocke or an occasion to faule in his brothers waye. <sup>14</sup> For I knowe and am full certified in the Lorde Iesus, that ther is nothing comen of it selfe : but vnto him that iudgeth it to be comen : to him it is comen. <sup>15</sup> If thy brother be greued with thy meate, now walkest thou not charitably. Destroye not him with thy meate, for whom Christ dyed. <sup>16</sup> Cause not youre treasure to be euyl spoken of. <sup>17</sup> For the kyngdome of God is not meate and drinke : but rightewesnes, peace and ioie in the holi goost. <sup>18</sup> For whosoever in these thinges serueth Christ, pleaseth well God, and is commended of men.

<sup>19</sup> Let vs folowe tho thinges which make for peace, and thinges wherwith one maye edyfie another. <sup>20</sup> Destroye not the worke of god for a lytell meates sake. All thinges are pure : but it is euyl for that man, which eateth with hurte of his conscience. <sup>21</sup> It is good nether to ete fleshe, nether to drinke wyne, nether any thinge, wherby thi brother stombleth, ether falleth, or is made weake. <sup>22</sup> Hast thou fayth? haue it with thy selfe before god. Happy is he that condemneth not him selfe in that thinge which he aloweth. <sup>23</sup> For he that maketh conscience, is dampnid yf he eate : because he doth it not of fayth. For whatsoever is not of fayth, that same is synne.

15. VVE which are stronge, ought to beare the fraynes of them, which are weake, and not to stonde in oure awne consaytes. <sup>2</sup> Let every man please his neyghbour vnto his welth and edyfyng. <sup>3</sup> For Christ pleased not him selfe : but as it is written. The rebukes of them which rebuked the fell one me. <sup>4</sup> Whatsoeuer thinges are written afore tyme, are

## CRANMER—1539.

Lorde : all knees shall bowe to me, and all tonges shall geue acknowledge to God. <sup>12</sup> So shall euery one of vs geue accomptes of hym selfe to God. <sup>13</sup> Let vs not therefore iudge one another any more.

But iudge thys rather, that no man put a stomblynge blocke, or an occasion to fall in hys brothers waye. <sup>14</sup> For I knowe, and am full certified by the Lorde Iesus, that ther is nothyng comen of it selfe : but vnto him that iudgeth it to be comen : to hym is it comen. <sup>15</sup> If thy brother be greued with thy meate, now walkest thou not charitably. Destroye not hym with thy meate, for whom Christ dyed. <sup>16</sup> Cause not youre treasure to be euyl spoken of. <sup>17</sup> For the kyngdome of God is not meate and drynke : but ryghtwesnes, and peace and ioie in the holi goost. <sup>18</sup> For he that in these thynges serueth Christ, pleaseth God, and is commended of men.

<sup>19</sup> Let vs therefore folowe those thinges which make for peace, and thynges wherwith one maye edyfie another. <sup>20</sup> Destroye not the worke of God for a lytell meates sake. All thynges are pure : but it is euyl for that man, which eateth with hurte of conscience. <sup>21</sup> It is good nether to ete fleshe, nether to drinke wyne, nether any thinge, wherby thi brother stombleth, ether falleth, or is made weake. <sup>22</sup> Hast thou fayth? haue it with thy selfe before God. Happy is he, that condemneth not hym selfe, in the thyng which he aloweth. <sup>23</sup> For he that maketh conscience, is dampnid yf he eate : because he eateth it not of fayth. For whatsoever is not of fayth, that same is synne.

15. WE whych are stronge ought to beare the fraynes of them, which are weake, and not to stonde in oure awne consaytes. <sup>2</sup> Let euery man please hys neyghbour vnto hys welth and edyfyng. <sup>3</sup> For Christ pleased not hym selfe : but as it is written. The rebukes of them which rebuked the, fell on me. <sup>4</sup> Whatsoeuer thynges are wyrtten afore tyme,

οικοδομῆς τῆς εἰς ἀλλήλους<sup>d</sup>. <sup>20</sup> Μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι. <sup>21</sup> καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πίνειν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ.<sup>e</sup> <sup>22</sup> Σὺ πιστὺν ἔχεις; κατὰ σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. <sup>23</sup> ὁ δὲ διακρινόμενος, ἐὰν φάγη, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

XV. Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.<sup>f</sup> ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οικοδομὴν.<sup>g</sup> καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἤρρεσεν, ἀλλὰ, καθὼς γέγραπται, “Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, ἠπέπεσον ἐπ’ ἐμέ.”<sup>h</sup> Ὅσα γὰρ προεγράφη, |

<sup>d</sup> Alex. + φιλᾶζωμεν.<sup>e</sup> Alex. = ἢ σκανδαλίζεται ἢ ἀσθενεῖ.<sup>f</sup> Alex. + ἦν.<sup>g</sup> Rec. + γὰρ.<sup>h</sup> Alex. ἰπιστιαν.<sup>i</sup> Alex. s. προεγράφη s. ἰγρόφη πάντα.

## GENEVA — 1557.

and every knee shal bowe to me, and all tongues shal confesse vnto God. <sup>12</sup> So shal every one of vs geue accomptes of him selfe to God. <sup>13</sup> Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man putte a stumbling blocke, or an occasion to fall, in his brothers way. <sup>14</sup> I knowe, and am ful certified through the Lord Iesus, that ther is nothing vnclene of it selfe: but vnto him that iudgeth it to be vnclene, to him it is vnclene. <sup>15</sup> But if thy brother be greued with thy meat, now walkest thou not charitably. destroy not him with thy meat, for whom Christ dyed.

<sup>16</sup> Cause not your commoditie to be euill spoken of. <sup>17</sup> For the kyngdome of God is not meat and drinke: but righteousnes, peace, and ioye in the holy Ghost. <sup>18</sup> For whosoever in these things serueth Christ, pleaseth God wel, and is commended of men. <sup>19</sup> Let vs then folow those things which make for peace, and wherewith one may edifie another. <sup>20</sup> Destroy not the worke of God for meates sake. all things in deed are pure: but it is euill for that man which eateth with offence. <sup>21</sup> It is good nether to eate fleshe, nether to drinke wyne, nether any thing, wherby thy brother stumbleth, ether is offended, or made weake. <sup>22</sup> Thou hast faith: haue it with thy selfe before God. Happy is he that condemneth not him selfe in that thyng which he alloweth. <sup>23</sup> For he that maketh conscience, is damned if he eate: because he doth it not of faith. and whatsoever is not of fayeth, is sinne.

15. VVE which are stronge, ought to beare the frailnes of the weake, and not to loke onely to our selues. <sup>2</sup> Therefore let every man loke vnto his neighbour vnto his welth, that is to edifie him. <sup>3</sup> For Christe had not respect to him selfe, but, as it is written, The rebukes of them which rebuke thee, fel on me. <sup>4</sup> For whatsoever things are written afore time, are

## RHEIMS — 1582.

shal bowe to me: and every tongue shal confesse to God. <sup>12</sup> Therefore euery one of vs for him self shal render account to God.

<sup>13</sup> Let vs therefore no more iudge one another. but this iudge ye rather, that you put not a stumbling blocke or a scandal to your brother. <sup>14</sup> I know and am persuaded in our Lord Iesus Christ, that nothing is common of it self, but to him that supposeth, any thing to be common, to him it is common. <sup>15</sup> For if because of meate thy brother be grieved: novt thou walkest not according to charitie. Do not vvith thy meate destroy him for vvhom Christ died. <sup>16</sup> Let not then our good be blasphemed. <sup>17</sup> For the kingdom of God is not meate and drinke: but iustice, and peace, and ioy in the holy Ghost. <sup>18</sup> For he that in this serueth Christ, pleaseth God, and is acceptable to men.

<sup>19</sup> Therefore the things that are of peace let vs pursue: and the things that are of edifying one tovvard another let vs keepe. <sup>20</sup> Destroy not the vvorke of God for meate. All things in deede are cleane: but it is il for the man that eateth by giuing offence. <sup>21</sup> It is good not to eate flesh, and not to drinke vvine, nor that vvherein thy brother is offended, or scandalized, or vvakened. <sup>22</sup> Hast thou faith? haue it vvith thy self before God. Blessed is he that iudgeth not him self in that vvich he approueth. <sup>23</sup> But he that discerneth, if he eate, is damned: because not of faith. for al that is not of faith, is sinne.

15. AND vve that are the stronger, must susteine the infirmities of the vveake, and not please our selues. <sup>2</sup> Let euery one of you please his neighbour vnto good, to edification. <sup>3</sup> For, Christ did not please him self, but as it is vvritten, The reproches of them that reproched thee, fel vpon me. <sup>4</sup> For vvhat things soeuer haue been vvritten, to our learning they are

## AUTHORISED—1611.

the Lord, every knee shall bow to mee, and every tongue shall confesse to God. <sup>12</sup> So then every one of vs shall giue account of himselfe to God. <sup>13</sup> Let vs not therefore iudge one another any more: but iudge this rather, that no man put a stumbling blocke, or an occasion to fall in his brothers way. <sup>14</sup> I knowe, and am perswaded by the Lord Iesus, that there is nothing vnclene of it selfe: but to him that esteemeth any thing to be vnclene, to him it is vnclene. <sup>15</sup> But if thy brother be grieued with thy meate: now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. <sup>16</sup> Let not then your good be euill spoken of. <sup>17</sup> For the kingdom of God is not meat and drinke; but righteousness, and peace, and ioy in the holy Ghost. <sup>18</sup> For hee that in these things serueth Christ, is acceptable to God, and approved of men.

<sup>19</sup> Let vs therefore follow after the things which make for peace, and things wherewith one may edifie another. <sup>20</sup> For meate, destroy not the worke of God: all things indeed are pure; but it is euill for that man who eateth with offence. <sup>21</sup> It is good neither to eate flesh, nor to drinke wine, nor any thing wherewith thy brother stumbleth, or is offended, or is made weake. <sup>22</sup> Hast thou faith? haue it to thyselfe before God. Happie is he that condemneth not himselfe in that thing which he alloweth. <sup>23</sup> And he that doubteth, is damned if hee eate, because hee eateth not of faith: For whatsoever is not of faith, is sinne.

15. WEE then that are strong, ought to beare the infirmities of the weake, and not to please our selues. <sup>2</sup> Let euery one of vs please his neighbour for his good to edification. <sup>3</sup> For euen Christ pleased not himselfe, but as it is written, The reproches of them that reproched thee, fell on mee. <sup>4</sup> For whatsoever things were written aforetime, were written for our

<sup>a</sup> Gr. common.<sup>b</sup> Gr. according to charitie.<sup>c</sup> Or, discerneth, and putteth a difference betweene meates.

εἰς τὴν ἡμετέραν διδασκαλίαν <sup>k</sup> προεγράφη | ἵνα διὰ τῆς ὑπομονῆς καὶ <sup>l</sup> διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. <sup>5</sup> ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δάη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν <sup>6</sup> ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>7</sup> Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς | εἰς δόξαν <sup>n</sup> Θεοῦ. <sup>8</sup> λέγω ὁδὲ, | <sup>p</sup> Ἰησοῦν | Χριστὸν διάκονον <sup>9</sup> γεγενῆσθαι | περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων <sup>9</sup> τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεὸν, καθὼς γέγραπται, “ Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.” <sup>10</sup> Καὶ πάλιν λέγει, “ Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.” <sup>11</sup> Καὶ πάλιν <sup>r</sup>, “ Αἰνεῖτε ἶ τὸν Κύριον “ πάντα τὰ ἔθνη, <sup>1</sup> καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.” <sup>12</sup> Καὶ πάλιν Ἡσαΐας

<sup>k</sup> Alex. ἰστορία.<sup>l</sup> Rec. = ἐὰ. Alex. + ἐὰ.<sup>m</sup> Rec. ἡμᾶς.<sup>n</sup> Alex. + τοῦ.<sup>o</sup> Alex. γάρ.<sup>p</sup> Alex. = Ἰησοῦν.<sup>q</sup> Alex. γενεσίαι.<sup>r</sup> Alex. + λέγει.<sup>s</sup> Alex. πάντα τὰ ἔθνη τὸν Κύριον.

## WICLIF—1380.

tho ben writun to oure teching that bi pacience ⁊ counfort of scripturis we haue hope;

<sup>5</sup> but god of paciens and of solace zeue to you to vnderstonde the same thing eche in to other affir ihesus crist: <sup>6</sup> that ze of o wille with o mouth worschip god, ⁊ the fadir of oure lord ihesus crist. <sup>7</sup> For whiche thing take ze to gidre: as also crist took you in to the honour of god;

<sup>8</sup> for I seie, that ihesus crist was a mynyste of circumcisioun for the trithe of god; to conferme the biheestis of fadiris, <sup>9</sup> and hethen men owen to onour god for merci, as it is writun, therfor lord I schal knowleche to thee among hethen men: and I schal syng to thi name, <sup>10</sup> and efte he seith: ze hethen men be ze glad with his puple, <sup>11</sup> and efte alle hethen men herie ze the lord, and alle puppis magnyfie ze hym, <sup>12</sup> and efte Isaie seith: ther schal be a roote of iesse, that schal rise up to gouerne hethen men: and hethen men schuln hope in hym, <sup>13</sup> and god of hope fulfille you in al ioie and pees in bileuyng: that ze enerce in hope and vertu of the holi goost.

<sup>14</sup> And britheren I my silf am certeyn of you: that also ze ben ful of loue; and ze ben filled with al kunnyng: so that ze moun monest ech other, <sup>15</sup> and britheren more booldli I wroot to you aparti: as bringyng ze you in to mynde; for the grace that is ysoun to me of god: <sup>16</sup> that I be the mynyste of ihesus crist among hethen men; and I halowe the gospel of god that the offryng of hethen men be acceptid and halowid in the holi goost, <sup>17</sup> therfor I haue glorie in crist ihesus to god, <sup>18</sup> for I dare

youre, vice, o. one. Iherests, promissis, efte, again. betw, prayse. moun, may. monest, admonish.

## TYNDALE—1534.

written for oure learnyng; that we thorow pacience and comforte of the scripture; myght haue hope.

<sup>5</sup> The God of pacience and consolacion; geve vnto every one of you that ye be lyke mynded one towards another after the insample of Christ: <sup>6</sup> that ye all agreyng together; maye with one mouth prayse God the father of oure Lorde Iesus. <sup>7</sup> Wherfore receave ye one another as Christ receaved vs; to the prayse of God.

<sup>8</sup> And I saye that Iesus Christ was a ministrer of the circumcisioun for the truth of god; to conferme the promyses made vnto the faders. <sup>9</sup> And let the gentylis prayse god for his mercy; as it is writen: For this cause I will prayse the amonge the gentylis; and syng in thy name. <sup>10</sup> And agayne he sayth: reioyse ye gentylis with his people. <sup>11</sup> And agayne; prayse the Lorde all ye gentylis; and laude him all nacions. <sup>12</sup> And in another place Esaia; sayth: ther shalbe the rote of Iesse; and he that shall ryse to raygne over the gentylis: in him shall the gentylis trust. <sup>13</sup> The God of hope fyll you with all ioie and peace in beleuyng: that ye maye be ryche in hope thorowe the power of the holi goost.

<sup>14</sup> I my selfe am full certified of you my brethren; that ye youre selves are full of goodnes and filled with all knowledge; and are able to exhorte one another. <sup>15</sup> Nevertheless brethren I have some what boldly writen vnto you; as one that putteth you in remembrance; thorow the grace that is geuen me of God, <sup>16</sup> that I should be the ministrer of Iesu Christ amonge the gentylis; and shuld ministrer the gladd tydynges of God; that the gentylis myght be an acceptable offeryng; sanctified by the holi goost. <sup>17</sup> I have therefore wherof I maye reioyse in Christ Iesu; in the thinges which pertainc to God. <sup>18</sup> For I

## CRANMER—1539.

they are written for oure learnyng; that we thorow pacience and comforte of the scripture; myght haue hope:

<sup>5</sup> The God of pacience and consolacion, grantt you, to be lyke mynded one towards another, after the ensample of Christ Iesu: <sup>6</sup> that ye all agreyng together maye with one mouth prayse God the father of oure Lorde Iesus. <sup>7</sup> Wherfore, recave ye one another, as Christ receaved vs, to the prayse of God. <sup>8</sup> And I saye, that Iesus Christ was a mynyster of the circumcisioun for the truth of God, to conferme the promyses made vnto the faders: <sup>9</sup> that the gentylis might prayse God for his mercy, as it is writen. For this cause I will prayse the amonge the gentylis, and syng vnto thy name. <sup>10</sup> And agayne he sayth: reioyse ye gentylis with his people. <sup>11</sup> And agayne, prayse the Lorde all ye gentylis, and laude hym all ye nacions together. <sup>12</sup> And agayne Esay sayth: ther shalbe the rote of Iesse, and he that shall ryse to raygne ouer the gentylis: in him shall the gentylis trust. <sup>13</sup> The God of hope fyll you with all ioie and peace in beleuyng: that ye maye be ryche in hope, thorow the power of the holi goost:

<sup>14</sup> I my selfe am full certified of you (my brethren) that ye also are full of goodnes, and fylled wyth all knowledge, and are able to exhorte one another. <sup>15</sup> Neuertheless (brethren) I haue some what more boldly wrytten vnto you, partly to put you in remembrance, thorow the grace that is geuen me of God, <sup>16</sup> that I should be the ministrer of Iesu Christ amonge the Gentylis, and shuld mynyster the Gospell of God, that the offeryng of the gentylis myght be acceptable, and sanctified by the holi goost. <sup>17</sup> I haue therefore wherof I maye reioyse thorow Christ Iesu, in those thinges which pertainc to God. <sup>18</sup> For I dare not speake

λέγει, “Ἔσται ἡ ρίζα τοῦ Ἰησοῦ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ’ αὐτῷ ἔθνη  
 “ἐλπιδούσιν.” <sup>13</sup> Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης  
 ἐν τῷ πιστεύειν, | εἰς τὸ περισσεύειν ὑμᾶς ἐν | τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος  
 ἀγίου.

<sup>14</sup> Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ  
 ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους |  
 νοουθετεῖν. <sup>15</sup> τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, | ἀπὸ μέρους, ὡς ἐπαναμμ-  
 νήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, <sup>16</sup> εἰς τὸ εἶναι με  
 λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα  
 γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἀγίῳ.  
<sup>17</sup> ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν. <sup>18</sup> οὐ γὰρ τολμήσω

<sup>1</sup> Alex. = ἐν τῷ πιστεύειν.

<sup>2</sup> Alex. = ἐν.

<sup>3</sup> Alex. = καὶ αὐτοί.

<sup>4</sup> Alex. = ἀλλήλους (δυνάμενοι) s. (ἑ. κ.) ἀλλήλ. Const. ἀλλους.

<sup>5</sup> Alex. = ἀδελφοί.

<sup>6</sup> Alex. = τμήν.

<sup>7</sup> Rec. = τὸν.

## GENEVA—1557.

written for our learning, that by the patience and comfort of the Scriptures, we may have hope. <sup>5</sup> And the God of patience and comfort, give you that ye be like minded one towards another, after the ensample of Christ Iesus.

<sup>6</sup> That ye all agreyng together, may with one mouth prayse God and the Father of our Lord Iesus Christe. <sup>7</sup> Wherefore receaue ye one another, as Christ receaued vs, to the glorie of God. <sup>8</sup> And I meane thus, that Iesus Christe was a minister of the Circumcision, for the truth of God, to confirme the promises made vnto the fathers. <sup>9</sup> And let the Gentiles prayse God for his mercie, as it is written, For thus cause I wyl praise thee among the Gentils, and singe vnto thy Name. <sup>10</sup> And agayne he sayeth, Reioyce ye Gentiles with his people. <sup>11</sup> And agayne, Prayse the Lord all ye Gentils, and laude ye him all nacions together. <sup>12</sup> And agayne Esai sayth, There shalbe the rote of Iesse, and he that shal ryse to raygne ouer the Gentils, in him shal the Gentils trust. <sup>13</sup> Now the God of hope fyl you with all ioye and peace in beleuing: that ye may be ryche in hope through the power of the holy Gost.

<sup>14</sup> And I my selfe am ful persued of you (my brethren) that ye your selues are ful of goodnes, and fylled with all knowledge, and are able to exhorte one another. <sup>15</sup> Neuer thelesse brethren, I haue somwhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is geuen me of God.

<sup>16</sup> That I should be the minister of Iesus Christe among the Gentils, ministring the glad tydings of God, that the Gentils might be an acceptable offering, sanctified by the holy Gost. <sup>17</sup> I haue therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God. <sup>18</sup> For I ame not able to speake of any

## RHEIMS—1582.

written: that by the patience and consolation of the Scriptures, we may have hope. <sup>5</sup> And the God of patience and of comfort giue you to be of one minde one toward another according to Iesus Christ: <sup>6</sup> that of one minde, with one mouth you may glorifie God and the Father of our Lord Iesus Christ.

<sup>7</sup> For the vvhich cause receiue one another: as Christ also hath receiued you vnto the honour of God. <sup>8</sup> For I say Christ Iesus to haue been minister of the circumcision for the veritie of God to confirme the promises of the fathers. <sup>9</sup> But the Gentils to honour God for his mercie, as it is vvhritten: *Therefore will I confesse to thee in the Gentils o Lord, and will sing to thy name.* <sup>10</sup> And againe he saith, *Reioyce ye Gentils vwith his people.* <sup>11</sup> And againe, *Praise al ye Gentils our Lord: and magnifie him al ye peoples.* <sup>12</sup> And againe Esai saith, *There shal be the roote of Iesse: and he that shal rise vp to rule the Gentils, in him the Gentils shal hope.*

<sup>13</sup> And the God of hope replenish you with al ioy and peace in beleuing: that you may abound in hope, and in the vertue of the holy Ghost.

<sup>14</sup> And I my self also, my brethren, am assured of you, that you also are full of loue, replenished vwith al knowledge, so that you are able to admonish one another. <sup>15</sup> But I haue vvhritten to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace vvhich is giuen me of God, <sup>16</sup> to be the minister of Christ Iesus in the Gentils: sanctifying the Gospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the holy Ghost. <sup>17</sup> I haue therefore glorie in Christ Iesus toward God. <sup>18</sup> For I dare not speake

## AUTHORISED—1611.

learning, that we through patience and comfort of the Scriptures might haue hope.

<sup>5</sup> Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Iesus: <sup>6</sup> That ye may with one mind and one mouth glorifie God, euen the Father of our Lord Iesus Christ. <sup>7</sup> Wherefore receiue ye one another, as Christ also receiued vs, to the glory of God. <sup>8</sup> Now I say, that Iesus Christ was a Minister of the Circumcision for the truth of God, to confirme the promises made vnto the fathers: <sup>9</sup> And that the Gentiles might glorifie God for his mercie, as it is written, For this cause I will confesse to thee among the Gentiles, and sing vnto thy Name. <sup>10</sup> And againe he saith, Reioyce ye Gentiles with his people. <sup>11</sup> And againe, Praise the Lord all ye Gentiles, and laud him all ye people.

<sup>12</sup> And againe Esai saith, There shalbe a roote of Iesse, and he that shall rise to raygne ouer the Gentiles, in him shall the Gentiles trust. <sup>13</sup> Now the God of hope fill you with all ioy and peace in beleuing, that ye may abound in hope through the power of the holy Ghost. <sup>14</sup> And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another. <sup>15</sup> Neuertheless, brethren, I haue written the more boldly vnto you, in some sort, as putting you in minde, because of the grace that is giuen to mee of God, <sup>16</sup> That I should be the minister of Iesus Christ to the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

<sup>17</sup> I haue therefore wherof I may glory through Iesus Christ, in those things which pertaine to God. <sup>18</sup> For I will not

<sup>1</sup> Or, after the example of.

<sup>2</sup> Or, sacrificing.

ἁλαεῖν τι | ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, <sup>19</sup> ἐν δυνάμει <sup>b</sup> σημεῖων καὶ τεράτων, ἐν δυνάμει Πνεύματος ἁγίου | <sup>d</sup> ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικῆ πεπληρωκέαι τὸ εὐαγγέλιον | τοῦ Χριστοῦ. <sup>20</sup> οὕτω δὲ <sup>e</sup> φιλοτιμούμενον | εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. <sup>21</sup> ἀλλὰ, καθὼς γέγραπται, "Οἷς <sup>f</sup> οὐκ ἀνηγγέλῃ περὶ αὐτοῦ, ὄψονται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι." <sup>22</sup> Διὸ καὶ ἐνεκοπτόμην <sup>f</sup> τὰ πολλὰ | τοῦ ἐλθεῖν πρὸς ὑμᾶς. <sup>23</sup> νυνὶ δὲ μηκέτι τόπου ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἑτών, <sup>24</sup> ὡς εἶναι | <sup>h</sup> πορεύομαι εἰς τὴν Σπανίαν, ἑλπίξω <sup>k</sup> διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ἴψῃ | ὑμῶν προπεμφθῆναι ἐκεῖ, εἰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

<sup>a</sup> Alex. s. τι λαεῖν s. τι εἶπειν.  
καὶ κύκλῳ τὸ εὐαγγ.

<sup>b</sup> Alex. + αὐτοῦ.  
<sup>c</sup> Alex. φιλοτιμούμαι.

<sup>d</sup> Rec. Θεοῦ. Alex. ἁγίου.  
<sup>e</sup> Alex. πολλάκις.

<sup>f</sup> Alex. s. ὡς ἂν οὐκ s. ὡς ἂν.  
<sup>g</sup> Alex. πορεύομαι.

## WICLIFF—1380.

not speke any thing of tho thingis, which crist doith not bi me in to obedience of hethen men : in word and dedis <sup>19</sup> in vertu of tokens and greet woudris, in vertu of the holi goost : so that fro ierusalem bi campas to the ilerik see, I haue fillid the gospel of crist

<sup>20</sup> and so I haue prechid this gospel, not where crist was named. lest I bilde [vpon] anotheris grounde, <sup>21</sup> but as it is writun, for to whom it is not teeld of hym : thei schuln se, and thei that herden not schuln vnderstonde, <sup>22</sup> for whichinge thing I was lettid, ful myche, to come to you : as I am lettid to this tyme, <sup>23</sup> and now I haue not fether place in these cuntreis but I haue desire to come to you, of many jceris that ben passid, <sup>24</sup> whanne I higyne to passe in to spayne, I hopid that in my goynge I schal se you and of you I schal be liddid thidir, if I vse you first in parti.

<sup>25</sup> therfor now I schal passe forth to ierusalem : to mynstre to seyntis, <sup>26</sup> for macedony τ αχαῖε han assaid to make sun jite, to pore men of seyntis that ben in ierusalem. <sup>27</sup> For it plesid to hem, τ thei ben dettouris of hem for hethen men ben made partencris of her goostli thingis : thei owen also in fleischli thingis to mynstre to hem. <sup>28</sup> therfor whanne I haue endid this thing : and haue signed to hem this fruyt : I schal passe bi you in to spayne, <sup>29</sup> and I woot that I comynge to you, schal come in to the abundance of the blessinge of crist.

<sup>30</sup> therfor brethren I beseche you bi oure lord ihesu crist, and bi charite of the holi goost : that ye helpe me in youre priers to the lord. <sup>31</sup> that I be delyverid fro the vnfulfulful men that ben in iudee : and that the offrynge of my seruyce be acceptid in

## TYNDALE—1534.

dare not speake of eny of tho thinges which Christ hath not wrought by me, to make the gentyls obedient, with worde and dede, <sup>19</sup> in myghty signes and wonders, by the power of the sprete of God : so that from Ierusalem and the costes rounde aboute vnto Illyricum, I haue fylled all countres with the gladd tydynges of Christ.

<sup>20</sup> So haue I enforced my selfe to preache the gospell, not where Christ was named, lest I shuld haue bylt on another mannes foundation : <sup>21</sup> but as it is written : To whom he was not spoken of, they shall se : and they that hearde not, shall vnderstande. <sup>22</sup> For this cause I haue bene offe let to come vnto you : <sup>23</sup> but now seynge I haue no moare to do in these countres, and also haue bene desyrus many yeares to come vnto you, <sup>24</sup> when I shall take my iorney into spayne, I will come to you. I trust to se you in my iorney, and to be brought on my way thither warde by you after that I haue somewhat enioyed you.

<sup>25</sup> Now go I vnto Ierusalem, and minister vnto the sayntes. <sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore sayntes which are at Ierusalem. <sup>27</sup> It hath pleased them verely, and their detters are they. For yf the gentils be made partetakers of their spirituall thinges, their dutie is to minister vnto them in carnall thinges. <sup>28</sup> When I haue performed this, and haue brought them this frute sealed, I will come backe agayne by you into Spayne. <sup>29</sup> And I am sure when I come, that I shall come with abundance of the blessinge of the gospell of Christ.

<sup>30</sup> I beseche you brethren for oure Lorde Iesus Christes sake, and for the loue of the sprete, that ye helpe me in my busynes, with youre prayers to God for me, <sup>31</sup> that I maye be delyvered from them which beleue not in Iewry, and that this my service, which I haue to Ierusalem,

## CRANMER—1539.

of eny of those thynges, which Christ hath not wrought by me, to make the Gentylys obedient, with worde and dede, <sup>19</sup> in myghty synges and wonders, by the power of the sprete of God : so that from Ierusalem and the costes rounde aboute vnto Illyrycum, I haue fylled all countres with the Gospell of Christ.

<sup>20</sup> So haue I enforced my selfe to preache the Gospell, not where Christ was named, lest I shulde haue bylt on another mannes foundacyon : <sup>21</sup> but as it is written : To whom he was not spoken of, they shall se : and they that hearde not, shall vnderstande. <sup>22</sup> For this cause I haue bene ofte let (and am let as yet) that I could not come vnto you : but now, seynge I haue nomore to do in these countres, and also haue bene desyrus many yeares to come vnto you, <sup>24</sup> whensoever I take my iorney in to spayne, I will come to you. For I trust to se you in my iorney, and to be brought on my way thitherwarde by you, after that I haue som what enioyed your acquayntance.

<sup>25</sup> Now go I vnto Ierusalem, and minystrer vnto the sayntes. <sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore sayntes, which are at Ierusalem. <sup>27</sup> It hath pleased them verely, and their detters are they. For yf the Gentylys be made partetakers of their spirituall thynges, their dutie is to minystrer vnto them in bodily thynges. <sup>28</sup> When I haue performed this, and haue brought them this frute sealed, I will come backe agayne by you into Spayne. <sup>29</sup> I am sure that when I come vnto you I shall come with abundance of the blessinge of the Gospell of Christ. <sup>30</sup> I beseche you brethren for oure Lorde Iesus Christes sake, and for the loue of the sprete, that ye helpe me in my busynes with youre prayers to God for me, <sup>31</sup> that I maye be delyvered from them which beleue not in Iewry : and that this my seruyce, which I haue

<sup>25</sup> Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλήμ, διακονῶν τοῖς ἁγίοις. <sup>26</sup> εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ. <sup>27</sup> εὐδόκησαν γὰρ, καὶ ὀφείλεται ἅαυτῶν εἶναι. | εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινοῦνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. <sup>28</sup> τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτου, ἀπελεύσομαι δι' ὑμῶν εἰς ὅλην| Σπανίαν. <sup>29</sup> οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι| εὐλογίας Ἐχριστοῦ ἐλεύσομαι. <sup>30</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν. <sup>31</sup> ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα| ἡ διακονία| μου ἢ εἰς Ἱερουσαλήμ

<sup>1</sup> Rec. + ἰλιούμαι πρὸς ἡμᾶς.

<sup>4</sup> Rec. + γάο.

<sup>1</sup> Alex. ἀφ'.

<sup>26</sup> Alex. = εὐδόκησαν γὰρ, καί.

<sup>2</sup> Alex. εἶσαν αὐτῶν.

<sup>3</sup> Alex. = τῆν.

<sup>2</sup> Alex. πληροφορία.

<sup>9</sup> Rec. + τοῦ εὐαγγελίου τοῦ.

<sup>1</sup> Alex. + ὑμῶν.

<sup>4</sup> Alex. = ἵνα.

Alex. ὑποφορία.

## GENEVA—1557.

thing, which Christ hath not wrought by me, to make the Gentils obedient with word and dede. <sup>19</sup> In myghty signes and wonders, by the power of the Sprite of God: so that from Ierusalem and the costes rounde about vnto Illyricum, I haue fulfilled myne office of preaching the Gospel of Christe.

<sup>20</sup> Yea so I enforced my selfe to preache the Gospel, not where Christ was named, lest I sholde haue buylt on another mans foundation: <sup>21</sup> But as it is written, To whom he was not spoken of, they shal see: and they that heard not, shal vnderstand. <sup>22</sup> For thus cause I haue bene oft let to come vnto you. <sup>23</sup> But now syng I haue no more to do in these countres, and also haue bene desirous many yeres agone to come vnto you: <sup>24</sup> When I shal take my iorney into Spayne, I wyl come to you: for I trust to se you in my iorney, and to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your companie. <sup>25</sup> Now go I vnto Ierusalem, to minister vnto the Sainetes.

<sup>26</sup> For it hath pleased them of Macedonia and Achaia, to make a certayne distribution vnto the poore Sainetes which are at Ierusalem. <sup>27</sup> It hath pleased them I say, and their detters are they. For if the Gentils be made partakers of their spiritual things, their dutie is to minister vnto them in carnal things. <sup>28</sup> When I haue performed this, and haue brought them this frute sealed: I wil passe by you into Spayne. <sup>29</sup> And I am sure when I come, that I shal come to you with abundance of the blessing of the Gospel of Christ. <sup>30</sup> Also brethren I beseeche you for our Lord Iesus Christes sake, and for the loue of the Sprite, that ye wolde strue with me in your prayers to God for me.

<sup>31</sup> That I may be deliuered from them which are disobedient in Iewrie, and that this my seruice which I haue to do at

## RHEIMS—1582.

any of those things vvich Christ vvorketh not by me for the obedience of the Gentils, by vvord and deedes, <sup>19</sup> in the vertue of signes and vvonders, in the vertue of the holy Ghost: so that from Hierusalem round about vnto Illyricum I haue replenished the Gospel of Christ.

<sup>20</sup> And I haue so preached this Gospel, not vvhere Christ vvas named, lest I should build vpon an other mans foundation: <sup>21</sup> but as it is vvritten, *They to vvhom it hath not been preached of him, shal see: and they that haue not heard, shal vnderstand.* <sup>22</sup> For the vvich cause also I vvas hindered very much from coming vnto you. <sup>23</sup> But novv hauing no longer place in these countries, and hauing a desire to come vnto you these many yeres novv passed: <sup>24</sup> vvhen I shal begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enjoyed you.

<sup>25</sup> Novv therefore I vvil goe vnto Hierusalem to minister to the sainets. <sup>26</sup> For Macedonia and Achaia haue liked vvell to make some contribution vpon the poore sainets that are in Hierusalem. <sup>27</sup> For it hath pleased them: and they are their detters. For if the Gentiles be made partakers of their spiritual things: they ought also in carnal things to minister vnto them.

<sup>28</sup> This therefore vvhen I shal haue accomplished, and signed them this fruite, I vvil goe by you into Spaine. <sup>29</sup> And I knovv that coming to you, I shal come in abundance of the blessing of Christ. <sup>30</sup> I beseeche you therefore brethren by our Lord Iesus Christ, and by the charitie of the holy Ghost, that you helpe me in your praiers for me to God, <sup>31</sup> that I may be deliuered from the infidels that are in Ievvrie, and the oblation of my seruice

## AUTHORISED—1611.

dare to speake of any of those things, which Christ hath not wrought by mee, to make the Gentiles obedient, by word and deed, <sup>19</sup> Through mightie signes and wonders, by the power of the Spirit of God, so that from Hierusalem and round about vnto Illyricum, I haue fully preached the Gospel of Christ. <sup>20</sup> Yea, so haue I strued to preach the Gospel, not where Christ was named, lest I should build vpon another mans foundation: <sup>21</sup> But as it is written, To whom hee was not spoken of, they shall see: and they that haue not heard, shall vnderstand. <sup>22</sup> For which cause also I haue bene much hindered from coming to you. <sup>23</sup> But now hauing no more place in these parts, and hauing a great desire these many yeres to come vnto you: <sup>24</sup> Whensocuer I take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, if first I be somewhat filled <sup>β</sup> with your company.

<sup>25</sup> But now I goe vnto Hierusalem, to minister vnto the Sainets. <sup>26</sup> For it hath pleased them of Macedonia and Achaia, to make a certaine contribution for the poore Sainets which are at Hierusalem. <sup>27</sup> It hath pleased them *verely*, and their detters they are. For if the Gentiles haue bene made partakers of their spirituall things, their dutie is also to minister vnto them in carnal things. <sup>28</sup> When therefore I haue performed this, and haue sealed to them this fruit, I will come by you into Spaine. <sup>29</sup> And I am sure that when I come vnto you, I shall come in the fullnesse of the blessing of the Gospel of Christ.

<sup>30</sup> Now I beseech you, brethren, for the Lord Iesus Christes sake, and for the loue of the Spirit, that ye strue together with mee, in your prayers to God for me, <sup>31</sup> That I may be deliuered from them that <sup>γ</sup> doe not beleue in Iudea, and that my seruice which I haue for Hierusalem,

<sup>α</sup> Or, many wayes, or, oftentimes.

<sup>β</sup> Gr. with you.

<sup>γ</sup> Or, are disobedient.

ἐνπρόσδεκτος ἡ γένηται τοῖς ἀγίοις· | <sup>32</sup> ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος  
 Ἐθεοῦ, | καὶ συναναπαύσωμαι ὑμῖν. <sup>33</sup> ὁ δὲ Θεὸς τῆς εἰρήνης ἔμετὰ πάντων ὑμῶν.  
 ἀμήν.

XVI. Συνίστημι ἡ δὲ | ὑμῖν Φοίβην τὴν ἀδελφὴν ἡ ὑμῶν, | οὕσαν διάκονον τῆς  
 ἐκκλησίας τῆς ἐν Κεγχρεαῖς· <sup>2</sup> ἵνα ἂν αὐτὴν προσδέξησθε | ἐν Κυρίῳ ἀξίως τῶν  
 ἀγίων, καὶ παραστήτε αὐτὴ ἐν ᾧ ἂν ὑμῶν χρήξη πράγματι· καὶ γὰρ αὐτὴ προ-  
 στάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. <sup>3</sup> Ἀσπάσαθε ἡ Πρίσκαν | καὶ Ἀκύλαν  
 τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ· <sup>4</sup> (οἷτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν  
 τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι  
 τῶν ἐθνῶν) <sup>5</sup> καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσαθε Ἐπαίνετον τὸν  
 ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς ἡ Ἀσίας | εἰς Χριστόν. | ἀσπάσαθε Μαριάμ,  
 ἣτις πολλὰ ἔκοπιασεν εἰς ὑμᾶς. | <sup>7</sup> ἀσπάσαθε Ἀνδρόνικον καὶ Ἰουλιαν τοὺς συγ-

<sup>1</sup> Alex. τοῖς ἀγίοις γίνηται. <sup>2</sup> Alex. Χριστοῦ Ἰησοῦ. <sup>3</sup> Alex. = ἴ. <sup>4</sup> Alex. ἡμῶν. <sup>5</sup> Alex. προσδέξησθε αὐτήν.  
<sup>6</sup> Rec. Πρίσκίλλαν. <sup>7</sup> Alex. verb. ex vs. s. huc transp. καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.

## WICLIFF—1380.

ierusalem to seyntis; <sup>32</sup> that I come to you  
 in ioie bi the willle of god: ⁊ that I be re-  
 freischid with you; <sup>33</sup> and god of pees be  
 with you alle Amen.

16. AND I comende to you feben oure  
 sistir, whiche is in the seruyce of the  
 chirche, that is at ceneris, <sup>2</sup> that 3e res-  
 ceue hir in the lord; worthli to seyntis;  
 and that 3e helpe hir: in what euee cause  
 seche schal nedde of you, for seche helpid  
 many men, and my silf. <sup>3</sup> grete prisca  
 and aquyla myn helpers in crist ihesus: <sup>4</sup>  
 whiche vndirputtiden hir neckis for my  
 lyf, to whiche not I aloone do thankynis,  
 but also bi the chirchis of heten men;  
<sup>5</sup> and grete 3e wel her menel chirch;  
 grete 3e wel her effenete loued to me: that  
 is the first of asye in crist ihesus: <sup>6</sup> grete  
 wel marie: the whiche hath traueilid  
 myche in vs; <sup>7</sup> grete wel andronyk and  
 iulian my cosyns and myn euene prisoners,  
 whiche ben noble amonge the apostlis, and  
 whiche weren bifor me in crist. <sup>8</sup> grete  
 wel amplate, moost dereworthe to me in  
 the lord; <sup>9</sup> grete wel vrbane oure helper  
 in crist ihesus: ⁊ stacchen my derlinge; <sup>10</sup> grete  
 wel appellem the noble in crist, grete wel  
 hem that ben of aristobolis hous; <sup>11</sup> grete  
 wel erodion my cosyn; grete wel hem that  
 ben of narcisies hous that ben in the lord;  
<sup>12</sup> grete wel trifenan and trifosam: whiche  
 wymmen traucelin in the lord; grete wel  
 persida moost dereworthe woman: that  
 hath traueilid myche in the lord. <sup>13</sup> grete  
 wel rufus chosen in the lord, and his modir  
 and myn; <sup>14</sup> grete wel ancierete, hegonia  
 hermen, patroban, herman and britheren  
 that ben with hem; <sup>15</sup> grete wel filologus  
 and iulian and nereum and his sistir, and  
 olympiades: and alle the seyntis that ben  
 with hem; <sup>16</sup> grete 3e wel to gidre in holi  
 cosse, alle the chirchis of crist, greten you  
 wel.

## TYNDALE—1534.

may be accepted of the sayntes; <sup>32</sup> that  
 I maye come vnto you with ioie; by the  
 will of God; and maye with you be re-  
 freshed. <sup>33</sup> The God of peace be with  
 you. Amen.

16. I COMMENDE vnto you Phebe  
 oure sister (which is a minister of the  
 congregacion of Cenchrea) <sup>2</sup> that ye  
 receave her in the Lorde as it becommeth  
 sayntes; and that ye assist her in what-  
 soever busynes she needeth of youre ayde.  
 For she hath suckered many; and myne  
 awne selfe also. <sup>3</sup> Grete Prisca and Aquila  
 my helpers in Christ Iesu; <sup>4</sup> which have  
 for my lyfe layde donne their awne neckes.  
 Vnto which not I only geve thanks; but  
 also the congregacion of the gentyls.  
<sup>5</sup> Lyke wyse grete all the company that is  
 in thy housse. Salute my welbeloued  
 Epenetus; which is the fyrst frute amonge  
 them of Achaia. <sup>6</sup> Grete Mary which be-  
 stowed moche labour on vs. <sup>7</sup> Salute  
 Andronicus and Iunia my cosyns; which  
 were presoners with me also; which are  
 wele taken amonge the Apostles; and  
 were in Christ before me. <sup>8</sup> Grete Amplias  
 my beloued in the Lorde. <sup>9</sup> Salute Urban  
 oure helper in Christ; and Stachys my  
 beloued. <sup>10</sup> Salute Appelles approved in  
 Christ. Salute them which are of Aristobolus  
 housholde. <sup>11</sup> Salute Herodion my  
 kynsman. Grete them of the housholde  
 of Narcissus which are in the Lorde.  
<sup>12</sup> Salute Triphena and Triphosa; which  
 wemen dyd labour in the Lorde. Salute  
 the beloued Persis; which laboured in  
 the Lorde. <sup>13</sup> Salute Rufus chosen in the  
 Lorde; and his mother and myne. <sup>14</sup> Grete  
 Asineritus; Phlegon; Herman; Patrobas;  
 Herman; and the brethren which are with  
 them. <sup>15</sup> Salute Philologus and Iulia;  
 Nereus and his sister; and Olimphus; and  
 all the sayntes which are with them.  
<sup>16</sup> Salute one another with an holy kysse.  
 The congregacions of Christ salute you.

## CRANMER—1539.

to do at Ierusalem, maye be accepted of  
 the sayntes; <sup>32</sup> that I maye come vnto  
 you with ioie, by the wyll of God, and  
 maye with you be refreshed. <sup>33</sup> The God  
 of peace be with you. Amen.

16. I COMMENDE vnto you Phebe,  
 oure syster (which is a mynister of the  
 congregacion of Cenchrea) <sup>2</sup> that ye re-  
 ceave her in the Lorde, as it becommeth  
 sayntes, and that ye assist her in what-  
 soever busynes she needeth of youre ayde.  
 For she hath suckered many, and myne  
 awne selfe. <sup>3</sup> Grete Prisca and Aquila my  
 helpers in Christ Iesu; <sup>4</sup> which haue for  
 my lyfe layde downe their awne neckes.  
 Vnto whom not I only geue thanks,  
 but also all the congregacions of the  
 Gentylys. <sup>5</sup> Lykewyse, grete the congrega-  
 tion that is in their housse. Salute my  
 welbeloued Epenetus, which is the first  
 frute of Achaia in Chryst. <sup>6</sup> Grete Mary  
 which bestowed moche labour on vs.  
<sup>7</sup> Salute Andronicus and Iunia my cosyns,  
 and presoners with me also, which are  
 well taken amonge the Apostles, and were  
 in Christ before me. <sup>8</sup> Grete Amplias my  
 beloued in the Lorde. <sup>9</sup> Salute Urban oure  
 helper in Christ, and Stachys my beloued.  
<sup>10</sup> Salute Appelles approved in Christ.  
 Salute them, which are of Aristobolus  
 housholde. <sup>11</sup> Salute Herodion my kynsman.  
 Grete them that be of the hous-  
 holde of Narcissus, which are in the  
 Lorde. <sup>12</sup> Salute Triphena and Triphosa,  
 which wemen labour in the Lorde. Salute  
 the beloued Persis, which laboured  
 moche in the Lorde. <sup>13</sup> Salute Rufus chosen  
 in the Lorde, and his mother and  
 myne. <sup>14</sup> Grete Asneritus, Phlegon,  
 Herman, Patrobas, Mercurius, and the  
 brethren which are with them. <sup>15</sup> Salute  
 Philologus and Iulia, Nereus and his syster,  
 and Olympa, and all the sayntes  
 which are with them. <sup>16</sup> Salute one an-  
 other wyth an holy kysse. The congrega-  
 cyons of Christ salute you.

γενεῖς μου καὶ συναιχμαλώτους μου οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, ὁ δὲ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ.<sup>8</sup> ἄσπασασθε Ἀμπλιάν| τὸν ἀγαπητὸν μου ἐν Κυρίῳ.<sup>9</sup> ἄσπασασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ,| καὶ Στάχυν τὸν ἀγαπητὸν μου.<sup>10</sup> ἄσπασασθε Ἀπελλῆν τὸν δοκιμὸν ἐν Χριστῷ. ἄσπασασθε τοὺς ἐκ τῶν Ἀριστοβούλου.<sup>11</sup> ἄσπασασθε Ἡρωδίωνα τὸν συγγεῆν μου. ἄσπασασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ.<sup>12</sup> ἄσπασασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἄσπασασθε Περσίδα τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ.<sup>13</sup> ἄσπασασθε Ροῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.<sup>14</sup> ἄσπασασθε Ἀσύγκριτον, Φλέγοντα, Ἐρμῶν, Πατρόβαν Ἐρμῆν,| καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.<sup>15</sup> ἄσπασασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.<sup>16</sup> ἄσπασασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἄσπάζονται ἡμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ. |

<sup>8</sup> Rec. Ἀχάας. <sup>9</sup> Alex. ἐν Χριστῷ. <sup>10</sup> Alex. s. τις ἡμῶν s. ἐν ἡμῖν. <sup>11</sup> Alex. τοῖς πρὸ ἡμοῦ. <sup>12</sup> Alex. + Ἰησοῦ. <sup>13</sup> Alex. Ἀμπλιάν. <sup>14</sup> Alex. ἐν Κυρίῳ. <sup>15</sup> Alex. Ἐρμῆν, Πατρόβαν, Ἐρμῶν. <sup>16</sup> Rec. s. δ. ἡ. αἱ ἐκκλ. τοῦ Χριστοῦ Alex. s. = s. hab. ἡ. ἡ. αἱ ἡ. πᾶσαι τ. Χ.

## GENEVA — 1557.

Jerusalem, may be accepted of the Sanctites: <sup>32</sup> That I may come vnto you with ioy, by the wil of God, and may with you be refreshed. <sup>33</sup> Thus the God of peace be with you all. Amen.

16. I COMMENDE vnto you Phebe our syster which is a seruant of the Churche of Cenchrea. <sup>2</sup> That ye receaue her in the Lord, as it becometh Sanctites, and that ye assist her in whatsoever busyness she needeth of your ayde. for she hath gyuen hospitalitie vnto many, and to me also. <sup>3</sup> Grete Priscilla and Aquila my helpers in Christ Iesus. <sup>4</sup> Which haue for my life layde downe their owne neckes. Vnto whom not I only geue thanks, but also all the Churches of the Gentils. <sup>5</sup> Lykewyse grete the Churche that is in their house. Salute my welbeloued Epenetus, which is the fyrst fruts among them of Achaia in Christe.

<sup>6</sup> Grete Marie which bestowed muche labour on vs. <sup>7</sup> Salute Andronicus and Iunia my cosyns and fellow prisoners with me, which are wel taken among the Apostles, and were in Christe before me. <sup>8</sup> Grete Amplias my beloued in the Lord. <sup>9</sup> Salute Vrbanus our helper in Christe, and Stachys my beloued. <sup>10</sup> Salute Apelles approued in Christ. Salute them which are of Aristobol *friendes*. <sup>11</sup> Salute Herodion my kynsman. Grete them which are of the *friendes* of Narcissus, I *meane* them which are in the Lord. <sup>12</sup> Salute Tryphena and Triphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured muche in the Lord. <sup>13</sup> Salute Rufus chosen in the Lord, and his mother and myne.

<sup>14</sup> Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them. <sup>15</sup> Salute Philologus and Iulias, Nereas, and his syster, and Olympas, and all the Sanctites which are with them. <sup>16</sup> Salute one another with an holy kisse. The Churches of Christe salute

## RHEIMS — 1582.

may become accepted in Hierusalem to the sancts, <sup>32</sup> that I may come to you in ioy by the will of God, that I may be refreshed with you. <sup>33</sup> And the God of peace be with you all. Amen.

16. AND I commend to you Phebe our sister, vvhich is in the ministerie of the Church that is in Cenchris: <sup>2</sup> that you receiue her in our Lord as it is worthie for sancts: and that you assist her in whatsoever busines she shal neede you, for she also hath assisted many and my self.

<sup>3</sup> Salute Prisca and Aquila my helpers in Christ Iesus, (⁴ vvhich for my life haue laid downe their neckes: to vvhom not I only giue thanks, but also all the Churches of the Gentiles) <sup>5</sup> and their domestical Church. Salute Epenetus my beloued: vvhich is the first fruite of Asia in Christ. <sup>6</sup> Salute Marie vvhich hath laboured much about vs. <sup>7</sup> Salute Andronicus and Iulia my cosins and fellow captiues: vvhich are noble among the Apostles, vvhich also before me were in Christ. <sup>8</sup> Salute Ampliatus my best beloued in the Lord. <sup>9</sup> Salute Vrbanus our helper in Christ Iesus, and Stachys my beloued. <sup>10</sup> Salute Apelles approued in Christ. Salute them that are of Aristobolus house. <sup>11</sup> Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. <sup>12</sup> Salute Tryphena and Tryphosa: vvhich labour in our Lord. Salute Persis the beloued, vvhich hath much laboured in our Lord. <sup>13</sup> Salute Rufus the elect in our Lord and his mother and mine. <sup>14</sup> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them. <sup>15</sup> Salute Philologus and Iulia, Nereus, and his sister and Olympias: and all the sancts that are with them. <sup>16</sup> Salute one another in a holy kisse. All the churches of Christ salute you.

## AUTHORISED — 1611.

may be accepted of the Saints: <sup>32</sup> That I may come vnto you with ioy by the will of God, and may with you be refreshed. <sup>33</sup> Now the God of peace be with you all. Amen.

16. I COMMEND vnto you Phebe our sister, which is a seruant of the Church which is at Cenchrea: <sup>2</sup> that ye receiue her in the Lord as becometh Saints, and that ye assist her in whatsoever businesse she hath need of you: for she hath bene a succourer of many, and of my selfe also. <sup>3</sup> Greete Priscilla and Aquila, my helpers in Christ Iesus: <sup>4</sup> (Who haue for my life laid downe their owne neckes: vnto whom not onely I giue thanks, but also all the Churches of the Gentiles.) <sup>5</sup> Likewise greet the Church that is in their house. Salute my welbeloued Epenetus, who is the first fruite of Achaia vnto Christ. <sup>6</sup> Greete Marie, who bestowed much labour on vs. <sup>7</sup> Salute Andronicus and Iunia my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me.

<sup>8</sup> Greet Amplias my beloued in the Lord. <sup>9</sup> Salute Vrbane our helper in Christ, and Stachys my beloued. <sup>10</sup> Salute Apelles approued in Christ. Salute them which are of Aristobulus a household. <sup>11</sup> Salute Herodion my kinsman. Greet them that be of the a household of Narcissus, which are in the Lord. <sup>12</sup> Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloued Persis, which laboured much in the Lord. <sup>13</sup> Salute Rufus chosen in the Lord, and his mother and mine. <sup>14</sup> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. <sup>15</sup> Salute Philologus and Iulia, Nereus, and his sister, and Olympas, and all the Saints which are with them. <sup>16</sup> Salute one another with an holy kisse. The Churches of Christ salute you.

<sup>17</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἵνα σκοπεῖν| τοὺς τὰς διχοστασίας καὶ τὰ σκάν-  
δαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ἵνα ποιούντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν.  
<sup>18</sup> οἱ γὰρ τοιοῦτοι τῷ Ἐκκλήσιῳ Κυρίου ἡμῶν Χριστοῦ| οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ·  
καὶ διὰ τῆς χρηστολογίας ἵνα καὶ εὐλογίας| ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. <sup>19</sup> ἡ  
γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· χαίρω οὖν ἵνα τὸ ἐφ' ὑμῶν ἴθελω δὲ| ὑμᾶς  
σοφοῦς ἵνα μὲν| εἶναι εἰς τὸ ἀγαθόν, ἀκεραίου δὲ εἰς τὸ κακόν. <sup>20</sup> ὁ δὲ Θεὸς τῆς  
εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ  
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. |"

<sup>21</sup> Ἄσπάζονται| ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ

<sup>m</sup> Alex. ἀπολύει πεισιτῆ.  
<sup>n</sup> Alex. καὶ θίλω.

<sup>o</sup> Alex. + Μιγούτας ἡ.  
<sup>p</sup> Alex. = μιν.

<sup>q</sup> Rec. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.  
<sup>r</sup> Alex. = ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

<sup>s</sup> Alex. = καὶ εὐλογίας.  
<sup>t</sup> Alex. = τὸ.

<sup>u</sup> Rec. + ἀμήν.

## WICLIFF—1380.

<sup>17</sup> But britheren I preie you, that 3e asprie hem that maken discencionous and hirtynygis bisidis the doctryne that 3e han lerned : and bowe 3e awai for hem, <sup>18</sup> for suche men seruen not to the lord crist : but to her wombe, and bi swete wordis ⁊ blessingis discyuen the hertes of ynnocent men, <sup>19</sup> but youre obedience is pupplischid in to eueri place, therfor I haue ioie in you : but I wole that 3e be wise in good thing, and symple in yuel, <sup>20</sup> and god of pees trede satanas vndir youre feet swifly, the grace of oure lord ihesus crist be with you.

<sup>21</sup> Tymothe myn helper gretith you wel, and also lucyus and iason, and sospater, myn cosyng, <sup>22</sup> I tercius grete you wel : that wrote this epistle in the lord, <sup>23</sup> Gayus myn oost, gretith you wel : and alle the chirc, erastus tresorer of the citee gretith you wel : and quartus brother, <sup>24</sup> the grace of oure lord ihesus crist : be with you alle amen.

<sup>25</sup> and onoure and glori be to hym that is myste to conferme you bi my gospel and prechyng of ihesus crist hi the reuelacion of mysterie holden stille in tymes euerlastyng, <sup>26</sup> which mysterie is now made open bi scripturis of profetis, bi the comaundement of god withouten bigynnyng ⁊ endyng : to the obedience of feith in alle hethen men, the mysteric known bi ihesus crist to god aloune wys <sup>27</sup> to whom be onour and glorie into worldis of worldis Amen.

han, haue. ber, their. yuel, evil.

## TYNDALE—1534.

<sup>17</sup> I beseeche you brethren, marke them which cause diuision and geue occasions of euyl, contrary to the doctrine which ye haue learned : and auoide them. <sup>18</sup> For they that are suche serue not the Lorde Iesus Christ : but their awne bellies, and with swete preachings and flatteringe wordes deceaue the hertes of the innocentes. <sup>19</sup> For youre obedience extendeth to all men. I am glad no dout of you. But yet I wolde haue you wysse vnto that which is good, and to be innocentes concerninge euyl. <sup>20</sup> The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

<sup>21</sup> Thimotheus my worke felow, and Lucius and Iason and Sospater my kynsmen, salute you. <sup>22</sup> I Tertius salute you which wrote this epistle in the Lorde. <sup>23</sup> Gaius myne hoste and the hoste of all the congregacions, saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you. <sup>24</sup> The grace of oure Lorde Iesu Christ be with you all. Amen.

<sup>25</sup> To him that is of power to stablisse you accordinge to my gospel and preaching of Iesus Christ in vttering of the mistery which was kept secret sence the world beganne, <sup>26</sup> but now is opened by the scriptures of prophesie, at the comaundement of the euerlasting god, to sterc vp obedience to the faith publisheth amonge all nacions : <sup>27</sup> To the same God, which alonc is wys, be prayse thowre Iesus Christ for ever. Amen.

## CRANMER—1539.

<sup>17</sup> I beseeche you brethren, marke them which cause diuision and geue occasions of euyl, contrary to the doctrine, which ye haue learned : and auoide them. <sup>18</sup> For they that are suche, serue not the Lorde Iesus Christ, but their awne bellies, and with swete and flatteringe wordes, deceaue the hertes of the innocentes. <sup>19</sup> For your obedience is gone abroade vnto all men. I am glad therefore no dout, of you. But yet I wolde haue you wysse vnto that which is good, and to be innocente as concernyng euyl. <sup>20</sup> The God of peace shall treade Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

<sup>21</sup> Tymotheus my worcke felow, and Lucius, and Iason, and Sospater my kynsmen, salute you, <sup>22</sup> I Tertius salute you, which wrote this epistle in the Lorde. <sup>23</sup> Gaius myne hoste and the hoste of all the congregacyon, saluteth you. Erastus the chamberlayne of the cytte, saluteth you. And Quartus a brother saluteth you. <sup>24</sup> The grace of oure Lorde Iesu Christ be with you all. Amen.

<sup>25</sup> To him that is of power to stablisse you, accordinge to my Gospell, and preaching of Iesus Christ in vttyrge of the mistery which was kept secret sence the world beganne, <sup>26</sup> but now is opened by the scriptures of the prophetes at the comaundement of the euerlastyng God, to sterc vp obedience to the fayth, published amonge all nacions : <sup>27</sup> To the same God, which alonc is wys, be (honoure and) prayse thowre Iesus Christ for cuer. Amen.

Σωσίπατρος οί συγγενείς μου<sup>17</sup>. <sup>22</sup> ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ. <sup>23</sup> ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. | ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. <sup>24</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν. <sup>25</sup> Ἐγὼ δὲ δυναμῆν ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγελίον μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, <sup>26</sup> φανερωθέντος δὲ νῦν, διὰ τῆς | γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος. <sup>27</sup> μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

<sup>17</sup> Alex. Ἀσπάζεται. <sup>22</sup> Alex. + καὶ αἱ ἐκκλησίαι πάσαι τοῦ Χριστοῦ.

<sup>23</sup> Alex. ὅλης τῆς ἐκκλησίας.

<sup>24</sup> Const. vers. 25. 26. 27. capitis XVI.

in fine cap. XIV. habet. Alex. et. Rec. ad calcem capitis XVI. rejiciunt.

<sup>25</sup> Alex. = τ.

## GENEVA—1557.

you, <sup>17</sup> I beseech you brethren, watche diligently them which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoyde them. <sup>18</sup> For they that are suche, serue not the Lord Iesus Christ, but their owne bellies, and with fayre speache and flattering, deceaue the hartes of the simple.

<sup>19</sup> For your obedience is knowne of all men. I am glad therefore as touching you: but yet I wolde haue you wyse, vnto that which is good: and to be innocent, as concerning euyl. <sup>20</sup> The God of peace shal treade Satan vnder your fete shortly. The grace of our Lord Iesus Christ be with you.

<sup>21</sup> Timotheus my compaignon, and Lucius and Iason, and Sosipater my kynsmen, salute you. <sup>22</sup> I Tertius, which wrote out this epistle salute you in the Lord. <sup>23</sup> Caius myne hoste, and the hoste of the whole Churche saluteth you. Erastus the chamberlaine of the cite saluteth you, and Quartus a brother saluteth you. <sup>24</sup> The grace of our Lord Iesus Christe be with you all. Amen. <sup>25</sup> To hym that is of power to stablish you according to my Gospel, and preaching of Iesus Christe, in vtter- yng of the mysterie, which was kept secrete sence the worlde began: <sup>26</sup> (But now is opened, and published among all nations by the Scriptures of the Prophetes, at the commandment of the euerlasting God, to sterc vp obedience to the fayth) <sup>27</sup> To God I say, which alone is wyse, be prayse through IESVS CHRIST for euer. Amen.

## RHEIMS—1582.

<sup>17</sup> And I desire you brethren, to make them that make dissensions and scandalls contrarie to the doctrine vvhich you haue learned, and auoid them. <sup>18</sup> For such doe not serue Christ our Lord, but their onvne belly: and by svvete speaches and benedictions seduce the hartes of innocents.

<sup>19</sup> For your obedience is published into every place. I reioyce therfore in you. But I would haue you to be vvise in good, and simple in euil. <sup>20</sup> And the God of peace crush Satan vnder your feete quickly. The grace of our Lord IESVS Christ be vvith you.

<sup>21</sup> Timothee my coadiutor saluteth you, and Lucius, and Iason, and Sosipater, my kinsmen. <sup>22</sup> I Tertius salute you, that vvrote the epistle, in our Lord. <sup>23</sup> Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the cite saluteth you, and Quartus, a brother. <sup>24</sup> The grace of our Lord IESVS Christ be vvith al you, Amen.

<sup>25</sup> And to him that is able to confirme you according to my Gospel and preaching of IESVS Christ, according to the reuelation of the mysterie from eternal times kept secrete, <sup>26</sup> vvhich novv is opened by the Scriptures of the prophets according to the precept of the cternal God, to the obedience of faith knovven in al Gentiles, <sup>27</sup> to God the only vvise through IESVS Christ, to vvhom be honour and glorie for euer and euer. Amen.

## AUTHORISED—1611.

<sup>17</sup> Now I beseech you, brethren, mark them which cause diuisions and offences, contrary to the doctrine which ye haue learned, and auoid them. <sup>18</sup> For they that are such, serue not our Lord Iesus Christ, but their owne belly, and by good wordes and faire speeches deceiue the hartes of the simple. <sup>19</sup> For your obedience is come abroad vnto all men. I am glad therefore on your behalfe: but yet I would haue you wise vnto that which is good, and a simple concerning euill. <sup>20</sup> And the God of peace shall bruise Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you. Amen.

<sup>21</sup> Timotheus my worke-fellow, and Lucius, and Iason, and Sosipater my kinsmen salute you. <sup>22</sup> I Tertius who wrote this Epistle, salute you in the Lord. <sup>23</sup> Caius mine hoste, and of the whole Church, saluteth you. Erastus the Chamberlaine of the cite saluteth you, and Quartus a brother. <sup>24</sup> The grace of our Lord Iesus Christ be with you all. Amen.

<sup>25</sup> Now to him that is of power to stablish you according to my Gospel, and the preaching of Iesus Christ, according to the reuelation of the mysterie, which was kept secret since the world began: <sup>26</sup> But now is made manifest, and by the Scriptures of the Prophets according to the commandment of the euerlasting God, made known to all nations for the obedience of faith, <sup>27</sup> To God, only wise, bee glory through Iesus Christ, for euer. Amen.

\* Or, harmlesse. # Or, tread.

ΠΡΩΤΗ  
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE FIRST  
EPISTLE TO THE CORINTHIANS.

CHAPTER I.

ΠΑΥΛΟΣ <sup>α</sup> κλητός | ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, <sup>2</sup> τῇ ἐκκλησίᾳ τοῦ Θεοῦ <sup>β</sup> τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, | κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν. <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>4</sup> Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ. <sup>5</sup> ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ

<sup>α</sup> Alex. = κλητός.

WICLIF—1380.

I. PAUL clepid apostole of ihesus crist, bi the wille of god, and sostenes brothir <sup>2</sup> to the chirche of god that is at corynth to hem that ben halowid in crist ihesus and clepide seyntis, with alle that ywardli clepen the name of oure lord ihesus crist: in ech place of hem and of oure,

<sup>4</sup> grace to you and pees of god oure fadir, and of the lord ihesus crist.

<sup>4</sup> I do thankyns to my god euer more for you in the grace of god that is <sup>5</sup> youun <sup>α</sup> o you in crist ihesus, <sup>2</sup> for in alle thingis <sup>5</sup> ze ben made riche in hym, in ech word and in ech kunnyng, <sup>6</sup> as the witnessyng of crist is confermed in you, <sup>7</sup> so that to no thing faile to you in ony grace: that abiden the schewyng of our lord ihesus crist, <sup>8</sup> whiche also schal conferme you in to the ende with outen cryme in the dai of the comyng of oure lord ihesus crist, <sup>9</sup> a trewe god, bi whom <sup>5</sup> ze ben clepid in to the felowschip of his sonc ihesus crist oure lord.

<sup>10</sup> but bretheren! I biseche you bi the name of oure lord ihesus crist: that ze alle seie the same thing, and that disencionous be not amonge you; but be ze parfyt in the same

TYNDALE—1534.

I. PAUL by vocacion an Apostle of Iesus Christ thorow the will of God, and brother Sostenes.

<sup>2</sup> Unto the congregacion of God which is at Corinthum. To them that are sanctified in Christ Iesu/sainctes by callynge/ with all that call on the name of oure lorde Iesus Christ in every place/ both of theirs and of ours.

<sup>3</sup> Grace be with you and peace from God oure father, and from the lorde Iesus Christ.

<sup>4</sup> I thanke my God all wayes on youre behalfe for the grace of God which is geuen you by Iesus Christ, <sup>5</sup> that in all thinges ye are made riche by him in all lerninge and in all knowledge, <sup>6</sup> even as the testimony of Iesus Christ was confermed in you) <sup>7</sup> so that ye are behynde in no gyft and wayte for the aperryng of oure lorde Iesus Christ <sup>8</sup> which shall strenght you vnto the ende; that ye may be blamelesse in the daye of oure lorde Iesus Christ. <sup>9</sup> For god is faythfull, by whom ye are called vnto the fellyshyppe of his sonne Iesus Christe oure lorde.

<sup>10</sup> I beseche you brethren in the name of our lorde Iesus Christ, that ye all speake one thyng and that there be no disencion amonge you; but be ye knyht together

CRANMER—1539.

I. PAUL called an Apostle of Iesus Christ, thorow the wyll of God, and brother Sostenes.

<sup>2</sup> Unto the congregacyon of God whych is at Corynthum. To them that are sanctified by Christ Iesu, called sayntes, with all that call on the name of oure Lorde Iesus Christ in euery place, ether of theirs or of ours.

<sup>3</sup> Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.

<sup>4</sup> I thanke my God allwayes on youre be halfe, for the grace of God, which is geuen you by Iesus Christ, <sup>5</sup> that in all thynges ye are made ryche by hym, in all vtterance and in all knowledge, <sup>6</sup> by the which thynges the testimony of Iesus Christ was confermed in you, <sup>7</sup> so that ye are behynde in no gyft, waytyng for the aperryng of oure Lorde Iesus Christ, <sup>8</sup> which shall also strength you vnto the ende, that ye maye be blamelesse in the daye (of the comyng) of oure Lorde Iesus Christ. <sup>9</sup> God is faythfull, by whom ye are called vnto the fellyshyppe of his sonne Iesus Chryst oure Lorde. <sup>10</sup> I besech you brethren by the name of oure Lorde Iesus Christ, that ye all speake one thyng, and that there be no disseneyon amonge you; but that ye maye be a whole body: of

<sup>α</sup> Alex. = κλητός.    youun, given.    kunnyng, knowledge.

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

πάση γνώσει, καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν ὅστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι

Ἀλεξ. ἡγ. ἐν Χ. Γ. τῆ ὄση ἐν Κορίνθω.

Ἀλεξ. παρουσία.

GENEVA — 1557.

1. PAUL by vocation an Apostle of IESVS CHRIST, through the wyl of God, and our brother Sostenes: 2 Unto the Church of God which is at Corinthus, to them that are sanctified in Christe Iesus, Saintes by calling, wyth all that call on the Name of our Lord Iesus Christe in every place, both their Lord I say, and ours. 3 Grace be to you, and peace from God our Father, and from the Lord IESVS CHRISTE.

4 I thanke my God alwayes on your behalfe, for the grace of God, which is given you in Iesus Christe. 5 That in all thinges ye are made riche in hym, in all kynde of speache, and knowledge. 6 Euen as the testimonie of Iesus Christe hath bene confirmed in you. 7 So that ye are behynde in no gyft: wayting for the appearing of our Lord Iesus Christ.

8 Which God, shal also strengthen you vnto the ende, that he may be blamelesse in the day of our Lord Iesus Christe. 9 God is faithful, by whom ye are called vnto the fellowship of his Sonne Iesus Christe our Lord. 10 Now I besech you brethren, in the Name of our Lord Iesus Christe, that ye all speake one thyng, and that there be no dissentions among you: but be ye knyt together in one

RHEIMS — 1582.

1. PAUL called to be an Apostle of Iesus Christ, by the wyl of God, and Sosthenes a brother, 2 to the Church of God that is at Corinth, to the sanctified in Christ Iesus, called to be saintes, wyth all that invoke the name of our Lord Iesus Christ in euery place of theirs and ours. 3 Grace to you and peace from God our father and our Lord Iesus Christ.

4 I giue thanks to my God alwaies for you for the grace of God that is given you in Christ Iesus, 5 that in all thinges you be made riche in him, in all vtterance, and in all knovledge, (6 as the testimonie of Christ is confirmed in you,) 7 so that nothing is vwanting to you in any grace, expecting the reuelation of our Lord Iesus Christ. 8 vwho also wvill confirme you vnto the end wvithout crime, in the day of the coming of our Lord Iesus Christ. 9 God is faithful: by vvhom you are called into the societie of his sonne Iesus Christ our Lord.

10 And I beseeche you brethren by the name of our Lord Iesus Christ, that you all say one thing, and that there be no schismes among you: but that you be

AUTHORISED — 1611.

1. PAUL called to be an Apostle of Iesus Christ, through the wyl of God, and Sosthenes our brother. 2 Unto the Church of God which is at Corinth, to them that are sanctified in Christ Iesus, called to be Saintes, with all that in every place call vpon the Name of Iesus Christ our Lord, both theirs and ours. 3 Grace be vnto you, and peace from God our Father, and from the Lord Iesus Christ. 4 I thanke my God alwayes on your behalfe, for the grace of God which is given you by Iesus Christ, 5 That in euery thing yee are enriched by him, in all vtterance, and in all knowledge: 6 Euen as the Testimony of Christ was confirmed in you. 7 So that yee come behinde in no gyft: waiting for the coming of our Lord Iesus Christ, 8 Who shall also confirme you vnto the end, that yee may be blamelesse in the day of our Lord Iesus Christ.

9 God is faithful by whom ye were called vnto the fellowship of his Sonne Iesus Christ our Lord. 10 Now I beseech you brethren by the Name of our Lord Iesus Christ, that yee all speake the same thing, and that there be no diuisions among you: but that ye be perfectly ioyned

Gr. Reuelation.

Gr. schismes.



γραπται γάρ, “ Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν “ ἀθετήσω.” <sup>20</sup> Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; | <sup>21</sup> Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. <sup>22</sup> ἐπειδὴ καὶ Ἰουδαῖοι <sup>9</sup> σημεῖα | αὐτοῦσι, καὶ Ἕλληες σοφίαν ζητοῦσιν <sup>23</sup> ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἠἴθεσι | δὲ μωρίαν. <sup>24</sup> αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. <sup>25</sup> ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί. <sup>26</sup> Βλέπετε ἄρα | τὴν κλήσιν ὑμῶν, ἀδελφοὶ, ὅτι

<sup>9</sup> Rec. σημειον.

<sup>4</sup> Rec. Ἑλλησι.

<sup>4</sup> Alex. οὐν.

## GENEVA—1557.

minde, and in one judgement. <sup>11</sup> For it hath bene declared vnto me my brethren, of you, by them that are of the house of Cloe, that ther is strife among you. <sup>12</sup> And this is it that I mene, that euerie one of you sayeth, I holde of Paul, I holde of Apollos, I holde of Cephas, I holde of Christe.

<sup>13</sup> Is Christe deuided? was Paul crucified for you? ether were ye baptized in the Name of Paul? <sup>14</sup> I thank God, that I baptized none of you, but Crispus, and Gaius. <sup>15</sup> Lest any should say, that I had baptized in myne owne name. <sup>16</sup> I baptized also the householde of Stephanas: furthermore knowe I not, whether I baptized any other. <sup>17</sup> For Christ sent me not to baptize, but to preach the Gospel, not wyth wysdome of talke, lest the crosse of Christ shold haue bene made of none effect. <sup>18</sup> For the preaching of the crosse, is to them that perishe, foolishnes: but vnto vs which are saued, it is the power of God. <sup>19</sup> For it is written, I wil destroy the wysdome of the wyse, and wyl cast away the vnderstanding of the prudent. <sup>20</sup> Where is the wyse? where is the Scribe? where is the disputer of this world? hath not God made the wysdome of this world foolishnes?

<sup>21</sup> For when the world by wysdome, knew not God, in the wysdome of God: it pleased God by foolish preaching, to saue them that beleue. <sup>22</sup> Seing also that the Iewes require a sygne, and the Grekes seke after wysdome. <sup>23</sup> But we preach Christe crucified: vnto the Iewes, an occasion of falling: and vnto the Grekes, folyshnes: <sup>24</sup> But vnto them which are called, both of the Iewes and Grekes, we preach Christe, the power of god, and the wysdome of God. <sup>25</sup> For the folyshnes of God, is wyser then men: and the weaknes of God, is stronger then men. <sup>26</sup> Brethren you se your calling, how that

## RHEIMS—1582.

perfect in one sense, and in one knowledge. <sup>11</sup> For it is signified vnto me (my brethren) of you, by them that are of Chloë, that there be contentions among you. <sup>12</sup> And I mean this, for that euerie one of you saith, I certes am Pauls, and I Apollos, but I Cephas, and I Christs.

<sup>13</sup> Is Christ deuided? Vvhy, vvas Paul crucified for you? or in the name of Paul vvere you baptized? <sup>14</sup> I giue God thanks, that I baptized none of you, but Crispus and Caius: <sup>15</sup> lest any man say that in my name you vvere baptized. <sup>16</sup> And I baptized also the house of Stéphanas. But I know not if I haue baptized any other.

<sup>17</sup> For Christ sent me not to baptize, but to euangelize: not in vvisedom of speache, that the crosse of Christ be not made void. <sup>18</sup> For the vvord of the crosse, to them in deede that perish, is folyshnes: but to them that are saued, that is, to vs, it is the pover of God. <sup>19</sup> For it is vvritten, *I vvill destroy the vvisedom of the vvise: and the prudence of the prudent I vvill reiecte.* <sup>20</sup> *Vvhere is the vvise? vvhere is the Scribe? vvhere is the disputer of this vvorld?* Hath not God made the vvisedom of this vvorld folysh? <sup>21</sup> For because in the vvisedom of God the vvord did not by vvisedom knovv God: it pleased God by the folyshnes of the preaching to saue them that beleue. <sup>22</sup> For both the Iewes aske signes, and the Greekes seeke vvisedom:

<sup>23</sup> but vve preach Christ crucified, to the Iewes certes a scandal, and to the Gentiles, folyshnes: <sup>24</sup> but to the called Iewes and Greekes, Christ the pover of God and the vvisedom of God. <sup>25</sup> For that vvich is the folysh of God, is vviser then men: and that vvich is the infirme of God, is stronger then men. <sup>26</sup> For see your vocation brethren, that not many

## AUTHORISED—1611.

together in the same minde, and in the same judgement. <sup>11</sup> For it hath bene declared vnto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you. <sup>12</sup> Now this I say, that euerie one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ. <sup>13</sup> Is Christ diuided? was Paul crucified for you? or were yee baptized in the name of Paul? <sup>14</sup> I thank God that I baptized none of you, but Crispus and Gaius: <sup>15</sup> Lest any should say, that I had baptized in mine owne name.

<sup>16</sup> And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. <sup>17</sup> For Christ sent me not to baptize, but to preach the Gospel: not with wisdome of <sup>a</sup> words, lest the Crosse of Christ should be made of none effect. <sup>18</sup> For the preaching of the Crosse is to them that perish, foolishnesse: but vnto vs which are saued, it is the power of God. <sup>19</sup> For it is written, I will destroy the wisdome of the wise, and wil bring to nothing the vnderstanding of the prudent. <sup>20</sup> Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdome of this world?

<sup>21</sup> For after that, in the wisdome of God, the world by wisdome knew not God, it pleased God by the foolishnesse of preaching, to saue them that beleuee. <sup>22</sup> For the Iewes require a signe, and the Greekes seeke after wisdome. <sup>23</sup> But wee preach Christ crucified, vnto the Iewes a stumbling block, and vnto the Greekes, foolishnesse: <sup>24</sup> But vnto them which are called, both Iewes and Greekes, Christ, the power of God, and the wisdome of God.

<sup>25</sup> Because the foolishnesse of God is wiser then men: and the weaknesse of God is stronger then men. <sup>26</sup> For ye see your calling, brethren, how that not

<sup>a</sup> Or, speach.

οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· <sup>27</sup> ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα <sup>k</sup> τοὺς σοφοὺς κατασχύνη· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα κατασχύνη τὰ ἰσχυρὰ· <sup>28</sup> καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· <sup>29</sup> ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον <sup>m</sup> τοῦ Θεοῦ· | <sup>30</sup> ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη <sup>n</sup> ἡμῖν σοφία | ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις· <sup>31</sup> ἵνα, καθὼς γέγραπται, “Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.”

II. Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ’ ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ <sup>o</sup> μαρτύριον | τοῦ Θεοῦ. <sup>2</sup> οὐ γὰρ ἔκρινά <sup>q</sup> τι εἰδέναι | ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. <sup>3</sup> καὶ ἐγὼ | ἐν ἀσθενείᾳ καὶ <sup>ε</sup> ἐν |

<sup>k</sup> Alex. κατασχύνη τοὺς σοφοὺς.<sup>l</sup> Rec. + καί.<sup>m</sup> Rec. αὐτοῦ.<sup>n</sup> Alex. σοφία ἡμῖν.<sup>o</sup> Alex. μωστήριον.<sup>p</sup> Rec. + τοῦ.

## WICLIFF—1380.

not many wise men aftir the fleisch, not many myyti, not many noble; <sup>27</sup> but god chees tho things that ben foned of the world to confounde wise men; & god chees the feble thingis of the world to confounde the strong thingis; <sup>28</sup> and god chees the vnable thingis and dyspysable thingis of the world, and tho thingis that ben not: to distrie tho thingis that ben; <sup>29</sup> that eche man haue not glorie in his sijt; <sup>30</sup> but of hym ȝe ben in crist ihesus: which is made of god to us wisdom and riȝtwisnesse, and holynesse, and azenbynges; <sup>31</sup> that as it is writun, he that glorieth: haue glorie in the lord.

2. AND I brithren whanne I cam to ȝou cam not in the hiȝnesse of word ether of wisdom, tellinge to ȝou the witnessynge of crist; <sup>2</sup> for I demed not me to kunne oȝny thing among ȝou: but crist ihesus and him crucified; <sup>3</sup> & I in sikenesse and drede and myche trembylyng was among ȝou; <sup>4</sup> & my word and my prechynge was not: in sutil stiring wordis of mannes wisdom: but in schewynge of spirit & of vertu; <sup>5</sup> that ȝoure feith be not in the wisdom of men: but in the vertu of god,

<sup>6</sup> for we speken wisdom among parfijt men; but not wisdom of this world: nether of princis of this world; that ben distried; <sup>7</sup> but we speken the wisdom of god in mysteri; which wisdom is hidde, which wisdom god bifore ordeyned bifor worldis in to oure glorie; <sup>8</sup> which noon of the princis of this world knewe; for if they hadden knowe, they schulden neuer haue crucified the lord of glorie; <sup>9</sup> but as it is writun, that I saie not, ne eere herd, nether it stied in to herte of man; what thingis god araid: to hem that louen hym.

<sup>10</sup> but god schewid to us bi his spirit, for

## TYNDALE—1534.

that not many wyse men after the flesche; not many myghty, not many of hie degre are called: <sup>27</sup> but God hath chosen the folysshe thinges of the worlde to confounde the wyse. And God hath chosyn the weake thinges of the worlde to confounde thinges which are mighty. <sup>28</sup> And vile thinges of the worlde and thinges which are despysed; hath God chosen; yee and thinges of no reputacion; for to brynge to nought thinges of reputacion; <sup>29</sup> that no flesche shulde reioyce in his presence. <sup>30</sup> And vnto him partayne ye; in Christ Iesu; which of God is made vnto vs wysdome, and also riȝtewesnes, and sanctifyinge and redempcion. <sup>31</sup> That accordynge as it is writen: he which reioyseth; shulde reioyce in the Lorde.

2. AND I brethren when I came to you, came not in glorioussnes of wordes or of wysdome; shewynge vnto you the testimony of God. <sup>2</sup> Nether shewed I my selfe that I knewe eny thinge amonge you, saue Iesus Christ; even the same that was crucified. <sup>3</sup> And I was amonge you in weaknes; and in feare; and in moche tremblinge. <sup>4</sup> And my wordes and my prechynge were not with entysynge wordes of mannes wysdome; but in shewynge of the sprete and of power; <sup>5</sup> that youre fayth shuld not stonde in the wysdome of men; but in the power of God.

<sup>6</sup> That we speake of, is wysdome amonge them that are perfecte: not the wysdome of this worlde; nether of the rulars of this worlde (which go to nought) <sup>7</sup> but we speake the wysdome of God; which is in secrete and lieth hyd; which God ordeyned before the worlde; vnto oure glory: <sup>8</sup> which wysdome none of the rulars of the worlde knewe. For had they knowen it; they wolde not haue crucified the Lorde of glory. <sup>9</sup> But as it is writen: The eye hath not sene; and the eare hath not heard; nether haue entred into the herte of man; the thinges which God hath prepared for them that love him.

<sup>10</sup> But God hath opened them vnto vs

## CRANMER—1539.

that not many wyse men after the flesche, not many myghty, not many of hie degre, are called: <sup>27</sup> But God hath chosen the folisshe thynges of the worlde, to confounde the wyse. And God hath chosyn the weake thynges, of the worlde, to confounde thynges which are myghty. <sup>28</sup> And vyle thynges of the worlde, and thinges which are despised, hath God chosen, yee and thinges of no reputacion, for to brynge to nought thynges of reputacion; <sup>29</sup> that no flesche shulde reioyce in his presence. <sup>30</sup> And of hym are ye, in Chryst Iesu, whych of God is made vnto vs, wysdome, and riȝtewesnes, and sanctifyinge, and redempcion. <sup>31</sup> That accordynge as it is writen: he which reioyseth, shulde reioyce in the Lorde.

2. AND I brethren (when I came to you) came not in glorioussnes of wordes, or of wysdome, shewynge vnto you the testimony of God. <sup>2</sup> Nether shewed I my selfe that I knewe eny thyng amonge you, saue Iesus Chryst, even the same that was crucified. <sup>3</sup> And I was amonge you in weaknes, and in feare, and in moche trembylyng. <sup>4</sup> And my wordes and my prechynge was not with entysynge wordes of mannes wysdome: but in shewynge of the sprete and of power, <sup>5</sup> that your fayth shuld not stande in the wysdome of men, but in the power of God.

<sup>6</sup> We speake of wysdome amonge them that are perfecte: not the wysdom of this world, nether of the rulars of this worlde (whych go to nought) <sup>7</sup> but we speake the wysdome of God, whych is in secrete and lyeth hyd, which God ordeyned before the worlde, vnto oure glory; <sup>8</sup> whych wysdom none of the rulars of this worlde knewe. For had they had knowlege, they wold not haue crucified the Lord of glory. <sup>9</sup> But as it is writen. The eye hath not sene, and the eare hath not heard, nether haue entred into the herte of man, the thynges which God hath prepared for them that loue hym.

<sup>10</sup> But God hath opened theu vnto vs

foolish, foolish. azenbynges, redemption. demed, judged.  
 knowe, knowe. vertu, power. i. eye.  
 wysdome, wysdome. araid, prepared, or, set in order.

φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς· <sup>4</sup> καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως· <sup>5</sup> ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ. <sup>6</sup> Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων· <sup>7</sup> ἀλλὰ λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προόρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, <sup>8</sup> ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἐγνώκεν· εἰ γὰρ ἐγνώσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν· <sup>9</sup> ἀλλὰ καθὼς γέγραπται, “<sup>A</sup> ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν” <sup>10</sup> ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ Πνεύματος

<sup>5</sup> Rec. εἶναι τῆ.

<sup>7</sup> Alex. καγῶ.

<sup>7</sup> Alex. = ἰν.

<sup>7</sup> Rec. = ἀνθρώπων.

<sup>6</sup> Rec. σοφίαν Θεοῦ.

<sup>6</sup> Rec. ὁ Θεὸς ἀπέκάλυψε.

## GENEVA—1557.

not many wise men after the fleshe, not many mighty, not many of hye degre, *are called.* <sup>27</sup> But God hath chosen the folyshe things of the worlde, to confounde the wyse: and God hath chosen the weake things of the world, to confound things which are myghty. <sup>28</sup> And vyle things of the worlde, and things which are despised, hath God chosen, yea, and things which are not, for to bring to nocht things that are. <sup>29</sup> That no fleshe shulde reioyce in his presence. <sup>30</sup> But ye are of hym in Christ Iesus, who of God is made vnto vs wisdom, and rightuousnes, and sanctification, and redemption. <sup>31</sup> That according as it is written, He that reioyseth, shulde reioyce in the Lord.

2. AND I brethren when I came to you, came not in gloriousnes of wordes, or of wysdome, shewing vnto you the testimonie of God. <sup>2</sup> For I dyd not venaicet to my selfe to knowe any thyng among you, saue Iesus Christe, and him crucified. <sup>3</sup> And I was among you in weake, and in feare, and in muche tremblyng. <sup>4</sup> Nether stode my wordes, and my preaching in the entysng speache of mannes wysdome: but in playne euidence of spirital power. <sup>5</sup> That your faith shold not stande in the wysdome of men: but in the power of God.

<sup>6</sup> And we speake wysdome among them that are perfecte: not the wysdome of this worlde, nether of the chiefest of this worlde which come to nocht. <sup>7</sup> But we speake the wysdome of God, which is hid in a mysterie, to wit, that secret wysdome, which God ordeyned before the world, vnto our glorie. <sup>8</sup> Which wysdome none of the heades of this worlde knewe: for had they knowne it, they wolde not haue crucified the Lord of glorie. <sup>9</sup> But we preache as it is written, Things which eye hath not sene, and care hath not heard, nether haue entred into mans mynde, which things God hath prepared for them that loue hym. <sup>10</sup> But God hath opened them vnto vs by his Sprite. for

## RHEIMS—1582.

vise according to the flesh, not many mightie, not many noble: <sup>27</sup> but the foolish things of the vvorlth hath God chosen, that he may confound the vwise: and the vweake things of the vvorlth hath God chosen, that he may confound the strong:

<sup>28</sup> and the base things of the vvorlth and the contemptible hath God chosen, and those things vvhich are not, that he might destroy those things vvhich are: <sup>29</sup> that no flesh may glorie in his sight. <sup>30</sup> And of him you are in Christ Iesvs, vvho is made vnto vs vvisedom from God, and iustice, and sanctification, and redemption: <sup>31</sup> that as it is vvritten, *He that doth glorie, may glorie in our Lord.*

2. AND I (brethren) vvhen I came to you, I came not in loftinesse of speache or of vvisedom, preaching to you the testimonie of Christ. <sup>2</sup> For I iudged not my selfe to knovv any thing among you by Iesvs Christ, and him crucified. <sup>3</sup> And I vvvas vvith you in infirmite, and feare and much trembling: <sup>4</sup> and my speache and my preaching vvvas not in the persuasible vvordes of humane vvisedom, but in shevving of spirit and povver: <sup>5</sup> that your faith might not be in the vvisedom of men, but in the povver of God.

<sup>6</sup> But vve speake vvisedom among the perfect. but the vvisedom not of this vvorlth, neither of the princes of this vvorlth, that come to naught: <sup>7</sup> but vve speake the vvisedom of God in a mysterie, which is hid, vvvhich God did predestinate before the worlds, vnto our glorie: <sup>8</sup> which none of the princes of this vvorlth did knovv: for if they had knovven, they vvould neuer haue crucified the Lord of glorie. <sup>9</sup> But as it is vvritten, *That vvvhich eye hath not seen, nor care hath heard, neither hath it ascended into the hart of man, vvhat things God hath prepared for them that loue him.* <sup>10</sup> but to vs God hath revealed by

## AUTHORISED—1611.

many wise men after the flesh, not many mighty, not many noble *are called.* <sup>27</sup> But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty: <sup>28</sup> And base things of the world, and things which are despised, hath God chosen, *yea* and things which are not, to bring to naught things that are. <sup>29</sup> That no flesh should glory in his presence. <sup>30</sup> But of him are ye in Christ Iesus, who of God is made vnto vs wisdom, and righteousnes, and sanctification, and redemption: <sup>31</sup> That according as it is written, He that glorieth, let him glory in the Lord.

2. AND I, brethren, when I came to you, came not with excellencie of speech, or of wisdom, declaring vnto you the testimony of God. <sup>2</sup> For I determined not to knowe any thing among you, saue Iesus Christ, and him crucified. <sup>3</sup> And I was with you in weakness, and in feare, and in much trembling. <sup>4</sup> And my speech, and my preaching was not with <sup>5</sup> enticing wordes of mans wisdom, but in demonstration of the Spirit, and of power: <sup>6</sup> That your faith should not <sup>7</sup> stand in the wisdom of men, but in the power of God.

<sup>6</sup> Howbeit we speake wisdom among them that are perfect: yet not the wisdom of this worlde, nor of the Princes of this worlde, that come to naught: <sup>7</sup> But we speake the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordeined before the world, vnto our glory. <sup>8</sup> Which none of the princes of this worlde knewe: for had they knowne it, they would not haue crucified the Lord of glory. <sup>9</sup> But as it is written, Eye hath not seene, nor care heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him. <sup>10</sup> But God hath revealed them vnto vs by his Spirit:

<sup>10</sup> αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. <sup>11</sup> τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. <sup>12</sup> ἡμεῖς δὲ οὐ τὸ Πνεῦμα τοῦ κόσμου ἑλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν· <sup>13</sup> ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος, πνευματικοῖς πνευματικᾶ συγκρίνοντας. <sup>14</sup> Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. <sup>15</sup> ὁ δὲ πνευματικὸς ἀνακρίνει ἅμην πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. <sup>16</sup> τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Ἐχριστοῦ ἔχομεν. III. <sup>a</sup> Καὶ γὰρ,

<sup>a</sup> Alex. = αὐτοῦ. <sup>2</sup> Alex. ἴγνυσεν. <sup>3</sup> Alex. & τοῦτου. <sup>4</sup> Rec. & ἁγίου. <sup>5</sup> Alex. = μὴν. <sup>6</sup> Alex. τὰ πάντα. <sup>7</sup> Alex. Κυρίου. <sup>8</sup> Rec. Kai ἰγῶ. <sup>9</sup> Const. ἰμῖν λαλήσαι. <sup>10</sup> Alex. σαρκεινός. <sup>11</sup> Rec. & kai.

## WICLIFF—1380.

whi the spirit serchith alle thingis, ȝe the depe thingis of god, <sup>11</sup> and who of men woot : what thingis ben of man : but the spirit of man that is in hym ? so what thingis ben of god, no man knowith but the spirit of god. <sup>12</sup> and we han not reseyued the spirit of this world, but the spirit that is of god : that we witen what thingis ben zounn to us of god, <sup>13</sup> whiche thingis we speken also not in wise wordis of mannes wisdom but in the doctrine of spirit, and maken a liknesse of spiritual thingis to goosth men, <sup>14</sup> for a besteli man perseued not the thingis : that ben of the spirit of god, for it is foli to hym, and he mai not vnderstonde, for it is examyned goosth, <sup>15</sup> but a spiritual man demeth alle thingis : and he is demed of no man as it is writun, <sup>16</sup> and who knewe the witte of the lord ? or who tauȝte hym, and we han wit of crist.

3. AND I britheren myzte not speke to zou as to spiritual men, but as to fleischli men, as to litil children in crist : <sup>2</sup> I ȝaf to zou mylk drynke, not mete, for ȝe myzten not ȝit, nether ȝe moum now <sup>3</sup> for ȝit ȝe ben fleischli, for while strif is amonge zou, wher ȝe ben not fleischly, and ȝe gon aftir man ? <sup>4</sup> for whanne summe seith, I am of Poul, another but I am of apollo : where ȝe ben not men ? what therof is apollo : <sup>5</sup> and what Poul ? thei ben mynystris of hym to whom ȝe hau bilced, <sup>6</sup> ȝit to eche man as god hath zounn, <sup>7</sup> I pluntyd, apollo moistide : but god ȝaf encrevsynge <sup>7</sup> therof nether he that plantith is ony thing, nether he that moistith : but god that ȝeueth the encrevsynge

<sup>8</sup> ȝ he that plantith and he that moistith : ben oon, and eche schal take his owne mede aftir his traueil, <sup>9</sup> for we ben the helpers of god ȝe ben the ertlichlyng of god, ȝe ben the bildyng of god,

## TYNDALE—1534.

by his sprete. For the sprete serceth all thinges, ye the bottoome of Goddes secretes. <sup>11</sup> For what man knoweth the thinges of a man : save the sprete of a man which is with in him ? Even so the thinges of God knoweth no man, but the sprete of god. <sup>12</sup> And we have not receaved the sprete of the worlde : but the sprete which commeth of god, for to knowe the thinges that are geuen to vs of god, <sup>13</sup> which thinges also we speake, not in the connyng wordes of mannes wysdome, but with the connyng wordes of the holy goost, makynge spretuall comparsons of spretuall thinges. <sup>14</sup> For the natural man perceaveth not the thinges of the sprete of god. For they are but folsyshnes vnto him. Nether can he perceave them, because he is spretually examined. <sup>15</sup> But he that is spretually discusseth all thinges : yet he him selfe is iudged of no man. <sup>16</sup> For who knoweth the mynde of the Lorde, other who shall informe him ? But we vnderstonde the mynde of Christ.

3. AND I could not speake vnto you brethren as vnto spretuall : but as vnto carnall, even as it were vnto babes in Christ. <sup>2</sup> I gave you mylke to drinke and not meate. For ye then were not stronge, no nether yet are. <sup>3</sup> For ye are yet carnall. As longe verely as ther is amonge you enyngue, stryfe, and dissencon : are ye not carnall, and walke after the manner of men ? <sup>4</sup> As longe as one sayth, I holde of Paul, and another, I am of Apollo, are ye not carnall ? <sup>5</sup> What is Paul ? What thinge is Apollo ? Only ministers are they by whom ye beleued, even as the Lorde gaue every man grace. <sup>6</sup> I have plantid : Apollo watred : but god gaue increase. <sup>7</sup> So then, nether is he that planteth eny thinge, nether he that watreth : but god which gaue the increase.

<sup>8</sup> He that planteth and he that watreth, are nether better then the other. Every man yett shall receave his rewarde accordyng to his labour. <sup>9</sup> We are goddis labourers, ye are goddis husbandrye, ye

## CRANMER—1539.

by hys sprete. For the sprete serceth all thinges, ye the botome of Goddes secretes. <sup>11</sup> For what man knoweth the thinges of a man : saue the sprete of man which is within him ? Euen so the thynges of God knoweth no man, but the sprete of God. <sup>12</sup> And we have not receaved the sprete of the worlde : but the sprete which commeth of God, for to knowe the thynges that are geuen to vs of God : <sup>13</sup> whych thynges also we speake (not wyth wordes that mannes wysdome teacheth, but wyth wordes whych the holy goost doth teach) makynge spretuall comparisons of spretuall thynges. <sup>14</sup> The natural man percaueth not the thinges that belonge to the sprete of God. For they are but folsyshnes vnto him. Nether can he perceave them, because they are spretually examined. <sup>15</sup> But he that is spretual, discusseth all thinges : yet he him selfe is iudged of no man. <sup>16</sup> For who hath knowen the mynde of the Lord, other who shall informe hym ? But we vnderstande the mynde of Christ.

3. AND I could not speake (vnto you brethren) as vnto spretuall : but as vnto carnall, even as vnto babes in Christ. <sup>2</sup> I gaue you mylke to drynke, and not meate. For ye then were not stronge, nether are ye yet. <sup>3</sup> For ye are yet carnall. As longe verely as ther is amonge you enyngue, and stryfe and sectes : are ye not carnall, and walke after the manner of men ? <sup>4</sup> For whye one sayth : I holde of Paul, and another : I am of Apollo, are ye not carnall ? <sup>5</sup> What is Paul ? What thyng is Apollo ? Onely mynysters are they by whom ye beleued, even as the Lord gaue euery man grace. <sup>6</sup> I haue plantid, Apollo watred : but God gaue the encrease. <sup>7</sup> So then, nether is he that planteth eny thyng, nether he that watreth, but God that geueth the encrease. <sup>8</sup> He that planteth and he that watreth, are one. Euery man yett shall receaue hys rewarde, accordyng to his labour. <sup>9</sup> For we are Goddes labourers, ye are Goddes husbandrye, ye are Goddes buyldyng.

woot, knowe. witen, knowe. zounn, giuen. demeth, judgeth. moum, maye. mede, rewarde.

ἀδελφοί, οὐκ ἠδυνήθην ἑλαλῆσαι ὑμῖν | ὡς πνευματικοίς, ἀλλ' ὡς ἰσαρκετικοίς, | ὡς νηπίοις ἐν Χριστῷ. <sup>2</sup> γάλα ὑμᾶς ἐπότισα, <sup>3</sup> οὐ βρώμα οὐπω γὰρ ἠδύνασθε, | ἀλλ' οὐδὲ ἔτι ὑν δύνασθε. <sup>4</sup> ἔτι γὰρ ἰσαρκετικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις <sup>5</sup> καὶ διχοστασίαι, | οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; <sup>6</sup> ὅταν γὰρ λέγη τις, | 'Εγὼ μὲν εἰμι Παύλου,' ἕτερος δὲ, 'Εγὼ Ἀπολλῶ,' οὐχὶ ἰσαρκετικοί ἐστε; <sup>7</sup> τίς | οὖν ἐστὶ Παῦλος, | τίς δὲ Ἀπολλῶς; | Διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστω ὡς ὁ Κύριος ἔδωκεν. <sup>8</sup> ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἤρξανεν. <sup>9</sup> ὥστε οὔτε ὁ φυτεῦν ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. <sup>10</sup> ὁ φυτεῦν δὲ καὶ ὁ ποτίζων ἔν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. <sup>11</sup> Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε.

<sup>1</sup> Rec. ἠδύνασθε. <sup>2</sup> Rec. οἶτε. <sup>3</sup> Alex. σάρκωνοι. <sup>4</sup> Alex. = καὶ ἰσοστασίαι. <sup>5</sup> Alex. τις λέγγ. <sup>6</sup> Alex. οὐκ. <sup>7</sup> Alex. ἀνθρώπου. <sup>8</sup> Alex. τί. <sup>9</sup> Alex. Ἀπολλῶς. <sup>10</sup> Alex. + ἰστί. <sup>11</sup> Alex. Παύλος. <sup>12</sup> Rec. + ἀλλ' ἦ.

## GENEVA—1557.

the Spirit searcheth all things, yea, the bottom of Goddes secrets.

<sup>11</sup> For what man knoweth the things of a man: saue the sprite of a man which is with in him? euen so the things of God knoweth no man, but the Sprite of God. <sup>12</sup> And we haue not receaued the sprite of the world, but the Sprite which cometh of God: for to knowe the thynges that are geuen to vs of God: <sup>13</sup> Which things also we speake, not in the wordes which mans wysdome teacheth, but which the holy Ghost teacheth: ioyning spiritual things with spiritual things. <sup>14</sup> But the natural man is not able to perceau the things of the Sprite of God, for they are but folyshnes vnto him, nether can he knowe them: because they are spirituallly discerned.

<sup>15</sup> But he that is spiritual, discusseth all things: yet he him selfe is iudged of no man. <sup>16</sup> For who hath knowen the mynde of the Lord, that he myght informe him? But we haue the mynd of Christe.

3. AND I could not speake vnto you brethren as vnto spiritual, but as vnto carnall, euen as vnto babes in Christe. <sup>2</sup> I gaue you mylke to drinke, and not meat: for ye then were not able to beare it, nether are ye in deed as yet. <sup>3</sup> For ye are yet carnall: for as long verely as there is among you enuyng, stryfe, and sectes, are ye not carnall, and walke after the maner of men? <sup>4</sup> For as long as one sayth, I holde of Paul: and another, I am of Apollos: are ye not carnall?

<sup>5</sup> Who is Paul then? and who is Apollos? but the ministers by whom ye beleued, and as the Lord gaue to euery man. <sup>6</sup> I haue planted, Apollos watered: but God gaue the encrease. <sup>7</sup> So then, nether is he that planteth any thing, nether he that watereth, but God that geueth the encrease. <sup>8</sup> He that planteth, and he that watereth are one: and euery man shall receaue his reward, according to his labour. <sup>9</sup> For we are Goddes labourers, ye are Goddes housbandry, ye are Goddes

## RHEIMS—1582.

his Spirit. For the Spirit searcheth all things, yea the profoundities of God. <sup>11</sup> For vwhat man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

<sup>12</sup> And vve haue receiued not the spirit of this vworld, but the spirit that is of God: that vve may know the things that of God are giuen to vs. <sup>13</sup> vvhich also vve speake not in learned vvorde of humane vvisedom: but in the doctrine of the Spirit, comparing spiritual things to the spiritual. <sup>14</sup> But the sensual man perceiueh not those things that are of the spirit of God. for it is folyshnes to him, and he can not vnderstand: because he is spirituallly examined. <sup>15</sup> But the spiritual man iudgeth all things: and him selfe is iudged of no man. <sup>16</sup> For vwho hath knowen the sense of our Lord that may instruct him? But vve haue the sense of Christ.

3. AND I, brethren, could not speake to you as to spiritual, but as to carnall. As it vvere to litle ones in Christ, <sup>2</sup> I gaue you milke to drinke, not meate: for you could not as yet. but neither can you now verely, for yet you are carnall. <sup>3</sup> For vvhereas there is among you emulation and contention, are you not carnall, and vvalke according to man? <sup>4</sup> For vvhien one saith, I certes am Pauls, and another, I Apollos: are you not men? Vvhat is Apollo then? and vvhath is Paul? <sup>5</sup> The ministers of him vvhom you haue beleued, and to euery one as our Lord hath giuen. <sup>6</sup> I planted, Apollo vwatered: but God gaue the increase. <sup>7</sup> Therefore neither he that planteth is any thing, nor he that watereth: but he that giueth the increase, God. <sup>8</sup> And he that planteth and he that watereth are one. And euery one shall receiue his owne reward according to his owne labour. <sup>9</sup> For vve are Gods coadiutors: you are Gods husbandrie, you are

## AUTHORISED—1611.

for the Spirit searcheth all things, yea, the deepe things of God. <sup>11</sup> For what man knoweth the things of a man, saue the spirit of man which is in him? Euen so the things of God knoweth no man, but the Spirit of God.

<sup>12</sup> Now we haue receiued, not the spirit of the world, but the Spirit which is of God, that we might knowe the things that are freely giuen to vs of God. <sup>13</sup> Which things also we speake, not in the wordes which mans wisdome teacheth, but which the holy Ghost teacheth, comparing spiritual things with spirituall. <sup>14</sup> But the natural man receiueh not the things of the Spirit of God, for they are foolishnesse vnto him: neither can he knowe them, because they are spirituallly discerned.

<sup>15</sup> But he that is spiritual, iudgeth all things, yet he himselfe is iudged of no man. <sup>16</sup> For who hath knowen the mind of the Lord that he may instruct him? But we haue the minde of Christ.

3. AND I, brethren, could not speake vnto you as vnto spiritual, but as vnto carnall, euen as vnto babes in Christ. <sup>2</sup> I haue fed you with milke, and not with meate: for hitherto ye were not able to beare it, neither yet now are ye able. <sup>3</sup> For ye are yet carnall: for whereas there is among you enuyng, and strife, and diuisions, are ye not carnall, and walke as men?

<sup>4</sup> For while one saith, I am of Paul, and another, I am of Apollo, are ye not carnall? <sup>5</sup> Who then is Paul? and who is Apollo? but ministers by whom ye beleueed, euen as the Lord gaue to euery man. <sup>6</sup> I haue planted, Apollo watered: but God gaue the encrease. <sup>7</sup> So then, neither is hee that planteth any thing, neither hee that watereth: but God that giueth the increase. <sup>8</sup> Now hee that planteth, and hee that watereth, are one: and euery man shall receiue his owne reward according to his owne labour. <sup>9</sup> For wee are labourers together with God, ye are Gods husbandry, ye are Gods building,

<sup>1</sup> Or, discerneth. <sup>2</sup> Or discerned. <sup>3</sup> Or shall. <sup>4</sup> Or, factious. <sup>5</sup> Or, according to man. <sup>6</sup> Or, tillage.

<sup>10</sup> Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθείσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. <sup>11</sup> θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς Χριστός· <sup>12</sup> εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον <sup>13</sup> τοῦτον, χρυσοῦν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, <sup>14</sup> ἑκάστου τὸ ἔργον φανερόν γενήσεται· ἢ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ <sup>15</sup> δοκιμάσει· <sup>16</sup> εἴ τις τὸ ἔργον <sup>17</sup> μενεῖ, ὁ ἐποικοδόμησε, μισθὸν λήψεται· <sup>18</sup> εἴ τις τὸ ἔργον κατακαήσεται, ζημωθήσεται· αὐτὸς δὲ σωθήσεται, οὗτω | δὲ ὡς διὰ πυρός· <sup>19</sup> οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; <sup>20</sup> εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ <sup>21</sup> τοῦτον | ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ

\* Rec. + ὁ.

\* Alex. Ἰησοῦς post Χριστός.

\* Alex. = τοῦτον.

\* Alex. + αὐτό.

\* Rec. μίτη.

\* Rec. οὔτως.

## WICLIFF—1380.

<sup>10</sup> aftir the grace of god that is ȝoun to me: as a wise maister carpenter I settid the foundement; and another bildith aboue; but eche man se hou he bildith aboue,<sup>11</sup> for no man mai sette another foundement outakan that that is sette: which is crist ihesus,<sup>12</sup> for if ony bildith ouer this foundement: gold siluer precious stonys stickis, heye or stobil,<sup>13</sup> eueri mannes werk schal be opene; for the dai of the lord schal declare: for it schal be schewid in fier; the fier schal preue the werk of ech man what maner werk it is,<sup>14</sup> if the werk of ony man dwelle stille, which he bildith aboue: he schal receyue mede,<sup>15</sup> if ony mannes werk brenne: he schal suffre harme; but he schal be saaf: so netheles as bi fier.

<sup>16</sup> Witen ȝe not that ȝe ben the temple of god: and the spirit of god dwelleth in you? <sup>17</sup> and if ony defoulth the temple of god: god schal lese hym; for the temple of god is holi: which ȝe ben.<sup>18</sup> no man deceyue hym silf; if ony man among ȝou is seien to be wise in this world: be he made a fool that he be wise,<sup>19</sup> for the wisdom of this world is foli anentis god; for it is writun: I schal cache wise men in her fel wisdom.<sup>20</sup> ete the lord knoweth the thoutis of wise men for the ben veyn;<sup>21</sup> therfor no man haue glorie in men; for alle thingis ben ȝoure,<sup>22</sup> ethir Paul, ethere apollo, ether cefas ether the world, ether lif ether death ether thingis present ether thingis to comyng; for alle thingis ben ȝoure,<sup>23</sup> and ȝe ben of crist: and crist is of god.

4. SO a man gesse us: as mynystris of crist and dispensers of the mysteryes of god: <sup>2</sup> now it is soughe here among the dispensers: that a man be founden trewe; And to me it is for the leest thing that

20 21 22 23  
 20 21 22 23  
 20 21 22 23  
 20 21 22 23

## TYNDALE—1534.

are goddis byldynge. <sup>10</sup> Accordynge to the grace of god geuen vnto me; as a wyse bylder haue I layde the foundation. And another bylt theron. But let every man take hede how he bildeth apou.<sup>11</sup> For other foundation can no man laye; then that which is layde, which is Iesus Christ. <sup>12</sup> Yf eny man bilde on this foundation; golde, siluer, precious stones tymber, haue or stoble:<sup>13</sup> every mannes worke shall appere. For the daye shall declare it, and it shalbe shewed in fyre. And the fyre shall trye every mannes worke; what it is. <sup>14</sup> Yf eny mannes worke that he hath bylt apou; byde; he shall receave a rewarde. <sup>15</sup> If eny mannes worke burne he shall suffre losse: but he shalbe safe him selfe: neverthelesse yet as it were thorow fyre.

<sup>16</sup> Are ye not ware that ye are the temple of god, and how that the sprete of god dwelleth in you? <sup>17</sup> Yf eny man defyle the temple of god him shall god destroye. For the temple of god is holy; which temple ye are. <sup>18</sup> Let no man deceave him silfe. Yf eny man seme wyse amonge you; let him be a fole in this world; that he maye be wyse. <sup>19</sup> For the wisdom of this worlde is folyshnes with god. For it is writen: he compaseth the wyse in their craftynes. <sup>20</sup> And agayne; God knoweth the thoughtes of the wyse that they be vayne. <sup>21</sup> Therefore let no man reioyce in men. For all thinges are youres; <sup>22</sup> whether it be Paul, other Apollos, other Cephas: whether it be the worlde, other lyfe, other death; whether they be present thinges or thinges to come: all are youres; <sup>23</sup> and ye are Christes; and Christ is goddis.

4. LET men this wyse esteeme vs; even as the ministers of Christ; and dispensers of the secretes of God. <sup>2</sup> Furthermore it is required of the dispensers that they be founde faithfull. <sup>3</sup> With me is it but a very smal thinge; that I shuld be iudged

## CRANMER—1539.

<sup>10</sup> Accordynge to the grace of God geuen vnto me, as a wyse bylder haue I layde the foundacyon. And another bylt theron. But let euery man take hede, how he byldeth vpon. <sup>11</sup> For another foundacyon can no man laye, then it that is layde, which is Iesus Christ. <sup>12</sup> If eny man bylde on this foundacyon, golde, syluer, precyous stones: tymber, haue or stoble:<sup>13</sup> every mannes worcke shall appere. For the daye shall declare, whych shalbe shewed in fyre. And the fyre shall trye every mannes worcke, what it is. <sup>14</sup> If eny mannes worcke that he hath bylt vpon, byde, he shall receaue a rewarde. <sup>15</sup> If eny mannes worcke burne, he shall suffre losse, but he shalbe safe him selfe: neuertheles, yet as it were thorow fyre.

<sup>16</sup> Knowe ye not, that ye are the temple of God, and how that the sprete of God dwelleth in you? <sup>17</sup> If eny man defyle the temple of God, hym shall God destroye. For the temple of God is holy, which temple ye are. <sup>18</sup> Let no man deceaue hym selfe. If eny man seme wyse amonge you, let hym become a fole in this worlde, that he maye be wyse. <sup>19</sup> For the wysdom of this worlde is folyshnes wyth God. For it is writen: he compaseth the wyse in their craftynes. <sup>20</sup> And agayne; God knoweth the thoughtes of the wyse, that they be vayne. <sup>21</sup> Therefore, let no man reioyce in men. For all thinges are youres, <sup>22</sup> whether it be Paul, ether Apollos, ether Cephas: whether it be the worlde, ether lyfe, ether death, whether they be present thynges, or thynges to come: all are youres; <sup>23</sup> and ye are Chrystes, and Christ is Goddes.

4. LET a man this wyse esteeme vs, euen as the mynysters of Christ, and stewards of the secretes of God. <sup>2</sup> Furthermore, it is requyred of the stewards, that a man be founde faythfull. <sup>3</sup> Wyth me it is but a very small thyge, that I

ἅγιός ἐστιν, οἰτινές ἐστε ὑμεῖς. <sup>18</sup> Μηδεὶς ἐαυτὸν ἐξαπατάτω εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μαρὸς γενέσθω, ἵνα γένηται σοφός. <sup>19</sup> ἢ γὰρ σοφία τοῦ κόσμου τούτου μαρὸν παρὰ τῷ Θεῷ ἐστὶ. γέγραπται γὰρ, “Ὁ δρασσόμενος τοὺς σοφούς ἐν τῇ πανουργίᾳ αὐτῶν.” <sup>20</sup> καὶ πάλιν, “Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰς μάταιον.” <sup>21</sup> Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, <sup>22</sup> εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐκεστώτα εἴτε μέλλοντα· πάντα ὑμῶν ἐστίν· <sup>23</sup> ὑμεῖς δὲ Χριστοῦ· Χριστὸς δὲ, Θεοῦ. IV. Οὕτως ἡμᾶς λογιζέσθω ἀνθρώπος, ὡς ὑπὴρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. <sup>2</sup> ὁ δὲ λοιπὸν, ζῆτεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστὸς τις εὐρέθῃ. <sup>3</sup> ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ’

<sup>a</sup> Alex. αὐτῶν.<sup>b</sup> Alex. = τῷ.<sup>c</sup> Alex. = ἰστιν.<sup>d</sup> Alex. ὄν.<sup>e</sup> Alex. ζητεῖται.

## GENEVA—1557.

building. <sup>10</sup> According to the grace of God given to me, as a skilful master builder I have layd the foundation: and another buyldeth thereon. but let every man take heed how he buildeth vpon. <sup>11</sup> For other foundation can no man lay, then that which is layd, which is, Iesus Christe.

<sup>12</sup> If any man build on this foundation, golde, syluer, precious stones, tymber, haye, or stoble: <sup>13</sup> Euey mans worcke shal appeare, for the day shal declare it, and it shalbe reueled by the fyre; and the fyre shal trye euery mans worcke what it is. <sup>14</sup> If any mans worcke, that he hath buylt vpon, abyde, he shal receaue a rewarde. <sup>15</sup> If any mans worcke burne, he shall lose, but he shalbe safe hym selfe: neuertheless, yet as it were by the fyre. <sup>16</sup> Knowe ye not that ye are the temple of God, and that the Sprite of God dwelleth in you?

<sup>17</sup> If any man defyle the temple of God, him shal God destroy: for the temple of God is holy, which temple ye are. <sup>18</sup> Let no man deceaue him selfe. If any man seme to him selfe wyse among you in this world, let him be a foole, that he may be wyse. <sup>19</sup> For the wisdom of this worlde is folishnes with God. for it is written, He catcheth the wyse with their owne craftines. <sup>20</sup> And agayne, The Lord knoweth that the thoghtes of the wyse be vayne: <sup>21</sup> Therefore let no man reioyce in men: for all things are yours. <sup>22</sup> Whether it be Paul, ether Apollos, ether Cephas, or the world, or els lyfe, or death, whether they be thynges present, or thynges to come: all I say are yours: <sup>23</sup> And ye are Christes, and Christ is Goddes.

4. LET a man so thinke of vs, as of the ministers of Christe, and dispensers of the secretes of God. <sup>2</sup> Furthermore, it is required of the dispensers, that they be founde faithfull. <sup>3</sup> As touching me I passe very litle, to be iudged of you, or of mans

## RHEIMS—1582.

Gods building. <sup>10</sup> According to the grace that is giuen me, as a wise vvorkemaster haue I laid the foundation: and an other buildeth therevpon. but let euery one looke hovv he buildeth thereon. <sup>11</sup> For other foundation no man can lay, beside that vvhich is laid: vvhich is Christ Iesvs.

<sup>12</sup> And if any man build vpon this foundation, gold, siluer, pretions stones, vvood, hay, stubble, <sup>13</sup> the vvorke of euery one shal be manifest: for the day of our Lord vvill declare, because it shal be reuealed in fire: and the vvorke of euery one of vvhat kinde it is, the fire shal trie. <sup>14</sup> If any mans vvorke abide, vvvhich he built therevpon: he shal receiue reuward. <sup>15</sup> If any mans vvorke burne, he shal suffer detrimēt: but him self shal be saued: yet so as by fire. <sup>16</sup> Knovv you not that you are the temple of God: and the Spirit of God vvelleth in you? <sup>17</sup> But if any violate the temple of God, God vvill destroy him. For the temple of God is holy: vvvhich you are. <sup>18</sup> Let no man seduce him self: if any man seme to be wise among you in this world, let him become a foole that he may be wise. <sup>19</sup> For the vvisedom of this vvorld is folishnes vvith God. For it is vvritten, I vvill compass the wise in their subtiltie. <sup>20</sup> And agayne, Our Lord knovveth the cogitations of the wise that they be vaine. <sup>21</sup> Let no man therefore glorie in men. For all thynges are yours:

<sup>22</sup> vvwhether it be Paul, or Apollo, or Cephas, or the vvorld, or life, or death, or thynges present, or thynges to come, for all are yours: <sup>23</sup> and you are Christis, and Christ is Gods.

4. SO let a man esteeme vs as the ministers of Christ, and the dispensers of the mysteries of God. <sup>2</sup> Here novv is required among the dispensers that a man be found faithful. <sup>3</sup> But to me it is a thyng of lest account, to be iudged of you, or

## AUTHORISED—1611.

<sup>10</sup> According to the grace of God which is giuen vnto mee, as a wise master builder I haue laid the foundation, and another buildeth thereon. But let every man take heed how hee buildeth thereupon.

<sup>11</sup> For other foundation can no man lay, then that is layde, which is Iesus Christ. <sup>12</sup> Now if any man build vpon this foundation, gold, siluer, precious stones, wood, hay, stubble: <sup>13</sup> Euey mans worke shall be made manifest. For the day shall declare it, because it shall bee reuealed by fire, and the fire shall try every mans worke of what sort it is. <sup>14</sup> If any mans worke abide which hee hath built thereupon, hee shall receive a reward. <sup>15</sup> If any mans worke shalbe burnt, he shall suffer losse: but he himselfe shall be saued: yet so, as by fire. <sup>16</sup> Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you? <sup>17</sup> If any man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are. <sup>18</sup> Let no man deceiue himselfe: If any man among you seemeth to be wise in this world, let him become a foole, that he may be wise.

<sup>19</sup> For the wisdom of this world is foolishnesse with God: for it is written, He taketh the wise in their owne craftinesse. <sup>20</sup> And agayne, The Lord knoweth the thoughts of the wise, that they are vaine. <sup>21</sup> Therefore let no man glory in men, for all things are yours. <sup>22</sup> Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. <sup>23</sup> And ye are Christis, and Christ is Gods.

4. LET a man so account of vs, as of the ministers of Christ, and stewards of the mysteries of God. <sup>2</sup> Moreouer, it is required in stewards, that a man be found faithfull. <sup>3</sup> But with mee it is a very small thing that I should be iudged

<sup>a</sup> Cr. is reuealed.<sup>b</sup> Or, destroy.

ἡμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω. <sup>4</sup> οὐδὲν γὰρ ἑμαυτῷ σύννοδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμα· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. <sup>5</sup> ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, <sup>6</sup> ὅς| καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

<sup>6</sup> Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ <sup>7</sup> δ| γέγραπται <sup>8</sup> φρονεῖν,| ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνός φυσιοῦσθε κατὰ τοῦ ἐτέρου. <sup>7</sup> τίς γὰρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; <sup>8</sup> Ἡδὴ κεκοροσμένοι ἐστέ, ἥδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν

f Alex. = ὁς.

f Alex. ἄ.

h Alex. = φρονεῖν.

## WICLIFF—1380.

I be demed of you or of mannes daie: but nether I deme my self, <sup>4</sup> for I am no thing ouertrowynge to my self: but not in this thing I am justified: for he that demeth me: is the lord, <sup>5</sup> therfor nyle ze deme bifor the tyme, til that the lord come, whiche schal ligthe the hidde thing of derkness, and schal schewe the counceils of hertis; and thanne preisyng schal be to eche man of god.

<sup>6</sup> And bretheren I haue transfigurid these thingis in to me, and in to apollo for you: that in us ze lerne leest oer that it is writun, oon agens another be blowun with pride, for another, <sup>7</sup> who demeth thee? and what hast thou that thou hast not receyued? and if thou hast receyued: what gloriest thou as thou haddist not receyued, now ze ben fillid: <sup>8</sup> now ze ben made riche; ze regnen with outen us, and I wolde that ze regne that also we regnen with you.

<sup>9</sup> and I gesse that god schewid us the last of apostlis: as thilke that ben sente to the deeth; for we ben made a spectacle to the world and to aungels and to men, <sup>10</sup> we foolis for crist: but ze prudente in crist, we sike; but ze strong ze noble: but we vnoble, <sup>11</sup> til in to this oure we hungren and thristen and ben made nakid, and ben smytun with buffetis: and we ben vnstable, <sup>12</sup> and we traucilen worchinge with oure hondis; we ben cursid; and we blessen; we suffren perscucioun: and we abiden long, <sup>13</sup> we ben blasfemed: and we biscechen, as clesyngye of this world: we ben made the out castyngye of alle thingis til jid.

<sup>14</sup> I writte not these thingis, that I counfoude you: but I warne as my moost dereworth sones, <sup>15</sup> For whi if ze han ten thousand of vndirmaistris in crist: but not many fadris; for in crist ihesus I haue

## TYNDALE—1534.

of you, ether of (mans daye). No I iudge not myn awne selfe. <sup>4</sup> I knowe nought by my selfe: yet am I not therby justified. It is the Lorde that iudgeth me. <sup>5</sup> Therefore iudge no thinge before the tyme; vntill the Lorde come, which will lighten thinges that are hyd in darcknes and open the counsels of the hertes. And then shall every man haue prayse of God.

<sup>6</sup> These thinges bretheren I haue described in myn awne person and Apollos, for youre sakes; that ye myght learne by vs; that no man counte of him selfe beyonde that which is aboue written: that one swell not agaynst another for eny mans cause. <sup>7</sup> For who preferreth the? What hast thou that thou hast not receaved? If thou haue receaved it, why reioycest thou as though thou haddest not receaved it? <sup>8</sup> Now ye are full: now ye are made ryche: ye raygne as kynges with out vs: and I wolde to god ye dyd raygne; that we might raygne with you.

<sup>9</sup> Me thinketh that God hath set forth vs which are Apostles, for the lowest of all; as it were men appointed to deeth. For we are a gasyngestocke vnto the worlde, and to the aungels, and to men. <sup>10</sup> We are foles for Christes sake; and ye are wyse thorow Christ. We are weak; and ye are strong. Ye are honorable and we are despised. <sup>11</sup> Even vnto this daye we hunger and thyrst; and are naked; and we are boiffeted with fistes; and have no certayne dwellinge place, <sup>12</sup> and laboury workinge with oure awne hondes. We are reuyled; and yet we blesse. We are perscuted; and suffer it. <sup>13</sup> We are evyll spoken of; and we praye. We are made as it were the filthynges of the worlde; the of scowryng of all thinges; even vnto this tyme.

<sup>14</sup> I writte not these thinges to shame you: but as my beloved sonnes I warne you. <sup>15</sup> For though ye haue ten thousand instructours in Christ: yet haue ye not many fathers. In Christ Iesu I haue

## CRANMER—1539.

shuld be iudged of you, ether of mans iudgement. No I iudge not myne awne selfe. <sup>4</sup> For I knowe nought by my selfe: yet am I not therby justified. It is the Lorde that iudgeth me. <sup>5</sup> Therefore iudge nothyng before the tyme, vntill the Lord come, which wyll lyghten thynges that are hyd in darcknes, and open the counsels of the hertes. And then shall euery man haue prayse of God.

<sup>6</sup> These thynges (bretheren) I haue for an ensample described in myne awne person, and in Apollos, for youre sakes, that ye myght learne by vs, that noman counte of him selfe beyonde that which is aboue written: that one swell not against another for eny mans cause. <sup>7</sup> For who preferreth the? What hast thou, that thou hast not receaved? If thou haue receaved it, why reioycest thou, as though thou haddest not receaved it? <sup>8</sup> Now ye are full: now ye are made ryche: ye raygne as kynges without vs: and I wolde to God ye dyd raygne, that we might raygne with you.

<sup>9</sup> For me thynketh, that God hath set forth vs (which are Apostles) for the lowest of all as it were men appointed to deeth. For we are a gasyng stocke vnto the worlde, and to the Angells, and to men. <sup>10</sup> We are foles for Christes sake, but ye are wyse thorow Christ: We are weak, but ye are stronge. Ye are honorable, but we are despysed. <sup>11</sup> Euen vnto this tyme we hunger and thirst, and are naked, and are boiffeted with fystes, and haue no certayne dwellinge place, <sup>12</sup> and labour, workyngye with oure awne handes. We are reuyled, and yet we blesse. We are perscuted, and suffer it. <sup>13</sup> We are euyl spoken of, and we praye. We are made as it were the fylthynges of the worlde, the ofscowryng of all thynges, euen vnto this daye.

<sup>14</sup> I wryte not these thynges, to shame you: but as my beloved sonnes I warne you. <sup>15</sup> For though ye haue ten thousand instructours in Christ: yet haue ye not many fathers. In Christ Iesu I haue

συμβασιλεύσωμεν. <sup>9</sup> δοκῶ γὰρ ὅτι | ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανάτιους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. <sup>10</sup> ἡμεῖς μαροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι. <sup>11</sup> ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, <sup>12</sup> καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λαιδορούμενοι, εὐλογοῦμεν· διωκόμενοι, ἀνεχόμεθα· <sup>13</sup> βλασφημούμενοι, | παρακαλοῦμεν ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι. <sup>14</sup> Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ ἠουθετῶ. | <sup>15</sup> εἰάν γὰρ μυρίους παιδαγωγούς ἐχῆτε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς

<sup>1</sup> Alex. = ὄτι.<sup>2</sup> Alex. ἐνοσημούμενοι.<sup>3</sup> Alex. νουθετῶν.

## GENEVA — 1557.

judgement. no, I iudge not myne owne selfe. <sup>4</sup> For I knowe noight by my selfe: yet am I not thereby iustified: but the Lord is he that iudgeth me. <sup>5</sup> Therefore iudge nothing before the tyme, vntyl the Lord come, which wyl lighten things that are hyd in darcknes, and open the counsels of the hartes: and then shal euery man haue prayse of God. <sup>6</sup> These things brethren I haue figuratiuely described in myne owne person and Apollos, for your sakes: that ye myght learne by vs, that no man counte of hym selfe beyonde that which is aboue written: that one swel not against another for any mans cause. <sup>7</sup> For who preferreth thee? and what hast thou, that thou hast not receaued? If thou hast receaued it, why reioyseth thou, as though thou haddest not receaued it? <sup>8</sup> Now ye are full, now ye are made riche, ye raygne as kynges without vs: and I walde to God ye dyd raygne, that we also might raygne with you.

<sup>9</sup> For I thinke that God hath appoynted vs the laste Apostles, as it were men destinate to death, for we are a gasyng stocke vnto the worlde, and to the Angels, and to men. <sup>10</sup> We are foles for Christes sake, and ye are wyse through Christ, we are weake, and ye are stronge: ye are honorable, and we are despised. <sup>11</sup> Euen vnto this daie we hunger, and thirst, and are naked, and are buffetted, and haue no certayne dwelling place. <sup>12</sup> And labour, working with our owne handes, we are reuyled, and yet we blesse: we are persecuted, and suffer it. <sup>13</sup> We are euil spoken of, and we pray: we are made as it were the fylthe of the world, the ofscowring of all things, euen vnto this tyme.

<sup>14</sup> I write not these things to shame you, but as my beloued sonnes I warne you. <sup>15</sup> For though ye haue ten thousand instructours in Christ: yet haue ye not many fathers: for in Christ Iesus, I haue

## RHEIMS — 1582.

of mans day: but I iudge not my self neither. <sup>4</sup> For I am not guilty in conscience of any thing: but I am not iustified herein: but he that iudgeth me, is our Lord. <sup>5</sup> Therefore iudge not before the time: vntil our Lord do come, vvhō also wil lighten the hidden things of darckenes, and vvil manifest the counsels of the hartes: and then the praise shal be to euery man of God.

<sup>6</sup> But these things, brethren, I haue transfigured into my self and Apollo, for you: that in vs you may learne, one not to be puffed vp against an other, aboue that is vwritten. <sup>7</sup> For vvhō discerneth thee? Or vvhast hast thou that thou hast not receued? And if thou hast receued, what doest thou glorie as though thou hast not receued? <sup>8</sup> Now you are filled, now are you become riche: without vs you reigne: and I would to God you did reigne, that vve also might reigne vwith you.

<sup>9</sup> For I thinke that God hath sheved vs Apostles the last, as it vvere deputed to death: because vve are made a spectacle to the vworld, and to Angels and men. <sup>10</sup> Vve are fooles for Christ: but you vwise in Christ, vve vweake: but you strong, you noble, but vve base. <sup>11</sup> Vntil this houre we doe both hunger, and thirst, and are naked, and are beaten vwith buffetts, and are vwanderers, <sup>12</sup> and labour vworking vwith our ovvne handes, vve are cursed: and do blesse, vve are persecuted: and susteine it. <sup>13</sup> vve are blasphemed: and vve beseeche, vve are made the refuse of this vworld, the drosse of al euen vntil novv.

<sup>14</sup> Not to confound you, do I vwrite these things: but as my decest children I admonish you. <sup>15</sup> For if you haue ten thousand pedagoges in Christ: yet not many fathers. For in Christ Iesus by the

## AUTORISED — 1611.

of you, or of mans <sup>a</sup> judgement: yea, I iudge not mine owne selfe. <sup>4</sup> For I know nothing by my selfe, yet am I not hereby justified: but hee that iudgeth me is the Lord.

<sup>5</sup> Therefore iudge nothing before the time, vntill the Lord come, who both will bring to light the hidden things of darckenesse, and will make manifest the counsels of the hearts: and then shall euery man haue praise of God. <sup>6</sup> And these things, brethren, I haue in a figure transferred to my selfe, and to Apollo, for your sakes: that yee might learne in vs not to thinke of men, aboue that which is vwritten, that no one of you be puffed vp for one against another. <sup>7</sup> For who <sup>b</sup> maketh thee to differ from another? And what hast thou that thou didst not recieve? Now if thou didst recieve it, why doest thou glory as if thou hadst not recieued it? <sup>8</sup> Now ye are full, now ye are rich, ye haue reigned as Kings without vs, and I would to God ye did reigne, that we also might reigne with you.

<sup>9</sup> For I thinke that God hath set forth vs the Apostles last, as it were approued to death. For we are made a spectacle vnto the world, and to Angels, and to men. <sup>10</sup> We are fooles for Christes sake, but ye are wise in Christ. We are weake, but ye are strong: yee are honourable, but we are despised. <sup>11</sup> Euen vnto this present houre wee both hunger and thirst, and are naked, and are buffetted, and haue no certayne dwelling place. <sup>12</sup> And labour, working with our owne hands: being reuiled, wee blesse: being persecuted, we suffer it: <sup>13</sup> Being defamed, we intreate: we are made as the filth of the world, and are the off-scouring of all things vnto this day. <sup>14</sup> I write not these things to shame you, but as my beloued sonnes I warne you. <sup>15</sup> For though you haue ten thousand instructours in Christ, yet haue yee not many fathers: For in Christ Iesus I haue begotten you through the

<sup>a</sup> Gr. day. <sup>b</sup> Gr. distinguisheth thee? <sup>c</sup> Gr. theater.



μὲν γὰρ ὡς | ἀπὸν τῷ σώματι, παρὸν δὲ τῷ πνεύματι, ἥδη κέκρικα ὡς παρὸν, τὸν οὕτω τοῦτο κατεργασάμενον, ἔν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, | συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, | παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. | Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ἔκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη | Χριστός. ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοῖς εὐκρινείας καὶ ἀληθείας. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγυσθαι πόροις· καὶ | οὐ πάντως τοῖς πόροις τοῦ κόσμου

\* Alex. = Χριστοῦ.

\* Alex. + ἡμῶν.

\* Alex. Ἰησοῦ Χριστοῦ.

\* Rec. + οὖν.

\* Alex. = ἐπὶ ἡμῶν.

\* Rec. ἰδιόθ.

\* Alex. = καί.

## GENEVA—1557.

begotten you through the Gospel. <sup>16</sup> Wherefore, I pray you follow me. <sup>17</sup> For this cause have I sent unto you Timotheus, which is my deare sonne, and faithful in the Lord, which shall put you in remembrance of my wayes in Christe, euen as I teache eury where in all Congregacions. <sup>18</sup> So me swel as thogh I wold not come to you. <sup>19</sup> But I wil come to you shortly, if God wyl, and wyl knowe, not the speache of them which swel, but the *spiritual* power. <sup>20</sup> For the kyngdome of God is not in wordes, but in the power of the Spirit. <sup>21</sup> What wyl ye? shal I come vnto you with a rod, or els in loue and in the sprit of mekenes?

5. IT is heard for a trueth that *there* is fornication among you, and suche fornication among you, and suche fornication as is not once named among the Gentils: that one should interteyne hys fathers wife. <sup>2</sup> And ye swel, and haue not rather sorowed, that he which hath done thys dede, myght be put from among you. <sup>3</sup> For I verely as absent in body, but present in spirit, haue determined already as thogh I were present, that he that hath in thys sort done thys dede, <sup>4</sup> When ye are gathered together, and my spirite, in the Name of our Lord Iesus Christ, that such one I say, by the power of our Lord Iesus Christ, <sup>5</sup> Be deliuered vnto Satan, for the destruction of the fleshe, that the spirite may be saued in the day of the Lord Iesus.

<sup>6</sup> Your reioysing is not good: knowe ye not that a litle leuen, sowreth the whole lump of dowe? <sup>7</sup> Purge therefore the olde leuen, that ye may be a newe lump of dowe, as ye are swete bread. For Christ our Easter lambe, is offered vp for vs. <sup>8</sup> Therefore let vs kepe holy day, not in olde leuen, nether in the leuen of malicousnes and wyckednes: but with the swete bread of puritie and trueth. <sup>9</sup> I wrote vnto you in an epistle, that ye should not company with fornicatours.

<sup>10</sup> And I meant not at all with the

## RHEIMS—1582.

Gospel I begat you. <sup>16</sup> I beseeche you therefore be folowers of me. <sup>17</sup> Therefore haue I sent to you Timothee, wvho is my deereest sonne and faithful in our Lord: wvho vil put you in minde of my vvayes that are in Christ Iesus, as eury vvhere in eury Church I teach. <sup>18</sup> As though I vvould not come to you, so certayne are puffed vp. <sup>19</sup> But I vvil come to you quickly, if our Lord vvil: and vvil knowv not the vvordes of them that be puffed vp, but the povver. <sup>20</sup> For the kingdom of God is not in vvordes, but in povver. <sup>21</sup> Vvhat vvil you? in rodde that I come to you: or in charitie, and the spirit of mildnes?

5. THERE is plainly heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his fathers vvife. <sup>2</sup> And you are puffed vp: and haue not mourned rather, that he might be taken away from among you, that hath done this deede.

<sup>3</sup> I in deede absent in body, but present in spirit, haue already iudged, as present, him that hath so done, <sup>4</sup> in the name of our Lord Iesus Christ, you being gathered together and my spirit, vvith the vertue of our Lord Iesus <sup>5</sup> to deliuer such an one to Satan for the destruction of the flesh, that the spirit may be saued in the day of our Lord Iesus Christ. <sup>6</sup> Your glorying is not good. Knowv you not that a litle leauen corrupteth the vvhole paste?

<sup>7</sup> Purge the old leauen, that you may be a nevve paste, as you are azymes. For our Pasche, Christ, is immolated, <sup>8</sup> Therefore let vs feast, not in the old leaven, nor in the leaven of malice and vvickednes, but in the azymes of sinceritie and veritie.

<sup>9</sup> I vvrote to you in an epistle, Not to keepe companie vvith fornicatours. <sup>10</sup> I meane not the fornicatours of this vvord, or the

## AUTHORISED—1611.

Gospel. <sup>16</sup> Wherefore I beseech you, be yee followers of me. <sup>17</sup> For this cause haue I sent vnto you Timotheus, who is my beloved sonne, and faithful in the Lord, who shall bring you into remembrance of my wayes which bee in Christ, as I teach eury where in eury Church. <sup>18</sup> Now some are puffed vp as though I would not come to you. <sup>19</sup> But I will come to you shortly, if the Lord will, and will know, not the speach of them which are puffed vp, but the power. <sup>20</sup> For the kingdom of God is not in word, but in power. <sup>21</sup> What will yee? Shall I come vnto you with a rod, or in loue, and in the spirit of meeknesse?

5. IT is reported commonly, that *there* is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should haue his fathers wife. <sup>2</sup> And yee are puffed vp, and haue not rather mourned, that he that hath done this deed, might bee taken away from among you. <sup>3</sup> For I verily as absent in body, but present in spirit, haue <sup>4</sup> iudged alreadie, as though I were present, concerning him that hath so done this deed, <sup>4</sup> In the Name of our Lord Iesus Christ, when yee are gathered together, and my spirit, with the power of our Lord Iesus Christ, <sup>5</sup> To deliuer such a one vnto Satan for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus. <sup>6</sup> Your glorying is not good: know ye not that a litle leauen leaueneth the whole lump? <sup>7</sup> Purge out therefore the old leauen, that ye may be a newe lump, as yee are vneleavened. For *euen* Christ our Passeeover <sup>8</sup> is sacrificed for vs. <sup>8</sup> Therefore let vs keepe the Feast, not with old leauen, neither with the leauen of malice and wickednesse: but with the vneleavened bread of sinceritie and trueth.

<sup>9</sup> I wrote vnto you in an Epistle, not to company with fornicators. <sup>10</sup> Yet not altogether with the fornicators of this

τούτου, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν. <sup>11</sup> νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγυσθαι, εἰάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδόρος, ἢ μέθυσος, ἢ ἄρπαξ· τῷ τοιοῦτῳ μηδὲ συνεσθίειν. <sup>12</sup> τί γάρ μοι καὶ τοὺς ἔξω κρίνεις; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; <sup>13</sup> τοὺς δὲ ἔξω ὁ Θεὸς κριεῖ. ἔξαρεῖτε· τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

VI. Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; <sup>2</sup> ἢ οὐκ οἴδατε ὅτι οἱ ἄγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἔστε κριτηρίων ἐλαχίστων; <sup>3</sup> οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; <sup>4</sup> βιωτικά μὲν οὖν κριτήρια εἰς ἔχητε,

\* Alex. καί.

\* Alex. ὀφείλετε.

\* Rec. ἢ. [Ez. ἢ.]

\* Alex. = καί.

\* Rec. κρίνι.

\* Rec. + καί.

\* Alex. ἔξαρετε.

## WICLIIF—1380.

ne rauenours, ne with men seruyng to mawmetis; ellis ze schulden haue go out of this world, <sup>11</sup> but now I wroot to you, that ze be not meinde, but if he that is named a brother among you, and is a leccour, or coueitous or seruyng to idols or a curser, or ful of drunnesse, or rauenuour; to take no mete with suche. <sup>12</sup> for what is it to me, to deme of hem that ben with outen forth? whether ze demen not of thingis that ben withynne forth? <sup>13</sup> for god schal deme hem that ben without forth; do ze aweye yuel fro zou self.

G. DARE oney of zou that hath a cause agens another be demed at wickid men and not at holi men? <sup>2</sup> where ze witen not: that scyntis schulu deme of this world? and if the world schal be demed bi zou; be ze vnworthy to deme of the leest thingis? <sup>3</sup> witen ze not that ze schulden deme angels: hou myche more worldli thingis? <sup>4</sup> therfor if ze han worldli domes: ordeyne ze tho contemptible men that ben in the chirche to deme; <sup>5</sup> I seie to make zou aschamed, so ther is not ony wise man: that mai deme bitwixe a brother and his brother, <sup>6</sup> but a brother with a brother strueth in doom, and that among vnfaithful men;

<sup>7</sup> and now trespas is algatis in zou; for ze han domes among zou; whi rather take ze no wrong? <sup>8</sup> whi rather suffre ze not disceite? <sup>9</sup> but also ze don wrong, and don fraude, and that to britheren; <sup>2</sup> where ze witen not, that wickid men schuln not wilde the kyngdom of god? nyle ze erre, nether leccouris nether men that seruen mawmetis, nether auoueters nether leccouris agens kynde, nethir thei that don leccerie with men, <sup>10</sup> nether theues, nether auerous men, nether ful of drunnesse, nether cursers, nether rauynouris; schuln wilde the kyngdom of god; <sup>11</sup> and ze weren sumtyme theses thingis; but ze

mawmetis, idols. meinde, mingled. deme, iudice. yuel, evil. witen, know. domes, judgments. algatis, auerous. wile, possess. nyle, not. agens, against. auerous, covetous.

## TYNDALE—1534.

of this worlde, ether of the covetuous, or of extorsioners; ether of the ydolaters: for then must ye nedes have gone out of the worlde. <sup>11</sup> But now I write vnto you, that ye company not together, yf eny that is called a brother, be a fornicator, or covetuous, or a worshipper of ymages, ether a raylar, ether a dronkard, or an extorcionar: with him that is soche se that ye eate not. <sup>12</sup> For what haue I to do, to iudge them which are with out? Do ye not iudge them that are with in? <sup>13</sup> Them that are with out, God shall iudge. Put awaye from amonge you, that evyll parson.

G. HOW dare one of you hauinge busines with another, goo to laue vnder the wickid, and not rather vnder the saynctes? <sup>2</sup> Do ye not know that the saynctes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge smale trifles; <sup>3</sup> knowe ye not how that we shall iudge the angels? How moche more maye we iudge thinges that partayne to the lyfe? <sup>4</sup> If ye haue iudgements of worldly matters, take them which are despised in the congregacion, and make them iudges. <sup>5</sup> This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all, that can iudge bitwene brother and brother, <sup>6</sup> but oue brother goeth to laue with another: and that vnder the vnbeleuers?

<sup>7</sup> Now therfore ther is vtterly a faute amonge you, because ye goo to laue one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selues to be robbed? <sup>8</sup> Naye ye youre selues do wronge, and robbe: and that the brethren. <sup>9</sup> Do ye not remember how that the vnyghteous shall not inheret the kyngdome of God? Be not deceaued. For nether fornicators, nether worshypers of ymages, nether whormongers, nether wenkinges, nether abusers of them selues with the mankynde, <sup>10</sup> nether theues, nether the covetuous, nether dronkardes, nether cursed speakers, nether pillers, shall inheret the kyngdome of God. <sup>11</sup> And soche ware ye verly: but

## CRANMER—1539.

of this world, ether of the coueteous, or extorsioners, ether the ydolaters: For then must ye nedes haue gone out of the world. <sup>11</sup> But now I dyd wryte vnto you, that ye company not together, yf eny that is called a brother, be a fornicator, or coueteous, or a worshyper of ymages, ether a raylar, ether a dronkard, or an extorcionar: wyth hym that is soche, se that ye eate not. <sup>12</sup> For what haue I to do, to iudge them that are without: Do ye not iudge them that are within? <sup>13</sup> Them that are without, God shall iudge. Put awaye the euell from amonge you.

G. DARRE one of you hauinge busynes with another, go to laue vnder the wickid, and not rather vnder the saynctes?

<sup>2</sup> Do ye not know, that the saynctes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles? <sup>3</sup> knowe ye not, how that we shall iudge the angels? How moche more, maye we iudge thinges that partayne to the lyfe? <sup>4</sup> If ye haue iudgements of worldly matters, take them which are despised in the congregacyon, and make them iudges. <sup>5</sup> This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all, that can iudge betwene brother and brother, <sup>6</sup> but one brother goeth to laue with another: and that vnder the vnbeleuers?

<sup>7</sup> Now therfore, there is vtterly a faute amonge you, because ye go to laue one wyth another. Why rather suffer ye not wronge? why rather suffre ye not your selues to haue harme? <sup>8</sup> naye, ye youre selues do wronge, and robbe: and that the brethren. <sup>9</sup> Do ye not knowe, how that the vnyghteous shall not inheret the kyngdom of God? Be not deceaued. For nether fornicators, nether worshypers of ymages, nether aduoceters, nether wenkinges, nether abusers of them selues wyth mankynde, <sup>10</sup> nether theues, nether coueteous, nether dronkardes, nether cursed speakers, nether pylers, shall inheret the kyngdom of God. <sup>11</sup> And soch were

τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. <sup>5</sup> πρὸς ἐντροπὴν ὑμῶν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῶν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; <sup>6</sup> ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τούτο ἐπὶ ἀπίστων; <sup>7</sup> Ἥδη μὲν οὖν ὅλως ἤττημα ὑμῶν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε; <sup>8</sup> ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς. <sup>9</sup> ἢ οὐκ οἴδατε ὅτι ἄδικοι Θεοῦ βασιλείαν οὐ κληρονομήσουσι; Μὴ πλαναῶσθε· οὔτε πόρνοι, οὔτε εἰδωλόλατραι, οὔτε μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἀρσενικοῦται, <sup>10</sup> οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοῖδοροὶ, οὐχ ἄρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. <sup>11</sup> καὶ ταῦτά τινας

<sup>5</sup> Rec. = ἡ. <sup>1</sup> Rec. ἔστιν. <sup>2</sup> Alex. s. = οὐδὲ εἷς σ. οὐδὲ εἷς (σοφός). <sup>1</sup> Rec. + ἐν. <sup>3</sup> Alex. τοῦτο. <sup>4</sup> Rec. βασιλείαν Θεοῦ. <sup>5</sup> Alex. = οὐ.

## GENEVA—1557.

fornicators of this world, either with the couetous, or with extortioners, either with idolaters: for then doubtles ye muste go out of the world. <sup>11</sup> But now I haue written vnto you, that ye company not together: yf any that is called a brother, be a fornicator, or couetous, or an idolater, ether a raylar, ether a dronckard, or an extortioner: with suche one I say, se that ye eat not. <sup>12</sup> For what haue I to do, to iudge them which are without? do ye not iudge them that are with in? <sup>13</sup> God iudgeth them that are without. Put away therfore from among you that wicked man.

6. DARE any of you, hauing busines with another, goe to lawe vnder the vniuste, and not rather vnder the Sainctes? <sup>2</sup> Do ye not knowe, that the Sainctes shal iudge the world? If the world shalbe iudged by you, are ye vnworthy to iudge small matters? <sup>3</sup> Knowe ye not that we shal iudge the Angels? how muche more may we iudge thynges that pertayne to this life? <sup>4</sup> If then ye haue iudgements of wordly matters, them which are least esteemed in the Church, them I say, set in iudgement. <sup>5</sup> This I say to your shame. Is ther vtterly no wyse man among you? what not one at all, that can iudge betwene brother and brother?

<sup>6</sup> But one brother, goeth to lawe wyth another, and that vnder the vnbeleuers? <sup>7</sup> Now therefore there is vtterly impacience among you, because ye go to lawe one with another: why rather suffer ye not wrong? why rather susteine ye not harme? <sup>8</sup> Nay, ye your selues do wrong, and harme, and that to your brethren. <sup>9</sup> Knowe ye not that the vnrighteous shal not inherite the kyngdome of God? Be not deceaued: neither fornicators, nether idolaters, nether aduocaters, nether wantons, nether abusers of them selues with the mankynde,

<sup>10</sup> Nether thenes, nether couetous, nether dronckards, nether euil speakers, nether extortioners shal inherite the kyngdome of God. <sup>11</sup> And such were some of you,

## RHEIMS—1582.

couetous, or the extortioners, or seruers of Idols: otherwise you should haue gone out of this vworld. <sup>11</sup> But nowv I vrote to you, not to keepe companie, if he that is named a brother, be a fornicator, or a couetous person, or a seruer of Idols, or a railer, or a drunkarde, or an extortioner: vvith such an one not so much as to take meate. <sup>12</sup> For vvhat is it to me to iudge of them that are vvithout? Do not ye iudge of them that are vvithin? <sup>13</sup> for them that are vvithout, God vvill iudge. Take away the euil one from among your selues.

6. DARE any of you hauing a matter against another, to be iudged before the vniust, and not before the saincts? <sup>2</sup> Or knovv you not that the saincts shal iudge of the vworld? And if the vworld shal be iudged by you: are you vnvvorthie to iudge of the lest things? <sup>3</sup> Knovv you not that vve shal iudge Angels? hovv much more secular things? <sup>4</sup> If therfore you haue secular iudgements: the contemptible that are in the Church, set them to iudge.

<sup>5</sup> I speake to your shame. So is there not among you any vvise man, that can iudge betwene his brother? <sup>6</sup> but brother vvith brother contendeth in iudgement: and that before infidels? <sup>7</sup> Novv certes there is plainly a fault in you, that you haue iudgements among you. Vvhy do you not rather take vvrong? vvhy do you not rather suffer fraude? <sup>8</sup> But your selues doe vvrong and defraude: and that to the brethren. <sup>9</sup> Knovv you not that the vniust shal not possesse the kyngdom of God? Do not erre. Neither fornicators, nor seruers of Idols, nor aduocaters, nor the effeminat, nor the liers vvith mankynde, <sup>10</sup> nor theeues, nor the couetous, nor drunkards, nor railers, nor extortioners shal possesse the kyngdom of God.

<sup>11</sup> And these things certes you vvere: but

## AUTHORISED—1611.

world, or with the couetous, or extortioners, or with idolaters; for then must yee needs goe out of the world. <sup>11</sup> But now I haue written vnto you, not to keepe company, if any man that is called a brother be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one, no, not to eat. <sup>12</sup> For what haue I to do to iudge them also that are without? doe not ye iudge them that are within? <sup>13</sup> But them that are without, God iudgeth. Therefore put away from among your selues that wicked person.

6. DARE any of you, hauing a matter against another, goe to law before the vniust, and not before the Saints? <sup>2</sup> Do ye not know that the Saints shall iudge the world? And if the world shalbe iudged by you, are ye vnworthy to iudge the smallest matters? <sup>3</sup> Know ye not that we shall iudge Angels? How much more things that pertaine to this life? <sup>4</sup> If then yee haue iudgements of things pertaining to this life, set them to iudge who are least esteemed in the Church. <sup>5</sup> I speake to your shame. Is it so, that there is not a wise man amongst you? nor one in that shall bee able to iudge betwene his brethren? <sup>6</sup> But brother goeth to law with brother, and that before the vnbeleueers? <sup>7</sup> Now therefore, there is vtterly a fault among you, because ye goe to law one with another: Why doe ye not rather take wrong? Why doe yee not rather suffer your selues to be defrauded?

<sup>8</sup> Nay, you do wrong and defraud, and that your brethren. <sup>9</sup> Know yee not that the vnrighteous shall not inherite the kyngdome of God? Be not deceued: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankynde, <sup>10</sup> nor theeues, nor couetous, nor drunkards, nor reulers, nor extortioners, shall inherite the kyngdom of God. <sup>11</sup> And such were some of

ἦτε· ἀλλὰ ἀπελουσασθε, ἀλλὰ ἡγιασθητε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

<sup>12</sup> Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἔξουσιασθήσομαι ὑπὸ τινος. <sup>13</sup> Τὰ βρώματα τῆ κοιλίας, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῆ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι. <sup>14</sup> ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερῆ διὰ τῆς δυνάμεως αὐτοῦ. <sup>15</sup> Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; μὴ γένοιτο. <sup>16</sup> ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμά ἐστιν; “Ἔσονται γὰρ,” φησὶν, “οἱ δύο εἰς σάρκα μίαν” <sup>17</sup> ὁ δὲ κολλώμενος τῷ Κυρίῳ ἐν πνεύμα ἐστι. <sup>18</sup> Φεύγετε τὴν

† Rec. ἡμᾶς.

‡ Alex. = ἡ.

† Const. τὰ σώματα.

## WICLIFF—1380.

ben waischun, but 3e ben halowid, but 3e ben iustified, in the name of oure lord ihesus crist, ⁊ in the spirit of oure god. Alle thingis ben nedeful to me, but not alle thingis ben spedeful.

<sup>12</sup> alle thingis ben leful to me: but I schal not be brongte doum vnder any mannes power. <sup>13</sup> mete to the wombe; and the wombe to metis, and god schal distrie bothe this ⁊ that; and the bodi not to fornicacioun, but to the lord, and the lord to the body. <sup>14</sup> for he reisid the lord, and schal reise us bi his vertu. <sup>15</sup> witen 3e not that 3oure bodies ben membris of crist? schal I thanne take the membris of crist: and schal I make the membris of an hoore? god forbede, <sup>16</sup> where 3e witen not that he that cleueth to an hoore is made o bodi? for he seith, there schuln be tweyne in o fleisch. <sup>17</sup> and he that cleueth to the lord: is o spirit.

<sup>18</sup> fle 3e fornicacioun; al synne what euer synne a man doith: is with out the bodi; but he that doith fornicacioun: synneth agens his bodi. <sup>19</sup> where 3e witen not that 3oure membris ben the temple of the holi goost that is in 3ou? whom 3e hau of god; and 3e ben not 3oure owne. <sup>20</sup> for 3e ben bougt with greet priis; glorie 3e and bere 3e god in 3oure bodi.

7. BUT of thilke thingis that 3e han writen to me, it is gode to a man to touche not a woman. <sup>2</sup> but for fornicacioun, eche man haue his owne wif, and eche woman haue hir owne housbonde. <sup>3</sup> the housbonde 3ilde dette to the wif; and also the wif to the housbonde. <sup>4</sup> the woman hath not power of her bodi, but the housbonde; and the housbonde hath not power of his bodi: but the woman. <sup>5</sup> nyle 3e defraute eche to othir, but parauenteure of concete to a tyme: that 3e 3eue teinte to prier; and efte turne 3e agen to the

## TYNDALE—1534.

ye are wessed: ye are sanctified: ye are iustified by the name of the Lorde Iesus; and by the sprete of oure God.

<sup>12</sup> All thinges are lawfull vnto me: but all thinges are not profittable. I maye do all thinges: but I will be brought vnder nomans power. <sup>13</sup> Meates are ordeyned for the belly; and the belly for meates; but God shall destroy bothe it and them. Let not the body be applied vnto fornicacion; but vnto the Lorde; and the Lorde vnto the body. <sup>14</sup> God hath raysed vp the Lorde; and shall rayse vs vp by his power. <sup>15</sup> Either remember ye not, that youre hodyes are the members of Christ? Shall I now take the members of Christ; and make them the members of an harlot? God forbyd. <sup>16</sup> Do ye not vnderstonde that he which coupleth him selfe with an harlot; is be come one body? For two (sayth he) shalbe one flesshe. <sup>17</sup> But he that is ioyned vnto the Lorde; is one sprete.

<sup>18</sup> Fle fornicacion. All synnes that a man dothe; are with out the body. But he that is a fornicator; synneth agaynst his awne body. <sup>19</sup> Either knowe ye not how that youre bodies are the temple of the holy goost; which is in you; whom ye haue of God; and how that ye are not youre awne? <sup>20</sup> For ye are dearely bought. Therefore glorifie ye God in youre hodyes; and in youre spretes: for they are goddes.

7. AS concerning the thinges wherof ye wrote vnto me: it is good for a man; not to touche a woman. <sup>2</sup> Nevertheless to avoide fornicacion; let every man have his wif: and let every woman haue her husbande. <sup>3</sup> Let the man geve vnto the wif due beneuolence. Lykwyse also the wif due vnto the man. <sup>4</sup> The wif hath not power over her awne body: but the husbande. And lykwyse the man hath not power over his awne body: but the wif. <sup>5</sup> Withdrawe not youre selues one from another; except it be with consent for a tyme; for to geve your selues to fastynge and prayer. And afterwarde come agayne

## CRANMER—1539.

some of you, but ye are washed: but ye are sanctified: but ye are iustified by the name of the Lorde Iesus, and by the sprete of oure God.

<sup>12</sup> I maye do all thynges, but all thynges are not profittable. I maye do all thynges; but I will be brought vnder nomans power. <sup>13</sup> Meates are ordeyned for the belly, and the belly for meates: but God shal destroye bothe it and them. Let not the body be applied vnto fornicacyon, but vnto the Lorde, and the Lorde vnto the body. <sup>14</sup> God hath raysed vp the Lorde, and shall rayse vs vp by his power. <sup>15</sup> Either knowe ye not, that youre bodyes are the members of Christ? shall I now take the members of Christ, and make them the members of an harlot? God forbyd. <sup>16</sup> Do ye not knowe, that he which coupleth him selfe with an harlot, is become one body. For two (sayth he) shalbe one flesshe. <sup>17</sup> But he that is ioyned vnto the Lord is one sprete.

<sup>18</sup> Fle fornicacion. Euery synne that a man doth, is without the body. But he that is a fornicator, synneth against his awne body. <sup>19</sup> Either knowe ye not, how that youre bodyes are the temple of the holy goost, which dwelleth in you, whom ye haue of God, and how that ye are not youre awne? <sup>20</sup> For ye are dearely bought. Therefore glorifie God in youre bodies, and in youre spretes, which are Goddes.

7. AS concernynge the thynges wherof ye wrote vnto me: it is good for a man, not to touch a woman. <sup>2</sup> Neuertheless, to avoide whordome let euery man haue his awyfe; and let euery woman haue her husbande. <sup>3</sup> Let the husbande geue vnto the wif due beneuolence. Lykwyse also the wif vnto the husbande. <sup>4</sup> The wif hath not power of her awne body: but the husbande. And lykwyse the husbande hath not power of his awne body: but the wif. <sup>5</sup> Wyth drawe not youre selues one from another, except it be with consent for a tyme, for to geve your selues to fastynge and prayer. And afterwarde come together agayne,

vertu, power. witen, know. o, me. agens, aginst. thilke, that. nyle, not. 3eue, geue. teinte, hee. efte, again.

πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματος ἐστιν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. <sup>19</sup> ἢ οὐκ οἴδατε ὅτι τὸ σῶμα | ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν; <sup>20</sup> ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν<sup>5</sup>.

VII. Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι. <sup>2</sup> διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. <sup>3</sup> Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν | ἀποδιδότω. ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. <sup>4</sup> ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνὴ. <sup>5</sup> μὴ ἀποστερεῖτε ἀλλήλους, εἰ μῆτι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα ἡ σκολιάσητε | τῇ προσευχῇ, καὶ πάλιν

<sup>4</sup> Rec. + καὶ ἐν τῷ πνεύματι ὑμῶν, ἀπὶ ἰστί τοῦ Θεοῦ. <sup>5</sup> Rec. ὀφειλομένην εἶναον. <sup>6</sup> Rec. σχολιάζητε. <sup>7</sup> Rec. + τῇ νηστειᾷ καί.

## GENEVA—1557.

but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Iesus, and by the Sprite of our God. <sup>12</sup> All things are lawful vnto me: but all thynges are not profitable: I may do all thynges, but I wil be brought vnder no things power. <sup>13</sup> Meates are ordedyed for the belly, and the belly for meates: but God shal destroy both it, and them. Let not the body be applied vnto fornication, but vnto the Lord, and the Lord vnto the body. <sup>14</sup> God hath rayseed vp the Lord, and shal rayse vs vp by his power.

<sup>15</sup> Knowe ye not, that your bodyes are the members of Christ? shal I then take the members of Christ, and make them the members of an harlot? God forbid. <sup>16</sup> Do ye not vnderstand, that he which coupleth him selfe wyth an harlot, is become one body? for two (sayth he) shalbe one fleshe. <sup>17</sup> But he that is ioyned vnto the Lord, is one spirite. <sup>18</sup> Flee fornication. euery synne that a man doeth, is without the body: but he that is a fornicator, synneth agaynst his owne body. <sup>19</sup> Ether knowe ye not, how that your body is the temple of the holy Ghost, which is in you, whom ye haue of God? nether are ye your owne: <sup>20</sup> For ye are bought for a price: therefore glorifie God in your body, and in your sprite, for they are your Gods.

7. AS concerning the thynges wherof ye wrote vnto me: It were good for a man not to touche a woman. <sup>2</sup> Neuertheless, to auoyde fornication, let euery man haue his wife, and let euery woman haue her owne husband. <sup>3</sup> Let the man geue vnto the wyfe due beneuolence: lykewyse also the wyfe vnto the man. <sup>4</sup> The wyfe hath not power ouer her owne body, but the husband: and lykewyse also the husband hath not power ouer his owne body, but the wyfe. <sup>5</sup> Defraude not one another, except it be with consent for a time, that ye may geue your selues to fastyng and prayer: and afterwards

## RHEIMS—1582.

you are washed, but you are sanctified, but you are justified in the name of our Lord Iesus Christ, and in the Spirit of our God.

<sup>12</sup> All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will be brought vnder the power of none. <sup>13</sup> The meate to the belly, and the belly to the meates: but God will destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. <sup>14</sup> But God both hath raised vp our Lord, and will raise vs also by his power. <sup>15</sup> Know ye not that your bodies are the members of Christ? Taking therefore the members of Christ, shal I make them the members of an harlot? God forbid. <sup>16</sup> Or know ye not, that he which cleaueth to an harlot, is made one body? For they shall be, saith he, two in one flesh. <sup>17</sup> But he that cleaueth to our Lord, is one spirit.

<sup>18</sup> Flee fornication. Euery sinne whosoever a man doeth, is without the body: but he that doth fornicate, sinneth against his owne body. <sup>19</sup> Or know ye not that your members are the temple of the holy Ghost which is in you, whom you haue of God, and you are not your owne? <sup>20</sup> For you are bought with a great price. Glorifie and beare God in your body.

7. AND concerning the things wherof you vvrote to me: It is good for a man not to touch a vvoman. <sup>2</sup> But because of fornication let euery man haue his owne vvife, and let euery vvoman haue her owne husband. <sup>3</sup> Let the husband render his dette to the vvife: and the vvife also in like maner to her husband. <sup>4</sup> The vvoman hath not power of her owne body: but her husband. And in like maner the man also hath not power of his owne body: but the vvoman. <sup>5</sup> Defraude not one another, except perhaps by consent for a time, that you may geue your self to praier: and returne againe together,

## AUTHORISED—1611.

you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Iesus, and by the Spirit of our God.

<sup>12</sup> All things are lawful vnto mee, but all things are not expedient: all things are lawful for mee, but I will not be brought vnder the power of any. <sup>13</sup> Meats for the belly, and the belly for meates: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body. <sup>14</sup> And God hath both raised vp the Lord, and will also raise vp vs by his owne power. <sup>15</sup> Know yee not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. <sup>16</sup> What, know ye not that he which is ioyned to an harlot, is one body? for two (saith he) shalbe one flesh. <sup>17</sup> But hee that is ioyned vnto the Lord, is one spirit. <sup>18</sup> Flee fornication: Euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body. <sup>19</sup> What, know ye not that your bodie is the Temple of the holy Ghost which is in you, which yee haue of God, and ye are not your owne? <sup>20</sup> For yee are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.

7. NOW concerning the things wherof ye wrote vnto me, It is good for a man not to touch a woman. <sup>2</sup> Neuertheless, to auoyd fornication, let euery man haue his owne wife, and let euery woman haue her owne husband. <sup>3</sup> Let the husband render vnto the wife due beneuolence: and likewise also the wife vnto the husband. <sup>4</sup> The wife hath not power of her owne body, but the husband: and likewise also the husband hath not power of his owne body, but the wife. <sup>5</sup> Defraud you not one the other, except it be with consent for a time, that ye may geue your selues to fasting and prayer, and come together againe, that Satan

\* Or, profitable.

ἐπὶ τὸ αὐτὸ ἠ̅η̅τε, | ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. <sup>6</sup>Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν. <sup>7</sup>ἠέλω γὰρ | πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμάντον· ἀλλ' ἕκαστος ἴδιον ἔχει χάρισμα | ἐκ Θεοῦ, ὅς μὲν οὕτως, ὅς | δὲ οὕτως. <sup>8</sup>Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς <sup>a</sup>εἶναι μείνωσιν ὡς καγῶ. <sup>9</sup>εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι <sup>b</sup>γαμῆσαι | ἢ πυροῦσθαι. <sup>10</sup>Τοῖς δὲ γεγαμηκόσι παραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, γυναικα ἀπὸ ἀνδρὸς μὴ <sup>c</sup>χωρισθῆναι· | <sup>11</sup>(εἶναι δὲ καὶ χωρισθῆ, μενέτω ἀγάμος, ἢ τῷ ἀνδρὶ καταλλαγήτω) καὶ ἄνδρα γυναικα μὴ ἀφιέναι. <sup>12</sup>Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναικα ἔχει ἀπίστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· <sup>13</sup>καὶ γυνῆ ἣτις ἔχει ἄνδρα ἀπίστον, καὶ <sup>d</sup>αὐτὸς | συνευ-

<sup>w</sup> Rec. συνῆραθε. <sup>z</sup> Alex. ἕ. <sup>y</sup> Rec. χάρισμα ἔχει. <sup>x</sup> Alex. ὁ. ὁ. <sup>v</sup> Rec. + ἰστω. <sup>u</sup> Alex. γαμῖν. <sup>t</sup> Alex. χωρῖσθη. <sup>s</sup> Alex. οἶτος.

## WICLIFF — 1380.

same thing, leest satanas tempte you for youre vncontynence,

<sup>6</sup>but I scie this thing as zeuyng leuee, not bi comaundement, <sup>7</sup>for I wolde that alle men be as my silf; but eche man hath his propre gyfte of god, oon thus: and a nother thus, <sup>8</sup>but I scie to hem that ben not weddid and to widewis, it is good to hem if they dwellen so as I, <sup>9</sup>and if thei conteynen not hem silf be thei wedded, for it is better to be weddid: thanne to be brent,

<sup>10</sup>but to hem that ben ioynede in matrimonye I comaunde; not I but the lord: that the wiif departe not fro the housbonde, <sup>11</sup>and that if sche departith that sche dwelle vnweddid, or be reconciled to hir housbonde; and the housbonde forsake not the wiif

<sup>12</sup>but to other I scie: not the lord; if any brother hane an vnfeithful wiif, and sche consentith to dwelle with hym lene he hir not; <sup>13</sup>and if any woman hath an vnfeithful housbonde, <sup>z</sup>thi consentith to dwelle with hir, leue sche not the housbonde; <sup>14</sup>for the vnfeithful housbonde is halowid, bi the feithful woman: and the vnfeithful woman is halowid bi the feithful housbonde, ellis youre children weren vnclene, but now thei ben holis; <sup>15</sup>that if the vnfeithful departith, departe he; for whi the brothir or sister is not suget to serunge in suche; for god hath clepid us in pces; <sup>16</sup>and where of woost thou woman, if thou schalt make the man saaf? or where of woost thou man if thou schalt make the woman saaf? <sup>17</sup>but as the lord hath departid to ech; and as god hath clepid eche man so go he; as I teche in alle churcis,

<sup>18</sup>a man circumcidid is clepid, brynghe he not to the prepucie; a man is clepid in prepucie: be he not circumcidid; <sup>19</sup>circumcisioun is noust and prepucie is noust; but the kpyng of the comaundementis of god. <sup>20</sup>Eche man in what clepynghe he is clepid, in that dwelle he;

clepid, called. <sup>w</sup>ost, knowest <sup>y</sup>prepucie, unci-  
circumcision <sup>z</sup>clepynghe, calling.

## TYNDALE — 1534.

to the same thynghe, lest Satan tempt you for your incontinencie.

<sup>6</sup>This I saye of fauour, not of comaundement. <sup>7</sup>For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God; one after this manner, another after that. <sup>8</sup>I saye vnto the vnmarried men and widowes: it is good for them yf they abyde even as I do. <sup>9</sup>But and yf they cannot abstayne, let them marry. For it is better to mary then to burne.

<sup>10</sup>Unto the maryed comaunde not I, but the Lorde: that the wyfe separate not her selfe from the man. <sup>11</sup>Yf she separate her selfe, let her remayne vnmaryed; or be reconciled vnto her husbände agayne. And let not the husbände put away his wyfe from him.

<sup>12</sup>To the remnaunt speake I, and not the lorde. Yf any brother have a wyfe that beleueth not, yf she be content to dwell with him, let him not put her away. <sup>13</sup>And the woman which hath to her husbände an infidell, yf he consent to dwell with her; let her not put him away. <sup>14</sup>For the vnbeleuyng husbände is sanctified by the wyfe; and the vnbeleuyng wyfe is sanctified by the husbände. Or els were youre chyldren vnclene: but now are they pure. <sup>15</sup>But and yf the vnbeleuyng departe; let him departe. A brother or a sister is not in subiection to soche. God hath called vs in peace. <sup>16</sup>For how knowest thou o woman; whether thou shalt save that man or no? Other how knowest thou o man; whether thou shalt save that woman or no? <sup>17</sup>but even as God hath distributed to every man.

As the lorde hath called every person; so let him walke; and so orden I in all congregacions. <sup>18</sup>Yf any man be called beyng circumcised; let him adde nothinge therto. Yf any be called vn circumcised; let him not be circumcised. <sup>19</sup>Circumcision is nothinge; vn circumcisioun is nothinge; but the kpyng of the comaundementes of god is altogether. <sup>20</sup>Let every man abyde in the same state wherin he

## CRANMER — 1539.

lest Satan tempte you for youre incontinencie.

<sup>6</sup>Thys I saye of fauour, and not of comaundement. <sup>7</sup>For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God, one after this manner, another after that. <sup>8</sup>I saye vnto them that be vnmarried and wyddowes: it is good for them, yf they abyde enen as I do. <sup>9</sup>But and yf they cannot abstayne, let them marry. For it is better to mary, then to burne.

<sup>10</sup>Unto the maryed comaunde, not I, but the Lord: Let not the wyfe be separated from the husbnd. <sup>11</sup>If she separate her selfe, let her remayne vnmarried, or be reconcyed vnto her husbnde agayne. And let not the husbnde put away his wyfe from him.

<sup>12</sup>To the remnaunt speake I, not the Lord: If any brother hane a wyfe that beleueth not, yf she be content to dwell with him, let hym not put her away. <sup>13</sup>And the woman which hath to her husbnde an infidell, and consent to dwell wyth her, let her not put hym away. <sup>14</sup>For the vnbeleuyng husbnde is sanctified by the wyfe, and the vnbeleuyng wyfe is sanctified by the husbnde. Or els were your chyldren vnclene: but now are they hollye. <sup>15</sup>But and yf the vnbeleuyng departe, let him departe. A brother or a syster is not in subiection to soch. But God hath called vs in peace. <sup>16</sup>For how knowest thou (o woman) whether thou shalt saue thy husbnde or no? Other how knowest thou (o man) whether thou shalt saue thy wyfe or no? <sup>17</sup>but euen as God hath distributed to every man.

As the Lorde hath called every man, so let hym walke: and so orden I in all congregacions. <sup>18</sup>If any man be called beyng circumcised, let him not adde vn circumcisioun. If any be called vn circumcised, let hym not be circumcised. <sup>19</sup>Circumcisioun is nothyng, and vn circumcisioun is nothyng: but the kpyng of the comaundementes of God.

<sup>20</sup>Let every man abyde in the same callinge, wherin he was called.

δοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω αὐτόν. <sup>14</sup> ἤγίασαι γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἤγίασαι ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρί· ἐπεὶ ἄρα τὰ τέκνα ἡμῶν ἀκάθαρτα ἔστι, νῦν δὲ ἁγία ἔστιν. <sup>15</sup> Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. <sup>16</sup> τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; <sup>17</sup> εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ Ἄκυριος, ἕκαστον ὡς κέκληκεν ὁ Θεός, οὕτω περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. | <sup>18</sup> Περιτεμνυμένοι τις ἐκλήθη; μὴ ἐπισπάσθω. ἐν ἀκροβυστία τις ἐκλήθη; μὴ περιτεμνέσθω. <sup>19</sup> ἡ περιτομὴ οὐδὲν ἔστι, καὶ ἡ ἀκροβυστία οὐδὲν ἔστιν, ἀλλὰ τῆρησις ἐπιτολῶν Θεοῦ. <sup>20</sup> ἕκαστος ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω.

\* Alex. τὸν ἀνδρα. † Alex. + τῇ παρῆ. ‡ Alex. ἀτελοῦ. § Rec. Θεός. ¶ Rec. Κύριος. †† Alex. καὶ οὕτως ἐν ταῖς ἐκκλ. πάσαις εὐάσσω.

## GENEVA—1557.

come together agayne, lest Satan tempt you for your incontinencie. <sup>6</sup> This I say of favour, and not of commandement. <sup>7</sup> For I wolde wishe that all men were as I my selfe *am*: but every man hath his proper gyft of God, one after this maner, another after that.

<sup>8</sup> I say vnto the vnmarried, and widowes, it is good for them yf they abyde euen as I do. <sup>9</sup> But and yf they can not abstayne, let them mary: for it is better to mary then to burne. <sup>10</sup> And vnto the maryed commande not I, but the Lord: let not the wyfe depart from her husband. <sup>11</sup> If she depart, let her remaine vnmarried, or be reconciled vnto her husband agayne. and let not the husband put away his wyfe from him.

<sup>12</sup> To the remnant speake I, and not the Lord. If any brother haue a wyfe, that beleuech not, yf she be content to dwell with him, let him not put her away. <sup>13</sup> And the woman which hath to her husband an infidel, yf he consent to dwell with her, let her not put him away. <sup>14</sup> For the vnbeleuing husband is sanctified by the wyfe: and the vnbeleuing wyfe is sanctified by the husband. or els were your children vnclene: but now are they holy. <sup>15</sup> But and yf the vnbeleuing depart, let him depart. a brother or a sister is not in subiection in suche things. but God hath called vs in peace. <sup>16</sup> For what knowest thou ὀ wyfe, whether thou shalt saue thy husband or no? Or what thou, knowest thou ὀ man, whether thou shalt saue thy wyfe or no? <sup>17</sup> Euen as God hath distribute to every man, as the Lord hath called every person, so let him walke: and so ordayne I in all Churches.

<sup>18</sup> Is any man called beyng circumsised? let him not gather his vncircumsision. is any called vncircumsised? let him not be circumsised. <sup>19</sup> Circumsision is nothing, and vncircumsision is nothing, but the keepyng of the commandementes of God. <sup>20</sup> Let every man abyde in the same state

## RHEIMS—1582.

lest Satan tempt you for your incontinencie. <sup>6</sup> But I say this by indulgence, not by commaundement. <sup>7</sup> For I wvould all men to be as my self: but every one hath a proper gift of God: one so, and another so.

<sup>8</sup> But I say to the vnmarried and to vvidowes: it is good for them if they so abyde euen as I also. <sup>9</sup> But if they doe not containe them selues, let them marie. For it is better to marie then to be burnt.

<sup>10</sup> But to them that be ioyned in matrimonie, not I giue commaundement, but our Lord, that the vwife depart not from her husband: <sup>11</sup> and if she depart, to remaine vnmarried, or to be reconciled to her husband. And let not the husband put away his vwife.

<sup>12</sup> For to the rest, I say, not our Lord. If any brother haue a vwife an infidel, and she consent to drvel with him: let him not put her away. <sup>13</sup> And if any vwoman haue a husband an infidel, and he consent to drvel vvith her: let her not put away her husband. <sup>14</sup> For the man an infidel is sanctified by the faithful vwoman: and the vwoman an infidel is sanctified by the faithful husband: otherwise your children should be vnclene: but novv they are holy. <sup>15</sup> But if the infidel depart, let him depart. for the brother or sister is not subiect to seruitude in such. but in peace hath God called vs. <sup>16</sup> For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the vwoman? <sup>17</sup> But to every one as our Lord hath deuised, as God hath called every one, so let him vvalke, and as in al Churches I teach. <sup>18</sup> Is any man called being circumsised? let him not procure prepuce. Is any man called in prepuce? let him not be circumsised.

<sup>19</sup> Circumsision is nothing, and prepuce is nothing: but the obseruation of the commaundementes of God. <sup>20</sup> Every one in the vocation that he vvas called, in it

## AUTHORISED—1611.

tempt you not for your incontinencie. <sup>6</sup> But I speake this by permission, and not of commaundement. <sup>7</sup> For I would that all men were euen as I my selfe: but every man hath his proper gift of God, one after this maner, and another after that. <sup>8</sup> I say therefore to the vnmarried and widowes, It is good for them if they abyde euen as I. <sup>9</sup> But if they cannot containe, let them marrie: for it is better to marrie then to burne. <sup>10</sup> And vnto the married, I command, yet not I, but the Lord, Let not the wyfe depart from her husband: <sup>11</sup> But and if she depart, let her remaine vnmarried, or be reconciled to her husband: and let not the husband put away his wyfe. <sup>12</sup> But to the rest speake I, not the Lord, If any brother hath a wyfe that beleuech not, and shee be pleased to dwell with him, let him not put her away.

<sup>13</sup> And the woman which hath an husband that beleuech not, and if hee be pleased to dwell with her, let her not leave him. <sup>14</sup> For the vnbeleueing husband is sanctified by the wyfe, and the vnbeleueing wyfe is sanctified by the husband: else were your children vnclene, but now are they holy. <sup>15</sup> But if the vnbeleueing depart, let him depart. A brother or a sister is not vnder bondage in such cases: but God hath called vs to peace. <sup>16</sup> For what knowest thou, O wyfe, whether thou shalt saue thy husband? or how knowest thou, O man, whether thou shalt saue thy wyfe? <sup>17</sup> But as God hath distributed to every man, as the Lord hath called every one, so let him walke, and so ordeine I in all Churches. <sup>18</sup> Is any man called being circumsised? let him not become vn-circumsised: Is any called in vn-circumsision? let him not be circumsised.

<sup>19</sup> Circumsision is nothing, and vn-circumsision is nothing, but the keeping of the Commandementes of God. <sup>20</sup> Let every man abyde in the same calling wherein he

<sup>21</sup> Δοῦλος ἐκλήθης; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. <sup>22</sup> ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν ὁμοίως· καὶ ὁ ἐλεύθερος κληθεὶς, δοῦλός ἐστι Χριστοῦ. <sup>23</sup> τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. <sup>24</sup> ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ Θεοῦ. <sup>25</sup> Περὶ δὲ τῶν παρθένου ἐπιταγῆν Κυρίου οὐκ ἔχω γνώμην· δὲ δίδωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. <sup>26</sup> νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. <sup>27</sup> δέδεσαι γυναικί; μὴ ζῆτει λύσιν. λέλυσαι ἀπὸ γυναικός; μὴ ζῆτει γυναῖκα. <sup>28</sup> εἰ δὲ καὶ ἠγάγησθε, οὐχ ἡμαρτες· καὶ εἰ γάμῳ ἢ παρθένου, οὐχ ἡμαρτε· θλίψιν δὲ τῆ σαρκὶ ἐξοῦσι οἱ

<sup>1</sup> Alex. = καὶ. <sup>2</sup> Rec. + τῶ. <sup>3</sup> Alex. s. γαμήσεε s. λάβρεε γυναίκα. <sup>4</sup> Rec. + ὅτι. <sup>5</sup> Rec. τὸ λοιπὸν ἴσιν; Alex. s. ἴσιν τὸ λοιπὸν. <sup>6</sup> Alex. s. τὸν κόσμον s. τὸν κ. τοῦτον. <sup>7</sup> Alex. ἀρίστη.

## WICLIFF—1380.

<sup>21</sup> thou seruaunte art clepid; be it no charge to thee but if thou maist be fre: the rather vse thou. <sup>22</sup> he that is a seruaunt, and is clepid in the lord: is a fre man of the lord; also he that is a fre man and is clepid, is the seruaunt of crist. <sup>23</sup> with priis ze ben bouȝt; nyle ze be made seruauntis of men.

<sup>24</sup> therfor eche man in what thing he is clepid a brother: dwelle ze in this anentis god; <sup>25</sup> but of vyrgyns I haue no comaundement of god; but I zeue counceill, as he that hath merci of the lord: that I be trewe, <sup>26</sup> therfor I gesse that this thing is good, for the present nede; for it is good to a man to be so; <sup>27</sup> thou art bounden to a wiif; nyle thou seke vnybdinge; thou art vnbounden for a wiif, nyle thou seke a wiif. <sup>28</sup> but if thou hast takun a wiif, thou hast not synned, and if a maiden is weddid: seche synned not netcheles suche schuln haue tribulacioun of fleisch; but I spare ze.

<sup>29</sup> therfor, brithren I seie this thing: the tyme is schorte; another is this, that thei that han wyues: ben as thouȝt; thei hadden noon, <sup>30</sup> ꝛ thei that wepten as thei that wepten not; and thei that ioien as thei ioien not; and thei that hien, as thei hadden not. <sup>31</sup> and thei that vsen this world as thei that vsen not; for whi the figure of this world passith.

<sup>32</sup> but I wole that ze be without bisynes; for he that is with out wiif: is bisie what thingis ben of the lord, hou he schal plesse god. <sup>33</sup> but he that is with a wiif is bisie what thingis ben of the world; hou he schal plesse the wiif, <sup>34</sup> and he is departid; and a woman vnweddid ꝛ maiden; thinkith what thingis ben of the lord: that sche be holi in bodi and spirit; but sche that is weddid thinkith what thingis ben of the world: hou sche schal plesse the housbonde. <sup>35</sup> And I seie these thingis to

## TYNDALE—1534.

was called. <sup>21</sup> Arte thou called a seruaunt? care not for it. Neverthelesse yf thou maist be fre, vse it rather. <sup>22</sup> For he that is called in the lorde beyng a seruaunt, is the lordes freman. Lykwyse he that is called beyng fre, is Christes seruaunt. <sup>23</sup> Ye are dearly bought, be not mennes seruautes. <sup>24</sup> Brethren let everye man wherin he is called, therein abyde with God.

<sup>25</sup> As concernynge virgins, I have no comaundment of the lorde: yet geve I counsell, as one that hath obtayned mercye of the lorde to be faythfull. <sup>26</sup> I suppose that it is good for the present necessite. For it is good for a man so to be. <sup>27</sup> Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. <sup>28</sup> But and yf thou take a wyfe thou synnest not. Lykwyse if a virgin marye, she synneth not. Neverthelesse soche shall have trouble in their flesshe: but I faver you.

<sup>29</sup> This saye I brethren the tyme is shorte. It remayneth that they which have wyves: be as though they had none, <sup>30</sup> and they that wepe be as though they wept not; and they that reioyce, be as though they reioyced not; and they that bye be as though they possessed not: <sup>31</sup> and they that vse this worlde, be as though they used it not. For the fassion of this worlde goeth awaye.

<sup>32</sup> I wolde have you without care: the single man careth for the thinges of the lorde; how he maye please the lorde. <sup>33</sup> But he that hath married, careth for the thinges of the worlde howe he maye please his wyfe. <sup>34</sup> There is difference bitwene a virgin and a wyfe. The single woman careth for the thinges of the lorde; that she maye be pure both in body and also in sprete. But she that is married, careth for the thinges of the worlde; how she maye please her husband. <sup>35</sup> This speake I for your profit; not to tangle you in a

## CRANMER—1539.

<sup>21</sup> Art thou called a seruaunt? care not for it. Neuerthelesse yf thou maist be fre, vse it rather. <sup>22</sup> For he that is called in the Lorde, beyng a seruaunt, is the Lordes freman. Lykwyse he that is called beyng fre, is Christes seruaunt. <sup>23</sup> Ye are dearly bought, be not ye the seruautes of men. <sup>24</sup> Brethren, let every man wherin he is called, therein abyde wyth God. <sup>25</sup> As concernynge virgins, I haue no comaundement of the Lorde: yet geue I counsell, as one that hath obtayned mercye of the Lorde, to be faythfull. <sup>26</sup> I suppose therefore that it is good for the present necessite. For it is good for a man so to be. <sup>27</sup> Art thou bounde vnto a wyfe? seke not to be losed. Art thou losed from a wyfe? seke not a wyfe. <sup>28</sup> But and yf thou marye a wyfe, thou hast not synned. Lykwyse, yf a virgin marye, she hath not synned. Neuerthelesse soch shall have trouble in their flesshe: but I fauoure you.

<sup>29</sup> This saye I brethren, the tyme is shorte. It remayneth, that they which haue wyues, be as though they had none: <sup>30</sup> and they that wepe, be as though they wept not: and they that reioyce, be as though they reioyced not: and they that bye, be as though they possessed not: <sup>31</sup> and they that vse this worlde, be as though they used it not. For the fassyon of this world goeth awaye. <sup>32</sup> I wolde haue you without care. He that is vnymarried, careth for the thynges that belong to the Lord, how he maye please the Lord. <sup>33</sup> But he that hath maryed a wyfe careth for the thynges that are of the worlde, how he maye please his wyfe.

<sup>34</sup> There is difference betwene a virgin and a wyfe. The single woman careth for the thynges that are of the Lorde, that she maye be holi both in bodye and also in sprete. A gayne: she that is maryed, careth for the thynges that pertaine to the worlde, how she maye please her husband. <sup>35</sup> Thus speake I for youre profit, not to tangle

τοῦτοῦτο· ἐγὼ δὲ ὑμῶν φείδομαι. <sup>29</sup> Τούτο δὲ φημι, ἀδελφοί, ὁ ὁ καιρὸς συνεσταλμένος ἔστιν· τὸ λοιπόν | ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ὦσι· <sup>30</sup> καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες· <sup>31</sup> καὶ οἱ χρώμενοι τούτῳ τῷ κόσμῳ, | ὡς μὴ καταχρώμενοι· παρᾶγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. <sup>32</sup> Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἄρᾶσει | τῷ Κυρίῳ· <sup>33</sup> ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἄρᾶσει ἢ τῇ γυναϊκί, <sup>34</sup> μεμέρισται. Καὶ ἡ γυνὴ καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ | τὰ τοῦ Κυρίου, ἵνα ἢ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἄρᾶσει τῷ ἀνδρί. <sup>35</sup> τούτο δὲ πρὸς τὸ ὑμῶν

<sup>1</sup> Ec. τῇ γυναϊκί. Μερίμισται ἡ γυνὴ καὶ ἡ παρθένος. ἡ ἄγαμος μεριμνᾷ. Const. τῇ γυναϊκί, μεμέρισται. Καὶ ἡ γυνὴ καὶ ἡ παρθένος ἡ ἄγαμος μεριμνᾷ. Alex. s. τῇ γυναϊκί. Καὶ μερίμισται καὶ ἡ γυνὴ καὶ ἡ παρθένος ἡ ἄγαμος μεριμνᾷ. s. τῇ γυναϊκί. Μερίμισται καὶ ἡ γυνὴ καὶ ἡ π. ἡ ἄγ. μρ.

## GENEVA — 1557.

wherin he was called. <sup>21</sup> Art thou called to be a seruant? care not for it: but if yet thou maist be fre, vse it rather. <sup>22</sup> For he that is called in the Lord being a seruant, is the Lordes freman: lykewyse he that is called being fre, is Christes seruant. <sup>23</sup> Ye are boght with a price, be not mens seruantes.

<sup>24</sup> Brethren let euery man, wherin he was called, therein abyde with God. <sup>25</sup> As concerning virgins, I haue no commandement of the Lord: but I gyue vnto you myne aduise, as one that hath obtained mercie of the Lord to be beleued. <sup>26</sup> I suppose then this to be good for the present necessitie. I meane that it is good for a man so to be. <sup>27</sup> Art thou bonde vnto a wyfe? seke not to be loused. art thou loused from a wyfe? seke not to a wyfe. <sup>28</sup> But and yf thou takest a wyfe, thou synnest not: lykewyse yf a virgin mary, she synneth not: neuerthelesse, suche shal haue trouble in their fleshe: but I fauer you. <sup>29</sup> And this I say brethren, because the tyme is short hereafter, that bothe they which haue wyues, be as though they had none: <sup>30</sup> And they that wepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that bye, as though they possessed not: <sup>31</sup> And they that vse this worlde, as though they vsed it not. for the fashion of this worlde goeth away.

<sup>32</sup> And I wolde haue you without care. The syngle man careth for the thynges of the Lord, how he may please the Lord. <sup>33</sup> But he that hath married, careth for the thynges of the world, how he may please his wyfe. <sup>34</sup> There is difference betwene a virgin and a wyfe. the single woman careth for the thynges of the Lord, that she may be holy, both in body and also in sprite: but she that is married, careth for the thynges of the world, how she may please her husband. <sup>35</sup> And this I speake, to declare what is profitable for

## RHEIMS — 1582.

let him abide. <sup>21</sup> Vvast thou called being a bondman? care not for it: but and if thou canst be made free, vse it rather. <sup>22</sup> For he that in our Lord is called, being a bondman, is the franchised of our Lord. likewise he that is called, being free, is the bondman of Christ. <sup>23</sup> You vvere boght with price, be not made the bondmen of men. <sup>24</sup> Euery brother vwherein he vvas called, in that let him abide before God.

<sup>25</sup> And as concerning virgins, a commandement of our Lord I haue not: but counsel I giue, as hauing obtained mercie of our Lord to be faithful. <sup>26</sup> I thinke therefore that this is good for the present necessitie, because it is good for a man so to be. <sup>27</sup> Art thou tied to a vyfe? seke not to be loused. Art thou loose from a vyfe? seke not a vyfe. <sup>28</sup> But if thou take a vyfe, thou hast not sinned. And if a virgin marie, she hath not sinned. neuerthelesse tribulation of the flesh shal such haue. but I spare you. <sup>29</sup> This therefore I say brethren, the time is short, it remaineth, that they also which haue vyuiues, be as though they had not: <sup>30</sup> and they that vveepe, as though they vvept not: and they that reioyce, as though they reioyced not: and they that bye, as though they possessed not: <sup>31</sup> and they that vse this vvorlde, as though they vsed it not. for the figure of this vvorlde passeth away. <sup>32</sup> But I vould haue you to be without carefulnes. He that is without a vyfe, is careful for the thyngs that pertaine to our Lord, how he may please God. <sup>33</sup> But he that is with a vyfe, is careful for the thyngs that pertaine to the vvorlde, how he may please his vyfe: and he is deuided. <sup>34</sup> And the vwoman vnmarried and the virgin, thinketh on the thyngs that pertaine to our Lord: that she may be holy both in body and in spirit. But she that is married, thinketh on the thyngs that pertaine to the vvorlde, how she may please her husband. <sup>35</sup> And this I speake to your profit: not to cast a snare vpon

## AUTHORISED — 1611.

was called. <sup>21</sup> Art thou called being a seruant? care not for it: but if thou mayest be made free, vse it rather. <sup>22</sup> For he that is called in the Lord, being a seruant, is the Lord's free man: likewise also he that is called being free, is Christes seruant. <sup>23</sup> Ye are boght with a price, be not ye the seruants of men. <sup>24</sup> Brethren, let euery man wherein he is called, therein abide with God. <sup>25</sup> Now concerning virgins, I haue no commandement of the Lord: yet I giue my iudgement as one that hath obtained mercie of the Lord to be faithful.

<sup>26</sup> I suppose therefore that this is good for the present distresse, I say, that it is good for a man so to be. <sup>27</sup> Art thou bound vnto a wyfe? seke not to be loused. Art thou loosed from a wyfe? seke not a wyfe. <sup>28</sup> But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned: neuerthelesse, such shall haue trouble in the flesh: but I spare you. <sup>29</sup> But this I say, brethren, the time is short. It remaineth, that both they that haue wyues, be as though they had none: <sup>30</sup> And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not: <sup>31</sup> And they that vse this world, as not abusing it: for the fashion of this world passeth away. <sup>32</sup> But I would haue you without carefulnesse. He that is vnmarried, careth for the thyngs that belongeth to the Lord, how he may please the Lord: <sup>33</sup> But he that is married, careth for the thyngs that are of the world, how he may please his wyfe.

<sup>34</sup> There is difference also betwene a wyfe and a virgin: the vnmarried woman careth for the thyngs of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the thyngs of the world, how shee may please her husband. <sup>35</sup> And this I speake for your owne profite, not that I may

αὐτῶν ἑ συμφέρον| λέγω· οὐκ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον  
καὶ ἑ εὐπάρεδρον| τῷ Κυρίῳ ἀπερισπάστως. <sup>36</sup> Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρ-  
θένον αὐτοῦ νομίζει, εἰς ἣν ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω,  
οὐχ ἁμαρτάνει· γαμείτωσαν. <sup>37</sup> ὃς δὲ ἕστηκεν ἑ δραχίος ἐν τῇ καρδίᾳ,| μὴ ἔχων  
ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τούτο κέκρικεν ἐν τῇ  
καρδίᾳ αὐτοῦ, ἑ τοῦ| τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ἑ ποιεῖ. | <sup>38</sup> ὥστε καὶ ὁ  
ἑ ἐγαμίζων| ἑ καλῶς ποιεῖ· ἑ καὶ ὁ| μὴ ἑ γαμίζων,| κρείσσον ἑ ποιεῖ. <sup>39</sup> Γυνὴ δέδεται  
ἑ ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· εἰς δὲ κοιμηθῆ ὁ ἀνὴρ ἑ αὐτῆς,| ἑλευθέρα ἐστὶν  
ἑ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. <sup>40</sup> μακαριωτέρα δὲ ἐστὶν εἰς οὗτω μείνη, κατὰ  
τὴν ἑμὴν γνώμην· δοκῶ ἑ δὲ| κατὰ Πνεῦμα Θεοῦ ἔχειν.

<sup>1</sup> Alex. συμφέρον. <sup>2</sup> Rec. εὐπάρεδρον. <sup>3</sup> Alex. (ἐν τῇ καρδίᾳ αὐτοῦ) ἰδραχίος. <sup>4</sup> Alex. = τοῦ. <sup>5</sup> Alex. ποιῆσαι. <sup>6</sup> Alex. γαμίζων. <sup>7</sup> Alex. + τὸν. <sup>8</sup> Alex. + τὴν ἑαυτοῦ παρθένον. <sup>9</sup> τὴν παρθένον ἑαυτοῦ. <sup>10</sup> Rec. ὁ εἶ. <sup>11</sup> Rec. ἐγαμίζων. <sup>12</sup> Alex. ποιῆσαι. <sup>13</sup> Rec. + τὸν.

## WICLIFF — 1380.

zoure profit, not that I easto to zou a snare  
but to that that is honest, and that zeueth  
eynesse with out lettunge to make priers  
to the lord;

<sup>36</sup> and if ony man gessith hym self to be  
seen foule on his virgyn, that she is to ful  
woxun, and so it bihoueth to be doon; do  
sehe that that seche wole, seche synneth  
not: if sehe be weddid, <sup>37</sup> for he that orde-  
nyed stabi in his herte, not hauynge  
nede, but hauynge power of his wille, &  
hath demed in his herte this thing to kepe  
his virgyn doith wel; <sup>38</sup> therfor he that  
ioyneth his virgyn in matrimonye doith  
wel; and he that ioyneth not doith bettre;  
<sup>39</sup> the woman is bounde to the lawe:  
as long tyme as hir housbonde lyueth, and  
if hir housbonde is deed: seche is deluyered  
from the lawe of the housbonde, he seche  
weddid to whom seche wole; oonli in  
the lord; <sup>40</sup> but seche schal be more blessed,  
if seche dwelith thus afir my counceil; and  
I wene that I haue the spirit of god.

8. BUT of these things that ben sac-  
rificed to idolis we witen for alle we hau  
kunnyng; but kunnyng biowith, charite  
edifith; <sup>2</sup> but if ony man gessith that he  
can ony thing; he hath not jit knowe hou  
it bihoueth hym to kunne; <sup>3</sup> and if ony man  
loueth god: this is knowun of him;

<sup>4</sup> but of metis that ben offrid to idolis,  
we witen that an idol is no thing in the  
world, and that there is noon god but  
<sup>5</sup> oon; for thou; ther ben summe that ben  
seide goddis, ether in heuene ether in  
erthe, as ther ben many goddis and many  
lordis; <sup>6</sup> netheles to us is o god; the fadir  
of whom ben alle thingis: and we in hym,  
and o lord ihesus crist bi whom ben alle  
thingis and we bi him.

<sup>7</sup> but not in alle men is kunnyng; for  
summen with conscience of idol; til now  
eten as thing offrid to idolis; and her con-  
science is defouild: <sup>8</sup> for it is sike; mete

lettunge, hindrance, woxun, waxen, demed, judged,  
wene, think, witen, know, kunnyng, knowledge,  
biowith, puffeth up. kan, or, kunne, know, o, one.

## TYNDALE — 1534.

snare: but for that which is honest and  
comly unto you; and that ye maye quyetly  
cleave vnto the lorde with out separation.

<sup>36</sup> If eny man thinke that it is vncemly  
for his virgyn if she passe the tyme of  
marriage; and if so nede requyre; let him  
do what he listeth; he synneth not: let  
them be coupled in marriage. <sup>37</sup> Never-  
theless; he that purpouseth surely in his  
herte; hauynge none nede: but hath power  
ouer his awne will: and hath so decreed  
in his herte that he will kepe his virgyn;  
doith well. <sup>38</sup> So then he that ioyneth his  
virgyn in maryage doith well. But he that  
ioyneth not his virgyn in marriage doith  
better. <sup>39</sup> The wyfe is bounde to the lawe  
as longe as her husband lyueth. If her  
husband slepe; she is at liberte to mary  
with whom she wyl; only in the lorde.  
<sup>40</sup> But she is happier yf she so abyde; in  
my iudgment. And I thinke verely that  
I haue the sprete of God.

8. TO speake of thinges dedicate vnto  
ydols; we are sure that we all haue know-  
ledge. knowledge maketh a man swell:  
but loue edifieth. <sup>2</sup> If eny man thinke  
that he knoweth eny thing; he knoweth  
nothyng yet as he ought to knowe. <sup>3</sup> But  
yf eny man loue god; the same is knowen  
of him.

<sup>4</sup> To speake of meate dedicat vnto ydols;  
we are sure that ther is none ydoll in the  
worlde and that ther is none other god  
but one. <sup>5</sup> And though ther be that are  
called goddes; whether in heven other in  
erth (as ther be goddes many and lordes  
many) <sup>6</sup> yet vnto vs is there but one god;  
which is the fater of whom are all  
thinges; and we in him: and one lorde  
Iesus Christ by whom are all thinges; and  
we by him.

<sup>7</sup> But every man hath not knowledge.  
For some suppose that there is an ydoll;  
vntill this houre; and eate as of a thinge  
offred vnto the ydole; and so their con-  
science beynge yet weaker; are defyled.  
<sup>8</sup> Meate maketh vs not acceptable to god.

## CRANMER — 1539.

you in a snare: but that ye maye folow  
it which is honest and comly, and that ye  
maye cleave vnto the Lorde without sepa-  
racion.

<sup>36</sup> If eny man thinke that it is vncemly  
for his virgyn, yf she passe the tyme of  
maryage, and yf so nede requyre, let hym  
do what he lysteth, he synneth not: let  
them be coupled in marriage. <sup>37</sup> Neuer-  
theless, he that purpouseth surely in hys  
herte, hauynge no nede: but hath power  
ouer his awne will: and hath so decreed  
in his hert, that he will kepe his virgyn,  
doith well. <sup>38</sup> So then, he that ioyneth his  
virgyn in marriage doith well. But he that  
ioyneth not his virgyn in marriage, doith  
better. <sup>39</sup> The wyfe is bounde to the  
marriage, as longe as her husband lyueth.  
If her husband dye, she is at liberte to  
mary with whom she wyl, only in the  
Lorde. <sup>40</sup> But she is happier, yf she so  
abyde, after my iudgment. And I thinke  
verely, that I haue the sprete of God.

8. AS touchyng thinges offred vnto  
ymages, we are sure that we all haue know-  
ledge. Knowledge maketh a man swell:  
but loue edifieth. <sup>2</sup> If eny man thinke  
that he knoweth eny thing, he knoweth  
nothyng yet as he ought to knowe. <sup>3</sup> But  
yf eny man loue God, the same is knowen  
of hym.

<sup>4</sup> As concerning the eatyng of those  
thinges that are offred vnto ydols, we  
are sure, that the ymage is nothing in  
the worlde and that ther is none other  
God, but one. <sup>5</sup> And though ther be that  
are called Goddes, whether in heauen  
other in erth (as ther be Goddes many,  
and Lordes many) <sup>6</sup> yet vnto vs is there  
but one God, which is the fater, of whom  
are all thinges, and we for him, and one  
Lord Iesus Christ, by whom are all  
thinges, and we by hym. <sup>7</sup> But every man  
hath not knowledge. Some haue con-  
science because of the ymage, vntill this  
houre, eate as a thinge offred vnto ymages:  
and so their conscience beynge weaker  
is defiled. <sup>8</sup> But meate maketh vs not

VIII. Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν, (ὅτι πάντες γινώσιν ἔχομεν. ἡ γινώσις φυσιολ, ἡ δὲ ἀγάπη οἰκοδομεῖ. <sup>2</sup> εἰ <sup>h</sup> δέ| τις δοκεῖ εἰδέναι| τι, <sup>4</sup> οὐδέπω| οὐδὲν| <sup>m</sup> ἔγνωκε| καθὼς δεῖ γινῶναι. <sup>3</sup> εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ἰπ' αὐτοῦ.) <sup>4</sup> περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος| εἰ μὴ εἷς. <sup>5</sup> καὶ γὰρ εἶπερ εἰς λεγόμενοι θεοὶ, εἶτε ἐν οὐρανῷ, εἶτε ἐπὶ <sup>o</sup> γῆς· ὡςπερ εἰς θεοὶ πολλοὶ, καὶ κύριοι πολλοί· <sup>6</sup> ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. <sup>7</sup> Ἀλλ' οὐκ ἐν πᾶσιν ἡ γινώσις· τινὲς δὲ τῇ <sup>p</sup> συνείδησει| <sup>q</sup> τοῦ εἰδώλου ἕως ἄρτι| ὡς εἰδωλόθυτοι ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς οὕσα μολύνεται. <sup>8</sup> Βρῶμα δὲ ἡμᾶς οὐ <sup>r</sup> παρίστησι| τῷ

<sup>a</sup> Alex. + καί. <sup>f</sup> Alex. = αὐτίχ. <sup>g</sup> Alex. γὰρ. <sup>h</sup> Alex. = τί. <sup>i</sup> Alex. ἰγνωίναί. <sup>k</sup> Alex. εἶπω. <sup>l</sup> Alex. = οὐδὲν. <sup>m</sup> Alex. ἔγνω. <sup>n</sup> Alex. = ἔγνωσται. <sup>o</sup> Alex. = ἔγνωσται. <sup>p</sup> Alex. ἰσὺς ἀρτι τοῦ εἰδώλου. <sup>q</sup> Alex. ἰσὺς ἀρτι τοῦ εἰδώλου. <sup>r</sup> Alex. παρῆσταισι.

## GENEVA—1557.

## RHEIMS—1582.

## AUTHORISED—1611.

you. not to tangle you in a snare: but that ye follow that, which is honest and comely, and that ye may quietly cleave unto the Lord without separation.

<sup>36</sup> If any man think that it is vncomly for his virgin yf she passe the flowre of her age, and if so neede requireth, let hym do what he lysteth, he synneth not: let them be coupled in mariage. <sup>37</sup> Neuerthelesse he that purposeth surly in his heart, hauing no node, but hath power ouer his owne wyl: and hath so decreed in his heart, that he wil kepe his virgin, doth wel. <sup>38</sup> So then he that ioyneth his virgin in mariage, doth wel: but he that ioyneth not his virgin in mariage, doth better. <sup>39</sup> The wyfe is bounde by the lawe, as long as her husband lyueth: but if her husband slepe, she is at libertie to mary wyth whom she wyl, only in the Lord. <sup>40</sup> But she is happier yf she so abide, in my iudgement. and I thinke also that I haue the Sprite of God.

8. AS touching things sacrificed vnto idols, we knowe that we all haue knowledge. knowledge maketh a man swel, but loue edifieth. <sup>2</sup> If any man seme to him selfe that he knoweth any thing, he knoweth nothing yet as he ought to know. <sup>3</sup> But yf any man loue God, the same is taught of him. <sup>4</sup> To speake therefore of meat sacrificed vnto idols, we knowe that an idol is nothing in the world, and that there is none other God but one. <sup>5</sup> And though ther be that are called goddes, whether in heauen, other in earth, (as ther be many goddes, and many Lordes) <sup>6</sup> Yet vnto vs there is but one God, which is the Father, of whom are all thynges, and we in him: and one Lord Iesus Christ by whom are all thynges, and we by him.

<sup>7</sup> But euery man hath not that knowledge. for some hauing conscience because of the idol vntil this houre, eat as a thing offered vnto the idoles, and so their conscience beyne yet weak, is defyled. <sup>8</sup> But meate maketh vs not acceptable to

you, but to that which is honest, and that may giue you pover without impediment to attend vpon our Lord.

<sup>36</sup> But if any man think that he seemeth dishonoured vpon his virgin, for that she is past age, and if it must so be, let him doe that he vvil. He sinneth not if she marie. <sup>37</sup> For he that hath determined in his hart being settled, not hauing necessitie, but hauing pover of his owne vvil, and hath iudged this in his hart, to keepe his virgin, doeth vvell. <sup>38</sup> Therefore both he that ioyneth his virgin in matrimonie, doeth vvell: and he that ioyneth not, doeth better.

<sup>39</sup> A vvoman is bound to the law so long time as her husband liueth: but if her husband slepe, she is at libertie: let her marie to vvhom she vvil: only in our Lord. <sup>40</sup> But more blessed shal she be, if she so remaine, according to my counsel. and I thinke that I also haue the Sprite of God.

8. AND concerning those things that are sacrificed to Idols, vve knowv that vve al haue knowvledge. Knowvledge puffeth vp: but charitie edifieth. <sup>2</sup> And if any man think that he knoweth something, he hath not yet knowen, as he ought to knowv. <sup>3</sup> But if any man loue God, the same is knowen of him. <sup>4</sup> But as for the meates that are immolated to Idols, vve knowv that an Idol is nothing in the vvorld, and that there is no God, but one. <sup>5</sup> For although there be that are called gods, either in heauen, or in earth (for there are many gods, and many lordes) <sup>6</sup> yet to vs there is one God, the Father, of vvhom al thyngs, and vve vnto him: and one Lord, Iesus Christ, by vvhom al thyngs, and vve by him.

<sup>7</sup> But there is not knowvledge in al. For some vntil this present vvith a conscience of the Idol, eat as a thing sacrificed to Idols: and their conscience being vvake, is polluted. <sup>8</sup> But meate doth not

cast a snare vpon you, but for that which is comely, and that you may attend vpon the Lord without distraction. <sup>36</sup> But if any man think that he behaueth himselfe vncomly toward his virgin, if she passe the flowre of her age, and neede so require, let him doe what hee will, hee sinneth not: let them marrie.

<sup>37</sup> Neuerthelesse, hee that standeth stedfast in his heart, hauing no necessitie, but hath power ouer his owne wil, and hath so decreed in his heart that hee will keepe his virgin, doeth well. <sup>38</sup> So then hee that giueth her in mariage doeth well: but hee that giueth her not in mariage, doth better. <sup>39</sup> The wife is bound by the Lawe as long as her husband liueth: but if her husband bee dead, shee is at libertie to be married to whom shee wil, onely in the Lord. <sup>40</sup> But shee is happier if shee so abide, after my iudgement: and I thinke also that I haue the Sprite of God.

8. NOW as touching things offered vnto idoles, vve knowv that wee all haue knowvledge. Knowledge puffeth vp: but Charitie edifieth. <sup>2</sup> And if any man think that hee knoweth any thing, hee knoweth nothing yet as he ought to know. <sup>3</sup> But if any man loue God, the same is knowen of him. <sup>4</sup> As concerning therefore the eating of those things that are offered in sacrifice vnto idoles, vve knowv that an idole is nothing in the world, and that there is none other God but one.

<sup>5</sup> For though there bee that are called gods, whether in heauen or in earth (as there be gods many, and lords many:) <sup>6</sup> But to vs there is but one God, the Father, of whom are all thyngs, and we <sup>a</sup> in him, and one Lord Iesus Christ, by whom are all thyngs, and we by him. <sup>7</sup> Wherebeit there is not in euery man that knowledge: for some with conscience of the idole vnto this houre, eate it as a thing offered vnto an idole, and their conscience being weak, is defiled. <sup>8</sup> But meate commendeth vs not to God: for

Θεῶ· οὔτε ἄρα ἐὰν φάγωμεν, περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα  
 9 Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἄσθενούσιν·  
 10 ἐὰν γὰρ τις ἴδῃ σε, τὸν ἔχοντα γνώσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἢ  
 συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθητα ἐσθίειν,  
 11 καὶ ἀπολείται ὁ ἀσθενῶν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέ-  
 θανεν; 12 οὕτω δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνεί-  
 δησιν ἀσθενοῦσαν, εἰς Χριστὸν ἀμαρτάνετε. 13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν  
 ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου  
 σκανδαλίσω.

IX. Ὁὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύ-  
 ριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ

<sup>1</sup> Alex. = γὰρ. <sup>2</sup> Alex. ἀσθενῶν. <sup>3</sup> Alex. = σι. <sup>4</sup> Alex. καὶ ἀπόλλυται. <sup>5</sup> Alex. (ῥ) ἀδελφὸς post. γνώσει. <sup>6</sup> Alex. iv.  
<sup>7</sup> Alex. = μου. <sup>8</sup> Rec. Οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος. <sup>9</sup> Alex. μὴ ἰσχυροῦμαι. <sup>10</sup> Alex. τὸν καρπὸν.

## WICLIFF—1380.

comendith us not to god. For nether we schulu faile, if we eten not, nether if we eten : we schulu haue plente

<sup>9</sup> but se 3e leest parauntere, this 3oure leue: be made hurtyng to sike men; <sup>10</sup> for if any man schal se hym that hath kunnyng etyng in a place where idols ben worschippid : where his conscience sithen it is sike schal not be edified to ete thingis offrid to idols? <sup>11</sup> and the sike brother for whom crist died, schal perische in his kunnyng; <sup>12</sup> for thus 3e synnyng agens britheren, & smytyng her sike conscience, synnen agens crist, <sup>13</sup> wherfor if mete sclaudrith my brother I schal neuer ete fleisch, leest I sclaudre my brother.

9. WHERE I am not free, am I not apostle? where I sai not crist ihesus our lord? where 3e ben not my werke in the lord; <sup>2</sup> and thou3 to other I am not apostle; but netheles to 3ou I am; for 3e ben the litil signe of myn apostil heed in the lord; <sup>3</sup> my defence to hem that axen me : that is <sup>4</sup> where we han not power to ete and drinke? <sup>5</sup> where we han not power to lede aboute a womman a suster : as also other apostis and britheren of the lord, and cefas? <sup>6</sup> or I aloone, and barnabas han not power to worche thes thingis? <sup>7</sup> who traueilid any tyme with his owne wargis; who plaunthith a vyneyarde; and etith not of his fruyt; who kepith a flok, and etith not of the mylke of the flok?

<sup>8</sup> whether afir man I seie thes thingis; whether also the lawe seith not thes thingis? <sup>9</sup> for it is writen in the lawe of moyses; thou schalt not bynde the mouth of the oxe that threschith whether of oxun is charge to god? <sup>10</sup> whether for us he seith thes thingis? for whi thou ben writun for us; for he that cerith owith to ere in hope, and he that threschith : threschith in hope to take fruyt. <sup>11</sup> if we

## TYNDALE—1534.

Nether yf we eate, are we the better. Nether yf we eate not, are we the worse.

<sup>9</sup> But take hede that youre libertie cause not the weake to faule. <sup>10</sup> For yf some man se the which hast knowledge, sit at meate in the ydoles temple, shall not the conscience of hym which is weake, be boldened to eate those thinges which are offered vnto the ydole? <sup>11</sup> And so thorow thy knowledge shall the weake brother perisse for whom christ dyed. <sup>12</sup> When ye synne so agaynst the brethren and wounde their weake consciences ye synne agaynst Christ. <sup>13</sup> Wherefore yf meate hurt my brother, I will eate no fleshe whill the worlde stondesth, because I will not hurte my brother.

9. AM I not an Apostle? am I not fre? have I not sene Iesus Christ oure lord? Are ye not my werke in the lord. <sup>2</sup> Yf I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Aposteshippe are ye in the lord. <sup>3</sup> Myne answer to them that axe me, is this. <sup>4</sup> Have we not power to eate and to drynke? <sup>5</sup> Ether have we not power to leade aboute a suster to wyfe as well as other Apostles; and as the brethren of the lord, and Cephas? <sup>6</sup> Ether only I and Barnabas have not power this to do? <sup>7</sup> who goeth a warfare eny tyme at his awne cost? who planteth a vyneyarde and eteth not of the frute? Who fedeth a flokke and eteth not of the mylke?

<sup>8</sup> Saye I thes thinges after the manner of men? Or sayth not the lawe the same also? <sup>9</sup> For it ys writen in the lawe of Moses. Thou shalt not mosell the mouth of the oxe that treadeth out the corne. Doth God take thought for oxen? <sup>10</sup> Ether sayth he it not all to godder for oure sakes? For oure sakes no doute this is writen : that he which careth, shuld care in hope; and that he which throssbeth in hope, shuld be partaker of his hope. <sup>11</sup> Yf we

## CRANMER—1539.

acceptable to God. Nether yf we eate, are we the better. Nether yf we eate not, are we the worse.

<sup>9</sup> But take hede, lest by any meanes thys libertie of yours be an occason of falling to them that are weake. <sup>10</sup> For yf some man se the which hast knowledge, syt and eate of meate offred vnto ymagis, shall not the conscience of hym which is weake, be boldened to eate those thynges, which are offered to ymagis. <sup>11</sup> And so thorow thy knowledge shall the weake brother perysshe, for whom Christ dyed. <sup>12</sup> When ye synne so agaynst the brethren, and wounde their weake conscience, ye synne agaynst Christ. <sup>13</sup> Wherefore yf meate hurt my brother, I will neuer eate fleshe, lest I shulde offende my brother.

9. AM I not an Apostle? am I not fre? haue I not sene Iesus Christ oure Lord? Are ye not my werke in the Lord? <sup>2</sup> If I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Aposteshippe are ye in the Lord. <sup>3</sup> Myne answer to them that axe me, is this. <sup>4</sup> Haue we not power to eate and to dryncke? <sup>5</sup> Haue we not power to leade aboute a suster to wyfe, as well as other Apostles, and as the brethren of the Lord, and Cephas? <sup>6</sup> Ether only I and Barnabas haue not power this to do? <sup>7</sup> Who goeth a warfare eny tyme at his awne cost? who planteth a vyneyarde, and eteth not of the frute therof? Or who fedeth a flokke and eteth not of the mylke of the flokke?

<sup>8</sup> Saye I thes thynges after the manner of men? Sayth not the lawe the same also? <sup>9</sup> For it is writen in the lawe of Moses. Thou shalt not mossell the mouth of the oxe that treadeth out the corne. Doth God take thought for oxen? <sup>10</sup> Sayth he it not altogether for oure sakes? For oure sakes no doute this is writen : that he which careth, shuld care in hope, and that he which throssbeth in hope, shuld be partaker of hys hope. <sup>11</sup> If we sowe

ἀπόστολος, ἀλλά γε ὑμῖν εἰμι ἢ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. <sup>3</sup> Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί· <sup>4</sup> Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; <sup>5</sup> μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; <sup>6</sup> ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν <sup>a</sup> τοῦ μὴ ἐργάζεσθαι; | <sup>7</sup> Τίς στρατεύεται ἰδιοῖς ὄφωνις ποτέ; τίς φυτεύει ἀμπέλωνα, καὶ <sup>b</sup> ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; <sup>8</sup> ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; <sup>9</sup> μὴ κατὰ ἄνθρωπον ταῦτα <sup>c</sup> λαλῶ; | <sup>10</sup> ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; | <sup>11</sup> ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, | “ Οὐ <sup>d</sup> φιμώσεις | βοῶν ἀλοῶντα.” μὴ <sup>e</sup> τῶν βοῶν μέλει τῷ Θεῷ; <sup>12</sup> ἢ δὲ ἡμᾶς πάντως λέγει; διὲν γὰρ ἐγράφη, <sup>f</sup> ὅτι ἐπ’ ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, | καὶ ὁ ἀλοῶν <sup>g</sup> ἐπ’ ἐλπίδι τοῦ μετέχειν |<sup>m</sup>. <sup>13</sup> Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ

<sup>c</sup> Alex. + καὶ πίνει.<sup>d</sup> Alex. = ἢ.<sup>e</sup> Alex. λίγω.<sup>f</sup> Alex. ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;<sup>g</sup> Alex. γέγραπται γάρ.<sup>h</sup> Alex. κηρώσει.<sup>i</sup> Alex. + περι.<sup>j</sup> Alex. ὅτι ὀφείλει ἐπ’ ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν.<sup>k</sup> Rec. τῆς ἐλπίδος αὐτοῦ μετέχειν.<sup>l</sup> Rec. + ἐπ’ ἐλπίδι.

## GENEVA—1557.

God: for nether yf we eat, are we the richer: nether yf we eat not are we the poorer. <sup>9</sup> But take hede lest by any meanes this libertie of yours, be an occasion of falling to them that are weake.

<sup>10</sup> For yf any man see thee which hast knowledge, syt at meat in the idols temple, shal not the conscience of him which is weake he boldened to eat those things which are offered to idoles? <sup>11</sup> And through thy knowledge, shal the weake brother perise, for whom Christe died. <sup>12</sup> When ye synne so against the brethren, and wound their weake conscience, ye synne against Christe.

<sup>13</sup> Wherefore, yf meat offend my brother, I wil eat no fleshe while the world standeth, because I wyl not offend my brother.

9. AM I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord? are ye not my worke in the Lord? <sup>2</sup> If I be not an Apostle vnto other, yet douteles I am vnto you: for ye are the seale of myne Apostleship in the Lord. <sup>3</sup> Myne answer to them that examine me, is this. <sup>4</sup> Haue we not power to eat and to drinke? <sup>5</sup> Ether haue we not power to lead about a wife being a sister, as welas other Apostles, and as the brethren of the Lord, and Cephas?

<sup>6</sup> Ether only I and Barnabas, haue not we power not to worke? <sup>7</sup> Who goeth a warfare any tyme at his owne cost? who planteth a vneyard, and eateth not of the fruite thereof? Or who fedeth a flocke, and eateth not of the mylke of the flocke? <sup>8</sup> Say I these things after the maner of man? sayth not the Lawe the same also? <sup>9</sup> For it is written in the Lawe of Moses, Thou shalt not mossel the mouth of the oxe that treadeth out the corne. doth God take care for oxen?

<sup>10</sup> Ether sayth he it not all together for our sakes? For our sakes no doute this is written, that he which eareth, should care in hope: and that he which thresheth in hope, should be partaker of his hope. <sup>11</sup> If we haue sown vnto you spiritual

## RHEIMS—1582.

commend vs to God. For neither if vve eat, shal vve abound: nor if vve eat not, shal vve lacke. <sup>9</sup> But take heede lest perhaps this your libertie be an offense to the vveake. <sup>10</sup> For if a man see him that hath knowledge, sit at table in the Idols temple: shal not his conscience, being vveake, be edified, to eat things sacrificed to Idols? <sup>11</sup> And through thy knowledg shal the vveake brother perish, for whom Christ hath died? <sup>12</sup> But sinning thus against the brethren, and striking their vveake conscience: ye sinne against Christ. <sup>13</sup> Vwherefore if meate scandalize my brother: I vvil neuer eat flesh, lest I scandalize my brother.

9. AM I not free? Am I not an Apostle? Haue I not seen Christ Iesus our Lord? Are not you my vvorke in our Lord? <sup>2</sup> And if to others I be not an Apostle, but yet to you I am. for you are the seale of my Apostleship in our Lord. <sup>3</sup> My defense to them that examine me is this: <sup>4</sup> Haue not vve power to eate and drinke? <sup>5</sup> Haue vve not power to lead about a vwoman a sister, as also the rest of the Apostles, and our Lordes brethren, and Cephas? <sup>6</sup> Or I only and Barnabas haue not vve power to doe this? <sup>7</sup> Vvho euer plaieth the souldiar at his owne charges? Vvho planteth a vine, and eateth not of the fruite thereof? Vvho feedeth a flocke, and eateth not of the milke of the flocke? <sup>8</sup> Speake I these things according to man? Or doth not the Lavv also say these things?

<sup>9</sup> For it is vvwritten in the Lavv of Moyses, Thou shalt not mossel the mouth of the oxe that treadeth out the corne. Vvhy, hath God care of oxen? <sup>10</sup> Or for vs certes doth he say it? For they are vvwritten for vs. because he that eareth, ought to care in hope: and he that treadeth, in hope to recieue fruite. <sup>11</sup> If vve haue

## AUTHORISED—1611.

neither if we eate, <sup>a</sup> are we the better: neither if we eat not, <sup>b</sup> are we the worse. <sup>9</sup> But take heed, lest by any meanes this <sup>c</sup> liberty of yours become a stumbling blocke to them that are weake. <sup>10</sup> For if any man see thee which hast knowledge, sit at meat in the idols temple: shall not the conscience of him which is weake, be <sup>d</sup> imboldened to eat those things which are offered to idols? <sup>11</sup> And through thy knowledge shall the weake brother perish, for whome Christ died? <sup>12</sup> But when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ. <sup>13</sup> Wherefore if meate make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

9. AM I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord? Are not you my worke in the Lord? <sup>2</sup> If I be not an Apostle vnto others, yet doubtlesse I am to you: for the seale of mine Apostleship are yee in the Lord. <sup>3</sup> Mine answer to them that doe examine me, is this. <sup>4</sup> Haue we not power to eate and to drinke? <sup>5</sup> Haue we not power to lead about a sister <sup>e</sup> a wife as well as other Apostles, and as the brethren of the Lord, and Cephas? <sup>6</sup> Or I onely and Barnabas, haue not we power to forbeare working? <sup>7</sup> Who goeth a warfare any time at his owne charges? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

<sup>8</sup> Say I these things as a man? or saith not the Law the same also? <sup>9</sup> For it is written in the Law of Moyses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doth God take care for oxen? <sup>10</sup> Or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that hee that ploweth, should plow in hope: and that hee that thresheth in hope, should be partaker of his hope. <sup>11</sup> If we haue sown

<sup>a</sup> Or, haue we the more.<sup>b</sup> Or, haue we the lesse.<sup>c</sup> Or, power.<sup>d</sup> Or, edified.<sup>e</sup> Or, woman.

ἐσπεύραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ ἠθερίσομεν;| <sup>12</sup> εἰ ἄλλοι τῆς ὀμίῳν ἐξουσίας| μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ ἄλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπῆν τινα δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.  
<sup>13</sup> Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι <sup>ρ</sup> ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ <sup>σ</sup> προσεδρεύοντες,| τῷ θυσιαστηρίῳ συμμερίζονται; <sup>14</sup> οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. <sup>15</sup> Ἐγὼ δὲ ὁὐκ ἐκέρημαι οὐδενὶ| τούτων· οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ. <sup>16</sup> εἰ μὴ γὰρ εὐαγγελίζομαι, οὐκ ἔστι μοι <sup>κ</sup> καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ <sup>γ</sup> γάρ| μοι ἐστίν, εἰ μὴ

<sup>ρ</sup> Alex. θερίσωμεν.<sup>σ</sup> Rec. Ἐξουσίας ὑμῶν.<sup>ρ</sup> Alex. + τὰ.<sup>σ</sup> Alex. παρέδρεύοντες.<sup>ρ</sup> Rec. οὐδ' ἐπὶ ἱερουργίᾳ.<sup>κ</sup> Alex. χάρις.<sup>γ</sup> Rec. εἰ.

## WICLIF — 1380.

sowen spiritual thingis to zou, is it greit if we repen zoure fleischli thingis? <sup>12</sup> if other ben parteners of zoure power: whi not rather we,

but we vsen not this power, but we suffren alle thingis: that we zeue no lettynge to the euangeli of crist, <sup>13</sup> witen ze not that thei that worchin in the temple: eten the thingis that ben of the temple, and thei that seruen to the autir: ben parteners of the autir, <sup>14</sup> so the lord ordeyned to hem that tellen the gospel: to lyeue of the gospel, <sup>15</sup> but I vsid noon of thes thingis,

and I wroot not these thingis, that tho ben don so in me, for it is good to me rather to die: thanne that any man auoide my glorie, <sup>16</sup> for if I preche the gospel: glorie is not to me, for nedelich I moot don it, for wo to me, if I preche not the gospel, <sup>17</sup> but if I do this thing wilfuli: I haue mede, but if zens my wille dispendinge is bitakun to me, <sup>18</sup> what thanne is my mede, that I prechynge the gospel, putte the gospel with out others coost, that I vse not my power in the gospel.

<sup>19</sup> for whi whanne I was fre of alle men: I made me seruaunt of alle men to wyinne the mo men, <sup>20</sup> and to iewis I am made as a iew to wyinne the iewis, to hem that ben vndir the lawe as I were vndir the lawe, whanne I was not vndir the lawe, <sup>21</sup> to wyinne hem that ben vndir the lawe, to hem that weren with out the lawe, as I were with out the lawe, whanne I was not with out the lawe of god, but I was in the lawe of crist to wyinne hem that weren with out the lawe, <sup>22</sup> I am made sike to sike men: to wyinne sike men, to alle men I am made alle thinges to make alle men

yeuen, given,  
necessarilylettynge, hindrance,  
moot, must.nedelich,  
mede, reward.

## TYNDALE — 1534.

sowe vnto you spiritual thynges: is it a greate thyngye yf we recepe youre carnall thynges <sup>12</sup> Yf other be partakers of this power ouer you? wherfore are not we rather.

Nevertheless we haue not vsed this power: but suffre all thinges lest we shuld hynder the gospell of Christ. <sup>13</sup> Do ye not vnderstonder how that they which minister in the temple haue their fyndynge of the temple? And they which wayte at the alter, are partakers with the autre? <sup>14</sup> Even so also dyd the lorde ordayne, that they which preache the gospell, shuld liue of the gospell. <sup>15</sup> But I haue vsed none of these thinges.

Nether wrote I these thinges that it shuld be so done vnto me. For it were better for me to dye, then that any man shuld take this reioysinge from me. <sup>16</sup> In that I preache the gospell, I haue nothinge to reioyce of. For necessite is put vnto me. Wo is it vnto me yf I preache not the gospell. <sup>17</sup> If I do it with a good will, I haue a rewarde. But yf I do it agaynst my will, an office is committed vnto me.

<sup>18</sup> What is my rewarde then? Verely that when I preache the gospell, I make the gospell of Christ fre, that I misve not myne auctorite in the gospell

<sup>19</sup> For though I be fre from all men, yet haue I made my silfe seruaunt vnto all men, that I myght wyinne the moo. <sup>20</sup> Vnto the Iewes, I be came as a Iewe, to wyinne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, to wyinne them that were vnder the lawe. <sup>21</sup> To them that were with out lawe, be cam I as though I had bene with out lawe (when I was not with out lawe as pertynyng to god, but vnder a lawe as concerninge Christ) to wyinne them that were with out lawe. <sup>22</sup> To the weake became I as weake, to wyinne the weake. In all thinge I fashioned my silfe to all men, to saue at the lest waye some.

## CRANMER — 1539.

vnto you spiritual thynges, is it a great thyngye yf we reape youre bodily thynges? <sup>12</sup> If other be partakers of thys power ouer you, wherfore are not we rather?

Neuertheless we haue not vsed this power: but suffre all thinges, lest we shuld hinder the Gospell of Christ. <sup>13</sup> Do ye not know, how that they whych minister aboute holy thynges lyeue of the sacrifice? They whych wayte of the temple, are partakers of the temple. <sup>14</sup> Euen so also dyd the Lord ordayne: that they whych preach the Gospell, shulde lyeue of the Gospell. <sup>15</sup> But I haue vsed none of these thynges.

Neuerthes I wrote not these thinges, that it shuld be so done vnto me. For it were better for me to dye, then that any man shuld take this reioysinge from me. <sup>16</sup> For yf I preach the gospell, I haue nothinge to reioyce of. For necessite is put vnto me. But wo is it vnto me, yf I preache not the Gospell. <sup>17</sup> If I do it with a good will, I haue a reward. But yf I do it against my wyll, an office is committed vnto me. <sup>18</sup> What is my reward then? Verely that when I preache the Gospell, I make the Gospell of Christ fre, that I misuse not myne auctorite in the Gospell.

<sup>19</sup> For though I be fre from all men, yet haue I made my selfe seruaunt vnto all men, that I myght wyinne the moo. <sup>20</sup> Vnto the Iewes, I became as a Iewe, to wyinne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, (when I was not vnder the lawe) to wyinne them that were vnder the lawe. <sup>21</sup> To them that were without lawe, became I as though I had bene without lawe (when I was not without lawe as pertynyng to God, but vnder the lawe Christ) to wyinne them that were without lawe. <sup>22</sup> To the weake became I as weake, to wyinne the weake. In all thinges I fashyoned my selfe to all men, to saue at the least waye some.

εὐαγγελίζομαι. <sup>17</sup> εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. <sup>18</sup> τίς οὖν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, | εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. <sup>19</sup> Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμὰντὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. <sup>20</sup> καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, (ἢ μὴ ὢν αὐτὸς ὑπὸ νόμον, |) ἵνα τοὺς ὑπὸ νόμον κερδήσω. <sup>21</sup> τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος ἢ Θεῶ, | ἀλλ' ἔννομος ἢ Χριστοῦ, |) ἵνα ἢ κερδήσω ἀνόμους. <sup>22</sup> ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα ἢ τὰ | πάντα, ἵνα ἢ πάντως τινὰς | σώσω.

\* Alex. = τοῦ Χριστοῦ.

\* Rec. = μὴ ὢν αὐτὸς ὑπὸ νόμον.

\* Alex. θεοῦ.

\* Alex. Χριστοῦ.

\* Alex. s. κερῆανῶ s. κερῆανῶ τοῦ.

\* Alex. = τὰ.

\* Alex. πάντας.

## GENEVA—1557.

thynges: is it a great thing yf we reape your carnal thynges? <sup>12</sup> If others with you be partakers of *this right*, *wherefor* are not we rather? *neuertheless*, we haue not vsed *this right*: but suffre all thynges, lest we should hynder the Gospel of Christe. <sup>13</sup> Do ye not vnderstand, how that they which minister about the sacrifice eat of things of the temple? and they which wayt at the altur, are partakers with the altur? <sup>14</sup> Euen so also hath the Lord ordayned, that they which preache the Gospel should liue of the Gospel.

<sup>15</sup> But I haue vsed none of these things, nether wrote I these thynges, that it should be so done vnto me: for it were better for me to dye, then that any man should take my reioysing from me. <sup>16</sup> For yf I preache the Gospel, I haue no thyng to reioyce of: for necessitie is layd vpon me, and wo is it vnto me, yf I preache not the Gospel. <sup>17</sup> For if I do it with a good wyl, I haue a reward: but yf I do it against my wil, not withstanding the dispensation is committed vnto me. <sup>18</sup> What is my rewarde then? verely that when I preache the Gospel, I make the Gospel of Christ fre, that I misse not myne auctoritie in the Gospel.

<sup>19</sup> For thogh I be fre from all men, yet haue I made my selfe seruant vnto all men, that I myght wyne the mo.

<sup>20</sup> And vnto the Iewes, I become as a Iewe, to wyne the Iewes: to them that are vnder the Lawe, as *thogh I were vnder the Lawe*, to wyne them that are vnder the Lawe: <sup>21</sup> To them that are without lawe, as *thogh I were without lawe* (when I am not with out lawe as pertyeing to God, but *am* in the Lawe through Christ) to wyne them that are with out lawe.

<sup>22</sup> To the weake, I become as weake, to wyne the weake. I am made all thyngs to all men, to saue at the least some.

## RHEIMS—1582.

sovenen vnto you spiritual things, is it a great matter if vve reape your carnal thynges? <sup>12</sup> If other be partakers of your povver: vwhy not vve rather? *Hovbeit* vve haue not vsed, *this povver*: but vve beare al thyngs, lest vve should giue any offence to the Gospel of Christ. <sup>13</sup> Know you not that they which vvorke in the holy place, eate the thyngs that are of the holy place: and they that serue the altar, participat with the altar? <sup>14</sup> So also our Lord ordained for them that preach the Gospel, to liue of the Gospel.

<sup>15</sup> But I haue vsed none of these. Neither haue I vwritten these thyngs, that they should be so done in me: for it is good for me to die rather, then that any man should make my glorie void. <sup>16</sup> For and if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for vvoce is to me if I euangelize not. <sup>17</sup> For if I doe this vwillingly, I haue reward: but if against my vvil, a charge is committed to me.

<sup>18</sup> Vvhat is my reward then? That preaching the Gospel, I yeld the Gospel without cost, that I abuse not my povver in the Gospel. <sup>19</sup> For vvheras I vvvas free of al, I made my selfe the seruant of al: that I might gaine the moe.

<sup>20</sup> And I became to the Iewes as a Iew, that I might gaine the Iewes. <sup>21</sup> to them that are vnder the Lavv, as though I vvvere vnder the Lavv (vvheras my self vvvas not vnder the Lavv) that I might gaine them that vvvere vnder the Lavv. to them that vvvere vvwithout the Lavv, as though I vvvere vvwithout the Lavv (vvheras I vvvas not vvwithout the lavv of God, but vvvas in the lavv of Christ) that I might gaine them that vvvere vvwithout the Lavv. <sup>22</sup> To the vvveake I became weake, that I might gaine the weake. To al men I became al thyngs, that I might saue al.

## AUTHORISED—1611.

vnto you spiritual things, is it a great thing if wee shall reape your carnall things? <sup>12</sup> If others be partakers of *this power* ouer you, *are* not we rather? *Neuertheless*, we haue not vsed *this power*: but suffer all things, lest we should hinder the Gospel of Christ. <sup>13</sup> Do ye not know that they which minister about holy things, *eat* liue of the things of the Temple? and they which wait at the altar, are partakers with the altar? <sup>14</sup> Euen so hath the Lord ordeined, that they which preach the Gospel, should liue of the Gospel.

<sup>15</sup> But I haue vsed none of these things. Neither haue I written these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my glorying void.

<sup>16</sup> For though I preach the Gospel, I haue nothing to glory of: for necessitie is laid vpon mee, yea, woe is vnto me, if I preach not the Gospel. <sup>17</sup> For if I doe this thing willingly, I haue a reward: but if against my will, a dispensation of *the Gospel* is committed vnto me. <sup>18</sup> What is my reward then? verely that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. <sup>19</sup> For though I be free from all men, yet haue I made my selfe seruant vnto all, that I might gaine the more.

<sup>20</sup> And vnto the Iewes, I became as a Iew, that I might gaine the Iewes: to them that are vnder the Law, as vnder the Law, that I might gaine them that are vnder the Law: <sup>21</sup> To them that are without Law, as without Law (being not without Law to God, but vnder the Law to Christ), that I might gaine them that are without Law. <sup>22</sup> To the weake became I as weake, that I might gaine the weake: I am made all things to all men, that I might by all meanes saue some.

<sup>23</sup> b τοῦτο | δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς αὐτοῦ γένομαι. <sup>24</sup> Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε. <sup>25</sup> πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται. ἐκείνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. <sup>26</sup> Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλωσ; οὕτω πυκτεύω, ὡς οὐκ ἄερα δέρων. <sup>27</sup> ἀλλ' ὑποπιᾶζω | μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένομαι.

X. Οὐ θέλω <sup>d</sup> γὰρ | ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον, <sup>2</sup> καὶ πάντες εἰς τὸν <sup>e</sup> Μωϋσῆν | <sup>f</sup> ἔβαπτίσαντο | ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, <sup>3</sup> καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, <sup>4</sup> καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον

<sup>b</sup> Alex. πάντα. <sup>c</sup> Alex. ὑποπιᾶζω. <sup>d</sup> Rec. ἔι. <sup>e</sup> Rec. Μωσῆν. <sup>f</sup> Alex. βαπτίσθησαν. <sup>g</sup> Alex. ἐξέπυρνωσαν. <sup>h</sup> Alex. ἔπιον.

## WICLIF—1380.

saaf; <sup>23</sup> but I do alle thingis for the gospel, that I be made partener of it.

<sup>24</sup> Witen ȝe not that thei that rennen in a furlong, alle rennen but oon takith the priis; so renne ȝe: that ȝe cacche. <sup>25</sup> that eche man strueth in fist, absteyneth hym fro alle thingis; and thei, that thei take a corruptible crowne but we an vncorrupt; <sup>26</sup> therfor I renne so, not as in to vncertein thing, thus I fist not as betynge the eyr, <sup>27</sup> but I chastise my bodi and bringe it in to seruage; leest paraurenture whanne I preche to other, I my silf to be made reprouable.

10. BRITHEREN I nyle that ȝe vnknowe that alle our fadiris weren vnder cloude; and alle passiden the see, <sup>2</sup> and alle weren baptised in moises, in the cloude and in the see; <sup>3</sup> and alle eten the same spiritual mete: <sup>4</sup> ⁊ alle drunken the same spiritual drynke, thei drunken of the spiritual stoon; folowynge hem; and the stoon was crist; <sup>5</sup> but not in ful many of hem it was wel plesynge to god; for whi thei weren cast down in desert;

<sup>6</sup> but these thingis ben don in figure of us: that we be not couetiers of yul thingis, as thei couetiden; <sup>7</sup> nether be ȝe made idolatreris, as summe of hem: as it is writun: the puple sate to ete and drynke: and thei risun up to playe; <sup>8</sup> nether do we fornyacioun, as summe of hem hidden fornyacioun; and thre and twenti thousandis weren deed in o dai; <sup>9</sup> nether tempte we crist as summe of hem temptiden: and perischiden of serpentis; <sup>10</sup> nether grucche ȝe as summe of hem gruchiden: and thei perischiden of a distrier.

<sup>11</sup> and alle these thingis felon to hem in figure; but thei ben writun to ȝoure auncdrynge in to which the endis of the worldis

witen, knowe. nyle, not. yuel, evil. o, one.

## TYNDALE—1534.

<sup>23</sup> And this I do for the gospels sake; that I might have my parte therof.

<sup>24</sup> Perceave ye not how that they which runne in a course; runne all yet but one receaveth the reward. So runne that ye maye obtayne. <sup>25</sup> Euery man that proveth masterys; abstaineth from all thinges. And they do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne: <sup>26</sup> I therefore so runne, not as at an vncertaine thinge. So fight I; not as one that beatech the ayer: <sup>27</sup> but I tame my body and bringe it into subieccion; lest after that I have preached to other; I my silfe shuld be a castawaye.

10. BRETHREN I wolde not that ye shuld be ignorant of this; how that our fathers were all vnder a cloude; and all passed thorow the see; <sup>2</sup> and were all baptised vnder Moses; in the cloude; and in the see: <sup>3</sup> and dyd all eate of one spirituall meate; <sup>4</sup> and did all drinke of one maner of spirituall drinke. And they dranke of that spretuall rocke that folowed them; which rocke was Christ. <sup>5</sup> But in many of them had god no delite. For they were overthrowen in the wildernes.

<sup>6</sup> These are ensamples to vs that we shuld not lust after evyll thinges; as they lusted. <sup>7</sup> Nether be ye worshippers of Images as were some of them accordynge as it is writen: The people sate doune to eate and drynke; and rose vp agayne to playe. <sup>8</sup> Nether let vs commit fornicacion as some of them committed fornicacion; and were destroyed in one daye .xxiii. thousande. <sup>9</sup> Nether let vs tempte Christ; as some of them temptyd; and were destroyed of serpentis. <sup>10</sup> Nether murmure ye as some of them murmured; and were destroyed of the destroyer.

<sup>11</sup> All these thinges happened vnto them for ensamples; and were writen to put vs in remembraunce; whom the endes of the

## CRANMER—1539.

<sup>23</sup> And this I do for the Gospels sake, that I myght haue my parte therof.

<sup>24</sup> Perceave ye not, how that they which runne in a course, runne all, but one receaeth the reward? So runne, that ye maye obtayne. <sup>25</sup> Euery man that proueth masterys, abstayneth from all thynges. And they do it to obtayne a crowne that shall peryshe: but we to obtayne an euerlasting crowne. <sup>26</sup> I therefore so runne, not as at an vncertaine thyng. So fight I, not as one that beatech the ayer: <sup>27</sup> but I tame my body, and brynge it into subieccyon, lest by anye meane it come to passe, that when I haue preached to other, I my selfe shulde be a cast awaye.

10. BRETHREN, I wolde not that ye shuld be ignorant, how that our fathers were all vnder the cloude, and all passed thorow the see, <sup>2</sup> and were all baptysed vnder Moses in the cloud and in the see: <sup>3</sup> and dyd all eate of one spirituall meate, <sup>4</sup> and dyd all dryncke of one maner of spirituall drinke. And they drancke of that spirituall rocke that folowed them, which rocke was Christ. <sup>5</sup> But in many of them had God no delyte: For they were ouerthrowen in the wyldernes.

<sup>6</sup> These are ensamples to vs that we shuld not lust after evyll thynges, as they lusted. <sup>7</sup> And that ye shuld not be worshypers of ymages, as were some of them, accordynge as it is writen: The people sate doune to eate and dryncke, and rose vp to playe. <sup>8</sup> Nether let vs be defyled with fornicacion, as some of them were defyled with fornicacion, and fell in one daye .xxiii. thousand. <sup>9</sup> Nether let vs tempte Christ, as some of them tempted, and were destroyed of serpentis. <sup>10</sup> Nether murmure ye, as some of them murmured, and were destroyed of the destroyer.

<sup>11</sup> All these thynges happened vnto them for ensamples, but are written to put vs in remembrance, whom the endes of the worlde are come vpon.

γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός. <sup>5</sup> ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστράθησαν γὰρ ἐν τῇ ἐρήμῳ. <sup>6</sup> Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακῆνοι ἐπεθύμησαν. <sup>7</sup> μηδὲ ἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὡς γέγραπται, “Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παῖζιν.” <sup>8</sup> μηδὲ πορνεύομεν, καθὼς τινες αὐτῶν <sup>9</sup> ἐπόρνευσαν, | καὶ <sup>h</sup> ἔπεσον | ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. <sup>9</sup> μηδὲ ἐκπειράζωμεν τὸν <sup>i</sup> Χριστὸν, | καθὼς <sup>k</sup> καί | τινες αὐτῶν <sup>l</sup> ἐπείρασαν, | καὶ ὑπὸ τῶν ὄφρων ἀπόλονται. <sup>10</sup> μηδὲ <sup>m</sup> γογγύζετε, | καθὼς <sup>n</sup> καί | τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπόλονται ὑπὸ τοῦ ὀλοθρευτοῦ. <sup>11</sup> ταῦτα δὲ <sup>o</sup> πάντα | <sup>p</sup> τύποι | <sup>q</sup> συνέβαινον | ἐκείνοις· ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰῶνων κατήχησεν.

<sup>h</sup> Alex. = καί. <sup>i</sup> Alex. ἰξτείασαν.

<sup>m</sup> Alex. γογγύζομεν.

<sup>n</sup> Alex. = καί.

<sup>o</sup> Alex. s. = πάντα s. πάντα ἢ ταῦτα.

<sup>p</sup> Alex. τυπικῶς.  
<sup>q</sup> Alex. συνέβαινον.

## GENEVA—1557.

<sup>23</sup> And this I do for the Gospels sake, that I might have my parte therof. <sup>24</sup> Perceave ye not, how that they which runne in a course, runne all, yet but one receaueth the reward? so runne, that ye may obtayne. <sup>25</sup> Euery man that proueth masteries, abstayneth from all thinges, and they do it to obtayne a corruptible crowne: but we, to obtayne an vncorruptible. <sup>26</sup> I therefore so runne, not as at an vncertaine thing. so fyght I, not as one that beateth the ayre. <sup>27</sup> But I beat my body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe sholde be reproued.

10. MOREOUEER brethren, I would not that ye should be ignorant, that our fathers vnder the cloude, and all passed through the sea. <sup>2</sup> And were all baptized in Moses, in the cloude, and in the sea: <sup>3</sup> And dyd all eat the same spiritual meat, <sup>4</sup> And dyd all drinke the same spiritual drinke: (for they drancke of the spiritual Rocke that folowed them: and that Rocke was Christ.) <sup>5</sup> But in many of them had God no deliyght: for they were ouerthrowen in the wyldernes. <sup>6</sup> These are ensamples to vs, to thintend that we should not lust after euil thinges as they lusted.

<sup>7</sup> Nether be ye worshyppers of images as were some of them, according as it is wrytten, The people sate downe to eat, and dryncke, and rose vp agayne to playe. <sup>8</sup> Nether let vs commit fornication, as some of them committed fornication, and were destroyed in one daye twenty and thre thousand. <sup>9</sup> Nether let vs tempt Christe, as some of them tempted, and were destroyed of serpentes. <sup>10</sup> Nether murmure ye as some of them murmured, and were destroyed of the destroyer.

<sup>11</sup> And all these thinges happened vnto them for ensamples: and were wrytten to put vs in remembrance, whom the endes of the worlde are come vpon.

## RHEIMS—1582.

<sup>23</sup> And I doe all thinges for the Gospel, that I may be made partaker thereof.

<sup>24</sup> Know you not that they that runne in the race, al runne in deede, but one receiue the price? So runne that you may obtayne. <sup>25</sup> And euery one that striueth for the maistrie, refraineth him self from all thinges: and they certes, that they may receiue a corruptible crowne: but vve an incorruptible. <sup>26</sup> I therefore so runne, not as it vvete at an vncertaine thing: so I fight, not as it vvete beating the aire: <sup>27</sup> but I chastise my body, and bring it into seruitude, lest perhaps vvhen I haue preached to others, my self become reprobate.

10. FOR I vvil not haue you ignorant brethren, that our fathers vvete al vnder the cloude, and al passed through the sea, <sup>2</sup> and al in Moses vvete baptized in the cloude and in the sea: <sup>3</sup> and al did eate the same spiritual foode, <sup>4</sup> and al drunke the same spiritual drinke (and they drunke of the spiritual roccke that folowed them, and the roccke vvvas Christ.) <sup>5</sup> but in the more part of them God vvvas not vvell pleased, for they vvete ouerthrowen in the desert. <sup>6</sup> And these thinges vvete done in a figure of vs, that vve be not coueting euil thinges, as they also coueted. <sup>7</sup> Nether become ye Idolaters, as certaine of them: as it is vvritten: *The people sate downe to eate and drinke, and rose vp to play.* <sup>8</sup> Nether let vs fornicate, as certaine of them did fornicate, and there fel in one daye thre and tvventie thousand.

<sup>9</sup> Nether let vs tempt Christ: as certaine of them tempted, and perished by the serpents. <sup>10</sup> Neither doe you murmure: as certaine of them murmured, and perished by the destroyer. <sup>11</sup> And all these thinges chaunced to them in figure: but they are vvritten to our correpction, vpon vvhom the endes of the vvorld are come.

## AUTHORISED—1611.

<sup>23</sup> And this I doe for the Gospels sake, that I might be partaker thereof with you.

<sup>24</sup> Know yee not that they which runne in a race, runne all, but one receiue the prize? So runne that yee may obtayne. <sup>25</sup> And euery man that striueth for the mastery is temperate in all things: Now they *doe it* to obtayne a corruptible crowne, but we an incorruptible. <sup>26</sup> I therefore so runne, not as vncertainly: so fight I, not as one that beateth the ayre: <sup>27</sup> But I keepe vnder my body, and bring it into subiection: lest that by any meanes when I haue preached to others, I my selfe should be a castaway.

10. MOREOUEER brethren, I would not that ye should be ignorant, how that all our fathers were vnder the cloud, and all passed thorow the Sea: <sup>2</sup> And were all baptized vnto Moses in the cloud, and in the sea: <sup>3</sup> And did all eate the same spiritual meate: <sup>4</sup> And did all drinke the same spirituall drinke: (for they drancke of that spirituall Rocke that <sup>5</sup> folowed them: and that Rocke was Christ.) <sup>5</sup> But with many of them God was not well pleased: for they were ouerthrowen in the wilderness. <sup>6</sup> Now these things were <sup>6</sup> our examples, to the intent we should not lust after euil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as *were* some of them, as it is wrytten, The people sate downe to eate and drinke, and rose vp to play. <sup>8</sup> Neither let vs commit fornication, as some of them committed, and fell in one daye thre and twenty thousand.

<sup>9</sup> Neither let vs tempt Christ, as some of them also tempted, and were destroyed of serpents. <sup>10</sup> Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. <sup>11</sup> Now all these things happened vnto them for <sup>7</sup> ensamples: and they are wrytten for our admonition, vpon whom the ends of

<sup>a</sup> Or, went with them.

<sup>b</sup> Or, our figures.

<sup>c</sup> Or, types.

<sup>12</sup> ὥστε ὁ δοκῶν ἐστάναι, βλέπέτω μὴ πέσῃ. <sup>13</sup> Πειρασμὸς ὑμᾶς οὐκ εἰλήφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἑάσει | ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑπενεγκεῖν. <sup>14</sup> Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. <sup>15</sup> ὡς φρονίμοις λέγω, κρίνατε ὑμεῖς ὃ φημι. <sup>16</sup> τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν; <sup>17</sup> ὅτι εἷς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου ἠμετέροισιν. <sup>18</sup> βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθιοντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ; <sup>19</sup> τί οὖν φημι; ὅτι εἰδωλον τί ἐστιν; ἢ

† Alex. ἀφῆμι. † Rec. + ἡμᾶς. † Alex. τοῦ κυρίου. † + καὶ τοῦ ποτηρίου. † Alex. ὅτι εἰδωλόθρονος τί ἐστιν; ἢ (al. οὐχ) ὅτι εἰδωλον τί ἐστιν.

## WICLIIF—1380.

ben comen; <sup>12</sup> therfor he that gessith hym that he stonðith, se he that he falle not; <sup>13</sup> temptacioun take not you, but mannes temptacioun for god is trewe whiche schal not suffre you to be temptid aboue that that ȝe moun; but he schal make with temptacioun also puryauance that ȝe moun suffre. <sup>14</sup> Wherfor ȝe moost dereworthe to me, fle ȝe fro worschippinge of mawmetis;

<sup>15</sup> as to prudent men I speke, deme ȝe you self that thing that I seie; <sup>16</sup> [whethir] the cuppe of blessinge whiche we blessen: is not the comyngye of cristis blood; and where the breed whiche we breken is not the takyng of the bodi of the lord? <sup>17</sup> for we many ben o hreed and o bodi, alle we that takun part of o breed and of o cuppe; <sup>18</sup> se ȝe israel afir the fleisch; where they that eten sacrificis ben not parteneris of the autir?

<sup>19</sup> what therfor seie I that a thing that is offrid to idols is ony thing, or that the idol is ony thing? <sup>20</sup> but tho thingis that hethen men offren, they offren to deuchis and not to god; but I nyle that ȝe be made felowis of fendis; <sup>21</sup> for ȝe moun not drinke the cuppe of the lord; and the cuppe of fendis ȝe moun not be parteners of the borde of the lord, and of the borde of fendis; <sup>22</sup> where we han eny to the lord; whether we ben strengier thanne he? <sup>23</sup> alle thingis ben leful to me, but not alle thingis ben spedful, alle thingis ben leful to me; but not alle thingis edifiē; <sup>24</sup> no man seke that thing that is his owne: but that thing that is of another;

<sup>25</sup> Al thing that is seeld in the bocheri ete ȝe: axyng no thing for consciens; <sup>26</sup> the erthe and the plente of it: is the lordis; <sup>27</sup> if ony of hethen men cleiph you to soper, and ȝe wolen go: al thing that is set to you ete ȝe, axyng no thing for

## TYNDALE—1534.

worde are come upon. <sup>12</sup> Wherefore let hym that thyneketh hestondeth/take hede leaue he fall. <sup>13</sup> There hath none other temptation taken you, but soche as foloweth the nature of man. But God is faythfull which shall not suffer you to be tempted aboue youre strenght: but shall in the myddes of the temptacion make awaye to escape out. <sup>14</sup> Wherefore my deare beloued, fle from worschippinge of ydols.

<sup>15</sup> I speake as vnto them which have discrecion, Iudge ye what I saye. <sup>16</sup> Ye not the cuppe of blessinge which we blessen, partakyng of the bloude of Christ? ys not the breed which we breake; partekyng of the body of Christ? <sup>17</sup> because that we (though we be many) yet are one breed; and one bodye in as much as we all are partetakers of one breed. <sup>18</sup> Beholde Israhell which walketh carnally. Are not they which eate of the sacrificis; partetakers of the autire?

<sup>19</sup> What saue I then? that the ymage is eny thinge? or that it which is offered to ymagis is eny thinge? <sup>20</sup> Nay, but I saye; that those thinges which the gentylis offer, they offer to deuyls; and not to god. And I wolde not that ye shuld be fellowshipe with the deuyls. <sup>21</sup> Ye cannot drincke of the cup of the lorde; and of the cup of the deuyls. Ye cannot be partetakers of the lordes table; and of the table of deuelles. <sup>22</sup> Either shall we provoke the lorde? Or are we stronger then he? <sup>23</sup> All thynges are laulful vnto me; but all thynges are not expedient. All thynges are lawfull to me; but all thinges edifye not. <sup>24</sup> Let no man seke his awne profit: but let every man seke anothers welthe.

<sup>25</sup> What soeuer is solde in the market, that eate; and axe no questions for conscience sake. <sup>26</sup> For the erth is the lordis; and all that therein is. <sup>27</sup> Yf eny of them which beleue not bid you to a feast; and yf ye be disposed to goo; what soeuer is seet before you: eate; axyng no question

## CRANMER—1539.

<sup>12</sup> Wherefore, let him that thyneketh he stondeth, take hede, lest he fall. <sup>13</sup> There hath none other temptacion taken you, but such as foloweth the nature of man. But God is faythfull which shall not suffer you to be tempted aboue youre strength: but shall in the myddes of the temptacion make a waye, that ye maye be able to beare it. <sup>14</sup> Wherefore my deare beloued, fly from worschippinge of ymagis.

<sup>15</sup> I speake as vnto them which have discrecion, iudge ye what I saye. <sup>16</sup> Is not the cup of blessing which we blessen, partaking of the bloude of Christ? is not the breed which we breake, partekyng of the body of Christ? because that we <sup>17</sup> (though we be many) yet are one breed and one bodie, in as much as we all are partakers of one bred. (and of one cupp) <sup>18</sup> Behold Israel after the flesh. Are not they which eate of the sacrifice, partakers of the temple?

<sup>19</sup> What saue I then? that the ymage is eny thynge? or that it which is offered to ymagis, is eny thynge? <sup>20</sup> Nay, but this I saye: that the thynges whych the gentylis offer, they offer to deuyls, and not to God.

I wolde not that ye shulde have fellowshipe wyth the deuyls. <sup>21</sup> Ye can not drynke of the cup of the lorde, and of the cup of deuyls. Ye cannot be the partakers of the Lordes table, and of the table of deuelles. <sup>22</sup> Either do we prouoke the lorde? Are we stronger then he? <sup>23</sup> I maye do all thynges, but all thynges are not expedient. I maye do all thynges, but all thynges edifye not. <sup>24</sup> Let no man seke that which is hys awne: but let euery man seke that which belongeth to another.

<sup>25</sup> Whatsoeuer is solde in the fleshe market, that eate, and aske no question for conscience sake. <sup>26</sup> For the erth is the Lordes, and all that therein is. <sup>27</sup> If eny of them which beleue not, byd you to a feast, and ye be disposed to go, whatsoeuer is sett before you, eate, askyng no question for conscience sake.

πρωτον, μου, or be able. puryauance, prouision.  
μακροθυμια, idola. done, judge. o. one.  
store whether. nyle, not. cleiph, calleth.

ὄτι εἰδωλόθυτον τί ἐστίν; | <sup>20</sup> ἀλλ' ὅτι ἂ ᾠ θύει; | <sup>21</sup> τὰ ἔθνη, | δαιμονίοις θύει, καὶ οὐ  
 Θεῶ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. <sup>21</sup> οὐ δύνασθε ποτήριον  
 Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ  
 τραπέζης δαιμονίων. <sup>22</sup> ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;  
<sup>23</sup> Πάντα ὃ ἕξειστιν, ἀλλ' οὐ πάντα συμφέρει πάντα ὃ ἕξειστιν, ἀλλ' οὐ πάντα ὀικο-  
 δομεῖ. <sup>24</sup> μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου. <sup>25</sup> Πᾶν τὸ ἐν μακέλλῳ  
 πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν· <sup>26</sup> τοῦ γὰρ Κυρίου  
 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. <sup>27</sup> εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων<sup>a</sup>, καὶ θέλετε  
 πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν

<sup>a</sup> Alex. θύοντων.<sup>a</sup> Alex. = τὰ ἰδῶν.<sup>a</sup> Rec. + μοι. [bis.]<sup>a</sup> Rec. + ἕκαστος.<sup>a</sup> Alex. + εἰς εἰπόντων.

## GENEVA — 1557.

<sup>12</sup> Wherefore, let him that thinketh he standeth, take heed lest he fall. <sup>13</sup> There hath none other temptation taken you, but such as appertaineth to man: but God is faithful, which shall not suffer you to be tempted above your strength: but shall in the middes of the temptation make away, that ye may be able to beare it. <sup>14</sup> Wherefore my deare beloved, flee from idolatrie.

<sup>15</sup> I speake as vnto them which haue discretion, iudge ye what I say. <sup>16</sup> Is not the cuppe of blessing which we blesse, the communion of the blood of Christ? Is not the bread which we breake, the communion of the body of Christ? <sup>17</sup> Because that we which are many, are one bread and one body, in as muche as we all are partakers of one bread. <sup>18</sup> Beholde Israel which is after the fleshe; Are not they which eat of the sacrifice, partakers of the altar?

<sup>19</sup> What say I then? that the image is any thynge, or that it, which is offered to images, is any thynge? <sup>20</sup> Nay, but I say, that these things which the Gentils offer, they offer to deuils, and not vnto God; and I would not that ye should haue fellowship with the deuils. <sup>21</sup> Ye can not dryncke of the cup of the Lord, and of the cup of the deuils. Ye can not be partakers of the Lordes table and of the table of deuils. <sup>22</sup> Do we prouoke the Lord? or are we stronger then he? <sup>23</sup> All thynges are lawfull for me, but all thynges are not expedient: all things are lawfull for me, but all things edifie not.

<sup>24</sup> Let no man seke his owne profit, but let every man seke anothers wealth. <sup>25</sup> Whatsoeuer is solde in the fleshe market, that eat ye, and aske no questions for conscience sake. <sup>26</sup> For the earth is the Lordes, and all that there in is. <sup>27</sup> If any of them which beleue not, byd you to a feast, and if ye be disposed to go, whatsoeuer is set before you, eat, asking no question, for conscience sake.

## RHEIMS — 1582.

<sup>12</sup> Therefore he that thinketh him self to stand, let him take heede lest he fall. <sup>13</sup> Let not temptation apprehend you, but humane. and God is faithful, vvhich will not suffer you to be tempted aboue that vvhich you are able: but vvil make also vvvith temptation issue, that you may be able to susteine.

<sup>14</sup> For the vvhich cause, my dearest, flee from the seruing of Idols. <sup>15</sup> I speake as to vvise men: your selues iudge vvhich I say. <sup>16</sup> The chalice of benediction vvhich vve do blesse: is it not the communica-tion of the blood of Christ? and the bread vvhich vve breake, is it not the participation of the body of our Lord? <sup>17</sup> For being many, vve are one bread, one body, al that participate of one bread.

<sup>18</sup> Behold Israël according to the flesh: they that eate the hostes, are they not partakers of the altar? <sup>19</sup> Vvhat then? do I say that that vvhich is immolated to Idols, is any thing? or that the Idol is any thing? <sup>20</sup> But the things that the heathen do immolate, to deuils they do immolate, and not to God. And I vvil not haue you become fellowes of deuils.

<sup>21</sup> You can not drinke the chalice of our Lord, and the chalice of deuils: you can not be partakers of the table of our Lord, and of the table of deuils. <sup>22</sup> Or do vve emulate our Lord? Vvhy, are we stronger then he?

<sup>23</sup> All things are lawfull for me, but all things are not expedient. All things are lawfull for me, but all things do not edifie. <sup>24</sup> Let no man seke his ovvne, but an others mans. <sup>25</sup> Al that is sold in the shambles, eat: asking no question for conscience. <sup>26</sup> The earth is our Lordes, and the fulnes thereof. <sup>27</sup> If any inuite you of the infidels, and you vvil goe: eate of al that is set before you, asking

## AUTHORISED — 1611.

the world are come. <sup>12</sup> Wherefore, let him that thinketh he standeth, take heed lest he fall. <sup>13</sup> There hath no temptation taken you, but such as is \* common to man: but God is faithful, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to beare it. <sup>14</sup> Wherefore my dearly beloved, flee from idolatrie. <sup>15</sup> I speake as to wise men: iudge ye what I say.

<sup>16</sup> The cup of blessing which wee blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ? <sup>17</sup> For we being many are one bread, and one body: for we are all partakers of that one bread. <sup>18</sup> Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the Altar? <sup>19</sup> What say I then? that the idole is any thing? or that which is offered in sacrifice to idoles is any thing? <sup>20</sup> But I say that the things which the Gentiles sacrifice, they sacrifice to deuils, and not to God: and I would not that ye should haue fellowship with deuils. <sup>21</sup> Ye cannot drinke the cup of the Lord, and the cup of deuils: ye cannot be partakers of the Lords Table, and of the table of deuils.

<sup>22</sup> Doe we prouoke the Lord to iealousie? are we stronger then he? <sup>23</sup> All things are lawfull for me, but all things are not expedient: All things are lawfull for mee, but all things edifie not. <sup>24</sup> Let no man seeke his owne: but every man anothers wealth. <sup>25</sup> Whatsoeuer is solde in the shambles, that eat, asking no question for conscience sake. <sup>26</sup> For the earth is the Lords, and the fulnesse thereof. <sup>27</sup> If any of them that beleuee not, bid you to a feast, and ye be disposed to goe, whatsoeuer is set before you, cate, asking no question for conscience

συνείδησι. <sup>28</sup> εἰ δέ τις ὑμῶν εἶπῃ, 'Τούτο <sup>b</sup> εἰδωλόθυτον| ἐστὶν' μὴ ἐσθίετε, δι' ἐκείνον τὸν μὴνύσαντα καὶ τὴν συνείδησιν'. <sup>29</sup> συνείδησι δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; <sup>30</sup> εἰ <sup>d</sup> ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; <sup>31</sup> εἶτε οὖν ἐσθίετε, εἶτε πίνετε, εἶτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. <sup>32</sup> ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίσι| καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ. <sup>33</sup> καθὼς καγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.

XI. *μημηταί μου γίνεσθε, καθὼς καγὼ Χριστοῦ.*

<sup>2</sup> Ἐπαινω δὲ ὑμᾶς, <sup>f</sup> ἀδελφοί,| ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῶν, τὰς παραδόσεις <sup>g</sup> κατέχετε. <sup>3</sup> θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ

<sup>b</sup> Alex. ἰδρόθυτον. <sup>c</sup> Rec. + τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλῆρωμα αὐτῆς. <sup>d</sup> Rec. + ἔι. <sup>e</sup> Alex. καὶ Ἰουδαίους γίνεσθε. <sup>f</sup> Alex. = ἀδελφοί.

## WICLIF — 1380.

conscience, <sup>28</sup> but if any man seith, this thing is offrid to idols nyle 3e ete for hym that schewid and for conscience. <sup>29</sup> And I seie not this conscience: but of another; but wherto is my freedom demed of another mannes conscience? <sup>30</sup> therfor if I take parte with grace what am I blasfemed: for that that I do thankyngis?

<sup>31</sup> therfor whether 3e eten or drinken or don any other thing: do 3e alle thingis in to the glorie of god. <sup>32</sup> be 3e with outen scaundre to iewis and to bethen men and to the chirche of god; <sup>33</sup> as I bi alle thingis plesse to alle men; not sekyng that that is profitable to me, but that that is profitable to many men, that thei be made saaf.

11. BE 3e my folowers as I am of crist, <sup>2</sup> and brethren I preise 3ou that bi alle thingis 3e ben myndeful of me; and as I bitook to 3ou my comaundmentis 3e holden; <sup>3</sup> but I wolde that 3e wite that crist is heed of eche man; but the heed of the womman is the man; and the heed of crist: is god. <sup>4</sup> eche man preyngre or profecyngre whanne his heed is hidid: defoulth his heed; <sup>5</sup> but ech womman preyngre or profecyngre whanne hir heed is not hidid: defoulth hir heed; for it is oon: as if sche were pollid; <sup>6</sup> and if a womman be not keuerid be sche pollid; and if it is foule thing to a womman to be pollid, *or to be made ballid, hile sche hir heed*

<sup>7</sup> but a man schal not hile his heed for he is the ymage and the glorie of god; but the womman is the glorie of man; <sup>8</sup> for a man is not of the womman; but the womman of the man; <sup>9</sup> and the man is not made for the womman; but the womman for the man; <sup>10</sup> therfor the womman schal hauein hiling on hir heed, also for aungels; <sup>11</sup> netheles nether the man is with oute

## TYNDALE — 1534.

for conscience sake. <sup>28</sup> But and yf any man saye vnto you: this is dedicate vnto ydols; eate not of it for his sake that shewed it; and for hurtyng of conscience. The erth is the lordes and all that there in is. <sup>29</sup> Conscience I saye; not thynge; but the conscience of that other. For why shuld my liberte be iudged of another mannes conscience: <sup>30</sup> For yf I take my parte with thanks; why am I evell spoken of for that thynge wherfore I geue thanks.

<sup>31</sup> Whether therfore ye eate or dryncke; or what soever ye do; do all to the prayse of God. <sup>32</sup> Se that ye geve occasion of evell; nether to the Iewes; nor yet to the gentyls; nether to the congregacion of god: <sup>33</sup> euen as I please all men in all thynges; not sekynge myne awne profyt; but the profet of many; that they might be saved. Folowe me as I do Christ.

11. I COMMENDE you brethren that ye remember me in all thynges; <sup>2</sup> and kepe the ordinaunces even as I delivered them to you. <sup>3</sup> I wolde ye knew that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. <sup>4</sup> Every man prayngre or prophesyngre haueyn; euey thyngre on his heed; shameth his heed. <sup>5</sup> Every woman that prayeth or prophesieth bare hedded; dishonesteth hir heed. For it is even all one; and the very same thinge; even as though she were shaven. <sup>6</sup> If the woman be not covered; lett her also be shoren. If it be shame for a woman to be shorne or shaven; lett her cover her heed.

<sup>7</sup> A man ought not to cover his heed; for as moche as he is the image and glory of God. The woman is the glory of the man. <sup>8</sup> For the man is not of the woman; but the woman of the man. <sup>9</sup> Nether was the man created for the womans sake; but the woman for the mannes sake. <sup>10</sup> For this cause ought the woman to have power on her heed; for the angels sakes. <sup>11</sup> Nevertheless; nether is the man with oute the

## CRANMER — 1539.

<sup>28</sup> But and yf any man saye vnto you: this is offred vnto ymagis, eate not of it for hys sake that shewed it, and for conscience sake. The erth is the Lordes and all that therein is. <sup>29</sup> Conscience I saye, not thynge, but of the other. For why is my libertie, iudged of another mannes conscience? <sup>30</sup> For yf I take my parte with thanks, why am I euill spoken of, for that thynge wherfore I geue thanks?

<sup>31</sup> Whether therfore ye eate or dryncke, or whatsoever ye do, do all to the prayse of God. <sup>32</sup> Se that ye geue none occasion of euill, nether to the Iewes, nor yet to the gentyls, nether to the congregacion of God: <sup>33</sup> euen as I please all men in all thynges, not sekynge myne awne profet, but the profet of many, that they might be saued.

11. BE ye the folowers of me, as I am the folower of Christ. <sup>2</sup> I commende you brethren, that ye remember me in all thynges, and kepe the ordinaunces, euen as I deliuered them to you. <sup>3</sup> But I wolde haue you to know, that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. <sup>4</sup> Every man prayngre or prophesyngre haueyn thyngre on his heed, shameth hys heed. <sup>5</sup> Every woman that prayeth or prophesieth bare headed, dishonesteth hir heed. For that is euen all one, as yf she were shauen. <sup>6</sup> If the woman be not covered, let her also be shoren. If it be shame for a woman to be shorne or shaven, let her cover her heed.

<sup>7</sup> A man ought not to couer his heed, for as moche as he is the ymage and glory of God. But the woman is the glory of the man. <sup>8</sup> For the man is not of the woman; but the woman of the man. <sup>9</sup> Nether was the man created for the womans sake; but the woman for the mannes sake. <sup>10</sup> For this cause ought the woman to haue power on her heed, for the angels sakes: <sup>11</sup> Neuertheless, nether is the man with oute the woman, nether the

κεφαλὴ ὁ Χριστὸς ἐστὶ κεφαλὴ δὲ γυναικὸς, ὁ ἀνὴρ κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.  
<sup>4</sup> πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καταισχυνεῖ τὴν κεφαλὴν αὐτοῦ. <sup>5</sup> πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ, καταισχυνεῖ τὴν κεφαλὴν ἑαυτῆς· ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρρημένῃ.  
<sup>6</sup> εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυράσθαι, κατακαλύπτέσθω. <sup>7</sup> ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστίν· <sup>8</sup> οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· <sup>9</sup> καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα· <sup>10</sup> διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. <sup>11</sup> πλὴν <sup>k</sup> οὔτε γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς

f Alex. + μου.

h Alex. s. αὐτῆς s. αὐτῆς.

i Alex. + ἡ.

k Rec. οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρός.

## GENEVA — 1557.

<sup>28</sup> But and yf any man say vnto you, This is dedicate vnto idols: eat not of it, for his sake that shewed it, and for *hurt-ying* of conscience, for the earth is the Lordes, and all that therein is. <sup>29</sup> And conscience I say, not thine, but of that other: for why should my libertie be condemned of another mans conscience? <sup>30</sup> For yf I, through Gods benefit take my parte: why am I euyl spoken of, for that thing wherfore I geue thanks? <sup>31</sup> Whether therefore ye eat or drinke, or whatsoeuer ye do, do all to the praise of God. <sup>32</sup> Se that ye geue none occasion of offence, nether to the Iewes, nor yet to the Grekes, nether to the Church of God. <sup>33</sup> Euen as I please all men in all things, not sekyng myne owne profite, but the profite of many, that they might be saued.

11. BE ye the folowers of me, as I am of Christ. <sup>2</sup> I commend you brethren, that ye remembre all my thynges, and kepe the ordinances, euen as I deliuered them to you. <sup>3</sup> But I wil that ye knowe, that Christ is the head of every man: and the man is the womans head: and God is Christes head. <sup>4</sup> Euery man praying or prophcing haung any thing on his head, shameth his head. <sup>5</sup> But euery woman that prayeth or prophcieth bare headed, dishonesteth her head. For it is euen all one, and the very same thinge, euen as though she were shauen. <sup>6</sup> For if the woman be not couered, let her also be shorne: If it be shame for a woman to be shorne or shauen, let her couer her head. <sup>7</sup> A man ought not to couer his head, for as much as he is the image and glorie of God: but the woman is the glorie of the man: <sup>8</sup> For the man is not of the woman: but the woman of the man.

<sup>9</sup> Nether is the man created for the womans sake: but the woman for the mannes sake. <sup>10</sup> For this cause ought the woman to haue power on her head, for the Angels sakes. <sup>11</sup> Neuertheless, nether is the man without the woman, nether the

## RHEIMS — 1582.

no question for conscience. <sup>28</sup> But if any man say, This is imolated to Idols: do not eate for his sake that shewed it, and for conscience: <sup>29</sup> conscience I say not thine but the others. For vvhich is my libertie iudged of an other mans conscience? <sup>30</sup> If I participate vvith thanks: vvhich am I blasphemed for that vvich I giue thanks for? <sup>31</sup> Therefore vvwhether you eate, or drinke, or do any other thing: doe al things vnto the glorie of God.

<sup>32</sup> Be vvwithout offense to the Iewes and to the Gentiles, and to the Church of God: <sup>33</sup> as I also in al things doe please al men, not seeking that vvich is profitable to my self, but vvich is to many: that they may be saued.

11. BE ye folovfers of me, as I also of Christ. <sup>2</sup> And I praise you brethren, that in al things you be mindeful of me: and as I haue deliuered vnto you, you keepe my precepts.

<sup>3</sup> And I vvil haue you knovv, that the head of euery man, is Christ: and the head of the vvoman, is the man: and the head of Christ is God. <sup>4</sup> Euery man praying or prophcing vvith his head couered: dishonesteth his head. <sup>5</sup> But euery vvoman praying or prophcing vvith her head not couered: dishonesteth her head: for it is al one as if she vvere made balde. <sup>6</sup> For if a vvoman be not couered, let her be polled, but if it be a foule thinge for a vvoman to be polled or made balde: let her couer her head. <sup>7</sup> The man truly ought not to couer his head, because he is the image and glorie of God, but the vvoman is the glorie of the man. <sup>8</sup> For the man is not of the vvoman, but the vvoman of the man. <sup>9</sup> For the man vvvas not created for the vvoman, but the vvoman for the man. (<sup>10</sup> Therefore ought the vvoman to haue povver vpon her head for the Angels.) <sup>11</sup> But yet neither the man vvwithout the vvoman: nor the vvoman

## AUTHORISED — 1611.

sake. <sup>28</sup> But if any man say vnto you, This is offered in sacrifice vnto idoles, eate not for his sake that shewed it, and for conscience sake. The earth is the Lords, and the fulnesse thereof. <sup>29</sup> Conscience I say, not thine owne, but of the others: for why is my libertie iudged of another mans conscience?

<sup>30</sup> For, if I by a grace be a partaker, why am I euill spoken of, for that for which I giue thanks? <sup>31</sup> Whether therefore ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God. <sup>32</sup> Giue none offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God: <sup>33</sup> Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saued.

11. BE yee folowers of mee, euen as I also am of Christ. <sup>2</sup> Now I praise you, brethren, that you remember me in all things, and keepe the vordinances, as I deliuered them to you. <sup>3</sup> But I would haue you know, that the head of euery man is Christ: and the head of the woman is the man, and the head of Christ is God. <sup>4</sup> Euery man praying or prophcing, haung his head couered, dishonoureth his head. <sup>5</sup> But euery woman that prayeth or prophcieth with her head vncouered, dishonoureth her head: for that is euen all one as if she were shauen. <sup>6</sup> For if the woman be not couered, let her also be shorne: but if it bee a shame for a woman to be shorne or shauen, let her be couered. <sup>7</sup> For a man in deede ought not to couer his head, forasmuch as hee is the image and glory of God: but the woman is the glory of the man.

<sup>8</sup> For the man is not of the woman: but the woman of the man. <sup>9</sup> Neither was the man created for the woman: but the woman for the man. <sup>10</sup> For this cause ought the woman to haue power on her head, because of the Angels. <sup>11</sup> Neuertheless, neither is the man without the

<sup>a</sup> Or, thanksgiving. <sup>b</sup> Gr. Grecks. <sup>c</sup> Or, traditions.

γυναϊκὸς| ἐν Κυρίῳ· <sup>12</sup> ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς  
γυναϊκὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. <sup>13</sup> ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα  
ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; <sup>14</sup> ἢ| οὐδὲ <sup>m</sup> αὐτὴ ἡ φύσις| διδάσκει ὑμᾶς,  
ὅτι ἀνὴρ μὲν ἐὰν κομᾶ, ἀτιμία αὐτῷ ἐστι; <sup>15</sup> γυνὴ δὲ ἐὰν κομᾶ, δόξα αὐτῇ ἐστίν;  
ὅτι ἡ κόμη αὐτῆ περιβολαίου δέδοται· <sup>16</sup> εἰ δέ τις δοκεῖ φιλόνοικος εἶναι, ἡμεῖς  
τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

<sup>17</sup> Τοῦτο δὲ <sup>o</sup> παραγγέλλων οὐκ ἐπαινώ,| ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ  
<sup>p</sup> ἥττον| συνέρχεσθε. <sup>18</sup> πρῶτον μὲν γὰρ συνηχομένων ὑμῶν ἐν <sup>q</sup> ἐκκλησίᾳ, ἀκούω  
σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω. <sup>19</sup> δεῖ γὰρ καὶ αἰρέσεις <sup>r</sup> ἐν  
ὑμῖν| εἶναι, ἵνα <sup>s</sup> οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. <sup>20</sup> συνηχομένων <sup>t</sup> οὖν| ὑμῶν

<sup>1</sup> Alex. = ἡ.<sup>m</sup> Alex. ἡ φύσις αὐτῆς.<sup>Rec.</sup> + αὐτῆς.<sup>o</sup> Alex. παραγγέλλω οὐκ ἐπαινῶ.<sup>p</sup> Alex. ἴσον.<sup>q</sup> Rec. + τῆς.<sup>r</sup> Alex. = ἐν ὑμῖν.<sup>s</sup> Alex. + καὶ.

## WICLIF—1380.

womman; nether the womman is with  
oute man in the lord. <sup>12</sup> For whi as the  
womman is of man; so the man is bi the  
womman; but alle thingis ben of god;

<sup>13</sup> deme ze 3ou silf, bisemeth it a wom-  
man not helid on the heed to preie to god?  
<sup>14</sup> nether the kynde it silf techith us; for  
if a man nurische long heer: it is schen-  
schip to hym; <sup>15</sup> but if a womman nurische  
long heer: it is glorie to hir, for heeris  
ben 3oun to hir for keuceryng; <sup>16</sup> but if  
ony man is seyn to be ful of strif, we  
han noon suche custum nether the chirche  
of god;

<sup>17</sup> but this thing I comaunde, not prei-  
yng, that ze comen to gidre not to the  
to the better; but in to the worse. <sup>18</sup> First  
for whanne ze comen to gidre in to the  
chirche, I here that disencions ben, and  
in parti I leue, <sup>19</sup> for it bihoueth eresies  
to be: that they that ben preued be opunli  
knowun in 3ou; <sup>20</sup> therfor whanne ze comen  
to gidre in to oon; now it is not to ete  
the lordis soper; <sup>21</sup> for whi ech man bi-  
for takith his soper to ete and oon is  
hungrie, and another is drunken; <sup>22</sup> whe-  
thir ze han not housis to ete ⁊ drynke;  
or ze dispisen the chirche of god; and con-  
founded hem that han noon: what schal  
I seie to 3ou? I preise 3ou: but hereyne  
I preise 3ou not;

<sup>23</sup> for I hane takun of the lord, that thing  
which I hanc bitakun to 3ou; for the lord  
ihesus in what nygt he was bitraied took  
breed <sup>24</sup> and didde thankyngis and brak  
and seide; take ze and ete ze: this is my  
bodis whiche schal be bitraied for 3ou; do  
ze this thing in to my mynde; <sup>25</sup> also the  
cuppe aftir that he hadde soupid; and  
seide; this cuppe is the newe testamente  
in my blood; do ze this thing as ofte as  
ze schuln drynke in to my mynde; <sup>26</sup> for  
as ofte as ze schule ete, schule ete this breed and

deme, judge. helif, created. schenschip, reproach.  
joun, given. leue, believe.

## TYNDALE — 1534.

woman nether the woman with out the  
man in the lorde. <sup>12</sup> For as the woman is  
of the man; even so is the man by the  
woman: but all is of God.

<sup>13</sup> Judge in youre selves whether it he  
comly that a woman praye vnto god bare  
headed. <sup>14</sup> Or els doth not nature teach  
you; that it is a shame for a man; if he  
have longe here: <sup>15</sup> and a prayse to a wo-  
man; yf she have longe here? For her  
here is geuen her to cover her with all.  
<sup>16</sup> If there be eny man amonge you that  
lusteth to stryve let him knowe that we  
have no soche custome; nether the congre-  
gacions of God.

<sup>17</sup> This I warne you of; and commende  
not that ye come to gedder: not after a  
better maner hut after a worsse. <sup>18</sup> Fyrst  
of all when ye come togedder in the con-  
gregation; I heare that ther is dissenacion  
amonge you: and I partly, beleve it.

<sup>19</sup> For ther must be sectes amonge you;  
that they which are perfecte amonge you;  
myght be knowne. <sup>20</sup> When ye come to  
gedder a man can not eate the lordes  
supper. <sup>21</sup> For every man begynneth a  
fore to eate his awne supper. And one is  
hongry; and another is dronken. <sup>22</sup> Have  
ye not houses to eate and to drinke in?  
Or els despyse ye the congregacion of god  
and shame them that have not? What  
shall I saye vnto you? shall I prayse you:  
In this prayse I you not.

<sup>23</sup> That which I delyvered vnto you; I  
reccaved of the lorde. For the lorde Iesus  
the same nyght in which he was betrayed;  
toke breed: <sup>24</sup> and thanked and brake;  
and sayde. Take ye; and eate ye; this is  
my body which is broken for you. This do  
ye in the remembrance of me. <sup>25</sup> After  
the same maner he toke the cup; when  
sopper was done; sayyng. This cup is  
the newe testamente in my bloude. This  
do as oft as ye drynke it; in the remem-  
brance of me. <sup>26</sup> For as often as ye shall

## CRANMER — 1539.

woman without the man in the Lorde.  
<sup>12</sup> For as the woman is of the man, even  
so is the man by the woman: but all of  
God.

<sup>13</sup> Judge in youre selues, whether it be  
comly that a woman praye vnto God bare  
headed. <sup>14</sup> Doth not nature it selfe teach  
you, that it is a shame for a man, yf he  
have longe here: <sup>15</sup> and a prayse to a  
woman: yf she have longe heer. For hir  
heer is geuen her to couer her wyth all.  
<sup>16</sup> If any man luste to stryue, we haue  
no soch custome, nether the congrega-  
cyons of God.

<sup>17</sup> This I warne you of, and commende  
not, that ye come not together after a  
better maner, but after a worsse. <sup>18</sup> For  
fyrst of all when ye come together in the  
congregation, I heare that there is dys-  
senycon amonge you: and I partly be-  
leue it. <sup>19</sup> For ther must be sectes amonge  
you, that they whych are perfect amonge  
you, myght be knowen. <sup>20</sup> When ye come  
to gether therfore into one place, the  
Lordes supper can not be eaten. <sup>21</sup> For  
euery man begynneth afore to eate his  
awne supper. And one is hongry, and  
another is droncken. <sup>22</sup> Haue ye not  
houses to eate and to drynck in? Despyse  
ye the congregacyon of God, and shame  
them that haue not? What shall I saye  
vnto you? shall I prayse you? In this  
praysse I you not.

<sup>23</sup> That which I delyvered vnto you, I  
reccaved of the Lorde. For the Lorde  
Iesus the same nyght, in which he was  
betrayed, toke breed, <sup>24</sup> and when he had  
geuen thankes, he brake it and sayde:  
Take ye, and eate: this is my body,  
which is broken for you. This do ye in  
the remembrance of me. <sup>25</sup> After the  
same maner also he toke the cup, when  
supper was done, sayyng: This cuppe is  
the new Testamente in my bloude. This do  
as oft as ye dryncke it, in remembrance  
of me. <sup>26</sup> For as often as ye shall eate

ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν· <sup>21</sup> ἕκαστος γὰρ τὸ ἴδιον δεῖπνον ἢ προ-  
 λαμβάνει | ἢ ἐν τῷ | φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. <sup>22</sup> μὴ γὰρ οἰκίας οὐκ ἔχετε  
 εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ κατασισχύ-  
 νετε τοὺς μὴ ἔχοντας; ἢ τί ὑμῖν εἶπω; | <sup>2</sup> ἔπαινέσω | ὑμᾶς ἐν τούτῳ; οὐκ ἔπαινώ.  
<sup>23</sup> Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς  
 ἐν τῷ νυκτὶ ἢ παρεδίδοτο, ἔλαβεν ἄρτον, <sup>24</sup> καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε,  
 ἢ Τούτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν <sup>2</sup> κλώμενον | τούτο ποιεῖτε εἰς τὴν ἐμὴν  
 ἢ ἀνάμνησιν. <sup>25</sup> Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνήσαι, λέγων, ἢ Τούτο τὸ  
 ἢ ποτήριον ἢ καινὴ διαθήκη ἐστὶν ἐν τῷ ἢ ἐμῷ αἵματι | τούτο ποιεῖτε, ὅσάκις ἂν  
 ἢ πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>26</sup> Ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τούτου,

<sup>1</sup> Alex. = οὐν.

<sup>2</sup> Alex. προσλαμβάνετε.

<sup>3</sup> Alex. ἐπὶ τῷ.

<sup>4</sup> Alex. τί εἶπω ὑμῖν.

<sup>5</sup> Alex. ἐπαινώ.

<sup>6</sup> Rec. + Ἄλαβε, φάγετε.

<sup>7</sup> Alex. = κλώμενον.

<sup>8</sup> Alex. αἵματι μου.

## GENEVA — 1557.

woman without the man in the Lord. <sup>12</sup> For as the woman is of the man, euen so is the man by the woman: but all things are of God.

<sup>13</sup> Judge in your selues, is it comly that a woman praye vnto God bare headed? <sup>14</sup> Doth not nature it selfe teach you, that it is a shame for a man, yf he haue long haire? <sup>15</sup> And a prayse to a woman, yf she haue long haire? For her haire is geuen her to couer her with all. <sup>16</sup> If any man luste to stryue, we haue no suche custome, nether the Churches of God.

<sup>17</sup> This I warne you of, and prayse you no whit, that ye come together: not with profit, but with hurt. <sup>18</sup> For fyrst of all, when ye come together in the Church, I heare that there is dissensions among you: and I beleue it to be true in some of you. <sup>19</sup> For ther must be euen heresies among you, that they which are perfect among you, myght be knowen. <sup>20</sup> When ye come together therfore into one place, a man can not eat the Lordes Supper. <sup>21</sup> For euery man begynneth afore to eat his owne supper: and one is hongry, and another is droncken. <sup>22</sup> Haue ye not houses to eat and to drinke in? Or els despise ye the Church of God, and shame them that haue not? what shal I say to you? shal I prayse you in this? I prayse you not.

<sup>23</sup> For that which I deliuered vnto you, I receaued of the Lord, to wit, that the Lord Iesus the same nyght in which he was betrayed, toke bread: <sup>24</sup> And when he had geuen thanks, he brake it and sayd, Take ye, eate ye: this is my body, which is broken for you: this do ye in remembrance of me. <sup>25</sup> After the same maner also he toke the cup, when he had supped, saying, This cup is the New Testament in my blood: this do as oft as ye drinke it, in remembrance of me.

<sup>26</sup> For as often as ye shal eat this bread,

## RHEIMS — 1582.

without the man, in our Lord. <sup>12</sup> For as the vwoman is of the man, so also the man by the vwoman: but all things of God.

<sup>13</sup> Your selues iudge: doth it become a vwoman not couered to pray vnto God? <sup>14</sup> Neither doth nature it selfe teach you, that a man in deede if he nourish his haire, it is an ignominie for him: <sup>15</sup> but if a vwoman nourish her haire, it is a glorie for her, because haire is giuen her for a veile? <sup>16</sup> But if any man seeme to be contentious, vve haue no such custome, not the CHURCH of God.

<sup>17</sup> And this I commaund: not praising it that you come together not to better, but to vvorse. <sup>18</sup> First in deede vwhen you come together into the Church, I heare that there are schismes among you, and in part I beleuee it. <sup>19</sup> For there must be heresies also: that they also vvhich are approued, may be made manifest among you. <sup>20</sup> Vwhen you come therfore together in one, is it not novv to eate our Lordes supper. <sup>21</sup> For euery one taketh his ovvne supper before to eate. And one certes is an hungred, and another is drunke. <sup>22</sup> Vwhy, haue you not houses to eate and drinke in? or contenne ye the Church of God: and confounded them that haue not? Vwhat shal I say to you? praise I you in this? I do not praise you.

<sup>23</sup> For I receiued of our Lord that vvhich also I haue deliuered vnto you, that our Lord Iesus in the nyght that he vvas betrayed, tooke bread: <sup>24</sup> and giuing thanks brake, and said: Take ye and eate, THIS IS MY BODY VVHICH SHAL BE DELIVERED FOR YOU: this doe ye for the commemoration of me. <sup>25</sup> In like maner also the chalice after he had supped, saying, THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD, this doe ye, as often as you shal drinke, for the commemoration of me.

<sup>26</sup> For as often as you shal eat this bread,

## AUTHORISED—1611.

woman, neither the woman without the man in the Lord. <sup>12</sup> For as the woman is of the man: euen so is the man also by the woman; but all things of God.

<sup>13</sup> Iudge in your selues, is it comely that a woman pray vnto God vncouered? <sup>14</sup> Doeth not euen nature it selfe teach you, that if a man haue long haire, it is a shame vnto him? <sup>15</sup> But if a woman haue long haire, it is a glory to her: for her haire is giuen her for a couering. <sup>16</sup> But if any man seeme to be contentious, we haue no such custome, neither the Churches of God. <sup>17</sup> Now in this that I declare vnto you, I praise you not, that you come together not for the better, but for the worse. <sup>18</sup> For first of all when ye come together in the Church, I heare that there be  $\beta$  diuisions among you, and I partly beleuee it.

<sup>19</sup> For there must be also  $\gamma$  heresies among you, that they which are approued may be made manifest among you. <sup>20</sup> When ye come together therfore into one place, this is  $\delta$  not to eate the Lords Supper. <sup>21</sup> For in eating, euery one taketh before other, his owne supper: and one is hungry, and another is druncken. <sup>22</sup> What, haue ye not houses to eate and to drinke in? Or despise yee the Church of God, and shame  $\epsilon$  them that haue not? What shall I say to you? shall I praise you in this? I praise you not. <sup>23</sup> For I haue receiued of the Lord that which also I deliuered vnto you, that the Lord Iesus, the same night in which he was betrayed, tooke bread: <sup>24</sup> And when he had giuen thanks, he brake it, and said, Take, eate, this is my body, which is broken for you: this doe  $\zeta$  in remembrance of me. <sup>25</sup> After the same maner also hee tooke the cup when he had supped, saying, This cup is the New Testament in my blood: this doe ye, as oft as yee drinke it, in remembrance of me. <sup>26</sup> For as often as ye

<sup>1</sup> Or, velle. <sup>2</sup> Or, schismes. <sup>3</sup> Or, sects.  
<sup>4</sup> Or, ye cannot eat. <sup>5</sup> Or, them that are poore.  
<sup>6</sup> Or, for a remembrance.

καὶ τὸ ποτήριον <sup>b</sup> πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ <sup>c</sup> ἔλθῃ. <sup>27</sup> Ὡστε ὁς ἂν ἐσθίῃ τὸν ἄρτον <sup>d</sup> ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ <sup>f</sup> τοῦ αἵματος τοῦ Κυρίου. <sup>28</sup> δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. <sup>29</sup> ὁ γὰρ ἐσθίων καὶ πίνων <sup>g</sup> ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα <sup>h</sup> τοῦ Κυρίου. <sup>30</sup> διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἀρρώστοι, καὶ κοιμῶνται ἱκανοί. <sup>31</sup> εἰ <sup>i</sup> γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. <sup>32</sup> κρινόμενοι δὲ, <sup>k</sup> ὑπὸ Κυρίου παιδεύομεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. <sup>33</sup> Ὡστε, ἀδελφοί μου, συννερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. <sup>34</sup> εἴ <sup>l</sup> τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, <sup>m</sup> διατάξομαι.]

<sup>b</sup> Rec. + τοῦτο. <sup>c</sup> Rec. + ἄν. <sup>d</sup> Rec. + τοῦτον. <sup>e</sup> Alex. καὶ. <sup>f</sup> Rec. = τοῦ. <sup>g</sup> Alex. = ἀναξίως. <sup>h</sup> Alex. = τοῦ Κυρίου. <sup>i</sup> Alex. ἔ. <sup>j</sup> Alex. s. ὑπὸ τοῦ σ. ἀπό.

WICLIF—1380.

schulen drinke the cuppe ze schulen telle the death of the lord, til that he come; <sup>27</sup> therfor who euer ethih the breed or drinkith the cuppe of the lord vnworthli: he schal be gilti of the bodi and of the blood of the lord. <sup>28</sup> but preue a man hym silf t̄ so ete he of the ilke breed and drinke of the cuppe, <sup>29</sup> for he that etith and drinkith vnworthli etith and drinkith dome to hym, not wiseli demynge the bodi of the lord.

<sup>30</sup> therfor many among you, ben sike and feble: and many slepen, <sup>31</sup> and if we demened wiseli si silf we schulden not be demed, <sup>32</sup> but while we ben demed of the lord we ben chastid: that we be not dampned with this world, <sup>33</sup> therfor my brithren whanne ze comen to gidre to ete: abide ze to gidre, <sup>34</sup> if ony man hungerith: ete he at hoome, that ze come not to gidre in to dome, and I schal dispose othe thingis whanne I come.

12. BUT of spiritual thingis, brithren I nyle that ze vnknowen; <sup>2</sup> for ze witen that whanne ze weren hethen men: hou ze weren ledde gonne to doumbe mawmetis; <sup>3</sup> therfor I make knowun to you that no man spekyng in the spirit of god seith departyng fro ihesus; and no man mai seye the lord ihesus: but in the holi goost; <sup>4</sup> and dyuers gracis ther ben: but it is al on spirit. <sup>5</sup> and dyuers seruycis ther ben: but it is al oon lord. <sup>6</sup> and dyuers worchyngis ther ben, but alle is oon god that worchli alle thingis in alle thingis; <sup>7</sup> and to eche man the schewyng of spirit is zoun to profyt: <sup>8</sup> the word of wisdom is zoun: to oon bi spirit, to another the word of kunnyng bi the same spirit; <sup>9</sup> feith to another: in the same spirit; to another: grace of helthis in o spirit; <sup>10</sup> to another: the worchyng of vertues; to

TYNDALE—1534.

eathe this breed; and drynke this cup; ye shall shewe the lordes deeth tyll he come. <sup>27</sup> Wherefor whoseoever shall eate of this breed; or drynke of the cup vnworthly; shalbe giltie of the body and bloud of the Lorde. <sup>28</sup> Let a man therfore examen him silfe; and so let him eate of the breed and drynke of the cup. <sup>29</sup> For he that eateth or drinketh vnworthly; eateth and drynketh his awne damnacion; because he maketh no difference of the lordis body.

<sup>30</sup> For this cause many are weake and sickie among you; and many slepe. <sup>31</sup> Yf we had truly iudged oure selues; we shuld not have bene iudged. <sup>32</sup> But when we are iudged of the lorde we are chastened; because we shuld not be damned with the worlde. <sup>33</sup> Wherefor my brethren when ye come to gedder to eate; tary one for another. <sup>34</sup> Yf eny man hunger; let him eate at home; that ye come not togedder vnto condemnation. Other thinges will I set in order when I come.

12. IN spiritual thinges brithren I wolde not have you ignoraunt. <sup>2</sup> Ye knowe that ye were gentyls; and went youre wayes vnto domme ydoles; even as ye were ledde. <sup>3</sup> Wherefor I declare vnto you that no man speakyng in the sprete of god; defieth Iesus. Also no man can saye that Iesus is the lorde; but by the holy goost.

<sup>4</sup> Ther are diversities of gyftes verely; yet but one sprete. <sup>5</sup> And ther are differences of administracions; and yet but one lorde. <sup>6</sup> And ther are dyvers maners of operacions; and yet but one God; which worketh all thinges; that are wrought in all creatures. <sup>7</sup> The gyftes of the sprete are geven to every man to profitt the congregacion. <sup>8</sup> To one is geven thorow the spirite the vtterance of wisdom; <sup>9</sup> to another is geven the vtterance of knowledge by the same sprete. <sup>10</sup> To another is geven fayth; by the same sprete. <sup>11</sup> To another the gyftes of healyng by the same sprete. <sup>12</sup> To another power to do myracles. To

CRANMER—1539.

this breed, and drinke this cup: ye shall shewe the Lordes deeth tyll he come. <sup>27</sup> Wherefor, whoseoer shall eate of this breed, or drynke of the cup vnworthly, shalbe gyltye of the body and bloud of the Lorde. <sup>28</sup> But let a man examen hym selfe, and so let hym eate of the breed, and drynke of the cup. <sup>29</sup> For he that eateth or drynketh vnworthly, eateth and drinketh his awne damnacion, because he maketh no difference of the Lordes body. <sup>30</sup> For this cause many are weake and sycke amonge you, and many slepe. <sup>31</sup> For If we had iudged oure selues, we shuld not have bene iudged. <sup>32</sup> But when we are iudged of the Lorde, we are chastened, that we shulde not be damned with the worlde. <sup>33</sup> Wherefor my brethren when ye come together to eate, tary one for another <sup>34</sup> If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other thynges will I set in order, when I come.

12. CONCERNYNGE spyrituall thinges (brethren) I wolde not haue you ignoraunt. <sup>2</sup> Ye knowe that ye were gentyls, and went youre wayes vnto domme ymagis, euen as ye were led. <sup>3</sup> Wherefor I declare vnto you, that no man speakyng by the sprete of God, defieth Iesus. Also no man can saye that Iesus is the Lorde, but by the holy goost. <sup>4</sup> Ther are dyuersities of gyftes, yet but one sprete. <sup>5</sup> And ther are differences of admynstracions, and yet but one Lorde. <sup>6</sup> And ther are dyuers maners of operacions, and yet but one God which worketh all in all. <sup>7</sup> The gyfte of the sprete is geuen to euery man, to edifye withal. <sup>8</sup> For to one is geuen thorow the spirite the vtterance of wisdom. To another is geuen the vtterance of knowledge by the same sprete. <sup>9</sup> To another is geuen fayth, by the same sprete. To another the gyftes of healyng by the same sprete. <sup>10</sup> To another power to do myracles. To another prophesye.

the ilke, that, d. one, judgment, demynre, iudging, teme len, iudged, isle nat, witen, knowe, mawmetis, ydoles, zoun, given, kunnyng, knowledge, s. one, vertues, potesta.

XII. Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. <sup>2</sup> οἴδατε ὅτι ὅτε | ἔθνη ἦτε, πρὸς τὰ εἰδῶλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγομένοι· <sup>3</sup> διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ <sup>4</sup> λαλῶν | λέγει ἀνάθεμα <sup>5</sup> Ἰησοῦν· | καὶ οὐδεὶς δύναται εἰπεῖν <sup>6</sup> Κύριον Ἰησοῦν, | εἰ μὴ ἐν Πνεύματι ἁγίῳ. <sup>7</sup> διαίρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα· <sup>8</sup> καὶ διαίρέσεις διακονιῶν εἰσὶ, καὶ ὁ αὐτὸς Κύριος· <sup>9</sup> καὶ διαίρέσεις ἐνεργημάτων εἰσὶν, <sup>10</sup> ὃ δὲ | αὐτὸς <sup>11</sup> Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. <sup>12</sup> Ἐκάστῳ δὲ δίδεται ἢ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον. <sup>13</sup> ὧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδονται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα· <sup>14</sup> ἑτέρῳ <sup>15</sup> δὲ | πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ <sup>16</sup> δὲ | χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι· <sup>17</sup> ἄλλῳ δὲ <sup>18</sup> ἐνεργήματα δυνάμεων, ἄλλῳ δὲ

<sup>1</sup> Rec. + ἔι.<sup>2</sup> Alex. ἐιστάζωμαι.<sup>3</sup> Rec. ὄτι.<sup>4</sup> Alex. = λαλῶν.<sup>5</sup> Alex. Ἰησοῦς.<sup>6</sup> Alex. Κύριος Ἰησοῦς.<sup>7</sup> Alex. καὶ ὁ.<sup>8</sup> Rec. + ἰστω.<sup>9</sup> Alex. = ἔι.<sup>10</sup> Alex. = ἔι.

## GENEVA—1557.

and drinke this cup, ye shewe the Lordes death til he come. <sup>27</sup> Wherefore, whosoever shall eat this bread, and drinke this cup of the Lord vnworthly, shalbe gilty of the body and blood of the Lord. <sup>28</sup> Let a man therefore examen him selfe: and so let hym eat of this bread, and drinke of this cup. <sup>29</sup> For he that eateth and drincketh vnworthly, eateth and drincketh his own damnation, because he maketh no difference of the Lordes body.

<sup>30</sup> For this cause many are weake, and sick among you, and many sleepe. <sup>31</sup> For if we wolde trye our selues, we should not be iudged. <sup>32</sup> But when we are iudged, we are chastened of the Lord, because we should not be damned with the world. <sup>33</sup> Wherefore my brethren, when ye come together to eat, tary one for another. <sup>34</sup> If any man hunger, let him eat at home, that ye come not together vnto condemnation. Other things wil I set in order when I come.

## 12. CONCERNING spiritual giftes,

brethren, I wolde not haue you ignorant. <sup>2</sup> Ye knowe that ye were Gentils, and were caried away vnto the domme idoles, euen as ye were led. <sup>3</sup> Wherefore, I declare vnto you, that no man speaking in the Spirite of God, calleth Iesus execrable. Also no man can say that Iesus is the Lord, but by the holy Ghost.

<sup>4</sup> There are diuersities of giftes, but yet the selfe same Spirit. <sup>5</sup> And there are differences of administrations, but yet the selfe same Lord. <sup>6</sup> And there are diuers maners of operations, but God is the selfe same, which worketh them all in euery man. <sup>7</sup> The declaration of the Sprite is geuen to euery man, to profit withall: <sup>8</sup> For to one is geuen through the Sprite, the vtterance of wysedome: to another is geuen the vtterance of knowledge, by the same Sprite: <sup>9</sup> To another is geuen fayth, by the same Sprite: to another, the giftes of heing, by the same Sprite:

<sup>10</sup> To another power to do myghtie

## RHEIMS—1582.

and drinke the chalice, vntil shev the death of our Lord, vntil shev the death of our Lord, vntil shev the death of our Lord, vntil shev the death of our Lord. <sup>27</sup> Therefore whosoever shall eat this bread, or drinke the chalice of our Lord vnworthly, he shal be guilty of the body and of the blood of our Lord. <sup>28</sup> But let a man proue him self: and so, let him eat that of that bread, and drinke of the chalice. <sup>29</sup> For he that eateth and drincketh vnworthly: eateth and drincketh iudgement to him self, not discerning the body of our Lord. <sup>30</sup> Therefore are there among you many weake and feble, and many sleepe. <sup>31</sup> But if we did iudge our selues: we should not be iudged. <sup>32</sup> But whilnes we are iudged, of our Lord we are chastised: that with this world we be not damned. <sup>33</sup> Therefore my brethren, when ye come together to eate, expect one another. <sup>34</sup> If any man be an hungred, let him eate at home: that you come not together vnto iudgement. And the rest I vil dispose, when I come.

## 12. AND concerning spiritual things,

I vil not haue you ignorant, brethren. <sup>2</sup> You know that vhen you vvere heathen, you went to dumme Idols according as you vvere ledde. <sup>3</sup> Therefore I doe you to vnderstand that no man speaking in the Spirit of God, saith anathema to Iesus. And no man can say, Our Lord Iesus: but in the holy Ghost.

<sup>4</sup> And there are diuisions of graces, but one Spirit. <sup>5</sup> And there are diuisions of ministrations: but one Lord. <sup>6</sup> And there are diuisions of operations, but one God, vvhich vvorketh al in al. <sup>7</sup> And the manifestation of the Spirit is giuen vnto euery one to profit. <sup>8</sup> To one certes by the Spirit is giuen the vvord of vvisedom: and to another, the vvord of knowledge according to the same Spirit: <sup>9</sup> to another, faith in the same Spirit: to another, the grace of doing cures in one Spirit: <sup>10</sup> to another, the vvorking of miracles: to another, prophecie: to an

## AUTHORISED—1611.

eat this bread, and drinke this cup, ye doe shew the Lords death till he come. <sup>27</sup> Wherefore, whosoever shall eat this bread, and drinke this cup of the Lord vnworthly, shall be guilty of the body and blood of the Lord. <sup>28</sup> But let a man examine himselfe, and so let him eat of that bread, and drinke of that cup.

<sup>29</sup> For hee that eateth and drinketh vnworthly, eateth and drinketh <sup>30</sup> damnation to himselfe, not discerning the Lords body. <sup>31</sup> For this cause many are weake and sickly among you, and many sleepe. <sup>32</sup> For if we would iudge our selues, we should not be iudged. <sup>33</sup> But when we are iudged, we are chastened of the Lord, that wee should not be condemned with the world. <sup>34</sup> Wherefore my brethren, when ye come together to eate, tary one for another. <sup>35</sup> And if any man hunger, let him eate at home, that ye come not together vnto <sup>36</sup> condemnation. And the rest wil I set in order, when I come.

## 12. NOW concerning spiritual gifts,

I would not haue you ignorant, brethren, I would not haue you ignorant. <sup>2</sup> Yee know that yee were Gentiles, caried away vnto these dumbe idoles, euen as ye were led. <sup>3</sup> Wherefore I giue you to vnderstand, that no man speaking by the spirit of God, calleth Iesus <sup>4</sup> accursed: and that no man can say that Iesus is the Lord, but by the holy Ghost. <sup>5</sup> Now there are diuersities of gifts, but the same spirit. <sup>6</sup> And there are differences of administrations, but the same Lord. <sup>7</sup> And there are diuersities of operations, but it is the same God, which worketh all in all. <sup>8</sup> But the manifestation of the spirit, is giuen to euery man to profit withall.

<sup>9</sup> For to one is giuen by the spirit, the word of wisdom, to another the word of knowledge, by the same spirit. <sup>10</sup> To another faith, by the same spirit: to another the gifts of healing, by the same spirit: <sup>11</sup> To another the working of miracles, to another prophecie, to another

<sup>12</sup> Or, shew yee. <sup>13</sup> Or, iudgement. <sup>14</sup> Or, Anathema.

προφητεία, ἄλλα δὲ διακρίσεις πνευμάτων, ἑτέρα δὲ γένη γλωσσῶν, ἄλλα δὲ ἐρμη-  
νευία γλωσσῶν. <sup>11</sup> πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίαι  
ἐκάστῳ καθὼς βούλεται. <sup>12</sup> Καθὰπερ γὰρ τὸ σῶμα ἓν ἔστι, καὶ μέλη] ἔχει  
πολλὰ, πάντα δὲ τὰ μέλη τοῦ σώματος, πολλὰ ὄντα, ἓν ἔστι σῶμα. οὕτω καὶ ὁ  
Χριστός. <sup>13</sup> καὶ γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε  
Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι καὶ πάντες εἰς ἓν Πνεῦμα  
ἐποτίσθημεν. | <sup>14</sup> Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά. <sup>15</sup> εἰάν εἴπῃ ὁ  
πὺς, Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος' οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ  
τοῦ σώματος; <sup>16</sup> καὶ εἰάν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ τοῦ  
'σώματος' οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; <sup>17</sup> εἰ ὄλον τὸ σῶμα ὀφθαλμὸς,

\* Alex. = ἰδιαι.

\* Alex. μέλη δι.

\* Alex. πολλά ἔχει.

\* Rec. + τοῦ ἰνός.

\* Alex. ἐν Πνεύματι ἐποτίσθημεν.

\* Alex. οὖν.

\* Rec. + ἰ.

## WICLIF—1380.

another, profecie; to another : verri know-  
yng of spiritis; to another, kyndis of lan-  
gagis; to another expownyng of wordis;  
<sup>11</sup> τ on and the same spirit worchith alle  
thes thingis departyng to eche bi hem  
sils as he wole;

<sup>12</sup> for as there is o bodi; and hath many  
membri; and alle membri of the bodi,  
whanne tho ben many ben o bodi, so  
also crist; <sup>13</sup> for in o spirit alle we ben  
baptisid in to o bodi, ether icewis, ether  
hethen, ether seruauntis ether fre : and  
alle we ben fillid with drynke in o spirit;  
<sup>14</sup> for the bodi is not o membre : but many;  
<sup>15</sup> if thi foot seith for I am not the hond,  
I am not of the bodi; not therefore it is not  
of the bodi; <sup>16</sup> τ if the ere seith, for y am  
not the ise y am not of the bodi : not there-  
fore it is not of the bodi; <sup>17</sup> if alle the  
bodi is the ise : where is herynge; and if  
alle the bodi is herynge : where is smel-  
lynge;

<sup>18</sup> but now god hath sette membri; and  
eche of hem in the bodi as he wolde;  
<sup>19</sup> that if alle weren o membre : where  
were the bodi? <sup>20</sup> but now there ben many  
membri; but o bodi; <sup>21</sup> and the ise mai not  
seie to the hond I haue no nede to thi  
werkis; or efte the heed to the fete, 3e ben  
not necessarie to me; <sup>22</sup> but myche more  
tho that ben seyn to be the lower membri  
of the bodi ben more nedeful; <sup>23</sup> and thilke  
that we gesse to be the vnworthier mem-  
bri of the bodi : we zeuen more honour  
to hem; and tho membri that ben vn-  
honest : han more honeste; <sup>24</sup> for oure  
honest membri : han nede of noon; but  
god tempride the bodi : synunge more  
worship to it to whom it failid; <sup>25</sup> that  
debate be not in the bodi; but that the  
membri be bisic in to the same thing  
eche for other; <sup>26</sup> and if o membre suffrih

\* tri. true.

o. one.

wills. that

17. ere.

yeuen. giren.

efte. again.

## TYNDALE—1534.

another prophesie. To another iudgement  
of spretes. To another diuers tonges. To  
another the interpretation of tonges.

<sup>11</sup> And these all worketh even the silfe  
same sprete; deuydyng to every man se-  
verall gyftes; even as he will.

<sup>12</sup> For as the body is one; and hath many  
membres; and all the membres of one  
body though they be many; yet are but  
one body: even so is Christ. <sup>13</sup> For in  
one sprete are we all baptysed to make  
one body; whether we be Iewes or gen-  
tyls whether we be bonde or fre; and  
have all dronke of one sprete. <sup>14</sup> For the  
body is not one member; but many. <sup>15</sup> Yf  
the fote saye: I am not the hond; there-  
fore I am not of the body: is he therefore  
not of the body? <sup>16</sup> And if the ere saye,  
I am not the eye: therefore I am not of  
the body: is he therefore not of the body?

<sup>17</sup> If all the body were an eye; where were  
then the ear? If all were hearinge:  
where were the smellynge?

<sup>18</sup> But now hath god disposed the mem-  
bers every one of them in the body; at  
his awne pleasure. <sup>19</sup> If they were all one  
member: where were the body? <sup>20</sup> Now  
are they many membres; yet but one  
body. <sup>21</sup> And the eye can not saye vnto  
the hond; I have no nede of the: nor  
the heed also to the fete. I have no nede  
of you. <sup>22</sup> Ye rather a greate deale those  
membres of the body which seme to be  
most feble; are most necessary. <sup>23</sup> And  
apou those membres of the body which  
we thinke lest honest; put we most hon-  
estie on. And oure vngodly parties have  
most beauty on. <sup>24</sup> For oure honest mem-  
bers nede it not. But God hath so dis-  
posed the body; and hath geuen most  
honoure to that parte which lacked; <sup>25</sup> lest  
there shuld be eny stryfe in the body:  
but that the membres shuld indifferently  
care one for another. <sup>26</sup> And yf one

## CRANMER—1539.

To another iudgement to discerne spretes.  
To another diuers tonges. To another  
the interpretation of tonges; <sup>11</sup> But these  
all worketh euen the selfe same sprete,  
diuidyng to euery man a seuerall gyfte,  
euen as he wyll.

<sup>12</sup> For as the body is one, and hath many  
membres, and all the membres of one  
body though they be many, yet are but  
one body, euen so is Christ. <sup>13</sup> For by  
one sprete are we all baptysed to make  
one body, whether we be Iewes or Gen-  
tyls, whether we be bonde or fre, and  
haue all droncke of one sprete. <sup>14</sup> For  
the body is not one member, but many.

<sup>15</sup> If the fote saye: I am not the hande,  
I am not of the body: is he therefore not  
of the body? <sup>16</sup> And yf the ere saye, I  
am not the eye, I am not of the body: is  
he therefore not of the body? <sup>17</sup> If all the  
body were an eye, where were then the  
ere? If all were hearinge: where were  
then the smellynge? <sup>18</sup> But now hath  
God sett the membres euery one seuerally  
in the body as it hath pleased him. <sup>19</sup> If  
they were all one member: where were  
the body? <sup>20</sup> Now are there many mem-  
bres, yet but one body. <sup>21</sup> And the eye  
can not saye vnto the hand: I haue no  
nede of the. Agayne, the heed can not  
saye to the fete: I haue no nede of  
you. <sup>22</sup> Ye rather a greate deale those  
membres of the body which seme to be  
more feble, are necessary. <sup>23</sup> And vpon  
those membres of the body which we  
thinke lest honest, put we more honestie  
on. And oure vngodlye partes haue more  
beauty on. <sup>24</sup> For oure honest mem-  
bers nede it not. But God hath so dis-  
posed the body, and hath geuen the more  
honoure to that parte which lacked, <sup>25</sup> lest  
there shuld be eny stryfe in the body:  
but that the membres shuld indifferently  
care one for another. <sup>26</sup> And yf one

ποῦ ἢ ἀκοῆς; εἰ ὄλον ἀκοῆν, ποῦ ἢ ὄσφρησις; <sup>18</sup> αὐτὴ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστῷ αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. <sup>19</sup> εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; <sup>20</sup> νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. <sup>21</sup> οὐ δύναται ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Ἐχρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ, Ἐχρείαν ἡμῶν οὐκ ἔχω. <sup>22</sup> ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι. <sup>23</sup> καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει. <sup>24</sup> τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑπεροῦντι περισσοτέραν δούσ τιμὴν, ἵνα μὴ ἦ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων ἡμερμῶσι τὰ μέλη· καὶ

\* Rec. = ὁ.

\* Alex. + μίλη.

\* Alex. + τιμῆς.

\* Alex. τῷ ὑπεροῦντι.

\* Alex. σχίσματα.

\* Alex. μερμῶν.

## GENEVA—1557.

things: to another, prophetic: to another, tryal of sprites: to another, diuers tongues: to another, the interpretation of tongues. <sup>11</sup> And these all worketh euen the selfe same Sprite, distributing to euery man seuerally, euen as he wyll: <sup>12</sup> For as the body is one, and hath many members, and all the members of one body, though they be many, yet are but one body: euen so is Christ. <sup>13</sup> For by one Sprite are we all baptized into one body, whether we be Jewes or Grekes, whether we be bonde, or fre, and haue all droncke into one Sprite. <sup>14</sup> For the body is not one member but many. <sup>15</sup> If the foote wolde say, I am not the hande, I am not of the body: is it therfore not of the body?

<sup>16</sup> And if the eare wolde say, I am not the eye, I am not of the body: is it therfore not of the body? <sup>17</sup> If all the body were an eye, where were the hearing? If all were hearing: where were the smelling? <sup>18</sup> But now hath God disposed the members euery one of them a part in the body, at his owne pleasure. <sup>19</sup> If they were all one member, where were the body? <sup>20</sup> But now are there many members, yet but one body. <sup>21</sup> And the eye can not say vnto the hand, I haue no neede of thee: nor the head also to the fete, I haue no neede of you. <sup>22</sup> Yea rather a great deale those members of the body, which seme to be more feble, are necessarie. <sup>23</sup> And vpon those members of the body which we thinke moste vn honest, put we more honestie on: and our vncomely partes haue more beautie on.

<sup>24</sup> For our comely members neede it not: but God hath so tempered the body together, and hath geuen the more honour to that parte which lacked. <sup>25</sup> Lest there should be any stryfe in the body: but that the members should indifferently care one for another. <sup>26</sup> Therefore yf one

## RHEIMS—1582.

other, discerning of spirites: to another, kindes of tongues: to another, interpretation of languages. <sup>11</sup> And all these things vworketh one and the same Spirit, diuiding to euery one according as he wyll.

<sup>12</sup> For as the body is one, and hath many members, and all the members of the body vvhether they be many, yet are one body: so also Christ. <sup>13</sup> For in one Spirit were we all baptized into one, vvhether Iewes, or Gentiles, or bondmen, or free: and in one Spirit we were all made to drinke.

<sup>14</sup> For the body also is not one member, but many. <sup>15</sup> If the foote should say, because I am not the hand, I am not of the body: is it therfore not of the body?

<sup>16</sup> And if the eare should say, because I am not the eye, I am not of the body: is it therfore not of the body? <sup>17</sup> If the vvhole body were the eye: vvhether is the hearing? If the vvhole were the hearing: vvhether is the smelling? <sup>18</sup> But now God hath set the members, euery one of them in the body as he wvould. <sup>19</sup> And if all were one member, vvhether were the body? <sup>20</sup> But now there are many members in deede, yet one body. <sup>21</sup> And the eye can not say to the hand: I neede not thy helpe. or againe the head to the fete, You are not necessarie for me. <sup>22</sup> But much more those that seme to be the more vveake members of the body, are more necessarie: <sup>23</sup> and such as we thinke to be the baser members of the body, vpon them we put more abundant honour: and those that are our vn honest partes, haue more abundant honestie.

<sup>24</sup> And our honest partes neede nothing: but God hath tempered the body, giuing to it that vwanted, the more abundant honour, <sup>25</sup> that there might be no schisme in the body, but the members together might be careful one for another. <sup>26</sup> And

## AUTHORISED—1611.

discerning of spirits, to another diuers kindes of tongues, to another the interpretation of tongues. <sup>11</sup> But all these worketh that one and the selfe same spirit, diuiding to euery man seuerally as he will. <sup>12</sup> For as the body is one, and hath many members, and all the members of that one body, being many, are one bodie: so also is Christ. <sup>13</sup> For by one spirit are we all baptized into one bodie, whether we be Jewes or Gentiles, whether we be bonde or free: and haue bene all made to drinke into one spirit.

<sup>14</sup> For the body is not one member, but many. <sup>15</sup> If the foote shall say, Because I am not the hand, I am not of the body: is it therfore not of the body? <sup>16</sup> And if the eare shall say, Because I am not the eye, I am not of the body: is it therfore not of the body? <sup>17</sup> If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? <sup>18</sup> But now hath God set the members, euery one of them in the body, as it hath pleased him. <sup>19</sup> And if they were all one member, where were the body? <sup>20</sup> But now are they many members, yet but one body. <sup>21</sup> And the eye cannot say vnto the hand, I haue no neede of thee: nor againe, the head to the fete, I haue no neede of you. <sup>22</sup> Nay, much more those members of the bodie, which seme to be more feble, are necessary. <sup>23</sup> And those members of the bodie, which we thinke to be lesse honourable, vpon these we bestow more abundant honour, and our vncomely partes haue more abundant comliness. <sup>24</sup> For our comely partes haue no need: but God hath tempered the bodie together, hauing giuen more abundant honour to that parte which lacked: <sup>25</sup> That there should be no schisme in the body: but that the members should haue the same care one for another. <sup>26</sup> And whether one member

εἶτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἶτε δοξάζεται ἐν μέλος, συγκαίρει πάντα τὰ μέλη. <sup>27</sup> ἡμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.

<sup>28</sup> Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, <sup>1</sup> εἶτα | χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. <sup>29</sup> μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; <sup>30</sup> μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι; <sup>31</sup> Ζηλοῦτε δὲ τὰ χαρίσματα τὰ <sup>k</sup> κρείττονα· | καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ἡμῶν δείκνυμι.

XIII. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἥχων ἢ κύμβαλον ἀλαλάζον. <sup>2</sup> καὶ ἐὰν ἔχω προφητείαν,

<sup>1</sup> Alex. s. = εἶτα s. ἰπειτα.

<sup>2</sup> Alex. μίλινα.

<sup>1</sup> Alex. μεθιστάται.

<sup>2</sup> Alex. οὐθί.

<sup>3</sup> Rec. ψωμίω.

<sup>4</sup> Alex. κωνήσωμα.

## WICLIIF—1380.

ony thing, alle membris suffren there with/ ether if o membre ioieth: alle membris ioien to gidre.

<sup>27</sup> and se ben the bodi of crist: & membris of membris/ <sup>28</sup> but god sette summen in the chirche/ First apostelis the secunde tyme profetis, the thurde techers, aftward vertues, aftward graciis of helyngis, helypyns, gouernails, kyndis of langagis, interpretaciouns of wordis/

<sup>29</sup> whether alle apostis? whether alle profetis? whether alle techers? whether alle vertues, <sup>30</sup> whether alle man has graciis of helyngis/ whether alle speken with langagis/ whether alle expowen/ <sup>31</sup> but sue ze the bettere goostli ziftis/ and git I schewe to zo a more excellent weye.

13. IF I speke with tungis of men and of aungels, and I haue not charite, I am made as bras sownynge or a cymbal tinkynge/ <sup>2</sup> and if I haue profecie, and knowe alle mysteris, and al kynnynge, and if I haue al feith so that I meue hillis fro her place and I haue not charite I am nouzt/ <sup>3</sup> and if I departe alle my godis in to metis of pore men/ and if I bitake my bodi so that I brenne, and I haue not charite it profetith to me no thing/ <sup>4</sup> charite is pacient/ it is benyngne.

charite cuneth not it doth not wickidli it is not bloun <sup>5</sup> it is not coucitous/ it sekith not the thingis that ben his owne/ it is not stired to wratithe, it thinketh not yuel/ <sup>6</sup> it ioieth not on wickidnesse, but it ioieth to gidre to truthe/ <sup>7</sup> it suffreth alle thingis: it likeuth alle thingis/ it hopith alle thingis it susteyneth alle thingis/ <sup>8</sup> charite fallith neuer down/ whether profecis schulen be voidid, ether langagis schulen cecse: ether science schal be distrid/

<sup>9</sup> for aparti we knowen and aparti we profeciun/ <sup>10</sup> but whanne that schal come that is perfist/ that thing that is of parti schal be avoidid/ <sup>11</sup> whanne I was a litle child I spake as a litle child I vnderstod

## TYNDALE—1534.

member suffer/ all suffer with him: yf one member be had in honoure/ all members be glad also.

<sup>27</sup> Ye are the body of Christ, and members one of another. <sup>28</sup> And God hath also ordeyned in the congregacion/ fyrst the Apostels/ secondarely prophetes/ thyrdry teachers/ then them that do miracles: after that, the gyftes of healyng/ helpers/ gouerners/ diuersite of tonges.

<sup>29</sup> Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? <sup>30</sup> Have all the gyftes of healyng? Do all speake with tonges? Do all interpret? <sup>31</sup> Couet after the best gyftes. And yet shewe I vnto you a moare excellent weye.

13. THOUGH I spake with the tonges of men and angels/ and yet had no love/ I were euen as soundinge brasse: or as a tinkynge Cymball. <sup>2</sup> And though I coule prophesy/ and vnderstode all secretes/ and all knowledge: yee/ yf I had all fayth so that I coule move mountayns oute of ther places/ and yet had no love/ I were nothyng. <sup>3</sup> And though I bestowed all my gooddes to fede the poore/ and though I gave my body euen that I burned/ and yet had no love/ it profeteth me nothyng.

<sup>4</sup> Love suffreth longe/ and is corteous. Love cuneth not. Love doth not forwardly/ swelleth not/ <sup>5</sup> dealeth not dishonestly/ seketh not her awne/ is not provoked to anger/ thynketh not cyll/ <sup>6</sup> reioyseth not in iniquite: but reioyseth in the truthe/ <sup>7</sup> suffreth all thynges/ beleveth all thynges/ hopeth all thynges/ endureth in all thynges. <sup>8</sup> Though that prophesyng fayle/ other tonges shall cecse/ or knowledge vanysshe awaye/ yet love falleth never awaye.

<sup>9</sup> For oure knowledge is vnperfect/ and oure prophesyng is vnperfect. <sup>10</sup> But when that which is perfect is come/ then that which is vnperfect shall be done awaye.

<sup>11</sup> When I was a chylder/ I spake as a

## CRANMER—1539.

member suffer, all suffer wyth him. yf one member be had in honour, all members be glad also.

<sup>27</sup> Ye are the body of Christ, and members one of another. <sup>28</sup> And God hath also ordeyned in the congregacion, fyrst Apostles, secondarely prophetes, thrirdly teachers, then them that do myracles: after that, the gyftes of healyng, helpers, gouerners, diuersite of tonges.

<sup>29</sup> Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? <sup>30</sup> Haue all the gyftes of healyng? Do all speake with tonges? Do all interpret? <sup>31</sup> Couet after the best gyftes. And yet shew I vnto you a more excellent weye.

13. THOUGH I spake with the tonges of men and of angels, and haue no loue, I am euen as soundynge brasse: or as a tinkynge cymball. <sup>2</sup> And though I coule prophesy, and vnderstode all secretes, and all knowledge: yee yf I haue all fayth, so that I can moue mountayns oute of their places, and yet haue no loue, I am nothyng. <sup>3</sup> And though I bestowe ad my gooddes to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profyeth me nothyng.

<sup>4</sup> Loue suffreth longe, and is corteous. Loue cuneth not. Loue doth not forwardly, swelleth not, <sup>5</sup> dealeth not dishonestly seketh not her awie, is not provoked to anger, thinketh no euyl, <sup>6</sup> reioyseth not in iniquite: but reioyseth in the truthe, <sup>7</sup> suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. <sup>8</sup> Though that prophesynges fayle, other tonges cease, or knowledge vanysshe awaye, yet loue falleth neuer awaye.

<sup>9</sup> For oure knowledge is vnperfect, and oure prophesyng is vnperfect. <sup>10</sup> But when that which is perfect, is come, then that which is vnperfect, shall be done awaye. <sup>11</sup> When I was a chyld, I spake as a chyld, I vnderstode as a chyld, I

o. sup. govornails, governments. sue, follow.  
kyngdome, knowledge. bloun, puffed up. yuel, evil.

καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔαν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη<sup>1</sup> μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν<sup>2</sup> εἰμι. καὶ ἔαν ψωμίσω<sup>3</sup> πάντα τὰ ὑπάρχοντά μου, καὶ ἔαν παραδῶ τὸ σῶμά μου ἵνα<sup>4</sup> καυθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζέται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε<sup>5</sup> δε<sup>6</sup> προφητεῖαι, καταργηθήσονται εἴτε γλώσσαι, παύσονται εἴτε<sup>7</sup> γνῶσις, καταργηθήσεται. ἐκ<sup>8</sup> μέρους γὰρ<sup>9</sup> γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν. ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνου,

<sup>1</sup> Alex. = ἡ ἀγάπη.

<sup>2</sup> Alex. πίπτει.

<sup>3</sup> Alex. = εἶ.

<sup>4</sup> Alex. γνώσις καταργηθήσονται.

<sup>5</sup> Const. εἶ.

<sup>6</sup> Alex. = τότε.

## GENEVA — 1557.

member suffer, all suffer with it: yf one member be had in honour, all members be glad also. <sup>27</sup> And ye are the body of Christ, and members for your part. <sup>28</sup> And God hath also ordeined some in the Church, as fyrst Apostles, secondarely Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, helpers, gouernours, diuersitie of tongues. <sup>29</sup> Are all, Apostles? Are all, Prophetes? Are all, teachers? <sup>30</sup> Are all, doers of miracles? Haue all, the gyftes of healyng? Do all, speake with tongues? Do all, interprete? <sup>31</sup> Do you then desire the best giftes? cuen now then wil I shewe you a more excellent way.

13. THOUGH I spake with the tongues of men and Angels, and haue not loue, I am euen as sounding brasse, or as a tyukling cymbal. <sup>2</sup> And though I could prophesie, and vnderstand all secretes, and all knowledge: yea, yf I had all fayth, so that I could moue mountains out of their places, and yet had not loue, I were nothing. <sup>3</sup> And though I bestowe all my goodes to fede the poore, and though I gyue my body that I be burned, and yet haue not loue, it profiteth me nothing.

<sup>4</sup> Loue suffreth long, is courteous: loue enieth not: loue doth not boast it selfe, swelleth not, <sup>5</sup> Disdaineth nothing as vnbesemiug, seketh not her owne things, is not prouoked to anger, thinketh not euil, <sup>6</sup> Reioyseth not in iniquitie, but reioyseth in the truth. <sup>7</sup> Suffreth all things, hopeth all things, beleeueth all things, hopeth all things, endureth all things.

<sup>8</sup> Loue doth neuer fall away, though that both prophcinges shalbe abolished, and tongues shal cease, and learning shal vanish away. <sup>9</sup> For we learne in parte, and we prophecie in part. <sup>10</sup> But when that which is perfect, is come, then that which is in part, shalbe done away.

<sup>11</sup> When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I

## RHEIMS — 1582.

if one member suffer any thing, al the members suffer vwith it. or if one member do glorie, al the members reioyce vwith it. <sup>27</sup> And you are the body of Christ, and members of member.

<sup>28</sup> And some verily God hath set in the Church first Apostles, secondly prophetes, thirdly doctors, next miracles, then the graces of doing cures, helps, gouernements, kindes of tonges. <sup>29</sup> Are al Apostles? are al prophetes? are al doctors? <sup>30</sup> are al miracles? haue al the grace of doing cures? do al speake vwith tonges? do al interpret? <sup>31</sup> But pursue the better giftes. And yet I shevv you a more excellent vvay.

13. IF I spake vwith the tongues of men and of Angels, and haue not charitie: I am become as sounding brasse, or a tinkling cymbal. <sup>2</sup> And if I should haue prophesie, and knew al mysteries, and al knowledge, and if I should haue al fayth so that I could remoue mountaines, and haue not charitie, I am nothing. <sup>3</sup> And if I should distribute al my goodes to be meate for the poore, and if I should defire my body so that I burne, and haue not charitie, it doth profit me nothing.

<sup>4</sup> Charitie is patient, is benigne: Charitie enieth not, dealeth not peruersly: is not puffed vp, <sup>5</sup> is not ambitious, seeketh not her ovvne, is not prouoked to anger, thinketh not euil: <sup>6</sup> reioyseth not vpon iniquitie, but reioyseth vwith the truth: <sup>7</sup> suffreth al things, beleeueth al things, hopeth al things, beareth al things.

<sup>8</sup> Charitie neuer falleth avvay: vvwhether prophecies shal be made voide, or tongues shal cease, or knowledge shal be destroyed. <sup>9</sup> For in part vve know, and in part vve prophecie. <sup>10</sup> But vvhen that shal come that is perfect, that shal be made voide that is in part. <sup>11</sup> Vvhen I vvvas a litle one, I spake as a litle one, I vnderstood

## AUTHORISED — 1611.

suffer, all the members suffer with it: or one member be honoured, all the members reioyce with it. <sup>27</sup> Now yee are the body of Christ, and members in particular.

<sup>28</sup> And God hath set some in the Church, first Appostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps in gouernments, <sup>29</sup> diuersities of tongues. <sup>29</sup> Are all Apostles? are all Prophets? are all Teachers? are all <sup>30</sup> workers of miracles? <sup>30</sup> Haue all the gifts of healing? doe all speake with tongues? doe all interpret? <sup>31</sup> But couet earnestly the best gifts: And yet shew I vnto you a more excellent way.

13. THOUGH I spake with the tongues of men and of Angels, and haue not charity, I am become as sounding brasse or a tinkling cymbal. <sup>2</sup> And though I haue the gift of prophesie, and vnderstand all mysteries and all knowledge: and though I haue all faith, so that I could remouee mountaines, and haue no charity, I am nothing. <sup>3</sup> And though I bestowe all my goodes to feede the poore, and though I giue my body to be burned, and haue not charity, it profiteth me nothing. <sup>4</sup> Charity suffereth long, and is kinde: charity enieth not: charity <sup>5</sup> vauaunteth not it selfe, is not puffed vp, <sup>6</sup> Doeth not behaue it selfe vnseemly, seeketh not her owne, is not easily prouoked, thinketh no euill, <sup>6</sup> Reioyceth not in iniquitie, but reioyceth <sup>8</sup> in the truth: <sup>7</sup> Beareth all things, beleeueth all things, hopeth all things, endureth all things.

<sup>8</sup> Charity neuer faileth: but whether there be prophecies, they shall faile; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. <sup>9</sup> For we know in part, and we prophecie in part. <sup>10</sup> But when that which is perfect is come, then that which is in part, shallbe done away. <sup>11</sup> When I was a childe, I spake as a childe, I

\* Or, kinde. <sup>8</sup> Or, powers. <sup>7</sup> Or, is not rash.

<sup>4</sup> Or, with the truth.

ὡς νήπιος ἐλογιζόμην ὅτε ἔδει γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. <sup>12</sup> βλέπομεν γὰρ ἄρτι δι' ἐσώπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. <sup>13</sup> νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

XIV. Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. <sup>2</sup> ὁ γὰρ λαλῶν γλώσση, οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· <sup>3</sup> ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. <sup>4</sup> ὁ λαλῶν γλώσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. <sup>5</sup> Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις,

\* Alex. = ἦ.

\* Alex. = γὰρ.

\* Alex. + ὡς.

\* Alex. γλώσσαις.

\* Alex. = τῷ.

## WICLIIF—1380.

as a litil child, I thougt as a litil child, but whanne I was made a man I voidid tho things that weren of a litil child, <sup>12</sup> and we seen now hi a myrroun in derknesse: but thanne face to face, now I knowe of parti, but thanne I schal knowe as I am knowen, <sup>13</sup> and now dwellen feith hope & charite, these thre: but the moost of thes is charite.

14. SUE 3e charite loue 3e spiritual thingis, but more that 3e profeciens, <sup>2</sup> and he that spekith in tongis: spekith not to men but to god, for no man herith; but the spirit spekith mysteris, <sup>3</sup> for he that profecieth: spekith to men to edificacioun, and monestinge and confortynge, <sup>4</sup> he that spekith in tunge: edifeth hym self; but he that profecieth, edifeth the chyrche of god, <sup>5</sup> and I wole that alle 3e speke in tungis; but more that 3e profecier, for he that profecieth is more thanne he that spekith in langages, but perauerente he expowne, that the chyrche take edificacioun, <sup>6</sup> but now britheren if I come to 3ou and speke in langagis, what schal I profete to 3ou, but if I speke to 3ou ether in reuelacioun, ether in science, ether in profecie, ether in techinge,

<sup>7</sup> For tho thingis that ben with oute soule and zeuth voicis, ether pipe ether harpe, but tho zeucn distincioun of sowynigis hou schal it be knowun that is sungun: <sup>8</sup> ether that [that] is trumpid, for if a trumpe zeue an vncerteyn sowne who schal make hym self redi to bateil? <sup>9</sup> so but 3e zeuc an opun word bi tung, hou schal that that is seid be knowun? for 3e schuln be spekyng in veyn,

<sup>10</sup> there ben many kyndis of langagis in this world and no thing is withouten voys; <sup>11</sup> but if I knowe not the vertu of a voys I schal be to him to whom I schal speke, a barbarik; and he that spekith to me: schal be a barbarik, <sup>12</sup> so 3e for 3e ben

## TYNDALE—1534.

chylde, I vnderstode as a childe, I ymaged as a chylde. But assone as I was a man, I put away childshenes. <sup>12</sup> Now we se in a glasse even in a darke speakynge: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe even as I am known. <sup>13</sup> Now abydeth fayth, hope, and loue, even these thre: but the chefe of these is love.

14. LABOUR for love and covet spretuall giftes: and most chefly for to prophesy. <sup>2</sup> For he that speaketh with tonges speaketh not vnto men, but vnto god, for no man heareth him; howbeit in the sprete he speaketh mysteris. <sup>3</sup> But he that prophesieth, speaketh vnto men, to edifyinge, to exhortacion and to comforte. <sup>4</sup> He that speaketh with tonges, profiteth him self: he that prophesyeth edifieth the congregacion. <sup>5</sup> I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophesieth: then he that speaketh with tonges; except he expounde it also; that the congregacion maye have edifyinge. <sup>6</sup> Now brethren if I come vnto you speakynge with tonges: what shall I profit you; excepte I speake vnto you, other by reuelacion or knowledge, or prophesyng, or doctrine.

<sup>7</sup> Moreover when thinges with out lyfe, geve sounde: whether it be a pype or an harpe: except they make a distincion in the soundes: how shall it be knowen what is pyped or harped? <sup>8</sup> And also if the trompe geve an vncertayne voyce: who shall prepare him selfe to fyght? <sup>9</sup> Even so lykwyse when ye speake with tonges, excepte ye speake wordes that haue signification; how shall yt be vnderstode what is spoken? For ye shall but speake in the ayer.

<sup>10</sup> Many kyndes of voyces are in the worlde and none of them are with out signification. <sup>11</sup> If I knowe not what the voyce meanneth, I shalbe vnto him that speaketh an alient: and he that speaketh shalbe an alient vnto me. <sup>12</sup> Even so ye (for as moche as ye covet spretuall giftes)

## CRANMER—1539.

ymaged as a childe. But assone as I was a man, I put away chylshenes. <sup>12</sup> Now we se in a glasse, euen in a darcke speakynge: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe euen as I am knowen. <sup>13</sup> Now abydeth fayth, hope, and loue, euen these thre: but the chefe of these is loue.

14. LABOUR for loue, and covet spretuall gyftes: but most chefly that ye maye prophesy. <sup>2</sup> For he that speaketh with the tonge, speaketh not vnto men, but vnto God. For no man heareth him. Howbeit in the sprete he speaketh mysteris. <sup>3</sup> But he that prophesieth, speaketh vnto men for their edifyinge, for their exhortacion and for their comforte. <sup>4</sup> He that speaketh with the tonge, profiteth him selfe: he that prophesieth, edifieth the congregacion. <sup>5</sup> I wolde that ye all spake with tonges: but rather that ye prophesied. For greter is he that prophesyeth, then he that speaketh with tonges, except he expounde it: that the congregacion maye haue edifyinge. <sup>6</sup> Now brethren, yf I come vnto you speakynge with tonges: what shall I profit you, excepte I speake to you, other by reuelacion or by knowledge, or by prophesyng, or by doctrine?

<sup>7</sup> Moreover, when thinges without lyfe geue sounde (whether it be a pype or an harpe) except they make a distincion in the soundes, how shall it be knowen what is pyped or harped? <sup>8</sup> For yf the trompe geue an vncertayne voyce, who shall prepare hym selfe to the warre? <sup>9</sup> Euen so lykwyse when ye speake with tonges, excepte ye speake wordes that haue signification, how shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

<sup>10</sup> Many kyndes of voyces are in the world, and none of them are without signification. <sup>11</sup> If I knowe not what the voyce meanneth, I shalbe vnto him that speaketh, an alient: and he that speaketh, shalbe an alient vnto me. <sup>12</sup> Euen so ye (for as moche as ye covet spretuall

ἐκτὸς εἰ μὴ διερμηνεύη, ἵνα ἡ ἐκκλησία οἰκοδομῆν λάβῃ. <sup>6</sup> Νυνὶ δὲ, ἀδελφοὶ, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελίσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; <sup>7</sup> Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολῆν τοῖς φθόγγοις μὴ <sup>a</sup> δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; <sup>8</sup> καὶ γὰρ ἐὰν ἀδηλον φωνὴν σάλπιγγι δῶ, τίς παρασκευάσεται εἰς πόλεμον; <sup>9</sup> οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὖσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσθετε γὰρ εἰς ἀέρα λαλοῦντες. <sup>10</sup> Τοσαῦτα, εἰ τύχοι, γένη φωνῶν <sup>b</sup> ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον. <sup>11</sup> ἐὰν οὖν μὴ <sup>c</sup> εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἑμοὶ βάρβαρος. <sup>12</sup> οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε

<sup>a</sup> Alex. διέφ.<sup>b</sup> Alex. εἰσῶ.<sup>c</sup> Alex. = αὐτῶν.<sup>d</sup> Alex. s. τῶ s. γινώσκω.<sup>e</sup> Alex. = ἰν.

## GENEVA—1557.

thought as a childe. but asone as I was a man, I put away chyldest things. <sup>12</sup> For now we se in a glasse, and in a darcke speakyng; but then *shal we se face to face*. Now I knowe in part: but then shal I knowe euen as I am knowen. <sup>13</sup> Now abydeyth fayth, hope, and loue, euen these thre: but the chiefest of these is loue.

14. FOLLOWE earnestly loue, and couet spiritual *giftes*: and most chiefly for prophetic. <sup>2</sup> For he that speaketh a *strange* tonge, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the sprite he speaketh secret things. <sup>3</sup> But he that prophecieth speaketh vnto men to edifying, to exhortation, and to comfort. <sup>4</sup> He that speaketh *strange* langage, profiteth him selfe: but he that prophecieth, edifieth the Church.

<sup>5</sup> I wolde that ye all spake *strange* langage: but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh *diuers* tonges: except he expound it also, that the Church may be edified. <sup>6</sup> And now brethren, yf I come vnto you speaking *diuers* tonges: what shal I profit you, except I speake to you, or by reuelacion, or by knowledge, or by prophecying, or by doctrine? <sup>7</sup> Moreouer things without life which geue a sound, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shal it be known what is pypped or harped? <sup>8</sup> And also if the trumpet geue an vncertaine voyce, who shal prepare him selfe to fyght? <sup>9</sup> Euen so lykewyse, when ye speake *strange* langage, except ye speake wordes that haue signification, how shal it be vnderstand what is spoken? for ye shal but speake in the ayre. <sup>10</sup> There are so many kynde of voyces as it cometh to passe in the worlde, and none of them are so, that they can not be descerned.

<sup>11</sup> Except I knowe therfore what the voyce meameth, I shalbe vnto hym that speaketh, as of an other langage, and he that speaketh shalbe as of another langage vnto me. <sup>12</sup> Euen so, for as muche

## RHEIMS—1582.

as a litle onc, I thought as a litle one. But when I vvas made a man, I did away the things that belonged to a litle one. <sup>12</sup> Vve see novv by a glasse in a darke sort: but then face to face. Novv I knovv in part: but then I shal knovv as also I am knovven. <sup>13</sup> And novv there remaine, faith, hope, charitie, these three, but the greater of these is charitie.

14. FOLOVV Charitie, earnestly pursue spiritual things; but rather that you may prophetic. <sup>2</sup> For he that speaketh vvith tongue, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. <sup>3</sup> For he that prophecieth, speaketh to men vnto edification, and exhortation, and consolation. <sup>4</sup> He that speaketh vvith tongues, edifieth him self: but he that prophecieth, edifieth the Church. <sup>5</sup> And I would haue you all to speake vvith tongues, but rather to prophetic. For greater is he that prophecieth, then he that speaketh vvith tongues: vnlesse perhaps heinterpret, that the Church may take edification. <sup>6</sup> But novv brethren if I come to you speaking vvith tongues: vvhat shal I profit you, vnlesse I speake to you either in reuelacion, or in knowledge, or in prophecic, or in doctrine? <sup>7</sup> Yet the things vvithout life that geue a sound, be it pipe or harpe, vnlesse they geue a distinction of sounds, howv shal that be knowen which is piped, or which is harped? <sup>8</sup> For if the trumpct geue an vncertaine voyce, vvho shal prepare him selfe to battel? <sup>9</sup> So you also by a tongue vnlesse you vtter manifest speech, howv shal that be knowen that is said? for you shal be speaking into the aire.

<sup>10</sup> There are (for example) so many kindes of tongues in this vvorld, and none is vvithout voyce. <sup>11</sup> If then I knovv not the vertue of the voyce, I shal be to him to vvhom I speake, barbarous: and he that speaketh, barbarous to me. <sup>12</sup> So you also, because you are emulators of spiritres:

## AUTHORISED—1611.

vnderstood as a childe, I \*thought as a childe: but when I became a man, I put away childish things. <sup>12</sup> For now we see through a glasse, <sup>β</sup>darkely: but then face to face: now I know in part, but then shall I knowe euen as also I am knowen. <sup>13</sup> And now abideth faith, hope, charitie, these three, but the greatest of these is charitie.

14. FOLLOW after charitie, and desire spirituall giftes, but rather that yee may prophesie. <sup>2</sup> For he that speaketh in an *vnknown* tongue, speaketh not vnto men, but vnto God: for no man vnderstandeth him: howbeit in the spirit he speaketh mysteries. <sup>3</sup> But he that prophesieth, speaketh vnto men to edification, and exhortation, and comfort. <sup>4</sup> He that speaketh in an *vnknown* tongue, edifieth himselfe: but hee that prophesieth, edifieth the Church. <sup>5</sup> I would that yee all speake with tongues, but rather that yee prophesied: for greater is hee that prophesieth, then hee that speaketh with tongues, except hee interpret, that the Church may receive edifying. <sup>6</sup> Now brethren, if I come vnto you speaking with tongues, what shall I profit you, except I shall speake to you either by reuelacion, or by knowledge, or by prophesying, or by doctrine? <sup>7</sup> And euen things without life giuing sound, whether pipe or harpe, except they geue a distinction in the <sup>β</sup>sounds, how shall it be known what is piped or harped? <sup>8</sup> For if the trumpet geue an vncertaine sound, who shall prepare himselfe to the battell? <sup>9</sup> So likewise you, except ye vtter by the tongue wordes <sup>c</sup> easie to be vnderstood, how shall it be known what is spoken? for ye shall speake into the aire.

<sup>10</sup> There are, it may be, so many kindes of voyces in the world, and none of them are without signification. <sup>11</sup> Therefore if I knowe not the meaning of the voyce, I shall bee vnto him that speaketh, a Barbarian, and he that speaketh shall be a Barbarian vnto mee. <sup>12</sup> Euen so yee,

<sup>a</sup> Or, reasoned. <sup>β</sup> Or, in a riddle. <sup>γ</sup> Or, heareth.<sup>d</sup> Or, tunes. <sup>e</sup> Or, significant.

πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. <sup>13</sup> Διότι ἐὰν ὁ λαὸς γλώσση, προσευχέσθω ἵνα διερμηνεύη. <sup>14</sup> ἔὰν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὃ δὲ νοῦς μου ἄκαρπός ἐστι. <sup>15</sup> τί οὖν ἐστι; <sup>9</sup> προσεύχομαι τῷ πνεύματι, <sup>9</sup> προσεύχομαι δὲ καὶ τῷ νοῖ ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῖ. <sup>16</sup> ἐπεὶ ἔὰν ἠεὺλογῆσῃς τῷ πνεύματι, ὃ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδεις; <sup>17</sup> σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. <sup>18</sup> εὐχαριστῶ τῷ Θεῷ, πάντων ὑμῶν μᾶλλον ἢ γλώσσαις ἢ λαλῶν. <sup>19</sup> ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοῦς μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσση. <sup>20</sup> Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιᾶζετε, ταῖς δὲ φρεσὶ

<sup>1</sup> Alex. Διό. <sup>2</sup> προσεύχομαι. [bis.]

<sup>3</sup> Alex. εὐλογῆς.

<sup>4</sup> Alex. πνεύματι.

<sup>5</sup> Rec. + μου.

<sup>6</sup> Alex. γλώσση.

<sup>7</sup> Alex. λαλῶ.

## WICLIFF—1380.

lovers of spiritis seke ze that ze be plentuous : to edificacion of the chirche

<sup>13</sup> therfor he that spekith in langage : preie that he expowne, <sup>14</sup> for if I preie in tunge : my spirit preieth my vnderstandynge is with out frayt, <sup>15</sup> what thanne ? I schal preie in spirit : I schal preie in mynde, I schal seie salme in spirit I schal seie salme also in mynde,

<sup>16</sup> for if thou blessist in spirit : who fillith the place of an idiot : hou schal he seie ? amen on thi blessinge : for he woot not what thou seist ? <sup>17</sup> for thou doist wel thankyng, but another man is not edified. <sup>18</sup> I thanke my god, for I speke in the langage of alle zow. <sup>19</sup> but in the churche I wole speke fyue wordis in my witte, that also I teche other men : thaune ten thousand of wordis, in tunge,

<sup>20</sup> Britheren nyte ze be made chyldren in wittis : but in malice be ze chyldren, but in wittis be ze parfyt, <sup>21</sup> for in the lawe it is writun, that in other tungis and other lippis I schal speke to this puple : and nether so thei schuln here me, seith the lord, <sup>22</sup> therfor langagis ben in to tokene not to feithful men : but to men out of the feith, but profecies ben not to men out of the feith, but to feithful men,

<sup>23</sup> therfor if alle the chirche come to gidre into oon and alle men speken in tungis, if ideotis ether men out of the feith entren : whether thei schuln not seie, what ben ze wode, <sup>24</sup> but if alle men profecien, if any vnfeithful man or idiot entre : he is conuyet of alle, he is wiseli demed of alle, <sup>25</sup> for the hidde thingis of his herte ben knowun and so he schal fille doum on the face : and schal worship god, and schewe verrili that god is in zow,

<sup>26</sup> what thanne britheren ? whanne ze comen to gidre, eche of zow hath a salme,

wote, knoweth.

nyte, not demed, judged

wode, mad.

## TYNDALE—1534.

seke that ye maye have plentye vnto the edifyinge of the congregacion.

<sup>13</sup> Wherefore let him that speaketh with tonges, praye that he maye interpret also. <sup>14</sup> If I praye with tonges, my sprete prayeth : but my mynde is with out frute. <sup>15</sup> What is it then ? I will praye with the sprete, and will praye with the mynde also. I will singe with the sprete, and will singe with the mynde also.

<sup>16</sup> For els when thou blesseth with the sprete, how shall he that occupieth the roume of the vnlearned saye amen at thy gevinge of thankes, seynge he vnderstandeth not what thou sayest. <sup>17</sup> Thou verely gevest thankes well, but the other is not edified. <sup>18</sup> I thanke my god, I speake with tonges moare then ye all. <sup>19</sup> Yet had I leuer in the congregacion, to speake fyue wordes with my mynde to the informacion of other, rather then ten thousande wordes with the tonge.

<sup>20</sup> Brethren be not chyldren in witte. How be it as concerninge maliciousnes he chyldren : but in witte be perfet. <sup>21</sup> In the lawe it is writtun with other tonges, and with other lippes wyll I speake vnto this people, and yet for all that will they not heare me, sayth the Lorde. <sup>22</sup> Wherefore, tonges are for a signe, not to them that beleue : but to them that beleue not. Contrary wyse, prophesyng serueth not for them that beleue not : but for them which beleue.

<sup>23</sup> Yf therfore when all the congregacion is come to gedder, and all speake with tonges, ther come in they that are vnlearned, or they which beleue not : will they not saye that ye are out of youre wittes ? <sup>24</sup> But and yf all prophesy, and ther come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of every man : <sup>25</sup> and so are the secretes of his hert opened and so fallth he doune on his face, and worshippeth God, and sayth that God is with you in dede.

<sup>26</sup> How is it then brethren ? When ye come to gedder, every man hath his songe,

## CRANMER—1539.

gyftes) seke, that ye maye excell, vnto the edifyinge of the congregacion.

<sup>13</sup> Wherefore, let him that speaketh with tonge, praye, that he maye interpret also. <sup>14</sup> For If I praye with tonge, my sprete prayeth, but my vnderstanding doth no good. <sup>15</sup> What is it then ? I wyll praye with the sprete, and wyll praye with the vnderstanding. I will syng with the sprete, and wyll singe with the vnderstanding. <sup>16</sup> For ells, when thou blesseth with the sprete, how shall he that occupieth the rowme of the vnlearned, saye Amen, at thy geuinge of thankes, seynge he vnderstandeth not, what thou sayest ? <sup>17</sup> Thou verely geuest thankes well, but the other is not edified. <sup>18</sup> I thanke my God that I speake with tonges moare then ye all. <sup>19</sup> Yet had I leuer in the congregacion, to speake fyue wordes with my vnderstanding to the informacion of other rather then ten thousand wordes wyth the tonge.

<sup>20</sup> Brethren, be not ye chyldren in wytte. Howbeit, as concerninge maliciousnes, be chyldren : but in witte be perfect. <sup>21</sup> In the lawe it is writtun with sondrye tonges, and with sondrye lippes wyll I speake vnto this people, and yet for all that, will they not heare me, sayth the Lorde. <sup>22</sup> Wherefore, tonges are for a sygne, not to them that beleue : but to them that beleue not. Contrary wyse, prophesyng serueth not for them that beleue not : but for them whych beleue.

<sup>23</sup> If therfore, when all the congregayon is come together, and all speake with tonges, ther come in they that are vnlearned, or they which beleue not : will they not saye, that ye are out of youre wites ? <sup>24</sup> But and yf all prophesy, and ther come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of every man, <sup>25</sup> and so are the secretes of hys hert opened, and so fallth he doune on hys face, and worshippeth God, and sayth, that God is in you of a treath.

<sup>26</sup> How is it then brethren ? As oft as ye come together, every one of you hath

τέλειοι γίνεσθε. <sup>21</sup> ἐν τῷ νόμῳ γέγραπται, “Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν “ ἑτέροις, | λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ’ οὕτως εἰσακούσονται μου, λέγει Κύριος.” <sup>22</sup> Ὡστε αἱ γλώσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἢ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. <sup>23</sup> ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλώσιν, εἰσέλθωσι δὲ ἰδιώται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; <sup>24</sup> ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, <sup>25</sup> τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὡντως | ἐν ὑμῖν ἔστι. <sup>26</sup> Τί οὖν ἔστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλώσσαν

\* Alex. τῆ νοί μου.

\* Alex. ἰτίρων.

\* Rec. + καὶ οὕτω.

\* Alex. ἔντως (ὁ ὁτός).

\* Alex. ἀποκαλύψαν ἔχει, γλώσσαν ἔχει.

## GENEVA — 1557.

as ye couet spiritual *giftes*, seeke ye that ye may excel vnto the edifying of the Church. <sup>13</sup> Wherefore, let him that speaketh the tongues, praye, that he may interpret also: <sup>14</sup> For if I pray in a *strange* tongue, my spirite prayeth: but my vnderstanding is with out fruite. <sup>15</sup> What is it then? I wil pray with the spirite, and wil pray with the vnderstanding also I wil syng with the sprite, and wil syng with the vnderstanding also. <sup>16</sup> For els, when thou blestest wyth the sprite, how shal he that occupieth the roome of the vnlearned, say Amen, at thy geuing of thanks? seyng he vnderstandeth not what thou sayest.

<sup>17</sup> For thou verely geuest thanks wel: but the other is not edified. <sup>18</sup> I thanke my God, I speake langages more then ye all. <sup>19</sup> Yet had I leuer in the Church, to speke five wordes with my vnderstanding to the teaching of other, rather then ten thousand wordes in *strange language*. <sup>20</sup> Brethren, be not chyldren in vnderstanding: but, as concerning maliciousnes, be chyldren: but in vnderstanding be of a ripe age. <sup>21</sup> In the Lawe it is written, By sundry tongues, and sundry lippes wyl I speake vnto this people: and so shal they not heare me, sayeth the Lord. <sup>22</sup> Wherefore, tongues are for a sygne, not to them that beleue: but to them that beleue not: contrariwise, prophesying *serueth* not for them that beleue not, but for them which beleue. <sup>23</sup> If therefore, when all the Church is come together, and all speake in *strange* tongues, there come in they that are vnlearned or they which beleue not, wyl they not say that ye are out of your wyttes?

<sup>24</sup> But if all prophesie, and there come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of every man: <sup>25</sup> And so are the secretes of his hart opened, and so falleth he downe on his face, and worshippeth God, and sayeth, that God is in you in dede. <sup>26</sup> What is to be done then brethren? when ye come together, *according as*

## RHEIMS — 1582.

to abound vnto the edifying of the Church. <sup>13</sup> And therefore he that speaketh vwith the tongue, let him pray that he may interpret. <sup>14</sup> For if I pray vwith the tongue, my spirit praith, but my vnderstanding is vwithout fruite.

<sup>15</sup> Vwhat is it then? I vvil pray in the spirit, I vvil pray also in the vnderstanding: I vvil sing in the spirit, I vvil sing also in the vnderstanding. <sup>16</sup> But if thou blesse in the spirit: he that supplieth the place of the vulgar hovv shal he say, Amen, vpon thy blessing? because he knovveth not vwhat thou saiest.

<sup>17</sup> For thou in deede giuest thanks vvell: but the other is not edified. <sup>18</sup> I giue my God thanks, that I speake vwith the tongue of you al. <sup>19</sup> But in the Church I vvil speake five vvordes vwith my vnderstanding that I may instruct others also: rather then ten thousand vvordes in a tongue. <sup>20</sup> Brethren, be not made children in sense, but in malice be children: and in sense be perfect. <sup>21</sup> In the Lavv it is vvritten, *That in other tongues and other lippes I vvil speake to this people: and neither so vvil they heare me, saith our Lord.*

<sup>22</sup> Therefore languages are for a signe not to the faithful, but to infidels: but prophesies, not to infidels, but to the faithful. <sup>23</sup> If therefore the vvhole Church come together in one, and al speake with tongues, and there enter in vulgar persons or infidels, vvil they not say that ye be madde? <sup>24</sup> But if al prophesie, and there enter in any infidel or vulgar person, he is conuincid of al, he is iudged of al. <sup>25</sup> The secrets of his hart are made manifest, and so falling on his face he vvil adore God, pronouncing that God is in you in deede.

<sup>26</sup> Vwhat is it then brethren? vvhen you come together, every one of you hath a

## AUTHORISED — 1611.

forasmuch as ye are zealous \* of spiritual *gifts*, seeke that ye may excel to the edifying of the Church. <sup>13</sup> Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret. <sup>14</sup> For if I pray in an *unknown* tongue, my spirit prayeth, but my vnderstanding is vnfruitfull. <sup>15</sup> What is it then? I wil pray with the spirit, and wil pray with vnderstanding also: I will sing with the spirit, and I will sing with the vnderstanding also. <sup>16</sup> Else, when thou shalt blesse with the spirit, how shall he that occupieth the roome of the vnlearned, say Amen at thy giuing of thanks, seeing hee vnderstandeth not what thou sayest? <sup>17</sup> For thou verely giuest thanks well: but the other is not edified. <sup>18</sup> I thanke my God, I speake with tongues more then you all. <sup>19</sup> Yet in the Church I had rather speake five words with my vnderstanding, that *by my voice* I might teach others also, then ten thousand words in an *unknown* tongue. <sup>20</sup> Brethren, be not children in vnderstanding: howbeit, in malice be yee children, but in vnderstanding be <sup>#</sup> men. <sup>21</sup> In the Law it is written, *With men of other tongues, and other lippes will I speake vnto this people: and yet for all that will they not heare me, saith the Lord.* <sup>22</sup> Wherefore tongues are for a signe, not to them that beleue, but to them that beleue not: But prophesying *serueth* not for them that beleue not, but for them which beleue. <sup>23</sup> If therefore the whole Church be come together into some place, and all speake with tongues, and there come in those that are vnlearned, or vnbeleueers, wyl they not say that ye are mad? <sup>24</sup> But if all prophesie, and there come in one that beleueth not, or one vnlearned: he is conuincid of all, he is iudged of all. <sup>25</sup> And thus are the secrets of his hart made manifest, and so falling downe on his face, hee wyl worship God, and report that God is in you of a trueth. <sup>26</sup> How is it then brethren? when ye come together, every one of you hath a *Psalme*,

\* Gr. of spirits.

# Gr. perfect, or, of a ripe age.

ἔχει, ἀποκάλυψιν ἔχει, | ἑρμηνείαν ἔχει πάντα πρὸς οἰκοδομὴν ὁ γινέσθω. | <sup>27</sup> Εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλείστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμηνεύετω. <sup>28</sup> ἔαν δὲ μὴ ἦ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. <sup>29</sup> Προφήται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέωσαν. <sup>30</sup> ἔαν δὲ ἄλλω ἀποκαλυφθῆ καθήμενός, ὁ πρῶτος σιγάτω. <sup>31</sup> δύνασθε γὰρ καθ' ἕνα πάντες | προφητεύειν, ἵνα πάντες μαυθάνωσι, καὶ πάντες παρακαλῶνται. <sup>32</sup> καὶ πνεύματα | προφητῶν προφήταις ὑποτάσσεται. <sup>33</sup> οὐ γὰρ ἔστιν ἀκαταστασίας ὁ Θεός, ἀλλ' εἰρήνης. ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, <sup>34</sup> αἱ γυναῖκες ὡμῶν | ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέτραπται | αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, | καθὼς καὶ ὁ νόμος λέγει. <sup>35</sup> εἰ δέ τι μαθεῖν θέλωσιν, ἐν οἴκῳ

<sup>1</sup> Rec. γινέσθω.<sup>2</sup> Alex. = οἱ.<sup>3</sup> Alex. = ἔτι.<sup>4</sup> Alex. πάντες καθ' ἕνα.<sup>5</sup> Alex. πνεύματα.<sup>6</sup> Alex. + εὐδίακου.<sup>7</sup> Alex. vs. 34. 35. post vs. 40. hab.<sup>8</sup> Alex. = ὡμῶν.<sup>9</sup> Alex. ἐπιτέτραπται.

## WICLIFF—1380.

he hath techynge, he hath apocalips he hath tunge he hath expowning; alle thisis be thei don to edificacioun; <sup>27</sup> whether a man spekih in tunge: bi parties men ether thre at the mooste, and bi parties that on interpretre: <sup>28</sup> be hi if ther be not an interpretour: <sup>29</sup> he be stille in the chirche, and speke he to hym silf and to god;

<sup>29</sup> profetis tweyne or thre seie: & other wiseli deme, <sup>30</sup> but if ony thing be schewed to a sitter: the former be stille, <sup>31</sup> for 3e moun profecie alle, eche bi hym silf: that alle men lerne, and alle moneste; <sup>32</sup> and the spiritis of profetis ben suget to profetis, <sup>33</sup> for whi god is not of disencioun but of pees, is in alle chirchis of holi men I teche.

<sup>34</sup> wymmen in chirchis be stille; for it is not suffrid to hem to speke but to be suget as the lawe seith; <sup>35</sup> but if thei wolen ony thing lerne, at hoome axe thei her housbondis; for it is foule thing to a womman to speke in the church; <sup>36</sup> whether of 3ou the word of god cam forth: or to 3ou alone it eam? <sup>37</sup> if ony man is scienu to be profete or spiritual: knowe he tho thingis, that I write to 3ou, for tho ben the comaundementis of the lord; <sup>38</sup> and if ony man unknowith: he schal be unknowen; <sup>39</sup> therfor bretheren loue 3e to profecie: and nyle 3e forbode to speke in tungis; <sup>40</sup> but be alle thingis don onestli, and bi due ordre in 3ou.

15. BROTHEREN I make the gospel known to 3ou which I have prechid to 3ou, the which also 3e han takun in wille; <sup>1</sup> 3e stonden also <sup>2</sup> bi which 3e schulen be saued, bi which resoun, I haue prechid to 3ou; for 3e holden if 3e han not beleued ideli;

<sup>3</sup> for I bitook to 3ou at the bigynnyng that thing which also I haue resceved that crist was deed for oure synnes, bi the

## TYNDALE—1534.

hath his doctryne; hath his tonge; hath his revelacion; hath his interpretation. Let all thinges be done vnto edifyinge: <sup>27</sup> If eny man speake with tonges; let it be two at once or at the most thre at once and that by course; and let another interpretre it. <sup>28</sup> But yf ther be no interpretre; let him kepe silence in the congregacion; and let him speake to him selfe and to God.

<sup>29</sup> Let the Prophetes speake two at once, or thre at once; and let other iudge. <sup>30</sup> Yf eny revelacion be made to another that sitheth by; let the fyrst holde his peace. <sup>31</sup> For ye maye all prophesy one by one; that all maye learne; and all maye have comforte. <sup>32</sup> For the spretes of the Prophetes are in the power of the Prophetes. <sup>33</sup> For God is not causer of stryfe: but of peace; as he is in all other congregacions of the sayntes.

<sup>34</sup> Let youre wyves kepe silence in the congregacions. For it is not permitted vnto them to speake: but let them be vnder obedience; as sayth the lawe. <sup>35</sup> If they will learne eny thinge; let them axe their husbendes at home. For it is a shame for wemen to speake in the congregacion. <sup>36</sup> Spronge the worde of god from you? Ether came it vnto you only? <sup>37</sup> Yf eny man thinke him sylfe a prophet ether spirituall: let him vnderstande; what thinges I write vnto you. For they are the comaundementes of the Lorde. <sup>38</sup> But and yf eny man be ignorant; let him be ignorant. <sup>39</sup> Wherefore brethren covet to prophesy; and forbyd not to speake with tonges. <sup>40</sup> And let all thinges be done honestly and in order.

15. BROTHEREN as pertainyng to the gospell which I preached vnto you; which ye haue also accepted; and in the which ye continue; <sup>2</sup> by which also ye are saved: I do you to wit; after what maner I preached vnto you; yf ye kepe it; except ye have beleued in vayne.

<sup>3</sup> For fyrst of all I deliuered vnto you that which I receaved; how that Christ dyed for oure synnes; agreynge to the

## CRANMER—1539.

a songe, hath a doctrine, hath a tonge, hath a revelacion, hath an interpretation. Let all thinges be done vnto edifyinge: <sup>27</sup> If eny man speake wyth tonge, let it be by two or at the most by thre, and that by course, and let another interpretre it. <sup>28</sup> But yf ther be no interpretre, let him kepe syleuce in the congregacion, and let him speake to him selfe and to God.

<sup>29</sup> Let the prophetes speake two, or thre, and let the other iudge. <sup>30</sup> If eny revelacion be made to another that syteth by, let the fyrst holde his peace. <sup>31</sup> For ye maye all prophesy one by one, that all maye learne, and that all maye haue comforte. <sup>32</sup> And the spretes of the prophetes are in the power of the Prophetes. <sup>33</sup> For God is not causer of stryfe: but of peace, as (I teach) in all congregacions of the sayntes.

<sup>34</sup> Let youre wemen kepe sylene in the congregacions. For it is not permitted vnto them to speake: but to be vnder obedience, as sayth the lawe. <sup>35</sup> If they wyll learne eny thinge, let them aske their husbendes at home. For it is a shame for wemen, to speake in the congregacion. <sup>36</sup> Spronge the worde of God from you? Ether came it vnto you only? <sup>37</sup> If eny man thinke hym selfe to be a prophet, ether spirituall: let him knowe, what thinges I wryte vnto you. For they are the comaundementes of the Lorde. <sup>38</sup> But and yf eny man be ignorant, let him be ignorant. <sup>39</sup> Wherefore hrethren, couet to prophesy, and forbyd not to speake with tonges. <sup>40</sup> let all thinges be done honestly and in order (amonge you).

15. BROTHEREN, as pertainyng to the gospell whych I preached vnto you, which ye haue also accepted, and in the whych ye continue, <sup>2</sup> by the which also ye are saued; I do you to wit, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. <sup>3</sup> For fyrst of all I deliuered vnto you, that which I receaved: how that Christ dyed for our synnes, agreynge to the scriptures:

apostolus, revelacion. sic aut. deme, iudic. a. inuicibil. ager. subiect. nyle not.

τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχροὺν γὰρ ἐστὶ γυναιξίν·<sup>d</sup> ἐν ἐκκλησίᾳ λαλεῖν.]<sup>36</sup> Ἡ ἀφ' ἡμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ἡμᾶς μόνους κατήνησεν;<sup>37</sup> εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγνωσκέτω ἂν γράφω ὑμῖν, ὅτι Κυρίου ἴσιν ἐντολαί·<sup>38</sup> εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω.<sup>39</sup> Ὡστε, ἀδελφοί,<sup>g</sup> ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε.<sup>40</sup> πάντα ἡ δὲ εὐσχημῶους καὶ κατὰ τάξιν γινέσθω.

XV. Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, |<sup>2</sup> δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν ἢ εἰ κατέχετε, | ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε. |<sup>3</sup> Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς

<sup>b</sup> Alex. ὑποτασσάσθωσαν. <sup>c</sup> Alex. γυναικί. ἐντολή. <sup>d</sup> Alex. + μου.

<sup>e</sup> Alex. s. (λαλ.) ἐν ἐκκλησίᾳ s. ἐν ἐκκλησίᾳ (λαλ.) ἢ ἐξ. / Alex. s. ἰσιν s. ἰσιν <sup>f</sup> Alex. + ἡ. Rec. = ἡ. <sup>g</sup> Alex. στήκετε. <sup>h</sup> Alex. ὀφείλουτε κατεχῖν.

## GENEVA — 1557.

every one of you hath ether song, or doctrine, or tonge, or reuelation, or interpretation: let all things be done vnto edifying. <sup>27</sup> If any man speake the tonges, let it be by two or at the most by three, and that by course, and let one interpret. <sup>28</sup> But yf ther be no interpreter, let him keepe silence in the Church *which speaketh languages*, and let him speake to him selfe, and to God.

<sup>29</sup> Let the Prophetes speake two, or three, and let the other iudge. <sup>30</sup> If any thing be reueiled to another that sytteth by, let the fyrst holde his peace. <sup>31</sup> For ye may all prophesie one by one, that all may learne, and all may haue comfort. <sup>32</sup> And the sprites of the Prophetes, are in the power of the Prophetes. <sup>33</sup> For God is not the *autor* of confusion, but of peace, as in all the Churches of Saintes. <sup>34</sup> Let your women keepe silence in the congregations: for it is not permitted vnto them to speake: but *they are commanded* to be vnder obedience, as also the Lawe sayeth.

<sup>35</sup> If they wyl learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the congregation. <sup>36</sup> Spronge the worde of God from you? ether came it vnto you onely? <sup>37</sup> If any man thinke him selfe to be a prophet, ether spiritual, let hym vnderstand, that the things I write vnto you, are the commandementes of the Lord. <sup>38</sup> And if any man be ignorant, let him be ignorant, <sup>39</sup> Wherefore brethren, couet to prophesie, and forbyd not to speake languages. <sup>40</sup> Let all things be done honestly and in order.

15. MOREOUEER brethren I declare vnto you the Gospel which I preached vnto you, which ye haue also accepted, wherein also ye continue. <sup>2</sup> And by the which, if ye keepe in memorie, after what maner I preached vnto you, ye are saued, except ye haue beleued in vaine. <sup>3</sup> For fyrst of all, I deliuered vnto you that which I receaued: how that Christ dyed for our synnes, agreing to the Scriptures:

## RHEIMS — 1582.

psalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let all things be done to edification. <sup>27</sup> Whether a man speake with tongue, by two, or at the most by three, and in course, and let one interpret. <sup>28</sup> But if there be not an interpreter, let him hold his peace in the Church, and speake to him self and to God. <sup>29</sup> And let prophets speake two or three, and let the rest iudge. <sup>30</sup> But if it be reuealed to another sitting, let the first hold his peace. <sup>31</sup> For you may all prophesie one by one: that all may learne, and all may be exhorted, <sup>32</sup> and the spirites of prophets are subject to prophets. <sup>33</sup> For God is not the God of dissension, but of peace: as also in all the Churches of the saintes I teache.

<sup>34</sup> Let women hold their peace in the Churches: for it is not permitted them to speake, but to be subject, as also the Law saith. <sup>35</sup> But if they learne any thing, let them aske their ovne husbands at home. For it is a foule thing for a woman to speake in the Church. <sup>36</sup> Or did the vvord of God proceede from you? came it vnto you onely? <sup>37</sup> If any man seeme to be a prophet, or spiritual, let him know the things that I vvrite to you, that they are the commandementes of our Lord. <sup>38</sup> But if any man know not, he shal not be knowen. <sup>39</sup> Therefore, brethren, be earnest to prophesie: and to speake vvith tongues prohibit not. <sup>40</sup> But let all things be done honestly and according to order among you.

15. AND I do you to vnderstand, brethren, the Gospel vvchich I preached to you, which also you receiued, in the vvchich also you stand, <sup>2</sup> by the vvchich also you are saued, after vvhat maner I preached vnto you if you keepe it, vnlesse you haue beleued in vaine. <sup>3</sup> For I deliuered vnto you first of all vvchich I also receiued: that Christ died for our sinnes

## AUTHORISED — 1611.

hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let all things bee done vnto edifying. <sup>27</sup> If any man speake in *an enknouen* tongue, let it be by two, or at the most by three, and that by course, and let one interpret. <sup>28</sup> But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God. <sup>29</sup> Let the Prophetes speake two or three, and let the other iudge. <sup>30</sup> If *any thing* be reueiled to another that sitteth by, let the first hold his peace. <sup>31</sup> For ye may all prophesie one by one, that all may learne, and all may be comforted. <sup>32</sup> And the spirites of the Prophetes are subject to the Prophetes. <sup>33</sup> For God is not the *author* of confusion, but of peace, as in all Churches of the Saintes. <sup>34</sup> Let your women keepe silence in the Churches, for it is not permitted vnto them to speake; but *they are commanded* to be vnder obedience: as also saith the Law. <sup>35</sup> And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church. <sup>36</sup> What? came the word of God out from you? or came it vnto you onely? <sup>37</sup> If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write vnto you, are the commandementes of the Lord. <sup>38</sup> But if any man bee ignorant, let him be ignorant. <sup>39</sup> Wherefore brethren, couet to prophesie, and forbid not to speake with tongues. <sup>40</sup> Let all things be done decently, and in order.

15. MOREOUEER brethren, I declare vnto you the Gospel which I preached vnto you, which also you haue received, and wherein ye stand, <sup>2</sup> By which also ye are saued, if ye <sup>3</sup> keepe in memorie what I preached vnto you, vnlesse ye haue beleued in vaine. <sup>3</sup> For I deliuered vnto you first of all, that which I also received, how that Christ died for our sinnes according to the Scriptures:

<sup>a</sup> Gr. tumult, or, vnquietnesse. <sup>b</sup> Or, hold fast. <sup>c</sup> Gr. by what speech.

γραφάς· <sup>4</sup> καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· <sup>5</sup> καὶ ὅτι ὠφθῆ Κηφᾶ, <sup>1</sup> εἶτα | τοῖς <sup>m</sup> δώδεκα. | <sup>6</sup> ἔπειτα ὠφθῆ ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ <sup>n</sup> πλείους | μένουσιν ἕως ἄρτι, τινὲς δὲ <sup>o</sup> καὶ | ἐκοιμήθησαν. <sup>7</sup> ἔπειτα ὠφθῆ Ἰακώβω, <sup>p</sup> εἶτα | τοῖς ἀποστόλοις πᾶσιν. <sup>8</sup> ἔσχατον δὲ πάντων, ὡς περὶ τῷ ἑκτρώματι, ὠφθῆ καμοί. <sup>9</sup> ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. <sup>10</sup> χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ <sup>q</sup> ἢ | εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκόπιασα· οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ <sup>r</sup> ἢ | σὺν ἐμοί. <sup>11</sup> εἴτε <sup>s</sup> οὖν | ἐγὼ, εἴτε ἐκέωιο, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε. <sup>12</sup> Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν τινες ἐν ὑμῖν,

<sup>1</sup> Alex. s. ἔπειτα s. καὶ μετὰ ταῦτα.<sup>m</sup> Alex. ἑρῶσα.<sup>n</sup> Alex. πλείονες.<sup>o</sup> Alex. = kai.<sup>p</sup> Alex. ἔπειτα.<sup>q</sup> Alex. = ἢ.<sup>r</sup> Alex. = ἢ.<sup>s</sup> Alex. ἔτι.<sup>t</sup> Rec. = kai.

## WICLIIF—1380.

scripturis, <sup>4</sup> and that he was buried, and that he roos aȝen the thridde dai aftir scripturis <sup>5</sup> and that that he was seen to cefas, and aftir these thingis to culeuene, <sup>6</sup> aftirwarde he was seen to mo thanne fyue hundrid britheren to gidre, of whiche many lyuen sit, but summe ben deede; <sup>7</sup> aftirward he was seen to iames and aftirward to alle aposthis;

<sup>8</sup> and laste of alle, he was seen also to me : as to a deed borun child, <sup>9</sup> for I am the leest of aposthis, that am not worthi to be clepid apostle for I pursued the chirche of god; <sup>10</sup> but bi the grace of god I am that thing that I am; and his grace was not void in me; for I traueiled moe plenteuosi thanne alle thei; but not I but the grace of god with me; <sup>11</sup> but whether I or thei, so we han prechid : and so ȝe han bileued.

<sup>12</sup> And if crist is prechid, that he roos aȝen fro deeth : hou seien summe men among ȝou, that the aȝenrisynge of deed men is not? <sup>13</sup> and if the aȝenrisynge of deed men is not; nether crist roos aȝen fro deeth; <sup>14</sup> and if crist roos not : oure prechyng is veyn, oure feith is veyn;

<sup>15</sup> and we ben founden fals witnesses of god; for we han seide falsynge aȝen god, that he reisid crist whom he reisid not : if deed men risun not aȝen; <sup>16</sup> for whi if deed men risun not aȝen : nether crist roos aȝen; <sup>17</sup> and if crist roos not aȝen : oure feith is veyn; and ȝit ȝe ben in ȝoure synnes; <sup>18</sup> t thanne thei that han died in crist han perischid; <sup>19</sup> if in this lif onli we ben hopyng in crist we ben more wrecchis thanne alle men;

<sup>20</sup> but now crist roos aȝen fro deeth : the first fruyt of deed men; <sup>21</sup> fro deeth was bi a man : and bi a man is aȝenrisynge fro deeth; <sup>22</sup> t as in adam alle men dien :

clepid, called

aȝenrisynge, resurrection.

## TYNDALE—1534.

scriptures: <sup>4</sup> and that he was buried, and that he arose agayne the thyrd dave according to the scriptures: <sup>5</sup> and that he was sene of Cephas, then of the twelve. <sup>6</sup> After that he was sene of moo then five hundred brethren at once: of which many remaine vnto this dave; and many are fallen a slepe. <sup>7</sup> After that appered he to Iames; then to all the Apostles.

<sup>8</sup> And last of all he was sene of me, as of one that was borne oute of due tyme. <sup>9</sup> For I am the leest of all the Apostles; which am not worthy to be called an Apostle; because I persecuted the congregation of God. <sup>10</sup> But by the grace of God I am that I am. And his grace which is in me, was not in vayne; but I labored moare abundantly then they all; not I, but the grace of God which is with me. <sup>11</sup> Whether it were I or they; so we preache; and so haue ye beleued.

<sup>12</sup> If Christ be preached how that he rose from deeth: how saye some that are amonge you that ther is no resurreccion from deeth? <sup>13</sup> If ther be no rysynge agayne from deeth: then is Christ not rysen. <sup>14</sup> If Christ be not rysen; then is oure preachinge vayne; and youre faith is also in vayne. <sup>15</sup> Ye and we are founde falce witnesses of God. For we have testified of God; how that he rasyed vp Christ; whom he rasyed not vp; yf it be so that the deed ryse not vp agayne. <sup>16</sup> For yf the deed ryse not agayne; then is Christ not rysen agayne. <sup>17</sup> If it be so that Christ rose not agayne; then is youre fayth in vayne; and yet are ye in youre synnes. <sup>18</sup> And therto they which are fallen a slepe in Christ; are perished. <sup>19</sup> If in this lyfe only we beleue on christ; then are we of all men the miserabest.

<sup>20</sup> But now is Christ rysen from deeth; and is he come the fyrst frutes of them that slept. <sup>21</sup> For by a man came deeth; and by a man came resurreccion from deeth. <sup>22</sup> For as by Adam all dye: even

## CRANMER—1539.

4 And that he was buried, and that he arose agayne the thirde dave accordyng to the scriptures: <sup>5</sup> and that he was sene of Cephas, then of the twelue. <sup>6</sup> After that he was sene of moo then fyue hundred brethren at once: of which many remayne vnto this dave, and many are fallen a slepe. <sup>7</sup> After that appered he to Iames, then to all the Apostles.

<sup>8</sup> And last of all he was sene of me, as of one that was borne oute of due tyme. <sup>9</sup> For I am the leest of the apostles, which am not worthy to be called an Apostle, because I persecuted the congregation of God. <sup>10</sup> But by the grace of God, I am that I am. And his grace which is in me, was not in vayne; but I labored moare abundantly then they all, yet not I, but the grace of God which is with me. <sup>11</sup> Therefore whether it were I or they, so we preach, and so haue ye beleued.

<sup>12</sup> If he preched how that he rose from the deed: how saye some amonge you, that ther is no resurreccion of the deed? <sup>13</sup> If there be no rysynge agayne of the deed: then is Christ not rysen agayne. <sup>14</sup> If Christ be not rysen agayne, then is oure preaching in vayne, and your fayth is also in vayne. <sup>15</sup> Ye and we are founde false wytnesses of God. For we haue testified of God, how that he rasyed vp Christ: whom he rasyed not vp, yf it be so that the deed ryse not agayne. <sup>16</sup> For yf the deed ryse not agayne, then is Christ not rysen agayne. <sup>17</sup> If it be so that Christ rose not agayne, then is youre fayth in vayne, and ye are yet in youre synnes. <sup>18</sup> Therefore they which are fallen a slepe in Christ, are perysshed. <sup>19</sup> If in this lyfe only we beleue in Christ, then are we of all men most miserabell.

<sup>20</sup> But now is Christ rysen from the deed, and become the fyrst frutes of them that slept. <sup>21</sup> For by a man came deeth, and by a man came the resurreccion of the deed. <sup>22</sup> For as by Adam all dye:

ὅτι ἀνάστασις νεκρῶν οὐκ ἔστι; <sup>13</sup> εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστι, οὐδὲ Χριστὸς ἐγήγερται. <sup>14</sup> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ἡμῶν. <sup>15</sup> εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, ἢ εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. <sup>16</sup> εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. <sup>17</sup> εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ἡμῶν. ἔτι ἔστὲ ἐν ταῖς ἀμαρτίαις ἡμῶν. <sup>18</sup> ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπόλλυντο. <sup>19</sup> εἰ ἐν τῇ ζωῇ ταύτῃ ἡλπι-  
κότες ἐσμεν ἐν Χριστῷ, μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμεν. <sup>20</sup> Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. <sup>21</sup> ἔπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. <sup>22</sup> ὡς περ γὰρ ἐν τῷ

<sup>4</sup> Alex. = ἴ.

<sup>5</sup> Alex. = εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

<sup>15</sup> Alex. s. ἡμῶν ἴστων s. ἡμῶν καὶ

<sup>7</sup> Rec. + ἰγίντο.

<sup>2</sup> Alex. = ὁ.

<sup>21</sup> Alex. ἐν Χριστῷ ἡλπι. ἴστων.

## GENEVA — 1557.

<sup>4</sup> And that he was buried: and that he rose againe the third day, according to the Scriptures: <sup>5</sup> And that he was sene of Cephas, then of the twelue. <sup>6</sup> After that, he was sene of mo then fyue hundred brethren at once: of which many remaine vnto this day, and some are a slepe. <sup>7</sup> After that appered he to Iames: then to all the Apostles. <sup>8</sup> And last of all he was sene also of me as of one, that was borne out of due tyme.

<sup>9</sup> For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God. <sup>10</sup> But by the grace of God, I am that I am: and his grace which is in me, was not in vayne, but I laboured more abundantly then they all: yet not I, but the grace of God which is wyth me.

<sup>11</sup> Therefore whether it were I, or they, so we preach, and so haue ye beleued. <sup>12</sup> If Christe be preached, how that he rose from the dead, how say some among you, that ther is no resurrection of the dead?

<sup>13</sup> For if ther be no rysing agayne of the dead: then is Christ not rysen. <sup>14</sup> If Christe be not rysen, then is our preaching vayne, and your fayth is also in vayne.

<sup>15</sup> And we are founde also false wytnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he rased not vp, if it be so that the dead ryse not agayne. <sup>16</sup> For yf the dead ryse not agayne, then is Christ not rysen agayne. <sup>17</sup> If it be so that Christe rose not, your fayth is in vayne, yet are ye in your synnes. <sup>18</sup> And so they which are a slepe in Christ, are perished. <sup>19</sup> If in this lyfe onely we beleue on Christe, then are we of all men moste miserable.

<sup>20</sup> But now is Christe rysen from the dead, the fyrst frutes of them that slept. <sup>21</sup> For since by man came death, so by man came the resurrection of the dead. <sup>22</sup> For as by Adam all dye: euen so by

## RHEIMS — 1582.

according to the Scriptures: <sup>4</sup> and that he vvas buried, and that he rose againe the third day, according to the scriptures: <sup>5</sup> and that he vvas sene of Cephas: and after that of the eleuen. <sup>6</sup> Then vvas he sene of moe then fyue hundred brethren together: of vvhich many remaine vntil this present, and some are a sleepe.

<sup>7</sup> Moreouer he vvas sene of Iames, then of all the Apostles. <sup>8</sup> And last of all, as it vvere of an abortiue he vvas sene also of me. <sup>9</sup> For I am the least of the Apostles, vvhio am not worthy to be called an Apostle, because I persecuted the Church of God. <sup>10</sup> But by the grace of God I am that vvhich I am: and his grace in me hath laboured more abundantly then all they: yet not I, but the grace of God vvvith me. <sup>11</sup> For vvvether I, or they, so vve preach, and so you haue beleued.

<sup>12</sup> But if Christ be preached that he is risen againe from the dead: hovv doe certaine among you say, that there is no resurrection of the dead? <sup>13</sup> And if there be no resurrection of the dead, neither is Christ risen againe. <sup>14</sup> And if Christ be not risen againe, then vvaie is our preaching, vvaie also is your faith. <sup>15</sup> and vve are founde also false wytnesses of God: because vve haue giuen testimonie against God, that he hath raised vp Christ, vvhom he hath not raised vp, if the dead rise not agayne. <sup>16</sup> For if the dead rise not agayne, neither is Christ risen agayne. <sup>17</sup> And if Christ be not risen agayne, vvaie is your fayth, for yet you are in your synnes. <sup>18</sup> Then they also that are a sleepe in Christ, are perished. <sup>19</sup> If in this lyfe onely vve be hoping in Christ, vve are more miserable then al men.

<sup>20</sup> But novv Christ is risen againe from the dead, the first frutes of them that sleepe: <sup>21</sup> for by a man death: and by a man the resurrection of the dead. <sup>22</sup> And as in Adam al die, so also in Christ al

## AUTHORISED—1611.

<sup>4</sup> And that he was buried, and that he rose againe the thirde day according to the Scriptures. <sup>5</sup> And that he was sene of Cephas, then of the twelue. <sup>6</sup> And that hec was sene of aboue fyue hundred brethren at once: of whom the greater part remaine vnto this present, but some are fallen asleepe. <sup>7</sup> After that, he was sene of Iames, then of all the Apostles. <sup>8</sup> And last of all he was sene of me also, as of one borne out of due tyme. <sup>9</sup> For I am the least of the Apostles, that am not met to be called an Apostle because I persecuted the Church of God. <sup>10</sup> But by the grace of God I am what I am: and his grace which was bestowed vpon mee, was not in vaine: But I laboured more abundantly then they all, yet not I, but the grace of God which was with me:

<sup>11</sup> Therefore, whether it were I or they, so we preach, and so ye beleued. <sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? <sup>13</sup> But if there bee no resurrection of the dead, then is Christ not risen. <sup>14</sup> And if Christ be not risen, then is our preaching vaine, and your fayth is also vaine: <sup>15</sup> Yea, and we are founde false wytnesses of God, because we haue testified of God, that he raised vp Christ: whom he raised not vp, if so be that the dead rise not. <sup>16</sup> For if the dead rise not, then is not Christ raised.

<sup>17</sup> And if Christ be not raised, your faith is vaine, ye are yet in your synnes. <sup>18</sup> Then they also which are fallen asleepe in Christ, are perished. <sup>19</sup> If in this lyfe onely we haue hope in Christ, we are of all men most miserable. <sup>20</sup> But now is Christ risen from the dead, and become the first frutes of them that slept. <sup>21</sup> For since by man came death, by man came also the resurrection of the dead.

<sup>22</sup> For as in Adam all die, euen so in

Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.  
 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 24 εἶτα τὸ τέλος, ὅταν ἀπαρχῶν τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. 25 δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν ἢ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. 27 “ Πάντα” γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἶπῃ ὅτι “ πάντα ὑποτάσσεται,” δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. 28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. 29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλους νεκροὶ οὐκ ἐγγέλονται; τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; 30 τί καὶ ἡμέεις κινδυνεύομεν πᾶσαν

\* Rec. = τοῦ.

\* Alex. παραλήψ.

\* Alex. = ἀν.

\* Alex. = αὐτοῦ.

\* Alex. = καί.

\* Rec. τῶν νεκρῶν;

\* Alex. ἡμετέραν.

## WICLIFF—1380.

so in crist alle men schulen be quykened;  
 23 but eche man in his ordre, the first fruyt crist, afturward thei that ben of crist that bilednen in the comyng of crist;  
 24 afturward an ende : whanne he schal bi-take the kyngdom to god and to the fadir whanne he schal avoide al pryncedme, and power and vertu. 25 but it bihoueth hym to regne til he putte al his enemyes vnder his feet;

26 and at the laste, deeth the enemy schal be distried; 27 for he hath made suget alle thingis vnder his feet, and whanne he seith, alle thingis ben suget to hym, with out doute outakun hym that sugetid alle thingis to hym; 28 & whanne alle thingis ben suget to hym, thanne the sone him silf schal be suget to hym that made suget alle thingis to hym; that god be alle thingis in alle thingis,

29 ellis what schuln thei do that be baptisid for decd men if in no wise, decd men risun agen? wherto ben thei baptisid for hem, 30 and wher to ben ven in peril eueri our; 31 eche dai I die for youre glorie britheren whiche glorie I haue in crist ihesus oure lord; 32 if aftir man I haue fougten to beestis in effece : what profetith it to me, if decd men risen not agen? ete we and drynke we : for we schuld die to morewe; 33 nyle ze be deceyued, for yuel spechis distrien good thewis; 34 awake ze iust men : & nyle ze do synne for summen han ignoraunce of god; but to reuerence I speke to you.

35 but summan seith, hou schuld decd men rise agen or in what maner bodi schuld thei come; 36 vnwise man that thing that thou sowist is not quikened; but it die first; 37 and that thing that thou sowest thou sowist not the bodi that is to come; but a nakid come as of whete or of summe other seedis; 38 and god geueth to it a bodi as he wole : & to eche of seedis a propre bodi. 39 not eche fleisch is of same fleische, but oon is of men, another

## TYNDALE—1534.

so by Christ shall all be made alive;  
 23 and every man in his awne order. The fyrst is Christ; then they that are Christis at his comyng. 24 Then commeth the ende, when he hath delivered vp the kyngdome to God the father, when he hath put doune all rule, anctorite and power. 25 For he must raygne tyll he have put all his enemyes vnder his fete.

26 The last enemye that shalbe destroyed is deeth. 27 For he hath put all thinges vnder his fete. But when he sayth, all thinges are put vnder him; it is manifest that he is excepted, which dyd put all thinges vnder him. 28 When all thinges are subdued vnto him; then shall the sonne also him selfe be subiecte vnto him that put all thinges vnder him; that God may be all in all thinges.

29 Ether els what do they which are baptised ouer the deed, yf the deed ryse not at all? Why are they then baptised ouer the deed? 30 Ye and why stonde we in ieeperdy every houre? 31 By onre reioysing which I haue in Christ ihesu oure Lorde, I dye dayly. 32 That I haue fought with bestes at Ephesus after the maner of men, what avauntageth it me, yf the deed ryse not agayne? Let vs eate and drynke; to morowe we shall dye. 33 Be not deceaved: malicious speakings corrupte good manners. 34 Awake truly out of slepe, and synne not. For some haue not the knowlege of God. I speake this vnto youre rebuke.

35 But some man will saye: how aryse the deed? with what bodye come they in? 36 Thou folow that which thou sowest is not quickened except it dye. 37 And what sowest thou? Thou sowest not that body that shalbe: but bare come (I mene ether of whete, or of some other) 38 and God geueth it a body at his pleasure, to every seed a severall body.

39 All fleshe is not one manner of fleshe; but ther is one maner fleshe of men;

## CRANMER—1539.

even so by Christ, shall all be made alive,  
 23 but eury man in his awne order. The fyrst is Christ, then they that are Christes at his comyng. 24 Then commeth the ende, when he hath deluyered vp the kyngdome to God the father, when he hath put doune all rule and all anctorite and power. 25 For he must raygne tyll he haue put all his enemyes vnder his fete. 26 The last enemye that shalbe destroyed, is deeth. 27 For he hath put all thinges vnder his fete. But when he sayth all thynges are put vnder him, it is manifest that he is excepted, which dyd put all thynges vnder him. 28 When all thynges are subdued vnto him, then shall the sonne also him selfe be subiect vnto him, that put all thynges vnder him, that God may be all in all. 29 Els what do they, which are baptised ouer the deed yf the deed ryse not at all? Why are they then baptised ouer the deed? 30 Yee and why stonde we all waye then in ieeperdy? 31 By oure reioysing which I haue in Christ ihesu oure Lorde, I dye dayly. 32 That I haue fought with bestes at Ephesus after the maner of men, what avauntageth it me, yf the deed ryse not agayne: Let vs eate and drynke, for to morow we shall dye. 33 Be not ye deceaued: eucl wordes corrupte good manners. 34 Awake truly out of slepe, and synne not. For some haue not the knowlege of God: I speake this to youre shame.

35 But some man will saye: how aryse the deed? with what bodye shall they come? 36 Thou folow that which thou sowest, is not quickened, except it dye. 37 And what sowest thou? Thou sowest not that body that shalbe: but bare come (as of whete, or of some other) 38 but God geueth it a body at his pleasur, to eury seed his awne body.

39 All fleshe is not one maner of fleshe; but ther is one maner of fleshe of men,

ὄραν; <sup>31</sup> καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ἕμετέραν | καύχησιν<sup>9</sup>, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. <sup>32</sup> εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. <sup>33</sup> μὴ πλανᾶσθε· φθείρουσιν ἡθῆ<sup>h</sup> χρυστὰ | ὀμιλία κακαί. <sup>34</sup> ἐκνήψατε δικαίως, καὶ μὴ ἀμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τιwes ἔχουσι· πρὸς ἐντροπὴν ὑμῶν λέγω. |

<sup>35</sup> Ἄλλ' ἐρεῖ τις, ᾿Πῶς ἐγείρονται οἱ νεκροί; ποῖός δὲ σῶματι ἔρχονται; <sup>36</sup> κ' ἄφρον; | σὺ δ' σπεῖρεις, οὐ ζωοποιεῖται, εἰ μὴ ἀποθάνῃ· <sup>37</sup> καὶ ὁ σπεῖρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπεῖρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν λοιπῶν· <sup>38</sup> ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἐκάστῳ τῶν σπερμάτων ἴτον ἴδιον σῶμα. <sup>39</sup> οὐ πάσα σὰρξ, ἢ αὐτὴ σὰρξ; ἀλλὰ ἄλλη μὲν ἄνθρώπων, ἄλλη δὲ

<sup>g</sup> Alex. = ἀέλοιοι.

<sup>h</sup> Rec. χρῆσθ'.

<sup>i</sup> Alex. λαλῶ.

<sup>k</sup> Alex. ἄφρον.

<sup>l</sup> Alex. = τὸ.

<sup>m</sup> Rec. = σὰρξ.

## GENEVA—1557.

Christ, shal all be made alyue. <sup>23</sup> But every man in his owne order: the fyrst fruite Christe, *hath rysen agayne*, after warde, they that are Christes, at his commynge shal ryse agayne. <sup>24</sup> Then shalbe the ende, when he hath deliuered vp the kyngdome to God the Father: when he hath put downe all rule, and all auctoritie, and power. <sup>25</sup> For he must raigne tyl he hath put all his enemies vnder his fete.

<sup>26</sup> And the last enemy that shalbe destroyed, is death. <sup>27</sup> For he hath put all things vnder his fete. (And when he sayth all things are put vnder him, it is manifest, that he is excepted, which dyd put all things vnder him.) <sup>28</sup> And when all things shalbe subdued vnto him, then shal the Sonne also him selfe be subiect vnto him, that dyd put all things vnder him, that God may be all, in all things. <sup>29</sup> Els what shal they do which are baptized for dead? yf the dead ryse not at all, why are they then baptized for dead? <sup>30</sup> Why are we in ieeperdy every houre? <sup>31</sup> By your reioycing which I haue in Christ Iesus our Lord, I dye dayly.

<sup>32</sup> If I haue focht with beastes at Ephesus after the maner of men: what aunsageth it me, yf the dead be not raised vp? let vs eat and dryncke: for to morowe we shal dye. <sup>33</sup> Be not deceaued, Euel speakings corrupt good maners. <sup>34</sup> Awake to rightousnes, and synne not: for some haue not the knowledge of God. I speake this to your rebuke. <sup>35</sup> But some man will say, how are the dead raised vp? and with what body come they forth? <sup>36</sup> Thou foole, that which thou sowest, is not quickened, except it dye. <sup>37</sup> And that which thou sowest, thou sowest not that body that shalbe, but bare corne, I meane ether of wheat, or of some other. <sup>38</sup> But God geueth it a body at his pleasure, to every seed his owne body. <sup>39</sup> All fleshe is not one maner of fleshe, but there is one maner fleshe of men, another maner

## RHEIMS—1582.

shal be made aliue. <sup>23</sup> But every one in his owne order: the first fruite Christ, then they that are of Christ, that beleued in his comming. <sup>24</sup> Then the ende, vwhen he shal haue deliuered the kingdom to God and the Father, vwhen he shal haue abolished al principallitie and auctoritie and pover. <sup>25</sup> And he must reigne, *Until he put at his enemies vnder his fete.* <sup>26</sup> And the enemy death shal be destroyed last. <sup>27</sup> For he hath subdued all things vnder his fete. And vwhereas he saith, *All things are subdued to him:* Vndoubtedly, except him that subdued all things vnto him. <sup>28</sup> And vwhen all things shal be subdued to him: then the Sonne also him self shal be subiect to him that subdued all things vnto him, that God may be al in al.

<sup>29</sup> Otherwise what shal they do that are baptized for the dead, if the dead rise not againe at al? <sup>30</sup> vwhy also are they baptized for them? vwhy also are vve in danger every houre? <sup>31</sup> I die daily by your glorie brethren, vwhich I haue in Christ Iesus our Lord. <sup>32</sup> If (according to man) I fought vwith beastes at Ephesus, vwhat doth it profit me, if the dead rise not againe? *Let vs eate and drinke, for to morrow we shal die.* <sup>33</sup> Be not seduced, *Euil communications corrupt good maners.* <sup>34</sup> Avvake ye iust, and sinne not. for some haue not the knowledge of God, I speake to your shame.

<sup>35</sup> But some mau saith, Hovv doe the dead rise againe? and vwith vwhat maner of body shal they come? <sup>36</sup> Foole, that vwhich thou sowest is not quickened, vnlesse it die first. <sup>37</sup> And that vwhich thou sowest, not the body that shal be, doest thou sovv: but bare graine, to vvhit, of vvheat, or of some of the rest. <sup>38</sup> And God geueth it a body as he vvill: and to every seede his proper body. <sup>39</sup> Not al flesh, is the same flesh: but one of men,

## AUTHORISED—1611.

Christ shal all be made aliue. <sup>23</sup> But every man in his owne order. Christ the first fruite, afterward they that are Christes, at his comming. <sup>24</sup> Then cometh the end, when he shall haue deliuered vp the kingdom to God euen the Father, when he shall haue put downe all rule, and all auctoritie and power. <sup>25</sup> For he must reigne, till hee hath put all enemies vnder his fete. <sup>26</sup> The last enemy that shall be destroyed, is death. <sup>27</sup> For he hath put all things vnder his feet; but when hee saith all things are put vnder him, it is manifest that hee is excepted which did put all things vnder him. <sup>28</sup> And when all things shall be subdued vnto him, then shal the Sonne also himselfe be subiect vnto him that put all things vnder him, that God may be all in all. <sup>29</sup> Else what shal they do, which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead? <sup>30</sup> And why stand wee in iopardie every houre? <sup>31</sup> I protest by a your reioycing which I haue in Christ Iesus our Lord, I die daily.

<sup>32</sup> If after the maner of men I haue fought with beastes at Ephesus, what aduantageth it me, if the dead rise not? let vs eate and drinke, for to morrow we die. <sup>33</sup> Bee not deceiued: euill communications corrupt good maners. <sup>34</sup> Awake to righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame. <sup>35</sup> But some man will say, How are the dead raised vp? and with what bodie doe they come? <sup>36</sup> Thou foole, that which thou sowest, is not quickened except it die. <sup>37</sup> And that which thou sowest, thou sowest not that body that shall be, but bare graine, it may chance of wheat, or of some other graine. <sup>38</sup> But God giueth it a body as it hath pleased him, and to every seed his owne body. <sup>39</sup> All flesh is not the same flesh, but there is one kind of flesh of

<sup>a</sup> Some reade, our. <sup>9</sup> Or, to speak after the maner of men.

<sup>n</sup> σὰρξ| κτηνῶν, ἄλλη δὲ ὁ ἰχθύων, ἄλλη δὲ πτηνῶν. | <sup>40</sup> καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἄλλ' ἑτέρα μὲν ἢ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἢ τῶν ἐπιγείων. <sup>41</sup> ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρως διαφέρει ἐν δόξῃ. <sup>42</sup> οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει. <sup>43</sup> σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. <sup>p</sup> ἔστι σῶμα ψυχικόν, καὶ ἔστι | <sup>q</sup> σῶμα | πνευματικόν. <sup>45</sup> οὕτω καὶ γέγραπται, “Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν” ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιούν. <sup>46</sup> ἄλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. <sup>47</sup> ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, <sup>r</sup> ὁ

<sup>n</sup> Alex. = σὰρξ.<sup>o</sup> Alex. πτηνῶν ἢ ἰχθύων.<sup>p</sup> Alex. εἰ ἴσται σ. ψ. ἴσται καί.<sup>q</sup> Alex. ψορίσμων.<sup>r</sup> Alex. = σῶμα.<sup>r</sup> Alex. = ὁ Κύριος.

## WICLIF—1380.

is of beestis, another is of briddis, another of fischis, <sup>40</sup> and heuenli bodies ben τ erthli bodies ben/ but o glorie is of heuenli bodies : τ another is of erthe; <sup>41</sup> another clerenesse is of the sunne, another clerenesse is of the moone; and another clerenesse is of the steris, and a sterre dyuersith fro a sterre in clerenesse, <sup>42</sup> and so the agerisynge of deed men; it is sowun in corrupcion; it schal rise in vncorruptioun, <sup>43</sup> it is sowun in vnnobley : it schal rise in glorie; it is sowun in in firmyte : it schal rise in vertu, <sup>44</sup> it is sowen a beestli bodi : it schal rise a spiritual bodi/ if ther is a beestli bodi, ther is also a spiritual bodi, <sup>45</sup> as it is writun; the first man Adam was made in to a soule lyuynge the last adam into a spirit quykenynge, <sup>46</sup> but the first is not that that is spiritual, but that that is beestliche, afurwarde that that is spiritual, <sup>47</sup> the first man of erthe : is erthli; the secunde man of heuene is heuynli, <sup>48</sup> suche as the erthli man is : suche ben the erthli men; and suche as the heuenli man is : suche ben also the heuenli men; <sup>49</sup> therfor as we han bore the ymage of the erthli man : here we also the ymage of the heuenli

<sup>50</sup> bretheren I seie this thing; that fleisch and blood moue not welde the kyngdom of god; nether corrupcioun schal welde vncorruptioun; <sup>51</sup> I seie to you pryuate of holi thingis; and alle we schulen rise azen; but not alle we schulin be chaungid; <sup>52</sup> in a moment in the twynkelynge of an eye, in the last trompe; for the trompe schal soune : and deed men schulen rise azen with out corrupcioun, and we schulin be chaungid; <sup>53</sup> for it bihoueth this corruptible thing to clothe vncorruptioun; τ this deedly thing to putte awcyne vndeedylyness.

<sup>54</sup> but whanne this deedly thing schal clothe vndeedylyness : thanne schal the

<sup>n</sup> one. ἀνεστησιν, resurrection. vertu, power. τ erthli, may. vndeedylyness.

## TYNDALE—1534.

another maner flesshe of beastes; another maner flesshe of fysshes; and another of byrdes. <sup>40</sup> Ther are celestiall bodyes; and ther are bodyes terrestriall. But the glory of the celestiall is one; and the glory of the terrestriall is another. <sup>41</sup> Ther is one maner glory of the sonne; and another glory of the moone; and another glory of the starres. For one starre differeth from another in glory. <sup>42</sup> So is the resurrection of the deed. It is sowen in corrupcion; and ryseth in incorruption. <sup>43</sup> It is sowen in dishonoure; and ryseth in honoure. It is sowen in weaknes; and ryseth in power. <sup>44</sup> It is sowne a naturall body; and ryseth a spretuall body.

Ther is a naturall bodye and ther is a spretuall bodye : <sup>45</sup> as it is written : the fyrste man Adam was made a livinge soule; and the last Adam was made a quykenynge sprete. <sup>46</sup> How beit that is not fyrst which is spirituall; but that which is naturall; and then that which is spretuall. <sup>47</sup> The fyrst man is of the erth; erthy : the secunde man is the Lorde from heauen. <sup>48</sup> As is the erthy; soche are they that are erthy. And as is the heuynly; soche are they that are heuynly. <sup>49</sup> And as we have borne the ymage of the erthy; so shall we beare the ymage of the heuynly.

<sup>50</sup> This saye I bretheren; that flesshe and blood cannot inheret the kyngdome of God. Nether corrupcion inhereth vncorruption. <sup>51</sup> Beholde I shewe you a mystery. We shall not all slepe; but we shall all be chaunged; <sup>52</sup> and that in a moment; and in the twincklinge of an eye; at the sounde of the last trompe. For the trompe shall blowe; and the deed shall ryse incorruptible; and we shalbe chaunged. <sup>53</sup> For this corruptible must put on incorruptiblite; and this mortall must put on immortalite.

<sup>54</sup> When this corruptible hath put on incorruptiblite; and this mortall hath put

## CRANMER—1539.

another maner of flesshe of beastes, another of fysshes, and another of byrdes. <sup>40</sup> Ther are also celestiall bodyes, and ther are bodyes terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. <sup>41</sup> Ther is one maner glory of the sonne, and another glory of the moone, and another glory of the sterres. For one starre differeth from another in glory. <sup>42</sup> So is the resurrection of the deed. It is sowen in corrupcion, it ryseth agayne in incorruption. <sup>43</sup> It is sowen in dishonour, it ryseth agayne in honoure. It is sowen in weaknes, it ryseth agayne in power. <sup>44</sup> It is sowen a naturall body, it ryseth agayne a spretuall body.

Ther is a naturall bodye, and ther is a spretuall bodye : <sup>45</sup> as it is also written : the fyrste man Adam was made a lyuynge soule, and the last Adam was made a quykenynge sprete. <sup>46</sup> Howbeit, that is not fyrst which is spirituall; but that which is naturall, and then that which is spretuall. <sup>47</sup> The fyrst man is of the erth, erthy; the secunde man is the Lorde from heauen (heauenly). <sup>48</sup> As is the erthy, soche are they that are erthy. And as is the heuynly, soche are they that are heuynly. <sup>49</sup> And as we have borne the ymage of the erthy, so shall we beare the ymage of the heuynly.

<sup>50</sup> This saye I bretheren that flesshe and blood cannot inheret the kyngdom of God. Nether doth corrupcion inheret vncorruption. <sup>51</sup> Behold, I shewe you a mystery. We shall not all slepe; but we shall all be chaunged, <sup>52</sup> and that in a moment, in the twyncklinge of an eye by the last trompe. For the trompe shall blowe, and the deed shall ryse incorruptible, and we shalbe chaunged. <sup>53</sup> For this corruptible must put on incorruption; and this mortall must put on immortalite.

<sup>54</sup> When this corruptible hath put on incorruption, and this mortall hath put on

Κύριος | ἐξ οὐρανοῦ. <sup>48</sup> οἶος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἶος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. <sup>49</sup> καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, <sup>5</sup> φορέσομεν | καὶ τὴν εἰκόνα τοῦ ἐπουρανοῦ. <sup>50</sup> Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. |

<sup>51</sup> Ἰδοὺ μυστήριον ὑμῖν λέγω· Ἐάντες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ | ἀλλαγησόμεθα, <sup>52</sup> ἐν ἀτόμῳ, ἐν ῥίπτῃ | ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ, καὶ οἱ νεκροὶ <sup>53</sup> ἐγερθήσονται | ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα. <sup>53</sup> δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. <sup>54</sup> ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο

<sup>4</sup> Alex. κληρονομήσει.<sup>5</sup> Alex. s. πάντες μὲν κοιμηθησόμεθα, οὐ πάντες ἔτι s. πάντες μὲν ἀναστήσόμεθα, οὐ πάντες ἔτι.<sup>6</sup> Alex. ῥοπή.<sup>7</sup> Alex. ἀναστήσονται.

## GENEVA — 1557.

fleshe of beastes, another of fishes, and another of byrdes. <sup>40</sup> Ther are also celestial bodyes, and ther are bodyes terrestrial: but the glorie of the celestial is one, and the glorie of the terrestrial is another.

<sup>41</sup> There is one maner glorie of the sunne, and another glorie of the mone, and another glorie of the starres, for one starre differeth from another in glorie. <sup>42</sup> So is the resurrection of the dead. *The body* is sowed in corruption, and ryseth in incorruption. <sup>43</sup> It is sowed in dishonour, and ryseth in honour: it is sowed in weaknes, and ryseth in power. <sup>44</sup> It is sowed a natural body, and ryseth a spiritual body. ther is a natural body, and ther is a spiritual body. <sup>45</sup> As it is also writen, *The fyrst man Adam* was made a luyng soule: and the last Adam was made a quykenyng sprite. <sup>46</sup> Howbeit that was not fyrst made which is spiritual: but that which is natural, and then that which is spiritual. <sup>47</sup> The fyrst man is of the earth, earthy: the second man is the Lord from heauen.

<sup>48</sup> As is the earthy, suche are they that are earthy: and as is the heauenly, suche are they that are heauenly. <sup>49</sup> And as we haue borne the image of the earthy, so shal we beare the image of the heauenly.

<sup>50</sup> This say I brethren, that flesh and bloud can not inherit the kyngdom of God: nether doth corruption, inherit vncorruption. <sup>51</sup> Beholde I shewe you a secret thinge. We shal not all sleepe, but we shall all be changed, <sup>52</sup> In a moment, in the twynking of an eye, at the sounde of the last trompet, for the trompet shal blowe, and the dead shal ryse incorruptible, and we shalbe changed. <sup>53</sup> For this corruptible, must put on incorruption: and this mortal, must put on immortallitie.

<sup>54</sup> So when this corruptible hath put on incorruption, and this mortal hath put

## RHEIMS — 1582.

an other of beastes, another of birdes, another of fishes. <sup>40</sup> And bodies celestial, and bodies terrestrial: but one glorie of the celestial, and another of the terrestrial.

<sup>41</sup> One glorie of the sunne, an other glorie of the moone, and an other glorie of the starres. For starre differeth from starre in glorie: <sup>42</sup> so also the resurrection of the dead. It is sowen in corruption, it shal rise in incorruption. <sup>43</sup> It is sowen in dishonour, it shal rise in glorie. It is sowen in infirmitie, it shal rise in pover. <sup>44</sup> It is sowen a natural body: it shal rise a spiritual body. If there be a natural body, there is also a spiritual,

<sup>45</sup> as it is vvriten, *The first man Adam* was made into a luyng soule: the last Adam into a quykening spirite. <sup>46</sup> Yet that is not first vvich is spiritual, but that vvich is natural: afterward that vvich is spiritual. <sup>47</sup> The first man of earth, earthy: the second man from heauen, heauenly. <sup>48</sup> Such as is the earthy, such also are the earthly, and such as the heauenly, such also are the heauenly.

<sup>49</sup> Therefore as vve haue borne the image of the earthy, let vs beare also the image of the heauenly. <sup>50</sup> This I say brethren, that flesh and bloud can not possesse the kyngdom of God: neither shal corruption possesse incorruption.

<sup>51</sup> Behold I tel you a mysterie. Vve shal al in deede rise againe: but vve shal not al be changed. <sup>52</sup> In a moment, in the twynking of an eie, at the last trompet (for the trompet shal sound) and the dead shal rise againe incorruptible: and vve shal be changed. <sup>53</sup> For this corruptible must doe on incorruption: and this mortal doe on immortallitie. <sup>54</sup> And vvhen this mortal hath done on immortallitie, then

## AUTHORISED — 1611.

men, another flesh of beasts, another of fishes, and another of birds. <sup>40</sup> There are also celestial bodies, and bodies terrestrial: But the glorie of the celestial is one, and the glorie of the terrestrial is another.

<sup>41</sup> There is one glory of the Sunne, another of the Moone, and another glory of the starres: for one starre differeth from another starre in glorie. <sup>42</sup> So also is the resurrection of the dead, it is sowen in corruption, it is raised in incorruption.

<sup>43</sup> It is sowen in dishonour, it is raised in glorie: it is sowen in weaknesse, it is raised in power: <sup>44</sup> It is sowen a natural body, it is raised a spirituall body. There is a natural body, and there is a spirituall body. <sup>45</sup> And so it is written: The first man Adam was made a luyng soule, the last Adam was made a quykening spirite. <sup>46</sup> Howbeit that was not first which is spirituall: but that which is natural, and afterward that which is spirituall. <sup>47</sup> The first man is of the earth, earthy: The second man is the Lord from heauen.

<sup>48</sup> As is the earthy, such are they that are earthy, and as is the heauenly, such are they also that are heauenly. <sup>49</sup> And as we haue borne the image of the earthy, we shall also beare the image of the heauenly. <sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kyngdom of God: neither doeth corruption inherit incorruption.

<sup>51</sup> Behold, I shew you a mystery: we shall not all sleepe, but we shall all be changed, <sup>52</sup> In a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) <sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality. <sup>54</sup> So when this corruptible shall haue put on incorruption, and this mortal shall haue put on

ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, “ Κατεπόθη ὁ θά-  
 66 “ νatos εἰς νίκος.” <sup>55</sup> “ Που σου, θάνατε, τὸ <sup>56</sup> κέντρον; | πὺ σου, <sup>57</sup> ἄδη, | τὸ <sup>58</sup> νίκος;” |  
 Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος·  
 τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.  
 58 Ὥστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν  
 τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν  
 Κυρίῳ.

XVI. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὡσπερ διέταξα ταῖς ἐκκλησίαις  
 τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. <sup>2</sup> κατὰ μίαν <sup>3</sup> σαββάτων | ἕκαστος ὑμῶν  
 παρ' ἐαυτῷ τιθέτω, θησαυρίζων ὅ τι ἂν <sup>4</sup> εὐδῶται· | ἵνα μὴ ὅταν ἔλθω, τότε λογίαι  
 γίνωνται. <sup>5</sup> ὅταν δὲ παραγένωμαι, οὓς εἰδὼν δοκιμάσητε δι' ἐπιστολῶν, τούτους

<sup>2</sup> Alex. θάνατε.

<sup>3</sup> Alex. locum mutat κέντρον ἐν νίκος.

<sup>2</sup> Alex. σαββάτων.

<sup>4</sup> Alex. εὐδωθή.

<sup>5</sup> Rec. τι.

## WICLIFF—1380.

word be don that is writun death is soun  
 up in victorie, <sup>66</sup> deeth where is thi victo-  
 rie? deeth where is thi pricke? <sup>66</sup> but  
 the pricke of deeth: is synne, <sup>67</sup> and the  
 vertu of synne: is the lawe, <sup>67</sup> but do we  
 thankyns to god: that saf to us victo-  
 rie: bi oure lord ihesus crist, <sup>68</sup> therfor  
 my dere worth britheren be ze stidfast  
 and ymouable, beyng plentenous in werk  
 of the lord euermore wytinge that zoure  
 traueil is not idil in the lord.

16. BUT of the gaderingis of money  
 that ben made in to seyntis: as I have  
 ordeyned in the chirchis of galatiis: so  
 also do ze o dai of the woke, <sup>2</sup> eche of  
 zou kepe at hym self, kepyng that that  
 plestith to hym: that whanne I come the  
 gaderingis ben not made,

<sup>3</sup> ¶ whanne I schal be present whiche  
 men ze preuen: I schal sende hem bi  
 epistlis to bere zoure grace in to ierusalim:  
<sup>4</sup> that if it be worthi, that also I go: thei  
 schulen go with me, <sup>5</sup> but I schal come  
 to zou: whanne I schal passe bi macedo-  
 nyie: for whi I schal passe bi macedo-  
 nyie, <sup>6</sup> but paraurenture I schal dwelle  
 at zou, or also dwelle the wyntir: that ze  
 lede me whidir euer I schal go. <sup>7</sup> ¶ I wole  
 not now se zou in my passynge: for I hope  
 to dwelle with zou a while: if the lord  
 schal suffre: <sup>8</sup> but I schal dwelle at effecie:  
 til to witsantide, <sup>9</sup> for a greet dore and  
 an open is opened to me: and manye ad-  
 uersariis, <sup>10</sup> ¶ if tymothe come: se ze that  
 he be with out drede with zou for his  
 worcluth the werke of the lord: as I  
<sup>11</sup> therfor no man dispisc hym, but lede  
 ze hym forth in pees that he come to me:  
 for I abide hym with brithereu, but brith-  
 eren

<sup>12</sup> I make knowun to zou of apollo, that  
 I preid him myche, that he schulde come

## TYNDALE—1534.

on immortalite: then shalbe brought to  
 passe the sayinge that is writen. Deeth  
 is consumed in to victorie. <sup>66</sup> Deeth where  
 is thy stynge? Hell where is thy victorie?  
<sup>66</sup> The stynge of deeth is synne: and the  
 strength of synne is the lawe. <sup>67</sup> But  
 thanks be vnto God which hath geuen  
 vs victorie, thorow oure Lorde Iesus  
 Christ. <sup>68</sup> Therefore my deare brethern,  
 be ye stedfast and ymouable, alwayes  
 ryche in the workes of the Lorde, for as  
 much as ye knowe how that youre labour  
 is not in vayne in the Lorde.

16. OF the gadderynge for the sayntes/  
 as I have ordeyned in the congregacions  
 of Galacia even so do ye. <sup>2</sup> Vpon some  
 sondaye let every one of you put a syde  
 at home and laye vp what soever he think-  
 eth mete, that ther be no gaderinges  
 when I come. <sup>3</sup> When I am come, who-  
 soever ye shall alowe by youre letters/  
 them will I sende to bringe youre liber-  
 alite vnto Ierusalem. <sup>4</sup> And yf it be mete  
 that I goo, they shall go with me. <sup>5</sup> I  
 will come vnto you after I have gone over  
 Macedonia. For I will goo thorowout Ma-  
 cedonia. <sup>6</sup> With you paraurenture I will  
 abyde a while: or els winter, that ye maye  
 bringe me on my waye whyther soever  
 I goo.

<sup>7</sup> I will not se you now in my passage:  
 but I trust to abyde a while with you: yf  
 God shall suffre me. <sup>8</sup> I will tary at Ephes-  
 us vntyl whitsontyde. <sup>9</sup> For a greet dore  
 and a frutefull is opened vnto me:  
 and ther are many aduersaries. <sup>10</sup> If Ti-  
 motheus come: se that he be with out  
 feare with you. For he worketh the worke  
 of the Lorde as I doo. <sup>11</sup> Let no man  
 despysse him: but conuaye him forth in  
 peace, that he maye come vnto me. For  
 I loke for him with the brethren.

<sup>12</sup> To speake of brother Apollo: I greatly  
 desyred him to come vnto you with the  
 brethren, but his mynde was not at all to

## CRANMER—1539.

immortale: then shalbe brought to passe  
 the sayinge that is writen: Deeth is swal-  
 lowed vp in victorie: <sup>66</sup> Deeth where is  
 thy stynge? Hell where is thy victorie?  
<sup>66</sup> The stynge of deeth is synne: and the  
 strength of synne is the lawe. <sup>67</sup> But  
 thanks be vnto God which hath geuen  
 vs victorie, thorow oure Lorde Iesus Christ.  
<sup>68</sup> Therefore my deare brethren, be ye  
 stedfast and ymouable, alwayes ryche  
 in the worke of the Lorde, for as much as  
 ye knowe, how that youre labour, is not  
 in vayne in the Lorde.

16. CONCERNYNG the gatherynge  
 for the sayntes, as I haue ordeyned in the  
 congregacions of Galacia, euen so do ye.  
<sup>2</sup> Upon some Saboth daye let every one  
 of you put a syde at home, and laye vp  
 whatsoeuer is mete, that ther be no gath-  
 erynge when I come. <sup>3</sup> When I am  
 come, whomsoever ye shall alowe by youre  
 letters, them will I sende, to bringe youre  
 liberalite vnto Ierusalem. <sup>4</sup> And yf it be  
 mete that I go also, they shall go wyth  
 me. <sup>5</sup> I will come vnto you when I go  
 ouer to Macedonia. For I will go thorow  
 out Macedonia. <sup>6</sup> With you paraurenture  
 I will abyde a while: or els tary all  
 wynter, that ye maye bringe me on my  
 waye, whyther soeuer I go.

<sup>7</sup> I will not se you now in my passage:  
 but I trust to abyde a while with you,  
 yf God shall suffre me. <sup>8</sup> I will tary at Ephes-  
 us, vntyl the fiftieth daye. <sup>9</sup> For  
 agreate dore and a frute full is opened  
 vnto me and ther are many aduersaries.  
<sup>10</sup> If Timotheus come, se that he be with  
 out feare with you. For he worketh the  
 worke of the Lorde, as I do: <sup>11</sup> let no  
 man therefore despysse him: but conuaye  
 hym forth in peace, that he maye come  
 vnto me. For I loke for him with the  
 brethren.

<sup>12</sup> To speake of brother Apollo (I cer-  
 tifye you, that) I greatly desyred him,  
 to come vnto you with the brethren, but his

πέμφω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· <sup>4</sup> εἰάν δὲ ἡ ἄξιον τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύονται. <sup>5</sup> Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδουίαν διέλθω· Μακεδουίαν γὰρ διέρχομαι· <sup>6</sup> πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμφητε οὐ εἰάν πορεύομαι. <sup>7</sup> οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρῶδῳ ἰδεῖν· ἐλπίζω γὰρ | χρόνον τινα ἐπιμεῖναι πρὸς ὑμᾶς, εἰάν ὁ Κύριος ἔπιτρέπη. | <sup>8</sup> ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πειτηκοστῆς· <sup>9</sup> θύρα γὰρ μοι ἀνώγει μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

<sup>10</sup> Ἐάν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς <sup>d</sup> καὶ ἐγώ. | <sup>11</sup> μή τις ἔσθ | αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. <sup>12</sup> Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, <sup>f</sup> πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς

<sup>c</sup> Alex. ἰπιτορίφγ.<sup>d</sup> Alex. s. ἰγώ s. καγώ.<sup>e</sup> Alex. = οὐν.<sup>f</sup> Alex. + ἐρηθὼ ὑμῶν, ἔτι.

## GENEVA—1557.

on immortality, then shall be brought to passe the saying that is wruten, Death is swallowed vp into victorie. <sup>55</sup> Death where is thy stinge, graue where is thy victorie? <sup>56</sup> The stinge of death is synne: and the strength of synne, is the Lawe. <sup>57</sup> But thanks be vnto God which hath giuen vs victorie, through our Lord Iesus Christ. <sup>58</sup> Therefore my deare brethren, be ye steadfast, vnmoueable, alwayes ryche in the workes of the Lord, for as muche as ye knowe, how that your labour is not in vayne in the Lord.

16. CONCERNING the gatheryng for the Saintes, as I haue ordeyned in the Churches of Galacia, euen so do ye also. <sup>2</sup> Euery first day of the weke let euery one of you put a syde at home, and laye vp as God hath prospered him, that then ther be no gatherynges when I come. <sup>3</sup> When I am come, whosoever ye shal alowe by your letters, them wil I sende to bringe your liberalitie vnto Ierusalem. <sup>4</sup> And yf it be mete that I go also, they shal go with me. <sup>5</sup> I wil come vnto you, after I haue gone ouer Macedonia (for I wyl go through Macedonia)

<sup>6</sup> And with you peraduenture I wil abyde a while, or els ynder that, ye may bringe me on my way whithersoever I go. <sup>7</sup> For I wyl not see you now in my passage: but I trust to abyde a while with you, yf God shal suffre me. <sup>8</sup> And I wil tary at Ephesus vntyl witsontide. <sup>9</sup> For a great doore and a frutefull is opened vnto me: and ther are many aduersaries. <sup>10</sup> If Timotheus come, see that he be without feare with you: for he worketh the worke of the Lord, as I do. <sup>11</sup> Let no man therefore despise him: but conuaye him forth in peace, that he may come vnto me: for I looke for him with the brethren.

<sup>12</sup> As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his mynde was

## RHEIMS—1582.

shal come the saying that is wruten, *Death is swallowed vp in victorie.* <sup>55</sup> *Death where is thy victorie? Death where is thy sting?* <sup>56</sup> And the sting of death, is sinne: and the pover of sinne is the Law. <sup>57</sup> But thanks be to God that hath giuen vs the victorie by our Lord Iesus Christ. <sup>58</sup> Therefore my beloved brethren, be stable and vnmoueable: abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord.

16. AND concerning the collections that are made for the sancts, as I haue ordeined to the Churches of Galatia, so doe ye also. <sup>2</sup> In the first of the Sabbath let euery one of you put a part vvith him self, laying vp vwhat shal vvel like him: that not vvhen I come, then collections be made. <sup>3</sup> And vvhen I shal be present: vvith you shal approve by letters, them vvil I send to carie your gracie into Hierusalem. <sup>4</sup> And if it be vvorthie that I also goe, they shal goe vvith me.

<sup>5</sup> And I vvil come to you, vvhen I shal haue passed through Macedonia. for I vvil passe through Macedonia. <sup>6</sup> And vvith you perhaps I vvil abide, or vvil vvinter also: that you may bringe me on my vvay vvithersoever I goe. <sup>7</sup> For I vvil not novv see you by the vvay, for I hope that I shal abide vvith you some litle time, if our Lord wil permit. <sup>8</sup> But I vvil tarye at Ephesus vntil Pentecost. <sup>9</sup> For a great doore and euident is opened vnto me: and many aduersaries.

<sup>10</sup> And if Timothee come, see that he be vvithout feare vvith you, for he vvorketh the vvorke of our Lord, as also I. <sup>11</sup> Let no man therefore despise him, but conduct ye him in peace: that he may come to me. for I expect him vvith the brethren.

<sup>12</sup> And of brother Apollo I doe you to vnderstand, that I much intreated him, to come vnto you vvith the brethren: and

## AUTHORISED—1611.

immortality, then shall be brought to passe the saying that in written, Death is swallowed vp in victorie. <sup>55</sup> O death where is thy sting? O <sup>a</sup> graue, where is thy victorie? <sup>56</sup> The sting of death is sinne, and the strength of sinne is the Law. <sup>57</sup> But thanks be to God, which giueth vs the victorie, through our Lord Iesus Christ. <sup>58</sup> Therefore my beloved brethren, be ye steadfast, vnmoueable, alwayes abounding in the worke of the Lord, forasmuch as you know that your labour is not in vaine in the Lord.

16. NOW concerning the collection for the Saints, as I haue giuen order to the Churches of Galatia, euen so doe ye. <sup>2</sup> Upon the first day of the weeke, let euery one of you lay by him in store, as God hath prospered him, that there be no gatheryngs when I come. <sup>3</sup> And when I come, whosoever you shall approve by your letters, them wil I send to bring your <sup>b</sup> liberality vnto Ierusalem. <sup>4</sup> And if it be mete that I go also, they shall goe with mee.

<sup>5</sup> Now I wil come vnto you, when I shall passe through Macedonia: for I doe passe thorow Macedonia. <sup>6</sup> And it may be that I will abide, yea, and winter with you, that ye may bring mee on my iourney, whithersoever I goe. <sup>7</sup> For I wil not see you now by the way, but I trust to tarrye a while with you, if the Lord permit. <sup>8</sup> But I will tarye at Ephesus vntil Pentecost. <sup>9</sup> For a great doore and effectual is opened vnto mee, and there are many aduersaries. <sup>10</sup> Now if Timotheus come, see that he may be with you without feare: for hee worketh the worke of the Lord, as I also doe. <sup>11</sup> Let no man therefore despise him: but conduct him forth in peace, that hee may come vnto me: for I looke for him with the brethren.

<sup>12</sup> As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren, but his will was not at

<sup>a</sup> Or, heil<sup>b</sup> Gr. gift.

μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐ-  
 καιρήσῃ. <sup>13</sup> Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, <sup>9</sup> κραταιοῦσθε. <sup>14</sup> πάντα ὑμῶν  
 ἐν ἀγάπῃ γινέσθω. <sup>15</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ <sup>h</sup>,  
 ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαιῶν, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· <sup>16</sup> ἵνα  
 καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις, καὶ παντὶ τῷ συνεργῶντι καὶ κοπιῶντι.  
<sup>17</sup> Χαῖρον δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ <sup>i</sup> καὶ Φουρτουανῶν καὶ Ἀχαικοῦ, | ὅτι <sup>k</sup> τὸ  
 ὑμῶν ὑστέρημα | οὗτοι | ἀνεπλήρωσαν <sup>18</sup> ἀνεπαυσαν γάρ <sup>m</sup> τὸ ἔμῳν | πνεῦμα καὶ τὸ

† Alex. + kai. <sup>h</sup> Alex. + s. kai Φουρτουανῶν s. kai Φουρτουανῶν καὶ Ἀχαικοῦ. <sup>i</sup> Alex. κ. Φουρτουανῶν κ. Ἀ. <sup>k</sup> Alex. τὸ ἕμῳν ὑστέρημα.

## WICLIFF—1380.

to ȝou with brithren; but it was not his  
 wille to come now; but he schal come,  
 whanne he schal haue leiser. <sup>13</sup> wake ȝe  
 and stonde ȝe in the feith : do ȝe manh,  
 and be ȝe counfortid in the lord <sup>14</sup> and be  
 alle ȝoure thingis don in charite,

<sup>15</sup> and brithren I biseche ȝou ȝe knowen  
 the hous of stephan; and of fortunati, and  
 acaicie for thei ben the first fruytis of  
 acaie, and in to mynsterie of seyntis thei  
 han ordeyned hem silf; <sup>16</sup> that also ȝe  
 ben sugettis to suche, and to eche worch-  
 inge to gidre and traueilinge, <sup>17</sup> for I haue  
 ioie in the presens of stephan ꝛ of fortun-  
 ate and acaici : for thei filleden that  
 thing that failid to ȝou, <sup>18</sup> for thei han  
 refreischid bothe my spirit and ȝoure; ther-  
 for knowe ȝe hem that ben suche maner  
 men,

<sup>19</sup> alle the chirchis of asie : greten ȝou  
 wel; aquyla ꝛ prisca with her hoomli chirche  
 greten ȝou myche in the lord at the whiche  
 also I am herborid; <sup>20</sup> alle brithren greten  
 ȝou wel, grete ȝe wel to gidre in holi cosse;  
<sup>21</sup> my gretynge bi Poulis hond; <sup>22</sup> if ony  
 man loueth not oure lord ihesus crist : be  
 he cursid, mara natha; <sup>23</sup> the grace of oure  
 lord ihesus crist : be with ȝou; <sup>24</sup> my charite  
 be with ȝou alle in crist ihesus oure lord.  
 amen.

sugettis, subject. herborid, lodged. cosse, kiss.

## TYNDALE—1534.

come at this tyme. How be it he will  
 come when he shall have convenient  
 tyme. <sup>13</sup> Watche ye, stonde fast in the  
 fayth; quyte you lyke men; and be stronge.  
<sup>14</sup> Let all youre busynes be done in love.

<sup>15</sup> Brethren (ye knowe the housse of  
 Stephan; how that they are the fyrst  
 frutes of Achaia; and that they have ap-  
 poynted them selues to minister vnto the  
 sayntes) <sup>16</sup> I beseche you that ye be obedi-  
 ent vnto soche, and to all that helpe  
 and labour. <sup>17</sup> I am gladd of the com-  
 mynge of Stephan; Fortunatus and  
 Achaicus; for that which was lackinge on  
 youre parte; they have supplied. <sup>18</sup> They  
 haue comforted my sprete and youre.  
 Loke therfore that ye knowe them that  
 are soche.

<sup>19</sup> The congregacions of Asia salute you.  
 Aquila and Priscilla salute you moche in  
 the Lorde; and so doeth the congregation  
 that is in their housse. <sup>20</sup> All the brethren  
 grete you. Grete ye one another with an  
 holy kysse. <sup>21</sup> The salutation of me Paul  
 with myne awne hande. <sup>22</sup> Yf eny man love  
 not the Lorde Iesu Christ, the same be  
 anathema maranatha. <sup>23</sup> The grace of the  
 Lorde Iesu Christ be with you all.  
<sup>24</sup> My love be with you all in Christ Iesu.  
 Amen.

## CRANMER—1539.

mynde was not at all to come at thys  
 tyme. Howbeit, he wyll come, when he  
 shall haue conuenient tyme. <sup>13</sup> Watche  
 ye, stonde fast in the fayth, quyte you  
 lyke men, be stronge. <sup>14</sup> Let all youre  
 busynes be done with loue.

<sup>15</sup> Brethren, ye knowe the house of Ste-  
 phana (and of fortunatus and Archaicus)  
 how that they are the fyrst frutes of  
 Achaia, and that they haue appoynted them  
 selues to minister vnto the sayntes. <sup>16</sup> I  
 besech you that ye be obedient vnto soch,  
 and to all that helpe and labour. <sup>17</sup> I am  
 glad of the commynge of Stephan and  
 Fortunatus and Achaicus : for that which  
 was lackinge vnto me on youre parte  
 they haue supplied. <sup>18</sup> For they haue  
 comforted my sprete and youre. Loke  
 therfore that ye knowe them that are soch.

<sup>19</sup> The congregacyons of Asia salute you  
 Aquila and Priscilla salute you moch in  
 the Lorde, and so doeth the congregation  
 that is in their house (with whom also I  
 am lodged). <sup>20</sup> All the brethren grete you  
 Grete ye one another wyth an holy kysse.  
<sup>21</sup> The salutation of me Paul with myne  
 awne hande. <sup>22</sup> If eny man loue not the  
 Lord Iesu Christ, the same be Anathema  
 maranatha. <sup>23</sup> The grace of the Lord  
 Iesu Christ be with you : <sup>24</sup> My loue be  
 with you all in Christ Iesu Amen.

ἡμῶν. ἐπιγινώσκετε οὖν τοὺς τοιοῦτους. <sup>19</sup> Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον ἁπάντων ἐκκλησίᾳ· | <sup>20</sup> ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπῃ.

<sup>21</sup> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· <sup>22</sup> εἴ τις οὐ φιλεῖ τὸν Κύριον ἢ Ἰησοῦν Χριστὸν, ἢ τῷ ἀνάθεμα, μαρὰν ἀθά. <sup>23</sup> ἢ χάρις τοῦ Κυρίου<sup>p</sup> Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. <sup>24</sup> ἢ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

<sup>f</sup> Alex. ἀπόι.<sup>m</sup> Alex. καὶ τὸ ἱμόν.<sup>n</sup> Alex. α. ἰεκ. παρ' οἷς καὶ ἐπιτίξομαι.<sup>o</sup> Alex. = Ἰησοῦν Χριστόν.<sup>p</sup> Alex. + ἡμῶν.

## GENEVA—1557.

not at all to come at this tyme : howbeit he wil come when he shal haue conuenient tyme. <sup>13</sup> Watche ye, stand fast in the faith, quyte you lyke men, and be stronge. <sup>14</sup> Let all your busines be done in loue.

<sup>15</sup> Brethren I beseeche you : ye knowe the house of Stephanas, how that they are the fyrst frutes of Achaia, and that they haue geuen them selues to minister vnto the Saintes, <sup>16</sup> That ye be obedient vnto suche, and to all that helpe and labour.

<sup>17</sup> I am gladd of the comyng of Stephanas, Fortunatus and Achaicus : for they haue supplied your absence. <sup>18</sup> For they haue comforted my sprite and yours. Loke therefore that ye knowe them that are suche. <sup>19</sup> The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doeth the Church that is in their house. <sup>20</sup> All the brethren grete you. Grete ye one another with an holy kysse. <sup>21</sup> The salutation of me Paul with myne owne hand. <sup>22</sup> If any man loue not the Lord Iesus Christe, let him be had in excommunication, *yea excommunicate* to death. <sup>23</sup> The grace of our Lord Iesus Christe be with you. <sup>24</sup> My loue be with you all, in Christe Iesus. Amen.

## RHEIMS—1582.

at all it vvas not his minde to come novv. but he vvil come vvhen he shal haue leisure.

<sup>13</sup> Vvatch ye, stand in the faith, doe manfully, and be strengthened. <sup>14</sup> Let al your things be done in charitie. <sup>15</sup> And I beseeche you brethren, you knowv the house of Stéphanas, and of Fortunátus, that they are the first frutes of Achaia, and haue ordeined them selues to the ministerie of the saintes : <sup>16</sup> that you also be subject to such, and to euery one that helpeth and laboureth with vs. <sup>17</sup> And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because that vvith you vvanted, they haue supplied. <sup>18</sup> For they haue refreshed both my spirit and yours. Knowv them therfore that are such.

<sup>19</sup> The churches of Asia salute you. Aquila and Priscilla vvith their domestical church salute you much in our Lord.

<sup>20</sup> Al the brethren salute you. Salute one another in a holy kisse. <sup>21</sup> The salutation vvith mine ovvne hand Pauls. <sup>22</sup> If any man loue not our Lord Iesvs Christ, be he *anáthema*. *Maran atha*. <sup>23</sup> The grace of our Lord Iesvs Christ be vvith you. <sup>24</sup> My charitie be vvith you al in Christ Iesvs. Amen.

## AUTHORISED—1611.

all to come at this time : but he wil come when hee shall haue conuenient time.

<sup>13</sup> Watch yee, stand fast in the faith, quit you like men : be strong, <sup>14</sup> Let all your things be done with charitie. <sup>15</sup> I beseech you, brethren, (ye knowe the house of Stephanas, that it is the first fruits of Achaia, and that they haue addicted themselves to the ministry of the Saints,) <sup>16</sup> That ye submit your selues vnto such, and to euery one that helpeth with vs and laboureth. <sup>17</sup> I am glad of the comyng of Stephanas, and Fortunatus, and Achaicus : for that which was lacking on your part, they haue supplied. <sup>18</sup> For they haue refreshed my spirit and yours : therefore acknowledge yee them that are such.

<sup>19</sup> The Churches of Asia salute you : Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. <sup>20</sup> All the brethren greet you : greet ye one another with an holy kisse. <sup>21</sup> The salutation of me Paul, with mine owne hand. <sup>22</sup> If any man loue not the Lord Iesus Christ, let him bee Anathema Maranatha. <sup>23</sup> The grace of our Lord Iesus Christ be with you. <sup>24</sup> My loue be with you all in Christ Iesus, Amen.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πάνσι τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· ἡ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Ἐὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρῶν καὶ Θεὸς πάσης παρακλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλή-

<sup>1</sup> Alex. + kai.

<sup>2</sup> Rec. = τοῦ. πάσχον· εἴτι παρακαλούμεθα,

<sup>3</sup> Rec. τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτι παρακαλούμεθα, ἐπὶ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ εὐχὴ ἡμῶν

WICLIFF—1380.

1. PAUL apostil of ihesus crist bi the will of god and tymothe brothir :

to the chirche of god that is at corinthe with al seyntis that ben in al acaie <sup>2</sup> grace to zou and pees of god oure fadir, and of the lord ihesus crist.

<sup>3</sup> Blessid be god and the fadir of oure lord ihesus crist : fadir of mercies and god of alle comforte, <sup>4</sup> which confortith us in al oure tribulacioun : that also we moun comfoute hem, that ben in al disepe, bi the monestyng bi which also we ben monestid of god, <sup>5</sup> for as the passions of crist hen plenteous in us : so also hi crist oure counfort is plenteuous.

<sup>6</sup> and whether we hen in tribulacioun, for zoure tribulacioun and helthe, ether we hen confortid for zoure counfort, ether we hen monestid for zoure monestyng, and helthe, which worthith in zou the suffryng of the same passions which also we suffren : <sup>7</sup> that oure hope be sad for zou, wityng that as ge hen felowis of passions : so ge schuln be also of counfort.

<sup>8</sup> For brithren we wolen that ge wite of oure tribulacioun that was don in asie for

moun, may. monestyng, admonishing. sad, steadfast. passions, sufferings. wityng, knowing. wite knowe.

TYNDALE—1534.

1. PAUL an Apostle of Iesu Christ by the will of God, and brother Timotheus.

Vnto the congregacion of God, which is at Corinthum, with all the sayntes which are in all Achaia. <sup>2</sup> Grace be with you and peace from God oure father, and from the Lorde Iesu Christ.

<sup>3</sup> Blessed be God the father of oure Lorde Iesu Christ, the father of mercy, and the God of all comfote, <sup>4</sup> which comforteth vs in all oure tribulacion, in so moche that we are able to comfote them which are troubled, in whatsoever tribulacion it be, with the same comfote wherwith we oure selves are comforted of God.

<sup>5</sup> For as the afflictions of Christ are plenteous in vs, even so is oure consolacion plenteous by Christ.

<sup>6</sup> Whether we be troubled for youre consolacion and saluacion, which saluacion sheweth her power in that ye soffre the same afflictions which we also suffre : or whether we be comforted for youre consolacion and saluacion : <sup>7</sup> yet oure hope is stedfast for you, in as much as we know how that as ye have youre parte in afflictions, so shall ye be partakers of the consolacion.

<sup>8</sup> Brethren, I wolde not have you ignoraunt of oure trouble, which happened

CRANMER—1539.

1. PAUL an Apostle of Iesu Christ by the wyl of God, and brother Timotheus.

Vnto the congregacion of God, which is at Corinthum, wyth all the sayntes which are in all Achaia. <sup>2</sup> Grace be with you and peace from God oure father, and from the Lorde Iesu Christ.

<sup>3</sup> Blessed be God (the father of oure Lorde Iesu Christ) which is the father of mercy, and the God of all comfote, <sup>4</sup> which comforteth vs in all oure tribulacion, in so moche that we are able to comfote them which are in anye manner of trouble, with the same comfote, wherwith we oure selves are comforted of God. <sup>5</sup> For as the afflictions of Christ are plenteous in vs, euen so is oure consolacion plenteous by Christ.

<sup>6</sup> Whether we be troubled for youre consolacion and health, (Or whether we be comforted, it is for youre comfote and saluacion) which saluacion sheweth her power in that ye soffre the same afflictions, which we also suffre : or whether we be comforted for youre consolacion and saluacion : <sup>7</sup> our hope also is stedfast for you : in as moche as we know, how that as ye are partetakers of the afflictions, so shall ye be partetakers also of the consolacion.

<sup>8</sup> Brethren, I wolde not haue you ignoraunt of oure trouble, which happened

## ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

## THE SECOND

## EPISTLE TO THE CORINTHIANS.

## CHAPTER I.

σεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· <sup>5</sup> ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω <sup>α</sup>διὰ <sup>β</sup>τοῦ| Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. <sup>6</sup> εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας, <sup>ε</sup>τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ἡμῶν· εἴτε παρακαλούμεθα ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας· | <sup>7</sup> εἰδότες ὅτι <sup>δ</sup>ὡςπερ| κοινωνοὶ ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως. <sup>8</sup> Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, <sup>ε</sup> ὑπὲρ| τῆς θλίψεως ἡμῶν τῆς

βεβαία ὑπὲρ ἡμῶν· Alex. εἴτε παρακαλούμεθα ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ἡμῶν. <sup>δ</sup> Alex. ὡς. <sup>ε</sup> Alex. περὶ.

## GENEVA—1557.

1. PAUL an Apostle of Iesus Christe by the wil of God, and our brother Timotheus, to the Church of God, which is at Corinth with all the Saintes, which are in all Achaia: <sup>2</sup> Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. <sup>3</sup> Blessed be God the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte: <sup>4</sup> Which comforteth vs in all our tribulation, in so muche that we are able to comforte them which are in any maner of trouble, with the same comforte, wherwith God comforteth vs our selues.

<sup>5</sup> For as the afflictions of Christ are plenteous in vs, euen so our consolation is plenteous through Christe. <sup>6</sup> And whether we be oppressed, *we are oppressed* for your consolation and saluation: which saluation is wrought in the suffrance of the same afflictions, which we also suffre: or whether we be comforted *we are comforted* for your consolation and saluation:

<sup>7</sup> And our hope is stedfast concerning you, in as muche as we know that as ye are partakers of the afflictions, so *shall ye be partakers* also of the consolation. <sup>8</sup> For brethren, we wolde not haue you ignorant of our trouble, which happened vnto

## RHEIMS—1582.

1. PAUL an Apostle of Iesus Christ by the vvil of God, and Timothee our brother: to the Church of God that is at Corinth, vvith al the saintes that are in al Achaia. <sup>2</sup> Grace vnto you and peace from God our father, and from our Lord Iesus Christ.

<sup>3</sup> Blessed be the God and father of our Lord Iesus Christ, the father of mercies, and God of al comfort. <sup>4</sup> vvho comforteth vs in al our tribulation: that vve also may be able to comfort them that are in al distresse, by the exhortation vvherewith vve also are exhorted of God. <sup>5</sup> For as the passions of Christ abound in vs: so also by Christ doth our comfort abound.

<sup>6</sup> And vvwhether vve be in tribulation, for your exhortation and saluation: vvwhether vve be exhorted, for your exhortation and saluation, vvwhich vvorketh the toleration of the same passions vvwhich vve also doe suffer: <sup>7</sup> and our hope is firme for you: knowing that as you are partakers of the passions, so shall you be of the consolation also.

<sup>8</sup> For vve vvil not haue you ignorant brethren: concerning our tribulation,

## AUTHORISED—1611.

1. PAUL an Apostle of Iesus Christ by the will of God, and Timothee *our* brother, vnto the Church of God, which is at Corinth, with all the Saints, which are in all Achaia: <sup>2</sup> Grace *bee* to you and peace, from God our Father, and *from* the Lord Iesus Christ. <sup>3</sup> Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, <sup>4</sup> Who comforteth vs in all our tribulation, that we may be able to comforte them which are in any trouble, by the comfort, wherewith we our selues are comforted of God. <sup>5</sup> For as the sufferings of Christ abound in vs, so our consolation also aboundeth by Christ.

<sup>6</sup> And whether wee be afflicted, *it is* for your consolation and saluation, which is <sup>6</sup> effectuall in the enduring of the same sufferings, which wee also suffer: or whether we be comforted, *it is* for your consolation, and saluation. <sup>7</sup> And our hope of you is stedfast, knowing, that as you are partakers of the sufferings, so *shall ye be* also of the consolation.

<sup>8</sup> For we would not, brethren, haue you ignorant of our trouble which came to vs

γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· ἄλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, καὶ ῥύεται, εἰς ὃν ἠλπικαμεν ὅτι καὶ ἔτι ῥύσεται, συννπουργούντων καὶ ἡμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

<sup>12</sup> Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ἡμᾶς. οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἡ ἀναγινώσκετε, καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ ἔως

† Alex. = ἡμῖν. ‡ Alex. s. ἰσῆρ ἔταναν ἰβαρῆθημεν s. ἰβαρ. παρὰ ἔταναν. § Alex. s. καὶ ῥύσεται s. = καὶ ῥύεται. ¶ Alex. ἀγιώτη. †† Alex. s. τοῦ Θεοῦ s. Θεοῦ καὶ. ††† Alex. = ἡ. †††† Alex. s. = ἡ καὶ ἐπιγινώσκετε s. καὶ ἐπιγ.

WICLIF—1380.

ouer maner we weren greued ouer myzt: so that it anoid us ze to lyue. <sup>9</sup> but we in us silf hadden answer of death: that we triste not in us, but in god that reischid deed men, <sup>10</sup> whiche deluyerid us, and deluyerith fro so greet perels in to whom we hopen. <sup>11</sup> also zit he schal deluyer, while also ze helpen in prifer for us: that of the perones of many facis; of that zeuyng, that is in us, thankynge is don for us bi many men to god.

<sup>12</sup> for oure glorie is this: the witnessyng of oure conscience, that in synghenes and clenens of god, and not in fleischli wisdom: but in the grace of god, we lyueden in this world; but more plenteuously to zou; <sup>13</sup> and we writun not other thingis to zou: thanne tho that ze han red and knowe, and I hope, that in to the ende ze schul knowe: <sup>14</sup> as also ze han knowe us aparti; for we ben soure glorie: as also ze ben oure in the dai of oure lord ihesus crist,

<sup>15</sup> and in this tristenyng, I wolde first come to zou: that ze schulden haue the secunde grace; <sup>16</sup> and passe bi zou in to macedony: and efte from macedony come to zou, and of zou be ledde in to iudee,

<sup>17</sup> but whanne I wolde this thing: whether I uside vnsidfastnesse? ether tho thingis that I thenke, I thenke afir the fleische, that at me, be it is not; <sup>18</sup> but god is trewe, for oure word that was at zou is tr is not, is not therinne, but is in it; <sup>19</sup> for whi ihesus crist the sone of god, which is prechid among zou bi us, bi me and siluan t tymothe, ther was not in hym is tr is not: but is was in hym; <sup>20</sup> for whi how many euer ben bihestis of god: in thilke is ben fulfilled; and therfor and bi him we scien Amen to god: to oure glorie, <sup>21</sup> sothli it is god: that

ouer myzt, above strength. ze, yea. zeuyng, aying. tristenyng, confidence. bihestis, promiss. thilke, that. sothli, truly.

TYNDALE—1534.

vnto vs in Asia. For we were greued out of measure passyng strength; so greatly that we despayred even of lyfe. <sup>9</sup> Also we receaved an answer of death in oure selves; and that because we shuld not put oure trust in oure selves: but in God; which rayseth the deed to lyfe agayne; <sup>10</sup> and which delivered vs from so gret a death, and doth delivre. On whom we trust; that yet here after he will deliver; <sup>11</sup> by the helpe of youre prayer for vs: that by the meanes of many occasions; thankes maye be geuen of many on oure behalfe, for the grace geuen vnto vs.

<sup>12</sup> Oure reioysyng is this; the testimony of oure conscience; that in synghenes and godly purenes and not in fleshly wysdome; but by the grace of God; we haue had oure conuersacion in the worlde; and most of all to you wardes. <sup>13</sup> We write no other thinges vnto you then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende <sup>14</sup> euen as ye haue founde vs partly; for we are youre reioysyng; euen as ye are oures; in the daye of the Lorde Iesus.

<sup>15</sup> And in this confidence was I mynded the other tyme to haue come vnto you; that ye myght haue had yet one pleasure moare: <sup>16</sup> and to haue passed by you into Macedonia; and to haue come agayne out of Macedonia vnto you; and to haue bene ledde forth to Iewrye warde of you.

<sup>17</sup> When I thus wyse was mynded: dyd I vse lightnes? Or thinke I carnally those thinges which I thinke? that with me shuld be yee; and naye naye. <sup>18</sup> God is faythfull: For oure preachyng vnto you; was not yee and naye. <sup>19</sup> For Goddis sonne Iesus Christ which was preached amonge you by vs (that is to saye by me and Siluanus and Timotheus) was not yee and naye: but in him it was yee. <sup>20</sup> For all the promyses of God; in him are yee: and are in him Amen; vnto the lawde of God thorow vs. <sup>21</sup> For it is God which

CRANMER—1539.

vnto vs in Asia. For we were greued out of measure passing strength, so greatly that we dyspayred euen of lyfe. <sup>9</sup> Also we receaved an answer of death in oure selues, that we shuld not put oure trust in ourselues: but in God, which rayseth the deed to lyfe agayne, <sup>10</sup> and which deliuered vs from so great a death: and doth deliuer. On whom we trust, that yet hereafter he will deliuer, <sup>11</sup> by the helpe of youre praier for vs, that by the meanes of many occasions, thankes maye be geuen of many on oure behalfe, for the grace geuen vnto vs.

<sup>12</sup> For oure reioysyng is this, euen the testimony of oure conscience, that in synghenes (of her) and godly purenes, and not in fleshly wysdom, but by the grace of God, we haue had oure conuersacion in the world, and most of all to you wardes. <sup>13</sup> We wryte none other thinges vnto you, then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende, <sup>14</sup> euen as ye haue founde vs partly: for we are youre reioysyng, euen as ye are oures in the daye of the Lord Iesus.

<sup>15</sup> And in this confidence was I mynded first to haue come vnto you, that I myght haue had one pleasure more with you, <sup>16</sup> and to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to be led forth of you towardes Iewrye. <sup>17</sup> When I thuswyse was mynded: did I vse lyghtnes? Or thinke I carnally those thynges which I thinke? that with me shuld be yee, yee, and naye naye. <sup>18</sup> God is faythfull: For oure preachyng to you, was not yee and naye. <sup>19</sup> For Goddes sonne Iesus Christ which was preached amonge you by vs (euen by me and Siluanus and Timotheus) was not yee and naye: but by him it was yee: <sup>20</sup> For all the promyses of God, by him are yee: and are in him Amen, vnto the lawde of God thorow vs. <sup>21</sup> For it is God, which stablisheth vs with you in Christ and

τέλους ἐπιγνώσεσθε, <sup>14</sup> καθὼς καὶ ἐπέγνοντε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἔσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.<sup>15</sup> Καὶ ταύτη τῇ πεποιθήσει ἐβουλόμην <sup>9</sup> πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε· <sup>16</sup> καὶ δι' ὑμῶν <sup>7</sup> διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. <sup>17</sup> τοῦτο οὖν <sup>5</sup> βουλόμενος, μὴ τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂ βουλευόμαι, κατὰ σάρκα βουλευόμαι, ἵνα ἡ παρ' ἐμοῦ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ; <sup>15</sup> πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστι | ναὶ καὶ οὐ· <sup>19</sup> ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, (δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,) οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· <sup>20</sup> ὅσαι γὰρ ἐπαγγελία Θεοῦ, ἐν αὐτῷ τὸ ναὶ, <sup>5</sup> καὶ ἐν αὐτῷ | τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. <sup>21</sup> ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν

<sup>9</sup> Alex. = καί.

<sup>9</sup> Alex. + ἡμῶν.

<sup>7</sup> Alex. + Χριστοῦ.

<sup>9</sup> Alex. s. πρότερον πρὸς ὑμᾶς ἰδθεῖν s. πρότερον ἰδθεῖν πρὸς ὑμᾶς.

<sup>9</sup> Alex. ἀπελθεῖν. <sup>7</sup> Rec. βουλευόμενος. <sup>7</sup> Rec. ἐγένετο. <sup>5</sup> Alex. τοῦ Θεοῦ γάρ. <sup>5</sup> Alex. εἰ καὶ ἐν αὐτῷ.

## GENEVA—1557.

vs in Asia, how we were grieved out of measure passing strength, so greatly that we all together doubted, euen of life. <sup>9</sup> Also we receaued sentence of death in our selues, and that because we shulde not put our trust in our selues, but in God: which rayseth the dead. <sup>10</sup> And which deliuered vs from so great a death, and dothe deliuer vs. in whom we truste that yet hereafter he wil deliuer vs, <sup>11</sup> By the helpe of your prayer for vs, that by the rewarde of many persons bestowed vpon vs, thankes may be geuen by many for vs. <sup>12</sup> For our reioycing is this, the testimonie of our conscience: that in synlennes and Godly purenes, and not in fleshly wisdom, but by the grace of God, we haue had our conuersation in the world, and moste of all to youwarde. <sup>13</sup> We write none other things vnto you, then that ye read, or els that ye acknowledge, and I trust ye shal acknowledge vnto the ende. <sup>14</sup> Euen as ye haue acknowledged vs partly, *to wit*, that we are your reioycing, euen as ye are ours, in the day of our Lord Iesus. <sup>15</sup> And in this confidence was I mynded fyrst to haue come vnto you, that ye might haue had one pleasure more: <sup>16</sup> And to haue passed by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to haue ben led forth to the Iewriewarde of you.

<sup>17</sup> When I thys wyse was mynded, dyd I vse lyghtnes? Or mynde I carnally those thynges which I mynde, that wyth me shoulde be Yea, Yea, and Nay, Nay? <sup>18</sup> Yea rather, as God is faithful, so our preaching to you, was not Yea, and Nay. <sup>19</sup> For Goddes Sonne Iesus Christe which was preached among you by vs, *that is to say* by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea. <sup>20</sup> For all the promyses of God, in hym are Yea: and are in him Amen, vnto the glorie of God through vs. <sup>21</sup> And it is God which stablisheth vs with you

## RHEIMS—1582.

which happened in Asia, that vve vverre pressed aboue measure aboute our povver, so that it vvas tedious vnto vs euen to liue. <sup>9</sup> But vve in our selues had the answer of death, that vve be not trusting in our selues, but in God vwho raiseth vp the dead, <sup>10</sup> vwho hath deliuered and doth deliuer vs out of so great dangers: in vvhom vve hope that he vvil yet also deliuer vs, <sup>11</sup> you helping vvithal in praier for vs, that by many mens persons, thankes for that gift vvich is in vs, may be giuen by many in our behalfe. <sup>12</sup> For our glorie is this, the testimonie of our conscience, that in simplicitie and sincerity of God, and not in carnal vvisedom, but in the grace of God vve haue couersed in this vvorld: and more abundantly tovvards you. <sup>13</sup> For vve vvrite no other things to you, then that you haue read and knovv. And I hope that you shal knovv vnto the ende: <sup>14</sup> as also are you knovven vs in part, that vve are your glorie, as you also ours in the day of our Lord Iesus Christ.

<sup>15</sup> And in this confidence I vvould first haue come to you, that you might haue a second grace: <sup>16</sup> and by you passe into Macedonia, and againe from Macedonia come to you, and of you be brought on my vvay into Ievrie.

<sup>17</sup> Vvhercas then I vvas thus minded, did I vse lightenes? Or the things that I minde, do I minde according to the flesh, that there be vvith me, *It is* and *It is not*? <sup>18</sup> But God is faithful, because our preaching vvich vvas to you, there is not in it, *It is*, and *It is not*. <sup>19</sup> For the Sonne of God Iesus Christ, vvho by vs vvas preached among you, by me and Siluanus and Timothee, vvas not *It is*, and *It is not*, but, *It is*, vvas in him. <sup>20</sup> For all the promyses of God that are, in him *It is*: therefore also by him, Amen to God, vnto our glorie. <sup>21</sup> And he that

## AUTHORISED—1611.

in Asia, that we were pressed out of measure, aboue strength, in so much that we despaired euen of life. <sup>9</sup> But we had the <sup>9</sup> sentence of death in our selues, that we should not trust in our selues, but in God which raiseth the dead. <sup>10</sup> Who deliuered vs from so great a death, and doeth deliuer: in whom we trust that he will yet deliuer vs: <sup>11</sup> You also helping together by prayer for vs, that for the gift bestowed vpon vs by the meanes of many persons, thankes may be giuen by many on our behalfe. <sup>12</sup> For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly sinceritie, not with fleshly wisdom, but by the grace of God, we haue had our conuersation in the world, and more abundantly to youwarde. <sup>13</sup> For we write none other things vnto you, then what you read or acknowledge, and I trust you shall acknowledge euen to the end. <sup>14</sup> As also you haue acknowledged vs in part, that we are your reioycing, euen as ye also are ours, in the day of the Lord Iesus.

<sup>15</sup> And in this confidence I was minded to come vnto you before, that you might haue a second <sup>9</sup> benefit: <sup>16</sup> And to passe by you into Macedonia, and to come agayne out of Macedonia vnto you, and of you to be brought on my way toward Iudea. <sup>17</sup> When I therefore was thus minded, did I vse lightnesse? or the things that I purpose, doe I purpose according to the flesh, that with mee there should be yea yea, and nay nay? <sup>18</sup> But as God is true, our <sup>9</sup> word toward you, was not yea and nay.

<sup>19</sup> For the Sonne of God Iesus Christ, who was preached among you by vs, *euen* by mee, and Siluanus and Timotheus, was not Yea, and Nay, but in him, was Yea. <sup>20</sup> For all the promyses of God in him are Yea, and in him Amen, vnto the glory of God by vs, <sup>21</sup> Now hee which

\* Or, answer. # Or, grace. † Or, preaching.

εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός· <sup>22</sup> ὁ καὶ | σφραγισάμενος ἡμᾶς, καὶ δὸς τὸν ἄρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν. <sup>23</sup> Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον· <sup>24</sup> οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἔσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε·

II. Ἐκρινά δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἔν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· <sup>2</sup> εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἔστιν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; <sup>3</sup> καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπη<sup>a</sup> ἔχω ἀφ' ὧν ἔδει με χαίρειν πεποισῶς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. <sup>4</sup> ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῶν, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

\* Alex. καὶ.

\* Rec. ἰθὺν ἐν λύπῃ πρὸς ὑμᾶς.

\* Alex. = ἰσταν

## WICLIF—1380.

confermeth us with you in crist, and the whiche god annoynted us, <sup>22</sup> and whiche markid us, and gaf ernes of the spirit in oure hertes; <sup>23</sup> for I clepe god to witness agens my soule: that I sparynge you, cam not ouer to corynthe. <sup>24</sup> not that we hen lordis of youre feith; but that we ben helpers of youre ioie; for thorug bileue je stonden.

2. I ORDEYNED this thing at me: that I schulde not come eftsonne in heynesse to you; <sup>2</sup> for if I make you sorie who is he that shuld make me glad; but he that is sorful of me; <sup>3</sup> and this same thing I wroot to you, that whanne I come: I haue not sorwe on sorwe, of the whiche it bihofte me to haue ioie; and I triste in you alle that my ioie is of alle you; <sup>4</sup> for of myche tribulacion & angwisch of herte: I wroot to you bi many teiris; not that je be sorie, but that je wit whate charite I haue more plentuousli in you.

<sup>2</sup> for if ony man hath made me sorful: he hath not made me sorful, but aparti that I charge not you alle; <sup>3</sup> this blamyngre that is made of many: sufficith to hym that is suche oon; <sup>4</sup> so that agen ward: je rather forgeuen, and counfoute leest paraurenture he that is suche a maner man: be sopun up bi more greet heynesse; <sup>5</sup> for whiche thing I biseche you: that je conferme charite in to hym; <sup>6</sup> wherfor I wroot this: that I knowe youre pref. whether in alle thingis je ben obedient; <sup>7</sup> for to whom je han forgeuen ony thing: also I haue forgeuen; for I that that I forsaf, if I forsaf ony thing: haue zounn for you in the persone of crist; <sup>8</sup> that we be not disceued of sathanas; <sup>9</sup> for we knowun hise thougty;

<sup>10</sup> but whanne I was comen to troada for the gospel of crist, and a dore was opened to me in the lord; <sup>11</sup> I hadde not reste to y spirit for I foonde not my brother tyte;

\* mes, earnest  
wite, know  
contrary.

\* clepe call.

\* aparte in part.

\* eftsonne, again.

\* agen ward, on the

## TYNDALE—1534.

stablisheth vs and you in Christ, and hath annoynted vs; <sup>22</sup> which hath also sealed vs; and hath geuen the ernest of the sprete into oure hertes.

2. <sup>23</sup> I CALL God for a recorde vnto my soule, that forto fauer you with all, I came not eny moare vnto Corinthum. <sup>24</sup> Not that we be lordes ouer youre fayth: but helpers of youre ioie. For by fayth ye stonde. <sup>1</sup> But I determened this in my silfe, that I wolde not come agayne to you in hevines. <sup>2</sup> For yf I make you sorwe, who is it that shuld make me glad; but the same which is made sory by me? <sup>3</sup> And I wrote this same pistle vnto you, lest yf I came I shuld take hevynes of them of whom I ought to reioyce. Certainly this confidence haue I in you all; that my ioie is the ioie of you all. <sup>4</sup> For in great affliction and anguysshe of hert I wrote vnto you with many teares: not to make you sory; but that ye myght perceave the love which I haue most specially vnto you.

<sup>5</sup> If eny man hath caused sorow, the same hath not made me sory; but partly: lest I shuld greue you all. <sup>6</sup> It is sufficient vnto the same man that he was rebuked of many. <sup>7</sup> So that now contrary wyse ye ought to forgeue him and comforte him; <sup>8</sup> lest that same persone shuld be swallowed vp with ouer moche hevines. <sup>9</sup> Wherfore I exhorte you, that love maye haue strength ouer him. <sup>9</sup> For this cause verely dyd I wryte, that I myght knowe the profye of you; whether ye shuld be obedient in all thinges. <sup>10</sup> To whom ye forgeue eny thinge, I forgeue also. And verely if I forgeue eny thinge; to whom I forgave it, for youre sakes forgave I it; in the roume of Christ; <sup>11</sup> lest Satan shuld prevent vs. For his thoughtes are not vnknownen vnto vs.

<sup>12</sup> When I was come to Troada for Christes gospels sake (and a great dore was opened vnto me of the Lorde) <sup>13</sup> I had no rest in my sprete; because I founde

## CRANMER—1539.

stondeyth by vs, and hath annoynted vs, <sup>22</sup> which hath also sealed vs, and hath geuen the ernest of the sprete in oure hertes.

<sup>23</sup> I call God for a recorde vnto my soule, that for to fauer you wyth all I came not eny more vnto Corinthum. <sup>24</sup> Not that we be lordes ouer your fayth: but are helpers of youre ioie. For by fayth ye stande.

2. BUT I determined this in my selfe, that I wold not come agayne to you in hevynes. <sup>2</sup> For yf I make you sorwe, who is it that shuld make me glad, but the same which is made sory by me? <sup>3</sup> And I wrote this same vnto you, lest yf I came vnto you, I shuld take hevynes (eprou hevynes) of them, of whom I ought to reioyce. This confidence haue I towarde you all, that my ioie is the ioie of you all. <sup>4</sup> For out of great affliction and anguysshe of hert. I wrote vnto you with many teares: not that ye shulde be made sory, but that ye myght perceave the loue, which I haue, most specially vnto you.

<sup>5</sup> If eny man hath caused sorow, the same hath not made me sory, but partly: lest I shulde greue you all. <sup>6</sup> It is sufficient vnto the same man, that he was rebuked of many. <sup>7</sup> So that now contrary wyse, ye ought rather to forgeue him, and comforte him: lest that same persone shuld be swallowed vp wyth ouer moch hevines. <sup>9</sup> Wherfore, I exhorte you, that loue maye haue strength ouer him. <sup>9</sup> For this cause verely dyd I wryte, that I myght knowe the profye of you, whether ye shulde be obedient in all thynges. <sup>10</sup> To whom ye forgeue eny thinge, I forgeue also. For yf I forgaue eny thinge, to whom I forgaued it, for youre sakes forgaued I it, in the sight of Christ; <sup>11</sup> lest Satan shuld prevent vs. For his thoughtes are not vnknownen vnto vs.

<sup>12</sup> When it was come to Troada for Christes Gospels sake (and a great dore was opened vnto me of the Lord) <sup>13</sup> I had no rest in my sprete; because I founde

<sup>5</sup> Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς. <sup>6</sup> ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῆ ἢ ὑπὸ τῶν πλειόνων. <sup>7</sup> ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. <sup>8</sup> διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπῃν. <sup>9</sup> εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. <sup>10</sup> ᾧ δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγώ <sup>b</sup> ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, | δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, <sup>11</sup> ἵνα μὴ πλεονεκτῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

<sup>12</sup> Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν Κυρίῳ, <sup>13</sup> οὐκ ἔσχηκα ἀνεῖσιν τῷ πνεύματι μου, τῷ μὴ εὑρεῖν με

<sup>a</sup> Alex. = ἰμῖν.<sup>a</sup> + s. ἐπὶ λύπῃν s. ἐπὶ λύπῃ.<sup>b</sup> Rec. εἰ τι κεχάρισμαι, ᾧ κεχάρισμαι.

## GENEVA — 1557.

in Christe, and hath anoynted vs. <sup>22</sup> Which hath also sealed vs, and hath given the earnest of the Sprite in our heartes.

2. NOW, I call God for a recorde vnto my soule, that for to fauer you I came not as yet vnto Corinthus. Not that we be lordes ouer your faith, but we are helpers of your ioye. for by faith ye stande. But I determined thus in my selfe, that I would not come agayne to you in heuynes. <sup>2</sup> For yf I make you sory, who is he that should make me glad, but the same which is made sory by me? <sup>3</sup> And I wrote this same vnto you, lest when I came, I should take heynes of them, of whom I oght to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all. <sup>4</sup> For in great affliction, and anguyshe of heart, I wrote vnto you with many teares: not that ye should be made sory, but that ye myght perceaue the loue which I haue, moste specially vnto you.

<sup>5</sup> If any man hath caused sorow, the same hath not made me sory, but partly, lest I should greue him. *Not withstanding he hath made you all sory.* <sup>6</sup> It is sufficient vnto the same man, that he was rebuked of many. <sup>7</sup> So that now contrarywise, ye oght rather to forgeue him and comforte him, lest that same persone should be swallowed vp with ouer muche heuynes. <sup>8</sup> Wherefore, I praye you, that you wolde confirme your loue towards him. <sup>9</sup> For this cause verely dyd I write, that I myght knowe the profe of you, whether ye wolde be obedient in all thynges.

<sup>10</sup> To whom ye forgene any thyng, I forgoue also. for verely yf I forgoue any thing, to whom I forgoue it, for your sakes *forgue I it* in the sight of Christe: <sup>11</sup> Lest Satan should preuent vs: for his enterprises are not vnknowen vnto vs. <sup>12</sup> Further more, when I came to Troas to preache Christes Gospel, and a doore was opened vnto me of the Lord. <sup>13</sup> I had no rest in my sprite, because I found

## RHEIMS — 1582.

confirmeth vs vvith you in Christ, and that hath anointed vs, God: <sup>22</sup> vvho also hath sealed vs, and giuen the pledge of the Spirit in our hartes. <sup>23</sup> And I call God to vvittnesse vpon my soule, that sparing you, I came not any more to Corinth, <sup>24</sup> not because vve ouerrule your faith: but, vve are helpers of your ioy. for in the faith you stand.

2. AND I haue determined vvith my self this same thing, not to come to you againe in sorovv. <sup>2</sup> For if I make you sorie: and who is it that can make me glad, but he that is made sorie by me? <sup>3</sup> And this same I vvrote to you: that I may not, vvhen I come, haue sorovv vpon sorovv, of the vvchich I oght to reioyce: trusting in you al, that my ioy is the ioy of you al. <sup>4</sup> For of much tribulation and anguish of hart I vvrote to you by many teares: not that you should be made sorie: but that you may knovv vvhat charitie I haue more abundantly tovvard you. <sup>5</sup> And if any man hath made sorovvful, not me hath he made sorovvful, but in part, that I burden not al you. <sup>6</sup> To him that is such a one, this rebuke sufficeth that is giuen of many: <sup>7</sup> so that contrariwise you should rather pardon and comfort him, lest perhaps such an one be svvalloved vp vvith ouer great sorovv. <sup>8</sup> For the vvchich cause I beseeche you that you confirme charitie tovvard him. <sup>9</sup> For therefore also haue I vvritten that I may knovv the experiment of you, vvether in al things you be obedient. <sup>10</sup> And vvhom you haue pardoned any thing, I also. For, my self also that vvchich I pardoned, if I pardoned any thing, for you in the person of Christ, <sup>11</sup> that vve be not circumvented of Satan. for vve are not ignoran of his cogitations.

<sup>12</sup> And vvhen I vvvas come to Troas for the Gospel of Christ, and a doore vvvas opened vnto me in our Lord, <sup>13</sup> I had no rest in my spirit, for that I found not

## AUTHORISED — 1611.

stablisheth vs with you, in Christ, and hath anointed vs, is God. <sup>22</sup> Who hath also sealed vs, and giuen the earnest of the Spirit in our hearts. <sup>23</sup> Moreover, I call God for a record vpon my soule, that to spare you I came not as yet vnto Corinth. <sup>24</sup> Not for that we haue dominion ouer your faith, but are helpers of your ioy: for by faith ye stand.

2. BVT I determined this with my selfe, that I would not come agayne to you in heauinesse. <sup>2</sup> For if I make you sorie, who is hee then that maketh mee glad, but the same which is made sorie by me. <sup>3</sup> And I wrote this same vnto you, lest when I came, I should haue sorrow from them of whom I ought to reioyce, hauing confidence in you all, that my ioy is the ioy of you all. <sup>4</sup> For out of much affliction and anguish of heart, I wrote vnto you with many teares, not that you should be grieved, but that ye might knowe the loue which I haue more abundantly vnto you. <sup>5</sup> But if any haue caused griefe, he hath not grieved mee, but in part: that I may not ouercharge you all. <sup>6</sup> Sufficient to such a man is this <sup>a</sup> punishment, which *was inflicted* of many. <sup>7</sup> So that contrariwise, yee ought rather to forgieue him, and comfort him, lest perhaps, such a one should be swallowed vp with ouermuch sorrow. <sup>8</sup> Wherefore I beseech you, that you would confirme your loue towards him. <sup>9</sup> For to this end also did I write, that I might knowe the profe of you, whether ye be obedient in all things.

<sup>10</sup> To whom yee forgieue any thing, I forgieue also: for if I forgoue any thing, to whom I forgoue it, for your sakes forgoue I it, <sup>b</sup> in the person of Christ. <sup>11</sup> Lest Satan should get an aduantage of vs: for we are not ignorant of his deuices. <sup>12</sup> Furthermore when I came to Troas, to preach Christs Gospel, and a doore was opened vnto mee of the Lord. <sup>13</sup> I had no rest in my spirit, because I found not

<sup>a</sup> Or, censure.<sup>b</sup> Or, in the sight.

Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδοῦναιαν. <sup>14</sup> Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. <sup>15</sup> ὅτι Χριστοῦ εὐδοκία ἐσμεν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις. <sup>16</sup> οἷς μὲν, ὁσμὴ ἑθανάτου εἰς θανάτου· οἷς δὲ, ὁσμὴ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἰκανός; <sup>17</sup> οὐ γὰρ ἐσμεν ὡς οἱ <sup>d</sup> πολλοί, | καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, <sup>e</sup> κατενώπιον | <sup>f</sup> τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν. III. Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; <sup>g</sup> ἢ μὴ | χρῆζομεν, ὡς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν <sup>h</sup> συστατικῶν; | <sup>2</sup> ἢ ἐπιστολῇ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγνωσκομένη ὑπὸ πάντων ἀνθρώπων <sup>3</sup> φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη

<sup>a</sup> Alex. + ik. [bis.] <sup>d</sup> Alex. λοιποί. <sup>e</sup> Alex. κατῶναντι. <sup>f</sup> Alex. = τοῦ. <sup>g</sup> Rec. τι μὴ. <sup>h</sup> Alex. = συστατικῶν. <sup>i</sup> Alex. pon. ἀφ' ἑαυτῶν s. ante

## WICLIF — 1380.

but I seide to hem fare wel : and I passid in to macedonye, <sup>14</sup> and I do thankyngis to god that euermore makith us to haue victorie in crist ihesus : and schewith bi us the odoure of his knowynge in eche place, <sup>15</sup> for we ben the gode odoure of crist to god, among these that ben made saaf; and among these that perischen : <sup>16</sup> to other sothli odour of deeth in to deeth; but to other we ben odour of liif in to liif, <sup>17</sup> to these thingis : who is so able? <sup>17</sup> for we ben not as many that don auoutrie bi the word of god : but we speken of clennessē as of god bifor god in crist.

3. BIGYNNEN we therfor [eftsone] to preise us self? or whether we neden as summen pistlis of preising to you or of you? <sup>2</sup> se ben oure pistil writun in oure herte : which is knowun <sup>1</sup> red of alle men; <sup>3</sup> and made opene for se ben the pistil of crist : mynstrid of us; and writun not with enke : but bi the spirit of the luyngē god, not in stoonen tablis : but in fleischli tablis of herte. <sup>4</sup> For we han suche triste bi crist to god, <sup>5</sup> not that we ben sufficiente to thanke any thing of us as of us : but oure sufficiēce is of god, <sup>6</sup> which made us also able mynstris of the newe testament; not bi lettre but bi spirit; for the lettre sleeth but the spirit quykeneth.

<sup>7</sup> and if the mynstracioun of deeth writun bi lettris in stonēs was in glorie, so that the children of israel mysten not biholde in to the face of moises : for the glorie of his cheer, which is avoidid, <sup>8</sup> hou schal not the mynstracioun of the spirit be more in glorie? <sup>9</sup> for if the mynstracioun of dampnacioun was in glori, myche more the mynsteri of rightwiseness, is plentious in glorie; <sup>10</sup> for nether that that was cleer was glorified in this parte for

## TYNDALE — 1534.

not Titus my brother: but toke my leave of them and went away into Macedonia. <sup>14</sup> Thanks be vnto God which alwayes geueth vs the victorie in Christ; and openeth the sauer of his knowledge by vs in every place. <sup>15</sup> For we are vnto God the swete sauoure of Christ, both amonge them that are saved; and also amonge them which perisshē. <sup>16</sup> To the one parte are we the sauoure of deeth vnto deeth. And vnto the other parte are we the sauoure of lyfe vnto lyfe. And who is mete vnto these thinges? <sup>17</sup> For we are not as many are which choppe and change with the worde of God: but euen oute of purenes; and by the power of God; and in the syght of God; so speake we in Christ.

3. VVE begyn to prayse oure selues agayne. Nede we as some other, of pistles of recommendacioun vnto you? or letters of recommendacioun from you? <sup>2</sup> Ye are oure pistle written in oure hertes; which is vnderstonde and reed of all men; <sup>3</sup> in that ye are knowen; how that ye are the pistle of Christ; ministred by vs and written; not with ynke: but with the sprete of the luyngē God; not in tables of stone; but in flesshly tables of the herte. <sup>4</sup> Suche trust haue we thorow Christ to god ward; <sup>5</sup> not that we are sufficient of oure selues to thinke eny thing as it were of oure selues: but oure ablenes commeth of God; <sup>6</sup> which hath made vs able to minister the newe testament; not of the letter; but of the sprete. For the letter kylleth; but the sprete geueth lyfe.

<sup>7</sup> Yf the ministracioun of deeth thorow the letters figured in stonēs was glorious; so that the chyldren of Israel coulde not beholde the face of Moses for the glory of his countenance (which glory neuertheless is done awaye) <sup>8</sup> why shall not the ministracioun of the sprete be moche more glorious? <sup>9</sup> For if the ministringe of condenpacioun be glorious; moche more do the ministracioun of rightwēsnes exceede in glorie. <sup>10</sup> For no dout that which was there glorified; is not once glorified

## CRANMER — 1539.

not Titus my brother: but toke my leave of them, and went away into Macedonia. <sup>14</sup> Thanks be vnto God, which alwayes geueth vs the victorie in Christ, and openeth the sauer of his knowledge by vs in euery place. <sup>15</sup> For we are vnto God the swete sauoure of Christ, amonge them that are saued, and amonge them which perisshē. <sup>16</sup> To the one parte are we the sauour of deeth vnto deeth. And vnto the other parte are we the sauour of lyfe vnto lyfe. And who is mete vnto these thinges? <sup>17</sup> For we are not as the most part are, which choppe and change with the worde of God: but euen oute of purenes, and by the power of God, in the syght of God, so speake we in Christ.

3. WE begyn to prayse oure selues agayne. Nede we as some other, of Epistles of recommendacioun vnto you? or letters of recommendacioun from you? <sup>2</sup> Ye are oure epistle written in oure hertes, which is vnderstande and reed of all men, <sup>3</sup> for asmuch as ye declare that ye are the epistle of Christ, ministred by vs and wrytten, not with ynke: but wyth the sprete of the luyngē God; not in tables of stone; but in flesshy tables of the herte.

<sup>4</sup> Suche trust haue we thorow Christ to God ward, <sup>5</sup> not that we are sufficient of oure selues to thinke eny thing, as of our selues: but yf we be able vnto any thinge the same commeth of God, <sup>6</sup> which hath made vs able to minister the new testament, not of the letter, but of the sprete. For the letter kylleth, but the sprete geueth lyfe.

<sup>7</sup> If the mynstracioun of deeth thorow the letters figured in stonēs, was glorious, so that the chyldren of Israel coulde not beholde the face of Moses, for the glory of his countenance (which glory is done awaye) <sup>8</sup> why shall not the mynstracioun of the sprete be moche more glorious? <sup>9</sup> For yf the ministringe of condemnacion be glorious: moche more doth the ministracioun of rightwēsnes exceede in glorie. <sup>10</sup> For no dout that which was there glorified, is not once glorified in respecte of

οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνας. <sup>4</sup> Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεὸν <sup>5</sup> οὐχ ὅτι ἰκανοὶ ἐσμεν <sup>6</sup> ἀφ' ἐαυτῶν | λογίσασθαί τι, ὡς ἐξ ἐαυτῶν, ἀλλ' ἡ ἰκανότης ἡμῶν ἐκ τοῦ Θεοῦ <sup>7</sup> ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. <sup>8</sup> Εἰ δὲ ἡ διακονία τοῦ θανάτου <sup>9</sup> ἐν γράμμασιν, | ἐντετυπωμένη <sup>10</sup> ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον <sup>11</sup> Μωϋσέως, | διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην <sup>12</sup> πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἐστὶ ἐν δόξῃ; <sup>13</sup> εἰ γὰρ <sup>14</sup> ἡ διακονία | τῆς κατακρίσεως <sup>15</sup> δόξα, | πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. <sup>16</sup> καὶ γὰρ <sup>17</sup> οὐ' δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕκεκεν τῆς ὑπερβαλλούσης

ἰκανοὶ s. post. λογία.

<sup>4</sup> Alex. ἐν γράμματι.

<sup>7</sup> Alex. = ἐν.

<sup>10</sup> Rec. Μωϋσῶς.

<sup>11</sup> Alex. τῆ διακονία.

<sup>12</sup> Alex. ὄξα ἰστίου.

<sup>13</sup> Rec. οὐκί.

## GENEVA — 1557.

not Titus my brother : but take my leave of them and went away into Macedonia. <sup>14</sup> Thanks be unto God which always maketh vs to triumph in Christ : and openeth the saour of his knowledge by vs in euery place.

<sup>15</sup> For we are vnto God the swete saour of Christ, to them that are saued, and to them which perish. <sup>16</sup> To the one parte, we are the saour of death, vnto death : and to the other part, the saour of life, vnto life. and who is mete vnto these things? <sup>17</sup> For we do not as many, disguise and counterfeit the worde of God : but as of sincere affection, but as of God in the syght of God, so speake we in Christe.

3. DO we begyn to praise our selues agayne? nede we as some other, epistles of recommendation vnto you, or letters of recommendation from you? <sup>2</sup> Ye are our epistle, written in our hearts, which is vnderstand and read of all men. <sup>3</sup> In that ye are known, to be the epistle of Christ, by our ministerie, and wrytten, not with yncke, but with the Sprite of the liuing God, not in tables of stone, but in fleshy tables of the heart.

<sup>4</sup> Suche trust we haue through Christ to God: <sup>5</sup> Not that we are apte of our selues, to thinke any thing, as it were of our selues: but our ablenes commeth of God. <sup>6</sup> Who also hath made vs able ministers of the Newe testament, not of the letter, but of the Sprite: for the letter killeth, but the Sprite geueth life. <sup>7</sup> If the ministration of death figured with letters in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glorie of his countenance, which glorie is done away: <sup>8</sup> Why shall not the ministration of the Sprite be muche more glorious? <sup>9</sup> For if the ministring of condemnation was glorious: muche more doth the ministration of rightuousnes excede in glorie.

<sup>10</sup> For no dout, that which was three glorified, was not glorified in this point,

## RHEIMS—1582.

Titus my brother, but bidding them fare well, I went forth into Macedonia. <sup>14</sup> And thanks be to God, vvhio alwaies triumpheth vs in Christ IESVS, and manifesteth the odour of his knowlledge by vs in euery place. <sup>15</sup> For vve are the good odour, Christ vnto God in them that are saued, and in them that perish. <sup>16</sup> To some in deede the odour of death vnto death, but to others the odour of life vnto life. And to these thing vvhio is so sufficient? <sup>17</sup> For vve are not as very many, adulterating the vword of God, but of sinceritie, and as of God, before God, in Christ vve speake.

3. BEGIN we againe to commend our selues? or do vve neede (as certaine) epistles of commendation to you, or from you? <sup>2</sup> Our epistle you are, vvwritten in our hartes, vvhich is knovven and read of al men: <sup>3</sup> being manifested that you are the epistle of Christ, ministred by vs, and vvwritten not vwith inke, but vwith the Spirit of the liuing God: not in tables of stone, but in the tables carnall of the hart.

<sup>4</sup> And such confidence vve haue by Christ to God: <sup>5</sup> not that vve be sufficient to thinke any thing of our selues, as of our selues: but our sufficiency is of God. <sup>6</sup> Vvhio also hath made vs meete ministers of the nev testamēt: not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. <sup>7</sup> And if the ministration of death with letters figured in stones, vvas in glorie, so that the children of Israel could not behold the face of Moyses, for the glorie of his countenance, that is made void: <sup>8</sup> how shall not the ministration of the Spirit be more in glorie? <sup>9</sup> For if the ministration of damnation be in glorie: much more the ministerie of iustice aboundeth in glorie. <sup>10</sup> For neither vvas it glorified, vvhich in this part vvas glorious, by

## AUTHORISED — 1611.

Titus my brother, but taking my leave of them, I went from thence into Macedonia. <sup>14</sup> Now thanks be unto God, which always causeth vs to triumph in Christ, and maketh manifest the saour of his knowledge by vs in euery place. <sup>15</sup> For we are vnto God, a sweete saour of Christ, in them that are saued, and in them that perish. <sup>16</sup> To the one we are the saour of death vnto death; and to the other, the saour of life vnto life: and who is sufficient for these things? <sup>17</sup> For we are not as many which corrupt the word of God: but as of sinceritie, but as of God, in the sight of God, speake we in Christ.

3. DOE we begin againe to commend our selues? or need we, as some others, Epistles of commendation to you, or letters of commendation from you? <sup>2</sup> Ye are our Epistle written in our hearts, known and read of all men. <sup>3</sup> Forasmuch as yee are manifestly declared to be the Epistle of Christ ministred by vs, written not with inke, but with the spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart. <sup>4</sup> And such trust haue we through Christ to Godward: <sup>5</sup> Not that we are sufficient of our selues to thinke any thing as of our selues: but our sufficiency is of God: <sup>6</sup> Who also hath made vs able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit <sup>β</sup> giueth life. <sup>7</sup> But if the ministration of death written, and ingraven in stones, was glorious, so that the children of Israel could not stedfastly beholde the face of Moses, for the glory of his countenance, which glorie was to be, done away: <sup>8</sup> How shall not the ministration of the spirit, be rather glorious? <sup>9</sup> For if the ministration of condemnation be glory, much more doth the ministration of righteousnesse exceed in glorie. <sup>10</sup> For euen that which was made glorie, had no glorie in this respect by

<sup>α</sup> Or, deale deceitfully with.

<sup>β</sup> Or, quickneth.

δόξης. <sup>11</sup> εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ. <sup>12</sup> Ἐχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρώμεθα. <sup>13</sup> καὶ οὐ καθάπερ Ἰουδαίου ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. <sup>14</sup> ἀλλ' ἐπαρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὃ τι ἐν Χριστῷ καταργεῖται. <sup>15</sup> ἀλλ' ἕως σήμερον, ἡνίκα ἀναγιγνώσκεται ἡ Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται. <sup>16</sup> ἡνίκα δ' αὖ ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. <sup>17</sup> Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία. <sup>18</sup> ἡμεῖς δὲ πάντες ἀνακακαλυμμένοι προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος. IV. Διὰ

Ṙ Rec. Μωϋσῆς. Ṙ Rec. = ἡμέρας. Ṙ Alex. + ἀν. Ṙ Alex. ἀναγιγνώσκεται. Ṙ Rec. Μωϋσῆς. Ṙ Alex. = κεί. Ṙ Alex. ἰγκακοῦμεν.

## WICLIF—1380.

the excellent glorie, <sup>11</sup> and if that that is avoidid was bi glorie: myche more that that dwellth stille, is in glorie.

<sup>12</sup> therfor we that have suche hope vsen myche trusty <sup>13</sup> and not as moises leide a veil on his face: that the children of israel schulden not biholde in to his face/ whiche veil is avoidid: <sup>14</sup> but the wittis of hem ben astoned, for in to this dai: the same veil in redinge of the oold testamente dwellth, not schewid, for it is avoidid in crist, <sup>15</sup> but in to this dai whanne noises is red the veil is putte on her hertis,

<sup>16</sup> but whanne israel schal be conuertid to god: the veil schal be don away, <sup>17</sup> and the spirit is the lord, and where the spirit of the lord is: there is freedom, <sup>18</sup> and alle we that with open face seen the glorie of the lord: ben transformed in to the same ymage, for clemes in to clerenesse as of the spirit of the lord.

4. THERFOR we that han this admystracioun afir this that we han getun merci: faile we not, <sup>2</sup> but do we aweye the priuy thingis of schame/ not walkyng in sntil gyle, nether doynge auoutri bi the word of god: but in schewyng of the truthe, comendynge us silf to eche conscience of men: bifor god.

<sup>3</sup> For if also oure gospel is keuerid in these that perischen it is keuerid, <sup>4</sup> in whiche god hath blende the soulis of vn-feythful men of this world, that the litynyng of the gospel of the glorie of crist, whiche is the ymage of god: schyne not.

<sup>5</sup> but we prechen not us silf: but oure Jord ihesus crist, and us zoure seruantis bi ihesus, <sup>6</sup> for god that seide list to schyne of darknesis: he hath goue list in oure hertis to the litynyng of the science of the clerenesse of god in the face of ihesus crist.

trist, confidence. avoidid, done away. clerenesse, brightnes. auoutri, adultery. keuerid, covered. blinde, blinded.

## TYNDALE—1534.

in respecte of this excedyng glorie. <sup>11</sup> Then if that which is destroyed, was glorious: moche more shall that which remaineth be glorious.

<sup>12</sup> Seynge then that we have soche trust, we vse gret boldnes, <sup>13</sup> and do not as Moses: which put a vayne over his face that the children of Israel shuld not se for what purpose that serued which is put away. <sup>14</sup> But their myndes were blinded. For vntill this daye remaineth the same coveringe vntaken awaye in the olde testament when they reade it, which in Christ is put awaye. <sup>15</sup> But even vnto this daye, when Moses is redde, the vayne hangeth before their hertes. <sup>16</sup> Nevertheless when they tourne to the Lorde, the vayne shalbe taken away. <sup>17</sup> The Lorde no dout is a sprete. And where the sprete of the Lorde is: there is libertie. <sup>18</sup> But we all beholde the glorie of the Lorde with his face open, and are changed vnto the same similitude from glory to glory, even of the sprete of the Lorde.

4. THERFORE seinge that we have soche an office, even as mercy is come on vs: we faynte not: <sup>2</sup> but have cast from vs the clokes of vnonestie, and walke not in craftines: nether corrupte we the worde of God: but walke in open truthe, and reporte oure selves to every mannes conscience in the sight of God.

<sup>3</sup> Yf oure Gospell be yet hyd, it is hid amonge them that are lost, <sup>4</sup> in whom the god of this worlde hath blynded the myndes of them which beleve not: lest the light of the glorious gospell of Christ which is the ymage of god, shuld shyne vnto them.

<sup>5</sup> For we preache not oure selves, but Christ Iesus to be the Lorde, and oure selves youre seruautes, for Iesus sake. <sup>6</sup> For it is God that commaunded the light to shyne out of darknes, which hath shyned in oure hertes, for to geve the light of the knowledge of the glorie of God in the face of Iesus Christ.

## CRANMER—1539.

this excadinge glory. <sup>11</sup> For yf that which is destroyed was glorious, moche more that which remaineth, is glorious.

<sup>12</sup> Seyng then that we have soch trust, we vse great boldnes, <sup>13</sup> and do not as Moses, which put a vayne ouer hys face, that the children of Israel shuld not se for what purpose that serued which is put awaye. <sup>14</sup> But their myndes were blinded. For vntill this daye remaineth the same coveringe vntaken awaye in the lecture of the olde testament, which vayne shalbe put awaye in Christ. <sup>15</sup> But euen vnto this daye when Moses is redde the vayne hangeth before their hertes. <sup>16</sup> Neuertheless when they tourne to the Lorde, the vayne shalbe taken away. <sup>17</sup> The Lord no dout is a sprete. And where the sprete of the Lorde is, there is libertie. <sup>18</sup> But we all beholde in a myrroure the glorie of the Lorde with his face open, and are changed vnto the same similitude, from glory to glory, euen as of the spryte of the Lorde.

4. THERFORE, seying that we haue soch an office, euen as God hath had mercy on vs, we go not out of kynde: <sup>2</sup> but haue cast from vs the clokes of vnonestye, and walke not in craftynes, nether handle we the worde of God disceafally, but open the truthe, and reporte oure selues to euery mannes conscience in the syght of God. <sup>3</sup> If oure Gospell be yet hyd, it is hid amonge them that are lost, <sup>4</sup> in whom the God of this world hath blynded the myndes of them which beleue not, lest the light of the gospell of the glory of Christ (which is the ymage of God) shulde shyne vnto them.

<sup>5</sup> For we preache not our selues, but Christ Iesus to be the Lorde, and our selues youre seruautes, for Iesus sake. <sup>6</sup> For it is God, that commaunded the lyght to shyne out of darknes, which hath shyned in oure hertes, for to geue the lyght of the knowledge of the glory of God, in the face of Iesus Christ.

τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἑκκακοῦμεν, | <sup>2</sup> ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας <sup>3</sup> συνιστάμετες | εαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ. <sup>3</sup> Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστι κεκαλυμμένον <sup>4</sup> ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ <sup>5</sup> ἀγᾶσαι | τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. <sup>5</sup> οὐ γὰρ εαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον <sup>6</sup> εαυτοὺς δὲ, δούλους ἡμῶν διὰ Ἰησοῦν. <sup>6</sup> ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς <sup>7</sup> λάμψαι, | <sup>8</sup> ὅς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης <sup>9</sup> τοῦ Θεοῦ | ἐν προσωπῳ <sup>10</sup> Ἰησοῦ | Χριστοῦ.

<sup>1</sup> Alex. συνιστάντες. <sup>2</sup> Alex. καταγάσαι s. διαγάσαι. <sup>3</sup> Rec. + αὐταῖς. <sup>4</sup> Alex. λάμψει. <sup>5</sup> Alex. = ὅς. <sup>6</sup> Alex. αὐτοῦ. <sup>7</sup> Alex. = Ἰησοῦ.

## GENEVA—1557.

that is, as touching that exceeding glorie. <sup>11</sup> For if that which should be destroyed was glorious, much more shal that which remaineth, be glorious. <sup>12</sup> Seeing then that we haue such trust, we vse great playnes of speeche. <sup>13</sup> And we are not as Moses, which put a vayne ouer his face, that the children of Israel should not see, for what purpose that serued which ought to be put away. <sup>14</sup> Therefore their myndes were blinded: for vntill this day remaineth the same conering vntaken away in the Olde testament when they read it, which vayne in Christe is put away. <sup>15</sup> But euen vnto this day, when Moses is read, that vayne is layed ouer their hearts.

<sup>16</sup> Neuerthelesse when they hartes shalbe tourned to the Lord, the vayne shalbe taken away. <sup>17</sup> The Lord no dout is the Sprite: and where the Sprite of the Lord is, there is libertie. <sup>18</sup> But we all beholde as in a myrrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, euen of the Sprite of the Lord.

4. THEREFORE, seying that we haue this office, as we haue receaued mercie, we faynte not: <sup>2</sup> But haue cast from vs the clokes of shame and walke not in craftines, nether handle we the worde of God deceitfully: but in declaration of the truth, report our selues to euery mans conscience in the syght of God. <sup>3</sup> If our Gospel be hyd, it is hyd to them, that are lost. <sup>4</sup> In whom the god of this worlde hath blinded the mindes, that is, in the infidels, lest the light of the glorious Gospel of Christ, which is the image of God, should shyne vnto them.

<sup>5</sup> For we preache not our selues, but Christ Iesus the Lord, and our selues your seruantes, for Iesus sake. <sup>6</sup> For God that commanded the lyght to shyne out of darknes, is he which hath shynd in our hearts, for to geue the lyght of the knowledge of the glorie of God, in the face of

## RHEIMS—1582.

reason of the excelleng glorie. <sup>11</sup> For if for that which is made void, is by glorie: much more that vvhich abideth, is in glorie.

<sup>12</sup> Hauing therefore such hope, vve vse much confidence: <sup>13</sup> and not as Moyses put a veye vpon his face, that the children of Israel might not behold his face, vvhich is made void, <sup>14</sup> but their senses vvere dilled. For vntill this present day, the self same veye in the lecture of the old testament remaineth vvreuealed (because in Christ it is made void) <sup>15</sup> but vntill this present day, vvhē Moyses is read, a veye is put vpon their hart. <sup>16</sup> But vvhē he shal be conuerted to our Lord, the veye shal be taken avay. <sup>17</sup> And our Lord is a Spirit. And vvhē the Spirit of our Lord is, there is libertie. <sup>18</sup> But vve all, beholding the glorie of our Lord vvhich face reuealed, are transformed into the same image from glorie vnto glorie, as of our Lordes Spirit.

4. THEREFORE hauing this ministracion: according as vve haue obtained mercie, vve faile not, <sup>2</sup> but vve renounce the secrete thinges of dishonestie, not walking in craftines, nor adulterating the vword of God, but in manifestation of the truth commending our selues to euery conscience of men before God. <sup>3</sup> And if our Gospel be also hidde, in them that perish it is hidde, <sup>4</sup> in vvhom the God of this vvorlde hath blinded the mindes of the infidels, that the illumination of the Gospel of the glorie of Christ vwho is the image of God, might not shine to them.

<sup>5</sup> For vve preache not our selues, but Iesus Christ our Lord: and vs, your seruants by Iesus, <sup>6</sup> because God that commanded lyght to shine of darknes, he hath shined in our hartes to the illumination of the knowledge of the glorie of God, in the face of Christ Iesus.

## AUTHORISED—1611.

reason of the glorie that excelleth. <sup>11</sup> For if that which is done away, was glorious, much more that which remaineth is glorious.

<sup>12</sup> Seeing then that we haue such hope, we vse great plainnesse of speech. <sup>13</sup> And not as Moses, which put a vaine ouer his face, that the children of Israel could not stedfastly looke to the end of that which is abolished: <sup>14</sup> But their mindes were blinded: for vntill this day remaineth the same vaine vntaken away, in the reading of the old testament: which vaine is done away in Christ. <sup>15</sup> But euen vnto this day, when Moses is read, the vaine is vpon their heart. <sup>16</sup> Neuerthelesse, when it shall turne to the Lord, the vaine shal be taken away. <sup>17</sup> Now the Lord is that spirit, and where the Spirit of the Lord is, there is libertie. <sup>18</sup> But we all, with open face beholding as in a glasse the glorie of the Lord, are changed into the same image, from glorie to glorie, euen as <sup>19</sup> by the spirit of the Lord.

4. THEREFORE, seeing we haue this ministry, as we haue receiued mercie we faint not: <sup>2</sup> But haue renounced the hidden thinges of dishonesty, not walking in craftines, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selues to euery mans conscience, in the sight of God. <sup>3</sup> But if our Gospel be hid, it is hid to them that are lost: <sup>4</sup> In whom the God of this worlde hath blinded the mindes of them which beleene not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine vnto them. <sup>5</sup> For we preache not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

<sup>6</sup> For God who commaunded the light to shine out of darknes, hath shined in our hearts, to geue the light of the knowledge of the glory of God, in the face of

\* Or, boldnes.

\* Or, of the Lord the spirit.

\* Or shame.

<sup>7</sup> Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὄστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· <sup>8</sup> ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· <sup>9</sup> διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· <sup>10</sup> πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ· <sup>11</sup> αἶε γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν· <sup>12</sup> Ὡστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν· <sup>13</sup> ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, “Ἐπίστευσα, διὸ ἐλάλησα,” καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· <sup>14</sup> εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς ἡ διὰ Ἰησοῦ ἐγερεῖ, καὶ

† Rec. + Κυρίον.

† Alex. + ἡμῶν.

† Rec. + μιν.

† Alex. σὺν Ἰησοῦ.

† Alex. ἰγκαλοῦμεν.

## WICLIF—1380.

<sup>7</sup> and we han this tresour in britil vessels: that the worthnesse he of goddis vertu, and not of us. <sup>8</sup> in alle thingis we suffren tribulacioun: but we ben not angwische or anoiud; we beu made pore: but we lacken no thing; <sup>9</sup> we suffren persecucioun: but we beu not forsakun; we ben made lowe: but we ben not confoundid; we ben cast down; but we perischen not; <sup>10</sup> & euermore we beren aboute the sleynge of ihesus in oure bodi: that also the liif of ihesus be schewid in oure bodies;

<sup>11</sup> for euermore we that lyuen: ben takun in to deeth for ihesus: that the liif of ihesus: be schewid in oure deedi fleisch; <sup>12</sup> therfore deeth worthith in us: but liif in zou. <sup>13</sup> And we han the same spirit of feith: as it is writun; I haue bileued for which thing I haue spoke; and we bileuen: wherfor also we speken; <sup>14</sup> witinge that he that reisd ihesus schal reise also us with ihesus, and schal ordeyne with zou; <sup>15</sup> and alle thingis for zou; that a plenteuous grace bi many thankynge ben plenteuous in to the glorie of god;

<sup>16</sup> for which thing we failen not; but thous oure vtter man be coruptid: nethles the ynnur man is renewid fro dai to day; <sup>17</sup> but that lit thing of oure tribulacioun that lastith now; but as it were bi a momente worthith in us oure mesure an euerlastinge birthin in to hijnes of glorie; <sup>18</sup> while that we biholden not the thingis that ben seyn: but tho that ben not seen; for the thingis that ben seen ben but durynge for a schorte tyme, but the thingis that beu not seen: ben euerlastynge.

5. AND we witen that if oure crthli hous of this dwellynge be dissolud: that we han a bildynge of god an hous not made bi hondis euerlastynge in heuene <sup>2</sup> for whi in this thing we moornen: coeuitynge to be clothid aboue with oure dwellynge whiche is of heuene; <sup>3</sup> if nethles we ben founden clothid, and not

## TYNDALE—1534.

<sup>7</sup> But we have this treasure in erthen vessels, that the excellent power of it myght appere to be of God, and not of vs. <sup>8</sup> We are troubled on every side; yet are we not with out shyft. We are in povertie; but not vtterly without somewhat. <sup>9</sup> We are persecuted: but are not forsaken. We are cast doune: nevertheless we perissh not. <sup>10</sup> And we all wayes beare in oure bodies the dvinge of the Lorde Iesus; that the lyfe of Iesu myght appere in oure bodies.

<sup>11</sup> For we which liue, are alwayes delyered vnto deeth for Iesus sake, that the lyfe also of Iesu myght appere in oure mortall flesshe. <sup>12</sup> So then deeth worketh in vs, and lyfe in you.

<sup>13</sup> Seynge then that we haue the same sprete of fayth; accordynge as it is written: I beleued and therfore haue I spoken. We also beleue; and therfore speake. <sup>14</sup> For we knowe that he which rayset vp the Lorde Iesus; shall rayse vp vs also by the meanes of Iesus; and shall seet vs with you. <sup>15</sup> For all thinges do I for youre sakes; that the plenteous grace by thankes geuen of many; maye redounde to the prayse of god.

<sup>16</sup> Wherefore we are not veried; but though oure vtward man perissh; yet the inward man is renewid daye by daye. <sup>17</sup> For oure exceedynge tribulacion which is momentany and light prepareth an exceedynge and an eternal wyght of glorie vnto vs; <sup>18</sup> whill we loke not on the thynges which are sene; but on the thynges which are not sene. For the thynges which are sene; are temporal: but thynges which are not sene; are eternal.

5. VVE knowe suerly yf oure crthly mancion wherin we now dwell were destroyed; that we haue a bildynge ordeyned of god; an habitacion not made with hondes; but eternal in heuen. <sup>2</sup> And herefor sigh we; desyringe to be clothed with oure manscion which is from heuen; <sup>3</sup> so yet if that we be founde clothed; and not

## CRANMER—1539.

<sup>7</sup> But we haue this treasure in erthen vessels, that the excellency of the power myght be Gods, and not oures. <sup>8</sup> We are troubled on euery syde, yet are we not without shyft. We are in pouertie; but not vtterly without somewhat. <sup>9</sup> We suffre persecucion: but are not forsaken therein. We are cast doune: neuertheless we perissh not. <sup>10</sup> We all wayes beare aboute in the bodye, the dvinge of the Lorde Iesus, that the lyfe of Iesu myght also appere in oure bodye.

<sup>11</sup> For we which lyue, are alwayes deliuered vnto deeth for Iesus sake, that the lyfe also of Iesu myght appere in oure mortall flesshe. <sup>12</sup> So then, deeth worketh in vs, but lyfe in you. <sup>13</sup> But seynge that we haue the same sprete of fayth (accordynge as it is written: I beleued, and therfore haue I spoken). We also beleue, and therfore speake. <sup>14</sup> For we knowe, that he which rayset vp the Lorde Iesus, shall rayse vp vs also by the meanes of Iesus, and shall seet vs with you. <sup>15</sup> For all thynges do I for youre sakes that the plenteuous grace by thanckes geuen of God. <sup>16</sup> Wherefore, we are not veried, but though oure vtwarde man perissh, yet the inward man is renewid daye by daye. <sup>17</sup> For oure tribulacion which is momentany and light, prepareth an exceedynge and an eternal wyght of glorie vnto vs, <sup>18</sup> whill we loke not on the thynges which are sene, but on the thynges which are not sene. For the thynges which are sene, are temporal: but thynges which are not sene, are eternal.

5. FOR we know that yf oure crthy nancyon of this dwelling were destroyed, we haue a bildynge of God, an habitacion not made with handes, but eternal in heauen. <sup>2</sup> For therfore sygh we, desyringe to be clothed with oure manscion which is from heauen; <sup>3</sup> so yet, yf that we be founde clothed, and not naked.

παραστήσει σὺν ὑμῖν. <sup>15</sup> τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα, διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. <sup>16</sup> Διὸ οὐκ ἔγκακούμεν· ἀλλ' εἰ καὶ ὁ ἐξ ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. <sup>17</sup> τὸ γὰρ παραντίκα ἑλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρους δόξης κατεργάζεται ἡμῖν, <sup>18</sup> μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια. V. οἶδαμεν γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκίηνου καταλυθῇ, οἰκοδομῆν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς. <sup>2</sup> καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπευδύσασθαί ἐπιποθοῦντες· <sup>3</sup> εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εἰρηθησόμεθα.

<sup>4</sup> Alex. ἰσὺ ἡμῶν.<sup>1</sup> Alex. + πρόσκαιρον καί.<sup>m</sup> Alex. + ὄτι.<sup>n</sup> Alex. ἄπειρ.<sup>o</sup> Alex. ἰενδυσάμενοι.

## GENEVA—1557.

Jesus Christe, <sup>7</sup> But we haue this treasure in earthen vessels, that the excellencie of that power myght be Gods and not ours.

<sup>8</sup> We are troubled on euery syde, yet are we not in distresse: we are in pouertie, but not overcome of pouertie: <sup>9</sup> We are persecuted, but are not forsaken *ther in*: we are cast doune, neuertheless we perishe not. <sup>10</sup> Euery where we beare about in our body, the dying of the Lord Iesus, that likewise the life of Iesus myght also appere in our bodies. <sup>11</sup> For we which lyue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus myght appere in our mortal fleshe. <sup>12</sup> So then death worketh in vs, and life in you. <sup>13</sup> And because we haue the same Sprite of fayth, according as it is written, I beleued, and therefore haue I spoken: we also beleue, and therefore also speake.

<sup>14</sup> Knowing that he which raysed vp the Lord Iesus, shal rayse vs vp also by the means of Iesus, and shal set vs with you. <sup>15</sup> For all thynges are for your sakes that that moste plenteous grace by the thankes, geuen of many, may redoune to the prayse of God. <sup>16</sup> Therefore, we faint not, but thogh our outward man perishe, yet the inward man is renewed dayly. <sup>17</sup> For the light shortnes of our tribulation, causeth vnto vs a farre moste excellent and an eternal waight of glorie: <sup>18</sup> While we loke, not on the thynges which are sene, but on the thynges which are not sene: for thynges which are sene, are temporal: but thynges which are not sene, are eternal.

5. FOR we knowe that if the tabernacle of this our earthy howse shalbe destroyed, we haue a building geuen of God, *that is*, a house not made with handes, but eternal in heauen. <sup>2</sup> For therefore we syghe, desiring to be clothed with our house, which is from heauen: <sup>3</sup> Because that if we be therewith clothed, we

## RHEIMS—1582.

<sup>7</sup> But vve haue this treasure in earthen vessels, that the excellencie may be of the pvvener of God, and not of vs. <sup>8</sup> In all thynges vve suffer tribulation, but are not in distresse: vve vvaunt, but are not destitute: <sup>9</sup> vve suffer persecution, but are not forsaken: vve are cast dovvne, but vve perish not: <sup>10</sup> alvvaies hearing about in our body the mortification of Iesvs, that the life also of Iesvs may be manifested in our bodies.

<sup>11</sup> For vve that liue, are alvvaies deliuered vnto death for Iesvs: that the life also of Iesvs may be manifested in our mortal flesh. <sup>12</sup> Death then vvorketh in vs, but life in you. <sup>13</sup> And haning the same spirit of faith, as it is written, *I beleueed, for the vvich cause I haue spoken*, vve also beleue, for the vvich cause vve speake also: <sup>14</sup> knowing that he vvich raised vp Iesvs, vvill raise vp vs also vvith Iesvs and set vs vvith you.

<sup>15</sup> For al thynges are for you: that the grace abounding by many in giuing of thankes, may abound vnto the glorie of God. <sup>16</sup> For vvich cause vve faile not: but although that our man vvich is vvithout, corrupte: yet that vvich is vvithin, is renevved from day to day.

<sup>17</sup> For that our tribulation vvich presently is momentanie and light, vvorketh about measure exceedingly an eternal vveight of glorie in vs, <sup>18</sup> we not considering the thynges that are seen, but that are not seen. For the thynges that be seen, are temporal: but those that be not seen, are eternal.

5. FOR vve knowv that if our earthly house of this habitation be dissolved, that vve haue a building of God, a house not made vvith hand, eternal in heauen.

<sup>2</sup> For in this also do vve grone, desirous to be overclothed with our habitation that is from heauen: <sup>3</sup> yet so, if vve be found

## AUTHORISED—1611.

Jesus Christ. <sup>7</sup> But we haue this treasure in earthen vessels, that the excellencie of the power may be of God, and not of vs. <sup>8</sup> Wee are troubled on euery side, yet not distressed; we are perplexed, but not in despair; <sup>9</sup> Persecuted, but not forsaken; cast downe, but not destroyed. <sup>10</sup> Always bearing about in the body, the dying of the Lord Iesus, that the life also of Iesus might bee made manifest in our body.

<sup>11</sup> For we which liue, are alway deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortal flesh. <sup>12</sup> So then death worketh in vs, but life in you. <sup>13</sup> We hauing the same spirit of faith, according as it is written, I beleueed, and therefore haue I spoken: wee also beleuee, and therefore speake. <sup>14</sup> Knowing that hee which raised vp the Lord Iesus, shall raise vp vs also by Iesus, and shall present vs with you.

<sup>15</sup> For all thynges are for your sakes, that the abundant grace might, through the thanksgyving of many, redound to the glory of God. <sup>16</sup> For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, worketh for vs a far more exceeding and eternal weight of glory, <sup>18</sup> While we looke not at the thynges which are sene, but at the thynges which are not sene: for the thynges which are sene, are temporal, but the thynges which are not sene, are eternal.

5. FOR we know, that if our earthly house of this Tabernacle were dissolved, wee haue a building of God, an house not made with hand, eternal in the heauens. <sup>2</sup> For in this wee grone earnestly, desiring to be clothed vpon with our house, which is from heauen. <sup>3</sup> If so be that being clothed wee shall not be found

<sup>o</sup> Or, not altogether without help or meanes.

<sup>4</sup> καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει <sup>5</sup> στενάζομεν βαρούμενοι· ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. <sup>6</sup> ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὁ <sup>7</sup> καὶ δὸς ἡμῖν τὸν ἀρραβῶνα τοῦ Πνεύματος. <sup>8</sup> θαρρόντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦτες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ <sup>9</sup> Κυρίου· | <sup>10</sup> διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους· <sup>11</sup> θαρρόμεν <sup>12</sup> δὲ, | καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον. <sup>13</sup> Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. <sup>14</sup> τοὺς γὰρ πάντα ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσθαι ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν, εἴτε <sup>15</sup> κακόν. | <sup>16</sup> Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπων πείθομεν,

P Alex. + τοῦτο.

Q Alex. = καί.

R Alex. Θεοῦ.

S Alex. οὖν.

T Alex. φαίλον.

U Alex. = γὰρ.

## WICLIF—1380.

nakid, <sup>4</sup> for whi we that ben in this tabernacle : sorwen withynne, and ben heuyed, for that we wolen not be spoillid : but be clothid aboue that the ilke thing is deedli : be sopun up of liif, <sup>5</sup> but who is it that makith us in to the same thing : god, that ȝaf to us the ernes of the spirit,

<sup>6</sup> therfor we ben hardi algatis and witen that the while we ben in this bodi : we gon in pilgrymage from the lord, <sup>7</sup> for we walken bi feith : and not bi cleer sight, <sup>8</sup> but we ben hardi, and han good wille, more to be in pilgrymage fro the bodi : and to be presente to god, <sup>9</sup> and therfor we stryuen, whether absent whether presente : to plesch hym, <sup>10</sup> for it bihoueth us alle : to be scheyd bifor the throne of crist, that eueri man telle the propre thingis of the bodi, as he hath don : ether good ether yuel. <sup>11</sup> therfor we witynge the drede of the lord, counceilen men : for to god we ben opene, and I hope that we ben opene also in youre consciensis,

<sup>12</sup> we comenden not us silf eftsoone to ȝou, but we ȝeuen to ȝou occasion to haue glorie for us, that ȝhe haue to hem that glorie in the face : and not in the herte, <sup>13</sup> for ether we bi mynde passen : to god, ether we ben sobre : to ȝou. <sup>14</sup> for the charite of god dryueth us gessing this thing, that if ȝou died for alle, thame al weren deed, <sup>15</sup> and crist died for alle, that thei that lyuen : lyue not now to hem silf but to hym that died for hem and roos ȝen,

<sup>16</sup> therfor we fro this tyme knownen no man after the fleisch, thow we knownen crist after the fleisch : but now we knownen not, <sup>17</sup> therfor if any newe creature is in crist : the celd thingis be passid and lo alle thingis ben of god, <sup>18</sup> whiche reconceiued us to hym bi crist ȝ ȝaf to

## TYNDALE—1534.

naked. <sup>4</sup> For as longe as we are in this tabernacle we sigh and are greved for we wold not be vnclouthed but wolde be clothed upon that mortalite myght be swallowed vp of lyfe. <sup>5</sup> He that hath ordeyned vs for this thyng, vs god which very same hath geuen vnto vs the earnest of the sprete.

<sup>6</sup> Therefore we are alway of good chere, and knowe well that as longe as we are at home in the body, we are absent from God. <sup>7</sup> For we walke in fayth and se not. <sup>8</sup> Neverthelesse we are of good comforte, and had leuer to be absent from the body and to be present with the lorde. <sup>9</sup> Wherefor, whether we be at home or from home we endeuoure our selues to please him. <sup>10</sup> For we must all appere before the iudgement seate of Christ that every man maye receave the workes of his body accordyng to that he hath done, whether it be good or bad? <sup>11</sup> Seynge then that we knowe, how the lorde is to be feared, we fare fayre with men. For we are knownen wel ynough vnto God. I trust also that we are knownen in youre consciences.

<sup>12</sup> We prayse not oure selues agayne vnto you, but geve you an occasion to reioyce of vs, that ye maye haue some what agaynst them, which reioyce in the face, and not in the hert. <sup>13</sup> For yf we be to fervent to God are we to fervent. Yf we kepe measure, for youre cause kepe we measure. <sup>14</sup> For the love of Christ constrayneth vs, because we thus iudge, yf one be deed for all, that then are all deed, <sup>15</sup> and that he dyed for all, that they which live, shuld not hence forth live vnto them selves but vnto hym which died for them and rose agayne.

<sup>16</sup> Wherefore henceforth knowe we no man after the fleshe. In someche though we have knownen Christ after the fleshe, now hence forth knowe we hym so no more. <sup>17</sup> Therefore yf any man be in Christ, he is a newe creature. Olde thynges are passed awaye, beholde all thinges are become newe. <sup>18</sup> Neverthelesse all thinges are of god, which hath reconciled vs vnto

## CRANMER—1539.

<sup>4</sup> For we that are in this tabernacle, sygh and are greued because we wold not be vnclouthed, but wolde be clothed vpon, that mortalite myght be swallowed vp of lyfe. <sup>5</sup> He that hath ordeyned vs for this thinge, is God : which very same hath geuen vnto vs the earnest of the sprete.

<sup>6</sup> Therefore, we are alway of good cheare, and knowe, that as longe as we are at home in the body, we are absent from God. <sup>7</sup> For we walke in fayth, not after outward appearance. <sup>8</sup> Neuerthelesse, we are of good comforte, and had leuer to be absent from the body, and to be present with God. <sup>9</sup> Wherefor, whether we be at home or from home, we endeuoure our selues, to please him. <sup>10</sup> For we must all appere before the iudgement seate of Christ, that euery man maye receave the workes of his body accordyng to that he hath done, whether it be good or bad.

<sup>11</sup> Seynge then that we knowe, how the Lorde is to be feared, We fare fayre wyth men. For we are knownen well ynough vnto God. I trust also that we are knownen in youre consciences.

<sup>12</sup> For we prayse not oure selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye maye haue some what against them, which reioyce in the face, and not in the herte. <sup>13</sup> For yf we be to feruent, to God are we to feruent. Or If we kepe measure, for youre cause kepe we measure. <sup>14</sup> For the loue of Christ constrayneth vs, because we thus iudge, that yf one dyed for all, then were all deed, <sup>15</sup> and he died for all : that they which lyue, shuld not hence forth lyue vnto them selues, but vnto him which dyed for them, and rose agayne.

<sup>16</sup> Wherefore, henceforth knowe we no man after the fleshe. In somoch though we have knownen Christ after the fleshe, now yet hence forth knowe we him so no more. <sup>17</sup> Therefore yf any man be in Christ, he is a newe creature. Olde thinges are passed awaye, beholde, all thynges are become newe. <sup>18</sup> Neuerthelesse, all thinges are of God, which hath reconciled vs vnto

the like: *the same*, witen, knowe, allecens, *alway*  
yuel, evil wityng, knowyng, ofsoone, *agayne*

Θεῶ δὲ πεφανερῶμεθα. ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.  
<sup>12</sup> οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχή-  
 ματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδία.  
<sup>13</sup> εἴτε γὰρ ἐξέστημεν, Θεῶ· εἴτε σωφρονοῦμεν, ὑμῖν. <sup>14</sup> Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ  
 συνέχει ἡμᾶς, <sup>15</sup> κρίναντας τοῦτο, ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν, ἅρα οἱ πάντες  
 ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ  
 τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. <sup>16</sup> ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν  
 κατὰ σάρκα· <sup>17</sup> εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώ-  
 σκομεν. <sup>17</sup> ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδὸν γέγονε  
 καινὰ τὰ πάντα. <sup>18</sup> Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ

\* Alex. s. μη s. οὐ ἰν.

\* Alex. Θεῶ.

\* Alex. = εἰ.

\* Alex. s. εἰ καὶ s. καὶ εἰ.

\* Alex. + κατὰ σάρκα.

\* Alex. = τὰ πάντα.

## GENEVA — 1557.

shall not be founde naked. <sup>4</sup> For in dede we that are in this tabernacle, syghe and are burdened, wherein *whiles we are*, we wolde not be vnclodeth, but wolde be clothed vpon, that mortalitie myght be swallowed vp of lyfe. <sup>5</sup> He that hath created vs for this thing, is God, who also hath geuen vnto vs the earnest of the Sprite. <sup>6</sup> Therefore, we are alway bolde and knowe that as longe as we are at home in the body, we are absent from the Lord. <sup>7</sup> For we walke in faith, and not by sight. <sup>8</sup> Neuertheless, we are of good conforte, and had leuer to remoue out of the body, and to go to dwell with the Lord.

<sup>9</sup> Wherefore also we couet, that bothe dwelling at home, and remouing from home, we may be acceptable to him. <sup>10</sup> For we must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are of his body, according to that he hath done, whether it be good or bad. <sup>11</sup> Knowing therefore the terror of the Lord, we bring men to the faith, and we haue approued our selues vnto God. I trust also that we are approued in your consciences. <sup>12</sup> For we praise not our selues agayne vnto you, but geue you an occasion to reioice vs, that ye may haue *what to answer* against them, which reioyce in the face, and not in the heart. <sup>13</sup> For whether we be folles, *we are folles* to God: or whether we be in our right minde, *we are* in our right mynde for your *commoditie*.

<sup>14</sup> For the loue of Christe constrayneth vs: because we thus iudge, that yf one be dead for all, then were all dead. <sup>15</sup> And he died for all, that they which lyue, should not hence forth lyue vnto them selues, but vnto hym which dyed for them, and rose agayne. <sup>16</sup> Wherefore, hence forth know we no man after the fleshe, and if so be that we haue known Christ after the fleshe, now hence forth know we *him* so no more.

<sup>17</sup> Therefore yf any man be in Christe, *he is* a newe creature. Olde thynges are passed away, beholde all thynges are become newe. <sup>18</sup> And all thynges are of God, which hath reconciled vs vnto him selfe

## RHEIMS — 1582.

clothed, not naked. <sup>4</sup> For vve also that are in this tabernacle, grone being burdened: because vve would not be spoiled, but ouerclothed, that that vvhich is mortal, might be svalloved vp of life.

<sup>5</sup> And he that maketh vs to this same, is God, vwho hath giuen vs the pledge of the Spirit. <sup>6</sup> Being bold therefore aluwaies, and knowing that vvhile vve are in the body, vve are pilgrimes from God, (7 for vve vvalke by faith and not by sight) <sup>8</sup> but vve are bold, and haue a good vvill to be pilgrimes rather from the body, and to be present vvith our Lord. <sup>9</sup> And therefore vve endeauour, vvwhether absent or present, to please him. <sup>10</sup> For vve must all be manifested before the iudgement seat of Christ, that euery one may receiue the proper things of the body, according as he hath done, either good or euil.

<sup>11</sup> Knowing therefore the feare of our Lord vve vse persuasion to men: but to God vve are manifest. And I hope also that in your consciences vve are manifest.

<sup>12</sup> Vve commend not our selues agayne to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. <sup>13</sup> For vvwhether vve excede in minde, to God: or vvwhether vve be sober, to you. <sup>14</sup> For the charitie of Christ vvgrcth vs: iudging this, that if one died for al, then al vvvere dead. <sup>15</sup> and Christ died for al: that they also vvwhich lyue, may not novv lyue to them selues, but to him that died for them and rose agayne.

<sup>16</sup> Therefore vve from hence forth knowv no man according to the fleshe. And if vve haue knowven Christ according to the fleshe: but novv vve know him no more.

<sup>17</sup> If then any be in Christ a nevve creature: the old are passed, behold al things are made nevve. <sup>18</sup> but al of God, vvwho hath reconciled vs to him self by Christ:

## AUTHORISED — 1611.

naked. <sup>4</sup> For, wee that are in this tabernacle, do grone, being burdened, not for that we would bee vnclodeth, but clodeth vpon, that mortalitye might bee swallowed vp of life. <sup>5</sup> Now hee that hath wrought vs for the selfe same thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

<sup>6</sup> Therefore we are alwayes confident, knowing that whilst wee are at home in the body, wee are absent from the Lord. <sup>7</sup> (For wee walke by faith, not by sight.) <sup>8</sup> We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. <sup>9</sup> Wherefore we labour, that whether present or absent, we may be accepted of him. <sup>10</sup> For we must all appeare before the iudgement seat of Christ, that euery one may receiue the things done in his body, according to that he hath done, whether it be good or bad. <sup>11</sup> Knowing therefore the terrour of the Lord, we perswade men; but we are made manifest vnto God, and I trust also, are made manifest in your consciences. <sup>12</sup> For wee commend not our selues agayne vnto you, but giue you occasion to glory on our behaffe, that you may haue somewhat to *answere* them, which glory in appearance, and not in hart.

<sup>13</sup> For whether wee be besides our selues, it is to God: or whether we be sober, it is for your cause. <sup>14</sup> For the loue of Christ constraineth vs, because we thus iudge: that if one died for all, then were all dead: <sup>15</sup> And that he died for all, that they which lyue, should not henceforth lyue vnto themselves, but vnto him which died for them, and rose agayne. <sup>16</sup> Wherefore henceforth know we no man, after the flesh: yea, though we haue known Christ after the flesh, yet now henceforth know wee him no more. <sup>17</sup> Therefore if any man be in Christ, *he is* a new creature: old things are past away, behold, all things are become new. <sup>18</sup> And all things are of God, who hath reconciled vs to himselfe by Iesus Christ, and

\* Or, indeour. # Gr. in the face. &gt; Or, let him be.

διὰ <sup>β</sup> Ἰησοῦ| Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· <sup>19</sup> ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν <sup>ε</sup> τὸν λόγον τῆς καταλλαγῆς. <sup>20</sup> Ἔπερ Χριστοῦ οὖν| πρὸςβέβομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν δεόμεθα ὑπὲρ Χριστοῦ, <sup>ε</sup> καταλλάγητε| τῷ Θεῷ· <sup>21</sup> τὸν <sup>δ</sup> γὰρ| μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς <sup>2</sup> γινώμεθα| δικαιοσύνη Θεοῦ ἐν αὐτῷ. VI. συνεργοῦντες δὲ καὶ <sup>δ</sup> παρακαλοῦμεν| μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεῖξασθαι ὑμᾶς. <sup>2</sup> λέγει γὰρ, “Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβόηθησά σοι” ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας· <sup>3</sup> μηδεμίαν ἐν μηδεὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία· <sup>4</sup> ἀλλ' ἐν παντὶ <sup>κ</sup> συυσιστῶντες| ἑαυτοὺς ὡς

<sup>β</sup> Alex. = Ἰησοῦ.<sup>ε</sup> Alex. + τοῦ εὐαγγελίου.<sup>δ</sup> Alex. ὅν ὑπὲρ Χριστοῦ.<sup>ε</sup> Alex. καταλλάγηται.<sup>δ</sup> Alex. = γὰρ.

## WICLIF — 1380.

us the seruyce of reconceylunge, <sup>19</sup> ¶ god was in crist reconceylunge to hym the world: not retynge to hem her giltis; and puttid in us: the world of reconceylunge; <sup>20</sup> therfor we vsen message for crist as if god monestith bi us; we bi sechen for crist: be se reconceylid to god; <sup>21</sup> god the fadir made him synne, for us which knewe not synne: that we schulden be made rijtwisnesse of god in hym.

6. BUT we helpinge monesten that se receyven not the graec of god in veyn; <sup>2</sup> for he seith; in tyme wel, plesing I haue herd thee; and in the day of helthe I haue helpid thee; lo now a tyme acceptable: lo now a dai of helthe;

<sup>3</sup> zeue we to no man oyr offenciuon: that oure seruyce be not repreud; <sup>4</sup> but in alle thingis zeue we us silf as the mynystis of god, in myche pacience, in tribulaciouns in nedis in angwischis, <sup>5</sup> in beynngis, in prisounis, in discenciouns withynne, in traucelis, in wakynngis, in fastynngis <sup>6</sup> in chastite in kunnyng in long abyding, in swetnesse in the holi goost; in clarite not feyned <sup>7</sup> in the word of trithe, in the uertu of god; bi armeris of rijtwisnes on the rijt half and on the lift-half; <sup>8</sup> bi glorie and vnobelth; bi yuel fame and gode fame; as disceyvers at trewe men; <sup>9</sup> as thei that ben vnknowun; and knowun; as men dyngre: <sup>10</sup> to we lyuen; as chastid; and not made deed; <sup>11</sup> as sorwful, euermore ioiynng; as hauynng nede; but makynge many men riche; <sup>12</sup> no thing hauynge; and wildynge alle thingis.

<sup>13</sup> A ze corynthis oure mouth is opene to zou oure herte is alargid; <sup>14</sup> ze hen not awgwischild in us; but ze ben awgwischild

## TYNDALE — 1534.

him sylfe by Iesus Christ, and hath geuen vnto vs the office to preach the atonement. <sup>19</sup> For god was in Christ, and made agrement betwene the worlde and hym sylfe; and imputed not their synnes vnto them; and hath committed to vs the preachynge of the atonement. <sup>20</sup> Now then are we messengers in the roume of Christ: even as though God did beseche you thorow vs: So praye we you in Christes stede; that ye be atone with God: <sup>21</sup> for he hath made him to be synne for vs; which knewe no synne; that we by his meanes shuld be that rightwesnes which before God is allowed.

6. VVE as helpers therfore exhorte you that ye receaue not the graec of god in (vayne) <sup>2</sup> For he saith: I haue heard the in a tyme accepted; and in the daye of saluacion; haue I suckerd the. Beholde now is that well accepted tyme; beholde now is the daye of saluacion. <sup>3</sup> Let vs geue noman occasion of evyll; that in oure office be founde no faute; <sup>4</sup> but in all thynges let vs behaue oure selves as the ministers of God.

In moche pacience; in afflicions; in necessite; in anguysshe; <sup>5</sup> in strypes; in presonment; in stryfe; in laboure; in watchynge; in fastynge; <sup>6</sup> in pures; in knowledge; in longe sufferyng; in kyndnes; in the holy goost; in love vnfayned; <sup>7</sup> in the wordes of tructh; in the power of God; by the armour of rightwesnes on the right honde and on the lyfte; <sup>8</sup> in honoure and dishonoure; in evyll reporte and good reporte; as desceauers and yet true; <sup>9</sup> as vnkowen; and yet known: as dyngre; and beholde we yet live: as chastened; and not killed: <sup>10</sup> as sorowynge; and yet alway mery: as poore; and yet make many ryche: as hauynge no thyng; and yet possessynge all thynges.

<sup>11</sup> O ye Corinthyans; oure mouth is open vnto you. Oure herte is made large: <sup>12</sup> ye are in no straye in vs; but are in a straye

## CRANMER — 1539.

him selfe by Iesus Christ, and hath geuen to vs the office to preach the atonement: <sup>19</sup> For God was in Christ, and made agreement betwene the world and him selfe, and imputed not their synnes vnto them, and hath committed to vs the preaching of the atonement. <sup>20</sup> Now then are we messengers in the rowme of Christe: even as though God dyd beseche you thorow vs. So praye we you in Christes stede, that ye be reconcyled vnto God: <sup>21</sup> for he made him to be synne for vs, which knew no synne, that we by his meanes shuld be that ryghtwesnes, which before God is allowed.

6. WE also as helpers exhorte you that ye receaue not the graec of God in vayne. <sup>2</sup> For he saith: I haue heard the in a tyme accepted; and in the daye of saluacion, haue I suckerd the. Beholde, now is that accepted tyme; beholde, now is that daye of saluacion. <sup>3</sup> Lett vs geue no occasion of evyll, that in oure offyce be founde no faute: <sup>4</sup> but in all thynges let vs behaue oure selues as the mynisters of God.

In moch pacience, in afflicions, in necessites in anguysshes, <sup>5</sup> in strypes, in presonments: in stryfes; in labours, in watchings, in fastings, <sup>6</sup> in pures, in knowledge, in longe suffring, in kyndenes, in the holy goost, in loue vnfayned, <sup>7</sup> in the worde of truth, in the power of God, by the armour of rightwesnes of the ryght hande and on the lyfte <sup>8</sup> be honoure and dishonoure: be euill reporte and good reporte: as desceauers, and yet true, <sup>9</sup> as vnkowen, and yet known: as dyngre, and beholde, we lyue: as chastened, and not killed: <sup>10</sup> as sorowynng, and yet alway mery: as poore, and yet make many riche: as hauinge nothing, and yet possessing all thinges.

<sup>11</sup> O ye Corinthians, oure mouth is open vnto you. Oure hert is made large: <sup>12</sup> ye are in no straye in vs, but are in a straye

ἐν ἡμῖν ἐν Χριστῷ monestith, ἐχρησθη <sup>3</sup> zeue, gire, iose, pice, ἐπεισθησιν dishonour <sup>4</sup> yuel, erit, ἠδὲ ἅπαντες possessores

Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, <sup>5</sup> ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, <sup>6</sup> ἐν ἀγνόητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτως, <sup>7</sup> ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, <sup>8</sup> διὰ δόξης καὶ ἀτμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· <sup>9</sup> ὡς ἀγνοοῦμενοι, καὶ ἐπιγνωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν ὡς <sup>10</sup> παιδευόμενοι, καὶ μὴ θανατούμενοι· <sup>10</sup> ὡς λυπούμενοι, αἰεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. <sup>11</sup> Τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδιά ἡμῶν πεπλάτνυται· <sup>12</sup> οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν

\* Alex. μὲνῶμεθα.

\* Alex. παρακαλοῦντες.

\* Alex. + ἡμῶν.

\* Alex. s. συνιστάντες s. συνιστάνοντες.

\* Alex. πειραζόμενοι.

## GENEVA—1557.

by Iesus Christ, and hath geuen vnto vs the office to preache the attemment. <sup>19</sup> Which is, that God was in Christe, and made agreement betwene the world and him selfe, and imputed not their synnes vnto them, and hath committed to vs the preaching of the attemment. <sup>20</sup> Now then are we messengers in the roume of Christ, euen as though God dyd beseeche you through vs, we praye you in Christes stede, that ye be atone with God. <sup>21</sup> For he hath made hym to be synne for vs, which knew no synne, that we should be made the rightousnes of God, in him.

6. VVE therefore as helpers with him exhorte you, that ye receaue not the grace of God in wayne. <sup>2</sup> For God sayth, I haue heard thee in a tyme accepted, and in the day of saluation, haue I suckered thee: behold now the accepted tyme, behold now the daye of saluation. <sup>3</sup> We geue no occasion of offence in any thing, that in our office be found no faute. <sup>4</sup> But in all things we behaue our selues as the ministers of God, in muche patience, in afflictions, in necessities, in distresses,

<sup>5</sup> In stripes, in prisonment, in stryfes, in labours, By watchings, by fastings, <sup>6</sup> by puritie, by knowledge, by long suffering, by kyndnes, by the holy Gost, by loue vnfayned, <sup>7</sup> By the wordes of trueth, by the power of God, by the armour of rightousnes of the ryght hande and on the lyfte, <sup>8</sup> By honour, and dishonour, in euil report, and good report, as deceauers, and yet we are true: <sup>9</sup> As vnknown, and yet we are known: as dying, and beholde we yet lyue: as chastened, and not killed: <sup>10</sup> As sorowing, and yet are alway mery: as poore, and yet make many riche: as hauing nothing, and yet possessing all things.

<sup>11</sup> O ye Corinthians, our mouth is open vnto you, our heart is made large: <sup>12</sup> Ye dwell not straye in vs, but ye are in a

## RHEIMS—1582.

and hath giuen vs the ministerie of reconciliation. <sup>19</sup> For God in deede vvas in Christ reconciling the vvorlde to him self, not imputing to them their synnes, and hath put in vs the vvord of reconciliation.

<sup>20</sup> For Christ therefore vve are legates, God as it vvere exhorting by vs. For Christ vve beseeche you, be reconciled to God. <sup>21</sup> Him that knew no sinne, for vs he made sinne: that vve might be made the iustice of God in him.

6. AND vve helping do exhorte, that you receiue not the grace of God in vaine. <sup>2</sup> For he saith, In time accepted haue I heard thee: and in the day of saluation haue I holpen thee. Behold, now is the time acceptable: behold now the day of saluation.) <sup>3</sup> To no man giuing any offence, that our ministerie be not blamed:

<sup>4</sup> But in all things let vs exhibite our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses,

<sup>5</sup> in stripes, in prisons, in seditions, in labours, in vvatchings, in fastings, <sup>6</sup> in chastitie, in knowledge, in longanimitie, in sweetenes, in the holy Ghost, in charitie not feined, <sup>7</sup> in the vvord of trueth, in the vertue of God, by the armour of iustice on the right hand, and on the left,

<sup>8</sup> by honour and dishonour, by infamie and good fame: as seducers, and true: <sup>9</sup> as they that are vnknown, and knouen: as dying, and behold vve lyue: as chastened, and not killed: <sup>10</sup> as sorowfull, but alwaies reioycing: as needie, but enriching many: as hauing nothing, and possessing all things.

<sup>11</sup> Our mouth is open to you o Corinthians, our hart is dilated. <sup>12</sup> You are not straitened in vs: but in your ovne hovels

## AUTHORISED—1611.

hath giuen to vs the ministerie of reconciliation. <sup>19</sup> To wit, that God was in Christ, reconciling the world vnto himselfe, not imputing their trespasses vnto them, and hath committed vnto vs the vvord of reconciliation. <sup>20</sup> Now then we are Ambassadors for Christ, as though God did beseech you by vs; we pray you in Christes stead, that ye be reconciled to God. <sup>21</sup> For he hath made him to be sinne for vs, who knew no sinne, that wee might bee made the righteousnesse of God in him.

6. WE then, as workers together with him, beseech you also, that ye receiue not the grace of God in vaine. <sup>2</sup> (For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: behold, now is the accepted time, behold, now is the day of saluation.) <sup>3</sup> Giuing no offence in any thing, that the ministerie be not blamed: <sup>4</sup> But in all things approving our selues, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, <sup>5</sup> In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, <sup>6</sup> By purenesse, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfeined, <sup>7</sup> By the vvord of trueth, by the power of God, by the armour of righteousnesse, on the right hand, and on the left,

<sup>8</sup> By honour and dishonour, by euill report and good report, as deceiuers and yet true: <sup>9</sup> As vnknown, and yet wel known: as dying, and behold, we lyue: as chastened, and not killed: <sup>10</sup> As sorrowfull, yet alway reioycing: as poore, yet making many rich: as hauing nothing, and yet possessing all things. <sup>11</sup> O ye Corinthians, our mouth is open vnto you, our heart is enlarged. <sup>12</sup> Ye are not straitened in vs, but ye are straitened in your owne

\* Gr. put in vs. \* Gr. commendg. \* Gr. in tossings to and fro.

τοῖς σπλάγχθοις ὑμῶν.<sup>13</sup> τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνους λέγω, πλατύνθητε καὶ ὑμεῖς.<sup>14</sup> Μὴ γίνεσθε ἑτεροζυγούντες ἀπίστοι· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία; τίς δὲ κοινῶνιά φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαν; ἢ τίς μερὶς πιστῶ μετὰ ἀπίστου; τίς δὲ συγκατάθεσις ναῶ Θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε| ζῶντος, καθὼς εἶπεν ὁ Θεός, “Ὅτι ἐνοι-  
 “ κήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται  
 “ μοι λαός.<sup>17</sup> διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ  
 “ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς.”<sup>18</sup> καὶ, “Ἔσομαι ὑμῖν εἰς πατέρα,  
 “ καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.”  
 VII. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρῶσμεν ἑαυτοὺς ἀπο

<sup>13</sup> Alex. ἢ τις.<sup>14</sup> Rec. Βελιαν.<sup>17</sup> Alex. ἡμεῖς . . . ἰσημεν.

## WICLIF—1380.

in youre ynwardnesse,<sup>13</sup> I seie as to  
 sones, ze that han the same reward be  
 ze alarged,<sup>14</sup> nyle ze bere the zok with  
 vnefithful men, for what partynge of  
 ryztwisnesse with wickidnesse, or what  
 feloschyp of l3t to derkenesse,<sup>15</sup> and  
 what acordinge of crist to belial or what  
 power of a feithful, with the vnefithful,  
<sup>16</sup> and what consent to the temple of god  
 with mawmetis? and ze ben the temple  
 of the luyunge god: as the lord seith, for  
 I schal dwelle in hem: and I schal walke  
 among hem, and I schal be god of hem,  
 and thei schuln be a puple to me,<sup>17</sup> for  
 which thing go ze out of the myddil of  
 hem: ze be ze departid seith the lord, and  
 touche ze not vneleue thing: and I schal  
 reseueye zou,<sup>18</sup> and schal be to zou in to  
 a fadir and ze schuln be to me in to sones  
 and doutris seith the lord almyghti.

7. THERFOR moost dereworthe bri-  
 theren, we that han these bilcestis:  
 clense us fro al filthe of the fleisch  
 and of the spirit, doynge holynesse in  
 the drede of god. Take ze us, we han  
 herit no man, we han apereid no man,  
 we han biggid no man. <sup>3</sup> I seie not to zoure  
 condempnynges, for I seie bifor that ze  
 be in zoure hertes to die to gidre, and  
 to lyue to gidre, <sup>4</sup> mych trist is to me  
 anentis zou: myche glorie is to me  
 for zou. I am fillid with counforte,  
 I am plentuous in ioie in alle oure  
 tribulaciounes, <sup>5</sup> for whanne we  
 weren comen to macedony: our  
 fleisch hadde not rest but we suffri-  
 den al tribulacioun, with out forth  
 fityngis: and dredis withynne, <sup>6</sup>  
 but god that counfortith me  
 men, counfortid us in the comynge  
 of tite, <sup>7</sup> and not oonli in the  
 comynge of him: but also in the  
 counfort bi whiche he was counfortid  
 in zoure tellynge to us zoure desire,  
 zoure weping

## TYNDALE—1534.

in youre awne bowelles: <sup>13</sup> I promise you  
 lyke rewarde with me as to my children.  
 Set youre selues therfore at large,<sup>14</sup> and  
 beare not a straungers yoke wyth the  
 vnbeleuers. For what felshippethath  
 rightwesnesse with vnrightwesnesse? What  
 company hath light with darknesse?<sup>15</sup> What  
 concorde hath Christ with belial? Either  
 what parte hath he that beleueth with an  
 infidell?<sup>16</sup> how agreeth the temple of  
 god with ymages? And ye are the temple  
 of the luyunge god, as sayde god. I will  
 dwell amonge them and walke amonge  
 them, and wilbe their god: and they  
 shalbe my people. <sup>17</sup> Wherefore come out  
 from amonge them, and separate youre  
 selues (sayth the lorde) and touche none  
 vneleane thyng: so wyll I receaue you,<sup>18</sup>  
 and wilbe a father vnto you, and ye  
 shalbe vnto me sonnes and daughters,  
 sayth the lorde almyghty.

7. SEYNGE that we haue soche pro-  
 mysces derely beloved, let vs clense our  
 selues from all fylthynges of the fleshe  
 and sprete, and growe vp to full holynes  
 in the feare of God. <sup>2</sup> Understonde vs,  
 we haue hurte no man: we haue corrupte  
 no man: we haue defrauded no man. <sup>3</sup>  
 I speake not this to condempe you: for I  
 haue shewed you before that ye are in  
 oure hertes to dye and liue with you. <sup>4</sup>  
 I am very bolde ouer you, and reioyce  
 greatly in you. I am filled with comforte  
 and an excedynge ioyouse in all oure  
 tribulacions. <sup>5</sup> For when we were come  
 into Macedonia oure fleshe had no rest,  
 but we were troubled on euery syde.  
 Outwarde was fightynge, inward was  
 feare. <sup>6</sup> Neverthelesse God that comforthith  
 the abiecte, comforted vs at the comynge  
 of Titus.

<sup>7</sup> And not with his comynge onely: but  
 also with the consolacion wherwith he was  
 comforted of you. For he tolde vs youre  
 desyre, youre mornynges, youre feruent  
 mynde to me warde: so that I now

## CRANMER—1539.

in youre awne bowelles: <sup>13</sup> I promise vnto  
 you lyke reward, as vnto children. Set  
 your selues at large,<sup>14</sup> and beare not ye  
 the yoke with the vnbeleuers. For what  
 felshippethath ryghtwesnesse with vnryght-  
 wesnesse? Or what company hath light  
 with darknesse?<sup>15</sup> Or what concorde hath  
 Christ with Belial? Either what parte  
 hath he that beleueth, with an infidell?<sup>16</sup>  
 Or how agreeth the temple of God with  
 ymages? For ye are the temple of the  
 luyunge God, as sayde God; I wyll dwell  
 amonge them, and walke amonge them,  
 and wyllbe their God: and they shalbe  
 my people. <sup>17</sup> Wherefore come out from  
 amonge them, and separate youre selues  
 from them (sayth the Lorde) and touche  
 none vneleane thyng: so wyll I receaue  
 you, and ye shalbe my sonnes and  
 daughters, sayth the Lorde almyghty.

7. SEYNGE that we haue soche pro-  
 mysces (dearly beloued) lett vs clense  
 oure selues from all fylthynges of the  
 fleshe and sprete, and growe vp to full  
 holynes with the feare of God. <sup>2</sup> Under-  
 stand vs, we haue hurte no man: we  
 haue corrupte no man: we haue defrauded  
 no man: we haue defrauded no man. <sup>3</sup>  
 I speake not this to condemne you: for  
 I haue shewed you before, that ye are  
 in oure hertes to dye and lyue with you.

<sup>4</sup> I am very bolde ouer you, I reioyce  
 greatly in you. I am fylled wyth com-  
 forte, and am excedynge ioyouse in  
 all oure tribulacion. <sup>5</sup> For when we  
 were come into Macedonia oure fleshe  
 had no rest, but we were troubled on  
 euery syde. Outwarde was fighting,  
 inward was feare. <sup>6</sup> Neverthelesse  
 God that comfortheth the abiecte,  
 comforted vs by the comynge  
 of Titus.

<sup>7</sup> And not by his comynge onely:  
 but also by the consolacion which we  
 receaued of you: when he tolde vs  
 youre desyre, youre feruent mynde  
 for me: so

<sup>13</sup> sic not. mawmetis, idola. bheretis promyses.  
 apereid, impureid. trist, conf' cure.  
 se sentis, with.

πατὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιοσύνην ἐν φόβῳ Θεοῦ.

<sup>2</sup> Χωρήσατε ἡμᾶς· οὐδένα ἡδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλευοεκτήσαμεν. <sup>3</sup> οὐ πρὸς κατάκρισιν λέγω· προεῖρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν. <sup>4</sup> πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησης ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. <sup>5</sup> Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. <sup>6</sup> ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου· <sup>7</sup> οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῶν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμον, τὸν

P Alex. λέγει γὰρ ὁ Θεός.

† Alex. ἐξίθαρ.

## GENEVA—1557.

strayte in your bowelles: <sup>13</sup> Now I require of you the same recompence, I speake as to my children, be you also enlarged. <sup>14</sup> Be not coupled with the infidels by an vnequal yoke: for what feloship hath righteousnes, with vnrighteousnes? and what companie hath light, with darcknes? <sup>15</sup> And what con corde hath Christ, with Belial? ether what parte hath the beleuer, with the infidel?

<sup>16</sup> How agreeeth the temple of God with images? for ye are the temple of the lying God: as sayd God, I wil dwell among them, and walke there: and I wil be their God, and they shalbe my people. <sup>17</sup> Wherefore come out from among them, and separate your selues, sayeth the Lord: and touche none vnclene thing: then wil I receaue you: <sup>18</sup> And I wil be a Father vnto you, and ye shalbe my sonnes and daughters, sayeth the Lord almighty.

7. SEYNG then we haue suche promises dearly beloued, let vs cleanse our selues from all fylthyngesse of the fleshe and spirite, and growe vp vnto ful holynesse in the feare of God. <sup>2</sup> Recceau vs: we haue hurt no man: we haue wasted no mans goodes: we haue robbed no man <sup>3</sup> I speake not this to condemne you: for I haue shewed you before, that ye are in our hearts, to dye, and lye with you. <sup>4</sup> I vse great boldnes of speache toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

<sup>5</sup> For when we were come into Macedonia, our fleshe had no reste, but we were troubled on euery syde: outwarde was fyghting, inward was feare.

<sup>6</sup> Neuertheles, God, that comforteth the afflicted, comforted vs at the coming of Titus. <sup>7</sup> And not by his coming only, but also by the consolation wherewith he was comforted of you, when he tolde vs your great desire, your mornyng, your feruent minde to mewarde: so that I

## RHEIMS—1582.

you are straitened. <sup>13</sup> But hauing the same reward (I speake as to my children) be you also dilated. <sup>14</sup> Beare not the yoke vvith infidels. For vvhat participation hath iustice vvith iniquitie? or vvhat societie is there betwene light and darcknes? <sup>15</sup> And vvhat agreement vvith Christ and Belial? or vvhat part hath the faithful vvith the infidel?

<sup>16</sup> And vvhat agreement hath the temple of God vvith idols? For you are the temple of the liuing God, as God saith, *That I vvil dwell, and vvalk in them, and vvil be their God: and they shal be my people.* <sup>17</sup> For the vvich cause, *Goe out of the middes of them, and separate your selues,* saith our Lord, *and touch not the vnclene:* And *I vvil receiue you.* <sup>18</sup> And *I vvil be a father to you: and you shal be my sonnes and daughters,* saith our Lord omnipotent.

7. HAVING therefore these promises, my dearest, let vs cleanse our selues from al iniquation of the flesh and spirit, perfiting sanctification in the feare of God.

<sup>2</sup> Recceiue vs. Vve haue hurt no man, vve haue corrupted no man, vve haue circumvented no man. <sup>3</sup> I speake not to your condemnation, for I said before that you are in our hartes to die together and to lye together. <sup>4</sup> Much is my confidence vvith you, much is my glorying for you: I am replenished vvith consolation: I do exceedingly abound in ioy in al our tribulation. <sup>5</sup> For also vvhen vve were come into Macedonia, our flesh had no rest, but vve suffered al tribulation: vvithout, combats: vvithin, feares. <sup>6</sup> But God that comforteth the humble, did comforte vs, in the coming of Titus. <sup>7</sup> And not only in his coming, but also in the consolation, vvherewith he vvas comforted among you, reporting to vs your desire, your vveeping, your emulation for me, so that I

## AUTHORISED—1611.

bowels. <sup>13</sup> Now for a recompense in the same, (I speake as vnto my children) be ye also enlarged. <sup>14</sup> Be ye not vnequally yoked together with vnbelieuers: for what fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darcknesse? <sup>15</sup> And what concord hath Christ with Belial? or what part hath he that beleueeth, with an infidel? <sup>16</sup> And what agreement hath the Temple of God with idols? for ye are the Temple of the liuing God, as God hath said, I will dwell in them, and walke in them, and I will be their God, and they shall be my people. <sup>17</sup> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the vnclene thing, and I will receiue you, <sup>18</sup> And will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.

7. HAVING therefore these promises (dearly beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God. <sup>2</sup> Recceiue vs, we haue wronged no man, we haue corrupted no man, we haue defrauded no man. <sup>3</sup> I speake not this to condemne you: for I haue said before, that you are in our hearts to die and lye with you. <sup>4</sup> Great is my boldnesse of speach toward you, great is my glorying of you, I am filled with comfort, I am exceeding ioyfull in all our tribulation. <sup>5</sup> For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side; without were fightings, within were feares.

<sup>6</sup> Neuerthelesse, God that comforteth those that are cast downe, comforted vs by the coming of Titus. <sup>7</sup> And not by his coming only, but by the consolation wherewith hee was comforted in you, when he tolde vs your earnest desire, your mornyng, your feruent minde toward me,

ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆσαι. <sup>8</sup> Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὄραν, ἐλύπησεν ὑμᾶς. <sup>9</sup> Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεοῦ, ἵνα ἐν μηδεὶν ζημιωθῆτε ἐξ ἡμῶν. <sup>10</sup> Ἥ γὰρ κατὰ Θεοῦ λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. <sup>11</sup> Ἴδου γὰρ αὐτὸ τοῦτο κατὰ Θεοῦ λυπηθήναι ὑμᾶς, | πόσῃν κατεργάσατο ὑμῶν σπουδῆν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιτόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν; ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι <sup>12</sup> ἐν | τῷ πράγματι. <sup>13</sup> Ἄρα εἰ καὶ ἔγραψα ὑμῶν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος ἀλλ'

<sup>8</sup> Alex. ἰργάζεσθαι.<sup>9</sup> Alex. = ἰμᾶς.<sup>10</sup> Alex. + ἰν.<sup>11</sup> Alex. = ἰν.<sup>12</sup> Alex. ἰμῶν τὴν ὑπὲρ ἡμῶν.

## WICLIFF—1380.

zoure loue for me: so that I ioied more; <sup>8</sup> for thouz I made zou sorie in a pistle: it rewitth me not, thouz it rewid; seyng that thouz thilke pistil made zou sorie at an oure: <sup>9</sup> now I haue ioiee, not for ze weren made sorowful, but for ze weren made sorowful to penaunce; for whi ze ben made sorie aftir god: that in no thing ze suffre peirment of us; <sup>10</sup> for the sorowe that is aftir god: worchith penaunce in to stidfast helthe; but sorowe of the world: worchith deeth

<sup>11</sup> for lo this same thing that ze ben sorowful aftir god: hou myche bisynes it worchith in zou; but defendyng, but in digniocioun; but drede, but desire but loue, but veniaunce; in alle thingis ze han zounun zou silf to be vndeoufuld in the cause; <sup>12</sup> therfor thouz; I wroot to zou I wroot not for hym that dide the iniurie; nether for hym that suffride; but to scheue our bisynesse, which we han for zou bifor god; <sup>13</sup> therfor we ben comfortid; but in zoure counforte more plenteuousli; we ioieden more on the ioie of tite: for his spirit is fulfillid of alle zou; <sup>14</sup> and if I gloried you thing anentis hym of zou: I am not confoundid; but as we han spoken to zou alle thingis: so also oure glorie that was at tite, is made truthe; <sup>15</sup> and the ynwardnesse of hym be more plenteuousli in zou; whiche hath in mynde the obediens of zou alle: hou with drede and trembyngze ze receyueden hym; <sup>16</sup> I haue ioie that in alle thingis I triste in zou.

8. BUT britheren we make knowun to zou the grace of god that is zounun in the chirchis of macedony; <sup>2</sup> that in nyche assyngze of tribulacioun the plente of the

rewitth, grieeth, thilke, that, peirment impairment. —penaunce, rengaunce, zounun, girm, anentis, with, stidst, courage, or, traut, assyngze, praicyng.

## TYNDALE—1534.

reioyce the more. <sup>8</sup> Wherefore though I made you sorry with a letter; I repent not: though I did repent. For I perceive that that same pistle made you sorry, though it were but for a ceason. <sup>9</sup> But I now reioyce; not that ye were sorry; but that ye so sorowed; that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by vs. <sup>10</sup> For godly sorowe causeth repentaunce vnto saluacion not to berpent of: when worldly sorow causeth deeth.

<sup>11</sup> Beholde what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion; it caused feare; yt caused desyre; it caused a fervent mynde; it caused punysshment. For in all thynges ye have shewed youre selues that ye were cleare in that matter. <sup>12</sup> Wherefore though I wrote vnto you, I did it not for his cause that did hurte; nether for his cause that was hurte: but that oure good mynde whych we have towards you in the sight of god; myght appere vnto you.

<sup>13</sup> Therefore we are comforted; because ye are comforted: yee and excedyngly the moare ioied we; for the ioice that Titus had; because his sprete was refreshed of you all. <sup>14</sup> I am therfor, not now ashamed; though I bosted my sylfe to you. For as all thynges which I preachid vnto you are true; even so is oure bostyng; that I bosted my silfe to Titus with all; founde true. <sup>15</sup> And now is his inwarde affection more abundant towards you; when he remembreth the obedience of every one of you: how with feare and trymbyngze ye receaved hym. <sup>16</sup> I reioyce that I maye be bolde over you in all thynges.

8. I DO you to wit brethrcn, of the grace of god which is given in the congregacions of Macedonia; <sup>2</sup> how that the abundaunce of their reioysing is; that

## CRANMER—1539.

that I reioyced the more. <sup>8</sup> For though I made you sorry with a letter, I repent not; though I dyd repent. For I perceive, that the same epistle made you sorry, though it were but for a ceason. <sup>9</sup> But I now reioyce, not that ye were sorry, but that ye so sorowed that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by vs. <sup>10</sup> For godly sorowe causeth repentaunce vnto saluacion, not to be repented of: contrary wyse worldly sorow causeth deeth.

<sup>11</sup> For beholde, what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused punysshment: for in all thynges ye haue shewed your selues, that ye were cleare in that matter. <sup>12</sup> Wherefore, though I wrote vnto you, I did it not for hys cause that had done the hurte, nether for his cause that was hurte: but that youre good mynde for vs might appere amonge you in the syght of God.

<sup>13</sup> Therefore, we are comforted, because we are comforted: yee and excedyngly the moare ioied we; for the ioice that Titus had; because hys sprete was refreshed of you all. <sup>14</sup> I am therefore not now ashamed, though I bosted my selfe to him of you. For as all thynges which we spake vnto you are true, euen so oure boasting, that I made vnto Titus is founde true. <sup>15</sup> And his inwarde affeccion is more abundant towards you, when he remembreth the obcdyence of you all: how with feare and trembyngze ye receaved him. <sup>16</sup> I reioyce that I maye be bolde ouer you in all thynges.

8. I CERTIFYE you brethren, of the grace of God whych was geuen in the congregacions of Macedonia; <sup>2</sup> how that the abundaunce of their reioysing is, that

εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν] πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. <sup>13</sup> Διὰ τοῦτο ἡ παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν περισσοτέρως δὲ μᾶλλον] ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. <sup>14</sup> ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐγαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου, ἀλήθεια ἐγενήθη. <sup>15</sup> καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. <sup>16</sup> χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

VIII. Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας. <sup>2</sup> ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσειᾷ τῆς

<sup>13</sup> Alex. παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν περισσοτέρως μᾶλλον.

<sup>2</sup> Alex. πρὸς Τίτον.

<sup>9</sup> Rec. + οὐν.

## GENEVA — 1557.

rejoyced muche more. <sup>8</sup> For, thogh I made you sorry with a letter, I repent not, thogh I dyd repent: for I perceave that the same epistle made you sorry, thogh it were but for a season.

<sup>9</sup> I nowe rejoyce, not that ye were sorry, but that ye so sorrowed that ye amended: for ye sorrowed Godly: so that in nothing ye were hurt by vs. <sup>10</sup> For Godly sorrow causeth amendement vnto saluation, not to be repented of: when the worldly sorrow causeth death. <sup>11</sup> For beholde this thinge, that ye haue bene Godly sorry, what great care it hath wrought in you? yea, *how hath it caused you* to cleare your selues: yea *what indignation hath it caused: yea what feare: yea how great desire: yea what a feruente mynde: yea what punishment?* finally in all thinges ye haue shewed your selues, that ye are cleare in this matter. <sup>12</sup> Wherefore, thogh I wrote vnto you, I dyd not it for his cause that dyd hurt, nether for his cause that was hurt: but that our good mynde towards you in the syght of God, myght appeare vnto you.

<sup>13</sup> Therefore we were comforted, because ye were comforted: but moste of all we reioyced, for the ioye that Titus had: because hys sprite was refreshed by you all. <sup>14</sup> For if I boasted my selfe any thing, to him of you, I was not ashamed: but as all thinges which I preached vnto you are true, euen so is our boasting, wherof I boasted my selfe to Titus, founde true. <sup>15</sup> And his inward affection is more abundant towards you, when he remembereth the obedience of euery one of you: and how with feare and trembling ye receaued him. <sup>16</sup> I reioyce therefore that I may put my confidence in you, in all thynges.

8. I DO you also to wit brethren, of the grace of God bestowed vpon the Churches of Macedonia. <sup>2</sup> How that in great trial by affliction, their ioye abunded,

## RHEIMS — 1582.

reioyced the more. <sup>8</sup> For although I made you sorie in an epistle, I repenteth me not: alheit it repented me, seing that the same epistle (although but for a time) did make you sorie. <sup>9</sup> Nowy I am glad: not because you vvere made sorie, but because you vvere made sorie to penance. For you vvere made sorie according to God, that in nothing you should suffer detriment by vs.

<sup>10</sup> For the sorow that is according to God, vworketh penance vnto saluation that is stable: but the sorow of the vworld vworketh death. <sup>11</sup> For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vworketh in you; yea feare, yea indignation, yea feare, yea desire, yea emulation, yea reuenge, in al thinges you haue shewed your selues to be vndefiled in the matter.

<sup>12</sup> Therefore although I vvrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that vve haue for you before God,

<sup>13</sup> therefore vve are comforted. But in our consolation, vve did the more abundantly reioyce vpon the ioy of Titus, because his spirit vvas refreshed of al you. <sup>14</sup> And if to him I gloried any thing of you, I am not confounded: but as vve spake al thinges to you in truth, so also our glorying that vvas to Titus, is made a truth, <sup>15</sup> and his bovels are more abundantly toward you: remembering the obedience of you al, hovv vvith feare and trembling you receiued him. <sup>16</sup> I reioyce that in al thinges I haue confidence in you.

8. AND vve doe you to vnderstand, brethren, the grace of God, that is giuen in the churches of Macedonia, <sup>2</sup> that in much experience of tribulation they had

## AUTHORISED — 1611.

so that I reioyced the more. <sup>8</sup> For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same Epistle hath made you sorry, though it were but for a season. <sup>9</sup> Now I reioyce, not that ye were made sorie, but that ye sorrowed to repentance: for ye were made sorry after a godly maner, that ye might receive damage by vs in nothing. <sup>10</sup> For godly sorrow worketh repentance to saluation not to be repented of, but the sorrow of the world worketh death. <sup>11</sup> For behold this selfe same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you, yea, *what clearing of your selues, yea, what indignation, yea, what feare, yea, what vehement desire, yea, what zeale, yea what reuence?* In all thinges ye haue approoued your selues to be cleare in this matter.

<sup>12</sup> Wherefore though I wrote vnto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appeare vnto you. <sup>13</sup> Therefore we were comforted in your comfort, yea and exceedingly the more ioyed wee for the ioy of Titus, because his spirit was refreshed by you al. <sup>14</sup> For if I haue boasted any thing to him of you, I am not ashamed but as we speake all things to you in truth, euen so our boasting which I made before Titus, is found a truth. <sup>15</sup> And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with feare and trembling you received him. <sup>16</sup> I reioyce therefore that I haue confidence in you in all thinges.

8. MOREOUE, brethren, wee do you to wit of the grace of God bestowed on the Churches of Macedonia, <sup>2</sup> How that in a great trial of affliction, the

χαρᾶς αὐτῶν καὶ ἡ κατὰ βῆθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν· <sup>3</sup> ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ <sup>2</sup> ὑπὲρ δύναμιν αὐθαίρετοι, <sup>4</sup> μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἀγίους· <sup>5</sup> καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ· <sup>6</sup> εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προεῆρξαστο, οὕτω καὶ ἐπιτελέσῃ, εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. <sup>7</sup> Ἄλλ' ὡσπερ ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε· <sup>8</sup> οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· <sup>9</sup> γνωσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ

: Alex. παρὰ.

\* Rec. + ἐξέσθαι ἡμᾶς.

## WICLIIF — 1380.

ioic of hem was, and the higest pouert of hem was plenteuous in to the richesses of the symplenes of hem, <sup>3</sup> for I here witnessynge to hem, afir myzt τ above myzt, thei weren wilful, with myche monestyng. <sup>4</sup> hisechynge us the grace and the comynynge and of mynstryng: that is made to holi men, <sup>5</sup> and not as we hopiden: but thei zauen hem silf first to the lord, aftirwarde to us: bi the wille of god, <sup>6</sup> so that we preiden tite, that as he bigan: so also he performe in zou this grace,

<sup>7</sup> but as ze abunden in alle thingis in feith and word τ kunnyng, and al bisynes, more ouer and in zoure charite in to us: that also in this grace ze abunden; <sup>8</sup> I seiē not as comaundinge but bi the bisynes of other men appreynge also the good witte of zoure charite, <sup>9</sup> and ze witen the craft of oure lord ihesus crist, for he was made nedi for zou whanne he was riche: that ze schulden be made riche bi his nedynesse,

<sup>10</sup> and I zeue counceil in this thing, for this is profitable to zou, that not onli han bigunne to do, but also ze bigunne to haue wille for the former zeer, <sup>11</sup> but now performe ze in dede, that as the discrecioun of wille is redi, so be it also of performyng of that that ze han; <sup>12</sup> for if the wille be redi: it is acceptid afir that that it hath, not afir that that it hath not:

<sup>13</sup> τ not that it be remyssoun to other men and to zou tribulacioun; <sup>14</sup> but of euenssne in the present tyme; zoure aboundaunce fulfillē the myssese of hem; that also the aboundaunce of hem: be a fulfillyng of zoure myssese that euenssne be made, <sup>15</sup> as it is writun, he that gaderid myche: was not encrecid; and he that gaderid litel, hadde not lesse, <sup>16</sup> and I do thankyns to god, that zaf the same bisynesse for zou in the herte of tite,

## TYNDALE — 1534.

they are tried with moche tribulacion. And therto though they were excedinge poore; yet haue they geuen excedinge richly, and that in singleness. <sup>3</sup> For to their powers (I beare recorde) ye and beyonde their power, they were wyllyng of their owne accorde, <sup>4</sup> and prayed vs with great instance that we wolde receave their benefite; and suffre them to be partakers with other in ministryng to the sayntes. <sup>5</sup> And this they did; not as we looked for: but gave their awne selves fyrst to the lorde; and after vnto vs by the will of God: <sup>6</sup> so that we coulde not but desyre Titus to accomplysse the same beniuolence amonge you also; even as he had begonne. <sup>7</sup> Now therefore, as ye are ryche in all parties in fayth, in worde, in knowlege, in all feruentes; and in loue, which ye haue to vs: euen so se that ye be plenteous in this beniuolence. <sup>8</sup> Thus saye I not as comaundynge; but because other are so feruent; therfore prove I youre loue, whether it be perfait or no. <sup>9</sup> Ye knowe the liberalite of oure lorde Iesus Christ, which though he were riche, yet for youre sakes be came poore: that ye thorow his povertie, myght be made ryche.

<sup>10</sup> And I geve counsell hereto. For this is expedient for you, which beganne, not to do only: but also to wylle a yere ago. <sup>11</sup> Now therfore performe the dede: that as was in you a redines to wylle, euen so ye maye performe the dede, of that which ye haue. <sup>12</sup> For if ther be fyrst a wyllyng mynde; it is accepted accordyng to that a man hath; and not accordyng to that he hath not.

<sup>13</sup> It is not my mynde that other be set at ease, and ye brought into combrance; <sup>14</sup> but that ther be egalnes now at this tyme; that youre aboundaunce sucke their lacke: that their aboundaunce maye supplie youre lacke: that ther maye be equalite, <sup>15</sup> agreynge to that which is written. He that gaddered moche, had never the more aboundaunce; and he that gaddred lytell had never the lesse. <sup>16</sup> Thankes he vnto god, which put in the hert of Titus the same good mynde

## CRANMER — 1539.

they are tryed with moch tribulacion. And though they were excedyng poore, yet haue they geuen excedyng richly, and that in synglenes. <sup>3</sup> For to their powers (I beare them recorde) ye and beyonde their power they were wyllyng of their awne accorde, <sup>4</sup> and prayed vs with great instance, that we wolde receave their benefite, and suffre them to be partetakers with other in ministringe to the sayntes. <sup>5</sup> And thus they dyd, not as we looked for: but gaue their awne selues fyrst to the lorde, and after vnto vs by the wyll of God: <sup>6</sup> so that we coulde not but desyre Titus, to accomplysse the same beniuolence amonge you also, euen as he had begonne. <sup>7</sup> Now therefore, as ye are ryche in all parties, in fayth, in worde, in knowlege, in all feruentes, and in loue, which ye haue to vs: euen so, se that ye be plenteous in this beniuolence also. <sup>8</sup> This saye I not as comaundynge; but because of feruentes I do alowe the vnfaynednesse of your loue towarde other men. <sup>9</sup> For ye knowe the lyberalitie of oure Lorde Iesus Christ, that though he was ryche, yet for youre sakes he became poore: that ye thorowe his pouertie, might be made ryche.

<sup>10</sup> And I geue counsell hereto. For this is expedient for you, which beganne, not to do only, but also to wylle a yere ago. <sup>11</sup> Now therefore performe the thing which ye beganne to do: that as ther was in you a redynes to wylle, euen so ye maye performe the dede of that which ye haue. <sup>12</sup> For yf ther be fyrst a wyllyng mynde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.

<sup>13</sup> It is not my mynde that other be set at ease, and ye brought into combrance; <sup>14</sup> but that ther be egalnes now at this tyme: and that youre aboundaunce maye sucke their lacke: and that their aboundaunce maye supplie youre lacke: that ther maye be equalite, <sup>15</sup> agreynge to that which is written: He that had moche, had not the more aboundaunce; and he that had lytell, had neuertheless. <sup>16</sup> Thankes be vn to god, which put the same good mynde for you in the hert of

Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ  
 πλουτήσητε. <sup>10</sup> καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, ὅτινες οὐ  
 μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρουσι· <sup>11</sup> νυνὶ δὲ καὶ τὸ  
 ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι  
 ἐκ τοῦ ἔχειν. <sup>12</sup> Εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχη <sup>6</sup> τις, εὐπρόσδεκτος,  
 οὐ καθὼς οὐκ ἔχει. <sup>13</sup> οὐ γὰρ ἵνα ἄλλοις ἀνεσις, ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος,  
 ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισσευμα εἰς τὸ ἐκείνων ὑστέρημα, <sup>14</sup> ἵνα καὶ τὸ ἐκείνων  
 περισσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης, <sup>15</sup> καθὼς γέ-  
 γραπται, “Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε.” <sup>16</sup> Χάρις  
 δὲ τῷ Θεῷ τῷ <sup>6</sup> δόντι | τὴν αὐτὴν σπουδὴν ἵπτερ ὑμῶν ἐν τῇ καρδίᾳ Τίτου

<sup>6</sup> Alex. = τας.<sup>6</sup> Rec. διδόντι.

## GENEVA — 1557.

and the pouertie which had consumed  
 them, euen to the very botome, abounded  
 vnto their moste riche liberalitie. <sup>3</sup> For  
 to their powers (I beare recorde) yea,  
 and beyond their power, they were willing  
 of their owne accord. <sup>4</sup> And prayed vs with  
 great instance, that we wolde recaue their  
 benefite, and suffre them to be partakers  
 with other in ministring to the Saintes.

<sup>5</sup> And *this they dyd*, not as we loked  
 fore: but gaue their owne selues fyrst to  
 the Lord, and *after vnto vs*, by the wyl  
 of God. <sup>6</sup> So that we could not but desire  
 Titus to accomplish the same beneuolence  
 among you also, euen as he had begone.  
<sup>7</sup> Therefore, as ye are riche in all things,  
 in faith, and in worde, and in knowledge,  
 and in all diligence, and in loue towards  
 vs, *euen so se* that ye be plentuious in this  
 beneuolence also. <sup>8</sup> This say I, not as  
 commanding, but because other are so  
 feruent, therefore proue I your loue, whether  
 it be sincere: <sup>9</sup> For ye know the  
 liberalitie of our Lord Iesus Christ, which  
 though he were ryche, yet for your sakes  
 became poore: that ye through his pouer-  
 tie, myght be made ryche. <sup>10</sup> And I  
 shewe my minde here in: for this is ex-  
 pedient for you, which began not to do  
 only, but also to wil, a yere a go. <sup>11</sup> Now  
 therefore performe the thinge, that ye be-  
 gan to do: that as *ther was* in your a  
 redynes to wyl, euen so ye may performe  
 the dede, of that which ye haue.

<sup>12</sup> For yf ther be fyrst a willing mynde,  
 it is accepted according to that a man  
 hath, and not according to that he hath  
 not. <sup>13</sup> Nether is it that other men shoulde  
 be freed and you burdened. <sup>14</sup> But vpon  
 like condition, at this time your abundance  
 supplieth their lacke: that also their abun-  
 dance may supply your lacke: that their  
 may be equalitie. <sup>15</sup> Agreeing to that which  
 is written, He that *gathered* muche, had  
 neuer the more abundance, and he that  
*gathered* litle, had neuertheless. <sup>16</sup> And  
 thanks be vnto God, which put in the  
 heart of Titus the same good mynde

## RHEIMS — 1582.

abundance of ioy, and their very deepe  
 pouertie abounded vnto the riches of their  
 simplicitie.

<sup>3</sup> for according to their pover (I  
 giue them testimonie) and aboute their  
 pover they were willing, <sup>4</sup> with much  
 exhortation requesting vs the grace and  
 communication of the ministrie that is  
 done toward the saintes. <sup>5</sup> And not as we  
 hoped, but their owne selues they gaue,  
 first to our Lord, then to vs by the wyl  
 of God: <sup>6</sup> in so much that we desired  
 Titus, that as he began, so also he wvould  
 perfit in you this grace also. <sup>7</sup> But as in  
 al things you abound in faith, and wvord,  
 and knowledge, and al carefulnes, more-  
 ouer also in your charitie toward vs, that  
 in this grace also you may abound. <sup>8</sup> I  
 speake not as commanding; but by the  
 carefulnes of others, approving also the  
 good disposition of your charitie. <sup>9</sup> For  
 you know the grace of our Lord Iesus  
 Christ, that for you he vvas made poore,  
 whereas he vvas riche: that by his pouertie  
 you might be riche. <sup>10</sup> And in this point  
 I giue counsel: for this is profitable for  
 you, wvich haue begonne not only to doe,  
 but also to be willing, from the yere past:

<sup>11</sup> but novv performe ye it also in deede:  
 that as your minde is prompt to be vwill-  
 ing, so it may be also to performe, of  
 that wvchich you haue. <sup>12</sup> For if the wvill  
 be prompt: it is accepted according to that  
 wvchich it hath, not according to that  
 wvchich it hath not. <sup>13</sup> For not that other  
 should haue ease, and you tribulation: <sup>14</sup> but  
 by an equalitie. Let in this present time  
 your abundance supplie their vwant: that  
 their abundance also may supplie your  
 vwant, that there be an equalitie, <sup>15</sup> as it  
 is wvritten: *He that had much, abounded  
 not: and he that had litle, vwanted not.*

<sup>16</sup> And thanks be to God, that hath giuen  
 the self same carefulnes for you in the hart

## AUTHORISED — 1611.

abundance of their ioy, and their deepe  
 pouertie, abounded vnto the riches of their  
 liberalitie.

<sup>3</sup> For to *their power* (I beare record) yea,  
 and beyond their *power they were* willing  
 of themselves: <sup>4</sup> Praying vs with much  
 intreatie, that we would recieve the gift,  
 and take vpon vs the fellowship of the  
 ministring to the Saints. <sup>5</sup> And *this they  
 did*, not as we hoped, but first gaue their  
 owne selues to the Lord, and vnto vs by  
 the will of God. <sup>6</sup> Inasmuch that we de-  
 sired Titus, that as he had begun, so he  
 would also finish in you the same grace  
 also. <sup>7</sup> Therefore (as ye abound in euery  
 thing, in faith, and vterance, and know-  
 ledge, and in all diligence, and in your  
 loue to vs) *see* that yee abound in this  
 grace also.

<sup>8</sup> I speake not by commandement, but  
 by occasion of the forwardnesse of others,  
 and to prouee the sinceritie of your loue.  
<sup>9</sup> For yee know the grace of our Lord  
 Iesus Christ, that though hee was rich,  
 yet for your sakes hee became poore, that  
 yee through his pouertie might be rich.  
<sup>10</sup> And herein I giue my aduice, for this  
 is expedient for you, who haue begun be-  
 fore, not onely to doe, but also to be  
 forward a yere ago. <sup>11</sup> Now therefore  
 performe the doing of it, that as *ther  
 was* a readinesse to will, so there may be  
 a performance also out of that which you  
 haue. <sup>12</sup> For if there bee first a willing  
 minde, it is accepted according to that a  
 man hath, and not according to that he  
 hath not. <sup>13</sup> For *I meane* not that other  
 men be eased, and you burthened: <sup>14</sup> But  
 by an equalitie: that now at this time  
 your abundance may be a *supply* for their  
 want, that their abundance also may be a  
*supply* for your want, that there may be  
 equalitie. <sup>15</sup> As it is written, He that had  
*gathered* much, had nothing ouer, and  
 hee that had *gathered* litle, had no lacke.  
<sup>16</sup> But thanks be to God which put the  
 same earnest care into the heart of Titus  
 for you.



ἐκκλησιῶν, δόξα Χριστοῦ. <sup>21</sup> Τὴν οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχῆσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε, | <sup>k</sup> εἰς πρόσωπον τῶν ἐκκλησιῶν. IX. Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόον μοι ἐστὶ τὸ γράφειν ὑμῖν. <sup>2</sup> οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκευάσται ἀπὸ πέρυσσι· καὶ ὁ <sup>l</sup> ἐξ ὑμῶν ζῆλος ἤρθεσε τοὺς πλείονας. <sup>3</sup> ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῆ ἐν τῷ μέρει τούτῳ. ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ἦτε· <sup>4</sup> μήπως εἰάν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὗρωσιν ὑμᾶς ἀπαρασκευάστους, κατασχυνθῶμεν ἡμεῖς, ἵνα μὴ <sup>m</sup> λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. <sup>5</sup> ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν <sup>o</sup> εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν <sup>p</sup> προ-

\* ἰνὲνέμνονο.

k Rec. + καί.

l Alex. = ἔξ.

m Alex. λίγω.

n Rec. + τῆς ἐκκλησίας.

o Alex. πρὸς.

## GENEVA—1557.

towards you. <sup>17</sup> Both that he accepted the exhortation, and also that he was so well willing, that of his owne accorde, he went vnto you.

<sup>18</sup> (And we haue sent also with him that brother, whose praise is in the Gospel throughout all the Churches.) <sup>19</sup> And not so only, but is also chosen by election of the Churches to be a felowe in our iorney concerning this beneuolence, that is ministred by vs vnto the prayse of the same Lord, and declaration of your prompt mynde. <sup>20</sup> Auoyding this, that no man should blame vs in this plenteous distribution, that is ministred by vs. <sup>21</sup> For we make prouision for honest things, not in the sight of God only, but also in the syght of men. <sup>22</sup> And we haue sent with them our brother, whom we haue ofte tymes proued diligent in many things, but now muche more diligent, for the great confidence which I haue in you. <sup>23</sup> Whether any do enquire of Titus, he is my felowe and helper, as concerning you: or els of our brethren, they are messengers of the Churches, and the glorie of Christe) <sup>24</sup> Wherefore shewe towards them the prooff of your loue, and of the reioysing that we haue of you, that the Churches may se it.

9. FOR as touching the ministring to the Saintes, it is but superfluous for me to write vnto you: <sup>2</sup> For I knowe your redynes of mynd, wherof I boast my selfe vnto them of Macedonia, and say, that Achaia was prepared a yere ago, and your feruenthesse hath prouoked many. <sup>3</sup> Neurtherlesse, yet haue I sent these brethren, lest our reioysing ouer you should be in vayne in this behalfe: that ye (as I haue sayd) be ready. <sup>4</sup> Lest peraduenture yf they of Macedonia come with me, and fynde you vnprepared, we (I neede not to say you) should be ashamed in this ny constant boasting.

<sup>5</sup> Wherefore, I thought it necessary to exhort the brethren to come before hande vnto you, and to finish your beneuolence

## RHEIMS—1582.

of Titus, <sup>17</sup> for that he admitted in deede exhortation: but being more careful, of his owne vvill he vvent vnto you. <sup>18</sup> Vve haue sent also vvith him the brother, vvwhose praise is in the Gospel through all the churches: <sup>19</sup> and not only that, but also he vvwas ordeined of the churches fellow of our peregrination, for this grace vvwhich is ministred of vs to the glorie of our Lord, and our determined vvill: <sup>20</sup> auoiding this, lest any man might reprehend vs in this falnes that is ministred of vs.

<sup>21</sup> For vve prouide good things not only before God, but also before men. <sup>22</sup> And vve haue sent vvith them our brother also, vvwhom vve haue proued in many things oft to be careful: but now much more careful, for the great confidence in you,

<sup>23</sup> either for Titus vvwhich is my fellow and coadiutor toward you, or our brethren Apostles of the churches, the glorie of Christ. <sup>24</sup> The declaration therfore vvwhich is of your charitie and our glorying for you, declare ye toward them in the face of the churches.

9. FOR concerning the ministerie that is done toward the saintes, it is superfluous for me to vvrite vnto you. <sup>2</sup> For I know your prompt minde: for the which I glorie of you to the Macedonians: That Achaia also is ready from the yere past, and your emulation hath prouoked very many. <sup>3</sup> But I haue sent the brethren, that the thing vvwhich vve glorie of you, be not made voide in this behalfe, that (as I haue sayd) you may be ready: <sup>4</sup> lest vvhen the Macedonians shal come vvith me, and fynde you vvready, vve (that vve say not, ye) may be ashamed in this substance. <sup>5</sup> Therefore I thought it necessarie to desire the brethren that they vvould come to you, and prepare this blessing before promised,

## AUTHORISED—1611.

<sup>17</sup> For indeed he accepted the exhortation, but being more forward, of his owne accord he went vnto you. <sup>18</sup> And wee haue sent with him the brother, whose praise is in the Gospel, throughout all the Churches. <sup>19</sup> And not that only, but who was also chosen of the Churches to trauaile with vs with this <sup>a</sup> grace which is administrated by vs to the glory of the same Lord, and declaration of your readie minde. <sup>20</sup> Auoyding this, that no man should blame vs in this abundance which is administrated by vs. <sup>21</sup> Prouiding for honest things, not only in the sight of the Lord, but in the sight of men. <sup>22</sup> And we haue sent with them our brother, whom wee haue often times proued diligent in many things, but now much more diligent, vpon the great confidence which <sup>b</sup> I haue in you. <sup>23</sup> Whether any doe enquire of Titus, he is my partner and fellow helper concerning you: or our brethren bee enquired of, they are the messengers of the Churches, and the glory of Christ. <sup>24</sup> Wherefore shew ye to them, and before the Churches, the prooff of your loue, and of our boasting on your behalfe.

9. FOR as touching the ministring to the Saintes, it is superfluous for mee to write to you. <sup>2</sup> For I know the forwardnesse of your mind, for which I boast of you to them of Macedonia, that Achaia, was ready a yere agoe, and your zeale hath prouoked very many. <sup>3</sup> Yet haue I sent the brethren, least our boasting of you should be in vaine in this behalfe, that as I saide, yee may be readie. <sup>4</sup> Lest happily if they of Macedonia come with mee, and find you vnprepared, wee (that wee say not, you) should be ashamed in this same confident boasting. <sup>5</sup> Therefore I thought it necessary to exhort the brethren, that they would go before vnto you, and make vp before hande your v bountie.

\* Or, gift.    b Or, be hath.    &gt; Or, blessing.

κατηγγελμένην εὐλογίαν ὑμῶν ταύτην εἶοίμην εἶναι, οὕτως ὡς εὐλογία, καὶ μὴ ὡς | πλεονεξίαν. <sup>6</sup>Τοῦτο δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἔπ' εὐλογίας, | ἔπ' εὐλογίαις καὶ θερίσει. <sup>7</sup>ἕκαστος καθὼς ἴπρωρείται | τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. <sup>8</sup>δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν ἀντάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· <sup>9</sup>καθὼς γέγραπται, “Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἢ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.” <sup>10</sup>Ὁ δὲ ἐπιχορηγῶν ἴσπερμα | τῷ σπείροντι, καὶ ἄρτον εἰς βρώσιν ἰχορηγήσει, καὶ πληθύνει τὸν σπόρον ὑμῶν, καὶ αὐξήσει | τὰ γενήματα | τῆς δικαιοσύνης ὑμῶν. <sup>11</sup>ἐν παντὶ πλουτίζομενοι εἰς πᾶσαν ἀπλοότητα, ἥτις κατεργάζεται αὐτοῖς διὰ ἡμῶν | εὐχαριστίαν τῷ Θεῷ. <sup>12</sup>ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπλη-

P Alex. προσηγγελμένην.

9 Rec. ἴσπερ.

\* Alex. ἴσ ἐλογίᾳ.

\* Alex. προίρηται.

\* Alex. σπόρον.

## WICLIIF—1380.

to be redy; so as blessyng ȝ not as auarise; <sup>6</sup>for I seie this thyng; he that sowith scarceȝ: schal also reepe scarceȝ and he that sowith in blessyngis, schal reepe also of blessyngis; <sup>7</sup>eche man as he castid in his herte: of heuynesse or of nede; for god loueth a glad zeuer.

<sup>8</sup>And god is myȝti: to make al grace abounden in ȝou; that ȝe in al thyngis euer more haue al sufficience: and abounde in to al good werk <sup>9</sup>as it is writun; he delide abroad, he ȝaf to pore men; his riȝtwisnes dwelith with outen ende; <sup>10</sup>ȝ he that mynstrith seed to the sower schal zeue also breed to ete; ȝ he schal multiplie ȝoure seed; and make myche the increasyngis of fruytis of ȝoure riȝtwisnes; <sup>11</sup>that in alle thyngis ȝe made riche; waxen plenteuous in to al synplenesse; which worthich bi us doyng of thankyngis to god.

<sup>12</sup>for the mynsterie of this office, not onȝli filith tho thyngis that failen to holi men: but also multiplieth many thankyngis to god; <sup>13</sup>bi the preuyng of this mynsterie, whiche glorifien god in the obediens of ȝoure knowledge in the gospel of crist; and in synplenesse of comyuncacioun in to hem and in to alle; <sup>14</sup>ȝ in the bisechyng of hem for ȝou, that desiren ȝou for the excellentie grace of god in ȝou; <sup>15</sup>I do thankyngis to god of the ȝifte of him that mai not be teeld.

10. AND I my silf poule biseche ȝou bi the myldenese ȝ softnesse of crist; whiche in the face am meke among ȝou and I absente triste in ȝou; <sup>2</sup>for I prie ȝou, that lest I present be not boold bi the trist in which I am gessid to be boold in to summe; that demen us: as if we wandren afir the fleisch; <sup>3</sup>for we walkyng in fleisch: fiȝten not afir the fleisch; <sup>4</sup>for the armuris of oure knyghtod ben

zeuer, giner. triste, trust demen, judge.  
delide, dealed. armuris, weaponis.

## TYNDALE—1534.

blessyng promysed afore; that it myght be redy; so that it be a blessyng; and not a defraudyng. <sup>6</sup>This yet remember; howe that he which soweth lytell, shall reepe lytell: and he that soweth plenteously shall reepe plenteously. <sup>7</sup>And let every man do accordyng as he hath purposed in his herte; not groundyngly; or of necessite. For god loveth a cheerful giver. <sup>8</sup>God is able to make you ryche in al grace that ye in all thynges havynge sufficient vnto the vtmoste; maye be ryche vnto al manner good workes; <sup>9</sup>as it is written: He that sparsed abroad and hath geuen to the poore; his rightewesnes remaineth for ever. <sup>10</sup>He that fyndeth the sower seed, shall minister breed for fode; and shall multiplie youre seed and increace the frutes of youre rightewesnes <sup>11</sup>that on all parties; ye maye be made ryche in all synglenes; which causeth thorowe vs; thanks gevyngye vnto god.

<sup>12</sup>For the office of this ministracion; not only supplieth the nede of the sayntes; but also is aboundant herein; that for this laudable ministringe; thanks myght be geuen to god of many; <sup>13</sup>whiche prayse god for the obediens of youre professyngye the gospel of Christ; and for youre synglenes in distributyng to them and to all men; <sup>14</sup>and in their prayers to God for you; longe after you; for the aboundant grace of God geuen vnto you. <sup>15</sup>Thankes be vnto God for his vnspeakeable gyfte.

10. I PAULE my silfe bescehe ȝou bi the mekenes and softnes of Christ; which when I am present amonge you; am of no reputacion; but am bolde towarde you beinge absent. <sup>2</sup>I bescehe you that I nede not to be bolde when I am present (with that same confidence; wher with I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. <sup>3</sup>Nevertheless though we walke compassed with the fleshe; yet we warre not fleshlye <sup>4</sup>For the weapens of oure warre

## CRANMER—1539.

blessyng promised afore; that it myght be ready; so that it be a blessing; and not a defraudyng.

<sup>6</sup>This yet I saye; he which soweth lytel, shall reepe lytell, and he that soweth plenteously shall reepe plenteously. <sup>7</sup>And let euery man do accordyng as he hath purposed in his hert not groundyngly, or of necessite. For God loueth a cheerful geuer.

<sup>8</sup>God is able to make you ryche in all grace, that ye in all thynges hauinge sufficient vnto the vtmoste, maye be ryche vnto al manner of good work, <sup>9</sup>as it is written: He hath sparsed abroad, and hath geuen to the poore, his rightewesnes remaineth for euer. <sup>10</sup>He that mynstrith seed vnto the sower mynstrith breed also for fode, and multiplie youre seed, and increace the frutes of youre rightewesnes <sup>11</sup>that on all partes, ye maye be made ryche in to all synglenes, which causeth thorow vs that thankes are geuen vnto God.

<sup>12</sup>For the office of this ministracion, not onely supplieth the nede of the saintes; but also is aboundant here in, that for this laudable ministringe, thanks myght be geuen to God of many, <sup>13</sup>which prayse God for the obediens of youre consentyng to the Gospell of Christ, and for youre synglenes in distributyng to them, and to all men, <sup>14</sup>and in their prayers for you which longe after you, for the aboundant gracc of God in you. <sup>15</sup>Thankes be vnto God for his vnspeakeable gyfte.

10. I PAUL my selfe bescehe ȝou bi the mekenes and softnes of Christ, which when I am present amonge you am of no reputacion; but am bold towarde you beinge absent. <sup>2</sup>I bescehe you, that I nede not to be bolde when I am presente (with that same confidence, wherwith I am supposed to haue bene bolde) agaynst some, which repute vs as though we walked carnally. <sup>3</sup>For though we walke in the fleshe, yet we do not warre fleshlye. <sup>4</sup>For the weapens of oure warrefare

ροῦσα τὰ ὑπερήματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ.<sup>13</sup> διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,<sup>14</sup> καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούτων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν.<sup>15</sup> χάρις ἔδ' ἐπὶ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγῆται αὐτοῦ δωρεᾷ.

X. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος καὶ ἐπεικειίας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς.<sup>2</sup> δέομαι δὲ, τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει, ἣ λογίζομαι τολμήσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.<sup>3</sup> ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα· (<sup>4</sup> τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ

<sup>13</sup> Rec. χορηγῆσαι, καὶ πληθύναι τ. π. ὁ. κ. ἀεζήσα.

<sup>14</sup> Rec. γεννήματα.

<sup>15</sup> Alex. ἡμῶν.

<sup>2</sup> Alex. = εἰ.

## GENEVA — 1557.

appoynted afore : that it myght be ready : so that it may be a beneuolence, and not a thing drawn by force. <sup>6</sup> This yet remember, That he which soweth ytel, shal reape ytel : and he that soweth plentifully, shal reape plentifully. <sup>7</sup> As euery man wissheth in his heart, so let hym giue: not grudgingly, or of necessitie : For God loueth a cheereful giuer.

<sup>8</sup> God is able to make you riche in all grace, that ye in all things hauing sufficient vnto the vtmost, may be riche vnto all maner of good workes. <sup>9</sup> As it is written, He hath sparsed abroad and hath geuen to the poore, his beneuolence remaineth for euer. <sup>10</sup> Also he that fyndeth seede to the sower, wil minister lykewise bread for foode, and multiply your seed, and increase the frutes of your beneuolence.

<sup>11</sup> That on all partes, ye may be made riche in all singlenes, which causeth through vs, that thanks be geuen vnto God. <sup>12</sup> For the ministration of this offering, not only supplieth the nede of the Saines : but also is abundant in causing many to giue thanks to God for the same. <sup>13</sup> (Which by the experimete of this ministration, prayse God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men) <sup>14</sup> And to praye to God for you, desiring after you greatly, for the abundant grace of God geuen vnto you. <sup>15</sup> Thanks be vnto God for his vspeakable gyfte.

10. I PAUL my selfe beseeche you by the meeknes, and softnes of Christe, which when I am present among you am humble, but am bold towarde you being absent: <sup>2</sup> And this I require you, that I nede not to be bolde when I am present, with that same confidence, wherwith I thinke to be bolde agaynst some which repute vs though as we walked carnally. <sup>3</sup> Neurtherlesse, though we walke compassed with the fleshe, yet we do not warre fleshly.

<sup>4</sup> (For the weapons of our warrefare are

## RHEIMS — 1582.

to be ready so, as a blessing, not as aua- rice. <sup>6</sup> And this I say, he that soweth sparingly, sparingly also shal reape : and he that soweth in blessings, of blessings also shal reape. <sup>7</sup> Euery one as he hath determined in his hart, not of sadnes or of necessitie. for God loueth a cheereful giuer.

<sup>8</sup> And God is able to make all grace abound in you : that in all things alwaies hauing all sufficiency, you may abound vnto all good workes, <sup>9</sup> as it is written: He distributed, he gaue to the poore : his iustice remaineth for euer. <sup>10</sup> And he that ministrerh seede to the sower, vvil giue bread also for to eate : and vvil multiplie your seede, and vvil augment the increases of the frutes of your iustice : <sup>11</sup> that being enriched in all things, you may abound vnto all simplicitie, vvhich worketh by vs thanks-giuing to God. <sup>12</sup> Because the ministerie of this office doth not only supplie those things that the Sainets want, but aboundeth also by many thanks-giuings in our Lord, <sup>13</sup> by the prooff of this ministerie, glorifying God in the obedience of your confession vnto the Gospel of Christ, and in the simplicitie of communicating vnto them, and vnto all, <sup>14</sup> and in their praying for you, being desirous of you because of the excellent grace of God in you. <sup>15</sup> Thanks be to God for his vspeakable gift.

10. AND I Paul my self beseeche you by the mildenes and modestie of Christ, vvhio in presence in dede am humble among you, but absent am bold on you.

<sup>2</sup> But I beseeche you, that being present I nede not be bold by that confidence vvherrwith I am thought to be bold agaynst some : which thinke vs as though we vvalke according to the flesh. <sup>3</sup> For vvalking in the flesh, we vvarre not according to the flesh. <sup>4</sup> For the vveapons of our

## AUTHORISED — 1611.

<sup>6</sup> whereof yee had notice before, that the same might be readie, as a matter of bountie, not of couetousnesse. <sup>6</sup> But this I say, Hee which soweth sparingly, shall reape sparingly : and he which soweth bountifully, shall reape bountifully.

<sup>7</sup> Euerie man according as he purpoueth in his heart, so let him giue : not grudgingly, or of necessitie : for God loueth a cheerefull giuer. <sup>8</sup> And God is able to make all grace abound towards you, that ye alwayes hauing all sufficiency in all things, may abound to euery good worke, <sup>9</sup> (As it is written : Hee hath dispersed abroad : Hee hath giuen to the poore : his righteousnesse remaineth for euer. <sup>10</sup> Now he that ministrerh seede to the sower, both minister bread for your foode, and multiply your seede sown, and increase the frutes of your righteousnesse) <sup>11</sup> Being enriched in euery thing to all bountifules, which causeth through vs thanksgiuing to God. <sup>12</sup> For the administration of this seruice, not only supplieth the want of the Sairts, but is abundant also by many thanksgiuings vnto God, <sup>13</sup> Whiles by the experimete of this ministration, they glorifie God for your professed subiection vnto the Gospel of Christ, and for your liberal distribution vnto them, and vnto all men : <sup>14</sup> And by their prayer for you, which long after you for the exceeding grace of God in you. <sup>15</sup> Thanks be vnto God for his vspeakable gift.

10. NOW I Paul my selfe beseech you, by the meeknes and gentleness of Christ, who in presence am base among you, but being absent, am bold toward you : <sup>2</sup> But I beseech you, that I may not be bold when I am present, with that confidence wherwith I thinke to be bold against some, which I thinke of vs as if we walked according to the flesh. <sup>3</sup> For though we walke in the flesh, we do not warre after the flesh : <sup>4</sup> (For the weapons

<sup>6</sup> Or, which hath been so much spoken of before.

<sup>9</sup> Or, in outward appearance.

<sup>10</sup> Or, reckon.

σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεισιν ὀχρωμάτων) <sup>5</sup> λογισμοὺς καθαίρωντες καὶ πᾶν ἕνωμα ἐπαρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ. <sup>6</sup> καὶ ἐν ἐτοιμίῳ ἔχοντες ἐκδικήσαι πᾶσαν παρακοὴν, ὅταν πληρωθῇ ἡμῶν ἡ ὑπακοή.

<sup>7</sup> Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν ἐναντῷ Χριστοῦ <sup>8</sup> εἶναι, τοῦτο λογιέσθω πάλιν ἀφ' ἐαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς. <sup>9</sup> εἴαν <sup>10</sup> τε | γάρ <sup>11</sup> καὶ | περισσώτερον τι καυχῆσθαι περὶ τῆς ἐξουσίας <sup>12</sup> ἡμῶν, | ἧς ἔδωκεν ὁ Κύριος <sup>13</sup> ἡμῖν | εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεισιν ἡμῶν, οὐκ αἰσχυνθήσεται. <sup>14</sup> ἵνα μὴ <sup>15</sup> δόξω | ὡς ἂν ἐκφοβῆιν ὑμᾶς διὰ τῶν ἐπιστολῶν. <sup>16</sup> ὅτι αἱ μὲν ἐπιστολαί, φησί, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξ-

<sup>5</sup> Alex. + ἀγοντες.<sup>8</sup> Alex. + εὐολος.<sup>9</sup> Rec. + Χριστοῦ.<sup>10</sup> Alex. = τε.<sup>11</sup> Alex. = καὶ.<sup>12</sup> Alex. = ἡμῶν.

## WICLIFF — 1380.

not fleischli; but myzti bi god to the destruccioun of strengthis; <sup>5</sup> and we districion conceillis and al hijnes that hijith it silf agens the science of god: ⁊ dryuen in to cattife al vnderstandinge in to the seruce of crist, <sup>6</sup> and we han redi to venge al vn obedience: whanne youre obediens schal be fillid; <sup>7</sup> se ze the thingis that hen aftir the face,

if any man tristith to hym silf, that he is of crist: thenke he this thing ofte anentis hym silf for as he is cristis so also we; <sup>8</sup> for if I schal glorie any thing more of oure power, whiche the lord gaf to us in to edifynge, and not in to zour destruccioun, I schal not be schamed;

<sup>9</sup> but that I be not gessid, as to fere zou bi episthis, <sup>10</sup> for thei seien, that thee pistlis ben greuous and strong, but the presence of the bodi is feble, and the word worthi to be dispisid, <sup>11</sup> he that is suche on, thenke this for suche as we absent; ben in word bi pistlis suche we ben present in dede;

<sup>12</sup> for we doren not putte us among or comparisowne us to summen that comeden hem silf; but we mesuren us in us silf, and comparisownen us silf to us; <sup>13</sup> for we schal not haue glorie ouer mesure; but bi the mesure of the rule whiche god mesurid to us, the mesure that stretchith to zou, <sup>14</sup> for we ouer streccihen not for this: as not streecinge to zou for to zou we camen in the gospel of crist; <sup>15</sup> not gloriyng ouer mesure in other menes traucilis; for we han hope of youre feith that weyith in zou to be magnyfid bi oure rule in abundaunce; <sup>16</sup> also to preche in to the thingis that ben biendes zou: not to haue glorie in other mennes rule

## TYNDALE — 1534.

are not carnall thinges, but thynges myghty in god to cast doune stronge holdes; <sup>5</sup> wherwith we overthrowe ymaginacions; and every hye thyng that exalthe it selfe agaynst the knowledge of god and brynge into captiuite all vnderstandinge to the obedience of Christ, <sup>6</sup> and are redy to take vengeance on all disobedience, when youre obedience is fulfilled. <sup>7</sup> Loke ye on thynges after the vtter apparence?

If eny man trust in him silfe that he is Christis; let the same also considere of him silfe; that as he is Christis; even so are we Christes. <sup>8</sup> And though I shuld boast my selfe somewhat moare of oure auctorite whiche the lord hath geuen vs to edifie and not to destroye you, it shulde not be to my shame. <sup>9</sup> This saye I, lest I shuld seme as though I went about to make you a frayde with letters. <sup>10</sup> For the pistles (sayth he) are sore and stronge: but his bodily presence is weake, and his speache rude. <sup>11</sup> Let him that is soche thynke on this wyse; that as we are in wordes by letters when we are absent, soche are we in dedes when we are present.

<sup>12</sup> For we cannot fynde in oure hertes to make oure selues of the nombre of them; or to compare oure selues to them; which laude them selues neuertheless whill they measure them selues with them selues; and compare them selues with them selues; they vnderstode nought. <sup>13</sup> But we wyll not reioyce above mesure: but accordyng to the quantite of the mesure whiche god hath distributed vnto vs; a mesure that reacheth even vnto you. <sup>14</sup> For we stretche not out oure selues beyonde mesure as though we had not reached vnto you. For even vnto you have we come with the gospel of Christ, <sup>15</sup> and we boast not oure selues out of mesure in other mens labours. Ye and we hope; when youre fayth is increased amonge you; to be magnified accordyng to oure mesure more largely, <sup>16</sup> and to preache the gospel in those regions which are beyonde you: and not to reioyce of that which is by another mans

## CRANMER — 1539.

are not carnall thinges, but thinges mighty in God, to cast doune stronge holdes, <sup>5</sup> wherwith we ouerthrowe counceils and euery hye thinge that exalthe it selfe agaynst the knowledge of God, and bringe into captiuite all ymaginacion to the obedience of Christ, <sup>6</sup> and are ready to take vengeance on all disobedience, when your obedience is fulfilled. <sup>7</sup> Loke ye on thinges after the vtter apparence?

If any man trust in him selfe, that he is Christes, let him consydre this agayne of him selfe, that as he is Christes, euen so are we Christes. <sup>8</sup> For though I boast my selfe more of oure auctorite (whych the Lord hath geuen vs to edifie and not to destroye you) it shal not be to my shame: <sup>9</sup> lest I shuld seme, as though I went about to make you a frayd with letters. <sup>10</sup> For the epistles (sayth he) are sore and stronge: but his bodily presence is weake, and his speach rude. <sup>11</sup> Let hym that is soche, thinke on this wyse: that as we are in wordes by letters when we are absent, soche are we in dedes, when we are present.

<sup>12</sup> For we cannot fynde in oure hertes to make oure selues of the nombre of them, or to compare oure selues to them, whych prayse them selues. Neuertheless, whill they measure them selues with them selues, and compare them selues with them selues, they vnderstande nought. <sup>13</sup> But we will not reioyce above mesure: but according to the mesure of the rule, whych God hath distributed vnto vs, a mesure to reache euen vnto you. <sup>14</sup> For we stretch not out oure selues beyonde mesure, as though we reached not vnto you. For euen to you also haue we come with the gospel of Christ, <sup>15</sup> and we boast not oure selues out of mesure in other mens labours. Yee and we hope it will come to passe, that when youre fayth is increased amonge you, we shall be magnified according to oure mesure, more largely, <sup>16</sup> and that I shal preache the gospel in those regions which are beyonde you; and not to boast of those thinges, whych by another mans mesure are prepared

agens agnitas castite, captiuitate, vlt, agnitas agnitas, vlt, vere, frigit.

ουθνημένους. <sup>11</sup> τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἱοί εσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. <sup>12</sup> Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισι τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνουτες ἑαυτοὺς ἑαυτοῖς, <sup>9</sup> οὐ συνιοῦσιν. <sup>13</sup> ἡμεῖς δὲ | ἠὲ | εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν. <sup>14</sup> οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνουμεν ἑαυτοὺς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ· <sup>15</sup> οὐκ εἰς τὰ ἄμετρα καυχόμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, ἀξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεῖαν, <sup>16</sup> εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτομα

<sup>9</sup> Alex. = ἡμῖν.

<sup>1</sup> Alex. εὐσῶμεν.

<sup>8</sup> Alex. s. = οὐ συνιοῦσιν. ἡμεῖς δὲ s. οὐ συνίστην. ἢ. δι.

<sup>4</sup> Alex. οὐκ.

## GENEVA — 1557.

not carnal things, but strong by the power of God, to cast down holds) <sup>9</sup> Wherewith we overthrow imaginations, and every eye thing that is exalted against the knowledge of God, and bringe into captiuitie every thought, to the obedience of Christe, <sup>6</sup> And have ready the vengeance on all disobedience, when your obedience is fulfilled.

<sup>7</sup> Loke ye on things after the viter appearance? If any man truste in hym selfe that he is Christes, let the same lykewise consider of him selfe, that as he is Christes, euen so are we Christes. <sup>8</sup> For though I should boast my selfe some what more of our auctoritie, which the Lord hath geuen vs to edifie, and not to destroye you, I nedc not to be ashamed. <sup>9</sup> This I say lestc I should seme to make you afraied wyth letters. <sup>10</sup> For the letters (sayth he) are sore and stronge, but his bodely presence is weake, and his speach is of no value.

<sup>11</sup> Let hym that is suche, thinke that as we are in worde by letters when we are absent, suche *wyl we be* in dede, when we are present. <sup>12</sup> For we dare not make our selues of the number, or to compare our selues to them, which praise them selues: but they vnder stand not that they measure them selues with them selues, and compare them selues with them selues.

<sup>13</sup> But we wil not reioyce aboue measure, of things which are not with in the compas of our measure: but according to the measure of that line, wherof God hath distributed vnto vs, a measure, to reache euen vnto you. <sup>14</sup> For we stretche not our selues beyonde our measure, as though we had not reached vnto you: for euen to you also haue we come in preaching the Gospel of Christ. <sup>15</sup> Not boasting our selues of things which are without the compas of our measure: that is, of other mens labours: yea, and we hope, when your fayeth shal increase, to be magnified by you in our measure appointed vnto vs, and that abundantly. <sup>16</sup> And to preache the Gospel in those regions which are beyonde you: not to reioyce in the measure, which is appointed to an other man, that is, in them that are prepared already.

## RHEIMS — 1582.

vvarfare are not carnal: but mightie to God vnto the destruction of manitions, destroying counsels, <sup>5</sup> and al loftinesse extolling it self against the knowledgce of God, and bringing into captiuitie al vnderstanding vnto the obedience of Christ, <sup>6</sup> and hauing in a readinesse to reuenge al disobedience, vvhcn your obedience shal be fulfilled.

<sup>7</sup> See the things that are according to appearance. If any man haue affiance in him self, that he is Christis: let him thinke this againe vvhich him self, that as he is Christis, so vve also. <sup>8</sup> For and if I should glorie somevhat more of our povver, vvhich our Lord hath giuen vs vnto edification and not to your destruction: I shal not be ashamed. <sup>9</sup> But that I may not be thought as it vvcre to terrifie you by epistles

(<sup>10</sup> for his epistles in deede, say they, are sore and vehemnt: but his bodily presence vveake, and his speache contemptible) <sup>11</sup> let him thinke that is such a one, that such as vve are in vvord by epistles, absent: such also vve are in deede, present. <sup>12</sup> For vve dare not matche or compare our selues vvith certayne, that commend them selues: but vve measure our selues in our selues, and compare our selues to our selues. <sup>13</sup> But vve vvil not glorie aboue our measure: but according to the measure of the rule vvhich God hath measured to vs, a measure to reache euen vnto you. <sup>14</sup> For not, as though vve reached not vnto you, doe vve extend our selues beyonde. For vve are come as farre as to you in the Gospel of Christ. <sup>15</sup> not glorying aboue measure in other mens labours: but hauing hope of your faith increasing, to be magnified in you according to our rule abundantly, <sup>16</sup> yea vnto those places that are beyonde you, to euangelize, not in an other mans rule, to glorie in those things that are prepared before.

## AUTHORISED—1611.

of our warfare are not carnal, but mightie through God to the pulling downe of strong holds.) <sup>5</sup> Casting downe <sup>6</sup> imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captiuitie every thought to the obedience of Christ: <sup>6</sup> And hauing in a readinesse to reuenge all disobedience, when your obedience is fulfilled.

<sup>7</sup> Doe ye looke on things after the outward appearance? if any man trust to himselfe, that he is Christis, let him of himselfe thinke this againe, that as he is Christis, euen so are we Christis. <sup>8</sup> For though I should boast somewhat more of our authority (which the Lord hath giuen vs for edification, and not for your destruction) I should not be ashamed: <sup>9</sup> That I may not seeme as if I would terrifie you by letters. <sup>10</sup> For his letters (say they) are waightly and powerful, but his bodily presence is weake, and his speach contemptible. <sup>11</sup> Let such a one thinke this: that such as we are in word by letters, when we are absent, such *will we be also* in deede when we are present.

<sup>12</sup> For we dare not make our selues of the number, or compare our selues with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, <sup>7</sup> are not wise.

<sup>13</sup> But we will not boast of things without our measure, but according to the measure of the <sup>8</sup> rule, which God hath distributed to vs, a measure to reach euen vnto you. <sup>14</sup> For we stretch not our selues beyonde our measure as though we reached not vnto you, for we are come as farre as to you also, in preaching the Gospel of Christ. <sup>15</sup> Not boasting of things without our measure, that is, of other mens labours, but hauing hope, when your faith is increased, that wee shall bee <sup>9</sup> enlarged by you, according to our rule abundantly. <sup>16</sup> To preach the Gospel in the regions beyonde you, and not to boast in another mans <sup>9</sup> line of things made

<sup>8</sup> Or, to God. <sup>9</sup> Or, reasonings. <sup>7</sup> Or, vnderstand it not.

<sup>9</sup> Or, line. <sup>4</sup> Or, magnified in you. <sup>1</sup> Or, rule.

καυχήσασθαι. <sup>17</sup> Ὁ δὲ καυχόμενος, ἐν Κυρίῳ καυχάσθω. <sup>18</sup> οὐ γὰρ ὁ ἑαυτοῦ συνιστᾶν, ἐκείνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

XI. <sup>1</sup> Ὁφελον | ἀνείχεσθέ | μου μικρὸν <sup>2</sup> τῇ ἀφροσύνῃ | ἀλλὰ καὶ ἀνέχεσθέ μου. <sup>3</sup> ζῆλῶ γὰρ ὑμᾶς Θεοῦ ζήλω. ἡρμოსάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένου ἀγνήν παραστήσαι τῷ Χριστῷ. <sup>4</sup> φοβούμαι δὲ μή πως ὡς ὁ ὄφις Ἐὐαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω | φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος <sup>5</sup> τῆς εἰς τὸν Χριστόν. <sup>6</sup> εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον <sup>7</sup> Ἰησοῦν | κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς <sup>8</sup> ἀνείχεσθε. | <sup>9</sup> Λογίζομαι γὰρ μηδὲν ὑστερηκεῖν <sup>10</sup> τῶν ὑπὲρ λίαν ἀποστόλων. <sup>11</sup> εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει. ἀλλ' ἐν παντὶ <sup>12</sup> φανερωθέντες | ἐν

<sup>1</sup> Alex. συνιστᾶν.<sup>2</sup> Alex. Ὁφελον.<sup>3</sup> Rec. ἡμίσθησε.<sup>4</sup> Rec. + τ.<sup>5</sup> Rec. τῆς ἀφροσύνης. Alex. ἀφροσύνης μου.<sup>6</sup> Alex. = οὕτω.

## WICLIIF—1380.

in these thingis that ben made redi, <sup>17</sup> he that glorieth: haue glorie in the lord, <sup>18</sup> for not he that comendith him silf is prued: but whom god comendith.

II. I WOLDE that ze wolden suffre a litil thing of myn vnwisdom: but also supporte ze me, <sup>2</sup> for I loue zou bi the loue of god, for I haue spousid zou to on hou-bonde: to zelde a chast virgyn to crist, <sup>3</sup> but I drede leest as the serpente disceyued eue with his sutil fraude: so zoure wittis ben corrupt, and fallen down fro the symplenesse that is in crist, <sup>4</sup> for if he that cometh, prechith another crist, whom we precheden not, or if ze taken another spirit, whom ze token not, or another gospel which ze reseceyuden not: rijtli ze schulu suffre,

<sup>5</sup> for I wene that I haue do no thing lesse thanne the greet apostlis, <sup>6</sup> for thouz I be vnlearned in word: but not in kunnyng, for in al thingis I am opene to you: <sup>7</sup> or whether I haue don sinne mekynge my silf that ze be enhauncid, for freli I prechid to zou the gospel of god: <sup>8</sup> I made nakid other chirchis: and I took sowde to zoure seruyce. <sup>9</sup> and whanne I was among zou and hadde nede: I was chargeous to no man, for bretheren that came fro macedony fulfillden that that fillid to me, and in al thingis I haue kept and schal kepe me with outen charge to zou.

<sup>10</sup> the truthe of crist is in me: for this glorie schal not be brokun in me in the cuntreis of acaie, <sup>11</sup> whi? for I loue not zou? god woot, <sup>12</sup> for that that I do: and that I schal do, is that I kitte awei the occasion of hem: that wolen occasion: that in the thing: in which thei glorien: thei ben founden as we, <sup>13</sup> for suche fals apostlis, ben trecherous werke-men, and transfiguren hem in to aposthis of crist, <sup>14</sup> and no wondre, for sathanas

## TYNDALE—1534.

measure prepared all redy. <sup>17</sup> Let him that reioyseth, reioyce in the lorde. <sup>18</sup> For he that prayseth him selfe, is not allowed: but he whom the lorde prayseth.

II. WOLDE to god, ye coulde suffre me a lytell in my folysshnes: ye, and I praye you forbear me. <sup>2</sup> For I am gelous over you with godly gelousy. For I coupled you to one man, to make you a chaste virgen to Christ. <sup>3</sup> But I feare lest as the serpent begyled Eve, thorow his sutteltye, even so youre wittes shuld be corrupte from the singleness that is in Christ. <sup>4</sup> For if he that cometh preache another Iesus then hym whom we preached: or if ye receave another sprete then that which ye have receaved: other another gospel then that ye have receaved, ye myght rijt well have bene content.

<sup>5</sup> I suppose that I was not behynde the chefe apostles. <sup>6</sup> Though I be rude in speakyng, yet I am not so in knowledg. How be it amonge you we are knowne to the vtmost what we are in all thynges. <sup>7</sup> Did I therin synne, be cause I submitted my selfe, that ye myght be exalted, and because I preached to you the gospel of God fre? <sup>8</sup> I robbed other congregacions, and toke wages of them, to do you service with all. <sup>9</sup> And when I was present with you and had nede, I was greuous to no man: for that which was lackyng vnto me, the bretheren which came from Macedonia, supplied: and in all thynges I kept my selfe that I shuld not be grevous to you: and so will I kepe my selfe.

<sup>10</sup> Yf the trueth of Christ be in me, this reioysynge shall not be taken from me in the regions of Achaia. <sup>11</sup> Wherefore? Because I love you not? God knoweth. <sup>12</sup> Neverthe lesse what I do, that will I do, to cut awaye occasion from them which desyre occasion: that they myght be founde lyke vs, in that wherin they reioyce. <sup>13</sup> For these false apostles are disceatfull workers, and fasson them selues lyke vnto the apostles of Christ. <sup>14</sup> And no marvayle,

## CRANMER—1539.

alredy. <sup>17</sup> But let him that reioyseth, reioyce in the Lorde. <sup>18</sup> For he that prayseth him selfe, is not allowed: but he whom the Lorde prayseth.

II. WOLDE to God, ye coulde haue suffred me a lytell in my folyshnes: ye, ye do also forbear me. <sup>2</sup> For I am gelous ouer you with godly gelousy. For I haue coupled you to one man, to make you a chaste virgen to Christ. <sup>3</sup> But I feare, lest it come to passe that as the serpent begyled Eve thorow his sutteltye, even so youre wyttes shuld be corrupte from the singleness that ye had toward Christ. <sup>4</sup> For yf he that cometh, preache another Iesus, then him whome we preached: or yf ye receave another sprete, then that which ye haue receaved, either another gospel then that ye haue receaved, ye myght rijt well haue bene content. <sup>5</sup> For I suppose, that I was not behynde the chefe Apostles. <sup>6</sup> But though I be rude in speakinge, yet I am not so in knowledg. Howbe it amonge you we haue bene knowne to the vtmost what we are in all thynges. <sup>7</sup> Dyd I therin synne, be cause I submytted my selfe, that ye might be exalted: and because I preached to you the gospel of God fre? <sup>8</sup> I robbed other congregacions, and toke wages of them, to do you seruyce. <sup>9</sup> And when I was present with you, and had nede I was chargeable to no man: for that which was lackyng vnto me, the bretheren which cam from Macedonia, supplied, and in all thynges I kept my selfe so that I shuld not be chargeable to any man, and so will I kepe my selfe.

<sup>10</sup> If the trueth of Christ be in me, this reioysynge shall not be taken from me in the regions of Achaia. <sup>11</sup> Wherefore? Because I loue you not? God knoweth. <sup>12</sup> Neuertheless what I do, that will I do, to cut awaye occasion from them, which desyre occasion, that they myght be founde lyke vnto vs, in that wherin they reioyce. <sup>13</sup> For such false apostles are disceatfull workers, and fasson them selues like vnto the Apostles of Christ. <sup>14</sup> And no marvayle: for Satan him selfe



γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός·<sup>15</sup> οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.<sup>16</sup> Πάλιν λέγω, μὴ τίς με δόξῃ ἄφρονα εἶναι· εἰ δὲ μὴ γε, κἂν ὡς ἄφρονα δεξασθέ με, ἵνα<sup>17</sup> κἀγὼ μικρόν τι<sup>18</sup> καυχῶσμαι.<sup>19</sup> ὁ λαλῶ,<sup>20</sup> οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς κακῆσεως.<sup>18</sup> Ἐπεὶ πολλοὶ καυχῶνται κατὰ<sup>19</sup> τὴν<sup>20</sup> σάρκα, κἀγὼ καυχῶσμαι.<sup>19</sup> ἦδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες.<sup>20</sup> ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει.<sup>21</sup> κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθηθήσασμεν ἐν ᾧ ὁ ἄν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω,) τολμῶ κἀγὼ.<sup>22</sup> Ἐβραῖοί εἰσι; κἀγὼ Ἰσραηλιταὶ εἰσι; κἀγὼ σπέρμα

<sup>15</sup> Rec. μικρόν τι κἀγὼ.<sup>18</sup> Alex. οὐ κατὰ Κύριον λαλῶ.<sup>19</sup> Alex. = τὴν.

## WICLIFF—1380.

him self transfigurith him in to an angel of light,<sup>15</sup> therfor it is not greet: if his mynstris ben transfigurid as the mynstris of rijtewisnes, whos ende schal be afir her werkis,

<sup>16</sup> efte I seie: leest ony man gesse me to be vnwise/ ellis take ze me as vnwise: that also I haue glorie a litil what, <sup>17</sup> that that I speke: I speke not afir god/ but as in vnwisdom in this substauce of glorie: <sup>18</sup> for many men glorien afir the fleisch: and I schal glori. <sup>19</sup> For ze suffren gladdi vnwise men: whanne ze silf ben wise/ <sup>20</sup> for ze susteynen, if ony man dryueth zou in to seruage, if ony man denouret, if ony man takith if ony man is enhauchid bi pride, if ony man smytith zou on the face, <sup>21</sup> bi vnoblei I seie: as if we weren sike in this parti/

in what thing ony man dare in vnwisdom I seie: and I dare/ <sup>22</sup> thi ben ebrus and I/ thi ben israelitis: and I/ thi ben the seed of abraham: and I/ <sup>23</sup> thi ben the mynstris of crist: and I/ as lesse wise I seie: I more/ in ful many traueilis, in prisouns more plenteuousli. in woundis aboue maner, in dethis ofte tymes, <sup>24</sup> I reseued of the iewis, fyue sithis fourti strokis oon lesse/ <sup>25</sup> thries I was betun with zerdis: oonyis I was stoned, thries I was at schippe breche, a nytt and a dai I was in the depnesse of the see, <sup>26</sup> in weies ofte, in perels of flodis, in perels of theues, in perels of kyn/ in perels of hethen men, in perels in citee in perels in dertch in perels in the see, in perels among fals britheren/ <sup>27</sup> in traueile t nedyns: in many wakyngis, in hungre and thirst: in many fastyngis in coold and nakidnes,

<sup>28</sup> withouten tho thingis that ben with outforth, myn chei dais traueilyng is the bisynesse of alle chirchis/ <sup>29</sup> who is sike: and I am not sike? who is sclaudrid and I am not brente.

## TYNDALE—1534.

for satan him selfe is chaunged into the fassion of an angel of light. <sup>15</sup> Therefore it is no great thyng/ though his ministers fassion them selves as though they were the ministers of rightewesnes: whose ende shalbe accordyng to their dedes.

<sup>16</sup> I saye agayne, lest any man thynke that I am folishe: or els even now take me as a fole/ that I maye boast my silfe a lytell. <sup>17</sup> That I speake, I speake it not after the wayes of the lorde: but as it were folysshly, whill we are now come to bostyng. <sup>18</sup> Seynge that many reioyce after the flesshe I will reioyce also. <sup>19</sup> For ye suffre foles gladly/ be cause that they your selves are wise. <sup>20</sup> For ye suffre evn if a man bryngye you into bondage: yf a man deuoure: yf a man take: yf a man exalt hym selfe: yf a man smyte you on the face. <sup>21</sup> I speake as concernyng rebuke/ as though we had bene weake.

How be it wherin soever any man dare be bolde (I speake folisshly) I dare be bolde also. <sup>22</sup> They are Ebrues, so am I: They are Israelites, even so am I. They are the seede of Abraham, even so am I. <sup>23</sup> They are the ministers of Christ (I speake as a fole) I am moare: In labours moare abundant: In strypes aboue measure: In preson more plenteously: In death ofte. <sup>24</sup> Of the lewes fyve tymes receaved I every tyme. xl. strypes saue one. <sup>25</sup> Thyryse was I beten with rodde. I was once stoned. I suffered thyryse shipwracke. Nyght and daye have I bene in the depe of the see. <sup>26</sup> In iorneyng ofte: In parcels of waters: In parcels of robbers: In icopardies of myne awne nacion: In icopardies amonge the hethen. I have bene in parcels in cities/ in parcels in wildernes, in parcels in the see/ in parcels amonge false brethren/ <sup>27</sup> in labour and travayle/ in watchyngye often/ in honger/ in thirst, in fastynges often/ in colde and in nakednes.

<sup>28</sup> And besyde the thynges which outwardly happen vnto me/ I am combred dayly/ and do care for all congregacions. <sup>29</sup> Who is sicke, and I am not sicke? Who is hurte in the fayth and my hert burneth

## CRANMER—1539.

is chaunged into the fassyon of an angel of lyght. <sup>15</sup> Therefore it is no great thinge though his ministers fassyon them selues, as though they were the ministers of ryghtewesnes: whose ende shalbe accordyng to their dedes.

<sup>16</sup> I saye agayne, lest any man thinke that I am folissh: or els euen now take ye me as a fole, that I also maye boast my selfe a lytell. <sup>17</sup> That I speake, I speake it not after the lorde, but as it were folyshly, in this matter of boasting. <sup>18</sup> Seinge that many reioyce after the flesshe, I will reioyce also. <sup>19</sup> For ye suffre foles gladly, seing ye youre selues are wise. <sup>20</sup> For ye suffre yf a man bring you into bondage: yf a man deuoure: yf a man take: yf a man exalt himselfe: yf a man smyte you on the face. <sup>21</sup> I speake as concernyng rebuke, as though we had bene weake. (in this behalfe)

How be it, wherin soever any man dare be bolde (I speake folisshly) I dare be bolde also. <sup>22</sup> They are Ebrues, euen so am I: They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. <sup>23</sup> They are the ministers of Christ (I speake as a fole) I am more: In labours more abundant: In strypes aboue measure. In preson more plenteously: In death ofte. <sup>24</sup> Of the lewes fyve tymes receaved I every tyme. xl. strypes saue one. <sup>25</sup> Thyryse was I beaten with rodde. I was once stoned. I suffered thyryse shipwracke. Nyght and daye have I bene in the deepe see. <sup>26</sup> In iorneyng ofte: in parcels of waters, in parcels of robbers: in icopardies of myne awne nacion: in icopardies amonge the hethen: in parcels in the ctyie: in parcels in wildernes: in parcels in the see: in parcels amonge false brethren: <sup>27</sup> in labour and traouayle: in watchyngye often: in honger in thyrst: in fastynges often: in colde and in nakednes: <sup>28</sup> besyde the thynges which outwardly happen vnto me. I am combred dailly, and do care for all congregacions. <sup>29</sup> Who is weake, and I am not weake? who is offended, and I burne not? If I must nedes

εἰς, ἄγγελον φανερῶς, διακόνους ὡς ἀγγέλους φωτός. αὐτοῦ μετασχηματίζονται ὡς ἀγγέλους δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

Ἀβραάμ εἰσι; καὶ γὰρ<sup>23</sup> διάκονοι Χριστοῦ εἰσι; (παραφρονῶν λαλῶ,) ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις.<sup>24</sup> ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον,<sup>25</sup> τρίς ἔρραβδίσθην, ἅπαξ ἐλιθάσθην, τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποιήκα·<sup>26</sup> ὁδοπορίας πολλάκις· κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις·<sup>27</sup> ἐν κόπῳ, καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι·<sup>28</sup> χωρὶς τῶν παρεκτός, ἢ ἐπίσυστασθε μου! ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.<sup>29</sup> τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

<sup>23</sup> Alex. ἰραβίσθην.

<sup>24</sup> Alex. = iv.

<sup>25</sup> Alex. s. ἰπίστιας μοι s. ἰπίστιας μοι.

## GENEVA—1557.

is changed into the fashion of an Angel of light.<sup>15</sup> Therefore it is no great thing, though his ministers fashion them selves, as though they were the ministers of righteousness: whose ende shalbe according to their dedes.<sup>16</sup> I say agayne, let no man thinke, that I am folysh: or els enen now take me as a fole, that I also may boast my selfe a little.<sup>17</sup> That I speake, I speake it not after the Lord: but as it were follyshly, in this my great boasting.<sup>18</sup> Seing also that many reioyce after the fleshe, I wil reioyce also.

<sup>19</sup> For ye suffre foles gladly, because that ye your selues are wise.<sup>20</sup> For ye suffre euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalte hym selfe, if a man smyte you on the face.<sup>21</sup> I speake as concerning rebuke: as though we had bene weake: yea rather, wherin soeuer any man dare be holde (I speake folyshly) I dare be holde also.<sup>22</sup> They are Hebracs, and so am I: they are Israelites, and so am I: they are the seede of Abraham, and so am I:

<sup>23</sup> They are the ministers of Christe (I speake as a fole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in deathe ofte.<sup>24</sup> Of the Iewes fye tymes, receaued I euery tyme fourtie stripes saue one.<sup>25</sup> I was thrise beaten with rodde: I was once stoned: I suffered thrise shipwracke. night and day haue I bene in the depe of the sea:<sup>26</sup> In iourning I was often in perels of waters, in perels of robbers: in iopardies of myne own nation, in iopardies among the Gentils, in perels in the cite, in perels in wildernes, in perels in the sea, in perels among false brethren,<sup>27</sup> In wearines and paynefulness, in watching often, in hunger and thyrst, in fastynges often, in colde and in nakednes.<sup>28</sup> Besyde the thynges, which outwardly happen vnto me, I am combred daly, with that heape of thyngs which lye vpon me, which is, the care for all Churches.

<sup>29</sup> Who is afflicted, and I am not afflicted? who is offended, and I burne not?

## RHEIMS—1582.

Satan him self transfigureth him self into an Angel of light.<sup>15</sup> It is no great matter therefore if his ministers be transfigured as the ministers of iustice: whose ende shal be according to their vvorke.

<sup>16</sup> Againe I say, (let no man thinke me to be foolish: otherwise take me as foolish, that I also may glorie a little.)<sup>17</sup> that vvhich I speake, I speake not according to God, but as it vvere in foolishnes, in this substance of glorying.<sup>18</sup> Because many glorie according to the flesh, I also vvill glorie.<sup>19</sup> For you do gladly suffer the foolish: vvhereas your selues are wise.

<sup>20</sup> For you suffer if a man bring you into seruitude, if a man deuoure, if a man take, if a man be extolled, if a man strike you on the face.<sup>21</sup> I speake according to dishonour, as though vve had ben vveake in this part. Vvherein any man dare (I speake folyshly) I dare also.

<sup>22</sup> They are Hebrevs: and I. They are Israelites: and I. They are the seede of Abraham: and I.<sup>23</sup> They are the ministers of Christ: and I. (I speake as one scarce wise) more I: in many moe labours, in prisons more abundantly, in stripes aboue measure, in deathes often.

<sup>24</sup> Of the Iewes fye times, did I receiue fourtie, sauing one.<sup>25</sup> Thrise vvas I beaten with rodde, once I vvas stoned, thrise I suffred shipvracke, night and day haue I been in the depth of the sea,<sup>26</sup> in iourneying often, perils of vvaters, perils of theeues, perils of my nation, perils of Gentiles, perils in the cite, perils in the wildernes, perils in the sea, perils among false brethren,<sup>27</sup> in labour and miserie, in much vvatching, in hunger and thyrst, in fastynges often, in colde and nakednes,<sup>28</sup> besyde those thyngs which are outwardly: my daly instance, the carefulnes of all churches.

<sup>29</sup> Vvho is vveake, and I am not vveake? vvho is scandalized, and I am not burnt?

## AUTHORISED—1611.

for Sathan himselfe is transformed into an Angel of light.<sup>15</sup> Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their workes.<sup>16</sup> I say againe, Let no man thinke mee a foole; if otherwise, yet as a foole receiue me, that I may boast my selfe a little.<sup>17</sup> That which I speake, I speake it not after the Lord, but as it were follyshly in this confidence of boasting.<sup>18</sup> Seeing that many glory after the flesh, I will glory also.<sup>19</sup> For ye suffer foolcs gladly, seeing ye your selues are wise.<sup>20</sup> For ye suffer if a man bring you into bondage, if a man deuoure you, if a man take of you, if a man exalt himselfe, if a man smite you on the face.

<sup>21</sup> I speake as concerning reproch, as though we had bene weake: howbeit, wherein soeuer any is bold, I speake follyshly, I am bold also.<sup>22</sup> Are they Hebrevs? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I:<sup>23</sup> Are they ministers of Christ? I speake as a foole, I am more: in labours more abundant: in stripes aboue measure: in prisons more frequent: in deaths oft.<sup>24</sup> Of the Iewes fye times receiued I forty stripes saue one.<sup>25</sup> Thrice was I beaten with rods, once was I stoned: thrice I suffered shipwracke: a night and a day I haue bene in the deepe.<sup>26</sup> In iourneying often, in perils of waters, in perils of robbers, in perils by my owne countreyemen, in perils by the heathen, in perils in the cite, in perils in the wilderness, in perils in the sea, in perils among false brethren,<sup>27</sup> In wearinesse and painefullnes, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes.

<sup>28</sup> Besides those things that are without, that which commeth vpon me daly, the care of all the Churches.<sup>29</sup> Who is weake, and I am not weake? who is offended,

<sup>30</sup> εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι. <sup>31</sup> Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν | Ἰησοῦ ὁ Χριστοῦ | οἶδεν, ὃ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. <sup>32</sup> ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με ἔθελων | <sup>33</sup> καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. XII. <sup>1</sup> Καυχᾶσθαι δεῖ, οὐ συμφέρεῖ | ἡ μοι | ἐλεύσομαι | γὰρ | εἰς ὄπτασις καὶ ἀποκαλύψεις Κυρίου. <sup>2</sup> οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἶτε ἐν σώματι, οὐκ οἶδα· εἶτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. <sup>3</sup> καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον (εἶτε ἐν σώματι, εἶτε ἐκτὸς | τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) <sup>4</sup> ὅτι ἠρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα,

<sup>1</sup> Alex. = ἡμῶν.

<sup>2</sup> Alex. = Χριστοῦ.

<sup>3</sup> Alex. = θύλων.

<sup>4</sup> Rec. Καυχᾶσθαι δεῖ.

<sup>5</sup> Alex. συμφέρον.

<sup>6</sup> Alex. μί.

<sup>7</sup> Alex. εἰ.

## WICLIFF—1380.

<sup>30</sup> if it bihoueth to glorie I schal glorie in the thingis that ben of myn infirmyte; <sup>31</sup> god and the fadir of oure lord ihesus crist, that is blessid in to worldis: woot that I lie not, <sup>32</sup> the prouost of damask, of the kyng of the folk arethe: kepte the citee of damascenes to take me; <sup>33</sup> and bi a wyndowe in a leep, I was laten doum hi the walle: and so I escapid hise hondis.

12. IF it bihoueth to haue glorie: it spedith not; but I schal come to the visions and to the reuelacions of the lord: <sup>2</sup> I woot a man in crist that bifor fourtene ȝeer, whether in bodi, whether out of the bodi I woot not, god wote: that suche a man was rauschid til to the thridde heuene; <sup>3</sup> and I woot suche a man, whether in bodi or out of bodi, I noot, god woot: <sup>4</sup> that he was rauschid in to paradys, and herde pryuy wordis: whiche it is not leueful for a man to speke; <sup>5</sup> for suche maner thingis I schal glorie: but for me no thing, no but in myn infirmytes; <sup>6</sup> for if I schal wilne to glorie I schal not be vnwise; for I schal seie truthe, but I spare; lest ony man gesse me ouer that thing that he seith in me or herith ony thing of me;

<sup>7</sup> and lest the greetnesse of reuelacions enhaunce me to pride: the pricke of my fleisch an angel of sathanas is ȝoun to me, that he buffate me; <sup>8</sup> for whiche thing thries I preied the lord, that it schulde go aweie fro me; <sup>9</sup> and he seide to me: my grace suffieth to thee; for vertu is perfylid made in infirmyte; therfor gladli I schal glorie in myn infirmytes, that the vertu of crist dwelle in me;

<sup>10</sup> for whiche thing I am plesid in myn infirmytes, in dispisyngis in nedis in persecuciouns in angwischis for crist; for

woot, knoweth  
wille, will.  
leep, basket. (loop)  
ȝoun, given.  
noot, knowe not.  
vertu, power.

## TYNDALE—1534.

not? <sup>30</sup> Yf I must nedes reioyce, I will reioyce of myne infirmities.

12. <sup>31</sup> The God and father of oure lordes Iesus Christ, which is blessed for evermore, knoweth that I lye not. <sup>32</sup> In the cite of Damason, the governer of the people vnder kyng Aretas, layde watche in the cite of the Damascens; and wolde haue caught me; <sup>33</sup> and at a wyndowe was I let doune in a basket throwe the wall; and so scaped his hondes.

<sup>1</sup> It is not expedient for me (no dout to reioyce. Nevertheless I will come to visions and reuelacions of the lord. <sup>2</sup> I knowe a man in Christ above .xiii. yeares agone (whether he weare in the body I cannot tell; or whether he were out of the body I cannot tell; god knoweth) which was taken vp into the thyrd heven. <sup>3</sup> And I knowe the same man (whether in the body; or out of the body; I cannot tell god knoweth) <sup>4</sup> howe that he was taken vp into paradise; and hearde wordes not to be spoken; which no man can vtter. <sup>5</sup> Of this man will I reioyce; of my silfe will I not reioyce; except it be of myne infirmities. <sup>6</sup> And yet though I wolde reioyce, I shuld not be a fole: for I wolde saye the trouthe. Nevertheless I spare; lest eny man shuld thynke of me above that he seith me to be; or heareth of me.

<sup>7</sup> And lest I shuld be exalted out of measure thow the a boundance of reuelacions; ther was geuen vnto me vnquyetnes of the flesshe; the messenger of Satan to buffet me: because I shuld not be exalted out of measure. <sup>8</sup> For this thyng besought I the lorde thysse; that it myght departe from me. <sup>9</sup> And he sayde vnto me: my grace is sufficient for the. For my strength is made perfect thow weaknes. Very gladly therfore will I reioyce of my weaknes; that the strength of Christ maye dwell in me. <sup>10</sup> Therefore haue I delectacion in infirmities; in rebukes; in nede; in persecuciouns; in anguyshe; for

## CRANMER—1539.

boast, <sup>30</sup> I will boast of the thynges that concerne myne infirmities.

12. <sup>31</sup> THE God and father of oure Lordes Iesus Christ, which is blessed for euermore, knoweth, that I lye not. <sup>32</sup> In the cite of Damason, the gouerner of the people vnder kyng Aretas, layde watche in the cite of the Damascens, and wolde haue caught me: <sup>33</sup> and at a wyndowe was I let doune in a basket thorow the wall; and so scaped I hys handes. <sup>1</sup> Doubtesse, it is not expedient for me to boast I will come to visions and reuelacions of the Lord. <sup>2</sup> I knowe a man in Christ, above .xiii. yeares ago (whether he were in the body I can not tell, or whether he were out of the body I can not tell, God knoweth) how that he was taken vp into the thyrd heauen. <sup>3</sup> And I knowe the same man (whether in the body, or out of the body. I cannot tell, God knoweth, <sup>4</sup> how that he was taken vp in to Paradyse, and heard secret wordes, which no man can vtter. <sup>5</sup> Of this man will I boast, but of my selfe will I not boast, except it be of myne infirmities: <sup>6</sup> For though I boast, I shall not be a foole, for I wolde saye the trouthe. Nevertheless, I spare you: lest eny man shulde thinke of me, about that which he seith me to be, or that he heareth of me.

<sup>7</sup> And lest I shuld be exalted out of measure thow the excellencye of the reuelacions; ther was geuen vnto me vnquyetnes thow the flesshe, euen the messenger of Satan to buffet me: because I shuld not be exalted out of measure. <sup>8</sup> For this thyng besought I the Lord thysse, that it myght departe from me. <sup>9</sup> And he sayd vnto me: my grace is sufficient for the. For my strength is made perfect thow weaknes. Very gladly therfore will I reioyce of my weaknes, that the strength of Christ maye dwell in me. <sup>10</sup> Therefore haue I delectacion in infirmities, in rebukes, in nede, in persecuciouns, in anguysshes for Christes sake: For

ἀ οὐκ ἐξὸν ἀνθρώπῳ λαλήσαι. <sup>5</sup> ὑπὲρ τοῦ τοιούτου καυχῆσομαι ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις <sup>1</sup> μου. | <sup>6</sup> εἰάν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσῃται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει <sup>7</sup> τι | ἐξ ἐμοῦ. <sup>7</sup> Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων <sup>8</sup> ἵνα | μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, <sup>9</sup> ἵνα μὴ ὑπεραίρωμαι. | <sup>8</sup> ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ. <sup>9</sup> καὶ εἰρήκέ μοι, Ἐρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις <sup>10</sup> μου | ἐν ἀσθενείᾳ <sup>11</sup> τελειοῦται. | Ἠδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. <sup>10</sup> διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ

<sup>1</sup> Alex. χωρίς.

<sup>1</sup> Alex. = μου.

<sup>7</sup> Alex. = τι.

<sup>8</sup> Alex. διὸ ἵνα.

<sup>9</sup> Alex. = ἵνα μὴ ὑπεραίρωμαι.

<sup>10</sup> Alex. = μου.

<sup>11</sup> Alex. τελείται.

## GENEVA—1557.

<sup>30</sup> If I must needs reioyce, I wil reioyce of mine infirmities. <sup>31</sup> The God and Father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lye not. <sup>32</sup> In the cite of Damascus, the gouernour of the people vnder Kyngc Aretas, layde watche in the cite of the Damascens, and would haue caught me. <sup>33</sup> And at a wyndowe was I let doune in a basket through the wall, and so escaped hys handes.

12. IT is not expedient for me no dout, to reioyce : neuertheesse, I wil come to visions and reuelations of the Lord. <sup>2</sup> I knowe a man in Christe, aboue fouertene yeres agone, (whether *he were* in the body I can not tel, or whether *he were* out of the body I can not tel: God knoweth) which was taken vp into the thyrd heauen : <sup>3</sup> And I knowe such a man (whether in the body, or out of the body, I can not tel, God knoweth.

<sup>4</sup> How that he was taken vp into Paradise, and heard wordes which can not be spoken, which are not in mans power to vtter. <sup>5</sup> Of suche a man wyl I reioyce, of my selfe wyl I not reioyce, except it be of mine infirmities. <sup>6</sup> And thogh I would reioyce, I should not be a foole : for I will say the truth. but I reframe, lest any man should thynke of me aboue that *he seyth* me to be, or heareth of me. <sup>7</sup> And lest I should be exaltd out of measure through the abundance of reuelations, there was geuen vnto me a pricke in the fleshe, the messenger of Satan to buffet me, because I should not be exaltd out of measure. <sup>8</sup> For this thyng I besoght the Lord thys, that it myght departe from me. <sup>9</sup> And he sayd vnto me, My grace is sufficient for thee : for my power is made perfect through weaknesse. Very gladly therefore wil I reioyce rather in my infirmities, that the power of Christ may dwell in me.

<sup>10</sup> Therefore I take pleasure in infirmities, in rebukes, in nede, in persecutions, in anguyshe for Christes sake. for when I

## RHEIMS—1582.

<sup>30</sup> If I must glorie : I vvil glorie of the things that concerne my infirmitee. <sup>31</sup> The God and Father of our Lord Iesus Christ, vvho is blessed for euer, knowveth that I lie not.

<sup>32</sup> At Damascus the Gouernour of the nation vnder Aretas the king, kept the cite of the Damascenes, for to apprehend me : <sup>33</sup> and through a vvindow in a basket vvvas I let dovvne by the vvall, and so escaped his handes.

12. IF I must glorie (it is not expedient in deede) but I vvil come to the visions and reuelations of our Lord. <sup>2</sup> I knovv a man in Christ aboue fouertene yeres agone (vvwhether in the body, I knovv not : or out of the body, I knovv not : God doth knovv) such a one rapt euen to the third heauen. <sup>3</sup> And I knovv such a man (vvwhether in the body, or out of the body, I knovv not : God doth know) <sup>4</sup> that he vvvas rapt into Paradise : and heard secrete vvordes, which it is not lawfull for a man to speake. <sup>5</sup> For such an one I vvil glorie : but for my self I vvil glorie nothing, sauing in my infirmities. <sup>6</sup> For and if I vvil glorie, I shal not be foolish : for I shal say truth. but I spare, lest any man should esteeme me aboue that vvwhich he seeth in me, or heareth any thing of me.

<sup>7</sup> And lest the greatnes of the reuelations might extoll me, there vvvas giuen me a pricke of my flesh, an angel of Satan, to buffet me. <sup>8</sup> For the vvwhich thyng I besoght our Lord, that it might depart from me :

<sup>9</sup> and he said to me, My grace sufficient thee, for povver is perfited in infirmitee. Gladly therefore vvil I glorie in mine infirmitee, that the povver of Christ may dvvel in me. <sup>10</sup> For the vvwhich cause I please my self in infirmities, in contumelies, in necessities, in persecutions, in

## AUTHORISED—1611.

and I burne not ? <sup>30</sup> If I must needs glory, I will glory of the things which concerne mine infirmities. <sup>31</sup> The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not. <sup>32</sup> In Damascus the gouernour vnder Aretas the King, kept the cite with a garison, desirous to apprehend mee. <sup>33</sup> And through a window in a basket was I let downe, by the wall, and escaped his hands.

12. IT is not expedient for me, doubtlesse, to glory, I will come to visions and reuelations of the Lord. <sup>2</sup> I knewe a man in Christ aboue fouerteene yeeres agoe, whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth : such a one, caught vp to the third heauen. <sup>3</sup> And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth.) <sup>4</sup> How that he was caught vp into Paradise, and heard vnspokeable wordes, which it is not lawfull for a man to vtter. <sup>5</sup> Of such a one will I glory, yet of my selfe I will not glory, but in mine infirmities. <sup>6</sup> For though I would desire to glory, I shall not be a foole : for I will say the truth. But now I forbear, lest any man should thinke of me aboue that which he seeth mee to be, or that he heareth of me :

<sup>7</sup> And lest I should be exaltd aboue measure through the abundance of the reuelations, there was giuen to mee a thorne in the flesh, the messenger of Sathan to buffet me, lest I should be exaltd aboue measure. <sup>8</sup> For this thing I besoght the Lord thrice, that it might depart from mee. <sup>9</sup> And he said vnto me, My grace is sufficient for thee : for my strength is made perfect in weaknesse. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest vpon me. <sup>10</sup> Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christes sake : for when I am weak,

\* Or, possible.

ἀσθενῶ, τότε δυνατός εἰμι. <sup>11</sup> Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὄφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. <sup>12</sup> Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, <sup>3</sup> ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι. <sup>13</sup> τί γὰρ ἐστίν, ὃ ἠτήθητε| ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρί-  
 σασθέ μοι τὴν ἀδικίαν ταύτην. <sup>14</sup> Ἰδοὺ, τρίτον <sup>15</sup> τοῦτο| ἐτόίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν| οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. <sup>15</sup> ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανήθησομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ| περισσοτέρως ὑμᾶς ἀγαπῶ, ἥττον ἀγαπῶμαι. <sup>16</sup> Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλ' ὑπάρχων πανουργος,

† Rec. + καυχόμενος.

‡ Alex. = iv.

§ Alex. s. ἠσπώθητε s. ἠλατρώθητε.

¶ Rec. = τοῦτο.

‡ Alex. s. = ὑμῶν s. ἡμᾶς.

\* Alex. ii.

‡ Alex. Πάλα.

## WICLIIF—1380.

whanne I am sike, thanne I am myzt, <sup>11</sup> I am made vnwitt; 3e constraineden me; for I ougte to be commendid of you for I dide no thing lesse, thanne thet that ben apostlis aboue maner; thous I am nouzt, <sup>12</sup> netheles the signes of myn apostlechee ben made on you in al pacience; and signes and grete wondris & vertues; <sup>13</sup> and what is it that 3e hadden lesse thanne other chirchis: but that I my self greued you not? forseue 3e to me this wrong. <sup>14</sup> lo this thridde tyme y am redi to come to you: and I schal not be greuous to you for I seke not tho thingis that ben youre: but you, for nether sones owen to tresore to fadir and modir: but the fadir 7 modir to the sones. <sup>15</sup> for I schal 3eue most wilful: and I my self schal be 3ouun aboue for 3oure soulis; thous I more loue you: and be lesse loued; <sup>15</sup> but be it; I greued not you: but whanne I was sutil I took you with gile. <sup>17</sup> whether I disceyued you, bi ony of hem whiche I sente to you, <sup>15</sup> I preid tite, and I sente with hym a brother; whether tite bigidil you? whether we zeden not in the same spirit? whether not in the same steppis?

<sup>19</sup> sumtyme 3e wenen that we schulu excuse us anentis you bifor god in crist we speken; <sup>20</sup> and moost dere brithren: alle thingis for 3oure edifynge; but I drede, leest whanne I come I schal fynde you not suche as I wole, and I schal be founden of you, such as 3e wolen not; leest paraunteur stryuyngis, enuyes sturdynessis discenciounis and detracciounis, pryuy spechis of discorde bolnyngis bi pride, debatis ben among 3ou, <sup>21</sup> and leest eftsoner; whanne I come, god make me lowe anentis you; and I bi weile many of hem that bifor synneden, 7 diden not penaunce on the vnclennesse and fornycaucion and vnchastite: that thei han don.

13. I.O this thridde tyme: I come to

† vertus, powers. 3ouun, given. 7eden, semt.  
 ‡ ethen, think. anentis, w ith. bolnyngis, swellings.  
 § stone, again. bi weile, besaile.

## TYNDALE—1534.

Christis sake. For when I am weake, then am I stronge.

<sup>11</sup> I am made a foole in boasting my selfe. <sup>12</sup> Ye haue compelled me: I ought to haue bene commended of you. For in no thinge was I inferior vnto the chefe apostels; Though I be nothyng; <sup>12</sup> yet the tokens of an apostle were wrought amonge you with all pacience: with signes; and wonders; and myghty dedes. <sup>13</sup> For what is it wherin ye were inferiours vnto other congregacions except it be therein that I was not greuous vnto you. <sup>14</sup> Beholde now the thyrd tyme I am redy to come vnto you: and yet will I not be greuous vnto you. For I seke not yours; but you. Also the children ought not to laye vp for the fathers and mothers: but the fathers and mothers for the children.

<sup>15</sup> I will very gladly bestowe, and wilbe bestowed for youre soules: though the moare I love you, the lesse I am loved agayne. <sup>16</sup> But be it that I greued you not: never the lesse I was crafty and toke you with gile. <sup>17</sup> Did I pill you by eny of them which I sent vnto you? <sup>18</sup> I desyred Titus; and with him I sent a brother. Did Titus defraude you of eny thyng? walked we not in one sprete? walked we not in lyke steppes? <sup>19</sup> Agayne; thinke ye that we excuse oure selues? We speake in Christ in the sight of God.

But we do all thynges dearly beloved for youre edifynge. <sup>20</sup> For I feare lest it come to passe; that when I come; I shall not fynde you soche as I wolde: and I shalbe founde vnto you soche as ye wolde not: I feare lest ther be founde amonge you debate, enuyng; wrath; stryfe; backbitnynges; whispyrynges; swellyngis and discorde. <sup>21</sup> I feare lest when I come agayne; God bringe me lowe amonge you; and I be constrained to beweyle many of them which haue synned all redy; and have not repented of the vnclennes; fornicacion and wantannes which they haue committed.

13. NOW come I the thyrd tyme vnto

## CRANMER—1539.

when I am weake, then am I stronge. <sup>11</sup> I am become a foole in boasting my selfe. Ye haue compelled me: For I ought to haue bene commended of you. For in no thinge was I inferior vnto the chefe Apostles, though I be nothyng, <sup>12</sup> yet the tokens of an Apostle were wrought amonge you with all pacience, and signes and wonders, and mighty dedes. <sup>13</sup> For what is it, wherin ye were inferiours vnto other congregacions, except it be herein, that I was not chargeable vnto you. Forgeue me this wronge. <sup>14</sup> Behold, now the thirde tyme I am ready to come vnto you: and yet will I not be chargeable vnto you. For I seke not yours, but you. For the chyldren ought not to laye vp for the fathers and mothers but the fathers and mothers for the children.

<sup>15</sup> I will very gladly bestowe, and wilbe bestowed for youre soules: though the moare I loue you, the lesse I am loved agayne. <sup>16</sup> But be it that I was not chargeable vnto you: neuertheless when I was crafty, I toke you with gile. <sup>17</sup> Dyd I pill you by eny of them, whom I sent vnto you? <sup>18</sup> I desyred Titus, and with him I sent a brother. Dyd Titus defraude you of eny thyng? walked we not in one sprete? Walked we not in like steppes? <sup>19</sup> Agayne, thinke ye, that we excuse oure selcus vnto you? We speake in Christ in the syght of God. But we do all thynges (dearly beloved) for youre edifynge. <sup>20</sup> For I feare, lest it come to passe, that when I come, I shall not fynde you soche as I wolde: and that I shalbe founde vnto you, soche as ye wolde not: I feare, lest ther be founde amonge you debate, enuyng, wrath, stryfe, backbitnynges, whispyrynges, swellings and discorde. <sup>21</sup> I feare, lest when I come agayne, God bringe me lowe amonge you, and I be constrained to beweyle many of them which haue synned all ready, and haue not repented of the vnclennes; and fornicacion and wantannes which they haue committed.

13. NOW come I the thyrd tyme vnto

δὲ ἡμᾶς ἔλαβον; <sup>17</sup> μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; <sup>18</sup> παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;

<sup>19</sup> Πάλιν| δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; <sup>19</sup> κατευώπιον| <sup>20</sup> τοῦ| Θεοῦ <sup>20</sup> ἐν Χριστῷ, λαλοῦμεν τάδε| πάντα, ἀγαπητοί, ὑπὲρ τῆς ἡμῶν οἰκοδομῆς. <sup>20</sup> φοβοῦμαι γὰρ, μή πως ἐλθὼν οὐχ οἴους θέλω εὔρω ὑμᾶς, κἀγὼ εἰρεθῶ ὑμῖν οἶον οὐ θέλετε· μή πως ἔρεις, <sup>21</sup> ζῆλοι, θυμοί, ἐριθείαι, καταλαλαίαι, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· <sup>21</sup> μή πάλιν <sup>21</sup> ἐλθόντα με| ταπεινώσῃ <sup>21</sup> με| ὁ Θεός μου πρὸς ὑμᾶς, καὶ πειθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ, ἧ ἔπραξαν.

XIII. <sup>c</sup> Τρίτον τοῦτο ἔρχομαι πρὸς

<sup>19</sup> Alex. ἀγίαντι.

<sup>2</sup> Alex. = τοῦ.

<sup>a</sup> Rec. ἐν Χριστῷ λαλοῦμεν τὰ ἴ.

<sup>d</sup> Rec. = με.

<sup>e</sup> Alex. + ἴσον.

<sup>b</sup> Alex. ζῆλος.

<sup>c</sup> Alex. ἰθὺτος μου.

## GENEVA — 1557.

am weake, then am I stronge. <sup>11</sup> I was a foole to boast my self, ye haue compelled me; for I ought to haue bene commended of you: for in nothing was I inferior vnto the chiefe Apostles, though I be nothing.

<sup>12</sup> The tokens of an Apostle were wrought among you with all patience, and signes, and wonders, and mighty deedes. <sup>13</sup> For what is it, wherin ye were inferiours vnto other Churches, except, that I was not chargeable vnto you? forgeue me this wronge *done vnto you*. <sup>14</sup> Beholde now the thirde tyme I am ready to come vnto you, and yet wyl I not be chargeable vnto you: for I seeke not yours, but you, for the children ought not to laye vp for the fathers: but the fathers for the children. <sup>15</sup> And I wil very gladly bestowe, and wil be bestowed for your soules; though the more I loue you, the lesse I am loued agayne. <sup>16</sup> But be it that I charged you not: yet forasmuche as I was crafty, I toke you with guile. <sup>17</sup> Dyd I pill you by any of them which I sent vnto you? <sup>18</sup> I desired Titus, and with him I sent a brother: dyd Titus defraude you of any thing? walked we not in the selfe same sprite? walked we not in like steppes?

<sup>19</sup> Agayne, thinke ye that we excuse our selues vnto you? we speake in Christ, in the syght of God. But we do all things dearly beloued for your edifying. <sup>20</sup> For I feare lest it come to passe, that when I come, I shal not fynde you suche as I wolde: and that I shalbe founde vnto you, suche as ye wolde not. <sup>21</sup> I feare lest ther be found among you, debate, enuying, wrath, stryfe, backbytinges, whysperynges, swellnyngs, and discorde. <sup>21</sup> I feare lest when I come agayne, my God bring me lowe among you, and I be constrainyd to beweyle many of them which haue synned already, and haue not repented of the vnclennes, fornication and wantonnes, which they haue committed.

13. NOW come I the thyrd tyme vnto  
5 N

## RHEIMS — 1582.

distresses for Christ. for vwhen I am vweake, then am I mightie.

<sup>11</sup> I am become foolish: you haue compelled me. For I ought to haue been commended of you: for I haue been nothing lesse then they that are about measure Apostles: although I am nothing. <sup>12</sup> Yet the signes of my Apostleship haue been done vpon you in all patience, in signes and vonders and mighty deedes. <sup>13</sup> For vwhat is there that you haue had lesse then the other churches: but that I my self haue not burdened you? Pardon me this iniurie. <sup>14</sup> Behold, now the thirde time I am ready to come to you: and I vvil not be burdalous vnto you. For I seeke not the things that are yours: but you. For neither ought the children lay vp treasures for the parents, but the parents for the children. <sup>15</sup> But I most gladly vvil bestovv, and vvil my self moreouer be bestowed for your soules: although louing you more, I am loued lesse.

<sup>16</sup> But be it so: I haue not burdened you: but being craftie, I tooke you by guile. <sup>17</sup> Haue I circumvented you by any of them vvhom I sent to you? <sup>18</sup> I requested Titus, and I sent vwith him a brother. <sup>19</sup> Did Titus circumvent you? vwalked we not vwith one spirit? not in the selfe same steppes? <sup>19</sup> Of old thinke you that vve excuse our selues to you? Before God, in Christ vve speake: but all things (my deereest) for your edifying.

<sup>20</sup> For I feare lest perhaps vwhen I come, I finde you not such as I vwould: and I be found of you, such an one as you vwould not. lest perhaps contentions, emulations, stomakings, dissensions, detractions, vwhisperings, svvellings, seditious be among you. <sup>21</sup> lest agayne vwhen I come, God humble me among you: and I mourne many of them that sinned before, and haue not done penance for the vnclennes and fornication and incontinencie that they haue committed.

13. IO this the third time I come vnto

## AUTHORISED — 1611.

then am I strong. <sup>11</sup> I am become a foole in glorying, ye haue compelled me. For I ought to haue bene commended of you: for in nothing am I behinde the very chiefeest Apostles, though I be nothing. <sup>12</sup> Truly the signes of an Apostle were wrought among you in all patience, in signes and wonders, and mightie deedes. <sup>13</sup> For what is it wherein yee were inferior to other Churches, except *it be* that I my selfe was not burthensome to you? forgiue me this wrong. <sup>14</sup> Behold, the third time I am ready to come to you, and I will not bee burthensome to you; for I seeke not yours, but you: for the children ought not to lay vpon for the parents, but the parents for the children. <sup>15</sup> And I will very gladly spend and bee spent for you, though the more abundantly I loue you, the lesse I bee loued.

<sup>16</sup> But bee it so: I did not burthen you: neuertheless being craftie, I caught you with guile. <sup>17</sup> Did I make a gaine of you by any of them, whom I sent vnto you? <sup>18</sup> I desired Titus, and with him I sent a brother: did Titus make a gaine of you? Walked wee not in the same spirit? *walked wee* not in the same steps? <sup>19</sup> Againe, thinke you that we excuse our selues vnto you? we speake before God in Christ: but *wee doe* all things, dearly beloued, for your edifying.

<sup>20</sup> For I feare lest when I come, I shall not finde you such as I would, and that I shall be found vnto you such as ye would not, lest there be debates, enuyings, wraths, strifes, backe-bitings, whisperings, swellings, tumults. <sup>21</sup> And lest when I come agayne, my God will humble mee among you, and that I shall bewaile many which haue sinned already, and haue not repented of the vnclennesse, and fornication, and lasciuiousnes which they haue committed.

13. THIS is the third time I am

<sup>a</sup> Gr. your soules.

ὑμᾶς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. <sup>2</sup> προείρηκα <sup>1</sup> καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν <sup>9</sup> τοῖς προσημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι. <sup>3</sup> ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. <sup>4</sup> καὶ γὰρ <sup>4</sup> εἰ ἐσταυρώθη ἕξ ἀσθενείας, ἀλλὰ ζῆ ἐκ δυνάμεως Θεοῦ καὶ γὰρ <sup>4</sup> ἡμεῖς ἀσθενούμεν <sup>4</sup> ἐν αὐτῷ, ἀλλὰ <sup>1</sup> ζήσόμεθα | σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς) <sup>5</sup> ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγνώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν <sup>6</sup> ἐστιν; | εἰ μήτι ἀδόκμοι ἐστε. <sup>6</sup> ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκμοι. <sup>7</sup> <sup>n</sup> εὐχομαι | δὲ πρὸς τὸν Θεόν, μὴ ποῖησai ὑμᾶς κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς ἀδόκμοι φανώμεν, ἀλλ' ἵνα

<sup>1</sup> Alex. + γάρ.<sup>2</sup> Rec. + γράφω.<sup>4</sup> Alex. = εἰ.<sup>4</sup> Rec. + καί.<sup>4</sup> Alex. σύν.<sup>4</sup> Alex. ζήσομεν.

## WICLIF—1380.

5ou, and in the mouthe of tweyne or of thre witnessis, euery word schal stonde. <sup>2</sup> I seide bifor, and seie bifor as presente twies and now absent: to hem that bifor han synned and to alle other, for if I come esfone: I schal not spare, <sup>3</sup> whether 3e seken the proof of that crist that spekih in me, whiche is not feble in 3ou: <sup>4</sup> for thou; he was crucified of infirmyte; but he lyueth of the vertu of god; for also we ben sike in hym: but we schulu lyue with hym of the vertu of god in us.

<sup>5</sup> asai 3ou silf if 3e ben in the feith: 3e 3ou silf preue whether 3e knowen not 3ou silf? for crist ihesus is in 3ou, but in hadde 3e ben reparable, <sup>6</sup> but I hope that 3e knowen: that we be not reparable, <sup>7</sup> and we preien the lord: that 3e do no thing of yuel, not that we seme preud; but that 3e do that that is good; and that we ben as reparable. <sup>8</sup> for we moun no thing asens trithe but for the trithe, <sup>9</sup> for we ioien whanne we ben sike: but 3e ben myht; and we preien this thing 3oure perfeccioun, <sup>10</sup> therfor I absent write these thingis: that I present do not harder bi the power whiche the lord gaf to me in to edificacioun: and not in to 3oure destruccioun.

<sup>11</sup> Britheren hennes forward ioie 3e, be 3e perfist: excite 3e: vnderstode 3e the same thing; haue 3e pees: and god of pees and of loue schal be with 3ou, <sup>12</sup> grete 3e wel togidre in holi cos. <sup>13</sup> alle holi men greten 3ou wel, <sup>14</sup> the grace of oure lord ihesus crist, and the charite of god, ⁊ the comowynge of the holi goost be with 3ou alle. Amen.

<sup>1</sup> Divide. agam. vertu, power. asai, prove. or. asaiy. yuel, evil. moun, may.

## TYNDALE—1534.

you. In the mouth of two or thre witnesses shall every thinge stonde. <sup>2</sup> I tolde you before, and tell you before: and as I sayde when I was present with you the seconde tyme, so wryte I now beyng absent, to them which in tyme past have synned, and to all other: that if I come agayne, I will not spare, <sup>3</sup> seyng that ye seke experience of Christ which speaketh in me, which amonge you is not weake; but is myghty in you. <sup>4</sup> And verely though it came of weaknes that he was crucified, yet lieth he thorow the power of God. And we no dout are weake in him: but we shall live with him, by the myght of God amonge you.

<sup>5</sup> Prove youre selves whether ye are in the fayth or not. Examen youre owne selves: knowe ye not youre awne selues, how that Iesus Christ is in you, excepte ye be castawayes? <sup>6</sup> I trust that ye shall knowe that we are not castawayes. <sup>7</sup> I desyre before God that ye do none evyll, not that we shuld seme commendable: but that ye shuld do that which is honest: and let vs be counted as leawde persones. <sup>8</sup> We can do no thinge agaynst the trueth, but for the trueth. <sup>9</sup> We are glad when we are weake, and ye stronge. This also we wissh for even that ye were perfect. <sup>10</sup> Therefore wryte I these thinges beyng absent, lest when I am present, I shuld vse sharpenes accordinge to the power which the Lorde hath geven me, to edifie, and not to destroye.

<sup>11</sup> Finallye brithren fare ye well, be perfect, be of good comforte, be of one mynde, lyve in peace, and the God of love and peace, shalbe with you. <sup>12</sup> Grete one another in an holy kysse. <sup>13</sup> All the sayntes salute you. <sup>14</sup> The grace of oure Lorde Iesus Christ, and the love of God, and the fellowshipe of the holy goost, be with you all. Amen.

## CRANMER—1539.

you: in the mouth of two or thre witnesses shall euery worde be establishd. <sup>2</sup> I tolde you before, and tell you before: and as I sayde when I was present with you the seconde tyme, so wryte I now beinge absent, to them which in tyme past have synned, and to all other: that if I come agayne, I will not spare, <sup>3</sup> seyng that ye seke experience of Christ which speaketh in me, which amonge you is not weake, but is myghty in you. <sup>4</sup> For though he was crucified in weaknes, yet lieth he thorow the power of God. And we no dout are weake in him: but we shall live with him: by the myght of God amonge you.

<sup>5</sup> Proue youre selues: whether ye are in the fayth or not. Examen youre awne selues knowe ye not youre awne selues, how that Iesus Christ is in you, excepte ye be cast awayes? <sup>6</sup> I trust ye shall knowe, that we are not cast awayes. <sup>7</sup> I desyre before God that ye do none evyll, not that we shuld seme commendable, but that ye shuld do that which is honest: and let vs be counted as cast awayes: <sup>8</sup> We can do nothinge agaynst the trueth, but for the trueth. <sup>9</sup> We are glad when we are weake, and ye stronge. Thus also we wissh for, euen your perfectnes. <sup>10</sup> Therefore wryte I these thinges being absent, lest when I am present, I shuld vse sharpenes, accordinge to the power, which the Lorde hath geven me, to edifie, and not to destroye. <sup>11</sup> Finallye brithren, fare ye well: be perfect, be of good comforte, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you. <sup>12</sup> Grete one another in an holy kisse. <sup>13</sup> All the sayntes salute you. <sup>14</sup> The grace of oure Lorde Iesus Christ, and the loue of God, and the fellowshipe of the holy goost be with you all. Amen.

ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὄμεν. <sup>8</sup> οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. <sup>9</sup> χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο <sup>8</sup> δεῖ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. <sup>10</sup> διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὸν μὴ ἀποτόμως χρῆσθωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκε μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

<sup>11</sup> Δοιοῦν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. <sup>12</sup> Ἀσπάσασθε ἀλλήλους ἐν <sup>9</sup> ἀγίῳ φιλήματι. | ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. <sup>13</sup> Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν <sup>9</sup>.

<sup>8</sup> Alex. = ἰστιν.

<sup>9</sup> Alex. εὐχόμεθα.

<sup>8</sup> Alex. = εἶ.

<sup>9</sup> Alex. φιλήματι ἀγίῳ.

<sup>9</sup> Rec. + ἀμῶν.

## GENEVA — 1557.

you. In the mouth of two or three witnesses, shal euery worde stande. <sup>2</sup> I tolde you before, and tel you before: as when I was present the seconde tyme, so wryte I now being absent to them which in tyme past haue synned, and to all others: that yf I come agayne, I wil not spare: <sup>3</sup> Seyng that ye seke experience of Christe, which speaketh in me, which towarde you is not weake, but is myghty in you.

<sup>4</sup> For thogh he was crucified concerning his infirmite, yet lyueth he through the power of God. And we no dout are weake in him: but we shal liue with him, by the myght of God among you. <sup>5</sup> Proue your selues whether ye are in the fayth or not: examen your selues: knowe ye not your owne selues, how that Iesus Christ is in you? except ye be castawayes. <sup>6</sup> I trust that ye shal knowe that we are not castawayes.

<sup>7</sup> I desire before God that ye do none euil, not that we should seme commendable, but that ye should do that which is honest: thogh we be counted as lewde persons. <sup>8</sup> For we can do nothing against the truth but for the truth. <sup>9</sup> We are glad when we are weake, and ye stronge. This also we wishe fore, euen that ye were perfect. <sup>10</sup> Therefore wryte I these things being absent, lest when I am present, I should vse sharpnes, accordyng to the power which the Lord hath geuen me, to edefie, and not to destroye.

<sup>11</sup> Finally brethren, fare ye wel: be perfect, be of good comfort, be of one mynde, liue in peace, and the God of loue and peace, shalbe with you. <sup>12</sup> Grete one another in an holy kisse. <sup>13</sup> All the Sainctes salute you. <sup>14</sup> The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Gost be with you all. Amen.

## RHEIMS — 1582.

you: In the mouth of two or three vittnesses shal euery vvord stand. <sup>2</sup> I foretold and doe foretel as present, and now absent, to them that sinned before, and all the rest, that if I come againe, I vvil not spare. <sup>3</sup> Seeke you an experiment of him that speaketh in me, Christ: vvho in you is not vveake, but is mightie in you? <sup>4</sup> For although he vvvas crucified of infirmite: yet he liueth by the povver of God. For vve also are vveake in him: but vve shal liue vvith him by the povver of God on you.

<sup>5</sup> Trie you ourvne selues if you be in the faith: proue ye your selues. Knowv you not your selues that Christ Issvs is in you, vnlesse perhaps you be reprobates.

<sup>6</sup> But I hope you knowv that vve are not reprobates. <sup>7</sup> And vve pray God, that you doe no euil, not that vve may appeare approued, but that you may doe that vvich is good, and vve be as reprobates. <sup>8</sup> For vve can not any thing against the truth: but for the truth. <sup>9</sup> For vve reioyce, for that vve are vveake, and you are mightie.

This also vve pray for, your consummation. <sup>10</sup> Therefore these things I vvrite absent: that being present I may not deale hardly accordyng to the povver vvich our Lord hath giuen me vnto edification and not vnto destruction.

<sup>11</sup> For the rest brethren, reioyce, he perfect, take exhortation, be of one minde, haue peace, and the God of peace and of loue shal be vvith you. <sup>12</sup> Salute one another in a holy kisse. <sup>13</sup> Al the sainctes salute you. <sup>14</sup> The grace of our Lord Issvs Christ, and the charitie of God, and the communication of the holy Gost be vvith you all. Amen.

## AUTHORISED — 1611.

coming to you: in the mouth of two or three witnesses shal euery word be established. <sup>2</sup> I told you before, and foretold you as if I were present the second time, and being absent, now I write to them which heretofore haue sinned, and to all other, that if I come againe I will not spare: <sup>3</sup> Since yee seeke a prooffe of Christ, speaking in me, which to youward is not weake, but is mighty in you. <sup>4</sup> For though hee was crucified through weaknesse, yet he liueth by the power of God: for we also are weake \* in him, but wee shall liue with him by the power of God toward you. <sup>5</sup> Examine your selues, whether ye be in the faith: proue your owne selues. Know ye not your owne selues, how that Iesus Christ is in you, except ye he reprobates?

<sup>6</sup> But I trust that yee shall know that we are not reprobates. <sup>7</sup> Now I pray to God, that ye doe no euill, not that we should appeare approued, but that ye should doe that which is honest, though we be as reprobates. <sup>8</sup> For we can doe nothing against the truth, but for the truth. <sup>9</sup> For wee are glad when wee are weake, and ye are strong: and this also we wish, euen your perfection. <sup>10</sup> Therefore I write these things being absent, lest being present I should vse sharpnes, according to the power which the Lord hath giuen me to edification, and not to destruction. <sup>11</sup> Finally, brethren, farewell: Bee perfect, be of good comfort, bee of one minde, liue in peace, and the God of loue and peace shalbe with you. <sup>12</sup> Greet one another with an holy kisse. <sup>13</sup> All the Saints salute you. <sup>14</sup> The grace of the Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost, be with you all. Amen.

\* Or, with him.

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΓΑΛΑΤΑΣ.

## Κεφάλαιον Α.

# THE EPISTLE TO THE GALATIANS.

## CHAPTER I.

1. ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, <sup>2</sup> καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>4</sup> τοῦ δόντος ἑαυτὸν ἀπὸ τῶν ἀμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ ἐλέημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, <sup>5</sup> ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>6</sup> Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι

ⁱ Rec. ἰπιρ.

### WICLIF—1380.

1. PAUL the apostol not of men ne bi man: but bi ihesus crist and god the fadir, that reisd hym fro death, <sup>2</sup> and alle the britheren that ben with me: to the chirche of galathie, <sup>3</sup> grace to you and pees of god the fadir: and of the lord ihesus crist, <sup>4</sup> that gaf hym silf for oure synnes: to delyuer us fro the present wickid world, bi the wille of god ⁊ oure fadir: <sup>5</sup> to whom is worschip and glorie in to worldis of worldis amen.

<sup>6</sup> I wondre that so soone ze ben thus moued fro hym that clepid you in to the grace of crist: in to another euangeliy, <sup>7</sup> whiche is not another: but that ther ben summe that troublith you, and wolen mysturne the euangeli of crist, <sup>8</sup> but thouz we or an angell of heuene preche to you bisidis that that we han prechid to you: be he acursid, <sup>9</sup> as I haue seid bifor: ⁊ now eftsoone I seiy: if any preche to you bisidis that that ze han vndirfongen: he be acursid, <sup>10</sup> for now whether counceil I men or god? or whether I seche to plesse men? if I plesid jit men, I were not cristis screruaut.

<sup>11</sup> for britheren I make knowen to you, the euangeli that was prechid of me:

clepid, called. ⁱ ftoone, again. vndirfongen, receied.

### TYNDALE—1534.

1. PAUL an Apostle, not of men, nether by man, but by Iesus Christ, and by God the father which raysed him from death: <sup>2</sup> and all the brethren which are with me.

Vnto the congregacions of Galacia. <sup>3</sup> Grace be with you and peace from God the fater, and from oure Lorde Iesus Christ, <sup>4</sup> which gave him selfe for oure synnes, to deliver vs from this present eyll worlde, thorow the will of God oure fater, <sup>5</sup> to whom be prayse for ever and ever. Amen.

<sup>6</sup> I marvaile that ye are so sone turned from him that called you in the grace of Christ, vnto another gospell: <sup>7</sup> which is nothinge els, but that ther be some which trouble you, and intende to pervert the gospell of Christ. <sup>8</sup> Nevertheless though we oure selues, or an angell from heven, preache eny other gospell vnto you, then that which we have preached vnto you, holde him as a cursed. <sup>9</sup> As I sayde before, so saye I now agayne, yf any man preache eny other thinge vnto you, then that ye have receaved, holde him accursed. <sup>10</sup> Preache I mannes doctrine or Godes? Ether go I about to please men? If I stodyed to please men, I were not the seruaunt of Christ.

<sup>11</sup> I certifie you brethren, that the gospell which was preached of me, was not

### CRANMER—1539.

1. PAUL an Apostle, not of men, nether by man, but by Iesus Christ, and by God the fater, which raysed him yp from death: <sup>2</sup> and all the brethren which are wyth me.

Vnto the congregacyons of Galacia. <sup>3</sup> Grace be with you and peace from God the fater, and from oure Lorde Iesus Christ, <sup>4</sup> which gaue him selfe for oure synnes, to delyuer vs from this present eyll worlde according to the will of God oure fater, <sup>5</sup> to whom be prayse for euer and euer. Amen.

<sup>6</sup> I maruaile, that ye, are so sone turned (from Christ which called you by grace) vnto another Gospell. <sup>7</sup> which is nothyng e, but that ther be some, which trouble you, and intende to peruert the Gospell of Christ. <sup>8</sup> Neuertheless, though we oure selues, or an angell from heauen, preache eny other Gospell vnto you, then that which we haue preached vnto you, let hym be acursed. <sup>9</sup> As we sayde before, so saye I now agayne, yf any man preache eny other gospell vnto you, then that ye haue receaved, let him be accursed. <sup>10</sup> Do I now speake vnto men or vnto God? Other go I about to please men? For yf I had hitherto stodyed to please men, I were not the screruaut of Christ.

<sup>11</sup> I certifie you brethren, that the Gospell which was preached of me, was not

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΓΑΛΑΤΑΣ.

Κεφάλαιον Α.

## THE EPISTLE TO THE GALATIANS.

### CHAPTER I.

Χριστοῦ, εἰς ἕτερον εὐαγγέλιον. <sup>7</sup> ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. <sup>8</sup> ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. <sup>9</sup> ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. <sup>10</sup> ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζωτῶ ἀνθρώποις ἀρέσκω; εἰ <sup>b</sup> γὰρ| ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην. <sup>11</sup> Γνωρίζω <sup>c</sup> δὲ| ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ,

<sup>b</sup> Alex. = γάρ.

<sup>c</sup> Alex. γάρ.

#### GENEVA — 1557.

1. PAVL an Apostle (not of men, neither by man, but by Iesus Christe, and by God the Father which rayed him from death) <sup>2</sup> And all the brethren which are with me, vnto the Churches of Galatia :

<sup>3</sup> Grace be to you and peace from God the Father, and from our Lord Iesus Christ.

<sup>4</sup> Which gaue him selfe for our synnes, to deliuer vs from this present euyl world according to the wyl of God our Father. <sup>5</sup> To whom be prayse for euer and euer, Amen. <sup>6</sup> I marueyle that ye are so soone tourned vnto another Gospel, forsaking him that had called you vnto the grace of Christ. <sup>7</sup> Seing there is no nother: but that there be some which trouble you, and intende to peruert the Gospel of Christ.

<sup>8</sup> But though that we, or an Angel from heauen, preache vnto you otherwaies, then that which we haue preached vnto you, holde him as accused. <sup>9</sup> As we sayd before, so say I now agayne, Yf any man preache vnto you otherwaies, then that ye haue receaued, holde him accused. <sup>10</sup> For now preache I mans doctrine, or Gods? other go I about to please men? for if I studied yet to please men, I werc not the seruant of Christe. <sup>11</sup> I certifie you brethren, that the Gospel whych was preached

#### RHEIMS — 1582.

1. PAVL an Apostle not of men, neither by man, but by Iesvs Christ, and God the Father that raised him from the dead, <sup>2</sup> and al the brethren that are vvith me: to the churches of Galatia. <sup>3</sup> Grace to you and peace from God the Father and our Lord Iesvs Christ, <sup>4</sup> vvho gaue him self for our sinnes, that he might deliuer vs from this present vvicked vvorld, according to the vvil of our God and father: <sup>5</sup> to vvhom is glorie for euer and euer. Amen.

<sup>6</sup> I maruel that thus so soone you are transferred from him that called you into the grace of Christ, vnto an other Gospel: <sup>7</sup> vvchich is not an other, vvles there be some that trouble you, and vvil inuert the Gospel of Christ. <sup>8</sup> But although we, or an Angel from heauen, euangelize to you beside that vvchich vve haue euangelized to you, be he anáthema. <sup>9</sup> As vve haue said before, so novv I say againe, If any euangelize to you, beside that vvchich you haue receiued, be he anáthema. <sup>10</sup> For do I novv vse persuasion to men, or to God? Or do I seeke to please men? If I yet did please men, I should not be the seruant of Christ.

<sup>11</sup> For I doe you to vnderstand, brethren, the Gospel that vvvas euangelized of me,

#### AUTHORISED — 1611.

1. PAUL an Apostle, not of men, neither by man, but by Iesus Christ, and God the Father, who raised him from the dead, <sup>2</sup> And all the brethren which are with mee, vnto the Churches of Galatia :

<sup>3</sup> Grace be to you and peace, from God the Father, and from our Lord Iesus Christ, <sup>4</sup> Who gaue himselfe for our sinnes, that he might deliuer vs from this present euill world, according to the will of God, and our Father. <sup>5</sup> To whom be glorie for euer and euer, Amen.

<sup>6</sup> I marueile, that you are so soone removed from him, that called you into the grace of Christ, vnto an other Gospel :

<sup>7</sup> Which is not another; but there bee some that trouble you, and would peruert the Gospel of Christ. <sup>8</sup> But though we, or an Angel from heauen, preach any other Gospel vnto you, then that which we haue preached vnto you, let him be accused. <sup>9</sup> As wee said before, so say I now againe, If any man preach any other Gospel vnto you, then that ye haue receiued, let him be accused. <sup>10</sup> For doe I now perswade men, or God? or doe I seeke to please men? For if I yet pleased men, I should not bee the seruant of Christ. <sup>11</sup> But I certifie you, brethren, that

ὅτι οὐκ ἔστι κατὰ ἄνθρωπον<sup>12</sup> οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ, <sup>d</sup> οὐτε| ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.<sup>13</sup> Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν.<sup>14</sup> καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συναηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.<sup>15</sup> ὅτε δὲ εὐδόκησεν ὁ Θεὸς| ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ,<sup>16</sup> ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως οὐ προσανέβην σαρκὶ καὶ αἵματι,<sup>17</sup> οὐδὲ <sup>f</sup> ἀνήλθον| εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπήλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.<sup>18</sup> Ἐπειτα μετὰ ἔτη τρία ἀνήλθον

<sup>d</sup> Alex. οὐτε.<sup>e</sup> Alex. = ὁ Θεός.<sup>f</sup> Alex. ἀπῆλθον.

## WICLIF—1380.

<sup>12</sup> for it is not bi man ne I took it of man ne lerned it: but bi reuelacioun of ihesus crist<sup>13</sup> for ȝe han herd my conuersacioun sumtyme in the iurie: and that I pursued passyngli the chirche of god, and fauȝte aȝen it<sup>14</sup> and I profitid in the iurie aboue many of myn euene eldis in my kynrede, and was more abundauntli a folower of my fadir tradiciouns<sup>15</sup> and whanne it plesid hym that departed me fro my modir wombe and clepid bi his grace<sup>16</sup> to scheve his sone in me, that I schulde preche hym among the hethen: anon I drou; me not to fleisch and blood,<sup>17</sup> ne I cam to ierusalem to the apostlis, that weren to for me, but I wente in to arabie, and eftsonne I turned aȝen in to damask,<sup>18</sup> and sith thre ȝeer, aftir I cam to ierusalem, to se petir, and I dwelled with hym fiftene daies,<sup>19</sup> but I saug noon other of the apostlis: but Iames our lordis brother,<sup>20</sup> and these thingis whiche I write to ȝou: lo to for god I lie not,

<sup>21</sup> Aftirward I cam in to the coostis of sire and silicie,<sup>22</sup> but I was vnknown bi face to the chirchis of iudee: that weren in crist,<sup>23</sup> and thei hadden oonli an heerynge, that he that pursued us sumtyme, prechid now the feith, aȝens whiche he fauȝte sumtyme,<sup>24</sup> and in me thei glorifiden god.

2. AND sith fourtene ȝeer aftir, eftsonne I wente vp to ierusalem, with barnabas and took with me tite,<sup>2</sup> I wente up bi reuelacioun and sƷake with hem the euangeli: whiche I preche among the hethen; and bi hem self to these that semeden to be summe what: leest I runnc or hadde runne in veyn,<sup>3</sup> and nether tite that hadde be with me while he was hethen: was compellid to be circuncisid,<sup>4</sup> but for fals britheren that weren broght ynn

## TYNDALE—1534.

after the manner of men,<sup>12</sup> nether receaved I it of man; nether was I taught it: but receaved it by the revelacion of Iesus Christ.<sup>13</sup> For ye have hearde of my conversacion in tyme past; in the Iewes wayes; how that beyonde measure I persecuted the congregacion of God, and spoyled it;<sup>14</sup> and preyvaled in the Iewes laye; above many of my companions; which were of myne awne nacion; and was a moche more fervent mayntener of the tradicions of the elders.

<sup>15</sup> But when it pleased God, which sepe-rated me from my mothers wombe; and called me by his grace,<sup>16</sup> for to declare his sonne by me; that I shuld preache him amonge the hethen: immediatly I com-mened not of the matter with flesshe and blood;<sup>17</sup> nether returned to Ierusalem to them which were Apostles before me: but went my wayes into Arabia; and came agayne vnto Damasco.<sup>18</sup> Then after thre yere I returned to Ierusalem to se Peter; and abode with him .xv. dayes;<sup>19</sup> no nother of the Apostles sawe I, save Iames the Lordes brother.<sup>20</sup> The thinges which I write; beholde; God knoweth I lye not.

<sup>21</sup> After that I went into the costes of Siria and Cilicia:<sup>22</sup> and was vnknown as touchinge my person; vnto the congregacions of Iewrye; which were in Christ.<sup>23</sup> But they hearde only; that he which persecuted vs in tyme past; now preacheth the fayth which he destroyed.<sup>24</sup> And they glorified God on my behalfe.

2. THEN .xiii. yeaeres after that; I went vp agayne to Ierusalem with Barnabas; and toke with me Titus also.<sup>2</sup> Ye and I went vp by revelacion; and com-mened with them of the Gospell which I preache amonge the gentyls: but apart with them which were counted chefe; lest it shuld have bene thought that I shuld runne or had runne in vayne.<sup>3</sup> Also Titus which was with me; though he were a Greke; yet was not compellid to be circuncised;<sup>4</sup> and that because of incommers

## CRANMER—1539.

after the manner of men.<sup>12</sup> For I neither receaved it, ner lerned it of man, but by the reuelacion of Iesus Christ.<sup>13</sup> For ye have heard of my conuersacion in tyme past, in the Iewes waye, how that beyonde measure I persecuted the congregacion of God, and spoyled it:<sup>14</sup> and preyvaled in the Iewes waye aboute many of my companions in mine awne nacion being a very feruent mayntener of the tradicions of the elders.

<sup>15</sup> But when it pleased God, which sepe-rated me from my mothers wombe, and called me hervnto by his grace,<sup>16</sup> for to declare his sonne by me, that I shuld preache him amonge the hethen: immediatly I com-mened not of the mater with flesshe and blood,<sup>17</sup> nether returned to Ierusalem, to them which were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco.<sup>18</sup> Then after thre yere, I returned to Ierusalem to se Peter, and abode with hym .xv. dayes.<sup>19</sup> Other of the Apostles sawe I none, saue Iames the Lordes brother.<sup>20</sup> The thinges which I write vnto you: beholde, Before God I lye not.

<sup>21</sup> After that came I into the coastes of Siria and Cilicia,<sup>22</sup> and was vnknown as touchinge my person vnto the congregacions of Iewrye, which were in Christ.<sup>23</sup> But this they hearde onely, that he which persecuted vs in tyme past, now preacheth the fayth, which before he destroyed.<sup>24</sup> And they glorified God in me.

2. THEN .xiii. yeres therafter, I went vp agayne to Ierusalem with Barnabas, and toke Titus wyth me.<sup>2</sup> I went vp also by reuelacion, and com-mened with them, of the Gospell which I preache amonge the Gentyls (but specially) with them which were counted chefe, leest I shuld runne, or had runne in vayne.<sup>3</sup> Also Titus which was with me, though he were a Greke, yet was not compellid to be circuncised,<sup>4</sup> and that because of incommers

passyngly, exceedingly. clepid, called. ne, nor. sith, since. aȝen, against. eftsonne, again.

εἰς Ἱεροσόλυμα ἰστορήσαι <sup>9</sup> Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέτε· <sup>10</sup> ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. <sup>20</sup> ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψευδομαι. <sup>21</sup> Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· <sup>22</sup> ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίας τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· <sup>23</sup> μόνον δὲ ἀκούοντες ἦσαν, ‘Ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει.’ <sup>24</sup> καὶ ἐδοξάζον ἐν ἐμοὶ τὸν Θεόν. II. Ἐπειτα διὰ δεκατεσσάρων ἐτῶν <sup>1</sup> ἄλλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβαν, συμπαραλαβὸν καὶ Τίτον· <sup>2</sup> ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ’ ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ ἕδραμον. <sup>3</sup> Ἄλλ’ οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἠναγκασθή

<sup>F</sup> Rec. *Ἡέρον.*

<sup>A</sup> Alex. *ἀνίβην* πάλιν.

## GENEVA—1557.

of me, was not after the maner of men. <sup>12</sup> For nether receaved I it of man, nether was I taught it : but by the reuelation of Iesus Christe. <sup>13</sup> For ye haue heard of my conuersation in tyme past, in the Iewishe religion, how that I persecuted the Church of God extremely, and spoyled it. <sup>14</sup> And profited in the Lawe of the Iewes about many of my companions, which were of mine owne nation, and was a muche more feruent maynteyner of the traditions receaved of my father. <sup>15</sup> But when it pleased God, which had separated me from my mothers wombe, and called me by his grace, <sup>16</sup> To reueile his Sonne to me, that I should preache him among the Gentils : immediatly I communed not of the matter with fleshe and blood : <sup>17</sup> Nether returned to Ierusalem to them which were Apostles before me : but went into Arabia, and came agayne vnto Damascus.

<sup>18</sup> Then after three yeres, I returned to Ierusalem to see Peter, and abode with him, fyfteen daies. <sup>19</sup> And no nother of the Apostles sawe I, saue Iames the Lordes brother. <sup>20</sup> The things which I write vnto you, beholde, I witness before God, that I lye not. <sup>21</sup> After that, I went into the costes of Syria and Cilicia : <sup>22</sup> for I was vnknown as touching my person vnto the Churches of Iewrie, which were in Christe. <sup>23</sup> But they heard only some say He which persecuted vs in tyme past, now preacheth the fayth, which before he destroyed. <sup>24</sup> And they glorified God for me.

2. THEN fourtene yeres after, I went vp agayne to Ierusalem with Barnabas, and toke wyth me Titus also. <sup>2</sup> And I went vp by reuelation, and communed with them of the Gospel which I preache among the Gentils but particularly with them which were counted chiefe, lest it should haue bene thought, that I should runne, or had runne in vayne. <sup>3</sup> Also Titus which was wyth me, though he were a Greke, yet was not compelled to be circumcised. <sup>4</sup> Which was because of false

## RHEIMS—1582.

that it is not according to man. <sup>12</sup> For neither did I receiue it of man, nor learne it : but by the reuelation of Iesus Christ.

<sup>13</sup> For you haue heard my conuersation sometime in Iudaisme, that about measure I persecuted the Church of God, and expugned it, <sup>14</sup> and profited in Iudaisme about many of mine equales in my nation, being more abundantly an emulator of the traditions of my fathers. <sup>15</sup> But vwhen it pleased him that separated me from my mothers womb, and called me by his grace, <sup>16</sup> to reueale his sonne in me, that I should euangelize him among the Gentils, incontinent I condescended not to flesh and blood, <sup>17</sup> neither came I to Hierusalem to the Apostles my antecessors : but I went into Arabia, and againe I returned to Damascus.

<sup>18</sup> Then, after three yeres I came to Hierusalem to see Peter : and taried with him fyfteen daies. <sup>19</sup> But other of the Apostles saw I none : sauing Iames the brother of our Lord. <sup>20</sup> And the things that I writte to you : behold before God, that I lie not. <sup>21</sup> After that, I came into the partes of Syria and Cilicia. <sup>22</sup> And I was vnknown by sight to the churches of Iewrie, that were in Christ : <sup>23</sup> but they had heard only, That he vvhich persecuted vs sometime, doth now euangelize the faith vvhich sometime he expugned : <sup>24</sup> and in me they glorified God.

2. THEN after fourtene yeres I went vp agayne to Hierusalem vwith Barnabas, taking Titus also vwith me. <sup>2</sup> And I went vp according to reuelation : and conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be something, lest perhaps in vaine I should runne or had runne.

<sup>3</sup> But neither Titus which vvas with me, vvhareas he vvas a Gentil, vvas compelled to be circumcised : <sup>4</sup> but because of the

## AUTHORISED—1611.

the Gospel which was preached of me, is not after man.

<sup>12</sup> For I neither receiued it of man, neither was I taught it, but by the reuelation of Iesus Christ. <sup>13</sup> For ye haue heard of my conuersation in tyme past, in the Iewes Religion, how that beyond measure I persecuted the Church of God, and wasted it : <sup>14</sup> And profited in the Iewes Religion, about many my equals in mine owne nation, being more exceedingly zealous of the traditions of my fathers. <sup>15</sup> But when it pleased God, who separated me from my mothers wombe, and called me by his grace, <sup>16</sup> To reueale his Sonne in me, that I might preach him among the heathen, immediatly I conferred not with flesh and blood : <sup>17</sup> Neither went I vp to Ierusalem, to them which were Apostles before me, but I went into Arabia, and returned agayne vnto Damascus. <sup>18</sup> Then after three yeres, I went vp to Ierusalem to see Peter, and abode with him fyfteen daies.

<sup>19</sup> But other of the Apostles saw I none, saue Iames the Lords brother. <sup>20</sup> Now the things which I write vnto you, behold, before God I lye not. <sup>21</sup> Afterwards I came into the regions of Syria and Cilicia, <sup>22</sup> And was vnknown by face vnto the Churches of Iudea, which were in Christ. <sup>23</sup> But they had heard only, that he which persecuted vs in times past, now preacheth the faith, which once hee destroyed. <sup>24</sup> And they glorified God in me.

2. THEN fourteene yeeres after, I went vp agayne to Ierusalem with Barnabas, and tooke Titus with me also. <sup>2</sup> And I went vp by reuelation, and communicated vnto them that Gospel, which I preach among the Gentiles, but priuately to them which were of reputation, lest by any meanes I should runne, or had runne in vaine. <sup>3</sup> But neither Titus, who was with me, being a Greeke, was compelled to be circumcised : <sup>4</sup> And that because of

<sup>a</sup> Or, equals in yeeres. <sup>b</sup> Or, returned. <sup>c</sup> Or, seuerally.

περιτμηθῆναι. <sup>4</sup> διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισ-  
ῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα  
ἡμᾶς καταδουλώσουσιν· <sup>5</sup> οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλή-  
θεια τοῦ εὐαγγελίου διαμείη πρὸς ὑμᾶς. <sup>6</sup> Ἀπὸ δὲ τῶν δοκούντων εἶναι τι,  
ὁποῖοί ποτε ἦσαν, οὐδὲν μοι διαφέρει πρόσωπον <sup>κ</sup> Θεοῦ ἀνθρώπου οὐ λαμβάνει  
ἐμοὶ γὰρ οἱ δοκῦντες οὐδὲν προσανέθειτο, <sup>7</sup> ἀλλὰ τούναντίον, ἰδόντες ὅτι  
πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς·  
<sup>8</sup> ὁ γὰρ ἐνεργήσας Πέτρον εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς  
τὰ ἔθνη· <sup>9</sup> καὶ γρόντες τὴν χάριν τὴν δοθεῖσάν μοι, <sup>1</sup> Ἰάκωβος καὶ Κηφᾶς καὶ  
Ἰωάννης, οἱ δοκῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβαν κοινω-

<sup>4</sup> Rec. καταδουλώσανται.<sup>5</sup> Alex. + ὁ.<sup>1</sup> Alex. Πέτρος καὶ Ἰάκωβος.<sup>κ</sup> Rec. = μιν.<sup>κ</sup> Rec. Πέτρος.

## WICLIF—1380.

whiche hadden entrid to asprie oure freedom,  
whiche we han in ihesus crist: to  
bringe us in to seruage, <sup>5</sup> but we geue no  
place to subieccioun: that the truthe of  
the gospel schuld dwelle with you.

<sup>4</sup> But of these that semeden to be summe  
what whiche thei weren sumtyme it per-  
teineth not to me; for god takith not the  
persone of man; for thei that semeden to  
be summe what: zauen me no thing;  
<sup>7</sup> but aȝenward, whanne thei hadde seen,  
that the euangeli of prepuce was zounn  
to me: as the euangeli of circumcisioun  
was zounn to petir, <sup>8</sup> for he that wrougte  
to petir in to apostilhed of circumcisioun;  
wrougte also to me among the hethen;

<sup>9</sup> and whanne thei hadden knowe the  
grace of god that was zounn to me:  
iames and petir and loon whiche weren  
seyn to be the pilers, thei zauen riȝthod  
of felowschip to me and to barnabas; that  
we among the hethen: and thei in to  
circumcisioun, <sup>10</sup> oonli that we hadden  
mynde of pore men of crist, the whiche  
thing: I was ful biȝi to don;

<sup>11</sup> but whanne petir was comen to anti-  
och: I aȝenstode him in the face, for he  
was worthy to be vndermonen; <sup>12</sup> for bifor  
that there camen summen from iames: he  
ete with the hethen men; but whanne  
thei weren comen, he withdrew; <sup>13</sup> and  
partid him: dreȝynge hem that weren of  
circumcisioun; and the other iewis as-  
sentiden to his feynynge; so that barna-  
bas was drawn of hem in to that feyn-  
ynge. <sup>14</sup> But whanne I sau; that thei  
walkid not riȝtly to the truthe of the  
gospel: I seide to petir before alle men; if  
thou that art a iewe, lyuest hethenlich  
and not iewliche: hou constryncest thou  
hethen men to biome iewis? <sup>15</sup> we icewis  
of kynde; <sup>16</sup> not synful men of the hethen,  
<sup>16</sup> knowen that a man is not iustified of

## TYNDALE—1534.

beynge false brethren, which came in  
amonge other to spye out oure libertie  
which we have in Christ Iesus; that they  
might bringe vs into bondage. <sup>5</sup> To whom  
we gave no roume; no not for the space  
of an houre; as concerninge to be brought  
into subieccion: and that because that the  
truthe of the gospel myght continue with  
you.

<sup>6</sup> Of them which seme to be great (what  
they were in tyme passed it maketh no  
matter to me: God loketh on no mans  
person) neverthelesse they which seme  
great; added nothyng to me. <sup>7</sup> But con-  
trary wyse, when they sawe that the  
gospellouer the vncircumcisioun was com-  
mitted vnto me; as the gospell over the  
circumcisioun was vnto Peter: <sup>8</sup> for he that  
was myghty in Peter in the Apostleshippe  
over the circumcisioun; the same was myghty  
in me amonge the gentyls: <sup>9</sup> and therfore  
when they perceaved the grace that was  
geuen vnto me; then iames, Cephas and  
Iohn; which semed to be pilers; gave to  
me and Barnabas the ryght bondes; and  
agreed with vs; that we shuld preache  
amonge the Hethen; and they amonge  
the Iewes: <sup>10</sup> warnynge only that we  
shuld remember the poore. Which thinge  
also I was diligent to do.

<sup>11</sup> And when Peter was come to Anti-  
och; I withstode him in the face; for he  
was worthy to be blamed. <sup>12</sup> For yere  
that certayne came from iames; he ate  
with the gentyls. But when they were  
come, he withdrew and separated him selfe;  
fearinge them which were of the circumcisioun.  
<sup>13</sup> And the other Iewes dissembled lyke  
wyse; in so moche that Barnabas was  
brought into their simulacion also. <sup>14</sup> But  
when I sawe; that they went not the ryght  
waye after the truthe of the gospell; I  
sayde vnto Peter before alle men; if thou  
beynge a Iewe; livest after the manner of  
the gentyls; and not as do the Iewes; why  
causest thou the gentyls to live as do the  
Iewes? <sup>15</sup> We which are Iewes by nature;  
and not synners of the gentyls; <sup>16</sup> knowe  
that a man is not iustified by the dedes of

## CRANMER—1539.

beynge false brethren, which came in  
preely to spye out oure libertie which  
we haue in Christ Iesus, that they myght  
bringe vs into bondage. <sup>5</sup> To whom we  
gaue no rowme, no not for the tyme (as  
concerninge to be brought into subiecc-  
cion) because that the truthe of the Gos-  
pell myght continue with you.

<sup>6</sup> Of them which semed to be somewhat  
(what they were in tyme passed it maketh  
no matter to me: God loketh on the out-  
ward appearance of no man) neverthe-  
lesse they which semed great, added  
nothyng to me. <sup>7</sup> But contrary wyse, when  
they sawe that the Gospell ouer the vn-  
circumcisioun was comyttyd vnto me, as  
the Gospell ouer the circumcisioun was  
committed vnto Peter, <sup>8</sup> (for he that was  
myghty in Peter in the Apostleshippe  
ouer the circumcisioun, the same was  
myghty in me amonge the Gentyls) <sup>9</sup>  
when they perceaved the grace that was  
geuen vnto me, then iames, Cephas and  
Iohn, whych semed to be pylers, gaue to  
me and Barnabas the ryght handes of that  
felowschipe, that we shuld be Apostles  
amonge the Hethen, and they in the cir-  
cumcisioun: <sup>10</sup> onely that we shuld remem-  
ber the poore. Wher in also I was dil-  
igent to do the same.

<sup>11</sup> But when Peter was come to Antioche,  
I withstode him openly, because he was  
worthy to be blamed. <sup>12</sup> For yer that  
certayne came from iames, he dyd eate  
with the Gentyls. But when they were  
come, he withdrew and separated him selfe  
from them, fearynge them whych were  
of the circumcisioun. <sup>13</sup> And the other Iewes  
dissembled as well as he: in so moche that  
Barnabas also was brought into their si-  
mulacion. <sup>14</sup> But when I sawe, that they  
went not the right waye after the truthe  
of the Gospell, I sayde vnto Peter before  
them all: if thou beynge a Iewe, lyuest  
after the manner of the Gentyls and not  
as do the Iewes: why causest thou the  
Gentyls to lyc as do the Iewes? <sup>15</sup> For  
we which are Iewes by nature, and not  
synners of the Gentyls, <sup>16</sup> knowe, that a  
man is not iustified by the dedes of the

νίας, ἵνα ἡμεῖς <sup>10</sup> μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν <sup>10</sup> μόνου τῶν  
 πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. <sup>11</sup> Ὅτε δὲ ἦλθε  
<sup>11</sup> Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀπέστην, ὅτι κατεγνωσμένος ἦν.  
<sup>12</sup> πρὸ τοῦ γὰρ ἔλθειν τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν ὅτε δὲ  
<sup>12</sup> ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. <sup>13</sup> καὶ  
 συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη  
 αὐτῶν τῇ ὑποκρίσει. <sup>14</sup> Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοδοδοῦσι πρὸς τὴν ἀλήθειαν τοῦ  
 εὐαγγελίου, εἶπον τῷ <sup>14</sup> Κηφᾶ ἔμπροσθεν πάντων, Ἐὶ σὺ, Ἰουδαῖος ὑπάρχων,  
 ἔθνικῶς <sup>15</sup> ζῆς καὶ οὐκ Ἰουδαϊκῶς, ἵπως τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζεν; <sup>15</sup> Ἡμεῖς  
 φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοὶ, <sup>16</sup> εἰδότες <sup>16</sup> δὲ ὅτι οὐ δικαιοῦται

<sup>10</sup> Alex. ἦθεν.

<sup>11</sup> Rec. Πίτρον.

<sup>12</sup> Alex. καὶ οὐκ Ἰουδαϊκῶς ζῆς.

<sup>13</sup> Rec. τί.

<sup>14</sup> Rec. = εἰ.

## GENEVA — 1557.

brethren, that crept in, which came in  
 in priuile to spye out our libertie, which we  
 haue in Christ Iesus, that they might  
 bring vs into bondage. <sup>5</sup> To whom we  
 gaue no roume, no not for the space of  
 an houre, as concerning to be brought into  
 subiection: that the trueth of the Gospel  
 might continue with you.

<sup>6</sup> Of them which seemed to be great I  
 was not taught (what they were in tyme  
 passed it maketh no matter to me: God  
 loketh on no mans person) neuertheless,  
 they which are in estimation dyd commu-  
 nicat nothing with me. <sup>7</sup> But contrary  
 wyse, when they sawe that the Gospell  
 ouer the vncircumcision was committed  
 vnto me, as the Gospell ouer the Circum-  
 cision was vnto Peter: <sup>8</sup> (For he that was  
 mighty by Peter in the Apostleship ouer  
 the Circumcision, was also mighty by me  
 among the Gentiles:) <sup>9</sup> And therefore when  
 Iames, Cephas, and Iohn perceaued the  
 grace that was geuen vnto me, which are  
 taken to be pillers, gaue to me and Bar-  
 nabas the ryght handes of felow shyp, that  
 we should preach among the Gentiles,  
 and they among the Iewes. <sup>10</sup> Warning  
 only that we should remember the poore:  
 which thing also I was diligent to doe.

<sup>11</sup> And when Peter was come to Antioche,  
 I withstode him to his face, for he was  
 worthy to be blamed. <sup>12</sup> For yer that  
 certayne came from Iames, he ate wyth  
 the Gentiles: but when they were come,  
 he withdrew and separated him selfe from  
 them, fearyng them which were of the  
 Circumcision. <sup>13</sup> And the other Iewes  
 dissembled lykewyse with him, in somache  
 that Barnabas was brought into their simu-  
 lation also. <sup>14</sup> But when I sawe, that they  
 went not the right way after the trueth  
 of the Gospel, I sayd vnto Peter before  
 all men, Yf thou being a Iewe, luyest after  
 the maner of the Gentils and not as do  
 the Iewes, why causest thou the Gentils  
 to lye as do the Iewes? <sup>15</sup> We which are  
 Iewes by nature, and not synners of the  
 Gentils, <sup>16</sup> Knowe that a man is not

## RHEIMS — 1582.

false brethren craftely brought in, vvhich  
 craftely came in to espie our libertie that  
 vve haue in Christ Iesus, that they might  
 bring vs into seruitude. <sup>5</sup> To vvhom vve  
 yielded not subiection no not for an houre,  
 that the truth of the Gospel may remaine  
 vwith you.

<sup>6</sup> But of them that seemed to be some-  
 thing, (vvhich they vvere sometime, it is  
 nothing to mee. God accepteth not the  
 person of man) for to mee, they that seemed  
 to be something, added nothing. <sup>7</sup> But  
 contrariwise vwhen they had seen, that  
 to mee vvas committed the Gospel of the  
 prepuce, as to Peter of the circumcision  
 (<sup>8</sup> for he that vvroight in Peter to the  
 Apostleship of the circumcision, vvroight  
 in mee also among the Gentils) <sup>9</sup> and vwhen  
 they had knowen the grace that vvas  
 giuen mee, Iames and Cephas and Iohn,  
 vvhich seemed to be pillers, gaue to mee  
 and Barnabas the right handes of societie:  
 that vve vnto the Gentiles, and they vnto  
 the circumcision: <sup>10</sup> only that vve should  
 be mindeful of the poore: the vvhich same  
 thing also I vvas careful to doe.

<sup>11</sup> And vwhen Cephas vvas come to Antio-  
 che, I resisted him in face, because he  
 was reprehensible. <sup>12</sup> For before that cer-  
 taine came from Iames, he did eate vwith  
 the Gentiles: but vwhen they vvere come,  
 he vwithdrew and separated him self, fear-  
 ing them that vvere of the circumcision.

<sup>13</sup> And to his simulation consented the rest  
 of the Iewes, so that Barnabas also vvas  
 ledde of them into that simulation. <sup>14</sup> But  
 vwhen I saw that they vvalked not rightly  
 to the veritie of the Gospel, I said to Ce-  
 phas before them all: If thou being a Iewe,  
 luyest Gentle-like and not Iudaically: hovv  
 dost thou compel the Gentils to Iudaize.

<sup>15</sup> Vve are by nature Iewes, and not of  
 the Gentils, sinners. <sup>16</sup> But knowyng that  
 man is not iustified by the vvorokes of the

## AUTHORISED — 1611.

false brethren vnawares brought in, who  
 came in priuily to spie out our libertie,  
 which we haue in Christ Iesus, that they  
 might bring vs into bondage.

<sup>5</sup> To whom wee gaue place by subiec-  
 tion, no not for an houre, that the trueth  
 of the Gospel might continue with you.  
<sup>6</sup> But of these, who seemed to be some-  
 what, (whatsoever they were, it maketh  
 no matter to mee, God accepteth no mans  
 person,) for they who seemed to be some-  
 what, in conference added nothing to mee.  
<sup>7</sup> But contrariwise, when they saw that  
 the Gospel of the vncircumcision was com-  
 mitted vnto mee, as the Gospel of the Cir-  
 cumcision was vnto Peter: <sup>8</sup> (For he that  
 wrought effectually in Peter to the Apostle-  
 ship of the Circumcision, the same was  
 mightie in mee towards the Gentiles.)

<sup>9</sup> And when Iames, Cephas and Iohn,  
 who seemed to be pillars, perceiued the  
 grace that was giuen vnto mee, they gaue  
 to mee and Barnabas the right handes of  
 fellowship, that wee should goe vnto the  
 heathen, and they vnto the Circumcision.

<sup>10</sup> Only they would that wee should re-  
 member the poore, the same which I also  
 was forward to doe. <sup>11</sup> But when Peter  
 was come to Antioch, I withstood him  
 to the face, because he was to be blamed.  
<sup>12</sup> For before that certayne came from  
 Iames, he did eate with the Gentiles:  
 but when they were come, hee withdrew,  
 and separated himselfe, fearing them which  
 were of the Circumcision. <sup>13</sup> And the  
 other Iewes dissembled likewise with him,  
 insomuch that Barnabas also was caried  
 away with their dissimulation.

<sup>14</sup> But when I saw that they walked not  
 vprightly according to the trueth of the  
 Gospel, I said vnto Peter before them all.  
 If thou, being a Iew, luyest after the maner  
 of Gentiles, and not as doe the Iewes,  
 why compellest thou the Gentiles to lye  
 as doe the Iewes? <sup>15</sup> We who are Iewes by  
 nature, and not sinners of the Gentiles,  
<sup>16</sup> Knowing that a man is not iustified

ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου. | διότι | ἐξ ἔργων νόμου οὐ δικαιωθήσεται | πᾶσα σὰρξ. <sup>17</sup> εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, ἐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἅρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. <sup>18</sup> εἰ γὰρ ἂ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἔμαυτὸν <sup>19</sup> συνιστάνω. | Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. <sup>20</sup> Χριστῷ συνεσταύρωμαι. ζῶ δὲ, οὐκέτι ἐγὼ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, | τοῦ ἀγαπήσαντός με καὶ παραδότός ἐάνθρω ὑπὲρ ἐμοῦ. <sup>21</sup> οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιούνη, ἅρα Χριστὸς δωρεὰν ἀπέθανεν.

† Alex. ὄτι

\* Rec. οὐ δικαιώθησεται ἔξ ἔργων νόμου.

† Rec. συνίστημι.

\* Alex. Θεοῦ καὶ Χριστοῦ.

## WICLIF—1380.

the werkis of law; but bi the feith of ihesus crist, ⁊ we bileuen in ihesus crist; that we ben iustified of the feith of crist; and not of the werkis of lawe, wherof of the werkis of lawe, eche fleisch schal not be iustified.

<sup>17</sup> and if we sechen to be iustified in crist, we ousersif ben founden synful men, whether crist be mynystre of synne? god forbode, <sup>18</sup> and if I bilde azen thingis that I haue distried: I make my silf a trespasour, <sup>19</sup> for bi the lawe, I am deed to the lawe: <sup>20</sup> I am ficchid to the cros; that I lyue to god with crist, and now lyue not I but crist lyueth in me; but that I lyue now in fleisch, I lyue in the feith of goddis sone, that loued me: ⁊ saf hym silf for me, <sup>21</sup> I cast not awei the grace of god; for if ristfulnes be thoruh lawe: thanne crist died with out cause.

3. O VNWITTI galathianes to for whose igen ihesus crist is exilid, and is crucified in you, who hath disceyued you: that ⁊c obeien not to truthe? <sup>2</sup> this oonh I wilne to lerne of you, whether ⁊c han vnderfongen the spirit of werkis of the lawe: or of herynge of bileue? <sup>3</sup> so ⁊c ben folis that whanne ⁊c han bigunne in spirit: ⁊c ben endid in fleisch, <sup>4</sup> so greet thingis ⁊c haue suffrid with out cause: if it be with out cause, <sup>5</sup> he that zeuth to you spirit and worchith vertues in you: whether of werkis of the lawe, or of herynge of bileue? <sup>6</sup> as it is writun; abraham bileued to god: ⁊ it was rettid to hym to ristfulness; <sup>7</sup> and therfor knowe ⁊c that rtes that ben of bileue: ben the somes of abraham;

<sup>8</sup> and the scripture scynge afer that god iustifieth the hethen: of bileue toold to for to abraham, that in the alle the hethen schuln be blessid. <sup>9</sup> ⁊ therfor these that ben of bileue: schuln be blessid with faithfull abraham; <sup>10</sup> for al that ben of the

## TYNDALE—1534.

the lawe: but by the fayth of Iesus Christ. And therefore we have beleued on Iesus Christ; that we myght be iustified by the fayth of Christ; and not by the dedes of the lawe: because that by the dedes of the lawe no flesshe shalbe iustified.

<sup>17</sup> Yf then whill we seke to be made rightewes by Christ; we oure selues are founde synners: is not then Christ the minister of synne? God forbyd. <sup>18</sup> For yf I bylde agayne that which I destroyed, then make I my selfe a trespaser. <sup>19</sup> But I thorow the lawe ame deed to the lawe: that I myght liue vnto God. <sup>20</sup> I am crucified with Christ. I liue verely: yet now not I, but Christ liueth in me. For the lyfe which I now liue in the flesshe; I liue by the fayth of the sonne of God; which loued me; and gaue him selue for me. <sup>21</sup> I despye not the grace of God. For if rightewesnes come of the lawe; then Christ dyed in vayne.

3. O FOLISSHE Galathians: who hath bewitched you; that ye shuld not beleue the truthe? To whom Iesus Christ was described before the eyes; and amonge you crucified. <sup>2</sup> This only wolde I learne of you: receaved ye the sprete by the dedes of the lawe; or els by preachinge of the faith? <sup>3</sup> Are ye so vnwyse; that after ye have begonne in the sprete; ye wolde nowe ende in the flesshe? <sup>4</sup> So many thinges there ye haue suffred in vayne; if that be vayne. <sup>5</sup> Which ministered to you the sprete; and worketh myracles amonge you; doth he it thorow the dedes of the lawe; or by preachinge of the faith? <sup>6</sup> Euen as Abraham beleued God; and it was ascribed to him for rightewesnes. <sup>7</sup> Vnderstonde therfore; that they which are of fayth; the same are the chyldren of Abraham.

<sup>8</sup> For the scripture sawe afore honde; that God wolde iustifie the hethen thorow fayth; and therfore shewed before honde glad tydinges vnto Abraham: In the shall all nacions be blessed. <sup>9</sup> So then they which be of fayth; are blessed with faythfull Abraham. <sup>10</sup> For as many as are vnder

## CRANMER—1539.

lawe but by the fayth of Iesus Christ: And we haue beleued on Iesus christ, that we myght be iustified by the fayth of Christ, and not by the dedes of the lawe: because that by the dedes of the lawe no flesshe shall be iustified.

<sup>17</sup> If whyll we seke to be made rightewes by Christ, we oure selues are founde sinners, is Christ then the minister of synne? God forbyd, <sup>18</sup> For yf I buylde agayne the thinges which I destroyed, then make I my selfe a trespaser. <sup>19</sup> For I thorow the lawe, haue bene deed to the lawe: that I might lyue vnto God. <sup>20</sup> I am crucified with Christ: Neuertheless, I liue: yet now not but Christ lyueth in me. The lyfe which I now liue in the flesshe, I liue by the fayth of the sonne of God which loued me, and gaue hym selfe for me. <sup>21</sup> I despye not the grace of God. For yf rightewesnes come of the lawe, then Christ dyed in vayne.

3. O YE folishe Galathians: who hath bewitched you, that ye shuld not beleue the truthe? To whom Iesus Christ was described before the eyes, and now amonge you crucified. <sup>2</sup> This only wolde I learne of you whether ye receaued the sprete by the dedes of the lawe, or by the preachinge of the faith? <sup>3</sup> Are ye so vnwyse, that after ye haue begonne in the sprete, ye now ende in the flesshe? <sup>4</sup> So many thinges ye haue suffred in vayne, yf it be also in vayne. <sup>5</sup> Moreover, he that ministrith to you the sprete, and worketh myracles amonge you, doth he it thorow the dedes of the lawe, or by preachinge of the faith? <sup>6</sup> Euen as Abraham beleued God, and it was ascribed to hym for rightewesnes. <sup>7</sup> ye knowe therfore, that they which are of fayth, the same are the chyldren of Abraham.

<sup>8</sup> For the scripture scynge afore hande, that God wolde iustifie the Hethen thorow fayth, shewed before hande glad tydinges vnto Abraham sayenge: In the shall all nacions be blessed. <sup>9</sup> So then, they which be of fayth, are blessed with faythfull Abraham. <sup>10</sup> For as many as are of the

III. Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε<sup>2</sup>; οἷς κατ' ὄφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη<sup>3</sup> ἐν ὑμῖν ἑσταυρωμένος. <sup>2</sup>τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; <sup>3</sup>οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι Πνεύματι, νῦν σαρκὶ ἐπιτελείσθε; <sup>4</sup>τοσαῦτα ἐπάθετε εἰκῆ; εἴ γε καὶ εἰκῆ. <sup>5</sup>ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; <sup>6</sup>καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>7</sup>γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. <sup>8</sup>προϊδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεὸς, προενηγγέλιατο τῷ Ἀβραάμ, "Ὅτι <sup>2</sup>ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη." <sup>9</sup>ὥστε οἱ ἐκ πίστεως, ἐυλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. <sup>10</sup>ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν,

<sup>2</sup> Rec. + τῇ ἀληθείᾳ μὴ πισθεσθαι;

<sup>3</sup> Alex. = ἐν ὑμῖν.

<sup>2</sup> Rec. ἐυλογηθήσονται.

## GENEVA — 1557.

justified by the dedes of the Lawe: but by the fayth of Iesus Christe: euen we I say haue beleued in Iesus Christe, that we myght be iustified by the fayth of Christe, and not by the dedes of the Lawe: because that by the dedes of the Lawe, no fleshe shalbe justified. <sup>17</sup>If then wyle we seke to be made righteous by Christ, we our selues are founde sinners, is Christe therfore the minister of synne? God forbid. <sup>18</sup>For yf I buylde agayne that which I destroyed, then make I my selfe a trespasser. <sup>19</sup>For I, through the Lawe, am dead to the Lawe, that I myght liue vnto God: <sup>20</sup>and am crucified with Christe. I liue verely, yet now not I: but Christ liueth in me, and the lyfe which I now liue in the fleshe, I liue by the fayth of the Sonne of God which hath loued me, and geuen hym selfe for me. <sup>21</sup>I do not abrogate the grace of God: for yf righteousness cometh of the Lawe, then Christ dyed without a cause.

3. O FOLISH Galatians, who hath bewitched you that ye should not obey the truth? to whom Iesus Christe before was described in your sight, and among you crucified. <sup>2</sup>This only wolde I learne of you, Recieued ye the Sprite by the dedes of the Lawe, or els by the hearing of fayth preached? <sup>3</sup>Are ye so vnwise, that after ye haue begonne in the Sprite, ye now are made perfect in the fleshe? <sup>4</sup>So many things ye haue suffered in wayne, yf that be wayne. <sup>5</sup>He therfore that ministrerth to you the Sprite, and worketh miracles among you: doth he it through the dedes of the Lawe, or by the hearing of fayth preached? <sup>6</sup>Euen as Abraham beleued God, and it was ascribed to him for righteousnes: <sup>7</sup>So ye knowe, that they which are of fayth, the same are the children of Abraham. <sup>8</sup>For the Scripture sawe afore hande, that God wolde iustifie the Gentils through fayth, and therfore preached before hand the Gospel vnto Abraham, saying, In thee shall all the Gentils be blessed.

<sup>9</sup>So then they which be of fayth, are blessed with faithfull Abraham. <sup>10</sup>For as

## RHEIMS—1582.

Lavv, but by the fayth of Iesus Christ: we also beleue in Christ Iesus, that we may be iustified by the fayth of Christ, and not by the vworkes of the Lavv: for the vvhich cause, by the workes of the Law no flesh shal be justified. <sup>17</sup>But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid. <sup>18</sup>For if I build the same things agayne vvhich I haue destroyed, I make my selfe a preuaricator.

<sup>19</sup>For I by the Lavv, am dead to the Law, that I may liue to God: <sup>20</sup>vwith Christ I am nailed to the crosse. And I liue, novv not I: but Christ liueth in me. And that that I liue novv in the flesh, I liue in the fayth of the sonne of God, vvho loued me, and deliuered him selfe for me. <sup>21</sup>I cast not avvay the grace of God. For if iustice be by the Lavv, then Christ died in vaine.

3. O SENSELES Galatians, vvho hath bewitched you, not to obey the truth, before vvhose eyes Iesus Christ vvas proscribed, being crucified among you? <sup>2</sup>This only I vvould learne of you, By the vworkes of the Lavv, did you recieue the Spirit, or by the hearing of the fayth? <sup>3</sup>Are you so foolish, that vvhereas you began vvith the spirit, now you vvill be consummate vvith the flesh? <sup>4</sup>Haue you suffered so great things vvithout cause? if yet vvithout cause. <sup>5</sup>He therfore that giueth you the Spirit, and vvorketh miracles among you: by the vworkes of the Lavv, or by the hearing of the fayth doeth he it? <sup>6</sup>As, Abraham beleued God, and it vvas reputed to him vnto iustice.

<sup>7</sup>Knovy ye therfore that they that are of fayth, the same are the children of Abraham. <sup>8</sup>And the Scripture foreseeing that God iustifieth the Gentils by fayth, shewed vnto Abraham before, That in thee shal all nations be blessed. <sup>9</sup>Therfore they that are of fayth, shal be blessed vvith the faithfull Abraham. <sup>10</sup>For vvhosoever are of the

## AUTHORISED—1611.

by the works of the Law, but by the fayth of Iesus Christ, euen we haue beleued in Iesus Christ, that we might bee justified by the fayth of Christ, and not by the workes of the Law: for by the workes of the Law shall no flesh be justified. <sup>17</sup>But if while we seeke to be justified by Christ, wee our selues also are found sinners: is therfore Christ the minister of sinne? God forbid. <sup>18</sup>For if I build agayne the things which I destroyed, I make my selfe a transgressor.

<sup>19</sup>For I through the Law, am dead to the Law, that I might liue vnto God. <sup>20</sup>I am crucified with Christ. Neuertheles, I liue, yet not I, but Christ liueth in me, and the life which I now liue in the flesh, I liue by the fayth of the Sonne of God, who loued me, and gaue himselfe for me. <sup>21</sup>I doe not frustrate the grace of God: for if righteousness come by the Law, then Christ is dead in vaine.

3. O FOOLISH Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Iesus Christ hath bene evidently set forth, crucified among you? <sup>2</sup>This onely would I learne of you, recieued ye the spirit, by the works of the Law, or by the hearing of fayth? <sup>3</sup>Are ye so foolish? hauinge begonne in the Spirit, are ye now made perfect by the flesh? <sup>4</sup>Haue ye suffered so many things in vaine? if it be yet in vaine. <sup>5</sup>Hee therfore that ministrerth to you the Spirit, and worketh miracles among you, doth he it by the workes of the Law, or by the hearing of fayth? <sup>6</sup>Euen as Abraham beleued God, and it was accounted to him for righteousnesse. <sup>7</sup>Knowe yee therfore, that they which are of fayth, the same are the children of Abraham. <sup>8</sup>And the Scripture foreseeing that God would iustifie the heathen through fayth, preached before the Gospel vnto Abraham, saying, In thee shall all nations be blessed.

<sup>9</sup>So then, they which be of fayth, are blessed with faithfull Abraham. <sup>10</sup>For as many as are of the works of the Law.

<sup>4</sup> Or, so great.

<sup>8</sup> Or, imputed.

ὑπὸ κατάραν εἰσὶ γέγραπται γὰρ, “Ὅτι ἐπικατάρatos πᾶς ὃς οὐκ ἐμμένει ἐν  
 “πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.”<sup>11</sup> Ὅτι δὲ  
 ἐν νόμῳ οὐδέτις δικαιοῦται παρὰ τῷ Θεῷ, δῆλον· ὅτι “Ὁ δίκαιος ἐκ πίστεως  
 “ζήσεται.”<sup>12</sup> ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ “Ὁ ποιήσας αὐτὰ ἐζήσεται  
 “ἐν αὐτοῖς.”<sup>13</sup> Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρas τοῦ νόμου, γενόμενος  
 ὑπὲρ ἡμῶν κατάρα· (ἡ γέγραπται γὰρ, | “Ἐπικατάρatos πᾶς ὁ κρεμᾶμενος ἐπὶ  
 “ξύλου.”)<sup>14</sup> ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ,  
 ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.<sup>15</sup> Ἀδελφοί, κατὰ  
 ἄνθρωπον λέγω, ὅμως ἀνθρώπου κεκυρωμένη διαθήκη οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσ-  
 σεται.<sup>16</sup> τῷ δὲ Ἀβραὰμ ἔρρηθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ·

<sup>a</sup> Rec. = Ὅτι.

<sup>b</sup> Alex. = τῷ.

<sup>c</sup> Rec. + ἀνθρώπος.

<sup>d</sup> Alex. ἵτι γέγραπται.

<sup>e</sup> Alex. εὐλογίαν.

<sup>f</sup> Alex. = ἐκ.

<sup>g</sup> Alex. ἱερῶμας.

## WICLIFF—1380.

werkis of the lawe: ben vndir curs, for it is writun, eche man is cursid that abidith not in alle thingis that ben writun in the boke of the lawe: to do tho thingis

<sup>11</sup> and that no man is iustified in the lawe bifor god: it is opene, for a riȝtful man lyueth of bileue, <sup>12</sup> but the lawe is not of bileue, but he that doith tho thingis of the lawe: schal lyue in hem, <sup>13</sup> but crist aȝenhouȝt us fro the curs of the lawe and was made acursid for us, for it is writun, eche man is cursid that hangith in the tre, <sup>14</sup> that among the hethen the blessyng of abraham: were made in crist ihesus; that we vndirfongen the biheest of spirit: thorȝ bileue,

<sup>15</sup> britheren I seie afir man, no man dispith the testament of a man that is confermed: or ordeyneth aboue, <sup>16</sup> the biheestis weren seide to abraham: ȝ to his seed, he seith not in seedis as in many; but as in oon, and to this seed that is crist, <sup>17</sup> but I seie this testament is confermed of god, the lawe that was made afir four hundred and thritti ȝere, makith not the testament veyn, to avoide away the biheest, <sup>18</sup> for if eritage were of the lawe: it were not now of biheeste, but god grauntidde to abraham: thorȝ biheest,

<sup>19</sup> what thapne the lawe? it was sette for trespassyng: til to the seed cam to whom he hadde made biheest, whiche lawe was ordeyned bi angels in the hond of a mediator, <sup>20</sup> but a mediature is not of oon, but god is oon, <sup>21</sup> is thanne the lawe aȝen the biheestis of god? god forbede, for if the lawe were ȝouen that myȝte quykene, verli were riȝtfulnesse of lawe, <sup>22</sup> but scripture hath concludid alle thingis vndir synne: that the biheest of the feith

## TYNDALE—1534.

the dedes of the lawe, are vnder malediccion. For it is writen: cursed is every man that continueth not in all thinges which are writen in the boke of the lawe, to fulfill them. <sup>11</sup> That no man is iustified by the lawe in the sight of God, is evident. For the iuste shall live by fayth. <sup>12</sup> The lawe is not of fayth: but the man that fulfillith the thinges contayned in the lawe (shall live in them.) <sup>13</sup> But Christ hath delivered vs from the curse of the lawe, and was made a cursed for vs. For it is writen: cursed is every one that hangeth on tree, <sup>14</sup> that the blessyng of Abraham might come on the gentyls thorow Iesus Christ, and that we myght receive the promes of the sprete thorow fayth.

<sup>15</sup> Brethren I will speake after the manner of men. Though it be but a mans testament, yet no man despiseth it, or addeth eny thinge ther to when it is once allowed. <sup>16</sup> To Abraham and his seed were the promes made. He seyth not in the seedes as in many: but in thy seide, as in one, which is Christ. <sup>17</sup> This I saye, that the lawe which beganne afterwarde, beyonde .iiii. C ȝ. xxx. yeares, doth not disanull the testament, that was confermed afore of God vnto Christ ward, to make the promes of none effect. <sup>18</sup> For yf the inheritance come of the lawe, it commeth not of promes. But God gave it vnto Abraham by promes.

<sup>19</sup> Wherefore then serveth the lawe? The lawe was added because of transgression (tyll the seed cam to which the promes was made) and it was ordeyned by angels in the hond of a mediator. <sup>20</sup> A mediator is not a mediator of one. But God is one. <sup>21</sup> Ys the lawe then agaynst the promes of God? God forbid. How be it yf ther had bene a lawe geven which coulde have geven lyfe: then no doute riȝtewesnes shuld have come by the lawe. <sup>22</sup> But the scripture concludid all thinges vnder synne, that the promes by the fayth of Iesus

## CRANMER—1539.

dedes of the lawe, are subiecte to the curse. For it is writen cursed be every one, that contynueth not in all thinges which are writen in the boke of the lawe, to fulfill them. <sup>11</sup> That no man is iustified by the lawe in the syght of God it is evident.

For the iuste shall lyue by fayth. <sup>12</sup> The lawe is not of fayth but the man that fulfillith the thinges contayned in the lawe, shall lyue in them. <sup>13</sup> Christ hath deliyered vs from the curse of the lawe, in as much as he was made acursid for vs. For it is writen: cursed is every one, that hangeth on tree, <sup>14</sup> that the blessyng of Abraham myght come on the Gentyls thorow Iesus Christ, that we myght receaue the promes of the sprete thorow fayth.

<sup>15</sup> Brethren, I speake after the maner of men. Though it be but a mans testament, yet no man despiseth it, or addeth eny thinge ther to, yf it be allowed. <sup>16</sup> To Abraham and hys seed were the promyses made, He sayth not in the seedes, as many; but in thy seide, as of one, which is Christ. <sup>17</sup> Thus I saye, that the lawe which beganne afterwarde, beyonde foure .C. and thyrty yeares, doth not disanull the testament, that was confermed afore of God vnto Christ ward, to make the promes of none effect. <sup>18</sup> For yf the inheritance come of the lawe, it commeth not of promes. But God gaue it vnto Abraham by promes.

<sup>19</sup> Wherefore then serueth the lawe? The lawe was added because of transgression (tyll the seed cam, to whom the promes was made) and it was ordeyned by Angels in the hande of a mediator. <sup>20</sup> A mediator is not a mediator of one. But God is one. <sup>21</sup> Is the lawe then agaynst the promes of God? God forbyd: For yf ther had bene a lawe geuen which coulde haue geuen lyfe: then no doute riȝtewesnes shuld come by the lawe. <sup>22</sup> But the scripture concludid all thynges vnder synne, that the promes by the fayth of Iesus Christ

οὐ λέγει, “Καὶ τοῖς σπέρμασιν,” ὡς ἐπὶ πολλῶν, ἀλλ’ ὡς ἐφ’ ἑνός, “Καὶ τῷ σπέρματί σου,” ὅς ἐστι Χριστός. <sup>17</sup> τοῦτο δὲ λέγω, διαθήκη<sup>h</sup> προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν | ὁ μετὰ <sup>k</sup> τετρακόσια καὶ τριάκοντα ἔτη | γεγονὸς νόμος οὐκ ἀκυροῦ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. <sup>18</sup> εἰ γὰρ ἐκ νόμου ἡ κληρονομία οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι’ ἐπαγγελίας κεχάρισται ὁ Θεός. <sup>19</sup> Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν <sup>l</sup> ἐτέθη, | ἄχρως οὗ ἔλθη τὸ σπέρμα ὃ ἐπήγγελται, διαταγῆς δι’ ἀγγέλων, ἐν χειρὶ μεσίτου. <sup>20</sup> ὁ δὲ μεσίτης ἑνός οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστίν. <sup>21</sup> Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅπως <sup>m</sup> ἂν ἐκ νόμου ᾦν ἡ δικαιοσύνη· <sup>22</sup> ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ

<sup>a</sup> Alex. κυρωμένην.<sup>l</sup> Alex. = εἰς Χριστόν.<sup>k</sup> Rec. ἔτη τετρακόσια καὶ τριάκοντα ἔτη s. ἰκ νόμου s. ἰκ νόμου ἂν ἦν.<sup>h</sup> Rec. προεπίθη.<sup>m</sup> Alex. s. ἰκ νόμου

## GENEVA — 1557.

many as are vnder the dedes of the Lawe, are vnder the curse: for it is written: Cursed is every man that continueth not in all things, which are written in the boke of the Lawe, to fulfil them. <sup>11</sup> And that no man is iustified by the Lawe in the sight of God, it is euidēt: For the iuste shall lye by fayth. <sup>12</sup> And the Lawe is not of fayth: but, The man that shall fulfil those things, shall lye in them. <sup>13</sup> Now Christe hath redeemed vs from the curse of the Lawe, when he was made accursed for vs: for it is written Cursed is every one that hangeth on tree, <sup>14</sup> That the blessing of Abraham might come on the Gentils through Christe Iesus, and that we might receue the promes of the Sprite through fayth.

<sup>15</sup> Brethren, I speake after the maner of men, Though it be but a mans Couenant confirmed by autoritie, yet no man doth abrogate it, or addeh any thing therto. <sup>16</sup> To Abraham and his seed were the promes made. He sayth not, In the seedes, as of many: but, In thy seede, as in one, which is Christe. <sup>17</sup> And this I say, That the Lawe which began afterwarde, foure hundred and thyrty yeres, can not disanul the Couenant, that was confirmed afore of God in respect of Christe, to make the promes of none effect. <sup>18</sup> For if the inheritance come of the Lawe, it cometh not then of promes, but God gaue it vnto Abraham by promes. <sup>19</sup> Wherefore then serueth the Lawe? it was added because of transgressions, tyl the seede came to whych the promes was made and it was ordeyned by Angels in the hande of a Mediatour. <sup>20</sup> A Mediatour is not a Mediatour of one: but God is one. <sup>21</sup> Is the Lawe then against the promise of God? God forbid: for, if there had bene a Lawe geuen which could haue giuen lyfe, then no doute rightuousnes should haue come by the Lawe.

<sup>22</sup> But the Scripture hath concluded all thynges vnder synne, that the promise by

## RHEIMS — 1582.

vworkes of the Lawv, are vnder curse. For it is vvvritten: *Cursed be every one that abideth not in all things that be vvvritten in the booke of the Lawv, to do them.* <sup>11</sup> But that in the Lavv no man is iustified vvvith God, it is manifest, because *The iust lieth by fayth.* <sup>12</sup> But the Lavv is not by fayth: but, *He that doeth those things, shall lye in them.*

<sup>13</sup> Christ hath redeemed vs from the curse of the Lavv, being made a curse for vs (because it is vvvritten, *Cursed is every one that hangeth on a tree*) <sup>14</sup> that on the Gentiles the blessing of Abraham might be made in Christ IESVS: that vve may receiue the promise of the Spirit by fayth.

<sup>15</sup> Brethren (I speake according to man) yet a mans testament being confirmed no man despiseth, or further disposeth. <sup>16</sup> To Abraham vvere the promises said, and to his seede. He saith not, *And to seedes,* as in many: but as in one, *And to thy seede,* vvhich is Christ. <sup>17</sup> And this I say, the testament being confirmed of God, the Lavv vvhich was made after foure hundred and thirtie yeres, maketh not void to frustrate the promise. <sup>18</sup> For if the inheritance be of the Lavv, novv not of promise. But God gaue it to Abraham by promise. <sup>19</sup> Vvhy vvas the Lavv then? It vvas put for transgressions, vntil the seede came to vvhom he had promised: ordeined by Angels in the hand of a mediator. <sup>20</sup> And a mediator is not of one: but God is one.

<sup>21</sup> Vvas the Lavv then against the promises of God? God forbid. For if there had bene a Lavv giuen that could iustifie, vvdoubtedly iustice should be of the Lavv. <sup>22</sup> But the Scripture hath concluded all things vnder sinne: that the promise by the fayth of IESVS Christ might be giuen

## AUTHORISED — 1611.

are vnder the curse: for it is written, Cursed is every one that continueth not in all things which are written in the booke of the Law to doe them. <sup>11</sup> But that no man is iustified by the Law in the sight of God, it is euidēt: for, The iust shall lye by fayth. <sup>12</sup> And the Law is not fayth: but the man that doeth them, shall lye in them. <sup>13</sup> Christ hath redeemed vs from the curse of the Law, being made a curse for vs: for it is written, Cursed is every one that hangeth on tree: <sup>14</sup> That the blessing of Abraham might come on the Gentiles, through Iesus Christ: that we might receiue the promise of the Spirit through fayth.

<sup>15</sup> Brethren, I speake after the maner of men: though it bee but a mans<sup>a</sup> couenant, yet if it be confirmed, no man disannulleth, or addeeth thereto. <sup>16</sup> Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. <sup>17</sup> And this I say, that the Couenant that was confirmed before of God in Christ, the Law which was foure hundred and thirty yeres after, cannot disanul, that it should make the promise of none effect. <sup>18</sup> For if the inheritance bee of the Law, it is no more of promise: but God gaue it to Abraham by promise. <sup>19</sup> Wherefore then serueth the Law? it was added because of transgressions, till the seed should come, to whom the promise was made, and it was ordeined by Angels in the hand of a Mediatour. <sup>20</sup> Now a mediator is not a Mediatour of one, but God is one.

<sup>21</sup> Is the Law then against the promises of God? God forbid: for if there had bene a Law giuen which could haue giuen life, verily rightuousnesse should haue bene by the Law. <sup>22</sup> But the Scripture hath concluded all vnder sinne, that the promise by fayth of

<sup>a</sup> Or, testament.

ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῆ τοῖς πιστεύουσι. <sup>23</sup> Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα ἢ συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. <sup>24</sup> ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν. <sup>25</sup> ἔλθουσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. <sup>26</sup> πάντες γὰρ υἱὸι Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. <sup>27</sup> ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. <sup>28</sup> οὐκ ἐν Ἰουδαίῳ, οὐδὲ Ἕλλην· οὐκ ἐν δούλῳ, οὐδὲ ἐλεύθερῳ· οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. <sup>29</sup> εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, ὁ κατ' ἐπαγγελίαν κληρονόμοι. IV. Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπίος ἐστίν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν. <sup>2</sup> ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ

\* Rec. συγκλεισμένοι.

° Alex. = καί.

P Alex. + Θεῶ.

## WICLIFF—1380.

of ihesus crist, were zoun to hem that bileuen<sup>23</sup> and to for that bileue cam; thei weren kept vndir the lawe, enclodis in to that bileue that was to be schewid.

<sup>24</sup> and so the lawe was oure vndir maistr in crist: that we ben iustified of bileue.<sup>25</sup> but afir that bileue cam: we ben not now vndir the vndirmaister, <sup>26</sup> for alle ze ben the children of god thoruz bileue in ihesus crist, <sup>27</sup> for alle ze that ben baptised: ben clothid with crist. <sup>28</sup> there is no iew ne greek: ne boond man, ne fre man, ne male, ne female, for alle ze ben oon in ihesus crist. <sup>29</sup> and if ze ben oon in ihesus crist: thanne ze ben the seed of abraham, and eiris bi biheest.

4. BUT I seie as long tyme, as the eire is a litil child: he dyuersith no thing for a seruaunte whanne he is lord of alle thingis, <sup>2</sup> but he is vndir kepers and tutores: in to the tyme determyned of the fadir, <sup>3</sup> so we whanne we weren litil children we serueden vndir the elementis of the world, <sup>4</sup> but afir that the fulfillingye of tyme cam, god sente his sone made of a woman made vndir the lawe, <sup>5</sup> that he schulde asenbie hem that weren vndir the lawe: that we schulden vndirfonge the adopcioun of sones, <sup>6</sup> and for ze ben goddis sones: god sente his spirit in to zoure hertis, cryyng abba fadir, <sup>7</sup> and so there is not now a scruaunt but a sone, and if he is a sone: he is an eire bi god.

<sup>8</sup> but thanne ze vnknowynge god, seruoden to hem that in kinde weren not goddis, <sup>9</sup> but now whanne ze han knowe god, and ben knowun of god: hou ben ze turned chfsones to the feble and nedi elementis to the whiche ze wolcen efserue? <sup>10</sup> ze taken kepe to daies ⁊ monethis

## TYNDALE—1534.

Christ shuld be geuen vnto them that beleue. <sup>23</sup> Before that fayth cam; we were kept and shut vp vnder the lawe; vnto the fayth which shuld afterwarde be declared.

<sup>24</sup> Wherefore the lawe was oure scolemaster vnto the tyme of Christ; that we might be made rightewys by fayth. <sup>25</sup> But after that fayth is come; now are we no lenger vnder a scolemaster. <sup>26</sup> For ye are all the sones of God; by the fayth which is in Christ Iesu. <sup>27</sup> For all ye that are baptised; have put on Christ. <sup>28</sup> Now is ther no Iewe nether gentyle: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thinge in Christ Iesu. <sup>29</sup> Yf ye be Christes; then are ye Abrahams seed; and heyes by promes.

4. AND I saye that the heyre as longe as he is a chylde; differth not from a seruaunt; though he be Lorde of all; <sup>2</sup> but is vnder tuters and gouerners; vntill the tyme appoynted of the fater. <sup>3</sup> Even so we; as longe as we were chylidren; were in bondage vnder the ordinaunces of the worlde. <sup>4</sup> But when the tyme was full come; God sent his sone borne of a woman and made bonde vnto the lawe; <sup>5</sup> to redeme them which were vnder the lawe: that we thorow eleccion myght receave the inheritaunce that belongeth vnto the naturall sones. <sup>6</sup> Because ye are sones; God hath sent the sprete of his sone in to oure hertes; which cryeth Abba fater. <sup>7</sup> Wherefore now; thou art not a seruaunt; but a sone. Yf thou be the sonne; thou arte also the heyre of God thorow Christ.

<sup>8</sup> Notwithstandyng; when ye knewe not God; ye dyd service vnto them; which by nature were no goddes. <sup>9</sup> But now seinge ye knowe god (yee rather are knowen of God) how is it that ye tourne agayne vnto the weake and bedgarly ceremonies; wherunto agayne ye desyre afresshe to be in bondage? <sup>10</sup> Ye obserue dayes and monethes; and tymes; and yeres.

## CRANMER—1539.

shuld be geuen vnto them that beleue. <sup>23</sup> But before that fayth cam; we were kept vnder the lawe and were shut vp vnto the fayth which shuld afterwarde be declared.

<sup>24</sup> Wherefore, the lawe was oure scolemaster vnto Christ, that we myght be made ryghtewys by fayth. <sup>25</sup> But after that fayth is come, we are no lenger vnder the scolemaster. <sup>26</sup> For ye are all the children of God, because ye heleue in Christ Iesu. <sup>27</sup> For all ye that are baptised, haue put on Christ. <sup>28</sup> Ther is no Iew nether Gentyll: ther is nether bonde ner fre: ther is nether man ner woman: For ye are all one in Christ Iesu. <sup>29</sup> If ye be Christes, then are ye Abrahams seed, and heyeres acording to the promes.

4. AND I saye, that the heyre (as longe as he is a chylde) differth not from a seruaunt, though he be lorde of all, <sup>2</sup> but is vnder tuters and gouerners, vntill the tyme that the fater hath appoynted. <sup>3</sup> Euen so we also, when we were chylidren, were in bondage vnder the ordinaunces of the worlde. <sup>4</sup> But when the tyme was full come, God sent his sone, borne of a woman and made bonde vnto the lawe, <sup>5</sup> to redeme them which were bonde vnto the lawe: that we thorow eleccion myght receave the inheritaunce that belongeth vnto the naturall sones. <sup>6</sup> Because ye are sones God hath sent the sprete of his sone into oure hertes, which cryeth Abba fater. <sup>7</sup> Wherefore now, thou art not a seruaunt; but a sone. If thou be a sone, thou art also an heyre of God thorow Christ.

<sup>8</sup> Notwithstandyng, when ye knewe not God, ye dyd seruiuce vnto them which by nature are no Goddes. <sup>9</sup> But now after that ye haue knowen God (yee rather are knowen of God) how is it that ye tourne agayne vnto the weke and beggarly ordinaunces, wher vnto agayne ye desyre afresshe to be in bondage? <sup>10</sup> Ye obscure dayes, and monethes, and times, and

οικονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρὸς. <sup>3</sup> οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι. <sup>4</sup> ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, <sup>5</sup> ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. <sup>6</sup> ὅτι δὲ ἐστε υἱοὶ<sup>p</sup>, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον, Ἀββᾶ ὁ πατήρ. <sup>7</sup> ὥστε οὐκ ἐστὶ εἰ δοῦλος, ἀλλ' υἱὸς· εἰ δὲ υἱὸς, καὶ κληρονόμος ἑοῦ διὰ Χριστοῦ. | <sup>8</sup> Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς <sup>9</sup> μὴ φύσει ὄντι θεοῖς· <sup>9</sup> νῦν δὲ, γινόντες Θεοῦ, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; <sup>10</sup> ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ

<sup>p</sup> Rec. ἡμῶν.<sup>r</sup> Alex. s. εἰὰ Θεοῦ s. εἰὰ Θεοῦ.<sup>s</sup> Alex. φύσει μὴ.

## GENEVA — 1557.

the faith of Iesus Christ, should be geuen to them that beleue. <sup>23</sup> But before fayth came, we were kept and shut vp vnder the Lawe, vnto the faith which should afterward be reueiled. <sup>24</sup> Wherefore, the Lawe was our schole master to bringe vs to Christ, that we myght be made righteous by faith. <sup>25</sup> But after that faith is come, now are we no longer vnder a schole master. <sup>26</sup> For ye are all the sonnes of God, by fayth in Christ Iesus. <sup>27</sup> For all ye that are baptized vnto Christe, haue put on Christe. <sup>28</sup> There is nether lewe nor Gentil: there is nether man nor woman: but ye are all one in Christe Iesus: <sup>29</sup> If ye be Christes, then are ye Abrahams seed, and heyses by promise.

4. THEN I say, That the heyre as longe as he is a childe, differeth not from a seruant, thogh he be Lord of all, <sup>2</sup> But is vnder tuters and gouerners, vntyl the tyme appoynted of the father: <sup>3</sup> Euen so, we, as longe as we were children, were in bondage vnder the rudiments of the worlde. <sup>4</sup> But when the tyme was ful come, God sent out his Sonne made of a woman, and made bonde vnto the Lawe, <sup>5</sup> To redeme them which were vnder the Lawe: that we might receaue the adoption that belongeth vnto the natural sonnes. <sup>6</sup> Because ye are sonnes, God hath sent out the Sprite of his Sonne into your hearts, which crieth, Abba, that is, Father. <sup>7</sup> Wherefore, thou art no more a seruant, but a sonne: If thou be a sonne, thou art also the heyre of God through Christe.

<sup>8</sup> Yea euen then, when ye knewe not God, ye dyd serueie vnto them, which by nature are not goddes. <sup>9</sup> But now seeing ye know God, ye, rather are taught of God: how is it, that ye are turned backward vnto impotent and beggerly ceremonies, wher vnto as from the begynnynge ye will be in bondage backwardly? <sup>10</sup> Ye obserue dayes, and monethes, and times,

## RHEIMS — 1582.

to them that beleuee. <sup>23</sup> But before the faith came, vnder the Lawe we were kept shut vp, vnto that faith which was to be reuealed. <sup>24</sup> Therefore the Lawe was our Pedagogue in Christ: that we may be iustified by faith. <sup>25</sup> But vwhen the faith came, now we are not vnder a pedagogue. <sup>26</sup> For you are al the children of God by faith in Christ Iesus. <sup>27</sup> For as many of you as are baptized in Christ, haue put on Christ.

<sup>28</sup> There is not Ieue nor Greeke, there is not bond nor free, there is not male nor female. For al you are one in Christ Iesus. <sup>29</sup> And if you be Christis, then are you the seeede of Abraham, heires according to promise.

4. AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be lord of al, <sup>2</sup> but is vnder tuters and gouernours vntill the time limited of the father: <sup>3</sup> so we also, vwhen we were litle ones, were serueng vnder the elementes of the vworld.

<sup>4</sup> But vwhen the fulnes of time came, God sent his sonne made of a vwoman, made vnder the Lavv: <sup>5</sup> that he might redcemethem that were vnder the Lavv, that we might receiue the adoption of sonnes. <sup>6</sup> And because you are sonnes, God hath sent the Spirit of his sonne into your hartes crying: Abba, Father. <sup>7</sup> Therefore now he is not a seruant, but a sonne. And if a sonne, an heire also by God.

<sup>8</sup> But then in deede not knowing God, you serued them that by nature are not Gods. <sup>9</sup> But now vwhen you haue knowen God, or rather are knouen of God: how turne you againe to the vveake and poore elementes, vvchich you vvil serue againe?

<sup>10</sup> You obserue daies, and moneths, and

## AUTHORISED — 1611.

Iesus Christ might be giuen to them that beleuee. <sup>23</sup> But before faith came, we were kept vnder the Law, shut vp vnto the faith, which should afterwards bee reuealed.

<sup>24</sup> Wherefore the Law was our Schoolemaster to bring vs vnto Christ, that we might be iustified by faith. <sup>25</sup> But after that faith is come, we are no longer vnder a Schoolemaster. <sup>26</sup> For ye are all the children of God by faith in Christ Iesus. <sup>27</sup> For as many of you as haue bene baptized into Christ, haue put on Christ <sup>28</sup> There is neither Iew, nor Greeke, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus. <sup>29</sup> And if ye be Christis, then are ye Abrahams seed, and heires according to the promise.

4. NOW I say, that the heire, as long as hee is a childe, differeth nothing from a seruant, though hee be Lord of all, <sup>2</sup> But is vnder tuters and gouernours vntill the time appointed of the father. <sup>3</sup> Euen so we, when we were children, were in bondage vnder the Elementes of the world: <sup>4</sup> But when the fulnesse of the time was come, God sent fourth his Sonne made of a woman, made vnder the Law, <sup>5</sup> To redeme them that were vnder the Law, that we might receiue the adoption of sonnes. <sup>6</sup> And because ye are sonnes, God hath sent fourth the spirit of his Sonne into your hearts, crying Abba, Father. <sup>7</sup> Wherefore thou art no more a seruant, but a sonne; and if a sonne, then an heire of God through Christ.

<sup>8</sup> Howbeit, then when ye know not God, ye did serueie vnto them which by nature are no Gods. <sup>9</sup> But now after that ye haue knowen God, or rather are knowen of God, how turne ye againe to the weak and beggerly Elementes, wherunto ye desire againe to be in bondage? <sup>10</sup> Ye obserue dayes, and moneths, and times,

<sup>p</sup> Or, rudiments. <sup>q</sup> Or, backe.

ἐναντιούς. <sup>11</sup> φοβούμαι ὑμᾶς, μήπως εἰκῆ κεκοπίακα εἰς ὑμᾶς.

<sup>12</sup> Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν οὐδέν με ἡδικήσατε. <sup>13</sup> οἴδατε 'δέ| ὅτι δι' ἀσθένειαν τῆς σαρκὸς ἐνηγγελισάμην ὑμῖν τὸ πρότερον, <sup>14</sup> καὶ τὸν πειρασμόν μου τὸν| ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. <sup>15</sup> τίς| οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν| ἐδώκατέ μοι. <sup>16</sup> ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; <sup>17</sup> Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς| θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. <sup>18</sup> καλὸν δὲ ἂ τὸ ζηλοῦσθαι| ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς, <sup>19</sup> τεκνία μου, οὐς πάλιν ἀδίδω, ἄχρισ οὐ μορφωθῆ| Χριστὸς ἐν ὑμῖν <sup>20</sup> ἤβελον

<sup>1</sup> Alex. = ἴ.

<sup>2</sup> Alex. ὑμῶν.

<sup>3</sup> Alex. ποῦ.

<sup>4</sup> Rec. + ἦν.

<sup>5</sup> Alex. s. = ἂν s. καί.

<sup>6</sup> Rec. ἡμᾶς.

<sup>7</sup> Alex. + ζηλοῦσι εἰ τὰ

κρίττω χάρισμα.

<sup>8</sup> Alex. ζηλοῦσθαι.

## WICLIF—1380.

and tymes and zeiris; <sup>11</sup> but I drede you: lest with out cause I haue traueclid among you: be ze as I: for I am as ze/

<sup>12</sup> britheren I biseche you, ze han hirte me no thing, <sup>13</sup> but ze knowe that bi infirmyte of fleisch I haue prechid to you now bifor: <sup>14</sup> ze se dispisiden not nether forsaken youre temptacioun in my fleisch; but ze resceyueden me as an angell of god as crist ihesu; <sup>15</sup> where thanne is youre blessynge? for I bere you wites that if it mygte haue be don, ze wolde haue putte out youre isen, and haue zeuen lem to me, <sup>16</sup> am I thanne made an enemy to you: seynge to you the sothe?

<sup>17</sup> thei louen not ze wel: but thei wolen exclude you that ze suen hem; <sup>18</sup> but see ze the good euermore in gode: and not onouli whanne I am presente with you; <sup>19</sup> my smale children: whiche I bere eftsones, til that crist be foumed in you; <sup>20</sup> and I wolde now be at you: and change my vois: for I am confoundid among you;

<sup>21</sup> seie to me ze that wole be vnder the lawe: ze han not redde the lawe? <sup>22</sup> for it is writun: that abraham hadde twie sones, oon of a seruaunt: and oon of a fre woman; <sup>23</sup> but he that was of the seruaunt: was borun afir the fleisch; but he that was of the fre womman, bi a biheest; <sup>24</sup> the whiche thingis ben seide bi anothir vnderstonding; for these ben two testamētis; oon in the hille of sinay gendrynge in to seruage, whiche is agar; <sup>25</sup> for syna is an hil that is in arabi: whiche hil is ioyned to it that is now ierusalem, and serueth with hir childir;

<sup>26</sup> but that ierusalem that is aboue is fre, whiche is oure modir; <sup>27</sup> for it is writun; be glad thou baryn: that berist not breke out and cri: that bryagist forth no childen for my sonen ben of hir: that

## TYNDALE—1534.

<sup>11</sup> I am in feare of you; lest I have bestowed on you labour in vayne.

<sup>12</sup> Brethren I hesech you; be ye as I am: for I am as ye are. Ye haue not hurte me at all. <sup>13</sup> Ye knowe; how thorow infirmite of the flesshe; I preached the gospell vnto you at the fyrst. <sup>14</sup> And my temptacion which I suffered by reason of my flesshe; ye despyed not; nether abhorred; but receaued me as an angell of god; ye as Christ Iesus. <sup>15</sup> How happy were ye then? for I beare you recorde that yf it had bene possible; ye wolde haue plucked out your awne eyes; and haue geuen them to me. <sup>16</sup> Am I therfore become youre enemy; because I tell you the truth?

<sup>17</sup> They are gelous ouer you amyse. Ye; they intende to exclude you; that ye shuld be feruent to them warde. <sup>18</sup> It is good alwayes to be feruent; so it be in a good thinge; and not only when I am present with you.

<sup>19</sup> My littel children (of whom I trayvle in birth agayne vntill Christ be fashioned in you) <sup>20</sup> I wolde I were with you now; and coulde change my voyce: for I stonde in a doute of you.

<sup>21</sup> Tell me ye; that desyre to be vnder the lawe; haue ye not hearde of the lawe? <sup>22</sup> For it is written that Abraham had two sonnes; the one by a bonde mayde; the other by a fre woman. <sup>23</sup> Yee; and he which was of the bonde woman was borne after the flesshe; but he which was of the fre woman; was borne by promes. <sup>24</sup> Which thinges betoken mystery. For these women are two testamētis; the one from the mounte Syna; which gendreth vnto bondage; which is Agar. <sup>25</sup> For mounte Syna is called Agar in Arabia; and bordreth vpon the cite which is now ierusalem; and is in bondage with her children.

<sup>26</sup> But ierusalem; which is aboue; is fre; which is the mother of vs all. <sup>27</sup> For it is written: reioyce thou baren; that bearest no children; breake forth and crye; thou that trauestest not. For the desolate hath

## CRANMER—1539.

years. <sup>11</sup> I am in feare of you, lest I haue bestowed on you labour in vayne.

<sup>12</sup> Brethren I besech you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. <sup>13</sup> Ye knowe, how thorow infirmite of the flesshe I preached the Gospell vnto you at the fyrst. <sup>14</sup> And my temptacion which was in the flesshe, ye despyed not, nether abhorred; but receaued me as an Angell of God: euen as Christ Iesus. <sup>15</sup> What is then youre felicity? for I beare you recorde that yf it had bene possible ye wolde haue plucked out youre awne eyes, and haue geuen them to me. <sup>16</sup> Am I therfore become youre enemy, because I tell you the trueth?

<sup>17</sup> They are gelous ouer you amyse. Yee, they intende to exclude you, that ye shuld be feruent to them warde. <sup>18</sup> It is good alwayes to be feruent in a good thinge, and not only when I am present with you.

<sup>19</sup> My lyttel chyldren (of whom I trauallye in birth agayne, vntill Christ be fashioned in you) <sup>20</sup> I wolde I were with you now, and coulde change my voyce: for I stande in a doute of you. <sup>21</sup> Tell me (ye that desyre to be vnder the lawe,) do ye not heare of the lawe? <sup>22</sup> For it is wrysten, that Abraham had two sonnes the one by a bonde mayde the other by a fre woman. <sup>23</sup> Yee and he whych was borne of the bonde woman, was borne after the flesshe; but he which was of the fre woman, was borne by promes. <sup>24</sup> Which thynges are spoken by an Allegorye. For these are two testamētis the one from the mounte Syna, whych gendreth vnto bondage, which is Agar, <sup>25</sup> For mounte Syna is Agar in Arabia, and bordreth vpon the cite, which is now called ierusalem, and is in bondage with her children.

<sup>26</sup> But ierusalem, whych is aboue, is fre: which is the mother of vs all. <sup>27</sup> For it is written: reioyce thou baren, that bearest no chylidren: breake forth and crye, thou that traueylest not. For the desolate hath

δὲ παρῆναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.  
<sup>21</sup> Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἄκούετε; | <sup>22</sup> γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρης· <sup>23</sup> ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρης, <sup>c</sup> διὰ τῆς ἐπαγγελίας. | <sup>24</sup> ἄτινά ἐστιν ἀλληγορούμενα· αὐταὶ γὰρ εἰσι <sup>d</sup> δύο διαθηकाί· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἄγαρ.  
<sup>25</sup> <sup>e</sup> τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν | ἐν τῇ Ἀραβίᾳ, <sup>f</sup> συστοιχεῖ δὲ | τῇ νῦν Ἰερουσαλὴμ, δουλεῖ <sup>g</sup> γὰρ | μετὰ τῶν τέκνων αὐτῆς. <sup>26</sup> ἡ δὲ ἄνω Ἰερουσαλὴμ, ἐλευθέρη ἐστὶν, ἥτις ἐστὶ μήτηρ <sup>h</sup> ἡμῶν· <sup>27</sup> γέγραπται γὰρ, “Εὐφράνθητι στείρα ἡ οὐ  
 “τίκτουσα· ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου

<sup>b</sup> Alex. ἀναγινώσκει.<sup>c</sup> Alex. ἐξ ἐπαγγελίας.<sup>d</sup> Rec. + αἱ.<sup>e</sup> Alex. s. τὸ γὰρ Σινᾶ ὄρος Ἰστίν s. τὸ δὲ Ἄγαρ Σινᾶ ὄρος Ἰστίν.<sup>f</sup> Alex. ἢ συστοιχεῖσα.<sup>g</sup> Rec. ἔτι.<sup>h</sup> Rec. + πάντων.

## GENEVA—1557.

and yeres, <sup>11</sup> I am in feare of you, lest I haue bestowed on you labour in vayne. <sup>12</sup> Be ye as I: for *I am* as you: brethren I beseeche you: ye haue not hurt me at all. <sup>13</sup> Ye knowe, how through infirmite of the fleshe, I preached the Gospel vnto you at the fyrst. <sup>14</sup> And my temptation which *was* in my fleshe, ye despised not, nether abhorred: but receaued me as an Angel of God: yea as Christ Iesus. <sup>15</sup> How great was the boasting of your felicitie then? for I beare you recorde, that yf it had bene possible, ye wolde haue plucked out your owne eyes, and haue geuen them to me. <sup>16</sup> Am I therefore become your enemie, because I tel you the truth?

<sup>17</sup> They are gelous ouer you amysse, yea, they intende to exclude vs, that ye should altogether loue them. <sup>18</sup> But it is a good thing, to loue earnestly, so it be alwaies in a good thinge, and not only when I am present with you. <sup>19</sup> My litle chyl-dren of whom I traunyle in birth agayne, vntil Christe be imprinted in you. <sup>20</sup> And I wolde I were with you now, that I might change my voyce: for I stande in doute of you. <sup>21</sup> Tel me, ye that desire to be vnder the Lawe, do ye not heare the Lawe? <sup>22</sup> For it is wrayten, that Abraham had two sonnes: the one by a bonde mayde, the other by a fre woman.

<sup>23</sup> Yea and he *which was* of the bonde woman, was borne after the fleshe: but he *which was* of the fre woman, *was borne* by promes. <sup>24</sup> By the which thinges another thing is ment: for these *mothers* are the two Testaments, the one which is Agar of mounte Sina, which gendreth vnto bondage. <sup>25</sup> For Sina is a mountaine in Arabia, and Ierusalem which now is, answereth it in like sort, for it is in bondage with her children. <sup>26</sup> But Ierusalem, which is aboue, is fre: which is the mother of vs all. <sup>27</sup> For it is written, Reioyce thou barren that bearest no chyl-dren, breake forth and crie, thou that trauallest not: for the desolate hath many

## RHEIMS—1582.

times, and yeres. <sup>11</sup> I feare you, lest perhaps I haue laboured in vaine among you. <sup>12</sup> Be ye as I, because I also am as you: brethren, I beseeche you, you haue hurt me nothing. <sup>13</sup> And you know that by infirmite of the flesh I euangelized to you heretofore: <sup>14</sup> and your temptation in my flesh you despised not, neither reiected, but as an Angel of God you received me, as Christ Iesus.

<sup>15</sup> Where is then your blessednes? for I giue you testimonie that if it could be done, you would haue plucked out your eyes and haue giuen them to me. <sup>16</sup> Am I then become your enemie, telling you the truth? <sup>17</sup> They emulate you not well: but they would exclude you, that you might emulate them. <sup>18</sup> But do you emulate the good in good alwaies: and not only when I am present with you.

<sup>19</sup> My litle children, vvhom I trauall vvitall agayne, vntil Christ be formed in you. <sup>20</sup> And I would be vwith you now and change my voice: because I am confounded in you. <sup>21</sup> Tel me you that vvil be vnder the Lavv, haue you not read the Lavv? <sup>22</sup> For it is vvriten that Abraham had tvvo sonnes: one of the bond-vvoman, and one of the free-vvoman. <sup>23</sup> But he that of the bond-vvoman, vvvas borne according to the flesh; and he that of the free-vvoman, by the promise.

<sup>24</sup> vvhich thinges are said by an allegorie. For these are the tvvo testaments. The one from mount Sina, gending vnto bondage: vvhich is Agar, (<sup>25</sup> for Sina is a mountaine in Arabia, vvhich hath affinitie to that vvhich novv is Hierusalem) and serueth vwith her children. <sup>26</sup> But that Hierusalem vvhich is aboue, is free: vvhich is our mother. <sup>27</sup> For it is vvriten: Reioyce thou barren, that bearest not: breake forth and crie, that trauailest not: because many are the children of the desolate, more

## AUTHORISED—1611.

and yeres. <sup>11</sup> I am afraide of you, lest I haue bestowed vpon you labour in vaine. <sup>12</sup> Brethren, I beseech you, be as I am; for I am as ye are, ye haue not iniured me at all. <sup>13</sup> Ye know how through infirmite of the flesh, I preached the Gospel vnto you at the first. <sup>14</sup> And my temptation which was in my flesh ye despised not, nor reiected, but received mee as an Angel of God, *euen* as Christ Iesus. <sup>15</sup> Where is then the blessednesse you spake of? for I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them to me.

<sup>16</sup> Am I therefore become your enemie, because I tell you the truth? <sup>17</sup> They zealously affect you, but not well: yea, they would exclude <sup>β</sup> you, that you might affect them. <sup>18</sup> But it is good to be zealously affected alwaies in a good thing, and not only when I am present with you. <sup>19</sup> My litle children, of whom I trauaile in birth againe, vntil Christ be formed in you: <sup>20</sup> I desire to be present with you now, and to change my voyce, for I <sup>α</sup> stand in doubt of you. <sup>21</sup> Tell me, ye that desire to be vnder the Lawe, doe ye not heare the Law? <sup>22</sup> For it is written, that Abraham had two sonnes, the one by a bondmayd, the other by a free woman. <sup>23</sup> But hee who was of the bond-woman, was borne after the flesh: but he of the freewoman, *was* by promise. <sup>24</sup> Which thinges are an Allegorie; for these are the two <sup>δ</sup> Couenants; the one from the mount Sina, which gendreth to bondage, which is Agar. <sup>25</sup> For this Agar is mount Sina in Arabia, and <sup>ε</sup> answereth to Ierusalem, which now is, and is in bondage with her children. <sup>26</sup> But Ierusalem which is aboue is free, which is the mother of vs all.

<sup>27</sup> For it is written, Reioyce thou barren that bearest not, breake fourth and cry thou that trauallest not; for the desolate

<sup>α</sup> Or, what was then? <sup>β</sup> Or, vs. <sup>γ</sup> Or, I am perplexed for you. <sup>δ</sup> Or, Testaments. <sup>ε</sup> Or, is in the same ranke with.

“ μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.” <sup>28</sup> Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. | <sup>29</sup> Ἄλλ’ ὡσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν <sup>30</sup> ἀλλὰ τί λέγει ἡ γραφή; “ Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ <sup>k</sup> τῆς ἐλευθέρας.” | <sup>31</sup> Ἄρα, | ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

V. <sup>m</sup> Τῇ ἐλευθερίᾳ, ἣ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε οὖν, | καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. <sup>2</sup> ἰδὲ ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ἡμᾶς οὐδὲν ὠφελήσει. <sup>3</sup> μαρτύρομαι δὲ <sup>n</sup> πάλιν | πατρὶ ἀνθρώπῳ περιτεμνομένοι, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. <sup>4</sup> καταργήθητε ἀπὸ <sup>o</sup> τοῦ | Χριστοῦ, οὔτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξέπεσασθε. <sup>5</sup> ἡμεῖς γὰρ Πνεύ-

<sup>i</sup> Alex. ἡμεῖς, . . . ἴστε. <sup>k</sup> Alex. μου Ἰσαὰκ. <sup>l</sup> Alex. s. ἡμεῖς δι s. ἐὺ s. ἀρα οὖν. <sup>m</sup> Rec. Τῇ ἐλευθερίᾳ οὖν ἡ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, Alex. s. τῇ ἐλ. ἡμᾶς Χρ. ἠλευθέρωσε. Στήκετε οὖν. s. ἡ ἐλ. ἡμᾶς Χρ. ἠλευθέρωσε. Στήκετε οὖν. <sup>n</sup> Alex. = πάλιν.

## WICLIF — 1380.

is lefte of hir housbonde more thanne of hir that hath an housbonde. <sup>28</sup> but britheren we ben sones of biheest: aftir Isaac, <sup>29</sup> but now as this that was borun aftir the fleisch: pursued hym that was aftir the sprejt so now, <sup>30</sup> but what seith the scripture/ cast out the seruaunt: and hir sone/ for the sone of the seruaunt schal not be cire: with the sone of the fre wif, <sup>31</sup> and so britheren we ben not sones of the seruaunt: but of the fre wif, bi which freedom: crist hath made us fre.

5. STONDE 3e therfor: and nyle 3e eftsones be holden in the yok of seruage; <sup>2</sup> lo I poule see to 3ou that if 3e ben circumcuid: crist schal no thing profete to 3ou, <sup>3</sup> and I witnesse eftsones, to eche man that circumcuid him sylf: that he is detour of alle the lawe to be doon, <sup>4</sup> and 3e ben voidid aweic fro crist, and 3e that ben iustified in the lawe: 3e han fallen away fro grace, <sup>5</sup> for we thoroug the spirit of bileue: abiden the hope of ristfulnessse, <sup>6</sup> for in ihesus crist nether circumcisioun is ony thing worth nethir prepucie: but the bileue that workith bi charite, <sup>7</sup> 3e runnen wel: who lettid 3ou that 3e obied not to truthe, consente 3e to no man, <sup>8</sup> for this counceil is not of hym that hath clepid 3ou, <sup>9</sup> a litil sourdoud: appeireth al the gobet.

<sup>10</sup> I triste on 3ou in oure lord: that 3e schulde vndirstonde noon other thing and who that distarblith 3ou: schal bere dome, who euer he be: <sup>11</sup> and britheren if I prech 3it circumcisioun, what suffre I 3it persecucion? thanne the sclaudre of the cros: is voidid, <sup>12</sup> wolde that they weren kutte aweic, that disturben 3ou, <sup>13</sup> for britheren 3e ben clepid in to freedom: onni zeue 3e not freedom in to occasioun of fleisch, but bi charite of spirit serue 3e to gidre, <sup>14</sup> for cueri lawe is fulfilled in o word, thou schalt loue thi neigbore as

## TYNDALE — 1534.

many moo chyldren then she which hath an husband. <sup>28</sup> Brethren we are after the maner of Isaac chyldren of promes. <sup>29</sup> But as then he that was borne carnally, persecuted him that was borne spiritually. Even so is it now. <sup>30</sup> Nevertheless what sayth the scripture: put away the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. <sup>31</sup> So then brethren we are not chyldren of the bonde woman: but of the fre woman.

5. STOND fast therefore in the libertie wher with Christ hath made vs fre, and wrappe not youre selves agayne in the yoke of bondage. <sup>2</sup> Beholde I Paul saye vnto you, that yf ye be circumcised, Christ shall profit you nothing at all. <sup>3</sup> I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. <sup>4</sup> Ye are gone quyte from Christ as many as are iustified by the lawe, and are fallen from grace. <sup>5</sup> We loke for and hope in the sprite, to be iustified thorow fayth. <sup>6</sup> For in Iesu Christ, nether is circumcisioun eny thing worth, nether yet vncircuncioun; but fayth which by love is mighty in operacion. <sup>7</sup> Ye did runne well: who was a let vnto you, that ye shuld not obey the truthe? <sup>8</sup> Euen that counsell that is not of him that called you. <sup>9</sup> A lytell leuen doth leuen the whole lompe of dowe.

<sup>10</sup> I have trust towarde you in the Lorde, that ye wyll be none other wyse mynded. He that troubleth you shall beare his iudgement, whatsoeuer he be. <sup>11</sup> Brethren, yf I yet preache circumcisioun: why do I then yet suffre persecucion? For then had the offence which the crosse geveth ceased. <sup>12</sup> I wolde to God they were separated from you which trouble you. <sup>13</sup> Brethren ye were called in to (libertie) only let not youre libertie be an occasion vnto the fleshe; but in love serve one another. <sup>14</sup> For all the lawe is fulfilled in one word; which is this: thou shalt love

## CRANMER — 1539.

many moo chyldren, then she which hath an husband. <sup>28</sup> Brethren, we are after Isaac the children of promes. <sup>29</sup> But as then he that was borne after the fleshe, persecuted him that was borne after the sprete, Euen so is it now. <sup>30</sup> Neuertheless, what sayth the scripture put away the bonde woman and her sonne. For the sonne of the bonde woman, shall not be heyre with the sonne of the fre woman, <sup>31</sup> So then brethren we are not chyldren of the bonde woman: but of the fre woman.

5. STAND fast therefore in the libertie wherwith Christ hath made vs fre, and wrappe not youre selues agayne in the yoke of bondage. <sup>2</sup> Beholde, I Paul saye vnto you, that yf ye be circumcised, Christ shall profit you nothing at all. <sup>3</sup> I testifie agayne to euery man which is circumcysed, that he is bounde to kepe the whole lawe. <sup>4</sup> Christ is become but in veyne vnto you: As many of you as are iustified by the lawe are fallen from grace. <sup>5</sup> We loke for and hope in the sprite, to be iustified thorow fayth. <sup>6</sup> For in Iesu Christ, nether is circumcisioun any thing worth, nether yet vncircuncioun but fayth which worketh by loue. <sup>7</sup> Ye dyd runne well: who was a let vnto you, that ye shuld not beleue the truthe (consent unto no man)? <sup>8</sup> Euen the counceill which came not of him that calleth you: <sup>9</sup> A lytell leuen doth leuen the whole lompe of dowe. <sup>10</sup> I haue trust towarde you in the Lorde, that ye shall be none other wyse mynded. But he that troubleth you, shall beare his iudgement whatsoever he be. <sup>11</sup> Brethren, yf I yet preach circumcisioun, why do I then yet suffre persecucion? Then is the slauder of the crosse ceased. <sup>12</sup> I wolde to God, they were separated from you, which trouble you. <sup>13</sup> Brethren, ye were called into libertie: onely let not youre libertie be an occasion vnto the fleshe: but by loue (of the spreit) serue one another. <sup>14</sup> For all the lawe is fulfilled in one word, which is this thou shalt loue

nyle, not. eftsones, agin. prepucie, vncircuncioun. cros, called. vourdon, breuen. approueth, conuinceth. mobet, temp. done, iudgment. zeue, give. o, one.

ματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. <sup>6</sup> ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. <sup>7</sup> Ἐτρέχετε καλῶς· τίς ὑμᾶς ἑνέκοψε | τῇ ἀληθείᾳ μὴ πείθεσθαι; <sup>8</sup> ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. <sup>9</sup> Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί. <sup>10</sup> ἐγὼ <sup>9</sup> πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσῶν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ. <sup>11</sup> ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἀρα κατήγγηται τὸ σκάνδαλον τοῦ σταυροῦ. <sup>12</sup> ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

<sup>13</sup> Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης | δουλεύετε ἀλλήλοις. <sup>14</sup> Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ | πληροῦται, <sup>10</sup> ἐν τῷ, | Ἄγαπήσεις τὸν πλησίον σου ὡς

\* Alex. = τοῦ.

\* Rec. ἀνίσκουε.

\* Alex. + δι.

\* Alex. = ἔτι.

\* Alex. + τοῦ Χριστοῦ.

\* Alex. τῆ ἀγάπῃ τοῦ Πνεύματος.

\* Alex. ἐν ἑνὶ ἐνὶ λόγῳ.

\* Alex. πηλῶται.

\* Alex. = ἐν τῷ.

## GENEVA—1557.

## RHEIMS—1582.

## AUTHORISED—1611.

mo chylidren, then she which bath an housbande. <sup>28</sup> Therefore brethren, we are after the maner of Isaac, chylidren of the promes. <sup>29</sup> But as then he that was borne carnally, persecuted hym that was borne spiritually: euen so it is now. <sup>30</sup> But, what sayth the Scripture? Put away the bonde woman, and her sonne, for the sonne of the bonde woman shal not be heyre with the sonne of the free woman. <sup>31</sup> So then brethren, we are not chylidren of the bond woman, but of the free woman, by that libertie wherwith Christ hath deliuered vs.

5. STANDE faste therefore, and not contrarely, wrap your selues in the yoke of bondage. <sup>2</sup> Beholde I Paul say vnto you, that if ye be circumcised, Christe shal profit you nothing at all. <sup>3</sup> For I testifie agayne to euery man, which is circumcised, that he is bounde to kepe the whole Lawe. <sup>4</sup> Ye are gone quite from Christe as many as are iustified by the Lawe, and are fallen from grace. <sup>5</sup> We wayte for (by the Spirit through faith) the hope of the ryghtuousnes. <sup>6</sup> For in Iesus Christe, nether is Circumcision any thyng worth, nether yet vncircumcision, but faith which worketh by loue. <sup>7</sup> Ye dyd runne wel, who was a let vnto you, that ye dyd not obeye the truth? <sup>8</sup> This persuasion is not of him that called you.

<sup>9</sup> A litle leuen dothe leuen the whole lump of doue. <sup>10</sup> I haue truste in you through the Lord, that ye wyl be none otherwyse mynded: but he that troubleth you, shal beare his condemnation, whosoeuer he be. <sup>11</sup> And brethren, if I yet preach Circumcision: why do I then yet suffre persecution? Then is the slander of the crosse ceased. <sup>12</sup> I would to God they were cut of from you, which do disquiet you. <sup>13</sup> Brethren, ye haue bene called vnto libertie, only let not your libertie be an occasion vnto the fleshe, but in loue serue one an other.

<sup>14</sup> For all the Lawe is fulfilled in one word, which is this, Thou shalt loue thy

then of her that hath a husband. <sup>28</sup> But we brethren, according to Isaac, are the chylidren of promis. <sup>29</sup> But as then he that was borne according to the flesh, persecuted him that was after the spirit: so now also. <sup>30</sup> But vwhat saith the Scripture? Cast out the bond-woman and her sonne, for the sonne of the bond-woman shal not be heire with the sonne of the free-woman. <sup>31</sup> Therefore brethren we are not the chylidren of the bond-woman, but of the free: by the freedom wherewith Christ hath made vs free.

5. STAND, and be not holden in agayne vwith the yoke of seruitude. <sup>2</sup> Behold I Paul tel you that if you be circumcised, Christ shal profite you nothing, <sup>3</sup> And I testifie agayne to euery man circumciding him self, that he is a detter to doe the vvhole Lavv. <sup>4</sup> You are euacuated from Christ, that are iustified in the Lavv: you are fallen from grace. <sup>5</sup> For vve in spirit, by faith, expect the hope of iustice. <sup>6</sup> For in Christ Iesus neither circumcison aualeth ought, nor prepuce: but faith that vworketh by charitie.

<sup>7</sup> You ranne vvel, vvho hath hindered you not to obeye the truth? <sup>8</sup> The persuasion is not of him that calleth you. <sup>9</sup> A litle leauen corrupteth the vvhole paste. <sup>10</sup> I haue confidence in you in our Lord: that you vvil be of no other minde: but he that troubleth you, shal beare the iudgement, vvhosoeuer he be. <sup>11</sup> And as for me, brethren, if as yet I preach circumcison, vvhy doe I yet suffer persecution? then is the scandall of the crosse euacuated. <sup>12</sup> I would they vvere also cut of that trouble you.

<sup>13</sup> For you, brethren, are called into libertie: only make not this libertie an occasion to the flesh, but by charitie serue one another. <sup>14</sup> For all the Lavv is fulfilled in one vvord: Thou shalt loue thy

hath many moe chylidren then she which bath an husband. <sup>28</sup> Now wee, brethren, as Isaac was, are the chylidren of promise. <sup>29</sup> But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now. <sup>30</sup> Neurtherlesse, what saith the Scripture? Cast out the bondwoman and her sonne: for the sonne of the bondwoman shal not be heire with the sonne of the freewoman. <sup>31</sup> So then, brethren, we are not chylidren of the bondwoman, but of the free.

5. STAND fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage. <sup>2</sup> Beholde, I Paul say vnto you, that if ye be circumcised, Christ shal profite you nothing. <sup>3</sup> For I testifie agayne to euery man that is circumcised, that he is a debtor to doe the whole Law. <sup>4</sup> Christ is become of no effect vnto you, whosoeuer of you are iustified by the Law: ye are fallen from grace. <sup>5</sup> For we through the spirit waite for the hope of righteousnes by faith.

<sup>6</sup> For in Iesus Christ, neither Circumcision aualeth any thing, nor vncircumcision, but faith which worketh by loue. <sup>7</sup> Ye did run wel; who did hinder you, that ye should not obeye the truth? <sup>8</sup> This perswasion commeth not of him that calleth you. <sup>9</sup> A litle leauen leaueneth the whole lump. <sup>10</sup> I haue confidence in you through the Lord, that you will be none otherwise minded: but he that troubleth you, shall beare his iudgement, whosoeuer hee be. <sup>11</sup> And I, brethren, if I yet preach Circumcision, why doe I yet suffer persecution? then is the offence of the crosse ceased. <sup>12</sup> I would they were euen cut off which trouble you. <sup>13</sup> For brethren, yee haue bene called vnto libertie, onely use not libertie for an occasion to the flesh, but by loue serue one another. <sup>14</sup> For all the Law is fulfilled in one word, euen in this: Thou shalt loue thy neighbour

\* Or, who did drue you backe.

“<sup>π</sup> σεαυτόν.”] <sup>15</sup> εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

<sup>16</sup> Λέγω δὲ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. <sup>17</sup> ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκὸς ταῦτα <sup>γ</sup> δὲ | <sup>α</sup> ἀλλήλους ἀντίκειται, | ἵνα μὴ ἂ ἂν θέλητε, ταῦτα ποιῆτε. <sup>18</sup> εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμου. <sup>19</sup> φανερά δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἀτινά ἐστι <sup>α</sup> πορνεία, ἀκαθαρσία, ἀσέλγεια, <sup>20</sup> εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθείαι, διχοστασίαι, αἰρέσεις, <sup>21</sup> φθόνοι, <sup>β</sup> φόνοι, | μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις. ἂ προλέγω ὑμῖν, καθὼς <sup>γ</sup> καὶ | <sup>δ</sup> προεῖπον, | ὅτι οἱ τὰ τοιαῦτα πρᾶσσοιτες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. <sup>22</sup> ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης,

<sup>α</sup> Rec. ἰαυτόν.

<sup>γ</sup> Alex. γάρ.

<sup>δ</sup> Rec. ἀντίκειται ἀλλήλους.

<sup>α</sup> Rec. + μοιχία.

<sup>β</sup> Alex. = φόνοι.

## WICLIF—1380.

this self, <sup>15</sup> and if ye bite and ete eche other: se leest ye ben wastide eche from other,

<sup>16</sup> and I seie you in crist, walke ye in spirit; and ze schulen not parfoume the desire of the fleisch; <sup>17</sup> for the fleisch coueitith agen the spirit: and the spirit agen the fleisch; for these ben aduersaries to gidre, that ze don not alle thingis that ze willen; <sup>18</sup> that if ze ben ledde bi spirit; ze ben, not vnder the lawe; <sup>19</sup> and the werkis of the fleische ben opene: whiche ben fornyciacion, vnclennesse, vnchastite, lecherie, <sup>20</sup> seruyce of fals goddis, wiechecraftis, enemytes, stryuyngis, in dignacioun, wraththis, chidyngis, discencioun, sectis, <sup>21</sup> enuyes, manslaughtis, drunkenness, and vnmesurable contynance, and thingis like to these; whiche I seie to you: as I haue tolde you to for thei that don suche thingis schuln not haue the kyngdom of god; <sup>22</sup> but the fruyt of the spirit: is charite, ioie, pees, pacience, long abydyng, benyngnyte, goodness, <sup>23</sup> myldnesse, feith, temperance, contynance, chastite; agens suche thingis is no lawe, <sup>24</sup> and thei that ben of crist, han crucified her fleisch with viciis and coueitynis. <sup>25</sup> if we lyuen bi spirit: walke we bi spirit; <sup>26</sup> be we not made coueitous of veyne glorie, styrngye eche other to wratthe, or hastryng enuye eche to other.

6. BRITHEREN if a man be oucupid in any gylte: ze that ben spiritual enforme ye such on in spirit of softnesse; biholdyng the self: leest that thou be temptide; <sup>2</sup> ech bere otheris chargis: and so ye schuln fulllelle the lawe of crist; <sup>3</sup> for who that trowth that he be ouste whanne he is nouste: he bigilith hym self; <sup>4</sup> but ech man preue his owne werke: and so he schal haue glorie in hym self, and not in another; <sup>5</sup> for eche man schal bere his owne charge;

<sup>6</sup> he that is tauyte bi word: comoun he with hym that teachith hym in alle godis;

from ab. *teacheth*.

## TYNDALE—1534.

thyne neighbour as thy selfe. <sup>15</sup> Yf ye byte and deuoure one another: take hede lest ye be consumed one of another.

<sup>16</sup> I saye walke in the sprete, and fulfill not the lustes of the flesshe. <sup>17</sup> For the flesshe lusteth contrary to the sprete, and the sprete contrary to the flesshe. These are contrary one to the other, so that ye cannot do that which ye wolde. <sup>18</sup> But and yf ye be ledde of the sprete, then are ye not vnder the lawe. <sup>19</sup> The dedes of the flesshe are manyfest; whiche are these; aduoutrie, fornicacion, vnclennesse, wantannes, <sup>20</sup> ydolatrie, witchecraft, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, <sup>21</sup> enuyngye, murther, dronkenness, glottony; and soche lyke: of the which I tell you before as I haue tolde you in tyme past; that they which commit soche thinges; shall not inherite the kyngdome of God. <sup>22</sup> But the frute of sprete is; loue, ioie, peace, longe sniferinge, gentlenes, goodnesse, faythfulnes, <sup>23</sup> meknes, temperance. Agaynst suche ther is no lawe. <sup>24</sup> They that are Christis, haue crucified the flesshe with the appetites and lustes. <sup>25</sup> Yf we lyue in the sprete; let vs walke in the sprete. <sup>26</sup> Let vs not be vayne glorious; provokinge one another, and enuyngye one another.

6. BRETHREN, yf eny man be fallen by chaunce into eny faute: ye which are spiritual helpe to amende him in the sprete of meknes: consydyryng thy silfe; lest thou also be tempted. <sup>2</sup> Beare ye one anothers burthen and so fulfill the lawe of Christ. <sup>3</sup> If eny man seme to him selfe that he is somwhat when in dede he is nothyng, the same deceaueth hym selfe in his ymaginacion. <sup>4</sup> Let every man prove his awne werke; and then shall he haue reioysyng in his awne silfe; and not in another. <sup>5</sup> For every man shall beare his awne burthen.

<sup>6</sup> Let him that is taught in the worde minister vnto him that teacheth him in all

## CRANMER—1539.

thyne neighbour as thy selfe: <sup>15</sup> If ye byte and deuoure one another: take hede, lest ye be likewise consumed one of another.

<sup>16</sup> I saye: walke in the sprete, and fulfill not the lust of the flesshe. <sup>17</sup> For the fleshe lusteth contrary to the sprete, and the sprete contrary to the flesshe. These are contrary one to the other, so that ye cannot do whatsoeuer ye wolde. <sup>18</sup> But and yf ye be led of the sprete, then are ye not vnder the lawe. <sup>19</sup> The dedes of the flesshe are manifest, whiche are these, aduoutrie, fornicacion, vnclennesse, wantannes, <sup>20</sup> worshipping of ymagis, witchcraft, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, <sup>21</sup> enuyngye, murther, dronkenness, glottony, and soche like: of the which I tell you before as I haue tolde you in tyme past, that they which commyt soche thynges, shall not be inheritors of the kyngdome of God. <sup>22</sup> Contrarely, the frute of the sprete is, loue, ioie, peace, longe sufferinge, gentlenes goodnesse, faythfulnes, <sup>23</sup> mekenes, temperance. Agaynst suche ther is no lawe. <sup>24</sup> They that are Christis, haue crucified the flesshe wyth the affections and lustes.

<sup>25</sup> If we lyue in the sprete, let vs walke in the sprete. <sup>26</sup> Let vs not be desyrous of vayne glorie, prouokinge one another, enuyngye one another.

6. BRETHREN, yf a man also be taken in eny faute, ye which are spiritual, helpe to amende him in the sprete of meknes: consydyryng thy selfe, lest thou also be tempted. <sup>2</sup> Beare ye one anothers burthen, and so fulfill the lawe of Christ. <sup>3</sup> For If eny man seme to hym selfe that he is somwhat, when in dede he is nothyng, the same deceaueth hys awne mynde. <sup>4</sup> Let euery man proue hys awne werke, and then shall he haue reioysyng, onely in his awne selfe, and not in another. <sup>5</sup> For euery man shall beare his awne burthen.

<sup>6</sup> Let him that is taught in the worde, minister vnto him that teacheth him, in

ἐγκράτεια<sup>c</sup>. <sup>23</sup> κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. <sup>24</sup> οἱ δὲ τοῦ Χριστοῦ<sup>f</sup>, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. <sup>25</sup> Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχώμεν. <sup>26</sup> Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλους φθονοῦντες.

VI. Ἀδελφοί, ἐὰν καὶ προληφθῆ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺν πειρασθῆς. <sup>2</sup> ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως <sup>9</sup> ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. <sup>3</sup> εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὄν ἑαυτὸν φρεναπαταῖ. <sup>4</sup> τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. <sup>5</sup> ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. <sup>6</sup> Κουιωνεῖτω δὲ ὁ καταχούμενος τὸν λόγον τῷ καταχούντι, ἐν πᾶσι ἀγαθοῖς.

<sup>c</sup> Alex. = καί.

<sup>d</sup> Alex. προείρηκα.

<sup>e</sup> Alex. + ἀγνία.

<sup>f</sup> Alex. + Ἰησοῦ.

<sup>g</sup> Alex. ἀναπληρώσεις.

## GENEVA — 1557.

neighbour as thy self. <sup>15</sup> If ye bite and deuoure one another, take heed lest ye be consumed one of another. <sup>16</sup> Then I say, walke in the Spirite, and ye shal not fulfil the lustes of the fleshe. <sup>17</sup> For the fleshe lusteth against the Spirite, and the Spirite against the fleshe. and these are contrary one to the other, so that ye can not do the same things that ye would. <sup>18</sup> And if ye be led of the Sprite, then are ye not vnder the Lawe. <sup>19</sup> Moreouer the dedes of the fleshe are manifeste, which are, adoutry, fornication, vnclennes, wantonnes, <sup>20</sup> Idolatrie, witcherafte, hatred, variance, emulations, wrath, stryfe, sedicion, heresies,

<sup>21</sup> Enuie, murther, dronkenes, glottony, and suche lyke, of the which I tel you before as I haue tolde you, that they which commit suche things, shal not inherite, the kyngdome of God. <sup>22</sup> But the frute of the Spirite is, loue, ioie, peace, longe suffering, gentleness, goodnes, faith, <sup>23</sup> Meekenes, temperance, agaynst suche there is no Lawe. <sup>24</sup> For they that are Christes, haue crucified the fleshe with the appetites and lustes. <sup>25</sup> If we lyue in the Spirite, let vs walke in the Spirite. <sup>26</sup> Let vs not be desirous of vaine glorie, prouokyng one another, enuyng one another.

6. BRETHREN, if any man be fallen by occasion into any faute, ye which are spiritual, helpe to amende him in the spirite of meeknes: considering thy selfe, lest thou also be tempted. <sup>2</sup> Beare ye one anothers burthen, and so fulfil the lawe of Christe. <sup>3</sup> For if any man seme to him selfe, that he is some what, when in dede he his nothing, the same deceaeth him selfe in his imaginacion. <sup>4</sup> But let euery man proue his owne worke, and then shal he haue reioycing in his owne selfe and not in anoier.

<sup>5</sup> For euery man shal beare his owne burthen. <sup>6</sup> Let him that is taught in the worde, minister vnto him that teacheth

## RHEIMS—1582.

neighbour as thy self. <sup>15</sup> But if you bite and eate one another: take heed ye be not consumed one of another. <sup>16</sup> And I say, vvalke in the spirit, and the lustes of the flesh you shal not accomplish. <sup>17</sup> For the flesh lusteth against the spirit: and the spirit against the flesh. for these are aduersaries one to another: that not vvvhat things soeuer you vvill, these you doe. <sup>18</sup> But if you be ledde by the spirit, you are not vnder the Lavv.

<sup>19</sup> And the vvorkes of the flesh be manifest, vvvhich are, fornication, vnclennes, impudicities, lecherie, <sup>20</sup> seruing of Idols, vvitch-craftes, enmities, contentions, emulations, angers, bravvles, dissensions, sectes, <sup>21</sup> enuies, murders, ebrieties, commensations, and such like. vvvhich I foretel you, as I haue foretold you, that they vvvhich doe such things, shal not obtaine the kingdom of God. <sup>22</sup> But the fruite of the Spirit is, Charitie, ioie, peace, patience, benignitie, goodnes, longanimitie, <sup>23</sup> mildnes, faith, modestie, continencie, chastitie. Against such there is no lavv. <sup>24</sup> And they that be Christes, haue crucified their flesh vvith the vices and concupiscences. <sup>25</sup> If vv'e lyue in the spirit, in the spirit also let vs vvalke. <sup>26</sup> Let vs not be made desirous of vaine glorie, prouoking one another, enuyng one another.

6. BRETHREN, and if a man be preoccupied in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine ovvne self, lest thou also be tempted. <sup>2</sup> Beare ye one anothers burdens: and so you shal fulfil the lavv of Christ. <sup>3</sup> For if any man esteeme him self to be something, vvheras he is nothing, he seduceth him self. <sup>4</sup> But let euery one proue his ovvne vvorke, and so in him self only shal he haue the glorie, and not in another. <sup>5</sup> For euery one shal beare his ovvne burden. <sup>6</sup> And let him that is catechized in the vvord, communicate to him that catechizeth him, in all his

## AUTHORISED — 1611.

as thy selfe. <sup>15</sup> But if ye bite and deuoure one another, take heed ye be not consumed one of another. <sup>16</sup> This I say then, Walke in the spirit, and <sup>a</sup> ye shall not fulfill the lust of the flesh. <sup>17</sup> For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that yee cannot doe the things that ye would. <sup>18</sup> But if yee be led of the spirit, yee are not vnder the Law. <sup>19</sup> Now the workes of the flesh are manifest, which are these, adulterie, fornication, vnclennesse, lasciuiousnesse, <sup>20</sup> Idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup> Enuyings, murders, drunkennesse, reuellings, and such like: of the which I tell you before, as I haue also tolde you in time past, that they which do such things shall not inherite the kingdome of God.

<sup>22</sup> But the fruit of the spirit is loue, ioie, peace, long suffering, gentleness, goodness, faith, <sup>23</sup> Meekenesse, temperance: against such there is no law. <sup>24</sup> And they that are Christes, haue crucified the flesh vvith the <sup>b</sup> affections and lustes. <sup>25</sup> If wee lyue in the Spirit, let vs also walke in the Spirit. <sup>26</sup> Let vs not be desirous of vaine glorie, prouoking one another, enuyng one another.

6. BRETHREN, if a man bee ouertaken in a fault: yee which are spirituall, restore such a one in the spirit of meekenesse, considering thy selfe least thou also be tempted. <sup>2</sup> Beare ye one anothers burthens, and so fulfill the Law of Christ. <sup>3</sup> For if a man thinke himselfe to be some thing, when he is nothing, he deceiueh himselfe. <sup>4</sup> But let euery man prouee his owne worke, and then shall he haue reioycing in himselfe alone, and not in another. <sup>5</sup> For euery man shall beare his owne burthen. <sup>6</sup> Let him that is taught in the word, communicate vnto him that teacheth, in all good things.

<sup>a</sup> Or, fulfill not.

<sup>b</sup> Or, passions.

<sup>c</sup> Or, although.

<sup>7</sup> μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· <sup>8</sup> ὅτι ὁ σπείρων εἰς τὴν σάρκα ἐαυτοῦ, ἐκ τῆς σαρκὸς <sup>h</sup> θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ Πνεῦμα, ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον· <sup>9</sup> τὸ δὲ καλὸν ποιοῦντες μὴ <sup>i</sup> ἐκκακῶμεν· | καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλόμενοι· <sup>10</sup> ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

<sup>11</sup> Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ· <sup>12</sup> ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ἡμᾶς περιτέμνεσθαι, μόνον ἵνα <sup>k</sup> μὴ τῷ σταυρῷ τοῦ Χριστοῦ | διώκονται· <sup>13</sup> οὐδὲ γὰρ οἱ <sup>l</sup> περιτετμημένοι |

<sup>k</sup> + αὐτοῦ.<sup>l</sup> Alex. ἰσκακῶμεν.<sup>m</sup> Alex. τῷ σταυρῷ τοῦ Χριστοῦ μὴ.<sup>n</sup> Rec. περιτετμημένοι.<sup>o</sup> Alex. βούλονται.

## WICLIFF—1380.

<sup>7</sup> nyle 3e erre: god is not scorned, for tho thingis that a man sowith: tho thingis he schal reepe; <sup>8</sup> for he that sowith in his fleisch: of the fleisch he schal reepe corrupcioun; but he that sowith in spirit, of the spirit he schal reepe everlastyng hif; <sup>9</sup> and doynge good faile we not for in his tyme we schal reepe: not failyng, <sup>10</sup> therfor while we han tyme, worche we good to alle men: but moost to hem that ben homelich of the feith

<sup>11</sup> sc 3e what maner lettris I haue write to 3ou: with myn owne hond. <sup>12</sup> For who cuer wole plesse in the fleisch: this constreyneth 3ou to be circumcidid; onli: that thei suffre not the persecucioun of cristis cros, <sup>13</sup> for nether thei that ben circumcidid: kepen the lawe; but thei wolen that 3e ben circumcidid: that thei haue glorie in 3oure fleisch;

<sup>14</sup> but fer be it fro me to haue glorie! but in the cros of oure lord ihesus crist; bi whom the world is crucified to me & I to the world, <sup>15</sup> for in ihesus crist, nether circumcisioun is ony thing worthe, ne prepuce, but a newe creature; <sup>16</sup> & who cuer suen this rule: pees on hem & merci & on israel of God; <sup>17</sup> & here aftir no man be heuy to me, for I bere in my bodi, the tokens of oure lord ihesus crist; <sup>18</sup> the grace of oure lord ihesus crist be with 3oure spirit britheren Amen.

style, not homelich, familiar. prepuce, uncircumcision. suen, follows. heuy, grievous

## TYNDALE—1534.

good thinges. <sup>7</sup> Be not deceaved, God is not mocked. For what soever a man soweth, that shall he reepe. <sup>8</sup> He that soweth in his fleshe shall of the fleshe reepe corrupcion. But he that soweth in the sprete shall of the sprete reepe lyfe everlastinge. <sup>9</sup> Let vs not be wery of well doynge. For when the tyme is come, we shall reepe with out werynes. <sup>10</sup> Will we have therfore tyme, let vs do good vnto all men; and specially vnto them which are of the housholde of fayth.

<sup>11</sup> Beholde how large a letter I haue written vnto you with myne awne honde. <sup>12</sup> As many as desyre with vtwarde apperaunce to please carnally, they constrayne you to be circumcised; only because they wolde not suffre persecucion with the crosse of Christ. <sup>13</sup> For they them selves which are circumcised, kepe not the lawe: but desyre to haue you circumcised; that they myght reioyce in youre fleshe.

<sup>14</sup> God forbyd that I shuld reioyce but in the crosse of oure Lorde Iesu Christ; wherby the worldc is crucified as touchyng me; and I as concerninge the worldc. <sup>15</sup> For in Christ Iesu nether circumcisioun auayleth eny thinge at all nor vncircumcisioun: but a newe creature. <sup>16</sup> And as many as walke accordinge to this rule, peace be on them; and mercy, and vpon israel that pertayneth to God. <sup>17</sup> From hence forth let no man put me to busynes. For I beare in my bodye the markes of oure Lorde Iesu. <sup>18</sup> Brethren the grace of oure Lorde Iesu Christe be with youre sprete. Amen.

## CRANMER—1539.

all good thinges. <sup>7</sup> Be not deceaved, God is not mocked. For what soeuer a man soweth, that shall he also reepe. <sup>8</sup> For he that soweth in his fleshe, shall of the fleshe reepe corrupcion. But he that soweth in the sprete, shall of the sprete, reepe lyfe everlastyng. <sup>9</sup> Let vs not be wery of wel doynge. For when the tyme is come, we shall reepe without werynes. <sup>10</sup> While we haue therfore time, let vs do good vnto all men, and specially vnto them which are of the housholde of fayth.

<sup>11</sup> Ye se, how large a letter I haue written vnto you with myne awne hande. <sup>12</sup> As many as desyre with vtwarde apperaunce to please carnally, the same constrayne you to be circumcised, only lest they shulde suffre persecucion for the crosse of Christ. <sup>13</sup> For they themselues which are circumcised, kepe not the lawe: but desyre to haue you circumcised, that they myght reioyce in youre fleshe.

<sup>14</sup> God forbyd that I shuld reioyce, but in the crosse of oure Lorde Iesu Christ, wherby the worldc is crucified vnto me, and I vnto the worldc. <sup>15</sup> For in Christ Iesu nether circumcisioun auayleth eny thinge at all, nor vncircumcisioun: but a newe creature. <sup>16</sup> And as many as walke accordinge to this rule, peace be on them, and mercy, and vpon israel that pertayneth to God. <sup>17</sup> From hence forth, let no man put me to busynes. For I beare in my body the markes of the Lorde Iesu. <sup>18</sup> Brethren, the grace of our Lorde Iesu Christe be wyth youre sprete Amen.

αὐτοὶ νόμον φυλάσσουσιν ἀλλὰ <sup>m</sup> θέλουσιν | ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσονται. <sup>14</sup> ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ <sup>n</sup> τῷ | κόσμῳ. <sup>15</sup> ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε | περιτομὴ τι <sup>p</sup> ἐστίν, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. <sup>16</sup> καὶ ὅσοι τῷ καινῷ τούτῳ <sup>q</sup> στοιχήσουσιν, | εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. | <sup>17</sup> Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ τὰ στίγματα τοῦ <sup>r</sup> Κυρίου | Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. <sup>18</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

\* Alex. = τῷ.

° Alex. οὔτε γὰρ.

P Rec. ἰσχίει.

q Alex. στοιχοῦσιν.

r Alex. Κυρίου.

s Alex. = Κυρίου.

## GENEVA — 1557.

him, in all good things. <sup>7</sup> Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup> For he that soweth to his flesh, shall of the flesh reap death: he that soweth to the spirit, shall of the spirit reap life everlasting.

<sup>9</sup> Let vs not be weary of well doying: for when the time is come, we shall reape, if we faint not. <sup>10</sup> Whye we haue therefore tyme, let vs do good vnto all men, and specially vnto them which are of the household of faith. <sup>11</sup> Ye see how large a letter I haue written vnto you wyth myne owne hande. <sup>12</sup> As many as desire with outward apperance to please carnally, they constrainye you to be circumcised: only because they would not suffre persecution with the crosse of Christe.

<sup>13</sup> For they them selues which are circumcised, kepe not the Lawe: but desire to haue you circumcised, that they might reioyce in your fleshe. <sup>14</sup> But God forbyd that I should reioyce, but in the crosse of our Lord Iesus Christe: wherby the worlde is crucified vnto me, and I vnto the worlde. <sup>15</sup> For in Christe Iesus, nether Circumcision auayleth any thinge at all, nor vncircumcision, but a newe creature. <sup>16</sup> And as many as walke according to this rule, peace shall be to them, and mercie, and vpon Israel that pertaineth to God. <sup>17</sup> From hence forth, let no man put me to busynes: for I beare in my body the markes of the Lord Iesus. <sup>18</sup> Brethren, the grace of our Lord Iesus Christe be with your sprite. Amen.

## RHEIMS — 1582.

goods. <sup>7</sup> Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reape. <sup>8</sup> For he that soweth in his flesh, of the flesh also shall reape corruption. but he that soweth in the spirit, of the spirit shall reape life everlasting. <sup>9</sup> And doing good, let vs not faile. For in due time vve shall reape not falling.

<sup>10</sup> Therefore vvhiles vve haue time, let vs vvorke good to al, but especially to the domesticals of the faith.

<sup>11</sup> See vwith vwhat maner of letters I haue written to you vwith mine ovvne hand. <sup>12</sup> Vvhosoever vvil please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the crosse of Christ. <sup>13</sup> For neither they that are circumcised, do keepe the Law: but they vvil haue you to be circumcised, that they may glorie in your flesh. <sup>14</sup> But God forbid that I should glorie, sauing in the crosse of our Lord Iesus Christ: by vvhom the vvorlde is crucified to me, and I to the vvorlde. <sup>15</sup> For in Christ Iesus neither circumcision aualeth ought, nor prepuce, but a new creature. <sup>16</sup> And vvhosoever shall folovv this rule, peace vpon them, and mercie, and vpon the Israēl of God.

<sup>17</sup> From hencefurth let no man be troublesome to me, for I beare the markes of our Lord Iesus in my body. <sup>18</sup> The grace of our Lord Iesus Christ be vwith your spirit brethren. Amen.

## AUTHORISED — 1611.

<sup>7</sup> Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reape.

<sup>8</sup> For hee that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting. <sup>9</sup> And let vs not be weary in well doing: for in due season we shall reape, if we faint not. <sup>10</sup> As we haue therefore opportunitie, let vs doe good vnto all men, especially vnto them who are of the household of faith. <sup>11</sup> Ye see how large a letter I haue written vnto you with mine owne hand. <sup>12</sup> As many as desire to make a faire shew in the flesh, they constrainē you to be Circumcised: only least they should suffer persecution for the Crosse of Christ.

<sup>13</sup> For neither they themselues who are circumcised, keepe the Law, but desire to haue you circumcised, that they may glory in your flesh. <sup>14</sup> But God forbid that I should glorie, saue in the Crosse of our Lord Iesus Christ, <sup>15</sup> by whom the world is crucified vnto me, and I vnto the world. <sup>16</sup> For in Christ Iesus neither circumcision aualeth any thing, nor vncircumcision, but a new creature. <sup>17</sup> And as many as walke according to this rule, peace be on them, and mercie, and vpon the Israel of God. <sup>18</sup> From henceforth let no man trouble me, for I beare in my body the markes of the Lord Iesus. <sup>19</sup> Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

\* Or, whereby.

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Κεφάλαιον Α.

## EPISTLE TO THE EPHESIANS.

### CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, <sup>4</sup> καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμόμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ· <sup>5</sup> προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν,

<sup>4</sup> Alex. ὄζ.

<sup>4</sup> Alex. + *ὡς αὐτοῦ.*

#### WICLIF—1380.

1. POUL the apostle of ihesus crist, bi the wille of god, to alle seyntis that ben at effeice, and to the feithful men in ihesus crist, <sup>2</sup> grace be to you and pees of god oure fadir and oure lord ihesus crist. <sup>3</sup> Blessid be god and the fadir of oure lord ihesus crist: that hath blessid us in al spiritual blessyng in heuenli thingis in crist, <sup>4</sup> as he hath chosun us in hym silf, bifor the makynge of the world: that we weren holi and without wenme in his sijt in charite, <sup>5</sup> whiche hath bifore ordeyned us in to adopcium of sones bi ihesus crist in to him, bi the purpos of his wille <sup>6</sup> in to the herynge of the glorie of his grace, in which he hath glorified us in his dereworthie sonce,

<sup>7</sup> in whom we han redempcioun bi his blood: forzeueneesse of synnes, afir the richessis of grace, <sup>8</sup> that aboundid gretli in us, in al wisdom and prudens: <sup>9</sup> to make knowe to us the sacrament of his wille, bi the good pleasaunce of hym the wishe sacramente he purposid in hym: <sup>10</sup> in to dispensacioun of plente of tymes, to enstare alle thingis in crist: whiche ben in heuenes ⁊ which ben in erthe in hym, <sup>11</sup> in whom we ben

εὐχαριστῶμεν αὐτῷ

herynge, praising.

#### TYNDALE—1534.

1. PAUL an Apostle of Iesu Christ, by the will of God. To the saynctes which are at Ephesus, and to them which beleve on Iesus Christ. <sup>2</sup> Grace be with you and peace from God oure father, and from the Lorde Iesus Christ. <sup>3</sup> Blessed be God the father of oure lorde Iesus Christ, which hath blessed vs with all maner of spirituall blessinges in heuenly thynges by Chryst, <sup>4</sup> accordyng as he had chosen vs in him, before the foundaicon of the worlde was layde, that we shuld be saintes, and without blame before him, thorow loue. <sup>5</sup> And ordeyned vs before thorow Iesus Christ to be heyres vnto him silfe, accordyng to the pleasure of his will, <sup>6</sup> to the prayse of the glorie of his grace where with he hath made vs accepted in the beloved.

<sup>7</sup> By whom we have redemption thorow his bloude euen the forgevenes of synnes, accordyng to the riches of his grace, <sup>8</sup> which grace he shed on vs abundantly in all wysdome, and perceauaunce. <sup>9</sup> And hath opened vnto vs the mistery of his will accordyng to his pleasure, and purposed the same in hym silfe <sup>10</sup> to haue it declared when the tyme were full come, that all thynges, bothe the thynges which are in heuen, and also the thynges which are in erthe, shuld be gaddered togeder, euen in Christ: <sup>11</sup> that is to saue, in him

#### CRANMER—1539.

1. PAUL an apostle of Iesu Christ, by the will of God. To the saynctes, which are at Ephesus, and to them which beleue on Iesus Christ. <sup>2</sup> Grace be with you and peace from God oure father, and from the Lorde Iesus Christ. <sup>3</sup> Blessed be God the father of oure Lorde Iesus Christ, which hath blessed vs with all maner of spirituall blessyng in heuenly thynges by Christ, <sup>4</sup> accordyng as he had chosen vs in him, before the foundaicons of the worlde were layde, that we shuld be holy, and without blame before him, thorow loue. <sup>5</sup> Which ordeyned vs before thorow Iesus Christ to be heyres vnto him selfe, accordyng to the good pleasure of his will, <sup>6</sup> to the prayse of the glorie of his grace, wher wyth he hath made vs accepted thorow the beloved.

<sup>7</sup> By whom we haue redemption thorow his bloude, euen the forgevenes of synnes, accordyng to the riches of grace: <sup>8</sup> wher of he hath ministred vnto vs abundantly in all wysdome, and prudence. <sup>9</sup> And hath opened vnto vs the mystery of his wyl, accordyng to hys good pleasure, which he had purposid in hym selfe, <sup>10</sup> to haue it declared when the tyme was full come, that he might set vp all thynges perfectly by Christ (both the thynges which are in heuen, and the thynges whych are in erthe) euen by him, <sup>11</sup> by

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Κεφάλαιον Α.

## EPISTLE TO THE EPHESIANS.

### CHAPTER I.

κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, <sup>6</sup> εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, <sup>α</sup> ἐν ᾗ ἔχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ <sup>b</sup>, <sup>7</sup> ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ. <sup>8</sup> ἥς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει, <sup>9</sup> γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ. <sup>10</sup> εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ <sup>c</sup> ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. <sup>11</sup> ἐν αὐτῷ, ἐν ᾧ καὶ

<sup>c</sup> Rec. + τε.

<sup>d</sup> Alex. ἱπι.

#### GENEVA — 1557.

1. PAUL an Apostle of Iesus Christe, by the wil of God, to the Sainctes, which are at Ephesus, and to the faithfull in Christe Iesus.

<sup>2</sup> Grace be to you, and peacē from God our Father, and from the Lord Iesus Christe. <sup>3</sup> Blessed be God the Father of our Lord Iesus Christe, which hath blessed vs with all manner of spiritual blessinges in heavenly thinges in Christe, <sup>4</sup> According as he had chosen vs in him, before the foundations of the world were layd, that we should be holy, and without blame before him through loue. <sup>5</sup> Who dyd predestinate vs, to be adopted through Iesus Christe vnto him selfe according to the good pleasure of his wil.

<sup>6</sup> To the praise of the glorie of his grace, where with he hath made vs accepted in the beloued. <sup>7</sup> By whome we haue redemption through his bloude, *euen* the forgeuenes of synnes, of his riche grace. <sup>8</sup> By the which grace he abounded toward vs moste plentifully in all wisdome and vnderstanding. <sup>9</sup> And hath opened vnto vs the mysteric of his wil, according to his fre beneuolence, which he had purposed in him.

<sup>10</sup> That in the dispensation of the fultyme he myght gather together agayne all thinges, bothe which are in heauen, and also which are in earth, *euen* in Christe:

<sup>11</sup> In whome also we are chosen when we

#### RHEIMS — 1582.

1. PAUL an Apostle of IESVS Christ by the vvil of God: to al the saincts that are at Ephesus: and to the faithfull in Christ IESVS. <sup>2</sup> Grace to you and peace from God our father, and our Lord IESVS Christ.

<sup>3</sup> Blessed be God and the Father of our Lord IESVS Christ, vvhich hath blessed vs in al spiritual blessing, in celestials, in Christ: <sup>4</sup> as he chose vs in him before the constitution of the vvorld, that vve should be holy and immaculate in his sight in charitie. <sup>5</sup> Vvho hath predestinated vs vnto the adoption of sonnes, by IESVS Christ, vnto him self: according to the purpose of his vvil: <sup>6</sup> vnto the praise of the glorie of his grace, vvherein he hath gratified vs in his beloued sonne. <sup>7</sup> In vvhom vve haue redemption by his blood (the remission of sinnes) according to the riches of his grace. <sup>8</sup> Vvvhich hath superabounded in vs in all vvisedom and prudence, <sup>9</sup> that he might make knovven vnto vs the sacrament of his vvill, according to his good pleasure, vvvhich he purposed in him self, <sup>10</sup> in the dispensation of the fulnesse of times, to perfite al things in Christ, that are in heauen and in earth, in him.

<sup>11</sup> In vvhom vve also are called by lot:

#### AUTHORISED—1611.

1. PAUL an Apostle of Iesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus. <sup>2</sup> Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. <sup>3</sup> Blessed be the God and Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessinges in heavenly <sup>a</sup> places in Christ: <sup>4</sup> According as he hath chosen vs in him, before the foundation of the world, that we should be holy, and without blame before him in loue: <sup>5</sup> Having predestinated vs vnto the adoption of children by Iesus Christ to himselfe, according to the good pleasure of his will:

<sup>6</sup> To the praise of the glory of his grace, wherein he hath made vs accepted in the beloued: <sup>7</sup> In whom wee haue redemption through his blood, the forgiuenesse of sinnes, according to the riches of his grace. <sup>8</sup> Wherein hee hath abounded toward vs in all wisdom and prudence: <sup>9</sup> Having made knowne vnto vs the mysteric of his will, according to his good pleasure, which hee had purposed in himselfe. <sup>10</sup> That in the dispensation of the fulnesse of times, he might gather together in one all things in Christ, both which are in <sup>b</sup> heauen, and which are on earth, *euen* in him:

<sup>11</sup> In whom also we haue obtained an

<sup>a</sup> Or, things.

<sup>b</sup> Or, the heauens.

ἔκληρώθημεν, | προορισθέντες κατὰ πρόθεσιν ἰ τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, <sup>12</sup> εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον ὁ δόξης ἁ αὐτοῦ, | τοὺς προηλπικότητας ἐν τῷ Χριστῷ <sup>13</sup> ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν ἐν ᾧ <sup>14</sup> καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, <sup>14</sup> ᾧ ὅς ἐστιν ἄρραβὼν τῆς κληρονομίας ὑμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

<sup>15</sup> Διὰ τοῦτο κατὰ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντα τοὺς ἁγίους, <sup>16</sup> οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθῆναι ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου <sup>17</sup> ἵνα ὁ Θεὸς τοῦ Κυρίου ὑμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ <sup>18</sup> πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναί

ε Alex. ἐκλήθημεν. ἰ Alex. + τοῦ Θεοῦ. κ Rec. + τῆς. ἁ Alex. = αὐτοῦ. ἁ Alex. = καί. ἁ Alex. ὁ. ἁ Alex. = ἀγάπην τὴν.

## WICLIFF—1380.

clepid bi sorte bifor ordeyned by the purpos of him that worthith alle thingis : bi the counceil of his wille, <sup>12</sup> that we be in to the heryng of his glorie : we that han hopid bifor in crist, <sup>13</sup> in whom also ze weren clepid, whanne ze herden the word of truthe, the gospel of youre helthe in whom ze bileuynge ben markid with the horn goost of biheest, <sup>14</sup> whiche is the crnes of zoure eritage : in to the redempcion of purchasyng in to heryng of his glorie,

<sup>15</sup> therfor I heryng zoure feith that is in crist ihesu, and the loue in to al seinis : <sup>16</sup> ceese not to do thankings for zoum, makynge mynde of you in my prayers : <sup>17</sup> that god of oure lord ihesu crist, the fadir of glori : zeue to zou the spirit of wisdom and of reuelacion in to the knowynge of hym, <sup>18</sup> that the isen of zoure herte lystned : that ze wite whiche is the hope of his clepyng, and whiche ben the richess of the glorie of his eritage in seyntis, <sup>19</sup> and whiche is the excellent gretnesse of his vertu in to us that han hileued bi the workyng of the myst of his vertu, <sup>20</sup> whiche he wrought in crist reisyng hym fro deeth, and settyng him on his rythalf in heuenli thingis : <sup>21</sup> aboue eche principat and potestat, and vertu z domynacioun and aboue eche name that is named, not onli in this world : but also in the world to comynge, <sup>22</sup> and made alle thingis suget vnder his feet : <sup>23</sup> z of hym to be heed ouer al the chirche : <sup>23</sup> that is the bodi of hym, z the plente of hym whiche is al thingis : in alle thingis fulfillede.

2. AND whanne ze weren deed in zoure giltis : and synnes <sup>2</sup> in whiche ze wandriden sumtyme, aftir the couris of this world, aftir the prince of the power of this eire,

## TYNDALE—1534.

in whom we are made heyres and were therto predestinate accordynge to the purpose of him which worketh all thinges after the purpose of his awne will : <sup>12</sup> that we which before beleued in Christ shuld be vnto the prayse of his glory.

<sup>13</sup> In whom also ye (after that ye hearde the worde of truthe, I meane the gospel of youre saluacion, wherin ye beleued) were sealed with the holy sprete of promes, <sup>14</sup> which is the earnest of oure inheritance, to redeme the purchased possession and that vnto the laude of his glory.

<sup>15</sup> Wherefore euen I (after that I hearde of the fayth which ye haue in the lorde Iesu, and loue vnto all the sayntes) <sup>16</sup> cease not to geue thanks for you, makinge mencion of you in my prayers : <sup>17</sup> that the God of oure lorde Iesus Christ and the father of glory, myght geue vnto you the sprete of wysdome, and open to you the knowledge of him selfe, <sup>18</sup> and lighten the eyes of youre myndes, that ye myght knowe what that hope is, where vnto he hath called you, and what the riches of his glorious inheritance is apou the sayntes, <sup>19</sup> and what is the excedyng greatnes of his power to vs warde which beleue accordynge to the workynge of that his mighty power, <sup>20</sup> which he wrought in Christ, when he rayseed him from deeth, and set him on his right honde in heuenly thynges, <sup>21</sup> aboue all rule, power, and myght and dominacion, and aboue all names that are named, not in this world only, but also in the world to come : <sup>22</sup> and hath put all thynges vnder his fete, and hath made him aboue all thynges, the heed of the congregacion, <sup>23</sup> which is his body and the fulnes of him that filleth all in all thynges.

2. AND hath quickened you also that were deed in trespasses, and synne, <sup>2</sup> in the which in tyme passed ye walked, accordynge to the course of this world, and after the gouerner that ruleth in the ayer, the

## CRANMER—1539.

whom we are made heyres, and were therto predestinate accordinge to the purpose of him by whose power all thinges are wrought accordinge to the purpose of his awne will : <sup>12</sup> that we (which before beleued in Christ) shuld be vnto the prayse of his glory.

<sup>13</sup> In whom also we beleue, for asmoch as we haue hearde the worde of truthe, euen the Gospell of youre saluacion : wherin whan ye had beleued ye were sealed wyth the holy sprete of promes <sup>14</sup> which is the earnest of oure in herytaunce for the recouering of the purchased possession, vnto the prayse of his glory.

<sup>15</sup> Wherefore, I also (after that I hearde of the fayth which ye haue in the Lorde Iesu, and loue vnto all the sayntes) <sup>16</sup> cease not to geue thanks for you, makinge mencion of you in my prayers : <sup>17</sup> that the God of oure Lorde Iesus Christ, the father of glory, maye geue vnto you the sprete of wysdome, by the knowledge of hym selfe, <sup>18</sup> and lighten the eyes of youre myndes, that ye maye knowe what the hope is, where vnto he hath called you, and how ryche the glorie is of his inheritance vpon the sayntes, <sup>19</sup> and what is the excedyng greatnes of his power to vs warde, which beleue accordinge to the workinge of that his mighty power, <sup>20</sup> which he wrought in Christ, when he rayseed him from the deed, and set hym on his ryght hande in heauenly thinges, <sup>21</sup> aboue all rule, and power, and myght and dominyon, and aboue euery name that is named, not in this world onely, but also in the world to come : <sup>22</sup> and hath put all thynges vnder hys fete, and hath made hym aboue all thinges the heed of the congregacion, <sup>23</sup> which is hys body and the fulnes of hym, that fylleth all in all.

2. AND you hath he quickened, when as ye were deed in trespasses, and synnes, <sup>2</sup> in the which in tyme passed ye walked, accordynge to the course of this world, euen after the gouerner that ruleth

clepid, called. heryng, praying. isen, eyes. vnto, knowe. clepyng, calling. vertu, power.

ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, ° καὶ | τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς | τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, 20 ἦν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἑκάθισεν | ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. 22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἧτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ ἁγίου | πάντα ἐν ᾧ πληροῦμένον. II. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, | 2 ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος

° Alex. = ἡμῶν. ° Rec. ἑτανοίας. ° Alex. = καί. ° Alex. ἡμᾶς. ° Alex. καθίσας. ° Rec. = τὰ. ° Alex. ἁμαρτίας ἡμῶν.

## GENEVA — 1557.

were predestinate according to the purpose of him, which worketh all things after the counsel of his owne wil : 12 That we, which first trusted in Christ, should be vnto the prayse of his glorie. 13 In whome also ye haue trusted, after that ye heard the worde of trueth, I meane the Gospel of your saluation, wherein also after that ye beleued, ye were sealed with the holy Spirit of promise. 14 Which is the earnest of our inheritance, that we might be fully restored to libertie, vnto the praise of his glorie.

15 Wherefore, after that I heard of the faith, which ye haue in the Lord Iesus, and loue vnto all the Saintes : 16 I cease not to geue thanks for you, making mention of you in my prayers, 17 That the God of our Lord Iesus Christe the Father of glorie, myght geue vnto you the Sprite of wysedome, and open to you the knowledge of him. 18 And lighten the eyes of your myndes, that ye may knowe what that hope is, where vnto he hath called you, and what the ryches of hys glorious inheritance is in the Saintes, 19 And what is the exceeding greatnes of his power to vswarde, which beleue, according to the working of that his mighty power. 20 Which he wrought in Christe, when he rayshed hym from the dead, and set hym at his ryght hande in the heavenly places, 21 Farre aboue all Rule, and Power, and Might, and Domination, and euery Name, that is named, not in this world only, but also in the world to come : 22 And hath made all thinges subiect vnder his fete, and hath appointed him aboue all thinges, the head of the Church, 23 Which is his body, and the fulnes of him that filleth all in all thinges.

2. AND you hath he quickened also, that were dead in trespasses and synnes, 2 In the which, in tyme passed ye walked, according to the course of this world, and after the Gouerment that ruleth in the

## RHEIMS — 1582.

predestinate according to the purpose of him that vworketh all things, according to the counsel of his wil : 12 that we may be vnto the praise of his glorie, vvhich before haue hoped in Christ : 13 in vvhom you also, when you had heard the vword of truth (the Gospel of your saluation) : in vvhich also beleueing you were signified with the holy Spirit of promise, 14 vvhich is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.

15 Therefore I also hearing your faith that is in our Lord Iesus, and loue toward all the saintes : 16 cease not to giue thanks for you, making a memorie of you in my praier, 17 that God of our Lord Iesus Christ, the father of glorie, giue you the spirit of vvhisedom and of reuelation, in the knowledge of him, 18 the eies of your hart illuminated, that you may know vvhath the hope is of his vocation, and vvhath are the riches of the glorie of his inheritance in the saintes, 19 and vvhath is the passing greatnes of his povver toward vs that beleue : according to the operation of the might of his povver, 20 vvhich he vvrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials, 21 aboue all Principallitie and Potesstate and Power, and Domination, and euery name that is named not only in this vvorld, but also in that to come.

22 And he hath subdued all things vnder his fete : and hath made him head ouer all the Church, 23 vvhich is his body, the fulnes of him vvhich is filled all in all.

2. AND you vvenen you vvere dead by your offenses and synnes, 2 vvherein sometime you vvalked according to the course of this vvorld, according to the prince of the povver of this aire, of the spirit that

## AUTHORISED — 1611.

inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his owne will : 12 That we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also trusted after that ye heard the word of truth, the Gospel of your saluation : in whom also after that ye beleued, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance, vntill the redemption of the purchased possession, vnto the praise of his glory. 15 Wherefore I also, after I heard of your faith in the Lord Iesus, and loue vnto all the Saints, 16 Cease not to giue thanks for you, making mention of you in my prayers, 17 That the God of our Lord Iesus Christ the Father of glory, may giue vnto you the Spirit of wisdom and reuelation in the knowledge of him :

18 The eyes of your vnderstanding being inlightned : that yee may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints : 19 And what is the exceeding greatnesse of his power to vsward who beleue, according to the working of his mightie power : 20 Which he wrought in Christ when he raised him from the dead, and set him at his owne right hand in the heavenly places, 21 Farre aboue all principallitie, and power, and might, and dominion, and euery name that is named, not only in this world, but also in that which is to come : 22 And hath put all things vnder his fete, and gaue him to be the head ouer all things to the Church, 23 Which is his body, the fulnesse of him that filleth all in all.

2. AND you hath he quickened who were dead in trespasses, and synnes, 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the aire,

° Or, hoped. ° Or, for the acknowledgment. ° Or, of the might of his power.



κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

<sup>11</sup> Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, <sup>12</sup> ὅτι ἦτε <sup>a</sup> ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπῆλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. <sup>13</sup> νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. <sup>14</sup> αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρα ἐν, καὶ τὸ μεσότηχον τοῦ φραγαμοῦ λύσας. <sup>15</sup> τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν

<sup>a</sup> Alex. αὐτοῦ χάριτι ἰσμεν σπασμένοι.<sup>b</sup> Alex. = τῆς.<sup>c</sup> Alex. ἡμῶν.<sup>d</sup> Alex. = ἐν.

## GENEVA—1557.

ayre, and the spirit, that now worketh in the children of disobedience. <sup>3</sup> Among whom, we also had our conversation in time past, in the lusts of our flesh, in fulfilling the wil of the fleshe, and of the mynde: and were naturally the children of wrath, euen as wel as othér. <sup>4</sup> But God which is riche in mercie, through his great loue wherwyth he loued vs,

<sup>5</sup> Euen when we were dead by synnes, hath quickened vs together in Christ, *by whose grace ye are saued.* <sup>6</sup> And hath raysed vs vp together, and made vs sit together in the heavenly places in Christe Iesus: <sup>7</sup> For to shewe in tyme to come the exceeding riches of his grace, through his kyndnes to vsuarde in Christe Iesus.

<sup>8</sup> For by grace are ye made safe through fayth: and that not of your selues: it is the gyfte of God. <sup>9</sup> Not of workes, lest any man should hoste hym selfe. <sup>10</sup> For we are hys workemanshypp created in Christe Iesus vnto good workes, which God ordyned, that we should walke in them.

<sup>11</sup> Wherfore remember that ye beyng in time passed Gentils in the fleshe, and were called vncircumcision, of them, which are called Circumcision in the fleshe, and which is made by handes: <sup>12</sup> *Remember I say,* that ye were at that time wyth out Christe, and were reputed aliantes from the commen welth of Israel, and were strangers from the Couenants of promis, and had no hope, and were without God in this world. <sup>13</sup> But now in Christ Iesus, ye which once were farre of, are made nye, by the bloude *I say* of Christe. <sup>14</sup> For he is our peace, which hath made of bothe one, and hath broken the stoppe of the particion wall. <sup>15</sup> In abrogating through his fleshe the hatred, *that is to say,* the Law of commandements which standeth in ceremonies, to make of twaine, one newe man in him selfe, so making peace.

## RHEIMS—1582.

novv vworketh on the children of diffidence,

<sup>3</sup> in vvhom also vve al conuersed sometime in the desires of our flesh, doing the vvil of the flesh and of thoughtes, and vvere by nature the children of vvraht as also the rest: <sup>4</sup> but God (vvhich is riche in mercie) for his exceding charitie vvhervvith he loued vs, <sup>5</sup> euen vvhen vve vvere dead by synnes, quickened vs together in Christ, (by vvhose grace you are saued,)

<sup>6</sup> and raised vs vp vvith him, and hath made vs sit vvith him in the celestials in Christ Iesus, <sup>7</sup> that he might shevv in the vvorldes succeding, the abundant riches of his grace, in boutie vpon vs in Christ Iesus. <sup>8</sup> For by grace you are saued through fayth (and that not of your selues, for it is the gift of God) <sup>9</sup> not of vvorkes, that no man glorie. <sup>10</sup> For vve are his vvorke, created in Christ Iesus in good vvorkes, vvich God hath prepared that vve should vvalk in them.

<sup>11</sup> For the vvvhich cause be mindeful that sometime you vvere Gentils in the flesh, vvho vvere called prepuce, of that vvvhich is called circumcision in the flesh, made vvith hand: <sup>12</sup> vvho vvere at that time vvithout Christ, alienated from the conuersation of Israel, and strangers of the testaments, hauing no hope of the promis, and vvithout God in this vvorld. <sup>13</sup> But novv in Christ Iesus, you that sometime vvere farre of, are made nigh in the bloud of Christ.

<sup>14</sup> For he is our peace, vvho hath made both one, and dissolving the middle vvall of the particion, the enmities in his flesh: <sup>15</sup> enuacuating the lavv of commandements in decrees: that he may create the tvvo in him self into one new

## AUTHORISED—1611.

the spirit that now worketh in the children of disobedience, <sup>3</sup> Among whom also we all had our conuersation in times past, in the lusts of our flesh, fulfilling <sup>a</sup> the desires of the flesh, and of the minde, and were by nature the children of wrath, euen as others: <sup>4</sup> But God who is rich in mercy, for his great loue wherewith hee loued vs, <sup>5</sup> Euen when we were dead in sinnes, hath quickned vs together with Christ, (by grace ye are saued) <sup>6</sup> And hath raised vs vp together, and made vs sit together in heavenly places in Christ Iesus: <sup>7</sup> That in the ages to come, hee might shew the exceeding riches of his grace, in his kindnesse towards vs, through Christ Iesus.

<sup>8</sup> For by grace are ye saued, through faith, and that not of your selues: it is the gift of God: <sup>9</sup> Not of workes, lest any man should boast. <sup>10</sup> For we are his workemanship, created in Christ Iesus vnto good workes, which God hath before <sup>b</sup> ordained, that we should walke in them. <sup>11</sup> Wherfore remember that ye being in time passed Gentiles in the flesh, who are called vncircumcision by that which is called the Circumcision in the flesh made by hands, <sup>12</sup> That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the couenants of promise, hauing no hope, and without God in the world.

<sup>13</sup> But now in Christ Iesus, ye who sometimes were farre off, are made nigh by the blood of Christ. <sup>14</sup> For hee is our peace, who hath made both one, and hath broken downe the middle wall of partition betwene vs: <sup>15</sup> Hauing abolished in his flesh the enmitie, euen the Law of Commandements contained in Ordinances, for to make in himselfe, of twaine, one

<sup>a</sup> Gr. the wills.<sup>b</sup> Or, prepared.

ἄνθρωπον, ποιῶν εἰρήνην.<sup>16</sup> καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.<sup>17</sup> καὶ ἔλθῶν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ β' τοῖς ἐγγύς, ὅτι δι' αὐτοῦ ἔχομεν τὴν προσ-αγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα.<sup>19</sup> ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολεῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ,<sup>20</sup> ἐποικοδομηθεῖτες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅστος ἀκρο-γωνιαίου<sup>d</sup> αὐτοῦ Ἰησοῦ Χριστοῦ,<sup>21</sup> ἐν ᾧ πάντα<sup>e</sup> ἡ| οἰκοδομὴ συναρμολογουμένη αὐξεί εἰς ναὸν ἅγιον ἐν Κυρίῳ,<sup>22</sup> ἐν ᾧ καὶ ὑμεῖς συνοικοδομείσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

III. Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν<sup>2</sup> εἶχε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης

<sup>a</sup> Alex. + εἰρήνην.<sup>c</sup> Alex. ἀλλ' ἰστέ.<sup>d</sup> Alex. + λίθων.<sup>e</sup> Alex. = ἡ.<sup>f</sup> Rec. ἰγνώσασί.<sup>g</sup> Rec. + ἰν.<sup>h</sup> Alex. = αὐτοῦ.

## WICLIFF—1380.

pees: <sup>16</sup> to reconceile bothe in o bodi to god bi the cross, slyenge the enemytees in hym silf, <sup>17</sup> and he comynge prechid, pees to you, that weren fer: and pees to hem that weren nyȝ; <sup>18</sup> for bi hym we bothe han nyȝ comynge: in o spirit to the fadir.

<sup>19</sup> therfor now ȝe ben not gestis, and straungers: but ȝe ben citeseynes of scintis: thousholde meyne of god; <sup>20</sup> aboue bildid on the foundement of apostis & of profetis, vpon that hijist corner ston crist ihesus, <sup>21</sup> in whom eche bildynge made: wexeth in to an holi temple in the lord; <sup>22</sup> in whom also ȝe be bildid to gidre in to the habitacle of god in the hooli gooste.

3. FOR the grace of this thing, I poull the bounden of crist ihesus for you hethen men: <sup>2</sup> if netheles ȝe han herde the dispensacioun of goddis grace that is ȝouun to me in ȝou; <sup>3</sup> for bi reuelacioun the sacrament is made knowun to me, as I aboue wrote in schort thing: <sup>4</sup> as ȝe moum rede and vnderstonde my prudene in the mynysterie of crist, <sup>5</sup> which was not knowun to othere generaciouns to the sones of men: as it is now schewed to hise holi apostis and profetis, in the spirit; <sup>6</sup> that hethen men ben euen eris, and of o bodi; and parteneris to gidre, of his bihest in crist ihesus bi the euangeli; <sup>7</sup> whos mynysterie I am made bi the ȝifte of goddis grace: which is ȝouun to me bi the workynge of his vertu.

<sup>8</sup> to me leest of alle seyntis, this grace is ȝouun to preche among hethen men, the vscherchable richess of crist; <sup>9</sup> & to biȝtene alle men which is the dispensacioun of sacramente hidde fro worldis in god: that made alle thisingis of nouȝt; <sup>10</sup> that the myche foold wisdom of god be knowun

## TYNDALE—1534.

peace: <sup>16</sup> and to reconceile both vnto god in one body thorow his crosse; and slewe hatred therby: <sup>17</sup> and came and preached peace to you which were a farr of, and to them that were nye: <sup>18</sup> For thorow him we both haue an open waye in; in one sprete vnto the fathur.

<sup>19</sup> Now therfore ye are no moare straungers and foreners: but cetyzens with the sayntes; and of the housholde of god: <sup>20</sup> and are bilt upon the foundacion of the apostles and prophetes; Iesus Christ beynge the heed corner stone, <sup>21</sup> in whom every bildynge coupled together; groweth vnto an holi temple in the lorde; <sup>22</sup> in whom ye also are bilt together; and made an habitacion for god in the sprete.

3. FOR this cause I Paul am in the bondes of Iesus christ for youre sakes which are hethen: <sup>2</sup> Yf ye haue hearde of the ministracion of the grace of god which is geuen me to you warde. <sup>3</sup> For by reuelacion shewed he this mistery vnto me; as I wrote aboue in feawe wordes; <sup>4</sup> wher by when ye rede ye maye knowe myne vnderstondynge in the mistery of Christ; <sup>5</sup> which mistery in tymes passed was not opened vnto the sones of men; as it is now declared vnto his holy apostles and prophetes by the sprete: <sup>6</sup> that the gentyls shuld be inheritours also; and of the same body, and partakers of his promys that is in Christ; by the meanes of the gospell; <sup>7</sup> wherof I am made a mynister; by the gyfte of the grace of god geuen vnto me thorow the workynge of his power.

<sup>8</sup> Vnto me the leest of all sayntes is this grace geuen; that I shuld preache amonge the gentyls the vscherchable ryches of Christ; <sup>9</sup> and to make all men se what the felyschyppe of the mistery is; which from the begynnynge of the worlde hath bene hid in God which made all thynges thorow Iesus Christ; <sup>10</sup> to the intent; that now vnto the rulars and powers in heven

## CRANMER—1539.

peace: <sup>16</sup> and to reconceyle both vnto God in one body thorow the crosse, and slewe hatred therby: <sup>17</sup> and came, and preached peace to you which were a farr of, and to them that were nye. <sup>18</sup> For thorow hym we both haue an inbraunce, in one sprete vnto the fathur.

<sup>19</sup> Now therfore, ye are not straungers and foreners; ye are not straungers and foreners: but cetyzens with the sayntes, and of the housholde of God: <sup>20</sup> and are bylt vpon the foundacyon of the Apostles and Prophetes, Iesus Christ him selfe beynge the heed corner stone, <sup>21</sup> in whom what byldynge soeuer is coupled together, it groweth vnto an holy temple in the Lorde; <sup>22</sup> in whom ye also are bylt together, to be an habitacyon of God thorow the (holy) goost.

3. FOR thys cause, I Paul am a presoner of Iesus Chryst for you Hethen: <sup>2</sup> If ye haue hearde of the mynstracyon of the grace of God, which is geuen me to you warde. <sup>3</sup> For by reuelacyon shewed he the mistery vnto me, as I wrote afore in feawe wordes, <sup>4</sup> wherby when ye reade, ye maye vnderstand my knowlege in the mistery of Christ, <sup>5</sup> which mistery in tymes passed was not opened vnto the sones of men, as it is now declared vnto hys holi Apostles and Prophetes by the sprete: <sup>6</sup> that the Gentylys shulde be inheritours also, and of the same body, and partakers of his promes in Christ by the meanes of the Gospell, <sup>7</sup> wherof I am made a mynyster, accordynge to the gyfte of the grace of God which is geuen vnto me afore the workynge of hys power.

<sup>8</sup> Vnto me the leest of all sayntes is this grace geuen, that I shuld preache amonge the Gentylys the vscherchable ryches of Christ, <sup>9</sup> and to make all men se, what the felyschyppe of the mistery is, which from the begynnynge of the worlde hath bene hyd in God which made all thynges thorow Iesus Christ: <sup>10</sup> to the intent, that now vnto the rulars and powers

o. one. meyne, family. ȝouun, giern. blesst, promis. vnto, power. biȝtene, righten.

μοι εἰς ὑμᾶς, <sup>3</sup> ὅτι κατὰ ἀποκάλυψιν <sup>f</sup> ἐγνωρίσθη μοι τὸ μυστήριον, (καθὼς προ-  
 ἔγραψα ἐν ὀλίγῳ, <sup>4</sup> πρὸς ὃ δύνασθε ἀναγνώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ  
 μυστηρίῳ τοῦ Χριστοῦ) <sup>5</sup> ὃ <sup>g</sup> ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώ-  
 πων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύ-  
 ματι <sup>6</sup> εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας  
 αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, <sup>7</sup> οὗ ἐγενόμην διάκονος κατὰ τὴν  
 δωρεὰν τῆς χάριτος τοῦ Θεοῦ, <sup>8</sup> τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνά-  
 μεως αὐτοῦ. <sup>8</sup> ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων <sup>h</sup> ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς  
 ἔθνεσιν εὐαγγελίσασθαι <sup>i</sup> τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, <sup>9</sup> καὶ φωτίσαι  
 πάντα τίς ἡ <sup>m</sup> οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων  
 ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι <sup>n</sup>. <sup>10</sup> ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς

<sup>i</sup> Alex. τῆς δοθείσης.<sup>h</sup> Rec. + τῶν.<sup>l</sup> Alex. τὸ ἀνεξιχνίαστον πλοῦτος.<sup>m</sup> Rec. κοινωία.<sup>n</sup> Rec. + εἰς Ἰησοῦ Χριστοῦ.

## GENEVA — 1557.

<sup>16</sup> And that he myght reconcile bothe vnto God in one body by his Crosse, and slaye hatred therby.

<sup>17</sup> And came, and preached peace to you which were a farre of, and nye. <sup>18</sup> For through hym we both haue an open way in, by one Spirit vnto the Father. <sup>19</sup> Now therefore ye are no more strangers and forreners: but citsyns with the Sainctes, and of the household of God. <sup>20</sup> And are buylt vpon the foundation of the Apostles and Prophetes, Iesus Christ being the very corner stone, <sup>21</sup> In whom all the buyldyng coupled together, groweth vnto an holy temple in the Lord. <sup>22</sup> In whome ye also are buylte together, and made the habitation of God by the Spirit.

3. FOR this cause I Paul, am the prisoner of Iesus Christ for your sakes which are Gentils. <sup>2</sup> If ye haue heard of the ministracion of the grace of God, which is geuen me to you warde. <sup>3</sup> That is, that God by reuelacion hath shewed this mysterie vnto me, (as I wrote aboue in few wordes, <sup>4</sup> Whereby when ye rede, ye may knowe myne vnderstanding in the mysterie of Christ) <sup>5</sup> Which mysterie in tymes passed was not opened vnto the sonnes of men, as it is nowe declared vnto his holy Aposteles and Prophetes by the Spirit.

<sup>6</sup> That the Gentils should be inheriters also, and of the same body, and partakers of his promis that is in Christe, by the meanes of the Gospel, <sup>7</sup> Whereof I am made a minister, by the gyfte of the grace of God geuen vnto me through the working of his power. <sup>8</sup> Vnto me I say, the least of all Sainctes is this grace geuen, that I should preache among the Gentils, the vnsearchable riches of Christe: <sup>9</sup> And to make all men se what the felowshype of the mysterie is, which from the begynnyng of the world hath ben hyd in God, who made all thynges through Iesus Christe. <sup>10</sup> To the intent, that now vnto Rulers and Powers in heauenly places,

## RHEIMS — 1582.

man, making peace, <sup>16</sup> and may reconcile both in one body to God by the crosse, killing the enmities in him self.

<sup>17</sup> And comming he euangelized peace to you that vvere farre of, and peace to them that vvere nigh. <sup>18</sup> For by him vve haue accessẽ both in one Spirit to the Father.

<sup>19</sup> Now then you are not strangers and forreners: but you are citizens of the sainctes, and the domesticals of God, <sup>20</sup> built vpon the foundation of the Apostles and Prophetes, Iesus Christ him self being the highest corner stone: <sup>21</sup> in vvhom all building framed together, groweth into an holy temple in our Lord, <sup>22</sup> in vvhom you also are built together into an habitation of God in the holy Ghost.

3. FOR this cause, I Paul the prisoner of Iesus Christ, for you Gentiles: <sup>2</sup> if yet you haue heard the dispensacion of the grace of God, vvhich is giuen me toward you, <sup>3</sup> because according to reuelacion the sacrament vvas made knownen to me, as I haue vvritten before in breife: <sup>4</sup> according as you reading may vnderstand my vvisedom in the mysterie of Christ, <sup>5</sup> vvhich vnto other generations vvas not knownen to the sonnes of men, as now it is reuealed to his holy Apostles and Prophetes in the Spirit. <sup>6</sup> The Gentils to be coheires and incorporat and comparticpant of his promisc in Christ Iesus by the Gospel: <sup>7</sup> vvhereof I am made a minister according to the gift of the grace of God, which is giuen me according to the operation of his povver.

<sup>8</sup> To me the least of al the sainctes is giuen this grace, among the Gentils to euangelize the vnsearchable riches of Christ, <sup>9</sup> and to illuminate al men vvhatis the dispensacion of the sacrament hidden from vvorldes in God, vvho created al things: <sup>10</sup> that the manifold vvisedom of

## AUTHORISED — 1611.

new man, so making peace. <sup>16</sup> And that he might reconcile both vnto God in one body by the crosse, hauing slaine the enmitie <sup>a</sup> thereby, <sup>17</sup> And came, and preached peace to you, which were afarre off, and to them that were nigh. <sup>18</sup> For through him wee both haue an accessẽ by one Spirit vnto the Father. <sup>19</sup> Now therefore yee are no more strangers and forreners; but fellow citizens with the Saints, and of the household of God, <sup>20</sup> And are built vpon the foundation of the Apostles and Prophetes, Iesus Christ himselfe being the chiefe corner stone, <sup>21</sup> In whom all the building fitly framed together, groweth vnto an holy Temple in the Lord: <sup>22</sup> In whom you also are builded together for an habitation of God thorow the Spirit.

3. FOR this cause I Paul, the prisoner of Iesus Christ for you Gentiles, <sup>2</sup> If ye haue heard of the dispensacion of the grace of God, which is giuen me to youward: <sup>3</sup> How that by reuelacion hee made knownen vnto me the mysterie, (as I wrote <sup>β</sup> afore in few wordes, <sup>4</sup> Whereby when ye rede, ye may vnderstand my knowledge in the mysterie of Christ.) <sup>5</sup> Which in other ages was not made knownen vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophetes by the Spirit. <sup>6</sup> That the Gentiles should be fellow heires, and of the same body, and partakers of his promise in Christ, by the Gospel: <sup>7</sup> Whereof I was made a Minister, according to the gift of the grace of God giuen vnto mee, by the effectuall working of his power. <sup>8</sup> Vnto mee, who am lesse then the least of all Saints, is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, <sup>9</sup> And to make all men see, what is the felowshipp of the mysterie, which from the beginning of the world, hath bene hid in God, who created all things by Iesus Christ:

<sup>10</sup> To the intent that now vnto the

<sup>a</sup> Or, himselfe.<sup>β</sup> Or, a little before.

ἐξουσία ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ,  
<sup>11</sup> κατὰ πρόθεσιν τῶν αἰώνων ἢ ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν  
<sup>12</sup> ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγήν ἐν πεποιθήσει διὰ τῆς πί-  
 στews αὐτοῦ. <sup>13</sup> διὸ αἰτούμαι μὴ ἔκκαεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ὅ ἥτις ἐστὶ  
 δόξα ὑμῶν. | <sup>14</sup> τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα <sup>3</sup> τοῦ Κυρίου  
 ἡμῶν Ἰησοῦ Χριστοῦ, | <sup>15</sup> ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,  
<sup>16</sup> ἵνα <sup>9</sup> δώῃ | ὑμῖν κατὰ <sup>7</sup> τὸν πλοῦτον | τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ  
 τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, <sup>17</sup> κατοικῆσαι τὸν Χριστὸν διὰ τῆς  
 πίστεως ἐν ταῖς καρδίαις ὑμῶν. <sup>18</sup> ἐν ἀγάπῃ ἐρριζωμένοι καὶ θεμελιωμένοι, ἵνα  
 ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μήκος καὶ  
<sup>8</sup> βάθος καὶ ὕψος, | <sup>19</sup> γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,

\* Alex. ἡ. ἰ. ἔ. ἡμῶν. † Alex. = τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ‡ Alex. ἔφ. § Alex. τὸ πλοῦτος. ¶ Alex. ὕψος καὶ βάθος. †† Alex. πάντα.

## WICLIF—1380.

to princis ⁊ potestatis in heuēnli thingis,  
 bi the church: <sup>11</sup> bi the bifor ordeñance  
 of worldis whiche he made in crist ihesus  
 oure lord; <sup>12</sup> in whom we han trist and  
 mys comynge: in tristenyng bi the feith  
 of hym. <sup>13</sup> for whiche thing I axe: that  
 ze faile not in my tribulaciouns for zou  
 whiche is zoure glorie;

<sup>14</sup> for grace of this thing I bowe my  
 knees to the fadir of oure lord ihesus  
 crist; <sup>15</sup> of whom eche fadirhere in heuēns  
 and in erthe is named; <sup>16</sup> that he  
 zeue to zou after the richess of his glorie:  
 vertu to be strengthid bi his spirit in the  
 youer man; <sup>17</sup> that crist dwelle bi feith in  
 zoure hertes; that ze rootid, and groundid  
 in charite: <sup>18</sup> mouen comprehend with  
 alle seyntis whiche is the breed and <sup>19</sup> the  
 lengthe, and the hijst and the depnesse;  
 also to wite the charite of crist more excel-  
 lent thanne science: that ze be fillid in  
 al the plente of god; <sup>20</sup> and to hym  
 that is myȝt to do alle thingis more plene-  
 teuoussly thanne we axen, or vnderstonde  
 bi the vertu that worthith in us: <sup>21</sup> to  
 hym be glorie in the chirche, and in crist  
 ihesus in alle the generaciouns of the  
 worldis Amen.

4. THERFOR I hounden for the lord  
 bisech zou, that ze walke worthili in the  
 cleyngye in whiche ze ben clepid; <sup>2</sup> with  
 al meknesse, and myldenesse: with pa-  
 cience, supportinge eche other in charite;  
<sup>3</sup> bisie to kepe vnyte of spirit: in the  
 bond of pece; <sup>4</sup> o bodi and o spirit: as  
 ze ben clepid in oon hope of zoure cleyng-  
 ye; <sup>5</sup> o lord, o feith, o baptym, <sup>6</sup> o god,  
 and fadir of alle, whiche is aboue alle  
 men, and bi alle thingis and in us alle;  
<sup>7</sup> but to eche of us grace is zounn: bi  
 the mesure of the zeuyngye of crist; <sup>8</sup> for

## TYNDALE—1534.

myght he known by the congregacion  
 the many folde wysdome of god; <sup>11</sup> accord-  
 inge to the eternall purpose; which he  
 purposed in Christ Iesu oure lorde; <sup>12</sup> by  
 whom we are bolde to drawe nye in that  
 trust; which we have by feith on him.  
<sup>13</sup> Wherefor I desire that ye faynt not be-  
 cause of my tribulacions for youre sakes:  
 which is youre prayse.

<sup>14</sup> For this cause I bowe my knees vnto  
 the father of oure lorde Iesus Christ;  
<sup>15</sup> which is father ouer all that ys called  
 father In heuen and in erth; <sup>16</sup> that he  
 wolde graunt you acordinge to the ryches  
 of his glory; that ye maye be strenghted  
 with myght by his sprete in the inner  
 man; <sup>17</sup> that Christ maye dwell in youre  
 hertes by fayth; that ye beyng rote and  
 grounded in loue; <sup>18</sup> myght be able to  
 comprehend with all sayntes; what ys  
 that breyth and length; deapth and heyth:  
<sup>19</sup> and to knowe what is the love of Christ;  
 which love passeth knowledge: that ye  
 might be fulfilled with all manner of ful-  
 nes which commeth of God.

<sup>20</sup> Vnto hym that is able to do exceedyng  
 abundantly aboue all that we axe or  
 thinke accordyng to the power that  
 worketh in vs; <sup>21</sup> be prayse in the congrega-  
 cion by Iesus Christ; thorowout all gen-  
 eraciouns from tyme to tyme Amen.

4. I THERFORE which am in bondes  
 for the lordes sake; exhorte you that ye  
 walke worthy of the vocacion wherwith  
 ye are called; <sup>2</sup> in all humblenes of mynde  
 and meknes; and longe sufferyng; for-  
 bearinge one another thorowe loue; <sup>3</sup> and  
 that ye bedyngent to kepe the vnyte of  
 the sprete in the bonde of peace; <sup>4</sup> beyng  
 one body; and one sprete; euen as ye are  
 called in one hope of youre callyng. <sup>5</sup> Let  
 ther be but one lord; one fayth; one bap-  
 tym: <sup>6</sup> one god and father of all; which is  
 aboue all; and thorow all; and in you all.

<sup>7</sup> Vnto every one of vs is geuen grace  
 accordyng to the measure of the gyft of

## CRANMER—1539.

in heauenly thinges, myght be known by  
 the congregacion, the manyfolde wysdome  
 of God, <sup>11</sup> accordyng to the eternall pur-  
 pose, which he wrought in Christ oure  
 Lorde, <sup>12</sup> by whom we haue boldnesse  
 and entranche wyth the confidence which  
 is by the fayth of him. <sup>13</sup> Wherefor I de-  
 syre, that ye faynt not because of my tri-  
 bulacyons that I suffre for youre sakes:  
 which is youre prayse.

<sup>14</sup> For this cause I bowe my knees vnto  
 the father of oure Lorde Iesus Christ,  
<sup>15</sup> which is father ouer all that is called  
 father in heauen and in erth; <sup>16</sup> that he  
 wolde graunt you accordyng to the ryches  
 of hys glorie, that ye maye be strenghted  
 with myght by his sprete in the inner  
 man; <sup>17</sup> that Christ maye dwell in youre  
 hertes by fayth; that ye beyng rote and  
 grounded in loue, <sup>18</sup> myght be able to  
 comprehend wyth all sayntes, what is  
 that breyth and length, deapth and heyth:  
<sup>19</sup> and to knowe the excellent loue of the  
 knowledge of Christ, that ye myght be  
 fulfilled wyth all fulnes, which commeth  
 of God:

<sup>20</sup> Vnto hym that is able to do exceed-  
 yng abundantly aboue all that we aske  
 or thinke accordyng to the power that  
 worketh in vs; <sup>21</sup> be prayse in the congrega-  
 cion by Iesus Christ; thorowout all  
 generacyons from tyme to tyme. Amen.

4. THERFORE (which am a presoner  
 of the Lordes) exhorte you, that ye walke  
 worthy of the vocaeyon wherwith ye are  
 called. <sup>2</sup> with all lowlynes and meknesse,  
 with humblenes of mynde, forbeynyng  
 one another thorowe loue, <sup>3</sup> and be dilig-  
 ent to kepe the vnyte of the sprete thoro-  
 row the bonde of peace, <sup>4</sup> beyng one  
 body, and one sprete, euen as ye are called  
 in one hope of youre callyng. <sup>5</sup> Let ther be  
 but one Lorde, one fayth, one baptyme;  
<sup>6</sup> one God and father of all, which is  
 aboue all, and thorow all, and in you all.

<sup>7</sup> Vnto every one of vs is geuen grace,  
 accordyng to the measure of the gyfte

††† courage, tristenyng confidence, vertu, power, meken, may, wite, hope, cleyngye, callyng, o one, zounn, gyfte.

ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. <sup>20</sup> τῷ δὲ δυναμένῳ ὑπὲρ πάντα | ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργου-  
μένην ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἢ ὀξία ἢ ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, | εἰς πάσας τὰς  
γενεὰς τοῦ αἰῶνος τῶν αἰῶνων. ἀμήν.

IV. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς  
κλήσεως ἧς ἐκλήθητε, <sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακρο-  
θυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, <sup>3</sup> σπουδαζοῦντες τηρεῖν τὴν ἐνότητα τοῦ  
Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. <sup>4</sup> Ἐν σῶμα καὶ ἐν Πνεῦμα, καθὼς καὶ  
ἐκλήθητε ἐν μαῖ ἐλπίδι τῆς κλήσεως ὑμῶν <sup>5</sup> εἰς Κύριος, μία πίστις, ἐν βάπτισμα-  
<sup>6</sup> εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ἡμῖν. |  
<sup>7</sup> Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἢ χάρις | κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

<sup>a</sup> Alex. s. in τῷ ἱεροῦ καὶ ἐν X. I. s. in X. I. καὶ τῷ ἱεροῦ. <sup>b</sup> Rec. ἡμῖν. Alex. = ἡμῖν. <sup>c</sup> Alex. s. χάρις s. ἡ. χάρις αἰτη.

## GENEVA—1557.

myght be knowne by the Church, the  
manifolde wysedome of God, <sup>11</sup> Accord-  
yng to the eternal purpose, which he  
wrought in Christe Iesus our Lord. <sup>12</sup> By  
whome we haue boldnes and entrance with  
confidence, by the fayth which we haue  
in hym.

<sup>13</sup> Wherefore I desire that ye faint not,  
because of my tribulations for your sakes,  
which is your glorie. <sup>14</sup> For this cause, I  
bowe my knees vnto the Father of our  
Lord Iesus Christ: <sup>15</sup> Of whome is named  
the whole familie in heauen and in earth,  
<sup>16</sup> That he myght graunte you according  
to the riches of his glorie, that ye may be  
strengthened by his Sprite in the inner  
man. <sup>17</sup> That Christ may dwell in your hartes  
by faith, that ye, being roted and grounded  
in loue, <sup>18</sup> May be able to comprehend  
with all Sanctes, what is that breadth,  
and length, depth, and height: <sup>19</sup> And  
to knowe what is the loue of Christ, which  
loue passeth knowledge: that ye may be  
fulfilled with all manner of fulnes which  
commeth of God. <sup>20</sup> Vnto hym therefore  
that is able to do exceeding abundantly  
aboue all that we aske or thinke, accord-  
ing to the power that worketh in vs, <sup>21</sup> Be  
praise in the Churche by Christe Iesus,  
throughout all generations for euer. Amen.

4. I THERFORE, which am a prisoner  
in the Lord, praye you that ye walke  
worthy of the vocation wher vnto ye are  
called, <sup>2</sup> With all humblenes of mynde,  
and mekenes, with longe suffering, for-  
bearing one another through loue. <sup>3</sup> Endeou-  
ring to kepe the vnitie of the Sprite  
in the bonde of peace. <sup>4</sup> Ther is one body,  
and one Sprite, euen as ye are called in  
one hope of your calling. <sup>5</sup> There is one  
Lord, one faith, one Baptisme. <sup>6</sup> One God  
and Father of all, which is aboue all thing,  
and through all thyngs and in you all.  
<sup>7</sup> But vnto euery one of vs is giuen grace,  
according to the measure of the gift of

## RHEIMS—1582.

God, may be notified to the Princes and  
Potestats in the celestials by the Church,  
<sup>11</sup> according to the preñition of worldes,  
vvhich he made in Christ Iesus our Lord.  
<sup>12</sup> In vvhom vve haue affiance and access  
in confidence, by the faith of him. <sup>13</sup> For  
the vvhich cause I desire that you faint  
not in my tribulations for you, vvhich is  
your glorie.

<sup>14</sup> For this cause I bove my knees to  
the Father of our Lord Iesus Christ, <sup>15</sup> of  
vvhom al paternitie in the heauens and in  
earth is named, <sup>16</sup> that he giue you ac-  
cording to the riches of his glorie, pover  
to be fortified by his Spirit in the inner  
man. <sup>17</sup> Christ to dwell by faith in your  
hartes, rooted and founded in charitie,

<sup>18</sup> that that you may be able to comprehend  
vwith al the sanctes, vvhath is the bredth,  
and length, and height, and depth, <sup>19</sup> to  
know also the charitie of Christ, surpassing  
knowledge, that that you may be filled  
vnto al the fulnes of God. <sup>20</sup> And to him  
that is able to doe al things more abou-  
ndantly then vve desire or vnderstand, ac-  
cording to the pover that vworketh in  
vs; <sup>21</sup> to him be glorie in the Church,  
and in Christ Iesus, vnto al generations  
vwith out end. Amen.

4. I THERFORE prisoner in our Lord,  
beseech you, that you vvalke vworthy of  
the vocation in vvhich you are called,  
<sup>2</sup> vwith al humilitie and mildenes, vwith  
patience, supporting one another in cha-  
ritie, <sup>3</sup> careful to keepe the vnitie of the  
spirit in the bond of peace. <sup>4</sup> One body  
and one spirit: as you are called in one  
hope of your vocation. <sup>5</sup> One Lord, one  
faith, one baptisme. <sup>6</sup> One God and Father  
of al, vvhich is ouer al, and by al, and in  
al vs. <sup>7</sup> But to euery one of vs is giuen  
grace according to the measure of the

## AUTHORISED—1611.

principalities and powers in heauenly  
places, might be knowne by the church, the  
manifold wisdom of God, <sup>11</sup> According  
to the eternal purpose which he purposed  
in Christ Iesus our Lord: <sup>12</sup> In whom  
we haue boldnes and access, with con-  
fidence, by the faith of him. <sup>13</sup> Where-  
fore I desire that ye faint not at my  
tribulations for you, which is your glory.  
<sup>14</sup> For this cause I bow my knees vnto  
the Father of our Lord Iesus Christ, <sup>15</sup> Of  
whom the whole familie in heauen and  
earth is named, <sup>16</sup> That he would grant  
you according to the riches of his glory,  
to be strengthened with might, by his  
Spirit in the inner man, <sup>17</sup> That Christ  
may dwell in your hearts by faith, that  
ye being rooted and grounded in loue,  
<sup>18</sup> May be able to comprehend with all  
Saints, what is the breadth, and length,  
and depth, and height: <sup>19</sup> And to know  
the loue of Christ, which passeth know-  
ledge, that ye might be filled with all  
the fulnesse of God.

<sup>20</sup> Now vnto him that is able to do ex-  
ceeding abundantly aboue all that we  
aske or thinke, according to the power  
that worketh in vs, <sup>21</sup> Unto him be glory  
in the Church by Christ Iesus, through-  
out all ages, world without end. Amen.

4. I THERFORE the prisoner <sup>a</sup> of the  
Lord, beseech you that ye walke worthy  
of the vocation wherewith ye are called,  
<sup>2</sup> With all lowliness and meeknesse,  
with long suffering, forbearing one ano-  
ther in loue. <sup>3</sup> Endeouering to keepe the  
vnitie of the Spirit in the bond of peace.  
<sup>4</sup> There is one body, and one spirit, euen  
as ye are called in one hope of your call-  
ing, <sup>5</sup> One Lord, one Faith, one Baptisme,  
<sup>6</sup> One God and Father of all, who is aboue  
all, and through all, and in you all. <sup>7</sup> But  
vnto euery one of vs is giuen grace, ac-  
cording to the measure of the gift of  
Christ.

<sup>a</sup> Or, in the Lord.

<sup>8</sup> διὸ λέγει, “Αναβάς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, <sup>9</sup> καὶ ἔδωκε δόματα “ τοῖς ἀνθρώποις.” <sup>9</sup> Τὸ δὲ, ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη <sup>9</sup> εἰς τὰ κατώτερα <sup>2</sup> μέρη| τῆς γῆς; <sup>10</sup> ὁ καταβάς, αὐτὸς ἐστὶ καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. <sup>11</sup> καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, <sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ. <sup>13</sup> μέχρι κατανήσωμεν <sup>10</sup> οἱ| πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ. <sup>14</sup> ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παιτὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβεῖα τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης. <sup>15</sup> ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν

<sup>2</sup> Alex. = καὶ.<sup>9</sup> Rec. + πρῶτον.<sup>2</sup> Alex. = μέτρον.<sup>10</sup> Alex. = οἱ.

## WICLIF—1380.

whiche thing he seith he styngre an hij: lodde caitifte caitif, he saf jifits to men

<sup>9</sup> but what is it that he stied up: no but also that he cam doun first in to the lower partis of the erthe. <sup>10</sup> he it is that cam doun and that stied on alle heuencs: that he schulde fille alle thingis; <sup>11</sup> and he saf summe apostis: summe profetis, other euangelistis, other shepardis, and techers:

<sup>12</sup> to the ful endynge of seyntis, in to the werke of mynsteri: in to edificacioun of cristis body; <sup>13</sup> til we rennen alle in to vnyte of feith, and of knowynge of goddis sone: in to a perfist man, afir the mesure of age of the plente of crist; <sup>14</sup> that we be not now litil children mouynge as wawis: 1 be not horun aboute with eche wynde of techynge, in the weywardnesse of men, in sutil witte, to the disceuyunge of errou

<sup>15</sup> but do we truthe in charite and wexe in him bi alle thingis, that is crist oure hed; <sup>16</sup> of whom al the bodi sette to gidre, and bounden to gidre bi eche ioynture of vndir seruyng bi worchynge in to the mesure of eche membre: makith increesynge of the bodi in to edificaciouns of it silf in charite. <sup>17</sup> therfor I seie and witnesse this thing in the lord: that 3e walke not now, as lethten men walken in the vanyte of her wit; <sup>18</sup> that han vndirstondynge derked with darkness; and be aliened from the lif of god, bi ygnorance that is in hem: for the blyndnesse of her herte; <sup>19</sup> whiche dispeiryng bitoken hem silf to vnchastite: in to the worchynge of alle vnclennesse in couetise; <sup>20</sup> but 3e han not so lerd crist: <sup>21</sup> if netheles 3e herden hym, and ben taugte in hym: as is truthe in ihesus; <sup>22</sup> do 3e awcy bi

styngre, ascending. caitif, caitif, captivite captive. wawis, wawes.

## TYNDALE—1534.

christ. <sup>8</sup> Wherfore he sayth: He is gone vp an hie, and hath ledde captivite captive, and hath geven gyftes vnto men. <sup>9</sup> That he ascended: what meaneth it; but that he also descended fyrst into the lowest parties of the erth? <sup>10</sup> He that descended, is even the same also that ascended vp; even above all hevens; to fulfill all thinges.

<sup>11</sup> And the very same made some Apostles, some prophetes; some Evangelistes; some Sheperdes; some Teachers: <sup>12</sup> that the sainetes might have all thinges necessarie to worke and minister with all; to the edifyinge of the body of christ; <sup>13</sup> tyll we every one (in the vnyte of fayth and knowledge of the sonne of god) growe vp vnto a parfayte man; after the mesure of age of the fulnes of Christ. <sup>14</sup> That we hence forth be no moare chyldeyn; wauerynge and caryed with every wynde of doctryne; by the wylynes of men and craftynes; wherby they laye a wayte for vs to deceave vs.

<sup>15</sup> But let vs folowe the truthe in loue; and in all thynges growe in him which is the heed; that ys to saye Christ. <sup>16</sup> In whom all the body ys coupled and knet together in every ioynt wherwith one mynstreth to another (accordinge to the operacioun as every parte hath his measure) and increaseth the body; vnto the edifyinge of it silfe in love.

<sup>17</sup> This I saye therefore and testifie in the lord; that ye hence forth walke not as other gentyls walke; in vanytie of their mynde; <sup>18</sup> blynded in their vnderstandynge; beyng straungers from the lyfe which is in god throughe the ignorancy that is in them; because of the blyndnes of their hertes: <sup>19</sup> which beyng past repentaunce; have geven them selves vnto wantannes; to worke all manner of vnclennes; even with gredynes. <sup>20</sup> But ye have not so learned Christ; <sup>21</sup> if so be ye have hearde of him; and are taught in him; even as the truthe is in Iesu. <sup>22</sup> So then

## CRANMER—1539.

of Christ. <sup>8</sup> Wherfore he sayth: when he went vp an hie, he ledde captivite captive, and gaue gyftes vnto men. <sup>9</sup> That he ascended: what meaneth it, but that he also descended fyrst into the lowest partes of the erth? <sup>10</sup> He that descended, is euen the same also that ascended vp, above all heuens, to fulfil all thynges.

<sup>11</sup> And the very same made some Apostles, some Prophetes, some Euangelistes, some Sheperdes and Teachers: <sup>12</sup> to the edifyinge of the sayntes, to the worke and minystracyon, euen to the edifyinge of the body of Chryst; <sup>13</sup> tyll we all come to the vnyte of fayth, and knowledge of the sonne of God, vnto a parfayte man, vnto the mesure of the full perfecte age of Christ. <sup>14</sup> That we hence forth shulde be nomore chyldeyn, wauerynge and caryed aboute with euery wynde of doctrine, by the wylynes of men, thowr craftines, wherby they laye a wayte for vs, to deceave vs. <sup>15</sup> But let vs folowe the truthe in loue, and in all thynges growe in hym, which is the heed, euen Christ; <sup>16</sup> in whom yf all the body be coupled and knet together thowr out euery ioynt wherwith one mynstreth to another (accordynge to the operacyon as euery parte hath hys measure) he increaseth the body, vnto the edifyinge of it selfe thowr loue.

<sup>17</sup> This I saye therefore, and testifie thowr the Lorde, that ye hence forth walke not, as other Gentyls walke, in vanyte of their mynde, <sup>18</sup> whyle they are blynded in their vnderstandynge, beynge farre from a godly lyfe, by the meanes of the ignorancy that is in them, and because of the blyndnes of their hertes: <sup>19</sup> which beyng past repentaunce, haue geuen them selues ouer vnto wantannes, to worke all manner of vnclennes, euen with gredines. <sup>20</sup> But ye haue not so learned Christ. <sup>21</sup> If so be that ye haue hearde of hym, and haue bene taught in him, as the truthe is in Iesu: <sup>22</sup> (as concernynge the

τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὃ ὁ Χριστὸς, <sup>16</sup> ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

<sup>17</sup> Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, <sup>18</sup> ἔσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὔσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν <sup>19</sup> οἷτινες ἀπηληγκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. <sup>20</sup> ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, <sup>21</sup> εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, <sup>22</sup> ἀποθέσθαι ὑμᾶς, κατὰ

<sup>b</sup> Alex. = ὁ.

<sup>c</sup> Alex. μίλων.

<sup>d</sup> Alex. = λοιπῶν.

## GENEVA — 1557.

Christ. <sup>8</sup> Wherefore he saith, When he ascended vp on hye, he led captiuitie captiue, and gaue gyftes vnto men.

<sup>9</sup> (Now, in that he Ascended, what meaneth it, but that he had also descended first into the lowest partes of the earth? <sup>10</sup> He that descended, is euen the same also, that ascended vp, farre about all heauens, to fulfill all thinges.)

<sup>11</sup> He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers: <sup>12</sup> That the Sainctes myght be gathered together, that the ministerie myght be vsed, and that the body of Christe might be edified. <sup>13</sup> Tyl we eury one (in the vnitie of faith and knowledge of the Sonne of God) grow vp vnto a perfect man, after the measure of the age, of the fulnes of Christ. <sup>14</sup> That we hence forth be no more chyldren, wauering and caried about wth eury wynde of doctrine, as comenly chanceth vnto men, and with craftines, wherby they laye in wayet to deceaue.

<sup>15</sup> But let vs folow the truth in loue, and in all thinges growe vp in to him, which is the head, that is to say Christ: <sup>16</sup> In whom all the body being coupled and knit together in eury ioynt, wherwith one ministreth to another (according to the effectual power, as eury parte hath it measure) increaseth the body, vnto the edifying of it selfe in loue. <sup>17</sup> This I say therefore and testifie in the Lord, that ye hence forth walke not as other Gentiles walke, in vanitie of their mynde: <sup>18</sup> Hauiug their cogitation darkened, and beyng strangers from the lyfe of God through the ignorance that is in them, because of the hardenes of their harte. <sup>19</sup> Which beyng past remorse of conscience haue geuen them selues vnto wantonnes, to worke all manner of vnclennes, euen with gredynes. <sup>20</sup> But ye haue not so learned Christ. <sup>21</sup> Yf so ye haue heard hym, and haue bene taught by him, euen as the truth is in Iesus. <sup>22</sup> That is, to lay asyde,

## RHEIMS — 1582.

donation of Christ. <sup>8</sup> For the vvhich he saith, *Ascending on high, he ledde captiuitie captiue: he gaue giftes to men.*

<sup>9</sup> (And that he ascended, vvhath is it, but because he descended also first into the inferiour partes of the earth? <sup>10</sup> He that descended, the same is also he that is ascended aboue al the heauens, that he might fill al thinges.) <sup>11</sup> And he gaue, some Apostles, and some Prophets, and othersome Euangelists, and othersome pastors and doctors, <sup>12</sup> to the consummation of the sainctes, vnto the vvorke of the ministerie, vnto the edifying of the body of Christ:

<sup>13</sup> vntil we meeet al into the vvnitie of faith and knowledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: <sup>14</sup> that now vve be not children vvaueing, and caried about vwith eury vvinde of doctrine in the vvickednes of men, in craftines to the circumvention of error. <sup>15</sup> But doing the truth in charitie, let vs in al thinges grow in him, vvhich is the head, Christ: <sup>16</sup> of vvhom the vvhole body being compacte and knit together by al iuncture of subministration, according to the operation in the measure of eury member, maketh the increase of the body vnto the edifying of it selfe in charitie.

<sup>17</sup> This therfore I say and testifie in our Lord: that now vyou vualke not as also the Gentiles vvalke in the vanitie of their sense, <sup>18</sup> hauiug their vnderstanding obscured vwith darkenes, alienated from the life of God by the ignorance that is in them, because of the blindenes of their hart, <sup>19</sup> vvho despairing, haue giuen vp them selues to impudicitie, vnto the operation of al vnclennes, vnto auarice. <sup>20</sup> But you haue not so learned Christ: <sup>21</sup> if yet you haue heard him, and haue been taught in him, (as the truth is in Iesus.) <sup>22</sup> Lay

## AUTHORISED—1611.

<sup>8</sup> Wherefore he saith: When he ascended vp on high, he led <sup>a</sup> captiuitie captiue, and gaue gifts vnto men. <sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended, is the same also that ascended vp far above all heauens, that he might <sup>b</sup> fill all things.) <sup>11</sup> And he gaue some, Apostles: and some, Prophets: and some, Euangelists: and some, Pastors, and teachers: <sup>12</sup> For the perfecting of the Saints, for the worke of the ministerie, for the edifying of the body of Christ: <sup>13</sup> Till we all come <sup>c</sup> in the vnitie of the faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the <sup>d</sup> stature of the fulnesse of Christ: <sup>14</sup> That we henceforth be no more children, tossed to and fro, and caried about with eury wynde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lye in waite to deceiue: <sup>15</sup> But <sup>e</sup> speaking the trutheth in loue, may grow vp into him in all things which is the head, euen Christ: <sup>16</sup> From whom the whole body fitly ioyned together, and compacted by that which eury ioynt supplyeth, according to the effectual working in the measure of eury part, maketh increase of the body, vnto the edifying of it selfe in loue.

<sup>17</sup> This I say therefore and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in the vanitie of their minde, <sup>18</sup> Hauiug the vnderstanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the <sup>f</sup> blindnesse of their heart: <sup>19</sup> Who being past feeling, haue giuen themselues ouer vnto lasciuiousnesse, to worke all vnclennesse with greedinesse. <sup>20</sup> But ye haue not so learned Christ: <sup>21</sup> If so be that ye haue heard him, and haue bene taught by him, as the truth is in Iesus, <sup>22</sup> That yee put off

<sup>a</sup> Or, a multitude of captiues. <sup>b</sup> Or, fulfill. <sup>c</sup> Or, into the truth. <sup>d</sup> Or, age. <sup>e</sup> Or, being sincere. <sup>f</sup> Or, hardness.

τὴν προτέραν ἀναστροφήν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· <sup>23</sup> ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν, <sup>24</sup> καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.]

<sup>25</sup> Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμεν ἀλλήλων μέλη. <sup>26</sup> “Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε·” ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, <sup>27</sup> μὴδὲ δίδοτε τόπον τῷ διαβόλῳ. <sup>28</sup> Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μεταδίδοναι τῷ χρεῖαν ἔχοντι. <sup>29</sup> Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ’ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς ἡ χρεῖας, ἵνα δοῦν χάριν τοῖς ἀκούουσι· <sup>30</sup> καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν

\* Alex. καὶ ἀληθία.

† Rec. ἄπει.

‡ Alex. ταῖς ἰτίας χερσὶ τὸ ἀγαθόν.

§ Alex. πίστιω.

|| Alex. ἡμῖν.

## WICLIF—1380.

the old luyng, the oolde man that is corrupt bi the desir of error, <sup>23</sup> And be ze renewid in the spirit of youre soule: <sup>24</sup> and clothe ze the newe man which is made aftir god in ríghtwíssene and holynesse of truthe, <sup>25</sup> for whiche thing ze putte aweye lesynge; and speke ze truthe eche man with his neihoure, for we ben membris eche to othir, <sup>26</sup> be ze wrooth, and nyle ze do synne, the sunne falle not doun on youre wraththe; <sup>27</sup> nyle ze zeue stede to the deuel, <sup>28</sup> he that stal, now stele he not, but more traueile he in workynge with hise hondis, that that is gode, that he hauc wherof he schal zeue to the nedy;

<sup>29</sup> eche yuel word go not of youre mouth, but if ony is good to the edíficacioun of feith, that it zeue grace to men that heren; <sup>30</sup> and nyle ze make the holi gook of god sorie; in whiche ze ben marist in the dai of redempcioun; <sup>31</sup> alle bitterness and wraththe and indignacioun, and erie and blasfemy, be takun aweye fro zou, with al malice; <sup>32</sup> and be ze to gidre benyngne, merciful, forzeuyng to gidre as also god forgaif to zou in crist.

5. THERFOR be ze folowers of god; as moost dereworthe sones; <sup>2</sup> and walke ze in loue; as crist loued us, and gaf hym silf for us an offryng and a sacrifice to god; in to the odour of swetnesse; <sup>3</sup> and fornyacioun and al vnclennes or auarice be not named among zou; as it bi cometh hooly men; <sup>4</sup> there filthe or foli speche or harlotric that perteyneth not to profiit; but more doyng of thankynis; <sup>5</sup> for wite ze this and vndirstonde that eche leechour, or vnclene man or coueitous, that serueth to mawmetis; hath not eritage in the kyngdom of crist; <sup>6</sup> of god; <sup>7</sup> no man deceyue zou bi veyn wordis; for whi for these thingis; the writthis

## TYNDALE—1534.

as concernyng the conuersacion in tyme past, laye from you that olde man, which is corrupte thorow the deceauable lustes; <sup>23</sup> and be ye renewed in the sprete of youre mynde, <sup>24</sup> and put on that newe man, which after the ymage of God is shapen in ryghtwesnes and true holynes. <sup>25</sup> Wherefore put away luyng, and speake every man truth vnto his neighbour, for as moche as we are members one of another. <sup>26</sup> Be angrye, but synne not let not the sonne goe doune upon youre wrathe; <sup>27</sup> nether geue place vnto the backbyter. <sup>28</sup> Let him that stole, steale no moare, but let him rather labour with his hondes some good thinge, that he maye haue to geve vnto him that nedeth.

<sup>29</sup> Let no filthy comunicacioun procede out of youre mouthes; but that which is good to edifye with all, when nede ys; that it maye haue fauour with the hearers. <sup>30</sup> And greue not the holy sprete of God, by whome ye are sealed vnto the daye of redempcion. <sup>31</sup> Let all bitternes fearsnes and wrath, rorynge and cursyd speakynge, be put awaye from you, with all maliciousnes. <sup>32</sup> Be ye courteouise one to another, and mercifull, forgeyng one another, even as god for Christes sake forgave you.

5. BE ye folowers of god as dere children; <sup>2</sup> and walke in loue even as Christ loved vs and gave him silfe for vs, an offeryng and a sacrifice of a swete sauer to god. <sup>3</sup> So that fornicacion and all vnclennes, or coveteousnes be not once named amonge you; as it be cometh sayntes; <sup>4</sup> nether filthynes, nether folishe talkynge, nether gestynge which are not comly; but rather gevyng of thanks. <sup>5</sup> For this ye knowe; that no whormonger, other vnclene person, or coveteous person, which is the worshipper of ymages, hath eny inheritance in the kyngdome of Christ and of God.

<sup>6</sup> Let no man deceave you with vayne wordes. For thorow soche thinges cometh

## CRANMER—1539.

conuersacion in tyme past) to laye from you that olde man, which is corrupte, accordyng to the deceauable lustes. <sup>23</sup> To be renewed also in the sprete of youre mynde, <sup>24</sup> and to put on that newe man, which after God is shapen in ryghtwesnes and true holynes.

<sup>25</sup> Wherefore, put awaye luyng, and speake euery man truth vnto his neighbour, for as much as we are members one of another. <sup>26</sup> Be angrye, and synne not; let not the sonne goe doune vpon youre wrathe, <sup>27</sup> nether geue place vnto the backbyter. <sup>28</sup> Let hym that stole, steale nomore; but let him rather labour with his handes the thyng which is good, that he maye geue vnto him that nedeth.

<sup>29</sup> Let no filthy comunicacioun procede out of your mouth: but that which is good to edifye with all, as oft as nede is; that it maye mynster grace vnto the hearers. <sup>30</sup> And greue not the holy sprete of God by whom ye are sealed vnto the daye of redempcion. <sup>31</sup> Let all bitternes, and fearsnes and wrath and rorynge and cursyd speakynge, be put awaye from you, with all maliciousnes. <sup>32</sup> Be ye courteouise one to another, mercifull, forgeyng one another, euen as God for Christes sake hath forgeuen you.

5. BE ye therfore folowers of God as deare chyldren, <sup>2</sup> and walke in loue euen as Christ loued vs, and gaue him selfe for vs an offeryng and a sacrifice of a swete sauer to God. <sup>3</sup> As for fornicacyon and all vnclennes, or coveteousnes let it not be once named amonge you, as it be cometh sayntes; or filthynes or folyshe talkynge, or iesting, which are not comly; but rather geuyng of thanks. <sup>5</sup> For this ye knowe that no whormonger, other vnclene person, or coveteous person, (which is a worshipper of ymages) hath eny inheritance in the kyngdome of Christ and of God.

<sup>6</sup> Let no man deceave you with vayne wordes. For because of soch thynges

ὧ ἔσφραγίσθητε εἰς ἡμέραν ἀπολυτρόσεως. <sup>31</sup> Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ. <sup>32</sup> γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὐσπλαγχοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν. | V. Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητὰ. <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.

<sup>3</sup> Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίους. <sup>4</sup> καὶ αἰσχροτήτης, καὶ | μωρολογίας ἢ εὐτραπέλει, <sup>1</sup> τὰ οὐκ ἀνήκοντα, | ἀλλὰ μᾶλλον εὐχαριστία. <sup>5</sup> τοῦτο γὰρ <sup>m</sup> ἴστε | γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, <sup>n</sup> ὅς ἐστίν εἰδωλόατρης, | οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. <sup>6</sup> μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα

<sup>h</sup> Alex. ἡ αἰσχροτής ἢ.<sup>i</sup> Alex. ὁ οὐκ ἀνήεν.<sup>m</sup> Rec. ἴστε.<sup>n</sup> Alex. s. ὅ ἴσταν εἰδωλόατρης s. ὅ ἰ. εἰδωλοατρία.

## GENEVA — 1557.

concerning the conversation in tyme past, that old man, which is corrupt through the deceueable lusts. <sup>23</sup> And be renewed in the sprite of your mynde. <sup>24</sup> And to put on that new man, which after God is shapen vnto ryghtuousnes, and true holynes. <sup>25</sup> Wherefore put away lying, and speake every man truth vnto his neyghbour: for we are members one of another. <sup>26</sup> Be angry, but synne not: let not the sunne go downe vpon your wrath. <sup>27</sup> Neither geue place to the deuil. <sup>28</sup> Let him that stole, steale no more: but let him rather labour and worke with his handes the things which are good, that he may haue to geue vnto hym that needeth.

<sup>29</sup> Let no corrupt communication procede out of your mouthes: but that which is good: to the vse of edifying, that it may minister grace vnto the hearers. <sup>30</sup> And grieue not the holy Sprite of God, by whome ye are sealed vnto the day of redemption. <sup>31</sup> Let all bytternes, fiercenesse, and wrath, roryng and cursed speaking be put away from you, with all maliciousnes. <sup>32</sup> Be ye courteouse one to another, and merciful, forgeuyng one another, euen as God for Christes sake forgauē you.

5. BE ye therefore folowers of God, as dere chyldren. <sup>2</sup> And walke in loue, euen as Christ loued vs, and gaue him selfe for vs, to be an offering and a sacrifice of a swete smelling sauer to God, <sup>3</sup> So that fornication, and all vnclennes, or couetousnes, be not once named among you, as it becommeth Sainctes: <sup>4</sup> Nether fylthynges, nether folysh talkyng, nether iestyng, which are thynges not comely: but rather, geuyng of thanks. <sup>5</sup> For this ye know, that no whoremonger ether vnclene person, or couetous person, which is an idolater, hath any inheritance in the kyngdome of Christ, and of God.

<sup>6</sup> Let no man deceaue you with vayne wordes, for, forsuche thynges, commeth

## RHEIMS — 1582.

you away, according to the old conuersation the old man, vvhich is corrupted according to the desires of error. <sup>23</sup> And be reneued in the spirit of your minde: <sup>24</sup> and put on the new man vvhich according to God is created in iustice, and holinesse of the truth. <sup>25</sup> For the vvhich cause laying away lying, speake ye truth euery one vwith his neyghbour, because vve are members one of another.

<sup>26</sup> Be angry and sinne not, let not the sunne goe downe vpon your anger. <sup>27</sup> Giue not place to the Deuil. <sup>28</sup> He that stole, let him novv not steale: but rather let him labour in vworking vwith his handes that vvhich is good, that he may haue vvhence to giue vnto him that suffereth necessitie. <sup>29</sup> Al naughtie speache let it not procede out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. <sup>30</sup> And contristate not the holy Spirit of God: in vvhich you are signed vnto the day of redemption. <sup>31</sup> Let al bitternes, and anger, and indignation, and clamour, and blasphemie be taken away from you vwith al malice. <sup>32</sup> And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you.

5. BE ye therefore folowers of God, as most deere children: <sup>2</sup> and walke in loue, as Christ also loued vs, and deliuered him selfe for vs an oblation and host to God in an odour of svctenes. <sup>3</sup> But fornication and al vnclennes, or auarice, let it not so much as be named among you, as it becommeth sainctes: <sup>4</sup> or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thanks. <sup>5</sup> For vnderstanding knovv you this, that no fornicator, or vnclene, or couetous person (vvhich is the seruice of Idols) hath inheritance in the kingdom of Christ and of God.

<sup>6</sup> Let no man seduce you vwith vayne vvordes. For, for these thynges commeth

## AUTHORISED — 1611.

concerning the former conuersation, the olde man, which is corrupt according to the deceitfull lusts: <sup>23</sup> And bee renewed in the spirit of your minde: <sup>24</sup> And that yee put on that new man, which after God is created in righteousnesse, and <sup>25</sup> true holinesse.

<sup>25</sup> Wherefore putting away lying, speake euery man truth with his neyghbour: for we are members one of another. <sup>26</sup> Be ye angry and sinne not, let not the Sunne go downe vpon your wrath: <sup>27</sup> Neither giue place to the deuil. <sup>28</sup> Let him that stole, steale no more: but rather let him labour, working with *his* handes the thing which is good, that he may haue <sup>β</sup> to giue to him that needeth. <sup>29</sup> Let no corrupt communication procede out of your mouth, but that which is good to the vse of edifying, that it may minister grace vnto the hearers. <sup>30</sup> And grieue not the holy Spirit of God, whereby yee are sealed vnto the day of redemption. <sup>31</sup> Let all bitternes, and wrath, and anger, and clamour, and euill speaking, be put away from you, with all malice, <sup>32</sup> And bee ye kinde one to another, tender hearted, forguiing one another, euen as God for Christes sake hath forguien you.

5. BE ye therefore folowers of God, as deare children. <sup>2</sup> And walke in loue, as Christ also hath loued vs, and hath giuen himselfe for vs, an offering and a sacrifice to God for a sweet smelling sauour: <sup>3</sup> But fornication and all vnclennes, or couetousnesse, let it not be once named amongst you, as becommeth Sainctes: <sup>4</sup> Neither filthinesse, nor foolish talking, nor iesting, which are not comenient: but rather giuing of thanks. <sup>5</sup> For this ye know, that no whoremonger, nor vnclene person, nor couetous man who is an idolater, hath any inheritance in the kingdom of Christ, and of God. <sup>6</sup> Let no man deceiue you with vayne wordes: for because of these thynges commeth the

<sup>β</sup> Or, holines of truth. <sup>β</sup> Or, to distribute.<sup>γ</sup> Or, to edifie profitably.

γὰρ ἔρχεται ἡ ὄργη τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, ἢ μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ ὡς τέκνα φωτὸς περιπατεῖτε. ὁ γὰρ καρπὸς τοῦ ὁ φωτὸς ἐν πάσῃ ἀγαθῶσιν καὶ δικαιοσύνῃ καὶ ἀληθείᾳ. ἰο δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ. καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάροις τοῦ σκότους, μάλλον δὲ καὶ ἐλέγχετε. τὰ γὰρ κρυφῆ γινόμενα ὑπὸ αὐτῶν αἰσχροὶ ἐστί καὶ λέγει. τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦνται. πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶ. διὸ λέγει, Ἐγειρε καὶ ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάνει σοὶ ὁ Χριστός. Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσφοδοι, ἀλλ' ὡς σοφοί, ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου. καὶ μὴ μεθύσκεσθε οἴνω, ἐν ᾧ

Rec. Πνεύματος. ὁ Alex. Οὐθ. ὁ Rec. Ἐγειραι. ὁ Alex. σιάντες. ὁ Alex. Οὐθ. ὁ Alex. + ἰν. ὁ Alex. τοῖς καρτίαις. ὁ Rec. Οὐθ.

## WICLIIF—1380.

of god cam on the sones of vnbeleu; therfor nyle ze be made parteners of hem. ὁ for ze weren sumtyme derknness, but now list in the lord; walke ze as the sones of list: ὁ for the fruit of list is in alle goodnes and rihtwisnes and truthe; and preue ze what thing is wel plesynge to god; ὁ nyle ze comyn to vnfrutuous werkis of derknness; but more reпреue ze; ὁ for what thingis ben don of hem in pryuy; it is foule ze to speke; and alle thingis that ben reпреued of the list: ben openly schewid; for al thing that is schewid: is list; ὁ for whiche thing he seith; ris thou that slepist rise up fro deeth, and crist schal listne the;

<sup>10</sup> therfor britheren se ze: hou warli ze seluyn go; not as vnwise men, <sup>16</sup> but as wise men asenbynyge tyme; for the daies ben yuel; <sup>17</sup> therfor nyle ze be made vnwise: but vnderstondynge, whiche is the will of god; <sup>18</sup> and nyle ze be drunken of wyne in whiche is lecherie: but be ze fillid with the holi goost; <sup>19</sup> and speke ze to zou sif in salnes and spiritual songis syngynge, and seinyng salme in zoure hertis to the lord; <sup>20</sup> euer more doyng thankyns for alle thingis in the name of oure lord ihesu crist: to god and to the fadir; <sup>21</sup> be ze suget to gidre in the drede of crist;

<sup>22</sup> wymmen be thei suget to her housbondis, as to the lord; <sup>23</sup> for the man is hecd of the woman; as crist is hecd of the churche, he is sauour of his bodi; <sup>24</sup> but as the churche is suget to crist so and wymmen to her housbondis in alle thingis. <sup>25</sup> Men loue ze zoure wyucs: as crist loued the churche; and gaf hym sif for it, <sup>26</sup> to make it holi; and clesid it with the waichynge of watir, in the word of lif; <sup>27</sup> to geue the churche glorious to him sif, that it hadde no wemme ne

## TYNDALE—1534.

the wrath of God vpon the chyldren of vnbelefe. <sup>7</sup> Be not therfore companions with them. <sup>8</sup> Ye were once dercknes; but are now light in the Lorde.

Walke as chyldren of light. <sup>9</sup> For the frute of the sprete is in alle goodnes; rihtewenes and truethe. <sup>10</sup> Accept that which is pleasyng to the Lorde: <sup>11</sup> and have no fellishippe with the vnfrutful workes of dercknes: but rather rebuke them. <sup>12</sup> For it is shame even to name those thinges which are done of them in secrete: <sup>13</sup> but all thinges; when they are rebuked of the light; are manifest. For whatsoever is manifest; that same is light. <sup>14</sup> Wherfore he sayth: awake thou that slepest; and stond vp from deeth; and Christ shall geve the light.

<sup>15</sup> Take hede therfore that ye walke circumspectly: not as foles; but as wyse. <sup>16</sup> redemyng the tyme: for the dayes are evyll. <sup>17</sup> Wherfore; be ye not vnwyse; but vnderstode what the will of the Lorde is; <sup>18</sup> and be not dronke with wyne; wherin is excess; but be fulfilled with the sprete; <sup>19</sup> speakyng vnto youre selues in psalmes; and ymnes; and spretual songes; syngynge and makinge melodie to the Lorde in youre hertes; <sup>20</sup> gevinge thankes all wayes for all thinges vnto God the father; in the name of oure Lorde Iesu Christ: <sup>21</sup> submittynge youre selues one to another in the feare of God.

<sup>22</sup> Wemen submit youre selues vnto youre awne husbundes; as vnto the Lorde. <sup>23</sup> For the husbunde is the wyves hecd; even as Christ is the hecd of the congregacion; and the same is the savoure of the body. <sup>24</sup> Therfore as the congregacion is in subieccion to Christ; lykwyse let the wyves be in subieccion to their husbundes in all thinges. <sup>25</sup> Husbundes love youre wyves; even as Christ loved the congregacion; and gave him sif for it; <sup>26</sup> to sanctifie it; and clesid it in the fontayne of water thorow the worde; <sup>27</sup> to make it vnto him selfe; a glorious congregacion with oute

## CRANMER—1539.

cometh the wrath of God, vpon the chyldren of disobedience. <sup>7</sup> Be not ye therfore companions of them. <sup>8</sup> Ye were sumtyme dercknes, but now are yelyght in the Lorde.

Walke as chyldren of lyght. <sup>9</sup> For the frute of the sprete consisteth in alle goodnes, and ryghtewenes and truethe. <sup>10</sup> Accept that, which is pleasyng vnto the Lorde, <sup>11</sup> and have no fellishyppe with the vnfrutfull workes of dercknes: but rather rebuke them. <sup>12</sup> For it is shame even to name those thinges which are done of them in secrete: <sup>13</sup> but all thinges, when they are rebuked of the lyght, are manifest. For whatsoever is manifest, that same is lyght. <sup>14</sup> Wherfore he sayth: awake thou that slepest, and stonde vp from deeth, and Christ shall geue the lyght.

<sup>15</sup> Take hede therfore how ye walke circumspectly: not as vnwyse, but as wyse men: <sup>16</sup> avoydyng occasyon, because the dayes are euyl. <sup>17</sup> Wherfore, be ye not vnwyse, but vnderstande what the wyll of the Lorde is, <sup>18</sup> and be not droncke with wyne wherin is excess; but be fylled with the sprete, <sup>19</sup> speakyng vnto youre selues in psalmes and hymnes, and spretual songes, syngynge and makyng mclodie to the Lord in your hertes, <sup>20</sup> gyuynge thankes allwayes for all thynges vnto God the father, in the name of our Lorde Iesu Christ. <sup>21</sup> submittynge youre selues one to another in the feare of God:

<sup>22</sup> Ye wemen, submit youre selues vnto youre awne husbundes, as vnto the Lorde. <sup>23</sup> For the husbunde is the wyves hecd, euen as Christ is the hecd of the congregacion, and the same is he that mynstreth saluacyon vnto the body. <sup>24</sup> Therfore, as the congregacion is in subieccyon to Christ, lykwyse let the wyves also be in subieccyon to their husbundes in all thynges. <sup>25</sup> Ye husbundes, loue youre wyucs, euen as Christ also loued the congregacion, and gaue hym selfe for it, <sup>26</sup> to sanctifie it, and clesid it in the fontayne of water thorow the worde, <sup>27</sup> to make it vnto him selfe a glorious congregacion, without

spic. nat. comynge, communs. asenbynyge, redemyng. 20. d. erit. ymnes, hymne. geue, gawe. wemme, spot.

ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, <sup>19</sup> λαλοῦντες ἑαυτοῖς ἰ ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, <sup>20</sup> εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρὶ. <sup>21</sup> Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. | <sup>22</sup> Αἱ γυναῖκες, <sup>10</sup> τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, | ὡς τῷ Κυρίῳ <sup>23</sup> ὅτι ἄνθρωπος ἐστὶ κεφαλὴ τῆς ἑκκλησίας, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, ὁ αὐτὸς ἐστὶ σωτὴρ τοῦ σώματος. <sup>24</sup> Ἄλλ' ὡς περὶ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί. <sup>25</sup> Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ὡς ἑαυτὰς, | καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. <sup>26</sup> ἵνα αὐτὴν ἀγιάσῃ, καθάρσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, <sup>27</sup> ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἕνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν στίλον ἢ

<sup>19</sup> Alex. ὑποτ. τοῖς ἰδ. ἀνθρ. <sup>20</sup> Rec. + ὁ. <sup>21</sup> Rec. + καὶ. <sup>22</sup> Alex. = ἰσπ. <sup>23</sup> Alex. ὡς. <sup>24</sup> Alex. = ἰζιου. <sup>25</sup> Alex. = ἰανθρ. <sup>26</sup> Rec. αὐτῆν.

## GENEVA—1557.

the wrath of God vpon the chyldren of disobedience. <sup>7</sup> Be not therfore companions wyth them. <sup>8</sup> For ye were once darknesse, but are nowe lyght in the Lorde : walke as chyldren of lyght.

<sup>9</sup> (For the fruite of the Sprite is in all goodnes, and rightousnes, and truth)

<sup>10</sup> Approving that which is pleasyng to the Lord. <sup>11</sup> And haue no fellowship wyth the vnfruitful workes of darknes : but rather reprove them. <sup>12</sup> For it is shame euen to name those thynges, which are done of them in secret. <sup>13</sup> But all thynges when they are reprov'd of the light, are manifest : for it is light that discovereth all thynges. <sup>14</sup> Wherefore he sayth, Awake thou that sleepest, and stande vp from death, and Christe shal geue thee lyght.

<sup>15</sup> Take hede therfore that ye walke circumspectly : not as foles : but as wyse. <sup>16</sup> Redemyng the tyme : for the dayes are euyl. <sup>17</sup> Wherefore, be ye not vnywse, but vnderstande what the wyl of the Lord is. <sup>18</sup> And be not droncke wyth wine, wherein is excesse : but be fulfilled wyth the Sprite. <sup>19</sup> Speaking vnto your selues in psalmes, and hymnes, and spiritual songes, singing and makyng melodie to the Lord in your heartes. <sup>20</sup> Gyuynge thankes alwayes for all thynges vnto God the Father, in the Name of our Lord Iesus Christe.

<sup>21</sup> Submitting your selues one to another in the feare of God. <sup>22</sup> Women, submit your selues vnto your husbandes, as vnto the Lord. <sup>23</sup> For the husband is the wyues head, euen as Christe is the head of the Church, and the same is the sauour of his body. <sup>24</sup> Therfore as the Church is in subiection to Christe, lykewyse let the wyues be in subiection to their husbandes in all thynges. <sup>25</sup> Husbandes loue your wyues, euen as Christe loued the Church, and gaue him selfe for it.

<sup>26</sup> To sanctifie it, and clesned it in the washing of water through the worde. <sup>27</sup> To make it vnto him selfe a glorious

## RHEIMS—1582.

the anger of God vpon the children of diffidence. <sup>7</sup> Become not therfore partakers vvith them. <sup>8</sup> For you vvere sometime darkenes, but novv lyght in our Lord. Vvualke as children of the light, <sup>9</sup> (for the fruite of the light is in al goodnes, and iustice, and veritie) <sup>10</sup> prouing vvhat is vvell pleasyng to God : <sup>11</sup> and communicate not vvith the vvunfruitful vvorkes of darkenes, but rather reprove them. <sup>12</sup> For the thynges that are done of them in secrete, it is shame euen to speake. <sup>13</sup> But al thynges that are reprov'd, are manifested by the light. for al that is manifested, is lyght. <sup>14</sup> For the vvhich cause he saith : *Rise thou that sleepest, and arise from the dead : and Christ vvill illuminate thee.*

<sup>15</sup> See therfore, brethren, how you vvalk vvarily. not as vvnywse, but as vvise : <sup>16</sup> redeeming the tyme, because the daies are euyl. <sup>17</sup> Therfore become not vnywse, but vnderstanding vvhat is the vvyl of God. <sup>18</sup> And be not drunke vvith vvine vvherin is riteousnes, but be filled vvith the Spirit, <sup>19</sup> speaking to your selues, in psalmes and hymnes, and spiritual canticles, chaunting and singing in your hartes to our Lord : <sup>20</sup> giuynge thankes alvvayes for al thynges, in the name of our Lord Iesus Christ to God and the Father. <sup>21</sup> Submit one to an other in the feare of Christ.

<sup>22</sup> Let vvomen be subject to their husbandes, as to our Lord : <sup>23</sup> because the man is the head of the woman : as Christ is the head of the Church. Him self, the sauour of his body. <sup>24</sup> But as the Church is subject to Christ, so also the vvomen to their husbandes in al thynges. <sup>25</sup> Husbandes, loue your vvives, as Christ also loued the Church, and declured him self for it : <sup>26</sup> that he might sanctifie it, cleansing it by the lauer of vvater in the vvord, <sup>27</sup> that he might present to him self a glorious Church, not hauing spot,

## AUTHORISED—1611.

wrath of God vpon the children of disobedience.

<sup>7</sup> Be not yet therfore partakers wyth them. <sup>8</sup> For yee were sometimes darknesse, but nowe are yee lyght in the Lorde : walke as children of lyght. <sup>9</sup> (For the fruite of the sprite is in all goodnes and righte-ousnesse and truth.) <sup>10</sup> Prouing what is acceptable vnto the Lorde : <sup>11</sup> And haue no fellowship wyth the vnfruitfull workes of darknesse, but rather reprove them. <sup>12</sup> For it is a shame euen to speake of these thynges which are done of them in secret. <sup>13</sup> But all thynges that are reprov'd are made manifest by the light : for vvhatsoeuer doeth make manifest, is lyght.

<sup>14</sup> Wherefore hee sayth : Awake thou that sleepest, and arise from the dead, and Christ shall giue thee lyght. <sup>15</sup> See then that ye walke circumspectly, not as fooles, but as wise, <sup>16</sup> Redeeming the tyme, because the dayes are euill. <sup>17</sup> Wherefore be ye not vnywse, but vnderstanding what the will of the Lord is. <sup>18</sup> And be not drunke with wine, wherein is excesse : but be filled with the Spirit : <sup>19</sup> Speaking to your selues, in Psalmes, and Hymnes, and Spirituall songes, singing and making melodie in your heart to the Lord. <sup>20</sup> Giuing thankes alwayes for all thynges vnto God, and the Father, in the Name of our Lord Iesus Christ, <sup>21</sup> Submitting your selues one to another in the feare of God. <sup>22</sup> Wives, submit your selues vnto your own husbandes, as vnto the Lord. <sup>23</sup> For the husband is the head of the wife, euen as Christ is the head of the Church : and hee is the Sauour of the body.

<sup>24</sup> Therefore as the Church is subject vnto Christ, so let the vvives bee to their owne husbandes in euery thyng. <sup>25</sup> Husbandes, loue your vvives, euen as Christ also loued the Church, and gaue himselfe for it : <sup>26</sup> That he might sanctifie and cleanse it with the washing of water, by the word, <sup>27</sup> That he might present it to himselfe a glorious Church, not hauing

<sup>19</sup> Or. vnbeliefe. <sup>26</sup> Or. discouered.

ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ἢ ἀγία καὶ ἄμωμος. <sup>28</sup> οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. <sup>29</sup> οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ <sup>f</sup> Χριστὸς | τὴν ἐκκλησίαν. <sup>30</sup> ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, <sup>g</sup> ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. | <sup>31</sup> Ἀπὸ τούτου καταλείψει ἄνθρωπος τὸν πατέρα <sup>h</sup> αὐτοῦ | καὶ τὴν μητέρα, <sup>i</sup> καὶ “προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, | καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.” <sup>32</sup> Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἢ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

VI. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν <sup>k</sup> ἐν Κυρίῳ | τοῦτο γάρ ἐστι δίκαιον. “<sup>2</sup> Τίμα τὸν πατέρα σου καὶ τὴν μητέρα” ἥτις ἐστὶν ἐντολὴ πρώτη.

<sup>i</sup> Alex. καὶ οἱ ἄνδρες ὀφείλουσιν.<sup>f</sup> Rec. κ. Κύριος.<sup>g</sup> Alex. = ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τ. ὀστ. ἄ.<sup>h</sup> Alex. = αὐτοῦ.<sup>i</sup> Alex. s. καὶ κολλ. τῇ γυναικὶ αὐτοῦ s. καὶ προσκ. τῇ γ. αὐτοῦ.<sup>k</sup> Alex. = ἐν Κυρίῳ.

## WICLIFF—1380.

reuelynge, or any suche thing, but that hit be holdi ⁊ vndefoulihd.

<sup>28</sup> so ⁊ men loue thet her wyues, as her owne bodies; he that loueth his wiif: loueth him silf, <sup>29</sup> for no man hatid euer his owne flesch; but nurisshith and fosterith it, as crist doith the chirche; <sup>30</sup> and we ben membris of his bodi: of his fleisch, and of his boonyis; <sup>31</sup> for this thing a man schal forsake his fadir and modir; and he schal drawe to his wiif, and thei seculen be tweyne in o fleisch; <sup>32</sup> this sacrament is greet; ⁊e I seie in crist, and in the chirche; <sup>33</sup> netheles ⁊e alle, eche man loue his wiif as hym silf; ⁊ the wiif drede hir housbonde.

6. SONES obeisch ⁊e to youre fadir and modir in the lord; for this thing is rytful, <sup>2</sup> onoure thou thi fadir and thi modir, that is the first maundement in bihect, <sup>3</sup> that it be wel to thee, ⁊ that thou be long luyynge on erthe, <sup>4</sup> and fadiris nyle ⁊e terre youre sonis to wraththe: but nurishe ⁊e hem in the techynge and chastisynge of the lord. <sup>5</sup> Scruauntis obeische ⁊e to feischli lordis with drede and tremblynge in symplenesse of youre herte as to crist, <sup>6</sup> not seruyng at the ije, as plesynge to men; but as scruauntis of crist; doynge the will of god hi discrecion <sup>7</sup> with good will: seruyng as to the lord; and not as to men; wityng that eche man <sup>8</sup> what euer good thing he schal do: he schal reseuyt this of the lord, whether scruaunt whether fre man; <sup>9</sup> ⁊ ⁊e lordis to do the same thingis to hem: forseyunge mannis; wityng that bothe her lord and youre is in heuenes; and the takynge of persouns is not anentis god.

<sup>10</sup> here aftirward brithren be ⁊e counfortide in the lord; and in the myst; of

<sup>i</sup> one. <sup>2</sup> obeisch, obey. <sup>3</sup> bihect, promise. <sup>4</sup> nyle, not. <sup>5</sup> terre, str. <sup>6</sup> ije, eye. <sup>7</sup> mannis, threateningis. <sup>8</sup> wityng, knowing. <sup>9</sup> anentis, with.

## TYNDALE—1534.

spot or wrynckle; or eny soche thinge: but that it shulde be holy and with out blame.

<sup>28</sup> So ought men to love their wyves; as their awne bodies. He that loveth his wyfe; loveth him sylfe. <sup>29</sup> For no man ever yet; hated his awne flesshe: but norissheth and cherissheth it even as the lord doth the congregacion. <sup>30</sup> For we are members of his body; of his flesshe; and of his bones. <sup>31</sup> For this cause shall a man leave father and mother; and shall continue with his wyfe; and two shalbe made one flesshe. <sup>32</sup> This is a great secrete; but I speake bitwene Christ and the congregacion. <sup>33</sup> Neverttheless do ye so that every one of you love his wyfe truly even as him silfe. And let the wyfe se that she feare her husbnde.

6. CHYLDREN obey youre fathers and mothers in the Lorde: for so is it right. <sup>2</sup> Honour thy father and mother; that is the fyrst commaundement that hath eny promes; <sup>3</sup> that thou mayst be in good estate; and lye longe on the erthe. <sup>4</sup> And ye fathers; move not your children to wrath: but bringe them vp with the nortur and informacion of the Lorde. <sup>5</sup> Servauntes be obedient vnto your carnall masters; with feare and trembling; in singleness of youre hertes; as vnto Christ: <sup>6</sup> not with service in the eye sight; as men pleasers: but as the servauntes of Christ; doynge the will of God from the herte <sup>7</sup> with good will servinge the Lorde; and not men. <sup>8</sup> And remember that whatsoever good thinge eny man doeth; that shall he receive agayne of the Lorde; whether he be bonde or fre. <sup>9</sup> And ye masters; do even the same thinges vnto them; puttynge awaye threateninges; and remember that even youre master also is in heven; nether is ther eny respecte of person with him.

<sup>10</sup> Finally my brethren; be stronge in the Lorde; and in the power of his myght.

## CRANMER—1539.

spot or wrynckle, or eny soch thyng: but that it shulde be holy, and without blame. <sup>28</sup> So ought men to loue their wyues, as their awne bodies. He that loueth his wyfe, loueth hym selfe. <sup>29</sup> For no man euer yet hated his awne flesshe: but norissheth and cherysseth it, euen as the Lorde doth the congregaycon. <sup>30</sup> For we are members of hys body, of hys flesshe, and of hys bones. <sup>31</sup> For this cause shall a man leue father and mother, and shall be ioyned vnto hys wyfe, and of two shalbe made one flesshe. <sup>32</sup> This is a great secrete, but I speake of Christ and of the congregaycon. <sup>33</sup> Neverttheless, do ye so, that eury one loue hys wyfe euen as hym selfe. And let the wyfe feare her husbnde.

6. CHYLDREN, obey youre fathers and mothers in the Lorde: for that is right. <sup>2</sup> Honour thy father and mother, (the same is the fyrst commaundement in the promes) <sup>3</sup> that thou mayst prosper, and lye longe on the erthe. <sup>4</sup> Ye fathers moue not youre chyl dren to wrath: but Ye shall bringe them vp thorow the nortur and informacyon of the Lorde. <sup>5</sup> Ye seruauntes be obedyent vnto them that are youre bodely masters, wyth feare and tremblynge, euen with the synglenes of your herte, as vnto Christ: <sup>6</sup> not doynge seruyce vnto the eye, as they that go aboute to please men: but as the seruauntes of Christ, doynge the wyl of God from the herte <sup>7</sup> with good wyl, seruyng the Lorde, and not men. <sup>8</sup> Knowynge thys, that whatsoever good thinge eny man doeth, the same shall he receave agayne of God, whether he be bonde or fre. <sup>9</sup> And ye masters, do euen the same thinges vnto them, puttynge awaye threatenynge: Knowynge, that youre master also is in heauen, nether is ther eny respecte of person with him.

<sup>10</sup> Finally my brethren, be stronge thorow the Lorde and thorow the power of

ἐν ἐπαγγελίᾳ. <sup>3</sup> “ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.” <sup>4</sup> Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ’ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

<sup>5</sup> Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ <sup>1</sup> Χριστῷ· <sup>6</sup> μὴ κατ’ ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ’ ὡς δοῦλοι <sup>m</sup> τοῦ | Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, <sup>7</sup> μετ’ εὐνοίας δουλεύοντες, <sup>n</sup> ὡς | τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· <sup>8</sup> εἰδότες ὅτι <sup>o</sup> ὁ εἶν τι ἕκαστος | ποιήσῃ ἀγαθόν, τοῦτο <sup>p</sup> κομιεῖται | παρὰ <sup>q</sup> Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος. <sup>9</sup> Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ <sup>r</sup> ὑμῶν αὐτῶν | ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι <sup>s</sup> παρ’ αὐτῶ. |

<sup>10</sup> Τὸ λοιπὸν, <sup>t</sup> ἀδελφοί μου, | ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς

<sup>1</sup> Alex. Κυρίῳ. <sup>m</sup> Alex. = τοῦ. <sup>n</sup> Rec. = ὡς. <sup>o</sup> Alex. ἕκαστος ὁ ἄν. <sup>p</sup> Alex. κομιεῖται. <sup>q</sup> Rec. + τοῦ. <sup>r</sup> Alex. αὐτῶν καὶ ὑμῶν. <sup>s</sup> Alex. παρὰ (τῷ) Θεῷ. <sup>t</sup> Alex. = ἀδελφοί μου.

## GENEVA — 1557.

*Church*, without spot or wrinkle, or any such thing : but that it shold be holy and without blame. <sup>28</sup> So ought men to love their wyues, as their owne bodies, he that loueth his wyfe loueth him selfe. <sup>29</sup> For no man euer yet hated his owne flesh : but norisheth and cherysheth it, euen as the Lord doth the Church.

<sup>30</sup> For we are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shal a man leaue father and mother, and shalbe ioyned to his wife, and they which were two, shalbe made one flesh. <sup>32</sup> This is a great secrete, but I speake of Christ and the Church. <sup>33</sup> Therefore euey one of you do ye so : let euey one loue his wyfe, euen as him selfe and let the wyfe se that she feare her husband.

6. CHYLDREN, obey your fathers and mothers in the Lord. for so is it ryght. <sup>2</sup> Honour thy father and mother (that is the fyrst commendement that hath any promys.) <sup>3</sup> That thou mayst be in good estate, and lye longe on earth. <sup>4</sup> And ye fathers moue not your chyldren to wrath : but brynge them vp in instruction and information of the Lord. <sup>5</sup> Seruantes be obedient vnto your carnal masters, with feare and trembling in singleness of your hearts, as vnto Christe : <sup>6</sup> Not with service in the eye sight, as men pleasers : but as the seruantes of Christ, doying the wyl of God from the heart. <sup>7</sup> With good wyl seruyng the Lord, and not men. <sup>8</sup> And knowe ye that whatsoeuer good thing any man doth, that same shal he receaue agayne of the Lord, whether he be bonde or fre.

<sup>9</sup> And ye masters, doe euen the same things vnto them, putting away threatenynge : and knowe that euen your master also is in heauen, nether is there any respect of person with him. <sup>10</sup> Finally my brethren, be stronge in the Lord, and in

## RHEIMS — 1582.

or wrinkle, or any such thing, but that it may be holy and vnspotted. <sup>28</sup> So also men ought to loue their wuiues as their owne bodies. He that loueth his wwife, loueth him self.

<sup>29</sup> For no man euer hated his owne flesh : as also Christ the Church ; <sup>30</sup> because vve be the members of his body, of his flesh and of his bones. <sup>31</sup> For this cause shal man leaue his father and mother : and shal cleaue to his wwife, and they shal be tevo in one flesh. <sup>32</sup> This is a great sacrament, but I speake in Christ and in the Church. <sup>33</sup> Neuertheless you also euey one, let eche loue his wwife as him self : and let the wwife feare her husband.

6. CHILDREN, obey your parents in our Lord. for this is iust. <sup>2</sup> Honour thy father and thy mother (vvhich is the first commendement in the promys.) <sup>3</sup> that it may be vvel vrith thee, and thou maiest be long-liued vpon the earth. <sup>4</sup> And you fathers, prouoke not your children to anger : but bring vp in the discipline and correption of our Lord.

<sup>5</sup> Seruants, be obedient to your lordes according to the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ ; <sup>6</sup> not seruing to the eie, as it were pleasing men, but as the seruants of Christ, doing the vvil of God from the hart, <sup>7</sup> vwith a good vvil seruing, as to our Lord and not to men. <sup>8</sup> Knowyng that euey one vvhath good soeuer he shal doe, that shal he receiue of our Lord, vvhether he be bond, or free. <sup>9</sup> And you maisters, doe the same things to them, remitting threatenings : knowyng that both their Lord and yours, is in heauen : and accepton of persons is not vwith him.

<sup>10</sup> Hence forth brethren, be strengthened in our Lord, and in the might of his

## AUTHORISED—1611.

spot or wrinkle, or any such thing : but that it should bee holy and without blemish. <sup>28</sup> So ought men to loue their wuiues, as their owne bodies : hee that loueth his wife, loueth himselfe. <sup>29</sup> For no man euer yet hated his owne flesh : but nourisheth and cherisheth it, euen as the Lord the Church : <sup>30</sup> For we are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shall a man leaue his father and mother, and shalbe ioyned vnto his wife, and they two shalbe one flesh. <sup>32</sup> This is a great mystery : but I speake concerning Christ and the Church. <sup>33</sup> Neuertheless, let euey one of you in particular, so loue his wife euen as himselfe, and the wife see that she reuerence her husband.

6. CHILDREN, obey your parents in the Lord : for this is right. <sup>2</sup> Honour thy father and mother, (which is the first commendement with promise.) <sup>3</sup> That it may be well with thee, and thou mayest lue long on the earth. <sup>4</sup> And ye fathers, prouoke not your children to wrath : but bring them vp in the nurture and admonition of the Lord. <sup>5</sup> Seruants, be obedient to them that are your masters according to the flesh, with feare and trembling, in singleness of your heart, as vnto Christ : <sup>6</sup> Not with eye seruce as men pleasers, but as the seruants of Christ, doing the will of God from the heart : <sup>7</sup> With good will doing seruce, as to the Lord, and not to men. <sup>8</sup> Knowyng that whatsoeuer good thing any man doeth, the same shall he receiue of the Lord, whether he be bond or free.

<sup>9</sup> And ye masters, doe the same things vnto them, forbearing threatenynge : knowyng that <sup>β</sup> your master also is in heauen, neither is there respect of persons with him. <sup>10</sup> Finally, my brethren, be strong in the Lord, and in the power of his

<sup>α</sup> Or, moderating <sup>β</sup> Some reade, both you, and their master.

ἰσχὺς αὐτοῦ. <sup>11</sup> ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, <sup>12</sup> πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς <sup>13</sup> μεθοδείας τοῦ διαβόλου. <sup>14</sup> ὅτι οὐκ ἔστιν <sup>15</sup> ἡμῖν ἡ πάλη πρὸς αἶμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους <sup>16</sup> τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. <sup>17</sup> διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστήναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στήναι. <sup>18</sup> στήτε οὖν περιζωσάμενοι τὴν ὄσφυν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, <sup>19</sup> καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης. <sup>20</sup> ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησέσθε πάντα τὰ βέλη τοῦ πονηροῦ <sup>21</sup> τὰ πεπυρωμένα σβέσαι. <sup>22</sup> καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου <sup>23</sup> δεξάσθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ. <sup>24</sup> διὰ πάσης

<sup>11</sup> Alex. τίς. <sup>12</sup> Alex. μεθοδείας. <sup>13</sup> Alex. ἡμί. <sup>14</sup> Rec. + τοῦ αἰῶνος. <sup>15</sup> Alex. = τὰ. <sup>16</sup> Alex. s. = εἰσασθε s. εἰσασθαι. <sup>17</sup> Alex. αὐτῶ.

## WICLIF—1380.

his vertu, <sup>11</sup> clothe you with the armure of god, that 3e moun stonde asens aspinyng of the deuel; <sup>12</sup> for why stryunge is not to us asens fleisch and blood but asens the princis and potestis, asens gouernours of the world of these derknessis, asens spiritual thingis of wickidnesse, in heuendi thingis;

<sup>13</sup> therfor take 3e the armure of god, that 3e moun agenstonde in the yuel dai, and in alle thingis stonde parfit; <sup>14</sup> therfor stonde 3e and be 3e girde aboute youre leendis in sothfastnesse, and clothid with the haburion of ristwisesse, <sup>15</sup> and 3oure feet schode in makinge redi of the gospel of pees, <sup>16</sup> in alle thingis take 3e the scheeld of feith in which 3e moun quenche alle the fir dartis of the worst, <sup>17</sup> and take 3e the helme of helthe, and the swerde of the goost, that is the word of god; <sup>18</sup> bi alle prier and bisechyng preic 3e al tyme in spirit: and in hym wakynge in al bisenesse, and bisechyng for alle holi men <sup>19</sup> and for me; that word be 3oun to me in openynge of my mouth: with trist to make knowen the mysterie of the gospel

<sup>20</sup> for which I am sette in message in a chayne; so that in it y be hardi to speke; as if bihoueth me; <sup>21</sup> and 3e wite, what thingis ben about me, what I do: titicus my moost dere brother, and trewe mynystre in the lord schal make alle thingis known to 3ou, <sup>22</sup> whom I sente to 3ou for this same thing: that 3e knowe what thingis ben aboute us, τ that he comferte 3oure hertis; <sup>23</sup> pees to britheren and charite with feith of god oure fadir, τ of the lord ihesus crist; <sup>24</sup> grace with alle men: that louen oure lord ihesus crist in vncorruptioun Amen.

vertu, power, moun, may yuel, erel. sothfastnesse, truth, haburion, breast plate. 3oun, given. 1714, courage. wite, knowe.

## TYNDALE—1534.

<sup>11</sup> Put on the armour of God; that ye maye stonde stedfast agaynst the crafty assautes of the devyll. <sup>12</sup> For we wrestle not agaynst fleshe and bloud; but agaynst rule; agaynst power; and agaynst worldly rulers of the darckenes of this worlde; agaynst spretuall wickednes for hevenly thinges.

<sup>13</sup> For this cause take vnto you the armoure of God; that ye maye be able to resist in the evyll daye; and to stonde perfect in all thinges.

<sup>14</sup> Stonde therefore and youre loynes gyrd aboute with veritie; havinge on the brest plate of rightewesnes; <sup>15</sup> and shood with shoues prepared by the gospel of peace. <sup>16</sup> Above all take to you the shelde of fayth; wherwith ye maye quenche alle the fyrie dartes of the wicked. <sup>17</sup> And take the helmet of salvacion; and the swerde of the sprete; which is the worde of God. <sup>18</sup> And praye all wayes with all manner prayer and supplicacion: and that in the sprete: and watch thervnto with all instance and supplicacion for all saynetes; <sup>19</sup> and for me; that vtraunce maye be given vnto me; that I maye open my mouth boldly; to vtter the secretes of the gospel; <sup>20</sup> wherof I am a messenger in bondes; that therin I maye speake frely; as it becommeth me to speake.

<sup>21</sup> But that ye maye also knowe what condicion I am in; and what I do; Tichicus my deare brother and faythfull minister in the Lorde; shall shewe you of all thinges; <sup>22</sup> whom I sent vnto you for the same purpose; that ye myght knowe what case I stonde in; and that he myght comfourt youre hertes.

<sup>23</sup> Peace be with the brethren; and love with fayth; from God the father and from the Lorde Iesu Christ. <sup>24</sup> Grace be with all them which love oure lorde Iesu Christ in puernes. Amen.

## CRANMER—1539.

his myght. <sup>11</sup> Put on all the armoure of God; that ye maye stande agaynst the assautes of the devyll. <sup>12</sup> For we wrestle not agaynst bloude and fleshe; but agaynst rule, agaynst power, agaynst worldly rulers, euen gouernours of the dercknes of this worlde, agaynst spretuall craftynes in heauenly thynges.

<sup>13</sup> Wherfore take vnto you the whole armoure of God, that ye maye be able to resyst in the euyl daye, and stande perfect in all thinges.

<sup>14</sup> Stande therefore, and youre loynes gyrd wyth the truth, hauynge on the brest plate of ryghtewesnes, <sup>15</sup> and hauynge shoues on your fete, that ye maye be prepared for the Gospell of peace. <sup>16</sup> Above all, take to you the shyld of fayth, wherwith ye maye quenche alle the fyrie dartes of the wycked. <sup>17</sup> And take the helmet of saluacion, and the swerde of the sprete, which is the worde of God. <sup>18</sup> And praye all wayes with all maner of prayer and supplicacion in the sprete: and watch thervnto with all instance and supplicacion for all saynetes <sup>19</sup> and for me, that vtraunce maye be geuen vnto me, that I maye open my mouth frely; to vtter the secretes of my Gospell <sup>20</sup> (wherof I am messenger in bondes) that therin I maye speake frely, as I ought to speake.

<sup>21</sup> But that ye maye also knowe what condycion I am in, and what I do, Tichicus the deare brother and faythfull mynyster in the Lorde, shall shewe you of all thynges, <sup>22</sup> whom I haue sent vnto you for the same purpose, that ye myght knowe what case we stande in, and that he myght comfourt youre hertes. <sup>23</sup> Peace be vnto the brethren and loue wyth fayth, from God the father and from the Lorde Iesu Christ. <sup>24</sup> Grace be wyth all them, which loue oure Lorde Iesu Christ vnfaignedly. Amen.

προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς <sup>a</sup> αὐτὸ τοῦτο | ἀγρυπνοῦντες <sup>b</sup> ἐν πάσῃ <sup>c</sup> προσκατηρήσει | καὶ δεήσει <sup>d</sup> περὶ | πάντων τῶν ἀγίων, <sup>19</sup> καὶ ὑπὲρ ἐμοῦ, ἵνα μοι <sup>e</sup> δοθῇ | λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, <sup>20</sup> ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλήσαι.

<sup>21</sup> Ἴνα δὲ <sup>f</sup> εἰδῆτε καὶ ὑμεῖς | τὰ κατ' ἐμὲ, τί πράσσω, πάντα <sup>g</sup> ὑμῖν γνωρίσει | Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ. <sup>22</sup> ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

<sup>23</sup> Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. <sup>24</sup> Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ <sup>h</sup>.

<sup>b</sup> Alex. + πάντοτε. <sup>c</sup> Alex. = προσκατηρήσει. <sup>d</sup> Alex. ὑπὲρ. <sup>e</sup> Rec. ἰσθίη. <sup>f</sup> Alex. καὶ ὑμῖν εἰ ἴητε. <sup>g</sup> Alex. γνωρίσει ὑμῖν. <sup>h</sup> Rec. + ἀμήν.

## GENEVA — 1557.

the power of his myght. <sup>11</sup> Put on the whole armour of God, that ye may stand stedfast against the craftie assautes of the deuyll. <sup>12</sup> For we wrestle not against fleshe and blood : but against Rulers, against Powers, and against the worldly Governours, the princes of the darkenes of this worlde, against spiritual wickednesses, which are aboue.

<sup>13</sup> For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euyl day, and hauing finished all thynges, stand stedfast. <sup>14</sup> Stande therefore, and your loynes gyrdle about with vertie, hauing on, the brest plate of righteousnes : <sup>15</sup> And your fete shod with the preparation of the Gospel of peace. <sup>16</sup> Aboue all, take to you the shield of fayth, wherewith ye may quenche all the fyry darter of the wycked. <sup>17</sup> And take the helmet of saluation, and the sword of the sprite, which is, the worde of God. <sup>18</sup> And pray alwayes with all maner prayer and supplication in the Sprite : and watche therunto with all perseuerance and supplication, for all Sainctes. <sup>19</sup> And for me, that vtterance may be geuen vnto me, that I may open my mouth boldly, to vtter the secretes of the Gospel. <sup>20</sup> Whereof I am messenger in bondes, that therin I may speake frely, as it becommeth me to speake.

<sup>21</sup> But that ye may also knowe myne affaires, and what I do, Tychicus, my deare brother and faithfull minister in the Lord, shal shewe you of all thinges. <sup>22</sup> Whome I sent vnto you for the same purpose, that ye myght knowe what case I stande in, and that he myght comfort your hearts. <sup>23</sup> Peace be with the brethren, and loue with fayth from God the Father, and from the Lord Iesus Christ. <sup>24</sup> Grace be with all them which loue our Lord Iesus Christ, to their immortalitie. Amen.

## RHEIMS — 1582.

poouer. <sup>11</sup> Put you on the armour of God, that you may stand against the deceites of the Deuil. <sup>12</sup> For our vvestling is not against flesh and blood ; but against Princes and Potestats, against the rectors of the vvorlde of this darkenes, against the spirituals of vvickednes in the celestials. <sup>13</sup> Therefore take the armour of God, that you may resist in the euyl day, and stand in al things perfect.

<sup>14</sup> Stand therefore hauing your loines girded in truth, and clothed with the brest-plate of iustice, <sup>15</sup> and hauing your fete shod to the preparation of the Gospel of peace : <sup>16</sup> in al things taking the shield of faith, vvherewith you may extinguish al the fire darter of the most vvicked one. <sup>17</sup> and take vnto you the helmet of saluation : and the svord of the spirit (vvhich is the vvord of God) <sup>18</sup> in al praier and supplication praying at al time in spirit : and in the same vvatching in al instance and supplication for al the sainets : <sup>19</sup> and for me, that speache may be giuen me in the opening of my mouth vvith confidence, to make knowne the mysterie of the Gospel. <sup>20</sup> for the vvich I am a legate in this chaine, so that in it I may be bold according as I ought, to speake.

<sup>21</sup> And that you also may knovv the things about me, vvhat I doe : Tychicus my deerest brother and faithful minister in our Lord, vvill make you vnderstand al things : <sup>22</sup> vvhom I haue sent to you for this same purpose, that you may know the things about vs, and he may comfort your hartes. <sup>23</sup> Peace to the brethren and charitie vvith fayth from God the Father, and our Lord Iesus Christ. <sup>24</sup> Grace with al that loue our Lord Iesus Christ in incorruption. Amen.

## AUTHORISED — 1611.

might. <sup>11</sup> Put on the whole armour of God, that ye may be able to stand against the wiles of the deuil. <sup>12</sup> For wee wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkenes of this world, against spiritual wickednesse in high places. <sup>13</sup> Wherefore take vnto you the whole armour of God, that yee may be able to withstand in the euyl day, and  $\gamma$  hauing done all, to stand. <sup>14</sup> Stand therefore, hauing your loynes girt about with truth, and hauing on the breast-plate of righteousnesse : <sup>15</sup> And your fetes shod with the preparation of the Gospel of peace.

<sup>16</sup> Aboue all, taking the shield of Faith, wherewith yee shall bee able to quench all the fiery dartes of the wicked. <sup>17</sup> And take the helmet of saluation, and the sword of the Spirit, which is the word of God. <sup>18</sup> Praying alwayes with all prayer and supplication in the spirit, and watching thereunto with all perseuerance, and supplication for all Saints, <sup>19</sup> And for mee, that vtterance may be giuen vnto me, that I may open my mouth boldly, to make knowne the mystery of the Gospel : <sup>20</sup> For which I am an ambassador <sup>h</sup> in bonds, that therein I may speake boldly, as I ought to speake.

<sup>21</sup> But that yee may also know my affaires, and how I doe, Tychicus a beloued brother, and faithfull minister in the Lord, shall make knowne to you all thinges. <sup>22</sup> Whom I haue sent vnto you for the same purpose, that yee might know our affaires, and that he might comfort your hearts. <sup>23</sup> Peace be to the brethren, and loue, with faith from God the Father, and the Lord Iesus Christ. <sup>24</sup> Grace be with all them that loue our Lord Iesus Christ <sup>i</sup> in sinceritie.

<sup>h</sup> Or, wicked spirits. <sup>i</sup> Or, heauenly. <sup>j</sup> Or, hauing overcome all. <sup>k</sup> Or, in a chaine. <sup>l</sup> Or, thereof. <sup>m</sup> Or, with incorruption.

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

Κεφάλαιον Α.

## THE EPISTLE TO THE PHILIPPIANS.

### CHAPTER I.

ΠΑΥΛΟΣ καὶ Τιμόθεος δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις· <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>3a</sup> Εὐχαριστῶ τῷ <sup>b</sup> Θεῷ μου | ἐπὶ πάσῃ τῇ μνεία ὑμῶν, <sup>4</sup> πάντοτε ἐν πάσῃ δέήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος, <sup>5</sup> ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· <sup>6</sup> πεποιθὼς ἀπὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελεῖσει ἄχρις ἡμέρας

<sup>a</sup> Alex. + Ἐγὼ μὲν.

<sup>b</sup> Alex. Κυρίῳ ἡμῶν.

<sup>c</sup> Rec. τῇ ἀποδ.

<sup>d</sup> Alex. μοι.

#### WICLIF—1380.

1. PAUL and tymothe the seruauntis of ihesus crist to alle the holi men in crist ihesus that ben at filippis, with bischopis and dekenes: <sup>2</sup> grace and pees to zou of god oure fadir, and of the lord ihesus crist,

<sup>4</sup> I do thankyngis to my god in al mynde of zou <sup>4</sup> euermore in alle my preiers for alle zou with ioie, and make a biseehynge <sup>5</sup> on youre comynynge in the gospel of crist fro the first dai til now· <sup>6</sup> Tristenynge this ilke thing that he that bigan in zou a good werke: schal perfourme it til in to the dai of ihesus crist, <sup>7</sup> as it is iust to me: to fele this thing for alle zou, for that I have zou in herte 4 in my boondis and in defendynge and confermyng of the gospel: that alle ze be felowis of my ioie,

<sup>b</sup> for god is a witness to me: hou I comete alle zou, in the bowels of ihesus crist, <sup>9</sup> and this thing I preic: that youre charite be plentuous more and more in kunnyng and in al wit, <sup>10</sup> that ze preue the better thingis: that ze be elene and with oute offence in the dai of crist,

#### TYNDALE—1534.

1. PAUL and Timotheus the seruautes of Iesu Christ To all the sainetes in Christ Iesu which are at Philippos: with the Bissshops and Deacons.

<sup>2</sup> Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

<sup>3</sup> I thanke my God with all remembraunce of you, <sup>4</sup> all wayes in all my prayers for you and praye with gladnes, <sup>5</sup> because of the fellowship which ye have in the gospell from the fyrst daye vnto now: <sup>6</sup> and am suerly certified of this, that he which beganne a good worke in you, shall go forthe with it vntyll the daye of Iesus Christ, <sup>7</sup> as it becommeth me so to iudge of you all, because I have you in my herte, and have you also every one companions of grace with me, even in my bondes, as I defende and stablysshe the gospell.

<sup>8</sup> For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. <sup>9</sup> And this I praye, that youre love maye increace more and more in knowledge, and in all feeling, <sup>10</sup> that ye myght accepte thinges most excellent, that ye myght be pure and soche as shuld hurte no mannes conscience, vntyll the daye of Christ,

#### CRANMER—1539.

1. PAUL and Tymothe the seruautes of Iesu Christ. To all the saynetes in Christ Iesu, which are at Philippos wyth the Bissshops and Deacons.

<sup>2</sup> Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.

<sup>3</sup> I thanke my God wyth all remembrance of you <sup>4</sup> all wayes in all my prayers for you, and praye wyth gladnes: <sup>5</sup> because ye are come in to the fellowship of the Gospell from the fyrst daye vnto now: <sup>6</sup> and am suerly certified of this, that he whych hath begonne a good worke in you, shall perfourme it vntyll the daye of Iesu Christ, <sup>7</sup> as it becommeth me so iudge I of you all, because I haue you in my herte: for asmoeh as ye all are companions of grace wyth me, euen in my bondes, and in the defendyng and stablysshing of the Gospell,

<sup>8</sup> For God is my recorde, how greatly I longe after you all, from the very herte rote in Iesu Christ. <sup>9</sup> And thys I praye, that youre loue maye increace yet more and more in knowledge, and in all vnderstandynge, <sup>10</sup> that ye maye accepte the thinges that are most excellent, that ye maye be pure, and soch, as hurte no mannes conseyence vntyll the daye of

εὐχαριστῶν, commending. Tristenynge, trusting, like name.

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

Κεφάλαιον Α.

## THE EPISTLE TO THE PHILIPPIANS.

### CHAPTER I.

Ἰησοῦ Χριστοῦ· <sup>1</sup> καθὼς ἐστὶ δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ| καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. <sup>2</sup> μάρτυς γάρ <sup>3</sup> μου| <sup>4</sup> ἐστὶν| ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις <sup>5</sup> Χριστοῦ Ἰησοῦ. | <sup>6</sup> καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, <sup>7</sup> εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εὐκρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

<sup>1</sup> Alex. = *ιστιν*. <sup>5</sup> Rec. Ἰησοῦ Χριστοῦ.

#### GENEVA — 1557.

1. PAUL and Timotheus the seruantes of Iesus Christe, to all the Sanctes in Christ Iesus which are at Philippi, with the Bysshops, and Deacons: <sup>2</sup> Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ. <sup>3</sup> I thanke my God *having* you in perfect memorie.

<sup>4</sup> (Alwayes in all my prayers for all you, praying with gladnes) <sup>5</sup> Because of the fellowship which ye haue in the Gospel, from the first day vnto now. <sup>6</sup> And am asuerly certified of thys, that he which began a good worke in you, shal go forth wyth it vntyl the day of Iesus Christ. <sup>7</sup> As it becometh me so to iudge of you all, because I beare in perfect remembrance that both in my bandes, and also in my defence, and confirmation of the Gospel, you all were partakers of my grace. <sup>8</sup> For God beareth me recorde, how greatly I longe after you all from the very heart rote in Iesus Christe.

<sup>9</sup> And thys I pray, that your loue may increase, yet more and more in knowledge, and in all iudgement. <sup>10</sup> That ye may discern thynges that differ *one from another*, that ye may be pure, and go forwarde without any let, vntil the day of Christ.

#### RHEIMS — 1582.

1. PAUL and Timothee the seruantes of Iesus Christ: to al the sanctes in Christ Iesus that are at Philippi, vwith the Bishops and Deacons. <sup>2</sup> Grace to you and peace from God our father, and our Lord Iesus Christ.

<sup>3</sup> I giue thanks to my God in al memorie of you <sup>4</sup> (alwayes in al my praiers for al you, vwith ioy making petition) <sup>5</sup> for your communicating in the Gospel of Christ from the first day vntil novv. <sup>6</sup> trusting this same thing, that he which hath begonne in you a good worke, vvil perit it vnto the day of Christ Iesus. <sup>7</sup> as it is reason for me, this to thinke for al you, for that I haue you in hart, and in my bandes, and in the defense, and the confirmation of the Gospel, al you to be partakers of my ioy. <sup>8</sup> For God is my vvitnes, how I couet you al in the bowels of Iesus Christ. <sup>9</sup> And this I pray, that your charitie may more and more abound in knowledge and in al vnderstanding:

<sup>10</sup> that you may approue the better things, that you may be sincere and without offence vnto the day of Christ.

#### AUTHORISED — 1611.

1. PAUL and Timotheus the seraunts of Iesus Christ, to all the Saints in Christ Iesus, which are at Philippi, with the Bishops and Deacons: <sup>2</sup> Grace *be* vnto you, and peace, from God our father, and *from* the Lord Iesus Christ. <sup>3</sup> I thanke my God vpon euery <sup>4</sup> remembrance of you, <sup>5</sup> Alwayes in euery prayer of mine for you all making request, with ioy. <sup>6</sup> For your fellowship in the Gospel from the first day vntill now; <sup>7</sup> Being confident of this very thing, that he which hath begun a good work in you, <sup>8</sup> will performe it vntil the day of Iesus Christ. <sup>9</sup> Euen as it is meete for mee to thinke this of you all, because <sup>10</sup> I haue you in my heart, in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are <sup>11</sup> partakers of my grace. <sup>12</sup> For God is my record, how greatly I long after you all, in the bowels of Iesus Christ.

<sup>13</sup> And this I pray, that your loue may abound yet more and more in knowledge, and in all <sup>14</sup> iudgement. <sup>15</sup> That ye may <sup>16</sup> approue things that <sup>17</sup> are excellent, that ye may be sincere, and without offence

<sup>4</sup> Or, mention. <sup>8</sup> Or, will finish it. <sup>10</sup> Or, you haue me in your heart. <sup>11</sup> Or, partakers with me of grace. <sup>12</sup> Or, sence. <sup>13</sup> Or, trie. <sup>14</sup> Or, differ.

<sup>11</sup> πεπληρωμένοι <sup>9</sup> καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

<sup>12</sup> Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν <sup>13</sup> ὥστε τοὺς δεσμούς μου φανεροὺς <sup>h</sup> ἐν Χριστῷ γενέσθαι ἐν ὄλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, <sup>14</sup> καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν ἴλογον λαλεῖν. <sup>15</sup> Τινὲς μὲν καὶ διὰ φόβου καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουν. <sup>16</sup> οἱ μὲν <sup>k</sup> ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογία τὸ εὐαγγέλιον κέῖμαι. <sup>17</sup> οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἀγνώως, οἰόμενοι θλίψιν <sup>l</sup> ἐπιφέρειν τοῖς δεσμοῖς μου. <sup>18</sup> τί γάρ; <sup>m</sup> πλὴν παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ

<sup>f</sup> Rec. καρπὸν δικαιοσύνης τῶν. <sup>A</sup> Alex. γνώσκει ἐν Χριστῷ. <sup>h</sup> Alex. λόγον τοῦ Θεοῦ. <sup>k</sup> Rec. vs. 16 ante vs. 17. hab. et vs. 17 incipit c. miv.

## WICLIFF — 1380.

<sup>11</sup> fillid with the fruyt of righthisnes bi ihesus crist : in to the glori and the herinyge of god, <sup>12</sup> for britheren I wole that ze wite, that the thingis that ben aboute me, han coman more to profete of the gospel,

<sup>13</sup> so that my bondis weren made knowun in crist, in eche moot halle and in alle other placis, <sup>14</sup> that mo of britheren tristyng in the lord more plenteuouly for my bondis dursten without drede speke the word of god, <sup>15</sup> but summe for enyue and strif, summe for good wille, <sup>16</sup> prechen crist and summe of charite, wytinge that I am putte in the defence of the gospel, <sup>17</sup> but summe of strif schewen crist, not clenli gessynge hem to reise tribulacioun to my bondis,

<sup>18</sup> but what the while on alle maner either bi occasion ethir bi trathe: crist is schewid, τ in this thing I haue ioie, but also I schal haue ioie, <sup>19</sup> and I woot that this thing schal come to me in to helthe: bi zoure preier and the vndirmystryng of the spirit of ihesus crist, <sup>20</sup> bi myn abydyng and hope, for in no thing I schal be schamed: but in al trist as euermore and now, crist schal be magnyfyed in my bodi ether bi liif, ether bi deeth, <sup>21</sup> for me to lyue is crist: and to die is wynnynge,

<sup>22</sup> that if to lyue in fleisch is fruyt of werke to me: lo what I schal chese, I knowe not, <sup>23</sup> but I am constrayned of twey thingis, I haue desire to be disolued: τ to be with crist, it is nyche more better, <sup>24</sup> but to dwelle in fleisch: is nedeful for zou, <sup>25</sup> and I tristyng this thing: woot that I schal dwelle, τ perfitli dwelle to alle zou, to zoure profist τ ioie of feith: <sup>26</sup> that zoure thanke abounde in crist ihesus in me, bi my comynge cftsonne

<sup>beyng</sup> prayng, wite know most halle, court hat, wote, knowe, trist, holdas, cftsonne again.

## TYNDALE — 1534.

<sup>11</sup> filled with the frutes of righthetnes; which frutes come by Iesus Christ vnto the glory and laude of God.

<sup>12</sup> I wolde ye vnderstode brethern that my busynes is happened vnto the greater furtherynge of the gospell. <sup>13</sup> So that my bondes in Christ are manyfest thorow out the iudgement hall and in all other places: <sup>14</sup> In so moche that many of the brethren in the lorde are boldned thorow my bondes, and dare more largely speake the worde with out feare. <sup>15</sup> Some there are which preache Christ of enue and stryfe, and some of good wyll. <sup>16</sup> The one parte preacheth Christ of stryfe and not purely supposinge to adde more aduersitie to my bondes. <sup>17</sup> The other parte of Ioue, because they se that I am set to defende the gospell.

<sup>18</sup> What then? So that Christ be preached all maner wayes, whether it be by occasion or of true meaninge, I therein ioye; ye and will ioye. <sup>19</sup> For I knowe that this shall abeauce to my saluacion, thorow youre prayer and ministringe of the sprete of Iesu Christ, <sup>20</sup> as I hertely lokc for and hope, that in nothinge I shalbe ashamed: but that with all confidence, as all wayes in tymes past euen so now Christ shal be magnified in my body, whether it be thorow lyfe, or els deeth. <sup>21</sup> For Christ is to me lyfe, and deeth is to me a vantage.

<sup>22</sup> Yf it chaunce me to liue in the flesshe, that is to me fratefull forto worke, and what to chose I wote not. <sup>23</sup> I am constrayned of two thinges: I desyre to be lousd and to be with Christ, which thinge is best of all. <sup>24</sup> Nevertheless to abyde in the flesshe is moare nedfull for you. <sup>25</sup> And this am I sure of, that I shall abyde, and with you all continue, for the furtherance and ioye of youre fayth, <sup>26</sup> that ye maye moare abundantly reioyce in Iesus Christ thorow me, by my comynge to you agayne.

## CRANMER — 1539.

Christ: <sup>11</sup> beyng fylled wyth the frute of righthetnes, which frute cometh by Iesus Christ vnto the glory and prayse of God.

<sup>12</sup> I wolde ye shulde vnderstode (brethren) that the thynges which happened vnto me, chaunced vnto the greate furtherance of the Gospell: <sup>13</sup> So that my bandes in Christ, are manyfest thorow out all the iudgement hall and in all other places: <sup>14</sup> In so moche that many of the brethren in the Lorde beyng encouraged thorow my bandes, dare more holdly speake the worde without feare. <sup>15</sup> Some preache Christ of enue and stryfe, and some of good wyl, <sup>16</sup> The one parte preacheth Christ of stryfe and not sincerely, supposynge to adde more aduersytie to my bandes. <sup>17</sup> Agayne the other parte preach of loue, because they knowe, that I am set to defende the Gospell.

<sup>18</sup> What then? So that Christ be preached anye maner of waye, whether it be by occasion, or of true meaninge, I am glad therof, ye and will be glad. <sup>19</sup> For I knowe, that this shall chaunce to my saluacyon, thorow yure prayer and mynys-tryng of the sprete of Iesu Christ <sup>20</sup> according to my expectacion, and hope, that in nothinge I shalbe ashamed: but that wyth all boldnesse, (as all wayes euen so now also) Christ shall be magnified in my body, whether it be thorow lyfe, or thorow deeth. <sup>21</sup> For Christ is to me lyfe, and deeth is to me auantage.

<sup>22</sup> If it chaunce me to lyue in the flesshe, that thinge is to me fratefull for the worcke, and what I shall chose I wote not. <sup>23</sup> For I am constrayned of these two thinges. I desyre to be lousd: and to be with Christ is moch better. <sup>24</sup> Neurtherlesse, to abyde in the flesshe is more nedfull for you. <sup>25</sup> And thys am I sure of, that I shall abyde, and contynue with you all, for yure furtherance and ioye of yure fayth, <sup>26</sup> that yure reioysynge maye be the more abundant thorow Iesus Christ in me, by my comynge to you agayne.

χαρήσομαι. <sup>19</sup> οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, <sup>20</sup> κατὰ τὴν ἀποκαρδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδεὶ ἀισχυθῆσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματι μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. <sup>21</sup> Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. <sup>22</sup> εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἰρήσομαι, οὐ γνωρίζω· <sup>23</sup> συνέχομαι δὲ ἔκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλύσαι, καὶ σὺν Χριστῷ εἶναι, πολλῶν γὰρ μᾶλλον κρείσσον· <sup>24</sup> τὸ δὲ ἐπιμέμειν ἐν τῇ σαρκί, ἀναγκαϊότερον δι' ὑμᾶς. <sup>25</sup> Καὶ τοῦτο πεποικῶς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, <sup>26</sup> ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

<sup>19</sup> Alex. ἡγέρων.

<sup>20</sup> Alex. πλὴν ὄτι.

<sup>21</sup> Rec. γάρ.

<sup>22</sup> Alex. = εἰς.

<sup>23</sup> Alex. = γάρ.

<sup>24</sup> Alex. = ἐν.

<sup>25</sup> Alex. παραμενῶ.

## GENEVA—1557.

<sup>11</sup> Filled with the fruites of ryghtuousnes, which come by Iesus Christe vnto the glorie and praise of God. <sup>12</sup> I would ye vnderstode brethern, that the things which haue happened vnto me, are turned to the great furthering of the Gospel. <sup>13</sup> So that my bandes in Christ, are famous throughout all the Iudgement hall, and in all other places. <sup>14</sup> Insomuche that many of the brethren in the Lord are bolded through my bandes, and dare more frankly speake the worde. <sup>15</sup> Some there are which preache Christe of enie and stryfe, and some also of good wyl.

<sup>16</sup> The one parte preacheth Christe of stryfe and not purely, supposing to adde more affliction to my bandes. <sup>17</sup> The other parte of loue, knowing that I am set to defende the Gospel. <sup>18</sup> What then? So that Christ be preached all maner wayes, whether it be vnder a pretence, or syncrely: I therein ioye, yea, and wyl ioye. <sup>19</sup> For I knowe that this shal tourne to my saluation, through your prayer, and by the helpe of the Sprite of Iesus Christe.

<sup>20</sup> As I hartely loke for, and hope, that in nothing I shalbe ashamed: but that with all confidence, as all wayes in tymes paste, euen so now Christe shall be magnified in my body, whether it be through life, or els death. <sup>21</sup> For Christe is to me both in life, and in death aduantage.

<sup>22</sup> And whether to lyue in the fleshe, were profitable for me, and what to chose I wote not. <sup>23</sup> For I am greatly in doubt on bothe sydes: desiring to be lowsed and to be with Christe, which thyng is beste of all. <sup>24</sup> Neuerthelesse, to abyde in the fleshe is more needful for you. <sup>25</sup> And thus am I sure of, that I shal abyde, and with you all continue, for the furtherance and ioy of your faith. <sup>26</sup> That ye may more abundantly reioyce in Iesus Christe for me, by my comyng to you agayne.

## RHEIMS—1582.

<sup>11</sup> replenished with the fruite of iustice by Iesus Christ, vnto the glorie and praise of God.

<sup>12</sup> And I wvill haue you knovv brethren, that the things about me are come to the more furtherance of the Gospel: <sup>13</sup> so that my bandes vvere made manifest in Christ in al the court, and in al the rest, <sup>14</sup> that many of our brethren in our Lord, hauing confidence in my bandes, vvere bold more abundantly without feare to speake the vvord of God. <sup>15</sup> Some in deede euen for enie and contention: but some also for good vvil preache Christ. <sup>16</sup> Some of charitie: knovving that I am set vnto the defense of the Gospel. <sup>17</sup> And some of contenton preache Christ not sincerely: supposing that they raise affliction to my bandes. <sup>18</sup> But vvhat? So that by al meanes, vvwhether by occasion, or by truth, Christ be preached: in this also I reioyce, yea and vvil reioyce.

<sup>19</sup> For I knovv that this shal fall out to me vnto saluation by your prairer and the subministracion of the Spirit of Iesus Christ, <sup>20</sup> according to my expectation and hope, because in nothing shal I be confounded, but in al confidence as alwaies, novv also shal Christ be magnified in my body, vvwhether it be by life, or by death. <sup>21</sup> For vnto me, to lue is Christ: and to die is gaine. <sup>22</sup> And if it be lue in the flesh, this vnto me be the fruit of the vvorke, <sup>23</sup> and vvhat I shal chose I knovv not. And I am straitened of the tvo: hauing desire to be dissolved and to be vvith Christ, a thing much more better. <sup>24</sup> but to abyde in the flesh, necessarie for you. <sup>25</sup> And trustyng this, I know that I shal abyde and continue vvith you al, vnto your furtherance and ioy of the faith: <sup>26</sup> that your gratulation may abound in Christ Iesus in me, by my comyng agayne to you.

## AUTHORISED—1611.

til the day of Christ. <sup>11</sup> Being filled with the fruites of righteousness, which are by Iesus Christ vnto the glory and praise of God.

<sup>12</sup> But I would yee should vnderstand brethren, that the things which happened vnto mee, haue fallen out rather vnto the furtherance of the Gospel. <sup>13</sup> So that my bonds <sup>a</sup> in Christ, are manifest in all <sup>b</sup> the palace, and <sup>c</sup> in all other places. <sup>14</sup> And many of the brethren in the Lord, waxing confident, by my bonds, are much more bold to speake the vvord without feare. <sup>15</sup> Some indeed preach Christ, euen of enie and strife, and some also of good wyl. <sup>16</sup> The one preach Christ of contention, not sincerely, supposing to adde affliction to my bonds: <sup>17</sup> But the other of loue, knowing that I am set for the defence of the Gospel. <sup>18</sup> What then? Notwithstanding euery way, whether in pretence, or in truth: Christ is preached, and I therein doe reioyce, yea, and will reioyce.

<sup>19</sup> For I know that this shalI turne to my saluation through your prayer, and the supplie of the spirit of Iesus Christ, <sup>20</sup> According to my earnest expectation, and my hope, that in nothing I shalbe ashamed: but that with all boldnes, as alwaies, so now also Christ shal be magnified in my body, whether it be by life or by death. <sup>21</sup> For to me to lue is Christ, and to die is gaine. <sup>22</sup> But if I lue in the flesh, this is the fruit of my labour: yet vvhat I shal chuse, I wote not. <sup>23</sup> For I am in a strait betvvixt tvo, hauing a desire to depart, and to be vvith Christ, vvich is farre better. <sup>24</sup> Neuertheles, to abyde in the flesh, is more needfull for you. <sup>25</sup> And hauing this confidence, I know that I shal abyde and continue vvith you all, for your furtherance and ioy of faith, <sup>26</sup> That your reioycyng may be more abundant in Iesus Christ for me, by my comyng to you agayne.

<sup>a</sup> Or, for Christ. <sup>b</sup> Or, Cæsars Court. <sup>c</sup> Or, to all others.

<sup>27</sup> Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ, συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου, <sup>28</sup> καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις <sup>29</sup> ἐστὶν αὐτοῖς | ἐνδειξις ἀπολείας, ἡμῖν | δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· <sup>29</sup> ὅτι ἡμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· <sup>30</sup> τὸν αὐτὸν ἀγῶνα ἔχοντες οἶον· <sup>1</sup> εἶδετε | ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.

II. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοὶ, <sup>2</sup> πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ <sup>3</sup> ἐν φρονούντες· <sup>4</sup> μηδὲν κατὰ ἐρίθειαν· <sup>5</sup> κeno-

<sup>1</sup> Rec. αὐτοῖς μὴ ἴσταν.<sup>2</sup> Alex. ἡμῶν.<sup>3</sup> Alex. + καί.<sup>4</sup> Rec. ἴτε.<sup>5</sup> Rec. τινα.<sup>6</sup> Alex. αὐτῶ.<sup>7</sup> Alex. μηδὲ κατὰ.

## WICLIF—1380.

to zou <sup>27</sup> onli luye ze worthili to the gospel of crist; that whethir whanne I come t se zou ethir absent: I here of zou; that ze stonden in o spirit of o wille: traueilynge to gidre to the feith of the gospel; <sup>28</sup> and in no thing be ze aford of aduersaries; whiche is to hem cause of perdition; but to zou cause of helthe; t this thing is of god; <sup>29</sup> for it is zoun to zou for crist, that not onli ze bileuen in him: but also that ze suffren for hym; <sup>29</sup> hauyng the same strif; whiche ze saien in me, and now ze han herde of me.

2. THERFOR if any confforte is in crist, if any solace of charite, if any fellowship of spirit, if any inwardness of merci doung: <sup>2</sup> fille ze my ioie, that ze vnderstone the same thing: and haue the same charite, of o wille: and felen the same thing; <sup>3</sup> no thing bi strif, nether bi veyn glorie: but in meknesse, demynge eche other to be hijer thanne hym self; <sup>4</sup> not biholdyng eche bi him self what thingis ben his owne: but tho thingis that ben of other men.

<sup>5</sup> and fele ze this thing in zou: which also in crist ihesus; <sup>6</sup> that whanne he was in the fourme of god: demed not raueryn, that him self were euene to god; <sup>7</sup> but he lowide him self: taking the fourme of a seruaunt; t was made in to the liknesse of men; <sup>8</sup> t in abite was founden as a man he mekid him self: t was made obedient to the death, ze to the death of the crosse; <sup>9</sup> for which thing god enaunched him: and gaf to him a name that is aboue id name, <sup>10</sup> that in the name of ihesus: eche kne be bowid: of heuenly thingis of erthly thingis, t of hellis; <sup>11</sup> and ech tuncg knowleche: that the lord ihesus crist, is in the glorie of god the fadir. <sup>12</sup> therfor my moost dereworthy brithren: euermore ze han obeischid not in my

## TYNDALE—1534.

<sup>27</sup> Only let youre conversacion be as it be cometh the gospel of Christ: that whethir I come and se you/ or els be absent/ I maye yet heare of you; that ye contynue in one sprete/ and in one soule/ labouringe as we do/ to mayntayne the fayth of the gospell; <sup>28</sup> and in nothyng fearyng youre aduersaries: which is to them a token of perdition/ and to youn of salvacion/ and that of God. <sup>29</sup> For vnto you it is geuen/ that not only ye shulde beleve on Christ: but also suffre for his sake. <sup>30</sup> and have even the same fight which ye sawe me have and now heare of me.

2. IF ther be amonge you eny consolacion in Christ; yf ther be eny comfortable love; yf ther be eny fellowship of the sprete; yf ther be eny compasson or mercy: <sup>2</sup> fulfill my ioie; that ye drawe one waye/ havinge one love/ beyng of one accorde/ and of one mynde; <sup>3</sup> that nothinge be done thorow stryfe or wayne glory; but that in mekenes of mynde every man esteame other better then him selfe; <sup>4</sup> and that no man consider his awne; but what is mete for other.

<sup>5</sup> Let the same mynde be in you that was in Christ Iesu: <sup>6</sup> Which beyng in the shape of god; and thought it not robbery to be equal with god. <sup>7</sup> Nevertheless he made him selfe of no reputacion/ and toke on him the shape of a seruaunte/ and became lyke vnto men; <sup>8</sup> and was founde in his apparel as a man. He humbled him selfe and became obedient vnto the death; even the death of the crosse. <sup>9</sup> Wherefor god hath exalted him; and geuen him a name above all names: <sup>10</sup> that in the name of Iesus shuld every kne bowe; bothe of thingis in heven and thingis in erth and thingis vnder erth; <sup>11</sup> and that all tonges shuld confesse that Iesus Christ is the lord vnto the prayse of God the fader.

<sup>12</sup> Wherefor my dearly beloved; as ye have always obeyed; not when I was

## CRANMER—1539.

<sup>27</sup> Onely let youre conversacion be, as it be cometh the Gospell of Christ: that whethir I come and se you, or els be absent, I maye yet heare of your condycion, that ye contynue in one sprete, and in one soule, labouryng as we do, to mayntayne the fayth of the Gospell; <sup>28</sup> and in nothyng fearyng youre aduersaries, which is to them a cause of perdition, but to you of saluacion, and that of God. <sup>29</sup> For vnto you it is geuen of Christ that not only ye shulde beleue on hym: but also suffre for his sake, <sup>30</sup> hauing euen soch a fyght, as ye sawe in me, and now heare of me.

2. IF ther be therfore eny consolacion in Christ, yf ther be eny comfort of loue, yf ther be eny fellowship of the sprete, yf ther be eny compasson and mercy: <sup>2</sup> fulfill my ioie, that ye be lyke mynde, hauyng one loue, beyng of one accorde, and of one mynde; <sup>3</sup> that nothinge be done thorow stryfe or of wayne glory, but in mekenes of mynde, let every man esteame another better then hym selfe.

<sup>4</sup> Loke not ye euery man on hys awne thynges, but euery man on the thynges that are other mens. <sup>5</sup> Let the same mynde be in you, that was also in Christ Iesu: <sup>6</sup> which whan he was in the shape of God, thought it no robbery to be equal wyth God: <sup>7</sup> Neuertheless he made him selfe of no reputacyon, takyng on hym the shape of a seruaunte, and became lyke vnto men, <sup>8</sup> and was founde in his apparel as a man. He humbled hym selfe, and became obedyent vnto the death, euen the death of the crosse. <sup>9</sup> Wherefor, God also hath exalted him on hys, and geuen him a name which is aboue all names: <sup>10</sup> that in the name of Iesus euery kne shulde bow, both of thingis in heauen and thingis in erth and thynges vnder the erth, <sup>11</sup> and that all tonges shulde confesse, that Iesus Christ is the Lorde, vnto the prayse of God the fader.

<sup>12</sup> Wherefor (my dearly beloved) as ye haue always obeyed, not when I was

<sup>1</sup> Rec. αὐτοῖς μὴ ἴσταν. <sup>2</sup> Alex. ἡμῶν. <sup>3</sup> Alex. + καί. <sup>4</sup> Rec. ἴτε. <sup>5</sup> Rec. τινα. <sup>6</sup> Alex. αὐτῶ. <sup>7</sup> Alex. μηδὲ κατὰ.

δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἠγούμενοι ὑπερέχοντας ἑαυτῶν. <sup>4</sup> μὴ τὰ ἑαυτῶν ἕκαστος | <sup>a</sup> σκοποῦντες, | ἀλλὰ <sup>b</sup> καὶ τὰ ἑτέρων ἕκαστος. | <sup>5</sup> Τοῦτο <sup>d</sup> γὰρ | <sup>c</sup> φρονεῖσθω | ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, <sup>6</sup> ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ, <sup>7</sup> ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος. <sup>8</sup> καὶ σχήματι εἰρεθεῖς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. <sup>9</sup> διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερέψωσε, καὶ ἐχαρίσατο αὐτῷ <sup>f</sup> ὄνομα τὸ ὑπὲρ πάντων ὄνομα. <sup>10</sup> ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. <sup>11</sup> καὶ πάντα γλώσσα <sup>g</sup> ἐξομολογήσεται | ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρὸς. <sup>12</sup> ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπήκούσατε, μὴ

<sup>a</sup> Alex. ἕκαστοι. <sup>c</sup> Rec. σκοπεῖτε. <sup>b</sup> Alex. = καὶ. <sup>e</sup> Alex. ἕκαστοι. <sup>d</sup> Alex. = γὰρ. <sup>e</sup> Alex. φρονεῖτε. <sup>f</sup> Alex. + τῷ. <sup>g</sup> Alex. ἰσομολογήσεται.

## GENEVA—1557.

<sup>27</sup> Only let your conuersation be, as it becometh the Gospel of Christ: that whether I come and see you, or els be absent, I may heare of you matters that ye continue in one Sprite, and in one mynde fighting all together through the fayth of the Gospel. <sup>28</sup> And in nothing feare your aduersaries which is to them a token of perdition, and to you of saluation, and that of God. <sup>29</sup> For vnto you it is geuen for Christe, that not only ye should beleue on him, but also suffre for hys sake: <sup>30</sup> Hauing euen the same fyght, which ye sawe me haue, and now haue heard to be in me.

2. IF *there be* therefore any consolation in Christ, if *there be* any comfort of loue, if *there be* any fellowship of the Sprite, if *there be* any compassion and mercie: <sup>2</sup> Fulfyl my ioye, that ye be like mynded, hauing the selfe same loue, being of one accorde, and of one iudgement. <sup>3</sup> That nothing be *done* through strife or vayne glorie, but that in mekenes of mynde every man esteeme other better then him selfe. <sup>4</sup> And lke not every man on his owne thynges, but every man also on the thynges of other men. <sup>5</sup> Let the same mynde be in you that was in Christe Iesus. <sup>6</sup> Who being in the shape of God, thought it no robbery to be equal wyth God: <sup>7</sup> But he made hym selfe of no reputation, and toke on hym the shape of a seruant and was made lyke vnto men, <sup>8</sup> and was founde in appearance as a man, He humbled hym selfe, and became obedient vnto the death, euen the death of the crosse.

<sup>9</sup> Wherefore, God hath highly exalted him, and geuen him a Name aboue all names. <sup>10</sup> That at the Name of Iesus shoulde every knee bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder earth. <sup>11</sup> And that every tonge shoulde confesse that Iesus Christ is the Lord, vnto the prayse of God the Father. <sup>12</sup> Wherefore my dearly beloued, as ye haue alwayes obeyed, not when I

## RHEIMS—1582.

<sup>27</sup> Only conuerse ye vwithie of the Gospel of Christ: that vwhether vwhen I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one minde labouring together to the faith of the Gospel.

<sup>28</sup> And in nothing be ye terrified of the aduersaries, vwhich to them is cause of perdition: but to you of saluation, and this of God: <sup>29</sup> for to you it is giuen for Christ, not only that ye beleue in him, but also that you suffer for him, <sup>30</sup> hauing the same combat like as you haue seen in me, and novv haue heard of me.

2. IF therefore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bowels of commiseration: <sup>2</sup> fulfil my ioy, that you be of one meaning, hauing the same charitie, of one minde, agreeing in one. <sup>3</sup> nothing by contention, neither by vaine glorie: but in humilitie, eche counting other better then them selues: <sup>4</sup> eury one not considering the thyngs that are their owne, but those that are other mens. <sup>5</sup> For this thinke in your selues, vwhich also in Christ Iesus, <sup>6</sup> vwho vwhen he vvas in the forme of God, thought it no robbery, him self to be equal to God, <sup>7</sup> but he exaninated him self, taking the forme of a seruant, made into the similitude of men, and in shape found as man. <sup>8</sup> He humbled him self, made obedient vnto death: euen the death of the crosse. <sup>9</sup> For the vwhich thing God also hath exalted him, and hath giuen him a name which is aboue all names: <sup>10</sup> that in the name of Iesus every knee bowe of the celestials, terrestrials, and infernals: <sup>11</sup> and eury tongue confesse that our Lord Iesus Christ is in the glorie of God the Father.

<sup>12</sup> Therefore my dearest, (as you haue alwayes obeyed) not as in the presence of

## AUTHORISED—1611.

<sup>27</sup> Onely let your conuersation bee as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may heare of your affaires, that ye stand fast in one spirit, with one minde, striuing together for the faith of the Gospel, <sup>28</sup> And in nothing terrified by your aduersaries, which is to them an euident token of perdition: but to you of saluation, and that of God. <sup>29</sup> For vnto you it is giuen in the behalfe of Christ, not onely to beleue on him, but also to suffer for his sake, <sup>30</sup> Hauing the same conflict which ye saw in me, and now heare to be in me.

2. IF *there bee* therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any bowels, and mercies: <sup>2</sup> Fulfill ye my ioy, that ye be like minded, hauing the same loue, being of one accord, of one minde. <sup>3</sup> Let nothing bee *done* through strife, or vaine glory, but in lowliness of minde let each esteeme other better then themselves. <sup>4</sup> Looke not eury man on his owne things, but eury man also on the things of others. <sup>5</sup> Let this minde bee in you, which was also in Christ Iesus: <sup>6</sup> Who being in the forme of God, thought it not robbery to be equal with God: <sup>7</sup> But made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made in the <sup>8</sup> likeness of men.

<sup>8</sup> And being found in fashion as a man, he humbled himselfe, and became obedient vnto death, euen the death of the Crosse. <sup>9</sup> Wherefore God also hath highly exalted him, and giuen him a Name which is aboue eury name: <sup>10</sup> That at the Name of Iesus eury knee should bow, of *things* in heauen, and *things* in earth, and *things* vnder the earth: <sup>11</sup> And that eury tongue should confesse, that Iesus Christ is Lord, to the glory of God the Father. <sup>12</sup> Wherefore, my beloued, as yee haue alwayes obeyed, not as in my presence onely, but

ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ ἡ ὑν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. <sup>13</sup> Ὁ Θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. <sup>14</sup> πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, <sup>15</sup> ἵνα ἡ γένησθε | ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἁμώμητα | <sup>16</sup> ἐν μέσῳ | γενεᾶς σκολιάς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, <sup>16</sup> λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἔκοπιασα. <sup>17</sup> Ἄλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν <sup>18</sup> τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε | καὶ συγχαίρετέ μοι. <sup>19</sup> Ἐλπίζω δὲ ἐν Κυρίῳ | Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κατῶ εὐψυχῶ, γνούς τὰ περὶ

<sup>14</sup> Alex. πολλῶ μᾶλλον ὑν.<sup>1</sup> Alex. = Ὁ.<sup>16</sup> Alex. ἦτε.<sup>1</sup> Alex. ἄμομα.<sup>19</sup> Alex. μίσον.<sup>19</sup> Alex. Χριστῶ.

## WICLIFF—1380.

presence onli; but myche more now in myn absence, worche ze with drede  $\tau$  trembling soure helthe, <sup>13</sup> for it is god that worchith in you bothe to wilne,  $\tau$  to performe for good wille,

<sup>14</sup> and do ze alle thingis, without gruchingis and doutingis: <sup>15</sup> that ze be with out playnt  $\tau$  symple as the sones of god with out reproof: in the myddel of a schrewid naciuon  $\tau$  a weyward, among which ze schyнен as zeuers of list in the world: <sup>16</sup>  $\tau$  hoold ze to gidre the word of lif in you glorie in the dai of crist; for I haue not runnen in veyn: nether I haue traucild in veyn, <sup>17</sup> but thou; I be offrid or slayn on the sacrifice and seruyce of soure feith. I haue ioie  $\tau$  I thanke you alle, <sup>18</sup> and the same thing haue ze ioie, and thanke ze me; <sup>19</sup> and I hope in the lord ihesu: that I schal sende tymothe soome to you; that I be of good counforte: whame tho thingis ben knowun that ben aboute you, <sup>20</sup> for I haue no man so of o wille: that is bisie for you, with clene affecciuon; <sup>21</sup> for alle men seken tho thingis that ben her owne: not tho that ben of crist ihesu; <sup>22</sup> but knowe ze the asie of her, for as a sone to the fadir, he hath serued with me in the gospel; <sup>23</sup> therfor I hope, that I schal sende hym to you: anon as I see what thingis ben aboute me; <sup>24</sup> and I trist in the lord: that also my silf schal come to you soone.

<sup>25</sup> and I gessid it nedeful: to sende to you epafrodite my brother and euene worcher and myn euene knyzt; but soure apostle: and the mynystre of myn zede; <sup>26</sup> for he desird you alle; and he was sorweful therfor that ze herden that he was sike; <sup>27</sup> for he was sike to the deeth: but god hadde merci on hym;  $\tau$  not onli on him; but also on me lest I hadde heuynesse on heuynesse;

<sup>28</sup> therfor more haastli I sente him: that

youres, gicere. o, me. nauir, proof. euene, euen. or, fellow. knyzt, soldier

## TYNDALE—1534.

present only; but now moche more in myne absence; even so worke out youre awne saluacion with feare and tremblinge. <sup>13</sup> For it is god which worketh in you; both the will and also the dede, even of good will

<sup>14</sup> Do all thyng with out murmuryng and dysputyng; <sup>15</sup> that ye maye be faute lesse and pure; and the sonnes of God with out rebuke; in the middes of a croked and a perverse nacion; among which se that ye shyne as lightes in the worlde; <sup>16</sup> holdinge fast the worde of lyfe; vnto my reioyng in the daye of Christ; that I haue not runne in wayne; nether haue labored in wayne. <sup>17</sup> Yee and though I be offered vpon the offeryng and sacrifice of youre fayth: I reioyce; and reioyce with you all. <sup>18</sup> For the same cause also; reioyce ye; and reioyce ye with me.

<sup>19</sup> I trust in the lorde Iesus for to sende Timotheus shortly vnto you; that I also maye be of good comforte; when I knowe what case ye stonde in. <sup>20</sup> For I haue no man that is so lyke mynded to me; which with so pure affeccion careth for youre matters. <sup>21</sup> For all other seke their awne; and not that which is ihesu Christes. <sup>22</sup> Ye knowe the profite of hym; howe that as a sone with the father; so with me bestoweth he his labour upon the gospell. <sup>23</sup> Him I hope to sende assone as I knowe how it will go with me. <sup>24</sup> I trust in the lorde I also my silf shall come shortly.

<sup>25</sup> I supposed it necessary to sende brother Epaphroditus vnto you; my companion in labour and felowe soudier; youre Apostel and my minister at my nedes. <sup>26</sup> For he longed after you and was full of hevines; because that ye had hearde saye that he shuld be sicke. <sup>27</sup> And no doute he was sicke; and that nye vnto deeth. But god had mercy on him: not on him only; but on me also; lest I shulde haue had sorowe apon sorowe.

<sup>28</sup> I sent him therfore the diligentiari;

## CRANMER—1539.

present only, but now moche more in myne absence, euen so worke out youre awne saluacion with feare and tremblinge. <sup>13</sup> For it is God, which worketh in you, both the will and also the dede, euen of good will.

<sup>14</sup> Do all thyng with out murmuring, and dysputyng, <sup>15</sup> that ye maye be such as no man can complayne on; and vnfayned sonnes of God without rebuke, in the myddes of a croked  $\tau$  peruerse nacyon; among whome se that ye shyne as lyghtes in the worlde. <sup>16</sup> holdinge faste the worde of lyfe, that I maye reioyce in the daye of Chryst, how that I haue not runne in wayne, nether haue laboured in wayne.

<sup>17</sup> Yee and though I be offered vpon the offeryng and sacrifice of youre fayth: I reioyce, and reioyce with you all. <sup>18</sup> For the same cause also do ye reioyce, and reioyce with me.

<sup>19</sup> I trust in the Lorde Iesus, for to sende Timotheus shortly vnto you, that I also maye be of good comforte, when I knowe what ease ye stande in. <sup>20</sup> For I haue no man that is so lyke mynded to me, which with so pure affeccyon will care for youre matters. <sup>21</sup> For all other seke their awne, and not the thynges whyche are Iesu Christes. <sup>22</sup> Ye knowe the profite of hym, how that as a sonne wyth the father, so hath he wyth me bestowed hys seruyce in the Gospell. <sup>23</sup> Hym therfore I hope to sende, assone as I knowe how it will go with me. <sup>24</sup> I trust in the Lord, that I also my selfe shall come shortly.

<sup>25</sup> But I supposed it necessary to sende brother Epaphroditus vnto you, my companion in labour and felowe soudier, youre Apostell, which also mynystreth vnto me at nede. <sup>26</sup> For he longed after you all, and was full of heuynesse, because that ye had hearde saye, that he had bene sycke. <sup>27</sup> And no doute he was sycke, in somoch that he was nyc vnto deeth. But God had mercy on hym; and not on hym only, but on me also, lest I shulde haue sorowe vpon sorowe. <sup>28</sup> I sent hym

ἡμῶν·<sup>20</sup> οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γηνησίως τὰ περὶ ἡμῶν μεριμνήσει·<sup>21</sup> οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ<sup>ο</sup> ἢ Ἰησοῦ Χριστοῦ·<sup>22</sup> τὴν δὲ δοκιμὴν αὐτοῦ γινώσχετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.<sup>23</sup> τοῦτον μὲν οὖν ἐπίξω πέμψαι, ὡς ἂν<sup>ο</sup> ἀπίδω| τὰ περὶ ἐμὲ, ἐξανθήσῃ·<sup>24</sup> πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως<sup>ο</sup> ἔλεύσομαι·<sup>25</sup> ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ἡμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς·<sup>26</sup> ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς,<sup>ο</sup> καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε·<sup>27</sup> καὶ γὰρ ἠσθένησε πλησίον θανάτῳ· ἀλλ' ὁ Θεὸς<sup>ο</sup> αὐτὸν ἠλέησεν,| οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ<sup>ο</sup> λύπην|<sup>ο</sup> σχῶ·<sup>28</sup> σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα

<sup>ο</sup> Alex. ἀφίθω.

<sup>ο</sup> Alex. ἰλ. πρὸς ἡμᾶς.

<sup>ο</sup> Alex. + ἰδὲν.  
<sup>ο</sup> Rec. λέπγ.

<sup>ο</sup> Alex. αὐτὸν ἠσθενήκατα.  
<sup>ο</sup> Alex. ἔχω.

<sup>ο</sup> Alex. ἠλίγησεν αὐτὸν.

## GENEVA—1557.

was present only, but now much more in mine absence, even so make an ende of your owne saluation with feare and trembling.<sup>13</sup> For it is God which worketh in you, both the wil and also the dede, euen of his fre beneuolence.<sup>14</sup> Doe all things wythout murmuring and reasonings: <sup>15</sup> That ye may be faultlesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and wicked nation, among whych, ye shyne as lyghtes in the worlde,

<sup>16</sup> Putting forth the worde of lyfe: that I may reioyce in the day of Christ, that I haue not runne in vayne, nether haue labored in vayne. <sup>17</sup> Yea and thogh I be offered vp vpon the offeryng and sacrifice of your fayth: I am glade, and reioyce wyth you all. <sup>18</sup> For the same cause also be ye glade, and reioyce with me. <sup>19</sup> I trust in the Lord Iesus, to sende Timotheus shortly vnto you, that I also may be of good comforte, when I knowe what case ye stande in: <sup>20</sup> For I haue no man that is so like mynded, whych wyth so pure affection careth for your matters. <sup>21</sup> For all other seke theyr owne, and not that which is Iesus Christes. <sup>22</sup> Also ye knowe the profe of hym, how that as a sonne with the father, so wyth me bestowed he his labour in the Gospel. <sup>23</sup> Hym therefore I hope to sende assone as I knowe how it wyl go wyth me. <sup>24</sup> And trust in the Lord, that I also my selfe shal comme shortly.

<sup>25</sup> But I supposed it necessary to sende my brother Epaphroditus vnto you my companie in labour, and fellow souldier, your messenger, and he that ministred vnto me such things as I wanted. <sup>26</sup> For he longed after you, and was ful of heauinesse, because that ye had heard say, that he had bene sycke. <sup>27</sup> And no doute he was sycke, and that nye vnto death: but God had mercie on him: not on him only, but on me also: lest I shoulde haue sorow vpon sorow. <sup>28</sup> I sent him therefore the

## RHEIMS—1582.

me only, but much more now in my absence, wvith feare and trembling vvorke your saluation. <sup>13</sup> For it is God that wvorketh in you both to vvil and to accomplish, according to his good vvil. <sup>14</sup> And doe ye al things wvithout murmuring and staggerings: <sup>15</sup> that you may be wvithout blame, and the simple children of God, wvithout reprehension in the middes of a crooked and perurse generation, among wvhom you shine as lightes in the vvorlde: <sup>16</sup> conteyning the vvorde of life to my glorie in the daie of Christ, because I haue not runne in vaine, nor in vaine laboured. <sup>17</sup> But and if I be imolated, vpon the sacrifice and seruice of your fayth, I reioyce and congratulate wvith you al. <sup>18</sup> And the self same thing doe you also reioyce, and congratulate wvith me.

<sup>19</sup> And I hope in our Lord Iesus, to sende Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you. <sup>20</sup> For I haue no man so of one minde that wvith sincere affection is careful for you. <sup>21</sup> For al seeke the things that are their owne: not the things that are Iesus Christes. <sup>22</sup> And knowe ye an experiment of him, that as a sonne the father, so hath he serued wvith me in the Gospel. <sup>23</sup> This man therefore I hope to send vnto you, immediatly as I shal see the things that concerne me. <sup>24</sup> And I trust in our Lord that my selfe also shal come to you quickly.

<sup>25</sup> But I haue thought it necessarie to send to you Epaphroditus my brother and coadutor and fellow souldier, but your Apostle, and minister of my necessitie. <sup>26</sup> Because in dedee he had a desire to vward you al: and vvas pensife, for that you had heard that he vvas sicke. <sup>27</sup> For in dedee he vvas sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorow vpon sorow. <sup>28</sup> Therefore I sent him the more speedly: that seeing

## AUTHORISED—1611.

now much more in my absence; worke out your owne saluation with feare and trembling.

<sup>13</sup> For it is God which worketh in you, both to will and to doe, of his good pleasure. <sup>14</sup> Doe all things without murmurings, and disputings: <sup>15</sup> That ye may be blamelesse, and harmless, the sonnes of God, without rebuke, in the middes of a crooked and perurse nation, among whom ye shine as lights in the world: <sup>16</sup> Holding forth the worde of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither laboured in vaine. <sup>17</sup> Yea, and if I bee offered vpon the sacrifice and seruice of your fayth, I ioy, and reioyce with you all. <sup>18</sup> For the same cause also do ye ioy, and reioyce with me.

<sup>19</sup> But I trust in the Lord Iesus, to sende Timothee shortly vnto you, that I also may be of good comfort, when I know your state. <sup>20</sup> For I haue no man like minded, who will naturally care for your state. <sup>21</sup> For all seeke their owne, not the things which are Iesus Christes. <sup>22</sup> But yee know the profe of him, that as a sonne with the father, hee hath serued with me, in the Gospel. <sup>23</sup> Him therefore I hope to send presently, so soone as I shal see how it wil goe with mee. <sup>24</sup> But I trust in the Lord, that I also my selfe shall come shortly. <sup>25</sup> Yet I supposed it necessary, to send to you Epaphroditus my brother and companie in labour, and fellowe souldier, but your messenger, and hee that ministred to my wants. <sup>26</sup> For hee longed after you all, and was full of heauinesse, because that yee had heard that he had bene sicke.

<sup>27</sup> For indeede he was sicke nigh vnto death, but God had mercie on him: and not on him onely, but on mee also, lest I should haue sorow vpon sorow. <sup>28</sup> I sent him therefore the more carefully, that

<sup>ο</sup> Or, sincere. <sup>β</sup> Or, shine ye. <sup>γ</sup> Or, powred forth.  
<sup>δ</sup> Or, moreouer. <sup>ε</sup> Or, so deare vnto me.

ιδόντες αὐτὸν πάλιν χαρῆτε, καὶ γὰρ ἀλπιότερος ὦ. <sup>29</sup> προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαράς, καὶ τοὺς τοιοῦτους ἐντίμους ἔχετε. <sup>30</sup> ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ| μέχρι θανάτου ἤγγισε, <sup>9</sup> παραβολευσάμενος| τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

III. Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. <sup>2</sup> βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν· <sup>3</sup> ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ Πνεύματι Θεοῦ| λατρεύοντες, καὶ καυχόμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες, <sup>4</sup> καίπερ ἐγὼ ἔχων πεποιθήσειν <sup>a</sup> καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μάλλον· <sup>5</sup> περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς

<sup>a</sup> Alex. s. Χριστοῦ s. (τοῦ) Κυρίου.<sup>2</sup> Rec. παραβολευσάμενος.<sup>3</sup> Rec. Θεῷ.<sup>a</sup> Alex. = καί.<sup>4</sup> Alex. ἕτης.<sup>5</sup> Alex. = ἸΑΜ.<sup>6</sup> Rec. μονῶν.

## WICLIF—1380.

whanne ze han seen hym ze haue ioie efte, and I be withoute heuennesse, <sup>29</sup> therfor resceyue ze hym with al ioie in the lord; and haue ze suche with al honour, <sup>30</sup> for the werke of crist he wente to deeth zeuynge his liif, that he schuld fulfill that that falid of zou aenentis my seruyce.

3. HENNES forward my bretheren haue ze ioie in the lord; to write to zou the same thingis, to me it is not slowe and to zou it is necessary. <sup>2</sup> se ze houndis, se ze yul werk men: se ze dyuysioun; <sup>3</sup> for we ben circumcisioun, whiche bi spirit seruen to god; and glorien in crist ihesu; han not trist in the fleisch, <sup>4</sup> thoug I haue trist zhe in the fleisch; if any othir man is seyn to trist in fleisch: I more; <sup>5</sup> that was circumcidid in the eitthe dai, of the kyn of israel of the lynage of beniamyn an ebrewe of ehrewis; bi the lawe a farisie; <sup>6</sup> bi loue pursuyng the chirche of god, bi rihtwinesse that is in the lawe lyuyng without playnte;

<sup>7</sup> but whiche thingis weren to me wynnyngis: I haue demede theses apertynis for crist; <sup>8</sup> netheles I gesse alle thingis to be peirement: for the clere science of ihesus crist my lord; for whom I made alle thingis peirement, and I deme as drit: that I wyne crist; <sup>9</sup> and that I be founden in him: not hauynge my rihtwinesse that is of the lawe; but that that is of the feith of crist ihesu; that is of god the rihtwinesse in feith: <sup>10</sup> to knowe him, and the vertu of his risynge agen and the fellowchip of his passioun; and to be made lik to his deeth: <sup>11</sup> if on any maner I come to the resurrexioun that is for deeth,

<sup>12</sup> not that now I haue takun: or now in perijst; but I sue if in any maner I

efte, again. aenentis, concerning. suel, evil. demede, judge. apertynis, losses. peirement, loss. vertu, pouer. sue, follow.

## TYNDALE—1534.

that when ye shuld se him; ye myght reioyce agayne, and I myght be the lesse sorowfull. <sup>29</sup> Receaue him therfore in the lorde with all gladnes; and make moche of soche: <sup>30</sup> because that for the werke of Christ he went so farre; that he was nye vnto deeth; and regarded not his lyfe; to fulfill that service which was lackynge on youre parte towarde me.

3. MOROVER my brethren; reioyce in the lorde. It greveth me not to write one thinge often to you. For to you it is a sure thyng. <sup>2</sup> Beware of dogges, beware of evyll workers. Beware of dissencion. <sup>3</sup> For we are circumcisioun which worshippe god in the sprete; and reioyce in Christ Iesu; and have no confydence in the flesshe: <sup>4</sup> though I have wher of I myght reioyce in the flesshe. Yf any other man thynketh that he hath wherof he myght trust in the flesshe: moche moare I: <sup>5</sup> circumcised the eyght daye, of the kynred of Israhell; of the trybe of Beniamyn; an Ebrue borne of the Ebrues; as concernynge the lawe; a pharisaye; <sup>6</sup> and as concernynge ferventnes; I persecuted the congregacioun; and as touchynge the rihtwinesnes which is in the lawe I was virebukable.

<sup>7</sup> But the thynges that were vantage vnto me I counted losse for Christes sake. <sup>8</sup> Ye I thinke all thynges but losse for that excellent knowledges sake of Christ Iesu my lorde. For whom I have counted all thynges losse; and do iudge them but donge; that I myght wyne Christ; <sup>9</sup> and myght be founde in him; not hauynge myne awne rihtwinesnes which is of the lawe; But that which spryngeth of the fayth which is in Christ. I meane the rihtwinesnes which cometh of God thorow fayth; <sup>10</sup> in knowynge him and the vertue of his resurreccion; and the fellowship of his passions; that I myght be conformable vnto his (deeth) <sup>11</sup> yf by any mannes I myght attayne vnto the resurreccion; as though I had all redy attained to it; Ether were all redy perfect: but I

<sup>12</sup> Not as though I had all redy attained to it; Ether were all redy perfect: but I

## CRANMER—1539.

therfore the more diligently: that when ye se him, ye maye reioyce agayne, and that I maye be the lesse sorowfull. <sup>29</sup> Receaue hym therfore in the Lorde with all gladnes, and make moch of soch: <sup>30</sup> because that for the werke of Christ he went so farre, that he was nye vnto deeth, and regarded not hys lyfe: to fulfill that, which was lackynge on youre parte towarde me.

3. MOREOUER, (brethren) reioyce ye in the Lorde. It greueth me not to wryte one thinge often to you. For to you it is a sure thyng. <sup>2</sup> Beware of dogges, beware of euyl workers. Beware of dissension. <sup>3</sup> For we are circumcisioun, which serue God in the sprete, and reioyce in Christ Iesu, and haue no confydence in the flesshe: <sup>4</sup> though I myght also reioyce in the flesshe. If any other man thynketh that he hath wherof he myght trust in the flesshe: I haue more: <sup>5</sup> beyng circumcised the eyght daye, of the kynred of Israel, of the trybe of Beniamyn an Ebrue borne of the Ebrues as concernynge the lawe, a Pharisaye; <sup>6</sup> as concernynge feruentnes, I persecuted the congregacioun, as touchynge the rihtwinesnes which is in the lawe, I was virebukable.

<sup>7</sup> But the thynges that were vantage vnto me, those I counted losse for Christes sake. <sup>8</sup> Yee I thynke all thynges but losse for the excellencye of the knowledge of Christ Iesu my Lorde. For whom I haue counted all thinge losse, and do iudge them but vyle, that I maye wyne Christ; <sup>9</sup> and be founde in hym, not hauynge myne awne rihtwinesnes of the lawe; but that which is thorow the fayth of Christ: euen the rihtwinesnes which cometh of God thorow fayth; <sup>10</sup> that I maye knowe him and the vertue of his resurreccioun, and fellowshipe of his passyons, whyle I am conformable vnto his (deeth) <sup>11</sup> yf by any mannes I myght attayne vnto the resurreccioun of the deed.

<sup>12</sup> Not that I haue attained vnto it already, or that I am already perfect: but

Βενιαμὴν, Ἐβραῖος ἐξ Ἐβραίων, κατὰ νόμον Φαρισαῖος, <sup>6</sup> κατὰ <sup>b</sup> ζήλον | διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἀμεμπτος. <sup>7 c</sup> Ἄλλ' | ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν <sup>a</sup> ἀλλὰ <sup>d</sup> μὲν οὖν | καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου <sup>e</sup> μου, | δι' οὗ τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα <sup>f</sup> εἶναι, | ἵνα Χριστὸν κερδήσω, <sup>9</sup> καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, <sup>10</sup> Τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, <sup>9</sup> συμμορφούμενος | τῷ θανάτῳ αὐτοῦ, <sup>11</sup> ἕπως καταιτήσω εἰς τὴν ἐξανάστασιν <sup>h</sup> τὴν ἐκ | νεκρῶν. <sup>12</sup> οὐχ ὅτι ἤδη ἔλαβον, <sup>i</sup> ἢ ἤδη τετελείωμαι διώκω δὲ εἰ <sup>k</sup> καὶ | καταλάβω, ἐφ' ᾧ <sup>l</sup> καὶ |

<sup>a</sup> Alex. ἡμῶν.<sup>f</sup> Alex. = εἶναι.<sup>g</sup> Alex. συμμορφούμενος.<sup>h</sup> Rec. τῶν.<sup>i</sup> Alex. + s. ἢ ἡ ἐτελείωμαι s. ἐκείωμαι.<sup>k</sup> Alex. = καί.<sup>l</sup> Alex. = καί.

## GENEVA — 1557.

diligentlier, that when ye should se him agayne ye myght reioyce, and I myght be the lesse sorowful. <sup>29</sup> Receaue him therefore in the Lord wyth all gladnes, and make muche of such : <sup>30</sup> Because that for the worke of Christ he was nye vnto death, and regarded not his life, to fulfil that seruice which was lacking on your part towarde me.

3. MOREOUER, my brethren reioyce in the Lord. It greuteth me not to wryte the same thyngs to you : and for you it is a sure thyng. <sup>2</sup> Beware of dogges, beware of euil workers, beware of the concision. <sup>3</sup> For we are Circumcision, which worship God in the spirite, and reioyce in Christ Iesus, and haue no confidence in the fleshe : <sup>4</sup> Though I haue wherof I might reioyce also in the fleshe. If any other man thinketh that he hath wherof he might trust in the fleshe : muche more I. <sup>5</sup> Circumcised the eyght day, of the kinred of Israel, of the tribe of Benjamin, an Hebrue of the Hebrues, by profession, a Pharisei. <sup>6</sup> And as concerning feruentes, I persecuted the Church, and as touching the righteousnes which is in the Lawe, I was vnreukable. <sup>7</sup> But the thyngs that were vantage vnto me, the same I counted losse for Christes sake,

<sup>8</sup> Yea douteles I thinke all thyngs but losse for that excellent knowledges sake of Christ Iesus my Lord : for whome I haue counted all thyngs losse, and do iudge them but donge, that I might winne Christ : <sup>9</sup> And might be founde in him, that is, not hauyng myne owne righteousnes, which is of the Lawe, but that which is through the faith of Christ, I meane, the righteousnes which cometh of God through faith, <sup>10</sup> That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death : <sup>11</sup> If by any meanes I myght attayne vnto the resurrection of the dead.

<sup>12</sup> Not as thogh I had already attened to the marke, ether were already perfect :

## RHEIMS — 1582.

him, you may reioyce againe, and I may be without sorow. <sup>29</sup> Receiue him therefore with all ioy in our Lord : and such intreate with honour. <sup>30</sup> because for the worke of Christ, he came to the point of death: yielding his life, that he might fulfil that which on your part wanted toward my seruice.

3. FROM hence forth my brethren, reioyce in our Lord. To wryte the same thyngs vnto you, to me surely it is not tedious, and to you it is necessarily. <sup>2</sup> See the dogges, see the euil vvorkers, see the concision. <sup>3</sup> For we are the circumcision, vvich in spirit serue God : and vve glorye in Christ Iesus, and not hauing confidence in the flesh, <sup>4</sup> albeit I also haue confidence in the flesh. If any other man seeme to haue confidence in the flesh, I more, <sup>5</sup> circumcised the eight day, of the stocke of Israel, of the tribe of Benjamin, an Hebrevv of Hebrevvcs : according to the Lavv, a Pharisee : <sup>6</sup> according to emulation, persecuting the Church of God : according to the iustice that is in the Lavv, consuersing vvithout blame, <sup>7</sup> But the thyngs that vvere gaines to me, those haue I esteemed for Christ, detriments.

<sup>8</sup> Yea but I esteeme al thyngs to be detriment for the passing knowledg of Iesus Christ my Lord : for vvhom I haue made al thyngs as detriment, and do esteeme them as dung, that I may gaine Christ : <sup>9</sup> and may be found in him not hauing my iustice vvich is of the Lavv, but that vvich is of the faith of Christ, vvich is of God iustice in faith : <sup>10</sup> to know him, and the vertue of his resurrection, and the societie of his passions, configured to his death, <sup>11</sup> if by any meanes I may come to the resurrection vvich is from the dead. <sup>12</sup> Not that now I haue receiued, or novv am perfect : but I pursue, if I may comprehend vvherin

## AUTHORISED — 1611.

when ye see him againe, ye may reioyce, and that I may be the lesse sorowfull. <sup>29</sup> Receiue him therefore in the Lord with all gladnesse, and <sup>a</sup> hold such in reputation : <sup>30</sup> Because for the worke of Christ he was nigh vnto death, not regarding his life, to supply your lacke of seruice toward me.

3. FINALLY, my brethren, reioyce in the Lorde. To wryte the same thyngs to you, to me indeed is not grieuous : but for you it is safe. <sup>2</sup> Beware of dogs, beware of euill workers : beware of the concision. <sup>3</sup> For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh. <sup>4</sup> Though I might also haue confidence in the flesh. If any other man thinketh that hee hath whereof hee might trust in the flesh, I more. <sup>5</sup> Circumcised the eight day, of the stocke of Israel, of the tribe of Benjamin, an Hebrevv of the Hebrevvcs, as touching the Law, a Pharisee : <sup>6</sup> Concerning zeale, persecuting the Church: touching the righteousness which is in the Law, blamelesse. <sup>7</sup> But what thyngs were gaines to me, those I counted losse for Christ. <sup>8</sup> Yea doubtlesse, and I count all thyngs but losse, for the excellencie of the knowledg of Christ Iesus my Lord : for whom I haue suffered the losse of all thyngs, and doe count them but dung, that I may win Christ. <sup>9</sup> And be found in him, not hauing mine owne righteousness, which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God by faith :

<sup>10</sup> That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable vnto his death. <sup>11</sup> If by any meanes I might attaine vnto the resurrection of the dead. <sup>12</sup> Not as though I had already attained, either were already perfect : but I follow

κατελήφθη ὑπὸ ἡ Χριστοῦ. | <sup>13</sup> ἀδελφοί, ἐγὼ ἐμάντων ἡ οὐ | λογίζομαι κατεληφέναι·  
<sup>14</sup> ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ  
σκοπὸν διώκω ὁ ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.  
<sup>15</sup> Ὅσοι οὖν τέλειοι, τοῦτο φρονώμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς  
ὑμῖν ἀποκαλύψει. <sup>16</sup> πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχείῳ ἡ κανόνι, τὸ αὐτὸ  
φρονεῖν. | <sup>17</sup> Συμμηγηταὶ μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπα-  
τοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. <sup>18</sup> πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις  
ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,  
<sup>19</sup> ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ  
τὰ ἐπίγεια φρονούντες. <sup>20</sup> ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ

ἡ Rec. τοῦ Χριστοῦ Ἰησοῦ. ἡ Alex. οἰπω. ὁ Alex. εἶς. ἡ Alex. = s. κανόνι, τὸ αὐτὸ φρονεῖν. s. τὸ αὐτὸ φρονεῖν (τῷ αὐτῷ στοιχείῳ κανόνι).

## WICLIFF—1380.

comprehede in which thing also I am  
comprehede of crist ihesus. <sup>13</sup> britheren  
I deme me not, that I haue comprehen-  
dede/ but o thing/ I forsete tho things  
that ben bihendis, <sup>14</sup> and streeche forth  
my silf to tho things that ben bifor, and  
pursue to the ordeyned mede of the hij  
cleepynge of god in crist ihesus. <sup>15</sup> ther-  
for who euer we ben perfiȝt; feele we  
this thing/ and if ze vnderstonde; in  
other maner any thing; this thing god  
schal scheue to zou. <sup>16</sup> nethetes to what  
thing we han comen, that we vnderstode  
the same thing ȝ that we perfiȝtli dwelle  
in the same rule/

<sup>17</sup> Britheren be ze my folowers, and  
waite ze hem that walken so, as ze han  
oure fourme, <sup>18</sup> for many walken: whiche  
I haue seide ofte to zou. But now I  
wepyng seie: the enemies of cristis  
cros, <sup>19</sup> whos ende is deth: whos god is  
the wombe, and the glorie in confucioun  
of hem that sauren etheli things, <sup>20</sup> but  
oure lyuynge is in heuenes/ for whennes  
also we abiden the sauour oure lord  
ihesus crist <sup>21</sup> whiche schal reforme the  
bodi of oure meke nesse, that is made  
liik to the bodi of his clerenes, bi the  
worhyng bi whiche also he may make  
alle things suget to hym.

4. THERFOR my britheren moost  
dereworthe ȝ moost desidir my ioie ȝ my  
corowne, so stonde ze in the lord, most  
dere britheren, <sup>2</sup> I preie cudodiam and  
beseche sintien: to vnderstode the same  
thing in the lord; <sup>3</sup> also I preie ȝ the  
german felowe, help thou the ilke wy-  
men that traieilen with me, in the gospel,  
with clement ȝ other myn helpers: whos  
names ben in the boke of liif. <sup>4</sup> ioie ze in  
the lord cernmore, efte I seie ioie ze. <sup>5</sup> be  
zoure pacience knowun to alle men, the  
lord is myȝ, <sup>6</sup> be ze no thing bisie: but  
in al preier and biseching with doynge of

teme, judge. o, one. mede, reward.  
cudodiam, calling. clerenes, glory.  
biseching, ilke, same. efte, again. german.

## TYNDALE—1534.

folowe yf that I maye comprehend that  
wherin I am comprehend of Christ  
Iesu. <sup>13</sup> Brethren I counte not my selfe  
that I have gotten it: but one thyng I  
saye: I forget that which is behynde and  
stretche my selfe vnto that which is be-  
fore. <sup>14</sup> and prece vnto that marke apoynted,  
to obtayne the rewarde of the hyc  
callynge of god in Christ Iesu. <sup>15</sup> Let vs  
therefore as many as be perfect be thus  
wyse mynded: and yf ye be other wyse  
mynded/ I praye God open even this vnto  
you. <sup>16</sup> Nevertheless in that wher vnto  
we are come/ let vs procede by one rule/  
that we maye be of one accorde.

<sup>17</sup> Brethren be folowers of me and loke  
on them which walke even so, as ye haue  
vs for an ensample. <sup>18</sup> For many walke  
(of whom I have tolde you often, and now  
tell you wepyng) that they are the ene-  
mies of the crosse of Christ, <sup>19</sup> whose  
ende is dampnacion, whose God is their  
bely, and whose glory is to their shame/  
which are worldly mynded. <sup>20</sup> But oure  
conuersacion is in heuen/ from whence we  
loke for a sauour euen the lord Iesus  
Christ, <sup>21</sup> which shall chaunge oure vile  
hodies, that they maye be fashioned lyke  
vnto his glorious body, accordinge to the  
workynge wherby he is able to subdue  
all things vnto hym selfe.

4. HERFORE my brethren dearly be-  
loved and longed for my ioie and crowne,  
so continue in the lord ye beloved. <sup>2</sup> I  
praye Evodias, and besече Sintiches that  
they be of one accorde in the lord. <sup>3</sup> Yee  
and I besече the faythfull yockfelowe,  
helpe the women which labored with me  
in the gospell, and with Clement also,  
and with other my labour felowes, whose  
names are in the boke of lyfe. <sup>4</sup> Reioyce  
in the Lord alwaye and agayne I saye  
reioyce. <sup>5</sup> Let your softenes be known  
vnto all men. The lord is even at hande.  
<sup>6</sup> Be not carefull: but in all thynges shewe  
your petition vnto god in prayer and

## CRANMER—1539.

I folowe, yf that I maye comprehend that  
wherin I am comprehend of Christ  
Iesu. <sup>13</sup> Brethren, I counte not my selfe  
that I have gotten it as yet, but this  
one thinge I saye: I forget those things  
whych are behynde, and endeuour my  
selfe vnto those thynges which are before,  
and (according to the marke apoynted)  
<sup>14</sup> I prece to the rewarde of the hyc cal-  
lynge of God thorow Christ Iesu. <sup>15</sup> Let  
vs therefore as many as be perfect, be thus  
wyse mynded: and yf ye be other wyse  
mynded, God shall open the same also vnto  
you. <sup>16</sup> Neurtherlesse, vnto that which  
we haue attayned vnto, let vs procede by  
one rule, that we maye be of one accorde.

<sup>17</sup> Brethren, be folowers together of me,  
and loke on them which walke euen so, as  
ye haue vs for an ensample. <sup>18</sup> For many  
walke (of whom I haue tolde you often and  
now tell you wepyng) that they are the ene-  
mies of the crosse of Christ, <sup>19</sup> whose  
ende is damnacon whose belly is their  
God and glory to their shame, which are  
worldly mynded. <sup>20</sup> But oure conuersa-  
cion is in heauen, from whence we loke  
for the sauour, euen the Lord Iesus  
Christ, <sup>21</sup> which shall chaunge oure vile  
body, that he maye make it lyke vnto  
his glorious body, accordynge to the  
workynge, wherby he is able also to sub-  
due all things vnto him selfe.

4. THERFORE my brethren (dearly  
beloued and longed for) my ioie and  
crown, so continue in the Lord ye be-  
loved. <sup>2</sup> I praye Enodias, and besech Sin-  
tiches, that they be of one accorde in the  
Lord. <sup>3</sup> Yee and I besече the faythfull  
yockfelowe, helpe the women which la-  
boured with me in the Gospell, and with  
Clement also, and with other my labour  
felowes whose names are in the boke of  
lyfe. <sup>4</sup> Reioyce in the Lord alwaye, and  
agayne I saye reioyce. <sup>5</sup> Let your softenes  
be known vnto all men. The Lord is euen  
at hande. <sup>6</sup> Be carefull for nothyng: but  
in all prayer and supplicacon let your

σωτήρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν, <sup>21</sup> ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν <sup>2</sup> σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι <sup>3</sup> ἐαυτῷ τὰ πάντα.

IV. Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί. <sup>2</sup> Εὐδοίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. <sup>3</sup> <sup>5</sup> Ναὶ! ἐρωτῶ καὶ σε, <sup>1</sup> σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἰτινες ἐν τῷ εὐαγγελίῳ συνήθησάν μοι, μετὰ <sup>4</sup> καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζῶης. <sup>4</sup> Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. <sup>5</sup> τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. <sup>6</sup> Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ

<sup>9</sup> Rec. + εἰς τὸ γινῆσθαι αὐτῷ.

<sup>3</sup> Alex. s. αὐτῷ s. αὐτῷ.

<sup>1</sup> Rec. καί.

<sup>4</sup> Alex. γνήσιε σύζυγε.

<sup>5</sup> Alex. = καί.

## GENEVA—1557.

but I followe, if that I may comprehend that for whose sake I am comprehended of Christ Iesus. <sup>13</sup> Brethren, I counte not my selfe, that I haue attened to the *marke*: but one thing I *do*, I forget that which is behynde, and endeavour my selfe vnto that which is before. <sup>14</sup> And follow hard vnto that marke appointed, to obtayne the rewarde of the hye calling of God in Christe Iesus. <sup>15</sup> Let vs therefore as many as be perfect, be thus wyse mynded: and if ye be other wyse mynded, God shal open euen the same vnto you. <sup>16</sup> Neuertheless, *in that* wherunto we are come, let vs procede by one rule, that we may be affectioned a like.

<sup>17</sup> Brethren be folowers of me, and loke on them which walke euen so, as ye haue vs for an ensample. <sup>18</sup> For many walke, of whome I haue told you often, and now tel you weping, that *they* are the enemies of the Crosse of Christ. <sup>19</sup> Whose end is damnation, whose God is *their* hedy, and whose glorie is to their shame, which are worldly mynded. <sup>20</sup> But our conuersation is in heauen, from whence also we loke for the Sauour, euen the Lord Iesus Christ. <sup>21</sup> Who shal change our vile bodye, that it may be fashioned lyke vnto his glorious body, accordyng to the working, wherby he is able to subdue all things vnto him selfe.

4. THEREFORE my brethren dearly beloued and longed for, my ioy and crowne, so continue in the Lord ye beloued, as I haue tolde you. <sup>2</sup> I pray Eudodia, and beseeche Syntyche, that they be of one accord in the Lord. <sup>3</sup> Yea, and I beseeche thee faithful yockefellowe, helpe the women which labored with me in the Gospel, with Clemente also, and wyth other my labour felowes, whose names are in the boke of life. <sup>4</sup> Reioyce in the Lord alway, and againe I say reioyce. <sup>5</sup> Let your patient mynde be knowne vnto all men. The Lord is euen at hand. <sup>6</sup> Be not careful: but in all things shewe your

## RHEIMS—1582.

I am also comprehended of Christ Iesus. <sup>13</sup> Brethren, I do not account that I haue comprehended. Yet one thing: forgetting the things that are behinde, but stretching forth my self to those that are before,

<sup>14</sup> I pursue to the marke, to the price of the supernal vocation of God in Christ Iesus. <sup>15</sup> Let vs therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath reuealed to you, <sup>16</sup> Neuertheless whereto we are come, that we be of the same minde, let vs continue in the same rule.

<sup>17</sup> Be folowers of me brethren: and obserue them that vvalke so as you haue our forme. <sup>18</sup> For many vvalke vvhom often I told you of (and novv vveeping often I tel you) the enemies of the crosse of Christ: <sup>19</sup> vvhose end is destruction: vvhose God, is the belly: and their glorie in their confuson, vvhich minde vvorldly things. <sup>20</sup> But our conuersation is in heauen? vvhence also vve expect the Sauour, our Lord Iesus Christ, <sup>21</sup> vvhov vvill reforme the body of our humilitie, configured to the body of his glorie, according to the operation vvheryby also he is able to subdue all things to him self.

4. THEREFORE, my dearest brethren and most desired, my ioy and my crowne: so stand in our Lord, my dearest. <sup>2</sup> Eudodia! I desire and Syntyche I beseeche to be of one minde in our Lord. <sup>3</sup> Yea and I beseeche thee my sincere companion, helpe those vvomen that haue laboured vvith me in the Gospel vvith Clement, and the rest my coadiutors, vvwhose names are in the booke of life. <sup>4</sup> Reioyce in our Lord alvvayes: againe I say reioyce. <sup>5</sup> Let your modestie be knownen to all men. Our Lord is nigh.

<sup>6</sup> Be nothing careful: but in euery thing by prayer and supplication vvith

## AUTHORISED—1611.

after, if that I may apprehend that for which also I am apprehended of Christ Iesus. <sup>13</sup> Brethren, I count not my selfe to haue apprehended: but this one thing I *doe*, forgetting those things which are behind, and reaching forth vnto those things which are before, <sup>14</sup> I presse toward the marke, for the price of the high calling of God in Christ Iesus. <sup>15</sup> Let vs therefore as many as be perfect, bee thus minded: and if in any thing ye be otherwise minded, God shal reueale euen this vnto you. <sup>16</sup> Neuertheless, whereto we haue already attained, let vs walke by the same rule, let vs mind the same thing. <sup>17</sup> Brethren, be followers together of me, and marke them which walke so, as ye haue vs for an ensample.

<sup>18</sup> (For many walke, of whome I haue told you often, and now tell you euen weeping, that *they* are the enemies of the Crosse of Christ: <sup>19</sup> Whose end is destruction, whose God is their belly, and whose glory is in their shame, who minde earthly things.) <sup>20</sup> For our conuersation is in heauen, from whence also we looke for the Sauour, the Lord Iesus Christ: <sup>21</sup> Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working wherby he is able euen to subdue all things vnto himselfe.

4. THEREFORE, my brethren, dearly beloued and longed for, my ioy and crowne, so stand fast in the Lord, my dearly beloued. <sup>2</sup> I beseech Eudodias, and beseech Syntyche, that they be of the same mind in the Lord. <sup>3</sup> And I entreat thee also, true yockefellow, helpe those women which laboured with mee in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the booke of life. <sup>4</sup> Reioyce in the Lord alway: and againe I say, Reioyce. <sup>5</sup> Let your moderation be knowne vnto all men. The Lord is at hand.

<sup>6</sup> Be careful for nothing: but in euery thing by prayer and supplication vvith

εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν· <sup>7</sup> καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. <sup>8</sup> Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφήμα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· <sup>9</sup> ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἤκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα ᾗσασσете· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

<sup>10</sup> Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως ὅτι ἦδον ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. <sup>11</sup> οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἐμαθόν, ἐν οἷς εἰμι, αὐτάρκης εἶναι. οἶδα <sup>12</sup> καὶ ταπεινωσθαι, <sup>13</sup> οἶδα καὶ περισσεύειν ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν,

\* Rec. ἔ.

\* Rec. + Χριστῷ.

\* Alex. + ἔτι.

## WICLIF—1380.

thankings, be youre axynge knowun at god, <sup>7</sup> and the pees of god, that passith al witte kepe youre hertis and vnderstondingis in crist ihesu,

<sup>8</sup> fro hennes forth britheren, what euer thingis ben sothe, what euer thingis chast, what euer thingis iuste, what euer thingis holi, what euer thingis able to be loued, what euer thingis of good fame, if ony vertu if ony prisynge of discipline: thanke ze these thingis, <sup>9</sup> that also ze nan lerned and take i herd and seyn in me, do ze these thingis : and god of pees schal be with you. <sup>10</sup> but I ioied grethli in the lord: that sumtyme aftirward ze flouriden agen to fele for me, as also ze feliden/ but ze weren occupid: <sup>11</sup> I seie not as for nede/ for I haue lerned to be sufficient: in whiche thingis I am, <sup>12</sup> and I can also be lowid, I can also haue plente/ eueri where i in alle thingis I am taugte to be fillid, and to hungre: and to abounde and to suffre myseiste, <sup>13</sup> I may alle thingis in hym that counfortith me. <sup>14</sup> netheles ze han don wel: comynge to my tribulacioun/

<sup>15</sup> for ze filipensis witen also that in the begynnynge of the gospel, whanne I wente forth from macedonye: no chirche comyned with me in reson of thing youun and takun, but ze aloone <sup>16</sup> whiche sente to tessolonyk: oonyis and twis also in to use to me, <sup>17</sup> not for I seke sifte: but I requere frut aboundinge in youre reson, <sup>18</sup> for I haue alle thingis, and abounde/ I am fillid with tho thingis takun of epafrodite, whiche ze senten in to odour of swetnesse a couenable sacrifice plesynge to god, <sup>19</sup> and my god fille al youre desire bi hise richedis in glorie, in crist ihesu, <sup>20</sup> but to god ioure fadir,

## TYNDALE—1534.

suplication with geuyng of thanks. <sup>7</sup> And the peace of god which passeth all vnderstandinge/ kepe youre hertes and myndes in christ Iesu.

<sup>8</sup> Furthermore brethren/ what soeuer thinges are true, whatsoever thynges are honest/ what soeuer thynges are iust/ whatsoever thynges are pure, whatsoever thynges pertaine to love, whatsoever thynges are of honest reporte: yf ther be eny verteouse thyng, yf there be eny laudable thyng, those same haue ye in youre mynde, <sup>9</sup> which ye haue both learned and receaved, herde and also sene in me: those thynges do, and the god of peace shalbe with you. <sup>10</sup> I reioyce in the lord greatly: that now at the last ye are revived agayne to care for me, in that wherein ye were also careful, but ye lacked oportunitie. <sup>11</sup> I speake not because of necessitie. For I haue lerned in whatsoever estate I am therewith to be content.

<sup>12</sup> I can both east doune my silfe, I can also excede. Every where and in all thynges I am instructed/ both to be full, and to be hongry: to haue plenty/ and to suffre nede. <sup>13</sup> I can do all thynges thorow the helpe of Christ which strengtheth me. <sup>14</sup> Not wistondynge ye haue well done: that ye bare parte with me in my tribulacion.

<sup>15</sup> Ye of Philippos knowe that in the begynnynge of the gospel, when I departed from Macedonia, no congregaeyon bare parte with me as concernynge geuyng and receauynge, but ye only. <sup>16</sup> For when I was in Tessalonica, ye sent once and afterwarde agayne vnto my nedes: <sup>17</sup> not that I desyre gyftes: but I desyre abundant frute on youre parte. <sup>18</sup> I receaved all, and haue plentie. I was euen fillid after that I had receaved of Epaphroditus/ that which came from you, an odour of that smelleth swete, a sacrifice accepted and pleasant to God. <sup>19</sup> My god fulfill all youre nedes thorow his glorious riches in Iesu Christ. <sup>20</sup> Vnto God and oure father be

## CRANMER—1539.

peticyons be manifest vnto God with geuyng of thanks. <sup>7</sup> And the peace of God (which passeth all vnderstandynge) kepe youre hertes and myndes thorow Christ Iesu.

<sup>8</sup> Furthermore, brethren, whatsoever thynges are true, whatsoever thynges are honest, whatsoever thynges are iust, whatsoever thynges are pure, whatsoever thynges are of honest reporte: yf ther be eny vertue, yf ther be eny prayse, (of lernynge) those same haue ye in youre mynde, <sup>9</sup> which ye haue both learned and receaved, herde also and sene in me: those thynges do, and the God of peace shalbe with you. <sup>10</sup> I reioyce in the Lord greatly, that now at the last your care is reuued agayne for me, in that wherein ye were also careful, but ye lacked oportunitie. <sup>11</sup> I speake not because of necessyte: For I haue lerned in whatsoever estate I am, therwith to be content. <sup>12</sup> I can both be lowe and I can be hye. Euey where and in all thynges I am instructed, both to be full and to be hongry, both to haue plenty and to suffre nede. <sup>13</sup> I can do all thynges thorowe Chryst which strengtheth me. <sup>14</sup> Notwithstandynge ye haue well done, that ye bare parte with me in my tribulacyon.

<sup>15</sup> Ye of Philippos knowe also that in the begynnynge of the Gospell, when I departed from Macedonia, no congregaeyon bare parte with me, as concernynge geuyng and receauynge, but ye onely. <sup>16</sup> For when I was in Thessalonica, ye sent once and afterwarde agayne vnto my necessyte. <sup>17</sup> not that I desyre gyftes: but I desyre abundant frute on your parte. Neurtherles I receaved all, and haue plentie. <sup>18</sup> I was euen fylled after that I receaved of Epaphroditus the thynges, which were sent from you, an odour of a swete smell a sacrifice accepted and pleasant to God. <sup>19</sup> My God shal supplye all youre nede thorow hys gloryous ryches by Jesu Christ. <sup>20</sup> Unto God and oure father be

\* Trar. 8ouiden, flouarid, myseiste, discomfort. \* 11en. Anou. youun, giren couenable, conseruati.

καὶ περισσεύειν καὶ ὑστερεῖσθαι.<sup>13</sup> πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.<sup>14</sup> πλὴν καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει.<sup>15</sup> οἴδατε δὲ καὶ ὑμεῖς, Φιλίππῆσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξήλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι.<sup>16</sup> ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμψατε.<sup>17</sup> οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ἡμῶν.<sup>18</sup> ἀπέχω δὲ πάντα, καὶ περισσεύω πεπληρωμαί, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ἡμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.<sup>19</sup> ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρείαν ἡμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ.<sup>20</sup> τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς

<sup>7</sup> Alex. = εἰς.

<sup>2</sup> Alex. πληρώσει.

<sup>6</sup> Alex. τὸ πλοῦτος.

## GENEVA—1557.

petition vnto God in prayer, and supplication wyth geuing of thanks.

<sup>7</sup> And the peace of God which passeth all vnderstanding, shal defende your hartes and mindes in Christ Iesus. <sup>8</sup> Furthermore brethren, whatsoever thynges are true, whatsoever thynges are honeste, whatsoever thynges are iust, whatsoever thynges are pure, whatsoever thynges pertaine to loue, whatsoever thynges are of honeste repute: if there be any vertuous thing, if there be any laudable thing, those same haue ye in your minde. <sup>9</sup> Which ye haue both learned and receaued, and heard, and also sene in me: those thynges do: and the God of peace shalbe wyth you.

<sup>10</sup> I reioyce in the Lord greatly, that now at the last ye are reuiued agayne to care for me, wherin notwithstanding ye were careful, but ye lacked opportunitie. <sup>11</sup> I speake not because of necessitie, for I haue learned in whatsoever estate I am, therewith to be content. <sup>12</sup> And I can be cast downe, and I can abunde. Euery where in all thynges I am instructed, both to be full, and to be hongry, to haue plenty, and to suffre nede. <sup>13</sup> I can do all thynges through the helpe of Christe, whych strengtheneth me. <sup>14</sup> Notwithstanding ye haue wel done, that ye bare part with me in my tribulation. <sup>15</sup> And ye Philippians knowe also that in the beginning of the Gospel, when I departed from Macedonia, no Churche bare part with me as concerning geuing and receauing, but ye only.

<sup>16</sup> For when I was in Thessalonica, ye sent one, and afterwarde agayne vnto my nedes. <sup>17</sup> Not that I desire a rewarde: but I desire the frute which may further your rekening. <sup>18</sup> I receaued all, and haue plenty: I was euen fylled, after that I had receaued of Epaphroditus that which came from you, an odour that smelleth swete, a sacrifice accepted and pleasant to God. <sup>19</sup> And my God shal fulfil all your nedes through his glorious ryches in Iesus Christe. <sup>20</sup> Vnto God and our Father be

## RHEIMS—1582.

thankesgiuing let your petitions be knowen vnto God. <sup>7</sup> And the peace of God whych passeth all vnderstanding, keepe your hartes and intelligences in Christ Iesus.

<sup>8</sup> For the rest brethren, vwhat things so euer be true, vwhatsoever honest, whatsoever iust, vwhatsoever holy, whatsoever amiable, vwhatsoever of good fame, if there be any vertue, if any praise of discipline, these things thinke vpon. <sup>9</sup> Vwhych you haue both learned, and receiued, and heard, and sene in me: these things doe ye, and the God of peace shall be vwith you. <sup>10</sup> And I reioyced in our Lord exceedingly, that once at the length you haue reholished to care for me, as you did also care: but you vvere occupied.

<sup>11</sup> I speake not as it vvere for penurie, for I haue learned, to be content vwith the things that I haue. <sup>12</sup> I know vboth to be brought lovv, I know also to abound: (euery vwhere, and in al things I am instructed) both to be full, and to be hongrie, both to abound, and to suffer penurie. <sup>13</sup> I can al thynges in him that strengtheneth me. <sup>14</sup> Neuertheless you haue done vvel, communicating to my tribulation.

<sup>15</sup> And you also knowv ὁ Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated vnto me in the account of gift and recite, but you only: <sup>16</sup> for vnto Thessalonica also, once and tvise you sent to my vse. <sup>17</sup> Not that I seeke the gift, but I seeke the fruite abounding in your account. <sup>18</sup> But I haue al things, and abound: I vvas fylled after I receiued of Epaphroditus the things that you sent, an odour of sweetenes, an acceptable host, pleasing God. <sup>19</sup> And my God supply al your lacke according to his riches in glorie, in Christ Iesus. <sup>20</sup> And to God and our father

## AUTHORISED—1611.

thankesgiuing, let your request be made knowne vnto God. <sup>7</sup> And the peace of God which passeth all vnderstanding, shall keepe your hearts and minds through Christ Iesus. <sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are louely, whatsoever things are of good report: if there bee any vertue, and if there bee any praise, thinke on these things: <sup>9</sup> Those things which ye haue both learned and receiued, and heard, and sene in mee, doe: and the God of peace shall be with you.

<sup>10</sup> But I reioyced in the Lorde greatly, that now at the last your care of me hath flourished agayne, wherein ye were also careful, but ye lacked opportunitie. <sup>11</sup> Not that I speake in respect of want: for I haue learned in whatsoever state I am, therewith to be content. <sup>12</sup> I know both how to be abased, and I knowe how to abound: euerie where, and in all things I am instructed, both to be full, and to be hongrie, both to abound, and to suffer need. <sup>13</sup> I can do all things through Christ whych strengtheneth me. <sup>14</sup> Notwithstanding, yee haue well done, that ye did communicate with my affliction. <sup>15</sup> Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, as concerning giuing and receiuing, but ye only.

<sup>16</sup> For euen in Thessalonica, ye sent one, and agayne vnto my necessitie. <sup>17</sup> Not because I desire a gift: but I desire frute that may abound to your account. <sup>18</sup> But I haue all, and abound. I am full, hauing receiued of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. <sup>19</sup> But my God shall supply all your need, according to his riches in glory, by Christ Iesus. <sup>20</sup> Now vnto God and our Father be glory for

\* Or, venerable.

<sup>8</sup> Or, is reuiued.

<sup>7</sup> Or, I haue receiued all.

αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>21</sup> Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοῖ

<sup>6</sup> Rec. + ἡμῶν.

## WICLIF—1380.

be glori in to worldis of worldis Amen.  
<sup>21</sup> Gret ze wel euery holi *man* in crist  
ihesus, tho britheren that ben with me  
greten zou wel, <sup>22</sup> alle holi *men* greten zou  
wel, moost sothli thei that ben of the  
emperours hous, <sup>23</sup> the grace of oure lord  
ihesus crist be with zoure spirit Amen.

*sobli, truly.*

## TYNDALE—1534.

prays for ever more. Amen. <sup>21</sup> Salute  
all the sayntes in Christ Iesu. The bre-  
thren which are with me grete you. <sup>22</sup> All  
the sayntes salute you: and most of all  
they which are of the Emperours hous-  
holde. <sup>23</sup> The grace of oure lorde Iesu  
Christ be with you all. Amen.

## CRANMER—1539.

prayse for euermore. Amen. <sup>21</sup> Salute all  
the sayntes in Christ Iesu. The brethren  
which are with me, grete you. <sup>22</sup> All the  
sayntes salute you: most of all they  
which are of the emperours houshold.  
<sup>23</sup> The grace of oure Lorde Jesu Christ be  
with you all. Amen.

ἀδελφοί. <sup>22</sup> ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. <sup>23</sup> Ἡ χάρις τοῦ Κυρίου <sup>b</sup> Ἰησοῦ Χριστοῦ μετὰ <sup>c</sup> πάντων | ὑμῶν. <sup>d</sup> ἀμήν. |

<sup>c</sup> Alex. τοῦ πνεύματος.

<sup>d</sup> Alex. = ἀμήν.

## GENEVA — 1557.

praye for euermore. Amen. <sup>21</sup> Salute all the Sainctes in Christe Iesus. The brethren which are with me, grete you. <sup>22</sup> All the Sainctes salute you: and moste of all they which are of the Emperours household. <sup>23</sup> The grace of our Lord Iesus Christ *be* with you all. Amen.

## RHEIMS — 1582.

be glorie vvorlð vwithout end. Amen. <sup>21</sup> Salute ye euey saincte in Christ Iesvs. The brethren that are vvith me, salute you. <sup>22</sup> Al the sainctes salute you: but especially they that are of Cæsars house. <sup>23</sup> The grace of our Lord Iesvs Christ *be* vvith your spirit. Amen.

## AUTHORISED — 1611.

euer and euer, Amen. <sup>21</sup> Salute euery Saint in Christ Iesus: the brethren which are with me, greete you. <sup>22</sup> All the Saints salute you, chiefly they that are of Cæsars household. <sup>23</sup> The grace of our Lord Iesus Christ *be* with you all, Amen.

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΛΟΣΣΑΙΣ.

Κεφάλαιον Α.

## THE EPISTLE TO THE COLOSSIANS.

### CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός. <sup>2</sup> τοῖς ἐν <sup>a</sup> Κολοσσαῖς | ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ <sup>b</sup>. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν <sup>c</sup>.

<sup>3</sup> Εὐχαριστοῦμεν τῷ Θεῷ <sup>d</sup> καὶ | πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε <sup>e</sup> περὶ | ὑμῶν προσευχόμενοι <sup>4</sup> ἀκούσατες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην <sup>f</sup> τὴν | εἰς πάντας τοὺς ἀγίους, <sup>5</sup> διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου,

<sup>a</sup> Alex. s. Κολοσσαῖς s. Κολοσσαῖς.

<sup>b</sup> Alex. + Ἰησοῦ.

<sup>c</sup> Rec. + καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>d</sup> Alex. s. τῷ s. = καὶ.

#### WICLIFF—1380.

1. PAUL apostil of ihesus crist, bi the wille of god, and tymothe brother <sup>2</sup> to hem that ben at colise, holi and feithful britheren in crist ihesus: grace and pes to zou of god oure fadir and of the lord ihesus crist

<sup>3</sup> we don thankyngis to god, and to the fadir of oure lord ihesus crist, euermore preynge for zou, <sup>4</sup> herynge zou feith in crist ihesus, and the loue that ze han to alle holi men: <sup>5</sup> for the hope that is keppe to zou in heuenes whiche ze herden in the word of trithe of the gospel, <sup>6</sup> that cam to zou: as also it is in al the world, and makith fruyt and wexith as in zou fro that dai, in which ze herden and knewen the grace of god in trithe, <sup>7</sup> as ze lerned of epafra our felowe moost derowthe, which is a trewe mynster of ihesus crist for zou, <sup>8</sup> whiche also schewid to us: soure louynge in spirit.

<sup>9</sup> therfor we fro the dai in whiche we herden: ceesen not to preie for zou, and to axe: that ye be fillid with the knowynge of his wil: in al wisdom and goostli

wexeth, increaseth.

#### TYNDALE—1534.

1. PAUL an Apostle of Iesu Christ by the wyll of God, and brother Tymotheus, <sup>2</sup> To the sayntes which are at Colossa, and brethren that beleue in Christ.

Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

<sup>3</sup> We geve thanks to God the father of oure Lorde Iesus Christ, alwayes prayenge for you, <sup>4</sup> sence we hearde of youre faith which ye haue in Christ Iesu and of the loue which ye beare to all sayntes <sup>5</sup> for the hopes sake which is layde vp in store for you in heuen, of which hope ye haue herde before by the true worde of the gospell, <sup>6</sup> which is come vnto you, even as it is in to all the worlde, and is frutefull as it is amonge you, from the fyrst daye in the which ye herde of it, and had experience in the grace of God in the truth, <sup>7</sup> as ye learned of Epaphra our deare felowe seruaunt, which is for you a faythfull minister of Christ, <sup>8</sup> which also declared vnto vs youre love which ye haue in the sprete.

<sup>9</sup> For this cause we also, sence the daye ye herde of it, haue not ceasid prayenge for you and desyryng that ye myght be fillid with the knowledge of his will, in all wysdome and spretuall vnderstondynge,

#### CRANMER—1539.

1. PAUL an Apostle of Iesu Chryst, by the wyll of God, and brother Tymotheus, <sup>2</sup> To the sayntes which are at Colossa, and brethren that beleue in Christ, Grace be vnto you and peace from God oure father, and from the Lorde Jesu Christ.

<sup>3</sup> We geue thanks to God the father of oure Lorde Iesus Christ alwayes for you in oure prayers. <sup>4</sup> For we haue hearde of your fayth in Christ Iesu, and of the loue whych ye beare to all sayntes <sup>5</sup> for the hopes sake which is layd vp in store for you in heauen, of which hope, ye herde before by the true worde of the Gospell, <sup>6</sup> which is come vnto you: euen as it is frutefull (and groweth) as it is also amonge you, from the daye in the which ye herde of it, and had experience in the grace of God thorow the truth, <sup>7</sup> as ye learned of Epaphra our deare felowe seruaunt, which is for you a faythfull mynster of Christ, <sup>8</sup> whych also declared vnto vs your loue which ye haue in the sprete.

<sup>9</sup> For this cause we also, sence the daye ye herde of it, haue not ceasid to praye for you, and to desyre, that ye myght be fulfilled wyth the knowledge of hys wyll, in all wysdome and spretuall

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

Κεφάλαιον Α.

## THE EPISTLE TO THE COLOSSIANS.

### CHAPTER I.

<sup>6</sup> τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, <sup>9</sup> καὶ ἔστι καρποφοροῦμενον <sup>h</sup> καὶ αὐξανόμενον, | καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· <sup>7</sup> καθὼς <sup>i</sup> ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶ πιστὸς ὑπὲρ <sup>k</sup> ὑμῶν | διάκονος τοῦ Χριστοῦ, <sup>8</sup> ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. <sup>9</sup> Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει

<sup>a</sup> Alex. ὑπὲρ. <sup>f</sup> Alex. ἦν ἰσχυρῶς. <sup>e</sup> Alex. = καὶ. <sup>h</sup> Rec. = καὶ αὐξανόμενον. <sup>i</sup> Rec. + καὶ. <sup>k</sup> Alex. ἡμῶν.

#### GENEVA — 1557.

1. PAUL an Apostle of Iesus Christe, by the wil of God, and Timotheus our brother, <sup>2</sup> To them, which are at Collosse, Sainctes and faithful in Christe, grace be to you, and peace from God our Father, and from the Lord Iesus Christe. <sup>3</sup> We geue thanks to God the Father of our Lord Iesus Christe, alwayes praying for you: <sup>4</sup> Since we heard of your faith in Christ Iesus, and of your loue to all Sainctes. <sup>5</sup> For the hopes sake which is layd vp for you in heauen, of which hope ye haue heard before by the worde of truth which is the Gospel. <sup>6</sup> Which is come vnto you, euen as it is vnto all the worlde, and is frutful, as it is also among you, from the first day, that ye haarde and truly knewe the grace of God,

<sup>7</sup> As ye also learned of Epaphras our deare felowe seruant, which is for you a faithful minister of Christ: <sup>8</sup> Who also declared vnto vs your loue, which ye haue by the Spirite. <sup>9</sup> For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with perfect knowledge of his wil, in all wysdome, and spiritual

#### RHEIMS — 1582.

1. PAUL an Apostle of Iesus Christ by the vvil of God, and brother Timothee: <sup>2</sup> to them that are at Colossa sainctes and faithful brethren in Christ Iesus. Grace to you and peace from God our Father and our Lord Iesus Christ.

<sup>3</sup> Vve giue thanks to God and the Father of our Lord Iesus Christ alvwaies for you, praying: <sup>4</sup> hearing your faith in Christ Iesus, and the loue vvhich you haue tovvard al the sainctes, <sup>5</sup> for the hope that is laid vp for you in heauen, vvhich you haue heard in the vvord of the truth of the Gospel, <sup>6</sup> that is come to you, as also in the vvhole vvorld it is, and fructifeth, and grovveth, euen as in you, since that day that you heard and knew the grace of God in truth, <sup>7</sup> as you learned of Epaphras our dearest fellow-servant, vvho is a faithful minister of Iesus Christ for you, <sup>8</sup> vvho also hath manifested to vs your loue in spirit.

<sup>9</sup> Therefore vve also from the day that vve heard it, cease not praying for you and desiring, that you may be filled vvith the knowvledge of his vvil, in al vvisedom, and spiritual vvnderstanding:

#### AUTHORISED — 1611.

1. PAUL an Apostle of Iesus Christ, by the will of God, and Timotheus our brother, <sup>2</sup> To the Saints and faithfull brethren in Christ, which are at Colosse, grace be vnto you, and peace from God our Father, and the Lord Iesus Christ.

<sup>3</sup> We giue thanks to God, and the Father of our Lord Iesus Christ, praying alwayes for you, <sup>4</sup> Since we heard of your faith in Christ Iesus, and of the loue which yee haue to all the Saints, <sup>5</sup> For the hope which is layd vp for you in heauen, whereof ye heard before in the word of the truth of the Gospel, <sup>6</sup> Which is come vnto you as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day yee heard of it, and knew the grace of God in truth, <sup>7</sup> As yee also learned of Epaphras our deare fellow seruant, who is for you a faithfull Minister of Christ: <sup>8</sup> Who also declared vnto vs your loue in the spirit.

<sup>9</sup> For this cause wee also, since the day we heard it, doe not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdome and spirituall vvnderstanding:

πνευματικῆ, <sup>10</sup> περιπατήσαι ἰαξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι <sup>11</sup> τῇ ἐπιγνώσει τοῦ Θεοῦ ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς· <sup>12</sup> εὐχαριστοῦντες τῷ πατρὶ τῷ ἰκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, <sup>13</sup> ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, <sup>14</sup> ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως· <sup>15</sup> ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, <sup>16</sup> τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὄρατα καὶ τὰ ἀόρατα, εἶτε θρόνοι, εἶτε κυριότητες, εἶτε ἀρχαί, εἶτε ἐξουσία· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· <sup>17</sup> καὶ αὐτὸς ἐστὶ πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε·

<sup>1</sup> Rec. + ἡμᾶς. <sup>2</sup> Rec. εἰς τὴν ἐπιγνώσιν. <sup>3</sup> Alex. τῷ Θεῷ καὶ πατρὶ. <sup>4</sup> Alex. καλῶσαντι. <sup>5</sup> Rec. + εἰς τὸ αὐτὸ αἴματός αὐτοῦ. <sup>6</sup> Alex. = τὰ.

## WICLIF—1380.

vndirstondynge, <sup>10</sup> that ze wolde worthli to god plesynge bi alle thyngis and make fruyt in alle good werk, and wexe in the science of god, <sup>11</sup> and be counfortid in al vertu bi the myst of his clerenesse: in al pacience ꝛ long abidyng with ioie, <sup>12</sup> that ze don thankyngis to god, and to the fadir whiche made zou worthi, in to the part of eritage of holi men in liȝt,

<sup>13</sup> whiche deluyered us fro the power of derknessis: and transladid in to the kyngdom of the sone of his louynge, <sup>14</sup> in whom we han azenbyngne and remysiounn of synnes; <sup>15</sup> whiche is the ymage of god vnusible: the first bigetun of eche creature, <sup>16</sup> for in hym alle thyngis ben made, in heuene, and in erthe: visible and vnusible, ether trones, ether dominaciouns, ether princecheidis, ether powers; <sup>17</sup> alle thyngis ben made of nouȝt bi him ꝛ in him; <sup>18</sup> ꝛ he is before alle, and alle thyngis ben in him ꝛ he is heed of the bodi of the chirehe, whiche is the bigynnyng and the first bigetun of deed men, that he holde the first dignyte in alle thyngis; <sup>19</sup> for in hym it plesid alle plentee to enahabite: <sup>20</sup> and bi hym all thyngis to be reconceiid in to him, and made pees bi the blode of his cros: tho thyngis that ben in erthis, ether that ben in heuene;

<sup>21</sup> and whanne ze weren suntmye aliened and enemyes bi witte in yuel werkis: now he hath reconceiid zou <sup>22</sup> in the bodi of his fleisch bi deeth, to haue zou holi and vncwmed: and without reproof bifor hym; <sup>23</sup> if netcheles ze dwellen in the feith: foundid and stable, and vnmouable fro the hope of the gospel, that ze han herde, whiche is prechid in al creaturis that is vnder heuene, of whiche I poul am made mynstre: <sup>24</sup> and now I haue ioie in

wex, increas. vertu, power. clerenesse, glory. azenbyngne, redemption. yuel, evil. vncwmed, unspotted.

## TYNDALE—1534.

<sup>10</sup> that ye myght walke worthy of the lorde in all thynges that please, beyngne frutfull in all good workes and encreasyng in the knowledge of God, <sup>11</sup> strenghted with all myght, thorowe hys glorious power vnto all pacience and longe sufferynge with ioyfulness <sup>12</sup> geuyng thanks vnto the father which hath made vs mete to be part takers of the inheritaunce of saintes in light.

<sup>13</sup> Which hath delivered vs from the power of derknes, and hath translated vs in to the kyngdome of hys dere sone; <sup>14</sup> in whom we have redempcion thorow his blood: that is to saye the forgyvenes of synnes; <sup>15</sup> which is the ymage of the invisible god, fyrst begotten of all creatures. <sup>16</sup> For by him were all thynges created; thynges that are in heven, and thynges that are in erth: thynges visible and thynges invisible: whether they be maieste or lordshyppe, ether rule or power. All thynges are created by hym, and in him; <sup>17</sup> and he is before all thynges; and in him all thynges haue their beyngne.

<sup>18</sup> And he is the heed of the body, that is to wit of the congregacion: he is the begynnyng and fyrst begotten of the deed; that in all thynges he might haue the preeminence: <sup>19</sup> For it pleased the father that in him shuld all fulnes dwell, <sup>20</sup> and by him to reconcile all thyng vnto him selfe; and to set at peace by him thorow the bloud of his crosse, both thynges in heven and thynges in erth.

<sup>21</sup> And you (which were in tymes past straungers and enemyes, because youre myndes were set in euyl workes) hath he now reconciled <sup>22</sup> in the body of his fleshe thorowe deeth, to make you holy vnableable and with out fault in his awne syght; <sup>23</sup> yf ye continue grounded and stablysshed in the fayth, and be not moved away from the hope of the gospell; wher of ye haue herde; howe that it is preached amonge all creatures which are vnder heven; wher of I Paul am made a minister.

<sup>24</sup> Now ioie I in my soferinges which I

## CRANMER—1539.

vnderstandynge, <sup>10</sup> that ye myght walke worthy of the Lorde that in all thynges ye may please beyng frutfull in all good workes, and encreasyng in the knowledge of God, <sup>11</sup> strenghted with all myght, thorow hys gloryous power, vnto all pacience and longe sufferynge with ioyfulness <sup>12</sup> geuyng thanks vnto the father, which hath made vs mete to be partakers of the inheritance of sayntes in light.

<sup>13</sup> Which hath deluyered vs from the power of derknes, and hath translated vs into the kyngdome of hys dere sone <sup>14</sup> by whom we haue redempcion thorow hys blood: euen the forgyvenes of synnes <sup>15</sup> which is the ymage of the inuisible God, fyrst begotten of all creatures. <sup>16</sup> For by him were all thynges created, that are in heuen, and that are in erth: visyble and inuisyble, whether they be maieste or lordshyppe, ether rule or power. All thynges were created by hym and for hym, <sup>17</sup> and he is before all thynges, and by hym all thynges haue their beyngne.

<sup>18</sup> And he is the heed of the body, euen of the congregacyon: he is the begynnyng and fyrst begotten of the deed, that in all thynges he myght haue the preeminence: <sup>19</sup> For it pleased the father, that in hym shulde all fulnes dwell, and by hym to reconcele all thyng vnto hym selfe, <sup>20</sup> and to set at peace by hym thorow the bloud of his crosse, both thynges in heauen and thynges in erth.

<sup>21</sup> And you which were sonytmye farre of, and enemyes, because youre myndes were set in euyl workes hath he now reconcyled <sup>22</sup> in the body of hys fleshe thorowe deeth, to make you holy, and vnableable, and with out fault in hys awne syght; <sup>23</sup> yf ye contynue grounded and stablysshed in the fayth, and be not moued away from the hope of the Gospell, wherof ye haue herde, howe that it is preached amonge all creatures which are vnder heauen, wherof I Paul am made a mynster.

<sup>24</sup> Now ioie I in my sufferinges for you,

<sup>18</sup> καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων <sup>19</sup> ὅτι ἐν αὐτῷ <sup>5</sup> εὐδόκησε | πᾶν τὸ πλήρωμα κατοικῆσαι, <sup>20</sup> καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, | δι' αὐτοῦ, | εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς. <sup>21</sup> καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ <sup>6</sup> ἀποκατήλλαξεν | <sup>22</sup> ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ. <sup>23</sup> εἶγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ <sup>7</sup> τῇ | κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος. <sup>24</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>

<sup>7</sup> Alex. = τὰ. <sup>8</sup> Alex. ἠεδοκῆσε. <sup>9</sup> Alex. = εἰς αὐτὸν. <sup>10</sup> s. ἀποκαταλλαγίντες s. ἀποκατηλλάγητε. <sup>11</sup> Alex. = τῷ. <sup>12</sup> Alex. + ὅς. <sup>13</sup> Rec. + μου.

## GENEVA — 1557.

understanding. <sup>10</sup> That ye myght walke worthy of the Lord in all things that please, being fruteful in all good workes, and increasing in the knowledge of God: <sup>11</sup> Strengthened with all might, through his glorious power, vnto all pacience, and longe suffring, with ioyfulness, <sup>12</sup> Geuyng thanks vnto the Father, which hath made vs mete to be partakers of the inheritance of Sainctes in light: <sup>13</sup> Who hath deliuered vs from the power of darknesse, and hath translated vs into the kyngdome of his deare Sonne, <sup>14</sup> In whom we haue redemption through his blood, *that is to say,* the forgyuenes of synnes, <sup>15</sup> Who is the image of the inuisible God, the first begotten of every thing created. <sup>16</sup> For by him were all things created, which are in heauen, and which are in earth, things visible, and inuisible, whether they be Maiestie or Lordship, ether Rule or Power: all things were created by him, and in him,

<sup>17</sup> And he is before all things, and in him all things haue their being. <sup>18</sup> And he is the heade of the body of the Church, *he is* the begynnyng, and first begotten of the dead, that in all he might haue the preeminence. <sup>19</sup> For it pleased the Father, that in him should all fulnes dwell, <sup>20</sup> And by him to reconcile all things vnto him selfe, and to set at peace through the bloude of his crosse, both things in earth, and things in heauen. <sup>21</sup> And you which were in times past strangers and enemies, because your myndes were set in euil workes, hath he now reconciled, <sup>22</sup> In the body of his fleshe through death, to make you holy, vnblamable and with out faute in his syght, <sup>23</sup> Yf ye continue, grounded and stablysshed in the faith, and be not moued away from the hope of the Gospel, wherof ye haue heard and *which hath bene* preached to every creature which is vnder heauen: wherof I Paul am made a minister.

<sup>24</sup> Now ioye I in my suffringes which I

## RHEIMS — 1582.

that you may vnalke vworthish of God, in all things pleasing: Fructifying in al good vvorke, and increasing in the knowlledge of God: <sup>11</sup> in al povver strengthened according to the might of his glorie, in al pacience and longanimitie vvith ioy <sup>12</sup> giuing thanks to God and the Father, vvho hath made vs vworthish vnto the part of the lotof the sainctes in the light: <sup>13</sup> vvho hath deliuered vs from the povver of darkenes, and hath translated vs into the kyngdome of the sonne of his loue, <sup>14</sup> in vvhom vve haue redemption, the remission of synnes: <sup>15</sup> vvho is the image of the inuisible God, the first-borne of al creature: <sup>16</sup> because in him vvere created all things in heauen, and in earth, visible, and inuisible, vvether Thrones, or Dominions, or Principalties, or Potes-tates: al by him, and in him vvere created: <sup>17</sup> and he is before al, and al consist in him.

<sup>18</sup> And he is the head of the body, the Church, vvho is the beginning, first-borne of the dead: that he may be in all things holding the preimace: <sup>19</sup> because in him it hath vvel pleased, al fulnes to inhabit:

<sup>20</sup> and by him to reconcile all things vnto him selfe, pacifying by the bloud of his crosse, vvwhether the things in earth, or the things that are in heauen.

<sup>21</sup> And you, vvhereas you vvere sometime alienated and enemies in sense, in euil vvorkes: yet novv he hath reconciled <sup>22</sup> in the body of his flesh by death, to present you holy and immaculate, and blameles before him: <sup>23</sup> if yet ye continue in the faith, grounded and stable, and vvmoveable from the hope of the Gospel vvich you haue heard, vvchich is preached among al creatures that are vnder heauen, vvherof I Paul am made a minister. <sup>24</sup> Vvho novv reioyce in suffering

## AUTHORISED — 1611.

<sup>10</sup> That yee might walke worthy of the Lord vnto all pleasing, being fruitfull in euery good worke, and increasing in the knowledge of God: <sup>11</sup> Strengthened with all might according to his glorious power, vnto all patience and long suffering with ioyfulness: <sup>12</sup> Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light: <sup>13</sup> Who hath deliuered vs from the power of darknesse, and hath translated us into the kingdome of his deare Sonne, <sup>14</sup> In whom we haue redemption through his blood, *even* the forgiuenesse of sinnes:

<sup>15</sup> Who is the image of the inuisible God, the first borne of every creature. <sup>16</sup> For by him were all things created that are in heauen, and that are in earth, visible and inuisible, whether *they be* thrones or dominions, or principalties, or powers: all things were created by him, and for him. <sup>17</sup> And he is before all things, and by him all things consist. <sup>18</sup> And hee is the head of the body, the Church: who is the beginning, the first borne from the dead, that <sup>19</sup> in all things he might haue the preeminence: <sup>19</sup> For it pleased the Father that in him should all fulnesse dwell, <sup>20</sup> And (having made peace through the blood of his crosse) by him to reconcile all things vnto himselfe, by him, *I say,* whether they bee things in earth, or things in heauen.

<sup>21</sup> And you that were sometimes alienated, and enemies <sup>2</sup> in your mind by wicked workes, yet now hath bee reconciled, <sup>22</sup> In the body of his flesh through death, to present you holy and vnblameable, and vnreproachable in his sight, <sup>23</sup> If ye continue in the faith grounded and settled, and be not moued away from the hope of the Gospel, which yee haue heard, *and* which was preached to every creature which is vnder heauen, wherof I Paul am made a Minister. <sup>24</sup> Who now reioyce

<sup>10</sup> Or, the Sonne of his loue. <sup>11</sup> Or, among all. <sup>12</sup> Or, making peace. <sup>13</sup> Or, by your mind in wicked workes.



Λαοδικεῖα, καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί, ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. τούτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ· εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ σπερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ἑρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα

ἢ πᾶν (τὸ) πλοῦτος.

<sup>h</sup> Rec. τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ.

<sup>i</sup> Alex. = τῆς.

<sup>k</sup> Alex. μηδεῖς.

<sup>l</sup> Alex. = ἐν.

<sup>m</sup> Alex. = ἐν αὐτῷ, σ. ἐν αὐτῷ.

## GENEVA — 1557.

suffre for you, and fulfil the rest of the afflictions of Christ in my fleshe, for his bodies sake, which is the Church. <sup>25</sup> Whereof I am made a minister, according to the ordinance of God, which ordinance is geuen me vnto youwarde, to fulfil the word of God. <sup>26</sup> *V*vhich is that mysterie hyd since the worlde began, and synce the beginnyng of generations, but now is openedo to his Sainctes, <sup>27</sup> To whom God would make knowen what is the riches of this glorious mysterie among the Gentiles, which *riches* is Christ in you, the hope of glorie, <sup>28</sup> Whome we preache, warning every man, and teaching every man in all wisdom, to make every man perfect in Christ Iesus. <sup>29</sup> Where vnto I also labour and stryue, euen as far forth as his working worketh in me mightly.

2. FOR I would ye knewe what fyghtyng I haue for your sakes, and for them of Laodicea, and for as many as haue not sene my person in the fleshe. <sup>2</sup> That their hartys myght be comforted and knyted together in loue, and in all riches of persuaded understanding, for to know the mysterie of God the Father and of Christ: <sup>3</sup> In whome are hyd all the treasures of wysedome and knowledge. <sup>4</sup> And this I say lest any man should begyle you with entising wordes. <sup>5</sup> For though I be absent in the fleshe, yet am I present with you in the sprite, ioying and beholding the ordre that ye kepe, and your stedfast faith in Christ. <sup>6</sup> As ye haue therefore receaued Christe Iesus the Lord, *euen so* walke in him.

<sup>7</sup> Roted and built in him, and stedfast in the faith, as ye haue learned, abounding therin with thankes geuyng. <sup>8</sup> Beware lest any man come and spoyle you through philosophic, and deceatfull vanitie, through the traditions of men, according to the ordynances of the world, and not after

## RHEIMS — 1582.

for you, and do accomplish those things that vnt of the passions of Christ, in my flesh for his body, vvhich is the Church: <sup>25</sup> vvhereof I am made a minister according to the dispensation of God, vvhich is giuen me toward you, that I may fulfil the vvord of God, <sup>26</sup> the mysterie that hath been hidden from vvorldes and generations, but novv is manifested to his sainctes, <sup>27</sup> to whom God vvould make knowen the riches of the glorie of this sacrament in the Gentiles, vvhich is Christ, in you the hope of glorie, <sup>28</sup> vvhom vve preache, admonishing every man, and teaching every man in al vvisedom, that vve may present every man perfect in Christ Iesus. <sup>29</sup> Vvherein also I labour striuing according to his operation vvhich he vvorketh in me in power.

2. FOR I vvil haue you knovv brethren, vvhat maner of care I haue for you and for them that are at Laodicia, and vvhosouer haue not sene my face in the fleshe: <sup>2</sup> that their hartes may be comforted, instructed in charite, and vnto all the riches of the fulnes of understanding, vnto the knowledge of the mysterie of God the Father of Christ Iesus, <sup>3</sup> in vvhom be all the treasures of vvisedom and knowledge hidde. <sup>4</sup> But this I say that no man deceue you in loftines of vvordes. <sup>5</sup> For although I be absent in body, yet in spirit I am vvith you: reioycing, and seeing your order, and the constauce of that your faith which is in Christ. <sup>6</sup> Therefore as you haue receiued Iesus Christ our Lord, vvake in him, <sup>7</sup> rooted and built in him, and confirmed in the faith, as also you haue learned, abounding in him in thankes-giuing.

<sup>8</sup> Beware lest any man deceue you by philosophic, and vaine fallacie: according to the tradition of men, according to the elements of the vvorld, and not

## AUTHORISED — 1611.

in my sufferings for you, and fill vp that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

<sup>25</sup> Whereof I am made a Minister according to the dispensation of God, which is giuen to mee for you, \* to fulfill the word of God: <sup>26</sup> *Euen* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints, <sup>27</sup> To whom God would make known what is the riches of the glory of this mysterie among the Gentiles, which is Christ in you, the hope of glory: <sup>28</sup> Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Iesus. <sup>29</sup> Whereunto I also labour, striuing according to his working, which worketh in me mightily.

2. FOR I would that ye knew what great conflict I haue for you, and for them at Laodicea, and for as many as haue not sene my face in the flesh: <sup>2</sup> That their hearts might be comforted, being knit together in loue, and vnto all riches of the full assurance of understanding, to the acknowledgement of the mysterie of God, and of the Father, and of Christ, <sup>3</sup> In whom are hid all the treasures of wisdom, and knowledge. <sup>4</sup> And this I say, lest any man should beguile you with entising words. <sup>5</sup> For though I be absent in the flesh, yet am I with you in the spirit, ioying and beholding your order, and the stedfastnesse of your faith in Christ. <sup>6</sup> As ye haue therefore receiued Christ Iesus the Lord, *so* walke ye in him: <sup>7</sup> Rooted and built vp in him, and stablished in the faith, as ye haue bene taught, abounding therein with thankes-giuing. <sup>8</sup> Beware lest any man spoile you through Philosophie and vaine deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

\* Or, fully to preach the word of God, Rom. 1. 15.  
<sup>2</sup> Or, amongst you. <sup>3</sup> Or, feare of care. <sup>4</sup> Or, wherein.  
<sup>5</sup> Or, elements.

τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· <sup>9</sup> ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, <sup>10</sup> καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι· <sup>11</sup> ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· <sup>12</sup> ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, <sup>13</sup> συνταφέντες αὐτῷ ἐν τῷ <sup>14</sup> βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν· <sup>15</sup> καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεξώσοίησεν ὑμᾶς| σὺν αὐτῷ, χαρισάμενος ἡμῖν| πάντα τὰ παραπτώματα· <sup>16</sup> ἐξάλειψας τὸ καθ' ἡμῶν χειρογράφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῶν, καὶ αὐτὸ ἦρκεν| ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· <sup>17</sup> ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς

<sup>9</sup> Alex. s. ὁ ὁ. <sup>10</sup> Rec. + τῶν ἀμαρτιῶν.<sup>11</sup> Alex. βαπτισμῷ.<sup>12</sup> Rec. + τῶν.<sup>13</sup> Alex. = ἰν.<sup>14</sup> Alex. + ἰν.<sup>15</sup> Rec. = ἰμαῖ.

## WICLIFF—1380.

world, and not after crist; <sup>9</sup> for in hym dwelth bodilich alle the fulnes of the god heed, <sup>10</sup> and 3e ben fillid in hym: that is hed of alle principat and power, <sup>11</sup> in whom also 3e ben circumeidid, in circumeison not made with hond in dispoilyng of the bodi of fleisch; but in circumeison of crist; <sup>12</sup> and 3e ben buried to gidre with hym in baptyu; in whom also 3e han rise agen bi feith of the worchyng of god that reidid hym fro death.

<sup>13</sup> and whanne 3e weren deed in giltis and in the prepuce of youre fleisch; he quykened to gidre 3ou with hym; for 3eyunge to 3ou alle giltis: <sup>14</sup> doynge awei that wrytynge of decre that was agens us, that was contrarie to us; and he took awey that fro myddil picheinge it on the cros; <sup>15</sup> and he spuyld principatis and powers, and ledde out tristi, openly ouercomynge hem in hym silf; <sup>16</sup> therfor no man iuge 3ou in mete or in drinke, or in part of feest dai, or of neomyne or of sabotis: <sup>17</sup> whiche ben schadowe of thyngis to comynge; for the bodi is of crist; <sup>18</sup> no man disceyue 3ou willynge to tech in mekenes and religioun of angels tho thyngis, whiche he hath not seyn; walkinge, veynli holmed with wit of his fleisch; <sup>19</sup> and not holdynge the heed of whiche al the bodi bi boondis; and ioynynges to gidre vndirmynystrid and made: wexith in to encresynge of god;

<sup>20</sup> for if 3e ben deed with crist for the elementis of this world: what 3it as men luyunge to the world, demen 3e? <sup>21</sup> that 3e touche not nether taast nether tretre with hondis tho thyngis; <sup>22</sup> whiche alle ben in to death bi the ilke vse after the commandementis and the techyngis of men; <sup>23</sup> whiche han a reson of wisdom

prepuce, uncircumcision. tristi, confidently  
neomyne, new moon. bolded, needful. wexith,  
groweth. demen, judge. ilke, some.

## TYNDALE—1534.

after christ. <sup>9</sup> For in him dwelleth all the fulnes of the godheed bodily, <sup>10</sup> and ye are complete in him which is the heed of all rule and power, <sup>11</sup> in whom also ye are circumsised with circumsision made with out bondes; by puttinge of the sinfull body of the fleshe; thorow the circumsision that is in Christ; <sup>12</sup> in that ye are buried with him thorow baptyu; in whom ye are also rysen agayne thorowe fayth; that is wrought by the operacion of god which rased him from death.

<sup>13</sup> And ye which weare deed in synne thorow the vncircumsion of youre fleshe; hath he quykened with him and hath forgiven vs all oure trespasses; <sup>14</sup> and hath put out the handwryttinge that was agaynst vs; contayned in the lawe wryten; and that hath he taken out of the waye and hath fastened it to his crosse; <sup>15</sup> and hath spoyled rule and power and hath made a shewe of them openly; and hath triumphed over them in his awne person.

<sup>16</sup> Let noman therfore trouble youre consciences aboute meate and drynke or for a pece of an holydaye; as the holydaye of the newe mone or of the saboth dayes; <sup>17</sup> which are nothinge but shaddowes of thynges to come: but the body is in Christ. <sup>18</sup> Let no man make you shote at a wronge (marke); which after his awne ymaginacion walketh in the humbles and holynes of angels; thynges which he never sawe: causelesse puf vp with his flesshly mynde; <sup>19</sup> and holdeth not the heed; wherof all the body by ioyntes and couples receaveth norishment; and is knet to gedder; and encreaseth with the in creasyng that cometh of god.

<sup>20</sup> Wherfore if ye be deed with Christ from ordinaunces of the worlde; why as though ye yet lived in the worlde; are ye ledde with tradicions of them that saye? <sup>21</sup> Touche not; tast not; handell not; <sup>22</sup> which all perysshe with the vsinge of them and are after the commandmentes and doctrynes of men; <sup>23</sup> which thynges have the

## CRANMER—1539.

Christ. <sup>9</sup> For in him dwelleth all the fulnes of the God heed bodily, <sup>10</sup> and ye are complete in him: which is the heed of all rule and power, <sup>11</sup> by whom also ye are circumsised with circumsision which is done with out handes, for asmooch as ye have put of the synfull body of the fleshe; thorow the circumsision that is in Christ, <sup>12</sup> in that ye are buried with him thorow baptime, in whom ye are also rysen agayne thorowe fayth, that is wrought by the operacyon of God which rased him from death.

<sup>13</sup> And ye whan ye weare deed thorow synne and thorow the vncircumsion of youre fleshe, hath he quykened with him, and hath foregyven vs all oure trespasses; <sup>14</sup> and hath put out the hand wrytynge that was agaynst vs, contayned in the lawe wryten; and that hath he taken out of the waye, and hath fastened it to his crosse; <sup>15</sup> and hath spoyled rule and power, and hath made a shewe of them openly, and hath triumphed over them in his awne person.

<sup>16</sup> Let no man therfore trouble youre conscience aboute meate and dryncke or for a pece of an holy daye, or of the newe mone, or of the Saboth dayes, <sup>17</sup> which are shaddowes of thynges to come: but the body is in Christ. <sup>18</sup> Let no man make you shote at a wronge marke, by the humbles and holynes of angels, in the thynges which he never sawe, beyng causelesse puf vp with hys flesshly mynde, <sup>19</sup> and holdeth not the heed, wherof all the body by ioyntes and couples receaueith norishment; and is knet together, and encreaseth with the increasyng that cometh of God.

<sup>20</sup> Wherfore, yf ye be deed with Christ from the ordinaunces of the worlde, why as though ye yet luyed in the worlde, are ye led with tradicyons? <sup>21</sup> Touch not, tast not, handell not; <sup>22</sup> whych all perysshe thorow the very abuse: after the commandmentes and doctrynes of men; <sup>23</sup> which thynges outwardly have the

ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς <sup>10</sup> ἐν αὐτῷ. | <sup>16</sup> Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νομικίας ἢ σαββάτων <sup>17</sup> ἢ ἄ | ἐστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα <sup>18</sup> Χριστοῦ. <sup>18</sup> μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρῆσκείᾳ τῶν ἀγγέλων, ἃ <sup>20</sup> μὴ | ἐώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, <sup>19</sup> καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχωρηγούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ. <sup>20</sup> Εἰ <sup>a</sup> ἀπεθάνετε σὺν <sup>b</sup> Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; <sup>c</sup> <sup>21</sup> Μὴ ἄψῃ, μηδὲ γέυσῃ, μηδὲ θίγησῃ <sup>d</sup> ἢ ἄ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων <sup>e</sup> ἢ ἀτινά ἐστι λόγου μὲν

\* Rec. ἰμῖν.

\* Alex. ἡρην.

\* Rec. ἐν αὐτῷ.

\* Alex. ὄ.

\* Rec. + τοῦ.

\* Alex. = μὴ.

\* Rec. + οὖν.

\* Rec. + τῷ.

## GENEVA — 1557.

Christ: <sup>9</sup> For in him dwelleth all the fulnes of the Godhead bodily. <sup>10</sup> And ye are complete in him, which is the heade of all Rule and Power. <sup>11</sup> In whom also ye are circumcised, with Circumcision made without handes, by putting of the synful body of the fleshe, through the Circumcision, that is in Christ: <sup>12</sup> In that ye are buried with him through Baptisme, in whom ye are also rysen agayne through faith that is wrought by the operation of God which rased hym from death.

<sup>13</sup> And ye which were dead in synne, and in the vncircumcision of your fleshe, hath he quickened with him, forgoing you all your trespases. <sup>14</sup> And putting out the handwryting of ceremonies that was agaynst vs, which *I say* was contrarie to vs: he toke it out of the way, and hath fastened it on his crosse. <sup>15</sup> And hath spoyled Rule and Power, and hath made a shewe of them openly, and hath triumphed ouer them in the same crosse. <sup>16</sup> Let no man therefore condemne you about meat and drinke, or for a peece of an holy day, or of the newe moone, or of the Sabbath dayes. <sup>17</sup> Which are nothing but shadowdes of thinges to come: but the body is in Christe.

<sup>18</sup> Let no man wilfully beare rule ouer you by humblenes, and worshipping of Angels, anancing him selfe in those thinges which he neuer sawe, rashly puffed vp with his fleshly mynde: <sup>19</sup> And holdeth not the heade, whereby all the body furnished and knit together by ioyntes and couples, encreaseth with the increasyng that cometh of God. <sup>20</sup> Wherefore, yf ye be deade with Christ and are fre from the ordinances of the world, why, as thogh ye yet lyued in the world, are ye burdened with traditions, <sup>21</sup> *Of them that say*, Touche not. Taste not, Handel not? <sup>22</sup> Which all perish with the vsyng of them, and are after the commandemens and doctrines of men. <sup>23</sup> Which thinges haue in deed a

## RHEIMS — 1582.

according to Christ. <sup>9</sup> For in him dwelleth all the fulnesse of the Godhead corporally: <sup>10</sup> and ye are in him replenished, vvhoh is the head in al Principallitie and Povver: <sup>11</sup> in vvhom al you are circumcised vvvith circumcison not made by hand in spoiling of the body of the flesh, in the circumcison of Christ, <sup>12</sup> buried vvith him in Baptisme: in vvhom also you are risen agayne by the faith of the operation of God, vvho raised him vp from the dead.

<sup>13</sup> And you vvhen you vvere dead in the offenses and the prepuce of your flesh, did he quicken together vvith him: pardon- ing you al offenses, <sup>14</sup> vvyping out the hand vvriting of decree' that vvvas agaynst vs, vvvhich vvvas contrarie to vs. and the same he hath taken out of the vvay, fastening it to the crosse: <sup>15</sup> and spoiling the Principallities and Potestats, hath ledde them confidently in open shevv, triumphing them in him self. <sup>16</sup> Let no man therefore iudge you in meate or in drinke, or in part of a festiual day, or of the Nevv-moone, or of Sabbathos: <sup>17</sup> vvvhich are a shadowv of 'thinges to come, but the body Christos.

<sup>18</sup> Let no man seduce you, vvilling in the humillitie and religion of Angels, vvalking in the thinges vvvhich he hath not seen, in vaine puffed vp by the sense of his flesh, <sup>19</sup> and not holding the head, vvvhvreef the vvhole body by ioyntes and bandes being serued and compacted, grovveth to the increase of God. <sup>20</sup> If then you be dead vvith Christ, from the elements of this vvorld: vvhy do you yet decree as liuing in the vvorld? <sup>21</sup> Touch not, tast not, handle not: <sup>22</sup> vvvhich thinges are al vnto destruction by the vry vsy, according to the precepts and doctrines of men. <sup>23</sup> vvvhich are in deede hauing a

## AUTHORISED — 1611.

<sup>9</sup> For in him dwelleth all the fulnesse of the Godhead bodily.

<sup>10</sup> And ye are complete in him, which is the head of all principallitie, and power. <sup>11</sup> In whom also ye are circumcised with the Circumcision made without handes, in putting off the body of the sinnes of the flesh, by the Circumcision of Christ: <sup>12</sup> Buried with him in Baptisme, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. <sup>13</sup> And you being dead in your sinnes, and the vncircumcision of your flesh, hath hee quickened together with him, hauing forgiven you all trespasses, <sup>14</sup> Blotting out the handwryting of ordinances, that was against vs, which was contrary to vs, and tooke it out of the way, naying it to his Crosse: <sup>15</sup> And hauing spoiled principalities and powers, he made a shew of them openly, triumphing ouer them <sup>a</sup> in it.

<sup>16</sup> Let no man therefore iudge you <sup>b</sup> in meat, or in drinke, or  $\gamma$  in respect of an Holy day, or of the New moone, or of the Sabbath dayes: <sup>17</sup> Which are a shadow of things to come, but the body <sup>c</sup> of Christ. <sup>18</sup> Let no man <sup>d</sup> beguile you of your reward, <sup>e</sup> in a voluntary humilitie, and worshipping of Angels, intruding into those things which hee hath not scene, vainly puffed vp by his fleshly minde: <sup>19</sup> And not holding the head, from which all the body by ioynts and bands hauing nourishment ministred, and knit together, increaseth with the increase of God.

<sup>20</sup> Wherefore if yee bee dead with Christ from the  $\zeta$ rudiments of the world: why, as though liuing in the world, are ye subject to ordinances? <sup>21</sup> (Touch not, taste not, handle not: <sup>22</sup> Which all are to perish with the vsing) after the commandemens and doctrines of men: <sup>23</sup> Which things

\* Or, in himselfe. <sup>b</sup> Or, for eating and drinking. <sup>c</sup> Or, in part. <sup>d</sup> Or, iudge against you. <sup>e</sup> Or, being a voluntary in humilitie. <sup>f</sup> Or, elements.

ἔχοντα σοφίας ἐν ἐτελοθησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πληρσμοῖν τῆς σαρκός.

III. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος·<sup>2</sup> τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.<sup>3</sup> ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ·<sup>4</sup> ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

<sup>5</sup> Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία,<sup>6</sup> δι' ἣν ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας·<sup>7</sup> ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς·<sup>8</sup> νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογία, ἐκ τοῦ στόματος ὑμῶν.<sup>9</sup> Μὴ

<sup>1</sup> Alex. ἡμῶν.<sup>2</sup> Alex. = ἡμῶν.<sup>3</sup> Alex. ὁ.<sup>4</sup> Alex. τοῦτο.<sup>5</sup> Alex. + ἄρταν καὶ ἠλῆν.<sup>6</sup> Alex. + καί.

## WICLIFF—1380.

in veyn relegioun and mekenesse: and not to spare the bodi, not in ony onoure to the fulfillinge of fleisch.

3. THERFOR if ȝe han rise to gidre with crist: seke ȝe tho thingis that ben above, where crist is sittynge in the riȝthalf of god,<sup>2</sup> sawer ȝe tho thingis that ben above: not tho that ben on the erthe,<sup>3</sup> for ȝe ben dede: and ȝoure lif is hidde with crist in god,<sup>4</sup> for whanne crist schal apere ȝoure lif: thanne also ȝe schul apere with him in glorie,<sup>5</sup> therfor se ȝe ȝoure membris which ben on the erthe: Fornycacioun, vncleennes, lecherie, yuel coueitise, and auarice which is seruyce of mawmetis,<sup>6</sup> for which thingis: the wrathe of god cam on the sones of vnbelieve,<sup>7</sup> in which also ȝe walkiden somtyme: whanne ȝe lyueden in hem.

<sup>8</sup> but now putte ȝe aweie alle thingis, wrathe, in dignacioun, malice, blasfemye, and foule word of ȝoure month,<sup>9</sup> nyle ȝe lie to gidre, spulye ȝe ȝou fro the oldd man with his dedis,<sup>10</sup> and clothe ȝe the newe man that is made newe aȝen in to the knowynge of god: afir the ymage of hym that made hym,<sup>11</sup> where is not made ȝ female, hethen man and iewe, circumcioun ȝ prepucci, barbarus and scita, bonde man ȝ fre man: but alle thingis ȝ in alle thingis crist,<sup>12</sup> therfor ȝe as the chosun of god, holi and louede clothe ȝou with the entrails of mercie, benygnyte and mekenes temperance, pacience,<sup>13</sup> and supporte ȝe cel oon othir, and forȝeue to ȝou silf, if ony man aȝens ony hath a querel as the lord forȝaf to ȝou so also ȝe,<sup>14</sup> and vpon alle these thingis hauē ȝe charite that is the bond of perfeccioun.

<sup>15</sup> and the pees of crist: enioie in ȝoure hertis in which ȝe ben clepid in o bodi: and be kynde,<sup>16</sup> the word of crist dwelle in ȝou plenteously in all wisdom, and teche

## TYNDALE—1534.

the similitude of wysdome in chosen holycy and humblenes; and in that they spare not the body; and do the flesshe no worshyppe vnto his ned.

3. IF ye be then rysen agayne with christ, seke those thynges which are above, where Christ sitteth on the riȝthonde of god.<sup>2</sup> Set youre affeccion on thynges that are above; and not on thynges which are on the erth.<sup>3</sup> For ye are deed; and youre lyfe is hid with Christ in god.<sup>4</sup> When Christ which is oure lyfe, shall shewe him silfe, then shall ye also apere with him in glorie.

<sup>5</sup> Mortifie therefore youre membres which are on the erth; fornicacion; vncleennes; vnaturall lust; euyl concupiscence; and coueteousnes which is worshippynge of ydols: <sup>6</sup> for which thynges sakes the wrath of God cometh on the chyldren of vnbelieve. <sup>7</sup> In which thynges ye walked once, when ye lived in them.

<sup>8</sup> But now put ye also awaye from you all thynges; wrath; fearnes; maliciousnes; cursed speakynge; filthy speakynge out of youre mouthes. <sup>9</sup> Lye not one to another that the oldd man with his workes be put of; <sup>10</sup> and the new put on; which is renued in knowledge after the ymage of him that made him; <sup>11</sup> where is nether gentiler; Iewe; circumcioun nor vncircumcioun; Barbarous or Sithian; bonde or fre: but Christe is all in all thynges.

<sup>12</sup> Now therefore as cleete of god, holi and beloved, put on tender mercie; kyndnes; humblenes of myndes; mekenes; longe sufferynge; <sup>13</sup> forbearynge one another; and forȝeuyne one another, if any man have a quarrell to a nother; even as Christ forȝave you, even so do ye. <sup>14</sup> Above all these thinges put on love, which is the bonde of perfectnes. <sup>15</sup> And the peace of god rule in youre hertes; to the which peace ye are called in one body. And se that ye be thankfull. <sup>16</sup> Let the worde of Christ dwell in you plenteously in all wysdome. Teache and exhorte youre awne

## CRANMER—1539.

symyltude of wysdome by superstycyon and humblenes, and by hurtyng of the body, and in that they do the flesshe no worshyppe vnto the nede therof.

3. IF ye be then rysen agayne with Christ, seke those thinges which are above, where Christ sytteth on the ryght hande of God. <sup>2</sup> Set youre affeccion on thinges that are above, and not on thinges which are on the erth. <sup>3</sup> For ye are deed, and youre lyfe is hid with Christ in God. <sup>4</sup> When soeuer Christ (which is oure lyfe) shall shewe him selfe, then shall ye also apere with him in glory.

<sup>5</sup> Mortifye therefore youre ethyly membres: fornycacion, vncleennes, vnaturall lust, euyl concupiscence, and coueteousnes, which is worshypynge of ydoles: <sup>6</sup> for which thynges sake the wrath of God vseth to come on the chyldren of vnbelieve, <sup>7</sup> amonge whom ye walked somtyme, when ye lyued in them.

<sup>8</sup> But now put ye also awaye from you all such thinges: wrath, fearnes, maliciousnes, cursed speakynge, fylthy comunicacion out of your mouth. <sup>9</sup> Lye not one to another, seinge that ye haue put of the oldd man wyth hys workes, <sup>10</sup> and haue put on the new man which is renued in to the knowledge and ymage of him that made him, <sup>11</sup> where is nether gentyle nor Iewe, circumcioun nor vncircumcioun, Barbarous or Sythian, bonde or fre: but Christ is all in all.

<sup>12</sup> Therefore as cleete of God, holi and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenes, longe sufferynge, <sup>13</sup> forbearynge one another, and forȝeuyne one another, yf any man haue a quarrell agaynst another: as Christ forȝaue you, euen so do ye. <sup>14</sup> Above all these thinges put on loue, which is the bonde of perfectnes. <sup>15</sup> And the peace of God rule in youre hertes: to the which peace ye are called in one body. And se that ye be thankfull. <sup>16</sup> Let the worde of Christ dwell in you plenteously with all wysdome. Teache and exhorte youre awne

σαυτη, σαυτην υγιει, οτι. μαματαις, ιδωλο. οφθαλμοι, οφθαλμοι, δεσποτι προπευσι, κυκλωσμοσιν. δεσποτι, καλεσ. ο, ονε

ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ,<sup>10</sup> καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.<sup>11</sup> ὅπου οὐκ ἐν<sup>9</sup> Ἑλλην καὶ Ἰουδαίος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, ἡ Σκύθης, δούλος, ἡ ἐλεύθερος· ἀλλὰ<sup>k</sup> τὰ πάντα καὶ ἐν πᾶσι Χριστός.<sup>12</sup> Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν<sup>13</sup> ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, εἰάν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ Χριστὸς ἔχαρισατο ὑμῖν, οὕτω καὶ ὑμεῖς.<sup>14</sup> ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἣτις ἐστὶ σύνδεσμος τῆς τελειότητος.<sup>15</sup> καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι καὶ εὐχάριστοι γίνεσθε.<sup>16</sup> ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ·

<sup>1</sup> Alex. + καί. <sup>2</sup> Alex. = τὰ. <sup>3</sup> Alex. = τοῦ. <sup>4</sup> Rec. οἰκτιρῶν. <sup>5</sup> Alex. Κύριος. <sup>6</sup> Alex. + ποιῆτε. <sup>7</sup> Alex. ὁ. <sup>8</sup> Rec. Θεοῦ.

## GENEVA — 1557.

shewe of wysdome, in voluntarie worshipping and humblesnes, and in not sparing the body: *yet* are of no value *but appertine to those things* wherwith the fleshe is crammed.

3. IF ye then be rysen agayne with Christe, seke those things which are above, where Christe sitteth at the ryght hande of God. <sup>2</sup> Set your affection on things which are above, and not on things, which are on the earth. <sup>3</sup> For ye are dead, and your lyfe is hyd with Christ in God. <sup>4</sup> When Christe which is our lyfe, shal shewe him selfe, then shal ye also appeare with him in glorie. <sup>5</sup> Mortifie therefore your members which are on the earth, fornication, vncleannes, wantonnes, euyl concupiscence, and coutousnes which is idolatrie. <sup>6</sup> For which things sakes, the wrath of God cometh on the children of disobedience. <sup>7</sup> In the which *vices* ye walked once, when ye lyued in them.

<sup>8</sup> But now put ye also away all these things, wrath, fearcenes, maliciousnes, cursed speaking, filthy speaking out of your mouthes. <sup>9</sup> Lye not one to another, seing that ye haue put of the olde man with his workes, <sup>10</sup> And haue put on the newe, which is renewed in knowledge after the image of him that made him, <sup>11</sup> Where is nether Greke nor Iewe, Circumcision nor vncircumcision, Barbarous, Scythian, bonde, fre: but Christ is all and in all things.

<sup>12</sup> Now therefore as electe of God, holy and beloued, put on tendermercie, kyndnes, humblesnes of minde, mekenes, long suffering: <sup>13</sup> Forbearing one another, and forgyuing one another, yf any man haue a quarell to another: euen as Christe forgave you, enen so do ye. <sup>14</sup> And aboute all these things *put on loue*, which is the bonde of perfectnes. <sup>15</sup> And the peace of God rule in your hartes, to the which *peace* ye are called in one body: to which that ye be amiable. <sup>16</sup> Let the worde of Christe dwell in you plenteously in all wysedome, teaching and exhorting your owne

## RHEIMS — 1582.

shew of wisdome in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

3. THEREFORE if you be risen vwith Christ, seeke the things that are above: vwhere Christ is sitting on the right hand of God. <sup>2</sup> Minde the things that are above, not the things that are vpon the earth. <sup>3</sup> For you are dead: and your life is hidde vwith Christ in God. <sup>4</sup> Vwhen Christ shal appeare, your life: then you also shal appeare vwith him in glorie.

<sup>5</sup> Mortifie therefore your members that are vpon the earth, fornication, vncleannes, lust, euil concupiscence, and auarice, vvhich is the seruice of Idols. <sup>6</sup> For vvhich things the vvraeth of God cometh vpon the children of incredulitie. <sup>7</sup> In vvhich you also vvalked sometime, vwhen you liued in them. <sup>8</sup> But now lay you also al avway: anger, indignation, malice, blasphemie, filthie talke out of your mouth.

<sup>9</sup> Lie not one to another: spoiling your selues of the old man vwith his actes, <sup>10</sup> and doing on the new, him that is renewed vnto knowledge, according to the image of him that created him. <sup>11</sup> vwhere there is not, Gentile and Iewe, circumcision and prepuce, Barbarous and Scythian. bonde and free: but al, and in al Christ.

<sup>12</sup> Put ye on therefore as the elect of God, holy, and beloued, the bowels of mercie, benignitie, humilitie, modestie, patience, <sup>13</sup> supporting one another: and pardonning one another, if any haue a quarell against vs: so you also. <sup>14</sup> But aboute all these things haue charitie, vvhich is the band of perfection: <sup>15</sup> and let the peace of Christe exult in your hartes, vvherein also you are called in one body: and be thankfull. <sup>16</sup> Let the vvord of Christ dwell in you abundantly, in al vvisedom: teaching and admonishing

## AUTHORISED — 1611.

haue in deed a shew of wisdome in will-worship and humilitie, and <sup>2</sup> neglecting of the body, not in any honour to the satisfying of the flesh.

3. IF yee then bee risen with Christ, seeke those things which are above, where Christ sitteth on the right hand of God: <sup>2</sup> Set your <sup>2</sup> affection on things above, not on things on the earth. <sup>3</sup> For yee are dead, and your life is hid with Christ in God. <sup>4</sup> When Christ, who is our life, shall appeare, then shall yee also appeare with him in glorie. <sup>5</sup> Mortifie therefore your members which are vpon the earth: fornication, vncleannes, inordinate affection, euill concupiscence, and coutousnesse, which is idolatrie: <sup>6</sup> For which things sake, the wrath of God cometh on the children of disobedience, <sup>7</sup> In the which yee also walked sometime, when yee liued in them.

<sup>8</sup> But now you also put off all these, anger, wrath, malice, blasphemie, filthy communication out of your mouth. <sup>9</sup> Lie not one to another, seeing that yee haue put off the old man with his deedes: <sup>10</sup> And haue put on the new man, which is renewed in knowledge, after the image of him that created him, <sup>11</sup> Where there is neither Greeke, nor Iew, circumcision, nor vncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all. <sup>12</sup> Put on therefore (as the elect of God, holy and beloued) bowels of mercies, kindnesse, humblesse of minde, meekenesse, long suffering, <sup>13</sup> Forbearing one another, and forgyuing one another, if any man haue a <sup>7</sup> quarell against any: euen as Christe forgave you, so also *doe* yee. <sup>14</sup> And aboute all these things *put on* charitie, which is the bond of perfectnesse. <sup>15</sup> And let the peace of God rule in your hartes, to the which also yee are called in one body: and bee yee thankfull. <sup>16</sup> Let the word of Christ dwell in you richly in all wisdome, teaching and

<sup>7</sup> Or, punishing, or, not sparing. <sup>8</sup> Or, minde.  
<sup>9</sup> Or, complaint.

διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς ᾠμοῖς καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ καὶ πάν ὅ τι ἂν ποιῆτε ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

<sup>18</sup> Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνήκει ἐν Κυρίῳ. <sup>19</sup> Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς. <sup>20</sup> Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον ἐν Κυρίῳ. <sup>21</sup> Οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν. <sup>22</sup> Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότητι καρδίας, φοβούμενοι τὸν Κύριον. ὁ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάσσεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις. <sup>24</sup> εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε

<sup>18</sup> Rec. + καὶ. <sup>19</sup> Alex. = καὶ. <sup>20</sup> Alex. ἐν τῇ χάριτι. <sup>21</sup> Rec. τῷ καρδίᾳ. <sup>22</sup> Rec. Κυρίῳ. <sup>23</sup> Alex. = καὶ. <sup>24</sup> Alex. = Κυρίῳ.  
<sup>17</sup> Alex. = καὶ. <sup>22</sup> Rec. + ἰτιος. <sup>23</sup> Alex. + ὑμῶν. <sup>24</sup> Alex. ἐνάριστον ἴστιν.

## WICLIF—1380.

and moneste you silf in salmes ymnes ⁊ spiritual songis in grace syngyng in youre hertis to the lord; <sup>17</sup> alle thing what euer thing 3e don in word or in dede; alle thingis in the name of oure lord ihesus crist, doynge thankngis to god, and to the fadir bi hym; <sup>18</sup> wymmen be 3e suget to youre husbondis; as it bihoueth in the lord; <sup>19</sup> men loue 3e youre wyues; and nyle 3e be bittr to hem; <sup>20</sup> sones; obeie 3e to youre fadir and modir bi alle thingis; for this is wel plesynge in the lord; <sup>21</sup> fadris, nyle 3e terre 3oure sones to in dignaciun; that thei be not made febil hertid; <sup>22</sup> seruaunty, obeie 3e bi alle thingis to fleischli lordis; not seruyngge at the i3e; as plesynge to men, but in synplenes of herte, dredynge the lord; <sup>23</sup> what euer 3e don; worche 3e of wille; as to the lord; ⁊ not to men; <sup>24</sup> witynge, that of the lord 3e schuln take 3ildynge of critage; serue 3e to the lord crist; <sup>25</sup> for he that doith in iuric schal receyue that that he hidde yuel; ⁊ accepcioun of persones; is not anentis god.

4. LORDIS 3eue 3e to seruaunty; that that is iust and euene; wityngge; that also 3e han a lord in heuene; <sup>2</sup> be 3e bisie in prier; and wake in it, in doynge of thankynge; <sup>3</sup> ⁊ preie eche for other and for us; that god opene to us the dore of word, to speke the mysterie of crist, for which also I am bounden; <sup>4</sup> that I scheue it; so as it bihoueth me to speke; <sup>5</sup> walke 3e in wisdom to hem that ben with out fouth; asenhyngge tyme; <sup>6</sup> 3oure word be sauerid in salte euernore in grace; that 3e wite; hou it bihoueth 3ou to answer to eche man;

<sup>7</sup> titicus moost dere brother and faithful wyntre and my felowe in the lord:

moneste, admynist. nyle, not. serue, knowyng. yuel, eris. anentis, with. 3our, gire. asenhyngge, reddeomyng.

## TYNDALE—1534.

selves; in psalmes, and hymnes, and spiritual songes which haue fauour with them syngeyng in youre hertes to the lorde. <sup>17</sup> And all thynges (whatsoever ye do in worde or dede) do in the name of the lorde Iesu, geuyngge thanks to god the father by him.

<sup>18</sup> Wyues; submit youre selves vnto youre awne husbundes; as it is comly in the Lorde. <sup>19</sup> Husbundes love youre wyues and be not bitter vnto them. <sup>20</sup> Children; obey youre fathers and mothers; in all thynges; for that is wel plesynge vnto the lorde. <sup>21</sup> Fathers, rate not youre children; lest they be of a desperate mynde. <sup>22</sup> Seruauntes; be obedient vnto youre bodily masters in all thynges; not with eye seruyce as men pleasers; but in syngeles of herte; fearynge god. <sup>23</sup> And whatsoever ye do; do it hertely as though ye did it to the lorde; and not vnto men; <sup>24</sup> for as moche as ye knowe that of the lorde ye shall receaue the rewarde of inheritaunce; for ye serue the lorde Christ. <sup>25</sup> But he that doth wronge; shall receaue for the wronge that he hath done; for there is no respect of persons. <sup>1</sup> Ye masters; do vnto youre seruauntes that which is iust and egall; seynge ye knowe that ye also haue a master in heuen.

4. CONTINUE in prayer and watch in the same with thanks geuyng; <sup>3</sup> prayenge also for vs; that God open vnto vs the dore of vtterance; that we maye speake the mystery of Christ; wherfore I am in bondes; <sup>4</sup> that I maye vtter it; as it becometh me to speake. <sup>5</sup> Walke wysely to them that are with out; and redeme the tyme. <sup>6</sup> Let youre speache be all wayes well fauoured and be powdred with salt; that ye maye know how to answer every man.

<sup>7</sup> The dere brother Tichicus shall tell you of all my busynge; which is a faythfull

## CRANMER—1539.

selues, in Psalmes and hymnes, and spiritual songes, syngeyng with grace in youre hertes to the Lorde. <sup>17</sup> And whatsoever ye do (in worde or dede) do all in the name of the Lorde Iesu. geuyngge thankes to God the father by him.

<sup>18</sup> Ye wyues, submyt youre selues vnto youre awne husbundes, as it is comly in the Lorde: <sup>19</sup> Ye husbundes, loue youre wyues and be not bytter vnto them. <sup>20</sup> Ye children, obey youre fathers and mothers in all thynges, for that is well plesynge vnto the Lorde. <sup>21</sup> Ye fathers, prouoke not youre children, (to anger) lest they be of a desperate mynde. <sup>22</sup> Ye seruauntes be obedient vnto them that are your bodily masters in all thynges; not with eye seruyce as men pleasers; but in syngeles of herte, fearynge God. <sup>23</sup> And whatsoever ye do, do it hertely, as though ye dyd it to the Lorde, and not vnto men; <sup>24</sup> and be sure, that of the Lorde ye shall receaue the rewarde of inheritaunce; for ye serue the lorde Christ. <sup>25</sup> But he that doth synne, shall receaue for hys synne. Nether is ther any respect of persones (with God)

4. MASTERS, do vnto youre seruauntes that which is iust and egall, and be sure, that ye also haue a master in heauen.

<sup>2</sup> Contynue in prayer, and watch in the same with thanks geuyng; <sup>3</sup> prayenge also for vs that God maye open vnto vs the dore of vtterance, that we maye speake the mystery of Christ (wherfore I am also in bondes) <sup>4</sup> that I maye vtter it, as it becometh me to speake. <sup>5</sup> Walke wysely towarde them that are without, and lose no oportune. <sup>6</sup> Let youre speach be alwayes well fauored and powdred wyth salt, that ye maye know, how ye ought to answer euery man.

<sup>7</sup> Of all my busynnes shall ye be certified by Tichicus, the beloned brother and

τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε. | <sup>25</sup> ὁ δὲ | ἀδικῶν κομιέται | ὁ ἠδίκησε· καὶ οὐκ ἔστι προσωποληψία. IV. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς. |

<sup>2</sup> Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ· <sup>3</sup> προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοξῆ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλήσαι. <sup>5</sup> Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. <sup>6</sup> ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἄλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

<sup>7</sup> Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς

Rec. = ἰν.

Rec. + τῷ.

Rec. ἰσοθίζετα.

Rec. ὀρθολοβοῦλαίαι.

Rec. Οὐδὲν.

Rec. καὶ πᾶν ὅ τι ἰδὲν.

Alex. r. K. X. δ.

Alex. γάρ.

Alex. s. κομισται s. κομιζεται.

Alex. οὐρανό.

## GENEVA — 1557.

selues, in psalmes, hymnes, and spiritual songs, synging with a certeyn grace in your hearts, to the Lord. <sup>17</sup> And all things whatsoever ye do, in worde or dede do all in the Name of the Lord Iesus, geuyng thanks to God the Father by him.

<sup>18</sup> Wiues, submit your selues vnto your owne husbandes, as it is comly in the Lord. <sup>19</sup> Husbandes, loue your wiues, and be not bytter vnto them. <sup>20</sup> Children, obey your fathers and mothers in all things: for that is wel pleasing vnto the Lord.

<sup>21</sup> Fathers, prouoke not your children to anger lest they cast downe their harte. <sup>22</sup> Seruantes, be obedient vnto your bodily masters in all things, not with eye seruice as men pleasers, but in syn-genes of heart, fearing God. <sup>23</sup> And whatsoever ye do, do it heartely, as though ye dyd it to the Lord, and not vnto men. <sup>24</sup> Knowing that of the Lord ye shal receaue the reward of inheritance, for ye serue the Lord Christe. <sup>25</sup> But he that doth wronge, shal receaue for the wronge that he hath done: nether is ther respect of personnes with God.

4. YE masters, do vnto your seruantes, that which is iust, and equal, knowing that ye also haue a master in heauen. <sup>2</sup> Continue in prayer, and watch in the same with thankes geuyng. <sup>3</sup> Praying also for vs, that God open vnto vs the doore of vterance, that we may speake the mystery of Christ, wherfore I am also in bondes. <sup>4</sup> That I may vtter it, as it becometh me to speake. <sup>5</sup> Walke wysely to them that are without, and redeme the tyme. <sup>6</sup> Let your speache be gracious alwayes, and powdred with salt, that ye may knowe how to answer euery man.

<sup>7</sup> Our deare brother Tychicus shal tel you of all my busynes, which is a faithful

## RHEIMS — 1582.

your ovne selues, vvith psalmes, hymnes, and spiritual canticles, in grace singing in your hartes to God. <sup>17</sup> Al vvhatsoeuer you doe in vvord or in vvorke, al things in the name of our Lord Issvs Christ, giuing thanks to God and the Father by him.

<sup>18</sup> Vvomen be subiect to your husbandes, as it behoueth in our Lord. <sup>19</sup> Men, loue your viues: and be not bitter toward them. <sup>20</sup> Children obey your parents in all things: for that is vvcl pleasing to our Lord. <sup>21</sup> Fathers, prouoke not your children to indignation: that they become not discouraged. <sup>22</sup> Seruants, obey in all things, your maisters according to the flesh, not seruing to the eie, as pleasing men, but in simplicitie of hart, fearing God. <sup>23</sup> Vvhatsoeuer you doe, vvorke it from the hart as to our Lord, and not to men: <sup>24</sup> knowing that you shal receiue of our Lord the retribution of inheritance. Serue our Lord Christ. <sup>25</sup> For he that doeth iniurie, shal receiue that vvchich he hath done vnjustly: and there is not acceptance of persons vvith God.

4. YOY Maisters, that vvchich is iust and equal, doe to your seruants: knowing that you also haue a Maister in heauen. <sup>2</sup> Be instant in praier: vvatching in it in thankes giuing. <sup>3</sup> praying vvithal for vs also, that God may open vnto vs the doore of speache to speake the mystery of Christ (for the vvchich also I am bound) <sup>4</sup> that I may manifest it, so as I ought to speake. <sup>5</sup> Vvwalke vvith vvisedom toward them that be vvithout: redempting the tyme. <sup>6</sup> Your talke alwayes, in grace let it be seasoned vvith salte: that you may knowv hovv you ought to answer euery man.

<sup>7</sup> The things that are about me, Tychicus our dearest brother, and faithful

## AUTHORISED — 1611.

admonishing one another in Psalmes, and Hymnes, and Spirituall songs, singing with grace in your hearts to the Lord. <sup>17</sup> And whatsoever yee doe in word or deed, doe all in the Name of the Lord Iesus, giuing thanks to God and the Father, by him. <sup>18</sup> Wiues, submit your selues vnto your owne husbandes, as it is fit in the Lord. <sup>19</sup> Husbandes, loue your wiues, and be not bitter against them. <sup>20</sup> Children, obey your parents in all things, for this is well pleasing vnto the Lord. <sup>21</sup> Fathers, prouoke not your children to anger, lest they be discouraged. <sup>22</sup> Seruants, obey in all things your masters according to the flesh: not with eye seruice as men pleasers, but in singleness of heart, fearing God:

<sup>23</sup> And whatsoever yee doe, doe it heartily, as to the Lord, and not vnto men: <sup>24</sup> Knowing, that of the Lord yee shall receive the reward of the inheritance: for ye serue the Lord Christ. <sup>25</sup> But hee that doeth wrong shall receiue for the wrong which hee hath done: and there is no respect of persons.

4. MASTERS, giue vnto your seruants that which is iust and equal, knowing that yee also haue a Master in heauen. <sup>2</sup> Continue in prayer, and watch in the same with thankesgiuing: <sup>3</sup> Withall, praying also for vs, that God would open vnto vs a doore of vterance, to speake the mystery of Christ, for which I am also in bonds: <sup>4</sup> That I may make it manifest, as I ought to speake. <sup>5</sup> Walke in wisdom toward them that are without, redempting the time. <sup>6</sup> Let your speech be alway with grace, seasoned with salt, that you may know how yee ought to answer euery man.

<sup>7</sup> All my state shall Tychicus declare vnto you, who is a beloved brother, and

διάκονος καὶ σύνδουλος ἐν Κυρίῳ, ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα ἡ γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέση τὰς καρδίας ὑμῶν, ὃν Ὀνησίμω ὁ πρῶτος πιστῶ καὶ ἀγαπητῶ ἀδελφῶ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν ἡ γνωριουσί τὰ ὠδε. <sup>10</sup> Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναϊχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς· εἰς ἔλθῃ πρὸς ὑμᾶς, δεῖξασθε αὐτόν· <sup>11</sup> καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνου συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. <sup>12</sup> ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτε τέλειου καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

<sup>10</sup> Rec γνῶ τὰ περὶ ἡμῶν.

<sup>10</sup> Alex. τῶ ἀγαπητῶ καὶ πιστῶ.

<sup>10</sup> Alex. γνωριουσί.

<sup>9</sup> Alex. + μου εἶναι.

## WICLIFF—1380.

schal make alle thingis knowun to zou that ben aboute me, whom I sente to zou to this same thing: that he knowe what thingis ben aboute zou, and counforte zoure hertis, with onesyme moost dere and feithful brother, whiche is of zou whiche schuln make alle thingis that ben don here: knowun to zou,

<sup>10</sup> arestarke prisoner with me gretith zou wel, and marke the cosyn of bernabas of whom ze han take maundementis, if he come to zou resceyue ze hym, <sup>11</sup> I ihesus that is seid iust: whiche ben of circumcisioun thei aloone ben myn helpers in the kyngdom of god: that weren to me in solace, <sup>12</sup> epafra that is of zou, the seruaunt of ihesus crist: gretith zou wel, euer bisie for zou in priers: that ze stonde perfijt and ful in al the wille of god, <sup>13</sup> and I bere witnessynge to hym: that he hath myche traueil for zou, and for hem that ben at laodice, and that ben at ierapoly, <sup>14</sup> luk the leche moost dere and demas greet zou wel. <sup>15</sup> Grete ze wel the brethren that ben at laodice, and the woman nymfam, and the chirehe that is in hir hous, <sup>16</sup> I whanne this pistil is redde among zou: do ze that it be redde in the chirehe of laodicensis, and redde ze that pistil that is of laodicensis, <sup>17</sup> and sei ze to archipis: se the mynsteric that thou hast takun in the lord, that thou fille it, <sup>18</sup> my salutacioun: bi the hond of pou, be ze myndful of my hoodis: the grace of the lord ihesus crist be with zou Amen.

leche, physician.

## TYNDALE — 1534.

minister and feloweservant in the Lorde, whom I have sent vnto you for the same purpose, that he myght knowe how ye do, and myght comforte youre hertes, with one Onesimus a faythfull and a beloued brother, which is one of you. They shall shewe you of all thinges which are adoyng here.

<sup>10</sup> Aristarchus my preson felowe saluteth you, and Marcus Barnabassis systers sonne: touchynge whom, ye receaved commaundementes. Yf he come vnto you receave him: <sup>11</sup> and Iesus which is called Iustus, which are of the circumcisioun. These only are my workefelowes vnto the kyngdome of God, which were vnto my consolacioun. <sup>12</sup> Epaphras the seruaunt of Christ, which is one of you, saluteth you, and all wayes laboreth feruently for you in prayers: that ye maye stonde perfect and full in all that is the wille of god. <sup>13</sup> I heare him recorde that he hath a fervent mynde towards you and towards them of Laodicia and them of Hierapolis. <sup>14</sup> Deare Lucas the Physicion greteth you, and Demas. <sup>15</sup> Salute the brethren which are of Laodicia, and salute Nymphas and the congregacion which is in his housse. <sup>16</sup> And when the pistle is reed of you, make that it be reed in the congregacion of the Laodicians also: and that ye lyke wyse reade the epistle of Laodicia. <sup>17</sup> And saye to Archippus: take hede to the office that thou hast receaved in the Lorde: that thou fulfill it. <sup>18</sup> The salutacion by the hond of me Paul. Remember my bondes. Grace be with you. Amen.

## CRANMER — 1539.

faythfull mynyster and felowe seruaunt in the Lorde, whom I have sent vnto you for the same purpose, that he myght knowe what ye do, and that he myght comforte youre hertes, with one Onesimus a faythfull and beloued brother, which is one of you. They shall shewe you of all thynges, which are adoyng here.

<sup>10</sup> Aristarchus my preson felowe saluteth you, and Marcus Barnabas systers sonne: touchynge whom, ye receaved commaundementes. If he come vnto you, receave hym: <sup>11</sup> and Iesus which is called Iustus, which are of the circumcisioun. These only are my worke felowes vnto the kyngdome of God, which haue bene vnto my consolacyon. <sup>12</sup> Epaphras the seruaunt of Christ, (whych is one of you) saluteth you, and allwayes laboreth feruently for you in prayers, that ye maye stande perfect and full, in all the wyll of God: <sup>13</sup> For I beare hym recorde, that he hath a fervent mynde for you and them that are of Laodicia and them that are of Hierapolis. <sup>14</sup> Deare Lucas the Physicion greteth you, and Demas. <sup>15</sup> Salute the brethren which are of Laodicia, and salute Nymphas, and the congregacyon, whych is in hys house, <sup>16</sup> And when the Epistle is reed of you, make that it be reed also in the congregacyon of the Laodicyans: and that ye lykewyse reade the Epistle of Laodicia. <sup>17</sup> And saye to Archippus: take hede to the offyce that thou hast receaved in the Lorde, that thou fulfill it. <sup>18</sup> The salutacion by the hande of me Paul, Remember my bondes, the grace (of oure Lorde Iesu Christ) be with you. Amen.

<sup>13</sup> μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ἑ πολλὸν πόνον| ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. <sup>14</sup> ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς. <sup>15</sup> ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ| ἐκκλησίαν. <sup>16</sup> καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῶν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέῳν ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε. <sup>17</sup> καὶ εἶπατε Ἀρχίππῳ, Ἐβλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

<sup>18</sup> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

<sup>1</sup> Alex. + Ἰησοῦ.

<sup>2</sup> Alex. περιπροφορημένοι.

<sup>3</sup> Rec. ζῆλον πολλόν.

<sup>4</sup> Alex. s. αὐτῶν s. αὐτῆς.

<sup>5</sup> Rec. + ἐμῶν.

## GENEVA — 1557.

minister, and fellow seruante in the Lord, <sup>8</sup> Whom I haue sent vnto you for the same purpose that he myght knowe your affaires, and myght comforte your hearts. <sup>9</sup> With Onesimus a faithfull and a beloued brother, which is one of you. They shall shewe you of all things which are done here.

<sup>10</sup> Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas systers sonne (touching whom, ye receaued commande mentes, If he come vnto you, receaue him) <sup>11</sup> And Iesus which is called Iustus, which are of the Circumcision. These onely are my workefellowes vnto the kyngdome of God, which were vnto my consolation. <sup>12</sup> Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes laboureth feruently for you in prayers, that ye may stande perfect and full in all, that is the wil of God.

<sup>13</sup> For I beare him recorde, that he hath a feruent mynde towards you, and toward them of Laodicea, and them of Hierapolis. <sup>14</sup> Deare Lucas the Phisitien greteth you, and Demas. <sup>15</sup> Salute the brethren which are of Laodicea, and salute Nymphas, and the Church, which is in his house. <sup>16</sup> And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye lykewyse reade the epistle writ from Laodicea. <sup>17</sup> And say to Archippus, Take hede to the office, that thou hast receaued in the Lord, that thou fulfil it. <sup>18</sup> The salutation by the hand of me Paul. Remember my bandes. Grace be with you. Amen.

5 Y

## RHEIMS — 1582.

minister, and fellow-seruant in our Lord, vvil make you vnderstand al, <sup>8</sup> vvhom I haue sent to you for this same purpose, that he may know the things that concerne you, and may comfort your hartes, <sup>9</sup> vwith Onesimus the most deere and faithfull brother vvhich is of you. Al things that are done here, shall they doe you to vnderstand.

<sup>10</sup> Aristarchus my fellow-prisoner saluteth you, and Marke the cosin-german of Barnabas (concerning vvhom you haue receiued commandements, If he come to you, receiue him) <sup>11</sup> and Iesus that is called Iustus: vvhich are of the Circumcision. these onely are my coadiutors in the kingdom of God: vvhich haue been a comfort to me. <sup>12</sup> Epaphras saluteth you vvhich is of you, the seruant of Christ Iesus, alwaies careful for you in praier, that you may stande perfect and ful in al the vvil of God. <sup>13</sup> For I giue him testimony that he hath much labour for you, and for them that be at Laodicia, and that are at Hierapolis. <sup>14</sup> Luke the most deere physicion saluteth you: and Demas.

<sup>15</sup> Salute the brethren that are at Laodicia: and Nymphas and the Church that is in his house. <sup>16</sup> And vvhether the epistle shal be read vwith you, make that it be read also in the Church of the Laodicians: and that you read that vvhich is of the Laodicians. <sup>17</sup> And say to Archippus, See the ministerie vvhich thou hast receiued of our Lord, that thou fulfil it. <sup>18</sup> The salutation: vwith mine owne hand, Paul. Be mindfull of my bandes. Grace be vwith you. Amen.

## AUTHORISED — 1611.

a faithfull minister, and fellow seruant in the Lord: <sup>8</sup> Whom I haue sent vnto you for the same purpose, that hee might know your estate, and comfort your hearts. <sup>9</sup> With Onesimus a faithfull and beloued brother, who is one of you. They shall make known vnto you all things which are done here. <sup>10</sup> Aristarchus my fellow prisoner saluteth you, and Marcus sistes sonne to Barnabas, (touching whome yee receiued commandements; if he come vnto you, receiue him:) <sup>11</sup> And Iesus, which is called Iustus, who are of the circumcision. These onely are my fellow workers vnto the kingdome of God, which haue bene a comfort vnto me. <sup>12</sup> Epaphras, who is one of you, a seruant of Christ, saluteth you, alwaies labouring feruently for you in praier, that ye may stand perfect, and complete in all the will of God.

<sup>13</sup> For I beare him record, that hee hath a great zeale for you, and them that are in Laodicea, and them in Hierapolis. <sup>14</sup> Luke the beloued physicion, and Demas greet you. <sup>15</sup> Salute the brethren, which are in Laodicea, and Nymphas, and the church which is in his house. <sup>16</sup> And when this Epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise reade the Epistle from Laodicea. <sup>17</sup> And say to Archippus, Take heede to the ministerie, which thou hast receiued in the Lord, that thou fulfill it. <sup>18</sup> The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

\* Or, struuing.

# Or, filled.

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Σίλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Ἐὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνεῖαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν· εἰδότες,

<sup>a</sup> Alex. = ἀπὸ Θεοῦ. π. ἡ. κ. K. \* I. X.

<sup>b</sup> Alex. = ἑμῶν.

<sup>c</sup> Alex. τοῦ ἔργου τῆς πίστεως ὑμῶν.

<sup>d</sup> Alex. ὑπὸ τοῦ Θεοῦ.

WICLIF—1380.

1. POUL and siluan τ tymothe, to the chireh of tessalonyensis, in god the fadir and in the lord ihesus crist: grace and pees to you<sup>2</sup> we don thankngis to god euermore for alle you, and we maken mynde of you in oure preiers<sup>3</sup> with outen ceesyng, hauyng mynde of the werk of youre feith and traueile and charite and abidinge of the hope of oure lord ihesus crist bifor god and oure fadir. <sup>4</sup> ze loued britheren of god we witynge youre chesyng<sup>e</sup> for oure gospel was not at you in word onli: but also in vertu and in the holi goost, and in myche plente, as ze witen: whiche we weren among you, for you.

<sup>a</sup> and ze ben maad foloweris of us and of the lord: reseuyng the word in myche tribulacioun with ioie of the holi goost, <sup>7</sup> so that ze ben made ensaumple to alle men that bileren: in macedony and in aciae, <sup>8</sup> for of you the word of the lord is pupplischid: not onli in macedonye and aciae, but youre feith that is to god:

wityng, knowing.

vertu, pouer.

TYNDALE—1534.

1. PAUL, Syluanus and Timotheus. Vnto the congregacion of the Thessalonians, in God the father, and in the Lorde Iesus Christ. Grace be with you and peace from God our father, and from the Lorde Iesus Christ.

<sup>2</sup> We geve God thanks all waye for you all, makinge mencion of you in oure prayers<sup>3</sup> with out ceasyng, and call to remembrance youre worke in the faythe, and labour in love and perseverance in the hope of oure lorde Iesus Christ, in the sight of God oure father: <sup>4</sup> because we knowe brethren beloved of god, how that ye are electe. <sup>5</sup> For oure gospell came not vnto you in worde only, but also in power, and also in the holy gost and in moche certayntie, as ye knowe after what maner we behaued oure selves amonge you, for your sakes.

<sup>6</sup> And ye became folowers of vs and of the lord, and receaved the worde in moche affliction, with ioie of the holy gost: <sup>7</sup> so that ye were an ensample to all that beleve in Macedonia and Achaia. <sup>8</sup> For from you sounded out the worde of the lorde, not in Macedonia and in Achaia only: but youre fayth also which ye have vnto god,

CRANMER—1539.

1. PAUL and Syluanus and Timothe. Unto the congregacyon of the Thessalonians, in God the father, and in the Lord Iesus Christ. Grace be vnto you, and peace from God our father, and from the Lorde Iesus Christ.

<sup>2</sup> We geue God thanks alwaye for you all, makinge mencyon of you in our prayers<sup>3</sup> without ceasyng, and call you to remembrance because of the worke of your fayth, and labour in loue, and because ye haue contynued in the hope of oure Lorde Iesus Christ, in the syght of God our father. <sup>4</sup> We knowe brethren (beloued of God) how that ye are electe. <sup>5</sup> For oure Gospell came not vnto you by worde onely, but also by power, and by the holy goost, and by moch certayntie, as ye knowe, after what maner we behaued oure selues amonge you, for your sake. <sup>6</sup> And ye became folowers of vs and of the Lorde, receauyng the worde with moch affliction, wyth ioie of the holy goost: <sup>7</sup> so that ye were an ensample to all that beleue in Macedonia and Achaia. <sup>8</sup> For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth also which ye

ΠΡΩΤΗ  
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ,

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ἀδελφοὶ ἠγαπημένοι <sup>α</sup> ὑπὸ Θεοῦ, | τὴν ἐκλογὴν ὑμῶν <sup>β</sup> ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη <sup>γ</sup> εἰς | ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἳ ἐγενήθημεν <sup>δ</sup> ἐν | ὑμῖν δι' ὑμᾶς. <sup>ε</sup> καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου, <sup>ς</sup> ὥστε γενέσθαι ὑμᾶς <sup>ζ</sup> τύπους | πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ <sup>η</sup> ἐν | τῇ Ἀχαΐᾳ. <sup>θ</sup> ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ <sup>ι</sup> ἐν τῇ | Ἀχαΐᾳ, ἀλλὰ <sup>κ</sup> καὶ

<sup>α</sup> Alex. πρὸς.

<sup>β</sup> Alex. = ἰν.

<sup>γ</sup> Alex. τύπων.

<sup>δ</sup> Rec. = ἰν.

<sup>ε</sup> Rec. = ἰν τῷ.

<sup>ς</sup> Alex. = καί.

GENEVA — 1557.

1. PAUL and Silvanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, and in the Lord IESVS CHRISTE, grace be to you, and peace from God our Father, and from the Lord Iesus Christe. <sup>2</sup> We geue God thanks always for you all, making mention of you in our prayers :

<sup>3</sup> Without ceasng remembering your effectual faith, and diligent loue and perseuering *which standeth* in the hope of our Lord Iesus Christe, in the syght of God our Father. <sup>4</sup> Because we knowe brethren beloued, how that ye *are* elect of God. <sup>5</sup> For our Gospel came not vnto you in worde only, but also in power, and also in the holy Gost, and in muche certaintie of persuation, as ye know after what maner we behaued our selues among you for your sakes.

<sup>6</sup> And ye became folowers of vs and of the Lord, and receaued the worde in muche affliction, with ioye of the holy Gost : <sup>7</sup> So that ye were as ensamples to all that beleue in Macedonia and Achaia. <sup>8</sup> For from you sounded out the worde of the Lord, not in Macedonia and in Achaia only : but your faith also which ye haue

RHEIMS — 1582.

1. PAUL and Siluanus and Timothee to the Church of the Thessalonians in God the Futher, and our Lord IESVS Christ. Grace to you and peace.

<sup>2</sup> Vve giue thanks to God alwaies for al you : making a memorie of you in our priers without intermission, <sup>3</sup> mindeful of the vvorke of your faith and labour, and of the charitie, and of the enduring of the hope of our Lord IESVS Christ, before God and our fater : <sup>4</sup> knowing brethren beloued of God, your election :

<sup>5</sup> that our Gospel hath not been to you in word only, but in povver and the holy Ghost, and in much fulnesse, as you knov vwhat maner of men vve haue been among you for your sakes. <sup>6</sup> And you became folovers of vs, and of our Lord: receiuing the vvord in much tribulation, vvith ioy of the holy Ghost : <sup>7</sup> so that you were made a paterne to al that beleuee in Macedonia and in Achaia.

<sup>8</sup> For from you vvas bruided the vvord of our Lord : not only in Macedonia and in Achaia, but in every place, your faith

AUTHORISED — 1611.

1. PAUL and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, and in the Lord Iesus Christ : grace be vnto you, and peace from God our Father, and the Lord Iesus Christ. <sup>2</sup> We giue thanks to God alwaies for you all, making mention of you in our prayers, <sup>3</sup> Remembring without ceasing your worke of faith, and labour of loue, and patience of hope in our Lord Iesus Christ, in the sight of God and our Father : <sup>4</sup> Knowing, brethren <sup>α</sup> beloued, your election of God. <sup>5</sup> For our Gospel came not vnto you in word only : but also in power, and in the holy Ghost, and in much assurance, as yee know what maner of men we were among ye for your sake.

<sup>6</sup> And yee became followers of vs, and of the Lord, hauing receiued the word in much affliction, with ioy of the holy Ghost : <sup>7</sup> So that ye were ensamples to all that beleuee in Macedonia and Achaia. <sup>8</sup> For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to

<sup>α</sup> Or, beloued of God: your election.

ἐν παντὶ τόπω ἢ πίστις ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ χρεῖαν ἔχει ἡμᾶς | λαλεῖν τι. <sup>9</sup> αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἴσοδον ἔσχομεν | πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, <sup>10</sup> καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν | νεκρῶν, Ἰησοῦν, τὸν ρύομενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

II. Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κεινὴ γέγονεν <sup>2</sup> ἀλλὰ ὀρπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. <sup>3</sup> Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, <sup>4</sup> οὔτε ἐν δόλω. <sup>5</sup> ἀλλὰ καθὼς δεδοκίμασμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγ-

<sup>1</sup> Rec. ἡμᾶς ἔχειν.<sup>2</sup> Rec. ἔχοντιν.<sup>3</sup> Rec. = τῶν.<sup>4</sup> Rec. + καὶ.<sup>5</sup> Alex. οἶδι

## WICLIIF—1380.

in eche place is gon forth: so that it is not nede to us for to speke ny thing <sup>9</sup> for thei schewen of you: what maner entre we hadden to you; τ hou ze ben conuertid to god for mawmetis: to serue to the luyyng god and verri, <sup>10</sup> and to abide his one fro heuenes: whom he reisd fro deoth: the lord ihesus that deluyerd us fro wrathte to comyng.

2. FOR britheren ze witen, oure entre to you: for it was not veyn; <sup>2</sup> but first we suffriden and weren puynschid with wrongis as ze witen in filippis, and hadden trist in oure lord, to speke to you the gospel of god, in myche bisynesse; <sup>3</sup> and oure exortacioun: is not of error, nether of vnelennes, nether in gyle; <sup>4</sup> but as we ben preued of god, that the gospel of god schulde be takun to us: so we speken; not as plesyng to men: but to god that preueth oure hertis;

<sup>5</sup> for nether we weren any tyme in word of glosyng: as ze witen; nether in occasion of auarice: god is witness, <sup>6</sup> nether sekynge glorie of men: nether of you nether of other, whanne we as cristis apostis mygten haue be in charge to you; <sup>7</sup> but we weren made litil in the myddil of you: as if a nursch fostre hir sones; <sup>8</sup> so we desiryng you with greet loue, wolden haue bitake to you, not oonli the gospel of god; but also oure lyues: for ze ben made moost dere worthe to us.

<sup>9</sup> For britheren ze ben myndeful of oure trauel and werynesse; we worchid nyxt and dai; that we schulden not greue any of you and prechen to you the euangeli of god; <sup>10</sup> god and ze ben witnessis, hou holli and iustli and with outen playnte we weren to you that bileueden; <sup>11</sup> as ze witen; hou we preiden you and counfortiden

## TYNDALE—1534.

spred her selfe abroade in all quartars; so greatly that it nedeth not vs to speake eny thyng at all. <sup>9</sup> For they them selues shewe of you what maner of entryng in we had vnto you and how ye tourned to God from ymages; for to serue the liuyng and true god; <sup>10</sup> and for to loke for his sonne from heven; whom he rayseed from death: I mean Iesus which delivereth vs from wrath to come.

2. FOR ye youre selves knowe brethren of oure entraunce in vnto you; howe that it was not in vayne: <sup>2</sup> but even after that we had suffered before and were shamefully entreated at Phillippos (as ye well knowe) then were we bolde in oure God to speake vnto you the gospel of God; with moche stryvyng. <sup>3</sup> Oure exhortacion was not to bryngye you to erroure; nor yet to vnelennes; nether was it with gyle; <sup>4</sup> but as we were alowed of God; that the gospel shuld be committed vnto vs: even so we speake; not as though we entended to please men; but God; which trieth oure hertes.

<sup>5</sup> Nether was oure conversacion at eny tyme with flatteryng wordes; as ye well knowe nether in cloked covetousnes; God is recorde: <sup>6</sup> nether sought we prayse of men; nether of you; nor yet of eny other; when we myght have bene chargeable; as the apostles of Christ; <sup>7</sup> but we were tender amonge you; even as a norse cheresstheth her children; <sup>8</sup> so was oure affection towards you; our good will was to have dealte vnto you; not the gospel of God only; but also oure awne soules; because ye were deare vnto vs.

<sup>9</sup> Ye remember brethren oure labour and travayle. For we laboured daye and nyght; because we wolde not be grevous vnto eny of you; and preached vnto you the gospel of God. <sup>10</sup> Ye are witnessces; and so is god; how holly and iustly and vnblameably we behaved oure selves amonge you that beleve: <sup>11</sup> as ye knowe

## CRANMER—1539.

have vnto God, spred her selfe abroade in all quartars, so that it nedeth not vs to speake eny thyng at all. <sup>9</sup> For they them selues shewe of you, what maner of entering in we had vnto you and how ye tourned to God from ymages, for to serue the luyyng and true God, <sup>10</sup> and for to loke for hys sonne, from heauen, whom he rayseed from death: euen Iesus, which deluyereth vs from the wrath to come.

2. FOR ye youre selues (brethren) knowe of oure entraunce in vnto you, howe that it was not in vayne: <sup>2</sup> but euen after that we had suffered before, and were shamefully entreated at Phillippos (as ye knowe) then were we bolde in oure God, to speake vnto you the Gospell of God, in moch stryvyng. <sup>3</sup> For oure exhortacyon was not to bryngye you to erreure, nor yet to vnelennes, nether was it with gyle: <sup>4</sup> but as we were alowed of God, that the Gospell shulde be commytted vnto vs: euen so we speake, not as they that please men, but God, which tryeth oure hertes.

<sup>5</sup> Nether led we oure conuersacyon at eny tyme with flatteryng wordes, as ye knowe: nether by ocaasyon of covetousnes. God is recorde: <sup>6</sup> nether sought we prayse of men, nether of you, nor yet of eny other, when we myght haue bene in auctorite, as the Apostles of Christ, <sup>7</sup> but we were tender amonge you, euen as a norse cheryssheth her chyldren, <sup>8</sup> so were we affecyoned towards you: our good wyll was to haue dealte vnto you, not the Gospell of God onely: but also oure awne soules, because ye were deare vnto vs.

<sup>9</sup> Ye remember brethren oure labour, and traunyle. For we laboured daye and nyght because we wolde not be chargeable vnto eny of you, and preached vnto you the Gospell of God. <sup>10</sup> Ye are witnessses, and so is God, how holly and iustly and vnblameably we behaved oure selves amonge you that belued. <sup>11</sup> as ye knowe, how that we bare soch affecyon

γέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἄνθρωποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. <sup>5</sup> Οὐτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας· Θεὸς μάρτυς· <sup>6</sup> οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀπ' ἑμῶν οὔτε ἀπ' ἄλλων, (δυναμένοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι·) <sup>7</sup> ἀλλ' ἐγενήθημεν ἥπιοι ἐν μέσῳ ἡμῶν, ὡς ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα. <sup>8</sup> οὕτως ὀμιροῦμεν ἡμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε. | <sup>9</sup> μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον νυκτὸς καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκνήριξάμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. <sup>10</sup> ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, <sup>11</sup> καθάπερ οἴδατε, ὡς

<sup>9</sup> Alex. = τῷ.

<sup>8</sup> Alex. νήπιοι.

<sup>8</sup> Rec. ἰμιροῦμεν.

<sup>4</sup> Rec. γενήθησε.

<sup>9</sup> Rec. + γάρ.

## GENEVA—1557.

vnto God, spred abroad in all quarters, that it nedeth not vs to speake any thyng at all.

<sup>9</sup> For they them selues shewe of you what manner of entring in, we had vnto you, and how ye tourned to God from idoles, for to serue the luying and true God. <sup>10</sup> And for to loke for his Sonne from heauen, whome he raysed from death, I meane Iesus which deliuereth vs from the wrath to come.

2. FOR ye your selues knowe brethren, that our entrance in vnto you, was not in vayne. <sup>2</sup> But euen after that we had suffered before, and were shanfully entreated at Philippi (as ye knowe) then were we bolde in our God, to speake vnto you the Gospel of God, wyth muche stryuing. <sup>3</sup> For our exhortation was not to vse deceite, nor yet wickednes, nether was it with gyle. <sup>4</sup> But as we were allowed of God, that the Gospel should be committed vnto vs: euen so we speake, not as they that please men, but God which tryeth our heartes.

<sup>5</sup> Nether yet dyd we euer vse flattering words, as ye knowe, nether dyd we any thing in coulored couetousnes, God is recorde. <sup>6</sup> Nether soght we prayse of men, nether of you, nor yet of any other: When we myghte haue bene chargeable, as the Apostles of Christe: <sup>7</sup> but we were gentill among you, euen as a nourse cherisheth her chyldren. <sup>8</sup> Thus, being affectioned toward you, our good wil was to haue dealte vnto you, not the Gospel of God only: but also our owne soules, because ye were deare vnto vs. <sup>9</sup> For ye remember brethren, our labour, and trauayle: for we laboured day and nyght, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

<sup>10</sup> Ye are wytnesses, and so is God, how holily, and iustly, and vnblamably, we behaue our selues among you that beleue. <sup>11</sup> As ye knowe that we exhorted,

## RHEIMS—1582.

which is to God vward, is proceeded, so that it is not necessarie for vs to speake any thing. <sup>9</sup> For they them selues report of vs vwhat manner of entring vve had to you: and how you are turned to God from Idols, to serue the liuing and true God, <sup>10</sup> and to expect his Sonne from heauen (vvhom he raised vp from the dead) IESVS, vvho hath deliuered vs from the vvraht to come.

2. FOR your selues knowv, brethren, our entrance vnto you, that it vvas not vaine: <sup>2</sup> but hauing suffered before and been abused vvith contumelies (as you knowv) at Philippi, vve had confidence in our God, to speake vnto you the Gospel of God in much carefules. <sup>3</sup> For our exhortation vvas not of error, nor of vnclennesse, nor in deceite: <sup>4</sup> but as vve were approued of God that the Gospel should be committed to vs, so vve speake: not as pleasing men, but God, vvho proueth our hartes. <sup>5</sup> For neither haue we been at any time in the vvord of adulation, as you knowv: nor in occasion of auarice, God is vvitness: <sup>6</sup> nor seeking glorie of men, neither of you, nor of others. Vvheras vve might haue been a burden to you, as the Apostles of Christ: <sup>7</sup> but vve became children in the middes of you, as if a nourse should cherish her children: <sup>8</sup> so hauing a desire to you, vve would gladly deliuer vnto you not only the Gospel of God, but also our ovvne soules: because you are become most deere vnto vs.

<sup>9</sup> For you are mindeful, brethren, of our labour and toile, day and night vvorking, lest vve should charge any of you, vve preached among you the Gospel of God. <sup>10</sup> You are vvitnesses and God, hovv holily and iustly and vvithout blame, vve haue been to you that did beleue. <sup>11</sup> as you knowv in vvhat maner we desiring

## AUTHORISED—1611.

Godward is spred abroad, so that we need not to speak any thing. <sup>9</sup> For they themselves shew of vs, what manner of entring in we had vnto you, and how ye returned to God from idols, to serue the liuing and true God, <sup>10</sup> And to waite for his sonne from heauen, whom he raised from the dead, euen Iesus which deliuered vs from the wrath to come.

2. FOR your selues, brethren, know our entrance in vnto you, that it was not in vaine. <sup>2</sup> But euen after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak vnto you the Gospel of God, with much contention. <sup>3</sup> For our exhortation was not of deceit, nor of vnclennesse, nor in guile: <sup>4</sup> But as we were allowed of God to be put in trust with the Gospel, euen so wee speake, not as pleasing men, but God, which trieth our hearts. <sup>5</sup> For neither at any time vsed wee flattering words, as yee knowe, nor a cloke of couetousnesse, God is witness: <sup>6</sup> Nor of men sought we glory, neither of you, nor yet of others, when we might haue been burdensome, as the Apostles of Christ. <sup>7</sup> But we were gentle among you, euen as a nurse cherisheth her children: <sup>8</sup> So being affectionately desirous of you, we were willing to haue imparted vnto you, not the Gospel of God only, but also our owne soules, because yee were deare vnto vs. <sup>9</sup> For yee remember, brethren, our labour and trauaile: for labouring night and day, because wee would not be chargeable vnto any of you, we preached vnto you the Gospel of God.

<sup>10</sup> Yee are witnesses, and God also, how holily, and iustly, and vnblameably we behaue our selues among you that beleue.

<sup>11</sup> As you know, how wee exhorted and

ένα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμ-  
 θούμενοι <sup>13</sup> καὶ μαρτυρούμενοι, εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ  
 καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. <sup>13</sup> Διὰ τοῦτο καὶ ἡμεῖς  
 εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν  
 τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθῶς, λόγον Θεοῦ,  
 ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. <sup>14</sup> ἡμεῖς γὰρ μμηταὶ ἐγενήθητε,  
 ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ,  
 ὅτι <sup>10</sup> τὰ αὐτὰ ἐπάθετε καὶ ἡμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ  
 ὑπὸ τῶν Ἰουδαίων, <sup>15</sup> τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς  
<sup>2</sup> προφῆτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀν-  
 θρώποις ἐναντίων, <sup>16</sup> κωλύοντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ

<sup>v</sup> Rec. περιπατήσαι Alex. περιπατεῖν.

<sup>w</sup> Rec. ταῦτά.

<sup>x</sup> Rec. + ἰδίων.

<sup>y</sup> Alex. + τοῦ Θεοῦ.

<sup>z</sup> Alex. ζῴσι.

## WICLIFF—1380.

eche of zou as the fadir hise sones:  
 and we han witnessid, <sup>12</sup> that ze schuldun  
 go worthli to god: that clepid zou in to  
 his kyngdom and glorie.

<sup>13</sup> therfor we don thankynge to god:  
 with outen ceasyng, for whanne ze hadden  
 take of us the word of the herynge of  
 god: ze token it not, as the word of men  
 but as it is verrill the word of god: that  
 worthli in zou that hau bileued. <sup>14</sup> For  
 bretheren ze ben made folowers of the  
 chirchis of god that ben in iudee in crist  
 ihesus: for ze han suffrid the same thingis  
 of zoure eune lynagis: as thei of the  
 iewis, <sup>15</sup> which slowen bothe the lord  
 ihesus and the profetis: and persueden  
 us: and thei plesen not to god: and thei ben  
 aduersaries to alle men, <sup>16</sup> forbedynge us  
 to speke to hethen men: that thei be  
 made saaf, that thei fille her synnes euer-  
 more for the wraththe of god cam on  
 hem: in to the ende.

<sup>17</sup> and bretheren we disolat fro zou for a  
 tyme bi mouth, and in biholdynge but not  
 in herte: han hijed more pleteuousli to  
 se zoure face with greet desire, <sup>18</sup> for we  
 wolden come to zou: ze I poull oonyng  
 eftsoone: but satanas lettid us, <sup>19</sup> for whi  
 what is oure hope: or ioie or crowne  
 of glorie? whether ze ben not bifore oure  
 lord ihesus crist: in his comynge? <sup>20</sup> for  
 ze ben oure glorie and ioie.

3. FOR whiche thing we suffriden no  
 lenger: and it plesid to us to dwelle  
 aloone at athens, <sup>2</sup> and we senten tymothe  
 oure brother, and mynystre of god in the  
 euangeli of crist, to zou to be confermed,  
 and to be taugte for zoure feith, <sup>3</sup> that no  
 man be moued in these tribulaciounis: for  
 ze silf witen that in this thing we ben

clepid, called. lynnys, lynagye. disolat, separate.  
 hijed, hindered. eftsoone, again. lettid, hindered.  
 witen, knowe.

## TYNDALE—1534.

how that we exhorted and comforted and  
 besought every one of you as a father his  
 children, <sup>12</sup> that ye wolde walke worthy of  
 God which hath called you vnto his kyng-  
 dome and glory.

<sup>13</sup> For this cause thanke we god with  
 out ceasyng: because that when ye re-  
 ceaved of vs the worde wherwith God was  
 preached: ye receaved it not as the worde  
 of man: but euen as it was in dede, the  
 worde of God which worketh in you that  
 beleue. <sup>14</sup> For ye brethren became folow-  
 ers of the congregacions of god which in  
 lewry are in Christ Iesu: for ye have  
 suffered lykely thynges of youre kynsmen  
 as we our selues haue suffered of the  
 Iewes. <sup>15</sup> Which as they kylled the lorde  
 Iesus and their awne prophetes, euen so  
 haue they persecuted vs: and God they  
 please not, and are contrary to all men  
<sup>16</sup> and forbid vs to preache vnto the gen-  
 tylys: that they myght be saved: to fulfill  
 their synnes all waye. For the wrath of  
 God is come on them, euen to the vtmost.

<sup>17</sup> For as moch bretheren as we are kept  
 from you for a season, as concernynge the  
 bodily presence, but not in the herte, we  
 enforced the more to se you personally  
 with great desire. <sup>18</sup> And therefore we  
 wolde haue come vnto you, I paul once  
 and agayne: but Satan withstode vs.  
<sup>19</sup> For what is oure hope or ioie, or crowne  
 of reioysynge? are not ye it in the pre-  
 sence of oure lorde Iesus Christ at his  
 comynge? <sup>20</sup> yes ye are oure glory and  
 ioie.

3. VVHEREFORE sence we coulde no  
 lenger forbear: it pleased vs to rymayne  
 at Athens alone, <sup>2</sup> and sent Timotheus  
 oure brother and minister of god, and  
 oure labourer fellowe in the gospell of  
 Christ: to stablysshe you and to comforte  
 you oure fayth: <sup>3</sup> that no man shulde  
 be moued in these afflictions. For ye  
 youre selues knowe that we are euen

## CRANMER—1539.

vnto euery one of you, as a father doth  
 vnto chyldren, exhortynge, confortynge,  
 and besechynge you, <sup>12</sup> that ye wolde walke  
 worthy of God, which hath called you  
 vnto hys kyngdome and glory.

<sup>13</sup> For this cause thanke we God also  
 without ceasyng, because that when ye  
 receaved of vs the worde (wherwith ye  
 learned to know God) ye receaved it not  
 as the worde of man: but euen as it was  
 in dede, the worde of God, whych worketh  
 also in you that beleue. <sup>14</sup> For ye  
 brethren became folowers of the congre-  
 gaciounis of God which in Iewry are in  
 Christ Iesu: for ye haue suffered lykely  
 thynges of youre kynsmen, as we our  
 selues haue suffered of the Iewes. <sup>15</sup> Whych  
 as they kylled the Lorde Iesus, and their  
 awne Prophetes, euen so haue they per-  
 secuted vs: and God they please not, and  
 are contrary to all men, <sup>16</sup> and hynder vs,  
 that we shulde not speake vnto the Gen-  
 tylys, that they myght be saued, to fulfill  
 their synnes all waye. For the wrath of  
 God is come on them, euen to the vtmost.

<sup>17</sup> For as moch bretheren as we are kept  
 from you for a season, as concernynge the  
 bodily presence (but not in the herte) we  
 enforced the more to se you personally  
 with great desire. <sup>18</sup> And therefore we  
 wolde haue come vnto you, I Paul once  
 and agayne: but Satan withstode vs.  
<sup>19</sup> For what is oure hope or ioie, or crowne  
 of reioysynge? are not ye it in the pre-  
 sence of our Lorde Iesus Christ at his  
 comynge? <sup>20</sup> yes, ye are oure glory and  
 ioie.

3. WHEREFORE, sence we coulde no  
 lenger forbear, we thought it good to re-  
 mayne at Athens alone, <sup>2</sup> and sent Timo-  
 the oure brother and mynister of God, and  
 the helper forth of oure labourer in the  
 Gospell of Christ, to stabilishe you: and  
 to comforte you concernynge our fayth  
<sup>3</sup> that no man shulde be moued in these  
 afflictions. For ye your selues knowe,  
 that we are euen apoynted there vnto.

ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὄργη εἰς τέλος.

<sup>17</sup> Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπω οὐ καρδία, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. <sup>18</sup> διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν Παῦλος) καὶ ἅπαξ καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. <sup>19</sup> τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; <sup>20</sup> ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. III. Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνου, <sup>2</sup> καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν <sup>b</sup> καὶ διάκονον τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς | <sup>d</sup> περὶ | τῆς πίστεως ὑμῶν, <sup>3</sup> τῷ | μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα·

<sup>a</sup> Alex. Ἰησοῦ.<sup>b</sup> Rec. καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν.<sup>c</sup> Alex. = ἰμάς.<sup>d</sup> Alex. ὑπέρ.<sup>e</sup> Alex. τὸ.

## GENEVA—1557.

and comforted, and besought every one of you, as a father his children. <sup>12</sup> That ye would walke worthy of God, which hath called you vnto his kyngdome and glorie.

<sup>13</sup> For this cause also thanke we God with out ceasing, because that when ye receaved of vs the worde wherwith God was preached, ye receaued it not as the worde of men: but (euen as it was in dede) the worde of God, which it was also worketh in you that beleue.

<sup>14</sup> For ye brethren, are become folowers of the Churches of God, which in Iewrie are in Christ Iesus, because ye haue suffered like things of your owne cuntrymen, as they haue suffered of the Iewes.

<sup>15</sup> Whych both killed the Lord Iesus and their owne Prophetes, and haue persecuted vs: and God they please not, and are contrary to all men. <sup>16</sup> And forbyd vs to preache vnto the Gentils, that they myght be saued, to fulfyl their synnes always: for the wrath of God is come on them, euen to the vtmost. <sup>17</sup> Forasmuche brethren, as we are kept from you for a season, as concernyng the bodily presence, but not in the heart, we enforced the more to se your face wyth great desire. <sup>18</sup> And therefore we would haue come vnto you, (I Paul) once or twice: but Satan wth stode vs.

<sup>19</sup> For what is our hope or ioye, or crowne of reioysing? are not ye it in the presence of our Lord Iesus Christ at his comyng? <sup>20</sup> Yes, ye are our glorie and ioye.

3. VVHEREFORE since we could no longer forbear, we thoght it best to remayne at Athens alone: <sup>2</sup> And sent Timotheus our brother and minister of God, and our labour felowe in the Gospel of Christe, to stabilshue you, and to comfort you touching your faith. <sup>3</sup> That no man should be moued with these afflictions. for ye your selues knowe, that we are euen appoynted there vnto.

## RHEIMS—1582.

and comforting you, haue adiuere every one of you (as a father his children) <sup>12</sup> that you vould vualke vorthie of God, vwho hath called you into his kingdom and glorie.

<sup>13</sup> Therefore vve also giue thanks to God vwithout intermission: because that vwhen you had receiued of vs the vword of the hearing of God, you receiued it not as the vword of men, but (as it is in dede) the vword of God, who vworketh in you that haue beleued. <sup>14</sup> For you, brethren, are become folowers of the churches of God that be in Iewrie, in Christ Iesus: for you also haue suffered the same things of your ovvne lineage, as they also of the Ievves, <sup>15</sup> vwho both killed our Lord Iesus, and the Prophetes, and haue persecuted vs, and please not God, and are aduersaries to all men, <sup>16</sup> prohibiting vs to speake to the Gentiles, that they may be saued, to make vp their sinnes alvvaies. for the vvraath of God is come vpon them euen to the end.

<sup>17</sup> But vve, brethren, deprived of you for a short time, in sight, not in hart: haue hastened the more abundantly to see your face vvith much desire. <sup>18</sup> For vve vwould haue come to you, I Paul certes, once and againe: but Satan hath hindered vs. <sup>19</sup> For vvhat is our hope, or ioy, or crowne of glorie? Are not you before our Lord Iesus Christ in his comyng? <sup>20</sup> For you are our glorie and ioye.

3. FOR the vvchich cause forbearing no longer, it pleased vs to remaine at Athens, alone. <sup>2</sup> And vve sent Timothee our brother, and the minister of God in the Gospel of Christ, to confirme you and exhort you for your faith, <sup>3</sup> that no man be moued in these tribulations, for your selues knowv, that vve are appoynted

## AUTHORISED—1611.

comforted, and charged every one of you, (as a father doeth his children.) <sup>12</sup> That ye would walke worthy of God, who hath called you vnto his kingdom and glorie.

<sup>13</sup> For this cause also thanke wee God without ceasing, because when yee receiued the word of God, which yee heard of vs, yee receiued it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that beleue. <sup>14</sup> For ye, brethren, became followers of the Churches of God, which in Iudea are in Christ Iesus: for yee also haue suffered like things of your owne cuntrymen, euen as they haue of the Iewes: <sup>15</sup> Who both killed the Lord Iesus, and their owne Prophetes, and haue <sup>a</sup> persecuted vs: and they please not God, and are contrary to all men: <sup>16</sup> Forbidding vs to speake to the Gentiles, that they might be saued, to fil vp their sinnes alway: for the wrath is come vpon them to the vttermost. <sup>17</sup> But wee, brethren, being taken from you for a short time, in presence, not in heart, endured the more abundantly to see your face with great desire. <sup>18</sup> Wherefore we would haue come vnto you (euen I Paul) once and againe: but Satan hindered vs. <sup>19</sup> For what is our hope, or ioy, or crown of <sup>b</sup> reioycing? Are not euen ye in the presence of our Lord Iesus Christ at his comyng? <sup>20</sup> For, ye are our glory and ioye.

3. WHEREFORE when wee could no longer forbear, wee thought it good to bee left at Athens alone: <sup>2</sup> And sent Timotheus our brother and minister of God, and our fellow labourer in the Gospel of Christ to establish you, and to comfort you concerning your faith: <sup>3</sup> That no man should be moued by these afflictions: for your selues know that we are

<sup>a</sup> Or, chased vs out.<sup>b</sup> Or, glorying.

<sup>4</sup> καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε· <sup>5</sup> διὰ τοῦτο ἀγὰρ μηκέτι στέγων, ἔπεμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μή πως ἐπέειρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κεδὸν γένηται ὁ κόπος ἡμῶν. <sup>6</sup> ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνεῖαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, <sup>7</sup> διὰ τοῦτο παρεκλήθημεν, ἀδελφοὶ, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν, διὰ τῆς ὑμῶν πίστεως· <sup>8</sup> ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. <sup>9</sup> τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, <sup>10</sup> νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

/ Rec. θλίφει καὶ ἀνάγκη.

f Alex. = Χριστὸς.

h Alex. s. ὁ Κύριος Ἰησοῦς s. ὁ Θεός.

i Alex. = Χριστοῦ.

## WICLIF—1380.

sette, <sup>4</sup> for whanne we weren at you, we bifor seiden to you, that we schulden suffre tribulaciouns; as it is don: and ze witen; <sup>5</sup> therfor I poult no lenger abideynge: sente to knowe youre feith; lest parauntere he that tempteth tempte you: and youre trauele be made veyn;

<sup>6</sup> but now whanne tymothe schal come to us for you: and telle to us youre feith and charite; that ze han good mynde of us: euer desyrynge to se us, as we also you, <sup>7</sup> therfor britheren we ben counfortid in you in alle oure nede and tribulacioun: bi youre feith; <sup>8</sup> for now we lyuen: if ze stonden in the lord, <sup>9</sup> for what doyng of thankngis, moun we gilde to god for you: in alle ioie, in which we ioien for you bifore oure lord? <sup>10</sup> nyght and dai, more plenteuousli preynge: that we se youre face, z fulfillle tho thingis that falen to youre feith;

<sup>11</sup> but god hym silf and oure fadir, and the lord ihesus crist: dresse oure weie to you, <sup>12</sup> z the lord multiplie you: z make youre charite to be plenteuous of eche to other and in to alle men, as also we in you; <sup>13</sup> that youre hertis ben conformed with outen playnte in holynesse bifor god z oure fadir, in the comynge of oure lord ihesus crist with al his seyntis Amen.

4. THERFOR brithereu fro hennes forward we preien you: and bischen in the lord ihesus; that as ze han receyved of us, hou it bihoueth you to go z to please god: so walke ze that ze abounde the more; <sup>2</sup> for ze witen what comaundementis, I haue youm to you: bi the lord ihesus <sup>3</sup> for this is the wille of god, youre holynes; that ze absteyne you for fornicacioun; <sup>4</sup> that eche of you kunne wilde

witen, knowe. transire, transai. moun, mayp.  
gilde, yild. youun, yiren. kunne, knowe. wilde, wiesid.

## TYNDALE—1534.

apoynted thereunto. <sup>4</sup> For verely when I was with you I tolde you before that we shulde suffre tribulacion; even as it came to passe; and as ye knowe. <sup>5</sup> For this cause, when I coulde no lenger forbear; I sent; that I myght have knowledge of youre fayth; lest haply the tempter had tempted you; and that oure labour had bene bestowed in vayne.

<sup>6</sup> But now lately when Timotheus came from you vnto vs; and declared to vs youre fayth and youre love and how that ye haue good remembraunce of vs all wayes; desyryng to se vs as we desyre to se you. <sup>7</sup> Therefore brethren we had consolacion in you in all oure aduersite and necessite; through your fayth. <sup>8</sup> For now are we alyve; yf ye stonde stedfast in the lorde. <sup>9</sup> For what thankes can we recompence to god agayne for you; over all the ioye that we ioye for youre sakes before oure god; <sup>10</sup> whyle we; nyght and daye praye exceedingly that we myght se you presently; and myght fulfill that wich is lackynge in youre fayth.

<sup>11</sup> God him silfe oure father and oure lorde Iesus Christ gyde oure iorney vnto you: <sup>12</sup> and the lorde increace you and make you floue ouer in love one towarde another; and towarde all men; even as we do towarde you; <sup>13</sup> to make youre hertes stable and vnblameable; in holynes before God oure father; at the comynge of oure Lorde Iesus Christ; with all his sanctes.

4. FURTHER more we besече you brethren; and exhorte you in the lorde Iesus; that ye increace more and more; euen as ye haue receaved of vs; how ye ought to walke and to please god. <sup>2</sup> Ye remember what commaundmentes we gave you in oure lorde Iesu Christ. <sup>3</sup> For this is the will of god; even that ye shuld be holy; <sup>4</sup> and that ye shuld abstayne from fornicacion; that every one of you shuld

## CRANMER—1539.

4 For when we were with you, we tolde you before, that we shuld suffre tribulacion, euen as it came to passe, and as ye knowe. <sup>5</sup> For this cause when I coulde no lenger forbear, I sent, that I myght haue knowledge of youre fayth, lest by some meane the tempter had tempted you, and lest oure labour had bene bestowed in vayne.

<sup>6</sup> But now lately, when Timothe came from you vnto vs, and declared to vs your fayth and your loue, and how that ye haue good remembraunce of vs allwayes, desyryng to se vs as we also desyre to se you. <sup>7</sup> Therefore brethren we receaued consolacion by you, in all our aduersite and necessyte, through your fayth. <sup>8</sup> For now are we alyue, yf ye stande stedfast in the Lorde. <sup>9</sup> For what thankes can we recompence to God agayne for you, ouer all the ioye, that we ioye for your sakes before our God: <sup>10</sup> praying, nyght and daye exceedyngly, that we myght se you presently, and myght fulfill the thynges which are lackynge vnto your fayth.

<sup>11</sup> God him selfe oure father, and oure Lorde Iesu Christ shall gyde oure iorney vnto you: <sup>12</sup> the Lord also shall increace you and make you floue ouer in loue one toward another, and towarde all men, euen as we do toward you, <sup>13</sup> that he maye make your hertes stable and vnblameable, in holynes before God oure father, at the comynge of oure Lorde Iesu Christ with all sayntes.

4. FURTHERMORE, we besече you (brethren) and exhorte you by the Lorde Iesus, that ye increace more and more, euen as ye haue receaued of vs, how ye ought to walcke and to please God. <sup>2</sup> For ye knowe, what commaundementes we gaue you by oure Lorde Iesu Christ. <sup>3</sup> For this is the wyl of God euen your holynes, that ye shuld abstayne from fornicacioun, <sup>4</sup> and that euery one of you shuld knowe how to kepe his vessell in

<sup>11</sup> Ἀυτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς <sup>9</sup> Χριστὸς, | κατε-  
θῆναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· <sup>12</sup> ὑμᾶς δὲ ὁ <sup>h</sup> Κύριος | πλεονάσαι καὶ περισσεύσαι  
τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, <sup>13</sup> εἰς τὸ  
στηριξάι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσίῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ  
πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ <sup>h</sup> Χριστοῦ | μετὰ πάντων  
τῶν ἁγίων αὐτοῦ <sup>k</sup>.

IV. <sup>1</sup> Λοιπὸν <sup>m</sup> οὖν, | ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ  
Ἰησοῦ, <sup>n</sup> καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν  
Θεῷ, <sup>o</sup> ἵνα περισσεύητε μᾶλλον· <sup>2</sup> οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν  
διὰ τοῦ Κυρίου Ἰησοῦ. <sup>3</sup> τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέ-  
χῃσθαι ὑμᾶς ἀπὸ τῆς πορνείας· <sup>4</sup> εἰδέναί ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῖος κτᾶσθαι

<sup>a</sup> Alex. + ἀμην.

<sup>b</sup> Rec. + τὸ.

<sup>c</sup> Alex. = οὖν.

<sup>d</sup> Alex. + ἴτα.

<sup>e</sup> Alex. + καθὼς καὶ περιπατεῖτε.

GENEVA — 1557.

<sup>4</sup> For verely when we were wyth you, we tolde you before that we shoulde suffer tribulation, euen as it came to passe, and as ye knowe.

<sup>5</sup> For this cause when I coulde no lenger forbore, I sent *him*, that I myght haue knowledge of your fayth, lest the tempter had tempted you in any sort, and that our labour had bene bestowed in vayne. <sup>6</sup> But now lately when Timotheus came from you vnto vs, and declared to vs your fayth, and loue, and how that ye haue good remembrance of vs, alwayes desiring to se vs, as we also desire to *se* you.

<sup>7</sup> Therefore brethren we had consolation in you, in all our aduersitie and necessitie, through your fayth. <sup>8</sup> For now are we alyue, if ye stande stedfast in the Lord. <sup>9</sup> For what thanks can we recompence to God agayne for you, for all the ioye that we ioy for your sakes before our God, <sup>10</sup> Night and day praying exceedingly that we might se you presently, and might fulfil that which is lacking in your faith?

<sup>11</sup> God hym selfe our Father, and our Lord Iesus Christe gyde our iorney vnto you. <sup>12</sup> And the Lorde increase you and make you floure ouer in loue one towarde another, and towarde all men, euen as we do towarde you. <sup>13</sup> To make your hearts stable and vnblamable, in holynes before God our Father, at the comming of our Lord Iesus Christe with all his Sainctes.

4. FVRTHERMORE we beseech you brethren, and exhorte you in the Lord Iesus, that ye excel more and more, euen as ye haue receaued of vs, how ye ought to walke and to please God. <sup>2</sup> For ye knowe what commandements we gaue you from our Lord Iesus Christ. <sup>3</sup> For this is the wyl of God euen that ye should be holy, and that ye shuld abstaine from fornication. <sup>4</sup> That euery one of you

RHEIMS — 1582.

to this. <sup>4</sup> For euen vwhen vve vvere vvith you, vve foretold you that vve should suffer tribulations, as also it is come to passe, and you knovv. <sup>5</sup> Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vaine. <sup>6</sup> But now Timothee comming vnto vs from you, and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alwaies, desiring to see vs, as vve also you; <sup>7</sup> therefore vve are comforted, brethren, in you, in all our necessitie and tribulation, by your faith, <sup>8</sup> because novv vve liue, if you stand in our Lord.

<sup>9</sup> For vvhat thanks-giuing can vve render to God for you, in al ioy vvhere- vvith vve reioyce for you before our God, <sup>10</sup> night and day more abundantly praying that vve may see your face, and may accomplish those things that vvant of your faith.

<sup>11</sup> And God him self and our Father, and our Lord Iesus Christ direct our vvay to you. <sup>12</sup> And our Lord multiplie you, and make your charitie abound one to an other, and tovvard al men: as vve also in you, <sup>13</sup> to confirme your hartes vvithout blame, in holinesse, before God and our Father, in the comming of our Lord Iesus Christ vvith al his Sainctes. Amen.

4. FOR the rest therefore, brethren, vve desire and beseeche you in our Lord Iesus, that as you haue receiued of vs hovv you ought to vvalke, and to please God, as also you doe vvalke, that you abound more. <sup>2</sup> For you knovv vvhat precepts I haue giuen to you by our Lord Iesus. <sup>3</sup> For this is the vvil of God, your sanctification: that you abstaine from fornication, <sup>4</sup> that euery one may knovv

AUTHORISED — 1611.

appointed therunto. <sup>4</sup> For verely when we were with you, we told you before, that we should suffer tribulation, euen as it came to passe and ye know. <sup>5</sup> For this cause when I could no longer forbear, I sent to know your faith, lest by some meanes the tempter haue tempted you, and our labor be in vaine. <sup>6</sup> But now when Timotheus came from you vnto vs, and brought vs good tidings of your faith and charitie, and that ye haue good remembrance of vs alwaies, desiring greatly to see vs, as we also *to see* you: <sup>7</sup> Therefore brethren, we were comforted ouer you in all our affliction and distresse, by your faith: <sup>8</sup> For now we liue, if ye stand fast in the Lord.

<sup>9</sup> For what thanks can we render to God againe for you, for all the ioy wherewith we ioy for your sakes before our God, <sup>10</sup> Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? <sup>11</sup> Now God himselfe and our Father, and our Lord Iesus Christ <sup>a</sup> direct our way vnto you. <sup>12</sup> And the Lord make you to increase, and abound in loue one towards another, and towards all men, euen as we *doe* towards you: <sup>13</sup> To the end hee may stablish your hearts vnblameable in holinesse before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

4. FURTHERMORE then we <sup>b</sup> beseech you, brethren, and <sup>c</sup> exhort you by the Lord Iesus, that as yee haue receiued of vs, how ye ought to walke, and to please God, so yee would abound more and more. <sup>2</sup> For yee know what commandements we gaue you, by the Lord Iesus. <sup>3</sup> For this is the will of God, *euen* your sanctification, that yee should abstaine from fornication: <sup>4</sup> That euery one of you should know how to possess his

<sup>a</sup> Or, guide. <sup>b</sup> Or, request. <sup>c</sup> Or, beseech.

ἐν ἀγιασμῷ καὶ τιμῇ, <sup>5</sup> μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδῶτα τὸν Θεόν· <sup>6</sup> τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἐκδικῶς ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ <sup>7</sup> προείπομεν | ὑμῖν καὶ διεμαρτυράμεθα. <sup>8</sup> οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ' ἐν ἀγιασμῷ. <sup>9</sup> τοιγαροῦν ὁ ἀβητῶν, οὐκ ἄνθρωπον ἀβητεῖ, ἀλλὰ τὸν Θεὸν τὸν <sup>10</sup> καὶ | ῥόνα | τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς <sup>11</sup> ὑμᾶς. |

<sup>9</sup> Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε | γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· <sup>10</sup> καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μάλλον, <sup>11</sup> καὶ φιλοτιμείσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς <sup>12</sup> ἰδίαις | χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν <sup>12</sup> ἵνα περιπατῆτε εὐσχημόνως

<sup>7</sup> Rec. προῖπαριν.

<sup>9</sup> Alex. = καί.

<sup>10</sup> Alex. εὐόνα.

<sup>11</sup> Rec. ἡμᾶς.

<sup>12</sup> Alex. ἔχομεν.

<sup>12</sup> Alex. = ἰδίας.

## WICLIFF—1380.

hise vessels : in holynesse and honour, <sup>5</sup> not in passioum of lust : as hethen men that knowen not god. <sup>6</sup> And that no man ouer go : nether disceue his brother in chaffaringe; for the lord is venger of alle these thingis : as we bifor seiden to you, <sup>7</sup> han witnesid; <sup>8</sup> for god clepid not us in to vnclennes : but in to holynes; <sup>8</sup> therfor he that dispisith thes thingis : dispisith not man, but god that also <sup>9</sup> zaf his holi spirit in us

<sup>9</sup> But of the charite of brethered : we hadden no nede to write to you; <sup>9</sup> se silf han lerned of god : that <sup>9</sup> se loue to gidre; <sup>10</sup> for <sup>9</sup> se don that : in to alle britheren in al macedonye; <sup>10</sup> z britheren, we preien you : that <sup>9</sup> se abounde more; <sup>11</sup> <sup>11</sup> z taken kepe : that <sup>9</sup> se be quiete; <sup>11</sup> <sup>11</sup> z that <sup>9</sup> se do youre nede, <sup>11</sup> z se worche with youre hondis : as we han comaundid to you; <sup>12</sup> <sup>12</sup> z that <sup>9</sup> se wandre onestli to hem that ben with outforthe : <sup>12</sup> <sup>12</sup> z that of no mannes <sup>9</sup> se desire any thing.

<sup>13</sup> for britheren we wolen not that <sup>9</sup> se vnknowe, of men that dien : that <sup>9</sup> se ben not sorwful as othe that han not hope; <sup>14</sup> for <sup>9</sup> if we beleuen that ihesus was deed <sup>14</sup> z roos agen : so god schal lede with hym, hem that ben deed bi ihesus; <sup>15</sup> <sup>15</sup> z we seien this thing to you : in the word of the lord; that we that lyuen that ben lefte in the comyng of the lord schulen not come bifor hem that ben deed; <sup>16</sup> for the lord hym silf schal come don fro heuene : in the comaundement <sup>16</sup> in the vois of an archaungel, <sup>16</sup> in the trumpe of god; and the deed of men that ben in crist : schulen rise agen first; <sup>17</sup> aftirward we that lyuen <sup>17</sup> z ben lefte : schulen be rauyschide to gidre with hem in cloudis, metynge crist in to the cir, and so euermore we schulen be with the lord; <sup>18</sup> therfor be <sup>9</sup> se counfortid to gidre in these wordis.

clepid, called. rauyschide, rarisched.

## TYNDALE—1534.

knowe how to kepe his vessel in holynes and honour, <sup>5</sup> and not in the lust of concupiscence; as do the hethen which knowe not god; <sup>6</sup> that noman goo to furre and defraude his brother in bargayning; because the lorde is a venger of all suche thinges as we tolde you before tyme and testified. <sup>7</sup> For god hath not called vs vnto vnclennes; but vnto holynes. <sup>8</sup> He therefore that despiseth/despiseth not man; but God; which hath sent his holi sprete amonge you.

<sup>9</sup> But as touchynge brotherly love, ye nede not that I wryte vnto you. For ye are taught of God to loue on another. <sup>10</sup> Ye and that thinge verely ye do vnto all the brethren which are thorow oute all Macedonia. We beseche you brethren that ye encrease more and more; <sup>11</sup> and that ye studie to be quyete, and to medle with youre awne busynes; and to worke with youre awne hondes; as we comaunded you : <sup>12</sup> that ye maye be haue youre selues honestly towarde them that are with out; and that nothinge be lackynge vnto you.

<sup>13</sup> I wolde not brethren have you ignorant concerninge them which are fallen a slepe; that ye sorowe not as othe do which haue no hope. <sup>14</sup> For yf we beleue that Iesus dyed and rose agayne; even so them also which slepe by Iesus; will God brynge agayne with him. <sup>15</sup> And this saye we vnto you in the worde of the Lorde; that we which live and are remainyng in the commyng of the Lorde; shall not come yerre they which slepe. <sup>16</sup> For the Lorde him selfe shall descende from heuen with a showte and the voyce of the archaungel and trompe of God. And the deed in Christe shall aryse first; <sup>17</sup> then shall we which live and remaine; be caught vp with them also in the cloudes; to mete the Lorde in the ayer. And so shall we ever be with the Lorde. <sup>18</sup> Wherefor comfote youre selues one another with these wordes.

## CRANMER—1539.

holynes and honour, <sup>5</sup> and not in the lust of concupiscence as do the hethen, which know not God, <sup>6</sup> that no man oppresse and defraude his brother in bargayning; because that the Lorde is the avenger of all soch thynges, as we tolde you before, and testified. <sup>7</sup> For God hath not called vs vnto vnclennes; but vnto holynes. <sup>8</sup> He therefore that despyseth, despyseth not man, but God, which hath sent his holi sprete amonge you.

<sup>9</sup> But as touchynge brotherly loue, ye nede not, that I wryte vnto you. For ye are taught of God, to loue one another. <sup>10</sup> Yee and that thyng verely ye do vnto all the brethren which are in all Macedonia. We beseche you brethren, that ye encrease more and more, <sup>11</sup> and that ye studie to be quyete, and to medle with youre awne busynes, and to worke with youre awne handes, as we comaunded you; <sup>12</sup> that ye maye behaue youre selues honestly towarde them that are without, and that nothyng be lackynge vnto you.

<sup>13</sup> I wolde not brethren that ye shuld be ignorant concerninge them which are fallen aslepe, that ye sorowe not as othe do, which haue no hope. <sup>14</sup> For yf we beleue, that Iesus dyed, and rose agayne; euen so them also which slepe by Iesus, wyll God brynge agayne with hym. <sup>15</sup> For thys saye we vnto you in the worde of the Lorde, that we which shall lyue, and shall remaine in the comyng of the Lorde, shall not come yer they which slepe. <sup>16</sup> For the Lorde hym selfe shall descende from heauen with a showte and the voyce of the Archaungel and trompe of God. And the deed in Christe shall aryse first; <sup>17</sup> then we which shall lyue (euen we which shall remaine) shall be caught vp wyth them also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be wyth the Lorde. <sup>18</sup> Wherefor, comfote youre selues one another wyth these wordes.

πρὸς τοὺς ἔξω, καὶ μηδενὸς χρεῖαν ἔχητε.

<sup>13</sup> Οὐ ὁ θέλομεν | δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν <sup>10</sup> κεκοιμημένων, | ἵνα μὴ λυπήσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. <sup>14</sup> εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἀΐξει σὺν αὐτῷ. <sup>15</sup> τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. <sup>16</sup> ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται <sup>2</sup> πρῶτον, | <sup>17</sup> ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἁπάντησιν | <sup>2</sup> τοῦ Κυρίου | εἰς ἀέρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. <sup>18</sup> ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

<sup>1</sup> Rec. θλω.

<sup>2</sup> Alex. κοιμημένων.

<sup>3</sup> Alex. πρῶτοι.

<sup>4</sup> Alex. ἁπάντησιν.

<sup>5</sup> Alex. τῷ Χριστῷ.

## GENEVA — 1557.

should know, how to kepe his vessel in holynes and honour.

<sup>5</sup> And not in the luste of concupiscence, as do the Gentils which knowe not God. <sup>6</sup> That no man oppresse and defraude his brother in any matter: for the Lord is a venger of all suche things, as we tolde you before tyme and testified. <sup>7</sup> For God hath not called vs vnto vnclennes, but vnto holynes. <sup>8</sup> He therefore that despicieth *these things*, despicieth not man, but God who hath geuen you his holy Sprite.

<sup>9</sup> But as touching brotherly loue, ye nede not that I write vnto you: for ye are taught of God to loue one another.

<sup>10</sup> Yea, and that thynge verely ye do vnto all the brethren, which are throughout all Macedonia: we beseeche you brethren, that ye excel more and more. <sup>11</sup> And that ye studie to be quiet, and to medle wyth your owne busines, and to worke with your owne handes, as we commanded you. <sup>12</sup> That ye behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

<sup>13</sup> I woulde not brethren, haue you ignorant concerning them which are fallen a slepe, that ye sorowe not as other do which haue no hope.

<sup>14</sup> For if we beleue that Iesus dyed, and rose agayne: euen so them also which slepe in Iesus, wil God bring with him.

<sup>15</sup> For this say we vnto you in the words of the Lord, that we which lye, and are remainyng, in the comming of the Lord, shal not preuent them which slepe. <sup>16</sup> For the Lord him selfe shal descend from heauen with a showte, and the voyce of the Archangel and trompet of God: and the dead in Christ shal rise first: <sup>17</sup> Then shal we which lye and remaine be caught vp with them also in the cloudes, to mete the Lord in the ayer: and so shal we euer be with the Lord. <sup>18</sup> Wherefore, comfort your selues one another with these wordes.

## RHEIMS — 1582.

to possesse his vessel in sanctification and honour: <sup>5</sup> not in the passion of lust, as also the Gentiles that knovv not God, <sup>6</sup> and that no man ouergo, nor circumvent his brother in businesse: because our Lord is reuenger of al these things, as vve haue foretold you, and haue testified. <sup>7</sup> For God hath not called vs into vnclennesse: but into sanctification. <sup>8</sup> Therefore he that despiseth these things, despiseth not man but God, vvhich also hath giuen his holy Spirit in vs.

<sup>9</sup> But concerning the charitie of the fraternitie, vve haue no neede to vvrite to you: for your selues haue learned of God to loue one another. <sup>10</sup> Yea and you doe it toward al the brethren in al Macedonia. But vve desire you brethren, that you abound more: <sup>11</sup> and that you employ your indouour to be quiet, and that you doe your ovvne businesse, and vvork vvvith your ovvne handes, as we haue commanded you: <sup>12</sup> and that you vvalke honestly toward them that are without: and neede nothing of any mans.

<sup>13</sup> And vve vvill not haue you ignorant, brethren, concerning them that sleepe, that you be not sorowfull, as also others that haue no hope. <sup>14</sup> For if vve beleue that IESVS died and rose agayne, so also God them that haue slept by IESVS vvill bring vvith him.

<sup>15</sup> For this vve say to you in the vvord of our Lord, that vve vvich lye, vvich are remainyng in the aduent of our Lord, shal not preuent them that haue slept. <sup>16</sup> For our Lord him self in commaundement and in the voyce of an Archangel and in the trompet of God vvill descend from heauen: and the dead that are in Christ, shal rise agayne first. <sup>17</sup> Then vve that lye, that are left, vvithal shal be taken vp vvith them in the cloudes to meete Christ, into the aire, and so alvvayes vve shal be vvith our Lord. <sup>18</sup> Therefore comfort ye one another in these vvordes.

## AUTHORISED — 1611.

vessel in sanctification and honour: <sup>5</sup> Not in the lust of concupiscence, euen as the Gentiles which know not God: <sup>6</sup> That no man goe beyond and <sup>a</sup> defraud his brother <sup>β</sup> in any matter, because that the Lord is the auenger of all such; as we also haue forewarned you, and testified. <sup>7</sup> For God hath not called vs vnto vnclennesse, but vnto holinesse. <sup>8</sup> He therefore that <sup>γ</sup> despiseth, despiseth not man, but God, who hath also giuen vnto vs his holy Spirit.

<sup>9</sup> But as touching brotherly loue, ye neede not that I write vnto you: for ye see your selues are taught of God to loue one another. <sup>10</sup> And in deed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more: <sup>11</sup> And that ye studie to be quiet, and to doe your owne businesse, and to worke with your owne hands, (as wee commanded you): <sup>12</sup> That ye may walke honestly toward them that are without, and that ye may haue lacke <sup>δ</sup> of nothing. <sup>13</sup> But I would not haue you to be ignorant, brethren, concerning them which are asleepe, that ye sorrow not, euen as others which haue no hope. <sup>14</sup> For if we beleue that Iesus died, and rose agayne: euen so them also which sleepe in Iesus, will God bring with him. <sup>15</sup> For this we say vnto you by the word of the Lord, That we which are alieue and remaine vnto the comming of the Lord, shal not preuent them which are asleepe. <sup>16</sup> For the Lord himselfe shall descend from heauen with a shout, with the voyce of the Archangel, and with the trumpe of God: and the dead in Christ shall rise first. <sup>17</sup> Then we which are alieue, and remaine, shalbe caught vp together with them in the cloudes, to meet the Lord in the aire: and so shall we euer be with the Lord. <sup>18</sup> Wherefore, <sup>ε</sup> comfort one another with these wordes.

<sup>a</sup> Or, oppresse, or, ouerreach. <sup>β</sup> Or, in the matter.

<sup>γ</sup> Or, reiecteth. <sup>δ</sup> Or, of no man. <sup>ε</sup> Or, exhort.

V. Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρεῖαν ἔχετε ὑμῶν γράφεσθαι. <sup>2</sup> αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται. <sup>3</sup> ὅταν λέγωσιν, 'Εἰρήνη καὶ ἀσφάλεια,' τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὡσπερ ἡ ὄδιον τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν. <sup>4</sup> ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ἡμῶν ὡς κλέπτῃς καταλάβῃ. <sup>5</sup> πάντες γὰρ ὑμεῖς υἱοὶ φωτὸς ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους. <sup>6</sup> Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. <sup>7</sup> οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν· ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας· <sup>9</sup> ὅτι οὐκ ἔθετο ἡμῶν ὁ Θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

<sup>a</sup> Alex. = ἡ.

<sup>b</sup> Rec. + γὰρ.

<sup>c</sup> Alex. s. ἡμῶν ἡ ἡμέρα s. ὑ. ἡ. ἐκείνη.

<sup>d</sup> Rec. = γὰρ.

## WICLIF—1380.

5. BUT britheren of tymes t' momentis; 3e nedden not that I write to you; <sup>2</sup> for 3e self witen diligentli: that the dai of the lord schal come as a theef in the nyzt; <sup>3</sup> for whanne thei schulen see pees is and sikirnes thanne suden deeth schal come on hem; as sorwe to a woman that is with child, and thei schuln not scape; <sup>4</sup> but britheren 3e ben not in derkness: that the ilke dai as a theef cacche 3ou. <sup>5</sup> for alle 3e ben the sones of list, and sones of dai; we ben not of nyzt, nether of derknessis;

<sup>6</sup> therfor slepe we not as othir; but wake we and be we sobre; <sup>7</sup> for thei that slepen; slepen in the nyzt; and thei that ben drunken; ben drunken in the nyzt; <sup>8</sup> but we that ben of the dai; ben sobre; clothid in the haburion of feith and of charite and in the helme of hope of helthe; <sup>9</sup> for god puttid not us in to wraththe; but in to purchasynge of helthe bi oure lord ihesus crist; <sup>10</sup> that was deed for us; that whether we waken whether we slepen; we lyue to gidre with hym;

<sup>11</sup> for whiche thing counforte 3e to gidre; and edifie 3e ech othir, as 3e don. <sup>12</sup> And britheren we preyen 3ou; that 3e knowe hem that traueilen amonge 3ou and ben souereyns to 3ou in the lord, and techen 3ou; <sup>13</sup> that 3e haue hem more habundauntli in charite; for the werk of hem; haue 3e pees with hem; <sup>14</sup> and britheren we preien 3ou repreue 3e vspesible men counforte 3e men of litil herte; reseceyn 3e sike men, be 3e pacient to alle men;

<sup>15</sup> 3e 3e that no man gilde yuel for yuel to ony man; but euermore sue 3e that that is god eche to othir, and to alle men; <sup>16</sup> euermore ioie 3e <sup>17</sup> with oute ceesyng; preie 3e <sup>18</sup> in alle thingis do 3e thankynge; for this is the will of god in crist ihesus; in alle 3ou;

οἰκτιρῶ, ἀνομι- ἀσφάλειαν, ἀσχυρίαν  
holi-strow, breast plate  
yuel, evil.

ilke, name  
sue, follow.

## TYNDALE—1534.

5. OF the tymes and seasons brethren ye have no nede that I write vnto you; <sup>2</sup> for ye youre selves knowe perfectly; that the daye of the Lorde shall come even as a thefe in the nyght. <sup>3</sup> When they shall saye peace and no danger; than cometh on the soden destruction; as the travalyng of a woman with child; and they shall not scape. <sup>4</sup> But ye brethren are not in darcknes; that that daye shuld come on you as it were a thefe. <sup>5</sup> Ye are all the children of light; and the children of the daye. We are not of the nyght nether of darcknes.

<sup>6</sup> Therefore let vs not slepe as do othir; but let vs watch and be sober. <sup>7</sup> For they that slepe slepe in the nyght; and they that be drunken; are drunken in the nyght. <sup>8</sup> But let vs which are of the daye; be sober; armed with the brest plate of fayth and love; and with hope of saluacion as an helmet. <sup>9</sup> For god hath not apoynted vs vnto wrath: but to obtayne saluacion by the meanes of oure lord Iesu Christ <sup>10</sup> which died for vs; that whether we wake or slepe; we shuld lyve togedder with him.

<sup>11</sup> Wherefore comforte youre selves togedder; and edifie one another; even as ye do.

<sup>12</sup> We beseeche you brethren; that ye knowe them which labour amonge you and have the oversight of you in the Lorde and geve you exhortacion; <sup>13</sup> that ye have them the more in love; for their workes sake; and be at peace with them.

<sup>14</sup> We desyre you brethren; warne them that are vnruly; comforte the feble mynded; for beare the weake; have continuall patience towarde all men. <sup>15</sup> Se that none recompence evill for evyll vnto eny man; but ever folowe that which is good; both amonge youre selves; and to all men. <sup>16</sup> Reioyce ever. <sup>17</sup> Praye continually. <sup>18</sup> In all thinges geve thanks. For this is the wyll of God in Christ Iesu towarde you.

## CRANMER—1539.

5. OF the tymes and seasons (brethren) it is no nede that I wryte vnto you: <sup>2</sup> for ye youre selues knowe perfectly, that the daye of the Lorde shall come, euen as a thefe in the nyght. <sup>3</sup> For when they shall saye, peace and all thynges are safe, then shall soden destructione come vpon them (as sorow cometh vpon a woman traualyng with chylde) and they shall not scape. <sup>4</sup> But ye brethren are not in darcknes, that that daye shuld come on you as a thefe.

<sup>5</sup> Ye are all the chyldren of lyght, and the chyldren of the daye. We are not of the nyght nether of darcknes.

<sup>6</sup> Therefore let vs not slepe as do othir: but let vs watch, and be sober. <sup>7</sup> For they that slepe, slepe in the nyght: and they that be droncken, are droncken in the nyght. <sup>8</sup> But let vs which are of the daye, be sober armed wyth the brest plate of fayth and loue, and with hope of saluacyon for an helmet. <sup>9</sup> For God hath not apoynted vs to prouoke wrath vnto oure selues, but to obtayne saluacyon by the meanes of oure Lorde Iesu Christ <sup>10</sup> which dyed for vs: that whether we wake or slepe, we shulde lyue together with him.

<sup>11</sup> Wherefore, comforte your selues together, and edifie euery one another, euen as ye do.

<sup>12</sup> We beseeche you brethren, that ye knowe them which labour amonge you, and haue the ouersight of you in the Lorde, and geue you exhortacion, <sup>13</sup> that ye haue them in hye reputacyon thorow loue, for their workes sake, and be at peace with them.

<sup>14</sup> We desyre you (brethren) warne them that are vnruly, comforte the feble mynded, lyft vp the weake, be pacient towarde all men. <sup>15</sup> Se that none recompence euyl for euyl vnto eny man: but euer folow that which is good, both amonge youre selues, and to all men. <sup>16</sup> Reioyce euer. <sup>17</sup> Praye contynually. <sup>18</sup> In all thynges geue thanks. For this is the wyll of God thorow Christ Iesu towarde you.

<sup>10</sup> τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. <sup>11</sup> διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

<sup>12</sup> Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναί τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, <sup>13</sup> καὶ ἠγείσθαι αὐτοὺς ἵ ὑπὲρ ἐκ περισσοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. <sup>14</sup> Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀιτέχασθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. <sup>15</sup> ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τιμὴ ἀποδῶ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε ἢ εἰς ἀλλήλους καὶ εἰς πάντας. <sup>16</sup> πάντοτε χαίρετε. <sup>17</sup> ἀδιαλείπτως προσέχραστε. <sup>18</sup> ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ ἰ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. <sup>19</sup> τὸ Πνεῦμα

<sup>c</sup> Alex. = kai.

<sup>f</sup> Alex. ὑπερικεπερισσῶς.

<sup>g</sup> Alex. αὐτοῖς.

<sup>h</sup> Rec. + kai.

<sup>i</sup> Alex. + ἰστ.

## GENEVA—1557.

5. BVT of the tymes and seasons brethren, ye have no neede that I wryte vnto you. <sup>2</sup> For ye your selues knowe perfectly, that the day of the Lord shal come, euen as a thefe in the nyght. <sup>3</sup> For when they shal say, Peace, and all things safe, then commeth on them soden destruction, as the traauyng of a woman with childe, and they shal not escape. <sup>4</sup> But ye brethren are not in darknesse, that that day should come on you as it were a thefe.

<sup>5</sup> Ye are all the children of light, and the chyldren of the day: we are not of the nyght nether of darknes. <sup>6</sup> Therefore let vs not slepe as do other, but let vs watche and be sober. <sup>7</sup> For they that slepe, sleepe in the nyght, and they that be droncken, are droncken in the nyght. <sup>8</sup> But let vs whych are of the day, be sober, armed with the breste plate of fayth and loue, and wyth hope of saluation as an helmet.

<sup>9</sup> For God hath not appoynted vs vnto wrath: but to obtayne saluation by the meanes of our Lord Iesus Christ. <sup>10</sup> Which dyed for vs, that whether we wake or slepe, we should lye together wyth him. <sup>11</sup> Wherefore exhorte one another, and edifie one another, euen as ye do.

<sup>12</sup> We beseeche you brethren, that ye knowe them, which labour among you, and haue the ouersyght of you in the Lord, and geue you exhortation. <sup>13</sup> That ye haue them the more in loue for their workes sake, and be at peace amonge your selues. <sup>14</sup> We desire you brethren, warne them that are vnruely, comforte the feeble mynded, forbear the weake, be patiente toward all men. <sup>15</sup> Se that none recompence euyl for euyl vnto any man: but euer folowe beneuolence, both amonge your selues, and to all men.

<sup>16</sup> Reioyce euer. <sup>17</sup> Pray continually. <sup>18</sup> In all thynges geue thanks: for this is the wyl of God in Christ Iesus toward you.

## RHEIMS—1582.

5. AND of the tymes and momentes, brethren, you neede not that vve wryte to you. <sup>2</sup> For your selues know perfectly that the day of our Lord shal so come, as a theefe in the nyght. <sup>3</sup> For vwhen they shal say, peace and securitie: then shal sodaine destruction come vpon them, as the paines to her that is vwith childe, and they shal not escape. <sup>4</sup> But you brethren are not in darknesse: that the same day may as a theefe ouertake you.

<sup>5</sup> For al you are the chyldren of light, and chyldren of the day: vve are not of the nyght nor of darknesse. <sup>6</sup> Therefore let vs not slepe as also others: but let vs vvvatch and be sober. <sup>7</sup> For they that slepe, sleepe in the nyght: and they that be drunke, be drunke in the nyght. <sup>8</sup> But vve that are of the day, are sober, hauing on the breast-plate of fayth and charitie, and a helmet, the hope of saluation.

<sup>9</sup> For God hath not appoynted vs vnto vvvrath, but vnto the purchasing of saluation by our Lord Iesus Christ, <sup>10</sup> vvhod died for vs: that vvhether vve vvvatch, or slepe, vve may lye together vvvith him. <sup>11</sup> For the vvvhich cause comfort one an other: and edifie one an other, as also you doe.

<sup>12</sup> And vve beseeche you brethren, that you vvil knovv them that labour among you, and that gouerne you in our Lord, and admonish you: <sup>13</sup> that you haue them more abundantly in charite for their vvorkes sake, haue peace vvvith them. <sup>14</sup> And vve beseeche you brethren, admonish the vvuiquet, comfort the vveake-minded, beare vp the vveake, be patient to al. <sup>15</sup> See that none render euil for euil to any man: but alvvaies that vvich is good pursue towards eche other, and towards al. <sup>16</sup> Alvvaies reioyce. <sup>17</sup> Pray vvithout intermission. <sup>18</sup> In al things geue thanks, for this is the vvill of God in Christ Iesus in al you. <sup>19</sup> The Spirit

## AUTHORISED—1611.

5. BUT of the tymes and the seasons, brethren, yee haue no need that I write vnto you. <sup>2</sup> For your selues know perfectly that the day of the Lord so cometh as a theefe in the nyght. <sup>3</sup> For when they shall say, Peace and safetie: then sudden destruction cometh vpon them, as traualle vpon a woman with child, and they shall not escape. <sup>4</sup> But ye, brethren, are not in darknesse, that that day should ouertake you as a theefe. <sup>5</sup> Ye are all the children of light, and the children of the day: wee are not of the nyght, nor of darknesse. <sup>6</sup> Therefore let vs not sleepe, as do others: but let vs watch and be sober. <sup>7</sup> For they that sleepe, sleepe in the nyght, and they that bee druncken, are druncken in the nyght. <sup>8</sup> But let vs who are of the day, be sober, putting on the breastplate of faith and loue, and for an helmet, the hope of saluation. <sup>9</sup> For God hath not appointed vs to wrath: but to obtayne saluation by our Lord Iesus Christ, <sup>10</sup> who died for vs, that whether we wake or sleepe, we should lye together with him. <sup>11</sup> Wherefore, comfort your selues together, and edifie one another, euen as also ye doe.

<sup>12</sup> And we beseech you, brethren, to know them which labour among you, and are ouer you in the Lord, and admonish you: <sup>13</sup> And to esteeme them very highly in loue for their workes sake, and be at peace among your selues. <sup>14</sup> Now wee exhort you, brethren, warne them that are vnruely, comfort the feeble minded, support the weake, be patient toward all men. <sup>15</sup> See that none render euil for euil vnto any man: but euer follow that which is good, both among your selues and to all men.

<sup>16</sup> Reioyce euermore: <sup>17</sup> Pray without ceasing: <sup>18</sup> In euery thing geue thanks: for this is the will of God in Christ Iesus concerning you. <sup>19</sup> Quench not the spirit:

μὴ σβέννυτε. <sup>20</sup> προφητείας μὴ ἐξουθενεῖτε. <sup>21</sup> πάντα <sup>k</sup> δὲ δοκιμάζετε· τὸ καλὸν κατέχετε. <sup>22</sup> ἀπὸ παντὸς εἶδους ποιηροῦ ἀπέχεσθε. <sup>23</sup> Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς· καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. <sup>24</sup> πιστὸς ὁ

<sup>k</sup> Rec. = ἐι.<sup>k</sup> Alex. + κοί.

## WICLIF—1380.

<sup>19</sup> nyle 3e quenche the spirit: <sup>20</sup> nyle 3e dispise profecies; <sup>21</sup> but preue 3e alle thingis; <sup>22</sup> i holde 3e that thing that is good: <sup>23</sup> absteyne 3ou fro al yuel spice; <sup>24</sup> and god him silf of pees, make 3ou holi bi alle thingis, that 3oure spirit be kept hool and soule and bodi with out playnt in the comynge of oure lord ihesus crist; <sup>25</sup> god is trewe that clepid 3ou: which also schal do; <sup>26</sup> britheren preie 3e for us; <sup>27</sup> greete 3e wel alle britheren in holi cos; <sup>28</sup> I coniuere 3ou bi the lord, that this pistil be redde to alle holi britheren; <sup>29</sup> the grace of oure lord ihesus crist be with 3ou Amen.

nyle, nat. 3uel, eril. clepid, cal/ed.

## TYNDALE—1534.

<sup>19</sup> Quenche not the sprete. <sup>20</sup> Despise not prophesyng. <sup>21</sup> Examen all thinges; and kepe that which is good. <sup>22</sup> Abstayne from all suspicious thinges. <sup>23</sup> The very God of peace sanctifie you thorow out. And I praye God that youre whole sprete, soule and body, be kept faultlesse vnto the commynge of oure Lorde Iesus Christ

<sup>24</sup> Faythfull is he which called you: which will also do it. <sup>25</sup> Brethren, praye for vs.

<sup>26</sup> Grete all the brethren with an holy kysse. <sup>27</sup> I charge you in the Lorde that this pistle be reed vnto all the holy brethren. <sup>28</sup> The grace of the Lorde Iesus Christ be with you. Amen.

## CRANMER—1539.

<sup>19</sup> Quenche not the sprete. <sup>20</sup> Despyse not prophesynges. <sup>21</sup> Examen all thynges, kepe that which is good. <sup>22</sup> Abstayne from all euell appearaunce. <sup>23</sup> The very God of peace sanctifye you thorow out. And I praye God that youre whole sprete, and soule and body, maye be preserued: so that in nothyng ye maye be blamed in the commynge of oure Lorde Iesus Christ.

<sup>24</sup> Faythfull is he which called you, which wyll also do it. <sup>25</sup> Brethren, praye for vs. <sup>26</sup> Grete all the brethren wyth an holy kysse. <sup>27</sup> I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. <sup>28</sup> The grace of the Lorde Iesus Christ be wyth you. Amen.

καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

<sup>25</sup> Ἀδελφοὶ, προσεῦχεσθε ἰπερὶ ἡμῶν. <sup>26</sup> ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἀγίῳ. <sup>27</sup> ὀρκίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς. <sup>28</sup> ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

<sup>25</sup> Alex. ἐνορεῖζω.

<sup>27</sup> Alex. = ἀγίαις.

<sup>28</sup> Rec. + ἀμήν.

## GENEVA — 1557.

<sup>19</sup> Quenche not that Sprite. <sup>20</sup> Despice not prophcing. <sup>21</sup> Examen all things, and kepe that which is good. <sup>22</sup> Abstayne from all kynde of euil. <sup>23</sup> That God of peace sanctifie you through out : and I pray God that your whole sprite both soule and body, be kept faultlesse vnto the coming of our Lord Iesus Christ. <sup>24</sup> Faythful is he which called you, which wyl also do it. <sup>25</sup> Brethren, praye for vs. <sup>26</sup> Grete all the brethren wyth an holy kysse. <sup>27</sup> I charge you in the Lord, that thys epistle be read vnto all the brethren the Sainctes.

<sup>28</sup> The grace of the Lord Iesus Christ be with you. Amen.

## RHEIMS — 1582.

extinguish not. <sup>20</sup> Prophecies despice not. <sup>21</sup> But prooue al things : hold that which is good. <sup>22</sup> From al appearance of euil refrain your selues.

<sup>23</sup> And the God of peace him self sanctifie you in al things : that your vvhole spirit, and soule and body vvithout blame may be preserued in the coming of our Lord IESVS Christ. <sup>24</sup> He is faithful, that hath called you, vvho also vvil doe it.

<sup>25</sup> Brethren pray for vs. <sup>26</sup> Salute al the brethren in a holy kisse. <sup>27</sup> I adiure you by our Lord that this epistle be read to al the holy brethren. <sup>28</sup> The grace of our Lord IESVS Christ be vvith you. Amen.

## AUTHORISED — 1611.

<sup>20</sup> Despice not prophcings : <sup>21</sup> Proue all things : hold fast that which is good.

<sup>22</sup> Abstaine from all appearance of euill.

<sup>23</sup> And the very God of peace sanctifie you wholly : and *I pray God* your whole spirit, and soule, and body be preserued blamelesse vnto the coming of our Lord Iesus Christ. <sup>24</sup> Faithfull is hee that calleth you, who also will doe it. <sup>25</sup> Brethren, pray for vs. <sup>26</sup> Greete all the brethren with an holy kisse. <sup>27</sup> I charge you by the Lord, that this Epistle bee read vnto all the holy brethren.

<sup>28</sup> The grace of our Lord Iesus Christ be with you, Amen.

\* Or. adiure.

## ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE SECOND  
EPISTLE TO THE THESSALONIANS.

## CHAPTER I.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ· <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἀξιὸν ἔστιν, ὅτι ὑπερανάξει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους· <sup>4</sup> ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν <sup>5</sup> καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς

<sup>a</sup> Alex. = ἡμῶν.<sup>b</sup> Alex. ἰκανῶσθαι.

## WICLIF—1380.

1. POUL and siluan ⁊ tymothe to the chirche of tessalonyceensis in god oure fadir, and in the lord ihesus crist, <sup>2</sup> grace to you and pees of god oure fadir: and of the lord ihesus crist

<sup>3</sup> we owen to do thankyngis euermore to god for you britheren: so as it is worthi for youre feith oure wexith, and the charite of eche of you to other aboundith, <sup>4</sup> so that we silf glorien in you in the chirchis of god for youre pacience ⁊ feith in alle youre persecuciouns and tribulaciouns, <sup>5</sup> which ze susteynen in to the ensample of the iust dome of god: that ze be hadde worthi in the kyngdom of god, for whiche ze suffren, <sup>6</sup> if netheles it is iust to for god to quite tribulacioun to hem that troublen you, <sup>7</sup> and to you that ben troublid: rest with us in the schewyng of the lord ihesus fro heuene with angels of his vertu <sup>8</sup> in the flawme of fire that schal zeue veniaunce to hem that knowen not god: and that obcein not to the euangeli of oure lord ihesus crist

<sup>9</sup> whiche schulen suffre euerlastyng peynes, in perischyng of the face of the

## TYNDALE—1534.

1. PAUL, Syluanns and Timotheus. Vnto the congregacion of the Tessalonyans which are in God oure father, and in the Lorde Iesus Christ.

<sup>2</sup> Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

<sup>3</sup> We are bounde to thank God all wayes for you brethren, as it is mete, because that youre fayth groweth exceedyngly, and every one of you swymmeth in love towarde another betwene youe selves, <sup>4</sup> so that we ourselues reioyce of you in the congregacions of God ouer youre pacience and fayth in all youre persecuciouns and tribulacions that ye suffre, <sup>5</sup> which is a token of the ryghtewes iudgement of god that ye are counted worthy of the kyngdom of god, for which ye also suffre. <sup>6</sup> It is verely a rightewes thyng with God to recompence tribulacion to them that trouble you: <sup>7</sup> and to you which are troubled, rest with vs, when the lorde Iesus shall shewe him silfe from heuen with his myghty angels, <sup>8</sup> in flammynge fyre, rendryng vengeance vnto them that knowe not God, and to them that obeye not vnto the gospel of oure Lorde Iesus Christ, <sup>9</sup> which shalbe punysshed with euerlastyng damnacion, from the presence

## CRANMER—1539.

1. PAUL and Syluanns and Timotheus. Vnto the congregacyon of the Thessalonyans in God oure father, and in the Lord Iesus Christ.

<sup>2</sup> Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.

<sup>3</sup> We are bounde to thank God allwayes for you brethren (as it is mete) because that youre fayth groweth exceedyngly, and every one of you swymmeth in loue towarde another betwene your selues, <sup>4</sup> so that we our selues boast of you in the congregacyons of God, ouer youre pacience and fayth in all youre persecuciouns and tribulacions, that ye suffre, <sup>5</sup> which is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kyngdom of God, for which ye also suffre. <sup>6</sup> It is verely a ryghtewes thyng with God, to recompence tribulacion to them that trouble you: <sup>7</sup> and to you which are troubled, rest with vs, when the Lorde Iesus shall shewe hym selfe from heauen wyth the Angels of hys power, <sup>8</sup> with flammynge fyre, which shall rendre vengeance vnto them that knowe [not] God, and that obeye not the Gospell of oure Lorde Iesus Christ, <sup>9</sup> which shalbe punysshed wyth euerlastyng damnacion,

<sup>9</sup> EXIST, incensarēth dome, judgment vertu, power, zone, gate.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ἡμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, ἕνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιοθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε· ἕπερ δίκαιον παρὰ Θεῶ, ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, ἐν φλογὶ πυρὸς, δίδοντας ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς μὴ ὑπακούουσι τῇ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου,

Rec. περι φλογός.

Alex. = Χριστοῦ.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

1. PAUL and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christe: 2 Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. 3 We are bounde to thanke God alwayes for you brethren, as it is mete, because that your fayth groweth exceedingly, and the loue of euery one of you toward another aboundeth.

2. PAUL and Siluanus and Timothee : to the church of the Thessalonians in God our Father and our Lord Iesus Christ, 2 Grace to you and peace from God our Father and our Lord Iesus Christ.

1. PAUL and Siluanus, and Timotheus vnto the Church of the Thessalonians, in God our Father, and the Lord Iesus Christ: 2 Grace vnto you, and peace from God our Father, and the Lord Iesus Christ. 3 Wee are bound to thanke God alwayes for you, brethren, as it is meete,

4 So that we our selues reioyce of you in the Churches of God, that is, of your patience and fayth in all your persecutions and tribulations that ye suffre. 5 Which is a token of the righteous iudgement of God, that ye are counted worthy of the kingdome of God, for which ye also suffre. 6 For it is verely a ryghtuous thyng with God, to recompence tribulation to them that trouble you:

3 Vve ought to giue thanks alwaies to God for you brethren, so as meete is, because your faith increaseth exceedingly, and the charitie of euery one of you aboundeth towards eche other: 4 so that vve our selues also glorie in you in the churches of God, for your patience, and faith in al your persecutions and tribulations, vvhich you sustaine 5 for an example of the iust iudgement of God, that you may be counted vvortheie of the kingdome of God, for the vvhich also you suffer.

because that your faith groweth exceedingly, and the charitie of euery one of you all towards each other aboundeth: 4 So that wee our selues glorie in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye endure. 5 Which is a manifest token of the righteous iudgement of God, that vvee may be counted worthy of the kingdome of God, for which ye also suffer: 6 Seeing it is a righteous thing with God to recompence tribulation to them that trouble you:

7 And to you which are troubled, reste wyth vs when the Lord Iesus shal shewe him selfe from heauen wyth hys myghty Angels. 8 In flamyng fyre, rendryng vengeance vnto them that do not knowe God, nether obeye vnto the Gospel of our Lord Iesus Christe. 9 Whych shalbe punished wyth euerlastyng damnation, from

6 if yet it be iust vwith God to repay tribulation, to them that vexe you: 7 and to you that are vexed, rest with vs in the reuelation of our Lord Iesus from heauen vwith the Angels of his povver, 8 in flame of fire, giuing reuenge to them that knowy not God, and that obey not the Gospel of our Lord Iesus Christ. 9 vwho shal suffer eternal paines in destruction, from the face of our Lord and from

7 And to you who are troubled, rest with vs, when the Lord Iesus shalbe reuealed from heauen, 8 with his mightie Angels, 8 In flaming fire, 8 taking vengeance on them that know not God, and that obey not the Gospel of our Lord Iesus Christ, 9 Who shall be punished with euerlasting destruction from the presence of the Lord,

\* Or, the Angels of his power. # Or, yielding.

καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,<sup>10</sup> ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς ἐπιστεύσασι, | (ὅτι ἐπιστεῖθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ.<sup>11</sup> εἰς δὲ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει.<sup>12</sup> ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ | ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

II. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν,<sup>2</sup> εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς,<sup>9</sup> μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὅς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ ἁ Κυρίου. |<sup>3</sup> Μή

<sup>1</sup> Rec. πιστεύουσιν.

<sup>2</sup> Alex. = Χριστοῦ.

<sup>3</sup> Alex. + ἡμῶν.

<sup>4</sup> Rec. Χριστοῦ.

<sup>5</sup> Alex. ἀνορίας.

## WICLIF—1380.

lord, & fro the glorie of his vertu;<sup>10</sup> whanne he schal come to be glorified in his seintis, and to be made wonderful in alle men that bilicueden, for oure witnessynge is bilicued on you: in that dai.

<sup>11</sup> in which thing also we preien euermore for you that oure god make you worthi to his cleeyngre, and fille alle the wille of his good nesse: and the werk of feith in vertu,<sup>12</sup> that the name of oure lord ihesus crist be clarified in you and ze in hym: bi the grace of oure lord ihesus crist.

2. BUT brithren we preien you bi the comynge of oure lord ihesus crist, and of oure congregacioun in to the same comynge: that ze be not moued soone for youre witte, nether be aferd, nether bi spoure, nether be word, nether bi epistel, as sent bi us: as if the dai of the lord be nyȝ,<sup>3</sup> no man disceyue you on any maner, for but disceioun come first and the man of synne be schewid, the sone of perdicoun,<sup>4</sup> that is aduersarie & is enhaunsid ouer alle thing that is seid god, or that is worschippid, so that he sitte in the temple of god: and schewe hym silf, as if he were god.

<sup>5</sup> whether ze holden not that jit whanne I was at you: I seide these thingis to you?<sup>6</sup> and now what withholdith, ze witen: that he be schewid in his tyme,<sup>7</sup> for the pryuyte of wickednes worthith now, onli that he that holdith now, holde til he be don awcie, and thanne the ilke wickid man schal be schewid: whom the lord ihesus schal se with the spirit of his mouth, & schal distrie with listynge of his comynge,<sup>9</sup> hym whom comynge is bi the workinge of sathanas in al vertu and signes, & tret wondris fals,<sup>10</sup> & in alle disceit of wickednes to hem that perischen, for that thei reseyceden not the charite

## TYNDALE—1534.

of the lorde, & from the glory of his power,<sup>10</sup> when he shall come to be glorified in his saintes; and to be made marvelous in all them that beleve: because oure testmonyng that we had vnto you was beleued even the same daye that we preached it.<sup>11</sup> Wherefore we praye all wayes for you that oure god make you worthy of the callinge, and fulfill all delectacion of goodnes and the worke of fayth, with power:<sup>12</sup> that the name of oure lorde Iesus Christ maye be glorified in you, and ye in him; thorowe the grace of oure God, and of the lorde Iesus Christ.

2. WE besече you brethren by the comynge of oure lorde Iesu Christ, and in that we shall assemble vnto him,<sup>2</sup> that ye be not sodenly moved from youre mynde, and be not troubled, nether by sprete, nether by wordes, nor yet by letter which shuld seme to come from vs, as though the daye of Christ were at honde.<sup>3</sup> Let no man deceave you by eny meenes, for the lorde commeth not, excepte ther come a departynge fyrst, and that that synfull man be opened, the sone of perdicion,<sup>4</sup> which is an aduersarie, and is exalted above all that is called god, or that is worshipped: so that he shall sitt as God in temple of god, and shew him silf as god.

<sup>5</sup> Remember ye not, that when I was yet with you, I tolde you these thynges?<sup>6</sup> And now ye knowe what with holdeth: even that he myght be vttered at his tyme.<sup>7</sup> For the mystery of that iniquite doeth he all readie worke which onli loketh, vntill it be taken out of the waye.<sup>8</sup> And then shall that wicked be vttered, whom the lorde shall consume with the sprete of hys mouth, and shall destroye with the appearance of his comynge,<sup>9</sup> even him whose comynge is by the workinge of Satan, wyth all lynge power, signes and wonders:<sup>10</sup> and in all deceauableness of vnyghtwesnes, amonge them that perysse: because they receaved not the

## CRANMER—1539.

from the presence of the Lorde, and from the glory of his power,<sup>10</sup> when he shall come to be glorified in hys sayntes, and to be come maruelous in all them that beleue: because oure testmonyng that we had to you, was beleued euen the same daye.<sup>11</sup> Wherefore, we praye allwayes for you, that our God wyll make you worthy of thys callinge, and fulfill all delectacyon of goodnes and the worke of fayth, with power:<sup>12</sup> that the name of oure Lorde Iesus Christ maye be glorified by you, and ye by hym, accordynge to the grace of oure God, and of the Lorde Iesus Christ.

2. WE besече you (brethren) by the comynge of oure Lorde Iesu Christ, and in that we shall assemble vnto hym,<sup>2</sup> that ye be not sodenly moued from youre mynde, ner be troubled, nether by sprete, nether by wordes, nor yet by letter which shulde seme to come from vs, as though the daye of Christ were at hand.<sup>3</sup> Let no man deceave you by eny meenes, for the Lord shall not come excepte ther come a departynge fyrst, and that that synfull man be opened, the sone of perdicyon,<sup>4</sup> which is an aduersarye: and is exalted above all that is called God, or that is worshipped: so that he doth syt in the temple of God, boasting hym selfe to be God.

<sup>5</sup> Remember ye not, that when I was yet with you, I tolde you these thynges?<sup>6</sup> And now ye knowe what wythholdeth: even that he myght be vttered at hys tyme.<sup>7</sup> For the mystery of the iniquyte doeth all readye worke: tyll he which now only letteth, be taken out of the waye.<sup>8</sup> And then shall that wycked be vttered, whom the Lorde shall consume wyth the sprete of hys mouth, and shall destroye wyth the appearance of hys comynge,<sup>9</sup> even hym whose comynge is after the workinge of Satan, with all lynge power sygnes and wonders:<sup>10</sup> and with all deceauableness of vnyghtwesnes, amonge them that perysse: because

vertu, power. cleeyngre, calling. clarified, glorified.  
witen, know. like, same.

τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι εἰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπολείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσει, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός. οὐ μνημονεύετε ὅτι ἐτι ὦν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. τὸ γὰρ μυστήριον ἡδὴ ἐνεργεῖται τῆς ἀνομίας, μόνου ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς

<sup>4</sup> Rec. = ὡς Θεὸν.

<sup>1</sup> Rec. = Ἰησοῦς.

<sup>m</sup> Alex. ἀναλεῖ.

<sup>n</sup> Alex. = τῆς.

<sup>o</sup> Rec. = iv.

## GENEVA—1557.

the presence of the Lord, and from the glory of his power.

<sup>10</sup> When he shall come to be glorified in his Saints, and to be made marvellous in all them that believe (because our testimony was believed of you) in that day.

<sup>11</sup> Wherefore, we pray always for you, that our God make you worthy of this calling, and fulfill all the free benevolence of his goodness, and the works of faith, with power. <sup>12</sup> That the Name of our Lord Jesus Christ may be glorified in you, and ye in him through the grace of our God, and of the Lord Jesus Christ.

2. VVE beseech you brethren, by the coming of our Lord Iesus Christ, and in that we shall assemble vnto him, <sup>2</sup> That ye be not soderly moued from your mynde, and be not troubled nether by spirit, nether by wordes, nor yet by letter which should seme to come from vs, as thogh the day of Christe were at hande. <sup>3</sup> Let no man deceaue you by any meanes, for the day of Christ shall not come, except there come a departing fyrst, and that that sinfull man be disclosed, the sonne I say of perdition. <sup>4</sup> Which is an aduersarie, and is exalted aboue all that is called God, or that is worshippd: so that he shall syt as God in the temple of God, and beare in hand that he is God.

<sup>5</sup> Remember ye not, that when I was yett with you, I tolde you these things? <sup>6</sup> And now ye knowe what withholdeth: euen that he might be vttered at his tyme. <sup>7</sup> For the mysterie of the iniquitie doth already worke, onely he which now letteth, shall let til he be taken out of the way. <sup>8</sup> And then shall that wicked man be vttered, whom the Lord shall consume with the Sprite of his mouth, and shall destroye him with the appearance of his coming. <sup>9</sup> Euen him whose commyng is by the working of Satan, with all power, sygnes, and lying wonders. <sup>10</sup> And in all deceauableness of vnrighuousnesse, amonge them that perishe: because they receaued

## RHEIMS—1582.

the glorie of his povver: <sup>10</sup> vhen hee shall come to be glorified in his saintes, and to be made maruelous in al them that haue beleueed, because our testimonie concerninge you vvas credited in that day.

<sup>11</sup> Vvherein also vve pray alwaies for you, that our God make you vvortheie of his vocation, and accomplish al the good pleasure of his goodnesse and the vvorke of faith in povver, <sup>12</sup> that the name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of our Lord Iesus Christ.

2. AND vve desire you, brethren, by the coming of our Lord Iesus Christ, and of our congregation into him: <sup>2</sup> that ye be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, as though the day of our Lord vvere at hand. <sup>3</sup> Let no man seduce you by any meanes, for vnlesse there come a reuolt first, and the man of sinne be reuealed, the sonne of perdition, <sup>4</sup> vvhich is an aduersarie and is extolled aboue al that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing him self as though he were God. <sup>5</sup> Remember you not, that vhen I vvas yett vvith you, I tolde you these things? <sup>6</sup> And now vvhath letteth, you knowv: that he may be reuealed in his time. <sup>7</sup> For novv the mysterie of iniquitie vvorketh: onely that he vvhich novv holdeth, doe hold, vntill he be taken out of the vvay.)

<sup>8</sup> And then that vvicked one shall be reuealed vvhom our Lord Iesus shall kill vvith the spirit of his mouth: and shall destroy vvith the manifestation of his aduent, him, <sup>9</sup> vvwhose comming is according to the operation of Satan, in al povver, and lying signes and vvonders, <sup>10</sup> and in al seducing of iniquitie to them that perish, for that they haue not receiued

## AUTHORISED—1611.

and from the glory of his power: <sup>10</sup> When hee shall come to be glorified in his Saints, and to be admired in all them that beleuee (because our testimony among you was beleueed) in that day. <sup>11</sup> Wherefore also we pray alwaies for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power: <sup>12</sup> That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Iesus Christ.

2. NOW we beseech you, brethren, by the coming of our Lord Iesus Christ, and by our gathering together vnto him, <sup>2</sup> That ye bee not soone shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter, as from vs, as that the day of Christ is at hand. <sup>3</sup> Let no man deceiue you by any meanes, for that day shall not come, except there come a falling away first, and that man of sinne be reuealed, the sonne of perdition, <sup>4</sup> Who opposeth and exalteth himselfe aboue all that is called God, or that is worshipped: so that hee as God, sitteth in the Temple of God, shewing himselfe that he is God. <sup>5</sup> Remember ye not, that when I was yett with you, I tolde you these things? <sup>6</sup> And now ye know what withholdeth, that hee might be reuealed in his time. <sup>7</sup> For the mysterie of iniquitie doth already worke: onely he who now letteth, will let, vntill he be taken out of the way. <sup>8</sup> And then shall that wicked bee reuealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: <sup>9</sup> Euen him whose comming is after the working of Satan, with all power and signes, and lying wonders, <sup>10</sup> And with all deceiueableness of vnrighuousnesse, in them that perish: because they receiued

• Or, vouchsafe.

• Or, holdeth.

ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτοῦς: <sup>11</sup> καὶ διὰ τοῦτο <sup>p</sup> πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει: <sup>12</sup> ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαιτες <sup>q</sup> ἐν τῇ ἀδικίᾳ. <sup>13</sup> Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι <sup>r</sup> εἴλετο ἡμᾶς ὁ Θεὸς <sup>s</sup> ἀπ' ἀρχῆς ἰς σωτηρίαν ἐν ἀγαθῷ Πνεύματος καὶ πίστει ἀληθείας, <sup>14</sup> εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>15</sup> Ἄρα οὖν, ἀδελφοὶ, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. <sup>16</sup> αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δὸς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, <sup>17</sup> παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίζαι <sup>u</sup> ἐν παντὶ <sup>v</sup> ἔργῳ καὶ λόγῳ ἀγαθῷ.

p Rec. πῆψαι.

q Alex. = iv.

r Alex. εἴλατο.

s Alex. ἀπαρχῆν.

t Alex. Ἰησοῦς Χριστὸς καὶ Θεὸς ὁ πατήρ.

## WICLIIF—1380.

of trithe that thei schulden be made saaf; <sup>11</sup> and therfor god schal sende to hem, a worchyng of errour: that thei beleue to lesynge; <sup>12</sup> that alle be demed: whiche beleueden not to trithe, but consentiden to wickidnesse;

<sup>13</sup> but britheren loued of god, we owen to do thankynge euermore to god for you that god chees us the first fruytis in to helthe in halowinge of spirit and in feith of trithe, <sup>14</sup> in which also he cleped you bi oure gospel: in to getinge of the glorie of oure lord ihesus crist.

<sup>15</sup> therfor britheren stonde so that holde ye the tradicions that ye han lerned: eether hi word erth bi oure pistil, <sup>16</sup> oure lord ihesus crist himself bi god oure fadir whiche loued us and gaf euerlastynge counfort and good hope in grace, <sup>17</sup> stire youre hertis and conferme in al good werke and word.

3. BRITHEREN for hennes forthwarde preie so for us: that the word of god renne, and be clarified, as it is anointed you; <sup>2</sup> that we be deluyered: fro nouys and yuel men; for feith is not of alle men; <sup>3</sup> but the lord is trewe that schal conferme you, and schal kepe for yuel; <sup>4</sup> and britheren we tristen of you in the lord, for what euer thingis we commaunden to you, bothe you don and schuld do; <sup>5</sup> and the lord dresse youre hertis in the charite of god: that in the pacience of crist;

<sup>6</sup> but britheren we denouens to you in the name of oure lord ihesus crist, that ye withdrawe you from eche brother that wandrit out of ordre; and not afir the techynge: that thei resceyueden of us; <sup>7</sup> for so silf witen; hou it bihoueth to sue us; for we weren not vpeisable among you; <sup>8</sup> nether with outen oure owne traueil, we eten breed of any man; but in traueil and

## TYNDALE—1534.

(love) of the truth; that they myght haue bene saved. <sup>11</sup> And therfore god shall sende them stronge delusion; that they shuld beleve lyes: <sup>12</sup> that all they myght be damned which beleved not the truth but had pleasure in vrightewesnes.

<sup>13</sup> But we are bounde to geve thanks alwaye to god for you brethren beloved of the lorde; for because that God hath from the begynnyng chosen you to saluacion; thorow sanctifyng of the sprete; and thorowe beleuyng the trithe: <sup>14</sup> wherunto he called you byoure gospel; to obtayne the glorie that commeth of oure lorde Iesu Christ.

<sup>15</sup> Therefore brethren stonde fast and kepe the ordinaunces which ye haue learned: whether it were by oure preachynge; or by pistle. <sup>16</sup> Oure lorde Iesu Christ hym selfe; and God oure father which hath loved vs and hath geuen vs euerlastynge consolacion and good hope thorowe grace; <sup>17</sup> comfote youre hertes; and stablysshe you in all doctrine and good doynge.

3. FVRTHERMORE brethren praye for vs; that the worde of god maye haue fre passage and be glorified; as it is with you; <sup>2</sup> and that we maye be deliuered from vnreasonable and evyll men. For all men have not fayth: <sup>3</sup> but the lorde is faythfull; which shall stablysshe you; and kepe you from evyll. <sup>4</sup> We have confidence thorow the lorde to you warde; that ye both do; and will do; that which we commaunde you. <sup>5</sup> And the lorde gyde youe hertes vnto the love of God and pacience of Christ.

<sup>6</sup> We requyre you brethren in the name of oure lorde Iesu Christ; that ye withdrawe your selves from every brother that walketh in ordynatly; and not after the institucion which ye receaved of vs. <sup>7</sup> Ye your selves knowe how ye ought to folowe vs. For we behaved not oure selves inordinatly amonge you. <sup>8</sup> Nether toke we breed of any man for naught: but wrought with labour and travayle nyght

## CRANMER—1539.

they receaved not the love of the truth, that they myght be saved. <sup>11</sup> And therefore, God shall sende them stronge delusion, that they shulde beleve lyes: <sup>12</sup> that all they myght be damned, which belened not the trithe: but had pleasure in vrightewesnes.

<sup>13</sup> But we are bounde to geve thanks alwaye to God for you (brethren beloved of the Lorde) for because that God hath from the begynnyng chosen you to saluacion, thorow sanctifyng of the sprete, and thorow beleuyng of the trithe, <sup>14</sup> wherunto he called you by oure Gospell, to obtayne the glorie of oure Lord Iesu Christ.

<sup>15</sup> Therefore brethren stande fast, and kepe the ordinaunces which ye haue learned: or whether it were by oure preaching, or by Epistle. <sup>16</sup> Our Lorde Iesu Christ hym selfe, and God oure father (which hath loved vs, and hath geuen vs euerlastynge consolacion, and good hope thorow grace) <sup>17</sup> comfote youre hertes, and stablysshe you in all good sayenge and doynge.

3. FURTHERMORE brethren praye ye for vs, that the worde of God maye haue passage, and be glorified, as it is also with you: <sup>2</sup> and that we maye be deliuered from vnreasonable and froward men. For all men haue not fayth: <sup>3</sup> but the Lord is faythfull, which shall stablysshe you, and preserue you from evyll. <sup>4</sup> We have confidence thorow the Lorde to you warde, that ye both do, and wyll do the thynges which we commaunde you. <sup>5</sup> And the Lord gyde youe hertes to the love of God and pacience of Christ.

<sup>6</sup> We requyre you brethren by the name of oure Lorde Iesu Christ; that ye withdrawe your selves from euerly brother, that behaueith him self inordinatly, and not after the institucion which he receaved of vs. <sup>7</sup> For ye your selves know, how ye ought to folowe vs. For we behaved not oure selves inordinatly amonge you. <sup>8</sup> Nether toke we breed of any man for naught: but wrought wyth labour and

breuene, flying; demed, condemned. cleped, called. clarified, glorified. anointed, with. yuel, evil. traueil, traual. witen, knowe. see, followe.

III. Τὸ λοιπὸν, προσέχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, <sup>2</sup> καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. <sup>3</sup> πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. <sup>4</sup> πεποιθήμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. <sup>5</sup> ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ. <sup>6</sup> Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντός ἀδελφοῦ ἀτάκτως περιπατούντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν <sup>3</sup> παρέλαβον παρ' ἡμῶν. <sup>7</sup> αὐτοὶ γὰρ οἴδατε πῶς δεῖ μμείσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, <sup>8</sup> οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι,

\* Rec. + ὑμᾶς.

\* Rec. λόγῳ καὶ ἔργῳ.

\* Alex. Θεός.

\* Rec. = τὴν.

\* Rec. παρὶλαβ.

GENEVA — 1557.

not the loue of the truth, that they myght be saued.

<sup>11</sup> And therefore God shal sende them stronge delusion, that they should beleue lies, <sup>12</sup> That all they myght be damned which beleued not the trueth, but had pleasure in vnrightuousnes. <sup>13</sup> But we are bounde to geue thanks alway to God for you brethren beloued of the Lord, for because that God hath from the begynnyng chosen you to saluation, through sanctifying of the Sprite, and the faith of trueth,

<sup>14</sup> Whereunto he called you by our Gospel, to obtayne the glorie of our Lord Iesus Christ. <sup>15</sup> Therefore brethren stand faste, and kepe the instructions which ye haue learned: whether it were by our preaching, or by epistle. <sup>16</sup> Our Lord Iesus Christ him self, and God our Father which hath loued vs, and hath geuen vs euerlasting consolation and good hope through grace, <sup>17</sup> Comfort your hearts, and stablish you in all doctrine and good doing.

3. FVRTHERMORE brethren praye for vs, that the word of God may haue fre passage, and be glorified, as it is with you. <sup>2</sup> And that we may be deliuered from vnreasonable and euil men: for all men haue not faith: <sup>3</sup> But the Lord is faithfull, which shal stablysshe you, and kepe you from euyl. <sup>4</sup> We haue confidence through the Lord to youwarde, that ye both do, and wil do, that which we comande you. <sup>5</sup> And the Lord gyude your hearts to the loue of God, and the weating for of Christe.

<sup>6</sup> We comande you brethren in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction which he receaued of vs. <sup>7</sup> For ye your selues knowe how ye ought to folowe vs: for we behaued not our selues inordinately among you, <sup>8</sup> Nether toke we breade of any man for night: but wroght with labour and trauaile nyght

RHEIMS — 1582.

the charitie of the truth that they might be saued. <sup>11</sup> Therefore God vvil send them the operation of error, to beleue lying: <sup>12</sup> that al may be iudged vvich haue not beleued the truth, but haue consented to iniquitie.

<sup>13</sup> But vve ought to giue thanks to God alwaies for you, brethren beloued of God, that he hath chosen you first-fruits vnto saluation, in sanctification of spirit and faith of the truth: <sup>14</sup> into the vvich also he hath called you by our Gospel, vnto the purchasing of the glorie of our Lord Iesus Christ.

<sup>15</sup> Therefore brethren stand: and hold the traditions vvich you haue learned, vvwhether it be by vvord, or by our epistle. <sup>16</sup> And our Lord Iesus Christ him self, and God and our father vvich hath loued vs, and hath giuen eternal consolation, and good hope in grace, <sup>17</sup> exhort your hartes, and confirme you in euery good vvorke and vvorde.

3. FOR the rest, brethren, pray for vs, that the vvord of God may haue course and be glorified, as also vvith you: <sup>2</sup> and that vve may be deliuered from importunate and naughtie men. for al men haue not faith. <sup>3</sup> But our Lord is faithfull, vvho vvil confirme and keepe you from euil. <sup>4</sup> And vve haue confidence of you in our Lord, that the things vvich vve comauind, both you doe, and vvil doe. <sup>5</sup> And our Lord direct your hartes in the charitie of God, and patience of Christ.

<sup>6</sup> And vve denounce vnto you, brethren, in the name of our Lord Iesus Christ, that you vvithdraw your selues from euery brother vvalking inordinately, and not according to the tradition vvich they haue receiued of vs. <sup>7</sup> For your selues knowv hovv you ought to imitate vs: for vve haue not vvne quiet among you: <sup>8</sup> neither haue vve eaten bread of any man gratis, but in labour and in

AUTHORISED—1611.

not the loue of the truth, that they might be saued. <sup>11</sup> And for this cause God shall send them strong delusion, that they should beleue a lye: <sup>12</sup> That they all might be damned who beleued not the truth, but had pleasure in vnrighteousnes. <sup>13</sup> But we are bound to giue thanks alway to God for you, brethren, beloued of the Lord, because God hath from the beginning chosen you to saluation, through sanctification of the spirit, and beleefe of the trueth, <sup>14</sup> Whereunto he called you by our Gospel, to the obtaining of the glorie of the Lord Iesus Christ. <sup>15</sup> Therefore, brethren, stand fast, and hold the traditions which ye haue bene taught, whether by word or our Epistle. <sup>16</sup> Now our Lord Iesus Christ himselfe, and God euen our Father, which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace, <sup>17</sup> Comfort your hearts, and stablish you in euery good word and worke.

3. FINALLY, brethren, pray for vs, that the word of the Lord <sup>a</sup> may haue free course, and be glorified, euen as it is with you: <sup>2</sup> And that we may be deliuered from <sup>b</sup> vnreasonable and wicked men: for all men haue not faith. <sup>3</sup> But the Lord is faithfull, who shall stablish you, and keepe you from euill. <sup>4</sup> And we haue confidence in the Lord touching you, that yee both doe, and will doe the things which we command you. <sup>5</sup> And the Lord direct your hearts into the loue of God, and into the patient waiting for Christ. <sup>6</sup> Now we command you, brethren, in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh disorderly, and not after the tradition which he receiued of vs. <sup>7</sup> For your selues know how yee ought to follow vs: for we behaued not our selues disorderly among you, <sup>8</sup> Neither did we eate any mans bread for nought: but wrought with labour and trauaile night

\* Gr. may runne.

\* Gr. absurd.

\* Or, the patience of Christ.

πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν ὃ ἔστι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπου δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. <sup>10</sup> καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. <sup>11</sup> ἀκούομεν γὰρ τινὰς περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. <sup>12</sup> τοῖς δὲ τοιοῦτοις παραγγέλλομεν, καὶ παρακαλοῦμεν ἕξ ἰσχυροῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. <sup>13</sup> ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακήσητε καλοποιοῦντες. <sup>14</sup> εἰ δέ τις οὐχ

<sup>2</sup> Alex. ἰν Κυρίῳ Ἰησοῦ Χριστῷ.

## WICLIFF—1380.

werynesse worchiden nyȝt and dai, that we haddien not power, but that we schulden zeue us silf ensaumple to ȝou to sue us; <sup>10</sup> for also whanne we weren among ȝou we denouenceden this thing to ȝou that if ony man wole not worche: nether etc he;

<sup>11</sup> for we han herd that summe among ȝou gon in rest, and no thing worchen but don curously; <sup>12</sup> but we denouensen to hem that ben suche men: and bisechen in the lord ihesus crist, that thei worchen with sciencle, and ete her owne breed. <sup>13</sup> But nyle ȝe britheren faile: wel doynge; <sup>14</sup> that if ony man obeieþ not to oure word bi epistel, marke ȝe hym and comyne ȝe not with him that he be schamede; <sup>15</sup> and nyle ȝe gesse hym as an enemye: but repreue ȝe hym as a brother;

<sup>16</sup> and god hym silf of pees: zeue to ȝou euerlastinge pees in al place, the lord be with alle ȝou; <sup>17</sup> my salutacioun bi the hond of poul, whiche signe in eche pistil: I write thus; <sup>18</sup> the grace of oure lord ihesus crist: be with alle ȝou. Amen.

ȝeue, give. nyle, not. comyne, commune.

## TYNDALE—1534.

and daye; because we wolde not be greuous to eny of you: <sup>9</sup> not but that we had auctoritie: but to make oure selues an insample vnto you, to folowe vs. <sup>10</sup> For when we were with you, this we warned you of; that yf ther were eny which wolde not worke, that the same shuld not eate.

<sup>11</sup> We have hearde saye no doute that ther are some which walke amonge you inordinatly and worke not at all, but are besy bodies. <sup>12</sup> Them that are soche, we commaunde and exhorte by oure lorde Iesu Christ, that they worke with quyetnes, and eate their awne breed. <sup>13</sup> Brethren be not very in well doynge. <sup>14</sup> Yf eny man obey not oure sayinges, sende vs worde of him by a letter: and haue no companie with him that he maye be ashamed. <sup>15</sup> And count him not as an enemy: but warne him as a brother.

<sup>16</sup> The very lorde of peace geue you peace all wayes, by all meanes. The lorde be with you all. <sup>17</sup> The salutation of me Paul with myne awne honde. This is the token in all pistles. So I write. <sup>18</sup> The grace of oure lorde Iesus Christ be with you all Amen.

## CRANMER—1539.

sweate night and daye, because we wolde not be chargeable to eny of you: <sup>9</sup> not but that we had auctorite: but to make oure selues an ensample vnto you, to folowe vs. <sup>10</sup> For when we were wyth you, thys we warned you of, that yf eny wolde not worcke, the same shuld not eate.

<sup>11</sup> For we haue hearde saye that ther are some which walke amonge you inordinatly, workynge not at all, but beyng busybodies. <sup>12</sup> Them that are soch, we commaunde and exhorte, by our Lorde Iesu Christ, that they worcke with quyetnes, and eate their awne breed: <sup>13</sup> Brethren be not ye weery in well doynge. <sup>14</sup> If eny man obey not oure sayinge, sende vs worde of him by a letter: and haue no companie with hym, that he maye be a shamed. <sup>15</sup> And count him not as an enemy: but warne him as a brother.

<sup>16</sup> The very Lorde of peace geue you peace allwayes, by all meanes. The Lorde be with you all. <sup>17</sup> The salutacyon of me Paul, with myne awne hande. This is the token in all Epistles So I wryte. <sup>18</sup> The grace of oure Lord Iesus Christ be with you all. Amen.

ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειούσθε· <sup>15 a</sup> καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπήῃ· <sup>15</sup> καὶ μὴ ὡς ἐχθρὸν ἠγείσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. <sup>16</sup> αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δόξῃ ὑμῶν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ <sup>b</sup> τρόπῳ. ὁ Κύριος μετὰ πάντων ὑμῶν.

<sup>17</sup> Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω. <sup>18</sup> ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

<sup>a</sup> Alex. = καί.

<sup>b</sup> Alex. τόπω.

## GENEVA — 1557.

and day, because we would not be chargeable to any of you : <sup>9</sup> Not, but that we had auctoritie : but to make our selues an ensample vnto you, to folowe vs.

<sup>10</sup> For when we were with you, this we warned you of, that yf there were any which wolde not worke, that *the same should* not eat. <sup>11</sup> For we heard say, that there are some, which walke among you inordinately, and worke not at all, but are busy bodyes : <sup>12</sup> Them that are suche, we commande and exhorte by our Lord Iesus Christe, that they worke with quietnes, and eat their owne breade : <sup>13</sup> And brethren be not wery in wel doing.

<sup>14</sup> If any man obey not our sayings, send vs word of him by a letter : and haue no company with him, that he may be ashamed. <sup>15</sup> Yet count him not as an enemy : but warne him as a brother. <sup>16</sup> Now the Lord of peace geue you peace alwayes, by all meanes, the Lord be with you all. <sup>17</sup> The salutation of me Paul, with myne owne hande, which is the token in all epistles : so I write. <sup>18</sup> The grace of our Lord Iesus Christ *be* with you all. Amen.

## RHEIMS — 1582.

toile night and day vworking, lest vve should burden any of you. <sup>9</sup> Not as though vve had not auctoritie : but that vve might giue our selues a paterne vnto you for to imitate vs.

<sup>10</sup> For also vwhen vve vvere vwith you, this vve denounced to you, that if any vvil not vvorke, neither let him eate. <sup>11</sup> For vve haue heard of certaine among you that vvalke vnquietly, vworking nothing, but curiously meddling. <sup>12</sup> And to them that be such vve denounce, and beseeche them in our Lord Isvs Christ, that vworking vwith silence, they eate their owne bread.

<sup>13</sup> But you brethren fainte not vvel-doing. <sup>14</sup> And if any obey not our vvord, note him by an epistle : and do not companie vvith him, that he may be confounded : <sup>15</sup> and do not esteeme him as an enemy, but admonish him as a brother. <sup>16</sup> And the Lord of peace him self giue you euerlasting peace in euery place. Our Lord be vvith you al. <sup>17</sup> The salutation, vvith mine ovvne hand, Paul'es : vvich is a signe in euery epistle, so I vvrite. <sup>18</sup> The grace of our Lord Isvs Christ be vvith you al. Amen.

## AUTHORISED — 1611.

and day, that wee might not bee chargeable to any of you. <sup>9</sup> Not because we haue not power, but to make our selues an ensample vnto you to follow vs. <sup>10</sup> For euen when wee were with you, this we commanded you, that if any would not worke, neither should he eate. <sup>11</sup> For we heare that there are some which walke among you disorderly, working not at all, but are busi-bodies. <sup>12</sup> Now them that are such, we command, and exhort by our Lord Iesus Christ, that with quietnesse they worke, and eat their owne bread.

<sup>13</sup> But ye, brethren, \*bee not wearie in well doing. <sup>14</sup> And if any man obey not our word, by this Epistle, <sup>b</sup>note that man, and haue no company with him, that he may be ashamed, <sup>15</sup> Yet count him not as an enemy, but admonish him as a brother. <sup>16</sup> Now the Lord of peace himselfe, giue you peace alwayes, by all meanes. The Lord be with you all. <sup>17</sup> The salutation of Paul, with mine owne hand, which is the token in euery Epistle : so I write. <sup>18</sup> The grace of our Lord Iesus Christ *be* with you all, Amen.

\* Or, faint not. <sup>b</sup> Or, signifye that man by an Epistle.

ΠΡΩΤΗ  
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α

THE FIRST  
EPISTLE TO TIMOTHY.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν,  
καὶ<sup>α</sup> <sup>β</sup> Χριστοῦ Ἰησοῦ | τῆς ἐλπίδος ἡμῶν, <sup>2</sup> Τιμοθέε γνησίω τέκνω ἐν πίστει χάρις,  
ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς <sup>γ</sup> ἡμῶν | καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.  
<sup>3</sup> Καθὼς παρεκάλεσά σε προσμείναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα  
παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, <sup>4</sup> μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις  
ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ <sup>δ</sup> οἰκονομίαν | Θεοῦ τὴν ἐν

<sup>α</sup> Rec. + Κυρίου.    <sup>β</sup> Rec. Ἰησοῦ Χριστοῦ.    <sup>γ</sup> Alex. = ἡμῶν.

WICLIF—1380.

1. POUL apostil of ihesus crist bi the commaundement of god our sauour & of ihesus crist oure hope <sup>2</sup> to tymothe biloued sone in the feith: grace and merci and pees of god the fadir, and of ihesus crist oure lord;

<sup>3</sup> as I pried thee that thou schuldist dwelle at effesie, whanne I wente in to macedony that thou schuldist denoune to summe; that thei schulden not teche other wise <sup>4</sup> nether geue tente to fablis, and geneologies that hen vncerteyn, whiche seuen questionis more thanne edificacioun of god that is in the feith; <sup>5</sup> for the cende of commaundement is charite of clene herte and good conscience & of feith not feyned; <sup>6</sup> fro whiche thingis, summen han erred: and ben turned in to veyn speche; <sup>7</sup> and willith to be techers of the lawe, and vnderstandith not, what thingis thei speken, nether of what thingis thei affermen;

<sup>8</sup> and we witen that the lawe is good if any man use it lawefully; <sup>9</sup> and wityngis this thing, that the lawe is not sette to a iust man; but to vnjust men, and not suget to wickid men, and to synners, to cursid men and defouli; to sleers of fadir and

TYNDALE — 1534.

1. PAUL an Apostle of Iesus Christ, by the commaundement of God our sauoure, and Lorde Iesus Christ, which is oure hope.

<sup>2</sup> Vnto Timothe his naturall sonne in the fayth. Grace, mercy and peace from God oure father and Lorde Iesus Christ oure Lorde.

<sup>3</sup> As I besought the to abyde styll in Ephesus when I departed into Macedonia; euen so do, that thou commaunde some that they teache no nother wise: <sup>4</sup> nether geue hede to fables and geneologies which are endlesse, and brede doutes more then godly edyfyinge which is by fayth: <sup>5</sup> for the ende of the commaundement is loue that commeth of a pure herte and of a good conscience, and of fayth vnfayned: <sup>6</sup> from the which thinges some haue erred, and haue turned vnto vayne iangelinge; <sup>7</sup> because they wolde be doctours the scripture, and yet vnderstonde not what they speake, nether wherof they affirne.

<sup>8</sup> We knowe that the lawe is good, yf a man vse it lawfully, <sup>9</sup> vnderstondeing this; how that the lawe is not geuen vnto a righteous man; but vnto the vnrighteous and disobedient; to the vngodly and to synners; to vnholly and vnclene; to murderers of fathers and murderers of

CRANMER — 1539.

1. PAUL an Apostle of Iesus Christ, by the commysyson of God our sauoure, and Lord Iesus Christ, which is our hope.

<sup>2</sup> Vnto Timothe hys naturall sonne in the fayth: Grace mercy and peace from God oure father, and from the Lord Iesus Christ our Lorde.

<sup>3</sup> As I besought the to abyde styll at Ephesus (when I departed into Macedonia) euen so do, that thou commaunde some, that they folowe no straunge doctryne, <sup>4</sup> nether geue hede to fables and endles geneologies which brede doutes more then Godlye edyfyinge, which is by fayth: <sup>5</sup> for the ende of the commaundement is, loue out of a pure herte, and of a good conscience, and of fayth vnfayned: <sup>6</sup> from the which thyngs, because some haue erred, they are turned vnto vayne iangelynge, <sup>7</sup> because they wolde be doctours of the lawe, and yet vnderstande not what they speake, nether wherof they affyrme.

<sup>8</sup> We knowe, that the lawe is good, yf a man vse it lawfully: <sup>9</sup> knowynge thys, how that the lawe is not geuen vnto a ryghteous man, but vnto the vnryghteous and disobedyent, to the vngodly and to synners, to vnholly and vnclene: to murderers of fathers and murderers of

ΠΡΩΤΗ  
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO TIMOTHY.

CHAPTER I.

πίστει <sup>5</sup> (τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου <sup>6</sup> ὧν τινες ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν, <sup>7</sup> θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσι, μήτε περὶ τίνων διαβεβαιῶνται <sup>8</sup> οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται, <sup>9</sup> εἰδὼς τοῦτο, ὅτι δικαίω νόμος οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσέβεισι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, <sup>6</sup> πατραλάιαις

<sup>4</sup> Rec. οἰκοδομίαν.

<sup>6</sup> Alex. πατρολάιαις καὶ μητρολάιαις.

GENEVA — 1557.

1. PAVL an Apostle of IESVS CHRIST, by the commission of God our Saviour, and of our Lord Iesus Christe, which is our hope: <sup>2</sup> Unto Timothie his natural some in the faith: grace, mercie, and peace *be to thee* from God our Father, and Christe Iesus our Lord. <sup>3</sup> As I besought thee to abyde styl in Ephesus when I departed unto Macedonia, *euen so do*, that thou mayest commande some, that they teache no other doctrine. <sup>4</sup> Nether that they geue hede to fables and genealogies which are endlesse, and brede doutes more then Godly edifying which is by faith: <sup>5</sup> For the ende of the Commandement is loue out of a pure heart, and of a good conscience, and of faith vnfayned:

<sup>6</sup> From the which things some haue erred, and haue turned vnto wayne iangling. <sup>7</sup> Because they would be doctours of the Lawe, and yet vnderstande not what they speake, nether where of they affirme. <sup>8</sup> We knowe, that the Lawe is good, yf a man vse it lawfully. <sup>9</sup> Vnderstanding this, how that the Lawe is not geuen vnto a righteous man, but vnto the lawles and disobedient, to the vngodly, and to synners, to vnholy, and vnclane, to murthers of fathers, and mothers,

6 B

RHEIMS — 1582.

1. PAVL an Apostle of Iesus Christ according to the commaundement of God our sauour, and of Christ Iesus our hope: <sup>2</sup> to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the father, and from Christ Iesus our Lord.

<sup>3</sup> As I desired thee to remaine at Ephesus vhen I vvent into Macedonia, that thou shouldest denounce to certaine not to teache otherwise, <sup>4</sup> nor to attend to fables and genealogies hauing no ende: vvhich minister questions rather then the edifying of God vvhich is in faith. <sup>5</sup> But the ende of the precept is charitie from a pure hart, and a good conscience, and a faith not feined.

<sup>6</sup> From the vvhich things certaine straying, are turned into vaine talke, <sup>7</sup> desirous to be doctours of the Law, not vnderstanding neither vwhat things they speake, nor of vwhat they affirme <sup>8</sup> But vve know that the Law is good, if a man vse it lawfully: <sup>9</sup> knouing this that the Law is not made to the iust man, but to the vniust, and disobedient, to the impious and sinners, to the vvhicked and contaminate, to killers of fathers and killers of

AUTHORISED — 1611.

1. PAUL an Apostle of Iesus Christ by the commaundement of God our Saviour, and Lord Iesus Christ *which is our hope*, <sup>2</sup> Unto Timothie *my owne sonne in the Faith*: Grace, mercie, and peace from God our Father, and Iesus Christ our Lord. <sup>3</sup> As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, <sup>4</sup> Neither giue heed to fables, and endlesse genealogies, which minister questions, rather then edifying which is in faith: so doe.

<sup>5</sup> Now the end of the Commandement is charitie, out of a pure heart, and of a good conscience, and of faith vnfeined. <sup>6</sup> From which some <sup>6</sup> hauing swarued, haue turned aside vnto vaine iangling, <sup>7</sup> Desiring to bee teachers of the Law, vnderstanding neither what they say, nor whereof they affirme. <sup>8</sup> But wee know that the Law is good, if a man vse it lawfully. <sup>9</sup> Knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the vngodly, and for sinners, for vnholy, and prophane, for murders of fathers, and murderers of mothers, for

<sup>6</sup> Or. not a/sing at

καὶ μητραλόαις, ἀνδροφόνοις, <sup>10</sup> πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταίς, ψεύσταις, ἐπιώκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, <sup>11</sup> κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθη ἐγώ. <sup>12f</sup> καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο, θέμιος εἰς διακονίαν, <sup>13g</sup> τὸν | πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἠλεήθη, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· <sup>14</sup> ὑπερεπλέονασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. <sup>15</sup> πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· <sup>16</sup> ἀλλὰ διὰ τοῦτο ἠλεήθη, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξῃται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποπτώσιν

<sup>f</sup> Alex. = καί. <sup>g</sup> Alex. τῷ.

## WICLIIF—1380.

sleers of modir to mensleris <sup>10</sup> and lechouris to hem that don lecherie with men, hem that putten woundes to men/ sillers of men, lesyngemongers, and forsworen, <sup>11</sup> if any other thing is contrarie to the holsum teching <sup>11</sup> that is afir the euangeli, of the glorie of blessed god which is bitakun to me/

<sup>12</sup> I do thankyngis to him that counfortid me in crist ihesus oure lord : for he gessid me feithful, and putte me in mynysterie, <sup>13</sup> that first was a blasfemer, and a pursuer, and ful of wrongis, but I haue getun the mercie of god : for I vnknownye didid in vnbeleue, <sup>14</sup> but the grace of oure lord : ouer aboundid with feith, and loue that is in crist ihesus. <sup>15</sup> A trewe word, and worthi al rescievyng, for crist ihesus cam in to this world to make synful men saaf : of whiche I am the firste, <sup>16</sup> but therefore I haue getun mercy : that crist ihesus schulde schewe in me firste al pacience to enfourmyng of hem that schulen bileue to hym in to euerlastyng lif, <sup>17</sup> and to the kyngde of worldis, vndeedit, and vnmysible god alone : be onoure and glorie in to worldis of worldis Amen

<sup>18</sup> I Bitake this comaundment to thee thouh sone tymothee afir the profecies that han ben here to fore in thee : that thou traucile in hem, a good traueil, <sup>19</sup> haunyng feith, and good consience, whiche summen kesten aweie : and persichiden aboute the feith, of which is ynemes <sup>20</sup> <sup>τ</sup> alisaandre whiche I hitook to sathanas, that thei lerne not to blasfeme.

2. THERFOR I biseche first of alle thingis, that bisechingis, priers, axyngis, doynges of thankyngis ben made for alle men, <sup>2</sup> for kynges and alle that ben sette in hynesse, that we leden a quyete, and a

## TYNDALE—1534.

mothers-to mansleers <sup>10</sup> and whomongers : to them that defile them selues with mankynde : to menstealers : to lyars and to periured, and so forth yf ther be eny other thinge that is contrary to holsume doctrine, <sup>11</sup> accordinge to the gospell of the glory of the blessed God which gospell is committed vnto me.

<sup>12</sup> And I thanke Christ Iesu oure Lorde which hath made me stronge : for he counted me true, and put me in office, <sup>13</sup> when before I was a blasphemar, and a persecutor, and a tyraunt. But I obtained mercy, because I dyd it ignorantly thorow vnbelefe. <sup>14</sup> Neverthelater the grace of oure Lorde was more aboundant with fayth and love which is in Christ Iesu.

<sup>15</sup> This is a true sayyng and by all meanes worthy to be receaved, that Christ Iesus came into the world to save synners, of whom I am chefe. <sup>16</sup> Notwith stondyng for this cause was mercy geuen vnto me that Iesus Christ shuld fyrst shewe on me all longe pacience, vnto the ensamble of them which shall in tyme to come beleue on him vnto eternal life. <sup>17</sup> So then vnto god, kyngye everlastyng, immortal, invisible, and wyse only, be honoure and prayse for ever and ever Amen.

<sup>18</sup> This comaundment commit I vnto the sonne Timotheus, accordyng to the prophesies which in tyme past were prophesied of the, that thou in them shuldest fyght a good fyght, <sup>19</sup> havinge fayth and good consience which some have put awaye from them; and as concernyng fayth have made shipwracke. <sup>20</sup> Of whose nombre is Himeneus and Alexander which I have delivered vnto Satan, that they might be taught not to blasphemie

2. I EXHORTE therefore, that above all thinges, prayers, supplications intercessions, and gevnyng of thankes behad for allmen : <sup>2</sup> for kynges, and for all that are in auctorite, that we maye live a quyete and a peassable life, in all godlines and

## CRANMER—1539.

mothers, to manslears, <sup>10</sup> to whomongers : to them that defyle them selues whith mankynde : to menstealers : to lyars, and to periured, and yf ther be eny other thinge that is contrary to the holsume doctrine, <sup>11</sup> accordinge to the Gospell of the glory of the blessed God, which Gospell is committed vnto me.

<sup>12</sup> And I thanke Christ Iesu oure Lorde, which hath made me stronge : for he counted me true, and put me in office <sup>13</sup> wher as before I was a blasphemar, and a persecutor, and a Tyraunt. But I obtained mercy, because I dyd it ignorantly thorow vnbelefe. <sup>14</sup> Neuerthelesse, the grace of oure Lorde was excedyng aboundant with fayth and loue, which is by Christ Iesu.

<sup>15</sup> This is a true sayyng (and by all meanes worthy to be receaved of vs) that Christ Iesus came into the worlde, to saue synners, of whom I am chefe. <sup>16</sup> Notwithstandyng for this cause obtayned I mercy, that Iesus Christ schulde fyrst shewe on me all longe pacience, to declere an ensamble vnto them which shulde beleue on him vnto eternal life. <sup>17</sup> So then vnto God, kyngye euerlastyng, immortal, inuisyble, wyse onely, be honoure and prayse for euer and euer. Amen.

<sup>18</sup> Thys comaundment comyt I vnto the sonne Timotheus accordyng to the prophesies, whych in tyme past were prophesyd of the, that thou in them shuldest fyght a good fyght, <sup>19</sup> haunyng fayth and good consyence : whych some haue put awaye from them, and as concernyng fayth have made shipwracke. <sup>20</sup> Of whose nombre is Hymeneus and Alexander whom I haue delyucred vnto Satan, that they maye lerne not to blasphemie.

2. I EXHORTE therfore, that above all thinges, prayers, supplicacions, intercessions, and geuyng of thankes be had for all men : <sup>2</sup> for kynges, and for all that are in auctorite, that we maye live a quyete and a peassable life, with all Godlynes and

τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. <sup>17</sup> τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ ἡ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.) <sup>18</sup> ταύτην τὴν παραγγελίαν παρατίθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σε προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, <sup>19</sup> ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τιτες ἀπώσαμένοι, περὶ τὴν πίστιν ἐνανάγησαν· <sup>20</sup> ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

II. Παρακαλῶ οὖν πρῶτον πάντων ποιείσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

<sup>A</sup> Rec. + σοφῆ.

## GENEVA — 1557.

to manslayers, <sup>10</sup> To whomongers, to them that defyle them selues with mankynde, to men stealers, to lyers, to periured, and yf there be any other thinge, that is contrary to holsonae doctrine: <sup>11</sup> *Which* is according to the glorious Gospel of the blessed God, which Gospel is committed vnto me.

<sup>12</sup> Therefore I thanke him, which hath made me stronge, that is Christe Iesus our Lord: for he counted me faithful, and put me in his seruice, <sup>13</sup> When before I was a blasphemour, and a persecutor, and an oppreser, but he shewed mercie on me: for I dyd it ignorantly through vnheliefe. <sup>14</sup> Yet the grace of our Lord was more abundant with fayth and loue which is in Christ Iesus. <sup>15</sup> This is a true saying, and by all meanes worthy to be receaued, that Christ Iesus came into the world to saue sinners, of whome I am chiefe.

<sup>16</sup> Notwithstanding, for this cause was mercie geuen vnto me, that Iesus Christ should fyrst shewe on me all longe patience, vnto the ensample of them which shal in tyme to come, beleue on hym vnto eternal lyfe. <sup>17</sup> So then vnto the kyngye euerlasting, immortal, inuisible, vnto God, which is only wise, be honour and prayse for euer and euer. Amen. <sup>18</sup> This commendement commit I vnto thee sonne Timothee, according to the prophesies, which in tyme past were prophesied of thee, that thou by them shouldest fyght a good fyght, <sup>19</sup> Having fayth and good conscience, which some haue put away from them, and as concerning fayth haue made shipwracke. <sup>20</sup> Of whose nombre is Hymeneus and Alexander, which I haue deliuered vnto Satan, that they might learne not to blasphem.

2. I EXHORTE therefore, that about all things, supplications, prayers, intercessions, and geuyng of thankes be had for all men. <sup>2</sup> For kynges, and for all that are therefore in auctoritie, that we may lye a quiet and a peaceable lyfe, in

## RHEIMS — 1582.

mothers, to murderers, <sup>10</sup> to fornicatours, to lyers with mankind, to man-stealers, to liars, to periured persons, and vvhath other thinge soeuer is contrarie to sound doctrine, <sup>11</sup> vvhich is according to the Gospel of the glorie of the blessed God, vvhich is committed to me.

<sup>12</sup> I giue him thankes vvhich hath strengthened me, Christ Iesus our Lord, because he hath esteemed me faithful, putting me in the ministerie. <sup>13</sup> vvhio before vvas blasphemous and a persecutor and contumelious, but I obtained the mercie of God, because I did it being ignorant in incredulitie. <sup>14</sup> And the grace of our Lord ouer-abounded vwith fayth and loue, vvhich is in Christ Iesus.

<sup>15</sup> A faithful saying, and vvorthise of al acceptation, that Christ Iesus came into this vvorld to saue sinners, of vvhom I am the chiefe. <sup>16</sup> But therefore haue I obtained mercie: that in me first of al Christ Iesus might shev al patience, to the information of them that shal beleue on him vnto life euerlasting. <sup>17</sup> And to the king of the vvorlde, immortal, inuisible, onely God, honour and glorie for euer and euer. Amen.

<sup>18</sup> This precept I commend to thee o Timothee: according to the prophesies going before on thee, that thou warre in them a good vvarfare, <sup>19</sup> hauing fayth and a good conscience, vvhich certayne repelling, haue made shipwracke about the fayth. <sup>20</sup> Of vvhom is Hymeneus and Alexander: vvhom I haue deliuered to Satan, that they may learne not to blasphem.

2. I DESIRE therefore first of all things that obseruations, praies, postulations, thankes-geuyngs be made for all men, <sup>2</sup> for kyngs and al that are in preeminence: that vve may leade a quiet and a peaceable life in al pietie and chastitie.

## AUTHORISED — 1611.

manslayers, <sup>10</sup> For whomongers, for them that defile themselves with mankind, for men-stealers, for liars, for periured persons, and if there be any other thing that is contrary to sound doctrine, <sup>11</sup> According to the glorious Gospel of the blessed God, which was committed to my trust.

<sup>12</sup> And I thanke Christ Iesus our Lord, who hath enabled mee: for that he counted me faithful, putting me into the Ministerie, <sup>13</sup> Who was before a blasphemour, and a persecutor, and iniurious. But I obtained mercie, because I did it ignorantly in vnheliefe. <sup>14</sup> And the grace of our Lord was exceeding abundant, with fayth, and loue, which is in Christ Iesus. <sup>15</sup> This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to saue sinners, of whom I am chiefe. <sup>16</sup> Howbeit, for this cause I obtained mercy, that in me first, Iesus Christ might shew fourth all long suffering, for a patterne to them which should hereafter beleue on him to life euerlasting. <sup>17</sup> Now vnto the king eternal, immortal, inuisible, the only wise God, be honour and glory for euer and euer. Amen. <sup>18</sup> This charge I commit vnto thee, sonne Timothee, according to the prophesies which went before on thee, that thou by them mightest warre a good warfare, <sup>19</sup> Holding fayth, and a good conscience, which some hauing put away, concerning fayth, haue made shipwracke. <sup>20</sup> Of whom is Hymeneus and Alexander, whome I haue deliuered vnto Satan, that they may learne not to blasphem.

2. I EXHORT therefore, that first of all, supplications, prayers, intercessions and giuing of thankes be made for all men: <sup>2</sup> For Kings, and for all that are in <sup>B</sup>authoritie, that we may leade a quiet and peaceable life in all godnesse and

<sup>A</sup> Or, desire.

<sup>B</sup> Or, eminent place.

<sup>3</sup> τούτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, <sup>4</sup> ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. <sup>5</sup> εἰς γὰρ Θεὸς, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, <sup>6</sup> ὁ δὸς ἐάντων ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίαις, <sup>7</sup> εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος· (ἀλήθειαν λέγω, οὐ ψεύδομαι) διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ. <sup>8</sup> Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ <sup>9</sup> διαλογισμοῦ· | <sup>9</sup> ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ <sup>1</sup> κοσμίῳ, | μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῶ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, <sup>10</sup> ἀλλ' ὃ πρέπει γυναίξιν ἐπαγγελλόμεναι θεοσέβειαν, δι' ἔργων ἀγαθῶν. <sup>11</sup> Γυνὴ ἐν ἡσυχίᾳ μαν-

<sup>1</sup> Rec. + ἐν Χριστῷ.

<sup>2</sup> Alex. ἐπαλογισμῶν.

<sup>3</sup> Alex. κοσμίως.

<sup>4</sup> Alex. εὐδόκουν ἐν γυναίαι.

## WICLIIF—1380.

peisible liif in al pitee and chastite, <sup>3</sup> for this thing is good and acceptid bifor god our saviour: <sup>4</sup> that wole that alle men be made saaf, and that thei come to the knowynge of truthe, <sup>5</sup> for o god ȝ a mediator is of god, and of men, a man crist ihesus, <sup>6</sup> that ȝaf hym self redempcioun, for alle men whos witnessinge is confemyd in his tynas, <sup>7</sup> in whiche I am sette a prechour and apostle for I seeic truthe and I lie not that am a teacher of hethen men in feith and in truthe;

<sup>8</sup> therefore I wole that men preie in al place: lifytynge up, clene hondis with outen wraththe and strif; <sup>9</sup> also wymmen in couenabte abite, with schamfastnesse and sobirnesse, arayinge hem self, not in writhen heiris, either in gold, ether perlis, ether precious cloth: <sup>10</sup> but that that bi-cometh wymmen, bihetyngge pitee bi good werkis, <sup>11</sup> a woman lerne in silence, with al subieccioun; <sup>12</sup> But I suffre not a woman to teche: nether to haue lordship on the housbonde, but to be in silence, <sup>13</sup> for andam was first formed: aftirward eue, <sup>14</sup> and adam was not discueyd: but the woman was disceuyed in brokinge of the lawe; <sup>15</sup> but sche schal be saued bi generacioun of children: if sche dweltht perfylti in feith and loue, and holynesse with sobirnesse;

3. A FEITHFUL word; if any man desirith a bischopriche: he desirith a good werk; <sup>2</sup> therfor it bihoueth a bischop to be with out preef, the housbonde of o wiif, sobre prudent chaast vertuous, holdinge hospitalite, a teacher <sup>3</sup> not ȝoun myche to wyn, not a snyter but temperat, not ful of chidyng, not coueitous, <sup>4</sup> wel luryng his hous, and haue someis, suget with al chastite; <sup>5</sup> for if any man can not gouerne his hous: hou schal he

## TYNDALE—1534.

honestie. <sup>3</sup> For that is good and accepted in the sight of god our saviour: <sup>4</sup> which will haue all men saved and to come vnto the knowledge of the truthe. <sup>5</sup> For there is one god, and one (mediator) bit wene god and man, which is the man Christ Iesus <sup>6</sup> which gaue him selfe a ransome for all men; that it shuld be testified at his tyme; <sup>7</sup> where vnto I am ordayned a preacher and an apostle: I tell the truthe in Christ and lye not beyng the teacher of the gentyls in fayth and veritie.

<sup>8</sup> I wyll therfore that the men praye every where, lifytynge vp pure hondes without wrath, or dowtynge. <sup>9</sup> Lykwyse also the women that they araye them selues in comlye aparell with shamfastnes and discrete behaueour, not with broyded heare; other golde, or pearles, or costly araye: <sup>10</sup> but with suche as becommeth women that professe the worshipynge of God thorow good workes. <sup>11</sup> Let the woman learne in silence with all subieccion. <sup>12</sup> I suffre not a woman to teche, nether to haue auctoritee over a man: but forto be in silence. <sup>13</sup> For Adam was fyrst formed, and then Eue. <sup>14</sup> Also Adam was not deceaued, but the woman was deceaued, and was in transgression. <sup>15</sup> Notwithstandynge thorow bearyng of chyldren they shal be saued, so they continue in fayth, love and holynes with discrecion.

3. THIS is a true sayinge. Yf a man covet the office of a bysshope; he desyreth a good worke. <sup>2</sup> Ye and a bisshope must be faultlesse; the husband of one wyfe; sober; discrete; honestly apparelled; harberous; apt to teache; <sup>3</sup> not dronken; no fighter; not geuen to filthy lucre: but gentle; abhorryng fightynge; abhorryng couetousnes; <sup>4</sup> and one that ruleth his awne house honestly; havynge chyldren under obedience; and with honeste. <sup>5</sup> For yf a man cannot rule his owne housse,

## CRANMER—1539.

honestie. <sup>3</sup> For that is good and accepted in the syght of God our saviour, <sup>4</sup> which will haue all men to be saued, and to come vnto the knowledge of the truthe. <sup>5</sup> For there is one God, and one (mediator) betwene God and man, euen the man Christ Iesus, <sup>6</sup> which gaue him selfe a ransome for all men, that it shuld be testified at his tyme, <sup>7</sup> where vnto I am ordayned a preacher and an Apostle. I tell the truthe in Christ and lye not: beyng the teacher of the gentyls with fayth and veritie.

<sup>8</sup> I wyll therfore that the men praye euery where, lifytynge vp pure handes without wrath, or dowtynge. <sup>9</sup> Lyke wyse also the women, that they araye them selues in comlye apparell wyth shamfastnes and discrete behaueour, not with broyded heare, ether gold, or pearles, or costly araye: <sup>10</sup> but as becommeth women, that professe godlynesse thorow good workes. <sup>11</sup> Let the woman learne in sylence with all subieccyon. <sup>12</sup> I suffre not a woman to teach, nether to vsurpe auctoritee ouer the man: but to be in sylence. <sup>13</sup> For Adam was fyrst formed, and then Eue. <sup>14</sup> Adam also was not deceaued, but the woman was deceaued, and was subdued to the transgression. <sup>15</sup> Notwithstandynge thorow bearyng of chyldren she shalbe saued, yf they contynue in fayth and loue, and holynes, with discrecyon.

3. THIS is a true saying: If a man desyer the offyce of a Bisshope, he desyreth an honest worke. <sup>2</sup> A Bisshope therefore must be blanchles, the husbande of one wyfe, dilygent, sober, discrete, a keeper of hospitalite: apte to teach: <sup>3</sup> not geuen to ouer moch wyne, no fyghter, not gredy of fylthye lucre: but gentle, abhorryng fightynge, abhorryng couetousnes, <sup>4</sup> one that ruleth well his awne house, one that hath chyldren in subieccyon with all reuerence. <sup>5</sup> For yf a man cannot rule his awne house, how shall he

o. one. couenabte abite, suitable affire.  
libertyng, promouynge. ȝoun, given

θανέτω ἐν πάσῃ ὑποταγῇ. <sup>12</sup> ἢ γυναικὶ δὲ διδάσκειν | οὐκ ἐπιτρέπω, οὔδε αἰθεντέῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. <sup>13</sup> Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Ἐῦα. <sup>14</sup> καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ ἠπατηθεῖσα | ἐν παραβάσει γέγονε· <sup>15</sup> σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

III. Πιστὸς ὁ λόγος· εἴ τις ἐπίσκοπὸς ὀρέγεται, καλοῦ ἔργου ἐπιθυμῇ. <sup>2</sup> δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μᾶς γυναικὸς ἀνδρα, <sup>3</sup> ἠσφάλιον, | σφόδρα, κόσμον, φιλόξενον, διδακτικόν· <sup>4</sup> μὴ πάρονον, μὴ πλήκτην· <sup>5</sup> ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον· <sup>6</sup> τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· <sup>7</sup> (εἰ δὲ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς

\* Alex. ἡξπατηθεῖσα.

\* [Rec. ἠσφάλιον.]

\* Rec. + μὴ αἰσχροκρίτη.

## GENEVA—1557.

all godlynes and honestie. <sup>3</sup> For this is good and accepted in the sight of God our Sauour, <sup>4</sup> Which wil haue all men saued, and to come vnto the knowledge of the truth. <sup>5</sup> For there is one God, and one Mediatour betwene God and man, which is the man Christ Iesus,

<sup>6</sup> Which gaue him self a ransom for all men, which is that testimonie appointed at his tyme. <sup>7</sup> Of the which testimonie I am ordeined a preacher and an Apostle (I tel the traeth in Christ, and I ye not) a teacher I meane of the Gentiles in faith and veritie. <sup>8</sup> I wil therefore that the men pray euery where lifting vp pure handes without wrath, or doutng.

<sup>9</sup> Likewise also the women, that they araye them selues in comely apparel, with shamefastnes and modestie, not with broyded heare, other golde, or pearles, or costly araye: <sup>10</sup> But (as becometh women that professe the feare of God) with good workes. <sup>11</sup> Let the woman learne in silence with all subiection. <sup>12</sup> I suffre not a woman to teache, nether to vsurpe auctoritie ouer the man, but for to be in silence. <sup>13</sup> For Adam was fyrst formed, and then Eue.

<sup>14</sup> And Adam was not deceaued, but the woman was deceaued, and was made gdtie of the transgression. <sup>15</sup> Notwithstanding, through bearing of children they shalbe saued, so they continue in faith, loue, and holynes with modestie.

3. THIS is a true saying, If a man desire the office of a bishoppe, he desireth a worthy worke. <sup>2</sup> A byshop therefore must be faultlesse, the husband of one wyfe, watching, sober, modest, harberous, apt to teache, <sup>3</sup> Not geuen to wyne, no fighter, not geuen to fylthy lucre: but gentle, abhorring fyghtyng, abhorring couetousnes, <sup>4</sup> One that can rule his owne house honestly, hauyng children vnder obedience with all honestie.

<sup>5</sup> For yf a man can not rule his owne

## RHEIMS—1582.

<sup>3</sup> For this is good and acceptable before our Sauour God, <sup>4</sup> vvhv vwill al men to be saued, and to come to the knowlege of the truth, <sup>5</sup> For there is one God, one also mediatur of God and men, man Christ Iesus: <sup>6</sup> vvhv gaue him self a redemption for al, vvhose testimonie in due times is confirmed. <sup>7</sup> vvherein I am appointed a preacher and an Apostle (I say the truth, I lie not) doctor of the Gentiles in faith and truth.

<sup>8</sup> I vvil therefore that men pray in euery place: lifting vp pure handes, vvithout anger and alteration. <sup>9</sup> In like maner vvomen also in comely attire: vvith demurenesse and sobrietie adorning them selues, not in plaited heare, or gold, or pretious stones, or gorgeous apparel, <sup>10</sup> but that vvich becometh vvomen professing pietie by good vvorkes.

<sup>11</sup> Let a vvoman learne in silence, vvith al subiection. <sup>12</sup> But to teach I permit not vnto a vvoman, nor to haue dominion ouer the man: but to be in silence. <sup>13</sup> For Adam vvvas formed first: then Eue. <sup>14</sup> and Adam vvvas not seduced: but the vvoman being seduced, vvvas in preuarication. <sup>15</sup> Yet she shal be saued by generation of children: if they continue in faith and loue and sanctification vvith sobrietie.

3. A FAITHFUL saying. If a man desire a Bishops office, he desireth a good worke. <sup>2</sup> It behoueth therefore a Bishop to be irreprehensible, the husband of one vvife, sobre, vvise, comely, chast, a man of hospitalitie, a teacher, <sup>3</sup> not giuen to vvine, no fighter, but modest, no quarrelor, not couetous, <sup>4</sup> vvell ruling his ovvne house, hauing his children subiect vvith al chastitie. <sup>5</sup> But if a man knowv not to rule his ovvne house;

## AUTHORISED—1611.

honestie. <sup>3</sup> For this is good and acceptable in the sight of God our Sauour, <sup>4</sup> Who will haue all men to be saued, and to come vnto the knowledge of the truth. <sup>5</sup> For there is one God, and one Mediatour betwene God and men, the man Christ Iesus. <sup>6</sup> Who gaue himselfe a ransom for all, <sup>7</sup> to be testified in due time. <sup>7</sup> Whereunto I am ordeined a preacher, and an Apostle (I speake the truth in Christ, and lie not) a teacher of the Gentiles in faith and veritie.

<sup>8</sup> I will therefore that men pray euery where, lifting vp holy handes without wrath, and doubting. <sup>9</sup> In like maner also, that women adorne themselves in modest apparel, with shamefastnes and sobrietie, not with <sup>10</sup> broided haire, or gold, or pearles, or costly aray, <sup>10</sup> But (which becometh women professing goodlines) with good workes. <sup>11</sup> Let the woman learne in silence with all subiection: <sup>12</sup> But I suffer not a woman to teach, nor to vsurp authoritie ouer the man, but to be in silence. <sup>13</sup> For Adam was first formed, then Eue: <sup>14</sup> And Adam was not deceiued, but the woman being deceiued was in the transgression: <sup>15</sup> Notwithstanding she shall be saued in child-bearing, if they continue in faith and charitie, and holinesse, with sobrietie.

3. THIS is a true saying: If a man desire the office of a Bishop, he desireth a good worke. <sup>2</sup> A Bishop then must be blamelesse, the husband of one wife, vigilant, sober, vof good behauiour, giuen to hospitalitie, apt to teach; <sup>3</sup> Not <sup>4</sup> giuen to vvine, no striker, not greedy of filthy lucre, but patient, not a brawler, not couetous; <sup>4</sup> One that ruleth well his owne house, hauing his children in subiection with all grauitie. <sup>5</sup> (For if a man know not how to rule his owne house, how shall

\* Or, a testimony. <sup>8</sup> Or, plaited. <sup>9</sup> Or, modest. <sup>10</sup> Or, not ready to quarrell and offer wrong, as one to vvise

ἐκκλησίας Θεοῦ ἐπιμελήσεται;) <sup>6</sup> μὴ νεόφυτον, ἵνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. <sup>7</sup> δεῖ δὲ <sup>8</sup> αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. <sup>8</sup> Διακόνους ὡσαύτως σεμινοῦς, μὴ διλόγους, μὴ οἴνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, <sup>9</sup> ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. <sup>10</sup> καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, ἀνέγκλητοι ὄντες. <sup>11</sup> γυναικας ὡσαύτως σεμινας, μὴ διαβόλους, <sup>12</sup> νηφαλίους, | πιστὰς ἐν πᾶσι. <sup>12</sup> διάκονοι ἔστωσαν μῖς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. <sup>13</sup> οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιούσασιν, καὶ πολλὴν παράρησιαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. <sup>14</sup> Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε <sup>15</sup> τάχιον. | <sup>15</sup> εἰ δὲ

<sup>9</sup> Alex. = αἴνω.

[Rec. νηφαλίους.]

<sup>12</sup> Alex. ἰν τάχιον.

## WICLIF—1380.

have diligence of the churche of god? <sup>6</sup> not newe convertid to the feith; lest he be borun up in to pride, and falle in to dome of the deuel; <sup>7</sup> for it bihoueth hym also to haue good witnessynge of hem that ben with out forth: that he falle not in to reпреnd and in to the snare of the deuel. <sup>8</sup> Also it bihoueth dekenesse to be chaast, not double tungid, not zoun myche to wyne; not suyng foule wynnyngis <sup>9</sup> that han the mysterie of feith in clenescience; <sup>10</sup> but be thei preued first: and mynystren so, hauynge no cnyme.

<sup>11</sup> also it bihoueth wymmen to be chaast not bachitynge, sobre feithful, in alle thingis; <sup>12</sup> dekenes be housbondis of o wif; which gouernen wel her sones, and her housis; <sup>13</sup> for thei that mynystren wel: schuln gete a good degre to hem self and myche trist in the feith that is in crist iesu.

<sup>14</sup> some tymothe I write to thee these thingis: hopinge that I sehal come soone to thee; <sup>15</sup> but if I tariе: that thou wite hou it bihoueth thee to lye in the hous of god; that is in the chirehe of luyngge god: a piler and sadnes of truthe; <sup>16</sup> and opunli it is a greet sacrament of pitee; that thing that was schewid in fleisch it is iustified in spirit, it apperid to angels, it is prechid to hethen men, it is bileued in the world, it is takun up in glorie.

4. BUT the spirit seith opunli; that in the laste tymes summen schuln departe fro the feith, geuyngе tent to spiritis of erroure, and to teehyngis of deuelis <sup>2</sup> that speken lesyngе in ipocrisie, and han her consciens corrupt, <sup>3</sup> forbyddinge to be weddid, to absteyne fro metis which god made, to take with doynge of thankyngis to feithful men, and hem that han knowe the truthe; <sup>4</sup> for eche creature of god is good: and no thing is to be cast aweie, which is takun with doynge of thankyngis; <sup>5</sup> for it is halowid bi the word of

## TYNDALE—1534.

how shall he care for the congregaicon of God. <sup>6</sup> He maye not be a yonge skoler; lest he swell and faule into the iudgement of the evyll speaker. <sup>7</sup> He must also be well reported of amonge them which are with outforth; lest he fall into rebuke and snare of the evyll speaker.

<sup>8</sup> Lykwyse must the deacons be honest; not double tonged; not geuen vnto moeche drynkyng; nether vnto filthy lucre; <sup>9</sup> but hauynge the mistery of the fayth in pure conscience. <sup>10</sup> And let them fyrst be proved; and then let them minister; yf they be founde faultlesse.

<sup>11</sup> Euen so must their wyves be honest; not evyll speakers: but sober and faythful in all thinges. <sup>12</sup> Let the deacons be the husbendes of one wyfe; and suche as rule their chyldren well; and their awne householdes. <sup>13</sup> For they that minister well; get them selves good degre and greate libertie in the fayth; which is in Christ Iesu.

<sup>14</sup> These thinges write I vnto the; trustynge to come shortly vnto the: <sup>15</sup> but and yf I tariе longe; that then thou mayst yet have knowlege how thou oughtest to behave thy selfe in the housse of God; which is the congregaicon of the livinge God; the pillar and grounde of truthe. <sup>16</sup> And with out naye great is that mistery of godlines: God was shewed in the flesshe; was iustified in the sprete; was sene of angels; was preached vnto the gentyls; was beleued on in erth and receaved vp in glory.

4. THE sprete speaketh evidently that in the later tymes some shall departe from the fayth; and shall geue hede vnto spretes of erroure; and dyvelyshe doctrine <sup>2</sup> of them which speake false thorow ypoerisy; and have their consciences marked with an hote yron; <sup>3</sup> forbyddynge to mary; and commaundyngе to abstayne from meates which God hath created to be receaved with geuyngе thanks; of them which beleve and knowe the truthe. <sup>4</sup> For all the creatures of God are good and nothyngе to be refused; yf it be receaved with thanks geuyngе. <sup>5</sup> For it is sanctified

## CRANMER—1539.

care for the congregaeyon of God? <sup>6</sup> He maye not be a yonge scoler, lest he swell and fall into the iudgement of the eyll speaker. <sup>7</sup> He must also haue a good reporte of them which are without, lest he fall into rebuke, and snare of the eyll speaker.

<sup>8</sup> Lykewyse must the mynysters be honest, not double tonged, not geuen vnto moch wyne, nether gredy of fylthy lucre: <sup>9</sup> but holdynge the mystery of the fayth with a pure conscience. <sup>10</sup> And let them fyrst be proued, and then let them mynyster so, that no man be able to reprove them.

<sup>11</sup> Euen so must their wyues be honest, not evyll speakers: but sober and faythfull in all thinges. <sup>12</sup> Let the Deacons be the husbendes of one wyfe, and such as rule their chyldren well, and their awne householdes. <sup>13</sup> For they that mynyster well; get them selves a good degre and greate lyberte in the fayth, which is in Christ Iesu.

<sup>14</sup> These thinges write I vnto the, trustynge to come shortly vnto the: <sup>15</sup> but and yf I tariе longe, that then thou mayst yet haue knowlege, how thou oughtest to behave thy selfe in the house of God, which is the congregaeyon of the luyng God, the pyllar and grounde of truthe. <sup>16</sup> And without doute great is that mystery of godlynnes: God was shewed in the flesshe; was iustified in the sprete, was sene among the Angels, was preachid vnto the gentyls, was beleued on in erth, and receaved vp in glory.

4. THE sprete speaketh evidently, that in the later tymes some shall departe from the fayth, and shall geue hede vnto spretes of erroure, and deulysshe doctrines of them <sup>2</sup> which speake false thorow ypoerisy, and haue their conseyences marked with an hote yron, <sup>3</sup> forbyddynge to mary, and commaundyngе to abstayne from meates which God hath created to be receaved with geuyngе of thankes, of them which beleue, and knowe the truthe. <sup>4</sup> For all the creatures of God are good, and nothing to be refused, yf it be receaved with thanksgeuyngе. <sup>5</sup> For it is sanctified

shone, judgment  
31:1, confidence  
31:2, giving

synge, follow ing  
wite, know  
ut, attention,

o, one  
saler, stay,  
3 sup, 19, 07

βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἐδραῖωμα τῆς ἀληθείας·<sup>16</sup> καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον·<sup>17</sup> Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

IV. Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι<sup>18</sup> πλάνοις καὶ διδασκαλίαις δαιμονίων,<sup>19</sup> ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνειδήσιν, κωλύντων γαμῆν, ἀπέχσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.<sup>20</sup> ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον<sup>21</sup> ἀγιάζεται γὰρ διὰ λόγου

<sup>16</sup> Alex. 8c. Const. et Rec. Θεός.<sup>18</sup> Const. πλάνης.

## GENEVA—1557.

house, how shal he care for the Church of God? <sup>6</sup> He may not be a yonge scholar, lest he swel, and fall into the condemnation of the deuil. <sup>7</sup> He must also be wel reported of among them which are without, lest he fall into rebuke, and the snare of the deuil. <sup>8</sup> Lykewyse must Deacons be honest, not double tonged, nor geuen vnto muche wyne, nether to filthy lucre. <sup>9</sup> But hauing the mysterie of the faith in pure conscience.

<sup>10</sup> And let them fyrst be proued, and then let them minister, yf they be founde faultlesse. <sup>11</sup> Euen so must their wyues be honest, not euyl speakers, but sober, and faithfull in all things. <sup>12</sup> Let the Deacons be the husbandes of one wyfe, and suche as can rule their children wel, and their owne households. <sup>13</sup> For they that haue ministered wel, get them selues a good degree, and great libertie in the faith, which is in Christ Iesus.

<sup>14</sup> These things write I vnto thee, trusting to come very shortly vnto thee: <sup>15</sup> But and if I tary long, that then thou mayest yet haue knowledge, how thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the pyllar and grounde of trueth. <sup>16</sup> And without nay, great is the mysterie of Godlynes: God is shewed in the fleshe, iustified in the Sprite, sene of Angels, preached vnto the Gentiles: beleued on in earth, and receaued vp in glorie.

4. THE Sprite speaketh euidently, that in the later tymes some shal depart from the faith, and shal geue hede vnto sprites of error, and doctrines of deuils, <sup>2</sup> Which speake false through hypocrisie, and haue their consciences burned with a hote yron: <sup>3</sup> Forbydding to mary, and commanding to abstayne from meates which God hath created to be receaued with geuyng thanks, of them which beleue and know the truth.

<sup>4</sup> For all the creatures of God are good, and nothing ought to be refused, yf it be receaued with thankesgeuyng. <sup>5</sup> For it is

## RHEIMS—1582.

hovy shal he haue care of the Church of God? <sup>6</sup> Not a neophyte: lest puffed into pride, he fall into the iudgment of the Deuil. <sup>7</sup> And he must haue also good testimonie of them that are without: that he fall not into reproch and the snare of the Deuil.

<sup>8</sup> Deacons in like maner chast, not double tonged, not giuen to much vyne, not folowers of filthie lucre: <sup>9</sup> hauing the mysterie of faith in a pure conscience. <sup>10</sup> And let these also be proued first: and so let them minister, hauing no crime. <sup>11</sup> The wvomen in like maner chast, not detracting, sober, faithfull in all things. <sup>12</sup> Let deacons be the husbandes of one wvife: vvhich rule vvel their children, and their houses. <sup>13</sup> For they that haue ministered vvel, shal purchase to them selues a good degree, and much confidence in the faith vvhich is in Christ Iesus.

<sup>14</sup> These things I vvrite to thee, hoping that I shal come to thee quickly. <sup>15</sup> but if I tary long, that thou maiest know how thou oughtest to conuerse in the house of God, which is the Church of the liuing God, the pillar and ground of truth. <sup>16</sup> And manifestly it is a great sacrament of pietie, vvhich vvas manifested in flesh, vvas iustified in spirit, appeared to Angels, hath beene preached to gentils, is beleued in the vvorlde, is assumed in glorie.

4. AND the Spirit manifestly saith that in the last tymes certain shal depart from the faith attending to sprites of error, and doctrines of deuils, <sup>2</sup> speaking lies in hypocrisie, and hauing their conscience feared, <sup>3</sup> forbidding to marie, to abstayne from meates vvhich God created to receaue vwith thankes-giuing for the faithfull, and them that haue knowen the truth. <sup>4</sup> For every creature of God is good, and nothing to be reiectad, that is receiued vwith thankes-giuing,

## AUTHORISED—1611.

he take care of the Church of God? <sup>6</sup> Not a novice, lest being lifted vp with pride, hee fall into the condemnation of the deuil. <sup>7</sup> Moreover, hee must haue a good report of them which are without, lest he fall into reproch, and the snare of the deuil.

<sup>8</sup> Likewise must the Deacons bee graue, not double tongued, not giuen to much wine, not greedy of filthy lucre, <sup>9</sup> Holding the mysterie of the faith in a pure conscience. <sup>10</sup> And let these also first be proued; then let them vse the office of a Deacon, being found blamelesse. <sup>11</sup> Euen so must their wiues be graue; not slanderers, sober, faithfull in all things. <sup>12</sup> Let the Deacons be the husbands of one wife, ruling their children, and their owne houses well. <sup>13</sup> For they that haue used the office of a Deacon well, purchase to themselves a good degree, and great boldnesse in the faith, which is in Christ Iesus. <sup>14</sup> These things write I vnto thee, hoping to come vnto thee shortly. <sup>15</sup> But if I tary long, that thou mayest know how thou oughtest to behaue thy selfe in the House of God, which is the Church of the liuing God, the pillar and ground of the trueth. <sup>16</sup> And without conuersione, great is the mysterie of godlinesse: God was manifest in the flesh, iustified in the Spirit, sene of Angels, preached vnto the Gentiles, beleueed on in the world, receiued vp into glory.

4. NOW the Spirit speaketh expresly, that in the latter tymes some shall depart from the faith, giuing heed to seducing spirits, and doctrines of deuils: <sup>2</sup> Speaking lies in hypocrisie, hauing their conscience seared with a hote iron, <sup>3</sup> Forbidding to marry, and commanding to absteyne from meates, which God hath created to bee receiued with thankesgiuing of them which beleuee, and know the trueth. <sup>4</sup> For every creature of God is good, and nothing to be refused, if it be receiued with thankesgiuing: <sup>5</sup> For it is

<sup>6</sup> Or, one newly come to the faith.<sup>7</sup> Or, may.<sup>8</sup> Or, ministered.

Θεοῦ καὶ ἐντεύξεως. <sup>6</sup> Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας. <sup>7</sup> Τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. <sup>8</sup> ἢ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἢ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστίν, ἔπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. <sup>9</sup> πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. <sup>10</sup> εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπικαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. <sup>11</sup> Παράγγελλε ταῦτα καὶ δίδασκε. <sup>12</sup> Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ. <sup>13</sup> ἕως ἔρχομαι, πρόσεχε τῇ

\* Alex. Χριστοῦ Ἰησοῦ.

\* Const. Παγγελίαν.

\* Alex. = καί.

## WICLIFF—1380.

god and bi preier, <sup>6</sup> thou puttinge forth these thingis to britheren: schalt be a good mynyste of crist ihesu nurischid with wordis of feith, and of good doctryne: which thou hast gete, <sup>7</sup> but eschewe thou vncouenable fablis and eld wyrmens fablis.

haunte thi silf to pitee, <sup>8</sup> for bodili exercitacioun is profitable to lital thing, but pitee is profitable to alle thingis that hath a biheest of lifif that now is, and that is to come. <sup>9</sup> a trewe word and worthi al acceptioun, <sup>10</sup> and in this thing we traueilen and ben cursid: for we hopen in luyunge god that is sayour of alle men, moost of feithful men, <sup>11</sup> commande thou this thing and teche, <sup>12</sup> no man dispise thi zougthe: but be thou ensample of feithful men in word, in luyunge in charite in feith in chastite,

<sup>13</sup> til I come take tent to redyngte to exortacioun and techyng, <sup>14</sup> nyle thou lital charge the grace which is in thee: that is zouan to thee, bi profecie, with puttyng on of the hondis of presthood, <sup>15</sup> denke thou these thingis in these be thou that thi profetyng be schewid to alle men, <sup>16</sup> take tente to thi silf to doctryne: be bisy in hem for thou doinge these thingis: schalt make bothe thi silf safe, and hem that heren the. <sup>1</sup> Blame thou not an elder man: but bische as a fadir junge men as britheren, <sup>2</sup> oold wyrmens as modris, junge wyrmens as sistris in al chastite.

5. HONOURE thou widewis: that ben verri widewis, <sup>4</sup> but if ony firstwe hath children of sones lerne sche first to gouerne hir hous, and quyte to fadir and modir, for this thing is acceptid bifor god, and sche that is a widowe verrili and desolat: hope in to god, and be bisie in

reasonable unedible haunte, accusatom. alben, promie traueilen, labour tent, attention. mde. not zouan, grece. verri, true. quyte, requir.

## TYNDALE—1534.

by the worde of God and prayer. <sup>6</sup> Yf thou shalt put the brethren in remembrance of these thynges thou shalt be a good minister of Iesu Christ, which hast bene norished vp in the wordes of the fayth and good doctryne, which doctryne thou hast continually followed. <sup>7</sup> But cast away vngostly and olde wyves fables.

Exercise thy silfe vnto godlines. <sup>8</sup> For bodily exercise profiteth ltyll: But godlines is good vnto all thynges as a thyng which hath promyses of the lyfe that is now, and of the lyfe to come. <sup>9</sup> This is a sure sayyng and of all parties worthy to be receaved. <sup>10</sup> For therfore we labour and suffre rebuke, because we helve in the luyunge god, which is the sauoure of all men: but specially of those that beleue. <sup>11</sup> Suche thynges commaunde and teache. <sup>12</sup> Let no man despise thy youth: but be vnto them that beleue, an insample, in worde in conversacion in love in sprete, in fayth and in purenes.

<sup>13</sup> Till I come geve attendance to redyngte, to exhortacion and to doctryne. <sup>14</sup> Despyse not the gyfte that is in the, which was geuen the thorow propiesye and with layyng on of the hondes of an elder. <sup>15</sup> These thynges exercise, and geue thy silfe vnto them, that it maye be sene, how thou profetest in all thynges. <sup>16</sup> Take hede vnto thy silfe and vnto lernyng, and continue therin. For if thou shalt so do, thou shalt save thy silfe and them that heare the.

5. REBUKE not an elder: but exhorte him as a father, and the yonger men as brethren, <sup>2</sup> the elder women as mothers, the yonger as sisters, with all purenes. <sup>3</sup> Honoure widowes which are true wyddowes. <sup>4</sup> Yf eny wyddowe have children or neves, let them learne fyrst to rule their awne houses godly, and to recompense their elders. For that is good and acceptable before God. <sup>5</sup> She that is a very wyddowe and fendlesse, putteth her trust in god, and continueth in

## CRANMER—1539.

by the worde of God and prayer. <sup>6</sup> If thou put the brethren in remembrance of these thinges, thou shalt be a good mynster of Iesu Christ which hast bene norished vp in the wordes of the fayth and of good doctryne, which thou hast contynually followed. <sup>7</sup> But cast away vngostly and olde wyves fables.

Exercise thy selfe rather vnto godlynes. <sup>8</sup> For bodily exercise profyeth ltyll: but godlynes is profitable vnto all thinges, as a thinge which hath promyses of the lyfe that is now, and of the lyfe to come. <sup>9</sup> This is a sure sayyng, and by all meanes worthy to be alowed. <sup>10</sup> For therfore we labour and suffre rebuke, because we beleue in the luyunge God, which is the saeoure of all men, specially of those that beleue. <sup>11</sup> Soch thynges commaunde and teache. <sup>12</sup> Let no man despise thy youth but be vnto them that beleue, an ensample, in worde, in conuersacion, in loue, in sprete, in fayth, in purenes.

<sup>13</sup> Tyll I come, geue attendance to redyngte, to exhortacion, to doctrine. <sup>14</sup> Despyse not the gyfte that is in the, which was geuen the thorow propesie, with the layyng on of handes by the auctoryte of presthode. <sup>15</sup> These thinges exercise, and geue thy selfe vnto them, that it maye be sene, how thou profetest in all thynges. <sup>16</sup> Take hede vnto thy selfe, and vnto carnyng, and continue therin. For yf thou shalt so do, thou shalt saue thy selfe, and them that heare the.

5. REBUKE not an elder: but exhorte him as a father: the yonger men, as brethren: <sup>2</sup> the elder women, as mothers: the yonger as sisters, with all purenes. <sup>3</sup> Honoure wyddowes, which are true wyddowes. <sup>4</sup> If eny wyddowe haue children or neves, let them learne fyrst to rule their awne houses godly and to recompense their elders. For that is good and acceptable before God. <sup>5</sup> She that is a true wyddowe and fendlesse, putteth her trust in God, and continueth in

ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. <sup>14</sup> μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. <sup>15</sup> ταῦτα μελέτα, ἐν τούτοις ἴσθι ἵνα σοῦ ἡ προκοπὴ φανερὰ ᾖ <sup>α</sup> ἐν| πᾶσι. <sup>16</sup> ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τούτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου. V. Πρεσβυτέρω μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς· <sup>2</sup> πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφὰς, ἐν πάσῃ ἀγαίᾳ. <sup>3</sup> Χήρας τίμα τὰς ὡτως χήρας. <sup>4</sup> εἰ δέ τις χήρα τέκνα ἢ ἕκγονα ἔχει, μαθησανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδίδοναι τοῖς προγόνοις· τούτο γὰρ ἔστιν <sup>β</sup> ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. <sup>5</sup> ἢ δὲ ὡτως χήρα καὶ μεμονωμένη ἤλτικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι

<sup>α</sup> Alex. ἀγωνίζομαι.

<sup>β</sup> Rec. + ἐν πνεύματι.

<sup>α</sup> Alex. = iv.

<sup>β</sup> Rec. + καλὸν καί.

## GENEVA—1557.

sanctified by the worde of God and prayer. <sup>6</sup> If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christe, which hast bene nourished vp in the wordes of faith, and of good doctrine, which doctrine thou hast continually followed. <sup>7</sup> But cast away prophane, and olde wyues fables: and exercise thy selfe vnto godlynes.

<sup>8</sup> For bodily exercise profiteth litle: but godlynes is profitable vnto all things, as a thing which hath promise of the life that is now, and of the life to come. <sup>9</sup> This is a sure saying, and of all parties worthy to be receaued. <sup>10</sup> For therefore we labour and suffre rebuke, because we haue sure hope in the liuing God, which is the Sauiour of all men, but specially of those that beleue. <sup>11</sup> These things commande and teache. <sup>12</sup> Let no man despise thy youth, but be vnto them that beleue an ensample, in worde, in conuersation, in loue, in sprite, in faith, and in purenes. <sup>13</sup> Till I come, geue attendance to reading, to exhortation, and to doctrine.

<sup>14</sup> Despise not that gyft that is in thee, which was geuen thee by prophetic with the laying on of the handes, by the Eldership. <sup>15</sup> These things exercise, and geue thy selfe vnto them, that it may be seene how thou profitest among al men. <sup>16</sup> Take hede vnto thy selfe, and vnto learning, and continue therein: for yf thou shalt so do, thou shalt saue thy selfe, and them that heare thee.

5. REBUKE not an elder, but exhort him as a father: and the yonger men as brethren. <sup>2</sup> The elder women as mothers, the yonger as sisters, with al purenes. <sup>3</sup> Honour wydowes, which are true wydowes. <sup>4</sup> If any wyddowe haue chyldren or nefues, let them learne first to shewe godlynes towarde their owne houses, and to recompence their kynred: for that is an honest thing and acceptable before God. <sup>5</sup> She that is a very wyddow and frenlesse, putteth her trust in God, and continueth in supplications and prayers

## RHEIMS—1582.

<sup>5</sup> For it is sanctified by the vvord of God and praier.

<sup>6</sup> These things proposing to the brethren, thou shalt be a good minister of Christ Iesvs, nourished in the vvordes of the faith and the good doctrine vvhich thou hast attained vnto. <sup>7</sup> But foolish and old vvives fables auoid: and exercise thy selfe to pietie. <sup>8</sup> For corporall exercise is profitable to litle: but pietie is profitable to all things: hauing promise of the life that now is, and of that to come.

<sup>9</sup> A faithful saying and vvorthie of al acceptance. <sup>10</sup> For to this purpose vve labour and are reuiled, because vve hope in the liuing God vvhich is the Sauiour of al men, especially of the faithful. <sup>11</sup> Command these things and teach.

<sup>12</sup> Let no man contemme thy youth: but be an example of the faithful, in vvord, in conuersation, in charitie, in faith, in chastitie. <sup>13</sup> Till I come, attend vnto reading, exhortation, doctrine. <sup>14</sup> Neglect not the grace that is in thee: vvhich is giuen thee by prophetic, vvith imposition of the handes of priesthod. <sup>15</sup> These things doe thou meditate, be in these things: that thy profiting may be manifest to al. <sup>16</sup> Attend to thy selfe, and to doctrine: be earnest in them. For, this doing, thou shalt saue both thy selfe and them that heare thee.

5. A SENIOUR rebuke not: but beseece as a father: yong men, as brethren: <sup>2</sup> old vvomen, as mothers: yong vvomen, as sisters, in al chastitie.

<sup>3</sup> Honour vviddowes: vvhich are vvidowes in deede. <sup>4</sup> But if any vviddow haue children or nepheues: let her learne first to rule her ovvne house, and to render mutual dutie to her parents. for this is acceptable before God. <sup>5</sup> But she that is a vviddow in deede and desolate: let her hope in God, and continue

## AUTHORISED—1611.

sanctified by the word of God, and prayer.

<sup>6</sup> If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, nourished vp in the wordes of faith, and of good doctrine, whereunto thou hast attained. <sup>7</sup> But refuse prophane and olde vvives fables, and exercise thy selfe rather vnto godlinesse. <sup>8</sup> For bodily exercise profiteth little, but godliness is profitable vnto all things, hauing promise of the life that now is, and of that which is to come. <sup>9</sup> This is a faithful saying, and worthy of all acceptance: <sup>10</sup> For therefore we both labour, and suffer reproch, because we trust in the liuing God, who is the Sauiour of all men, specially of those that beleue.

<sup>11</sup> These things command and teach. <sup>12</sup> Let no man despise thy youth, but be thou an example of the beleeuers, in word, in conuersation, in charitie, in spirit, in faith, in puritie. <sup>13</sup> Till I come, geue attendance to reading, to exhortation, to doctrine. <sup>14</sup> Neglect not the gift that is in thee, which was giuen thee by prophesie, with the laying on of the handes of the Presbyterie. <sup>15</sup> Meditate vpon these things, geue thy selfe wholly to them, that thy profiting may appeare to all. <sup>16</sup> Take heed vnto thy selfe, and vnto the doctrine: continue in them: for in doing this, thou shalt both saue thy selfe, and them that heare thee.

5. REBUKE not an Elder, but intreate him as a father, and the yonger men as brethren: <sup>2</sup> The elder women as mothers, the yonger as sisters with all puritie. <sup>3</sup> Honour vvldowes that are vvldowes indeed. <sup>4</sup> But if any vvldow haue children or nepheues, let them learne first to shew pietie at home, and to requite their parents: for that is good and acceptable before God. <sup>5</sup> Now she that is a vvldow in deed, and desolate, trusteth in God, and continueth in supplications and prayers

<sup>α</sup> Or, for a little time.

<sup>β</sup> Or, in all things.

<sup>γ</sup> Or, kindness.

καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας· <sup>6</sup> ἢ δὲ σπαταλώσα, ζῶσα τέθηγκε. <sup>7</sup> καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ᾦσιν. <sup>8</sup> εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων. <sup>9</sup> Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα, γεγονυῖα ἐνὸς ἀνδρὸς γυνή, <sup>10</sup> ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίου πόδας ἐνύψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπικολούθησε. <sup>11</sup> Νεωτέρας δὲ χήρας παρατιοῦ· ὅταν γὰρ καταστρησιάσῃσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν, <sup>12</sup> ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν· <sup>13</sup> ἅμα δὲ καὶ ἀργαῖ μανθάνουσι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαῖ, ἀλλὰ καὶ φλύαροι καὶ περιέργοι,

<sup>6</sup> Alex. = πιστός ἢ.

## WICLIFF—1380.

beseechings and priers nyght and daye <sup>6</sup> for sche that is luyvinge in delicis is deed; <sup>7</sup> and comaunde thou this thing, that they be without reпреe, <sup>8</sup> for if ony man hath not cure of his owne; and most of his household men: he hath denyed the feith, and is wors thanne an vnfeithful man.

<sup>9</sup> a widowe be chosun not lesse thanne sixti yeer, that was wiif of oon housbonde, <sup>10</sup> and hath witnessynge in good werkis, if sche nurischid children, if sche rescuyed pore men to herborwe, if sche hath, waischun the feet of holi men if sche mynstrid to ment that suffrenttribucioun, if sche folowid al good werk. <sup>11</sup> but eschewe thou zunger widewis, for whanne thei han don lecheri thei wolen be weddid in crist <sup>12</sup> hauynge dampnacoun: for thei han made voide the first feith, <sup>13</sup> also thei idil lernan to go aboute housis, not onli idil, but ful of wordis and curious: spekyng things that bihoueth not

<sup>14</sup> therfor I wole that zunger widewis ben weddid, and bryngen forth children, <sup>15</sup> ben houswyues to zeue noon occasion to the aduersarie: bi cause of cursid thing <sup>16</sup> for noon summe ben turned abak aftir sathanas, <sup>17</sup> if ony feithful man hath widowis: mynstre he to hem, that the chirche be not greued: that it suffice to hem that ben verri widowis; <sup>18</sup> the preestis that ben wel gouernouris, be thei hadde worthi to double honour, moost thei that traueilen in word and techyng; <sup>19</sup> for scripture seith, thou schalt not bridel the mouth of the oxe threhyng; and a werk man is worthi his hire, <sup>20</sup> nyle thou rescueye accusynge agens a preest: but vndir tweyne or thre witnessis, <sup>21</sup> but resceue thou men that synnen bifore alle men, that also other haue drede,

<sup>21</sup> I preic bifor god and ihesus crist, and

herborwe, harbours    zeue, give.    verri, true.  
trauelien, labour    nyle, not.

## TYNDALE—1534.

supplication and prayer nyght and daye. <sup>6</sup> But she that liueth in pleasure, is deed euen yet alive. <sup>7</sup> And these thynges commaunde; that they maye be without fault; <sup>8</sup> Yf ther be eny that provideth not for his awne; and namly for them of his household; the same denyeth the fayth; and is worse then an infydell.

<sup>9</sup> Let no wyddowe be chosen vnder threescore yere olde; and soche a one as was the wyfe of one man, <sup>10</sup> and well reported of in good workes: yf she haue brought vp children, yf she haue bene liberal to straungers; yf she haue wesshed the sayntes fete; yf she haue ministrered vnto them which were in aduersite; yf she were continually given vnto all maner good workes. <sup>11</sup> The yonger widowes refuse. For when they haue begone to wexe wantone; to the dishonour of Christ; then will they mary, <sup>12</sup> hauynge damnacion, because they haue broken their fyrst fayth. <sup>13</sup> And also they learne to goo from house to housse ydle; ye not ydle only; but also tryfyng and busybodies; speakynge thynges which are not comly.

<sup>14</sup> I will therfore that the yonger wemen mary and beare children; and gyde the housse; and geue none occasion to the aduersary to speake euill. <sup>15</sup> For many of them are all redy turned backe; and are gone after Satan. <sup>16</sup> And yf eny man or woman that beleueth haue widowes; let them minister vnto them; and let not the congregacion be charged: that yt maye haue sufficient for them that are wyddowes in dede.

<sup>17</sup> The elders that rule wel; are worthy of double honour; most specially they which labour in the worde and in teaching. <sup>18</sup> For the scripture sayth: Thou shalt not mouell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. <sup>19</sup> Agaynst an elder receaue none accusacion: but vnder two or thre witnessis. <sup>20</sup> Them that synne; rebuke openly; that other maye feare.

<sup>21</sup> I testifie before god and the lorde

## CRANMER—1539.

supplications and prayers nyght and daye. <sup>6</sup> But she that lyueth in pleasure, is deed, euen yet aloue. <sup>7</sup> And these thynges commaunde, that they maye be without rebuke. <sup>8</sup> But yf eny prouide not for his awne (and specially for them of his household) the same hath denyed the fayth, and is worse then an infydell.

<sup>9</sup> Let no wyddowe be chosen vnder threescore yere olde, and soch a one as was the wyfe of one man, <sup>10</sup> and well reported of in good workes: yf she haue brought vp children, yf she haue lodged straungers, yf she haue wesshed the sayntes fete, yf she haue mynstrered vnto them which were in aduersite, yf she haue bene continually geuen vnto all maner of good workes. <sup>11</sup> The yonger wyddowes refuse. For when they haue begone to wexe wanton agaynst Christ, they will mary, <sup>12</sup> hauynge damnacion, because they haue cast away their fyrst fayth. <sup>13</sup> And also they learne to goo from house to house ydle: yee not ydle onely, but also tryfyng and besybodies, speakinge things which are not comly.

<sup>14</sup> I wyll therfore that the yonger wemen mary, to beare children, to gyde the house, and geue none occasion to the aduersary to speake euill. <sup>15</sup> For many of them are all ready turned backe, and are gone after Satan. <sup>16</sup> And yf eny man or woman that beleueth haue wyddowes, let them mynster vnto them, and let not the congregacion be charged: that there maye be sufficient for them that are wyddowes in dede.

<sup>17</sup> The elders that rule wel, are worthy of double honour, most specially they which labour in the worde and teaching. <sup>18</sup> For the scripture sayth: thou shalt not moosel the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. <sup>19</sup> Agaynst an elder, receaue none accusacion: but vnder two or thre witnessis. <sup>20</sup> Them that synne, rebuke openly, that other also maye feare.

<sup>21</sup> I testifie before God and the Lord

λαλοῦσαι τὰ μὴ δέοντα. <sup>14</sup> βούλομαι οὖν νεωτέρας γαμῆν, τεκνογονεῖν, οἰκοδοποτεῖν, μηδεμίαν ἀφορμὴν δίδοναι τῷ ἀντικειμένῳ λοιδωρίας χάριν. <sup>15</sup> ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. <sup>16</sup> εἴ τις <sup>ε</sup> πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἢ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ. <sup>17</sup> Οἱ καλῶς προσετώτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. <sup>18</sup> λέγει γὰρ ἡ γραφή, “<sup>δ</sup> Βοῦν ἀλωῶντα οὐ “<sup>ε</sup> φμῶσεις.” καὶ, “<sup>ε</sup> Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.” <sup>19</sup> Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτός ἐι μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. <sup>20</sup> Τοὺς ἀμαρτάνουτας, ἐνώπιον πάντων ἔλεγε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. <sup>21</sup> Διαμαρτύρομαι

<sup>δ</sup> Alex. Οὐ φμῶσεις βοῦν ἀλωῶντα.

## GENEVA — 1557.

nyght and day. <sup>6</sup> But she that lyueth in pleasure, is dead, euen yet alyue. <sup>7</sup> These things therfore commande, that they may be without fault. <sup>8</sup> If there be any that prouideth not for his owne, and namely for them of his housholde, the same denieth the faith, and is worse then an infidel.

<sup>9</sup> Let no wyddowe be chosen vnder threescore yere olde, and suche a one as was the wyfe of one man: <sup>10</sup> And wel reported of in good workes: if she haue noryssed her children, if she haue bene liberal to strangers, if she haue washed the Sainctes fete, if she haue ministred vnto them which were in aduersitie, if she were continually geuen vnto all maner good workes.

<sup>11</sup> The yonger wyddowes refuse: for when they haue begonne to waxe wanton against Christe, they wil mary: <sup>12</sup> Hauing damnation, because they haue broken the first faith. <sup>13</sup> And also they learne to go from house to house ydle: yea not ydle only, but also trifling, and besibodies, speakyng things which are not comely.

<sup>14</sup> I wyl therfore that the yonger women mary and beare children, and geue none occasion to the aduersarie to speake euil. <sup>15</sup> For many of them are already turned backe, and are gone after Satan. <sup>16</sup> And yf any man or woman that beleueth haue wyddowes, let them minister vnto them, and let not the Church be charged, that ye may haue sufficient for them that are wyddowes in dede. <sup>17</sup> The Elders that rule wel, are worthy of double honour, moste specially they which labour in the worde and teaching. <sup>18</sup> For the Scripture sayeth, Thou shalt not mousel the mouth of the oxe that treadeth out the corne. And, the labourer is worthy of his rewarde. <sup>19</sup> Against an Elder receaue no accusation, but vnder two or thre witnesses. <sup>20</sup> Them that sinne, rebuke openly, that other may feare.

<sup>21</sup> I testifie before God and the Lord

## RHEIMS — 1582.

in obsercations and praers nyght and day. <sup>6</sup> For she that is in deliciousenes, liuing is dead. <sup>7</sup> And this commaund that they be blamelesse. <sup>8</sup> But if any man haue not care of his owne, and especially of his domesticals, he hath denied the faith, and is vorse then an infidel.

<sup>9</sup> Let a vvidovv be chosen of no lesse then three score yeres, vvhich hath bene the wyfe of one husband, <sup>10</sup> hauing testimonie in good vorkes, if she haue brought vp her children, if she haue receiued to harbour, if she haue vvasshed the Sainctes fecte, if she haue ministred to them that suffer tribulation, if she haue folloved euery good vvorke. <sup>11</sup> But the yonger vvidowes auoid. For vvhether they shal be vwanton in Christ, they vvil marie: <sup>12</sup> hauing damnation, because they haue made void their first faith, <sup>13</sup> and vvitahle idle also they learne to goe about from house to house: not only idle, but also fil of vvordes and curious, speaking things vvhich they ought not.

<sup>14</sup> I vvil therfore the yonger to marie, to bring forth children, to be housevvives: to geue no occasion to the aduersarie for to speake euil. <sup>15</sup> For novv certayne are returned backe after Satan. <sup>16</sup> If any faithfull man haue vvidowes, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are vvidowes in dede.

<sup>17</sup> The priestes that rule vvel, let them be esteemed vvorthie of double honour: especially they that labour in the vvord ank doctrine. <sup>18</sup> For the Scripture faith: *Thou shalt not moosel the mouth to the oxe that treadeth out the corne and, The vvorke man is vvorthie of his hire.* <sup>19</sup> Against a priest receiue not accusation: but vnder tvo or three vvitnesses. <sup>20</sup> Them that sinne, reprove before al: that the rest also may haue feare.

<sup>21</sup> I testifie before God and Christ Iesus,

## AUTHORISED — 1611.

nyght and day. <sup>6</sup> But she that liueth in pleasure, is dead while she liueth. <sup>7</sup> And these things giue in charge, that they may be blamelesse. <sup>8</sup> But if any prouide not for his owne, and specially for those of his owne <sup>h</sup> house, hee hath denied the faith, and is worse then an infidel.

<sup>9</sup> Let not a widow be taken into the number, vnder threescore yeeres old, hauing bene the wife of one man, <sup>10</sup> Well reported of for good works, if shee haue brought vp children, if shee haue lodged strangers, if she haue washed the Saints feet, if shee haue releued the afflicted, if shee haue diligently followed euery good worke. <sup>11</sup> But the yonger widowes refuse: for when they haue begonne to waxe wanton against Christ, they will marry, <sup>12</sup> Hauing damnation, because they haue cast off their first faith. <sup>13</sup> And withall they learne to be idle, wandering about from house to house: and not only idle, but tatters also, and busibodies, speaking things which they ought not. <sup>14</sup> I will therfore that the yonger women marry, beare children, guide the house, giue none occasion to the aduersary <sup>h</sup> to speake reprochfully. <sup>15</sup> For some are already turned aside after Satan. <sup>16</sup> If any man or woman that beleueth haue widowes, let them relieue them, and let not the Church be charged, that it may relieue them that are widowes indeed.

<sup>17</sup> Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. <sup>18</sup> For the Scripture saith, Thou shalt not mouseth the oxe that treadeth out the corne: and, The labourer is worthy of his rewarde. <sup>19</sup> Against an Elder receiue not an accusation, but <sup>h</sup> before two or three witnesses. <sup>20</sup> Them that sinne rebuke before all, that others also may feare. <sup>21</sup> I charge thee before God, and the Lord

<sup>δ</sup> Or, delicately. <sup>h</sup> Or, kindred. <sup>γ</sup> Or, chosen. <sup>ε</sup> Gr. for their railing. <sup>ε</sup> Or, vnder.

ἐνώπιον τοῦ Θεοῦ καὶ ὁ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιοῦν κατὰ πρόσκλισην. | <sup>22</sup> Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίας ἀλλοτρίαις. Σεαυτὸν ἀγνὸν τήρει. <sup>23</sup> μηκέτι ὑδροπότει, ἀλλ' οἶνω ὀλιγῷ χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πικνύας σου ἀσθενείας. <sup>24</sup> Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσην· τισὶ δὲ καὶ ἐπακολουθοῦσιν. <sup>25</sup> ὡσαύτως καὶ τὰ καλὰ ἔργα | πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα, κρυβήναι οὐ δύναται. |

VI. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλων, τοὺς ἰδίους δεσπότης πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηται. <sup>2</sup> οἱ δὲ πιστοὺς ἔχοντας δεσπότης, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ, οἱ τῆς ἐνεργεσίας ἀντιλαμβάνόμενοι·

\* Rec. + Κυρίου.

† Rec. Ἰησοῦ Χριστοῦ.

‡ Alex. πρόσκλησην.

§ Alex. = σου.

|| Alex. ἔργα τὰ καλά.

¶ Alex. ζύνταται.

## WICLIF—1380.

hise choun angels, that thou kepe these thingis with out preiudice, and do no thing in bowynge in to othir side, <sup>22</sup> putte thou hondis to no man, nether anon, comyne thou with other mennes synnes, kepe thi silf chaast, <sup>23</sup> nyle thou zit drynke watir, but vse a litil wyne for thi stomak, and for thin ofte fallynge in firmyte, <sup>24</sup> summe mennes synnes ben opene bifor goynge to dome: but of sum men thi comen afir, <sup>25</sup> and also good dedis ben opene: and tho that han hem in othir maner, moun not be hidde.

6. WHAT cuer seruaantis ben vndir yok, deme thei her lordis worthi al honoure, leest the name of the lord, and the doctryne be blasfemed, <sup>2</sup> and thei that han feithful lordis dispise hem not for thei ben britheren, but more serue thei: for thei ben feithful and loued, which ben parteners of benefice, teche thou these thingis and monest thou these thingis, <sup>3</sup> if any man techith othir wise, and accordith not to the holsum wordis of oure lord ihesu crist, and to that techynge, that is bi pryte, <sup>4</sup> he is proud and can no thing, but langw schith aboute questionis and struyngye of wordis: of the which ben brozgte fort: enuyes, struyes, blasfemyes, yuel suspicions, <sup>5</sup> fityngis of men that ben corrupt in soule, and that ben priued for trithe: that demen wyngynge to be pitee. <sup>6</sup> But a greet wyngynge is pitee: with sufficience, <sup>7</sup> for we brozhten in no thing in to this world and no doute that we moun not bere aweie any thing, <sup>8</sup> but we hauynge foodis and with what thingis, we schulen be hidid: be we paied with these thingis, <sup>9</sup> for thei that wolen be made riche, fallen in to temptacioun t in to snare of the deuel, t in to many vprofitable desiris and noiceus: whiche drenchen men in to deeth and perlicion, <sup>10</sup> for the roote of al yuels: is couetise,

## TYNDALE—1534.

Iesus Christ and the electe angels; that thou observe these thinges with out hasty judgement; and do nothyng parcially. <sup>22</sup> Laye hondes sodenly on no man nether be partaker of other mens synnes: kepe thy silfe pure. <sup>23</sup> Drynke no lenger water; but vse a lytell wyne, for thy stommak's sake and thyne often diseases. <sup>24</sup> Some mennes synnes are open before hande and goo before vnto judgement: some mennes synnes folowe after. <sup>25</sup> Lykewyse also good workes are manifest before hande and they that are othir wyse cannot be hid.

6. LET as many seruautes as are vnder the yoke, counte their masters worthy of all honour; that the name of god and his doctryne be not euyll spoken of. <sup>2</sup> Se that they which have beleyngye masters, despyse them not because they are brethren: but so moche the rather do service, for as moche as they are beleyngye and beloved and partakers of the benefite. These thynges teache and exhorte, <sup>3</sup> If any man teache othir wise, and is not content with the wholsome wordes of oure lorde Iesu christ, and with the doctryne of godlines, <sup>4</sup> he is pufte vp and knoweth nothyng: but wasteth his braynes aboute questionis and stryfe of wordes, wherof sprynge envie, stryfe, raylynge, euyll surmysinges, <sup>5</sup> and vayne disputacions of men with corrupte myndes and destitute of the truethe, which thynke that lucre is godlines. From soche separate thy silfe. <sup>6</sup> Godlines is great ryches of a man be content with that he hath. <sup>7</sup> For we brought nothyng into the world, and it is a playne case that we can cary nothyng out. <sup>8</sup> When we have fede and rayment, let vs ther with be content. <sup>9</sup> They that wilbe ryche, faule into temptacion and snares; and into many folysshe and noysome lustes, which droune men in perdition t destruccion. <sup>10</sup> For coveteousnes is the

## CRANMER—1539.

Iesus Christ and the electe angels, that thou observe these thinges without hastynesse of judgement, and do nothyng parcially. <sup>22</sup> Laye handes sodenly on no man, nether be partaker of other mens synnes: kepe thy selfe pure. <sup>23</sup> Dryncke no lenger water, but vse a lytell wyne for thy stommak's sake and thyne often diseases. <sup>24</sup> Some mennes synnes are open before hande, and go before vnto judgement; and some mennes synnes folowe after. <sup>25</sup> Lykewyse also good workes are manifest before hande, and they that are othir wyse, cannot be hyd.

6. LET as many seruautes as are vnder the yoke, counte their masters worthy of all honour, that the name of God and hys doctryne be not euyll spoken of. <sup>2</sup> Se that they which have beleyngye masters, despyse them not because they are brethren: but rather do serue, for as much as they are beleyngye and beloved, and partakers of the benefite. These thynges teach and exhorte. <sup>3</sup> If any man folowe othir doctrine, and enlyne not vnto the wholsome wordes of oure Lorde Iesu Christ, and to the doctrine which is accordynge to Godlines, <sup>4</sup> he is pufte vp, and knoweth nothyng: but wasteth his braynes aboute questionis and stryfe of wordes, <sup>5</sup> wherof sprynge enuy, stryfe, raylynge, euyll surmysinges, vayne disputacions of men that haue corrupte myndes, and that are robbed of the truethe: which thinke, that lucre is godlines. From them that are soche separate thy selfe. <sup>6</sup> Godlines is grete ryches if a man be content with that he hath. <sup>7</sup> For we brought nothyng into the worlde, nether maye we cary any thyng out. <sup>8</sup> But when we haue fede and rayment we must therwith be content. <sup>9</sup> They that wyllbe ryche, fall into temptacion and snares, (of the deuell) and into many folysshe and noysome lustes, which droune men into perdyon and destruccion. <sup>10</sup> For coueteousnes of money is the rote of all

comyns, commuar, nyle, not. dome, judgement.  
moun, moy, deme, judge, mouet, adonmsh.  
yuel, erit, pitee, piety hild, covered.  
drenchen, droun

ταῦτα διδάσκει καὶ παρακάλει. <sup>3</sup> Εἴ τις ἐτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, <sup>4</sup> τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραὶ, <sup>5</sup> διαπαραιτριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. <sup>6</sup> ἀφίστασο ἀπὸ τῶν τοιούτων. | <sup>6</sup> Ἔστι δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας. <sup>7</sup> οὐδὲν γὰρ εἰσπνέγαμεν εἰς τὸν κόσμον, <sup>8</sup> δῆλον ὅτι οὐδὲ ἐξευεγκεῖν τι δυνάμεθα. <sup>8</sup> ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα. <sup>9</sup> Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα<sup>ο</sup> καὶ ἐπιθυμίας πολλὰς ἀνόητους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. <sup>10</sup> ρίζα γὰρ πάντων τῶν

<sup>1</sup> Rec. παρατριβαί.<sup>2</sup> Alex. = ἀφίστασο ἀπὸ τῶν τοιούτων.<sup>3</sup> Alex. = ἔηλον.<sup>4</sup> Alex. + τοῦ εὐαγγέλιου.

## GENEVA — 1557.

Jesus Christ and the elect Angels, that thou observe these things without preferring one to another, and do nothing partially. <sup>22</sup> Lay hands suddenly on no man, neither be partaker of other mens sinnes, keepe thy selfe pure. <sup>23</sup> Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often diseases. <sup>24</sup> Some mens sinnes are open before hande, and go before vnto iudgement: some mens sinnes folowe after. <sup>25</sup> Likewise also good workes are manifeste before hande, and they that are other wise, can not be hid.

6. LET as many seruantes as are vnder the yoke, counte their masters worthy of all honour, that the Name of God, and his doctrine be not euyl spoken of. <sup>2</sup> Se that they which haue beleuing masters, despise them not, because they are brethren: but the rather do seruaice, forasmuche as they are faithful, and beloued, and partakers of the benefite. These things teache and exhort. <sup>3</sup> If any man teache other doctrine, and is not content with the wholesome wordes of our Lord Iesus Christe, and with the doctrine, which is according to godlynes: <sup>4</sup> He is puffed vp and knoweth nothing: but wasteth his braines about questions and strife of wordes, wherof spryunge enuie, strife, raylings, euil surmisings, <sup>5</sup> Vayne disputations of men with corrupt mindes, and destitute of the truth, which thinke that lucre is godlynes. from suche separate thy selfe. <sup>6</sup> Godlynes is great riches, if a man be content with that he hath. <sup>7</sup> For we broght nothing into the worlde, and it is certeyne, that we can cary nothing out. <sup>8</sup> When we haue fode and rayment, let vs therwith be content.

<sup>9</sup> They that wil be riche, fall into tentation and snares, and into many folysh and noysome lustes, which drowne men in perdition and destruction. <sup>10</sup> For couetousnes of money is the rote of all euil,

## RHEIMS — 1582.

and the elect Angels, that thou keepe these things without preiudice, doing nothing by declining to the one part. <sup>22</sup> Impose hands on no man lightly, neither do thou communicate vith other mens sinnes. Keepe thy selfe chaste. <sup>23</sup> Drinke not yet vtter: but vse a litle wine for thy stomake, and thy often infirmities. <sup>24</sup> Certaine mens sinnes be manifest, going before to iudgement: and certaine men they folovv. <sup>25</sup> In like maner also good deedes be manifest, and they that are otherwise, can not be hidde.

6. WHOSEVER are seruantes vnder yoke, let them counte their maisters vorthie of al honour: lest the name of our Lord and his doctrine be blasphemed. <sup>2</sup> But they that haue faithful maisters, let them not contemme them because they are brethren, but serue the rather, because they be faithful and beloued, vvhich are partakers of the benefite. These things teache and exhort.

<sup>3</sup> If any man teach otherwise, and consent not to the sound vvordes of our Lord Iesus Christ, and to that doctrine which is according to pietie: <sup>4</sup> he is proude, knowing nothing, but laughishing about questions and strife of vvordes: of vvhich rise enuies, contentions, blasphemies, euil suspicions, <sup>5</sup> conflicts of men corrupted in their minde, and that are deprived of the truth, that esteeme gainie to be pietie. <sup>6</sup> But pietie vwith sufficiency is great gainie. <sup>7</sup> For vve broght nothing into this vvorld: doubleesse, neither can vve take avay any thing. <sup>8</sup> But hauing fode, and vvhervvith to be couered, vwith these vve are content. <sup>9</sup> For they that vvil be made riche, fall into tentation and the snare of the deuil, and many desircs vvprofitable and hurtfull, vvhich drowne men into destruction and perdition. <sup>10</sup> For the rote of all euils

## AUTHORISED — 1611.

Jesus Christ, and the elect Angels, that thou observe these things <sup>a</sup> without preferring one before another, doing nothing by partialitie. <sup>22</sup> Lay hands suddenly on no man, neither be partaker of other mens sinnes. Keepe thy selfe pure. <sup>23</sup> Drinke no longer water, but vse a litle wine for thy stomackes sake, and thine often infirmities. <sup>24</sup> Some mens sinnes are open before hand, going before to iudgement: and some men they follow after. <sup>25</sup> Likewise also the good works of some are manifest before hand, and they that are otherwise, cannot be hid.

6. LET as many seruants as are vnder the yoke, count their own masters worthy of all honour, that the Name of God, and his doctrine be not blasphemed. <sup>2</sup> And they that haue beleuing masters, let them not despise them because they are brethren: but rather do *them* seruaice, because they are <sup>b</sup> faithful and beloued, partakers of the benefite: These things teach and exhort. <sup>3</sup> If any man teach otherwise, and consent not to wholesome words, *euē* the wordes of our Lord Iesus Christ, and to the doctrine which is according to godliness: <sup>4</sup> Hee is <sup>c</sup> proud, knowing nothing, but <sup>d</sup> dotting about questions, and strifes of wordes, wherof commeth enuie, strife, railings, euil surmisings. <sup>5</sup> <sup>e</sup> Peruerse disputings of men of corrupt mindes, and destitute of the truth, supposing that gaine is godliness: From such withdraw thy selfe.

<sup>6</sup> But godliness with contentment is great gain. <sup>7</sup> For we brought nothing into this world, and it is certaine we can cary nothing out. <sup>8</sup> And hauing fode and raiment let vs be therewith content. <sup>9</sup> But they that wil be rich, fall into temptation and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. <sup>10</sup> For the loue of money is the root of all euill, which while

<sup>a</sup> Or, without preiudice. <sup>b</sup> Or, beleeuing. <sup>c</sup> Or, a fool.<sup>d</sup> Or, sick. <sup>e</sup> Or, gallings use of another.

κακῶν ἐστὶν ἢ φιλαργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλάς. <sup>11</sup> Σὺ δὲ ὦ ἄνθρωπε τοῦ Θεοῦ, τὰτα φεῦγε· δίδωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, <sup>p</sup> πρᾶ-  
πάθειαν· <sup>12</sup> ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν <sup>9</sup> ἐκλήθης, καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

<sup>13</sup> Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζῶοντος καὶ τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρησαντος ἐπὶ Ποιτίου Πιλάτου τὴν καλὴν ὁμολογίαν, <sup>14</sup> τηρῆσαι σε τὴν ἐντολὴν ἀσπιλον, ἀεπιλήπτου, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>15</sup> ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ ὁ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ κύριος τῶν κυριευόντων, <sup>16</sup> ὁ μόνος ἔχων ἀθανάσιαν, φῶς

p Rec. πρᾶθητα.

9 Rec. + kai.

1 Alex. ζῶοντωνος.

1 Alex. τοῦ εἶν αἰῶνος.

1 Alex. ἰπi.

## WICLIF—1380.

whiche summen coueyngre: eriden fro the feith, τ bisettiden hem with many sorwis; <sup>11</sup> but thou man of god fle thes thingis; but sue thou ristwisnesse, pitee feith charite, pacience myldenes, <sup>12</sup> striif thou a good striif of feith, cacche euerlastyng liif. in to whiche thou art clepid, and hast knowlechid a good knowcheyng; bifor many witnessis;

<sup>13</sup> I comaunde to thee bifor god, that quikeneth alle thingis and bifor crist theus, that zildid a witnessyng; vndir pilat of pounce: a good confessioun: <sup>14</sup> that thou kepe the comaundement with outen weme, with outt repret, in to the comyng of oure lord ihesu crist, <sup>15</sup> whom the blessid, and aloone mysti kyng of kyngis, and lord of lordis, <sup>16</sup> schal schewe in hise tymes, which aloone hath vndeedylnes: and dwellith in lyst to whiche no man mai come; whom no man saie: nether mai se; to whom: glorie; and onour; τ empire be with outen ende Amen.

<sup>17</sup> Comaunde thou to the riche men of this world, that thei vnderstonde not hijli, nether that they hope in vncerteinte of richess: but in the luyngge god that geueth to alle thingis plenteuousli <sup>18</sup> to use, to do wel, to be made riche in good werkis, listli to geue, <sup>19</sup> to comoun, to tresoure to hem silf a good foundement in to tyme to comyng: that thei cacche euerlastyng liif <sup>20</sup> thou Tymothee kepe the thing bitakun to thec; ceshewing cursid noultees of voicis, τ openynges of fals name of kunnyng; <sup>21</sup> whiche summen bihteinge: aboute the feith fellen doun; the grace of god be with thee Amen.

## TYNDALE—1534.

rote of all evyll, which whill some lusted after, they erred from the fayth; and tangld them selves with many sorowes. <sup>11</sup> But thou which arte the man of god; flye soche thynges. Folowe rightewesnes; godlines; love; pacience and meknes. <sup>12</sup> Fyght the good fyght of fayth. Laye honde on eternall lyfe, where vnto thou arte called; and hast professed a good profession before many witnesses.

<sup>13</sup> I geve the charge in the syght of God; which quickneth all thinges; and before Iesu Christ which vnder Poncius Pilate witnessed a good witnessyng <sup>14</sup> that thou kepe the comaundement; and be with out spotte and unrebukeable; vntyll the aperryng of oure lordes Iesus Christ; <sup>15</sup> which aperyng (when the tyme ys come) he shall shewe that is blessed and myghty only, kyng of kynges and lord of lordes; <sup>16</sup> which only hath immortalite; and dwelleth in light that no man can attayne; whom never man sawe; nether can se: vnto whom be honoure and rule everlastyng. Amen.

<sup>17</sup> Charge them that are ryche in this worlde; that they be not exceedyng wyse; and that they trust not in the vncertayne ryches; but in the luyngge god; which geueth vs aboundantly all thynges to enjoye them; <sup>18</sup> and that they do good and be ryche in good workes; and redy to geve and to distribute; <sup>19</sup> layyng vp in store for them selves a good foundacion agaynst the tyme to come; that they maye obtayne eternall lyfe.

<sup>20</sup> O Tymothee save that which is geven the to kepe; and avoide vngostly vanities of voyces and opposicions of science falsly so called; <sup>21</sup> which science whyll some professed; they have erred as concerninge the fayth. Grace be with the Amen.

## CRANMER—1539.

evyll: which whyll some lusted after, they erred from the fayth, and tangld them selues with many sorowes. <sup>11</sup> But thou man of God, flye soch thynges. Followe rightewesnes, godlines, fayth, love, pacience, meaknes. <sup>12</sup> Fyght the good fyght of fayth. Laye hand on eternall lyfe, wher vnto thou art also called, and hast professed a good professyon before many witnesses.

<sup>13</sup> I geue the charge in the syght of God, which quickneth all thynges, and before Iesu Christ (which vnder Poncius Pylate witnessed a good witnessyng) <sup>14</sup> that thou kepe the comaundement, and be without spotte and vnrebukeable, vntyll the appearinge of oure Lorde Iesus Christ, <sup>15</sup> which appearing (in hys tyme) he shall shewe, that is blessed and myghty only, kyng of kynges, and lord of lordes, <sup>16</sup> which only hath immortalite, and dwelleth in the lyght that no man can attayne, whom no man hath sene, nether can se, vnto whom be honoure and rule euerlastyng. Amen.

<sup>17</sup> Charge them which are ryche in this world, that they be not hye mynded, ner trust in vncertayne ryches, but in the luyngge God (which geueth vs abundantly all thynges to enjoye them) <sup>18</sup> that they do good: that they be ryche in good workes: that they be redy to geue and gladly to distribute, <sup>19</sup> layyng vp in store for them selues a good foundacion against the tyme to come, that they maye obtayne eternall lyfe.

<sup>20</sup> O Tymothee, saue that which is geuen the to kepe, and avoide vngostly vanities of voyces and opposycions of science falsly so called; <sup>21</sup> which science whyle some professed, they erred as concerninge the fayth. Grace be with the. Amen.

9 fallow. pitee, pitey. clepid, called.  
11 sorwis, spate. vndeedylnes, immortality.  
12 bihteinge, libetance, promising. geue, give.

οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον. ἀμήν.

<sup>17</sup> Τοῖς πλουσίοις <sup>1</sup> ἐν τῷ νῦν αἰῶνι | παράγγελλε, μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικεῖναι ἐπὶ πλοῦτου ἀδηλόγητι, ἀλλ' <sup>2</sup> ἐν τῷ Θεῷ <sup>3</sup> τῷ ζῶντι, | τῷ παρέχοντι ἡμῖν <sup>4</sup> πάντα πλουσίως | εἰς ἀπόλαυσιν <sup>18</sup> ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοὺς, <sup>19</sup> ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς <sup>20</sup> ὄντως | ζωῆς.

<sup>20</sup> Ὁ Τιμόθεε, τὴν <sup>21</sup> παραθήκην | φύλαξον, ἐκτρέπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνίμου γνώσεως. <sup>21</sup> ἢν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστῳ ἡστόχησαν. Ἡ χάρις μετὰ σοῦ<sup>22</sup>.

<sup>1</sup> Alex. = τῷ ζῶντι.

<sup>2</sup> Rec. πλουσίως πάντα.

<sup>3</sup> Rec. αἰώνιον.

<sup>4</sup> Rec. παρακατάρχη.

<sup>22</sup> Rec. + ἀμήν.

## GENEVA — 1557.

which while some luste after, they erred from the faith, and perced them selues throwe with many sorowes. <sup>11</sup> But thou o man of God, fye suche thinges : and folowe rightousnes, godlynes, faith, loue, pacione, and meaknes. <sup>12</sup> Fyghte the good fight of faith : laye hande of eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses.

<sup>13</sup> I geue thee charge in the sight of God, which quicketh all thinges, and before Iesus Christ which vnder Pontius Pilate witnessed a good wytesnyng, <sup>14</sup> That thou kepe this commandement, and be without spot and vnreukeable, vntyl the famous appearing of our Lord Iesus Christ. <sup>15</sup> Which appearing (when the tyme is come) he shal shewe, that is blessed and prince only, Kyng of kynges, and Lord of lordes, <sup>16</sup> Which only hath immortalitie, and dwelleth in the lyght that no man can attayne vnto, whome neuer man saw, nether can se, vnto whome be honour and power euerlasting. Amen.

<sup>17</sup> Charge them that are ryche in this world, that they be not high minded, and that they trust not in the vnertain riches, but in the liuing God (which geueth vs, abundantly all thinges to enjoye.) <sup>18</sup> That they do good, and be richie in good workes, and redye to geue and distribute. <sup>19</sup> Laying vp in store for them selues a good foundation agaynst the tyme to come, that they may obtayne eternal life. <sup>20</sup> O Timotheie : saue that which is geuen thee to kepe, and auoide vngostly vanities of voyces, and oppositions of science falsly so called, <sup>21</sup> Which science whyle some professe, they haue erred as concerning the faith. Grace be with thee. Amen.

## RHEIMS — 1582.

is couetousnes : vvhich certayne desiring haue erred from the faith, and haue intangled them selues in many sorowes.

<sup>11</sup> But thou, o man of God, flee these things : and pursue iustice, pietie, faith, charitie, pacione, mildenes. <sup>12</sup> Fight the good fight of faith : apprehend eternal life, vvherein thou art called and hast confessed a good confession before many wittneses. <sup>13</sup> I commaund thee before God vvhich quickeneth al thinges, and Christ Iesvs vvhich gaue testimonie vnder Pontius Pilate a good confession : <sup>14</sup> that thou kepe the commaundement vvhithout spotte, blamelesse vnto the coming of our Lord Iesvs Christ. <sup>15</sup> vvhich in due times the Blessed and onely Mightie vvil shevv, the King of kings and Lord of lordes, <sup>16</sup> vvhich only hath immortalitie, and inhabiteth light not accessible, vvhom no man hath seen, yea neither can see, to vvhom be honour and empire euerlasting. Amen.

<sup>17</sup> Commaund the riche of this vvorlde not to be high minded, nor to trust in the vncertaintie of riches, but in the liuing God (vvhich giueth vs al thinges abundantly to enjoye) <sup>18</sup> to doe wel, to become richie in good workes, to giue easily, to communicate, <sup>19</sup> to heepe vnto them selues a good foundation for the time to come, that they may apprehend the true life.

<sup>20</sup> O Timothee, keepe the *depositum*, auoiding the profane nouelties of voyces, and oppositions of falsly called knowlledge. <sup>21</sup> Vvhich certayne promising, haue erred about the faith. Grace be vvvith thee. Amen.

## AUTHORISED — 1611.

some coueted after, they haue erred from the faith, and pierced themselves through with many sorrows. <sup>11</sup> But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. <sup>12</sup> Fight the good fight of faith, lay hold on eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses.

<sup>13</sup> I give thee charge in the sight of God, who quickeneth all things, and before Christ Iesus, who before Pontius Pilate witnessed a good Confession, <sup>14</sup> That thou kepe this commandement without spot, vnreukeable, vntill the appearing of our Lord Iesus Christ. <sup>15</sup> Which in his times he shall shew, who is the blessed, and onely Potentate, the King of kings, and Lord of lords; <sup>16</sup> Who only hath immortalitie, dwelling in the light, which no man can approach vnto, whom no man hath scene, nor can see: to whom be honour and power euerlasting. Amen. <sup>17</sup> Charge them that are rich in this world, that they be not high minded, nor trust in vnertaine riches, but in the liuing God, who giueth vs richly all things to enjoy, <sup>18</sup> That they doe good, that they be rich in good workes, ready to distribute, willing to communicate, <sup>19</sup> Laying vp in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. <sup>20</sup> O Timothee, keepe that which is committed to thy trust, auoiding profane and vaine babblings, and oppositions of science, falsly so called; <sup>21</sup> Which some professing, haue erred concerning the faith. Grace be with thee. Amen.

<sup>1</sup> Or, bene seduced.

<sup>2</sup> Or, profusio.

<sup>3</sup> Or, vncertaintie of riches.

<sup>4</sup> Or, sociable.

## ΔΕΥΤΕΡΑ

## ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

## Κεφάλαιον Α.

## THE SECOND

## EPISTLE TO TIMOTHY.

## CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος ἡ Ἰησοῦ Χριστοῦ| διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν  
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, ἡ Τιμοθέῳ ἀγαπητῷ τέκνῳ· χάρις, εὐλεος, εἰρήνη ἀπὸ  
Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

<sup>3</sup> Χάριν ἔχω τῷ Θεῷ, ἡ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδία-  
λειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἡ ἐπι-  
ποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρῶν, ἡνα χαρᾶς πληρωθῶ. ἡ ὑπόμνησιν  
<sup>6</sup> λαμβάνων| τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἡῖς ἐνόκησε πρῶτον ἐν τῇ μάμμῃ

<sup>a</sup> Alex. Χριστοῦ Ἰησοῦ.

## WICLIF — 1380.

1. PAUL apostil of ihesus crist bi the wil of god bi the bihest of lif that is in crist ihesu<sup>2</sup> to Tymothe his mooste dere-worthi sone; grac merc and pees of god the fadir, and of ihesus crist, oure lord; <sup>4</sup> I do thankyngis to my god to whom I serue fro my progenytouris in clene consciens that with outen ceesyng I have mynde of thee in my priers, nyxt<sup>4</sup> and dai desiryng to se thee, haunye mynde of thi teeris, that I be fillid with ioie, <sup>5</sup> I bithenke of that feith: that is in thee not feyned, whiche also dwellid first in thi aunte loide; and in thi modir cunye; and I am certeyn that also in thee;

<sup>6</sup> for whiche cause I moneste thee that thou reise agen the grac of god: that is in thee bi the settinge on of myn hondis; <sup>7</sup> for whi god zaf not to us the spirit of drede, but of vertu and of loue, and of sobrienesse; <sup>8</sup> therfor nyle thou schame the witnessyng of oure lord ihesus crist: nether me his prisoner; But traueile thou to gidre in the gospel bi the vertu of god; <sup>9</sup> that deluyerid us, and clepid with his holi clepyng; not aftir oure werkis but bi his purpos, and grace that is zoun in

## TYNDALE — 1534.

1. PAUL an Apostle of Iesu Christ, by the will of God; to preache the promes of lyfe, which lyfe is in Christ Iesu. <sup>2</sup> To Timothe his beloved sonne. Grace; mercy and peace; from God the father, and from Christ Iesu oure Lorde.

<sup>3</sup> I thanke god, whom I serue from myne elders with pure conscience; that with out ceasyng I make mencion of the in my prayres nyght and daye; <sup>4</sup> desyringe to se the, myndfull of thy teares: so that I am fillid with ioie; <sup>5</sup> when I call to remembrance the vnfayned fayth that is in the; which dwelt fyrst in thy graunmoder Lois; and in thy mother Eunicia: and am assured that it dwelleth in the also.

<sup>6</sup> Wherefore I warne the that thou stere vp the gyfte of god which is in the, by the puttyng on of my hondes. <sup>7</sup> For god hath not geuen to vs the sprete of feare: but of power, and of love, and of sobrienesse of mynde. <sup>8</sup> Be not a shamed to testyfy oure lorde; nether be a shamed of me; which am bounde for his sake: but suffre aduersite with the gospel also thorow the power of god; <sup>9</sup> which saved vs and called vs with an holy callinge; not accordinge to oure dedes; but accordinge to his awne purpose and grace; which grace was geuen vs thorow Christ

## CRANMER — 1539.

1. PAUL an Apostle of Iesu Christ, by the wyll of God, accordinge to the promes of lyfe which is in Christ Iesu. <sup>2</sup> To Timothe his beloued sonne.

Grace, mercy and peace, from God the father, and from Iesu Christ oure Lorde.

<sup>3</sup> I thanke God, whom I serue from myne elders with pure conscience, that without anye ceasyng I make mencyon of the in my prayers nyght and daye, <sup>4</sup> desyringe to se the, myndfull of thy teares: so that I am fylled with ioie, <sup>5</sup> when I call to remembrance the vnfayned fayth that is in the, which dwelt fyrst in thy graund mother Lois, and in thy mother Eunicia: and I am assure that it dwelleth in the also.

<sup>6</sup> Wherefore I warne the that thou stere vp the gyfte of God which is in the by the puttyng on of my handes. <sup>7</sup> For God hath not geuen to us the sprete of feare: but of power, and of loue, and of sobrienesse. <sup>8</sup> Be not thou therefore ashamed of the testimony of oure Lorde, nether be ashamed of me which am his pressorer: but suffre thou aduersitye with the Gospel, accordinge to the power of God, <sup>9</sup> which saued vs, and called vs with an holy callinge, not accordinge to oure dedes, but accordinge to his awne purpose and grace, which was geuen vs

bihest, promise. moneste, a/monish. vertu, power. nyle, not. clepid, call'd. zoun, given.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO TIMOTHY.

CHAPTER I.

σου Λωίδι καὶ τῇ μητρί σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. <sup>6</sup> Δι' ἣν αἰτίαν ἀναμνησῶ σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. <sup>7</sup> οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. <sup>8</sup> μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, <sup>9</sup> τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν ἡμῖν ἐν Χριστῷ

<sup>6</sup> Alex. λαβών.

GENEVA — 1557.

1. PAVL an Apostle of Iesus Christe, by the wil of God, according to the promise of lfe, which life is in CHRIST IESVS. <sup>2</sup> To Timotheie my beloued sonne: grace, mercie, and peace from God the Father, and from Iesus Christe our Lord. <sup>3</sup> I thanke God, whome I serue from myne elders with pure conscience, that without ceasng I haue remembrance of thee in my prayers nyght and day. <sup>4</sup> Desyrng to see thee, myndful of thy teares: that I may be fylled with ioye:

<sup>6</sup> When I call to remembrance the vn-fayned fayth that is in thee, which dwelt fyrst in thy grandmother Loide, and in thy mother Eunice: and am assured that it dwelleth in thee also. <sup>6</sup> Wherefore, I warne thee that thou stere vp the gyfte of God which is in thee, by the putting on of my handes. <sup>7</sup> For God hath not geuen to vs the Sprite of feare, but of power, and of loue, and of a sounde mynde.

<sup>8</sup> Be not therefore ashamed to testifie our Lord, nether be ashamed of me whych am bounde for hys sake: but be partaker of the afflictions of the Gospel, through the power of God, <sup>9</sup> Who saued vs, and called vs wyth an holy calling, not according to our dedes, but according to hys owne purpose and grace, which grace was geuen to vs through Christe Iesus

RHEIMS — 1582.

1. PAVL an Apostle of Iesus Christ by the wil of God, according to the promise of the life which is in Christ IESVS: <sup>2</sup> to Timothee my dearest sonne, grace, mercie, peace from God the father, and Christ IESVS our Lord.

<sup>3</sup> I giue thankes to God, vvhom I serue from my progenitours in a pure conscience, that vvitout intermission I haue a memorie of thee in my priers, nyght and day. <sup>4</sup> desiring to see thee, mindeful of thy teares, that I may be filled vvitth ioy, <sup>5</sup> calling to minde that faith vvhich is in thee not feined, vvhich also dwelt first in thy grandmother Lois, and thy mother Eunice, and I am sure that in thee also. <sup>6</sup> For the vvhich cause I admonish thee that thou resuscitate the grace of God, vvhich is in thee by the imposition of my handes. <sup>7</sup> For God hath not giuen vs the spirit of feare: but of povver, and loue, and sobrietie. <sup>8</sup> Be not therefore ashamed of the testimonie of our Lord, nor of me his prisoner: but trauail vvitth the Gospel according to the povver of God, <sup>9</sup> vvhich hath deliuered and called vs by his holy calling, not according to our vvorkes, but according to his purpose and grace, vvhich vvas giuen to

AUTHORISED — 1611.

1. PAUL an Apostle of Iesus Christ by the will of God, according to the promise of life, which is in Christ Iesus. <sup>2</sup> To Timotheie my dearely beloued sonne: grace, mercie, and peace from God the Father, and Christ Iesus our Lord. <sup>3</sup> I thanke God, whom I serue from my forefathers with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day. <sup>4</sup> Greatly desiring to see thee, being mindfull of thy teares, that I may be filled with ioy. <sup>5</sup> When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice: and I am perswaded that in thee also. <sup>6</sup> Wherefore I put thee in remembrance, that thou stirre vp the gift of God which is in thee, by the putting on of my handes. <sup>7</sup> For God hath not giuen vs the spirit of feare, but of power, of loue, and of a sound minde. <sup>8</sup> Bee not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but bee thou partaker of the afflictions of the Gospel according to the power of God,

<sup>9</sup> Who hath saued vs, and called vs with an holy calling, not according to our vvorkes, but according to his owne purpose and grace, which was giuen vs in

Ἰησοῦ πρὸ χρόνων αἰωνίων, <sup>10</sup> φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, <sup>11</sup> εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν <sup>12</sup> δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἔπαισχύνομαι· οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν ἑ παραθήκη| μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

<sup>13</sup> Ὑποτύπωσιν ἔχε ὑγαιώντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. <sup>14</sup> τὴν καλὴν ἑ παραθήκη| φυλάξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. <sup>15</sup> Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστι <sup>a</sup> Φύγγελλος| καὶ Ἐρμογένης. <sup>16</sup> Δῶν ἔλεος ὁ Κύριος τῷ

<sup>c</sup> Rec. παρακαταθήκη.

<sup>d</sup> Alex. Φύγγιλος.

<sup>e</sup> Alex. Ἰπαισχύνθη.

## WICLIFF—1380.

cris ihesus bifor worldli tymes; but now it is open bi the listinge of oure sauour ihesus crist, whiche distried deeth, and listrede liif and vncorruptioun bi the gospel. <sup>11</sup> in whiche I am set a prechour and apostil: and maistir of hethen men, <sup>12</sup> for whiche cause also I suffre these thinges but I am not confoundid for I woot to whom I have bileued, and I am certeyn that he is mihti to kepe that is taken to myr kepyng in to that dai.

<sup>13</sup> haue thou the fourme of holsum wordis: whiche thou herdist of me in feith and loue in crist ihesus, <sup>14</sup> kepe thou the good takun to thi kepyng, bi the holi goost that dwelleth in us, <sup>15</sup> thou wost this that alle that ben in asië ben turned awei from me: of whiche is figelus and ermogenes.

<sup>16</sup> the lord ȝeue merci to the hous of onesiphorus: for ofte he refreischid me, and schamed not my chayne; <sup>17</sup> But whanne he cam to roome: he sougte me bisih and fonde; <sup>18</sup> the lord ȝeue to hym to fynde merci of god, in that dai; and hou greet thingis, he maynstrid to me at effecie; thou knowist better.

2. THERFOR thou my sone be counfortid in grace that is in crist ihesus, <sup>2</sup> and what thingis thou hast herd of me bi many witnessis, bitake thou these to feithfull men, whiche schuln be also able to teche other men; <sup>4</sup> traucil thou as a good knyzt of crist ihesus. <sup>4</sup> No man holdinge knythhood to god: wappith hym silf with worldli nedis; that he plesse to him: to whom he hath preued hym silf, <sup>6</sup> for he that fightith in bataille schal not be crowned; but he fytte lawfully, <sup>6</sup> it bihoueth an ethelicer

## TYNDALE—1534.

Iesu before the worlde was, <sup>10</sup> but is nowe declared openly by the apperuyng of oure sauoure Iesu Christ, which hath put away deeth, and hath brought lyfe and immortalite vnto light thorow the gospell, <sup>11</sup> whervnto I am apoynted a preacher, and an Apostle, and a teacher of the gentyls: <sup>12</sup> for the which cause I also suffre these thinges. Neverthelesse I am not ashamed For I knowe whom I have beleued, and am sure that he is able to kepe that which I have committed to his kepyng agaynst that daye.

<sup>13</sup> Se thou have the ensample of the holsume wordes which thou herddest of me in fayth and love which is in Iesu Christ. <sup>14</sup> That good thyng, whiche was committed to thy kepyng, kepe in the holi goost which dwelleth in vs. <sup>15</sup> This thou knowest how that all they which are in Asia, be turned from me. Of which sorte are Phigelus and hermogenes.

<sup>16</sup> The lorde geve mercie vnto the housse of Onesiphorus, for he ofte refresshed me, and was not ashamed of my chayne: <sup>17</sup> but when he was at Rome, he sought me out very diligently, and founde me. <sup>18</sup> The lorde graunt vnto him that he maye fynde mercie with the lorde at that daye. And in how many thynges he ministred vnto me at Ephesus thou knowest very wel.

2. THOU therfore my soune, be stronge in the grace that is in Christ Iesu. <sup>2</sup> And what thynges thou hast heard of me many bearynge wites, the same diliver to faythfull men, which are apte to teache other. <sup>3</sup> Thou therfore suffre affliction as a good soudier of Iesu Christ. <sup>4</sup> No man that warreth, entanglyth him silf with worldly busynes; and that because he wolde please him that hath chosen him to asouder. <sup>5</sup> And though a man stryve for a mastery, yet ys he not crowned, except he stryve lawfully. <sup>6</sup> The husbandman that

## CRANMER—1539.

thorow Christ Iesu (before the worlde beganne) <sup>10</sup> but is now declared openly by the apperuyng of oure sauoure Iesu Christ which hath put away deeth, and hath brought lyfe and immortalite vnto lyght thorow the Gospell, <sup>11</sup> whervnto I am apoynted, a preacher and Apostle, and a teacher of the Gentyls: <sup>12</sup> for the which cause I also suffre these thynges. Neurtherlesse, I am not ashamed. For I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that which I haue committed to hys kepyng, agaynst that daye.

<sup>13</sup> Se that thou haue the ensample of the holsume wordes, which thou hast heard of me with fayth and loue that is in Christ Iesu. <sup>14</sup> That good thyng, which was committed to thy kepyng, holde fast thorow the holi goost, which dwelleth in vs. <sup>15</sup> Thys thou knowest, how that all they which are in Asia, be turned from me. Of which sorte are Phigelus and Hermogenes, <sup>16</sup> The Lorde geve mercie vnto the housholde of Onesiphorus for he ofte refreshed me, and was not ashamed of my chayne: <sup>17</sup> but when he was at Rome, he sought me out very diligently, and founde me. <sup>18</sup> The Lorde graunt vnto him, that he maye fynde mercie with the Lorde at that daye. And in how many thynges he ministred vnto me at Ephesus, thiou knowest very well.

2. THOU therfore my sone, be stronge in the grace (that is thorow Christ Iesu) <sup>2</sup> and in the thynges that thou hast heard of me by many wytnesses. The same commytte thou to faythfull men, which shalbe apte to teach other also. <sup>3</sup> Thou therfore suffre afflictions as a good soudier of Iesu Christ. <sup>4</sup> No man that warreth, cantanglyth hym selfe wyth worldly busynes, and that because he maye please hym, which hath chosen hym to be asouder. <sup>5</sup> And though a man stryve for a mastery, yet is he not crowned, except he stryue lawfully. <sup>6</sup> The husbandman that

listing, manifestations woot, knowe. wost, wot, teat, or knowest. ȝeue, geue. knyzt, soldier.

Ἵνησιφόρου οἰκῶν ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἄλυσίν μου οὐκ ἔψησχύνθη, |  
 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ, ἴ σπουδαιότερον | ἐζήτησέ με καὶ εὔρε· 18 (δῶν αὐτῶ ὁ  
 Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.) καὶ ὅσα ἐν Ἐφέσῳ διεκόνησε,  
 βέλτιον σὺ γνώσκεις.

II. Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ· 2 καὶ  
 ἂ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις,  
 οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι. 3 ἂ σὺ οὖν κακοπάθησον, | ὡς καλὸς  
 στρατιώτης ἡ Χριστοῦ Ἰησοῦ. | 4 οὐδεὶς στρατεούμενος ἐμπλέκεται ταῖς τοῦ βίου  
 πραγματείαις, ἵνα τῷ στρατολογήσονται ἀρέσῃ. 5 ἂν δὲ καὶ ἀλλῇ τις, οὐ στεφα-  
 νοῦται ἂν μὴ νομίμως ἀθλήσῃ. 6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν

ἴ Alex. σπουδαίως.

ἴ Alex. συγκακοπάθησον.

ἴ Rec. Ἰησοῦ Χριστοῦ. Alex. Χριστοῦ Ἰησοῦ.

## GENEVA — 1557.

before the worlde was. 10 But is now de-  
 clared openly by the glorious appearing  
 of our Sauuour Iesus Christe, who hath  
 put away death, and hath brought life  
 and immortalitie vnto lyght through the Gos-  
 pel.

11 Whereunto I am appoynted a preacher  
 and Apostle, and a teacher of the Gentils.  
 12 For the whych cause I also suffre these  
 thynges, nether am I ashamed: for I  
 knowe him whome I haue beleued, and I  
 am perswaded that he is able to keepe that  
 which I haue committed to his keeping,  
 against that day. 13 Se thou haue the  
 ensample of the wholesome wordes, whych  
 thou hearest of me in fayth, and loue  
 whych is in Christe Iesus.

14 That worthy thyng, which was com-  
 mitted to thy keepyng, keepe through the  
 holy Gost, whych dwelleth in vs. 15 This  
 thou knowest, how that all they which  
 are in Asia, be turned from me: of which  
 sorte are Phigelus and Hermogenes.  
 16 The Lord geue mercie vnto the house  
 of Onesiphorus, for he ofte refreshed me,  
 and was not ashamed of my chayne.  
 17 But when he was at Rome, he sought  
 me out very diligently, and founde me.  
 18 The Lord graunt vnto him, that he may  
 finde mercie wyth the Lord at that day.  
 and in how many thynges he ministred  
 vnto me at Ephesus, thou knowest very  
 wel.

2. THOU therefore my sonne, be stronge  
 in the grace that is in Christ Iesus. 2 And  
 what thynges thou hast hearde of me,  
 many bearyng wytnes, the same deliuer  
 to faithful men, which are apte to teache  
 other also. 3 Thou therefore suffre affliction  
 as a good souldier of Iesus Christe.  
 4 No man that warreth entangleth him  
 selfe with worldly busines: because he  
 wolde please him that hath chosen him  
 to be a souldier. 5 And though a man  
 stryue for a masterie, yet is he not  
 crowned, except he stryue as he ought  
 to do.

6 The husband man, must fyrst by

## RHEIMS — 1582.

vs in Christ Iesus before the secular  
 times. 10 But it is manifested novv by  
 the illumination of our Sauuour Iesus  
 Christ, vvho hath destroyed death, and  
 illuminated life and incorruption by the  
 Gospel: 11 vvheren I am appointed a  
 preacher and Apostle and Maister of the  
 Gentils. 12 For the vvhich cause also I  
 suffer these thynges: but I am not con-  
 founded. For I know whom I haue  
 beleued, and I am sure that he is able to  
 keepe my depositum vnto that day.

13 Haue thou a forme of sound vvordes,  
 vvhich thou hast heard of me in fayth and  
 in the loue in Christ Iesus. 14 Keepe the  
 good depositum by the holy Gost, vvhich  
 dwellth in vs. 15 Thou knovvest this,  
 that all vvhich are in Asia, be auerted  
 from me: of vvhom is Phigelus and  
 Hermogenes.

16 Our Lord giue mercie to the house of  
 Onesiphorus: because he hath often re-  
 freshed me, and hath not been ashamed  
 of my chayne. 17 but vvhen he vvvas come  
 to Rome: he sought me carefully, and  
 found me. 18 Our Lord graunt him to  
 finde mercie of our Lord in that day.  
 And how many thynges he ministred to me  
 at Ephesus, thou knovvest better.

2. THOU therefore my sonne, be strong  
 in the grace vvhich is in Christ Iesus:  
 2 and the thynges vvhich thou hast heard  
 of me by many vvitnesses, these com-  
 mend to faithful men, vvhich shal be fit  
 to teache others also. 3 Labour thou as  
 a good souldiar of Christ Iesus. 4 No  
 man being a souldiar, to God, intangleth  
 him self vvith secular busineses: that  
 he may please him to vvhom he hath  
 approued him self. 5 For he also that  
 strueth for the maisterie, is not crowned  
 vvlesse he stridue lawfully.

6 The husbandman that laboureth, must

## AUTHORISED — 1611.

Christ Iesus, before the world began,  
 10 But is now made manifest by the ap-  
 pearing of our Sauuour Iesus Christ, who  
 hath abolished death, and hath brought  
 life and immortalitie to light, through the  
 Gospel: 11 Whereunto I am appointed a  
 Preacher, and an Apostle, and a teacher  
 of the Gentiles. 12 For the which cause  
 I also suffer these thynges; neuerthelesse,  
 I am not ashamed: for I know whom I  
 haue beleued, and I am perswaded that  
 he is able to keepe that which I haue  
 committed vnto him against that day.  
 13 Holde fast the fourme of sound vvords,  
 which thou hast heard of mee, in fayth  
 and loue, which is in Christ Iesus. 14 That  
 good thyng which was committed vnto  
 thee, keepe, by the holy Ghost which  
 dwelleth in vs. 15 This thou knowest,  
 that all they which are in Asia be turned  
 away from me, of whom are Phylgellus  
 and Hermogenes. 16 The Lord geue  
 mercie vnto the house of Onesiphorus,  
 for hee oft refreshed mee, and was not  
 ashamed of my chayne. 17 But when he  
 was in Rome, hee sought mee out very  
 diligently, and found mee. 18 The Lord  
 grant vnto him, that he may finde  
 mercie of the Lord in that day: And  
 in how many thynges hee ministred  
 vnto mee at Ephesus, thou  
 knowest very well.

2. THOU therefore, my sonne, be  
 strong in the grace that is in Christ Iesus.  
 2 And the thynges that thou hast heard  
 of mee among many vvitnesses, the same  
 commit thou to faithful men, who shall  
 be able to teache others also. 3 Thou  
 therefore indure hardnesse, as a good  
 souldier of Iesus Christ. 4 No man that  
 warreth, intangleth himselfe with the  
 affaires of this life, that hee may please  
 him who hath chosen him to be a souldier.  
 5 And if a man also strue for  
 masterie, yet is hee not crowned  
 except hee strue lawfully.  
 6 The husbandman that laboureth, must

6 Or, trusted. 8 Or, by. 9 Or, the husbandman  
 labouring first, must be partaker of the fruits.

μεταλαμβάνειν. <sup>7</sup> νόει <sup>4</sup> ἅ | λέγω· <sup>8</sup> δόσει | γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.  
<sup>8</sup> Μνημόνευε Ἰησοῦν Χριστὸν ἐγγηγεμένον ἐκ νεκρῶν, ἐν σπέρματος Δαβίδ, κατὰ  
τὸ εὐαγγέλιόν μου· <sup>9</sup> ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος  
τοῦ Θεοῦ οὐ δέδεται. <sup>10</sup> διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ  
αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. <sup>11</sup> Πιστὸς ὁ  
λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· <sup>12</sup> εἰ ὑπομένομεν, καὶ συμβασι-  
λεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς· <sup>13</sup> εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς  
μένει· ἀρνήσασθαι ἵ γὰρ | ἐαυτὸν οὐ δύναται. <sup>14</sup> Ταῦτα ὑπομίμησκε, διαμαρτυρό-  
μενος ἐνώπιον τοῦ <sup>15</sup> Κυρίου | μὴ <sup>16</sup> λογομαχεῖν | ὅ εἰς οὐδὲν | χρήσιμον, ἐπὶ κατα-  
στροφῇ τῶν ἀκούοντων. <sup>15</sup> σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ,

<sup>4</sup> Alex. δ.<sup>8</sup> Rec. ἔφη.<sup>1</sup> Rec. = γὰρ.<sup>11</sup> Alex. Θεοῦ.<sup>16</sup> Alex. λογομάχαι.

## WICLIIF—1380.

to receyue first of the fruytis; <sup>7</sup> vnder-  
stonde thou what thingis I sei, for the  
lord schal zeue to thes vnderstondyng in  
alle thingis;

<sup>8</sup> Be thou myndeful that the lord ihesus  
crist of the seed of dauith lord rise agen  
fro deeth afir my gospel, <sup>9</sup> in whiche I  
traueil til to bondis, as worchyng yuel,  
but the word of god is not bounden;

<sup>10</sup> therfor I suffre alle thingis for the  
chosun, that also thei gete the helthe that  
is in crist ihesus with heuenli glorie, <sup>11</sup> a  
trewe word; that if we ben deed to gidre:  
also we schuln lyue to gidre, <sup>12</sup> if we  
suffren we schuln regne to gidre; if we  
denyen: he schal denye us; <sup>13</sup> if we bi-  
leuen not: he dwelith feithful, he mai  
not denye him silf; <sup>14</sup> teche thou these  
thingis: witnessyng bifor god; nyle thou  
stryue in wordis; for to no thing it is  
profitable, but to the subuertynge of men,  
that heren;

<sup>15</sup> bisili kepe to zeue thi silf apreued  
preisable werk man, to god with out  
schame, rihtli tretynge the word of truthe;  
<sup>16</sup> but eschewe thou vnihoi and veyn  
spesches for whi the profeten nyche to  
vufeythfulnesse <sup>17</sup> and the word of hem  
crepith as a canker; of which filete is and  
Incens: <sup>18</sup> whiche felen down fro the  
truthe, seyng that the risynge agen is  
now don; and thei subuertiden the feith  
of summen; <sup>19</sup> but the sad foundement of  
god stonith: haunge this mark; the  
lord knowith whiche ben his; and cche  
man that nameth the name of the lord,  
departith fro wickidnesse; <sup>20</sup> but in a gret  
houis ben not onli vessels of gold and of  
siluer but also of tree and of erthe; and  
so summen ben in to honour, and summe  
to dispite; <sup>21</sup> therfor if ony man, clen-  
sith him silf fro these, he schal be a vessil  
halwid in to honour, and profitable to the  
lord, redi to alle good werk;

## TYNDALE—1534.

laboreth must fyrst receive of the frutes.  
<sup>7</sup> Consider what I saye. The lorde geve  
the vnderstondyng in all thynges.

<sup>8</sup> Remember that Iesus Christ beyng  
of the sede of David, rose agayne from  
deeth accordyng to my gospell; <sup>9</sup> wherin  
I suffre trouble as an evyll doer, even  
vnto bondes. But the worde of god was  
not bounde. <sup>10</sup> Herefore I suffre all thinges;  
for the electes sakes; that they myght also  
obtaine that saluacion which is in Christ  
Iesu; with eternal glory.

<sup>11</sup> It is a true sayinge; if we be deed  
with him; we also shall liue with him.  
<sup>12</sup> Yf we be pacient; we shall also raigne  
with him. If we denye him; he also shall  
denye vs. <sup>13</sup> Yf we beleue not; yet abideth  
he faithfull. He cannot denye him silfe.  
<sup>14</sup> Of these thynges put them in remem-  
braunce; and testiie before the lorde; that  
they strye not about wordes which is to  
no profitt; but to pervert the hearers.

<sup>15</sup> Study to shewe thy silfe laudable vnto  
god a workman that nedeth not to be  
shamed; diuidyng the worde of truthe  
instly. <sup>16</sup> Vngostly and vayne voyces passe  
ouer. For they shall encrease vnto greater  
vngodlynes; <sup>17</sup> and their wordes shall fret  
even as doeth a cancre: of whose nombre  
ys Hymeneus and Philetus; <sup>18</sup> which as  
concernyng the truthe have erred; say-  
yng that the resurreccion is past all redy;  
and do destroye the fayth of diuers per-  
sones.

<sup>19</sup> But the sure grounde of god reman-  
eth; and hath this seale: the lorde know-  
eth them that are his; and let every man  
that calleth on the name of Christ; departe  
from iniquite. <sup>20</sup> Notwithstandyng in a  
greate housse are not only vessels of  
golde and of siluer; but also of wood and  
of erthe; some for honoure; and some vnto  
dishonoure. <sup>21</sup> But Yf a man purdge him  
silfe from suche felowes; he shalbe a ves-  
sell sanctified vnto honoure; mete for the  
lorde and prepared vnto all good workes.

## CRANMER—1539.

laboureth, must fyrst receive of the frutes.  
<sup>7</sup> Consider what I saye. The Lorde geue  
the vnderstandyng in all thynges.

<sup>8</sup> Remember that Iesus Christ of the  
sede of Dauid, rose agayne from deeth  
according to my Gospell, <sup>9</sup> wherin I suffre  
trouble as an euyl doer, euen vnto bondes.  
But the worde of God was not bounde.  
<sup>10</sup> Therefore I suffre all thynges, for the  
electes sakes, that they myght also ob-  
taine that saluacion, which is in Christ  
Iesu, with eternal glory.

<sup>11</sup> It is a true sayinge for yf we be deed  
with hym, we shall also liue wyth hym.  
<sup>12</sup> If we be pacient, we shall also raigne  
wyth hym. If we denye hym, he also  
shall denye vs. <sup>13</sup> If we beleue not, yet  
abideth he faithfull. He cannot denye  
him selfe. <sup>14</sup> Of these thinges put them  
in remembrance, and testify before the  
Lorde, that they folowe no contenyng  
wordes: whiche are to no profyt, but to  
the peruertinge of the hearers.

<sup>15</sup> Study to shewe thy selfe laudable vnto  
God, a workman that nedeth not to be  
a shamed, distributing the worde of truthe  
iustly. <sup>16</sup> As for vngostly vanities of  
voyces, passe thou ouer them. For they  
wyll encrease vnto greater vngodlynes,  
<sup>17</sup> and their wordes shall fret euen  
as doeth the disease of a cancre: of whose  
nombre is Hymeneus and Philetus, <sup>18</sup> which  
(as concerninge the truthe) haue erred,  
sayyng, that the resurreccion is past all  
redy, and do destroye the fayth of some.

<sup>19</sup> But the sure grounde of God stand-  
eth still, and hath this seale: the Lorde  
knoweth them that are his. And let every  
man that calleth on the name of Christ,  
departe from iniquite. <sup>20</sup> Notwithstand-  
yng in a greate house are not only ves-  
sels of golde and of syluer; but also of  
wood and of erthe: some for honoure,  
and some vnto dishonoure. <sup>21</sup> Yf a man  
therefore purge him selfe from such men,  
he shalbe a vessel sanctified vnto hon-  
oure, mete for the vses of the Lorde, and  
prepared vnto all good workes.

ἐργάτην ἀνεπαίσχυντον, ὀρθομοῦντα τὸν λόγον τῆς ἀληθείας. <sup>16</sup> Τὰς δὲ βεβήλους κενοφωνίας περιύστασο· ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας, <sup>17</sup> καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἔστιν Ἰμμέναιος καὶ Φιλητὸς, <sup>18</sup> οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέαι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν. <sup>19</sup> ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην, ‘Ἐγὼ Κύριος τοὺς ὄντας αὐτοῦ,’ καὶ, ‘Ἀποστήτω ἀπὸ ἀδικίας ‘πᾶς ὁ ὀνομάζων τὸ ὄνομα <sup>p</sup> Κυρίου.’ | <sup>20</sup> ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. <sup>21</sup> εἴαν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, <sup>q</sup> καὶ| εὐχρηστον τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθὸν ἡτοίμασμένον.

<sup>a</sup> Alex. s. *ἐπ'* οὐκ ἐν s. *ἐπ'* οὐδὲν γάρ.

<sup>p</sup> Rec. *Χριστοῦ*.

<sup>q</sup> Alex. = *καί*.

## GENEVA—1557.

laboring receive the fruites. <sup>7</sup> Consider what I say, and the Lord geue thee vnderstanding in all thinges. <sup>8</sup> Remember that Iesus Christe made of the sede of David, rose agayne from death according to my Gospel. <sup>9</sup> Wherein I suffre trouble as an euyl doer, euen vnto bondes: but the worde of God is not bounde. <sup>10</sup> Therefore I suffre all thynges, for the electes sakes, that they myght also obtayne that saluation which is in Christe Iesus, wyth eternal glorie.

<sup>11</sup> It is a true saying. For if we be dead wyth *hym*, we also shal lyue wyth *hym*. <sup>12</sup> If we suffre, we shal also raygne wyth *hym*: if we denye him, he also shal denie vs. <sup>13</sup> If we beleue not, yet abideth he faithful, he can not denie him selfe.

<sup>14</sup> Of these thinges put them in remembrance, and testifie before the Lord, that they strue not about wordes: which is to no profit, but to the peruerting of the hearers. <sup>15</sup> Studie to shewe thy selfe approued vnto God, a workeman that nedeth not to be ashamed, diuiding the worde of truth iustly. <sup>16</sup> Suppresse prophane and vayne wordes. For thy shal increase vnto greater vngodlynes. <sup>17</sup> And their wordes shal fret euen as doth a cancre: of whose nombre is Hymeneus and Philetus. <sup>18</sup> Which as concerning the truth haue erred, saying that the resurrection is past already, and do destroye the fayth of diuers persons.

<sup>19</sup> But the sure ground of God remayneth, and hath thys seale, The Lord knoweth who are hys, and, Let euery one that calleth on the Name of Christe, departe from iniquitie. <sup>20</sup> Notwithstanding in a great house are not only vessels of gold and of syluer, but also of wood and of earth, some for honour, and some vnto dishonour. <sup>21</sup> If a man therefore purge him selfe from these, he shalbe a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto all good workes.

## RHEIMS—1582.

first take of the fruites. <sup>7</sup> Vnderstand vvhath I say: for our Lord vvil giue thee in all thinges vnderstanding. <sup>8</sup> Be mindeful that our Lord Iesus Christ is risen againe from the dead, of the seede of David, according to my Gospel, <sup>9</sup> vvherein I labour euen vnto bandes, as a malefactor: but the vvord of God is not tied. <sup>10</sup> Therefore I sustaine al thinges for the elect, that they also may obtayne the saluation, vvhich is in Christ Iesus, vvith heavenly glorie.

<sup>11</sup> A faithful saying. For if vve be dead vvith him, vve shal liue also together. <sup>12</sup> If vve shal sustaine, vve shal also reigne together. If vve shal denie, he also vvil denie vs. <sup>13</sup> If vve beleuee not: he continueth faithful, he can not denie him self. <sup>14</sup> These things admonish: testifying before our Lord.

Contend not in vvordes, for it is profitable for nothing, but for the subuersion of them that heare. <sup>15</sup> Carefully prouide to present thy self approued to God, a vvorkeman not to be confounded, rightly handling the vvord of truth. <sup>16</sup> But profane and vaine speeches auoid: for they doe much grov to impietie: <sup>17</sup> and their speache spreddeh as a canker: of vvhom is Hymeneus and Philetus: <sup>18</sup> vvho haue erred from the truth, saying that the resurrection is done already, and haue subuerted the faith of some.

<sup>19</sup> But the sure foundation of God standeth, hauing this seale, Our Lord knowveth, vvho be his, and let euery one depart from iniquitie that nameth the name of our Lord. <sup>20</sup> But in a great house there are not only vessels of gold and of siluer, but also of vvood and of earth: and certaine in deede vnto honour, but certaine vnto contumelie. <sup>21</sup> If any man therefore shal cleanse him self from these, he shal be a vessel vnto honour, sanctified and profitable to our Lord, prepared to euery good vvorke.

## AUTHORISED—1611.

bee first partaker of the fruites. <sup>7</sup> Consider what I say, and the Lord giue thee vnderstanding in all thinges.

<sup>8</sup> Remember that Iesus Christ of the seed of David, was raised from the dead, according to my Gospel: Wherein I suffer trouble as an euil doer, euen vnto bondes: but the word of God is not bound. <sup>10</sup> Therefore I endure all things for the elects sakes, that they may also obtayne the saluation which is in Christ Iesus, with eternal glory. <sup>11</sup> It is a faithful saying: for if we be dead with him, we shall also liue with him. <sup>12</sup> If we suffer, we shall also reigne with him: if we denye him, hee also will deny vs. <sup>13</sup> If we beleuee not, yet hee abideth faithful, he cannot deny himselfe. <sup>14</sup> Of these things put them in remembrance, charging them before the Lord, that they strue not about words to no profit, but to the subuerting of the hearers. <sup>15</sup> Studie to shew thy selfe approued vnto God, a workeman that nedeth not to be ashamed, rightly diuiding the word of truth. <sup>16</sup> But shunne prophane and vaine bablings, for they will increase vnto more vngodlinesse. <sup>17</sup> And their word will eat as doeth a canker: of whom is Hymeneus and Philetus. <sup>18</sup> Who concerning the truth haue erred, saying that the resurrection is past already, and ouerthrow the faith of some. <sup>19</sup> Neuertheless the foundation of God standeth sure, hauing the seale, the Lord knoweth them that are his. And, let euery one that nameth the Name of Christ, depart from iniquitie. <sup>20</sup> But in a great house, there are not onely vessels of gold, and of siluer, but also of wood, and of earth: and some to honour, and some to dishonour. <sup>21</sup> If a man therefore purge himselfe from these, he shalbe a vessel vnto honour, sanctified, and meete for the Masters vse, and prepared vnto euery

<sup>a</sup> Or, gangrene.

<sup>q</sup> Or, steady.

<sup>22</sup> Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας. <sup>23</sup> Τὰς δὲ μωρὰς καὶ ἀπαιδέυτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι μάχας· <sup>24</sup> δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον, <sup>25</sup> ἐν <sup>26</sup> πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε ἰδῶν αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, <sup>26</sup> καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνον θέλημα.

III. Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί. <sup>2</sup> ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλόργουοι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, <sup>3</sup> ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, <sup>4</sup> προδοταί, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ

<sup>1</sup> Alex. + πάντων.

<sup>2</sup> Alex. πραῖτητα.

<sup>3</sup> Alex. ἰσθῆ.

## WICLIFF—1380.

<sup>22</sup> and fle thou desiris of zougthe; but sue thou rightwises, feith charite pees with hem that ywardli clepen the lord of a clene herte; <sup>23</sup> and eschewe thou foltische questions, & with out kunnyng: witinge that the gendren chidings; <sup>24</sup> but it bihoueth the seruaunt of the lord to chide not; but to be mylde to alle men, able to teche, pacient <sup>25</sup> with temperaunce, repreuyng hem that azenstonden the trute; that sumtyme god geue to hem forthenkyng: that thei knowen the trute; <sup>26</sup> and that thei rise azen fro the snares of the deuel: of whom thei ben holdun prisoners at his wil.

3. BUT wite thou this thing; that in the last dayes perulous tymes schuln ny; <sup>2</sup> and men schuln be louyng hem self, coueitous hij; of beryng, proude, blasphemers, not obedient to fadir and modir, vnkynde cursid, <sup>3</sup> with outen affeeioun, with out pees, fals blamers, vncontynent vmylde, with out benynguyte, <sup>4</sup> traitours, ouerthert, bollun with proude thoutis blinde louers of lustis more thanne of god; <sup>5</sup> hauyng the liknesse of pite; but denyng the vertu of it; and eschewe thou this men; <sup>6</sup> of these thei ben that persen housis, and leden wyneren catifis chargid with synnes, welche ben led with dyuers desiris; <sup>7</sup> euermore lernyng; and neuer perfitli comyng to the sciense of trute.

<sup>8</sup> and as Iannes and manbres azenstoden moises, so these azenstoden the trute; men corrupt in vnderstondinge repered about the feith; <sup>9</sup> but furtier thei schuln not profite; for the vnwisdom of hem schal be knowun to alle men; as herne was; <sup>10</sup> but thou hast getun my techyng, ordennance purposyng, feith long abidynge, loue paciens <sup>11</sup> persecuciouns, passiouns, which weren made to me at Antioche, at Ierone, at listris, what maner persecuciouns I suffrid; and the lord hath

see, followe  
zue, gine  
holdun, serued  
persen, eat'e

clepen, call.  
wite, knowe.  
iote, piety.

witinge, knowyng.  
ouerthert, ready.  
vertu, power.

## TYNDALE—1534.

<sup>22</sup> Lustes of youth auoyde, and folowe rightwises; fayth, love and peace, with them that call on the lord with a pure herte. <sup>23</sup> Folishe and vnlearned questions put from the, remembre that they do but gendre stryfe. <sup>24</sup> But the seruaunt of the lord must not stryve: but must be peassable vnto all men, and apte to teache; and one that can suffre the evyll in meknes; <sup>25</sup> and can informe them that resist; yf that god at eny tyme will geve them repentaunce, for to knowe the trute: <sup>26</sup> that they maye come to them selves agayne out of the snare of the devyll, which are now taken of him at his wil.

3. THIS vnderstonde; that in the last dayes shall come parcelous tymes. <sup>2</sup> For the men shalbe lovers of their awne selues; coveteous; bosters; proude; cursed speakers; disobedient to father and mother; vnthankfull; vnholly; <sup>3</sup> vnkinde; truebreakers; stubborn; falseaccusars; ryatours; ferece despisers of them which are good; <sup>4</sup> traytors; heddy; hve mynded; gredy upon voluptuousnes more then the lovers of god; <sup>5</sup> hauyng a similitude of godly lyvynge; but have denyed the power therof and soche abhorre. <sup>6</sup> Of this sorte are they which entre in to houses; and bryng in to bondage wemen laden with synne; which wemen are ledde of divers lustes; <sup>7</sup> ever learnyng and never able to come vnto the knowlege of the trute.

<sup>8</sup> As Iannes and Iambres with stode Moises; even so do these resist the trute; men they are of corrupt myndes; and lewde as concernyng the fayth: <sup>9</sup> but they shall prevayle no lenger. For their madnes shalbe vttered vnto all men as theirs was. <sup>10</sup> But thou hast sene the experience of my doctrine; fassion of lyvynge; purpose; fayth; longe sufferyng; love; pacience; <sup>11</sup> persecuciouns; and afflictions which happened vnto me at Antioche; at Ierom; and at Lystra: which persecuciouns I suffred patiently. And from them all the lord delivered me.

## CRANMER—1539.

<sup>22</sup> Lustes of youth auoyde, but folowe rightwises, fayth, loue and peace, with them that call on the Lorde with a pure herte. <sup>23</sup> Follysse and vnlearned questions put from the, knowing, that they do but gendre stryfe. <sup>24</sup> The seruaunt of the Lorde must not stryve: but be gentle vnto all men <sup>25</sup> apte to teach, and one that can suffre the enyll with meknes, and can informe them that resyst (*the trute*) yf that God at eny tyme wyll geue them repentaunce, for to knowe the trute: <sup>26</sup> and that they maye come to them selues agayne out of the snare of the deuyll, which are holden captiue of hym at hys wyll.

3. THIS know, that in the last dayes shall come parcelous tymes. <sup>2</sup> For men shalbe loners of their awne selues, couetous, boasters, proude, cursed speakers, dysobedient to fathers and mothers, vnthankfull, vngodly, <sup>3</sup> vnkynde, truebreakers, false accusars, riatours, ferece, despisers of them which are good, <sup>4</sup> traytors, heady, hve mynded, gredy upon voluptuousnes more then the louers of God, <sup>5</sup> hauyng a similitude of godlynesse, but haue denyed the power therof: and soch abhorre. <sup>6</sup> For of this sorte are they, which entre into houses, and bryng in to bondage wemen laden wyth synne, whychwemen are led with diuers lustes, <sup>7</sup> euer learnyng, and neuer able to come vnto the knowlege of the trute.

<sup>8</sup> As Iannes and Iambres withstode Moises, euen so do these also resyst the trute: men they are of corrupt myndes, and lewde as concernyng the fayth: <sup>9</sup> but they shall prevayle no lenger. For their madnes shalbe vttered vnto all men euen as theirs was. <sup>10</sup> But thou hast sene the experience of my doctrine, fassion of lyvynge, purpose, fayth, longe sufferyng, loue, pacience, <sup>11</sup> persecuciouns, and afflictions which happened vnto me at Antioche, at Ierom, and at Lystra: which persecuciouns I suffred patiently. And from them all, the Lorde deliuered me.

φιλόθει, <sup>5</sup> ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι. καὶ τούτους ἀποτρέπον. <sup>6</sup> ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτίζοντες | <sup>7</sup> γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, <sup>8</sup> πάντοτε μαθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. <sup>9</sup> ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀπέστησαν Μαῦσεί, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. <sup>9</sup> ἀλλ' οὐ προκόψουσιν ἐπὶ πλείων ἢ γὰρ ἀνοία αὐτῶν ἕκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. <sup>10</sup> Σὺ δὲ <sup>10</sup> παρηκολούθηκάς | μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, <sup>11</sup> τοῖς διωγμοῖς, τοῖς παθήμασιν, οἳ μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος·

\* Rec. αἰχμαλωτιζόντες.

\* Rec. + τῷ.

\* Alex. παρηκολούθησας.

## GENEVA — 1557.

<sup>22</sup> Lustes of youth auoyde, and folowe ryghtuousnes, fayth, loue, and peace, wyth them that call on the Lord with pure heart. <sup>23</sup> Folishe and vnlearned questions put from thee, remembryng that they do but gendre stryfe. <sup>24</sup> But the seruant of the Lord muste not stryue: but muste be peassable vnto all men apte to teache, and one that can suffre the euyl men patiently. <sup>25</sup> And can informe them that are contrary mynded prouing if God at any tyme wil geue them grace, that being conuerted they may knowe the truth. <sup>26</sup> And being deliuered out of the snare of the deuyl, may come to amendement, and performe hys vyl.

3. THYs vnderstande, that in the laste dayes shal come parcelous tymes. <sup>2</sup> For men shalbe louers of their owne selues, couctous, bosters, proude, coursed speakers, disobedient to father and mother, vnthankeful, vnholly, <sup>3</sup> Without charitie, trucebreakers, false accusers, riatours, feare, despisers of them which are good. <sup>4</sup> Traytours, heady, hyc mynded, gredy vpon voluptuousnes more then the louers of God.

<sup>5</sup> Having a similitude of godly luyng, but haue denyed the power therof: and turne away from suche. <sup>6</sup> Of thys sorte are they which crepe into houses, and bring into bondage women laden with sinne, and led with diuers lustes, <sup>7</sup> VVhich women are euer learning, and neuer able to come vnto the knowledge of the truth. <sup>8</sup> As Iannes and Iambres withstode Moses, euen so do these also resist the truth, men they are of corrupte myndes, and lewde as concerning the fayth. <sup>9</sup> But they shal preyayle no longer: For theyr madnes shalbe vttered vnto all men, as theyrs also was.

<sup>10</sup> But thou hast sene the experience of my doctrine, maner of luyng, purpose, faythe, longe sufferyng, and loue, pacience: <sup>11</sup> Persecutions, and afflictions, which happened vnto me at Antioche, at Iconium, and at Lystris: which persecutions I suffered: but from them' all the Lord

## RHEIMS — 1582.

<sup>22</sup> But youthful desires flee: and pursue iustice, faith, charitie, and peace wyth them that inuocate our Lord from a pure hart. <sup>23</sup> And foolish and vnlearned questions auoid, knowing that they ingender braules. <sup>24</sup> But the seruant of our Lord must not vvrangle: but be milde toward all men, apt to teache, patient, <sup>25</sup> vvith modestie admonishing them that resist the truth: lest sometime God giue them repentance to knowe the truth: <sup>26</sup> and they recouer them selues from the snares of the deuyl, of vvhom they are held captiue at his vvill.

3. AND this knowv thou, that in the last daies shal approche perilous tymes. <sup>2</sup> and men shal be louers of them selues, couctous, hautie, proud, blasphemous, not obedient to their parents, vnkinde, vvicked, <sup>3</sup> vvithout affection, vvithout peace, accusers, incontinent, vnmecifull, vvithout benignitie, <sup>4</sup> traitours, stubburne, puffed vp, and louers of voluptuousnes more then of God: <sup>5</sup> hauing an appearance in dedde of pietie, but denying the vertue thereof. And these auoid.

<sup>6</sup> For of these be they that captiue enter into houses: and leade captiue seely vvomen loden vvith sinnes, vvich are ledde vvith diuers desires: <sup>7</sup> alvaies learning, and neuer attaining to the knowledge of the truth. <sup>8</sup> But as Iannes and Mambres resisted Moyses, so these also resist the truth, men corrupted in minde, reprobate concerning the fayth. <sup>9</sup> But they shal prosper no further: for their folly shal be manifest to al, as theirs also vvias.

<sup>10</sup> But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, pacience, <sup>11</sup> persecutions, passions: vvhat maner of things vvere done to me at Antioche, at Iconium, at Lystra: vvhat maner of persecutions I sustained, and out of al our Lord deliuered me.

## AUTHORISED — 1611.

good worke. <sup>22</sup> Flee also youthful lusts: but follow righteousness, faith, charitie, peace with them that call on the Lord out of a pure heart. <sup>23</sup> But foolish and vnlearned questions auoid, knowing that they doe gender strifes. <sup>24</sup> And the seruant of the Lord must not stryue: but be gentle vnto all men, apt to teach, <sup>25</sup> patient, <sup>25</sup> In meekenes instructing those that oppose themselves, if God peradventure will giue them repentance to the acknowledging of the truth. <sup>26</sup> And that they may <sup>26</sup> recouer themselves out of the snare of the deuill, who are <sup>26</sup> taken captiue by him at his will.

3. THIS know also, that in the last dayes perilous times shall come. <sup>2</sup> For men shall be louers of their owne selues, couctous, hoasters, proude, blasphemers, disobedient to parents, vnthankfull, vnholly, <sup>3</sup> Without naturall affection, trucebreakers, <sup>3</sup> false accusers, incontinent, fierce, despisers of those that are good. <sup>4</sup> Traitours, heady, high minded, louers of pleasures more then louers of God, <sup>5</sup> Hauing a forme of godlinesse, but denying the power thereof: from such turne away. <sup>6</sup> For of this sort are they which creepe into houses, and lead captiue silly women laden with sinnes, led away with diuers lusts, <sup>7</sup> Euer learning, and neuer able to come to the knowledge of the truth. <sup>8</sup> Now as Iannes and Iambres withstood Moses, so do these also resist the truth: men of corrupt mindes, <sup>8</sup> reprobate concerning the faith. <sup>9</sup> But they shall proceed no further: for their folly shall be manifest vnto all men, as theirs also was.

<sup>10</sup> But <sup>10</sup> thou hast fully known my doctrine, maner of life, purpose, faith, long suffering, charitie, pacience, <sup>11</sup> Persecutions, afflictions which came vnto me at Antioch, at Iconium, at Lystra, what persecutions I indured: but out of them all

<sup>2</sup> Or, forbearing. <sup>3</sup> Or, awake. <sup>7</sup> Or, taken alive. <sup>8</sup> Or, maketh. <sup>8</sup> Or, of no judgement. <sup>10</sup> Or, thou hast bene a diligent follower of.



παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. <sup>3</sup> ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ <sup>4</sup> τὰς ἰδίας ἐπιθυμίας | <sup>ε</sup> ἑαυτοῖς ἐπισωρεύουσιν | διδασκάλους, κνηθόμενοι τὴν ἀκοήν <sup>4</sup> καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. <sup>5</sup> Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον. <sup>6</sup> Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς <sup>7</sup> ἐμῆς ἀναλύσεως | ἐφέστηκε. <sup>7</sup> τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. <sup>8</sup> λοιπὸν, ἀπέκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

<sup>9</sup> Σπούδασον ἐλθεῖν πρὸς με ταχέως. <sup>10</sup> Δημᾶς γὰρ με ἐγκατέλιπεν, ἀγαπήσας

<sup>ε</sup> Alex. kai.

<sup>4</sup> Rec. τὰς ἐπιθυμίας τὰς ἰδίας.

<sup>ε</sup> Alex. ἐπισωρεύουσιν ἑαυτοῖς.

<sup>7</sup> Alex. ἀναλύσεως μου.

## GENEVA — 1557.

delivered me. <sup>12</sup> Yea and all that will live Godly in Christ Iesus, must suffer persecution. <sup>13</sup> But the euyl men and deceauers, shal waxe worse and worse, whyle they deceaue others and are deceaued themselves.

<sup>14</sup> But continue thou in the thynges which thou hast learned, which are also committed vnto thee, knowing of whome thou hast learned them: <sup>15</sup> And forasmuche also as thou hast knowne holy Scripture of a childe, which is able to make thee wise vnto saluation through the faith which is in Christ Iesus. <sup>16</sup> For the whole Scripture is geuen by inspiration of God, and is profitable to teache, to improue, to amend and to instruct in righteousnes: <sup>17</sup> That the man of God may be perfect, and instructed vnto all good workes.

4. I TESTIFIE therefore before God, and before the Lord Iesus Christe, which shal iudge the quicke and deade at his appearing and in his kyngdome: <sup>2</sup> Preache the worde, be feruent, in season and out of season: improue, rebuke, exhort with all longe suffering and doctrine. <sup>3</sup> For the tyme wil come, when they wyl not suffer wholesome doctrine: but hauing their eares ytching, shal after their owne lustes, get them an heepe of teachers. <sup>4</sup> And shal turne their eares from the truth, and be geuen vnto fables: <sup>5</sup> But watch thou in all thynges, and suffre aduersitie, and do the worke of an Euangelist, fulfil thyne office vnto the vtmost.

<sup>6</sup> For I am now ready to be offered, and the tyme of my departyng is at hande. <sup>7</sup> I haue fought a good fight, and haue fulfilled my course, and haue kept the faith. <sup>8</sup> From henceforth is layd vp for me a crowne of ryghtuousnes, which the Lord that is a ryghtuous iudge, shal geue me at that day: not to me only, but vnto all them also that loue his commyng. <sup>9</sup> Make spede to come vnto me at once. <sup>10</sup> For Demas hath left me, and

6 E

## RHEIMS — 1582.

<sup>12</sup> And all that vvil liue godly in Christ Iesus, shal suffer persecution. <sup>13</sup> But euil men and seducers shal prosper to the vvorse: erring, and driuing into error.

<sup>14</sup> But thou, continue in those things vvhich thou hast learned, and are committed to thee: knowing of vvhom thou hast learned: <sup>15</sup> and because from thine infancie thou hast knouen the holy Scriptures, vvhich can instruct thee to saluation, by the faith that is in Christ Iesus.

<sup>16</sup> All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice: <sup>17</sup> that the man of God may be perfect, instructed to every good vvorke.

4. I TESTIFIE before God and Iesus Christ vwho shal iudge the liuing and the dead, and by his aduent, and his kyngdom: <sup>2</sup> Preach the vvorde. vrge in season, out of season, reprove, beseeche, rebuke in al patience and doctrine. <sup>3</sup> For there shal be a time vwhen they vvil not beare sound doctrine: but according to their owne desires they vvil heape to them selues maisters, hauing itching eares, <sup>4</sup> and from the truth certes they vvil auert their hearing, and to fables they vvil be conuerted.

<sup>5</sup> But be thou vigilant, labour in al things, doe the vvorke of an Euangelist, fulfil thy ministerie. Be sober. <sup>6</sup> For I am euen now to be sacrificed: and the time of my resolution is at hand. <sup>7</sup> I haue fought a good fight, I haue consummate my course, I haue kept the faith. <sup>8</sup> Concerning the rest, there is laid vp for me a crowne of iustice, vvhich our Lord vvil render to me in that day, a iust iudge: and not only to me, but to them also that loue his commyng.

<sup>9</sup> Make hast to come to me quickly.

<sup>10</sup> For Demas hath left me, louing this

## AUTHORISED — 1611.

the Lord delivered me. <sup>12</sup> Yea, and all that will live godly in Christ Iesus, shall suffer persecution. <sup>13</sup> But euill men and seducers shall waxe worse and worse, deceiuing, and being deceiued. <sup>14</sup> But continue thou in the things which thou hast learned, and hast bene assured of, knowing of whom thou hast learned them. <sup>15</sup> And that from a childe thou hast knowne the holy Scriptures, which are able to make thee wise vnto saluation through faith which is in Christ Iesus. <sup>16</sup> All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnes, <sup>17</sup> That the man of God may be perfect, <sup>9</sup> thoroughly furnished vnto all good workes.

4. I CHARGE thee therefore before God, and the Lord Iesus Christ, who shall iudge the quicke and the dead at his appearing, and his kingdom: <sup>2</sup> Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. <sup>3</sup> For the time will come when they will not endure sound doctrine, but after their owne lusts shall they heape to themselves teachers, hauing itching eares: <sup>4</sup> And they shall turne away their eares from the truth, and shall be turned vnto fables. <sup>5</sup> But watch thou in all things, endure afflictions, doe the worke of an Euangelist, <sup>6</sup> make full proofe of thy ministerie. <sup>7</sup> For I am now ready to be offered, and the time of my departure is at hand. <sup>8</sup> I haue fought a good fight, I haue finished my course, I haue kept the faith. <sup>9</sup> Henceforth there is layd vp for me a crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day: and not to me only, but vnto them also that loue his appearing.

<sup>10</sup> Doe thy diligence to come shortly vnto me: <sup>10</sup> For Demas hath forsaken me.

<sup>9</sup> Or, perfected <sup>8</sup> Or, fallill.

τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν· <sup>11</sup> Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ. ἔστι γάρ μοι εὐχρηστος εἰς διακονίαν. <sup>12</sup> Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον. <sup>13</sup> Τὸν φελόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπω, ἐρχομενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. <sup>14</sup> Ἀλέξανδρος ὁ χαλκεύς πολλά μοι κακὰ ἐνεδειξάτο· ἀποδώσει| αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· <sup>15</sup> ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἠνθέστηκε| τοῖς ἡμετέροις λόγοις. <sup>16</sup> Ἐν τῇ πρώτῃ μοι ἀπολογία οὐδεὶς μοι συμπαρεγένετο,| ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη· <sup>17</sup> ὁ δὲ Κύριος μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῆ,

† Rec. ἀποφῆ.

‡ Alex. ἀντίστη.

‡ Alex. παρεγένετο

## WICLIIF—1380.

forsakun me, and wente to tessalonky cresens in to galathie tite in to dalmacie,

<sup>11</sup> Iuk alone is with me, take thou mark, and bringe with thee, for he is profitable to me in to seruyce; <sup>12</sup> forsothe I sente titicus to effesie; <sup>13</sup> the clothe which I lefte at troade at carpe, whanne thou comest brynge with thee, and the bookis but moost parchemyn; <sup>14</sup> alisaundre the tresorer: schewid to me myche yuel; the lord schal zilde to hym aftir hise werkis;

<sup>15</sup> whom also thou eschewe; for he asenstod ful greetlioure wordis; <sup>16</sup> in my first defence, no man helpid me, but alle forsakun me; be it not arettid to hem. <sup>17</sup> But the lord helpid me and counfortid me, that the prechinge be fillid bi me; and that alle folkis here, that I am deluyerid fro the mouth of the lioun; <sup>18</sup> and the lord deluyerid me fro al yuel werk: and schal make me saaf in to his heuclni kyngdom; to whom be glorie in to worldis of worldis, Amen.

<sup>19</sup> Grete wel prisca t aquyla, and the hous oneseפורus; <sup>20</sup> erastus lefte at corynthi; and I lefte trofymus sike at mylete; <sup>21</sup> hij thou to come bfore wynter; eubolus and prudent and lynus, and claudia and alle britheren greten thee wel; <sup>22</sup> oure lord ihesus crist be with thi spirit; the grace of god be with zou Amen.

yuel, evil.

arettid, imputed.

## TYNDALE—1534.

loved this present worlde; and is departed into Thessalonica. Crescens is gone to Galacia; and Titus vnto Dalmacia. <sup>11</sup> Only Lucas is with me. Take Marke and bringe him with the; for he is necessary vnto me for to minister. <sup>12</sup> And Tichicus have I sent to Ephesus. <sup>13</sup> The cloke that I lefte at Troada with Carpus, when thou comest; brynge with the; and the bokes; but specially the parchement. <sup>14</sup> Alexander the coppersmyth did me moche evyll; the lorde rewarde him accordyng to his dedes; <sup>15</sup> of whom be thou ware also. For he withstode oure prechynge sore.

<sup>16</sup> At my fyrst answeyng; no man assisted me; but all forsoke me. I praye God; that it maye not be layde to their charges: <sup>17</sup> not withstandinge the Lorde assisted me; and strengthened me; that by me the prechinge shuld be fulfilled to the vtmost; and that all the gentyls shuld heare. And I was deliuered out of the mouth of the lyon. <sup>18</sup> And the Lorde shall deliure me from all evyll doyng; and shall kepe me vnto his heuclni kyngdome. To whom be prayse for ever and ever. Amen.

<sup>19</sup> Salute Prisca and Aquila; and the houshold of Onesiphorus. <sup>20</sup> Erastus abode at Corinthum. Trophimus I lefte at Miletum sicke. <sup>21</sup> Make spede to come before winter. Eubolus gretith the; and Pudens; and Linus; and Claudia; and all the brethren. <sup>22</sup> The Lorde Iesus Christ be with thy sprete. Grace be with you. Amen.

## CRANMER—1539.

loueih this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. <sup>11</sup> Onely Lucas is with me. Take Marke, and bringe him with the, for he is profitable vnto me for the ministraciou. <sup>12</sup> And Tychicus haue I sent to Ephesus. <sup>13</sup> The cloke that I lefte at Troada with Carpus, (when thou comest) bringe with the, and the bokes, but specially the parchement. <sup>14</sup> Alexander the coppersmyth dyd me moch evyll: the Lorde rewarde him accordyng to his dedes, <sup>15</sup> of whom be thou ware also. For he hath greatly wythstand oure wordes.

<sup>16</sup> At my fyrst answeyng, no man assisted me, but all forsoke me. I praye God, that it maye not be layde to their charges: <sup>17</sup> Notwythstandyng the Lorde assyted me, and strengthened me, that by me the preaching shuld be fulfilled to the vtmost, and that all the Gentylys shuld heare. And I was deluyered out of the mouth of the lyon. <sup>18</sup> And the Lorde shall deluyer me from all evyll doyng, and shall kepe me vnto his heuclni kyngdom. To whom be prayse for euer and euer: Amen.

<sup>19</sup> Salute Prisca and Aquila, and the houshold of Onesiphorus. <sup>20</sup> Erastus abode at Corinthum. Trophimus haue I lefte at Miletum sycke. <sup>21</sup> Do thy diligence, that thou mayest come before wynter. Eubolus gretith the, and so doth Pudens, and Lynus, Claudia, and all the brethren. <sup>22</sup> The Lorde Iesus Christ be with thy sprete. Grace be with you: Amen.

καὶ ἰ ἀκούσῃ| πάντα τὰ ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος. <sup>18</sup> καὶ| ῥύσεται  
 με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν  
 ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

<sup>19</sup> Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκου. <sup>20</sup> Ἐραστός  
 ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενούντα. <sup>21</sup> Σπούδασον  
 πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβούλος, καὶ Πούδης, καὶ Λίνος, καὶ  
 Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. <sup>22</sup> ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματος  
 σου. ἡ χάρις μεθ' ὑμῶν. <sup>m</sup>

<sup>k</sup> Alex. ἀκούσσει.<sup>l</sup> Alex. = καί.<sup>m</sup> Rec. + ἀμήν.

## GENEVA — 1557.

hath embraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galacia, and Titus vnto Dalmacia.

<sup>11</sup> Only Lucas is with me. Take Marke and bring him with thee: for he is necessary vnto me, for to minister. <sup>12</sup> And Tychicus haue I sent to Ephesus. <sup>13</sup> The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the booke, but specially the parchments. <sup>14</sup> Alexander the coppersmyth hath done me much euil, the Lord rewarde him accordyng to his dedes. <sup>15</sup> Of whom he thou ware also: for he wythstode our preaching sore.

<sup>16</sup> At my fyrste answering, no man assisted me, but all forsake me: *I praye God*, that it may not be layd to their charges. <sup>17</sup> Not withstanding the Lord assisted me, and strengthened me, that by me the preaching should be fulfilled to the vtmost, and that all the Gentils should heare, and I was deliuered out of the mouthe of the lyon. <sup>18</sup> And the Lord shal deliuer me from all euyl doyng, and shal kepe me vnto his heuently kyngdome: to whome he prayse for euer and euer. Amen. <sup>19</sup> Salute Prisca, and Aquila, and the housholde of Onesiphorus. <sup>20</sup> Erastus abode at Corinthus: Trophimus I left at Miletum sycke. <sup>21</sup> Make spede to come before winter. Eubulus greteth thee, and Pudens, and Linus, and Claudia, and all the brethren. <sup>22</sup> The Lord Iesus Christe *be* with thy sprite. *his Grace be* with you. Amen.

## RHEIMS — 1582.

vworld, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. <sup>11</sup> Luke only is vwith me. Take Marke, and bring him vwith thee: for he is profitable to me for the ministerie. <sup>12</sup> But Tychicus I haue sent to Ephesus. <sup>13</sup> The cloke that I left at Troas vwith Carpus, coming bring vwith thee, and the booke, especially the parchement. <sup>14</sup> Alexander the Coppersmith hath shevved me much euil, our Lord vvil reppard him according to his vworkes: <sup>15</sup> vvhom doe thou also auoid, for he hath greatly resisted our vvordes.

<sup>16</sup> In my first ansvver no man vvas with me, but al did forsake me: he it not imputed to them. <sup>17</sup> But our Lord stode to me, and strengthened me, that by me the preaching may be accomplished, and al Gentiles may heare: and I was deliuered from the mouth of the lion. <sup>18</sup> Our Lord hath deliuered me from al euil vvorke: and vvil saue me vnto his heuently kingdom. to vvhom be glorie for euer and euer. Amen.

<sup>19</sup> Salute Prisca and Aquila, and the house of Onesiphorus. <sup>20</sup> Erastus remained at Corinth. And Trophimus I left sicke at Miletum. <sup>21</sup> Make hast to come before vvinter. Eubulus and Pudens and Linus and Claudia, and al the brethren, salute thee. <sup>22</sup> Our Lord Iesus Christ be with thy sprite. Grace he vwith you. Amen.

## AUTHORISED — 1611.

having loued this present world, and is departed vnto Thessalonica: Crescens to Galatia, Titus vnto Dalmatia. <sup>11</sup> Onely Luke is with mee. Take Marke and bring him with thee: for he is profitable to me for the ministerie. <sup>12</sup> And Tychicus haue I sent to Ephesus. <sup>13</sup> The cloake that I left at Troas with Carpus, when thou comest, bring *with thee*, but especially the parchments. <sup>14</sup> Alexander the Coppersmith did mee much euill, the Lord reward him according to his workes. <sup>15</sup> Of whom he thou ware also, for he hath greatly withstood <sup>a</sup>our words. <sup>16</sup> At my first answer no man stood with mee, but all men forsooke mee: *I pray God* that it may not be laid to their charge. <sup>17</sup> Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might heare: and I was deliuered out of the mouth of the Lyon.

<sup>18</sup> And the Lord shall deliuer mee from euery euill worke, and will preserue me vnto his heuently kingdome: to whom *bee* glory for euer, and euer. Amen. <sup>19</sup> Salute Prisca and Aquila, and the houshold of Onesiphorus. <sup>20</sup> Erastus abode at Corinth: but Trophimus haue I left at Miletum sicke. <sup>21</sup> Doe thy diligence to come before winter. Eubulus greteth thee, and Pudens, and Linus, and Claudia, and all the brethren. <sup>22</sup> The Lord Iesus Christ *bee* with thy spirit. Grace *be* with you. Amen.

<sup>a</sup> Or, our preaching.

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΤΟΝ.

Κεφάλαιον Α.

## THE EPISTLE TO TITUS.

### CHAPTER I.

ΠΑΥΛΟΣ δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, <sup>2</sup> ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγέλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνιων, <sup>3</sup> ἐφάνερωσε δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπίστευθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ.) <sup>4</sup> Τίτῳ γνησίῳ τέκνῳ, κατὰ κοινὴν πίστιν, χάρις <sup>5</sup> καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

<sup>5</sup> Τοῦτου χάριν <sup>6</sup> κατέλιπόν| σε ἐν Κρήτῃ, ἵνα τὰ λείποντα <sup>6</sup> ἐπιδιορθώσης,| καὶ

<sup>3</sup> Rec. ἄλογ.

<sup>6</sup> Alex. ἀπίστον.

<sup>6</sup> Rec. ἐπιδιορθώσης.

WICLIF—1380.

1. PAUL the seruaunt of god, ⁊ apostil of ihesus crist bi the feith of the chosun of god; and bi the knowynge of the truthe: whiche is aftir pitee, <sup>2</sup> in to the hope of euerlastynge liif, which liif god that lieth not bihiȝte bifor tymes of the world, <sup>3</sup> but he hath schewid in his tymes his word in prechyng that is bitakun to me bi the comaundement of god oure sauoure, <sup>4</sup> to tite most dereworthe sone, bi the comyn feith: grace and pees of god the fadir, and of crist ihesus oure sauoure.

<sup>5</sup> for cause of this thing I lefte thee at crete, that thou amende tho thingis that that failen, and ordeyne preestis bi citees: as also I disposid to thee, <sup>6</sup> if ony man is with outen cryme: an housbonde of o wyif ⁊ hath feithful sones, not in accusacioun of lechecrie, or not sugert, <sup>7</sup> for it bihoueth a bischop to be with out cryme: a dispandour of god; not proud not wrathful, not drunkenlewe, not snytere, not coucitous of foule wyynyng: <sup>8</sup> but holdyn hospitalite, beuynge prudent, sobre iust holi, contynent <sup>9</sup> takynge that trewe word, that is aftir doctryne, that he be myȝti to amonest in holsam teehynge: and to repreue hem that agensciue.

<sup>10</sup> for there ben many vnobedient and

pitce, perty

bihiȝte, promeied.

o, one.

TYNDALE—1534.

1. PAUL the seruaunt of God, and an Apostle of Iesu Christ, to preache the fayth of goddis electe, and the knowlidge of that trueti, which is after godlynnes <sup>2</sup> vpon the hope of eternall lyfe, which lyfe God that cannot lye, hath promised before the worlde beganne: <sup>3</sup> but hath opened his worde at the tyme apoynted thorow preachynge, which preachynge is committed vnto me, by the commaundement of god oure sauoure.

<sup>4</sup> To Titus his natural sonne in the comen fayth.

Grace mercie and peace from God the father, and from the lorde Iesu Christ oure sauoure

<sup>5</sup> For this cause left I the in Creta, that thou shuldest performe that which was lackynge, and shuldest ordeyne elders in euery cite as I apoynted the. <sup>6</sup> Yf eny be faultlesse, the husbände of one wyfe, haueynge faythfull children, which are not selandred of royote, nether are disobedient. <sup>7</sup> For a bisshope must be faultlesse, as it be cometh the minister of God: not stubborn, not angry, no dronkarde, no fyghter, not geuen to filthy luere: <sup>8</sup> but herbicrous, one that loveth goodnes, sobre mynded righteous, holy, temperat, <sup>9</sup> and suche as cleueth vnto the true worde of doctryne, that he maye be able to exhorte with wholsom larnynge, and to improve them that sayc agaynst it.

<sup>10</sup> For ther are many disobedient and

CRANMER—1539.

1. PAUL the seruaunt of God, and apostle of Iesu Christ according to the fayth of goddes electe, and according to the knowledge of the trueti, which is after godlynnes <sup>2</sup> in the hope of eternall lyfe, which God (that cannot lye) promised before the worlde beganne: <sup>3</sup> but hath opened his worde at the tyme apoynted thorow preachynge, which is commytted vnto me, according to the commaundement of God oure sauoure. <sup>4</sup> To Titus his natural sonne after the comen fayth.

Grace mercy and peace from God the father and from the Lord Iesu Christ oure sauoure.

<sup>5</sup> For this cause left I the in Creta, that thou shuldest reforme the thinges that are unparfet, and shuldest ordeyne elders in euery cite, as I had apoynted the. <sup>6</sup> If eny be blamelesse, the husband of one wyfe, haueynge faythfull chyldren, which are not selandred of ryote, nether are disobedient. <sup>7</sup> For a bisshope must be blamelesse, as the stewarde of God: not stubborn, not angrye not geuen to moech wyne, no fyghter, not geuen to fylthy luere: <sup>8</sup> but a keper of hospitalite, one that loueth goodnes (*prudent*) sobre, righteous, godly, temperat, <sup>9</sup> and such as cleueth vnto the true worde of doctryne, that he maye be able also to exhorte by wholsome larnynge, and to improve them that sayc agaynst it.

<sup>10</sup> For ther are many vnruely and talkers

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΤΟΝ.

Κεφάλαιον Α.

## THE EPISTLE TO TITUS.

### CHAPTER I.

καταστήσης κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην· <sup>6</sup> εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα. <sup>7</sup> δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμου· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, <sup>8</sup> ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, <sup>9</sup> ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. <sup>10</sup> Εἰσὶ γὰρ πολλοὶ <sup>α</sup> καὶ ἀνυπότακτοι <sup>ε</sup> ματαιολόγοι

<sup>α</sup> Alex. = καὶ.

<sup>ε</sup> Alex. + καὶ.

#### GENEVA — 1557.

1. PAUL the seruant of God, and Apostle of Iesus Christ to *preache* the fayth of gods electe, and the acknowledging of the trueth, which is according to godlynes, <sup>2</sup> Vnto the hope of eternal lyfe, which lyfe God that can not lye, hath promised before the world began: <sup>3</sup> And hath opened his worde at the tyme appoynted through preaching, which preaching is committed vnto me, according to the commission of God our sauour. <sup>4</sup> To Titus my natural sonne in the common fayth, grace mercie and peace from God the Father, and from the Lord Iesus Christ our sauour. <sup>5</sup> For this cause left I thee in Creta, that thou shouldest continue to redresse that which resteth, and shouldest ordeyne Elders in euery citie, as I appoynted thee.

<sup>6</sup> If any be faultlesse, the housband of one wyfe, hauing faithful chyldren, which are not slandered of ryote, nether are disobedient. <sup>7</sup> For a bishop must be faultlesse, as it becometh Gods steward: not frowarde not angry, not giuen muche to wyme, no fyghter, not geuen to fylthy lucre: <sup>8</sup> But harberous, one that loueth goodnes, wise, righteous, holy, temperate.

<sup>9</sup> And suche as holdeth fast the true word of doctrine, that he may exhorte with wholesome learning, and improue them that say against it. <sup>10</sup> For there are many disobedient and talkers of vanitie,

#### RHEIMS — 1582.

1. PAUL the seruant of God, and an Apostle of Iesus Christ according to the fayth of the elect of God and knowledge of the trueth: vvhich is according to pietie <sup>2</sup> into the hope of life euerlasting, vvhich he promised that lieth not, God, before the secular times: <sup>3</sup> but hath manifested in due times his vvord in preaching, vvhich is committed to me according to the precept of our Sauour God: <sup>4</sup> to Titus my heloued sonne according to the common fayth, grace and peace from God the father, and Christ Iesus our Sauour.

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest reforme the things that are vwanting, and shouldest ordaine priests by cities, as I also appointed thee: <sup>6</sup> if any be vvithout crime, the husband of one vvife, hauing faithful children, not in the accusation of riote, or not obedient.

<sup>7</sup> For a Bishop must be vvithout crime, as the steward of God: not proud, not angry, not giuen to vvine, no striker, not couctous of filthy lucre: <sup>8</sup> but giuen to hospitalitie, gentle, sober, iust, holy, continent: <sup>9</sup> embracing that faithful vvord vvhich is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gaiseway it.

<sup>10</sup> For there be many disobedient, vaine-

#### AUTHORISED — 1611.

1. PAUL a seruant of God, and an Apostle of Iesus Christ, according to the Faith of Gods elect, and the acknowledging of the trueth which is after godlinesse, <sup>2</sup> In hope of eternal life, which God that cannot lie, promised before the world began: <sup>3</sup> But hath in due times manifested his word through preaching, which is committed vnto mee according to the commandment of God our Sauour: <sup>4</sup> To Titus mine owne sonne after the common faith, Grace, mercie, and peace from God the Father, and the Lord Iesus Christ our Sauour. <sup>5</sup> For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordaine Elders in euery citie, as I had appointed thee.

<sup>6</sup> If any be blamelesse, the husband of one wife, hauing faithfull children, not accused of riot, or vnuly. <sup>7</sup> For a Bishop must be blameles, as the steward of God: not selfewilled, not soone angry, not giuen to wine, no striker, not giuen to filthy lucre, <sup>8</sup> But a louer of hospitality, a louer of good men, sober, iust, holy, temperate, <sup>9</sup> Holding fast the faithfull word, <sup>10</sup> as hee hath bene taught, that he may be able by sound doctrine, both to exhort, and to conuince the gainsayers.

<sup>10</sup> For there are many vnruly and vaine

\* Or, for.    <sup>2</sup> Or, left vndone.    <sup>7</sup> Or, good things.

<sup>8</sup> Or, in teaching.

καὶ φρεναπάται, μάλιστα ἵ οἱ ἐκ περιτομῆς, <sup>11</sup> οὓς δὲ ἐπιστομίζειν οἴτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἂ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. <sup>12</sup> εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, ‘Κρῆτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.’ <sup>13</sup> ἢ μαρτυρία αὕτη ἐστὶν ἀληθής· δι’ ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, <sup>14</sup> μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενον τὴν ἀλήθειαν. <sup>15</sup> πάντα ἢ μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. <sup>16</sup> Θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

II. Σὺ δὲ λάλει ἂ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· <sup>2</sup> πρεσβύτας νηφαλίους

<sup>1</sup> Alex. + δι.

<sup>8</sup> Alex. = μίν.

<sup>8</sup> Alex. οἰκουροῦς.

<sup>1</sup> Alex. ἀρθροῖαν.

## WICLIFF—1380.

veyn spekers, and disceyuers, moost thei that ben of circumcisioun, <sup>11</sup> whiche it bihoueth to be repreud, whiche subuerten alle housis techinge whiche thingis it bihoueth not for the loue of foul wyngyng; <sup>12</sup> and on of hem her [propre] profete: seide; men of crete ben eucmore liers: iue beestis of slowe wombe; <sup>13</sup> this witnessyng is trewe; for what cause blame hem sore: that thei be hool in feith; <sup>14</sup> not zeyngyng tent to fablis of iewis, and to moundementis of men that turnen aweye hem fro truthe; <sup>15</sup> alle thingis ben clene to clene men; but to vncleue men, and to vnfeithful, no thing is clene, for the soule and conscienc of hem ben made vncleue; <sup>16</sup> thei knowlechen that thei knowun god: but bi dedis thei denyen, whanne thei ben abhomynable and vnblifeful: and repreuable to al good werk.

2. BUT speke thou tho thingis: that bisemen holsun techinge; <sup>2</sup> that oold men be sobir, chast, prudent, hool in feith in loue and paciencie; <sup>3</sup> also oold wymmen in holi abite, not sclauderers not seruyngye myche to wyne; wel techyng that thei teche prudenc; <sup>4</sup> monest thou zunge wymmen: that thei loue her housbondis, that thei loue her children, <sup>5</sup> and that thei ben prudent, chast, sobre, hauyng cure of the hous, beyngyng, suget to her housbondis, that the word of god be not blasfemed. <sup>6</sup> Also monest thou zunge men: that thei be sobre

<sup>7</sup> in alle thingis zeue thi silf ensaumple of good werkis in techinge, in hoolines, in sadnesse, <sup>8</sup> in holsun word, and vnrepreuable; that he that is of the contrarie shal be aschamed: hauyng noon yuel thing to seie of zou; <sup>9</sup> monest thou seruauantis: to be suget to her lordis in alle thingis: plesyng not aszenciynge, not vbraufding; <sup>10</sup> but in alle thingis schewyng good feith that thei honour in alle

## TYNDALE—1534.

talkers of vanite and disceavers of myndes; namely they of the circumcision; <sup>11</sup> whose mouthes must be stopped, which pervert whole houses teachinge things which they ought not because of filthy lucre. <sup>12</sup> One beyng of them selves; which was a payet of their awne; sayde: The Cretayns are all wayes lyars; evyll beastes; and slowe belies. <sup>13</sup> This witnes is true; wherfore rebuke them sharply; that they maye be founde in the fayth; <sup>14</sup> and not takyng hede to fewes fables and commaundmentis of men that turne from the truethe. <sup>15</sup> Vnto the pure; are all thynges pure: but vnto them that are defiled and vnbeleuyng; is nothyng pure: but even the very myndes and consciences of them are defiled. <sup>16</sup> They confesse that they knowe god: but with the dedes they denye hym; and are abhominable and disobedient; and vnto all good workes discommendable.

2. BUT speke thou that which becommeth wholsome learninge. <sup>2</sup> That the elder men be sober; honest; discrete; sounde in the fayth in love and in paciencie. <sup>3</sup> And the elder wemen lykewyse; that they be in soche rayment as becommeth holynes; not false accusers; not geuen to moche drynkyng; but teachers of honest thynges; <sup>4</sup> to make the younge wemen sobremynded; to love their husbandes; to love their children; <sup>5</sup> to be discrete; chast; buswyfly; good and obedient vnto their awne husbandes; that the worde of god be not evyll spoken of. <sup>6</sup> Yonge men lykewyse exhorte that they be sobre mynded. <sup>7</sup> Above all thynges shewe thy selfe an insaumple of good workes with vnierrupt doctryne; with honestie; <sup>8</sup> and with the wholsome worde which cannot be rebuked; that he which withstondeth; maye be a shamed; hauyng no thing in you that he maye dispraye. <sup>9</sup> The seruantes exhorte to be obedient vnto their awne masters; and to please in all thynges; not ansverryng agayne; <sup>10</sup> nether he pickers; but that they shewe all good faythfulnes; that they maye do worshippe to the

## CRANMER—1539.

of vanite, and disceauers of myndes, specially they that are of the circumcision, <sup>11</sup> whose mouthes must be stopped which peruert whole houses, teachinge things which they ought not, because of filthy lucre. <sup>12</sup> One of them selues (euen a prophete of their awne) sayde: The Cretayns are allwayes lyars, euill beastes, slowe belyes. <sup>13</sup> This wytnes is true: wherfore rebuke thou them sharply; that they maye be sounde in the fayth, <sup>14</sup> not takyng hede to fewes fables and commaundmentis of men that turne awaye the truethe. <sup>15</sup> Vnto the pure, are all thynges pure: but vnto them that are defyled and vnbeleuyng, is nothyng pure: but euen the mynde and conscienc of them is defyled. <sup>16</sup> They confesse that they know God: but with the dedes they denye him, seeinge they are abominable and disobedient, and vnapte vnto euery good worke.

2. BUT speke thou the things which become wholsome learninge. <sup>2</sup> That the elder men be sober, sage, discrete, sounde in the fayth, in loue, in paciencie: <sup>3</sup> the elder wemen lykewyse, that they be in soche rayment as be commeth holynes, not beinge false accusers, not geuen to moche wyne. <sup>4</sup> but that they teach honest thynges to make the younge wemen sobremynded, to loue their husbandes, to loue their children, <sup>5</sup> to be discrete, chast, buswyfly, good, obedient vnto their husbandes, that the worde of God be not euill spoken of. <sup>6</sup> Yonge men lykewyse exhorte, that they be sobre mynded.

<sup>7</sup> In all thynges shewe thy selfe an example of good workes in the doctryne, with honestie, grauytie, <sup>8</sup> and with the wholsome worde which cannot be rebuked: that he which wythstandeth, maye be ashamed, hauing no euell thing to saye of you.

<sup>9</sup> Exhort seruauantes, to be obedient vnto their awne masters, and to please them in all thynges, not answeringe agayne. <sup>10</sup> he nether to be pickers, but that they shewe all good faythfulnes, that they maye do

εἶναι, σεμνοὺς, σόφρονας, ὑγαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.<sup>3</sup> πρεσβυ-  
τιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἰνω πολλῶ  
δεδουλωμένας, καλοδιδασκάλους,<sup>4</sup> ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους εἶναι,  
φιλοτέκνους,<sup>5</sup> σόφρονας, ἀγνὰς,<sup>6</sup> οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις  
ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται.<sup>6</sup> Τοὺς νεωτέρους ὡσαύτως  
παρακάλει σωφρονεῖν,<sup>7</sup> περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν  
τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα,<sup>8</sup> λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ  
ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ἡμῶν λέγειν φαῦλον.<sup>9</sup> Δούλους ἰδίοις  
δεσπότησι ὑποτάσσεσθαι, ἐν πάσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,<sup>10</sup> μὴ νοσφι-  
ζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθῇν ἵνα τὴν διδασκαλίαν τὴν |

<sup>3</sup> Rec. ὑμῶν.<sup>4</sup> Alex. ἐσπίτας ἰδίοις.<sup>5</sup> Alex. πᾶσαν πίστιν.<sup>6</sup> Rec. = τὴν.

## GENEVA—1557.

and deceivers of mynides, namely they of the Circumcision.<sup>11</sup> Whose mouthes must be stopped, which subvert whole houses, teaching thynges which they ought not, because of filthy lucre.<sup>12</sup> One beyng of them selues, which was a prophet of their owne, sayd, The Cretians are alwayes lyars, euyl beastes, and slowe belyes.<sup>13</sup> This witnes is true, wherfore rebuke them sharply, that they may be sound in the faith.<sup>14</sup> And not taking hede to Iewes fables and commandements of men, that turne from the truth.<sup>15</sup> Vnto the pure, are all thynges pure : but vnto them that are defyled and vnbeleuyng, is nothyng pure : but euen the very mindes and consciences of them are defyled.<sup>16</sup> They professe that they know God : but with the dedes they deny him, and are abominable and disobedient, and vnto all good workes discommendable.

2. BVT speake thou that which becommeth wholesome learnyng.<sup>2</sup> That the elder men be sober, honest, discrete, sounde in the fayth, in loue, and in patience.<sup>3</sup> And the elder women lykewyse, that they be in suche behaviour as becommeth holynes, not false accusers, not geuen to muche wyne, but teachers of honest thynges.

4 That they may instruct the young women to be sobre mynyd, that they loue their houbandes, that they loue their children.<sup>5</sup> That they be discrete, chaste, abyding at home, good, and obedient vnto their houbandes, that the word of God be not euyl spoken of.<sup>6</sup> Exhorte yonge men lykewyse, that they be sobre mynyd.<sup>7</sup> About all thynges shewe thy selfe an ensample of good workes with vncorrupt doctrine, with grautie.<sup>8</sup> And with the wholesome worde, which can not be rebuked, that that which withstandeth, he may be ashamed, hauing nothyng in you that he may dispraise.

9 The seruantes exhorte to be obedient vnto their masters, and to please them in all thynges, not ansyering agayne :<sup>10</sup> Nether to be pickers, but that they shewe all good faithfulness, that they may

## RHEIMS—1582.

speakers, and seducers, especially they that are of the Circumcision.<sup>11</sup> vwho must be controuled. vwho subuert vwhole houses, teaching the thynges they ought not, for filthie lucre.<sup>12</sup> One of them said, their ovvne proper prophete, *The Cretians alwaies liers, naughtie beastes, slouthful bellies.*<sup>13</sup> This testimonie is true. For the vwhich cause rebuke them sharply, that they may be sound in the faith,<sup>14</sup> not attending to Ievvish fables, and commandements of men auerting them selues from the truth.

<sup>15</sup> All thynges are cleane to the cleane : but to the polluted and to infidels nothyng is cleane : but polluted are both their minde and conscience.<sup>16</sup> They confesse that they knowv God : but in their vworkes they deny, vwhereas they be abominable and incredulous and to euery good vvorke reprobate.

2. BVT doe thou speake the thyngs that become sound doctrine.<sup>2</sup> Old men that they be sober, chaste, vvise, sound in the faith, in loue, in patience.<sup>3</sup> Old women in like maner, in holy attire, not ill speakers, not giuen to much wine : teaching vvell,<sup>4</sup> that they may teach the yong women vvisedom, to loue their husbands, to loue their children,<sup>5</sup> vvise, chaste, sober, hauing a care of the house, gentle, subiect to their husbands, that the vvord of God be not blasphemed.<sup>6</sup> Yong men in like maner exhorte that they be sober.

<sup>7</sup> In al thynges shevv thy selfe an example of good vvorkes, in doctrine, in integritie, in grautie,<sup>8</sup> the vvord sound, irreprehensible : that he vvchich is on the contrary part, may be afraid, hauing no euil to say of vs.<sup>9</sup> Seruants to be subiect to their maisters, in al thynges pleasing, not gainsaying :<sup>10</sup> not defrauding, but in al thynges shevving good faith, that they

## AUTHORISED—1611.

talkers and deceivers, specially they of the circumcision :<sup>11</sup> Whose mouthes must bee stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre sake.<sup>12</sup> One of them-selves, euen a prophet of their owne, said : The Cretians are alway lyers, euill beasts, slow bellies.<sup>13</sup> This witnesse is true : wherfore rebuke them sharply that they may be sound in the faith ;<sup>14</sup> Not giuing heede to Iewish fables, and commandements of men that turne from the truth.<sup>15</sup> Vnto the pure all things are pure, but vnto them that are defiled, and vnbeleuing, is nothing pure : but euen their minde and conscience is defiled.<sup>16</sup> They professe that they know God ; but in workes they deny him, being abominable, and disobedient, and vnto euery good worke<sup>17</sup> reprobate.

2. BVT speake thou the thyngs which become sound doctrine :<sup>2</sup> That the aged men be sober, graue, temperate, sound in faith, in charitie, in patience.<sup>3</sup> The aged women likewise that they be in behauiour as becommeth holinesse, not false accusers, not giuen to much wine, teachers of good thyngs.<sup>4</sup> That they may teach the yong women to be sober, to loue their husbands, to loue their children,<sup>5</sup> To be discreet, chaste, keepers at home, good, obedient to their owne husbands, that the vvord of God be not blasphemed.<sup>6</sup> Yng men likewise exhorte, to be sober minded.<sup>7</sup> In all thynges shewing thy selfe a patterne of good workes : in doctrine shewing vncorruptnesse, grauitie, sinceritie,<sup>8</sup> Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, hauing no euill thing to say of you.

<sup>9</sup> Exhort seruants to be obedient vnto their owne masters, and to please them well in all thynges, not answering agayne :<sup>10</sup> Not purloinyng, but shewing all good fidelitie, that they may adorne the doctrine

<sup>11</sup> Or, voyd of iudgement.<sup>12</sup> Or, vigilant.<sup>13</sup> Or, holy women.<sup>14</sup> Or, make hates.<sup>15</sup> Or, wise.<sup>16</sup> Or, discreet.<sup>17</sup> Or, gaine saying.

τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πάσιν. <sup>11</sup> Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ὁ ἡ σωτήριος | πᾶσιν ἀνθρώποις, <sup>12</sup> παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, <sup>13</sup> προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, <sup>14</sup> ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρῶς ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. <sup>15</sup> Ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς. μηδεὶς σου περιφρονεῖτω.

III. Ὑπομίμησθε αὐτοὺς ἀρχαῖς <sup>1</sup> καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι, <sup>2</sup> μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πρᾶοτητα πρὸς πάντας ἀνθρώπους. <sup>3</sup> ἤμεν γάρ

<sup>1</sup> Alex. s. σωτήριος s. τοῦ σωτῆρος ἡμῶν.<sup>2</sup> Alex. = καί.<sup>3</sup> Alex. ἄ.<sup>4</sup> Alex. s. τὸ ἴλαος αὐτοῦ s. τὸ αὐτοῦ ἴλαος.

## WICLIFF—1380.

things, the doctryne of god oure sauour, <sup>11</sup> for the grace of god oure sauour hath apperid to alle men, <sup>12</sup> and taugeth us that we forsake wickidnesse and worldli desiris; lye sobirli and iustli and piteuousli in this world, <sup>13</sup> abidyng the blesid hope, and the comyng of the glorie of the grete god, and of oure sauouere ihesu crist, <sup>14</sup> that gaf hym silf for us, to asenbie us fro al wickidnesse, & make clene to hym silf a puple acceptable, and suer of good werkis; <sup>15</sup> speke thou these thingis, and monest thou: and repreue thou with al comaundement; no man dispise thee.

3. AMONEST hem: to be subgettis to prinis and to powers; to obie to that that is seid, and to be redi to alle good werk, <sup>2</sup> to blasfeme no man, to be not ful of chidyng: but temperat; shewyng alle myldenese to alle men; <sup>3</sup> for we weren sumtyme vnwise, vnbleiful, cryng and seruyng to desiris and to dyners lustis, doyng in malice & enuye worthi to be hatid, hatyng ech other.

<sup>4</sup> But whanne the benyngyte: and the manhed of oure sauour god apperid, <sup>5</sup> not of werkis of rihtwisnesse that we diden, but bi his merci he made us saaf bi waichyng of asenbigetyng and asen newyng of the holi goost: <sup>6</sup> whom he schede in to us plenteuousli, bi ihesu crist oure sauour, <sup>7</sup> that we iustified bi his grace hen eris bi hope of euerlastyng liif; <sup>8</sup> a trewe word is/

and of these thingis I wole that thou conferme other, that thei that bileuen to god: be bisie to be abouen other in good werkis; these thingis ben gode and profitable to men; <sup>2</sup> & eschewe thou folische questionis and genologies and stryues and fistynges of the lawe; for tho ben vnprofitable, and veyn; <sup>10</sup> eschewe thou a man

## TYNDALE—1534.

doctryne of oure sauoure God in all thynges. <sup>11</sup> For the grace of god; that bryngeth saluacion vnto all men; hath appered <sup>12</sup> and teacheth vs that we shuld denye vngodlynes and wordly lustes; and that we shuld live sobre mynded, righteously and godly in this present worlde, <sup>13</sup> lokinge for that blessed hope and glorious apperenge of the myghty god; and of oure sauoure Iesu Christ <sup>14</sup> which gave him selfe for vs; to redeme vs from all vnrightwesnes; and to pouрге vs a peculiar people vnto him selfe; fervently geuen vnto good werkis. <sup>15</sup> These thinges speake; and exhorte; and rebuke; with all comaundyng. Se that no man dispise thee.

3. WARNE them that they submitte them selues to rule and power; to obey the officers; that they be redie vnto all good werkis; <sup>2</sup> that they speake euyll of no man that they be no fyghters; but soft; shewyng all meknes vnto all men. <sup>3</sup> For we oure selues also were in tymes past; vnwyse; disobedient; deceaued; in danger to lustes; and to diuers maners of voluptuousnes; lyvyng in maliciousnes and envie; full of hate; hatyng one another.

<sup>4</sup> But after that the kyndnes and loue of oure sauoure God to manwarde appered; <sup>5</sup> not of the dedes of rightewesnes which we wrought but of his mercie he saved vs; by the fountayne of the newe byrth; and with the renyuenge of the holi goost; <sup>6</sup> which he shed on vs abundantly; thorow Iesus Christ oure sauoure; <sup>7</sup> that we once iustified by his grace; shuld be heyres of eternall lyfe; thorowe hope <sup>8</sup> This is a true sayyng.

Of these thingis I wolde thou shuldest certifie; that they which beleue God; myght be diligent to go forwarde in good werkis. These thinges are good and profitable vnto men. <sup>9</sup> Folische questions; and genealogies; and braulnges and stryfe aboute the lawe; avoyde; for they are vnprofitable and superfluous. <sup>10</sup> A man that

## CRANMER—1539.

worshyppe to the doctryne of God oure saucoure in all thynges. <sup>11</sup> For the grace of God, that bryngeth saluacion vnto all men, hath appered <sup>12</sup> and teacheth vs that we shuld denye vngodlynes and wordly lustes, and that we shuld lye soberly, and ryghteously, and godly in this present worlde, <sup>13</sup> lokinge for that blessed hope and apperenge of the glory of the grete God, and of oure sauouere Iesu Christ, <sup>14</sup> which gaue him selfe for vs, to redeme vs from all vnrightwesnes, and to pouрге vs a peculýar people vnto him selfe feruently geuen vnto good werkis. <sup>15</sup> These thynges speake, and exhorte, and rebuke, with all feruentes of commaundyng. Se that no man despise thee.

3. WARNE them that they submytte them selues to rule and power: that they obey the officers: that they be ready vnto euery good worke: <sup>2</sup> that they speake euyll of no man: that they be no fyghters, but gentle, shewyng all meknes vnto all men. <sup>3</sup> For we oure selues also were somtyme foolish dysobedient, deceaued, seruyng dyuerse lustes and voluptuousnes, lyuyng in maliciousnes and enuye, full of hate, hatyng one another.

<sup>4</sup> But after that the kyndnes and loue of oure sauoure God to man warde appered, <sup>5</sup> not by the dedes of rightewesnes which we wrought, but according to hys mereye he saued vs by the fountayne of the new byrth, and renyuenge of the holi goost, <sup>6</sup> which he shed on vs aboutydantly, thorowe Iesus Christ oure sauoure, <sup>7</sup> that we iustified by hys grace, shuld be made heyres according to the hope of eternall lyfe, <sup>8</sup> This is a true sayyng.

Of these thingis I wyl that thou certifie, that they which beleue in God, might be diligent to go forwarde in good werkis. For these thinges are good and profitable vnto men. <sup>9</sup> Folische questions, and genealogies, and braulnyng, thorow stryuynges aboute the lawe, avoyde: for they are vnprofitable and superfluous. <sup>10</sup> A man

asenbie, redeme. sure, follower. amonest, warn. asenbigetyng, regeneration.

ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισούντες ἀλλήλους· <sup>4</sup> ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτήρος ἡμῶν Θεοῦ, <sup>5</sup> οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ <sup>6</sup> ὧν ἐποίησαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως <sup>7</sup> Πνεύματος ἁγίου, <sup>8</sup> οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτήρος ἡμῶν, <sup>9</sup> ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονομήωμεν τὴν ἐλπίδα ζωῆς αἰωνίου. <sup>10</sup> Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε διαβεβαιουῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες τῷ Θεῷ· ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· <sup>9</sup> μωρὰ δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιῆστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. <sup>10</sup> Αἰρετικὸν ἄνθρωπον μετὰ

\* Alex. + ἰά.

\* Alex. γενηθῶμεν.

\* Alex. = τῷ.

\* Alex. = τᾶ.

## GENEVA — 1557.

do worship to the doctrine of our Saviour God in all things. <sup>11</sup> For the grace of God, that bringeth salvation vnto all men, hath appeared. <sup>12</sup> And teacheth vs that we should denye vngodlines, and worldly lustes, and that we shulde lye soberly, ryghteously and godly in this present world,

<sup>13</sup> Loking for that blessed hope, and notable appearing of the glorie of the myghty God, which is of our Saviour Iesus Christ, <sup>14</sup> Who gaue him self for vs, to redeme vs from all vnrigheteousnes, and to purge vs a peculiar people vnto him self, feruently geuen vnto good workes. <sup>15</sup> These things speake, and exhorte, and rebuke, with all autoritie. Se that no man despice thee.

3. VVARNE them that they submit them selues to Rule and Power, to obey, that they be ready vnto all good workes. <sup>2</sup> That they speake euyl of no man, that they be no fighters, but softe, shewing all mekenes vnto all men. <sup>3</sup> For we our selues also were in tymes past, vnwyse, disobedient, deceaued, seruing to lustes, and to diuers manners of voluptuousnes, luyng in maliciousnes and enuie, full of hate, hating one another.

<sup>4</sup> But after that the kyndnes and loue of our Saviour God to manwarde appeared, <sup>5</sup> Not of the dedes of ryghtuousnes which we wrought: but of his mercie he saued vs, by the fountayne of the newe byrth, and with the reuynng of the holy Gost, <sup>6</sup> Which he shed on vs abundantly, through Iesus Christ our Saviour, <sup>7</sup> That we, being iustified by his grace should be made heyres according to the hope of eternal lyfe. <sup>8</sup> This is a true saying, and of these things I wil thou shouldest certifie, that they which haue beleued in God, might be diligent to mainteyn good workes. These things are good and profitable vnto men.

<sup>9</sup> And suppress folish questions, and genealogies, and brawling, and strife about the Lawe: for they are vnprofitable and superfluous. <sup>10</sup> Reiect him that is an

## RHEIMS — 1582.

may adorne the doctrine of our Saviour God in all things.

<sup>11</sup> For the grace of God our Saviour hath appeared to al men: <sup>12</sup> instructing vs that denying impietie and worldly desires, vve liue soberly, and iustly, and godly in this vvorlde, <sup>13</sup> expecting the blessed hope and aduent of the glorie of the great God and our Saviour Iesus Christ, <sup>14</sup> vvho gaue him self for vs, that he might redeme vs from all iniquitie, and might cleanse to him self a people acceptable, a pursuer of good vvorkes. <sup>15</sup> These things speake, and exhorte and rebuke vvith al authoritie. Let no man contemme thee.

3. ADMONISH them to be subiect to Princes and Potestates, to obey at a vvord, to be ready to euery good vvorke, <sup>2</sup> to blasphem no man, not to be litigious, but modest: sheving al mildenes toward al men. <sup>3</sup> for we also vvere sometime vnwyse, incredulous, erring, seruing diuerse desires and voluptuousnes, liuing in malice and enuie, odible, hating one another.

<sup>4</sup> But vvhen the benignitie and kindnes toward man of our Saviour God appeared: <sup>5</sup> not by the vvorkes of iustice vvich vve did, but according to his mercie he hath saued vs by the lamer of regeneration and renouation of the holy Ghost, <sup>6</sup> vvhom he hath povvred vpon vs abundantly by Iesus Christ our Saviour: <sup>7</sup> that being iustified by his grace, vve may be heires according to hope of life euerlasting.

<sup>8</sup> It is a faithfull saying, and of these things I vvill haue thee anonc earnestly: that they vvich beleuee in God, be careful to excell in good vvorkes. These things be good and profitable for men.

<sup>9</sup> But folish questions, and genealogies, and contentions, and controuersies of the Lawv auoid. For they are vnprofitable and vaine.

<sup>10</sup> A man that is an heretike after the

## AUTHORISED — 1611.

of God our Saviour in all things. <sup>11</sup> For the grace of God <sup>a</sup> that bringeth saluation, hath appeared to all men, <sup>12</sup> Teaching vs that denying vngodlinesse and worldly lusts, we should lye soberly, righteously and godly in this present world, <sup>13</sup> Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Iesus Christ, <sup>14</sup> Who gaue himself for vs, that he might redeme vs from all iniquitie, and purifie vnto himselfe a peculiar people, zealous of good workes. <sup>15</sup> These things speake and exhort, and rebuke with all authoritie. Let no man despise thee.

3. PUT them in minde to bee subiect to Principallities and Powers, to obey magistrates, to be ready to euery good vvorke, <sup>2</sup> To speake euill of no man, to bee no brawlers, but gentle, shewing all meekenesse vnto all men. <sup>3</sup> For we our selues also were sometimes foolish, disobedient, deceiued, seruing diuers lusts and pleasures, liuing in malice and enuie, hatefull, and hating one another. <sup>4</sup> But after that the kindnesse and <sup>b</sup> loue of God our Saviour toward man appeared, <sup>5</sup> Not by vvorkes of righteousnesse which we haue done, but according to his mercy he saued vs, by the washing of regeneration, and renewing of the holy Ghost, <sup>6</sup> Which hee shed on vs <sup>c</sup> abundantly, through Iesus Christ our Saviour: <sup>7</sup> That being iustified by his grace, we should be made heires according to the hope of eternal life.

<sup>8</sup> This is a faithfull saying, and these things I will that thou affirm constantly, that they which haue beleued in God, might be careful to maintaine good workes: these things are good and profitable vnto men. <sup>9</sup> But auoid foolish questions, and genealogies, and contentions, and strummings about the Law; for they are vnprofitable and vaine. <sup>10</sup> A man that is an heretike,

<sup>a</sup> Or, that bringeth saluation to all men, hath appeared.  
<sup>b</sup> Or, pitie. <sup>c</sup> Gr. rectly.

μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, <sup>11</sup> εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὡν ἀυτοκατάκριτος.

<sup>12</sup> Ὄταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικὸν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι. <sup>13</sup> Ζηῶν τὸν νομικὸν καὶ Ἀπολλῶ

## WICLIF—1380.

eritike, aftir oon and the secunde corec-  
cioun, <sup>11</sup> wityng that he that is suche a  
maner man: is subuertid, and trespassith:  
and is dampned bi his owne dome,

<sup>12</sup> whanne I sende to thee arteman or  
titicus, hiȝ thou to come to me to nyco-  
polis, for I haue purposid: to dwelle in  
wynter there, <sup>13</sup> bisili bifor sende, zenam  
a wise man of lawe and apollo: that no  
thing faile to hem, <sup>14</sup> thei that ben of  
ouris: lerne to be gouernouris in good  
werkis, to necessarie vsis: that thei be  
not with out fruit, <sup>15</sup> alle men that ben  
with me: greeten thee wel, grete thou  
wel hem, that louen us in feith, the grace  
of god be with ȝou alle Amen.

wityng, knowing. dome, judgment. hiȝ, hasten.

## TYNDALE—1534.

is geuen to heresie, after the fyrst and the  
seconde admonicion, auoyde, <sup>11</sup> remem-  
brynge that he that is soche, is perverted,  
and synneth even damned by his awne  
iudgement.

<sup>12</sup> When I shall sende Artemas vnto the  
or Tichicus, be diligent to come to me  
vnto Nichopolis. For I haue determined  
ther to wynter. <sup>13</sup> Brynge zenas the  
lawear and Apollos on their iorney dili-  
gently, that nothyng be lackynge vnto  
them. <sup>14</sup> And let oures also learne to ex-  
cell in good workes as farforth, as nede  
requyreth, that they be not vnfrutefull.  
<sup>15</sup> All that are with me, salute the. Grete  
them that love vs in the fayth. Grace be  
with you all, Amen.

## CRANMER—1539.

that is an auctor of sectes, after the fyrst  
and the seconde admonicion auoyde:  
<sup>11</sup> knowyng, that he (that is soche) is per-  
uerted and synneth euen damned by him-  
selfe.

<sup>12</sup> When I shal sende Artemas vnto the,  
or Tychicus, be diligent, to come to me  
vnto Nichopolis: For I haue determined  
there to wynter. <sup>13</sup> Bringe zenas the law-  
ear and Apollos on their iorney diligently,  
that nothyng be lackynge vnto them.  
<sup>14</sup> And let oures also learne to excell in  
good workes, as farforth as nede re-  
quyreth, that they be not vnfrutefull.  
<sup>15</sup> All that are with me, salute the. Grete  
them that loue vs in the fayth. Grace  
be with you all. Amen.

σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. <sup>14</sup> μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἀκαρποὶ. <sup>15</sup> Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἢ χάρις μετὰ πάντων ὑμῶν<sup>ω</sup>.

<sup>ω</sup> Rec. + ἀμήν.

## GENEVA — 1557.

heretike, after once or twice admonition, <sup>11</sup> Knowing that he that is suche, is peruerted, and synneth euen damned by his owne iudgement.

<sup>12</sup> When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter. <sup>13</sup> Bringe Zenas the lawiar, and Apollos on their journey diligently, that they lack nothing. <sup>14</sup> And let ours also learne to exercise good workes, as far forth as nede requireth, that they be not vnfruitful. <sup>15</sup> All that are with me, salute thee. Grete them that loue vs in the faith. Grace be with you all. Amen.

## RHEIMS — 1582.

first and second admonition auoid: <sup>11</sup> knowing that he that is such an one, is subuerted, and sinneth, being condemned by his ovvne iudgement.

<sup>12</sup> Vvhen I shal send to thee Artemas or Tychicus, hasten to come vnto me to Nicopolis. for there I haue determined to vvinter. <sup>13</sup> Set forvvard Zenas the lavvyer and Apollos carefully, that nothing be vvanting to them. <sup>14</sup> And let our men also learne to excel in good vvorkes to necessarie vses: that they be not vnfruitful. <sup>15</sup> Al that are vvith me, salute thee: salute them that loue vs in the faith. The grace of God be vvith you al. Amen.

## AUTHORISED—1611.

after the first and second admonition, reiect: <sup>11</sup> Knowing that he that is such, is subuerted, and sinneth, being condemned of himselfe. <sup>12</sup> When I shall send Artemas vnto thee, or Tychicus, be diligent to come vnto mee to Nicopolis: for I haue determined there to winter. <sup>13</sup> Bring Zenas the Lawyer, and Apollos, on their journey diligently, that nothing be wanting vnto them. <sup>14</sup> And let ours also learne to <sup>a</sup>maintaine good workes for necessary vses, that they be not vnfruitfull. <sup>15</sup> All that are with mee salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

<sup>a</sup> Or, professe honest trades.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

THE EPISTLE TO PHILEMON.

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, <sup>2</sup>καὶ Ἀπφία τῇ ἀγαπητῇ, | καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>4</sup> Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνεῖαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, <sup>5</sup> ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις <sup>6</sup> πρὸς | τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, <sup>6</sup> ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν | εἰς Χριστὸν <sup>7</sup> Ἰησοῦν. | <sup>7</sup> <sup>c</sup> χαρὰν | γὰρ

<sup>a</sup> Alex. ἀδελφῷ.

<sup>b</sup> Alex. εἰς.

<sup>c</sup> Rec. ὑμῖν.

<sup>d</sup> Alex. = Ἰησοῦν.

<sup>e</sup> [Rec. χάριν.]

WICLIF—1380.

POUL the bounden of crist ihesus and tymothe brother : to filemon biloued & oure helper, <sup>2</sup> and to appia moyst dere sistir and to archip oure euene knyzt, and to the chirche that is in thyn hous, <sup>3</sup> grace be to you and pees of god oure fadir, & of the lord ihesus crist,

<sup>4</sup> I do thankyngis to my god euermore, makynge mynde of thee in my priers, <sup>5</sup> herynge thi charite and feith that thou hast in the lord ihesus and to alle holi men, <sup>6</sup> that the comynge of thi feith, be made opene in knowynge of alle good thing in crist ihesus, <sup>7</sup> and I hadde greet ioie, and comfoute in thi charite : for the entrailis of holi men restiden bi thee brother.

<sup>8</sup> For whiche thing I hauyng myche trist in crist ihesus to comaunde to thee, that that pertyneith to profete : <sup>9</sup> but I biseche more for charite, sithen thou art suche as the oold poul : and now the bounden of ihesus crist, <sup>10</sup> I biseche thee for my soner onesyme, whom I in bondis bigat : <sup>11</sup> which suntyme was vnprofitable to thee; but now profitable bothe to thee and to me. <sup>12</sup> whom I sente agen to thee, and reseuue thou hym as myn entrailis, <sup>13</sup> whom I wolde with hood with me, that the schulde serue for thee to me in

TYNDALE—1534.

PAUL the prisoner of Iesu Christ; and brother Timotheus.

Vnto Philemon the beloved, and oure helper, <sup>2</sup> and to the beloved Appia; and to Archippus oure fellowe souldier, and to the congregacion of thy housse.

<sup>3</sup> Grace be with you and peace, from God oure father, and from the Lorde Iesus Christ.

<sup>4</sup> I thanke my God, makinge mencion all wayes of the in my prayers, <sup>5</sup> when I heare of thy love and fayth, which thou hast towarde the Lorde Iesu, and towarde all saynetes : <sup>6</sup> so that the fellisshipe that thou hast in the fayth, is frutefull thorow knowlege of all good thinges, which are in you by Iesus Christ. <sup>7</sup> And we have great ioie, and consolacion over thy love : For by the (brother) the saynetes heretes are comforted.

<sup>8</sup> Wherefore though I be bolde in Christ to enioyne the, that which becommeth the : <sup>9</sup> yet for loves sake I rather besече the, though I be as I am; even Paul aged, and now in bondes for Iesu Christes sake. <sup>10</sup> I besече the for my sonne Onesimus; whom I begat in my bondes, <sup>11</sup> which in tyme passed was to the vnprofitable : but now profittable bothe to the and also to me, <sup>12</sup> whom I have sent home agayne. Thou therefore receave him, that is to saye myne awne bowels, <sup>13</sup> whom I wolde fayne have retayned with me; that in thy stede he myght have ministred vnto me

CRANMER—1539.

PAUL the prisoner of Iesu Christ, and brother Timothee.

Vnto Philemon the beloved, and oure helper, <sup>2</sup> and to the beloued Appia, and to Archippus oure fellowe souldier and to the congregacyon that is of thy housse.

<sup>3</sup> Grace be vnto you and peace, from God oure father, and from the Lorde Iesus Christ.

<sup>4</sup> I thanke my God, makynge mencion allwayes of the in my prayers, <sup>5</sup> when I heare of thy loue and fayth, which thou hast towarde the Lorde Iesu, and towarde all saynetes, <sup>6</sup> so that the fellisshipe of thy fayth is frutefull in the knowlege of euery good (*werke*) which is in you towarde Iesus Christ. <sup>7</sup> For we haue great ioie and consolacion in thy loue : because that by the (brother) the saintes heretes are comforted.

<sup>8</sup> Wherefore, though I might be bold in Christ to commaunde thee, that which was thy dewtye to do : <sup>9</sup> yet for loues sake I rather besече thee, though I be as I am, euen olde Paul, and now a prisoner of Iesu Christ. <sup>10</sup> I besече thee for my sonne Onesimus whom I haue begotten in my bondes, <sup>11</sup> (which in tyme passed was to the vnprofitable but now profitable both to the and to me) <sup>12</sup> whom I haue sent home agayne. Thou therefore receave him, that is to saye myne awne bowels, <sup>13</sup> whom I wolde fayne haue retayned with me, that in thy stede he myght haue ministred vnto me in the bondes of

euene knyzt, fellowe souldier. comynge, communing. sibben, since.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

THE EPISTLE TO PHILEMON.

<sup>1</sup> ἔχομεν| πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἀγίων ἀναπέπναιται διὰ σοῦ, ἀδελφέ.

<sup>8</sup> Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, <sup>9</sup> διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ τοιοῦτος ὢν ὡς Παῦλος πρεσβύτερος, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ. <sup>10</sup> παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς <sup>9</sup> μου, | Ὁνήσιμον, <sup>11</sup> τὸν ποτέ σοι ἄχρηστον, νυνὶ δέ σοι καὶ ἐμὸ εὐχρηστον, <sup>12</sup> ὃν <sup>h</sup> ἀπέπεμψα. | σὺ δὲ αὐτὸν, τοῦτ' ἐστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. <sup>13</sup> ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαντὸν κατέχειν, ἵνα ὑπὲρ σοῦ <sup>i</sup> μοι διακονῆ|

<sup>f</sup> Alex. ἴσχυον.

<sup>g</sup> Alex. = μου.

<sup>h</sup> Alex. Ἰπέμψα σοι. ἀνίπέμψα σοι.

<sup>i</sup> Rec. ἰακονῆ μοι.

GENEVA — 1557.

PAUL the prisoner of IESVS Christ, and our brother Timotheie, vnto Philemon our dere friende, and fellow helper. <sup>2</sup> And to oure dere sister Appia, and to Archippus our fellow souldier, and to the Churchē that is in thy house: <sup>3</sup> Grace be to you, and peace from God our Father, and from the Lord IESVS CHRIST. <sup>4</sup> I geue thanks to my God, makyng mention alwayes of thee in my prayers, <sup>5</sup> (When I heare of thy loue and faith, which thou hast towarde the Lord Iesus, and towarde all Saintes:)

<sup>6</sup> That the fellowship of thy faith may be made fruteful, and that whatsoever good thing is in you through Christe Iesus may be known. <sup>7</sup> For we haue great ioye and consolation in thy loue: because by thee (brother) the Saintes hearts are comforted. <sup>8</sup> Wherefore, thogh I be bolde in Christe to enioyne thee, that which becommeth thee, <sup>9</sup> Yet for loutes sake I rather beseeche thee, thogh I be as I am, euen Paul aged, and now in bondes for Iesus Christes sake. <sup>10</sup> I beseeche thee for my sonne Onesimus, whom I begate in my bondes, <sup>11</sup> Which in tyme passed was to thee vnprofitable: but now profitable both to thee and to me, <sup>12</sup> Whom I haue sent home agayne, thou therefore receaue hym, that is to say, myne owne bowels,

<sup>13</sup> Whom I would fayne haue retayned with me, that in thy stede he myght haue ministred vnto me in the bondes of

RHEIMS — 1582.

PAUL the prisoner of Christ IESVS, and brother Timothee: to Philēmon the beloued and our coadiutor, <sup>2</sup> and to Appia our dearest sister, and to Archippus our felovv-souldiar and to the church vvhich is in thy house. <sup>3</sup> Grace to you and peace from God our father, and our Lord IESVS Christ.

<sup>4</sup> I giue thanks to my God, alwayes making a memorie of thee in my praiers, <sup>5</sup> hearing thy charitie and faith vvhich thou hast in our Lord IESVS, and tovvard al the saintes: <sup>6</sup> that the communication of thy faith may be made euidēt in the agnitō of al good that is in you in Christ IESVS. <sup>7</sup> For I haue had great ioy and consolation in thy charitie, because the bowels of the saintes haue rested by thee brother.

<sup>8</sup> For the vvhich thing hauing great confidence in Christ IESVS to command thee that vvhich pertaineth to the purpose: <sup>9</sup> for charitie rather I beseeche, vvhetheres thou art such an one, as Paul being old and novv prisoner also of IESVS Christ. <sup>10</sup> I beseeche thee for my sonne vvhom I haue begotten in bandes, Onesimus, <sup>11</sup> vvhō hath been sometime vnprofitable to thee, but novv profitable both to me and thee, <sup>12</sup> vvhom I haue sent backe to thee. And do thou receiue him as mine ovvne bowels. <sup>13</sup> vvhom I would haue retayned vwith me, that for thee he might minister to me in the

AUTHORISED — 1611.

PAUL a prisoner of Iesus Christ, and Timotheie our brother vnto Philemon our dearly beloued, and fellow labourer, <sup>2</sup> And to our beloued Apphia, and Archippus our fellow souldier, and to the Church in thy house. <sup>3</sup> Grace to you, and peace from God our Father, and the Lord Iesus Christ. <sup>4</sup> I thanke my God, making mention of thee alwayes in my prayers,

<sup>5</sup> Hearing of thy loue, and faith, which thou hast toward the Lord Iesus, and toward all Saints: <sup>6</sup> That the communication of thy faith may become effectually by the acknowledging of euery good thing, which is in you in Christ Iesus. <sup>7</sup> For wee haue great ioy and consolation in thy loue, because the bowels of the Saints are refreshed by thee, brother. <sup>8</sup> Wherefore, though I might bee much bolde in Christ to enioyne thee that which is conuenient; <sup>9</sup> Yet for loutes sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Iesus Christ. <sup>10</sup> I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds,

<sup>11</sup> Which in time past was to thee vnprofitable: but now profitable to thee and to me: <sup>12</sup> Whom I haue sent agayne: thou therefore receiue him, that is mine owne bowels. <sup>13</sup> Whom I would haue retayned with mee, that in thy stead hee might haue ministred vnto me

ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου· <sup>14</sup> χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθὸν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον. <sup>15</sup> τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὦραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς. <sup>16</sup> Οὐκέτι ὡς δούλον, ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, πῶσω δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; <sup>17</sup> εἰ οὖν <sup>k</sup> με| ἔχεις κοινῶν, προσλαβοῦ αὐτὸν ὡς ἐμέ. <sup>18</sup> Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοί <sup>l</sup> ἐλλόγει. | <sup>19</sup> ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι

<sup>k</sup> Rec. ἰμί.<sup>l</sup> Alex. ἐλλόγα.<sup>m</sup> Rec. Κυρίῳ.

## WICLIF—1380.

boondis of the gospel, <sup>14</sup> but with out thi counceill I wolde not do any thing, that thi good schulde not be as of nede but wilful.

<sup>15</sup> for parauntere, therfor he departed fro thee for a tyme: that thou schuldist reseeyue hym with outen ende; <sup>16</sup> now not as seruaunt: but for a seruaunte, a moost dere brother, moost to me, and hou myche more to thee: bothe in fleische and in the lord? <sup>17</sup> therfor if thou hast me a felowe reseeyue him as me; <sup>18</sup> for if he hath any thing anoted thee ether owith: arette thou this thing to me; <sup>19</sup> I poul wroot with myn hond, I schal jilde, that I seie not to thee: that also thou owest to me thi silf, <sup>20</sup> so brother I schal use thee in the lord, fille thou myn entrallis in crist, <sup>21</sup> I tristynge of thin obedience: wroot to thee, wytinge that thou schalt do: ouer that that I seie, <sup>22</sup> also make thou redi to me an hous to dwelle inne, for I hope that bi youre preiers I schal be zoun to zou. <sup>23</sup> epafra prisoner with me in crist ihesus, gretith thee wel; <sup>24</sup> and mark, & aristark, demas lucas myn helpers; <sup>25</sup> the grace of oure lord ihesus crist, be with youre spirit amen.

arette, impute.

jilde, giue.

wytinge, knowing.

zoun, yteen.

## TYNDALE—1534.

in the bondes of the gospell. <sup>14</sup> Nevertheless, without thy mynde, wolde I doo nothing; that that good which springeth of the, shuld not be as it were of necessity; but willingly.

<sup>15</sup> Haply he therfore departed for a season; that thou shuldest receave him for ever; <sup>16</sup> not nowe as a seruaunt: but above a seruaunt; I meane a brother beloved; specially to me: but how moche more vnto the; both in the flesshe; and also in the Lorde? <sup>17</sup> Yf thou count me a felowe; receave him as my selfe. <sup>18</sup> Yf he have hurt the or oweth the ought; that laye to my charge. <sup>19</sup> I Paul have written it with myne awne honde. I will recompence it. So that I do not saye to the; howe that thou owest vnto me even thyn awne silfe. <sup>20</sup> Even so brother; let me enioye the in the Lorde. Comforte my bowels in the Lorde. <sup>21</sup> Trustinge in thyn obedience; I wrote vnto the; knowynge that thou wilt do more then I saye for. <sup>22</sup> Moreover prepare me lodgyng: for I trust thorow the helpe of youre prayers; I shalbe geuen vnto you. <sup>23</sup> Ther salute the; Epaphras my felowe presoner in Christ Iesu; <sup>24</sup> Marcus; Aristarchus; Demas; Lucas; my helpers. <sup>25</sup> The grace of oure Lorde Iesu Christ be with your sprete. Amen.

## CRANMER—1539.

the Gospell. <sup>14</sup> Neuertheless, without thy mynde wold I do nothing, that the good which thou doest, shuld not be as it were of necessity, but wyllingly.

<sup>15</sup> For haply he therfore departed for a season, that thou shuldest receaue him for euer, <sup>16</sup> not now as a seruaunt: but aboue a seruaunt, euen a brother beloved, specially to me: but how moche more vnto the, both in the flesshe, and also in the Lorde? <sup>17</sup> If thou count me therfore a felow, receaue him as my selfe. <sup>18</sup> If he haue done the anye hurt, or oweth the ought, that laye to my charge. <sup>19</sup> (I Paul haue written it wyth myne awne hande) I wyll recompence it. So that I do not saye to the, how that thou owest vnto me euen thyn awne selfe also. <sup>20</sup> Euen so brother, let me enioye the in the Lorde. Comforte my bowels in the Lorde. <sup>21</sup> Trustyng in thine obedience, I wrote vnto the, knowynge, that thou wylt also do more then I saye. <sup>22</sup> Moreover, prepare me lodgyng: for I trust that thorow the helpe of youre prayers, I shalbe geuen vnto you. <sup>23</sup> Ther salute the, Epaphras my felow presoner in Christ Iesu, <sup>24</sup> Marcus, Aristarcus, Demas, Lucas, my helpers. <sup>25</sup> The grace of oure Lord Iesu Christ be wyth your sprete: Amen.

προσοφείλεις. <sup>20</sup> Ναί, ἀδελφὲ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχχνα ἐν <sup>m</sup> Χριστῷ. | <sup>21</sup> πεποιθὸς τῇ ὑπακοῇ σου ἐγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ <sup>n</sup> ὃ | λέγω ποιήσεις.

<sup>22</sup> Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. <sup>23</sup> Ὁ Ἀσπάζεταιί σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος, <sup>24</sup> Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. <sup>25</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν <sup>p</sup>.

<sup>n</sup> Alex. ὁ.<sup>p</sup> Rec. Ἀσπάζονται.<sup>p</sup> Rec. + ἀμῖν.

## GENEVA—1557.

the Gospel. <sup>14</sup> But, without thy mynde, would I do nothing, that thy benefit, shuld not be as it were of necessitie, but wyllyngly. <sup>15</sup> Perchance he therefore departed for a season, that thou shuldest receave him for euer, <sup>16</sup> Not now as a seruant, but aboute a seruant, *I meane* a brother beloued, specially to me, but how muche more vnto thee, both in the flesh, and also in the Lord ?

<sup>17</sup> If therfore thou countest our things, commune, receave hym as my selfe. <sup>18</sup> If he hath hurt thee, or oweth thee oght, that lay to my charge. <sup>19</sup> I Paul haue wrytten *this* with myne owne hande, I wil recompence it, albeit I do not say to thee, that thou owest vnto me euen thyne owne selfe. <sup>20</sup> Verely brother, let me obtayne this fruit of thee in the Lord, conforte my bowels in the Lord. <sup>21</sup> Trusting in thine obedience, I wrote vnto thee, knowing that thou wylt do more then I say, <sup>22</sup> Moreouer prepare me lodging for I trust through the help of your prayers, I shalbe geuen vnto you. <sup>23</sup> There salute thee Epaphras my fellowe for Christe Iesus, <sup>24</sup> Marcus, Aristarchus, Demas, Lucas, my helpers. <sup>25</sup> The grace of our Lord Iesus Christ *be* with your spirite. Amen.

## RHEIMS—1582.

bandes of the Gospel : <sup>14</sup> but without thy counsel I would doe nothing : that thy good might be not as it were of necessitie, but voluntarie.

<sup>15</sup> For perhaps therfore he departed for a season from thee, that thou mightest take him againe for euer. <sup>16</sup> novv not as a seruant, but for a seruant, a most deere brother, especially to me, but hovv much more to thee both in the flesh and in our Lord ? <sup>17</sup> If therfore thou take me for thy fellowv : receiue him as my self. <sup>18</sup> And if he hath hurt thee any thing or is in thy dette, that impute to me. <sup>19</sup> I Paul haue vvritten vvith mine ovvne hand : I vilv repay it : not to say to thee, that thou ovvest me thine ovvne self also. <sup>20</sup> Yea brother. God graunt I may enjoy thee in our Lord. Refresh my bowvels in our Lord. <sup>21</sup> Trusting in thy obedience I haue vvritten to thee, knowing that thou vvilt doe aboute that also vvich I do say. <sup>22</sup> And withall prouide we also a lodging. for I hope by your praiers that I shal be giuen to you.

<sup>23</sup> There salute thee Epaphras my fellowv-prisoner in Christ Iesvs, <sup>24</sup> Marke, Aristarchus, Demas and Luke my coadiutors. <sup>25</sup> The grace of our Lord Iesvs Christ *be* with your spirit. Amen.

## AUTHORISED—1611.

in the bonds of the Gospel. <sup>14</sup> But without thy minde would I doe nothing, that thy benefite should not bee as it were of necessitie, but wyllyngly. <sup>15</sup> For perhaps hee therefore departed for a season, that thou shouldest receiue him for euer : <sup>16</sup> Not now as a seruant, but aboute a seruant, a brother beloued, specially to me, but how much more vnto thee, both in the flesh, and in the Lord ? <sup>17</sup> If thou count mee therfore a partner, receiue him as my selfe.

<sup>18</sup> If he hath wronged thee, or oweth thee ought, put that on mine account. <sup>19</sup> I Paul haue written it with mine owne hand, I will repay it : albeit I do not say to thee how thou owest vnto me, euen thine owne selfe besides : <sup>20</sup> Yea, brother, let mee haue ioy of thee in the Lord : refresh my bowels in the Lord. <sup>21</sup> Hauing confidence in thy obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say. <sup>22</sup> But withall prepare mee also a lodging : for I trust that through your prayers I shall be giuen vnto you. <sup>23</sup> There salute thee Epaphras, my fellow prisoner in Christ Iesus : <sup>24</sup> Marcus, Aristarchus, Demas, Lucas, my fellow labourers. <sup>25</sup> The grace of our Lord Iesus Christ *be* with your spirit. Amen.

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

Κεφάλαιον Α.

## THE EPISTLE TO THE HEBREWS.

### CHAPTER I.

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάσαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἑσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, (δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν,) ὃς (ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,) δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, τοσοῦτοι κρείττων γενόμενος τῶν ἀγγέλων, ὅσα διαφορῶτερον παρ' αὐτοῦς κεκληροδόμηκε ὄνομα. Τίνι γὰρ εἶπε

<sup>a</sup> Rec. ἰσχάτων.

<sup>b</sup> Alex. ἰποῖσαι τοὺς αἰῶνας.

<sup>c</sup> Alex. = δι' ἑαυτοῦ.

<sup>d</sup> Alex. τῶν ἁμαρτιῶν (ἡμῶν) ποιησάμενος.

WICLIFF—1380.

1. GOD that spake sumtyme bi prophetis in many maners to oure fadiris, <sup>2</sup> at the last in these daies he hath spoke to us bi the sone, whom he hath ordeyned eir of alle thingis and bi whom he made the worldis, <sup>3</sup> which whanne also he is the britens of glorie, and figure of his substance and herith alle thingis bi word of his vertu, he makith purgacioun of synnes, and sittith on the riȝthalf of the maieste in heuenes, <sup>4</sup> and so myche is made bettir thanne angelis: bi hou myche he hath enheritid a more dyuers name bifor hem,

<sup>5</sup> for to whiche of the angelis seid god ony tyme, thou art my sone I haue geridrid thee to dai? and eftsoner I schal be to him in to a fadir: and he schal be to me in to a sone, <sup>6</sup> and whanne eftsoner he bryngith inne the first bigetun sone, in to the world: he seith, and alle the angelis of god worship hym, <sup>7</sup> but he seith to angelis, he that makith hise angelis spiritis, and hise mynystris flawme of fier, <sup>8</sup> but to the sone he seith, god thi tronc is in to the world of world: a zerd of equite is the zerd of thi rewme, <sup>9</sup> thou hast loued riȝtwisnesse, and hatidist

TYNDALE—1534.

1. GOD in tyme past diuersly and many wayes, spake vnto the fathers by Prophetes: <sup>2</sup> but in these last dayes he hath spoken vnto vs by his sonne, whom he hath made heyre of all thinges: by whom also he made the worlde. <sup>3</sup> Which sone beyng the brightnes of his glory, and very ymage of his substance, bearinge vp all thinges with the worde of his power, hath in his awne person poured oure synnes, and is sitten on the right honde of the maiestie an hie, <sup>4</sup> and is more excellent then the angelis, in as moche as he hath by inheritaunce obtayned an excellent name then haue they.

<sup>5</sup> For vnto which of the angelis sayde he ateny tyme: Thou arte my sone, this daye begate I the? And agayne: I will be his father, and he shalbe my sonne. <sup>6</sup> And agayne when he bringeth in the fyrst begotten sonne in to the worlde, he sayth: And all the angelis of God shall worshippe him. <sup>7</sup> And of the angelis he sayth: He maketh his angelis sprates, and his ministres flammes of fyre. <sup>8</sup> But vnto the sone he sayth: God thy seate shalbe forever and ever. The cepter of thy kyngdome is a riȝt cepter. <sup>9</sup> Thou hast loved riȝtwisnesse and hated iniquyte.

CRANMER—1539.

1. GOD in tyme past diuersly and many wayes, spake vnto the fathers by Prophetes: <sup>2</sup> but in these last dayes he hath spoken vnto vs by hys awne sonne, whom he hath made heyre of all thinges by whom also he made the worlde. <sup>3</sup> Whych (sonne) beinge the brightnes of hys glory, and the very ymage of hys substance rulyng all thynges wyth the worde of hys power, hath by hys awne person poured oure synnes, and syteth on the riȝt hande of the maiestie on hie: <sup>4</sup> beyng so much more excellent then the angelis, as he hath by inheritaunce obtayned a more excellent name then they.

<sup>5</sup> For vnto whych of the angelis sayde he at eny tyme: Thou art my sonne, this daye haue I begotten the? <sup>6</sup> And agayne I will be his father, and he shalbe my sonne. And agayne, when he bringeth in the fyrst begotten sonne into the worlde, he sayth. And let all the angelis of God worshyppe hym. <sup>7</sup> And vnto the angelis he sayth He maketh hys angelis sprates, and hys ministres a flammie of fyre. <sup>8</sup> But vnto the sonne he sayth: Thy seate (O God) shalbe for euer and euer (The cepter of thy kyngdome is a riȝt cepter. <sup>9</sup> Thou hast loued riȝtwisnesse, and hated iniquyte. Wherefore, God,

vertu, pouer.    eftsoner, again.    zerd, staff.  
rewme, realm.

# ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

Κεφάλαιον Α.

## THE EPISTLE TO THE HEBREWS.

### CHAPTER I.

ποτε τῶν ἀγγέλων, “Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε;” καὶ πάλιν, “Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;” <sup>6</sup> ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, “Καὶ προσκνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.” <sup>7</sup> Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, “Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.” <sup>8</sup> πρὸς δὲ τὸν υἱόν, “Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα <sup>1</sup> τοῦ αἰῶνος | ῥάβδος εὐθύτητος <sup>2</sup> ἡ ῥάβδος τῆς βασιλείας σου. <sup>3</sup> ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας <sup>4</sup> ἀνομίαν |

<sup>1</sup> Alex. = ἡμῶν.

<sup>2</sup> Alex. s. = τοῦ αἰῶνος s. τοῦ αἰῶνος καὶ ἡ.

<sup>3</sup> Alex. ἀδικίαν.

GENEVA — 1557.

1. GOD spake at sondrie tymes and in diuers maners in the olde tyme to our fathers by the Prophets: <sup>2</sup> In these last dayes he hath spoken vnto vs by his Sonne, whome he hath made heir of all things, by whome also he made the worlde,

<sup>3</sup> Which Sonne beyng the bryghtnes of the glorie, and the ingraued forme of his personne, bearing vp all things with the worde of his power, hath by him selfe purged our synnes, and sytteth at the right hand of that moste highest maiestie.

<sup>4</sup> And is made so muche more excellent then the Angels in as much as he hath by inheritance obtayned an excellent name then they. <sup>5</sup> For vnto which of the Angels sayd he at any tyme: Thou art my Sonne, this day begate I thee? And agayne, I wil be his Father, and he shall be my Sonne.

<sup>6</sup> And agayne when he bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worshyp hym. <sup>7</sup> And of the Angels he sayth, He maketh the spirits his messengers, and his ministers a flaming fyre.

<sup>8</sup> But vnto the Sonne he sayth, O God thy seate shall be for euer and euer, the scepter of thy kyngdome is a right scepter.

<sup>9</sup> Thou haste loued rightuousnes and

RHEIMS — 1582.

1. DIVERSELY and many vvaies in times past God speaking to the fathers in the prophets: <sup>2</sup> last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, and by vvhom he made also the vvorlde. <sup>3</sup> Vvho being the bryghtnesse of his glorie, and the figure of his substance, and carying al things by the vvorde of his pover, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: <sup>4</sup> being made so much better then Angels, as he hath inherited a more excellent name aboute them.

<sup>5</sup> For to vvhich of the Angels hath he said at any time, *Thou art my sonne, to day have I begotten thee?* and againe, *I will be to him a father, and he shall be to me a sonne.* <sup>6</sup> And vvhē agayne he bringeth in the first begotten into the vvorlde, he faith, *And let all the Angels of God adore him.*

<sup>7</sup> And to the Angels truly he saith, *He that maketh his Angels, spirites: and his ministers, a flame of fyre.* <sup>8</sup> But to the Sonne: *Thy throne O God for euer and euer: a rod of equitie, the rod of thy kyngdom.* <sup>9</sup> *Thou hast loued iustice, and*

AUTHORISED — 1611.

1. GOD who at sundry times, and in diuers maners, spake in time past vnto the fathers by the Prophets, <sup>2</sup> Hath in these last daies spoken vnto vs by his Sonne, whom hee hath appointed heire of all things, by whom also he made the worlds,

<sup>3</sup> Who being the bryghtnesse of his glory, and the expresse image of his person, and vpholding all things by the word of his power, when hee had by himselfe purged our sinnes, sate downe on the right hand of the Maiestie on high, <sup>4</sup> Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then they. <sup>5</sup> For vnto which of the Angels said he at any time, thou art my sonne, this day haue I begotten thee?

And againe, I will be to him a Father, and he shall be to me a Sonne. <sup>6</sup> And againe, when he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him. <sup>7</sup> And of the Angels he saith: Who maketh his Angels spirits, and his ministers a flame of fire.

<sup>8</sup> But vnto the Sonne, he saith, Thy throne, O God, is for euer and euer: a Scepter of rightuousnesse is the Scepter of thy kyngdome. <sup>9</sup> Thou hast loued rightuousnesse, and hated iniquity, therefore

<sup>1</sup> Gr. rightnesse, or, straightnesse.

“διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεὸς σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.”<sup>10</sup> Καὶ, “Σὺ κατ’ ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί·<sup>11</sup> αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,<sup>12</sup> καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς·<sup>13</sup> καὶ ἀλλαγῆσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.”<sup>13</sup> Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρήκέ ποτε, “Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἔχθρους σου ὑποπόδιον τῶν ποδῶν σου;”<sup>14</sup> οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν; II. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μὴ ποτε παραρῶμεν.<sup>2</sup> εἰ γὰρ ὁ δι’ ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα

<sup>A</sup> Alex. + ὡς ἱμάτιον.

## WICLIFF — 1380.

wickidnesse, therfor the god thi god, anoyntid thee with oyle of ioie, more thanne thi felowis:

<sup>10</sup> and thou lord in the bigynnyng foundidist the erthe: and heneues ben werkis of thin hondis: <sup>11</sup> thi schuln perisch: but thou schalt perifstli dwelle: alle schuln wexe oold as a cloth: <sup>12</sup> and thou schalt change hem as a cloth: and thi schuln be chaungid, but thou art the same thi self: and thi zeeris schuln not failen: <sup>13</sup> but to whiche of the angels seide god at ony tyme: sitte thou on my ryghthalf, til I putte thin enemyes a stool of thi feet? <sup>14</sup> where thei alle ben not seruynge spiritis, sent to seruen: for hem that takun the eritage of heilthe.

2. THERFOR more plenteuusli it bihoueth us to kepe tho thingis, that we han herd, lest parauenture we feten aweier: <sup>2</sup> for if the like word that was seide bi angelis, was made sad, and eche brekyng of the lawe, and vnobedience, took iust retribuicion of mede: <sup>3</sup> house schuln we ascape, if we dispisen so greet an helthe? which whanne it hadde takun bigynnyng to be toold out bi the lord of hem that herden: is confemred in us: <sup>4</sup> for god witnessed to gidre bi myracis and wondris and grete merueilis, and dyers vertues: and departyngis of the holi goost bi his wille:

<sup>5</sup> but not to angelis, god sugetid the world, that is to comynge, of whiche we spoken: <sup>6</sup> but summan witnesid in a place and seide, what thing is man, that thou art myndful of hym, or of mannes sone, for thou visitist hym? <sup>7</sup> thou hast made hym a litil les thanne angelis: thou hast crowned hym with glori and honoure, and thou hast ordeyned hym on the werkis of thin hondis: <sup>8</sup> thou hast made alle thingis suget vnder his feet: and in that, that he sugetid alle thingis to him, he lefte no thing unsaget to him: but now we seen not jitt alle thingis suget

dwelle, remain  
ad, stedfast. wexe, grow.  
sad, stedfast. mede, reward.  
like, name.

## TYNDALE — 1534.

Wherfore God which is thy God, hath anoynted the with the oyle of gladnes aboue thy felowes.

<sup>10</sup> And thou Lorde in the begynnyng hast layde the foundation of the erth. And the heuens are the workes of thy hondes. <sup>11</sup> They shall perisshe, but thou shalt endure. They all shall wexe olde as doth a garment: <sup>12</sup> and as a vesture shalt thou change them; and they shalbe changed. But thou arte all wayes; and thy yeres shall not fayle. <sup>13</sup> Vnto which of the angels sayde he at eny tyme? Sit on my ryght hande; tyll I make thyne enemyes thy fote stole. <sup>14</sup> Are they not all mynistryng spretes; sent to minister for their sakes which shalbe heyres of saluacion?

2. WHEREFORE we ought to geue the more hede to the thinges we haue herde lest we perysshe. <sup>2</sup> For yf the worde which was spoken by angels was stedfast: so that every transgression and disobedience receaued a iust recompence to rewarde: <sup>3</sup> how shall we escape; yf we despyse so great saluacion which at the fyrst began to be preached of the lorde him selfe; and afterwarde was confemred vnto vs warde; by them that hearde it: <sup>4</sup> god bearyng witness therto; bothe with synges and wonders also; and with diuers myracles; and gyftes of the holi gooste; accordynge to his awne will.

<sup>5</sup> He hath not vnto the angels put in subieccion the world to come; where of we speake. <sup>6</sup> But one in a certayne place witnessed sayinge. What is man; that thou arte myndfull of him? <sup>7</sup> After thou haddest for a season made him lower then the angels: thou croundest him with honour and glory; and hast set him aboue the workes of thy hondes. <sup>8</sup> Thou hast put all thinges in subieccion vnder his feet. In that he put all thynges vnder him; he left nothyng that is not put

## CRANMER — 1539.

euen thy God hath anoynted the with the oyle of gladnes aboue thy felowes.

<sup>10</sup> And thou Lorde in the begynnyng hast layde the foundacyon of the erth. And the heuens are the workes of thy handes. <sup>11</sup> They shal perysshe, but thou endurest. But they all shall wexe olde also as doth a garment: <sup>12</sup> and as a vesture shalt thou change them, and they shalbe changed. But thou art euen the same and thy yeres shall not fayle. <sup>13</sup> Vnto which of the angels sayde he at eny tyme: Syt on myryght hande, tyll I make thyne enemyes thy fote stole? <sup>14</sup> Are they not all ministryng spretes, that are sent to minister, for their sakes which shalbe heyres of saluacion?

2. WHEREFORE, we ought to geue the more hede to the thynges that are spoken vnto vs, lest at any tyme we peryssh. <sup>2</sup> For yf the worde which was spoken by angelis was stedfast: And euery transgression and disobedience receaued a iust recompence of rewarde, <sup>3</sup> how shall we escape, yf we despyse so great saluacion, which at the fyrst began to be preached of the Lorde hym selfe, and was confemred vnto vs warde, by them that hearde it? <sup>4</sup> God bearyng wytnes therto, both with synges and wonders also and with diuers myracles, and gyftes of the holi gooste, accordynge to hys awne will.

<sup>5</sup> For vnto the angels hath he not subdued the world to come, wherof we speake, <sup>6</sup> but one in a certayne place witnessed sayinge. What is man, that thou art myndfull of him? Or the sone of man, that thou visitest him? <sup>7</sup> Thou madest him a litte lower then the angels: thou hast crowned hym wyth honour and glory, and hast set him aboue the workes of thy handes. <sup>8</sup> Thou hast put all thynges in subieccion vnder hys feet. In that he put all thynges vnder him, he left nothyng that is not put vnder him. Neurtthelesse, we se not yet all thinges subdued vnto him:

παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν, <sup>3</sup> πῶς ἡμεῖς ἐκφευζόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλείσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, <sup>4</sup> συνεπιμαρτυροῦντος τοῦ Θεοῦ σημεῖοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν. <sup>5</sup> Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν. <sup>6</sup> διεμαρτύρατο δέ που τὶς λέγων, “Τί ἐστὶν ἄνθρωπος, “ ὅτι μιμήσκη αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπη αὐτόν; <sup>7</sup> ἠλάττωσας αὐτὸν βραχὺ τι παρ’ ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν; <sup>8</sup> πάντα “ ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.” Ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὕτω ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

<sup>4</sup> Rec. + καὶ κατίσθης αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.

## GENEVA — 1557.

hated iniquity. Wherefore, God which is thy God, hath anointed thee with the oyle of gladnes above thy felowes.

<sup>10</sup> And, Thou Lord in the begynnyng hast establysshed the earth: and the heuens are the workes of thy handes. <sup>11</sup> They shal perish, but thou doest remayne: and they all shal waxe olde as dothe a garment: <sup>12</sup> And as a vesture shalt thou change them, and they shalbe changed: but thou art the same and thy yeres shal not fayle. <sup>13</sup> Vnto which of the Angels sayd he at any tyme, Syt at my right hande, tyl I make thyne enemies thy fote stole? <sup>14</sup> Are they not all ministring sprites, sent to minister, for theyr sakes whych shalbe heyres of saluation?

2. VVHEREFORE we oght diligently to geue heede to the thynges which we haue heard lest at any tyme we shulde not kepe them. <sup>2</sup> For if the worde which was spoken by Angels was stedfaste: and euery transgression and disobedience receaued a iuste recompence of rewarde, <sup>3</sup> How shal we escape, if we despise so great saluation? which saluation at the fyrst began to be preached of the Lord him selfe, and *after warde* was confirmed vnto vs, by them that hearde him, <sup>4</sup> God bearyng wytnes therto, bothe with signes and wonders also, and with diuers miracles, and gyftes of the holy Gost, accordyng to hys owne wyl.

<sup>5</sup> For he hath not put in subiection vnto the Angels the worlde to come, wherof we speake. <sup>6</sup> But one in a certayne place wytnessed, saying, What is man, that thou shuldest be myndeful of hym: or of the some of man that thou woldest loke vpon hym? <sup>7</sup> Thou madest him for a season inferior to the Angels: thou crownedest hym with honour and glorie, and hast set hym above the workes of thy handes. <sup>8</sup> Thou hast put all thynges in subiection vnder hys fete. And in that he hath put all thynges vnder hym, he left nothing that shuld not be subiect vnto hym. But, we yet se not all thynges subued vnto

## RHEIMS — 1582.

*hated iniquitie: therefore thee, God, thy God hath anointed with the oyle of exultation above thy felowes.* <sup>10</sup> And, *Thou in the beginning of Lord didst found the earth: and the workes of thy handes are the heauens.* <sup>11</sup> *They shal perish, but thou shalt continue: and they shal be vnto old as a garment.* <sup>12</sup> *And as a vesture shalt thou change them, and they shal be changed: but thou art the self same, and thy yeres shal not faile.*

<sup>13</sup> But to vvhich of the Angels said he at any time: *Sit on my right hand, vntil I make thine enemies the footstool of thy fete?* <sup>14</sup> Are they not all, ministring spirits: sent to minister for them vvhich shal receiue the inheritance of saluation?

2. THEREFORE more abundantly ought vve to obserue those things vvhich vve haue heard: lest perhaps vve runne out. <sup>2</sup> For if the vword that vvas spoken by Angels, became sure, and al preuarication and disobedience hath receiued a iust retribution of reppard: <sup>3</sup> howv shal vve escape if vve neglect so great saluation? vvhich vvhien it vvas begonne to be declared by our Lord, of them that heard vvas confirmed on vs, <sup>4</sup> God vvitally testifying by signes, and vvwonders, and diuers miracles, and distributions of the holy Ghost according to his vvil.

<sup>5</sup> For not to Angels hath God made subiect the vworld to come, whcreof vve speake. <sup>6</sup> But one hath testified in a certayne place, saying: *What is man, that thou art myndeful of him: or of the some of man, that thou visitest him?* <sup>7</sup> *Thou didst minish him little lesse then Angels: with glorie and honour thou hast crowned him, and constituted him ouer the workes of thy handes.* <sup>8</sup> *At things hast thou made subiect vnder his fete.* For in that he subiected all things to him, he left nothing not subiect to him. But novv see we not as yet al things subiectied to him.

## AUTHORISED — 1611.

God, *even* thy God hath anoynted thee with the oyle of gladnesse above thy felowes. <sup>10</sup> And, thou Lord in the beginning hast layed the foundation of the earth: and the heauens are the workes of thine handes. <sup>11</sup> They shall perish, but thou remainest: and they all shall waxe old as doth a garment. <sup>12</sup> And as a vesture shalt thou folde them vp, and they shall be changed, but thou art the same, and thy yeeres shall not faile. <sup>13</sup> But to which of the Angels said he at any time, Sit on my right hand, vntill I make thine enemies thy footstool? <sup>14</sup> Are they not all ministring spirits, sent forth to minister for them, who shalbe heires of saluation?

2. THEREFORE we ought to giue the more earnest heede to the things which we haue heard, lest at any time we should <sup>a</sup> let them slip. <sup>2</sup> For if the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of reward. <sup>3</sup> How shal we escape, if we neglect so great saluation, which at the first began to be spoken by the Lord, and was confirmed vnto vs by them that heard him, <sup>4</sup> God also bearing them witness, both with signes and wonders, and with diuers miracles, and <sup>b</sup> gifts of the holy Ghost, according to his owne will? <sup>5</sup> For vnto the Angels hath he not put in subiection the world to come, whereof we speake. <sup>6</sup> But one in a certaine place testified, saying: What is man, that thou art mindfull of him: or the Sonne of man that thou visitest him? <sup>7</sup> Thou madest him a litle lower then the Angels, thou crownedst him with glory and honor, and didst set him ouer the workes of thy handes. <sup>8</sup> Thou hast put all thynges in subiection vnder his fete. For in that he put all in subiection vnder him, hee left nothing that is not put vnder him. But now we see not yet all things put vnder him.

<sup>a</sup> Or, runne out as leaking vessels. <sup>b</sup> Or, distributions. <sup>c</sup> Or, a little while inferiour to. <sup>d</sup> Or, by.

<sup>9</sup> τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου. <sup>10</sup> Ἐπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. <sup>11</sup> ὃ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἐνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, <sup>12</sup> λέγων, "Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμῆς." <sup>13</sup> Καὶ πάλιν, "Ἐγὼ ἔσομαι πεποιθὸς ἐπ' αὐτῷ." Καὶ πάλιν, "Ἴδου ἐγὼ καὶ τὰ παῖδιά ἄ μοι ἔδωκεν ὁ Θεός." <sup>14</sup> Ἐπεὶ οὖν τὰ παῖδιά κεκοινώνηκε <sup>k</sup> σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ

<sup>k</sup> Alex. αἵματος καὶ σαρκός.

## WICLIFF—1380.

to hym, <sup>9</sup> but we seen hym, that was made a litil les thanne angels, ihesus for the passioum of deeth, crowned with glorie and honour: that he thorow grace of god schulde taste deeth for alle men.

<sup>10</sup> for it bisemed hym for whom alle thingis, and bi whom alle thingis were made whiche hadde brougte many sones in to glorie, and was auctour of the helthe of hem, that he hadde an ende bi passioum; <sup>11</sup> for he that halowith, and thei that ben halowid ben alle of oon; for whiche cause he is not shamed, to clepe hem brithren, <sup>12</sup> seyinge, I schal telle thi name to my brithren, in the myddil of the chirche, I schal herie thee, <sup>13</sup> and eftsonne I schal be tristinynge in to hym, and eftsonne; lo I and my children, which god gaf to me.

<sup>14</sup> therfor for children comyneden to fleisch & blood & he also took part of the same; that bi deeth he schulde distrie hym, that hadde lordschip of deeth, that is to seie the deuel; <sup>15</sup> and that he schulde deliyer hem, that bi drede of deeth bi alle lif: weren bounden to seruage; <sup>16</sup> and he took neuer angels: but he took the seed of abraham; <sup>17</sup> wherfor he ougte to be likned to brithren bi alle thingis that he schulde be made merciful, & a faithfull bishop to god; that he schulde be merciful to the trespassis of the puple; <sup>18</sup> for in that thing in which he sufrid & was temptid he is myghti to help also hem that ben temptid.

3. THERFOR holi brithren, and parteners of heuynli clepyng, biholde ze the apostle, and the bischop of oure confessioun ihesus; <sup>2</sup> which is trewe to hym that made hym, as also moises in al the hous of hym; <sup>3</sup> but this bischop is hadde worthi of more glorie thanne moises: bi as myche as he hath more honour of the

## TYNDALE—1534.

vnder him. <sup>9</sup> Nevertheless we yet se not all thynges subdued but him that was made lesse then the angelles: we se that it was Iesus which is crowned with glory and honour for the sufferinge of death: that he by the grace of god, shulde tast of death for all men.

<sup>10</sup> For it became him, for whom are all thynges and by whom are all thynges; after that he had brought many sonnes vnto glory, that he shuld make the lorde of their saluacion perfect thorow sufferynge. <sup>11</sup> For he that sanctifieth, and they which are sanctified, are all of one. For which causes sake, he is not a shamed to call them brethren. <sup>12</sup> sayinge: I will declare thy name vnto my brethren; and in the myddes of the congregacion will I prayse the. <sup>13</sup> And agayne: I will put my trust in him. And agayne: beholde here am I and the children which god hath geuen me.

<sup>14</sup> For as moche then as the children were parte takers of flesshe and bloud; he also him selfe lyke wyse toke parte with them; for to put doune thorow deeth; him that had lordshipp over deeth; that is to saye the devyll; <sup>15</sup> and that he myght deliyer them which thorow feare of deeth were all their lyfe tyme in daunger of bondage. <sup>16</sup> For he in no place taketh on him the angels: but the seede of Abraham taketh he on him. <sup>17</sup> Wherefore in all thynges it became him to be made lyke vnto his brethren; that he myght be mercifull, and a faithfull hye preste in thynges concernynge god; for to pouрге the peoples synnes. <sup>18</sup> For in that he him selfe suffered and was temptid; he is able to sucke them that are temptid.

3. WHEREFOR holy brethren, partakers of the celestial callinge, consider the embassour and hye prest of oure profession; Christ Iesus; <sup>2</sup> which was faithfull to him that made him; even as was Moses in all his housse. <sup>3</sup> And this man was counted worthy of more glory then Moses: In as moche as he which hath prepared the housse hath most honour

## CRANMER—1539.

<sup>9</sup> but him that was made lesse then the angels, we se that it was Iesus, which is crowned with glory and honour for the sufferynge of death: that he by the grace of God, shulde tast of death for all men.

<sup>10</sup> For it became him, for whom are all thynges and by whom are all thynges (after that he had brought many sonnes vnto glory) that he shuld make the Lorde of their saluacion perfecte thorow afflictions. <sup>11</sup> For both he that sanctifieth and they which are sanctified, are all of one. For whych causes sake he is not a shamed to call them brethren, <sup>12</sup> sayinge: I will declare thy name vnto my brethren, in the myddes of the congregacion will I prayse thee. <sup>13</sup> And agayne: I will put my trust in hym. And agayne: beholde, here am I and the children whom God hath geuen me.

<sup>14</sup> For as moche then as the children are partetakers of flesshe and bloud, he also him selfe lykewise toke parte with them that (thorow deeth) he myght expell hym that had lordshipp over deeth, that is to saye the denyll; <sup>15</sup> and that he myght deliyer them, which thorow feare of deeth were all there lyfe tyme subdued vnto bondage. <sup>16</sup> For he in no place taketh on hym the angels: but the seede of Abraham taketh he on him. <sup>17</sup> Wherefore, in all thynges it became him to be made lyke vnto his brethren, that he might be mercifull, and a faithfull hye Preste in thynges concernynge God, for to pouрге the peoples synnes. <sup>18</sup> For in that it fortuneth him selfe to be temptid, he is able to sucke them also that are temptid.

3. THEREFORE holy brethren, partakers of the celestial callinge consider the embassour and hye prest of oure profession Christ Iesus, <sup>2</sup> how that he is faithfull vnto him that put hym in the office, euen as was Moses in all his house. <sup>3</sup> For loke how much honour he (that hath buyded a house) hath more then the house it self, So much honour is he counted worthy of more then Moses.

<sup>1</sup> lope, call. here, praise. eftsonne, again.  
tristinynge, confiding. comyneden, partake.  
clepyng, callinge.

κράτος ἔχοντα τοῦ θανάτου, τουτέστι, τὸν διάβολον, <sup>15</sup> καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. <sup>16</sup> οὐ γὰρ δῆπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. <sup>17</sup> ὅθεν ἄφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ. <sup>18</sup> ἐν ᾧ γὰρ πέποιθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

III. Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν. <sup>2</sup> πιστὸν ὄντα τῷ ποιῆσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ. <sup>3</sup> Πλείονος γὰρ ὅπως δόξης | παρὰ Μωσῆν ἤξιώται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας

<sup>1</sup> Rec. + Χριστῶν.

<sup>m</sup> Rec. ὁξής οὐτος.

## GENEVA—1557.

hym. <sup>9</sup> But we se Iesus crowned with glorie and honour: which for a while was made inferior to the Angels, through the suffering of death, that by Gods benefit he might taste death for all men.

<sup>10</sup> For it became hym, for whome are all thynges, and by whome are all thynges, seing that he broght many sonnes vnto glorie, that he shoulde consecrate the Prince of theyr saluation through afflictions. <sup>11</sup> For he that sanctifieth, and they which are sanctified, are all of one. wherfore, he is not ashamed to call them brethren, <sup>12</sup> Saying, I wyl declare thy Name vnto my brethren, in the myddes of the Church: wyl I sing prayes to thee.

<sup>13</sup> And agayne, I wyl put my trust in hym. And agayne, Beholde here am I, and the chyldren which God hath geuen me. <sup>14</sup> Forasmuche then as the chyldren were partetakers of fleshe and bloude, he also hym selfe lykewyse toke part wyth them, for to put downe through death, hym that had Lordshyp ouer death, that is the deny, <sup>15</sup> And that he might deliuer them, which for feare of death were all there life time in danger of bondage. <sup>16</sup> For he in no sort toke the Angels: but he toke the seed of Abraham. <sup>17</sup> Wherefore in all thynges it became hym to be made lyke vnto his brethren, that he myght be merciful, and a faithfull hie Prieste in thynges concerning God, for to purge the peoples synnes. <sup>18</sup> For in that he hym selfe suffered and was tempted, he is able to sucke them that are tempted.

3. THEREFORE holy brethren, partakers of the heauen by calling, consider the Apostle and hie Prieste of our profession Christ Iesus: <sup>2</sup> Who was faithful to him that hath appointed hym, euen as Moses was faithful in all his house. <sup>3</sup> And yet was this man counted worthy of more glorie then Moses, inasmuche as he which hath builded the house hath the more

## RHEIMS—1582.

<sup>9</sup> But him that vvas a litle lessened vnder the Angels, vve see Iesus, because of the passion of death, crowned vwith glorie and honour: that through the grace of God he might tast death for al. <sup>10</sup> For it became him for vvhom al thyngs, and by vvhom al thyngs, that had broght many children into glorie, to consummate the author of their saluation, by his passion.

<sup>11</sup> For he that sanctifieth, and they that be sanctified: al of one. For the which cause he is not ashamed to call them brethren, <sup>12</sup> saying, *I wil declare thy name to my brethren: in the middes of the Church wil I praise thee.* <sup>13</sup> And agayne, *I wil haue affiance in him.* And agayne, *Behold here am I and my children: vvhom God hath giuen me.* <sup>14</sup> Therefore because the children haue communicated vwith flesh and bloud, him self also in like maner hath been partaker of the same: that by death he might destroy him that had the empire of death, that is to say, the Deuil: <sup>15</sup> and might deliuer them that by the feare of death through al their life vvere subiect to seruitude.

<sup>16</sup> For no vvhere doth he take Angels: but the seede of Abraham he taketh. <sup>17</sup> Vvherevpon he ought in al thynges to be like vnto his brethren: that he might become a merciful and faithfull high Priest before God, that he might repropitiate the sinnes of the people. <sup>18</sup> For in that vvheren in him self suffered and vvas tempted: he is able to helpe them also that are tempted.

3. WHEREFORE holy brethren, partakers of the heauenly vocation, consider the Apostle, and high priest of our confession Iesus: <sup>2</sup> vvho is faithful to him that made him, as also Moyses in al his house. <sup>3</sup> For, this man is esteemed vvorthie of more ample glorie aboue Moyses, by so much as more ample glorie then the house, hath he that framed it.

## AUTHORISED—1611.

<sup>9</sup> But we see Iesus, who was made a little lower then the Angels, for the suffering of death, crowned with glory and honour, that hee by the grace of God should taste death for every man. <sup>10</sup> For it became him for whom are all things, and by whom are all things, in bringing many sonnes vnto glory, to make the Captaine of their saluation perfect through sufferings. <sup>11</sup> For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> Saying, I will declare thy Name vnto my brethren, in the midst of the Church wyl I sing praise vnto thee. <sup>13</sup> And agayne, I will put my trust in him: and agayne, Behold, I, and the children which God hath giuen me. <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part of the same, that through death hee might destroy him that had the power of death, that is, the deuil: <sup>15</sup> And deliuer them, who through feare of death were all their life time subiect to bondage. <sup>16</sup> For verely hee tooke not on him the nature of Angels: but hee tooke on him the seed of Abraham. <sup>17</sup> Wherefore in all thynges it behoued him to be made like vnto his brethren, that he might be a mercifull and faithfull high Priest, in thynges pertaining to God, to make reconciliation for the sinnes of the people. <sup>18</sup> For in that he himselfe hath suffered, being tempted, he is able to succour them that are tempted.

3. WHEREFORE holy brethren, partakers of the heauenly calling, consider the Apostle and high Priest of our profession Christ Iesus, <sup>2</sup> Who was faithful to him that appointed him, as also Moses was faithful in all his house. <sup>3</sup> For this man was counted worthy of more glory then Moses, in as much as he who hath builded the house, hath more honour then

<sup>a</sup> Or, by. <sup>b</sup> Gr. hee taketh not hold of Angels, but of the seede of Abraham hee taketh hold. <sup>c</sup> Gr. inside.

αὐτόν· <sup>4</sup> πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος· ὁ δὲ <sup>5</sup> τὰ | πάντα κατασκευάσας, Θεός. <sup>6</sup> καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων· <sup>7</sup> Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὐ οἶκός ἐμεν ἡμεῖς, <sup>8</sup> εἰς ἑμπερὶ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν. <sup>9</sup> Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, “ Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, <sup>10</sup> μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, <sup>11</sup> κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, <sup>12</sup> οὐ <sup>13</sup> ἐπέρασάν <sup>14</sup> με | οἱ πατέρες ὑμῶν, <sup>15</sup> ἔδοκίμασάν με, | καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη· <sup>16</sup> διὸ προσ- <sup>17</sup> ὤχθισα τῇ γενεᾷ <sup>18</sup> ἐκείνῃ, | καὶ εἶπον, | Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ <sup>19</sup> ἐγνωσαν τὰς ὁδοὺς μου· <sup>20</sup> ὡς ὄμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν <sup>21</sup> κατάπανσίν μου·” <sup>22</sup> βλέπετε ἀδελφοί, μή ποτε ἔσται ἐν τινι ὑμῶν καρδία

\* Alex. = τὰ.

\* Alex. ἰόν.

\* Alex. ἰπέρρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ ἰδόν.

\* Alex. = με.

\* Alex. ἐν δοκιμασίᾳ.

## WICLIF — 1380.

hous that made the hous; <sup>4</sup> for ech hous is made of summan he that made alle thingis of nouzt : is god; <sup>5</sup> and moises was trewe in alle his hous, as a seruauante in to witnessenge of the thingis that weren to be seide; <sup>6</sup> but crist as a sone in his hous; whiche hous we ben, if we holden sad trist and glorie of hope in to the ende.

<sup>7</sup> wherfor as the holi goost seith, to dai if ze han herde his vois : <sup>8</sup> nyle ze hardne zoure hertis as in wrathinglike like the dai of temptacioun in desert; <sup>9</sup> where zoure fadris temptiden me and preueden and sigen my werkis; fourti seris, <sup>10</sup> wherfor I was wrooth to this generacioun; and I seide eucmore thei erren in herte; for thei knewen not my weies; <sup>11</sup> to whiche I swor in my wrathe, thei schulden not entre in to my reste; <sup>12</sup> bretheren, se ze, leest para-enture in; ony of you be an yuel herte of vnbeleue; to depart from the luyvng god; <sup>13</sup> but moneste zou silf bi alle daies, the while to dai is named, that noon of you he hardned hi fallace of synne.

<sup>14</sup> for we ben made parteners of crist, if netheles we holden the bigynnyng of his substauce sad in to the ende; <sup>15</sup> while it is seide, to dai, if ze han herde the vois of hym nyle ze hardne zoure hertis as in that wrathing; <sup>16</sup> for summen herynge wraththiden, but not alle thei that werten out of egypt bi moises; <sup>17</sup> but to whiche was he wraththid fourti zecris; whether not to hem that synneden; whose careyns weren cast down in desert; <sup>18</sup> and to which he swor: that thei schulden not entre in to the rest of hym, no but to hem that weren vnbeleueful; <sup>19</sup> and we seen, that thei myzten not entre in to the reste of hym for vnbeleue.

4. THERFOR drede we leest para-enture, while the bihcest of entryng in to his reste is lefte, that if any of us be

## TYNDALE — 1534.

in the housse. <sup>4</sup> Every housse is prepared of some man. But he that ordeyned all thinges is god. <sup>5</sup> And Moses verely was faythfull in all his housse as a minister, to beare witnes of the thinges which shuld be spoken afterwarde. <sup>6</sup> But Christ as a sonne hath rule over the housse; whose housse are we; so that we holdfast the confydence and the reioysynge of that hope; vnto the ende.

<sup>7</sup> Wherefor as the holy goost sayth : to daye if ye shall here his voyce, <sup>8</sup> harden not youre hertes; after the rebellyon in the daye of temptacioun in the wilderness; <sup>9</sup> where youre fathers tempted me; proved me; and sawe my workes xl. yeaere longe. <sup>10</sup> Wherefor I was greved with the generacioun and sayde. They erre ever in their hertes : they verely have not knownen my wayes; <sup>11</sup> so that I sware in my wrathe; that they shuld not enter into my rest. <sup>12</sup> Take hede bretheren that therbe in none of you an evyll herte in vnbeleue; that he shuld departe from the luyvng god; <sup>13</sup> but exhorte one another dayly; whill it is called to daye; lest eny of you waxe harde herted thowr the deceyftfulness of sinne.

<sup>14</sup> We are partetakers of Christ yf we kepe sure vnto the ende the fyrst substauce; <sup>15</sup> so longe as it is sayd : to daye yf ye heare his voyce; harden not youre hertes; as when ye rebelled. <sup>16</sup> For some; when they hearde; rebelled : howbeit not all that cam out of Egypt vnder Moses. <sup>17</sup> But with whom was he displeasid .xl. yeaeres? Was he not displeasid with them that synned : whose carcases were over thowren in the desert? <sup>18</sup> To whom sware he that they shuld not enter into his rest; but vnto them that beleved not? <sup>19</sup> And we se that they coule not enter in; because of vnbeleue.

4. LET vs feare therfore lest eny of vs forsakyng the promes of entryng into his rest shulde seme to come behinde.

## CRANMER — 1539.

For euery hous is buylded of some man. But he that ordeyned all thinges, is God. <sup>5</sup> And Moses verely was faythfull in all hys hous, as a minister, to beare witnes of those thinges which were to be spoken afterwarde. <sup>6</sup> But Christ as a sonne, hath rule over the hous, whose hous are we, yf we hold fast the confidence and the reioysynge of that hope, vnto the ende.

<sup>7</sup> Wherefor (as the holy goost sayth :) to daye yf ye will heare his voyce, <sup>8</sup> harden not youre hertes, as in the prouoking, in the daye of temptacioun in the wyldernes; <sup>9</sup> where youre fathers tempted me, proued me, and sawe my workes .xl. yeaere. <sup>10</sup> Wherefor I was greued with that generacioun, and sayde : They do allwaye erre in their hertes : they verely haue not knownen my wayes, <sup>11</sup> so that I sware in my wrath : they shal not enter into my rest. <sup>12</sup> Take hede bretheren, lest at anye tyme ther be in anye of you a froward hert subiect vnto vnbelefe, that he shuld departe from the luyvng God : <sup>13</sup> but exhorte ye one another dayly, whyll it is called to daye : lest eny of you waxe hard harted thowr the deceyftfulness of synne.

<sup>14</sup> We are made partetakers of Christ, yf we kepe sure (vnto the ende) the begynnyng of the substauce, <sup>15</sup> so longe as it is sayd : to daye yf ye wyll heare hys voyce, harden not youre hertes, as in the prouoking, <sup>16</sup> for some when they heard yd prouoke : how be it not all that came out of Egypt by moyses. <sup>17</sup> But with whom was he displeasid .xl. yeaeres? Was he not displeasid with them that had synned, whose carcases were ouerthrowen in the desert? <sup>18</sup> To whom sware he that they shuld not enter into his rest, but vnto them that were not obedient? <sup>19</sup> And we see, that they coule not enter in, because of vnbelefe.

4. LET vs feare therfore, lest eny of you (forsaking the promes of entryng into hys rest) shulde seme at anytyme to

103 trust, firm confidence. nyle, not. sigen, sawe. yuel, evil. careyns, (carriens) dead bodies. vnbeleueful, unbel reiny. lihest, promise.

πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· <sup>13</sup> ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῆ <sup>14</sup> ἐξ ὑμῶν τις | ἀπάτη τῆς ἀμαρτίας· <sup>14</sup> μέτοχοι γὰρ <sup>15</sup> τοῦ Χριστοῦ γεγονάμεν, | ἕανπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν, <sup>15</sup> ἐν τῷ λέγεσθαι, “ Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς “ ἐν τῷ παραπικρασμῷ.” <sup>16</sup> <sup>16</sup> Τίνες | γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωσέως. <sup>17</sup> τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα <sup>18</sup> ἔπεισεν | ἐν τῇ ἐρήμῳ; <sup>18</sup> τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν; <sup>19</sup> καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν. IV. Φοβηθῶμεν οὖν μὴ ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ

<sup>4</sup> Alex. ταύτη.<sup>4</sup> Alex. εἴπα.<sup>5</sup> Rec. τις ἔξ ὑμῶν.<sup>5</sup> Rec. γιγνώμεν τοῦ Χριστοῦ.<sup>6</sup> Rec. τὴν.<sup>7</sup> Alex. ἵπσαν.

## GENEVA—1557.

honour then the house. <sup>4</sup> For every house is builded of some man: but he that made all things is God.

<sup>5</sup> And Moses verely was faithful in all his house, as a seruant, to beare wytnes of the thinges, which should be spoken afterwarde. <sup>6</sup> But Christe as the Sonne, which hath rule ouer his owne house, whose house we are if we holde faste the confidence and the reioycing of that hope vnto the ende. <sup>7</sup> Wherefore, as the holy Gost sayeth, To day if ye shal heare his voyce, <sup>8</sup> Harden not your hearts, as in the day of prouoking God, in the day of that tentation in the wilderness. <sup>9</sup> Where your fathers tempted me: proued me, and saw my workes fourty yerres long. <sup>10</sup> Wherefore I was greued with that generation, and sayd, They erre euer in their hearts, nether haue they known my wayes.

<sup>11</sup> Therefore I sware in my wrath, If they shal enter into my rest. <sup>12</sup> Take heed brethren lest there be at any tyme in any of you an euil heart, and vnfaithful, to departe away from the luyng God. <sup>13</sup> But exhort one another dayly, while it is called To day, lest any of you waxe hard hearted through the deceitfulness of sinne. <sup>14</sup> For we are made partakers of Christ, if we kepe sure vnto the ende the beginning, wherewith we are vpholden. <sup>15</sup> So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the day of prouokynge. <sup>16</sup> For some, when they heard, angred the Lord: howbeit, not all that came out of Egypt by Moses. <sup>17</sup> But with whom was he displeased fourtie yerres? Was he not displeased with them that sinned, whose carcases were ouerthrowen in the desert? <sup>18</sup> And to whom sware he that they should not enter into his rest, but vnto them, that obeyed not? <sup>19</sup> And we see that they could not enter in because of vnbeleefe.

4. LET vs feare therefore, lest at any tyme by forsakyng the promys of entring into hys reste, any of you should seme to

## RHEIMS—1582.

<sup>4</sup> For every house is framed of some man, but he that created all things, is God. <sup>5</sup> And Moyses in deede vvas faithful in all his house as a seruant, for a testimonie of those things vvhich vvere to be said: <sup>6</sup> but Christ as the Sonne in his owne house: which house are vve, if vve kepe firme the confidence and glorie of hope vnto the end.

<sup>7</sup> Wherefore, as the holy Ghost saith, *To day if you shal heare his voyce, <sup>8</sup> harden not your hartes as in the exacerbation according to the day of tentation in the desert, <sup>9</sup> eueher your fathers tempted me: proued and saw my vvorke fourtie yerres. <sup>10</sup> For the vvhich cause I was offended vwith this generation, and said, They doe alosuaies erre in hart. And they haue not knowen my voyces. <sup>11</sup> to vvhom I swaere in my vvrath, If they shal enter into my rest.*

<sup>12</sup> Beuare brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. <sup>13</sup> But exhort your selues every day, vvhiles to day is named, that none of you be obdurate vwith the fallacie of sinne. <sup>14</sup> For vve be made partakers of Christ: yet so if vve kepe the beginning of his substance firme vnto the end. <sup>15</sup> Vvhile it is said, *To day if you shal heare his voyce, do not obdurate your hartes as in that exacerbation.* <sup>16</sup> For some hearing did exasperate: but not all they that went out of Egypt by Moyses. <sup>17</sup> And vvhom vvhom vvas he offended fourtie yerres? vvas it not with them that sinned, vvhose carcases vvere ouerthrowen in the desert? <sup>18</sup> And to vvhom did he swaere that they should not enter into his rest: but to them that were incredulous? <sup>19</sup> And vve see that they could not enter in, because of incredulitie.

4. LET vs feare therefore lest perhaps forsaking the promys of entring into his rest, some of you be thought to be

## AUTHORISED—1611.

the house. <sup>4</sup> For every house is builded by some man, but hee that built all things is God. <sup>5</sup> And Moses verely was faithful in all his house as a seruant, for a testimony of those things which were to be spoken after. <sup>6</sup> But Christ as a sonne ouer his owne house, whose house are wee, if we hold fast the confidence, and the reioycing of the hope firme vnto the end. <sup>7</sup> Wherefore as the holy Ghost saith, To day if ye will heare his voyce, <sup>8</sup> Harden not your hearts, as in the prouocation in the day of temptation in the wilderness: <sup>9</sup> When your fathers tempted me, proued me, and saw my workes forty yerres. <sup>10</sup> Wherefore I was grieued with that generation, and said, They doe alway erre in their hearts, and they haue not known my wayes. <sup>11</sup> So I sware in my wrath: <sup>12</sup> they shall not enter into my rest.

<sup>12</sup> Take heed, brethren, lest there be in any of you an euill heart of vnbeleefe, in departing from the liuing God. <sup>13</sup> But exhort one another dayly, while it is called To day, lest any of you be hardened through the deceitfulness of sinne. <sup>14</sup> For we are made partakers of Christ, if we hold the beginning of our confidence stedfast vnto the end. <sup>15</sup> Whiles it is said, To day if yee will heare his voyce, harden not your hearts as in the prouocation. <sup>16</sup> For some when they had heard, did prouoke: howbeit not all that came out of Egypt by Moses. <sup>17</sup> But with whom was he grieued forty yerres? was it not with them that had sinned, whose carcases fell in the wilderness? <sup>18</sup> And to whom sware he that they should not enter into his rest, but to them that beleued not? <sup>19</sup> So we see that they could not enter in, because of vnbeleefe.

4. LET vs therefore feare, lest a promise being left vs, of entring into his rest, any of you should seeme to come short of

<sup>4</sup> Gr. if they shall enter.

τις ἐξ ὑμῶν ὑστερηκέαι. <sup>2</sup> καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ <sup>3</sup> συγκεκραμένους| τῇ πίστει τοῖς ἀκούσασιν. <sup>3</sup> εἰσερχόμεθα <sup>2</sup> γὰρ| εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, “Ὡς ὡμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.” καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. <sup>4</sup> Εἶρηκε γὰρ πού περὶ τῆς ἐβδόμης οὕτω, “Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.” <sup>5</sup> καὶ ἐν τούτῳ πάλιν, “Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.” <sup>6</sup> Ἐπεὶ οὖν ἀπολείπεται τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθειαν, <sup>7</sup> πάλιν τιὰ ὀρίζει ἡμέραν, “Σήμερον,” ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον (καθὼς <sup>8</sup> εἶρηται,|) “Σήμερον εἰς τῆς φωνῆς αὐτοῦ ἀκούσθητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.” <sup>8</sup> Εἰ γὰρ αὐτοὺς

<sup>2</sup> Alex. s. συγκραμένοις s. συγκεραμένοις. <sup>2</sup> Alex. οὖν.

## WICLIF—1380.

gessid to be awci, <sup>2</sup> for it is toold also to us: as to hem; and the word that was herd, profitid not to hem, not meynde to feith, of tho thingis that thei herden; <sup>3</sup> for we that han bileued, schulen entre in to reste; as he seide; as I swoor in to my wraththe: thei schula not entre in to my reste; and whanne the werkis weren made perfist at the ordonance of the world: <sup>4</sup> he seide thus in a place of the seuenthe dai; and god restid in the seuenthe dai from alle hise werkis; <sup>5</sup> and in this place eftsoner; thei schuln not entre in to my reste;

<sup>6</sup> therfor it sueth, that summen schulen entre into it; and thei to whiche it was teld; to bifore entriden not for her vnbeleue: <sup>7</sup> eftsoner he termyneth sun dai; -eith, in dauth to dai aftir so myche tyme of tyme, as it is bifore seid; to dai if 3e han herd his vois, nyle 3e hardne 3oure hertis; <sup>7</sup> for if ihesus hadde 3oure reste to hem: he schulde neuer speke of other aftir this dai; <sup>8</sup> therfor the sabbath is lefte to the puple of god; <sup>10</sup> for he that is entrid in to mys reste; restid of hise werkis, as also god of hise;

<sup>11</sup> therfor hast we to entre in to that rest: that no man falle in to the same ensample of vnbeleue; <sup>12</sup> for the word of god is quyck and spedid in worchyng and more able to perse thanne any tweyne eggid swerd, and Strecchith forth to the departyng of the soule and of the spirit, and of the ioynturis and merewis and demer of thoughtis and of ententis and hertis; <sup>13</sup> and no creature is vnysible in the syght of god; for alle thingis ben nakid and opene to hise i3en: to whom a word to us; <sup>14</sup> therfor we that han a greet bishop that persed heuenes: ihesus the some of god; holde we the knowlechyng of pure hope; <sup>15</sup> for we han not a bischop

## TYNDALE—1534.

<sup>2</sup> For vnto vs was it declared, as well as vnto them. But it profited not them that they hearde the worde; because they which hearde it; coupled it not with fayth. <sup>3</sup> But we which have beleued; do entre into his rest; as contrary wyse he sayde to the other: I have sworn in my wrath; they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundation of the worlde layde. <sup>4</sup> For he spake in a certayne place of the seventh daye; on this wyse: And god did rest the seventh daye from all his workes. <sup>5</sup> And in this place agayne: They shall not come into my rest.

<sup>6</sup> Seynge therfore it foloweth that some muste enter therinto; and they to whom it was fyrst preached, entred not therein for vnbeleves sake. <sup>7</sup> Agayne he apoynteth in David a certayne present daye after so longe a tyme; sayinge as it is rehearsed: this daye if ye heare his voyce; he not harde herted. <sup>8</sup> For if I3oue had geuen them rest; then wolde he not afterwarde have spoken of another daye. <sup>9</sup> There remayneth therfore yet a rest to the people of God. <sup>10</sup> For he that is entred into his rest doth cease from his awne workes; as god did from his.

<sup>11</sup> Let vs study therfore to entre into that rest; lest eny man faule after the same ensample; in to vnbelefe. <sup>12</sup> For the worde of god is quycke; and myghty in operacion; and sharper then eny two edged sward; and entreth through; even vnto the diuidyng a sonder of the soule and the sprete; and of the ioyntes and the mary; and iudgeth the thoughtes and the intentes of the herte: <sup>13</sup> nether is there eny creature in visible in the sight of it. For all thynges are naked and bare vnto the eyes of him; of whom we speake.

5. SEYNGE then that we have a greet hyc prest which is entred into heven (I meane Iesus the sonne of God) let vs holde oure profession. <sup>15</sup> For we have not

## CRANMER—1539.

haue bene disapoynted. <sup>2</sup> For vnto vs is it declared, as well as vnto them. But it profyted not them, that they hearde the worde: because they which hearde it, coupled it not with fayth <sup>3</sup> (For we whych haue beleued, do enter into his rest) as he sayde Euen as I haue sworn in my wrath: they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundation of the worlde layde. <sup>4</sup> For he spake in a certayne place of the seuenth daye, on this wyse And God dyd rest the seuenth daye from all hys workes. <sup>5</sup> And in thys place agayne: They shall not enter into my rest.

<sup>6</sup> Seynge therfore it foloweth, that some must enter therinto, and they (to whom it was fyrst preached) entred not therein for vnbeleves sake, <sup>7</sup> he apoynteth a certayne daye after so longe a tyme sayyng in Dauid (as it is rehearsed) this daye yf ye will heare hys voyce, harden not your hertes. <sup>8</sup> For yf I3oue had geuen them rest, then wolde he not afterwarde haue spoken of another daye. <sup>9</sup> Ther remayneth therfore yet a rest to the people of God. <sup>10</sup> For he that is entred into his rest hath ceased also from hys awne workes, as God dyd from hys.

<sup>11</sup> Let vs study therfore to entre into that rest, lest eny man faule after the same ensample of vnbelefe. <sup>12</sup> For the worde of God is quycke and mighty in operacion, and sharper then eny two edged sward; and entreth through, even vnto the diuidyng a sonder of the soule and the sprete, and of the ioyntes and the mary; and is a discerner of the thoughtes and of the intentes of the herte: <sup>13</sup> nether is ther eny creature that is not manifest in the syght of him: But all thinges are naked and open vnto the eyes of him, of whom we speake.

<sup>14</sup> Seyng then, that we haue a greet hyc prest which is entred into heauen (euen Iesus the some of God) let vs holde the profession (of oure hope) <sup>15</sup> For we haue

to be, mingled.

eftsoner, againe.

sueth, followeth.

gite.

nyl, not.

demer, iudger.

3pm, e3pe.

Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· <sup>9</sup> ἄρα ἀπολεί-  
πεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. <sup>10</sup> ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν  
αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὡσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

<sup>11</sup> Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις  
ὑποδείγματι πέσῃ τῆς ἀπειθείας. <sup>12</sup> ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ  
τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ δίκονύμενος ἄχρι μερισμοῦ ψυχῆς  
<sup>b</sup> τε | καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοῶν  
καρδίας· <sup>13</sup> καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετρα-  
χλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

<sup>14</sup> Ἐχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν  
τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. <sup>15</sup> Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον

<sup>a</sup> Alex. προεῖρηται.<sup>b</sup> Alex. = τε.

## GENEVA — 1557.

be deprived. <sup>2</sup> For vnto vs was the Gospel preached as also vnto them: but it profited not them that they heard the worde, because they that heard it, had not the mixtion of faith. <sup>3</sup> For we which haue beleued, do enter into rest, as *contrary wyse* he sayd to the other, I haue sworne in my wrathe, If they shall enter into my rest. All though the workes were made perfect from the foundation of the worlde.

<sup>4</sup> For he spake in a certayne place of the seuenth day, on this wise, And God did rest the seuenth day from all his workes. <sup>5</sup> And in this place agayne, If they shall enter into my rest. <sup>6</sup> Seeing therefore it foloweth that some must enter therinto, and they to whom it was first preached, entred not therein for vnbelefs sake. <sup>7</sup> Agayne he appointed in Dauid a certayne day by (*To day*) after so longe a time, saying as it is rehearsed, This day if ye heare his voyce harden not your hearts.

<sup>8</sup> For if Iesus had geuen them rest, then would he not afterward haue spoken of an other day. <sup>9</sup> There remaineth therefore yet a reste to the people of God. <sup>10</sup> For he that is entred into his rest, hath also ceased from his owne workes, as God did from his. <sup>11</sup> Let vs study therefore to entre into that rest, lest any man falle after the same ensample of stubbernes. <sup>12</sup> For the worde of God is quyeke, and mighty in operation, and sharper then any two edged sworde: and entreth through, euen vnto the diuidyng a sonder of the soule and the sprite, and of the ioyntes and the marye: and is a discerner of the thoughtes and the intenes of the heart:

<sup>13</sup> Nether is there any creature, which is not manifest in his sight: but all thynges are naked and open vnto his eyes, with whome we haue to do. <sup>14</sup> Seyng then that we haue a great hye Priest which hath entred into heauen (I meane Iesus the Sonne of God) let vs holde fast our profession. <sup>15</sup> For we haue not an hye

## RHEIMS — 1582.

vvanting. <sup>2</sup> For to vs also it hath been denounced, as also to them, but the vvord of hearing did not profit them, not mixt vvith faith of those things vvwhich they heard. <sup>3</sup> For vve that haue beleued, shall enter into the rest: as he said, *As I swear in my vvraath, if they shall enter into my rest*: and truly the vvorkes from the foundation of the vvorld being perfited.

<sup>4</sup> For he said in a certayne place of the seuenth day, thus: *And God rested the seuenth day from all his workes.* <sup>5</sup> And agayne in this, *If they shall enter into my rest.* <sup>6</sup> Because then it remaineth that certayne enter into it, and they to vvhom first it vvvas preached, did not enter because of incredulitie: <sup>7</sup> agayne he limiteth a certayne day: *To day*, in Dauid saying, after so long time, as is aboue said, *To day if you shall heare his voice: doe not obdurate your hartes.* <sup>8</sup> For if Iesus had giuen them rest: he vvould neuer speake of an other day afterward. <sup>9</sup> Therefore there is left a sabbatisme for the people of God. <sup>10</sup> For he that is entred into his rest, the same also hath rested from his vvorkes, as God from his.

<sup>11</sup> Let vs hasten therefore to enter into that rest: that no man fall into the same example of incredulitie. <sup>12</sup> For the vvord of God is liuely and forcible, and more persing then any two edged svword: and reaching vnto the diuision of the soule and the spirit, of the ioyntes also and the marowes, and a discerner of the cogitations and intenes of the hart. <sup>13</sup> And there is no creature inuisible in his sight, but all things are naked and open to his eies, to vvhom our speache is.

<sup>14</sup> Having therefore a great high Priest that hath entred the heauens, lvsstvs the sonne of God, let vs hold the confession. <sup>15</sup> For vve haue not a high priest that can

## AUTHORISED — 1611.

it. <sup>2</sup> For vnto vs was the Gospel preached, as well as vnto them: but <sup>a</sup> the word preached did not profit them, <sup>b</sup> not being mixed with faith in them that heard it. <sup>3</sup> For we which haue beleued do enter into rest, as hee said, As I haue sworne in my wrath, if they shall enter into my rest, although the workes were finished from the foundation of the world. <sup>4</sup> For he spake in a certayne place of the seuenth day on this wise: And God did rest the seuenth day from all his works. <sup>5</sup> And in this place agayne: If they shall enter into my rest. <sup>6</sup> Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entred not in because of vnbeleife: <sup>7</sup> Agayne, hee limiteth a certayne day, saying in Dauid, To day, after so long a time; as it is said, To day if ye will heare his voyce, harden not your hearts. <sup>8</sup> For if Iesus had giuen them rest, then would he not afterward haue spoken of another day. <sup>9</sup> There remaineth therefore a rest to the people of God. <sup>10</sup> For he that is entred into his rest, hee also hath ceased from his owne workes, as God did from his.

<sup>11</sup> Let vs labour therefore to enter into that rest, lest any man fall after the same example of vnbeleefe. <sup>12</sup> For the word of God is quicke and powerful, and sharper then any two edged sword, piercing euen to the diuiding asunder of soule and spirit, and of the ioyntes and marrow, and is a discerner of the thoughts and intents of the heart. <sup>13</sup> Neither is there any creature that is not manifest in his sight: but all things are naked, and opened vnto the eyes of him with whome we haue to doe. <sup>14</sup> Seeing then that wee haue a great high Priest, that is passed into the heauens, Iesus the Sonne of God, let vs hold fast our profession. <sup>15</sup> For we haue not

<sup>a</sup> Or, the word of hearing. <sup>b</sup> Or, because they were not vvited by faith to. <sup>c</sup> Or, the Gospel was first preached. <sup>d</sup> That is, Iosuah. <sup>e</sup> Or, keeping of a Sabbath. <sup>f</sup> Or, disobedience.

συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, ἑπιπειρασμένον| δὲ κατὰ πάντα καθ' ὁμοί-  
τητα, χωρὶς ἁμαρτίας. <sup>16</sup> προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς  
χάριτος, ἵνα λάβωμεν <sup>d</sup> ἔλεον, καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.

V. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθ-  
ίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,  
<sup>2</sup> μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται  
ἀσθένειαν <sup>3</sup> καὶ <sup>d</sup> διὰ ταύτην| ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ  
προσφέρειν <sup>f</sup> ὑπὲρ| ἁμαρτιῶν. <sup>4</sup> Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ  
<sup>g</sup> καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ <sup>b</sup> Ἀαρόν. <sup>5</sup> οὕτω καὶ ὁ Χριστὸς οὐχ  
ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ κληθεὶς πρὸς αὐτὸν, <sup>6</sup> "Υἱὸς μου εἶ

<sup>a</sup> Alex. πεπειρασμένον.<sup>d</sup> Alex. ἔλεος.<sup>e</sup> Alex. εἰ ἀσθενῶν.<sup>f</sup> Alex. περι.

## WICLIFF—1380.

that may not haue compassioun on oure  
infirmytees: but was temptid bi alle  
thingis, bi the liknesse with oute synne,  
<sup>16</sup> therfor go we with trist to the throne of  
his grace, that we gete merci, and fynde  
grace in conenable help.

5. FOR eche bischop takun of men:  
is ordeyned for men in these thingis that  
ben to god, that he offre ziftis and sacrifi-  
cis for synnes, <sup>2</sup> which mai to gidre  
serue with hem that ben vnknunyng and  
erren; for also he is enuyrownd with in-  
firmyte; <sup>3</sup> and therfor he owth, as for the  
puple: so also for hym silf to offre for  
synnes; <sup>4</sup> nether ony man takith to hym  
honour: but he that is clepid of god as  
aoun was; <sup>5</sup> so crist clarifid not hym  
silf, that he were bischop: but he that  
spake to hym, thou art my sone, to day  
I gendrid thee, <sup>6</sup> as in another place he  
seith; thou art a prest with oute ende  
aftir the ordre of melchisedech, <sup>7</sup> which in  
the daies of his fleisch offrid with greet  
crie and teeris, preiers and bischinge to  
hym that myte make hym saaf fro deeth,  
and was herd for his reuerence, <sup>8</sup> and  
whanne he was goddis sone: he lerned  
obediens of these thingis that he suffrid;

<sup>9</sup> and he brougt to the ende: is made  
cause of euerlastyng heclithe to alle that  
obeychen to hym; <sup>10</sup> and is clepid of god  
a bischop bi the ordre of melchisedech;

<sup>11</sup> of whom there is to us a greet word,  
for to seie: and able to be expownded  
for ye ben made feble to here; <sup>12</sup> for  
whanne ye ouzten to be maistris for a  
tyme oftsonne ye niden that ye be taugte  
whiche ben the lettris of the bigynnyng  
of goddis wordis; and ye ben made thilke

trist, compassioun, conenable, suitable vnknunyng, ignorant vnkyng, ought, clepid, called, clarifid, glorifid, sone, agayn, thilke, that

## TYNDALE—1534.

an hye prest, which can not haue compas-  
sion on oure infirmities: but was in all  
poyntes tempted, lyke as we are: but yet  
with out synne. <sup>16</sup> Let vs therfore go  
boldely vnto the seate of grace; that we  
maye receave mercy; and fynde grace to  
helpe in tyme of nede.

<sup>1</sup> For every hye prest that is taken from  
amonge men; is ordeyned for men; in  
thynges pertaynyng to god: to offer  
gyftes and sacryfices for synne: <sup>2</sup> which  
can haue compassion on the ignorannt;  
and on them that are out of the waye;  
because that he him silfe also is com-  
pased with infirmite: <sup>3</sup> For the which in-  
firmities sake; he is bounde to offer for  
synnes; as well for hys awne parte; as for  
the peoples. <sup>4</sup> And noman taketh honour  
vnto him silfe; but he that is called of  
God; as was Aaron.

<sup>5</sup> Even so lykewise; Christ glorified not  
him silfe; to be made the hye prest: but  
he that sayde vnto him: thou arte my  
sone; this daye begat I the glorified  
him. <sup>6</sup> As he also in another place speak-  
eth: Thou arte a prest for ever after the  
ordre of Melchisedech. <sup>7</sup> Which in the  
dayes of his fleshe; did offer vp prayers  
and supplicacions; with stronge cryng  
and teares; vnto him that was able to  
saue him from deeth; and was also hearde;  
because of his godlines. <sup>8</sup> And though he  
were Goddes sonne; yet learned he obe-  
diens; by tho thynges which he suffred;  
<sup>9</sup> and was made parfuite; and the cause of  
eternall saluacion vnto all them that obey  
him: <sup>10</sup> and is called of God an hye prest;  
after the ordre of Melchisedech.

<sup>11</sup> Wherof we haue many thynges to saye  
which are harde to be vttered: because  
ye are dull of hearinge. <sup>12</sup> For when as  
concernyng the tyme; ye ought to be  
teacheris; yet haue ye nede agayne that  
we teache you the fyrst principles of the  
worde of god: and are become soche as

## CRANMER—1539.

not an hye prest, which cannot haue  
compassion on oure infirmities: but was  
in all poyntes tempted, lyke as we are:  
but yet with out synne. <sup>16</sup> Let vs therfore  
go boldely vnto the seate of grace, that  
we maye obtayne mercy, and fynde grace  
to helpe in tyme of nede.

5. FOR every hye prest that is taken  
from amonge men, is ordeyned for men,  
in thynges pertaynyng to God to offer  
gyftes and sacrifices for synne; <sup>2</sup> which  
can haue compassion on the ignoraunt,  
and on them that are out of the waye,  
for as moch as he hym selfe also is com-  
pased with infirmite: <sup>3</sup> And for the same  
infirmities sake he is bounde to offer for  
synnes, as well for him self, as for the  
people. <sup>4</sup> And no man taketh honour vnto  
hym selfe, but he that is called of God, as  
was Aaron.

<sup>5</sup> Euen so Christ also glorified not him  
selfe, to be made the hye prest: but he  
that sayde vnto hym, thou art my sone,  
this daye haue I begoten thee, glorified  
him. <sup>6</sup> As he saith also in another place:  
thou art a Prest for ener after the ordre  
of Melchisedech. <sup>7</sup> Which in the dayes  
of his fleshe, when he had offered vp prayers  
and supplications, with stronge cryng  
and teares (vnto him that was able to  
saue him from deeth) and was hearde  
because of hys reuerence, <sup>8</sup> though he  
were the sonne (of God) yet learned he  
obediens, by those thynges which he  
suffred: <sup>9</sup> and he beyng parfaiete, was  
the cause of eternal saluacion vnto all  
them that obeyed him: <sup>10</sup> and is called of  
God an hye prest, after the ordre of Mel-  
chisedech.

<sup>11</sup> Wherof we wolde speake many thynges  
but they are harde to be vttered: seyng  
ye are dull of hearinge. <sup>12</sup> For when as  
concernyng the tyme, ye ought to be  
teacheris, yet haue ye nede agayne, that  
we teache you the fyrst principles of the  
worde of God: and are become such as

“ σὺ, ἐγὼ σήμερον γεγέννηκά σε.” <sup>6</sup> καθὼς καὶ ἐν ἐτέρῳ λέγει, “ Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.” <sup>7</sup> Ὁς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δέησεις τε καὶ ἰκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, <sup>8</sup> καίπερ ὢν υἱὸς, ἔμαθεν ἀφ’ ὧν ἔπαθε τὴν ὑπακοήν, <sup>9</sup> καὶ τελειωθεὶς ἐγένετο ἰ τοῖς ὑπακούουσιν αὐτῷ πᾶσιν ἄτιος σωτηρίας αἰωνίου· <sup>10</sup> προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

<sup>11</sup> Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμῆνεντος λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς. <sup>12</sup> καὶ γὰρ ὀφείλουτες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ·

<sup>8</sup> Rec. + ὁ.

<sup>4</sup> Rec. + ὁ.

<sup>1</sup> Alex. πᾶσι τοῖς ὑπακούουσιν αὐτῷ.

## GENEVA — 1557.

Priest, which can not be touched with the feling of our infirmities : but *was* in all poyntes tempted, like *as we are* : but yet wythout synne. <sup>16</sup> Let vs therfore go boldly vnto the throne of grace, that we may receaue mercie, and fynde grace to helpe in tyme of nede.

5. FOR every hye Prieste is taken from among men, and is ordeyned for men, in thinges pertayning to God : to offer giftes and sacrifices for synne. <sup>2</sup> Which is able sufficiently to haue compassion on the ignorant, and on them, that are out of the way, because that he hymselfe also is compassed with infirmities : <sup>3</sup> And for the same infirmities sake, he is bounde to offer for synnes, as wel for his owne parte, as for the peoples. <sup>4</sup> And no man taketh this honour vnto him selfe, but he that is called of God, as *was* Aaron.

<sup>5</sup> Euen so lykewyse, Christe toke not to him selfe this honour, to be made the hye Priest : but he that sayd vnto hym, Thou art my Sonne, this day begate I thee, *gave it him*. <sup>6</sup> As he also in another place speaketh, Thou art a Priest for euer after the order of Melchi sedec. <sup>7</sup> Which in the daies of his flesh, dyd offer vp prayers and supplications, with stronge crying and teares vnto him, that was able to saue hym from death, and was also hearde, in that which he feared.

<sup>8</sup> And though he were *Goddess Sonne*, yet learned he obedience, by the thinges which he suffered. <sup>9</sup> And being consecrat was made the autor of eternal saluation vnto all them that obey him : <sup>10</sup> And is called of God, an hye Priest, after the order of Melchi sedec. <sup>11</sup> Wherof we haue many thinges to say, which are hard to be vttered, because ye are made dull of hearing.

<sup>12</sup> For when as concerning the tyme, ye ought to be teachers, yet haue ye nede agayne that we teache you the fyrst principles of the worde of God : and are become

## RHEIMS — 1582.

not haue compassion on our infirmities : but tempted in all things by similitude, except sinne. <sup>16</sup> Let vs goe therfore vwith confidence to the throne of grace : that vve may obtaine mercie, and finde grace in seasonable aide.

5. FOR every high Priest taken from among men, is appointed for men in those things that pertaine to God : that he may offer giftes and sacrifices for sinnes : <sup>2</sup> that can haue compassion on them that be ignorant and do erre : because him selfe also is compassed vwith infirmities : <sup>3</sup> and therefore he ought, as for the people, so also for him selfe to offer for sinnes. <sup>4</sup> Neither doth any man take the honour to him selfe, but he that is called of God, as Aaron.

<sup>5</sup> So Christ also did not glorifie him selfe that he might be made a high priest : but he that spake to him, *My Sonne art thou, I this day haue begotten thee*. <sup>6</sup> As also in another place he saith, *Thou art a priest for euer, according to the order of Melchisedec*. <sup>7</sup> Vvho in the daies of his flesh, vwith a stronge crie and teares, offering praers and supplications to him that could saue him from death, vvas heard for his reuerence. <sup>8</sup> And truly vvhereas he was the Sonne, he learned by those things vvich he suffered, obedience : <sup>9</sup> and being consummate, vvas made to al that obey him, cause of eternal saluation, <sup>10</sup> called of God a high priest according to the order of Melchisedec.

<sup>11</sup> Of vvhome vve haue great speache and inexplicable to vtter : because you are become vveake to heare. <sup>12</sup> For vvhereas you ought to be maisters for your tyme, you nede to be taught agayne your selues vvhat be the elements of the beginning of the vvordes of God : and

## AUTHORISED — 1611.

an high Priest which cannot be touched with the feeling of our infirmities : but was in all points tempted like as we are, yet without sinne. <sup>16</sup> Let vs therefore come boldly vnto the throne of grace, that we may obtaine mercie, and find grace to helpe in time of neede.

5. FOR every high Priest taken from among men, is ordeined for men in things *pertainiug* to God, that hee may offer both gifths and sacrifices for sins. <sup>2</sup> Who <sup>2</sup> can haue compassion on the ignorant, and on them that are out of the way, for that hee hymselfe also is compassed with infirmities. <sup>3</sup> And by reason hereof he ought as for the people, so also for himselfe, to offer for sinnes. <sup>4</sup> And no man taketh this honour vnto himselfe, but hee that is called of God, as *was* Aaron.

<sup>5</sup> So also, Christ glorified not himselfe, to bee made an High Priest : but he that saide vnto him, Thou art my Sonne, to day haue I begotten thee. <sup>6</sup> As hee saith also in another place, Thou art a Priest for euer after the order of Melchisedec. <sup>7</sup> Who in the daies of his flesh, when hee had offered vp prayers and supplications, with strong crying and teares, vnto him that was able to saue him from death, and was heard, <sup>8</sup> in that he feared.

<sup>8</sup> Though hee were a Sonne, yet learned hee obedience, by the thinges which he suffered : <sup>9</sup> And being made perfect, hee became the authour of eternal saluation vnto all them that obey him, <sup>10</sup> Called of God an high Priest after the order of Melchisedec : <sup>11</sup> Of whom we haue many thinges to say, and hard to be vttered, seeing ye are dull of hearing. <sup>12</sup> For when for the time ye ought to be teachers, ye haue need that one teach you agayne which be the first principles of the Oracles of

<sup>6</sup> Or, can reasonably beare with. <sup>8</sup> Or, for his prtie.

καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, <sup>k</sup> καὶ οὐ στερεᾶς τροφῆς. <sup>13</sup> πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· νήπιος γὰρ ἐστὶ· <sup>14</sup> τελειῶν δέ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. VI. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερόμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, <sup>2</sup> βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. <sup>3</sup> καὶ τοῦτο ποιήσομεν, | εἴηπερ ἐπιτρέπη ὁ Θεός. <sup>4</sup> Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσασμένους τε τῆς δωρεᾶς τῆς ἐπουραίου, καὶ μετόχους γεννηθέντας Πνεύματος ἀγίου, <sup>5</sup> καὶ καλὸν γευσασμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοιτος αἰῶνος, <sup>6</sup> καὶ

<sup>k</sup> Alex. = kai.<sup>4</sup> Alex. ποιήσομεν.

## WICLIFF — 1380.

to which is nede of mylk, and not sad mete; <sup>13</sup> for eche that is partener of mylk is with out part of the word of rȳtȳwisse, for he is a litil child; <sup>14</sup> but of perfitte men is sad mete: of hem that for custum han wittis exercisid, to discrecion of good and of yuel.

6. THERFOR we bringynge in a word of the bigynnyng of crist be we borun to the perfeccioun of hym, not eftsoone leggyng the foundement of penaunce fro deed werkis and of the feith to god, <sup>2</sup> and of techynge of baptyum and of leyng on of hondis, and of risynge agen of deed men and of the euerlastynge dome, <sup>3</sup> and this thing we schuld do if god schal suffre; <sup>4</sup> but it is impossible that thei that be onys lȳtneȳt han taastid also an heuenli gifte, and ben made parteners of the holi goost, <sup>5</sup> and netheles han taastid the good word of god and the vertues of the world to come; <sup>6</sup> ⁊ ben sliden fer awei that thei ben renewid eftsoone to penaunce whiche eftsoones crucifyng to hem self the sone of god: and han to scornu

<sup>7</sup> for the erthe that drynkith reyn ofte comynge on it, and bryngith forth couenable erbe to hem of whiche it is tidid: takith blessinge of god, <sup>8</sup> but that that is bryngynge forth thornes and bryaris: is repleuable, and next to curs, whos endynge schal be in to brennyng; <sup>9</sup> but 3e moost dererworthe, we tristen of 3ou better thingis, and near to helthe: thonȳ we spoken so; <sup>10</sup> for god is not vnȳst that he forȳte 3oure werk ⁊ loue, whiche 3e han schewid in his name for 3e han mynȳstrid to scyntis, and mynȳstru; <sup>11</sup> and we couciten that eche of 3ou schewe the same bisynesse, to the fillynge of hope: in to the ende; <sup>12</sup> that 3e be not made slowe: but also suers of hem whiche bi feith and

sad, solid.      yuel, eril.      eftsoone, again.  
leggyng, layng.      dome, judgment.      vertues, powers.  
couenable, suitable.      tristen, trust.      suers, followers.

## TYNDALE — 1534.

have nede of mylke, and not of stronge mete: <sup>13</sup> For every man that is feed with mylke, is inxperite in the worde of rightewesaes. For he is but a babe. <sup>14</sup> But stronge mete belongeth to them that are perfecte whiche thorow custome have their wittis exercised to iudge both good and evyll also.

6. VVHERFORE let vs leave the doctryne pertaynyng to the beginnyng of a Christen man, and let vs go vnto perfeccion, and now no more laye the foundacion of repentance from deed workes, and of fayth toward God, of baptyme, of doctryne, and of layng on of hondes, and of resurrection from deeth, and of eternal iudgement. <sup>2</sup> And so will we do, yf God permitte. <sup>4</sup> For it is not possible that they which were once lyghted and have tasted of the hevenly gyft, and were become partetakers of the holy goost, <sup>5</sup> and have tasted of the good worde of God, and of the power of the worlde to come: <sup>6</sup> yf they faule, shuld be reneud agayne vnto penaunce: for as moche as they have (as concerning them selves) crucified the sonne of God a fresshe, makynge a mocke of him.

<sup>7</sup> For that erth which drinketh in the rayne which cometh ofte vpon it, and bringeth forth erbes mete for them that dresse it, receaveth blessinge of god. <sup>8</sup> But that grounde, which beareth thornes and bryars: is reproved, and is nye vnto cursynge: whose ende is to be burned. <sup>9</sup> Neverthelesse deare frendes, we trust to se better of you and thynges which accompany saluacion, though we thus speake. <sup>10</sup> For god is not vnrighteous that he shuld forget youre worke and laboure that procedeth of love, which loue shewed in his name, which have ministred vnto the sayntes: and yet minister. <sup>11</sup> Yee, and we desyre that every one of you shew the same diligence, to the stablyshynge of hope, euen vnto the ende: <sup>12</sup> that ye faynt not, but folowe them, which thorow

## CRANMER — 1539.

have nede of mylke: and not of stronge mete: <sup>13</sup> for every man that is fed with mylke, is inxperite in the worde of rȳght-cousnes. For he is but a babe. <sup>14</sup> But stronge mete belongeth to them that are perfecte euen those, which (by reason of vse) haue their wittes exercised to discern both good and euyl.

6. THERFORE leauing the doctryne that pertayneth to the begynnyng of Christen men, let vs go forth vnto perfeccion, not layng agayne the foundacion of repentance from deed workes and of fayth toward God, <sup>2</sup> of baptyssinges, of doctryne, and of layng on of handes, and of resurrection from deeth and of eternal iudgement. <sup>2</sup> And so wyll we do If God permitte. <sup>4</sup> For it can not be that they which were once lyghted, and haue tasted of the heauenly gifte, and were become partakers of the holy goost, <sup>5</sup> and haue tasted of the good worde of God, and of the power of the worlde to come: <sup>6</sup> yf they fall away (and as concernynge them selues crucifie the sonne of God a fresshe, and make a mocke of hym) that they shulde be reneud agayne by repentance.

<sup>7</sup> For the erth which drinketh in the rayne that cometh oft vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessinge of God. <sup>8</sup> But that grounde which beareth thornes and bryars, is reponed, and is nye vnto cursynge: whose ende is to be burned. <sup>9</sup> Neuerthelesse (deare frendes) we trust to se better of you, and thynges which accompany saluacion, though we thus speake: <sup>10</sup> For God is not vnrighteous that he shuld forget youre worke and laboure that procedeth of loue, which loue ye shewe in his name, which haue ministred vnto the saintes, and yet minister. <sup>11</sup> Yee, and we desyre, that every one of you shew the same diligence, to the full stablissynge of hope, euen vnto the ende: <sup>12</sup> that ye faint not, but be folowers of them, which thorow fayth and pacience

παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυρούντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. <sup>7</sup> γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑπέτον, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ· <sup>8</sup> ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καύσιν. <sup>9</sup> Πεπέισμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ <sup>m</sup> κρέιττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. <sup>10</sup> οὐ γὰρ ἀδίκος ὁ Θεὸς ἐπιδραστήσθαι τοῦ ἔργου ὑμῶν, καὶ <sup>n</sup> τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. <sup>11</sup> ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· <sup>12</sup> ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ

<sup>m</sup> Alex. κρείσσονα.<sup>n</sup> Rec. + τοῦ κόπου.

## GENEVA—1557.

such as haue nede of mylke, and not of stronge meat: <sup>13</sup> For euery man that is fed wyth mylke, is inexpert in the worde of righteousnes: for he is but a babe. <sup>14</sup> But stronge meat belongeth to them that are growen in age, which through custome haue their wittes exercised, to iudge both good and euyl.

6. THEREFORE, let vs leaue the doctrine pertyeing to the beginning of a Christen man, and let vs go vnto perfection, and no more laye the foundation of repentance from dead workes, and of faith toward God. <sup>2</sup> Of the doctrine of baptisment, and laying on of handes, and of resurrection from the dead, and of eternal iudgement. <sup>3</sup> And so wil we do, if God permit. <sup>4</sup> For it is not possible that they, which were once lyghted, and haue tasted of the heauenly gift, and were made partakers of the holy Gost, <sup>5</sup> And haue tasted of the good worde of God, and of the power of the worlde to come: <sup>6</sup> If they fall away, should be reneued agayne by repentance: forasmuche as they haue crucified to them selues the Sonne of God a freshe, making a mocke of hym.

<sup>7</sup> For the earth which drinketh in the rayne that cometh ofte vpon it, and bringeth forth herbes meete for them that dresse it, receaueth blessing of God. <sup>8</sup> But that grounde which beareth thornes and bryars, is repproued, and is nye vnto cursyng: whose ende is to be burned. <sup>9</sup> But deare friendes we haue perswaded our selues better things of you, and suche as accompany saluation, though we thus speake.

<sup>10</sup> For God is not vnrighteous, that he should forget your worke, and labour that procedeth of loue, which loue ye shewed toward hys Name, in that ye haue ministered vnto the Sanctes, and yet minister. <sup>11</sup> And we desire that euery one of you shewe the same diligence, to the full perswasion of hope, euen vnto the ende. <sup>12</sup> That ye faint not, but be folowers of them, which through fayth and patience,

## RHEIMS—1582.

you are become such as haue neede of milke, and not of strong meate. <sup>13</sup> For euery one that is partaker of milke, is vnskillful of the vvord of iustice: for he is a childe. <sup>14</sup> But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good and euil.

6. VVHEREFORE intermitting the vvord of the doctrine of Christ, let vs proceede to perfection, not againe laying the foundation of penance from dead vvorkes, and of faith toward God, <sup>2</sup> of the doctrine of baptisment, and of imposition of handes, and of the resurrection of the dead, and of eternal iudgement. <sup>3</sup> And this shal vve doe, if God vvill permit. <sup>4</sup> For it is impossible for them that were once illuminated, haue tasted also the heauenly gift, and vvere made partakers of the holy Ghost, <sup>5</sup> haue moreover tasted the good vvord of God, and the povvers of the worlde to come, <sup>6</sup> and are fallen: to be reneued agayne to penance, crucifying agayne to them selues the sonne of God, and making him a mockerie. <sup>7</sup> For the earth drinking the rayne often comming vpon it, and bringing forth grasse commodious for them by vvhom it is tilled, receiuethe blessing from God. <sup>8</sup> but bringing forth thornes and bryers, it is reprobate, and very neere a curse, vvwhose end is, to be burnt.

<sup>9</sup> But vve confidently trust of you, my best beloued, better things and neerer to saluation: although vve speake thus. <sup>10</sup> For God is not vnjust, that he should forget your vvorke and loue which you haue shewed in his name, vvwhich haue ministered to the sanctes and do minister. <sup>11</sup> And our desire is that euery one of you shev forth the same carefulnesse to the accomplishing of hope vnto the end: <sup>12</sup> that you become not slouthful, but imitators of them vvwhich by faith and

## AUTHORISED—1611.

God, and are become such as haue need of milke, and not of strong meat. <sup>13</sup> For euery one that vseth milke, is vnskillful in the word of righteousnes: for he is a babe. <sup>14</sup> But strong meate belongeth to them that are <sup>β</sup> of full age, *euen* those who by reason <sup>γ</sup> of vse haue their senses exercised to discern both good and euill.

6. THEREFORE leauing the <sup>α</sup> principles of the doctrine of Christ, let vs goe on vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith towards God, <sup>2</sup> Of the doctrine of Baptisment, and of laying on of handes, and of resurrection of the dead, and of eternal Iudgement. <sup>3</sup> And this will we doe, if God permit. <sup>4</sup> For it is impossible for those who were once enlightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, <sup>5</sup> And haue tasted the good word of God, and the powers of the world to come; <sup>6</sup> If they shall fall away, to renew them againe vnto repentance: seeing they crucifie to themselves the Sonne of God afresh, and put him to an open shame. <sup>7</sup> For the earth which drinketh in the rayne that commeth oft vpon it, and bringeth fourth herbes meete for them <sup>β</sup> by whom it is dressed, receiuethe blessing from God. <sup>8</sup> But that which beareth thornes and briers, is reiected, and is nigh vnto cursing, whose end is to be burned.

<sup>9</sup> But beloued, wee are perswaded better things of you, and things that accompany saluation, though we thus speake. <sup>10</sup> For God is not vnrighteous, to forget your worke and labour of loue, which ye haue shewed toward his Name, in that ye haue ministered to the Saints, and doe minister. <sup>11</sup> And we desire, that euery one of you doe shew the same diligence, to the full assurance of hope vnto the end: <sup>12</sup> That ye be not slouthful, but followers of them,

<sup>α</sup> Gr. hath no experience. <sup>β</sup> Gr. perfect. <sup>γ</sup> Gr. of an habit, or perfection. <sup>δ</sup> Gr. the word of the beginning of Christ. <sup>ε</sup> Or, for.

μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας. <sup>13</sup> Τῷ γὰρ Ἀβραὰμ ἐπαγγελιάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδένος εἶχε μείζονος ὁμοίαι, ὤμοσε καθ' ἑαυτοῦ, <sup>14</sup> λέγων, “ Ὁ ἦ μὴν! εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.” <sup>15</sup> καὶ οὕτω μακροθυμίας ἐπέτυχε τῆς ἐπαγγελίας. <sup>16</sup> ἄνθρωποι ἢ μὲν! γὰρ κατὰ τοῦ μείζονος ὁμνίουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος. <sup>17</sup> ἐν ᾧ περισσώτερον βουλόμενος ὁ Θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκω, <sup>18</sup> ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχομεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. <sup>19</sup> ἢ ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἰσφαλίῃ τε καὶ βεβαίαι, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, <sup>20</sup> ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσήλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ

<sup>9</sup> Alex. Εἰ μὴν.

<sup>p</sup> Alex. = μὲν.

<sup>9</sup> Alex. ἀσφαλίῃ.

## WICLIF—1380.

pacience schal enherite the biheest; <sup>13</sup> for god bihetyng to abraham; for he hadde non gretter bi whom he schulde swer, swoor bi hym self <sup>14</sup> and seide; I blessinge schal blesse thee; and I multiplyng schal multiplie thee; <sup>15</sup> and so he long abidinge, hadde the biheest; <sup>16</sup> for men sweren bi a gretter thanne hem self; and the ende of al ther ple, is an ooth to confirmacioun; <sup>17</sup> in which thing god willynge to schewe plenteuousher to the giris of his biheest the sadnesse of his counceil: puttid bitwixe an othe; <sup>18</sup> that bi tweye thingis ynnemuable, bi whiche it is in possible that god he: we have a strengest solace, that we fleen to gidre to holde the hope that is putte forth to us; <sup>19</sup> whiche hope is an anker we han siker to the soule and sad y goyng in to the ymmer thingis of hidyng; <sup>20</sup> where the bifor goer ihesus that is made bischop with outen dede, bi the ordre of melchisedech: entrid for us.

7. AND this melchisedech kyng of salem, and preest of the hystid god; whiche mette with abraham, as he turned agen for sleynge of kyngis: and blessid hym; <sup>2</sup> to whom also abraham departid titlis of alle thingis; first he is seid kyng of rightwysnesse: and aftirward kyng of salem, that is to seie kyng of pees; <sup>3</sup> with out fadir with out modir, with out genologie: nether hauyng bigynnyng of daies, nether ende of lif; and he is likned to the sone of god, and dwellith preest with outen ende; <sup>4</sup> but biholde se hou greet is this: to whom abraham the patriark, gaf titlis of the best thingis; <sup>5</sup> for men of the sones of leuye takyng preesthood han maundement to take titlis of the puple bi the lawe; that is to seie of her brithren, thoug also thei weiten out of the leendis of abraham; <sup>6</sup> but he whos generacioun is

bihestes, promissas.  
ple plus ut, controuersy  
sike secure sad, firm

## TYNDALE—1534.

faith and pacience inheret the promyses. <sup>13</sup> For when god made promes to Abraham; because he had no greater thinge to swere by he sware by him selfe <sup>14</sup> sayinge: Surely I will blesse the and multiply the in dede. <sup>15</sup> And so after he had taryed a longe tyme; he enioyed the promes. <sup>16</sup> Men verely swere by him that is greater then them selves; and an othe to confyrme the thynges ys amonge them an ende of all stryfe. <sup>17</sup> So god willynge very abundantly to shewe vnto the heyres of promes; the stables of his counsaile; he added an othe; <sup>18</sup> that by two immutable thinges (in which it was vnposible that God shuld lye) we myght have perfect consolacion; which haue fled; for to holde fast the hope that is set before vs; <sup>19</sup> which hope we haue as an ancre of the soule both sure and stedfast. Which hope also entreth in; into the thynges which are with in the vayne; <sup>20</sup> whither the fore runner is for vs entered in; I mean Iesus that is made an hye prest for euer; after the order of Melchisedech.

7. THIS Melchisedech kyng of Salem (which beynge prest of the most hyc god met Abraham; as he returned agayne from the slaughter of the kynges; and blessed him: <sup>2</sup> to whom also Abraham gaue tythes of all thynges) fyrst is by interpretation kyng of rightwysnesse: after that he is kyng of Salem; that is to saye kyng of peace; <sup>3</sup> with out father, with out mother; with out kynne; and hath nether begynnyng of his tyme; nether yet ende of his lyfe: but is lykened vnto the sone of god and contineth a preste for euer.

<sup>4</sup> Consider what a man this was; vnto whom the patriarke Abraham gaue tythes of the spoyles. <sup>5</sup> And verely those children of leuy; which receaue the office of the prestes; haue a commaundement to take acordinge to the lawe; tythes of the people; that is to saye; of their brethren; yce though they spronge out of the loynes of Abraham. <sup>6</sup> But he whose

bihetyng, promising  
sadness, firmness  
leten is, ioinis.

## CRANMER—1539.

receaue the inheritance of the promyse. <sup>13</sup> For when God made promes to Abraham because he had none greater to swere by he sware by him selfe. <sup>14</sup> sayinge: Surely I will blesse the, and multiply the in dede. <sup>15</sup> And soafter that he had taried paciently, he enioyed the promes. <sup>16</sup> For men verely swere by hym that is greater then them selues, and an othe to confyrme the thynges, is to them an ende of all stryfe. <sup>17</sup> So God willynge very abundantly to shewe vnto the heyres of promes, the stables of his counsaile, added an oth: <sup>18</sup> that by two immutable thynges (in which it was vnpossible that God shuld lye) we might haue a strong consolacion, which hitherto haue fled, for to holde fast the hope that is set before vs; <sup>19</sup> which hope we holde as an ancre of the soule both sure and stedfast, which hope also entreth in, into those thynges which are wyth in the vayne, <sup>20</sup> where the fore runner is for vs entred in, enen Iesus, that is made an hye prest for euer, after the order of Melchisedech.

7. THIS Melchisedech kyng of Salem (which beynge prest of the most hyc God, met Abraham, as he returned agayne from the slaughter of the kynges and blessed hym: <sup>2</sup> to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretation kyng of rightwysnesse: after that, kyng of Salem (that is to saye, kyng of peace) <sup>3</sup> without father without mother, without kynne, and hath nether begynnyng of dayes, nether yet ende of lyfe: but is likened vnto the sone of God and contynueth a preste for euer. <sup>4</sup> Consider what a man this was, vnto whom also the Patriarke Abraham gaue tythes of the spoyles. <sup>5</sup> And verely those children of Leuy, which receaue the office of the prestes, haue a commaundement to take (accordinge to the lawe) tythes of the people, that is to saye, of their brethren, yce though they spronge out of the loynes of Abraham. <sup>6</sup> But he whose

ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

VII. Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τῆς οὐρανόθεν, ὁ σὺννατήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλείων, καὶ εὐλογήσας αὐτόν· ὁ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἐρμηνεύμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, (ὅ ἐστι, βασιλεὺς εἰρήνης·) ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

Ἐθεωρεῖτε δὲ πηλίκος οὗτος, ὁ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἐστι, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξελθυῖν ἐκ τῆς ὀσφύος Ἀβραάμ· ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν,

<sup>1</sup> Rec. = τοῦ.

<sup>2</sup> Alex. ὄ.

## GENEVA — 1557.

inherit the promis. <sup>13</sup> For when God made promis to Abraham because he had no greater to swear by, he swore by him selfe. <sup>14</sup> Saying, Surely I wyl moste abundantly blesse thee and multiplie thee aboute measure.

<sup>15</sup> And so after that he had taryed patiently, he enjoyed the promis. <sup>16</sup> For men verely swear by hym that is greater then them selues, and an othe to confirme the thyng, is among them an ende of all stryfe. <sup>17</sup> So God wylling very abundantly to shewe vnto the heyres of promys, the stableness of his counsel, he assured by an othe, <sup>18</sup> That by two immutable thynges, in which it is vpossible that God shulde lye we myght haue stronge consolation, which haue fled to this, for to holde faste the hope that is set before vs. <sup>19</sup> Which hope we haue, as an ancre of the soule, both sure and stedfast, and it entrech in, into the thynges which are within the vayle. <sup>20</sup> Whither the forerunner is for vs entred in : I meane Iesus that is made an hie Priest for euer after the order of Melchisedec.

7. FOR this Melchisedec was kyng of Salem, the hie Priest of the most hie God, and met Abraham, as he returned from the slaughter of the kynges, and blessed hym : <sup>2</sup> To whom also Abraham gaue tythes of all thynges, who fyrst is by interpretation kyng of rightuousnesse : after that, he is kyng of Salem, that is, kyng of peace : <sup>3</sup> Without father, without mother, without kinne, and hath nether begynning of hys dayes, nether yett ende of his lyfe : but is lykened vnto the Sonne of God, and continueth a Priest for euer. <sup>4</sup> Consider what a man this was, vnto whom the Patriarke Abraham gaue tythes of the spoyle. <sup>5</sup> And verely they which are the children of Leuie, which receaue the office of the Priesthode, haue a commandement to take, accordyng to the Law, tythes of the people, that is to say, of their brethren, yea though they spronge out of the loynes of Abraham. <sup>6</sup> But he

## RHEIMS—1582.

patience shal inherite the promises.

<sup>13</sup> For God promising to Abraham, because he had none greater by vvhom he might swear, he sware by him self, <sup>14</sup> saying, Vvales blessing I shal blesse thee, and multiplying shal multiply thee. <sup>15</sup> And so patiently enduring he obtained the promise. <sup>16</sup> For men svvare by a greater then them selues : and the end of al their controuersie, for the confirmation, is an othe. <sup>17</sup> Vvherein God meaning more abundantly to shew to the heires of the promise the stabilitie of his counsel, he interposed an othe : <sup>18</sup> that by tvvo thynges vvmoueable, vvheryby it is impossible for God to lie, vve may haue a most strong comfort. vvhoe haue fled to hold fast the hope proposed, <sup>19</sup> vvhich vve haue as an anker of the soule, sure and firme, and going in into the inner partes of the vele, <sup>20</sup> vvhoe Iesus the precursor for vs is entred, made a high priest for euer accordyng to the order of Melchisedec.

7. FOR this Melchisedec, the kyng of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the kyngs, and blessed him : <sup>2</sup> to vvhom also Abraham deuided tythes of al : first in dede by interpretation, the kyng of iustice : and then also kyng of Salem, vvhich is to say, kyng of peace, <sup>3</sup> without father, without mother, without genealogie, hauing neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for euer.

<sup>4</sup> And behold hovv great this man is, to vvhom also Abraham the Patriarke gaue tythes of the principal thynges. <sup>5</sup> And certes they of the sonnes of Leui that take the priesthod, haue commandement to take tythes of the people accordyng to the Lavv, that is to say, of their brethren : albeit them selues also issued out of the loines of Abraham. <sup>6</sup> but he vvhose

## AUTHORISED — 1611.

who through faith and patience inherite the promises. <sup>13</sup> For when God made promise to Abraham, because hee could swear by no greater, he sware by himselfe, <sup>14</sup> Saying, Surely, blessing I will blesse thee, and multiplying I will multiply thee. <sup>15</sup> And so after hee had patiently indured, he obtained the promise.

<sup>16</sup> For men verely swear by the greater, and an oath for confirmation is to them an end of all strife. <sup>17</sup> Wherein God willing more abundantly to shew vnto the heires of promise the immutabilitie of his counsell, confirmed it by an oath : <sup>18</sup> That by two immutable thynges, in which it was impossible for God to lye, we might haue a strong consolation, who haue fled for refuge to lay hold vpon the hope set before vs. <sup>19</sup> Which hope wee haue as an anker of the soule both sure and stedfast, and which entrech into that within the vayle, <sup>20</sup> whither the forerunner is for vs entred ; euen Iesus, made an high Priest for euer after the order of Melchisedec.

7. FOR this Melchisedec King of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him : <sup>2</sup> To whom also Abraham gaue a tenth part of all : first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace. <sup>3</sup> Without father, without mother, without descent, hauing neither beginning of dayes nor end of life : but made like vnto the Sonne of God, abideth a Priest continually. <sup>4</sup> Now consider how great this man was, vnto whom euen the patriarch Abraham gaue the tenth of the spoiles. <sup>5</sup> And verily they that are of the sonnes of Leui, who receiue the office of the Priesthood, haue a commandement to take Tythes of the people according to the Law, that is of their brethren, though they come out of the loynes of Abraham : <sup>6</sup> But hee

Gr. interposed himself by an oath. Gr. without pedigree.

δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε· <sup>7</sup> χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. <sup>8</sup> καὶ ὧδε μὲν δεκάτας ἀποθήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ξη· <sup>9</sup> καὶ, (ὡς ἔπος εἰπεῖν), διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται· <sup>10</sup> ἔτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήτησεν αὐτῷ ὁ Μελχισεδέκ. <sup>11</sup> Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν (ὁ λαὸς γὰρ ἐπ' αὐτῇ|<sup>12</sup> νενομοθέτητο·) τίς ἔτι χρεία, “κατὰ τὴν τάξιν Μελχισεδέκ” ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ “κατὰ τὴν τάξιν Ἀαρὼν” λέγεσθαι; <sup>12</sup> μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. <sup>13</sup> ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς <sup>14</sup> προσέσχηκε| τῷ θυσιαστηρίῳ·

<sup>7</sup> Alex. = τὸν.<sup>8</sup> Alex. = ὁ.<sup>9</sup> Alex. αὐτῆς.<sup>10</sup> Alex. νενομοθῆτηται.<sup>12</sup> Alex. προσίσχῃ.

## WICLIFF—1380.

not noubrid in hem, took tithis of abraham; ⁊ he blesid this abrahami whiche hadde repromysions; <sup>7</sup> with outen ony azeinsynge: that that is lesse, is blesid of the better; <sup>8</sup> and here decdli men takun tithis: but there he berith witnessynge that he lyueth; <sup>9</sup> and that it be seid so: bi abraham also leuye, that took tithis was tithid; <sup>10</sup> and ȝit he was in hise fadir leendis, whanne melchisedech mette with him;

<sup>11</sup> therfor if perfeccion was bi the preest-hood of leuy, for vndir hym the puple took the lawe: what ȝit was it nedful, another preest to rise, bi the ordre of melchisedech, and not to be seide bi the ordre of aaron; <sup>12</sup> for whi whanne the preesthode is transladit id is nede, that also translacon of lawe be made;

<sup>13</sup> but he in whom these thingis ben [seid is] of another lynage, of whiche no man was preest or redi to the autir; <sup>14</sup> for it is opene, that oure lord is borun of inda, in which lynage moises spake no thing of preestis; <sup>15</sup> ⁊ more ȝit it is knowun if bi the ordre of melchisedech, another preest is risun up; <sup>16</sup> which is not made bi the lawe of fleischli maundement, but bi vertu of lif, that mai not be vndon; <sup>17</sup> for he witnessith that thou art a preest with outen ende, bi the ordre of melchisedech; <sup>18</sup> that repreneynge of the maundement bifor goynge is made: for the vsadnesse and vnprofyt of it; <sup>19</sup> for whi the lawe broygte no thing to perfeccion; but there is a bryngynge in of a better hope, bi whiche we nyen to god; <sup>20</sup> and hou greet it is: not with outen sweryng; <sup>21</sup> but the other ben made preestis with outen an oth: but this prest with an oth bi hym that seide to him; the lord swoor and it schal not rewe him; thou art a preest with outen ende bi the ordre of

εὐπομυθῆται, promissas  
σταδῆσε, scōlōnēse.  
rewe, repent.

λεονδῖ, lōine  
nyen, drase nyā

## TYNDALE—1534.

kyndred is not counted amonge them; receaueth tythes of Abraham; and blessed him that had the promyses. <sup>7</sup> And no man denyeth but that which is lesse; receaueth blessinge of that which is greater. <sup>8</sup> And here men that dye receave tythes. But there he receaueth tythes of whom it is witnessed, that he liueth. And to saye the trueth; Levy him silfe also which receaueth tythes; payed tythes in Abraham. <sup>10</sup> For he was yet in the loynes of his father Abraham when Melchisech met him.

<sup>11</sup> Yf now therefore perfeccion came by the presthod of the leuites (for vnder that presthod the people receaued the lawe) what neded it further more that an other prest shuld ryse; after the ordre of Melchisedech; and not after the ordre of Aaron? <sup>12</sup> Now no dout; yf the presthod be translated; then of necessitie must the lawe be translated also.

<sup>13</sup> For he of whom these thynges are spoken; pertayneth vnto another trybe; of which neuer man serued at the autre. <sup>14</sup> For it is euidet that oure lorde spronge of the trybe of Iuda; of which trybe spake Moses nothyng concernynge presthod.

<sup>15</sup> And it is yet a more euydent thinge; yf after the similitude of Melchisedech; ther aryse a nother prest; <sup>16</sup> which is not made after the lawe of the carnall commaundment: but after the power of the endlesse lyfe. <sup>17</sup> (For he testifieth: Thou arte a prest for euer; after the ordre of Melchisedech) <sup>18</sup> Then the commaundment that went a fore, is disannulled; because of hir weaknes and vnprofitablenes. <sup>19</sup> For the lawe made nothyng perfecte: but was an introduction of a better hope; by which hope; we drawe nye vnto god.

<sup>20</sup> And for this cause it is a better hope; that it was not promysed with out an othe. <sup>21</sup> Those prestes were made with out an oth: but this prest with an oth; by him that saide vnto him; The lord sware; and will not repent: Thou arte a prest for euer after the ordre of

## CRANMER—1539.

kyndred is not counted amonge them, receaueth tythes of Abraham, and blessed him that had the promyses. <sup>7</sup> And no man denyeth, but that he which is lesse, receaueth blessinge of him which is greater. <sup>8</sup> And here men that dye, receaue tythes. But there he receaueth tythes, of whom it is witnessed, that he liueth. <sup>9</sup> And to saye the trueth, Levy him selfe also which vseth to receaue tythes payed tythes in Abraham. <sup>10</sup> For he was yet in the loynes of hys father whan Melchisedech met Abraham.

<sup>11</sup> If now therefore perfeccion came by the presthod of the Leuites (for vnder that presthod the people receaued the lawe) what neded it furthermore, that another prest shuld ryse to be called after the ordre of Melchisedech, and not after the ordre of Aaron? <sup>12</sup> For yf the presthod be translated, then of necessitie must the lawe be translated also.

<sup>13</sup> For he of whom these thinges are spoken pertayne vnto another trybe, of whom neuer man serued at the autre. <sup>14</sup> For it is euidet that oure Lorde spronge of the tribe of Iuda, of which trybe spake Moses nothyng concernynge presthod. <sup>15</sup> And it is yet a more euydent thinge, yf after the similitude of Melchisedech ther aryse another prest, <sup>16</sup> which is not made after the lawe of that carnall commaundment: but after the power of the endlesse, lyfe. <sup>17</sup> (For after this maner doth he testifie thou art a prest for euer, after the ordre of Melchisedech) <sup>18</sup> Then the commaundment that went afore, is disannulled, because of weaknes and vnprofitablenes. <sup>19</sup> For the lawe brought nothing to perfeccion: but was an introduccyon to a better hope, by the which we drawe nye vnto God. <sup>20</sup> And therefore is it a better hope, because the thing was not done without an othe. <sup>21</sup> For those prestes were made without an othe, but this preste wyth an othe, by him that sayde vnto hym. The lord sware, and wyll not repent: Thou art a prest for euer after the ordre of Melchisedech.

<sup>14</sup> πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν ὃὺδὲν περὶ ἱερωσύνης| Μωσῆς ἔλαλησε. <sup>15</sup> Καὶ περισσώτερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοίότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, <sup>16</sup> ὃς οὐ κατὰ νόμον ἐντολῆς <sup>17</sup> σαρκικῆς| γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. <sup>17</sup> α μαρτυρεῖ| γὰρ, “Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.” <sup>18</sup> Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές. <sup>19</sup> (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος), ἐπεισαγωγῆ δὲ κρείττους ἐλπίδος, δι’ ἧς ἐγγίζομεν τῷ Θεῷ. <sup>20</sup> Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκωμοσίας. <sup>21</sup> οἱ μὲν γὰρ, χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ, μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν, “Ὁμοσε ὁ Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα <sup>b</sup> κατὰ τὴν τάξιν

<sup>17</sup> Alex. περί ἱερώων οὐδὲν.<sup>17</sup> Alex. σαρκίνης.<sup>17</sup> Alex. μαρτυρεῖται.<sup>17</sup> Alex. = κατὰ τὴν τάξιν Μελχισεδέκ.

## GENEVA — 1557.

whose kindred is not counted among them, receaueth tythes of Abraham, and blessed hym that had the promises. <sup>7</sup> And without all nay, he which is lesse, receaueth blessing of hym which is greater.

<sup>8</sup> And here, men that dye, receaueth tythes: but there, he receaueth tythes, of whom it is witnessed, that he lyueth. <sup>9</sup> And to say the truth, Leui him selfe also which receaueth tythes, payed tythes in Abraham. <sup>10</sup> For he was yet in the loynes of his father Abraham, when Melchi-sedec met hym. <sup>11</sup> If now therefore perfection came by the Priesthode of the Leuites (for vnder that Priesthode the Lawe was established to the people) what neded it furthermore, that another Priest should ryse after the ordre of Melchi-sedec, and not to be called after the ordre of Aaron? <sup>12</sup> For douteles, if the Priesthod be translated, then of necessitie must the Lawe be translated also. <sup>13</sup> For he of whom these things are spoken, pertaineth vnto another tribe, of which neuer man serued at the autltre. <sup>14</sup> For it is euident, that our Lord spronge of the tribe of Iuda, as concerning the which tribe Moses spake nothing touching the Priesthode.

<sup>15</sup> And it is yet a more euident thyng, because that after the similitude of Melchi-sedec, there aryseth another Priest. <sup>16</sup> Which is not made Priest after the Lawe whose commandement is carnal: but after the power of the endlesse lyfe. <sup>17</sup> For he testifieth thus, Thou art a Priest for euer, after the ordre of Melchi-sedec. <sup>18</sup> For the commandement that went afore, is disanulled, because of it weakenes and vnprofitableness. <sup>19</sup> For the Lawe made nothing perfect: but the bringing in of a better hope made perfect, by which hope, we drawe nye vnto God. <sup>20</sup> And forasmuche as it is not without an othe (for those Priestes are made without an othe, <sup>21</sup> But this Priest is made with an othe, by hym that said vnto hym, The Lord sware, and wyl not repent, Thou art a Priest for euer, after the ordre of

## RHEIMS — 1582.

generation is not numbered among them, tooke tythes of Abraham, and blessed him that had the promises. <sup>7</sup> But without al contradiction, that vvhich is lesse, is blessed of the better. <sup>8</sup> And here in deede, men that die, receiue tythes: but there he hath vvitnes, that he lyueth.

<sup>9</sup> And (that it may so be said) by Abraham Leui also, which receiued tythes, vvas tithed. <sup>10</sup> For as yet he vvas in his fathers loynes, vvhē Melchisedec mette him. <sup>11</sup> If them consummation vvas by the Leuitical priesthod (for vnder it the people receiued the Lavv) vvhāt necessitie vvas there yet another priest to rise according to the ordre of Melchisedec, and not to be called according to the ordre of Aaron? <sup>12</sup> For the priesthod being translated, it is necessarie that a translation of the Lavv also be made. <sup>13</sup> For he on vvhom these things be said, is of another tribe, of the vvhich, none attended on the altar.

<sup>14</sup> For it is manifest that our Lord sprung of Iuda: in the which tribe Moyses spake nothing of priestes. <sup>15</sup> And yet it is much more euident: if according to the similitude of Melchisedec there arise another priest, <sup>16</sup> vvhich vvas not made according to the Lavv of the carnal commandement, but according to the povver of life indissoluble. <sup>17</sup> For he vvitnessteth, That thou art a priest for euer, according to the ordre of Melchisedec. <sup>18</sup> Reprobation certes is made of the former commandement, because of the vveakenesse and vnprofitableness thereof. <sup>19</sup> For the Lavv brought nothing to perfection, but an introduction of a better hope, by the vvhich vve approche to God.

<sup>20</sup> And in as much as it is not vvitout an othe, (the other truly vvitout an othe vvere made priestes: <sup>21</sup> but this vvitvith an othe, by hym that said vnto him: Our Lord hath sworne, and it shal not repent him: thou art a priest for euer)

## AUTHORISED — 1611.

whose descent is not counted from them, receiued Tythes of Abraham, and blessed him that had the promises. <sup>7</sup> And without al contradiction, the lesse is blessed of the better.

<sup>8</sup> And here men that die receiue Tythes: but there hee receiue them, of whom it is witnessed that he lyueth. <sup>9</sup> And as I may so say, Leui also who receiue Tythes, payed Tythes in Abraham. <sup>10</sup> For hee was yet in the loynes of his Father when Melchisedec met him. <sup>11</sup> If therefore perfection were by the Leuitical Priesthood (for vnder it the people receiued the Law) what further neede was there, that another Priest should rise after the ordre of Melchisedec, and not be called after the ordre of Aaron? <sup>12</sup> For the Priesthood being changed, there is made of necessitie a change also of the Law. <sup>13</sup> For hee of whom these things are spoken, pertaineth to another Tribe, of which no man gaue attendance at the Altar. <sup>14</sup> For it is euident that our Lord sprang out of Iuda, of which tribe Moses spake nothing concerning Priesthood. <sup>15</sup> And it is yet farre more euident: for that after the similitude of Melchisedec there ariseth another Priest, <sup>16</sup> Who is made not after the Law of a carnall commandement, but after the power of an endlesse life. <sup>17</sup> For hee testifieth; Thou art a Priest for euer, after the ordre of Melchisedec. <sup>18</sup> For there is verily a disanulling of the commandement going before, for the weakenesse and vnprofitableness thereof.

<sup>19</sup> For the Law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh vnto God. <sup>20</sup> And in as much as much without an oath he was made Priest, <sup>21</sup> (For those Priests were made vvitout an oath: but this with an oath, by hym that said vnto him, The Lord sware and wil not repent, thou art a Priest for euer after the ordre

<sup>17</sup> Or, pedigree. <sup>18</sup> Or, but it was the bringing in. <sup>19</sup> Or, without swearing of an oath.

“Μελλισεδέκ”<sup>22</sup>) κατὰ τοσοῦτον| κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς.  
<sup>23</sup> Καὶ οἱ μὲν, πλείονές εἰσι γεγονότες ἱερεῖς,| διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν  
<sup>24</sup> ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην.<sup>25</sup> ὅθεν  
καὶ σώζει εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι’ αὐτοῦ τῷ Θεῷ,  
πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.<sup>26</sup> τοιοῦτος γὰρ ἡμῶν καὶ ἔπρεπεν  
ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ  
ὑψηλότερος τῶν οὐρανῶν γεγόμενος.<sup>27</sup> ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ  
οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ  
λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνεύγκας.<sup>28</sup> ὁ νόμος γὰρ ἀνθρώπου  
καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν  
νόμου, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

<sup>c</sup> Alex. τοσοῦτο.

<sup>d</sup> Alex. ἱερεῖς γεγονότες.

<sup>e</sup> Rec. et Alex. = kai.

<sup>f</sup> Alex. = kai.

## WICLIIF—1380.

melchisedech,<sup>22</sup> in so myche ihesus is made biher of the better testament/

<sup>23</sup> and the other weren made many preestis, therfor for thi weren forboden bi deeth to dwelle stille,<sup>24</sup> but this, for he dwellith with outen ende, hath an euerlastinge presthod,<sup>25</sup> wherfor also he mai saue with outen ende, comynge ny3 bi him self to god and euermore lyueth to preic for vs/

<sup>26</sup> For it bimeded that suche a man were a bischop to us, holi ynnoent, vndefouled, clene departid fro synful men : and made hijere thanne heuenes,<sup>27</sup> whiche hath not nede, eche dai as preestis first for his owne giltis to offre sacrificis, and afterward for the puple for he dide this thing in offryng hym self onys,<sup>28</sup> and the lawe ordeyned men preestis, hauynge sickness, but the word of swerynge, whiche is afir the lawe ordeyned the sone perfect with outen ende.

8. BUT a capitil on tho thingis that ben seide, we han suche a bischop that sette in the ri3thalf of the sete, of greetnesse in heuenes : <sup>2</sup> the mynystre of seyntis and of the verri tabernacle that god made and not man,<sup>3</sup> for eche bischop is ordeyned to offre giftis and sacrificis, wherfor it is nede that also this bischop haue sum thing that he schal offre,<sup>4</sup> therfor if he were on erthe : he were not prest, whanne there weren that schulden offre giftis bi the lawe,<sup>5</sup> whiche seruen to the saumpler and schadowe of heuelli thingis, as it was answeride to moises, whanne he schulde ende the tabernacle, se he seide, make thou alle thingis, bi the saumpler that is schewid to thee in the mounte/

<sup>6</sup> but now he hath getun a bettir mynystrie, bi so myche as he is a mediatur of a better testamente, whiche is confermed with better bihestis,<sup>7</sup> for if the ilke first hadde laekid blame : the place of the

biheter, surety. capitil, summary. verri, true. bihestis, promissaz. ilke, same.

## TYNDALE—1534.

Melchisedech.<sup>22</sup> And for that cause was Iesus a stablysher of a better testament.

<sup>23</sup> And amonge them many were made prestes, because they were not suffred to endure by the reason of deeth.<sup>24</sup> But this man, because he endureth ever, hath an everlastinge presthod.<sup>25</sup> Wherefore he is able also ever to save them that come vnto god by him, seynge he ever lyueth to make intercession for vs.

<sup>26</sup> Soche an hye prest it became vs to haue, which is wholly, harmlesse, vndefyled, separate from synners, and made hyr then heuen.<sup>27</sup> Which nedeth not dayly (as yonder hie prestes) to offer vp sacrifice, fyrst for his awne synnes, and then for the peoples synnes. For that dyd he once for all when he offered vp him selfe.<sup>28</sup> For the lawe maketh men prestes, which haue infirmitie : but the worde of the othe that came sence the lawe, maketh the sone prest, which is perfecte for ever more.

8. OF the thynges which we haue spoken, this is the pyth : that we haue soche an hye preste that is sitten on the ri3th honde of the seate of maieste in heuen,<sup>2</sup> and is a minister of holy thynges, and of the very tabernacle, which God pyght, and not man.<sup>3</sup> For every hye prest is ordeyned to offer gyftes and sacrificis, wherfor it is of necessitie, that this man haue some what also to offer.<sup>4</sup> For he were not a preste, yf he were on the erth where are prestes that acordeynge to the lawe, offer giftes,<sup>5</sup> which prestes serue vnto the ensample and shadowe of heuelli thynges : even as the answer of God was geuen vnto Moses when he was about to fynnish the tabernacle : Take hede (sayde he) that thou make all thynges acordeynge to the patrone shewed to the in the mount.

<sup>6</sup> Now hath he obtayned a more excellent offer, in as moche as he is the mediator of a better testament, which was made for better promyses.<sup>7</sup> For yf that fyrst testament had bene faultlesse : then

## CRANMER—1539.

<sup>22</sup> And for that cause was Iesus a stablysher of a better testament.

<sup>23</sup> And amonge them many were made prestes, because they were not suffred to endure by the reason of deeth.<sup>24</sup> But this man (because he endureth euer) hath an euerlastinge presthode.<sup>25</sup> Wherefore, he is able also euer to saue them to the vttemost, that come vnto God by him, seynge he euer lyueth to make intercession for vs.

<sup>26</sup> For soch an hye Prest it became vs to haue, which is holy, harmlesse, vndefiled, separate from synners, made hyer then heauen.<sup>27</sup> Which nedeth not dayly (as yonder hie prestes) to offer vp sacrifice, fyrst for his awne synnes, and then for the peoples synnes. For that dyd he once, when he offered vp him selfe.<sup>28</sup> For the lawe maketh men prestes, which haue infirmitie : but the worde of the oth that came sence the lawe, maketh the sone preste, which is perfecte for euermore.

8. OF the thynges which we haue spoken, this is the pyth : that we haue soch an hye preste as sitteth on the ry3th hande of the seate of maieste in heauen,<sup>2</sup> and is a minister of holy thynges, and of the true tabernacle, which God pyght, and not man.<sup>3</sup> For euery hye prest is ordeyned to offer gyftes and sacrifices : wherfor it is of necessitie, that this man haue some what also to offer.<sup>4</sup> For he were not a preste, yf he were on the erth where are prestes, that accordinge to the lawe offer gyftes,<sup>5</sup> which serue vnto the ensample and shadowe of heuelli thynges : euen as the answer of God was geuen vnto Moses, when he was about to fynnysh the tabernacle. Take hede (sayde he) that thou make all thynges accordinge to the patrone which is shewed to the in the mount.

<sup>6</sup> But now hath he obtayned a presthode so much the more excellent, as he is the mediator of a better testament, which was confirmed in better promyses.<sup>7</sup> For yf that fyrst testament had bene soch, that

VIII. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, <sup>2</sup> τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, <sup>3</sup> καὶ οὐκ ἀνθρώπος. <sup>4</sup> πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τούτου ὃ προσενέγκῃ. <sup>5</sup> εἰ μὲν <sup>6</sup> οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων <sup>7</sup> τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, ( <sup>8</sup> οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχηρμάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν, “Ὁρα,” γὰρ φησὶ, “ <sup>9</sup> ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει” ) <sup>10</sup> νυνὶ δὲ διαφοροτέρας <sup>11</sup> τέτευχε | λειτουργίας, ὅσω καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίας νενομοθέτηται. <sup>12</sup> Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμειπτος, οὐκ ἂν δευτέρας

<sup>2</sup> Rec. γάρ.

<sup>4</sup> Alex. = τῶν ἱερέων.

<sup>6</sup> Rec. ποιήσεις.

<sup>8</sup> Alex. τίτου.

## GENEVA — 1557.

Melchi-sedec) <sup>22</sup> By so muche is Iesus made a suretie of a better Couenant. <sup>23</sup> And amonge them many were made Priestes, because they were not suffered to endure, by the reason of death. <sup>24</sup> But this man, because he endureth ener, hath an euerlasting Priesthode.

<sup>25</sup> Wherefore, he is able also perfectly to saue them that come vnto God by hym, seyng he euer lyueth, to make intercession for them. <sup>26</sup> For suche an hye Prieste it became vs to haue, which is holy, harmlesse, vndefiled, separate from sinners, and made hyer then the heauens. <sup>27</sup> Which neded not davy as those hye Priestes to offer vp sacrifice, fyrst for his owne synnes, and then for the peoples synnes: for that dyd he once, when he offered vp hym self. <sup>28</sup> For the Lawe maketh men Priestes, which haue infirmite: but the worde of the othe that came synce the Lawe maketh the Sonne Priest, who is perfect for euermore.

8. OF the thynges which we haue spoken, *this is the summe*, That we haue such an hye Priest, that sitteth at the ryght hande of the throne of the heavenly maiestie. <sup>2</sup> And is a minister of the inward Sanctuarie, and of the very Tabernacle which God pight, and not man. <sup>3</sup> For euery hie Priest is ordeyned to offer gyftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer. <sup>4</sup> For he were not a Priest, yf he were on the earth, where remaine Priestes that accordyng to the Law offer gyftes. <sup>5</sup> Which Priestes serue vnto the patrone and shadowe of heavenly thynges: euen as the answer of God was geuen vnto Moses, when he was about to fynyshe the Tabernacle, Take hede (said he) that thou make all thynges accordyng to the patrone shewed to thee in the mount.

<sup>6</sup> But now *our hie Priest* hath obtayned a more excellent office, in asmuch as he is the mediator of a better Couenant which is established in more worthy promises. <sup>7</sup> For yf that fyrst Couenant had

## RHEIMS — 1582.

<sup>22</sup> by so much, is Iesus made a suretie of a better testament. <sup>23</sup> And the other in deede vvere made priestes, being many, because that by death they vvere prohibited to continue: <sup>24</sup> but this, for that he continueth for euer, hath an euerlasting priesthod. <sup>25</sup> vvhherby he is able to saue also for euer goyng by him self to God: alwaies liuing to make intercession for vs.

<sup>26</sup> For it vvas seemly that vve should haue such a high priest, holy, innocent, unpolluted, separated from sinners, and made higher then the heauens. <sup>27</sup> vvhich hath not necessitie daily (as the priestes) first for his ovvne sinnes to offer hostes, then for the peoples. for this he did once, in offering him self. <sup>28</sup> For the Lavv appointeth priestes them that haue infirmite: but the vvord of the othe vvhich is after the Lavv, the Sonne for euer perfected.

8. BVT the summe concerning those things vvhich be said, is: Vve haue such an high priest, vvho is sette on the ryght hand of the seate of maiestie in the heauens; <sup>2</sup> a minister of the holies, and of the true tabernacle, vvvhich our Lord pight and not man. <sup>3</sup> For euery high priest is appointed to offer gyftes and hostes, vvwherefore it is necessarie that he also haue some thyng that he may offer: <sup>4</sup> if then he vvere vpon the earth, neither vvere he a priest: vvhereas there vvere that did offer gyftes accordyng to the Lavv, <sup>5</sup> that serue the exampler and shadow of heavenly thynges. As it vvas answered Moyses, vvhen he finished the tabernacle, See (quod he) that thou make all thynges accordyng to the exampler vvhich vvas shewed thee in the mount.

<sup>6</sup> But novv he hath obtayned a better ministerie, by so much as he is mediator of a better testament, vvvhich is established in better promises. <sup>7</sup> For if that former had been void of fault, there

## AUTHORISED — 1611.

of Melchisedec) <sup>22</sup> By so much was Iesus made a suretie of a better Testament. <sup>23</sup> And they truly were many Priests, because they were not suffered to continue by reason of death. <sup>24</sup> But this man because he continueth euer, hath an vvnchangeable Priesthod. <sup>25</sup> Wherefore he is able also to saue them <sup>26</sup> to the vttermost, that come vnto God by him, seeing hee euer lyueth to make intercession for them. <sup>27</sup> For such an high Priest became vs, *who is* holy, harmlesse, vndefiled, separate from sinners, and made higher then the heauens. <sup>28</sup> Who needeth not daily, as those high Priests, to offer vp sacrifice, first for his owne sinnes and then for the peoples: for this he did once, when hee offered vp himselfe. <sup>29</sup> For the Law maketh men high Priests which haue infirmite, but the word of the oath which was since the Law, *maketh* the Sonne, who is consecrated for euermore.

8. NOW of the thynges which we haue spoken, *this is the summe*: we haue such an high Priest, who is set on the right hand of the throne of the Maiestie in the heauens: <sup>2</sup> A minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man. <sup>3</sup> For euery high Priest is ordeined to offer gyfts and sacrifices: wherefore it is of necessitie that this man haue somewhat also to offer. <sup>4</sup> For if he were on earth, he should not be a Priest, seeing that there are Priests that offer gyfts according to the Law: <sup>5</sup> Who serue vnto the example and shadow of heavenly thynges, as Moses was admonished of God when he was about to make the Tabernacle. For see (saith he) that thou make all thynges according to the patrene shewed to thee in the Mount. <sup>6</sup> But now hath he obtained a more excellent ministerie, by how much also he is the Mediator of a better Couenant, which was established vpon better promises.

<sup>7</sup> For if that first Couenant had bene more, <sup>8</sup> Or, perfected. <sup>9</sup> Or, of holy things. <sup>10</sup> Or, they are Priests. <sup>11</sup> Or, Testament.

ἐξήτετο τόπος. <sup>8</sup> μεμφόμενος γὰρ ἰ αὐτοῖς | λέγει, “ Ἰδοὺ, ἡμέραι ἔρχονται, λέγει  
 “ Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην  
 “ καινὴν <sup>9</sup> οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσις αὐτῶν, ἐν ἡμέρᾳ  
 “ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου ὅτι  
 “ αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καγὰ ἡμέλησα αὐτῶν, λέγει Κύριος.  
 “ <sup>10</sup> ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας,  
 “ λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν  
 “ ἐπιγράψω αὐτοὺς καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς  
 “ λαόν. <sup>11</sup> καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν <sup>m</sup> πολίτην | αὐτοῦ, καὶ ἕκαστος τὸν  
 “ ἀδελφὸν αὐτοῦ, λέγων, Γινῶθι τὸν Κύριον ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ  
 “ αὐτῶν | ἕως μεγάλου αὐτῶν <sup>12</sup> ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν

<sup>1</sup> Alex. αὐτοῖς.<sup>2</sup> Rec. πλεσιόν.<sup>3</sup> Alex. = αὐτῶν.<sup>4</sup> Alex. = καὶ τῶν ἀνομιῶν αὐτῶν.

## WICLIF — 1380.

secunde schulde not haue be soughe; <sup>8</sup> for he  
 repreuyng hem: seith; lo daies comen  
 seith the lord: and I schal make perfijt  
 a newe testament on the hous of israel  $\tau$   
 on the hous of iuda; <sup>9</sup> not lik the testa-  
 mente that I made to her fadiris in the  
 dai in which I caugte her hond, that I  
 schulde lede hem out of the lond of egipt;  
 for thei dwelliden not perfijtli in my testa-  
 ment: and I haue dispisid hem; seith  
 the lord.

<sup>10</sup> but this is the testament: whiche I  
 schal dispoise to the hous of israel, aftir  
 tho daies seith the lord in zeuyng ny  
 lawis in to the soulis of hem, and in to  
 the hertis of hem, I schal aboute write  
 hem; and I schal be to hem in to a god,  
 and thei schuln be to me in to a puple;  
<sup>11</sup> and eche man schal not teche his neigh-  
 bore and eche man his brother, seynge;  
 knowe thou the lord, for alle men schul  
 knowe me for the lesse to the more of  
 hem; <sup>12</sup> for I schal be merciful to the  
 wickidnesse of hem, and now I schal not  
 bitenke on the synnes of hem. <sup>13</sup> but in  
 seynge a newe: the former wexed oold,  
 $\tau$  that that is of many daies and wexith  
 elde: is ny; the deeth.

9. AND the former testament hadde  
 iustifyngis of worship and holi thing  
 duringe for a tyme, <sup>2</sup> for the tabernacle  
 was made first in whiche weren candil-  
 stickis and boord  $\tau$  settinge forth of lootes  
 whiche is seide holi, <sup>3</sup> and aftir the veil  
 the secunde tabernacle, that is seide sancta  
 sanctorum that is holi of holi thingis;  
<sup>4</sup> hauynge a golden sencer: and the arke  
 of the testament, keuerid aboute on eche  
 side with gold; in whiche was a potte of  
 gold, hauynge manna, and the zerde of  
 Aaron that florischiid, and the tablis of the  
 testamente, <sup>5</sup> on which thingis were cheru-  
 bins of glorie ouer schadowynge the  
 propiciatorie: of which thingis it is not  
 now to seie bi alle,

<sup>6</sup> But whanne these weren made thus to

## TYNDALE — 1534.

shuld no place haue bene sought for the  
 seconde. <sup>8</sup> For in rebukynge them he  
 sayth: Beholde the dayes will come (sayth  
 the lorde) and I will fynnyse apou the  
 house of Israel, and apou the housse of  
 Iuda; a newe testament: <sup>9</sup> not lyke the  
 testament that I made with their fathers  
 at that tyme, when I toke them by the  
 bondes, to lede them oute of the lond of  
 Egipte; for they continued not in my testa-  
 ment, and I regarded them not sayth  
 the lorde.

<sup>10</sup> For this is the testament that I will  
 make with the house of Israhell: After  
 those dayes sayth the lorde: I will put  
 my lawes in their myndes, and in their  
 hertes I will wryte them; and I wilbe their  
 God, and they shalbe my people. <sup>11</sup> And  
 they shall not teache, every man his neigh-  
 bour, and every man his brother, say-  
 ynge: knowe the lord: For they shall  
 knowe me, for the lest to the moste of  
 them: <sup>12</sup> For I wilbe mercifull ouer their  
 vnrightwesnes, and on their synnes and on  
 their iniquities. <sup>13</sup> In that he sayth a new  
 testament he hath abrogat the olde. Now  
 that which is disanulled and wexed olde,  
 is redy to vannysshe awaye.

9. THAT fyrst tabernacle verely had  
 ordinaunces, and seruynges of god, and  
 wordly holynes. <sup>2</sup> For there was a fore  
 tabernacle made, wherin was the candle-  
 stick, and the table, and the shewe breed,  
 which is called wholly. <sup>3</sup> But with in the  
 seconde vayne was ther a tabernacle, which  
 is called holiest of all, <sup>4</sup> which had the  
 golden sencer, and the arcke of the testa-  
 ment overlaid roundabout with golde,  
 wherin was the golden pot with manna,  
 and Aarons rodde that spronge, and the  
 tables of the testament. <sup>5</sup> Over the arcke  
 were the cherubis of glory shadowynge  
 the seate of grace. Of which thynges, we  
 will not now speake particularly.

<sup>6</sup> When these thynges wer thus ordeyned,

## CRANMER — 1539.

no faute coulde haue bene founde in it,  
 then shulde no place haue bene sought  
 for the seconde. <sup>8</sup> For in rebukynge them,  
 he sayth vnto them. Beholde the dayes  
 come (sayth the Lorde) and I wil fynnishe  
 vpon the house of Israel, and vpon the  
 house of Iuda, a new testament: <sup>9</sup> not  
 like the testament that I made wyth their  
 fathers in that daye, when I toke them  
 by the handes, to leade them oute of the  
 lande of Egipte, For they continued not  
 in my testament, and I regarded them  
 not sayth the Lorde.

<sup>10</sup> For this is the testament, that I will  
 make with the house of Israel: After  
 those dayes (sayth the Lord) I will put  
 my lawes in their myndes, and in their  
 hertes I will write them, and I wythe their  
 God, and they shalbe my people. <sup>11</sup> And  
 they shall not teach, euery man his neigh-  
 bour, and euery man his brother, say-  
 ynge: knowe the Lord: for they shall  
 knowe me, from the least to the moste of  
 them: <sup>12</sup> For I wilbe mercifull ouer their  
 vnrightwesnes, and their synnes and their  
 iniquities will I thinke vpon nomore. <sup>13</sup> In  
 that he sayth a new testament, he hath  
 worne out the olde. For that which is  
 worne out and wexed olde, is redy to  
 vannysshe awaye.

9. THE olde Testament then had ve-  
 rely ordinaunces, and serauinges of God,  
 and wordly holynes. <sup>2</sup> For ther was a fore  
 tabernacle made, wherin was the light,  
 and the table, and the shewe breed, which  
 is called holy. <sup>3</sup> But within the seconde  
 vayne was ther a tabernacle, which is  
 called holiest of all, <sup>4</sup> which had the  
 golden sencer, and the arcke of the testa-  
 ment ouerlayde round about with golde,  
 wherin was the golden pot with manna,  
 and Aarons rodde, that spronge, and the  
 tables of the testament. <sup>5</sup> Over the arke  
 were the Cherubins of glory, shadowyn-  
 ge the seate of grace. Of which thynges  
 we cannot now speake particularly.

<sup>6</sup> When these thynges were thus ordeyned,

“ἀμαρτιῶν αὐτῶν ὁ καὶ τῶν ἀνομιῶν αὐτῶν| οὐ μὴ μνησθῶ ἔτι.”<sup>13</sup> Ἐν τῷ λέγειν, “Καινὴν,” πεπαλαίωκε τὴν πρότην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

IX. Εἶχε μὲν οὖν καὶ ἡ πρότη<sup>p</sup> δικαιοῦματα λατρείας, τό τε ἅγιον κοσμικόν.<sup>2</sup> Σκητὴ γὰρ κατεσκευάσθη, ἡ πρότη, ἐν ἣ ἢ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων ἦτις λέγεται ἁγία.<sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκητὴ ἡ λεγομένη ἁγία| ἁγίον, ἄ χρυσοῦν ἔχουσα θυματήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἣ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· ὑπεράνω δὲ αὐτῆς Χερουβιμ<sup>3</sup> τῆς δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ᾧ οὐκ ἔστι νῦν λέγειν κατὰ μέρος.<sup>6</sup> Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν

<sup>p</sup> Rec. + σκητῆ.<sup>q</sup> Alex. s. τὰ ἅγια s. ἅγια ἁγίων.<sup>r</sup> τὰ ἅγια τῶν.<sup>s</sup> Rec. = τῆς.

## GENEVA — 1557.

ben fautlesse: then should no place have been sought for the second.

<sup>2</sup> For in rebuking them he saith, Behold the dayes wyl come saith the Lord, when I shal make with the house of Israel, and with the house of Iuda, a new Couenant: <sup>3</sup> Not lyke the Couenant that I made with their fathers, at that tyme when I toke them by the handes, to lede them out of Egypte, for they continued not in my Couenant, and I regarded them not saith the Lord. <sup>10</sup> For this is the Couenant that I wyl make wth the house of Israel, after those dayes saith the Lord, I wyl put my lawes in their myndes, and in their hearts I wyl wryte them, and I wyl be theyr God, and they shalbe my people.

<sup>11</sup> And they shal not teache eury man his neyghbour, and eury man his brother, saying, Knowe the Lord: for all shal knowe me, from him that is litle among them to him that is great among them. <sup>12</sup> For I wyl be mercifull to their vnrighthousnes, and to theyr synnes, and I wyl remember their iniquities no more. <sup>13</sup> In that he saith a newe Couenant, he hath abrogate the olde: Now that which is disanulled and waxed olde, is redy to vanysh away.

9. THEN that first *Covenant* verely, had rites of religion ordeyned, and a wordly Sanctuarie. <sup>2</sup> For the first Tabernacle was made, wherein was the Candlestick, and the Table, and the Shewbread, which *Tabernacle* is called the Holy places. <sup>3</sup> And wth in the middle wayle, was the Tabernacle, which is called the Holiest of all. <sup>4</sup> Which had the golden senser, and the Arcke of the Couenant overlaid rounde about with golde, wherein the golden pot which had Manna, and Aarons rodde was, that had spronge, and the Tables of the Couenant. <sup>5</sup> And ouer the Arke were the glorious Cherubins, shadowing the propitiatorie: of which thinges we wyl not now speake particularly.

<sup>6</sup> When these thinges were thus ordeyned,

## RHEIMS — 1582.

should not certes a place of a second been sought. <sup>2</sup> For blaming them, he saith: *Behold the daies shal come, saith our Lord: and I wil consume vpon the house of Israel, and vpon the house of Iuda a new Testament: 3 not according to the testament vvhich I made to their fathers in the day that I tooke their hand to bring them out of the land of Egypt. because they did not continue in my testament: and I neglected them, saith our Lord. 10 For this is the testament vvhich I wil dispose to the house of Israel after those daies, saith our Lord: Giving my lawes into their minde, and in their hart wil I superscribe them: and I wil be their God, and they shall be my people: 11 and eury one shal not teach his neyghbour, and eury one his brother, saying, Knowe our Lord: because al shal knowe me from the lesser to the greater of them: 12 because I wil be mercifull to their iniquities, and their sinnes I wil not now remember.*

<sup>13</sup> And in saying a new, the former he hath made old. And that vvhich groweth ancient and vvaxeth old, is nigh to vter decay.

9. THE former also in deede had also vordances of diuine Seruice, and a worldly Sanctuarie. <sup>2</sup> For the tabernacle vvas made, the first, vvherein vvere, the candlesticks, and the table, and the proposition of loaues, vvhich is called Holy. <sup>3</sup> But after the second vele, the tabernacle, vvhich is called *Sancta Sanctorum*: <sup>4</sup> hauing a golden censar, and the arke of the testament couered about on eury part vwith gold, in the vvhich vvas a golden potte hauing Manna, and the rod of Aaron that had blossomed, and the tables of the testament, <sup>5</sup> and ouer it vvere the Cherubins of glorie ouershadovving the propitiatorie. of vvhich thinges it is not needefull to speake novv particularly.

<sup>6</sup> But these thinges being so ordered, in

## AUTHORISED — 1611.

fautlesse, then should no place have bene sought for the second. <sup>2</sup> For finding fault with them, hee saith, Behold, the dayes come (saith the Lord) when I will make a new Couenant with the house of Israel, and the house of Iudah. <sup>3</sup> Not according to the Couenant that I made with their fathers, in the day when I tooke them by the hand to lead them out of the land of Egypt, because they continued not in my Couenant, and I regarded them not, saith the Lord. <sup>10</sup> For this is the Couenant that I will make with the house of Israel after those dayes, saith the Lord: I will <sup>2</sup> put my Lawes into their minde, and write them in their hearts: and I will be to them a God, and they shall be to me a people. <sup>11</sup> And they shall not teach eury man his neyghbour, and eury man his brother, saying, Know the Lord: For all shall know me, from the least to the greatest. <sup>12</sup> For I will be mercifull to their vnrighthousnes, and their sinnes, and their iniquities will I remember no more. <sup>13</sup> In that he saith, A new *Couenant*, he hath made the first olde. Now that which decayeth and waxeth old, is readie to vanish away.

9. THEN verily the first *Covenant* had also vordances of diuine Seruice, and a worldly Sanctuarie. <sup>2</sup> For there was a Tabernacle made, the first, wherein was the Candlestick, and the Table, and the Shewbread, which is called <sup>4</sup> the Sanctuarie. <sup>3</sup> And after the second veile, the Tabernacle, which is called the Holiest of all: <sup>4</sup> Which had the golden Censar, and the Arke of the Couenant overlaid round about with gold, wherein was the Golden pot that had Manna, and Aarons rod that budded, and the Tables of the Couenant. <sup>5</sup> And ouer it the Cherubins of glory shadowing the Mercyseat; of which we cannot now speake particularly.

<sup>6</sup> Now when these thinges were thus

<sup>p</sup> Gr. giue. <sup>q</sup> Or, vpon. <sup>r</sup> Or, ceremonies.  
<sup>s</sup> Or, holy.

τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσαισι οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· <sup>7</sup> εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἔνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὁ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνωσιμάτων· <sup>8</sup> τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσις· <sup>9</sup> ἣτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν ἡ δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, <sup>10</sup> μόνον ἐπὶ βρώμασι καὶ πόμασι καὶ διαφόροις βαπτισμοῖς, <sup>11</sup> δικαιώματα σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. <sup>12</sup> Χριστὸς δὲ παραγενομένοις ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς, οὐ χειροποιήτου, (τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως,) <sup>13</sup> οὐδὲ δι' αἵματος

† Rec. ὄρ.

\* Rec. + καί.

\* Rec. δικαιώματα.

## WICLIF—1380.

gidre: preestis entriden euer more in the former tabernacle, doynge the officis of sacrificis; <sup>7</sup> but in the secunde tabernacle, the bishop entrid oonyis in the jeer not with oute blood: whiche he offrid for his ignorance and the pupilis; <sup>8</sup> for the holi goost signified this thing that not jit the weie of seintis, was opened while the former tabernacle hadde staat; <sup>9</sup> whiche parable is of this present tyme, bi which also gifis and sacrificis ben offrid; whiche moun not make a man seruyngie perfijt bi conscience, <sup>10</sup> oonli in metis and drynkis and dyuers waischyngis and rijtswisnessis of fleisch that weren sette to the tyme of correcioun;

<sup>11</sup> But crist beyngie a bishop of goodis to conyngie entride bi a larger and a perfjter tabernacle, not made bi hand, that is to seie not of this makinge; <sup>12</sup> nether bi blood of goot buccis or of calves: but bi his owne blood entrid oonyis in to holi thingis that weren founden bi an euerlastyngie redempcioun; <sup>13</sup> For if the blood of gote buccis and of bolis: and the aische of a cow calf spreind halowith vnclene men to the elensyngie of fleisch; <sup>14</sup> hou myche more the blood of crist whiche bi the holi goost offrid hym silf vnwemmed to god sehal clense our conscience fro deed werkis to serue god that lyueth?

<sup>15</sup> And therfor he is a mediator of the newe testament, that bi deeth fallyngie bitwixe in to redempcioun of the trespassynges that weren vnder the former testament, thei that ben clepid, take the biheest of euerlastyngie eritage; <sup>16</sup> for where a testament is: it is nede that the deeth of the testament-maker come bitwixe; <sup>17</sup> for a testament is confermed in dede men; ellis it is not worth, while he lyueth that made the testamente; <sup>18</sup> Wherfor neither the first testament was

## TYNDALE—1534.

the prestes went all wayes into the fyrst tabernacle and executed the service of god. <sup>7</sup> But into the secunde went the hie prest alone, once every year: and not with out bloud, which he offered for him selfe, and for the ignorance of the people. <sup>8</sup> Wherwith the holy goost this signifyng; that the waye of holy thynges was not yet opened, whill as yet the fyrst tabernacle was standyng. <sup>9</sup> Which was a similitude for the tyme then present, and in which were offered gyftes and sacrificis, that coulde not make them that minister perfecte, as pertaynyng to the conscience; <sup>10</sup> with only meates and drinckes; and divers wesshynges and iustifynges of the fleshe, which were ordeyned vntyll the tyme of refoarmacion.

<sup>11</sup> But Christ beyng an hie prest of good thynges to come, came by a greater and a moare perfecte tabernacle, not made with handes: that is to saye, not of this maner buildyng; <sup>12</sup> nether by the blood of gotes and calves: but by his awne blood we entred once for all into the holy place, and founde eternal redemeion. <sup>13</sup> For yf the blood of oxen and of Gotes and the ashes of an heifer, when it was sprynckled purified the vnclene; as touchyng the purifyng of the fleshe; <sup>14</sup> How moche more shall the blood of Christ (which thorow the eternal sprete offered him selfe with out spot to God) pouudge your consciences from deed workes for to serue the lyvinge god?

<sup>15</sup> And for this cause is he the mediator of the newe testament, that thorow deeth which chaused for the redempcioun of those transgressions that were in the fyrst testament) they which were called, myght recave the promes of eternal inheritaunce. <sup>16</sup> For whersover is a testament, there must also be the deeth of him that maketh the testament. <sup>17</sup> For the testament taketh auctoritie when men are deed: For it is of no value as longe as he that made it is a live. <sup>18</sup> For which cause also, nether that fyrst testament was

## CRANMER—1539.

the Prestes went all wayes into the fyrst tabernacle, which executed the service of the holy thynges. <sup>7</sup> But into the secunde went the hie prest alone once every year: not wyth out bloud which he offered for him selfe, and for the ignorances of the people. <sup>8</sup> Wherwith the holy goost thys signified, that the waye of holy thynges was not yet opened, whyll as yet the fyrst tabernacle was standyng. <sup>9</sup> Which was a symilitude for the tyme then present, in which were offered gyftes and sacrifices, that coulde not make the mynister perfecte, as pertaynyng to the conscience, <sup>10</sup> wyth onely meates and drinckes, and dyers wasshinges and iustifynges of the fleshe, which were ordeyned vntyll the tyme of refoarmacion.

<sup>11</sup> But Christ beyng an hie Prest of good thynges to come, came by a greater and a moare perfecte tabernacle, not made with handes: that is to saye, not of thys buylding; <sup>12</sup> nether by the blood of gotes and calves: but by hys awne bloude he entred in once into the holy place, and founde eternal redemeion.

<sup>13</sup> For yf the blood of oxen and of gotes and the ashes of a yong cow, when it was sprinckled, purifieth the vnclene, as touchyng the purifyng of the fleshe: <sup>14</sup> how much moare shall the blood of Christ (which thorow the eternal sprete, offered him selfe without spot to God) pouge your conscience from deed workes, for to serue the lyvinge God?

<sup>15</sup> And for this cause is he the mediator of the new testament, that thorow deeth which chaused, for the redempcion of those transgressions that were vnder the fyrst testament they which are called, myght recave the promes of eternal inheritaunce. <sup>16</sup> For wher as is a testament, there must also (of necessity) be the deeth of him that maketh the testament. <sup>17</sup> For the testament taketh auctoritie when men are deed: for it is yet of no value, as longe as he that maketh the testament is alyue, <sup>18</sup> for which cause also, nether the

still, stood. moun, may, or, can. bolis, bulls, second, or, bysprynde, sprynde. vnwemmed, un-cotted. clepid, called. biheest, promise.

τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος. <sup>13</sup> εἰ γὰρ τὸ αἷμα <sup>10</sup> ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, <sup>14</sup> πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαρῶς τὴν συνειδήσιν <sup>12</sup> ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι; <sup>15</sup> Καὶ διὰ τοῦτο διαθήκης κεινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. <sup>16</sup> ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. <sup>17</sup> διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῆ ὁ διαθέμενος. <sup>18</sup> ὅθεν οὐδ' ἡ πρώτη χωρὶς

<sup>10</sup> Alex. τράγων καὶ ταύρων.

<sup>12</sup> Alex. ἡμῶν.

## GENEVA—1557.

the Priests went always into the first Tabernacle, and executed the rites. <sup>7</sup> But into the second, went the hie Priest alone, once every yere: not without bloude, which he offered for him selfe, and for the ignorances of the people. <sup>8</sup> Whereby the holy Ghost this signified, that the way into the Holiest of all, was, not yet opened whyle as yet the fyrst Tabernacle was standing.

<sup>9</sup> Which *Tabernacle* was a figure for the tyme then present, wherein were offered giftes and sacrifices that could not make the minister holie, as pertaining to the conscience. <sup>10</sup> Which things were layed vpon vs in meates only and drinckes, and diuers washynges, and carnal rites, vntyl the tyme of reformation.

<sup>11</sup> But Christ being come an hie Priest of good thynges, by a greater and a more perfect Tabernacle, not made with handes that is, not of this maner buyldng. <sup>12</sup> Nether by the bloude of goates and calves: but by his owne bloude entred in once into the Holy place, and purchased eternal redemption *for vs.* <sup>13</sup> For yf the bloud of bulles and of goates and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifyng of the flesh: <sup>14</sup> How muche more shal the bloude of Christ which through the eternal Sprit, offered hym selfe without spot to God, purge your conscience from dead workes, for to serue the liuing God? <sup>15</sup> And for this cause is he the mediator of the new Covenant, that through death which was for the redemption of those transgressions that were in the former Testament, they which were called, myght receae the promisse of eternal enheritance.

<sup>16</sup> For whersoer is a testament, there must also be the death of hym that maketh the testament. <sup>17</sup> For the testament taketh autoritie when men are dead: for it is yet of no value as longe as he that made it, is a lyue. <sup>18</sup> For which cause also,

## RHEIMS—1582.

the first tabernacle in deede the priests alwaies entered, accomplishing offices of the sacrifices. <sup>7</sup> But in the second, once a yere the high priest only: not without blood vvhich he offereth for his owne and the peoples ignorance: <sup>8</sup> the holy Ghost signifying this, that the vway of the holies was not yet manifested, the former tabernacle as yet standing. <sup>9</sup> vvhich is a parable of the time present: according to vvhich are offered giftes and hostes, vvhich can not concerning the conscience make perfect him that serueth, <sup>10</sup> only in meates and in drinckes, and diuerse baptisimes, and iustices of the flesh laid on them vntil the time of correction.

<sup>11</sup> But Christ assisting an high Priest of the good thyngs to come, by a more ample and more perfect tabernacle not made vwith hand, that is, not of this creation: <sup>12</sup> neither by the blood of goates or of calves, but by his owne blood entred in once into the Holies, eternal redemption being found.

<sup>13</sup> For if the blood of goates and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh: <sup>14</sup> how much more hath the blood of Christ vvhich by the holy Ghost offered him self vnspotted vnto God, cleansed our conscience from dead workes, to serue the liuing God? <sup>15</sup> And therefore he is the mediator of the new Testament: that death being a meane, vnto the redemption of these preuarications vvhich were vnder the former testament, they that are called may receiue the promise of eternal inheritance.

<sup>16</sup> For vvhether there is a testament: the death of the testatour must of necessitie come betweene. <sup>17</sup> For a testamēt is confirmed in the dead: otherwise it is yet of no value, vvhiles he that tested, liueth. <sup>18</sup> Vvherevpon neither was the

## AUTHORISED—1611.

ordained, the Priests went always into the first Tabernacle, accomplishing the seruce of God. <sup>7</sup> But into the second went the high Priest alone once every yeere, not without blood, which he offered for himselfe, and for the errors of the people. <sup>8</sup> The holy Ghost this signifying, that the way into the Holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing: <sup>9</sup> Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the seruce perfect, as pertaining to the conscience, <sup>10</sup> Which stood onely in meates and drinckes, and diuers washings, and carnall ordinances imposed on them vntil the time of reformation. <sup>11</sup> But Christ being come an high Priest of good thyngs to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building: <sup>12</sup> Neither by the blood of Goates and Calues: but by his owne blood hee entred in once into the Holy place, hauing obtained eternall redemption *for vs.*

<sup>13</sup> For if the blood of Bulls, and of goates, and the ashes of an heifer sprinkling the vncleane, sanctifieth to the purifying of the flesh: <sup>14</sup> How much more shall the blood of Christ, which through the eternal Spirit, offered himselfe without spot to God, purge your conscience from dead workes, to serue the liuing God? <sup>15</sup> And for this cause hee is the Mediatour of the New Testament, that by meane of death, for the redemption of the transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternal inheritance. <sup>16</sup> For where a Testament is, there must also of necessitie be the death of the Testatour. <sup>17</sup> For a Testament is of force after men are dead: otherwise it is of no strength at all whilst the Testatour liueth. <sup>18</sup> Whereupon, neither the first Testament was dedicated

\* Or, rites, or ceremonies. # Or, fault. † Or, bee brought in. ‡ Or, purified.

αἵματος ἐγκεκαίμισται. <sup>19</sup> λαληθείσης γὰρ πάσης ἐντολῆς κατὰ <sup>ν</sup> νόμου ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἶμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσώπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν <sup>2</sup> ἔρραντισε, | <sup>20</sup> λέγων, “Τοῦτο τὸ αἶμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.” <sup>21</sup> καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως <sup>2</sup> ἔρραντισε. | <sup>22</sup> καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵματεκχυσίας οὐ γίνεται ἄφεσις. <sup>23</sup> Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. <sup>24</sup> οὐ γὰρ εἰς χειροποίητα ἄγια εἰσῆλθεν <sup>ο</sup> ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ’ εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ

<sup>ν</sup> Alex. + τόν.

<sup>2</sup> Alex. ἱράντισε.

<sup>ο</sup> Alex. = ὁ.

## WICLIFF—1380.

halowid with oute blood, <sup>19</sup> for whanne eche maundement of the lawe was redde of moises to al the puple, he took the blood of calves, and of bukcis of geet, with watir ⁊ red wolle and Isope, and bi spreynede bothe thilke book and al the puple <sup>20</sup> and seide, this is the blood of the testament: that god comaundid to you, <sup>21</sup> also he spreynede with blood the tabernacle, and alle the vessels of the seruyce in like maner, <sup>22</sup> and almost alle thingis ben clensid in blood bi the lawe: and with out schedynge of blood, remyssion of sinnes is not made:

<sup>21</sup> therfor it is nede, that the samplers of heuenli thingis ben clensid with thes thingis: but thilke heuenli thingis, with better sacrificis thanne these; <sup>24</sup> for ihesus entrid not in to holi thingis made bi hondis, that ben samplers of verri thingis; but in to heuene it silf that he appere now to the cheer of god for us; <sup>25</sup> nether that he offre hym silf ofte, as the bischop entrid in to holi thingis bi alle geeris in alien blood, <sup>26</sup> els it bihofte hym to suffre ofte for the bigynnyng of the world; but now onyis in the endyng of worldis, to destruccioun of synne, bi his sacrifice he apperid; <sup>27</sup> and as it is ordeyned to men onyis to die; and aftir this is the dome:

<sup>28</sup> so crist was offrid onyis, to avoide the synnes of many men; the secunde tyme he schal appere withouten synnes: to men that abiden hym in to helthe.

10. FOR the lawe hauynge a schadowe of good thingis that ben to come, not the ilke ymage of thingis: mai neuer make men neynge pertij; bi the ilke same sacrificis, whichc they offren with oute ceesyng bi alle geeris; <sup>2</sup> ellis thci schulden

## TYNDALE—1534.

ordeyned with out blood. <sup>19</sup> For when all the commaundements were redde of Moses vnto all the people; he toke the blood of calves and of Gotes; with water and purple wolle and ysope; and sprynkled both the boke and all the people; <sup>20</sup> sayinge: this is the blood of the testament which god hath apoynted vnto you. <sup>21</sup> Morover; he sprenkled the tabernacle with blood also; and all the ministryng vessels. <sup>22</sup> And almost all thinges are by the lawe; poured with blood; and with out effusion of blood; is no remission.

<sup>23</sup> It is then nede that the similitudes of hevenly thynges be purified with soche thynges: but the hevenly thynges them selues are purified with better sacrifices then are those. <sup>24</sup> For Christ is not entred into the holy places that are made with hondes; which are but similitudes of true thynges: but is entred into very heven; for to appere now in the syght of God for vs: <sup>25</sup> not to offer him silfe often; as the hie prest entredh in to the holy place every yere with straunge blood;

<sup>26</sup> for then must he have often suffered sence the worlde began. But now in the ende of the worlde; hath he appered once; to put synne to flyght; by the offeringe vp of him silfe. <sup>27</sup> And as it is apoynted vnto men that they shall once dye; and then commeth the iudgement; <sup>28</sup> even so Christ was once offered to take a waye the synnes of many; and vnto them that loke for him; shall he appere agayne without synne; vnto saluacion.

10. FOR the lawe which hath bi the shadowe of good thynges to come; and not the thynges in their awne fasshon; can neuer with the sacrificis which they offer yere by yere continually; make the commers ther vnto parfayte. <sup>2</sup> For wolde not then those sacrificis haue ceased to haue

## CRANMER—1539.

fyrst testament was ordeyned without blood. <sup>19</sup> For when Moses had declared all the commaundment to all the people according to the lawe, he toke the blood of calves and of goates, with water and purple wolle, and ysope, and sprinkled both the boke, and all the people, <sup>20</sup> saying: this is the blood of the testament, which God hath appointed vnto you. <sup>21</sup> Moreover, he sprenkled the tabernacle wyth blood also, and all the ministringe vessels. <sup>22</sup> And almost all thynges are by the lawe purged wyth blood, and without sheadinge of blood is no remission.

<sup>23</sup> It is nede then, that the similitudes of heauenly thynges be purified wyth soch thynges: but that the heauenly thynges them selues be purified with better sacrificyes then are those. <sup>24</sup> For Christ is not entred into the holy places that are made with handes (which are symilitudes of true thynges) but is entred into very heauen, for to appere now in the sight of God for vs: <sup>25</sup> not to offer hym selfe often as the hie prest entredh into the holy place every yere with straunge blood, <sup>26</sup> for then must he haue often suffered sence the world began. But now in the ende of the worlde, hath he appeared once, to put synne to flyght by the offeringe vp of him selfe. <sup>27</sup> And as it is apoynted vnto all men that they shall once dye, and then commeth the iudgement <sup>28</sup> euen so Christ was once offered, to take awaye the synnes of many, and vnto them that loke for hym shall he appere agayne without synne vnto saluacion.

10. FOR the lawe (hauynge the shadowe of good thynges to come, and not the very fasshon of the thynges themselves) can neuer with those sacrificis which they offer, yere by yere continually make the commers therunto parfayte. <sup>2</sup> For wolde not then those sacrificyes haue ceased to haue bene offered, because

⁹ spreynede, sprinkled. bukcis of geet, buck goats.  
thilke, that. verri, true. cheer, face.  
dome, judgment. ilke, same.

ὑπὲρ ἡμῶν. <sup>25</sup> οὐδ' ἵνα πολλάκις προσφέρῃ αὐτὸν, ὡσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἄγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ. <sup>26</sup> ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. <sup>27</sup> καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις. <sup>28</sup> οὕτως <sup>b</sup> καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. X. Σκιαὶ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἅς προσφέρουσιν, εἰς τὸ διηνεκὲς οὐδέποτε <sup>c</sup> δύναται τοὺς προσερχομένους τελειῶσαι. <sup>2</sup> ἐπεὶ <sup>d</sup> οὐκ ἂν ἐπαύσαιτο προσφερόμεναι; διὰ

<sup>b</sup> Rec. = καί.<sup>c</sup> Alex. ἐνιαυταί.<sup>d</sup> Rec. = ὅτε. Alex. + εὐκ.

## GENEVA—1557.

rather that first testament was ordeyned without bloude.

<sup>19</sup> For when Moses had expounded euery precept to the people, according to the Lawe, he toke the bloude of calves and of goates, with water and purple wolle and hyssope, and sprinkled both the boke, and all the people, <sup>20</sup> Saying, This is the bloude of the Testament, which God hath appoynted vnto you. <sup>21</sup> Moreover, he sprinckled likewise the Tabernacle with bloude also, and all the ministry vessels. <sup>22</sup> And almost all thynges, are by the Lawe purged with bloude, and without sheadyng of bloude is no remission. <sup>23</sup> It is then nede, that the similitudes of heavenly thynges be purified with suche thynges; but the heavenly thynges them selues are purified with better sacrifices then are these.

<sup>24</sup> For Christ is not entred into the Holy places that are made with handes, which are but similitudes of the true *Sanctuarie*: but is entred into very heauen, for to appear now in the sight of God for vs: <sup>25</sup> Not to offer hym selfe often, as the hye Priest entred into the Holy place euery yere with other bloud. <sup>26</sup> (For then must he haue often suffered synce the worlde began.) but now in the ende of the worlde, hath he appeared once to put synne to flyght, by the offering vp of hym selfe. <sup>27</sup> And as it is appoynted vnto men that they shal once dye, and then commeth the iudgement: <sup>28</sup> Enen so Christ was once offered to take away the synnes of many, and vnto them that loke for hym, shal he appeare agayne without synne vnto saluation.

10. FOR the Lawe hauyng the shadowe of good thynges to come, and not the very image of the thynges, can neuer with those sacrifices which they offer yere by yere continually, make the commers therunto perfect. <sup>2</sup> For wold not then those sacrifices haue ceased to haue

## RHEIMS—1582.

first certes dedicated without bloud. <sup>19</sup> For al the commaundement of the Lavv being read of Moyses to al the people: he taking the bloud of calves and goates with vvater and scarlet vvool and byssope, sprinkled the very booke also it self and al the people, <sup>20</sup> saying, This is the bloud of the Testament, vvich God hath commaunded vnto you.

<sup>21</sup> The tabernacle also and al the vessel of the miniserie he in like maner sprinkled with bloud. <sup>22</sup> And al things almost according to the lavv are cleansed with bloud: and without sheadyng of bloud there is not remission.

<sup>23</sup> It is necessarie therfore that the examplers of the coelestials be cleansed vvith these: but the coelestials them selues vvith better hostes then these. <sup>24</sup> For Iesus is not entred into Holies made vvith hand, examplers of the true: but into heauen it self, that he may appeare novv to the countenance of God for vs. <sup>25</sup> Nor that he should offer him selfe often, as the high priest entred into the Holies, euery yere in the hound of others: <sup>26</sup> otherwise he ought to haue suffered often from the beginning of the vvorld: but novv once in the consummation of the vvorldes, to the destruction of sinne, he hath appeared by his orvne host.

<sup>27</sup> And as it is appoynted to men to die once, and after this, the iudgement: <sup>28</sup> so also Christ vvvas offered once to exhaust the sinnes of many. the seconde time he shal appeare vvithout sinne to them that expect him, vnto saluation.

10. FOR the lavv hauing a shadowv of good things to come, not the very image of the things: euery yere vvith the self same hostes which they offer incessantly, can neuer make the commers thereto perfect: <sup>2</sup> otherwise they should haue ceased to be offered, because the

## AUTHORISED—1611.

without bloud. <sup>19</sup> For when Moses had spoken euery precept to all the people according to the Lawe, he tooke the blood of Calves and of Goates, with water and <sup>a</sup>scarlet wool, and hyssope, and sprinkled both the booke and all the people, <sup>20</sup> Saying, This is the blood of the Testament which God hath enjoyned vnto you.

<sup>21</sup> Moreover, hee sprinkled with blood both the Tabernacle, and all the vessels of the Ministerie. <sup>22</sup> And almost all things are by the Lawe purged with blood: and without shedding of blood is no remission.

<sup>23</sup> It was therefore necessary that the patterns of things in the heauens should bee purified with these, but the heavenly things themselues with better sacrifices then these. <sup>24</sup> For Christ is not entred into the Holy places made with handes, which are the figures of the true, but into heauen it selfe, now to appeare in the presence of God for vs. <sup>25</sup> Nor yet that he should offer himselfe often, as the high Priest entred into the Holy place, euery yere with blood of others: <sup>26</sup> For then must hee often haue suffered since the foundation of the world: but now once in the ende of the world, hath he appeared to put away sinne by the sacrifice of himselfe. <sup>27</sup> And as it is appoynted vnto men once to die, but after this the Iudgement: <sup>28</sup> So Christ was once offered to beare the sinnes of many, and vnto them that looke for him shal hee appeare the seconde time without sinne, vnto saluation.

10. FOR the Lawe hauing a shadow of good things to come, and not the very Image of the things, can neuer with those sacrifices which they offered yere by yere continually, make the commers therunto perfect: <sup>2</sup> For then would they not haue ceased to bee offered, because that

<sup>a</sup> Or, purple.

τὸ μηδεμίαν ἔχειν ἐπι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἀπαξ ἑκακαθαρ-  
 μένους·<sup>3</sup> ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐναντιόν·<sup>4</sup> ἀδύνατον γὰρ αἶμα  
 ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. <sup>5</sup> Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,  
 “Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·<sup>6</sup> ὀλοκαυτώματα  
 “καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας·<sup>7</sup> τότε εἶπον, Ἰδοὺ ἤκω· (ἐν κεφαλίδι βιβλίου  
 “γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.”<sup>8</sup> Ἀνώτερον λέγων,  
 “Ὅτι ἑκακαθαρμένους καὶ προσφορὰν καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ  
 “ἠθέλησας, οὐδὲ εὐδόκησας,” (αἴτινες κατὰ τὸν νόμον προσφέρονται,) <sup>9</sup> τότε  
 εἶρηκεν, “Ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ θέλημά σου.” ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ  
 δεύτερον στήσῃ·<sup>10</sup> ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ  
 σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.<sup>11</sup> Καὶ πᾶς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν

<sup>3</sup> Alex. καθαρισμένους.

<sup>5</sup> Alex. θυσίας καὶ προσφορᾶς.

<sup>7</sup> Rec. + ὁ Θεός.

<sup>8</sup> Rec. + τοῦ.

## WICLIF—1380.

haue ceesid to be offrid : for as myche as  
 the worschippers clendis oonyis, hadden not  
 fethermore conscience of synne,<sup>3</sup> but in  
 hem mynde of synnes is made bi alle  
 zeiris :<sup>4</sup> for it is possible : that synnes  
 he don awey, bi blood of bolis and of  
 bukis of gect

<sup>5</sup> therfor he entrynge in to the world :  
 seith/ thou woldest not sacrifice and offe-  
 ryngge but thou hast schapan a bodi to me/  
<sup>6</sup> brent sacrificis also for synne : plesid  
 not to thee/<sup>7</sup> thanne I seid/ lo I come/  
 in the bigynnyng of the book it is writun  
 of me : that I do thi will god/<sup>8</sup> he seiynge  
 bifor that thou woldest not sacrificis and  
 offeryngis and brente sacrificis for synnes,  
 ne tho thingis ben pleasant to thee, which  
 ben offrid bi the law :<sup>9</sup> thanne I seide/  
 lo I come : that I do thi willle god/ he  
 doith awei the first, that he make stidfast  
 the secunde/<sup>10</sup> in whiche willle we ben  
 halowid : bi the offryngge of the bodi of  
 crist ihesus oonyis/

<sup>11</sup> and eche preest is redi, mynstryngge  
 eche dai and ofte tymes offryng the same  
 sacrificis : whiche moone neuer do aweye  
 synnes/<sup>12</sup> but this man offryngge oo sacri-  
 fice for synnes for euermore : sittith in  
 the ryghthall of god the fadir/<sup>13</sup> fro thennes  
 forth abydyng : til hise enemyes be putte  
 a stool of his feet/<sup>14</sup> For bi oon offryngge  
 he made perfijt for euer halowid men/  
<sup>15</sup> and the holi goost witnessith to us/ for  
 afir that he seide/<sup>16</sup> this is the testament,  
 whiche I schal witness to hem afir tho  
 daies the lord seith/ in zeuyng my lawis  
 in the hertis of hem and in the soulis of  
 hem, I schal aboue write hem/<sup>17</sup> and now  
 I schal no more thenke on the synnes and  
 the wickidness of hem/<sup>18</sup> and wher re-  
 myssioun of these is : now is there noon  
 offryngge for synne/

<sup>19</sup> therfor brithren hauyng trist in to  
 the entryngge of holi thingis in the blood

## TYNDALE—1534.

bene offred, because that the offerers  
 once pouerid, shuld haue had no moare  
 consciences of synnes. <sup>3</sup> Nevertheless in  
 those sacrificis is ther mencion made of  
 synnes every year. <sup>4</sup> For it is vnpossible  
 that the blond of oxen/ and of gotes shuld  
 take away synnes.

<sup>5</sup> Wherefore when he cometh into the  
 worlde/ he sayth : Sacrifice and offeringe  
 thou woldest not haue : but a bodie hast  
 thou ordeyned me. <sup>6</sup> In sacrificis and  
 synneofferynges thou hast no lust. <sup>7</sup> Then  
 I sayde : Lo I come/ in the chefest of the  
 boke it is written of me/ that I shuld  
 doo thy will, o god. <sup>8</sup> Above when he  
 had sayed sacrifice and offerynges/ and  
 burnt sacrificis and synneofferynges thou  
 woldest not haue/ nether hast allowed  
 (which yet are offered by the lawe) <sup>9</sup> and  
 then sayde : Lo I come to do thy will o  
 god : he taketh a waye the fyrst to sta-  
 blisse the latter. <sup>10</sup> By the which will  
 we are sanctified/ by the offeringe of the  
 body of Iesu Christe once for all.

<sup>11</sup> And every prest is redy dayly minis-  
 tryngge/ and ofte tymes offereth one maner  
 of offeryngge/ which can neuer take away  
 synnes. <sup>12</sup> But this man afir he had of-  
 fered one sacrifice for synnes/ sat him  
 doune for ever on the ryght honde of god/  
<sup>13</sup> and from hence forth taryeth till his  
 foes be made his fote stole. <sup>14</sup> For with  
 one offeryngge hath he made perfecte for  
 ever them that are sanctified. <sup>15</sup> And the  
 holy goost also beareth vs reorde of this/  
 euen when he tolde before : <sup>16</sup> This is the  
 testament that I will make vnto them afir  
 those dayes sayth the lorde. I will put  
 my lawis in their hertes and in their  
 mynde I will write them <sup>17</sup> and their  
 synnes and iniquities will I remember no  
 moare. <sup>18</sup> And where remission of these  
 thinges is/ there is no moare offeryngge for  
 synne.

<sup>19</sup> Seyngge brethren that by the meanes of  
 the blond of Iesu/ we maye be bolde to

## CRANMER—1539.

that the offerers once purged shuld haue  
 had no more conscience of synnes? <sup>3</sup> Ne-  
 uertheless, in those sacrificis, is ther  
 mencyon made of synnes every year.  
<sup>4</sup> For the blond of oxen and of goates can  
 not take away synnes.

<sup>5</sup> Wherefore, when he cometh into the  
 worlde, he sayth : Sacrifice and offer-  
 yngge thou woldest not haue : but a bodie  
 hast thou ordeyned me : <sup>6</sup> Burnt offer-  
 ings also for synne hast thou not allowed.  
<sup>7</sup> Then sayd I : lo, I am here. In the  
 begynnyng of the booke it is written of  
 me, that I shuld do thy will, o God.  
<sup>8</sup> Above, when he saith : sacrifice and  
 offeringe, and burnt sacrificis and synne  
 offerynges thou woldest not haue, nether  
 hast thou allowed them (which yet are  
 offered by the lawe) <sup>9</sup> then sayd he : Lo,  
 I am here, to do thy wil, o god : he taketh  
 a waye the fyrst to stablish the latter  
<sup>10</sup> [by which wyl we are made holy, euen  
 by the] offeryng of the body of Iesu  
 Christe once for all.

<sup>11</sup> And euery prest is ready dayly minis-  
 tryng and offeringe ofte tymes one maner  
 of oblation, which can neuer take away  
 synnes. <sup>12</sup> But this man afir he hath  
 offered one sacrifice for synnes, is set  
 doune for euer on the ryght hand of God,  
<sup>13</sup> and from hence forth taryeth till his  
 foes be made his fote stole. <sup>14</sup> For with  
 one offeryng hath he made perfecte for  
 euer them that are sanctified. <sup>15</sup> The holy  
 goost himself also beareth vs reorde,  
 euen when he tolde before : <sup>16</sup> This is the  
 testament that I will make vnto them :  
 afir those dayes (sayth the Lorde) I will  
 put my lawes in their herte, and in their  
 myndes will I wryte them, <sup>17</sup> and their  
 synnes and iniquities wyl I remember  
 nomore. <sup>18</sup> And where remission of these  
 thynges is, ther is nomore offeringe for  
 synne.

<sup>19</sup> Seyng therefore brethren, that by the  
 meanes of the blond of Iesu we haue

tolis, bulls.

books of covt, back gate, in sin, can.

oo, one, trist, confidence.

λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελείν ἁμαρτίας. <sup>12</sup> οὗτος| δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηκεές, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, <sup>13</sup> τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. <sup>14</sup> μὴ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηκεές τοὺς ἀγιαζομένους. <sup>15</sup> Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον μετὰ γὰρ τὸ <sup>1</sup>προειρηκέναι,| “<sup>16</sup> Αὐτὴ ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς “ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους μου ἐπὶ καρδίας αὐτῶν, “ καὶ ἐπὶ <sup>m</sup> τῶν διανοιῶν| αὐτῶν ἐπιγράψω αὐτούς.” <sup>17</sup> καὶ, “ Τῶν ἁμαρτιῶν αὐτῶν “ καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ <sup>n</sup> μνησθῶ| ἔτι.” <sup>18</sup> Ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.

<sup>19</sup> Ἐχοντες οὖν, ἀδελφοὶ, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι

<sup>4</sup> Alex. ἀρχαυτός.

<sup>4</sup> Rec. αὐτός.

<sup>1</sup> Alex. εἰρηκέναι.

<sup>m</sup> Alex. τὴν εὐάνοιαν.

<sup>n</sup> Alex. μνησθήσομαι.

## GENEVA — 1557.

bene offered, because that the offerers once purged, should have had no more conscience of synnes? <sup>3</sup> But, in those sacrifices is there mention made of synnes eury yere.

<sup>4</sup> For it is vnpossible that the bloude of bulles, and goates should take away synnes. <sup>5</sup> Wherefore, when he cometh into the worlde, he sayth, Sacrifice and offering thou wouldest not haue: but a body hast thou ordeyned me. <sup>6</sup> In burnt sacrifices and synne offeringes thou hast no pleasure. <sup>7</sup> Then I sayd, Lo I am here (In the begynnyng of the booke it is written of me) that I should do thy wyl, ὁ God. <sup>8</sup> Above, when he had sayd, Sacrifice and offering, and burnt sacrifices, and synne offerings thou wouldest not haue, nether hast allowed (which yet are offered by the Lawe) <sup>9</sup> Then sayd he, Lo I am here to do thy wyl, ὁ God: he taketh away the fyrst, to establish the latter. <sup>10</sup> By the which wyl, we are sanctified, by the offering of the body of Iesus Christ once made.

<sup>11</sup> And euery Priest appeareth dayly ministryng, and ofte tymes offereth one manner of offering, which can neuer take away synnes: <sup>12</sup> But this man after he had offered one sacrifice for synnes, sitteth for euer at the ryght hand of God: <sup>13</sup> And from hence forth taryeth, tyl his foes be made his fote stole. <sup>14</sup> For with one offering hath he made perfect for euer them that are sanctified. <sup>15</sup> For the holy Ghost also beareth vs recorde euen when he tolde before, <sup>16</sup> This is the Couenant that I wyl make vnto the after those dayes, sayth the Lord, I wyl put my Lawes in theyr hearts, and in theyr myndes I wyl wryte them. <sup>17</sup> And theyr synnes and iniquities wyl I remember no more. <sup>18</sup> And where remission of these thynges is, there is no more offering for synne.

<sup>19</sup> Seyng therefore brethren, that by the meanes of the bloude of Iesus, we may be

## RHEIMS — 1582.

worshippers once cleansed should haue no conscience of sinne any longer. <sup>3</sup> but in them there is made a commemoration of sinne eury yere. <sup>4</sup> for it is impossible that with the bloud of oxen and goates sinnes should be taken away.

<sup>5</sup> Therefore comming into the vvorlde he saith: *Host and oblation thou vvorldest not: but a body thou hast fitted to me:* <sup>6</sup> *Holocaustes and for sinne did not please thee.* <sup>7</sup> *Then said I, Behold I come: in the head of the booke it is written of me: That I may doe thy vvil ὁ God.* <sup>8</sup> *Saying before, Because hostes and oblations and holocaustes, and for sinne thou vvorldest not, neither did they please thee, vvhich are offered according to the lavv,* <sup>9</sup> *then said I, Behold I come that I may doe thy vvil ὁ God:* he taketh away the first, that he may establish that that folovveth. <sup>10</sup> In the vvhich vvil, vve are sanctified by the oblation of the body of IESVS Christ once.

<sup>11</sup> And euery priest in deede is ready dayly ministryng, and often offering the same hostes, vvhich can neuer take away synnes: <sup>12</sup> but this man offering one host for synnes, for euer sitteth on the right hand of God, <sup>13</sup> hence forth expecting, vntil his enemies be put the fote stole of his feete. <sup>14</sup> For by one oblation hath he consummated for euer them that are sanctified. <sup>15</sup> And the holy Ghost also doth testifie to vs. For after that he said: <sup>16</sup> *And this is the Testament vvhich I vvil make to them after those daies, saith our Lord, giuing my lawes in their hartes, and in their myndes vvil I superscribe them:* <sup>17</sup> *and their synnes and iniquities I vvil now remember no more.* <sup>18</sup> But vvhether there is remission of these, novv there is not an oblation for synnes.

<sup>19</sup> Hauing therefore brethren confidence in the entering of the holies in the blood of

## AUTHORISED — 1611.

the worshippers once purged, should haue had no more conscience of sinnes? <sup>3</sup> But in those sacrifices there is a remembrance againe made of sinnes eury yeere. <sup>4</sup> For it is not possible that the blood of Bulls and of Goats, should take away sinnes.

<sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body <sup>a</sup> hast thou prepared me: <sup>6</sup> In burnt offerings, and sacrifices for sinne thou hast had no pleasure: <sup>7</sup> Then said I, Lo, I come. (In the volume of the booke it is written of me) to doe thy will, O God. <sup>8</sup> Above when hee said, Sacrifice, and offering, and burnt offerings, and offering for sinne thou wouldest not, neither hadst pleasure therein, which are offered by the Law: <sup>9</sup> Then said he, Lo, I come to doe thy will (O God): He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified, through the offering of the body of Iesus Christ once for all. <sup>11</sup> And euery Priest standeth dayly ministryng, and offering oftentimes the same sacrifices, which can neuer take away sinnes. <sup>12</sup> But this man after he had offered one sacrifice for sinnes for euer, satte downe on the right hand of God, <sup>13</sup> From henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for euer them that are sanctified. <sup>15</sup> Whereof the holy Ghost also is a witness to vs: for after that he had said before, <sup>16</sup> This is the Couenant that I wyl make with them after those dayes, saith the Lord: I wyl put my Lawes into their hearts, and in their myndes will I write them: <sup>17</sup> And their synnes and iniquities will I remember no more. <sup>18</sup> Now, where remission of these is, there is no more offering for sinne.

<sup>19</sup> Hauing therefore, brethren, <sup>b</sup> boldnesse to enter into the Holiest by the blood of

<sup>a</sup> Or, thou hast fitted me. <sup>b</sup> Or, libertie.



ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. <sup>25</sup> ἀθετήσας τὶς νόμον Μωσέως, χωρὶς οἰκτιρῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει. <sup>29</sup> πόσω δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγήσάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας; <sup>30</sup> οἶδαμεν γὰρ τὸν εἰπόντα, “ Ἐμοὶ ἐκδίκησις, ἐγὼ ἀταποδώσω, ὁ λέγει Κύριος.”<sup>1</sup> καὶ πάλιν, “ Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.” <sup>31</sup> Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

<sup>32</sup> Ἀναμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἀλλοσιν ὑπεμείνατε παθημάτων. <sup>33</sup> τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψει θεατριζόμενοι τοῦτο δὲ, κοινῶν τῶν οὕτως ἀναστρεφόμενων γενηθέντες. <sup>34</sup> καὶ γὰρ τοῖς

<sup>1</sup> Alex. = λίγυ Κύριος.

## GENEVA—1557.

bolde to enter into that Holy place, <sup>20</sup> By the newe and luyng way, which he hath prepared for vs, through the wayle, that is, by his flesh. <sup>21</sup> And sayng also that we haue an hye Priest which is ruler ouer the house of God: <sup>22</sup> Let vs drawe nye with a true heart, in a fulfayth, sprinckled in our hearts from an euil conscience, and washed in our bodies with pure water. <sup>23</sup> Let vs kepe the profession of our hope, without waueryng (for he is faythful that promised) <sup>24</sup> And let vs consider one another, to prouoke vnto loue, and to good workes.

<sup>25</sup> Not forsakyng the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so muche the more, because ye se that the day draweth nye. <sup>26</sup> For yf we synne willingly after that we haue receaued the knowledge of the trueth, there remaineth no more sacrifice for synnes. <sup>27</sup> But a fearful lokyng for iudgement, and violent fyre, which shal deuoure the aduersaries. <sup>28</sup> He that despicieth Moses Lawe, dyeth without mercie vnder two or thre witynesses. <sup>29</sup> Of how muche sorer punishment suppose ye shal he be counted worthy, which treadeth vnder fote the Sonne of God, and counteth the bloude of the Couenant as an vnholty thing, wher with he was sanctified, and doth dishonour to the Sprite of grace?

<sup>30</sup> For we knowe hym that hath sayd, Vengeance belongeth vnto me, I wil recompence sayth the Lord. And agayne, The Lord shal iudge his people. <sup>31</sup> It is a fearful thinge to fall into the handes of the luyng God. <sup>32</sup> Call to remembrance the dayes that are passed, in the which after ye had receaued light, ye endured a great fight in aduersities. <sup>33</sup> Partly whyle all men wondred and gased at you for the shame and tribulation that was done vnto you, and partly whyle ye became companions of them which were so tossed. <sup>34</sup> For both ye sorrowed with me for my

## RHEIMS—1582.

Christ: <sup>20</sup> vvhich he hath dedicated to vs a nev and luyng vvay by the vele, that is, his flesh, <sup>21</sup> and a high priest ouer the house of God, <sup>22</sup> let vs appoche vwith a true hart in fulnesse of faith, haing our hartes sprinkled from euil conscience, and our body vvashed vwith cleane vvater, <sup>23</sup> let vs hold the confession of our hope vndeclining (for he is faythful that hath promised) <sup>24</sup> and let vs consider one an other vnto the prouocation of charitie and of good vvorkes: <sup>25</sup> not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day appoaching.

<sup>26</sup> For if vve sinne vvillingly after the knowledge of the trueth receiued, novv there is not left an host for sinnes, <sup>27</sup> but a certaine terrible expectation of iudgement and rage of fire, vvvhich shal consume the aduersaries, <sup>28</sup> A man making the larv of Moyses frustrate: vvithout any mercie dieth vnder tvvo or thre witynesses. <sup>29</sup> hovv much more thinke you, doth he deserue vvorse punishments vvvhich hath troden the sonne of God vnder foote, and estemed the bloud of the testament polluted, vvherin he is sanctified, and hath done contumelie to the spirit of grace? <sup>30</sup> For vve knowv him that said, *Reuenge to me, I vil repay.* And againe, *That our Lord veil iudge his people.* <sup>31</sup> It is horrible to fall into the handes of the luyng God.

<sup>32</sup> But call to minde the old daies: vvherin being illuminated, you sustained a great fight of passions, <sup>33</sup> and on the one part certes by reproches and tribulations made a spectacle: and on the other part made companions of them that conuersed in such sort. <sup>34</sup> For, you both had compassion on them that vvere in bondes:

## AUTHORISED—1611.

Jesus, <sup>20</sup> By a new and luyng way which hee hath <sup>20</sup> consecrated for vs, through the wayle, that is to say, His flesh: <sup>21</sup> And haing an high Priest ouer the house of God: <sup>22</sup> Let vs drawe neere with a true heart in full assurance of faith, haing our hearts sprinkled from an euill conscience, and our bodies washed with pure water.

<sup>23</sup> Let vs hold fast the profession of our faith without wavering (for hee is faithfull that promised) <sup>24</sup> And let vs consider one another to prouoke vnto loue, and to good workes: <sup>25</sup> Not forsaking the assembling of our selues together, as the manner of some is: but exhorting one another, and so much the more, as ye see the day appoaching. <sup>26</sup> For if we sinne wilfully after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes, <sup>27</sup> But a certaine fearful looking for of iudgement, and fiery indignation, which shall deuoure the aduersaries. <sup>28</sup> He that despised Moses Lawe, died without mercie, vnder two or thre witynesses. <sup>29</sup> Of how much sorer punishment suppose ye, shall hee be thought worthy, who hath troden vnder foote the Sonne of God, and hath counted the blood of the couenant wherwith he was sanctified, an vnholty thing, and hath done despite vnto the spirit of grace? <sup>30</sup> For we know him that hath said, Vengeance belongeth vnto me, I wil recompence, saith the Lord: and againe, The Lord shall iudge his people. <sup>31</sup> It is a fearful thing to fall into the hands of the luyng God.

<sup>32</sup> But call to remembrance the former dayes, in which after yee were illuminated, ye indured a great fight of afflictions: <sup>33</sup> Partly whilst yee were made a gazing stocke both by reproches and afflictions, and partly whilst yee became companions of them that were so used. <sup>34</sup> For ye had compassion of mee in my bonds, and tooke

<sup>1</sup> Or, new made.

<sup>ρ</sup> δεσμίους | συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν<sup>9</sup> ἑαυτοῖς κρείττονα ὑπαρξίν<sup>7</sup> ἐν οὐρανοῖς | καὶ μένουσαν. <sup>35</sup> μὴ ἀποβάλλετε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει<sup>5</sup> μισθαποδοσίαν μεγάλην. | <sup>36</sup> ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσσησθε τὴν ἐπαγγελίαν. <sup>37</sup> Ἐπι γὰρ μικρὸν ὅσον ὅσον, “ὁ ἐρχόμενος ἤξει, καὶ “οὐ χρονιέι. <sup>38</sup> ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ “εὐδοκεῖ ἢ ψυχὴ μου ἐν αὐτῷ.” <sup>39</sup> Ἡμεῖς δὲ οὐκ ἐσμεν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς. XI. Ἔστι δὲ πίστις, ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. <sup>2</sup> ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. <sup>3</sup> Πίστει νοοῦμεν κατηγορεῖσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ

<sup>ρ</sup> Rec. ἐσμοῖς μου.

<sup>9</sup> Rec. + ἐν.

<sup>7</sup> Alex. = ἐν οὐρανοῖς.

<sup>5</sup> Alex. μεγάλην μισθαποδοσίαν.

## WICLIIF—1380.

hadden compassioun, and ze reseveyeden with ioie the robberyng of zoure goodis, knowynge that ze han a better and a dwellynge substance, <sup>35</sup> therfor nyle ze lese zoure trist : whiche hath greet rewardynge, <sup>36</sup> for paciens is nedeful to zou : that ze don the wille of god, and bryngen azen the biheest, <sup>37</sup> for zit a lütill and he that is to comynge schal come : and he schal not tarye, <sup>38</sup> for my iust man lyneth of feith, that if he with drawth hym self : he schal not plesse to my soule, <sup>39</sup> but we ben not the sones of withdrawynge aweie in to perdicoun : but of feith in to getynge of soule.

11. BUT feith is the substance of thingis that ben to be hoped, and an argument of thingis not aperynged, <sup>2</sup> and in this feith eold men han getun witnessynge, <sup>3</sup> bi feith we vnderstonde that the worldis weren made bi goddis word : that visible thingis weren made bi vnuyisible thingis, <sup>4</sup> bi feith : abel offrid a nyche more sacrifice thanne cayn to god, bi whiche he gat witnessynge to be iust, for god bare witnessynge to hise gyftis, and bi that feith : he deed spekith zit,

<sup>5</sup> bi feith ennok was transladid : that he schulde not se deeth, and he was not founden, for the lord transladid hym, for bifor translacioun he hadde witnessynge : that he plesid god, <sup>6</sup> and it is impossible to plesse god with outen feith, for it bihoueth that a man comynge to god bilene, that he is, and that he is rewarder to men that scken hym,

<sup>7</sup> bi feith, noe dredde thorow answeerde takun of these thingis that zit weren not seen, and schapida a schip, in to the helthe of his hous, bi whiche he dampned the world : and is ordeyned circ of rygtwisnesse whiche is bi feith,

<sup>8</sup> bi feith, he that is clepid abraham :

## TYNDALE—1534.

worth the spoylynge of youre goodes, and that with gladnes, knowynge in youre selves how that ye had in heven a better and an enduryng substance, <sup>35</sup> Cast not away therfore youre confydence, which hath greet rewarde to recompence. <sup>36</sup> For ye have nede of pacience, that after ye have done the wille of god, ye myght receave the promes. <sup>37</sup> For yet a very litle while, and he that shall come will come, and will not tary. <sup>38</sup> But the iust shall live by faith. And yf he with drawe him selfe, my soule shall have no pleasure in him. <sup>39</sup> We are not whiche with drawe oure selves vnto dampnacion, but partayne to fayth to the wynnyng of the soule.

11. FAYTH is a sure confydence of thynges which are hoped for, and a certayntie of thynges which are not sene. <sup>2</sup> By it the elders were well reported of. <sup>3</sup> Thorow fayth we vnderstonde that the worlde was ordeyned by the worde of god : and that thynges which are sene, were made of thynges which are not sene. <sup>4</sup> By fayth Abell offered vnto god a more plenteuous sacrifice then Cayn : by whiche he obtayned wytnes that he was righteous, god testifyng of his gyftes : by which also he beynged deed, yet speaketh.

<sup>5</sup> By fayth was Enoch translated that he shuld not se deeth : nether was he founde : for God had taken him awaye. Before he was taken awaye, he was reported of that he had pleased God : <sup>6</sup> but with out fayth it is vnpossible to please him. For he that commeth to God, must beleve that God is, and that he is a rewarder of them that seeke him.

<sup>7</sup> By fayth Noe honored God, after that he was warned of thynges which were not sene, and prepared the arcke to the savinge of his housholde, thorowe the which arcke, he condempned the worlde, and became heyre of the rightwesnes which cometh by fayth.

<sup>8</sup> By fayth Abraham, when he was called

## CRANMER—1539.

whych happened thorow my bondes, and toke in worth the spoylynge of your goodes, and that with gladnes : knowynge in your selues, how that ye haue in heauen a better and an enduring substance. <sup>35</sup> Cast not away therfore your confydence, whych hath a great recompence of rewarde. <sup>36</sup> For ye haue nede of pacynce, that after ye haue done the wyl of God, ye myght receave the promes. <sup>37</sup> For yet a very litle while, and he that shall come will come, and will not tary. <sup>38</sup> But the iust shall lyue by fayth. And yf he withdrawe him selfe, my soule shall haue no pleasure in hym. <sup>39</sup> It is not we that withdrawe oure selues vnto dampnacyon, but we partayne vnto fayth, to the wynnyng of the soule.

11. FAYTH is a sure confydence of thynges, which are hoped for, and a certayntie of thynges which are not sene. <sup>2</sup> For by it the elders obtayned a good reporte. <sup>3</sup> Thorow fayth we vnderstande, that the worlde was ordeyned by the worde of God, and that thynges which are sene, were made of thynges which were not sene. <sup>4</sup> By fayth Abel offered vnto God a more plenteuous sacryfyce then Cayn : by whiche he obtayned wytnes that he was ryghteous, God testifyng of hys gyftes : by whiche also he beynged deed, yet speaketh.

<sup>5</sup> By fayth was Enoch translated, that he schulde not se deeth : nether was he founde : for God had taken him awaye. For afore he was taken awaye, he obtayned a good reporte, that he pleased God : <sup>6</sup> but without fayth it can not be that anye man shuld please him. For he that commeth to God, must beleue that God is, and that he is a rewarder of them that seeke hym.

<sup>7</sup> By fayth Noe beyng warned of God, eschued the thynges which were as yet not sene, and prepared the arcke to the sauynge of hys housholde, thorow the which arcke, he condempned the worlde, and became heyre of the rightwesnes which is accordyng to fayth.

<sup>8</sup> By fayth Abraham, when he was called

μὴ ἐκ φαινομένων ἰ τὰ βλεπόμενα | γεγονέναι. <sup>4</sup> Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ ἡ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἐπὶ ἡ λαλεῖ. | <sup>5</sup> Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ ἡ Ὀὐχ εὐρίσκετο, διότι μετέθηκεν αὐτὸν ἡ ὁ Θεός· <sup>6</sup> χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι πιστεύσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. <sup>7</sup> Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρυψε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. <sup>8</sup> Πίστει καλούμενος Ἀβραὰμ

<sup>1</sup> Alex. τὸ βλεπόμενον.<sup>2</sup> τῷ Θεῷ.<sup>3</sup> Rec. λαλεῖται.<sup>4</sup> Alex. = αὐτοῦ.

## GENEVA—1557.

bonds, and suffred with ioye the spoyling of your gooddes, knowing in your selues how that ye had in heauen a better, and an enduryng substance.

<sup>35</sup> Cast not away therefore your confidence which hath great recompence of reward. <sup>36</sup> For ye haue neede of patience, that after ye haue done the wyl of God, ye myght receaue the promes. <sup>37</sup> For yet a very litle while, and he that shal come wyl come, and wil not tary. <sup>38</sup> Now the iust shal lye by faith. but if any withdraw him selfe, my soule shal haue no pleasure in hym. <sup>39</sup> We are not they which withdraw our selues vnto damnation, but beleeue to the saluation of the soule.

11. FAYTH is that, which causeth those things to appeare in deed which are hoped for, and sheweth evidently the things which are not sene. <sup>2</sup> For by it our elders were wel reported of. <sup>3</sup> Through faith we vnderstand that the world was ordeined by the worde of God, so that the things which we se, are not made of things which dyd appeare. <sup>4</sup> By faith Abel offered vnto God a more plenteous sacrifice then Cain: by which faith he obteyned wytnes that he was ryghteous, God testifying of his giftes: by which faith also he being dead, yet speaketh. <sup>5</sup> By faith was Enoch translated, that he shuld not see death: nether was he founde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God:

<sup>6</sup> But without faith it is vnpossible to please hym: for he that cometh to God must beleeue that God is, and that he is a rewarder of them that seke hym. <sup>7</sup> By faith Noe being warned of God, of the things which were as yet not sene, moued with reuerence prepared the arcke to the sauyng of his householde, through the which arcke, he condemned the worlde, and was made heyre of the righteousnes, which cometh by faith.

<sup>8</sup> By faith Abraham, when he was called

## RHEIMS—1582.

and the spoile of your ovne goodes you tooke vwith ioy, knowing that you haue a better and a permanent substance. <sup>35</sup> Do not therefore leese your confidence, vwith hath a great remuneration. <sup>36</sup> For patience is necessarie for you: that doing the vvil of God, you may receiue the promise.

<sup>37</sup> For yet a litle and a very litle vwhile, he that is to come, vvil come, and vvil not slacke. <sup>38</sup> And my iust lieth of faith. but if he vwithdravv him self, he shal not please my soule. <sup>39</sup> But vve are not the children of vwithdravving vnto perdition: but of faith to the vwinning of the soule.

11. AND faith is, the substance of things to be hoped for, the argument of things not appearing. <sup>2</sup> For in this the old men obtained testimonie.

<sup>3</sup> By faith, vve vnderstand that the vvorldes vvere framed by the vvord of God: that of invisable things visible things might be made.

<sup>4</sup> By faith, Abel offered a greater hoste to God then Cain: by vvich he obtained testimonie that he vvvas iust, God giuing testimonie to his giftes, and by it, he being dead, yet speaketh. <sup>5</sup> By faith Henoeh vvvas translated, that he should not see death, and he vvvas not found: because God translated him. for before his translation he had testimonie that he had pleased God. <sup>6</sup> But vvithout faith it is impossible to please God. For he that cometh to God, must beleeue that he is, and is a revwarder to them that seeke him.

<sup>7</sup> By faith, Noë hauing receiued an answer concerning those things vvich as yet vvere not sen, fearing, framed the arke for the sauing of his house, by the vvich he condemned the vvorld: and vvvas instituted heyre of the iustice vvich is by faith.

<sup>8</sup> By faith, he that is called, Abraham.

## AUTHORISED—1611.

joyfully the spoyling of your goods, knowing in your selues that yee haue in heauen a better and an induring substance. <sup>35</sup> Cast not away therefore your confidence which hath great recompence of reward. <sup>36</sup> For ye haue need of patience, that after ye haue done the will of God, ye might receiue the promise. <sup>37</sup> For yet a little while, and he that shall come will come, and will not tary. <sup>38</sup> Now the iust shall lye by faith: but if any man draw backe, my soule shall have no pleasure in him. <sup>39</sup> But we are not of them who draw backe vnto perdition: but of them that beleeue, to the sauing of the soule.

11. NOW faith is the substance of things hoped for, the evidence of things not seen. <sup>2</sup> For by it the Elders obtained a good report. <sup>3</sup> Through faith we vnderstand that the worlds were framed by the word of God, so that things which are sene were not made of things which doe appeare. <sup>4</sup> By faith Abel offered vnto God a more excellent sacrifice then Cain, by which he obtained wytnes that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh. <sup>5</sup> By faith Enoch was translated, that hee should not see death, and was not found, because God had translated him: For before his translation he had this testimony, that he pleased God. <sup>6</sup> But without faith it is impossible to please him: for hee that cometh to God, must beleeue that hee is, and that he is a rewarder of them that diligently seeke him.

<sup>7</sup> By faith Noah being warned of God of things not sene as yet, moved with feare, prepared an Arke to the sauing of his house, by the which he condemned the world, and became heire of the righteousness which is by faith. <sup>8</sup> By faith Abraham when he was called to goe out into a

<sup>4</sup> Or, ground, or, confidence. <sup>8</sup> Or, is yet spoken of <sup>7</sup> Or, being wary.

ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται. <sup>9</sup> Πίστει παρῳήκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκιναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονομῶν τῆς ἐπαγγελίας τῆς αὐτῆς. <sup>10</sup> ἐξέδεχτο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. <sup>11</sup> Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον. <sup>12</sup> διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένοι, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναριθμητος. <sup>13</sup> Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πῶρῶθεν αὐτὰς ἰδόντες, καὶ ἀσπασάμενοι, καὶ

\* Rec. + ἐπιεν.

\* Rec. ὡσι.

\* Rec. + καὶ πισθίντες.

## WICLIȚ—1380.

obeyed to go out in to a place, whiche he schulde take in to eritage, and he went out: not wityngne whidir he schulde go.

<sup>9</sup> bi feith he dwelte in the lond of biheest: as in an alien lond: dwellinge in litil housis with Isaac and Jacob euē eiris of the same biheest,<sup>10</sup> for he abode the citee haunye foundementis: whos crafti man and maker is god.

<sup>11</sup> bi feith also, the ilke sara bareyn took vertu in conseyyunge of seed, se azen the tyme of age, for sche hileued hym trewe that hadde bihitȝt.

<sup>12</sup> for whiche thing of oon ȝit nyȝ deed there ben borun as steris of heuene in multitude, and as gruel that is at the see side out of noubre.

<sup>13</sup> bi feith alle these ben deed, whanne the biheestis weren not takun, but the bihiden hem afer, and gretynge hem wel: and knowlechiden that thei weren pilgryms, ȝ herborid men on the erthe,<sup>14</sup> and thei that seicn these thingis: signyfyen that thei seken a cuntre,<sup>15</sup> if thei hadden hadde mynde of the ilke of whiche thei wenten out, thei hadden tyme of turnynge aȝen,<sup>16</sup> but now thei desiren a bettir, that is to seie heuenly, therfor god is not confoundid to be clepid the god of hem, for he made redi to hem a citee.

<sup>17</sup> bi feith abraham offrid Isaac whanne he was temptid, ȝ he offrid the oon bigetun, whiche hadde takun the biheestis,<sup>18</sup> to whom it was seid, for in Isaac the seed schal be clepid to thee,<sup>19</sup> for he demed that god is myȝti to reise hym ȝhe fro deeth, wherfor he took hym also in to a parable,<sup>20</sup> Bi feith also of thingis to comynge: Isaac blesid Jacob and esau:

<sup>21</sup> Bi feith Jacob dyngne blesid alle the

## TYNDALE—1534.

obeyed, to goo out into a place, which he shuld afterwarde receave to inheritance, and he went out not knowynge whether he shuld goo.

<sup>9</sup> By fayth he removed into the londe that was promysed him, as into a straunge countre, and dwelt in tabernacles: and so dyd Isaac and Jacob, heynes with him of the same promes. <sup>10</sup> For he looked for a citee havinge a foundation, whose bylder and maker is God.

<sup>11</sup> Thorow fayth Sara also receaved strength to be with chylde, and was delivered of a chylde when she was past age, because she iudged him faythfull which had promysed.

<sup>12</sup> And therefore spronge therof one (and of one which was as good as deed) so many in multitude, as the starres of the skye, and as the sond of the see shore which is innumerable.

<sup>13</sup> And they all dyed in fayth, and received not the promyses: but sawe them a farre of, and beleved them, and saluted them: and confessed that they were straungers and pilgremes on the erthe. <sup>14</sup> They that saye soche thinges, declare that they seke a cuntre. <sup>15</sup> Also if they had bene myndfull of that cuntre, from whence they came out, they had leasure to have returned agayne. <sup>16</sup> But now they desyre a better, that is to saye a hevenlye. Wherfore God is not a shamed of them even to be called their god: for he hath prepared for them a citee.

<sup>17</sup> In fayth Abraham offered vp Isaac, when he was temptid, and he offered him beinge his only begotten son, which had received the promyses. <sup>18</sup> Of whom it was sayde, in Isaac shall thy seed be called: <sup>19</sup> for he considered, that God was able to rase vp agayne from deeth. Wherfore received he him, for an ensample. <sup>20</sup> In fayth Isaac blesid Jacob and Esau, concerninge thinges to come.

<sup>21</sup> By fayth Jacob when he was a dynging,

## CRANMER—1539.

obeyed, to go out into a place, which he shuld afterwarde receave to inheritance: and he went out, not knowing whether he shuld go.

<sup>9</sup> By fayth he removed into the lande of promes, as into a straunge countre, when he had dwelt in tabernacles: and so dyd Isaac and Jacob heynes with hym of the same promes. <sup>10</sup> For he looked for a cyttee havinge a foundation, whose bylder and maker is God.

<sup>11</sup> Thorow fayth Sara also receaved strength to conceave and be with chylde, and was deluyered of a childe when she was past age, because she iudged him faythfull which had promysed.

<sup>12</sup> And therefore sprange ther of one (euē of one which was as good as deed) so many in multitude as are the starres of the skye, and as the sond the which is by the see shore, innumerable.

<sup>13</sup> These all dyed accordynge to fayth, when they had not receaved the promyses: but sawe them a farre of, and beleved them, and saluted them, and confessed, that they were straungers and pilgremes on the erthe. <sup>14</sup> For they that saye soch thynges, declare, that they seke a cuntre. <sup>15</sup> Also if they had bene myndfull of that cuntre, from whence they came out, they had leasure to haue returned agayne: <sup>16</sup> but now they desyre a better (that is to saye) a beavenlye. Wherfore God is not ashamed to be called their god for he hath prepared for them a cyttee.

<sup>17</sup> By fayth Abraham offered vp Isaac, when he was proued, and he offered him beyng hys only begotten sonne, in whom he had receaved the promyses. <sup>18</sup> And to hym it was sayde, in Isaac shall thy seide be called: <sup>19</sup> for he considered, that God was able to rase vp agayne from deeth. Therefore, receaved he hym also for an ensample of the resurrection. <sup>20</sup> By fayth dyd Isaac blesse Jacob and Esau, concerninge thynges to come.

<sup>21</sup> By fayth Jacob when he was a dyng,

wityngne, *Annunciating*. biheest, *promises*. ilke, *same*.  
 wetti, *gauer*. kuyȝt, *promised*. herborid, *lodged*.  
 clepid, *called*. ȝ, *and*. iudged, *judged*.

ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοὶ εἰσιν ἐπὶ τῆς γῆς. <sup>14</sup> οἱ γὰρ τοιαῦτα λέγοντες, ἐμφαρίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. <sup>15</sup> καὶ εἰ μὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς <sup>a</sup> ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι. <sup>16</sup> ὅνν| δὲ κρείττους ὀρέγονται, τοῦτ' ἔστιν, ἐπουρανίου διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν ἠτοίμασε γὰρ αὐτοῖς πόλιν. <sup>17</sup> Πίστει προσενηόχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, <sup>18</sup> πρὸς ὃν ἐλαλήθη, "Ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα" <sup>19</sup> λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἔκομίσατο. <sup>20</sup> Πίστει <sup>c</sup> περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. <sup>21</sup> Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον

<sup>a</sup> Alex. ἐξῆλθον.<sup>b</sup> Rec. vni.<sup>c</sup> Alex. + kai.

## GENEVA — 1557.

obeyed God, to go out into a place, which he should afterward receive for inheritance: and he went out not knowing whether he should go. <sup>9</sup> By faith he abode in the land, that was promised him, as in a strange country, as one that dwelt in tabernacles, and with Isaac, and Jacob heyes with him of the same promise: <sup>10</sup> For he looked for a citie hauing a foundation, whose buylder and maker is God.

<sup>11</sup> Through faith Sarra also receaued strength to be wyth childe, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised. <sup>12</sup> And therefore sprang there of one, and of one which was dead, so many as the starres of the skye are in multitude, and as the sand of the sea shore which is innumerable. <sup>13</sup> And they all dyed in faith, and receaued not the promises, but sawe them a farre of, and beleued them, and receaued them with thanckes, and confessed that they were strangers and pylgremes on the earth. <sup>14</sup> For they that say suche thynges, declare plainly that they seke a cuntrye.

<sup>15</sup> If that they had bene mindeful of that cuntrye, from whence they came out, they had leasure to haue returned agayne: <sup>16</sup> But now they desire a better, that is a heauenly, wherfore God him selfe is not ashamed to be called their God: for he hath prepared for them a citie. <sup>17</sup> By faith Abraham offered vp Isaac, when he was tempted, and he offered hym being his onely begotten sonne, which had receaued the promises. <sup>18</sup> (To whome it was sayd, In Isaac shal thy seede be called.) <sup>19</sup> For he considered that God was able to raise it vp euen from death: from whence he receaued him also after a sort.

<sup>20</sup> By faith Isaac blessed Iacob and Esau, concerning thynges to come. <sup>21</sup> By faith Iacob when he was a dying, blessed both

## RHEIMS — 1582.

obeyed to goe forth into the place vvhich he vvas to receiue for inheritance: and he went forth, not knowing vvhither he went. <sup>9</sup> By faith, he abode in the land of promise, as in a strange land, dwelling in cottages vvith Isaac and Iacob the co-heires of the same promise. <sup>10</sup> For he expected the citie that hath foundations: vvhose artificer and maker is God.

<sup>11</sup> By faith, Sara also her self being barren, receiued vertue in conceauing of seede, yea past the time of age: because she beleued that he vvas faithful which had promised. <sup>12</sup> For the vvhich cause euen of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

<sup>13</sup> According to faith died al these, not hauing receiued the promises, but beholding them a farre of, and saluting them, and confessing that they are pilgrimes and strangers vpon the earth: <sup>14</sup> for they that say these thynges, doe signifie that they seke a cuntrye. <sup>15</sup> And in deede if they had bene mindeful of the same from vvhen they came forth, they had time vverely to returne. <sup>16</sup> but nowv they desire a better, that is to say, a heauenly. Therefore God is not confounded to be called their God. for he hath prepared them a citie.

<sup>17</sup> By faith, Abraham offered Isaac, vvhen he vvas tempted: and his onlie-begotten did he offer vvho had receiued the promises: (<sup>18</sup> to vvhom it vvas said, That in Isaac shal seede be called to thee.) <sup>19</sup> accounting that God is able to raise vp euen from the dead, wher vvpon he receiued him also for a parable.

<sup>20</sup> By faith, also of thynges to come, Isaac blessed Iacob and Esau.

<sup>21</sup> By faith, Iacob dying, blessed euery

## AUTHORISED — 1611.

place which hee should after receiue for an inheritance, obeyed, and he went out, not knowing whither he went. <sup>9</sup> By faith hee sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Iacob, the heires with him of the same promise. <sup>10</sup> For hee looked for a citie which hath foundations, whose builder and maker is God. <sup>11</sup> Through faith also Sara her selfe receiued strength to conceiue seede, and was deliuered of a child when shee was past age, because shee iudged him faithful who had promised.

<sup>12</sup> Therefore sprang there euen of one, and him as good as dead, so many as the starres of the skie in multitude, and as the sand which is by the sea shore innumerable. <sup>13</sup> These all died <sup>a</sup> in faith, not hauing receiued the promises, but hauing seene them affare off, and were perswaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such thynges, declare plainly that they seeke a cuntrye. <sup>15</sup> And truly if they had bene mindefull of that cuntrye, from whence they came out, they might haue had oportunitie to haue returned: <sup>16</sup> But now they desire a better cuntrye, that is, an heauenly: wherfore God is not ashamed to be called their God: for he hath prepared for them a city.

<sup>17</sup> By faith Abraham when he was tried, offered vp Isaac: and he that had receiued the promises, offered vp his onely begotten sonne. <sup>18</sup> Of whom it was said, That, in Isaac shall thy seede be called:

<sup>19</sup> Accounting that God was able to raise him vp, euen from the dead: from whence also he receiued him in a figure. <sup>20</sup> By faith Isaac blessed Iacob and Esau concerning thynges to come. <sup>21</sup> By faith Iacob when he was a dying, blessed both the

<sup>a</sup> Gr. according to faith.<sup>b</sup> Or, To.

τῆς ῥάβδου αὐτοῦ. <sup>22</sup> Πίστει Ἰωσήφ τελευτᾶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. <sup>23</sup> Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστέιον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. <sup>24</sup> Πίστει Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, <sup>25</sup> μᾶλλον ἐλόμενος συγκαουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλασιν· <sup>26</sup> μείζονα πλουτῶν ἠγησάμενος τῶν Ἀιγύπτου | θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. <sup>27</sup> Πίστει κατέλειπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὄρατον ἐκαρτέρησε. <sup>28</sup> Πίστει πεποίηκε τὸ πάσχα

<sup>4</sup> Rec. in Αἰγύπτου.

## WICLIIF—1380.

sones of Ioseph and honourede the hignesse of his jerd.

<sup>22</sup> bi feith Ioseph dyngre; hadde mynde of the passynge forth of the children of israel, and comaundid of hys boonys.

<sup>23</sup> bi feith moises borun was hid thre monthis of his fadir and modir, for that thei sizen the zoug child fair; and thei dredden not the maundement of the kyng.

<sup>24</sup> bi feith moises was made greet; and denyede that he was the sone of faraos dougtr, <sup>25</sup> and chees more to be turnet-ide with the puple of god thanne to haue myrthe of temporal synne, <sup>26</sup> demynge the reprof of crist more richesse; thanne the tresouris of egipcians, for he biheeld in to the rewardynge.

<sup>27</sup> bi feith he forsook egipt, and drede not the hardynesse of the kyng, for he abood as seynge hym that was vnuyisibyl.

<sup>28</sup> bi feith he halowid pask & the schedynge out of blood, that he that distried the first thingis of egipcians schulde not touche hem,

<sup>29</sup> bi feith thei passiden the rede see as bi drie lond; whiche thing egipcians asaiynge wren deuourid.

<sup>30</sup> bi feith, the wallis of icerio filden doun; bi cumpassyng of senene daies.

<sup>31</sup> bi feith raab the hoore receyued the aspys with pees and perischid not with vnbileful men,

<sup>32</sup> and what git schal I seie; for tyme schal faile to me tellynge of iedon, Barak, sampson, lepte, Dauith and samuel, and of other profetis; <sup>33</sup> whiche bi feith ouercamen rewmes, wrougten rjstwynesse gaten repropysciouns; thei stoppiden the mouthis of lions, <sup>34</sup> thei quencheden the fersnesse of fier, thei dryeden awie the egge of swerd, thei keuerden of sikennesse, thei wren made strong in bateil.

jord, rod, or staff. sijn, saw. demynge, judyng. rewmes, realms. repropysciouns, promys. keuerden, recouered.

## TYNDALE—1534.

blessed both the sonnes of Ioseph; and bowed him selfe towarde the topp of hys cepter.

<sup>22</sup> By fayth Ioseph when he dyed, remembred the departing of the chyldren of Israel; and gave commaundement of hys bones.

<sup>23</sup> By fayth Moses when he was borne; was hid thre monethes of his father and mother; because they sawe he was a proper chyld; nether feared they the kynges commaundement.

<sup>24</sup> By fayth Moses when he was great; refused to be called the sonne of Pharaos daughter, <sup>25</sup> and chose rather to suffre aduersitie with the people of God; then to enioye the pleasurs of synne for a ceason; <sup>26</sup> and estemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had a respect vnto the rewarde.

<sup>27</sup> By fayth he forsoke Egypt; and feared not the fearenes of the kyng. For he endured, euen as he had sene him which is inuisible.

<sup>28</sup> Thorow fayth he ordeyned the ester lambe; and the effusion of bloud; lest he that destroyed the fyrst borne; shuld touche them.

<sup>29</sup> By fayth they passed thorow the red see as by drye lande; which when the Egypcians had assayed to do; they were drowned.

<sup>30</sup> By fayth the wallis of Iericio fell doun; after they were compassed about seven dayes.

<sup>31</sup> By fayth the harlot Raab perished not with the vbelevers; when she had receaued the spyes to lodgyng peaseably.

<sup>32</sup> And what shall I more saye; the tyme wold be to short for me to tell of Gedeon; of Barah; and of Sampson; and of Iephthae; also of David and Samuel; and of the Prophetes; <sup>33</sup> which thorowe fayth subdued kyngdomes; wrought righteousnes obtayned the promyses; stopped the mouthes of Lyons; <sup>34</sup> quenched the violence of fyre; escaped the edge of the swerde; of weake were made stronge; waxed valient in fight; turned to flyght

## CRANMER—1539.

blessed both the sonnes of Ioseph, and bowed hym selfe towarde the topp of hys cepter.

<sup>22</sup> By fayth Ioseph when he dyed, remembred the departing of the chyldren of Israel, and gaue commaundement of hys bones. <sup>23</sup> By fayth Moses when he was borne, was hyd thre monethes of his father and mother because they sawe he was a proper chyld, nether feared they the Kynges commaundement.

<sup>24</sup> By fayth Moses when he was great, refused to be called the sonne of Pharaos daughter, <sup>25</sup> and chose rather to suffre aduersitie with the people of God, then to enioye the pleasures of synne for a ceason, <sup>26</sup> and estemed the rebuke of Christ greater ryches then the treasures of Egypt. For he had respect vnto the rewarde.

<sup>27</sup> By fayth he forsoke Egipt, and feared not the fearenes of the Kyng. For he endured, euen as though he had sene him which is inuisible.

<sup>28</sup> Thorow fayth he ordeyned the passeouer and the effusyon of bloud, lest he that destroyed the fyrst borne, shulde touche them.

<sup>29</sup> By fayth they passed thorow the red see as by drye lande: which when the Egypcians had assayed to do, they were drowned. <sup>30</sup> By fayth the wallis of Iericio fell doun after they were compassed about seven dayes.

<sup>31</sup> By fayth the harlot Raab perished not with them that were disobedient, when she had receaued the spyes to lodgyng peaseably.

<sup>32</sup> And what shall I more saye: for the tyme wyll be to short for me to tell of Gedeon, of Barah, and of Sampson, and of Iephthae, of Dauid also and Samuel, and of the Prophetes. <sup>33</sup> Which thorow fayth subdued kyngdomes: wrought righteousnes: obtayned the promyses: stopped the mouthes of Lyons: <sup>34</sup> quenched the violence of fyre: escaped the edge of the swerde: out of weaknesse, were made stronge: waxed valient in fyght: turned

καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὀλοθρεύων τὰ πρωτότοκα, θίγη αὐτῶν.  
<sup>29</sup> Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. <sup>30</sup> Πίστει τὰ τεῖχη Ἰεριχῶ ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. <sup>31</sup> Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπόλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης. <sup>32</sup> Καὶ τί ἐτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαβὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· <sup>33</sup> οἱ δὲ διὰ πίστεως κατηγωνίσαντο βασιλείας, ἐργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, <sup>34</sup> ἔσβησαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν

<sup>a</sup> Alex. + γῆς.

<sup>f</sup> Alex. ἔπισαν.

## GENEVA — 1557.

the sonnes of Ioseph, and leaning on the ende of his staffe worshipped God.

<sup>22</sup> By faith Ioseph when he died, remembered the departing of the children of Israel, and gave commaundment of his bones. <sup>23</sup> By faith Moses when he was borne, was hyd three monethes of his father and mother, because they sawe he was a proper chyld: nether feared they the kynges commaundment.

<sup>24</sup> By faith Moses when he was come to phage, refused to be called the sonne of Pharaos daughter: <sup>25</sup> And chose rather to suffre aduersitie with the people of God, then to enjoy the pleasures of sinnes for a ceason, <sup>26</sup> Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the rewarde. <sup>27</sup> By faith he forsoke Egypt, and feared not the fearenes of the kyng: for he endured, euen as he that had sene hym which is inuisible.

<sup>28</sup> Through faith he ordeyned the Easter lambe, and the effusion of bloude, lest he that destroyed the first borne, should touche them. <sup>29</sup> By faith they passed through the red sea as by dry land, which when the Egyptians had assayed to do, they were drowned. <sup>30</sup> By faith the wallles of Iericho fell doune after they were compassed about seuen dayes. <sup>31</sup> By faith the harlot Rahab perished not with them which obeyed not, when she had receaued the spies to lodging peaceably.

<sup>32</sup> And what shal I more say, the time would be to short for me to tell of Gedeon, of Barac, and of Sampson, and of Iephte, also of Dauid, and Samuel, and of the Prophetes: <sup>33</sup> Which through faith subdued kingdomes, wrought rightiounes, obteyned the promises, stopped the mouthes of Lyons, <sup>34</sup> Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valient in fight,

## RHEIMS — 1582.

one of the sonnes of Ioseph: and adored the toppe of his rodde.

<sup>22</sup> By faith, Ioseph dying, made mention of the going forth of the children of Israel: and gave commaundment concerning his bones.

<sup>23</sup> By faith, Moyses being borne, was hidde three monethes by his parents: because they savv him a proper infant, and they feared not the kings edict.

<sup>24</sup> By faith, Moyses being made great, denied him self to be the sonne of Pharaos daughter: <sup>25</sup> rather choosing to be afflicted vvith the people of God, then to have the pleasure of temporal sinne, <sup>26</sup> esteeming the reproche of Christ, greater riches then the treasure of the Ægyptians: for he looked vnto the remuneration.

<sup>27</sup> By faith, he left Ægypt: not fearing the fiercenes of the king: for him that is inuisible he sustained as if he had sene him. <sup>28</sup> By faith, he celebrated the Pasche, and the sheading of the bloud: that he vvich destroyed the first-borne, might not touche them. <sup>29</sup> By faith they passed the redde sea as it vvere by the drie land: vvich the Ægyptians assaying, vvere deuoured.

<sup>30</sup> By faith the vvalles of Iericho fel dovne, by the circuiting of seuen daies.

<sup>31</sup> By faith, Rahab the harlot perished not vvith the incredulous, receiuing the spies vvith peace.

<sup>32</sup> And vvhat shal I yet say? For the time vvil faile me telling of Gedeon, Barac, Sampson, Iephtè, Dauid, Samuel, and the prophetes: <sup>33</sup> vvho by faith ouercame kingdomes, vvrought iustice, obtained promises, stopped the mouthes of lions,

<sup>34</sup> extinguished the force of fire, repelled the edge of the svord, recouered of their infirmitie, vvere made strong in battel,

## AUTHORISED — 1611.

sonnes of Ioseph, and worshipped *leaning* vpon the top of his staffe. <sup>22</sup> By faith, Ioseph when he died, <sup>a</sup> made mention of the departing of the children of Israel, and gave commaundment concerning his bones. <sup>23</sup> By faith Moses when hee was borne was hid three moneths of his parents, because they saw he was a proper childe, and they [were] not afraid of the Kings commaundment. <sup>24</sup> By faith Moses when hee was come to yeeres, refused to be called the sonne of Pharaohs daughter,

<sup>25</sup> Chusing rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season: <sup>26</sup> Esteeming the reproch <sup>b</sup> of Christ greater riches then the treasures in Egypt: for he had respect vnto the recompense of the reward.

<sup>27</sup> By faith hee forsooke Egypt, not fearing the wrath of the king: for he endured, as seeing him who is inuisible. <sup>28</sup> Through faith he kept the Passouer, and the sprinkling of blood, lest he that destroyed the first borne, should touch them.

<sup>29</sup> By faith they passed through the red sea, as by drie land: which the Egyptians assaying to do, were drowned.

<sup>30</sup> By faith the wallles of Iericho fell doune, after they were compassed about seuen dayes. <sup>31</sup> By faith the harlot Rahab perished not with them <sup>c</sup> that beleueed not, when shee had receiued the spies with peace. <sup>32</sup> And what shall I more say? for the time would faile mee to tell of Gideon, and of Barak, and of Sampson, and of Iephthah, of Dauid also and Samuel, and of the Prophetes: <sup>33</sup> Who through faith subdued kingdomes, wrought righteounesse, obtained promises, stopped the mouthes of Lions, <sup>34</sup> Quenched the violence of fire, escaped the edge of the sword, out of weaknesse were made strong, waxed valiant in fight, turned to

<sup>a</sup> Or, remembered. <sup>b</sup> Or, for Christ. <sup>c</sup> Or, that were disobedient.

ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· <sup>35</sup> ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· <sup>36</sup> ἕτεροι δὲ ἐμπαίγμων καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· <sup>37</sup> ἐλιθάσθησαν, ἐπίσθησαν, ἐπειράσθησαν, ἐν φόβῳ μαχαίρας ἀπέθανον περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, <sup>38</sup> (ὧν οὐκ ἦν ἄξιος ὁ κόσμος·) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαιαῖς καὶ ταῖς ὁπαῖς τῆς γῆς. <sup>39</sup> Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, <sup>40</sup> τοῦ Θεοῦ περὶ ἡμῶν κρείττον· τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

XII. Τοιγαρὸν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρ-

† Rec. ἐκείθεν.

WICLIFF—1380.

they turneden the oostis of aliens, <sup>35</sup> wmmen resewueden her dede children fro deeth to liif,

but other weren holden forth not takyng redempcioun; that thei schulden fynde a better azenreisyng, <sup>36</sup> and other assaiden scouryngis and betyngis: moe ouer and boondis and prisounis; <sup>37</sup> thei weren stoned, thei weren sawid thei weren temptid thei weren deed in sleynge of swerd; thei wenten aboute in brok skynnes, and in skynnes of geet, nedid angwischid, tumentid <sup>38</sup> to whiche the world was not worthi; thei erriden in wildernes, in mounteyns and dennes and caues of the erthe. <sup>39</sup> and alle these prened bi witnessyng of feith: token not repromyssioun, <sup>40</sup> for god purweid summe bettir thing for us that thei schulden not be made perijt with outen us.

12. THERFOR we that han so greet a cloude of witnessis putte to: do we aweie al charge and synne, stondynge aboute us; and bi pacience renne we to the batell purposid to us: <sup>2</sup> biholdyng in to the maker of feith and the perfijt endere ihesus; whiche whanne ioie was purposid to hym, he suffrid the cros; <sup>3</sup> dispisid confusioun; <sup>4</sup> sittith on the righthalf of the seete of god; <sup>5</sup> and bithenken ge on hym that suffrid suche azenseyng of synful men agens him silf, that ze be not made weri failyng in zoure soulis; <sup>6</sup> for ze azen-touden not jit til to blood fyttyng agens synne; <sup>7</sup> and ze han forzete the comfort that spekih to zou, as to sones and seith; my sone nyle thou dispise the techyng of the lord: nether he thou made werie the while thou art chastidid of hym; <sup>8</sup> for the lord chastisith hym that he loueth; he betith euery sone: that he resecyueth,

<sup>7</sup> abide ze stille in chastisyng, god profertith hym to zou as to sones; for what sone is it, whom the fadir chastisith not?

TYNDALE—1534.

the armies of the alientes. <sup>35</sup> And the wemen receaved their deed rased to lyfe agayne.

Other were racked, and wolde not be delyvered, that they myght receive a better resurreccion. <sup>36</sup> Other tasted of mockynges and scourgynges, morover of bondes and presonment: <sup>37</sup> they were stoned, were heven a sunder, were tempted; were slayne with swearde; walked vpe and doune in shepes skynnes, in gotes skynnes, in nede; tribulacion, <sup>38</sup> vexacion, which the world was not worthy of: they wandred in wildernes; in mountaynes; in dennes and caues of the erth.

<sup>39</sup> And these all thorow fayth obtayned good reporte and receaved not the promes; <sup>40</sup> God providyng a better thinge for vs; that they with out vs shuld not be made perfecte.

12. VVHERFORE let vs also (seyng that we are compassed with so great a multitude of witnessis) laye a waye all that presseth doune; <sup>2</sup> the synne that hangeth on; <sup>3</sup> let vs runne with pacience vnto the battayle that is set before vs; <sup>4</sup> lokyng vnto Iesus; the auctor; <sup>5</sup> fynysshur of oure fayth, which for the ioie that was set before him; abode the crosse; and despyed the shame; <sup>6</sup> and is set doune on the right honde of the throne of God. <sup>7</sup> Consider therefore how that he endured suche speakyng agaynst him of synners; lest ye shuld be weryed and faynte in youre myndes.

<sup>4</sup> For ye have not yet resisted vnto blood shedding; <sup>5</sup> stryving agaynst synne. <sup>6</sup> And ye have forgotten the consolacion, which speaketh vnto you, as vnto chyldren: My sonne despyse not the chastenyng of the Lorde; nether faynt when thou art rebuked of him: <sup>7</sup> For whom the Lorde loveth, him he chasteneth; yee; and he scourgeth every sone that he receaveth.

<sup>7</sup> If ye endure chastnyng; God offereth him selfe vnto you as vnto sones. What sone is that whom the father chasteneth

CRANMER—1539.

to flyght the armies of the alientes; <sup>2</sup> the wemen receaved theyr deed rased to lyfe agayne.

Other were racked, and wolde not be delyuered, that they myght inheret a better resurreccion. <sup>36</sup> Agayne, other were tried with mockynges and scourgynges, moreouer, with bondes and presonment: <sup>37</sup> were stoned, were heven asunder, were tempted, were slayne with swearde, walked vp and doune in shepes skynnes, and goates skynnes, beyng destitute, troubled and vexed: <sup>38</sup> which men the world was not worthy of; they wandred in wildernesses, and in mountaynes, and in dennes, and caues of the erth.

<sup>39</sup> And these all thorow feith obtayned good reporte, and receaved not the promes, <sup>40</sup> because God had provided a better thing for vs, that they without vs shuld not be made perfecte.

12. WHEREFORE, let vs also (seyng that we are compassed with so great a multitude of witnessis) laye awaye all that presseth doune, and the synne that hangeth so fast on, let vs runne with pacience vnto the battayle that is set before vs, <sup>2</sup> looking vnto Iesus the auctor and finissher of our fayth, which (for the ioie that was set before hym) abode the crosse, and despyed the shame, and is set doune on the ryghte hande of the throne of God.

<sup>3</sup> Consider therefore, how that he endured suche speakyng agaynst hym of synners, lest ye shuld be weryed and faynte in your mindes. <sup>4</sup> For ye have not yet resisted vnto blood, stryunge agaynst synne. <sup>5</sup> And have forgotten the exhortacion, which speaketh vnto chyldren: my sonne, despyse not thou the chastenyng of the Lord, nether faynt, when thou art rebuked of him: <sup>6</sup> for whom the Lorde loveth, hym he chasteneth; yee he scourgeth euery sone that he receaueth.

<sup>7</sup> If ye endure chastening, God offereth hym selfe vnto you as vnto sones. What sone is he whom the father chasteneth

† REDEMPTION, resurrection. brok, shep. geet, goats.  
 † RESCUED, REDEEMED, PROMISED, PURSUED, PROVIDED.  
 † ENDURE, ENDER or FINISHER. nyle, nod.

τύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς  
τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· <sup>2</sup> ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν  
καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν,  
αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ <sup>9</sup> κεκάθικεν. | <sup>3</sup> ἀναλο-  
γίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλο-  
γίαν, ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλύομενοι.

<sup>4</sup> Οὕτω μέχρι αἵματος ἀντικατέστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι, <sup>5</sup> καὶ  
ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· “Γιέ μου, μὴ  
“ ὀλιγόρει παιδείας Κυρίου, μηδὲ ἐκλύου, ὑπ’ αὐτοῦ ἐλεγχόμενος. <sup>6</sup> ὃν γὰρ ἀγαπᾷ  
“ Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.” <sup>7</sup> <sup>h</sup> Εἰ | παιδεῖαν  
ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ ἐστὶν υἱὸς ὃν οὐ παιδεύει

<sup>a</sup> Alex. Εἰς.

## GENEVA — 1557.

turned to flight the armies of the aliens. <sup>35</sup> And the women received their dead raised to life againe: other were racked, and would not be deliuered that they might receaue a better resurrection.

<sup>36</sup> Other suffred mockings and scourginges, moreouer bondes and imprisonment. <sup>37</sup> They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sword, they wandered vp and doune in shespes skynnes, and in goates skynnes, in nede, tribulation, and vexation, <sup>38</sup> Which the worlde was not worthy of: they wandred in wyldernesses, in mountaynes, in dennes and caues of the earth. <sup>39</sup> And these all through faith obtained good report, and receaued not the promis. <sup>40</sup> God prouiding a better thing for vs, that they without vs should not be made perfect.

12. VVHEREFORE, let vs also, seying that we are compassed with so great a cloude of witnesses, cast away all that presseth downe, and the synne that hangeth so fast on, let vs runne with patience the race that is set before vs, <sup>2</sup> Loking vnto Iesus the auctor and finisser of our faythe, who, for the ioye that was set before hym, abode the crosse, and despiced the shame, and is set at the right hand of the throne of God. <sup>3</sup> Consider therefore, who he is that endured suche speaking agaynst hym of sinners, lest ye should be weryed and faynte in your mindes. <sup>4</sup> Ye haue not yet resisted vnto bloude striuing agaynst sinne.

<sup>5</sup> And ye haue forgotten the consolation, which speaketh vnto you as vnto chyldren: My sonne despice not the chastenyng of the Lord, nether faynt when thou art rebuked of hym: <sup>6</sup> For whome the Lord loueth, him he chasteneth: and he scourgeth euery sonne that he receaueth. <sup>7</sup> If ye endure chastenyng, God offereth hym selfe, vnto you as vnto sonnes: what sonne is that whome the father chasteneth

## RHEIMS — 1582.

turned away the campe of forainers: <sup>35</sup> vnoien receiued of resurrection their dead. and others vvere racked, not accepting redemption, that they might finde a better resurrection.

<sup>36</sup> And others had trial of mockeries and stripes, moreouer also of bandes and prisons: <sup>37</sup> they vvere stoned, they vvere heved, they vvere tempted, they died in the slaughter of the svord, they vvent about in sheep-skinnes, in goates skinnes, needy, in distresse, afflicted: <sup>38</sup> of vvhom the vvorld vvvas not vvorthie. vvandering in desertes, in mountaines and dennes, and in caues of the earth. <sup>39</sup> And all these being approved by the testimonie of faith, receiued not the promise, <sup>40</sup> God for vs prouiding some better thing, that they without vs should not be consummate.

12. AND therefore vve also hauing so great a cloude of vvitnesses put vpon vs: laying avay all vveight and sinne that compasseth vs, by patience let vs runne to the fight proposed vnto vs, <sup>2</sup> looking on the author of faith, and the consummator Iesvs, vvho, ioy being proposed vnto him, sustained the crosse, contemning confusion, and sitteth on the right hand of the seate of God.

<sup>3</sup> For, thinke diligently vpon him vvich sustained of sinners such contradiction against him self: that you be not vvearied, fainting in your mindes. <sup>4</sup> For you haue not yet resisted vnto bloud, repugning against sinne: <sup>5</sup> and you haue forgotten the consolation, vvich speaketh to you, as it vvere to children, saying, *My sonne, neglect not the discipline of our Lord: neither be thou vvearied vvhiles thou art rebuked of him.* <sup>6</sup> For vvhom our Lord loueth, he chasteneth: and he scourgeth euery childe that he receiueeth.

<sup>7</sup> Perseuere ye in discipline. As vnto children doth God offer him self to you, for vvhat sonne is there, vvhom the father

## AUTHORISED — 1611.

flight the armies of the aliens. <sup>35</sup> Women receiued their dead raised to life againe: and others were tortured, not accepting deliuerance, that they might obtaine a better resurrection. <sup>36</sup> And others had triall of cruell mockings and scourginges, yea moreouer, of bonds and imprisonment. <sup>37</sup> They were stoned, they were sawen asunder, were tempted, were slaine with the sword: they wandered about in sheep-skinnes, and goat skins, being destitute, afflicted, tormented. <sup>38</sup> Of whom the world was not worthy: they wandered in desertes, and in mountains, and in dennes and caues of the earth. <sup>39</sup> And these all hauing obtained a good report through faith, receiued not the promise: <sup>40</sup> God hauing <sup>a</sup> prouided some better thing for vs, that they without vs, should not be made perfect.

12. WHEREFORE, seeing wee also are compassed about with so great a cloude of witnesses, let vs lay aside euery weight, and the sin which doth so easily beset vs, and let vs runne with patience vnto the race that is set before vs, <sup>2</sup> Looking vnto Iesus the <sup>b</sup> Author and finisher of our faith, who for the ioy that was set before him, endured the Crosse, despising the shame, and is set downe at the Right hand of the Throne of God. <sup>3</sup> For consider him that endured such contradiction of sinners against himselfe, lest yee be wearied and faint in your mindes. <sup>4</sup> Yee haue not yet resisted vnto blood, striuing against sinne. <sup>5</sup> And yee haue forgotten the exhortation which speaketh vnto you as vnto children, My sonne, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. <sup>6</sup> For whom the Lord loueth hee chasteneth, and scourgeth euery sonne whom he receiueeth. <sup>7</sup> If yee endure chastening, God dealeth with you as with sonnes: for what sonne is he whom the father chasteneth

<sup>a</sup> Or, foreseee.

<sup>b</sup> Or, beginner.

πατήρ; <sup>8</sup> εἰ δὲ χωρὶς ἐστε παιδείας, ἧς μέτοχοι γεγονάσι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί. <sup>9</sup> εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῶ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; <sup>10</sup> οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. <sup>11</sup> πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρημικῶν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. <sup>12</sup> Διὸ “ τὰς παρεμμένας “ χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε.” <sup>13</sup> καὶ “ τροχιάς ὀρθὰς “ ποιήσατε τοῖς ποσὶν ὑμῶν,” ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον. <sup>14</sup> Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγαθὸν, οὐ χωρὶς οὐδεὶς ὄψεται τὸν

<sup>1</sup> Alex. = ἐρεῖ.<sup>2</sup> Alex. καὶ ἰσθμῶν.

## WICLIFF—1380.

<sup>8</sup> that if ze be en out of chastysynge, whos parteners be ze alle made? <sup>9</sup> thanne ze be anoutrers and not sonnes; <sup>9</sup> & aftirward, we hadden fadiris of oure fleisch techers; and we with reuerence dreedden hem; whether not myche more we schuln obeisch to the fadir of spiritis and we schulen lyeue? <sup>10</sup> and thei in tyme of fewe daies; taughten us bi her wille; but this fadir techith to that thing that is profitable in reseyuynge the halowynge of hym; <sup>11</sup> & echē chastysynge in present tym; semeth to be not of ioie but of sorwe; but aftirward it schal gylde fruyt of rijtwisnes moost pesible to men excersid bi it.

<sup>12</sup> for whiche thing reise ze slowe hondis and knees vnbounden: <sup>13</sup> and make ze rijtful steppis to soure fect; that no man haltynge erre: but more be heeld; <sup>14</sup> sue ze pees with alle men and holynes: with out which no man schal se god: <sup>15</sup> biholde ze that no man failē to the grace of god; that no root of bittirnesse: biuowynge upward lette, and many ben defoulid bi it; <sup>16</sup> that no man be leechour ether vnholi as esau: whiche for o mete selde his first thingis; <sup>17</sup> for wite ze, that aftirward, he coueytnge to enherite blessinge, was repreud; for he foond not place of penaunce, thoug he soug; it with teeris;

<sup>18</sup> but ze han not come to the fier able to be touchid and able to come to, and to the whirleywynde, and myst and tempest, <sup>19</sup> and sown of trumpe, and voyc of wordis, whiche thei that herden exouseiden hem; that the word schulde not be made to hem;

<sup>20</sup> for thei barn not: that that was seid; and if a beeste touchid the hille, it was <sup>21</sup> toonyd; <sup>21</sup> and so dredful it was; that was seyn; that moises seide; I am afcrd and ful of tremblyng; <sup>22</sup> But ze han come nyg

gylde, yield. sue, followe. biuowynge, springynge, v. one. wite, knowe.

## TYNDALE—1534.

not? <sup>8</sup> If ye be not vnder correccion (where of all are parttakers) then are ye bastards and not sonnes. <sup>9</sup> Moreover seyng we had fathers of oure fleshe which corrected vs; and we gaue them reuerence: shuld we not moche rather be in subieccion vnto the father of spretuall gyftes; that we myght liue?

<sup>10</sup> And they verely for a feawe dayes, nurtred vs after their awne pleasure: but he learneth vs vnto that which is profitable; that we myght receave of his holynes. <sup>11</sup> No manner chastysynge for the present tyme semeth to be ioyeous; but greuous: neverthelesse afterwarde it bryngeth the quyēt frute of rightewesnes vnto them which are therein excersed.

<sup>12</sup> Stretch forthere therefore agayne the hondes which were let doune; & the weake knees: <sup>13</sup> & se that ye haue strayght steppes vnto youre fete; lest eny haltinge turne out of the waye: yee; let it rather be healed.

<sup>14</sup> Embrace peace with all men; & holynes: with out the which; no man shall se the Lorde. <sup>15</sup> And looke to; that no man be destitute of the grace of God; & that no rote of bitternes springe vp & trouble; & therby many be defiled: <sup>16</sup> and that there be no fornicator; or vnclene person; as Esau; which for one breakfast solde his birthright. <sup>17</sup> Ye knowe how that afterwarde when he wolde haue inherited the blessinge; he was put by; and he founde no meanes to come therby agayne: no though he desyred it with teares.

<sup>18</sup> For ye are not come vnto the mounthe that can be touchid; & vnto burnynge fyre; nor yet to myst and darcknes and tempest of wedder; <sup>19</sup> nether vnto the sounde of a trompe; & the voyce of wordes: which voyce they that hearde it; wished awaye; that the communicacion shuld not be spoken to them. <sup>20</sup> For they were not able to abyde that which was spoken. If a beast had touchid the mountayne; it must haue bene stoned; or thrust thorowe with a darte: <sup>21</sup> euen so terribble was the sight which appered. Moises sayde; I feare and quake.

<sup>22</sup> But ye are come vnto the mounthe

## CRANMER—1539.

not? <sup>8</sup> If ye be not vnder correccion (where of all are parttakers) then are ye bastards, and not sonnes. <sup>9</sup> Therefore seyng we haue had fathers of our fleshe which corrected vs, and we gaue them reuerence: shal we not moche rather be in subieccion vnto the father of spretuall gyftes, and lyeue? <sup>10</sup> And they verely for a feaw dayes, nurtred vs after their awne pleasure: but he nurtreth vs for our profit, to the intent that he maye mynister of his holynes vnto vs. <sup>11</sup> No maner chastysynge for the present tyme semeth to be ioyous, but greuous: neuerthelesse afterwarde, it bryngeth the quyēt frute of ryghtwesnes, vnto them which are excersed therby.

<sup>12</sup> Stretch forth therefore the handes which were let doune, and the weake knees: <sup>13</sup> and se that ye haue strayght steppes vnto youre fete, lest eny haltinge turne you out of the waye: yee let it rather be healed. <sup>14</sup> Folowe peace wyth all men and holynes: with out the which no man shall se the Lorde. <sup>15</sup> And loke, that no man be destitute of the grace of god, lest anye roote of bytternes sprynge vp and trouble, and therby many be defiled: <sup>16</sup> that ther be no fornicator, or vnclene person, as Esau which for one mease of meate solde his byrthright. <sup>17</sup> For ye knowe how that afterwarde when he wolde by inhercytaunce haue obtayned blessinge, he was put by. For he founde no place of repentaunce, though he sought it with teares.

<sup>18</sup> For ye are not come vnto the mounthe that is touchid, and vnto burnynge fyre, nor vnto storme, and darcknes, and tempest of wedder, <sup>19</sup> and sounde of a trompe, and the voyce of wordes: which voyce, they (that hearde it) wysshed awaye, that the communicacyon shuld not be spoken to them. <sup>20</sup> For they coulde not abyde that which was commaunded. If a beast touche the mountayne, it shall be stoned, or thrust thorow with a darte: <sup>21</sup> so terribble was the syght which appered. Moises sayde: I feare and quake. <sup>22</sup> But ye are

Κύριον<sup>15</sup> ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῆ, καὶ διὰ ταύτης μανθῶσι πολλοί·<sup>16</sup> μή τις πόρνος, ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.<sup>17</sup> ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκίμασθη· μετανοίας γὰρ τόπον οὐχ εἶρε, καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.<sup>18</sup> Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ,<sup>19</sup> καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·<sup>20</sup> (οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, “Κὰν θηρίου θίγῃ τοῦ ὄρους, λιθοβοληθήσεται,”<sup>21</sup> καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν, “Ἐκφοβός εἰμι καὶ ἐντρομος.”)<sup>22</sup> ἀλλὰ προσεληλύθατε Σιών

<sup>1</sup> Rec. + ἡ βολίη κατατοῦθησεται.

## GENEVA—1557.

not? <sup>8</sup> If ye be without correction where of, all are partakers, then are ye bastards and not sonnes.

<sup>9</sup> Moreover we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not muche rather be in subiection vnto the Father of sprits, that we myght liue? <sup>10</sup> For they verely for a fewe dayes, chastened vs after their owne pleasure: but he chasteneth vs for our profit, that we might be partakers of his holynes. <sup>11</sup> No maner chastysing for the present time semeth to be ioyous, but greuous: but afterward, it bringeth the quiet frute of rightuousnes, vnto them which are thereby exercised. <sup>12</sup> Wherefore lift vp your handes which hang downe, and your weakē knees.

<sup>13</sup> And see that ye haue straight steppes vnto your fete, lest that which is halting lead you out of the way, but let it rather be healed. <sup>14</sup> Follow peace wth all men, and holynes: without the which no man shal see the Lord. <sup>15</sup> Take hede, that no man fall a way from the grace of God, and that no rote of bitternes spring vp and trouble, and thereby many be defyled: <sup>16</sup> And that there be no fornicator, or vncleane person as Esau, which for one portion of meate, solde his title of the first begotton.

<sup>17</sup> For ye knowe how that afterward also when he wold haue inherited the blessinge, he was put by, for he founde no place to his repentance, though he sought the blessing with teares. <sup>18</sup> For ye are not come vnto the mounte that might be touched, and vnto burnyng fyre, nor yet to blacknes and darcknes, and tempeste of wether, <sup>19</sup> Nether vnto the sounde of a trompet, and the voyce of wordes: which voyce they that heard it, excused them selues, that the communication should not be spoken to them any more.

<sup>20</sup> (For they were not able to abyde, that which was commanded, If as muche as a beaste touche the mountayne, it shalbe stoned, or thrust thorow with a dart: <sup>21</sup> And so terrible was the sight which appeared, that Moses said, I feare and quake.) <sup>22</sup> But ye are come vnto the mounte

## RHEIMS—1582.

doth not correct? <sup>8</sup> But if you be without discipline, whereof all be made partakers: then are you bastards, and not children. <sup>9</sup> Moreover the fathers in deede of our flesh we had for instructors, and we did reuerence them: shal we not much more obey the Father of spirites, and liue? <sup>10</sup> And they in deede for a time of fewe daies, according to their vvil instructed vs: but he, to that vvch is profitable in receiuing of his sanctification. <sup>11</sup> And al discipline for the present certes semeth not to be ioy, but of sorow: but afterward it vvil render to them that are exercised by it, most peaceable fruite of iustice.

<sup>12</sup> For the vvch cause stretch vp the slacked handes and the loose knees: <sup>13</sup> and make straight steppes to your fetes: that no man halting erre, but rather be healed. <sup>14</sup> Follow peace wth all men, and holinesse: vvithout vvch no man shal see God: <sup>15</sup> looking diligently lest any man be vvanting to the grace of God: lest any roote of bitternes springing vp do hinder, and by it many be polluted. <sup>16</sup> Lest there be any fornicator or prophane person as Esau: vvho for one dish of meate sold his first-birth-rightes. <sup>17</sup> For knowv ye that afterward also desiring to inherit the benediction, he vvvas reprobated: for he found not place of repentance, although vvith teares he had sought it.

<sup>18</sup> For you are not come to a palpable mount, and an accessible fire, and vvhirlevvvnde, and darckenes, and storme, <sup>19</sup> and the sound of trompet, and voyce of vvordes, vvch they that heard, excused them selues, that the vvord might not be spoken to them, (<sup>20</sup> for they did not beare that which was said, *And if a beast shal touche the mount, it shal be stoned.*) <sup>21</sup> And so terrible vvvas it vvch vvvas seen, Moses said: *I am frighted and tremble.*

<sup>22</sup> But you are come to mount Sion, and

## AUTHORISED—1611.

not? <sup>8</sup> But if ye be without chastisement, whereof all are cō partakers, then are ye bastards, and not sonnes.

<sup>9</sup> Furthermore, we haue had fathers of our flesh, which corrected vs, and we gaue them reuerence: shall we not much rather bee in subiection vnto the Father of Spirits, and liue? <sup>10</sup> For they verily for a fewe dayes chastened vs after their owne pleasure, but he for our profit, that we might bee partakers of his holinesse. <sup>11</sup> Now no chastening for the present seemeth to be ioyous, but grievous: neuertheless, afterward it yeldeth the peaceable fruit of righteousnesse, vnto them which are exercised thereby. <sup>12</sup> Wherefore lift vp the handes which hang downe, and the feeble knees. <sup>13</sup> And make straight pathes for your feet, lest that which is lame be turned out of the way, but let it rather bee healed.

<sup>14</sup> Follow peace with all men, and holinesse, without which no man shall see the Lord: <sup>15</sup> Looking diligently, lest any man faile of the grace of God, lest any roote of bitternes springing vp, trouble you, and thereby many be defiled: <sup>16</sup> Lest there be any fornicator, or prophane person, as Esau, who for one morsell of meat sold his birthright. <sup>17</sup> For ye know how that afterward when hee would haue inherited the blessing, hee was reiected: for hee found no place of repentance, though he sought it carefully with teares.

<sup>18</sup> For ye are not come vnto the Mount that might be touched, and that burned with fire, nor vnto blacknesse, and darcknesse, and tempest, <sup>19</sup> And the sound of a Trumpet, and the voyce of wordes, which voyce they that heard, entreated that the word should not bee spoken to them any more. <sup>20</sup> For they could not indure that which was commanded: And if so much as a beast touch the Mountaine, it shall be stoned, or thrust thorow with a dart. <sup>21</sup> And so terrible was the sight, that Moses saide, I exceedingly feare, and quake.

<sup>22</sup> But yee are come vnto mount Sion,

<sup>4</sup> Or, euen. <sup>8</sup> Or, fall from. <sup>9</sup> Or, way to change his minde.

ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,  
 23 πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἄπογεγραμμένων ἐν οὐρανοῖς, | καὶ κριτῇ  
 Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, 24 καὶ διαθήκης νέας μεσίτη  
 Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ, ἢ κρείττον | λαλοῦντι παρὰ τὸν Ἄβελ. 25 βλέπετε μὴ  
 παραιτήσησθε τὸν λαλοῦντα. εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ ὁ γῆς παραιτησά-  
 μενοι χρηματίζοντα, πολλῶ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, 26 οὗ ἢ  
 φωνὴ τὴν γῆν ἐσάλειψε τότε, νῦν δὲ ἐπήγγελται, λέγων, “Ἐτι ἅπαξ ἐγὼ ἢ σείσω |  
 “ οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.” 27 Τὸ δὲ, “Ἐτι ἅπαξ,” δηλοῖ τῶν σαλενο-  
 μένων τὴν μετάθεσιν, ὡς πεποιθμένων, ἵνα μείνη τὰ μὴ σαλεόμενα. 28 διὸ βασιλείαν

<sup>23</sup> Rec. ἐν οὐρανοῖς ἀπογεγραμμένων.

<sup>24</sup> Rec. κρείττονα.

<sup>25</sup> Rec. + τῆς.

<sup>27</sup> Rec. σείω.

## WICLIFF—1380.

to the hille of sion, and to the citee of god  
 luyngne the heuenli ierusalem and to the  
 multitude of many thousunde angelis,  
 23 and to the chirche of the first men ;  
 whiche ben writun in heuenes, and to god  
 domesman of alle, and to the spirit of iust  
 perfit men ; 24 and to ihesus mediatur of  
 the newe testamente, and to the spryng-  
 yng of blood, better spekyng thanne  
 abel,

<sup>23</sup> se 3e that 3e forsake not the speker,  
 for if thei that forsaken hym that spake on  
 the erthe, ascapid not mych more we that  
 turnen awaye fro hym that spekieth to us  
 fro heuenes; <sup>26</sup> whos vois thanne moued  
 the erthe; but now he azenbihethid and  
 seith, 3it onys 3 I schal moue not onli  
 erthe, but also heuene; <sup>27</sup> and that he seith  
 3it onys, he declarith the translacion of  
 mouable thingis as of made thingis; that  
 tho thingis dwelle that ben vnmouable;  
 28 therfor we resecyunge the kyngdom,  
 vnmouable haue we grace, bi whiche  
 serue we plesyngne to god with drede  
 and reuerence; <sup>29</sup> for oure god is fier that  
 wastith.

13. THE charyte of brithered dwelle  
 in 3on, <sup>2</sup> and nyle 3e forȝete hospitalite/  
 for bi this: summen pleseden to angelis  
 that weren resecyued to herborwe; <sup>3</sup> thanke  
 3e on bounden men, as 3e weren to gidre  
 bounden and of trauelyngne men, as 3e silf  
 dwelllyngne in the bodi; <sup>4</sup> weddyng is  
 in alle thingis onourable; and bed vnwem-  
 med, for god schal deme fornycatouris 3  
 auouteris; <sup>5</sup> be soure maners with out  
 couetise; ayaied with present thingis for  
 he seide; I schal not leue thee, nether forsake,  
<sup>6</sup> so that we seie tristli; the lord is  
 an helper to me, I schal not drede, what  
 a man schal do to me, <sup>7</sup> haue 3e mynde of

## TYNDALE—1534.

Sion, 3 to the cite of the liuinge god; the  
 celestiall Ierusalem; and to an innumera-  
 ble sight of angels; <sup>23</sup> 3 vnto the congrega-  
 tion of the fyrst borne sonnes; which  
 are writen in heuen; and to God the  
 iudge of all; and to the spretes of iust  
 and perfecte men; <sup>24</sup> and to Iesus the  
 mediator of the newe testamente; 3 to the  
 spryncklyng of bloud that speaketh bet-  
 ter then the bloud of Abell.

<sup>23</sup> Se that ye despise not him that speak-  
 eth. For yf they escaped not which re-  
 fused him that spake on erth: moche  
 more shall we not escape, yf we turne  
 awaye from him that speaketh from he-  
 ven: <sup>26</sup> whose voyce then shoketh the erth;  
 3 now declareth sayyng: yet once more  
 will I shake not the erth only, but also  
 heuen. <sup>27</sup> No dout the same that he sayth;  
 yet once more; signifieth the removinge  
 a waye of those thinges which are shaken;  
 as of thinges which haue ended their  
 course: that the thynges which are not  
 shaken maye remayne. <sup>28</sup> Wherefore if we  
 receive a kyngdom which is not moved;  
 we haue grace; wherby we maye serue  
 god and please him with reverence and  
 godly feare. <sup>29</sup> For oure god is a consumyng  
 fyre.

13. LET brotherly love continue. <sup>2</sup> Be  
 not forgetfull to lodge straungers. For  
 thereby haue dyvers receaved angels into  
 their houses vnwares. <sup>3</sup> Remember them  
 that are in bondes; even as though ye  
 were bounde with them. Be myndfull of  
 them which are in aduersitie; as ye which  
 are yet in youre bodies. <sup>4</sup> Let wedlocke  
 be had in pryce in all payntes; and let  
 the chamber be vndefiled: for whore  
 keepers and aduotrars god will iudge.  
<sup>5</sup> Let your conversacion be with out  
 couetousnes and be content with that ye  
 haue all redy. For he verely sayd: I  
 will not fayle the; nether forsake the;  
<sup>6</sup> that we maye boldly saye: the lord is  
 my helper, and I will not feare what man  
 doeth vnto me.

<sup>7</sup> Remember them which have the over-

## CRANMER—1539.

come vnto the mount Syon, and to the  
 citey of the luyngge God, the celestiall  
 Ierusalem: and to an innumerable syght  
 of angels, <sup>23</sup> and vnto the congregacion of  
 the fyrst borne sonnes, which are wyrtten  
 in heauen, and to God, the iudge of all,  
 and to the spretes of iust and perfecte  
 men, <sup>24</sup> and to Iesus the mediator of the  
 new testament, and to the spryncklyng  
 of bloud that speaketh better then the  
 bloud of Abel.

<sup>23</sup> Se that ye despyne not hym, that  
 speaketh. For yf they escaped not, whych  
 refused hym that spake on erth: moch  
 more shall we not escape, yf we turne  
 awaye from hym, that speaketh from hea-  
 ven: <sup>26</sup> whose voyce then shoketh the erth,  
 and now hath declared sayyng: yet once  
 more will I shake, not the erth onely, but  
 also heauen. <sup>27</sup> Where as he sayth: yet  
 once more, it signifieth the remouyng  
 awaye of those thynges which are shaken,  
 as of thynges which haue ended their  
 course: that the thynges which are not  
 shaken, maye remayne. <sup>28</sup> Wherefore, yf  
 we receive the kyngdome which is not  
 moued, we haue grace, wherby we maye  
 so serue God, and that we maye please  
 hym with reuerence and godly feare.  
<sup>29</sup> For oure God is a consumyng fyre.

13. LET brotherly loue continue. <sup>2</sup> Be  
 not forgetfull to lodge straungers, For  
 thereby haue dyuers men lodged angels  
 vnwares. <sup>3</sup> Remember them that are in  
 bondes, euen as though ye were bounde  
 with them your selues. Be myndfull of  
 them which are in aduersyte, as ye which  
 are yet in the bodye. <sup>4</sup> Wedlocke is to be  
 had in honour among all men, and the  
 bed vndefyled. As for whore keepers  
 and aduotrars God shall iudge them. <sup>5</sup> Let  
 your conversacyon be without couetous-  
 nes and be content with such thynges  
 as ye haue all ready. For he hath sayd: I  
 will not fayle the, nether forsake the: <sup>6</sup>  
 so that we maye boldly saye: the Lorde  
 is my helper, and I will not feare what  
 man maye do vnto me. <sup>7</sup> Remember them

domesman, iudge. spryngyng, sprynking. azen-  
 bihethid, reprymers. nyle, not. herborwe, lodge.  
 trauelyngne, troubled. vnwemmed, unspotted. deme,  
 iudge. spared, content. tristli, confidently.

ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς ἡ λατρεύομεν | εὐαρέστως τῷ Θεῷ μετὰ ἰαίδου καὶ εὐλαβείας. | <sup>29</sup> καὶ γὰρ “ὁ Θεὸς ἡμῶν πῦρ καταναλίσκου.”

XIII. Ἡ φιλαδελφία μενέτω. <sup>2</sup> τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. <sup>3</sup> μμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι τῶν κακοχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. <sup>4</sup> τίμος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνος <sup>5</sup> δὲ | καὶ μοιχοὺς κρινεῖ ὁ Θεός. <sup>6</sup> ἀφιλάργυρος ὁ τρόπος· ἀρκοῦμενοι τοῖς παρούσιν. αὐτὸς γὰρ εἶρηκεν, “Ὁὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω” <sup>6</sup> ὅστε θαρρῶντας ἡμᾶς λέγειν, “Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.” <sup>7</sup> Μνημονεῦτε

<sup>2</sup> Const. λατρεύομεν.

<sup>4</sup> Alex. εὐλαβείας καὶ ἰούου.

<sup>6</sup> Alex. γάρ.

## GENEVA — 1557.

Sion, and to the citie of the liuing God, the celestial Ierusalem; and to the compagnie of innumerable Angels. <sup>23</sup> And to the congregation of the first borne sonnes, which are wrtten in heauen, and to God the iudge of all, and to the spirites of iust and perfect men; <sup>24</sup> And to Iesus the Mediator of the Newe testament, and to the blood of sprinckling that speaketh better things then the blood of Abel.

<sup>25</sup> Se that ye despise not hym that speaketh: for if they escaped not which refused him, that spake on earth: much more shal we not escape, if we turne away from him, that speaketh from heauen. <sup>26</sup> Whose voyce then shooke the earth, and now declared saying, Yet once more wyl I shake, not the earth only, but also heauen. <sup>27</sup> No dout that same that he sayeth, Yet once more, signifieth the remouing away of those things, which are shaken, as of things which are made with handes: that the thynges which are not shaken may remaine. <sup>28</sup> Wherefore seing we receaue a kyngdome, which can not be shaken, let vs haue grace, wherby we may so serue God, that we may please him with reuerence and godly feare. <sup>29</sup> For our God is a consuming fyre.

13. LET brotherly loue continue. <sup>2</sup> Be not forgetfull to lodge strangers, for thereby some haue receaued Angels into their houses vnwares. <sup>3</sup> Remember them that are in bondes, euen as though ye were bounde with them: and them which are in aduersitie as if ye were afflicted in the body. <sup>4</sup> Wedlocke is to be had in honour among all men, and the bed vndefiled, for whose keepers and adouterers God wyl iudge. <sup>5</sup> Let your conuersation be without couetousnesse, and be content with those things that ye haue: for he hath said, I will not fayle thee, nether forsake thee:

<sup>6</sup> So that we may boldly say, The Lord is my helper, nether wil I feare what man can do vnto me. <sup>7</sup> Remember them which

## RHEIMS — 1582.

the citie of the liuing God, heauenly Hierusalem, and the assemble of many thousand Angels, <sup>23</sup> and the Church of the first-borne, vvchich are vvritten in the heauens, and the iudge of all, God: and the spirites of the iust made perfect, <sup>24</sup> and the mediator of the newe Testament Iesus, and the sprinkling of blood speaking better then Abel.

<sup>25</sup> See that you refuse him not speaking, for if they escaped not, refusing him that spake vpon the earth: much more vve, that turne avway from him speaking to vs from heauen. <sup>26</sup> Vvhose voice moued the earth then: but novv he promiseth, saying, Yet once: and I evil moue not only the earth, but heauen also. <sup>27</sup> And in that he saieith, Yet once, he declareth the translation of moueable things as being made, that those things may remaine vvchich are vvnoueable. <sup>28</sup> Therefore receiuing an vvnoueable kingdome, vve haue grace: by the vvchich let vs serue pleasing God, vvith feare and reuerence. <sup>29</sup> For our God is a consuming fire.

13. LET the charitie of the fraternitie abide in you. <sup>2</sup> And hospitalitie do not forget, for by this, certaine being not avware, haue receiued Angels to harbour.

<sup>3</sup> Remember them in bondes, as if you vvere bound vvith them: and them that labour, as your selues also remaining in bodie. <sup>4</sup> Mariage honorable in all, and the bed vndefiled. For, fornicatours and adouterers God vvil iudge. <sup>5</sup> Let your maners be vvithout auarice: contented vvith things present. For he said, I evil not leaue thee, neither evil I forsake thee. <sup>6</sup> so that vve do confidently say: Our Lord is my helper: I evil not feare vvhat man shal doe to me.

<sup>7</sup> Remember your Prelates, vvchich haue

## AUTHORISED — 1611.

and vnto the Citie of the liuing God the heauenly Ierusalem, and to an innumerable company of Angels: <sup>23</sup> To the generall assembly, and Church of the first borne which are <sup>24</sup> written in heauen, and to God the Iudge of all, and to the spirits of iust men made perfect: <sup>24</sup> And to Iesus the Mediatur of the new <sup>25</sup> Couenant, and to the blood of sprinckling, that speaketh better things then that of Abel.

<sup>25</sup> See that yee refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not wee escape if we turne away from him that speaketh from heauen. <sup>26</sup> Whose voyce then shooke the earth, but now hee hath promised, saying, Yet once more I shake not the earth only, but also heauen. <sup>27</sup> And this word, Yet once more, signifieth the remouing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remaine. <sup>28</sup> Wherefore wee receiuing a kingdome which cannot be moued, <sup>29</sup> let vs haue grace, wherby wee may serue God acceptably, with reuerence and godly feare. <sup>29</sup> For our God is a consuming fire.

13. LET brotherly loue continue. <sup>2</sup> Be not forgetfull to entertaine strangers, for thereby some haue entertained Angels vnwares. <sup>3</sup> Remember them that are in bonds, as bound with them; and them which suffer aduersitie, as being your selues also in the body. <sup>4</sup> Marriage is honourable in all, and the bed vndefiled: but whore-mongers, and adulterers God wyl iudge. <sup>5</sup> Let your conuersation bee without couetousnesse: and be content with such things as yee haue. For hee hath said, I will neuer leaue thee, nor forsake thee. <sup>6</sup> So that we may boldly say, The Lord is my helper, and I will not feare what man shall doe vnto me. <sup>7</sup> Remember them which

\* Or, inrolled. # Or, Testament. † Or, may be shaken. ‡ Or, let vs hold fast.



διαπαντὸς τῷ Θεῷ, τοῦτ' ἔστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.  
<sup>16</sup> τῆς δὲ εὐποίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις  
 εὐαρεστεῖται ὁ Θεός. <sup>17</sup> Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέικετε· αὐτοὶ γὰρ  
 ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσονται· ἵνα μετὰ χαρᾶς  
 τοῦτο ποιῶσι, καὶ μὴ στεναζόντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. <sup>18</sup> Προσεύχεσθε  
 περὶ ἡμῶν· ἡ πεποιθήμεν| γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς  
 θέλοντες ἀναστρέφεσθαι· <sup>19</sup> περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον  
 ἀποκατασταθῶ ὑμῖν.

<sup>20</sup> Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων  
 τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, <sup>21</sup> καταρτίσαι  
 ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ

\* Alex. + Χριστόν.

## GENEVA—1557.

haue the ouer sight of you, which haue  
 declared vnto you the worde of God:  
 whose faith folowe, considering what luth  
 bene the ende of their conuersation.  
<sup>8</sup> Iesus Christ yester day, and to day,  
 the same also continueth for euer. <sup>9</sup> Be  
 not caried about with diuers and strange  
 learning: for it is a good thing that the  
 heart be stabllyssed with grace, and not  
 with meates, which haue not profited them  
 that haue bene occupied ther in.

<sup>10</sup> We haue an aluter wherof they may  
 not eate which serue in the Tabernacle.  
<sup>11</sup> For the bodies of those beastes whose  
 bloude is broght into the Holy place by  
 the hie Priest to purge synne, are burnt  
 without the tentes. <sup>12</sup> Therefore Iesus, to  
 sanctifie the people with his owne blood,  
 suffered without the gate. <sup>13</sup> Let vs go  
 forth therfore out of the tentes, and suffer  
 rebuke with him. <sup>14</sup> For here haue we no  
 continuing cite: but we seke one to come.  
<sup>15</sup> By him therefore offer we the sacrifice  
 of praise alwayes to God, that is, the frute  
 of the lypes, which confesse his Name.  
<sup>16</sup> To do good, and to distribute forget  
 not: for with suche sacrifices God is  
 pleased.

<sup>17</sup> Obey them that haue the ouersight of  
 you, and submit your selues to them: for  
 they watche for your soules, euen as they  
 that must geue accomptes: that they may  
 do it with ioye, and not with greife: for  
 that is vnprofitable for you. <sup>18</sup> Pray for  
 vs: for we truste that we haue a good  
 conscience, in all thinges, desiring to lye  
 honestly. <sup>19</sup> And I desire you some what  
 the more earnestly, that ye so do, that I  
 may be restored to you more quickly.  
<sup>20</sup> The God of peace that broght agayne  
 from death our Lord Iesus, the great  
 shepherde of the shepe, through the blood  
 of the euerlasting Couenant, <sup>21</sup> Make you  
 perfect in all good workes, to do his wyl,  
 working in you that which is pleasant in

## RHEIMS—1582.

spoken the vword of God to you: the  
 end of vvhose conuersation beholding,  
 imitate their faith. <sup>8</sup> Iesus Christ yester-  
 day, and to day: the same also for euer.  
<sup>9</sup> Vvith various and strange doctrines be  
 not led away. For it is best that the  
 hart be established vvith grace, not vvith  
 meates: vvich haue not profited those  
 that vvalke in them.

<sup>10</sup> Vve haue an altar: vvhereof they  
 haue not power to eate vvich serue the  
 tabernacle. <sup>11</sup> For the bodies of those  
 beastes, vvhose blood for sinne is caried  
 into the holies by the high priest, are  
 burned vvithout the campe. <sup>12</sup> For the  
 vvich thing Iesus also, that he might  
 sanctifie the people by his ovvne blood,  
 suffered vvithout the gate. <sup>13</sup> Let vs go  
 forth therfore to him vvithout the campe:  
 carying his reproche. <sup>14</sup> For vve haue  
 not here a permanent cite: but vve  
 seeke that vvich is to come. <sup>15</sup> By him  
 therfore let vs offer the host of praise  
 alwayes to God, that is to say, the frute  
 of lippes confessing to his name.

<sup>16</sup> And beneficence and communication  
 do not forget. for vvith such hostes God  
 is promerited. <sup>17</sup> Obey your Prelates, and  
 be subject to them. For they vvatch as  
 being to render account for your soules:  
 that they may doe this vvith ioy, and not  
 mourning. for this is not expedient for  
 you. <sup>18</sup> Pray for vs, for vve haue confi-  
 dence that vve haue a good conscience,  
 vvilling to conuerse vvell in all. <sup>19</sup> And I  
 beseeche you the more to doe this, that I  
 may the more spedily be restored to you.

<sup>20</sup> And the God of peace vvich broght  
 out from the dead the great Pastor of  
 the sheepe, in the blood of the eternal  
 testament, our Lord Iesus Christ: <sup>21</sup> fitte  
 you in al goodnes, that you may doe his  
 vvill, doing in you that which please

## AUTHORISED—1611.

<sup>8</sup> haue the rule ouer you, who haue spoken  
 vnto you the word of God, whose faith  
 follow, considering the end of their con-  
 uersation. <sup>8</sup> Iesus Christ the same yester-  
 day, and to day, and for euer.

<sup>9</sup> Be not caried about with diuers and  
 strange doctrines: for it is a good thing  
 that the heart be established with grace,  
 not with meates, which haue not profited  
 them that haue bene occupied therein.  
<sup>10</sup> Wee haue an Altar wherof they haue  
 no right to eate, which serue the Taber-  
 nacle. <sup>11</sup> For the bodies of those beastes,  
 whose blood is brought into the Sanctuary  
 by the high Priest for sinne, are burnt  
 without the campe. <sup>12</sup> Wherefore Iesus  
 also, that hee might sanctifie the people  
 with his owne blood, suffered without the  
 gate. <sup>13</sup> Let vs goe forth therefore vnto  
 him without the campe, bearing his re-  
 proche. <sup>14</sup> For here haue we no continuing  
 cite, but we seeke one to come. <sup>15</sup> By  
 him therefore let vs offer the sacrifice of  
 praise to God continually, that is, the  
 fruit of our lippes, <sup>16</sup> giuing thanks to his  
 Name. <sup>16</sup> But to doe good, and to com-  
 municate forget not, for with such sacri-  
 fices God is well pleased.

<sup>17</sup> Obey them that vhaue the rule ouer  
 you, and submit your selues: for they  
 watch for your soules, as they that must  
 giue accompt, that they may doe it with  
 ioy, and not with grieue: for that is vn-  
 profitable for you. <sup>18</sup> Pray for vs: for we  
 trust we haue a good conscience in all  
 thinges, willing to lye honestly. <sup>19</sup> But I  
 beseech you the rather to doe this, that I  
 may be restored to you the sooner. <sup>20</sup> Now  
 the God of peace, that broght againe  
 from the dead our Lord Iesus, that great  
 Shepheard of the sheepe, through the  
 blood of the euerlasting Couenant, <sup>21</sup> Make  
 you perfect in euery good worke to doe  
 his will, working in you that which is  
 well pleasing in his sight, through Iesus

\* Or, are the guides. † Gr. confessing to. ‡ Or, guide.  
 § Or, Testament. \* Or, doing.

εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>22</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχείων ἐπέστειλα ὑμῖν. <sup>23</sup> Γινώσκετε τὸν ἀδελφὸν <sup>10</sup> Τιμόθεον ἀπολελυμένον,

<sup>10</sup> Alex. + ἡμῶν.

## WICLIFF—1380.

him: bi ihesus crist, to whom be glorie in to worldis of worldis, amen/

<sup>22</sup> and britheren I preie you: that 3e suffre a word of solace, for bi ful fewe thingis I haue writun to you, <sup>23</sup> knowe 3e oure brother tymotie that is sent forth: with whom if he schal come more hastli, I schal se you. <sup>24</sup> greete 3e wel al 3oure souereyns: ⁊ al holi men, the britheren of itali: greten you wel, <sup>25</sup> the grace of god be with you alle amen.

## TYNDALE—1534.

in his syght thorow Iesus christ To whom be prayse for ever whill the worlde endureth Amen.

<sup>22</sup> I besече you brethren, suffre the wordes of exhortacion: For we have written vnto you in feawe wordes: <sup>23</sup> knowe the brother Timothe, whom we have sent from vs, with whom (yf he come shortly) I will se you. <sup>24</sup> Salute them that have the oversight of you, and all the saynctes. They of Italy salute you. <sup>25</sup> Grace be with you all. Amen.

## CRANMER—1539.

thorow Iesus Christ. To whom be prayse for euer whyle the world endureth. Amen.

<sup>22</sup> I besече you brethren, suffre the worde of exhortacion: for we haue wrytten vnto you in feawe wordes. <sup>23</sup> Ye knowe our brother Timothe, that he is at libertye: with whom (yf he come shortly) I wyl se you. <sup>24</sup> Salute them that haue the ouersyght of you, and all the saynctes. They of Italy salute you. <sup>25</sup> Grace be with you all: Amen.

μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. <sup>24</sup> Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἀγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. <sup>25</sup> ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

## GENEVA—1557.

his sight through IESVS Christ. to whom *be* prayse for euer and euer. Amen. <sup>22</sup> And I beseeche you brethren, suffre the wordes of exhortation : for we haue written vnto you in fewe wordes : <sup>23</sup> Knowe that our brother Timothie, is deliuered, with whome (if he come shortly) I wyl se you. <sup>24</sup> Salute all them that haue the ouer sight of you, and all the Sainctes. They of Italie salute you. <sup>25</sup> Grace *be* with you all. Amen.

## RHEIMS—1582.

before him by IESVS Christ: to vvhom is glorie for euer and euer. Amen.

<sup>22</sup> And I desire you brethren that you suffer the vvord of consolation. For in very fevv vvordes haue I vvritten to you. <sup>23</sup> Knowv you our brother Timothee to be dismissed: vvith vvhom (if he come the sooner) I vvil see you. <sup>24</sup> Salute al your prelates, and al the sainctes. The brethren of Italie salute you. <sup>25</sup> Grace be vvith you al. Amen.

## AUTHORISED—1611.

Christ, to whom be glory for euer and euer. Amen. <sup>22</sup> And I beseech you brethren, suffer the word of exhortation, for I haue written a letter vnto you in few words.

<sup>23</sup> Know yee, that our brother Timothie is set at libertie, with whom if he come shortly, I will see you. <sup>24</sup> Salute all them that haue the rule ouer you, and all the Saints. They of Italy salute you. <sup>25</sup> Grace be with you all. Amen.

# ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ.

Κεφάλαιον Α.

## THE EPISTLE OF JAMES.

### CHAPTER I.

ἸΑΚΩΒΟΣ, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

<sup>2</sup> Πᾶσαν χαρὰν ἠγάσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις, <sup>3</sup> γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· <sup>4</sup> ἢ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὀλόκληροι, ἐν μηδενὶ λειπόμενοι. <sup>5</sup> Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ δίδόντος Θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. <sup>6</sup> αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινό-

WICLIF—1380.

1. IAMES the seruaunt of god, and of oure lord ihesus crist, to the twelue kyuredis that ben in scaterynge abroad: helthe, <sup>2</sup> Mi britheren deme ze al ioier/whanne ze fallen in to dyuers temptaciouns: <sup>3</sup> witynge that the preuynge of youre feith: worchith pacience, <sup>4</sup> and pacience hath a perfijt werk: that ze be parfijt and hoolle, and faile in no thing, <sup>5</sup> and if ony of zou nedith wisdom: axe he of god: whiche zeueth to alle men largeli and up breidith not: and it schal be zouen to hym, <sup>6</sup> but axe he in feith and doute no thing, for he that doutith, is like to a wawe of the see, which is moued and borun aboute of wynde, <sup>7</sup> therfor gesse not the like man: that he schal take ony thing of the lord, <sup>8</sup> a man double in soule: is unstable in alle his weies,

<sup>9</sup> and a meke brother: haue glorie in his enhaunsyng, <sup>10</sup> and a riche man in his lownesse: for as the flour of gras, he schal passe, <sup>11</sup> the sunne roos up with hete, and dried the gras, and the flour of it til dom: and the feirnesse of his chere perichid, and so a riche man welewith in his weies,

<sup>12</sup> blessid is the man that suffrih

kyuredis, tribes      deme, judge.      witynge, knowing.  
youre, given.      the like, that.      chere, countenance.  
welewith, withereth.

TYNDALE—1534.

1. IAMES the seruaunt of God and of the Lorde Iesus Christ, sendeth gretinge to the .xii. trybes which are scattered here and there. <sup>2</sup> My brethren, count it exceedinge ioye when ye faule into diuers temptacions, <sup>3</sup> for as moche as ye knowe how that the tryinge of youre fayth bringeth pacience: <sup>4</sup> and let pacience haue her perfect worke, that ye maye be perfecte and sounde, lackinge nothinge.

<sup>5</sup> Yf eny of you lacke wysdome, let him axe of God which geueth to all men indifferentlye, and casteth no man in the teth: and it shalbe geuen him. <sup>6</sup> But let him axe in fayth and waver not. For he that douteth is lyke the waves of the see, tost of the wynde and caried with violence. <sup>7</sup> Nether let that man thinke that he shall receaue eny thinge of the Lorde. <sup>8</sup> A waveringe mynded man is vnstable in all his wayes.

<sup>9</sup> Let the brother of lowe degre reioyce in that he is exalted, <sup>10</sup> and the ryche in that he is made lowe. For even as the flower of the grasse, shall he vanysshe awaye. <sup>11</sup> The sonne ryseth with heate, and the grasse wydereth, and his flower falleth awaye, and the beautie of the fassyon of it perissheth: euen so shall the ryche man perissh with his aboundance.

<sup>12</sup> Happy is the man that endureth in

CRANMER—1539.

1. IAMES the seruaunt of God and of the Lorde Iesus Christ, sendeth groyting to the twelue trybes which are scattered abroad. <sup>2</sup> My brethren, count it for an exceedinge ioye, when ye fall into diuers temptacyons: <sup>3</sup> knowing this, that the tryinge of your fayth gendreth pacience: <sup>4</sup> and let pacience haue her perfect worke, that ye maye be perfect and sounde, lackinge nothing.

<sup>5</sup> If eny of you lacke wysdome, let hym aske of him that geueth it: euen God, which geueth to all men indifferentlye, and casteth no man in the teth: and it shalbe geuen him. <sup>6</sup> But let hym aske in fayth, and wauer not. For he that douteth, is lyke a wawe of the see, which is tost of the wyndes and caried with violence.

<sup>7</sup> Nether let that man thinke, that he shall receaue eny thing of the Lorde. <sup>8</sup> A waverying mynded man, is vnstable in all his wayes. <sup>9</sup> Let the brother which is of lowe degre reioyce when he is exalted. <sup>10</sup> Againe: let him that is riche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe a waye. <sup>11</sup> For the sonne ryseth wyth heat, and the grasse wydereth, and hys flower falleth awaye, and the beautie of the fassyon of it perissheth: euen so shall the rich man perissh with his wayes.

<sup>12</sup> Happy is the man that endureth

# ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ.

Κεφάλαιον Α.

## THE EPISTLE OF JAMES.

### CHAPTER I.

μενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.  
<sup>7</sup> μὴ γὰρ οἴεσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήγεται τι παρὰ τοῦ Κυρίου. <sup>8</sup> ἀνὴρ  
 δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. <sup>9</sup> Καυχάσθω δὲ ὁ ἀδελφός  
 ὁ ταπεινός ἐν τῷ ὕψει αὐτοῦ. <sup>10</sup> ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς  
 ἄνθος χόρτου παρελεύσεται. <sup>11</sup> ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσῳ, καὶ ἐξήρανε  
 τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ  
 ἀπόλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. <sup>12</sup> Μακάριος

#### GENEVA—1557.

1. JAMES the servant of God, and of the Lord IESVS CHRIST, sendeth greeting to the twelue Tribes, which ar scattered abroad. <sup>2</sup> My bretheren, count it exceeding ioye, when ye fall into diuers tentations. <sup>3</sup> Knowing that the trying of your faith bringeth pacience: <sup>4</sup> And let pacience haue her perfect worke, that ye may be perfect and sounde, lackyng nothing. <sup>5</sup> If any of you lacke wisdom, let him aske of him, which geueth, *that is* God, and geueth I say to all men frely, and casteth no man in the teath: and it shalbe geuen hym. <sup>6</sup> But let him aske in faith, and wauer not: for he that douteth, is like a waue of the sea, tost of the wynde, and caried with violence. <sup>7</sup> Nether let that man thinke that he shal reccaue any thing of the Lord. <sup>8</sup> A wauering minded man is vnstable in all his wayes. <sup>9</sup> Let the brother of lowe degre reioyce in that he is exalted,

<sup>10</sup> Agayne he that is riche, in that he is made lowe: for euen as the flower of the grasse, shal he vanyshe away. <sup>11</sup> For as when the sunne riseth with heat, then the grasse wythereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the riche man fade away in all his wayes. <sup>12</sup> Happy is the man, that endureth tentation, for

#### RHEIMS—1582.

1. JAMES the servant of God and of our Lord IESVS Christ, to the twelue tribes that are in dispersion, greeting.

<sup>2</sup> Esteeme it, my brethren, al ioy, when you shal fall into diuers tentations: <sup>3</sup> knovving that the probation of your faith vvorketh patience. <sup>4</sup> And let patience haue a perfect vvorke: that you may be perfect and entire, failing in nothing. <sup>5</sup> But if any of you lacke vvisedom, let him aske of God who giueth to al men abundantly, and vvpraideth not: and it shal be giuen him.

<sup>6</sup> But let him aske in faith nothing doubting, for he that doubteth, is like to a vvauue of the sea, vvich is moued and caried about by the vvinde. <sup>7</sup> therefore let not that man thinke that he shal receiue any thing of our Lord. <sup>8</sup> A man double of minde is inconstant in al his vvaiues.

<sup>9</sup> But let the humble brother glorie, in his exaltation. <sup>10</sup> and the riche, in his humilitie, because as the floure of grasse shal he passe: <sup>11</sup> for the sunne rose vvith heate, and parched the grasse, and the floure of it fel avvay, and the beautie of the shape thereof perished: so the riche man also shal vvither in his vvaiues. <sup>12</sup> Blessed is the man that suffereth tentation: for

#### AUTHORISED—1611.

1. JAMES a seruant of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroad, greeting. <sup>2</sup> My brethren, count it all ioy when yee fall into diuers temptations, <sup>3</sup> Knowing *this*, that the trying of your faith worketh patience, <sup>4</sup> But let patience haue *her* perfect worke, that yee may be perfect, and entire, wanting nothing. <sup>5</sup> If any of you lacke wisdom, let him aske of God, that giueth to all men liberally, and vvpraydeth not: and it shall be giuen him. <sup>6</sup> But let him aske in faith, nothing wauering: for he that wauereth is like a waue of the sea, driuen with the wind, and tossed. <sup>7</sup> For let not that man thinke that he shall receiue any thing of the Lord. <sup>8</sup> A double minded man is vnstable in all his wayes.

<sup>9</sup> Let the brother of lowe degree, <sup>9</sup> reioyce in that he is exalted: <sup>10</sup> But the rich, in that hee is made low: because as the floure of the grasse hee shall passe away. <sup>11</sup> For the Sunne is no sooner risen with a burning heat, but it withereth the grasse; and the floure thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes. <sup>12</sup> Blessed is the man that endureth

ἀνὴρ ὃς ὑπομένει πειρασμόν· ὅτι δοκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν. <sup>13</sup> Μηδεὶς πειραζόμενος λεγέτω, ‘Ὅτι ἀπὸ ἁ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπειραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα. <sup>14</sup> ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· <sup>15</sup> εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκει ἀμαρτίαν· ἡ δὲ ἀμαρτία ἀποτελεσθεῖσα ἀποκτείνει θάνατον. <sup>16</sup> Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· <sup>17</sup> πᾶσα δόσις ἀγαθῆ, καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστι, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ’ ᾧ οὐκ ἐν παραλλαγῇ, ἢ τροπῆς ἀποσκίασμα. <sup>18</sup> Βουληθεὶς ἀπεκύρσεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων. <sup>19</sup> Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν. <sup>20</sup> ὀργὴ γὰρ ἀνδρός,

<sup>a</sup> Rec. + τοῦ.

<sup>b</sup> Alex. ἴστω.

## WICLIFF—1380.

temptacioun; for whanne he schal be preued he schal resceyue the crowne of liif, whiche god bihiȝte to men that louen hym.

<sup>13</sup> no man whanne he is temptid seye, that he is temptid of god for whi god is not a tempter of yuel thingis; for he temptith no man; <sup>14</sup> but eche man is temptid, drawun and strid of his owne coueytynge; <sup>15</sup> aftirward coueytynge whanne it hath conceyued bringith forth synne; but synne whanne it is fillid: gendriȝth deeth.

<sup>16</sup> therfor my moost dereworthe bithrener, nyle ȝe erre, <sup>17</sup> eche good gifte, and eche parfist gifte is from above; and cometh down fro the fadir of listis anentis whom is noon other chaunginge ne ouer schadewinge of reward; <sup>18</sup> for wilfulli he bigat us bi the word of trithe: that we he a bigynnynge of his creature;

<sup>19</sup> wite ȝe my bithrener moost loued, be ech man swifte to here, but slowe to speke, and slowe to wraththe; <sup>20</sup> for the wraththe of man, worchith not the riȝtwisnes of god.

<sup>21</sup> for whiche thing caste ȝe awey al vnclennesse, and plente of malice, and in myldenesse resceyue ȝe the word that is plauntid that mai saue ȝoure soules. <sup>22</sup> But be ȝe doers of the word, and not hereris onli: disceyuyng ȝou silf; <sup>23</sup> for if ony man is an herer of the word, and not a doer this schal be likned to a man that biholdith the cheer of his birtle in a myrroure; <sup>24</sup> for he bihelded hym silf, and wente away; and anon he forȝat whiche he was; <sup>25</sup> But, he that biholdith in the lawe of perfist freedom and dwellith in it, and is not made a forgetful herere, but a doer of werk: this schal be blessid in his dede;

<sup>26</sup> and if ony man gessith hym silf to be religious and refrayneth not his tounge: but disceyueȝ his herte, the religioun of hym is veyn; <sup>27</sup> a clene religioun; and an

b. hiȝte, premaid. yuel, erit. nyle, not. anentis, with wite, know. cheer, countenance.

## TYNDALE—1534.

temptacioun; for when he is tryed he shall receive the crowne of lyfe, which the Lorde hath promysed to them that love him.

<sup>13</sup> Let no man saye when he is tempted that he is tempted of God. For God tempteth not vnto euyl; nether tempteth he anie man. <sup>14</sup> But every man is tempted; drawne awaye; and entysed of his awne concupiscence. <sup>15</sup> Then when lust hath conceived, she bringeth forth synne; and synne when it is fynished bringeth forth the death.

<sup>16</sup> Erre not my deare brethren. <sup>17</sup> Every good gifte, and every parfayt gyft, is from above; and cometh doune from the father of light; with whom is no variableness; nether is he chaunged vnto darknes. <sup>18</sup> Of his awne will begat he vs with the worde of lyfe; that we shulde be the fyrst frutes of his creatures.

<sup>19</sup> Wherefore deare brethren; let every man be swifte to heare; slowe to speake; and slowe to wrath. <sup>20</sup> For the wrath of man worketh not that which is ryghteous before God.

<sup>21</sup> Wherefore laye a parte al fylthynges; al superfluite of malicyousnes; and receave with meknes the worde that is grafted in you, which is able to save youre soules. <sup>22</sup> And se that ye be doers of the worde and not hearers only; deceaivinge youre awne selues with sophistrie. <sup>23</sup> For yf eny heare the worde; and do it not; he is lyke vnto a man that beholdeth his bodily face in a glasse. <sup>24</sup> For assone as he hath loked on him selfe; he goeth his waye; and forgetteth immediatly what his fasson was. <sup>25</sup> But whoso loketh in the parfaiet lawe of libertie; and continueth ther in (yf he be not a forgetful hearer); but a doer of the worke) the same shalbe happie in his dede.

<sup>26</sup> Yf eny man amonge you semc deuoute; and refrayne not his tounge; but deceave his awne herte; this mannes deuocion is in vayne. <sup>27</sup> Pure deuocion and vndefild

## CRANMER—1539.

temptacyon; for when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue him.

<sup>13</sup> Let no man saye when he is tempted, that he is tempted of God. For, God cannot tempte vnto euyl, because he tempteth no man. <sup>14</sup> But every man is tempted, when he is drawne a waye, and entysed of his awne concupiscence. <sup>15</sup> Then, when lust hath conceived, she bringeth forth synne; and synne when it is fynished, bryngeth forth deeth. <sup>16</sup> Do not erre my deare brethren, <sup>17</sup> Euery good gifte, and every parfayt gyft, is from above, and cometh doune from the father of lyghtes, with whom is no variableness, nether is he chaunged vnto darknes. <sup>18</sup> Of his awne will begat he vs with the worde of truth, that we shulde be the fyrst frutes of his creatures.

<sup>19</sup> Wherefore (deare brethren) let every man be swifte to heare, slowe to speake, slowe to wrath. <sup>20</sup> For the wrath of man worketh not that which is ryghteous before God.

<sup>21</sup> Wherefore laye a parte al fylthynges and superfluite of malceyousnes, and receaue with meknes, the worde that is grafted in you, which is able to saue your soules.

<sup>22</sup> And se that ye be doers of the worde and not hearers onely, deceaivinge your awne selues. <sup>23</sup> For yf eny man heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholding his bodily face in a glasse. <sup>24</sup> For assone as he hath loked on hym selfe, he goeth his waye, and forgetteth immediatly what his fasson was. <sup>25</sup> But who so loketh in the parfayt lawe of libertye, and continueth ther in (yf he be not a forgetful hearer, but a doer of the worke) the same shalbe happie in his dede.

<sup>26</sup> If eny man amonge you seme to be deuoute, refrayne not his tong, but deceaueȝ his awne hert, this mannes deuocion is in vayne. <sup>27</sup> Pure deuocion and

δικαιοσύνην Θεοῦ ὃ κατεργάζεται. | <sup>21</sup> Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας, ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

<sup>22</sup> Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοῦς. <sup>23</sup> ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ. <sup>24</sup> κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὅποιός ἦν. <sup>25</sup> ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, <sup>d</sup> οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. <sup>26</sup> Εἴ τις δοκεῖ θρησκός εἶναι ἢ χαλιναγωγῶν γλώσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἢ θρησκεία. <sup>27</sup> θρησκεία<sup>f</sup> καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ

<sup>c</sup> Alex. οὐκ ἰργάζεται.

<sup>d</sup> Alex. οὐτος.

<sup>e</sup> Rec. + ἐν ἡμῖν.

<sup>f</sup> Alex. + s. γὰρ s. ζι.

## GENEVA—1557.

when he is tried, he shal receave the crowne of lyfe, which the Lord hath promised to them that loue him. <sup>13</sup> Let no man say when he is tempted, that he is tempted of God: for God can not be tempted with euyl, nether tempteth he any man. <sup>14</sup> But euery man is tempted, when he is drawne away, by his owne concupiscence, and is entised.

<sup>15</sup> Then when lust hath conceaued, she bringeth forth synne, and synne when it is fynished, bringeth forth death. <sup>16</sup> Erre not my deare brethren. <sup>17</sup> Euery good geuing, and euery perfect gyft is from aboue, and cometh downe from the Father of lyghts, with whom is no variableness, nether shadowing by turning. <sup>18</sup> Of his owne wyl begat he vs with the worde of lyfe, that we should be as the fyrst frutes of his creatures. <sup>19</sup> Wherefore deare brethren, let euery man be swift to heare, slowe to speake, and slowe to wrath.

<sup>20</sup> For the wrath of man doth not execute the righteousnes of God. <sup>21</sup> Wherefore lay apart all fylthynges, and all superfluite of maliciousnes, and receaue with mekenes, the worde that is graffed in you, which is able to saue your soules.

<sup>22</sup> And se that ye be doers of the worde and not hearers onely, deceauyng your owne selues. <sup>23</sup> For yf any heare the worde, and do it not, he is like vnto a man, that beholdeth his lyuely face in a glasse. <sup>24</sup> For asseone as he hath loked on hym selfe, he goeth his way, and forgetteth immediatly what his fashyon was. <sup>25</sup> But who so loketh in the perfect Lawe of libertie, and continueth therein, he, forasmuch as he is not a forgetful hearer, but a doer of the worke, shalbe happy in his dede. <sup>26</sup> If any man among you semeth religious, and refraineth not his toung, but deceaueth his owne heart, this mannes religion is in vayne. <sup>27</sup> Pure religion and

G N

## RHEIMS—1582.

when he hath been proued, he shal receiue the crowne of life, which God hath promised to them that loue him.

<sup>13</sup> Let no man when he is tempted, say that he is tempted of God. for God is not a tempter of euils, and he tempteth no man. <sup>14</sup> But euery one is tempted of his owne concupiscence abstracted and allured. <sup>15</sup> Afterward concupiscence when it hath conceived, bringeth forth sinne. but sinne when it is consummate, ingendreth death.

<sup>16</sup> Do not erre therefore my dearest brethren. <sup>17</sup> Euery best gift, and euery perfect gift, is from aboue, descending from the Father of lightes, with vvhom is no transmutation, nor shadowing of alteration. <sup>18</sup> Voluntarily hath he begotten vs by the vvord of truth, that vve may be some beginning of his creature. <sup>19</sup> You knovv my dearest brethren, And let euery man be swift to heare: but slow to speake, and slow to anger. <sup>20</sup> For the anger of man vvorketh not the iustice of God.

<sup>21</sup> For the vvich thing casting avay all vnclennesse and abundance of malice, in meeknesse receiue the engrafted vvord, vvich is able to saue your soules. <sup>22</sup> But be doers of the vvord, and not hearers onely, deceauyng your selues. <sup>23</sup> For if a man be a hearer of the vvord, and not a doer: he shal be compared to a man beholding the countenance of his natiuitie in a glasse. <sup>24</sup> For he considered him self, and vvent his vvay, and by and by forgat vvhat an one he vvvas. <sup>25</sup> But he that hath looked in the lavv of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the vvorke: this man shal be blessed in his dede. <sup>26</sup> And if any man thinke him self to be religious not bridling his tong, but seducing his hart: this mans religion is vaine. <sup>27</sup> Religion cleane and vnspotted vvith God and

## AUTHORISED—1611.

temptation: for when he is tryed, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him. <sup>13</sup> Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man. <sup>14</sup> But euery man is tempted, when he is drawn away of his owne lust, and entised. <sup>15</sup> Then when lust hath conceived, it bringeth forth sinne: and sinne, when it is finished, bringeth fourth death. <sup>16</sup> Doe not erre, my beloved brethren.

<sup>17</sup> Euery good gift, and euery perfect gift is from aboue, and cometh downe from the Father of lights, with whom is no variableness, neither shadow of turning. <sup>18</sup> Of his owne will begate hee vs, with the word of Truth, that we should be a kind of first frutes of his creatures. <sup>19</sup> Wherefore my beloved brethren, let euery man beswift to heare, slow to speake, slow to wrath. <sup>20</sup> For the wrath of man worketh not the righteousness of God. <sup>21</sup> Wherefore lay apart all filthinesse, and superfluity of naughtinesse, and receiue with meeknesse the engrafted word, which is able to saue your soules. <sup>22</sup> But be ye doers of the word, and not hearers only, deceuyng your owne selues.

<sup>23</sup> For if any be a hearer of the word and not a doer, he is like vnto a man beholding his naturall face in a glasse: <sup>24</sup> For he beholdeth himselfe, and goeth his way, and straightway forgetteth what manner of man he was. <sup>25</sup> But who so looketh into the perfect Lawe of libertie, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, this man shall be blessed in his deed. <sup>26</sup> If any man among you seeme to be religious, and bridleth not his tongue, but deceiueh his owne heart, this mans religion is vaine. <sup>27</sup> Pure religion and

\* Or, euils.

# Or, doing.

πατρὶ αὐτῆ ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

II. Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. <sup>2</sup> εἰάν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, <sup>3</sup> καὶ ἐπιβλέψῃτε| ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἶπητε <sup>4</sup> ἡ, <sup>5</sup> 'Σὺ κάθου ὡδε καλῶς,' καὶ τῷ πτωχῷ εἶπητε, <sup>6</sup> 'Σὺ στήθι ἐκεῖ, ἢ κάθου ὡδε| ὑπὸ τὸ ὑποπόδιόν μου' <sup>7</sup> καὶ| οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; <sup>8</sup> Ἀκούσατε, ἀδελφοί μου ἀγαπητοὶ, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν; <sup>9</sup> ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ

<sup>2</sup> Alex. ἐπιβλέψῃτε ἔλ.

<sup>4</sup> Rec. + αἰσῶ.

<sup>5</sup> Alex. = ὡδε.

<sup>6</sup> Alex. = καί.

## WICLIIF—1380.

vnwemmed anentis god and the fadir is this, to visite fadirles and modirles children and widewis in her tribulacion: ⁊ to kepe hym silf vndefouled fro this world.

2. MI britheren: nyle ze haue the feith of oure lord ihesus crist of glorie in accepcion of persones: <sup>2</sup> for if a man that hath a golden ryng, and in a fair clothing cometh in youre company, and a pore man entrich in a foul clothing: <sup>3</sup> and if ze biholden in to hym that is clothid with cleer clothing, and if ze seye to hym, sitte thou here wel: but to the pore man ze seyn: stonde thou there ether sitte vnder the stool of my feet, <sup>4</sup> whether ze demer not anentis sou silf and ben made domesmen of wickid thougts?

<sup>5</sup> here ze my moost dere worthe britheren, whether god chees not pore men in this world? riche in feith and eris of the kyngdom that god bihipte to men that louen hym, <sup>6</sup> but ze han dispisid the pore man, whether rich men oppresen not sou bi power: and thei drawn you to domes? <sup>7</sup> whether thei blasfemen not the good name that is clepid to helpe on you?

<sup>8</sup> netheles if ye performen the kingis lawe bi scripturis, thou schalt loue thi neigbore as thi silf ze don wel, <sup>9</sup> but if ze takun persones: ze worchen synne, and ben repreved of the lawe as trespassouris: <sup>10</sup> and who euer kepith al the lawe, but off:ndith in oon: he is made gilti of alle: <sup>11</sup> for he that seid thou schalt do no lecherie, seid also thou schalt not sle, that if thou doist not lecheri: but thou sleest, thou art made trespassour of the lawe: <sup>12</sup> thus speke ze: and thus do ze, as bigynnyng to be demid bi the lawe of freedom, <sup>13</sup> for whi doom with out merci is to him that doith no merci, but merci aboue reiseith dome.

<sup>14</sup> my britheren what schal it profete, if oun man seye that he hath feith, but he hath not the werkis, whethir feith schal moue saue hym? <sup>15</sup> and if a brother ther

## TYNDALE—1534.

before God the father: is this: to visyt the frendlesse and widdowes in their aduersite, and to kepe him silfe vnspotted of the worlde.

2. BRETHREN have not the fayth of oure lord Iesus Christ the lorde of glory in respecte of persons. <sup>2</sup> Yf ther come into your company a man with a golden ryng and in goodly aparell and ther come in also a pore man in vyle rayment, <sup>3</sup> and ye have a respecte to him that weareth the gaye clothing and saye vnto him. Sit thou here in a good place: and saye vnto the pore, stonde thou there or sit here vnder my fote stole: <sup>4</sup> are ye not parciall in youre selues, and have iudged after evyll thoughtes?

<sup>5</sup> Harken my deare beloved brethren. Hath not God chosen the pore of this worlde, which are ryche in fayth, and heyres of the kyngdom which he promysed to them that love him? <sup>6</sup> But ye have despised the pore. Are not the ryche they which presse you: and they which drawe you before iudges? <sup>7</sup> Do not they speake evyll of that good name after which ye be named.

<sup>8</sup> Yf ye fulfill the royall lawe accordyng to the scripture which sayth. Thou shalt love thyne neighbour as thy selfe, ye do well. <sup>9</sup> But yf ye regarde one person more then another, ye commit synne, and are rebuked of the lawe as transgressours. <sup>10</sup> Whosoever shall kepe the whole lawe, and yet fayne in one poynt, he is gyltie in all. <sup>11</sup> For he that sayd. Thou shalt not commit adulterie, sayed also: thou shalt not kyll. Though thou do none adulterie, yet yf thou kyll, thou arte a transgressor of the lawe. <sup>12</sup> So speake ye, and so do as they that shalbe iudged by the lawe of libertie. <sup>13</sup> For ther shalbe iudgement mercies to him that sheweth no mercy, and mercy reioyseth agaynst iudgement:

<sup>14</sup> What a wayleth it my brethren, though a man saye he hath fayth, when he hath no dedes? Can fayth save him? <sup>15</sup> If a brother or a sister be naked or destitute

## CRANMER—1539.

vndefyled before God the father, is this: to visyt the fatherlesse and widdowes in their aduersyte, and to kepe hym selfe vnspotted of the worlde.

2. MY brethren, esteine not the fayth of our Lorde Iesus Christ the Lorde of glory with respecte of persons. <sup>2</sup> For if ther come into youre company a man wearing a golden ryng, clothed in goodly aparell, and ther come in also a pore man in vyle rayment, <sup>3</sup> and ye have a respecte to him that weareth the gaye clothing, and saye vnto him: Syt thou here in a good place: and saye vnto the pore: stonde thou there, or syt here vnder my fote stole: <sup>4</sup> are ye not parciall in youre selues, and have iudged after evyll thoughtes?

<sup>5</sup> Harken my deare beloued brethren. Hath not God chosen the pore of this worlde, such as are ryche in fayth, and heyres of the kyngdome, which he promysed to them that loue him? <sup>6</sup> But ye haue despysed the pore. Do not ryche men execute tirannye vpon you, and draw you before the iudgement seates? <sup>7</sup> Do not they speake evyll of that good name which is called vpon ouer you?

<sup>8</sup> If ye fulfill the royall lawe, accordyng to the scripture. Thou shalt loue thine neigboure as thy selfe, ye do well. <sup>9</sup> But yf ye regarde one person more then another, ye comyt synne, and are rebuked of the lawe, as transgressours. <sup>10</sup> Whosoever shall kepe the whole lawe, and yet fayne in one poynt, he is gyltie of all. <sup>11</sup> For he that sayd: Thou shalt not comyt adulterie, sayde also: thou shalt not kyll. Though thou do none adulterie, yet yf thou kyll, thou art become a transgressor of the law. <sup>12</sup> So speake ye, and so do, as they that shalbe iudged by the lawe of libertie. <sup>13</sup> For he shal haue iudgement without mercy that sheweth no mercy: and mercy reioyseth agaynst iudgement.

<sup>14</sup> What wayleth it my brethren, though a man saye he hath fayth, yf he hath no dedes? Can fayth saue him? <sup>15</sup> If a brother or a syster be naked and destitute of

vnwemmed, unspotted. anentis, with. nyle, not. cleer, bright. demer, iudge. domes-men, iudges. bihipte, promised. domes, judgments. clepid, called. moue, can. or, be able.

πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια; <sup>7</sup> οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; <sup>8</sup> Εἰ μέντοι νόμον τελεῖτε βασιλικόν, κατὰ τὴν γραφὴν, “ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν,” καλῶς ποιεῖτε. <sup>9</sup> εἰ δὲ προσωποληπτεῖτε, ἀμαρτιὰν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. <sup>10</sup> ὅστις γὰρ ὅλον τὸν νόμον τρήσει, πταίσει δὲ ἐν ἐνὶ, γέγονε πάντων ἔνοχος. <sup>11</sup> ὁ γὰρ εἰπὼν, “ Μὴ μοιχεύσης,” εἶπε καὶ, “ Μὴ φονεύσης.” εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου. <sup>12</sup> Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. <sup>13</sup> ἢ γὰρ κρίσις <sup>α</sup> ἀνίλωσ| τῷ μὴ ποιήσαντι ἔλεος. <sup>β</sup> κατακαυχᾶται ἔλεος κρίσεως.

<sup>14</sup> Τί τὸ ὄφελος, ἀδελφοί μου, εἰάν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; <sup>15</sup> εἰάν <sup>ο</sup> δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι καὶ

<sup>1</sup> Rec. + τούτου.

<sup>α</sup> Alex. ἀνίλωσ.

<sup>β</sup> Rec. + καί.

<sup>ο</sup> Alex. = ζι.

## GENEVA — 1557.

vndefiled before God the Father, is this, to visit the fatherlesse and wyddowes in their aduersitie, and to kepe hym selfe vnspotted of the world.

2. MY brethren haue not the faith of our glorious Lord Iesus Christ, in respect of persons. <sup>2</sup> For yf there come into your companie a man with a golde ryng, and in goodly apparell, and there come in also a poore man in vyle rayment, <sup>3</sup> And ye haue a respect to him that weareth the gaye clothing, and say vnto him, Syt thou here in a good place: and say vnto the poore, Stande thou there, or syt here vnder my footstole: <sup>4</sup> Are ye not partial, in your selues, and haue iudged after euyl thoghtes?

<sup>5</sup> Harken my deare beloued brethren, hath not God chosen the poore of this world, that they shuld be made riche in faith, and heyres of the kyngdome which he promised to them that loue hym? <sup>6</sup> But ye haue despiced the poore. Do not the riche oppresse you, by tyrannie and drawe you before the iudgement seates? <sup>7</sup> Do not they blaspheme that worthy Name after which ye be named. <sup>8</sup> If ye fulfil the royal Lawe according to the Scripture which saith, Thou shalt loue thy neighbour as thy selfe, ye do wel. <sup>9</sup> But yf ye regarde one person more then another, ye commit synne, and are rebuked of the Lawe, as transgressours. <sup>10</sup> Whosocuer shal kepe the whole Lawe, and yet fayleth in one point, he is gilty in all. <sup>11</sup> For he that sayd, Thou shalt not commit adulterie, sayd also, Thou shalt not kyl. Though thou doest none adulterie, yet yf thou kyllest, thou art a transgressor of the Lawe.

<sup>12</sup> So speake ye, and so do, as they that shalbe iudged by the Lawe of libertie. <sup>13</sup> For there shalbe iudgement merces to him that sheweth no mercy, and mercy reioyseth against iudgement. <sup>14</sup> What auayleth it my brethren, thogh a man sayeth he hath fayth, when he hath no dedes? Can that faith saue him? <sup>15</sup> If a brother or a syster be naked and destitute

## RHEIMS — 1582.

the Father, is this, to visite pupilles and viddowes in their tribulation: and to keepe him self vnspotted from this vworld.

2. MY brethren, Haue not the faith of our Lord Iesvs Christ of glorie in acceptation of persons. <sup>2</sup> For if there shal enter into your assemblie a man hauing a golden ring in goodly apparell, and there shal enter in a poore man in homely attire, <sup>3</sup> and you haue respect to him that is clothed vwith the goodly apparell, and shal say to him, Sitte thou here vvel: but say to the poore man, Stande thou there: or sitte vnder my foote-stoole: <sup>4</sup> do you not iudge vwith your selues, and are become iudges of vnaiust cogitations? <sup>5</sup> Heare my decest brethren: hath not God chosen the poore in this vworld, riche in faith, and heires of the kingdom vvhich God hath promised to them that loue him? <sup>6</sup> But you haue dishonoured the poore man. Do not the riche oppresse you by might: and them selues dravv you to iudgements? <sup>7</sup> Doe not they blaspheme the good name that is inuocated vpon you? <sup>8</sup> If not-vwithstanding you fulfil the roial law according to the scriptures, *Thou shalt loue thy neighbour as thy selfe*, you doe vvel: <sup>9</sup> but if you accept persons, you vvorke sinne, reponed of the Lavv as transgressours. <sup>10</sup> And vvhosocuer shal kepe the vvhole Lavv, but offendeth in one: is made guilty of al. <sup>11</sup> For he that said, Thou shalt not commit aduotrie, said also, Thou shalt not kil. And if thou doe not commit aduotrie, but shalt kil: thou art made a transgressour of the Lavv. <sup>12</sup> So speake ye, and so doe, as beginning to be iudged by the lavv of libertie. <sup>13</sup> For iudgement vwithout mercie to him that hath not done mercie. And mercie exalteth it selfe alone iudgement.

<sup>14</sup> Vvthat shal it profit my brethren, if a man say he hath faith: but hath not vvorkes? Shal faith be able to saue him? <sup>15</sup> And if a brother or sister be naked, and

## AUTHORISED — 1611.

vndefiled before God and the Father, is this, to visit the fatherlesse and widowes in their affliction, and to keepe himselfe vnspotted from the world.

2. MY brethren, haue not the faith of our Lord Iesus Christ the Lord of glorie, with respect of persons. <sup>2</sup> For if there come vnto your assembly a man with a gold ring, in goodly apparell, and there come in also a poore man, in vile raiment: <sup>3</sup> And ye haue respect to him that weareth the gaye clothing, and say vnto him, Sit thou here in a good place: and say to the poore, Stande thou there, or sit here vnder my footstole: <sup>4</sup> Are ye not then partial in your selues, and are become iudges of euill thoghtes?

<sup>5</sup> Hearken, my beloued brethren, Hath not God chosen the poore of this world, rich in faith, and heires of the kingdom, which hee hath promised to them that loue him? <sup>6</sup> But ye haue despiced the poore. Doe not rich men oppresse you, and draw you before the Iudgement seats? <sup>7</sup> Doe not they blaspheme that worthy Name, by the which ye are called? <sup>8</sup> If ye fulfill the royall Law, according to the Scripture, Thou shalt loue thy neighbour as thy selfe, ye doe well. <sup>9</sup> But if ye haue respect to persons, ye commit sinne, and are councined of the Law, as transgressours. <sup>10</sup> For whosocuer shall keepe the whole Law, yet offend in one point, he is guilty of al. <sup>11</sup> For hee that said, Doe not commit adulterie, said also, Doe not kill. Now if thou commit no adulterie, yet if thou kill, thou art become a transgressour of the Law. <sup>12</sup> So speake ye, and so doe, as they that shall be iudged by the Law of libertie. <sup>13</sup> For hee shall haue iudgement without mercie, that hath shewed no mercie, and mercie reioyseth against iudgement. <sup>14</sup> What doth it profit, my brethren, though a man say hee hath faith, and haue not workes? can faith saue him? <sup>15</sup> If a brother or sister be naked, and

<sup>α</sup> Gr. Synagocue. <sup>β</sup> Or, well, or, seemely. <sup>γ</sup> Or, that.

<sup>δ</sup> Or, that Lawe which said. <sup>ε</sup> Or, glorieth.

λείπόμενοι ὡσι τῆς ἐφημέρου τροφῆς, <sup>16</sup> εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν, ‘ Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; <sup>17</sup> οὕτω καὶ ἡ πίστις, εἰ μὴ ἔχη ἔργα, νεκρά ἐστι καθ’ ἑαυτήν. <sup>18</sup> ἀλλ’ ἐρεῖ τις, ‘ Σὺ πίστιν ἔχεις, καὶ γὰρ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου <sup>9</sup> χωρὶς τῶν ἔργων σου, καὶ γὰρ δεῖξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. <sup>19</sup> σὺ πιστεύεις ὅτι ὁ Θεὸς εἰς ἐστὶ· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσοσι. <sup>20</sup> θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν; <sup>21</sup> Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνελέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; <sup>22</sup> βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; <sup>23</sup> καὶ ἐπληρώθη ἡ γραφὴ ἢ λέγουσα, ‘ Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη

Ῥ Rec. ἔργα ἔχη.

Ῥ Rec. ἰκ.

Ῥ Alex. = σου.

Ῥ Rec. + τοῖνυν.

## WICLIIF—1380.

sistir be nakid; and han nede of ech dayes liffode, <sup>16</sup> and if ony of zou seye to hem, go ze in pees be ze made hoot and be ze fillid; but if ze zeuen not to hem tho thingis that ben necessarie to bodi, what schal it profite? <sup>17</sup> so also feith if it hath not werkis is deed in it selfe.

<sup>18</sup> But sum man schal seye, thou hast feith; and I haue werkis, schewe thou to me thi feith with oute werkis; and I schal schewe to thee my feith of werkis, <sup>19</sup> thou beleuest that o god is thou doist wel, and deuelis beleuen and tremblen.

<sup>20</sup> But welt thou wite thou weyn man, that feith with oute werkis is idil? <sup>21</sup> whether abraham oure fadir was not iustified of werkis offrynge Isaac his sone on the autir? <sup>22</sup> therfor thou seest, that feith wrougte with his werkis, and his feith was fillid of werkis, <sup>23</sup> and the scripture was fillid seynge, abraham beleued to god; and it was arettid to hym to rihtwisesne, and he was clepid the frende of god. <sup>24</sup> ze seen that a man is iustified of werkis? and not of feith oonly? <sup>25</sup> in like maner and whether also raab the hoore was not iustified of werkis, & receyued the messengers; and sente hem out bi another weye? <sup>26</sup> for as the bodi with out spirit is deed: so also feith with out werkis is deed.

3. MI britheren nyle ze be made many maistris: wityng that ze take the more doom; <sup>2</sup> for alle we offendin in many thingis; if ony man offendith not in word: this is a perfijt man; for also he mai lede aboute al the bodi with a bridel, <sup>3</sup> for if we putten bridels in to horsis mouthis, for to consente to us; and we leden aboute alle the bodi of hem; <sup>4</sup> and lo schippis whanne thi ben gret, and hen dryuen of strong wyndis: zit thi ben horun aboute of a litil gouernaile: where

## TYNDALE—1534.

of dayly fode; <sup>16</sup> and one of you saye vnto them: Departe in peace, God sende you warmes and fode: not withstandinge ye geue them not the thynges which are nedfull to the body: what helpeth it them? <sup>17</sup> Even so fayth, yf it haue no dedes: is deed in it selfe.

<sup>18</sup> Ye and a man myght saye: Thou hast fayth, and I haue dedes: Shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. <sup>19</sup> Beleuest thou that ther is one God? Thou doest well. The deuyls also beleue and tremble.

<sup>20</sup> Wilt thou vnderstonde o thou vayne man, that fayth with out dedes is deed? <sup>21</sup> Was not Abraham oure father iustified thorow workes when he offered Isaac his sonne vpon the autre? <sup>22</sup> Thou seist how that fayth wrought with his dedes; and through the dedes was the fayth made perfect: <sup>23</sup> and the scripture was fulfilled which sayth: Abraham beleued God, and it was reputed vnto him for rightewesnes: and he was called the frende of God. <sup>24</sup> Ye se then how that of dedes a man is iustified, and not of fayth only. <sup>25</sup> Lyke weye also was not Raab the harlot iustified thorow workes, when she receaued the messengers; and sent them out another weye? <sup>26</sup> For as the body, with oute the sprete is deed, even so fayth with out dedes is deed.

3. MY brethren, be not every man a master, rememberinge how that we shall receiue the more damnacion: <sup>2</sup> for in many thinges we synne all. Yf a man synne not in worde, the same is a perfecte man; and able to tame all the body. <sup>3</sup> Beholde we put bittes into the horses mouthes that they shuld obeye vs, and we turne aboute all the body. <sup>4</sup> Beholde also the shyppes, which though they be so gret, and are dryuen of feare windes; yet are they turned about with a very smale helme; whither soeuer the violence

## CRANMER—1539.

dayly fode, <sup>16</sup> and one of you saye vnto them: departe in peace, God send you warmes and fode, notwithstandinge ye geue them not those thinges which are nedfull to the body, what shal it helpe? <sup>17</sup> Euen so fayth, yf it haue no dedes: is deed in it selfe:

<sup>18</sup> But some man wyl saye: thou hast fayth, and I haue dedes: shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. <sup>19</sup> Beleuest thou that ther is one god? Thou doest well. The deuyls also beleue, and tremble.

<sup>20</sup> But wilt thou vnderstande, (O thou vayne man) that fayth without dedes is deed? <sup>21</sup> Was not Abraham oure father iustifiede thorow workes, when he had offered Isaac his sonne vpon the altir? <sup>22</sup> Thou seest, how that fayth wrought wyth his dedes, and through the dedes was the fayth made perfecte: <sup>23</sup> and the scripture was fulfilled, which sayeth: Abraham beleued God, and it was reputed vnto hym for ryghtewesnes: and he was called the frende of God. <sup>24</sup> Ye se then how that of dedes a man is iustified, and not of fayth only. <sup>25</sup> Likewyse also, was not Raab the harlot iustifiede thorow workes, when she had receaued the messengers, and had sent them out another weye? <sup>26</sup> For as the body, wythout the sprete is deed, euen so fayth wythout workes is deed also.

3. MY brethren, be not euerie man a master, knowinge how that we shal receaue the greater damnacion: <sup>2</sup> for in many thinges we synne all. If a man synne not in worde, the same is a perfecte man, and able also to tame all the body. <sup>3</sup> Beholde, we put bittes in to the horses mouthes, that they maye obeye vs, and we turne aboute all the body of them. <sup>4</sup> Beholde also the shippes, which though they be so gret, and are dryuen of feare windes, yet are they turned about with a very smal helme, whither soeuer the

green, green. n. one. wite, know. arettid, imputed. dretid, cutted. nyle, not. wityng, knowyng. smale, yowenest. 2000, 2000, ruder.

“αὐτῷ εἰς δικαιοσύνην,” καὶ φίλος Θεοῦ ἐκλήθη. <sup>24</sup> Ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον; <sup>25</sup> ὁμοίως ἔδὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα; <sup>26</sup> ὡσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν.

III. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα ληφόμεθα. <sup>2</sup> πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. <sup>3</sup> Ἰδε| τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν,| καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. <sup>4</sup> Ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων| ἐλανούμεθα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὄρμη τοῦ

<sup>1</sup> Alex. = εἰ.

<sup>2</sup> Rec. Ἰδοὺ.

<sup>3</sup> Alex. ἡμῖν αὐτοῖς.

<sup>4</sup> Alex. ἀνίμων σκληρῶν.

## GENEVA — 1557.

of dayly fode, <sup>16</sup> And one of you say vnto them, Depart in peace, warme yor selues, and fil yor bellies: notwithstanding ye geue them not those things which are needefull to the body what helpeth it? <sup>17</sup> Euen so faith, yf it haue no dedes, is dead in it selfe. <sup>18</sup> But a man might saye, Thou hast faith and I haue dedes: shewe me thy faith by thy dedes: and I will shew thee my faith by my dedes. <sup>19</sup> Thou belieuest that ther is one God: thou doest wel: the deuyls also beleue, and tremble.

<sup>20</sup> Wylt thou vnderstand ð thou vayne man, that that faith which is without dedes is deade? <sup>21</sup> Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altur? <sup>22</sup> Thou seyst how that faith wrought with his dedes, and through the dedes was the faith made perfect: <sup>23</sup> And the Scripture was fulfilled which sayth, Abraham beleued God, and it was reputed vnto him for righteousnesse: and he was called the friend of God. <sup>24</sup> Ye se then how that of dedes a man is iustified, and not of faith only, <sup>25</sup> Lykewyse also was not Rahab the harlot iustified through workes, when she receaued the messengers, and sent them out another way? <sup>26</sup> For as the body, without the sprite is deade, euen so that faith which is without dedes is deade.

3. MY brethren, be not every man a master, remembering how that we shal receaue the more damnation: <sup>2</sup> For in many things we synne all. If a man synne not in worde, the same is a perfect man, and able to brydel all the body. <sup>3</sup> Beholde we put byttes into the horses mouthes that they should obey vs, and we turne about all their body. <sup>4</sup> Beholde also the shippes, which though they be so great, and are dryuen of feerce wyndes, yet are they turned about with a very smal rudder, whether soeuer the gouernour

## RHEIMS — 1582.

lacke dayly foode: <sup>16</sup> and one of you say to them, Goe in peace, be vvarmed and filled: but you giue them not the things that are necessarie for the bodie: vwhat shal it profit? <sup>17</sup> So faith also, if it haue not vvorkes, is dead in it self. <sup>18</sup> But some man saith, Thou hast faith, and I haue vvorkes: shew me thy faith vvithout vvorkes: and I vvil shew thee by vvorkes my faith. <sup>19</sup> Thou beleuest that there is one God. Thou doest vvell: the deuils also beleue and tremble. <sup>20</sup> But vvilt thou knowe ð vaine man, that faith vvithout vvorkes is idle? <sup>21</sup> Abraham our father vvvas he not iustified by vvorkes, offering Isaac his sonne vpon the altar?

<sup>22</sup> Seest thou that faith did vvorke vvith his vvorkes: and by the vvorkes the faith vvvas consummate? <sup>23</sup> And the Scripture vvvas fulfilled, saying, Abraham beleued God, and it vvvas reputed him to iustice, and he vvvas called the freende of God.

<sup>24</sup> Do you see that by vvorkes a man is iustified: and not by faith only? <sup>25</sup> And inlike maner also Rahab the harlot, vvvas not she iustified by vvorkes, receiuing the messengers, and putting them forth an other vvay? <sup>26</sup> For euen as the bodie vvithout the spirit is dead: so also faith vvithout vvorkes is dead.

3. BE yee not many maisters my brethren, knowing that you receiue the greater iudgement, <sup>2</sup> For in many things vve offend al. If any man offend not in vvord: this is a perfect man. he is able also vvith bridle to turne about the whole body. <sup>3</sup> And if vve put byttes into the mouthes of horses that they may obey vs, vve turne about al their body also. <sup>4</sup> And behold, the shippes, vvhereas they be great, and are driuen of strong vvindes: yet are they turned about vvith a litle sterne vvithier the violence of the director

## AUTHORISED — 1611.

destitute of dayly food, <sup>16</sup> And one of you say vnto them, Depart in peace, bee you warmed and filled: notwithstanding yee giue them not those things which are needfull to the body: what doth it profit? <sup>17</sup> Euen so faith, if it hath not workes, is dead being alone. <sup>18</sup> Yea, a man may say, Thou hast faith, and I haue workes: shew me thy faith without thy workes, and I will shew thee my faith by my workes. <sup>19</sup> Thou belieuest that there is one God, thou doest well: the devils also beleue and tremble. <sup>20</sup> But wilt thou know, O vaine man, that faith without workes is dead?

<sup>21</sup> Was not Abraham our father iustified by workes, when he had offered Isaac his sonne vpon the Altar? <sup>22</sup> Yee seest thou how faith wrought with his workes, and by workes was faith made perfect? <sup>23</sup> And the Scripture was fulfilled which saith, Abraham beleued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God. <sup>24</sup> Ye see then, how that by workes a man is iustified, and not by faith only. <sup>25</sup> Likewise also, was not Rahab the harlot iustified by workes, when she had receiued the messengers, and had sent them out another way? <sup>26</sup> For as the body without the spirit is dead, so faith without workes is dead also.

3. MY brethren, be not many masters, knowing that wee shall receiue the greater condemnation. <sup>2</sup> For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. <sup>3</sup> Behold, we put bittes in the horses mouthes, that they may obey vs, and we turne about their whole body. <sup>4</sup> Behold also the shippes, which though they be so great, and are driuen of fierce windes, yet are they turned about with a very small helme, whithersoer the gouernour

<sup>1</sup> Gr. by it selfe. <sup>2</sup> Some copies read, by thy workes: <sup>3</sup> Or, thou seest. <sup>4</sup> Or, breath. <sup>5</sup> Or, iudgement

εὐθύνοντος βούληται. <sup>5</sup> οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ ὀλίγον πῦρ ἤλικην ἕλην ἀνάπτει. <sup>6</sup> καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. <sup>7</sup> οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης. <sup>8</sup> πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίω, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. <sup>9</sup> τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν, μεστὴ ἰοῦ θανατηφόρου. <sup>10</sup> ἐν αὐτῇ εὐλογοῦμεν τὸν Ἰησοῦν καὶ πατέρα, καὶ ἐν αὐτῇ καταρόμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ καὶ γεγυνοῦσιν. <sup>11</sup> ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα· οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. <sup>12</sup> μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; <sup>13</sup> μὴ δύναται, ἀδελφοί μου,

\* Alex. = οὕτως.

† Alex. Κύριον.

‡ Alex. = οὐτως.

## WICLIF—1380.

the meynge of the gouernour wole, <sup>5</sup> so also the tunge is but a litil membre: and risteth greth thingis;

lo hou litil fier brenneth a ful greet woder, <sup>6</sup> and oure tunge is fier: the vnyuersite of wikeidnes; the tunc is ordeyned in oure membris, whiche defoulieth al the bodi; and it is enflawmed of helle: and enflawmeth the whele of oure birthe;

<sup>7</sup> and al the kinde of bestis and of foulis and of serpentis and of other is chastisid, ⁊ tho ben made tame of mannes kynde; <sup>8</sup> but no man mai chastice the tunge; for it is an vnspesible yuel and ful of deedly venym; <sup>9</sup> in it we blessen god the fadir: and in it we cursen men that ben made to the liknesse of god; <sup>10</sup> of the same mouth passith forth blessinge and cursynge; My brithren it bihoueth not that this thingis ben don so; <sup>11</sup> whether a welles of the same hool bryngith forth swete and salt watir? <sup>12</sup> My brithren whether a fige tre may make grapis, ether a vnye figis? so nether salt watir mai make swete watir; <sup>13</sup> who is wise and tauht among zou? schewe he of good luyunge his worchyng in mylde-nesse of his wisdom;

<sup>14</sup> that if ȝe han littir enuye and stryungis ben in zoure hertis: nyle ȝe haue glorie, and be liers agens the truthe; <sup>15</sup> for this wisdom is not fro aboute comynge doun but erthli and beestli ⁊ fendli; <sup>16</sup> for where is enuye and striif: ther is vntidfastnesse and al schrewid werk; <sup>17</sup> but wisdom that is fro aboute, first is chast, afirward pesible, mylde, able to be counceillid, consentyng to good thingis, ful of merci, and of good fruytis demynge with out feynynge; <sup>18</sup> and the frucht of rȝtwisnesse is sowen in peces to men that maken peces.

4. WHERE of ben batelis ⁊ cheestis among ȝou? whether not of zoure coucisitis

meynge, moren vnspesible, vrestles. nyle, not. fendli, devilish, demynge, iudging. cheestis, strifes.

## TYNDALE—1534.

of the gouernour wyll. <sup>5</sup> Even so the tonge is a lyttell member, and bosteth great thinges.

Beholde how gret a thinge a lyttell fyre kyndleth, <sup>6</sup> and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure members; that it defyleth the whole body, and setteth a fyre all that we haue of nature; and is it selfe set a fyre even of hell.

<sup>7</sup> All the natures of beastes, and of byrdes, and of serpentis, and of thinges of the see, are meked and tamed of the nature of man. <sup>8</sup> But the tonge can no man tame. It is an vnruely euyl full of deedly poysoun. <sup>9</sup> Therwith blesse we God the father, and therwith curse we men which are made after the similitude of God. <sup>10</sup> Out of one mouth proceedeth blessinge and cursynge. My brethren these thinges ought not so to be. <sup>11</sup> Doth a fountayne sende forth at one place swete water and bytter also? <sup>12</sup> Can the fygge tree, my Brethren, beare olive beris: other a vnye beare fygges? So can no fountayne geue bothe salt water and freshe also. <sup>13</sup> If eny man be wyse and endued with learnynge amonge you let him shewe the workes of his good conuersacion in meknes that ys coupled with wisdom.

<sup>14</sup> But If ye haue bitter enuyng and stryfe in youre hertes; reioyce not: nether be lyars agaynst the truthe. <sup>15</sup> This wisdom descendeth not from a boue: but is erthy, and naturall, and diuellighe. <sup>16</sup> For where enuyng and stryfe is; there is stabelnes and all manner of euyl workes. <sup>17</sup> But the wisdom that is from aboue; is fyrst pure, then peassable; gentyle; and easy to be entreated; full of mercy and good frutes; without iudynge; and without simulacion: <sup>18</sup> yee, and the frute of rȝtwesnes is sowen in peace; of them that mayntene peace.

4. FROM whence commeth warre and fightynge amonge you: come they

## CRANMER—1539.

violence of the gouernour wyll. <sup>5</sup> Euen so the tonge is a lyttell member also, and boasteth great thinges.

Beholde, how gret a thyng a lyttell fyre kyndleth, <sup>6</sup> and the tonge is fyre, euen a worlde of wyckednes. So is the tonge set amonge oure membes, that it defyleth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

<sup>7</sup> All the natures of beastes, and of byrdes, and of serpentis, and thinges of the see are meked and tamed of the nature of man. <sup>8</sup> But the tonge can no man tame. It is an vnruely euyl, full of deedly poysoun. <sup>9</sup> Therwith blesse we God the father, and therwith curse we men, which are made after the (ymage and) similitude of God. <sup>10</sup> Out of one mouth proceedeth blessing and cursynge. My brethren, these thinges ought not so to be. <sup>11</sup> Doth a fountayne sende forth at one place swete water and bytter also? <sup>12</sup> Can the fygge tree (my brethren) beare olyue beris: ether a vnye beare fygges? So can no fountayne geue bothe salt water and freshe also. <sup>13</sup> If eny man be wyse and endued with knowledge amonge you, let him shewe his workes out of good conuersacion with meknes of wysdome.

<sup>14</sup> But if ye haue bytter enuyng and stryfe in your herte, reioyce not: nether be lyars agaynst the truthe: <sup>15</sup> For soch wysdome descendeth not from aboue: but is erthy, naturall, and diuellighe. <sup>16</sup> For wher enuyng and stryfe is, there is vnstabelnes, and all maner of euyl workes. <sup>17</sup> But the wysdome that is from aboue, is fyrst pure, then peassable, gentile, and easy to be entreated, full of mery and good frutes, without iudging, without simulacion: <sup>18</sup> yee, and the frute of rȝtwesnes is sowen in peace, of them that mayntene peace.

4. FROM whence commeth warre, and fightynge amonge you? come they not

σοκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; ὡς οὕτως | οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκὸν | ποιῆσαι ὕδωρ.

<sup>13</sup> Τίς σοφὸς καὶ ἐπιστήμων ἐν ἡμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πράττει σοφίας. <sup>14</sup> εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐρίθειαν ἐν τῇ καρδίᾳ ἡμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. <sup>15</sup> Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης. <sup>16</sup> ὅπου γὰρ ζῆλος καὶ ἐρίθεια, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. <sup>17</sup> ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνικὴ, ἐπεικὴς, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος <sup>b</sup> καὶ ἀνυπόκριτος. <sup>18</sup> καρπὸς δὲ <sup>c</sup> δικαιοσύνης ἐν εἰρήνῃ σπεύρεται τοῖς ποιούσιν εἰρήνην.

IV. Πόθεν πόλεμοι καὶ <sup>d</sup> πόθεν | μάχαι ἐν ἡμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν

<sup>a</sup> Alex. οὐτε ἀλυκὸν γλυκὸν.

<sup>b</sup> Alex. = καί.

<sup>c</sup> Rec. + τῆς.

<sup>d</sup> Rec. = πόθεν.

## GENEVA—1557.

listeth. <sup>5</sup> Euen so the toung is a lyttle member, and boasteth great things: behold how great a thing a lyttle fyre kyndleth.

<sup>6</sup> And the toung is fyre, yea a worlde of wyckednes: so is the toung set among our membres, that it defyleth the whole body, and setteth a fyre the course of our life, and is it selfe set a fyre euen of hel. <sup>7</sup> The whole nature of beastes, and of byrdes and serpentes, and things of the sea is tamed and hath bene tamed of the nature of man. <sup>8</sup> But the toung can no man tame: It is an vnruly euyl, ful of deadly poyson. <sup>9</sup> Therwith blesse we God the Father, and therwith curse we men, which are made after the similitude of God. <sup>10</sup> Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

<sup>11</sup> Doth a fountayne send forth at one place swete water and bytter also? <sup>12</sup> Can the fygge tree my brethren, beare the fruit of olyues, other a vyne beare fygges? so can no fountayne geue both salte water and freshe also. <sup>13</sup> Who is a wyse man and endued with learning among you? let him shewe the workes of his good conuersation with mekenes of wysedome. <sup>14</sup> But if ye vse haue bytter enuyng and stryfe in your hearts, reioyce not, nether be lyers agaynst the truth.

<sup>15</sup> This wisdom descendeth not from aboue: but is earthy, sensual, and dyuelyshe. <sup>16</sup> For where enuyng and stryfe is, there is sedition, and all maner of euyl workes. <sup>17</sup> But the wysedome that is from aboue, is fyrst pure, then peaceable, gentle, and easy to be entreated, ful of mercy and good frutes, without iudging, and without simulation. <sup>18</sup> And the frute of rightuousnes is sown in peace, of them that mayntayne peace.

4. FROM whence commeth warres and contentions among you? come they

## RHEIMS—1582.

vvil. <sup>5</sup> So the tongue also is certes a litle member, and vaunteth great things. Behold how much fire what a great vvoid it kindleth? <sup>6</sup> And the tongue, is fire, a vvhole world of iniquitie. The tongue is set among our members, vvhich defileth the vvhole bodie, and inflameth the vvhelle of our natuities, inflamed of hel. <sup>7</sup> For all nature of beastes and foules and serpents and of the rest is tamed and hath been tamed by the nature of man. <sup>8</sup> But the tongue no man can tame, an vnquiet euil, ful of deadly poison. <sup>9</sup> By it vve blesse God and the Father: and by it vve curse men vvhich are made after the similitude of God. <sup>10</sup> Out of the self same mouth proceedeth blessing and cursing. These things must not be so done my brethren.

<sup>11</sup> Doth the fountaine giue forth out of one hole swete water and soure water? <sup>12</sup> Can, my brethren, the figge tree yeld grapes: or the vine, figges? So neither can the salt water yeld swete.

<sup>13</sup> Vvho is vwise and hath knowledge among you? Let him shew by good conuersation his vvorking in mildnesse of vvisedom. <sup>14</sup> But if you haue bitter zeale, and there be contentions in your hartes: glorie not and be not liers against the truth. <sup>15</sup> For this is not vvisedom descending from aboue: but earthly, sensual, diuelish. <sup>16</sup> For vvhere zeale and contention is: there is instancie, and euery peruser vvork. <sup>17</sup> But the vvisedom that is from aboue, first certes is chast: then peaceable, modest, suasible, consenting to the good, ful of mercie and good frutes, not iudging, vvithout simulation. <sup>18</sup> And the fruite of iustice, in peace is solued, to them that make peace.

4. FROM vvhenca are vvarres and contentions among you? Are they not

## AUTHORISED—1611.

listeth. <sup>5</sup> Euen so the tongue is a little member, and boasteth great things: behold, how great a matter a little fire kindleth. <sup>6</sup> And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

<sup>7</sup> For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath beene tamed of man-kind. <sup>8</sup> But the tongue can no man tame, it is an unruly euill, ful of deadly poison. <sup>9</sup> Therewith blesse wee God, euen the Father: and therewith curse wee men, which are made after the similitude of God. <sup>10</sup> Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be. <sup>11</sup> Doeth a fontaine send forth at the same place sweet water and bitter? <sup>12</sup> Can the figtree, my brethren, beare oliue berries? either a vine figs? so can no fontaine both yeld salt water and fresh.

<sup>13</sup> Who is a wise man and indued with knowledge amongst you? let him shew out of a good conuersation his workes with meeknesse of wisdom. <sup>14</sup> But if ye haue bitter enuyng and strife in your hearts, glory not, and lie not against the truth. <sup>15</sup> This wisdom descendeth not from aboue, but is earthly, sensual, deuilish. <sup>16</sup> For where enuyng and strife is, there is confusion, and euery euil worke. <sup>17</sup> But the wisdom that is from aboue, is first pure, then peaceable, gentle, and easie to be intreated, full of mercy, and good fruits, without partialitie, and without hypocrisie. <sup>18</sup> And the fruit of righteousness is sown in peace, of them that make peace.

4. FROM whence come warres and fightings among you? come they not

<sup>a</sup> Or, wood. <sup>b</sup> Or, nature. <sup>c</sup> Or, nature of man. <sup>d</sup> Or, hole. <sup>e</sup> Or, naturall. <sup>f</sup> Or, tumult, or, contentiousness. <sup>g</sup> Or, without wrangling. <sup>h</sup> Or, brawlings.

ἰμῶν τῶν στρατενομένων ἐν τοῖς μέλεσιν ἰμῶν; <sup>2</sup> ἐπιθυμεῖτε, καὶ οὐκ ἔχετε φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, <sup>3</sup> οὐκ ἔχετε, | διὰ τὸ μὴ αἰτεῖσθαι ἰμᾶς. <sup>3</sup> αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ἰμῶν δαπανήσητε. <sup>4</sup> Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου, ἔχθρα τοῦ Θεοῦ ἐστίν; ὃς ἂν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου, ἔχθρὸς τοῦ Θεοῦ καθίσταται. <sup>5</sup> ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; <sup>6</sup> μείζονα δὲ δίδωσι χάριν διὸ λέγει, “Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι “χάριν.” <sup>7</sup> Ὑποτάγητε οὖν τῷ Θεῷ ἀντίσθητε <sup>7</sup> τῷ διαβόλῳ, καὶ φεύξεται ἀφ’ ἰμῶν. <sup>8</sup> ἐγγίσατε τῷ Θεῷ, καὶ ἐγγίει ἡμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγνίστατε καρδίας, δίψυχοι. <sup>9</sup> ταραπιωρήσατε καὶ πενήθησατε καὶ κλάυσατε· ὁ γέλωσ

\* Rec. οὐκ ἔχετε ἐπ. † Alex. + ἐπ. ‡ Alex. = τοῦ. <sup>4</sup> Alex. ἦ. <sup>5</sup> Rec. = καὶ κρηγίς. <sup>6</sup> Rec. = ζῆ. <sup>7</sup> Alex. ὁ κρηγίωv. <sup>8</sup> Alex. πλησίον. <sup>9</sup> Rec. ἦ.

WICLIF—1380.

that fisten in youre membris: <sup>2</sup> ze couneien t ze se han not, ze sleeen t ze se han enuye: t ze se mouen not gete, ze chiden and maken debaite, and ze han not for ze axen not worthil; <sup>3</sup> ze axen, and ze re-seceuen not for that ze axen yuel: as ze schewen openly in youre coueitis; <sup>4</sup> auou-treris witen not ze, that the frendschip of this world, is enemye to god? therfor who euer wole be frende of this world is made the enemye of god, <sup>5</sup> whether ze gesen that the scripture seith veynli, the spirit that dwelth in you coueitth to enuy? <sup>6</sup> but he zeueth the more grace, <sup>7</sup> for whiche thing he seith, god withstondith proude men: but to meke men he zeueth grace; <sup>7</sup> therfor be ze suget to god, but with-stonde ze the deuel: and he schal fle fro you; <sup>8</sup> nys ze to god and he schal nyte to you, ze symners clense the hondis: and ze double in soule purge ze the hertis; <sup>9</sup> be ze wrecchis and weipe so; youre leynge he turned into weidre and ioie in to sorowe of herte; <sup>10</sup> be ze mekid in the sijt of the lord, and he schal enhance you; <sup>11</sup> Mi britheren nyle ze bacbite eche other, he that bacbitth his brother ether that demeth his brothir: bacbitth the lawe and demeth the lawe; and if thou demest the lawe: thou art not a doer of the lawe, but a domesman; <sup>12</sup> but oon is maker of the lawe and iuge: that may leese and deluyen, and who art thou that demest thi neizhere?

<sup>13</sup> lo now ze that seyn, to day ether to morowe we schuln go in to thilke citee, and there we schuln dwelle a zeer and we schuln make marchandise, and we schuln make wyngnye: <sup>14</sup> whiche witen not, what is to you in the morwe? for what is youre liif? a smoke apernyng at a litil, t aftirward it schal be waustid; <sup>15</sup> therfor that ze seye, if the lord wole, and if we lyuen: we schuln do this thing ether that thing; <sup>16</sup> and now ze maken ful

mon, may, or, can. yuel, euel witen, know- leynge, leynyng. nyle, noi. demeth, judgeth. domesman, judge. thilke, that. see, say.

TYNDALE—1534.

not here hence? even of youre voluptuousnes that rayne in youre members. <sup>2</sup> Ye lust, and have not. Ye envie and have indignacion, and cannot obtayne. Ye fight and warre and have not because ye axe not. <sup>3</sup> Ye axe and receive not, because ye axe a mysse: even to consume it apon youre voluptuousnes. <sup>4</sup> Ye advouterers, and women that breke matrimonie: knowe ye not how that the frenschipe of the world is enimite to godward? Whosoever wilbe a frende of the world, is made the enemye of god. <sup>5</sup> Either do ye thinke that the scripture sayth in wayne. The sprite that dwelth in you, lusteth even contrary to envie: <sup>6</sup> but geveth more grace.

<sup>7</sup> Submit your selves to god, and resist the devyll, and he will flye from you. <sup>8</sup> Drawe nye to god and he will drawe nye to you. Clense youre hondes ye synners, and poudrge youre hertes ye waverynge mynded. <sup>9</sup> Suffre afflictions: sorowe ye and wepe. Let your laughter be turned to mornyng, and your ioye to hevynes. <sup>10</sup> Cast doune youre selves before the lorde, and he shall lift you vp. <sup>11</sup> Backbite not one another, brethren. He that backbyteth hys brother, and he that judgeth his brother, backbyteth the lawe, and judgeth the lawe. But and yf thou iudge the lawe, thou art not an observer of the lawe: but a iuge. <sup>12</sup> Ther is one lawe geuer, which is able to save and to destroye. What art thou that judgeth a nother man?

<sup>13</sup> Go to now ye that saye: to daye and to morow let vs go into soche a citee and continue there a yeare and bye and sell, and wyne: <sup>14</sup> and yet can not tell what shall happen to morowe. For what thyng is youre lyfe? It is even a vapoure that apereth for a lytell tyme, and then vanyssheth awaye. <sup>15</sup> For that ye ought to saye: yf the lord wil and yf we liver let vs do this or that. <sup>16</sup> But nowe ye

CRANMER—1539.

here hence? euen of youre lustes, that fight in your members? <sup>2</sup> Ye lust, and have not. Ye enuye and have indignacyon, and cannot obtayn. Ye fight and warre. Ye haue not because ye aske not. <sup>3</sup> Ye aske and recceave not, because ye aske a mysse: euen to consume it vpon your lustes. <sup>4</sup> Ye aduouterers, and women that breke matrimonye: knowe ye not how that the frend shyp of the worlde is enemyte wyth God. Whosoever therfore wilbe a frende of the worlde, is made the enemye of God. <sup>5</sup> Either do ye thinke that the scripture sayth in wayne. The sprete that dwelth in vs, lusteth euen contrary to enuy: <sup>6</sup> but geueth more grace. (wherefor he saith: God resisteth the proude, but geueth grace unto the lowely.)

<sup>7</sup> Submit your selues therfore to God: but resyst the deuyll, and he will flye from you. <sup>8</sup> Drawe nye to God, and he will drawe nye to you. Clense your handes ye synners, and purge your hertes ye waueryng mynded. <sup>9</sup> Suffre afflictions: and mourne, and wepe. Let your laughter be turned to mourning, and your ioye to hevynes. <sup>10</sup> Humble your selues in the sight of the Lord, and he shall lift you vp. <sup>11</sup> Backbite not one another, brethren. He that backbyteth hys brother, and he that judgeth hys brother, backbyteth the lawe, and judgeth the lawe. But and yf thou iudge the lawe, thou art not an obscurer of the lawe: but a iuge. <sup>12</sup> Ther is one lawe geuer (and iudge) which is able to saue and to destroye. What art thou that iudgeth another? <sup>13</sup> Go to now ye that saye: to daye and to morow let vs go into soche a citee, and continue there a yeare, and bye and sell, and wyne: <sup>14</sup> and yet can not ye tell, what shall happen on the morowe. For what thing is your lyfe? It is euen a vapour, that apereth for a lytell tyme, and then vanyssheth awaye. <sup>15</sup> For that ye ought to saye: yf the Lord wil, and yf we lyue, let vs do this or that. <sup>16</sup> But now

ἰμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. <sup>10</sup> ταπεινώθητε ἐνώπιον  
<sup>9</sup> τοῦ Κυρίου, καὶ ὑψώσεται ἡμᾶς.

<sup>11</sup> Μὴ καταλαέετε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, <sup>h</sup> καὶ κρίνων τὸν  
 ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ  
 ποιητὴς νόμου, ἀλλὰ κριτῆς. <sup>12</sup> εἰς ἔστιν ὁ νομοθέτης καὶ κριτῆς ὁ δυνάμενος  
 σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ ὃς κρίνεις τὸν ἕτερον;|

<sup>13</sup> Ἀγε νῦν οἱ λέγοντες, ὁ Σήμερον καὶ αὔριον πορευσόμεθα εἰς τήνδε τὴν  
 πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐναντὸν ἑνα, καὶ ἐμπορευσόμεθα, καὶ κερδήσωμεν·|  
<sup>14</sup> οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον (ποία γὰρ ἡ ζωὴ ἡμῶν; ἀτμὶς γάρ ἐστιν|  
 ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη·|) <sup>15</sup> ἀντὶ τοῦ λέγειν ἡμᾶς, Ἐὰν  
 ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο. <sup>16</sup> νῦν δὲ

<sup>9</sup> Rec. πορευσόμεθα . . . ποιήσωμεν . . . ἱμπορευσόμεθα . . . κερδήσωμεν.

<sup>h</sup> Alex. = γάρ.

<sup>9</sup> Const. ἴσται.

<sup>h</sup> Alex. ἴπ. καὶ ἀφ.

<sup>14</sup> Rec. ποιήσωμεν. [Elz. ποιήσωμεν.]

## GENEVA—1557.

not here hence, euen of your voluptuous-  
 nes, that fght in your members? <sup>2</sup> Ye  
 luste, and haue not: ye enmie, and haue  
 indignation, and can not obtayne: ye  
 fght and warre, and gayne not, because  
 ye aske not. <sup>3</sup> Ye aske and receaue not,  
 because ye aske a myse: euen to con-  
 sume it vpon your voluptuoussnes. <sup>4</sup> Ye  
 men, and women that are aduouteres,  
 know ye not that the friendship of the  
 world, is enemie to godwarde? Whoso  
 euer therefore wyl be a friend of the world,  
 is made the enemy of God.

<sup>5</sup> Eytther do ye thinke that the Scripture  
 sayth in vayne, The sprite that dwelleth  
 in vs, lusteth after eniue? <sup>6</sup> But the Scripture  
 offereth more grace and therefore sayeth,  
 God resisteth the proude, and geueth grace  
 to the afflicted. <sup>7</sup> Submit your selues to  
 God: resist the deuil, and he wyl flye from  
 you. <sup>8</sup> Drawe nye to God, and he wyl  
 drawe nye to you. Clense your handes  
 ye synners, and pouffe your hearts ye  
 wauering minded. <sup>9</sup> Suffre afflictions, and  
 sorowe ye, and wepe: let your laughter be  
 turned to mourning, and your ioye to  
 heaynes.

<sup>10</sup> Cast downe your selues before the  
 Lord, and he shal lyft you vp. <sup>11</sup> Back-  
 byte not one another, brethren. He that  
 backbyteth his brother, or he that con-  
 demneth his brother, backbyteth the Law,  
 and condemneth the Lawe: and yf thou  
 condemnest the Lawe, thou art not an  
 obseruer of the Lawe, but a iudge. <sup>12</sup> There  
 is one Lawe geuer, which is able to saue,  
 and to destroye. Who art thou that  
 iudget another man?

<sup>13</sup> Go to now ye that say, To day or to  
 morowe we wil go into suche a cite, and  
 continue there a yere, and bye and sel,  
 and get gayne. <sup>14</sup> (And yet can not tel  
 what shal happen to morowe. For what  
 is your life? It is euen a vapour that  
 appeareth for a litle tyme, and then vani-  
 sheth away) <sup>15</sup> For that ye ought to say,  
 Yf the Lord wyl, and, If we lye, we wil  
 do this, or that, <sup>16</sup> But now ye reioyce in

## RHEIMS—1582.

hereof? of your concupiscences which  
 vvarre in your members? <sup>2</sup> You couet:  
 and haue not. you kill, and eniue: and  
 can not obtayne. you contend and vvarre:  
 and you haue not, because you aske not.  
<sup>3</sup> You aske, and receiue not: because you  
 aske amisse: that you may consume it  
 on your concupiscences. <sup>4</sup> Aduouterers,  
 know you not that the frendship of this  
 vvorld, is the enemie of God? Whoso-  
 euer therefore vvil be a frende of this  
 vvorld: is made an enemie of God. <sup>5</sup> Or  
 do you thinke that the Scripture saith  
 in vaine: To eniue doth the spirit conet  
 vvich dwelleth in you? <sup>6</sup> And giueth  
 greater grace. For the which cause it  
 saith, God resisteth the proud, and giueth  
 grace to the humble.

<sup>7</sup> Be subiect therfore to God, but resist the  
 Deuil, and he vvil flee from you. <sup>8</sup> Approche  
 to God, and he vvil approche to you.  
 Clense your handes, ye sinners: and puri-  
 fie your hartes, ye double of minde. <sup>9</sup> Be  
 miserable, and mourne, and vveepe: let  
 your laughter be turned into mourning:  
 and ioy, into sorow. <sup>10</sup> Be humbled in the  
 sight of our lord, and he vvil exalt you.  
<sup>11</sup> Detraect not one from an other my  
 brethren. He that detraecth from his  
 brother, or he that iudgeth his brother,  
 detraecth from the Law, and iudgeth the  
 Law. But if thou iudge the Lavv, thou art  
 not a doer of the Lavv, but a iudge. <sup>12</sup> For  
 there is one lavv-maker, and iudge that  
 can destroy and deliuer. <sup>13</sup> But thou, vvhat  
 art thou that iudgeth thy neighbour?

Behold novv you that say, To day or  
 to morow vve vvil goe into that cite,  
 and there certes vvil spend a yere, and  
 vvil traficke, and make our gaine (that  
 are ignorant vvhat shal be on the mo-  
 row. For vvhat is your life? It is a  
 vapour appearing for a litle vvhile, and  
 afterward it shal vanish away) <sup>15</sup> for  
 that you should say, If our Lord vvil:  
 and, If vvee shal lye, vvee vvil doe this  
 or that. <sup>16</sup> But novv you reioyce in your

## AUTHORISED—1611.

hence, euen of your lusts, that warre in  
 your members? <sup>2</sup> Ye lust, and haue not:  
 ye kill, and desire to haue, and cannot  
 obtayne: ye fight and warre, yet ye  
 haue not, because ye aske not. <sup>3</sup> Ye aske  
 and receiue not, because ye aske amisse,  
 that ye may consume it vpon your lusts.  
<sup>4</sup> Ye adulterers, and adulteresses, know  
 ye not that the friendship of the world is  
 enmity with God? whosoever therefore  
 will be a friend of the world, is the enemy  
 of God. <sup>5</sup> Doe ye thinke that the Scrip-  
 ture saith in vaine, The spirit that dwell-  
 eth in vs lusteth after enuy? <sup>6</sup> But he  
 giueth more grace, therefore he saith,  
 God resisteth the proude, but giueth grace  
 vnto the humble. <sup>7</sup> Submit your selues  
 therefore to God: resist the deuil, and  
 hee will flee from you.

<sup>8</sup> Draw nigh to God, and hee will draw  
 nigh to you: cleanse your hands ye sin-  
 ners, and purifie your hearts ye double  
 minded. <sup>9</sup> Be afflicted, and mourne, and  
 weepe: let your laughter be turned to  
 mourning, and your ioy to heauinesse.  
<sup>10</sup> Humble your selues in the sight of the  
 Lord, and he shall lift you vp. <sup>11</sup> Speake  
 not euill one of another (brethren): he  
 that speaketh euill of his brother, and  
 iudgeth his brother, speaketh euill of the  
 Law, and iudgeth the Law: but if thou  
 iudge the Law, thou art not a doer of the  
 Law, but a iudge. <sup>12</sup> There is one Law-  
 giuer, who is able to saue, and to destroy:  
 who art thou that iudgeth another?

<sup>13</sup> Goe to now ye that say, To day or  
 to morrow wee will goe into such a city,  
 and continue there a yere, and buy and  
 sell, and get gaine: <sup>14</sup> Whereas ye know  
 not what shall be on the morrow: for  
 what is your life? It is euen a vapour  
 that appeareth for a little time, and then  
 vanisheth away. <sup>15</sup> For that ye ought to  
 say, If the Lord will, wee shall lye, and  
 doe this, or that. <sup>16</sup> But now ye reioyce

= Or, pleasures. # Or, enuiously. > Or, for it is.

καυχᾶσθε ἐν ταῖς ἀλαζονεαῖς ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν. <sup>17</sup> εἰδοῦσι οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῶ ἐστίν.

V. Ἄγε νῦν οἱ πλοῦσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς τάλαιπωρίαῖς ὑμῶν ταῖς ἐπερχομένας. <sup>2</sup> ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἰμάτια ὑμῶν σητόβρωτα γέγονεν· <sup>3</sup> ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἐστίν, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις· <sup>4</sup> ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὄτα Κυρίου Σαβαὸθ εἰσεληλύθασιν. <sup>5</sup> ἔρρηψήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. <sup>6</sup> κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

<sup>1</sup> Alex. s. = ὑπερὸν s. κερπῶν.<sup>2</sup> Rec. κατακρηθῆτε.<sup>3</sup> Rec. = ὁ.<sup>4</sup> Rec. τῆς κακοπαθείας, ἀέλοφοί μου.

## WICLIFF—1380.

out ioie in youre pridis, eueri suche ioiynge is wickid,<sup>17</sup> therfor it is synne to hym that kan do good : and doith not.

5. DO now 3e riche men : wepe 3e jellynge in youre wretchedness that schuln come to 3ou, <sup>2</sup> youre richessis ben rotun, and youre clothis ben etun of mougtis, <sup>3</sup> youre gold & siluer hath rustid : and the rust of hem schal be to 3ou in to witnessynge, <sup>4</sup> schal ete youre fleischis as fier, 3e han tresourid to 3ou wrahtliche in the last dayes ; <sup>4</sup> lo the hire of 3oure werke men, that repiden 3our feeldis, whiche is fraudid of 3ou : crieth and the Erie of hem hath entrid : in to the eris of the lord of oostis, <sup>5</sup> 3e han ete on the erthe, and in 3oure lecheris 3e han nurischid 3oure hertis in the day of sleynge ; <sup>6</sup> 3e browsten and slouwen the iust man and he azenstode not 3ou.

<sup>7</sup> therfor britheren be 3e pacient til to the comynge of the lord ; lo an ertethiler abidith precious fruyt of the erthe : paci-  
canti suffringe til he resceyne tyme-  
ful and lateful fruyt, <sup>8</sup> and be 3e pacient, and con-  
ferme 3e schal hertes : for the comynge  
of the lord schal nysse, <sup>9</sup> britheren nyle 3e  
be sorful eche to other : that 3e be not  
demed ; lo the iuge stoonidith nysse bifor  
the 3ate, <sup>10</sup> britheren take 3e ensaumple  
of yuel goynge out of long abyndyge  
and traucel of paciens : the profetis that  
spakun to 3ou in the name of the lord ;  
<sup>11</sup> lo we blessen hem that suffreden ; 3e  
herden the suffringe ether pacienc of  
ioob, and 3e saien the ende of the lord :  
for the lord is merciful and doynge  
merci.

<sup>12</sup> bifor alle thingis my britheren nyle  
3e swere, nether bi heuene nether bi erthe,  
nether bi what euer othir ooth, but be  
3oure word 3he, 3he, nay, nay, that 3e

## TYNDALE—1534.

reioyce in youre bostinges. All soche reioysynge is eyvill. <sup>17</sup> Therfore to him that knoweth how to do good, and doth it not, to him it is synne.

5. GOO to now ye ryche men. Wepe, and howle on youre wretchednes that shall come upon you. <sup>2</sup> Your riches is corrupte, youre garmentes are motheaten. <sup>3</sup> Your golde and youre silver are cankered, and the rust of them shalbe a witness vnto you, and shall eate youre flesshe, as it were fyre. Ye have heaped treasure together in youre last dayes : <sup>4</sup> Beholde the hyre of the labourers which have reaped doune youre felde (which hyer is of you kept backe by fraude) cryeth : and the cries of them which have reaped, are entred into the eares of the lorde Sabaoth. <sup>5</sup> Ye have lived in pleasure on the erth and in wantannes. Ye have norryshed youre hertes, as in a dave of slaughter. <sup>6</sup> Ye have condempned and have killed the iust, and he hath not resisted you.

<sup>7</sup> Be pacient therfore brethren, vnto the comynge of the lorde. Beholde the husbnde man wayteth for the precious frute of the erth, and hath longe paciencie ther vpon, vntill he receave (the erly and the latter rayne.) <sup>8</sup> Be ye also pacient therfore, and settle youre hertes, for the comynge of the lorde draweth nye. <sup>9</sup> Grodge not one agaynst another brethren, lest ye be dampned. Beholde the iudge stondesth before the dore. <sup>10</sup> Take (my brethren) the prophettes for an ensaumple of sufferynge adversitie, and of longe paciencie, which spake in the name of the lorde. <sup>11</sup> Beholde we counte them happy which endure. Ye have hearde of the paciencie of Iob, and have knowen what ende the lorde made. For the lorde is very pitifull and mercifull.

<sup>12</sup> But above all thynges my brethren, swere not nether by heven, nether by erth, nether by any other othe. Let your ye be yee, and your naye naye : lest ye

## CRANMER—1539.

ye reioyce in your boastynge. All soche reioysynge is eyvill. <sup>17</sup> Therfore to hym that knoweth how to do good, and doth it not, to hym it is synne.

5. GO to now ye ryche men. Wepe, and howle on youre wretchednes that shall come vpon you. <sup>2</sup> Your riches is corrupte, your garmentes are motheaten. <sup>3</sup> Your golde and syluer is cankered, and the rust of them shalbe a wytnes vnto you, and shall eate youre flesshe as it were fyre. Ye have heaped treasure to gether (even wrath to your selues) in your last dayes : <sup>4</sup> Beholde the hyre of labourers which haue reaped doune youre felde (which hyre is of you kept backe by fraude) cryeth : and the cries of them which haue reaped, are entred in to the eares of the Lord Sabbaoth. <sup>5</sup> Ye haue luyed in pleasure on the erthe, and bene wantan. Ye haue norryshed youre hertes, as in a dave of slaughter. <sup>6</sup> Ye haue condempned and kylled the iust, and he hath not resisted you. <sup>7</sup> Be pacient therfore brethren, vnto the comynge of the Lord. Beholde, the husbnde man wayteth for the precyous frute of the earth, and hath longe paciencie therupon, vntyl he receave the early and the latter rayne. <sup>8</sup> Be ye also pacient therfore, and settle youre hertes, for the comynge of the Lorde draweth nye. <sup>9</sup> Grudge not one agaynst another brethren, lest ye be damned. Beholde, the iudge standeth before the dore. <sup>10</sup> Take (my brethren) the Prophetes for an ensaumple of sufferynge aduersitie, and of paciencie, which spake in the name of the Lorde. <sup>11</sup> Beholde, we counte them happy which endure. Ye haue heard of the paciencie of Iob, and haue knowen what ende the Lorde made. For the Lord is very pitifull and mercyfull.

<sup>12</sup> But above all thynges my brethren, swere not, nether by heuen, nether by earth, nether any other othe. Let your yee be yee, and your naye naye : lest ye

moigtis, meths ertethiler, husbandman, nyle, not demed, judgd. yuel, erth, saien, see.

<sup>7</sup> Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἀν λάβῃ ἑνὸν | πρῶνον καὶ ὄψιμον. <sup>8</sup> μακροθυμήσατε καὶ ὑμεῖς, στηρίζετε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. <sup>9</sup> Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ <sup>10</sup> κριθῆτε | ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. <sup>10</sup> Ὑποδείγμα λάβετε, <sup>11</sup> ἀδελφοί μου, τῆς κακοπαθείας, | καὶ τῆς μακροθυμίας, τοὺς προφῆτας οἱ ἐλάλησαν <sup>12</sup> τῷ ὀνόματι Κυρίου. <sup>11</sup> ἰδοὺ μακαρίζομεν τοὺς <sup>13</sup> ὑπομένοντας. | τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι <sup>14</sup> πολὺσπλαγχνός | ἐστὶν <sup>15</sup> ὁ Κύριος | καὶ οἰκτίρμων.

<sup>12</sup> Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινα ὄρκον· ἦτο δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ <sup>16</sup> ὑπὸ κρίσιν | πέσητε.

<sup>7</sup> Alex. + ἰν.<sup>8</sup> Alex. ὑπομένοντας.<sup>9</sup> Alex. πολυέσπλαγχνος.<sup>10</sup> Const. = ὁ Κύριος.<sup>11</sup> Const. εἰς ἐπίκρισιν.

## GENEVA — 1557.

your bostynges : all suche reioysyng is euyl. <sup>17</sup> Therefore, to hym that knoweth how to do wel, and doth it not, to hym it is synne.

5. GO to now ye ryche men, wepe, and howle for your miseries that shal come vpon you. <sup>2</sup> Your ryches are corrupt, your garments are motheaten. <sup>3</sup> Your golde and siluer is cankered, and the rust of them shalbe a wytnesse against you, and shal eat your fleshe as it were fyre. Ye haue heaped treasure together for the last dayes. <sup>4</sup> Beholde, the hyre of the labourers which haue reped donne your feldes (which hyre is of you kept backe by fraude) cryeth and the cryes of them which haue reped, are entred into the eares of the Lord of Armies.

<sup>5</sup> Ye haue lyued in pleasure on the earth and in wantonnes. Ye haue noryshed your heartes, as in a day of slaughter. <sup>6</sup> Ye haue condemned and haue kyllid the iuste, and he hath not resisted you. <sup>7</sup> Be pacient therefore brethren, vnto the comming of the Lord. Beholde the housband man wayteth for the precious frute of the earth, and hath long patience there vpon, vntyl he receaue the forther and the latter rayne. <sup>8</sup> Be ye also pacient therefore and setle your heartes, for the commyng of the Lord draweth nye.

<sup>9</sup> Grudge not one against another brethren, lest ye be condemned : beholde the iudge standeth before the doore. <sup>10</sup> Take (my brethren) the Prophetes for an ensample of sufferyng aduersitie, and of longe pacience, whych spake in the Name of the Lord. <sup>11</sup> Beholde we count them happy which endure. Ye haue heard of the pacience of Iob, and haue knownen what ende the Lord made. For the Lord is very pitiful and merciful. <sup>12</sup> But aboute al thinges my brethren, swaere not, nether by heauen, nether by earth, nether by any other othe : but let your yea be yea, and your naye naye : lest ye fall into condemnation.

## RHEIMS — 1582.

arrogancies. Al such reioicing, is vicked. <sup>17</sup> To one therefore knowing to doe good, and not doing it : to him it is sinne.

5. GOE to novv ye riche men, vveepe, hovvling to your miseries vvich shal come to you. <sup>2</sup> Your riches are corrupt : and your garments are eaten of mothes. <sup>3</sup> Your gold and siluer is rusted : and their rust shal be for a testimonie to you, and shal eate your flesh as fire. You haue stored to your selues vvraith in the last daies.

<sup>4</sup> Behold the hire of the vvorkemen that haue reaped your fields, vvich is defrauded of you, crieth : and their crie hath entred into the eares of the Lord of Sabbath. <sup>5</sup> You haue made merie vpon the earth : and in riotousnes you haue nourished your hartes in the day of slaughter. <sup>6</sup> You haue presented, and slaine the iust one : and he resisted you not.

<sup>7</sup> Be patient therefore brethren, vntil the comming of our Lord. Behold, the husband man expecteth the precious frute of the earth : patiently bearing til he receive the timely and the latevvard. <sup>8</sup> Be ye also patient, and confirme your hartes : because the comming of our Lord vvil approche. <sup>9</sup> Grudge not brethren one against another : that you be not iudged. Behold, the iudge standeth before the gate. <sup>10</sup> Take an example, brethren, of labour and patience, the prophetes : vvich spake in the name of our Lord. <sup>11</sup> Behold vve account them blessed that haue suffered.

The sufferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is merciful and pitieful. <sup>12</sup> But before al thinges my brethren, svvaere not, nether by heauen, nor by earth, nor other othe whatsoever. But let your talke be, yea, yea : no, no : that you fall not vnder iudgement.

## AUTHORISED—1611.

in your boastings : all such reioicing is euill. <sup>17</sup> Therefore to him that knoweth to doe good, and doeth it not, to him it is sinne.

5. GOE to now, ye rich men, weep and howle for your miseries that shall come vpon you. <sup>2</sup> Your riches are corrupted, and your garments motheaten : <sup>3</sup> Your gold and siluer is cankered, and the rust of them shall be a witness against you, and shall eate your flesh as it were fire : ye haue heaped treasure together for the last dayes. <sup>4</sup> Behold, the hire of the labourers which haue reaped downe your fields, which is of you kept backe by fraud, cryeth : and the cryes of them which haue reaped, are entred into the eares of the Lord of Sabbath. <sup>5</sup> Yee haue liued in pleasure on the earth, and bene wanton : ye haue nourished your hearts, as in a day of slaughter : <sup>6</sup> Yee haue condemned, and killed the iust, and hee doeth not resist you.

<sup>7</sup> Be patient therefore, brethren, vnto the comming of the Lord : behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill hee receivee the early and latter raine. <sup>8</sup> Be ye also patient ; stablish your hearts : for the comming of the Lord draweth nigh. <sup>9</sup> Grudge not one against another, brethren, lest ye be condemned : behold, the iudge standeth before the doore. <sup>10</sup> Take, my brethren, the Prophets, who haue spoken in the Name of the Lord, for an example of suffering affliction, and of patience. <sup>11</sup> Behold, wee count them happy which endure. Ye haue heard of the patience of Iob, and haue scene the end of the Lord : that the Lord is very pitifull and of tender mercy. <sup>12</sup> But aboute all things, my brethren, swaere not, neither by heauen, neither by the earth, neither by any other oath : but let your yea, be yea, and your nay, nay : lest ye fall into condemnation.

<sup>10</sup> Or, be long patient, or, suffer with long patience.<sup>11</sup> Or, graue, or, grieue not.

<sup>13</sup> Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμῆ τις; ψαλλέτω. <sup>14</sup> ἄσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. <sup>15</sup> καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κὰν ἁμαρτίας ἢ πεποηκῶς, ἀφεθήσεται αὐτῷ. <sup>16</sup> Ἐξομολογεῖσθε <sup>c</sup> ἀλλήλοις <sup>d</sup> τὰ παραπτώματα, | καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε· πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. <sup>17</sup> Ἡλίας

<sup>c</sup> Alex. + οὐν.<sup>d</sup> Alex. τὰς ἁμαρτίας.

## WICLIF—1380.

falle not vndir dome; <sup>13</sup> if any of you is sorful: prey he with paciente soule, and seye he a salm. <sup>14</sup> If any of you is sike: lede he yne preestis of the churche; and preie thei for hym, and anoynte with oile in the name of the lord: <sup>15</sup> and the preier of feith schal saue the sike man; and the lord schal make hym list; and if he be in synnes: thei schulu be forjouen to hym.

<sup>16</sup> therfor knowleche ze to eche othir zoure synnes, and preie ze eche for othir, that ze be saued; for the contynuel preier of a iust man; is myche worth; <sup>17</sup> eli was a deedly man like us and in preier he preied: that it schulde not reyne on the erthe; and it reyned not thre zecris and sixe monethis; <sup>18</sup> and efte soone he preied; and heuene zaf reyne and the erthe zaf his fruyt; <sup>19</sup> and britheren if any of you errith fro trathe and if any conuertith hym: <sup>20</sup> he owith to wite; that he that makith a synner to be turned fro the error of his weye: schal saue the soule of hym fro deeth, and keuerith the multitude of synnes.

dome, judgment.      seye, say.      deedly, mortal.  
efte soone, again.      owith, ought.      wite, know.

## TYNDALE—1534.

faule into yprocry. <sup>13</sup> Yf eny of you be eyyll vexed; let him praye. Yf eny of you be mery, let him synge Psalmes. <sup>14</sup> Yf eny be deseased amonge you; let him call for the elders of the congregacion and let them praye over him; and anoynte him with oyle in the name of the lorde: <sup>15</sup> and the prayer of fayth shall save the sicke; and the lorde shall rayse him vp: and yf he haue committed synnes; they shalbe forgeuen him.

<sup>16</sup> knowledge youre fautes one to another: and praye one for another; that ye maye be healed. The prayer of a ryghteous man auayleth moche; yf it be fervent. <sup>17</sup> Helias was a man mortall even as we are; and he prayed in his prayer; that it myght not rayne: and it rayned not on the erth by the space of thre yeaeres and sixe monethes. <sup>18</sup> And he prayed agayne; and the heven gave rayne and the erth brought forth her frute.

<sup>19</sup> Brethren yf eny of you erre from the trueth and a nother convert him; <sup>20</sup> let the same knowe that he which converted the synner from goynge a straye out of his waye; shall save a soule from deeth; and shall hyde the multitude of synnes.

## CRANMER—1539.

fall into yprocry. <sup>13</sup> If any of you be vexed, let him praye. If eny of you be mery, let him synge Psalmes. <sup>14</sup> If eny be diseased amonge you, let hym call for the elders of the congregacyon, and let them praye ouer him, and anoynte hym wyth oyle in the name of the Lorde, <sup>15</sup> and the prayer of fayth shall saue the sycke, and the Lord shal rayse him vp: and yf he haue commytted synnes, they shalbe forgeuen hym.

<sup>16</sup> Knowledge youre fautes one to another: and praye one for another, that ye maye be healed. For the feruent prayer of a righteous man auayleth moch. <sup>17</sup> Helias was a man mortall euen as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earth by the space of thre yeaes and six monethes. <sup>18</sup> And he prayed agayne, and the heauen gaue rayne, and the earth brought forth her frute.

<sup>19</sup> Brethren, yf eny of you do erre from the trueth and another conuert hym, <sup>20</sup> let the same knowe that he which conuerteth the synner from goynge a straye out of hys waye, shall saue a soule from deeth, and shall hyde the multitude of synnes.

ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἑνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. <sup>18</sup> καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς. <sup>19</sup> Ἀδελφοί, ἑάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν, <sup>20</sup> γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει <sup>f</sup> ψυχὴν ἐκ θανάτου, καὶ καλύψει πλήθος ἁμαρτιῶν.

\* Alex. + μον.

f Alex. ψυχὴν αὐτοῦ.

## GENEVA — 1557.

<sup>13</sup> Is any among you afflicted? let him praye. is any mery? let him syng. <sup>14</sup> Is any sike among you? let him call for the Elders of the Church, and let them praye for hym, and anoynt hym wyth oyle in the Name of the Lord. <sup>15</sup> And the prayer of fayth shal saue the sicke, and the Lord shal raise hym vp: and if he haue committed synnes, they shalbe forgeuen hym. <sup>16</sup> Knowledge your fautes one to another, and praye one for another, that ye may be healed. for the prayer of a ryghteous man auayleth muche, if it be feruent. <sup>17</sup> Helias was a man mortal euen as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earth by the space of three yeres and sixe monethes. <sup>18</sup> And he prayed agayne and the heauen gaue rayne, and the earth broght forth her frute. <sup>19</sup> Brethren, if any of you hath erred from the truth, and another hath conuerted hym,

<sup>20</sup> Let the same knowe that he which conuerted the synner from goyng a straye out of hys way, shal saue a soule from death, and shal hyde the multitude of synnes,

## RHEIMS — 1582.

<sup>13</sup> Is any of you in heavinesse? let him pray. Is he of a cheereful hart? let him sing. <sup>14</sup> Is any man sicke among you? let him bring in the priestes of the Church, and let them pray ouer him, anoyling him wvith oyle in the name of our Lord. <sup>15</sup> and the praier of faith shal saue the sicke: and our Lord shal lift him vp: and if he be in synnes, they shal be remitted him. <sup>16</sup> Confesse therefore your synnes one to an other: and pray one for an other that you may be saued. for the continual praier of a iust man auailleth much.

<sup>17</sup> Elias vvas a man like vnto vs passible: and wvith praier he praied that it might not raine vpon the earth, and it rained not for three yeres and sixe monethes. <sup>18</sup> And he praied againe: and the heauen gaue raine, and the earth yielded her fruite.

<sup>19</sup> My brethren, if any of you shal erre from the truth, and a man conuert him: <sup>20</sup> he must knowe that he wvich maketh a sinner to be conuerted from the error of his vvay, shal saue his soul from death. and couereth a multitude of synnes.

## AUTHORISED — 1611.

<sup>13</sup> Is any among you afflicted? let him pray. Is any merry? let him sing Psalmes. <sup>14</sup> Is any sicke among you? let him call for the Elders of the Church, and let them pray ouer him, anoynting him wyth oyle in the Name of the Lord: <sup>15</sup> And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if hee haue committed synnes, they shall be forgiuen him. <sup>16</sup> Confesse your faults one to another, and pray one for another, that ye may be healed: the effectually fruent prayer of a righteous man auailleth much.

<sup>17</sup> Elias was a man subject to like passions as we are, and he prayed earnestly that it might not raine: and it rained not on the earth by the space of three yeeres and sixe moneths. <sup>18</sup> And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit. <sup>19</sup> Brethren, if any of you doe erre from the truth, and one conuert him, <sup>20</sup> Let him know, that hee which conuerteth the sinner from the error of his way, shall saue a soule from death, and shall hide a multitude of synnes.

\* Or, in his prayer.

ΠΡΩΤΗ  
ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE FIRST  
EPISTLE OF PETER.

CHAPTER I.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, <sup>2</sup> κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἀγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη.

<sup>3</sup> Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, <sup>4</sup> εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον, ἀμάραντον,

<sup>2</sup> Rec. ἡμῶν.

<sup>3</sup> Const. ἀπεθθίντας.

WICLIF — 1380.

1. PETIR apostil of ihesus crist to the chosun men to the comelngis of scaterynge abrood, of ponte, of galathie, of carpodisie of asië and of biþynny, <sup>2</sup> bi the bifor knowynge of god the fadir in halowynge of spirit, bi obedience and sprynge of the blood of ihesus crist, graec and pees be multiplied to you.

<sup>3</sup> blessed be god ⁊ the fadir of oure lord ihesus crist: whiche bi his greet merci bigat us agen in to luynghe hope bi the aþensynge of ihesus crist fro deeth, <sup>4</sup> in to critage vncorruptible and vndefouled and that schal not fade: that is kept in heuenes for you <sup>5</sup> that in the vertu of god ben kept bi the feith: in to helthe, and is redi to be schewid in the last tyme, <sup>6</sup> in which 3e schuln make ioie: thous it bihoueth now a litil, to be sorie in dyuers temptaciouns, <sup>7</sup> that the preuyngne of youre feith be mych more precious thanne gold: that is prened bi fyre ⁊ be founden in to helyngne ⁊ glorie and honour: in the reuelacioun of ihesus crist, <sup>8</sup> whom whanne 3e han not seyn 3e louen, in to whom also now 3e not seynge: biþeuen, but 3e that biþeuen schuln haue ioie and gladnesse that mai not be teeld out, and 3e schuln be glorified <sup>9</sup> and haue the ende of youre

TYNDALE — 1534.

1. PETER an Apostle of Iesu Christ, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocia, Asia, and Bethynia, <sup>2</sup> cleete by the forknowledge of God the father, thorow the sanctifyng of the sprete, vnto obedience and sprynklinge of the blood of Iesus Christ. Grace be with you and peace be multiplied.

<sup>3</sup> Blessed be God the father of oure Lord Iesus Christ, which thorow is aboundant mercie begat vs agayne vnto a lively hope, by the resurrection of Iesus Christ from death, <sup>4</sup> to enioie an inheritance immortal and vndefiled, and that purifieth not, reserved in heven for you, <sup>5</sup> which are kept by the power of God thorow fayth, vnto saluacion, which saluacion, is prepared all redy to be shewed in the last tyme, <sup>6</sup> in the which tyme ye shall reioyce, though now for a season (if nedre requyre) ye are in hevines, thorowe manifolde temptaciouns, <sup>7</sup> that youre fayth once tried, beynge moche more precious then golde, that perisseth (though it be tried with fyre) myght be founde vnto laude, glory, and honoure at the apperyngne of Iesus Christ: <sup>8</sup> whom ye have not sene and yet love him, in whom euen now, though ye se him not, ye yet beleue, and reioyce with ioye vspeknable and glorious: <sup>9</sup> receauynge the ende of youre

CRANMER — 1539.

1. PETER an Apostle of Iesu Christ, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocya: Asia, and Bethynia, <sup>2</sup> cleete accordyng to the for knowledge of God the father thorow the sanctifyng of the sprete vnto obedience and sprynklyng of the bloude of Iesus Christ.

Grace be wyth you and peace be multiplied. <sup>3</sup> Blessed be God the father of oure Lord Iesus Christ, whych accordyng to his aboundant mercye begat vs agayne vnto a lyuely hope (by that that Iesus Christ rose agayne from deeth) <sup>4</sup> to an inherytaunce immortal and vndefyled, and that perisseth not, reserved in heauen for you, <sup>5</sup> whych are kept by the power of God thorow fayth, vnto saluacion, which is prepared allready to be shewed in the last tyme, <sup>6</sup> in the which ye reioyce, though now for a season (yf nedre require) ye are in heuynes, thorowe manifolde temptacyons, <sup>7</sup> that the triall of youre fayth beynge moche more precious then golde that perysseth (though it be tryed with fyre) myght be founde vnto laude, glory and honoure, at the apperyngne of Iesus Chryst, <sup>8</sup> whom ye haue not sene, and yet loue hym, in whome euen now, though ye se hym not, yet do you beleue, and reioyce with ioye vspeknable and glorious <sup>9</sup> receauynge the ende of your

⁹ the 1<sup>st</sup> strangers. sprynge, sprynkling  
⁵ the 3<sup>rd</sup> nature, from vertu, power.  
⁶ by 3<sup>rd</sup> pr. praising.

ΠΡΩΤΗ  
ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE FIRST  
EPISTLE OF PETER.

CHAPTER I.

τετρημένην ἐν οὐρανοῖς εἰς ἡμᾶς, | <sup>5</sup> τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἐτοιμήν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· <sup>6</sup> ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, (εἰ δέον ἐστὶ) <sup>7</sup> λυπηθέντες | ἐν ποικίλοις πειρασμοῖς, <sup>8</sup> ἵνα τὸ δοκίμιον ἡμῶν τῆς πίστεως <sup>9</sup> πολυτιμότερον | χρυσίου, τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῇ εἰς ἔπαινον καὶ <sup>10</sup> τιμὴν καὶ δόξαν, | ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· <sup>11</sup> ὃν οὐκ <sup>12</sup> εἰδότες | ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὀρώντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκκαλήτῳ καὶ δεδοξασμένῳ, <sup>13</sup> κομιζόμενοι τὸ τέλος τῆς πίστεως

<sup>6</sup> Rec. πολλὸ τιμωτέρων.

<sup>10</sup> Alex. ἕξαν καὶ τιμῆν.

<sup>11</sup> Alex. ἰδόντες.

GENEVA—1557.

1. PETER an Apostle of Iesus Christe, to the strangers that dwell here and there throughout Pontus, Galacia, Cappadocia, Asia, and Bithynia: <sup>2</sup> Elect accordyng to the foreknowledge of God the Father vnto sanctification of the sprite, through obedience and sprinkling of the blood of Iesus Christe: Grace be wyth you and peace be multiplied. <sup>3</sup> Blessed be God the Father of our Lord Iesus Christ, which accordyng to his abundant mercy begat vs agayne vnto a lyuely hope by the resurrection of Iesus Christe from the dead. <sup>4</sup> That is, to an inheritance immortal and vndefyled, and that perysheth not, reserved in heauen for you. <sup>5</sup> Which are kept by the power of God through fayth vnto saluation, which saluation is prepared, to be shewed in the last tyme.

<sup>6</sup> Wherin ye reioyce thogh now for a ceason (if nede require) ye are in heauines, through manyfolde tentations. <sup>7</sup> That the trial of your fayth, being much more precious then golde that perysheth (thogh it be tryed with fyre) myght be founde vnto your praise, glorie and honour at the appearing of Iesus Christe: <sup>8</sup> Whome ye haue not sene, and yet loue hym, in whome euen now, thogh ye se hym not, yet do you beleue, and reioyce wyth ioye vspeakable and glorious. <sup>9</sup> Receauyng

RHEIMS—1582.

1. PETER an Apostle of Iesus Christ, to the electe strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> according to the pre-science of God the Father, into sanctification of the Spirit, vnto the obedience and sprinkling of the blood of Iesus Christ: Grace to you and peace be multiplied.

<sup>3</sup> Blessed be God and the father of our Lord Iesus Christ, vwho according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of Iesus Christ from the dead, <sup>4</sup> vnto an inheritance incorruptible, and incontaminate, and that can not fade, conserued in the heauens in you, <sup>5</sup> (vwho in the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time.

<sup>6</sup> wherein you shal reioyce, a litle noyf if you must be made heauy in diuerse tentations: <sup>7</sup> that the probation of your faith much more pretious than gold (vwhich is proued by the fire) may be found vnto praise and glorie and honour in the reuelation of Iesus Christ: <sup>8</sup> vvhom hauing not sene, you loue: in vvhom noyf also not seing you beleuee: and beleueing you reioyce vwith ioy vspeakable and glorified, <sup>9</sup> receiuing the end of your

AUTHORISED—1611.

1. PETER an Apostle of Iesus Christ, to the strangers scattered thorowout Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit vnto obedience, and sprinkling of the blood of Iesus Christ: Grace vnto you and peace be multiplied.

<sup>3</sup> Blessed be the God and Father of our Lord Iesus Christ, which according to his <sup>4</sup> abundant mercy, hath begotten vs agayne vnto a liuely hope, by the resurrection of Iesus Christ from the dead, <sup>5</sup> To an inheritance incorruptible, and vndefiled, and that fadeth not away, reserved in heauen <sup>6</sup> for you, <sup>7</sup> Who are kept by the power of God through faith vnto saluation, ready to be reuealed in the last time: <sup>8</sup> Wherein ye greatly reioyce, though now for a season (if need be) ye are in heauines through manifold temptations: <sup>9</sup> That the triall of your faith, being much more precious then of gold that perisheth, though it be tryed with fire, might be found vnto praise, and honour, and glorie, at the appearing of Iesus Christ: <sup>10</sup> Whom hauing not sene, ye loue, in whom though now ye see *him* not, yet beleueing, yee reioyce with ioy vspeakable, and full of glorie, <sup>11</sup> Receiuing the

<sup>6</sup> Or. much.

<sup>11</sup> Or, for vs.

ὑμῶν, σωτηρίαν ψυχῶν <sup>10</sup> περὶ ἧς σωτηρίας ἐξεζητήσαν καὶ ἐξηρένησαν προ-  
φῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, <sup>11</sup> ἐρευνῶντες εἰς τίνα ἢ ποῖον  
καιρὸν ἐδῆλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρόμενοι τὰ εἰς Χριστὸν  
παθήματα, καὶ τὰς μετὰ ταῦτα δόξας. <sup>12</sup> οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ἴμῳ  
δὲ δικόνουν αὐτὰ, ἀ νῦν ἀνηγγέλι ἴμῳ διὰ τῶν εὐαγγελισαμένων ὑμᾶς <sup>9</sup> ἐν  
Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.  
<sup>13</sup> Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίζατε  
ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. <sup>14</sup> Ὡς τέκνα  
ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,  
<sup>15</sup> ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἄγιον, καὶ αὐτὸ ἄγιον ἐν πάσῃ ἀναστροφῇ

f Rec. ἴμῳν.

f Alex. = ἴν.

A Alex. ἴσιθη.

f Alex. = ἴμῳ.

## WICLIF—1380.

feith the helthe of youre soules, <sup>10</sup> of  
whiche helthe profetis sousten t enserchiden:  
that profeciden of the grace to comynge  
in you, <sup>11</sup> and sousten which euer what  
maner tyme the spirit of crist signified  
in hem: and bifor telde thow passionis,  
that ben in crist, and the latter glories.  
<sup>12</sup> to whiche it was schewid, for not to  
hem silf but to you thei mynystriden  
thoungis that now ben telde to you  
bi hem that prechiden to you bi the  
holi goost sente fro heuene, in to whom  
angelis desiren to biholde

<sup>13</sup> for whiche thing be ye girde the  
leendis of youre soule, sobre perifst and  
hope ye in to the ilke grace that is proferid  
to you bi the schewynge of ihesus  
crist, <sup>14</sup> as sones of obedience, not made  
like to the former desiris of youre vn-  
kunnynnes, <sup>15</sup> but like hym that hath  
clepid you holi: that also ye silf ben holi  
in al luyvynge, <sup>16</sup> for it is writun, ye schulu  
be holi: for I am holi

<sup>17</sup> and if ye ynwardli clepen hym fadir,  
whiche demeth with out accepcioun of  
persones bi the werk of ech man: luye ye  
in drede in the tyme of youre pilgrynage.  
<sup>18</sup> wytnge that not bi corruptible gold  
ether siluer, ye ben bouste adien of youre  
veyn luyvynge of fadiris tradiciounis: <sup>19</sup> but  
bi the precious blood as of the lamb vn-  
defouled and vnsportid crist ihesus, <sup>20</sup> that  
was known bifore the makeynge of the  
world: but he is schewid in the last tymes  
for you <sup>21</sup> that bi hym ben feithful in god,  
that resid hym fro deeth, and 3af to hym  
euer lastynge glorie: that youre feith and  
hope were in god.

<sup>22</sup> and make ye chaast youre soulis in  
obedience of charite, in loue of brother-  
hood, of symple herte loue ye to gidre

passiounis, offerynge leendis, loins, ilke, same,  
takunynnes, ignorance, cleped, called,  
demeth, judgeth, wytnge, knowynge.

## TYNDALE—1534.

faith, the saluacion of youre soules. <sup>10</sup> Of  
which saluacion haue the Prophetes en-  
quyred and searched, which prophesid  
of the grace that shuld come vnto you,  
<sup>11</sup> searching when or at what tyme the  
sprete of Christ which was in them shuld  
signifie, which sprete testified before, the  
passions that shuld come vnto Christ,  
and the glory that shuld folowe after:  
<sup>12</sup> vnto which Prophetes it was declared,  
that not vnto them selues, but vnto vs,  
they shuld minister the thinges which  
are now shewed vnto you of them which  
by the holy goost sent doune from heven,  
haue preached vnto you the thinges which  
the angels desyre to beholde.

<sup>13</sup> Wherefore gyrd ye the loynes of  
your myndes, be sober, and trust per-  
fectly on the grace that is brought vnto  
you, by the declaring of Iesus Christ,  
<sup>14</sup> as obedient chyl dren, not facionynge  
your selues vnto youre olde lustes of ig-  
norance: <sup>15</sup> but as he which called you  
is holy, even so be ye holy in all maner  
of conuersacion, <sup>16</sup> because it is writen. Be  
ye holy, for I am holy.

<sup>17</sup> And yf so be that ye call on the fader  
which with out respect of person iudgeth  
according to euery mannes worke,  
se that ye passe the tyme of youre pil-  
gremage in feare. <sup>18</sup> For as moche as ye  
know how that ye were not redemed with  
corruptible sylver and golde from youre  
vayne conuersacion which ye receaved by  
the tradicioun of the faders: <sup>19</sup> but with  
the precious bloud of Christ, as of a lambe  
vndefiled, and with outen spot, <sup>20</sup> which  
was ordeyned before the world was  
made: but was declared in the last tymes  
for your sakes, <sup>21</sup> which by his meanes  
haue beleved on god that rayssed him from  
deeth and glorified him, that youre faith  
and hope myght be in god.

<sup>22</sup> And for as moche as ye haue purified  
your soules thorow the sprete, in obeyn-  
ge the truth for to loue brotherly  
withouten faynynge, se that ye loue  
one another with a pure hert feruently:

## CRANMER—1539.

faith, euen the saluacyon of youre soules.  
<sup>10</sup> Of whych saluacyon haue the Pro-  
phetes enquyred and searched, which  
prophesied of the grace that shuld come  
vnto you, <sup>11</sup> searchynge when or at what  
tyme the sprete of Chryst (which was in  
them) shuld sygnifye, which sprete tes-  
tified before, the passyons that shuld  
happen vnto Chryst, and the glory that  
shulde folowe after, <sup>12</sup> vnto whych Pro-  
phetes it was also declared, that not vnto  
them selues, but vnto vs, they shulde mi-  
nyster the thynges which are now shewed  
vnto you of them, which (by the holy  
goost sent doune from heauen) haue in the  
Gospell preached vnto you the thynges,  
whych the angels desyre to beholde.

<sup>13</sup> Wherefore gyrd ye the loynes of youre  
mynde, be sober, and trust perfectly on  
the grace that is brought vnto you (by  
the declaryng of Iesus Chryst) <sup>14</sup> as obedi-  
ent chyl dren, that ye geue not youre  
selues ouer vnto youre olde lustes, by  
whych ye were led, whan as yet ye were  
ignorant of Christ: <sup>15</sup> but as he which  
called you, is holy, euen so be ye holy also  
in all maner of conuersacyon, <sup>16</sup> because  
it is writen: Be holy, for I am holy.

<sup>17</sup> And yf so be that ye call on the fader,  
which without respect of person iudgeth  
according to euery mannes worke, se that  
ye passe the tyme of youre pilgremage in  
feare. <sup>18</sup> For as much as ye knowe, how  
that ye were not redemed wyth corrupti-  
ble thynges (as syluer and golde) from  
youre vayne conuersacion, whych ye re-  
ceaved by the tradicion of the faders: <sup>19</sup>  
but with the precious bloude of Chryst,  
as of a lambe vndefyled, and without  
spot, <sup>20</sup> which was ordeyned before hande,  
euen before the world was made: but  
was declared in the last tymes for your  
sakes, <sup>21</sup> whych by his meanes do beleue  
on God, that rayssed hym vp from deeth,  
and glorified hym, that ye might haue  
faith and hope toward God: <sup>22</sup> euen ye  
whych haue purified your soules thorow  
the sprete, in obeynge the truth wyth  
brotherly loue vnfayned, se that ye loue  
one another wyth a pure hert feruently:

γενήθητε.<sup>16</sup> διότι γέγραπται, “*Ἄγιοι ἡ γένησθε, ὅτι ἐγὼ ἅγιός εἰμι.*”<sup>17</sup> Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπλήτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε.<sup>18</sup> εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτου,<sup>19</sup> ἀλλὰ τιμῇ αἵματι ὡς ἀμνοῦ ἀμόμου καὶ ἀσπίλου Χριστοῦ.<sup>20</sup> προεγνωσμένου. μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ’ ἡ ἐσχάτων τῶν χρόνων δι’ ὑμᾶς,<sup>21</sup> τοὺς δι’ αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.<sup>22</sup> Τὰς ψυχὰς ὑμῶν ἡγυκότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας ἡ διὰ Πνεύματος | εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς:

<sup>16</sup> Alex. ἰσχύον.<sup>17</sup> Alex. ἡμᾶς.<sup>20</sup> Alex. = εἰς ἡμῶντος.

## GENEVA—1557.

the end of your faith, the saluation of your soules.<sup>16</sup> Of which saluation the Prophetes haue inquired and searched, which prophecied of the grace that should come vnto you.<sup>17</sup> Searching when or what tyme that forwarning Sprite of Christ which was in them, should declare the sufferings that should come vnto Christe, and the glorie that shoulde folowe them.

<sup>12</sup> Vnto which Prophetes it was declared, that not vnto them selues, but vnto vs, they should minister the thynges which are now shewed vnto you of them which haue preached vnto you the Gospel by the holy Gost sent doune from heauen, the which things the Angels desire to beholde.<sup>13</sup> Wherefore, gyrd vpon the loynes of your mendes, be sober, and truste perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christe:<sup>14</sup> As obedient chyldren, not fashyoning your selues vnto the olde lusters of your ignorance:<sup>15</sup> But as he whych called you is holy, euen so be ye holy also in all manner of conuersation.<sup>16</sup> Because it is wyrtten, Be ye holy, for I am holy.<sup>17</sup> And if so be that ye call him Father whych wythout respect of person iudgeth accordyng to euery mans worke, se that ye passe the tyme of your dwelling here in feare.

<sup>18</sup> Forasmuche as ye knowe, how that ye were not redeemed wyth corruptible thynges as syluer and golde, from your vayne conuersation, whych ye receaued by the traditions of the fathers:<sup>19</sup> But wyth the pretious bloud of Christ, as of a Lambe vndefiled, and wythout spot.<sup>20</sup> Whych was ordeyned before the worlde was made: but was declared in the laste tymes for your sakes.<sup>21</sup> Whych by his meane do beleue on God that rayssed him from the dead, and glorified him, that your faith and hope might be in God.<sup>22</sup> And forasmuche as your soules are purified in obeying the truth through the Sprite, for to loue brotherly without fayning, so that ye loue one another with a pure heart

G P

## RHEIMS—1582.

faith, the saluation of your soules.<sup>10</sup> Of the vvhich saluation the Prophetes inquired and searched, vvhich prophecied of the grace to come in you,<sup>11</sup> searching vnto vvhich or vvhath manner of time the Spirit of Christ in them did signifie: foretelling those passions that are in Christ and the glories folowing:<sup>12</sup> to vvhom it vvas reuealed, that not to them selues, but to you they ministred those things vvhich novv are told you by them that haue euangelyzed to you, the holy Ghost being sent from heauen, on vvhom the Angels desire to looke.

<sup>13</sup> For the vvhich cause hauing the loines of your minde girded, sober, trust perfectly in that grace vvhich is offered you, in the reuelation of Iesus Christ,<sup>14</sup> as children of obedience, not configurated to the former desires of your ignorance:<sup>15</sup> but accordyng to him that hath called you, the Holy one, be you also in all conuersation holy:<sup>16</sup> because it is vvvritten: *You shal be holy, because I am holy.*

<sup>17</sup> And if you inuocate the Father, him vvhich wythout acceptation of persons iudgeth accordyng to euery ones worke: in feare conurse ye the time of your peregrination.

<sup>18</sup> Knowyng that not vvvith corruptible thynges, gold or siluer, you are redeemed from your vayne conuersation of your fathers tradition:<sup>19</sup> but vvvith the pretious bloud as it vvere of an immaculate and vvspotted lambe, Christ,<sup>20</sup> foreknowven in dede before the constitution of the vvorlde, but manifested in the laste tymes for you,<sup>21</sup> vvhich by him are faithful in God vvhio raised him from the dead, and hath gyuen him glorie, that your faith and hope might be in God.<sup>22</sup> Making your soules chaste in obedience of charitie, in the sincere loue of the fraternitie from the hart loue ye one another

## AUTHORISED—1611.

end of your faith, euen the saluation of your soules:

<sup>10</sup> Of which saluation the Prophetes haue inquired, and searched diligently, who prophesied of the grace that should come vnto you,<sup>11</sup> Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow.<sup>12</sup> Unto whom it was reuealed, that not vnto themselves, but vnto vs, they did minister the things which are now reported vnto you, by them that haue preached the Gospel vnto you, with the holy Ghost sent doune from heauen, which things the Angels desire to looke into.<sup>13</sup> Wherefore gird vp the loynes of your mind, be sober, and hope to the end, for the grace that is to be brought vnto you at the reuelation of Iesus Christ:<sup>14</sup> As obedient children, not fashioning your selues according to the former lusts, in your ignorance:<sup>15</sup> But as he which hath called you is holy, so be ye holy in all manner of conuersation:<sup>16</sup> Because it is written, Be ye holy, for I am holy.

<sup>17</sup> And if ye call on the Father, who wythout respect of persons iudgeth according to euery mans worke, passe the time of your sojourning here in feare:<sup>18</sup> Forasmuch as yee know that yee were not redeemed with corruptible things, as siluer and gold, from your vayne conuersation received by tradition from your fathers,<sup>19</sup> But with the precious blood of Christ, as of a Lambe without blemish and without spot,<sup>20</sup> Who verily was fore-ordained before the foundation of the world, but was manifest in these laste tymes for you:<sup>21</sup> Who by him doe beleue in God that raised him vp from the dead, and gaue him glory, that your faith and hope might be in God.<sup>22</sup> Seeing yee haue purified your soules in obeying the truth through the Spirit, vnto vnfeined loue of the brethren: see that ye loue one another with a pure heart feruently,

• Or, perfectly.

<sup>23</sup> ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζωῆτος Θεοῦ καὶ μένοντος". <sup>24</sup> διότι " πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ὁ αὐτῆς | ὡς " ἄνθος χόρτου ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ὁ αὐτοῦ ἐξέπεσε. <sup>25</sup> τὸ δὲ ῥῆμα " Κυρίου μένει εἰς τὸν αἰῶνα." Τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

II. Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πᾶσας καταλαλιὰς, <sup>2</sup> ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε <sup>3</sup> εἰς σωτηρίαν, | <sup>3</sup> εἶπερ ἐγένεσασθε ὅτι " χρῆστος | ὁ Κύριος. <sup>4</sup> Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοδοκιμασμένον, παρὰ δὲ Θεοῦ ἐκλεκτὸν, ἐντιμον, <sup>5</sup> καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομείσθε, οἶκος πνευματικὸς, <sup>5</sup> ἱεράτευμα ἄγιον, ἀνεύγκα πνευματικὰς θυσίας

<sup>2</sup> Rec. + εἰς τὸν αἰῶνα.

<sup>3</sup> Rec. ἀφθάρτου.

<sup>4</sup> Alex. = αὐτοῦ.

<sup>5</sup> Rec. = εἰς σωτηρίαν.

## WICLIF—1380.

more bisliu, <sup>23</sup> and be ze borun azen not of corruptible seed but of vncorruptible bi the word of luyngye god and dwellyngye in to with outen ende, <sup>24</sup> for eche fleisch is hey; and al the glorie of it is as flour of hey; the hey dried vp; and his flour fildoun; <sup>25</sup> but the word of the lord dwellith with outen ende; and this is the word that is prechid to you.

2. THERFOR putte ze aweye alle malice and al gyle and feynynge & enuyes and al bachyngis <sup>2</sup> and all borun jung children, resonale with out gyle, coueite ze mylke: that in it ze wexe in to helthe; <sup>3</sup> if netheles ze han taastid that the lord is swete, <sup>4</sup> and nyse ze to hym; that is a luyngye stoon and repered of men; but chosun of god and onourid, <sup>5</sup> and ze silf as quyk stonoes be ze aboue bildid in to spiritual housis and an hoh presthood to offre spiritual sacrificis acceptable to god by ihesus crist;

<sup>6</sup> for whiche thing the scripture seith, lo I schal sette in sion the hijist corner stoon, chosun and precious; and he that schal bileue in him: schal not be confoundid; <sup>7</sup> therfor honour to you that bileuen; but to men that bileuen not: the stoon whom the bilders repreuden, this is made in to the heed of the corner, <sup>8</sup> and the stoon of hertynge and stoon of sclandre: to hem that offenden to the word, nether bileuen it in whiche they ben sette, <sup>9</sup> but ze hen a chosun kyn, a kingli preesthood, hoh folke, a puple of purchasyngye: that ze telle the vertues of hym that clepid you for derknessis in to his wonderful lycht, <sup>10</sup> which sumtyme were not a puple of god: but now ze ben the puple of god, whiche hadde not merci; but now ze han merci;

<sup>11</sup> Moost dere I biseche you as comelyngis & pilgrymes to absteyne you fro

## TYNDALE—1534.

<sup>23</sup> for ye are borne a newe, not of mortall seed; but of immortal; by the worde of god which liueth, and lasteth for ever. <sup>24</sup> For all fleshe is as grasse; and all the glory of man is as the floure of grasse. The grasse widdereth, and the floure falleth away; <sup>25</sup> but the worde of the lorde endureth ever. And this is the worde which by the gospell was preached amonge you.

2. VVHERFORE laye asyde all maliciousnes and all gyle, and dissimulation; and envie; and all backhytynge: <sup>2</sup> and as newe borne babes, desyre that resonable mylke which is with out corrupcion; that ye maye growe therin. <sup>3</sup> If so be that ye haue tasted how pleasaunt the lorde is; <sup>4</sup> to whom ye come as vnto a luyngye stone disallowed of men; but chosen of god and precious: <sup>5</sup> and ye as luyngye stonoes; are made a spretuall housse; and an holy presthode; for to offer vp spretuall sacrifice; acceptable to god by Iesus Christ.

<sup>6</sup> Wherefore it is contayned in the scripture: beholde, I put in Sion a heed corner stone, cleete and precious: and he that beleueth on him shall not be a shamed. <sup>7</sup> Vnto you therefore which beleue; he is precious: but vnto them which beleue not; the stone which the bylders refused the same is made the heed stone in the corner; <sup>8</sup> and a stone to stamble at; and a rocke to offend them which stamble at the worde; <sup>9</sup> and beleue not that wher on they were set. <sup>10</sup> But ye are a chosyn generacion; a royall presthod; an holy nacion; and a peculiar people; that ye shuld shewe the vertues of him that called you out of darknes into hys marvelous light; <sup>10</sup> which in tyme past were not a people; yete are now the people of God: which were not vnder mercye but now have obteyned mercye.

<sup>11</sup> Derly beloved; I beseche you as straungers and pilgremes; abstayne from fleshly

## CRANMER—1539.

<sup>23</sup> for ye are borne a newe, not of mortall seed, but of immortal, by the worde of God, which liueth and lasteth for euer. <sup>24</sup> For all fleshe is grasse, and all the glory of man is as the floure of grasse. The grasse wyddereth, and the floure falleth away, <sup>25</sup> but the worde of the Lord endureth euer. And thys is the worde, whych by the Gospell was preached vnto you.

2. WHEREFORE laye asyde all maliciousnes and al gyle, and faynednesse and enuy and all backhytynge: <sup>2</sup> and as newe borne babes, desyre ye the mylke (not of the body but of the soule) which is with out disceate: that ye maye growe ther by (unto saluacyon) <sup>3</sup> If so be that ye haue tasted, how gracious the Lorde is, <sup>4</sup> to whom ye come, as vnto a luyngye stone, disallowed of men, but chosen of God and precious: <sup>5</sup> and ye as luyngye stonoes, are made a spretuall housse an holy presthode, for to offer vp spretual sacrificyes, acceptable to God by Iesus Christ. <sup>6</sup> Wherefore it is contayned also in the scripture: beholde I put in Sion a stone to be layed in the chefe corner, cleete and precious, and he that beleueth on him shall not be confounded. <sup>7</sup> Unto you therefore whych beleue he is precious: but vnto them which beleue not the stone which the bylders refused, the same is begonne to be the heed of the corner, <sup>8</sup> and a stonc that men stamble at, and a rocke wherat they be offended whych stonable at the worde, and beleue not that, wher on they were set. <sup>9</sup> But ye are a chosen generacion, a royall presthod, an holy nacyon, a people whych are wonne: that ye shuld shewe the vertues of hym, that called you out of darcknes into hys maruelous lycht, <sup>10</sup> whych in tyme past were not a people, but are now the people of God: which some time had not optayned mercye, but now haue optayned mercye.

<sup>11</sup> Dearly beloned, I beseche you as straungers and pylgremes, abstayne from

ἐνπροσδέκτους ἰ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. <sup>6</sup> " Διότι περιέχει ἔν τῇ γραφῇ, |  
 " Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτὸν, ἔντιμον καὶ ὁ πιστεύων ἐπ'  
 " αὐτῷ, οὐ μὴ κατασχυνηθῇ." <sup>7</sup> Ἔμῶν οὖν ἡ τιμὴ τοῖς πιστεύουσιν ἀπειθοῦσι δὲ  
 " λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,  
 καὶ " λίθος προσκόμματος καὶ πέτρα σκανδάλου." <sup>8</sup> ὃι προσκόπτουσι τῷ λόγῳ  
 ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν. <sup>9</sup> ἡμεῖς δὲ γένος ἐκλεκτὸν, βασιλεῖον ἱεράτευμα,  
 ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους  
 ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. <sup>10</sup> οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς  
 Θεοῦ. οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

<sup>11</sup> Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν

<sup>v</sup> Const. Χριστός.

<sup>i</sup> Alex. = εἰς.

<sup>i</sup> Alex. = τῷ.

<sup>v</sup> Rec. Διὸ καὶ.

<sup>v</sup> Alex. s. ἐν γραφῇ s. ἡ γραφή.

## GENEVA — 1557.

feruently. <sup>23</sup> Being borne a newe, not of mortal seed but of immortal, by the worde of God, who liueth and lasteth for euer. <sup>24</sup> For all flesh is as grasse, and all the glorie of man is as the floure of grasse. The grasse wythereth, and the floure falleth away. <sup>25</sup> But the worde of the Lord endureth euer, and this is the worde which by the Gospel is preached among you.

2. VVHEREFORE, laye asyde all maliciousnes and all gyle, and dissimulation, and enmie, and all backtying: <sup>2</sup> And as newe borne babes desire the syncere mylke of the worde, that ye maye growe thereby. <sup>3</sup> If so be that ye haue tasted how good the Lord is. <sup>4</sup> To whome ye come as vnto a luyung stone disallowed of men, but chosen of God and pretious. <sup>5</sup> And ye as liuing stones, be made a spiritual house, an holy Priesthode, for to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

<sup>6</sup> Wherefore it is containyd in the Scripture, Beholde I put in Sion a chief corne stone, electe and precious: and he that beleueth on him, shal not be ashamed. <sup>7</sup> Vnto you therefore which beleue, he is precious: but vnto them which be disobedient, the stone which the buylders refused, the same is made the head stone in the corner. <sup>8</sup> And a stone to stumbl at, and a rocke of offence to them which stumbl at the worde, disobedient, vnto the which thing they were also ordeyned. <sup>9</sup> But ye are a chosen generation, a royal Priesthod, an holy nation, a peculiar people, that ye should shewe the vertues of him that called you out of darkenes into his maruelous light. <sup>10</sup> Which in tyme past were not a people, yet are now the people of God: which in tyme past were not vnder mercy, but now haue obtayned mercy.

<sup>11</sup> Dearly beloued, I besech you as strangers and pilgrims, abstayne from flesh

## RHEIMS — 1582.

earnestly: <sup>23</sup> borne againe not of corruptible seede, but incorruptible by the vword of God vvhich liueth and remaineth for euer.

<sup>24</sup> For *al flesh is as grasse: and al the glorie thereof as the floure of grasse. the grasse is withered, and the floure thereof is fallen away.* <sup>25</sup> But the vword of our Lord remaineth for euer, and this is the vword that is euangelized among you.

2. LAYING avay therefore al malice, and al guile, and simulations, and enuies, and al detractions, <sup>2</sup> as infants euen novv borne, reasonable, milke without guile desire ye, that in it you may grov vnto saluation. <sup>3</sup> if yet you haue tasted that our Lord is swete. <sup>4</sup> Vnto vvhom approaching, a liuing stone, of men in deede reprobated, but of God elect and made honorable: <sup>5</sup> be ye also your selues superedified as it vvere liuing stones, spiritual houses, a holy priesthod, to offer spiritual hostes, acceptable to God by Issvs Christ. <sup>6</sup> For the vvhich cause the Scripture containeth, *Behold I put in Sion a principal corner stone elect, pretious, and he that shal beleue in him, shal not be confounded.* <sup>7</sup> To you therefore that beleue, honour: but to them that beleue not, the stone vvhich the builders reiected, the same is made into the head of the corner: <sup>8</sup> and a stone of offense, and a rocke of scandal, to them that stumbl at the vword, neither doe beleue wherin also they are put. <sup>9</sup> But you are an elect generation, a kingly priesthod, a holy nation, a people of purchase: that you may declare his vertues vvhich from darkenesse hath called you into his maruelous light. <sup>10</sup> *Vvhich sometime not a people: but novv the people of God. Vvhich not hauing obtained mercie: but novv hauing obtained mercie.*

<sup>11</sup> My dearest I beseeche you as strangers and pilgrims, to refrain your selues

## AUTHORISED — 1611.

<sup>23</sup> Being borne againe, not of corruptible seed, but of incorruptible, by the word of God, which liueth and abideth for euer. <sup>24</sup> For all flesh is as grasse, and all the glorie of man as the floure of grasse: the grasse withereth, and the floure thereof falleth away. <sup>25</sup> But the word of the Lord endureth for euer: and this is the word which by the Gospel is preached vnto you.

2. WHEREFORE laying aside all malice, and all guile, and hypocrisies, and enuies, and euill speakings, <sup>2</sup> As new borne babes desire the sincere milke of the word, that ye may grow thereby. <sup>3</sup> If so be ye haue tasted that the Lord is gracious. <sup>4</sup> To whom comming as vnto a liuing Stone disallowed indeed of men, but chosen of God, and precious. <sup>5</sup> Ye also as liuely stones, <sup>6</sup> are built vp a spirituall house, an holy Priesthood to offer vp spirituall sacrifice, acceptable to God by Iesus Christ. <sup>6</sup> Wherefore it is contained in the Scripture, Behold. I lay in Sion a chiefe corner stone, elect, precious, and hee that beleueth on him, shall not be confounded.

<sup>7</sup> Vnto you therefore which beleuee hee is precious: but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup> And a Stone of stumbling, and a Rocke of offence, *euen to them* which stumbl at the word, being disobedient, whereunto also they were appointed.

<sup>9</sup> But ye are a chosen generation, a rovall Priesthood, an holy nation, a peculiar people, that ye should shew fourth the praises of him, who hath called you out of darkenesse into his marueous light: <sup>10</sup> Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now haue obtained mercy. <sup>11</sup> Dearly beloued, I beseech you as strangers and pilgrimes,

<sup>v</sup> Or, for that. <sup>2</sup> Or, he ye built. <sup>7</sup> Or, he is an honour. <sup>8</sup> Or, a purchased people. <sup>9</sup> Or, vertues.

σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς. <sup>12</sup> τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. <sup>13</sup> Ὑποτάγητε ὡν ἴνα πάση ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι <sup>14</sup> εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν. <sup>15</sup> ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιούντας φμῶν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν. <sup>16</sup> ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι Θεοῦ. <sup>17</sup> πάντας τιμήσατε, τὴν ἀδελφότητα ἡ ἀγαπᾶτε, τὸν Θεὸν φοβείσθε, τὸν βασιλέα τιμᾶτε.

<sup>18</sup> Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. <sup>19</sup> Τοῦτο γὰρ χάρις, εἰ διὰ

<sup>12</sup> Alex. = οὖν.

<sup>14</sup> Rec. + μιν.

<sup>17</sup> Const. ἀγαπήσατε.

## WICLIFF—1380.

fleschli desir; that fisten agens the soule; <sup>12</sup> and haue 3e 3oure conuersacioun good, among hethen men; that in that thing that thei habcite of 3ou as of mysdoers: thei biholden 3ou of good werkis 7 gloriefie god in the day of visitacioun.

<sup>13</sup> he 3e suget to eche creature for god: ether to the kyng as to hym that is hijer in state; <sup>14</sup> ether to duykis: as to thilke that ben sente of hym; to the veniaunce of mysdoers and to the prisynge of good men; <sup>15</sup> for so is the willle of god: that 3e do wel and make the vnkunnyngnesse of vnprudent men to be doumbe; <sup>16</sup> as fre men: and not as hauynge fredom; the keuerynge of malice: but as the seruauntis of god; <sup>17</sup> onoure 3e alle men, loue 3e britherehode, drede 3e god, onoure 3e the kyng;

<sup>18</sup> seruauntis be 3e sugettis in al drede to lordis, not onli to good and to mylde: but also to tirauntis; <sup>19</sup> for this is grace: if for consciensce of god, ony men suffrih heynesse and suffrih vnustli; <sup>20</sup> for what grace is it, if 3e synnen and ben buffetid and suffren; but if 3e don wel and suffren pacientli: this is grace anentis god;

<sup>21</sup> for to this thing 3e ben clepid. For also crist suffrede for us and lefte ensample to 3ou: that 3e folowe the steeppis of hym; <sup>22</sup> whiche did not synne: nether gyle was founden in his mouth; <sup>23</sup> and whanne he was cursid: he cursid not; and whanne he suffrid he manssid not; but he bitook hym self to hym that demed hym vnustli; <sup>24</sup> and he hym self bare oure synnes in his bodi on a tre, that we be deed to synnes and hne to ristwinesse; bi whos wanne wounde 3e ben heclid; <sup>25</sup> for 3e werun as schcep erringe: but 3e ben nou turned to the sheparde and bischop of 3oure soulis.

3. ALSO wymmen be thei suget to hir housbondis; that if ony man bileue not

thilke, the same anentis, with demed, judged. vnkunnyngnesse, ignorance. despit, called. manssid, menaced.

## TYNDALE — 1534.

lustes which fyght agaynst the soule; <sup>12</sup> and se that ye haue honest conuersacion amonge the gentyls that which backbyte you as euyl doars maye se your good workes and prayse god in the daye of visitacion.

<sup>13</sup> Submit youre selves vnto all manner ordinaunce of man for the lordes sake; whether it be vnto the kyng as vnto the cheif heed: <sup>14</sup> other vnto rulars as vnto them that are sent of him; for the punysshment of euyl doars: but for the laude of them that do well. <sup>15</sup> For so is the will of god; that ye put to sylence the ygnorance of the folyshe men: <sup>16</sup> as fre and not as hauynge the libertie for a cloke of maliciousnes but even as the seruautes of god. <sup>17</sup> Honour all men. Love brotherly felishippe. Feare god and honour the kyng.

<sup>18</sup> Seruautes obey youre masters with all feare; not only yf they be good and courteous: but also though they be frowarde. <sup>19</sup> For it is thankeworthy yf a man for consciensce towarde god endure grefe; sufferinge wrongfully. <sup>20</sup> For what prayse is it; if when ye be buffetid for your fautes; ye take it paciently? But and yf when ye do well; ye suffer wronge and take it paciently; then is there thanke with God.

<sup>21</sup> For herevnto verely were ye called: for Christ also suffered for vs leuynge vs an insample that ye shuld folowe his steeppes; <sup>22</sup> which dyd no siane; nether was ther gyle founde in his mouth: <sup>23</sup> which when he was reuiled; reuiled not agayne: when he suffered; he threatned not: but comitted the cause to him that iudgeth ryghteously; <sup>24</sup> which his awne selfe bare oure synnes in his body on the tre; that we shulde be delyvered from synne and shuld lyve in rightewesnes. By whose strypes ye were healed. <sup>25</sup> For ye were as shepe goynge astraye; but are nou returned vnto the shepheard and bisshope of 3oure soules.

3. LYKIFYSE let the wyues be in subiccion to their husbandes; that euen

## CRANMER — 1539.

fleshy lustes, which fyght agaynst the soule, <sup>12</sup> and se that ye haue honest conuersacion amonge the Gentyles, that where as they backbyte you as euyl doars they maye se your good workes, and prayse God in the daye of vvsytacion.

<sup>13</sup> Submit youre selues therfore vnto all manner ordinaunce of man for the lordes sake, whether it be vnto the kyng, <sup>14</sup> as vnto the cheif heed: other vnto rulars, as vnto them that are sent of hym, for the punysshment of euyl doars, but for the laude of them, that do well. <sup>15</sup> For so is the wyll of God, that wyth well doynge ye maye stoppe the mouthes of foolysh and ignoraunt men: <sup>16</sup> as fre, and not as hauynge the lybertie for a cloacke of maliciousnes, but euen as the seruautes of God; <sup>17</sup> Honour all men. Loue brotherly felishyppe. Feare God, honour the kyng.

<sup>18</sup> Seruautes, obey your masters with feare not only yf they be good and courteous: but also though they be frowarde; <sup>19</sup> For it is thanke worthy yf a man for consciensce towarde God endure grefe, and suffer wrong vnderseed. <sup>20</sup> For what prayse is it, yf when ye be buffetid for your fautes, ye take it paciently? But yf when ye do well, ye suffer wronge and take it paciently, then is ther thanke with God.

<sup>21</sup> For here vnto verely were ye called: for Christ also suffered for vs leauynge vs an ensample, that ye shulde folowe his steeppes, <sup>22</sup> which dyd no synne, nether was there gyle founde in his mouth; <sup>23</sup> which when he was reuyled, reuyled not agayne: when he suffered, he threatned not, but comitted the vengeance to hym that iudgeth ryghteously; <sup>24</sup> which his awne selfe bare oure synnes in his body on the tre, that we byng delyuered from synne, shuld lyue vnto ryghtounes: By whose strypes ye were healed. <sup>25</sup> For ye were as shepe goynge astraye: but are nou turned vnto the shepheard and byshope of youre soules.

3. LIKEWYSE ye wyues be in subiccion to youre husbandes, that euen

συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδικῶς·<sup>20</sup> ποῖον γὰρ κλέος, εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχωτες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεοῦ.<sup>21</sup> Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ἡμῖν ὑπολιμπάνων ὑπογραμμῶν, ἵνα ἑπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·<sup>22</sup> ὃς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εἰρήθη δόλος ἐν τῷ στόματι αὐτοῦ·<sup>23</sup> ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἠπέλειε· παρεδίδου δὲ τῷ κρίνοντι δικαίως·<sup>24</sup> ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογεγόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μῶλωπι αὐτοῦ ἰάθητε.<sup>25</sup> ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἔπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ἡμῶν.

III. Ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἰ

<sup>a</sup> Rec. ἡμῶν. ἡμῖν.

<sup>a</sup> Alex. = αὐτοῦ.

## GENEVA — 1557.

lustes, which fight against the soule.<sup>12</sup> And se that ye haue honest conuersation among the Gentils, that they which backbyte you as euyl doers, may se your good workes and prayse God in the day of visitation.<sup>13</sup> Submit your selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the Kyng as vnto the chiefe head: <sup>14</sup> Other vnto Rulers, as vnto them that are sent of hym, both for the punyshment of euyl doers, and also for the praise of them that do wel. <sup>15</sup> For so is the wyl of God, that ye put to silence the ignorance of the folysh men. <sup>16</sup> As fre, and not as hauing the libertie for a cloke of maliciousnes, but euen as the seruantes of God. <sup>17</sup> Honour all men. Loue brotherly fellowship. Feare God, Honour the kyng. <sup>18</sup> Seruantes obey your masters wyth all feare, not only if they be good and courteous, but also though they be frowarde. <sup>19</sup> For this is thanke wortbye, if a man for conscience towarde God endure griefe, suffering wrongfully. <sup>20</sup> For what prayse is it, if when ye be buffeted for your fautes, ye take it patiently? but and if when ye do wel, ye suffer wronge and take it patiently, this is acceptable to God.

<sup>21</sup> For here vnto ye are called: for Christe also suffered for vs leuyng vs an ensample that ye should folowe hys steppes. <sup>22</sup> Which dyd no synne, nether was there gyle founde in hys mouth. <sup>23</sup> Which when he was reuyled, reuiled not agayne: when he suffered, he threatened not: but committed the penyshment to him that iudgeth righteously. <sup>24</sup> Which hys owne selfe bare our synnes in hys body on the tree, that we being deliuered from synne, should lye in ryghtuousnes: by whose stripes ye were healed. <sup>25</sup> For ye were as shepe going astray: but are now returned vnto the shepherd and bishope of your soules.

3. LYKEWYSE let the wyues be in subiection to their husbandes that euen

## RHEIMS — 1582.

from carnal desires which vwarre against the soule, <sup>12</sup> hauing your conuersation good among the Gentiles: that in that vvherein they misreport you as of malefactors, by the good vvorkes considering you, they may glorifie God in the day of visitation. <sup>13</sup> Be subiect therefore to euery humane creature for God: vvwhether it be to king, as excelleng: <sup>14</sup> or to rulers as sent by him to the reuenge of malefactors, but to the praise of the good: <sup>15</sup> for so is the vvil of God, that doing vvell you may make the ignorance of vvnyse men to be dumme: <sup>16</sup> as free, and not as hauing the freedom for a cloke of malice, but as the seruants of God. <sup>17</sup> Honour al men. Loue the fraternitie. Feare God. Honour the king.

<sup>18</sup> Seruants be subiect in al feare to your maisters, not only to the good and modest, but also to the vvaivard. <sup>19</sup> For this is thanke, if for conscience of God a man sustaine sorowes, suffering vviuistly. <sup>20</sup> For vvhat glorie is it: if sinning, and buffeted you suffer? but if doing vvell you sustaine patiently: this is thanke before God.

<sup>21</sup> For vnto this are you called: because Christ also suffred for vs, leauing you an example that you may folovv hys steppes. <sup>22</sup> vvho did no sinne, neither vvvas guile founde in his mouth. <sup>23</sup> vvho vvhen he vvvas reuyled, did not reuile: vvhen he suffered, he threatened not: but dehuered him self to him that iudgeth him vviuistly. <sup>24</sup> vvho him self bare our synnes in his body vpon the tree: that dead to synnes, we may lye to iustice, by vvwhose stripes you are healed. <sup>25</sup> For you vvvere as sheepe straying: but by you are conuerted novv to the Pastor and Bishop of your soules.

3. IN like maner also let the vvomen be subiect to their husbandes: that if any

## AUTHORISED — 1611.

abstaine from fleshly lusts, which warre against the soule, <sup>12</sup> Hauing your conuersation honest among the Gentiles, that whereas they speake against you as euill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.

<sup>13</sup> Submit your selues to euery ordinance of man for the Lords sake, whether it be to the King, as supreme, <sup>14</sup> Or vnto gouernours, as vnto them that are sent by him, for the punishment of euill doers, and for the praise of them that doe well. <sup>15</sup> For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. <sup>16</sup> As free, and not vsing your liberty for a cloake of maliciousnesse, but as the seruants of God. <sup>17</sup> Honour all men. Loue the brotherhood. Feare God. Honor the King.

<sup>18</sup> Seruants, bee subiect to your masters with all feare, not only to the good and gentle, but also to the froward. <sup>19</sup> For this is thankeworthy, if a man for conscience toward God endure griefe, suffering wrongfully. <sup>20</sup> For what glory is it, if when yee be buffeted for your faults, ye shall take it patiently? but if when yee doe well, and suffer for it, ye take it patiently, this is acceptable with God. <sup>21</sup> For euen hereunto were yee called: because Christ also suffered for vs, leauing vs an example, that yee should follow his steps. <sup>22</sup> Who did no sin, neither was guile found in his mouth. <sup>23</sup> Who when hee was reuiled, reuiled not againe; when hee suffered, hee threatened not, but committed himselfe to him that iudgeth righteously. <sup>24</sup> Who his owne selfe bare our synnes in his owne body on the tree, that wee being dead to synnes, should lye vnto righteousnesse, by whose stripes ye were healed. <sup>25</sup> For ye were as sheepe going astray, but are now returned vnto the Shepheard and Bishop of your soules.

3. LIKEWISE, yee wiuues, be in subiection to your owne husbandes, that if

<sup>a</sup> Or, wherein. <sup>b</sup> Or, hauing. <sup>c</sup> Or, esteeme. <sup>d</sup> Or, thanke. <sup>e</sup> Some reade, for you. <sup>f</sup> Or, committe his cause. <sup>g</sup> Or, to.

τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου <sup>b</sup> κερδηθήσονται, | <sup>2</sup> ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ἡμῶν. <sup>3</sup> ὡν ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος· <sup>4</sup> ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὃ ἔστιν ἐνώπιον τοῦ Θεοῦ πολυτελής. <sup>5</sup> οὕτω γάρ ποτε καὶ αἱ ἄγναι γυναῖκες <sup>c</sup> αἰ ἐλπίζουσαι ἐπὶ τὸν Θεόν, | ἐκόσμου ἐαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσι· <sup>6</sup> ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα· ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόσην. <sup>7</sup> Οἱ ἄνδρες, ὁμοίως, συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονομοὶ <sup>d</sup> χάριτος ζωῆς, εἰς τὸ μὴ <sup>e</sup> ἐγκόπτεσθαι | τὰς προσευχὰς ἡμῶν.

<sup>b</sup> Alex. κερδιθήσονται.<sup>c</sup> Alex. αἱ ἰλιζουσαι εἰς (τὸν) Θεόν.<sup>d</sup> Alex. + ποικίλη.<sup>e</sup> Rec. ἐκόπτεσθαι.<sup>f</sup> Rec. φιλῶροντες.

## WICLIIF—1380.

to the word: bi the conuersacioun of wyymen, thei ben womun with out word, <sup>2</sup> and biholde 3e in drede 3oure holi conuersacioun, <sup>3</sup> of whichere there be not with outforth curious ournyng of heer, ether doynge aboute of gold, ether ournyng of clothinge: <sup>4</sup> but thilke that is the hidde man of herte in vncorruptioun and of mylde spirit, which is riche in the silt of god, <sup>5</sup> for so sumtyme holy wyymen hopyng in god ourneden hem self: and werun suget to her owne housholdis; <sup>6</sup> as sare obieced to abraham: and clepid hym lord, of whom 3e ben dougtris wel doynge: and not dredyng ony perturbation;

<sup>7</sup> also men dwelle to gidre and bi kunnyng 3eue 3e onour to the wommans freelte as to the more feble and as to euenere eris of grace and of lif that 3oure preiris be not lettid, <sup>8</sup> and in feith on of alle wille in preier be 3e eche suffryng with other, louers of brithered, merciful mylde meke;

<sup>9</sup> not jildyng yuel for yuel, nether cursyng for cursyng: but a3en ward blessyng, for in this thyng 3e ben clepid, that 3e wille blessyng bi crigate, <sup>10</sup> for he that wole loue lif and se goode dayes: constreynе his tunge for yuel, and hise lippis that thi speke not gyle; <sup>11</sup> and bowe he fro yuel and do good: seke he pees and parfytli sue it, <sup>12</sup> for the 3en of the lord ben on iust men: and his eris on the priers of hem; but the cheer of the lord is on men that don yuelis;

<sup>13</sup> and who is it that schal anoue 3ou: if 3e ben sucris and louers of goodnesse? <sup>14</sup> but also if 3e suffren ony thyng for rjtwysnesse: 3e ben blissid, but drede 3e not the drede of hem: that 3e be not disturbid, <sup>15</sup> but halowe 3e the lord crist in 3oure hertis; and euermore be 3e redi to

## TYNDALE—1534.

they which beleve not the worde; maye with out the worde be wonne by the conuersacion of the wyues: <sup>2</sup> whill they beholde youre pure conuersacion coupled with feare. <sup>3</sup> Whose apparell shall not be outward with broyded heare, and hanging on of golde; other in puttynge on of gorgiuous apparell: <sup>4</sup> but let the hyd man of the herte be incorrupt with a meke and a quyet sprete; which sprete is before God a thyng moche set by. <sup>5</sup> For after this maner in the olde tyme dyd the holy wemen which trusted in God, tyer them selues; and were obedient to their husbandes, <sup>6</sup> even as Sara obeyed Abraham and called him Lorde: whose daughters ye are as long as ye do well; and be not afrayde of every shadowe.

<sup>7</sup> Lyke wyse ye men dwell with them accordyng to knowledge; gevinge honour vnto the wyfe, as vnto the weaker vessell; and as vnto them that are heyres also of the grace of lyfe; that youre prayres be not let.

<sup>8</sup> In conclusion; be ye all of one mynde; one suffice with another; love as brethern; be pitifull; be courteous; <sup>9</sup> not rendring evyll for evyll; nether rebuke for rebuke: but contrary wyse; blesse; remembering that ye are thei vnto called; even that ye shuld be heyres of blessing. <sup>10</sup> If any man longe after life; and loveth to se good dayes; let him refrayne his tonge from evyll; and his lippes that they speake not gyle. <sup>11</sup> Let him eschue evyll; and do good: let him seke peace; and ensue it. <sup>12</sup> For the eyes of the Lorde are over the righteous; and his cares are open vnto their prayres. But the face of the Lorde beholdeth them that do evyll.

<sup>13</sup> Moreover who is it that will harme you yf ye felowe that which is good? <sup>14</sup> Not withstondyng happy are ye yf ye suffre for rightewysnesis sake. Ye and feare not though they seeme terrible vnto you; nether be troubled: <sup>15</sup> but sanctifie the Lorde God in youre hertes. Be redy

## CRANMER—1539.

they whych obeye not the worde, maye without the worde be wonne by the conuersacion of the wyues, <sup>2</sup> whyll they beholde youre chaste conuersacion coupled wyth feare. <sup>3</sup> Whose apparell shall not be outward wyth broyded heare, and hanging on of golde, ether in puttynge on of gorgiuous apparell: <sup>4</sup> but let the hyd man which is in the herte, be without all corrupcion, so that the sprete be at rest and quyet: whych sprete is before God a thyng moch set by. <sup>5</sup> For after this maner in the olde tyme dyd the holy wemen which trusted in God, tyer them selues, and were obedient to their husbandes, <sup>6</sup> euen as Sara obeyed Abraham, and called hym Lorde: whose daughters ye are, as long as do well, and are not afrayde for anye terroure.

<sup>7</sup> Lykewyse, ye men, dwell with them accordyng to knowledge: geuyng honour vnto the wife, as vnto the weaker vessell, and as vnto them that are heyres also of the grace of lyfe that youre prayres be not hindred. <sup>8</sup> In conclusion, be ye all of one mynde, of one hart and loue as brethern, be pitifull, be courteous (*meke*) <sup>9</sup> not rendryng euyl for euyl, or rebuke for rebuke: but contrarywise, blesse: knowyng that ye are ther vnto called, euen that ye shulde be heyres of the blessing. <sup>10</sup> For he that doth loage after lyfe, and louch to se good dayes, let hym refrayne his tonge from euyl, and his lippes that they speake not gyle. <sup>11</sup> Let him eschue euyl, and do good: let him seke peace, and ensue it. <sup>12</sup> For the eyes of the Lorde are ouer the ryghteous, and hys cares are open vnto their prayres. Agayne: the face of the Lorde is ouer them that do euyl.

<sup>13</sup> Morcouer, who is it that wyll harme you, yf ye felowe that which is good? <sup>14</sup> Yee, happy are ye, yf anye trouble happen vnto you for rightewysnesse sake. Be not ye afrayed for anye terroure of them, nether be ye troubled: <sup>15</sup> but sanctifie the Lorde God in youre hertes. Be redy

lit. their  
-lepid, outid.  
loutid, hindered  
myr. followe.

ournyng, adorning.  
3eue, give.  
yuel, evil.  
1300, eyes

thilke, the some.  
euene, even, or, followe.  
wille, wylle.  
cheer, countenance.

<sup>5</sup> Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχοι, <sup>7</sup> ταπεινόφρονες· <sup>9</sup> μὴ ἀποδιδόντες κακὸν ἀπὸ κακοῦ, ἢ λοιδορίαν ἀπὸ λοιδορίας· τοῦναντίον δὲ εὐλογοῦντες, <sup>9</sup> εἰδότες | ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. “ <sup>10</sup> Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλώσσαν “ <sup>11</sup> αὐτοῦ | ἀπὸ κακοῦ, καὶ χεῖλη <sup>11</sup> αὐτοῦ | τοῦ μὴ λαλῆσαι δόλον. <sup>11</sup> ἐκκλινάτω <sup>11</sup> ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήμην, καὶ διωξάτω αὐτήν. <sup>12</sup> ὅτι “ <sup>12</sup> ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὅσα αὐτοῦ εἰς δέησιν αὐτῶν πρόσωπον δὲ “ Κυρίου ἐπὶ ποιούντας κακά.” <sup>13</sup> Καὶ τίς ὁ κακώσω ὑμᾶς, εἰν τοῦ ἀγαθοῦ <sup>m</sup> μμηται | γένηθε ; <sup>14</sup> ἀλλ’ εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. “ Τὸν δὲ “ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε· <sup>15</sup> Κύριον δὲ “ τὸν Θεὸν | ἀγιάσατε”

<sup>f</sup> Alex. = εἰδότες.

<sup>a</sup> Alex. = αὐτοῦ.

<sup>4</sup> Alex. + αὐτοῦ.

<sup>4</sup> Alex. + εἰ.

<sup>1</sup> Rec. : οἱ.

<sup>m</sup> Alex. ζῆλωται.

<sup>n</sup> Alex. τὸν Χριστόν.

## GENEVA — 1557.

they which obey not the worde, may without the word be wome by the conuersation of the wyues: <sup>2</sup> While they behold your pure conuersation *coupled* wyth feare. <sup>3</sup> Whose apparel let it not be outward with broyded heare, and golde put about, ether in putting on of gorgious apparel. <sup>4</sup> But let the hid man of the heart be vncorrupt with a meke and quiet sprite, which is before God a thing muche set by.

<sup>5</sup> For after this maner in the old time did the holy women which trusted in God, tier their selues, and were obedient to their husbannes. <sup>6</sup> As Sara obeyed Abraham, and called him Syr: whose daughters ye are, as long as ye do wel, not being afrayde of any terrour. <sup>7</sup> Lykewyse ye men dwel with them as be cometh men that haue knowledge: geuyng honour vnto the wyfe, as vnto the weaker vessel, and as they which are together heyres of the grace of life, that your prayers be not let. <sup>8</sup> In conclusion, be ye all of one mynde, one suffre with an other, loue as brethren, be pitifull, be courteous: <sup>9</sup> Not rendering euil for euil, nether rebuke for rebuke: but contrary wyse, blesse, remembering that ye are therunto called, that ye should be heyres of blessing.

<sup>10</sup> For if any man longe after lyfe, and loeth to se good dayes, let hym refrayne his tonge from euyl, and hys lippes that they speake not gyle. <sup>11</sup> Let him eschue euil and do good: let him seeke peace, and ensue it. <sup>12</sup> For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers, and the face of the Lord beholdeth them that do euil. <sup>13</sup> And who is it that wil harme you, if ye folow that which is good? <sup>14</sup> Notwithstanding, happy are ye if ye suffre for ryghtuousnes sake. Yea and feare not though they seme terrible to you, nether be troubled. <sup>15</sup> But sanctifie the Lord God in your hearts. and be redy alwayes to geue an answer

## RHEIMS — 1582.

beluee not the vvord, by the conuersation of the vvomen vvithout the vvord they may be vvonne, <sup>2</sup> considering your chast conuersation in feare. <sup>3</sup> V whose trimming let it not be outwardly the plaiting of heare, or laying on gold round about, or of putting on vvestures: <sup>4</sup> but the man of the hart that is hidden, in the incorruptibility of a quiet and a modest sprit, vvchich is riche in the sight of God.

<sup>5</sup> For so sometime the holy vvomen also that trusted in God, adorned them selues, subiect to their orvne husbannes. <sup>6</sup> As Sara obeyed Abraham, calling him lord: vvwhose daughters you are, doing vvvel, and not fearing any perturbation.

<sup>7</sup> Husbannes likewise, dvelling vvith them according to knowledge, as vnto the vvweaker feminine vessel imparting honour, as it vvwere to the cobereis also of the grace of life: that your praier be not hindered.

<sup>8</sup> And in fine al of one minde, hauing compassion, louers of the fraternitie, merciful, modest, humble. <sup>9</sup> Not rendering euil for euil, nor curse for curse: but contrariwise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction. <sup>10</sup> For he that *vvil loue life, and see good daies: let him refrayne his tong from euil, and his lippes that they speake not guile.* <sup>11</sup> Let him decline from euil, and doe good: let him enquire peace, and solovv it: <sup>12</sup> because the *eyes of our Lord are rpon the iust, and his eares vnto their praier: but the countenance of our Lord vpon them that doe euil things.*

<sup>13</sup> And vvho is he that can hurt you, if you are vvculators of good? <sup>14</sup> But and if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, and be not troubled. <sup>15</sup> But sanctifie our Lord Christ in your hartes, ready alwayes

## AUTHORISED — 1611.

any obey not the word, they also may without the word bee wonne by the conuersation of the wiuers: <sup>2</sup> While they behold your chaste conuersation *coupled* with feare: <sup>3</sup> Whose adorning, let it not be that outward *adorning*, of plaiting the haire, and of wearing of gold, or of putting on of apparell. <sup>4</sup> But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meeke and quiet spirit, which is in the sight of God of great price. <sup>5</sup> For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subiection unto their owne husbands. <sup>6</sup> Euen as Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as ye doe well, and are not afraid with any amazement.

<sup>7</sup> Likewise ye husbands, dwell with them according to knowledge, giuing honour vnto the wife as vnto the weaker vessel, and as being heires together of the grace of life, that your prayers be not hindered. <sup>8</sup> Finally *be ye* all of one minde, hauing compassion one of another, *Be* as brethren, be pitifull, be courteous, <sup>9</sup> Not rendering euil for euil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. <sup>10</sup> For he that will loue life, and see good dayes, let him refraine his tongue from euil, and his lips that they speake no guile: <sup>11</sup> Let him eschew euil and do good, let him seeke peace and ensue it.

<sup>12</sup> For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: but the face of the Lord is against them that doe euil. <sup>13</sup> And who is hee that will harme you, if ye are followers of that which is good? <sup>14</sup> But and if ye suffer for righteousnes sake, happy are ye, and be not afraid of their terrour, neither be troubled: <sup>15</sup> But sanctifie the Lord God in your hearts, and be ready

<sup>a</sup> Gr. children.

<sup>b</sup> Or, louing to the brethren.

<sup>c</sup> Gr. vpon.

ἐν ταῖς καρδίαις ὑμῶν. Ἔτοιμοι ὁ δὲ ἅει πρὸς ἀπολογίαὶν παντὶ τῷ αἰτοῦντι ἡμᾶς λόγον περὶ τῆς ἐν ἡμῖν ἐλπίδος, ᾧ μετὰ πρᾶυτητος καὶ φόβου<sup>16</sup> συνείδησιν ἔχοντες ἰγαθὴν, ἵνα ἐν ᾧ<sup>9</sup> καταλαλώσωμεν ὑμῶν | ὡς κακοποιῶν, καταισχυνοῦσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν. <sup>17</sup> Κρεῖττον γὰρ ἀγαθοποιούντας, εἰ ἢ θέλοι | τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιούντας. <sup>18</sup> ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, | δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι, <sup>19</sup> ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, <sup>20</sup> ἀπειθήσασί ποτε, ὅτε ἂ ἀπεξεδέχετο | ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τουτέστιν ὀκτῶ, ψυχὰι διεσώθησαν δι' ὕδατος, <sup>21</sup> ὃ | καὶ ἡμᾶς ἀντίτυπον ἵν' σώζει

<sup>9</sup> Alex. = ζι.<sup>16</sup> Alex. = ἀλλά.<sup>9</sup> Alex. καταλαλοῦσιν ἡμῶν.<sup>17</sup> Rec. ὀλιγοί.<sup>18</sup> Alex. ἀπίθανοι.<sup>19</sup> Rec. = τῷ.

## WICLIF—1380.

satisfacioun to ech man axynge 3ou reson of that feith and hope that is in 3ou, but with myldenesse and drede: <sup>16</sup> haunyng good conscience, that in that thing that they backbite of you, they ben confounded whiche calengen falsli 3our good conuersacioun in crist.

<sup>17</sup> for it is bettir that 3e do wel and suffre if the wil of god wole: thanne doynge yuel. <sup>18</sup> For also crist onys died for oure synnes, the iust for vnjust that he schulde offre to god us made dede in fleisch, but made quyk in spirit.

<sup>19</sup> for which thing he cam in spirit, and also to hem that werun closid to gidre in prisoun: prechid, <sup>20</sup> whiche werun sumtyme vnbleful whanne thei abideden the paciens of god in the dayes of noye whanne the schip was made: in whiche a fewe that is to seye eijte souls werun made saaf bi watir, <sup>21</sup> and so baptyrm of like forme makith us saaf, not the puttyng away of filthis of fleisch: but the axynge of a good conscience in god, bi the aenrysaunge of oure lord ihesus crist, <sup>22</sup> that is in the ri3half of god. And swolowith deeth: that we schulden be made eris of euerlastynge liif, he gede in to heuene: and aungels ⁊ poweris and vertues ben made sugetis to hym.

4. THERFOR for crist suffrid in fleisch, he 3e also armed bi the same thenkyng, for he that suffrid in fleisch ceesid for synnes; <sup>2</sup> that that is lefte now in fleisch: lyue not now to the desiris of men, but to the wille of god, <sup>3</sup> for the tyme that is passid is ynow to the wille of hethen men to be endid; which walkiden in lecheries and lustis in myche drinkyng of wyne in vnmesurable etyngis and drynkyngis, and vnleful worschippynge of mawmetis.

<sup>4</sup> in which now thei ben astonyed, in which thing thei wondren, for 3e rennen not to gidre in to the same confusioun of leecherie and blasfemen; <sup>5</sup> and thei schuln 3eue reson to hym: that is redi to deme

## TYNDALE—1534.

all wayes to geve an answer to every man that axeth you a reson of the hope that is in you, and that with meaknes and feare: <sup>16</sup> having a good conscience, when they backbite you as evyll doars; they may be ashamed; for as moche as they have falsely accused youre good conversacion in Christ.

<sup>17</sup> It is better (yf the wyll of God be so) that ye suffre for well doynge, then for evyll doynge. <sup>18</sup> For as moche as Christ hath once suffered for synnes (the iuste for the vnjuste, to bring vs to God, and was kylled, as pertaynyng to the fleshe: but was quyckened in the sprete.

<sup>19</sup> In which sprete, he also went and preached vnto the spretes that were in preson, <sup>20</sup> which were in tyme passed disobedient, when the longe sufferynge of God abode exceding paciently in the dayes of Noe, whyll the arcke was a preparyng, wherin feawe (that is to saye .viii. soules) were saved by water, <sup>21</sup> which signifieth baptyrm that now saveth vs, not the puttyng away of the filth of the fleshe, but in that a good conscience consenteth to God; by the resurreccion of Iesus Christ, <sup>22</sup> which is oure riht honde of God and is gone into heven; angels, power and myght subdued vnto hym.

4. FOR as moche as christ hath suffred for vs in the fleshe, arme youre selves lyke wyse with the same mynde: for he which suffereth in the fleshe ceaseth from synne, <sup>2</sup> that he hence forwarde shuld lyve as moche tyme as remayneth in the fleshe: not after the lustes of men, but after the will of God. <sup>3</sup> For it is sufficient for vs that we have spent the tyme that is past of the lyfe, after the will of the gentyls, walkyng in wantannes, lustes, dronkennes, in eatyng, drynkyng and in abominable ydolatrie.

<sup>4</sup> And it semeth to them a straunge thinge that ye runne not also with them vnto the same excesse of ryote; and therefore speake they evyll of you, <sup>5</sup> which shall geve a comptes to him, that is redy to

## CRANMER—1539.

allwayes to geve an answer to every man that asketh you a reason of the hope that is in you, and that with meaknes and feare: <sup>16</sup> haunyng a good conscience that where as they backbite you as evyll doars, they may be ashamed, that falsely accuse your good conuersacion in Christ.

<sup>17</sup> For it is better (yf the wyll of God be so) that ye suffre for well doynge, then for evyll doynge.

<sup>18</sup> For as much as Christ hath once suffered for synnes, the iust for the vnjust, to bring vs to God, and was kylled, as pertaynyng to the fleshe: but was quyckened in the sprete.

<sup>19</sup> In which sprete he also went and preached vnto the spretes that were in preson, <sup>20</sup> which some tyme had bene disobedient, when the longe sufferynge of God was once loked for in the dayes of Noe, whyll the arcke was a preparyng; wherin feaw, that is to saye .viii. soules, were saued by the water, <sup>21</sup> like as baptyrme also now saueth vs, not the puttyng away of the fylth of the fleshe, but in that a good conscyence consenteth to God, by the resurreccyon of Iesus Christ, <sup>22</sup> which is on the ryghte hande of God: and is gone into heauen, angels, powers, and myght subdued vnto hym.

4. FOR as moch then as Christ hath suffred for vs in the fleshe, arme ye youre selues lykewyse with the same mynde: for he which suffereth in the fleshe, ceaseth from synne, <sup>2</sup> that he hence forwarde shulde lyue (as moch tyme as remayneth in the fleshe) not after the lustes of men, but after the wyll of God. <sup>3</sup> For it is sufficient for vs, that we have spent the tyme that is past of the lyfe, after the wyll of the Gentylys, walkyng in wantannes, lustes, in excesse of wyne, in excesse of eatyng, in excesse of drynkyng (in dronkenesse) in abomyable ydolatrie.

<sup>4</sup> And it semeth to them an inconuenient thyng, that ye runne not also with them vnto the same excesse of ryote, and therefore speake they euill of you, <sup>5</sup> which shall geue acomptes to him, that is redy to

βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεοῦ,) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, <sup>22</sup> ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων. IV. Χριστοῦ οὖν παθόντος ὡς ὑπὲρ ἡμῶν | σαρκί, καὶ ἡμεῖς τὴν αὐτὴν ἔνοιαν ὀπίσασθε· ὅτι ὁ παθὼν ἔνι σαρκί, πέπαυται ἁμαρτίας· <sup>2</sup> εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμῆσαι, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκί βιώσαι χρόνον. <sup>3</sup> ἄρκετὸς γὰρ ἡμῖν | ὁ παρεληλυθὸς χρόνος <sup>2</sup> τοῦ βίου, | τὸ <sup>4</sup> θέλημα | τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κόμοις, πότοις, καὶ ἀθεμίτοις εἰδώλολατρείαις· <sup>4</sup> ἐν ᾧ ζηνίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· <sup>5</sup> οἱ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι

\* Rec. ἀπαξ ἰερέϊ γετο.

\* Rec. φ.

\* Alex. = ἐπὶ ἡμῶν.

\* Alex. = ἐν.

\* Alex. = ἡμῖν.

\* = τοῦ βίου.

\* Alex. βούλημα.

## GENEVA—1557.

to every man that asketh you a reason of the hope that is in you. And that with meekness and reverence: <sup>16</sup> having a good conscience, that when they backbite you as evil doers, they may be ashamed, forasmuch as they falsely accuse our good conversation in Christ.

<sup>17</sup> For it is better (if the will of God be so) that ye suffer for well doing, then for evil doing. <sup>18</sup> For Christ also hath once suffered for synnes, the iust for the vniust, for to bring vs to God, and was killed as partaying to the fleshe, but was quickened in the spirite. <sup>19</sup> By the which sprite he also went, and preached vnto the sprites that are in prison, <sup>20</sup> Which were in tyme passed disobedient, when once the longe suffering of God abode in the dayes of Noe, while the arcke was preparing, wherein few, that is to say, eight soules were saued in the water. <sup>21</sup> To the which the figure of Baptisme is agreing now that saueth vs also: not the putting away of the fylthe of the fleshe, but in that a good conscience maketh request to God, by the resurrection of Iesus Christ, <sup>22</sup> Which is at the right hand of God: gone into heauen, to whom the Angels, powers, and mighte are subued.

4. FORASMUCH them as Christ hath suffered for vs in the fleshe, arme your selues lykewyse with the same minde: *which is*, that he which hath suffered in the fleshe, hath ceased from synne. <sup>2</sup> That he hence forward shoulde lyue (as muche tyme as remayneth in the fleshe:) not after the lustes of men, but after the wyl of God. <sup>3</sup> For it is sufficient for vs that we haue spent the tyme that is part of the lyfe, after the lust of the Gentiles, walkyng in wantones, lustes, dronkenes, in eating, drincking, and in abominable idolatrie.

<sup>4</sup> And it semeth to them a strange thyng, that ye runne not also with them vnto the same excesse of ryote, and therefore speake they euyl of you, <sup>5</sup> Which shal geue accomptes to hym, that is ready to

## RHEIMS—1582.

to satisfie every one that asketh you a reason of that hope vvhich is in you: but vvith modestie and feare, <sup>16</sup> hauing a good conscience: that in that vvhich they speake il of you, they may be confounded vvhich calumniate your good conversation in Christ. <sup>17</sup> For it is better to suffer as doing well (if the vvill of God vvill haue it so) then doing il.

<sup>18</sup> Because Christ also died once for our sinnes, the iust for the vniust: that he might offer vs to God, mortified certes in flesh, but quickened in spirit. <sup>19</sup> In the vvhich spirit comming he preached to them also that vvere in prison: <sup>20</sup> vvhich had been incredulous sometime, vvhē they expected the patience of God in the daies of Noë, vvhen the arke vvas a building: in the vvhich, few, that is, eight soules vvere saued by vvater.

<sup>21</sup> Vvherēvnto Baptisme being of the like forme novv saueth you also: not the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of Iesus Christ. <sup>22</sup> vvhō is on the right hand of God, srrallovving death, that vve might be made heires of life euerlasting: being gone into heauen, Angels and Potētates and Povvers subiected to him.

4. CHRIST therefore hauing suffered in the flesh, he you also armed vvith the same cogitation. because he that hath suffered in the flesh, hath ceased from sinnes: <sup>2</sup> that novv not after the desires of men, but according to the vvill of God he liue the rest of his time in the flesh. <sup>3</sup> For the time past sufficeth (to accomplish the vvill of the Gentiles) them that haue vvalked in riotousnes, desires, excesse of wine, banquetings, potations, and vvnlavvful seruices of Idols.

<sup>4</sup> Vvherēin they maruel blaspheming, you not concurring into the same confusion of riotousnes. <sup>5</sup> vvho shal render account to him, vvvhich is ready to iudge

## AUTHORISED—1611.

alwayes to giue an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and feare: <sup>16</sup> Having a good conscience, that whereas they speake euill of you, as of euill doers, they may be ashamed that falsly accuse your good conversation in Christ. <sup>17</sup> For it is better, if the will of God be so, that yee suffer for well doing, then for euill doing.

<sup>18</sup> For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, being put to death in the flesh, but quickened by the Spirit. <sup>19</sup> By which also he went and preached vnto the spirits in prison, <sup>20</sup> Which sometime were disobedient, when once the long-suffering of God wayted in the dayes of Noah, while the Arke was a preparing: wherin few, that is, eight soules were saued by water. <sup>21</sup> The like figure whereunto, euen Baptisme, doth also now saue vs, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Iesus Christ. <sup>22</sup> Who is gone into heauen, and is on the right hand of God, Angels, and authorities, and powers being made subiect vnto him.

4. FORASMUCH then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde: for hee that hath suffered in the flesh, hath ceased from siane: <sup>2</sup> That he no longer should liue the rest of his time in the flesh, to the lusts of men, but to the will of God. <sup>3</sup> For the time past of our life may suffice vs to haue wrought the will of the Gentiles, when we walked in lasciuiousnesse, lusts, excesse of wine, reuelings, banquetings, and abominable idolatries. <sup>4</sup> Wherein they thinke it strange, that you runne not with them to the same excesse of riot, speaking euil of you: <sup>5</sup> Who shal giue accompt to him that is

κρίναι ζῶντας καὶ νεκρούς. <sup>6</sup> εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι. <sup>7</sup> Πάντων δὲ τὸ τέλος ἤγγικε. σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς· <sup>8</sup> πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι “ ἡ ἀγάπη <sup>b</sup> καλύψει | πληθὺς ἁμαρτιῶν.” <sup>9</sup> Φιλοξένοι εἰς ἀλλήλους, ἄνευ <sup>c</sup> γογγυσμῶν· <sup>10</sup> ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ· <sup>11</sup> εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>12</sup> Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῶν γινομένη,

<sup>b</sup> Alex. καλύπτει.

<sup>c</sup> Alex. γογγυσμοῦ

<sup>d</sup> Rec. καθὼς.

<sup>e</sup> Rec. = καὶ ἐνάντιος.

## WICLIF — 1380.

the quycke and the deed, <sup>6</sup> for whi for this thing it is prechid also to deed men: that thei be demed bi men in fleisch and that thei lyue bi god in spirit, <sup>7</sup> for the ende of alle thingis schal nyze, therfor be ze prudent: and wake ze in preiers, <sup>8</sup> bifor alle thingis haue ze charite ech to other in zou silf: algates lastynge: for charite keuerth the multitude of synnes, <sup>9</sup> holde ze hospitalite to gidre with out grucching, <sup>10</sup> eche man as he hath receyued grace, mynstryng it in to eche other: as good dispensers of many foold grace of god, <sup>11</sup> if any man spekith speke he as the wordis of god, if any man mynstryth: as of the vertu, which god mynstryth, that god be onourid in alle thingis bi ihesus crist our lord, to whom is glorie and lordschip in to the worldis of worldis amen.

<sup>12</sup> Moost dere britheren nyle ze go in pilgrimage in feruour that is made to zou to temptacioun: as if any newe thing bi falle to zou, <sup>13</sup> but comyne ze with the passious of crist and haue ze ioie, that also ze be glad and haue ioie in the reuelacioun of his glorie,

<sup>14</sup> if ze ben dispisid for the name of crist: ze schuln be blessid, for that that is of the honoure and of the glorie and of the vertu of god, and the spirit that is his: schal rest on zou, <sup>15</sup> but no man of zou suffre as a mansler, ether a thief, ether curser, ether desirer of other mennes goodis, <sup>16</sup> but if as a cristen man, schame he not, but glorie he god in this name, <sup>17</sup> for tyme is that doom bigynne at goddis hous, and if it bigynne first at us: what ende schal be of hem that bileuen not to the gospel? <sup>18</sup> and if a iust man vnnethe schal be saued: where schulle the vnfeithful man and the synner appere, <sup>19</sup> therfor z thei that suffren bi the wille

demed, iudged  
keuerth, covereth  
comyne, common.  
judgment.  
nyze, approach.  
vertu, power.  
passious, sufferings  
vnethe, scarcely.

## TYNDAL — 1534.

judge quycke and deed. <sup>6</sup> For vnto this purpose verely was the gospell preached vnto the (deed) that they shuld be condemned of men in the fleshe, but shuld lyue before God in the sprete. <sup>7</sup> The ende of all thinges is at hande.

Be ye therfore discrete and sober; that ye maye be apte to prayers. <sup>8</sup> But above all thinges haue fervent love amonge you. For love covereth the multitude of synnes. <sup>9</sup> Be ye herberous one to another, and that with out grudginge. <sup>10</sup> As every man hath receivede the gyfte, minister the same one to another as good ministers of the manyfolde grace of God. <sup>11</sup> Yf eny man speake, let him talke as though he spake the wordes of God. If eny man minister, let him do it as of the abilitie which god ministreth vnto him. That god in all thinges maye be glorified thorow Iesus Christ, to whom be prayse and dominion for ever and whyll the worlde stondeth. Amen.

<sup>12</sup> Dearly beloved, be not troubled in this heate, which now is come amonge you to trye you as though some straunge thinge had happened vnto you: <sup>13</sup> but reioyce in as moche as ye are partetakers of Christes passions, that when his glory appereth, ye maye be mery and glad.

<sup>14</sup> If ye be rayled vpon for the name of Christ happie are ye. For the sprete of glory and the sprete of god resteth upon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

<sup>15</sup> Se that none of you suffre as a murderer, or as a thefe, or an evyll doer, or as a busybody in other mens matters. <sup>16</sup> Yf eny man suffre as a Christen man, let him not be ashamed: but let him glorie god on his behaffe. <sup>17</sup> For the tyme is come that iudgement must begynne at the housse of god. Yf it fyrst begynne at vs, what shall the ende be of them which beleue not the gospell of god? <sup>18</sup> And yf the righteous scaly be saved: where shall the vngodly and the sinner appere? <sup>19</sup> Wherefore let them that suffer accordynge to the will of god, cummit

## CRANMER — 1539.

to judge quicke and deed. <sup>6</sup> For vnto this purpose verely was the Gospell preached also vnto the deed, that they shuld be iudged lyke other men in the fleshe, but shuld lyue before God in the sprete. <sup>7</sup> The ende of all thinges is at hande.

Be ye therfore sober, and watch vnto prayer. <sup>8</sup> But above all thynges haue fervent loue among your selues. For loue shall couer the multitude of synnes. <sup>9</sup> Be ye herberous one to another, without grudginge. <sup>10</sup> As euery man hath receaued the gyfte, euen so mynister the same one to another, as good mynisters of the manyfolde grace of God. <sup>11</sup> If eny man speake, let him talke as the wordes of God. If eny man mynister, let him do it as of the abylyte, which god mynistryreth vnto hym. That God in all thynges maye be glorified thorow Iesus Christ, to whom he prayse and dominion for euer and euer. Amen.

<sup>12</sup> Dearly beloved, maruayll not that ye are proued by fyre (which thyng is to trye you) as though some straunge thinge happened vnto you: <sup>13</sup> but reioyce, in as moche as ye are partakers of Christes passions: that when hys glory appereth, ye maye be mery and glad. <sup>14</sup> If ye be rayled vpon for the name of Christ, happie are ye. For the glory and the sprete of God resteth vpon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

<sup>15</sup> Se that none of you be punysshed as a murderher, or as a thefe, or an euill doer, or as a busybody in other mens matters. <sup>16</sup> If eny man suffre as a Christen man, let him not be ashamed: but let him glorifye God on this behaffe. <sup>17</sup> For the tyme is come, that iudgement must begynne at the house of God. If it fyrst begynne at vs, what shall the ende be of them, which beleue not the Gospell of God? <sup>18</sup> And yf the ryghteous scarcely be saued: where shall the vngodly and the synner appere? <sup>19</sup> Wherefore, let them that are troubled accordynge to the

ὡς ξένου ὑμῖν συμβαίνοντος· <sup>13</sup> ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιάμενοι. <sup>14</sup> Εἰ οὐκ οὐκιδέξεσθε ἐν ὀνόματι Χριστοῦ, μακάριον ὅτι τὸ τῆς δόξης καὶ δυνάμεως καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. <sup>15</sup> μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἀλλοτριωπέισκοπος· <sup>16</sup> εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ. <sup>17</sup> ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; <sup>18</sup> καὶ “εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς πῶς φανεῖται;” <sup>19</sup> ὥστε καὶ οἱ πάσχοντες

*f* Alex. = κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

*g* Alex. ὀνόματι.

## GENEVA—1557.

judge quicke and deade. <sup>6</sup> For vnto this purpose was the Gospel preached also vnto the dead, that they might be condemned, according to men, *that is, in the fleshe*, but might lye according to God, *that is, in the sprite*. <sup>7</sup> The ende of all things is at hande. Be ye therefore sober, and watching in prayer. <sup>8</sup> But aboute all things haue feruent loue among you: for loue couereth the multitude of synnes. <sup>9</sup> Be ye herberous one to another, and that without grudgyng. <sup>10</sup> As euery man hath receaued the gifte, so minister the same one to another, as good ministers of the manifolde grace of God.

<sup>11</sup> If any man speake, *let hym talke as thoghe he spake the wordes of God*. If any man mynister, *let him do it as of the abilitie which God ministrerth vnto him*: that God in all thynges may be glorified through Iesus Christ, to whom is prayse and dominion for euer, and euer. Amen. <sup>12</sup> Dearely beloued, be not as strangers troubled in this trial by the fyre, which nowe is come amonge you to proue you, as thogh some strange thinge had happened vnto you: <sup>13</sup> But reioyce, in as muche as ye are partakers of Christes passions, that when his glorie shal appeare, ye may be mery and glad. <sup>14</sup> If ye be rayled vpon for the Name of Christ, *happie are ye*: for the Sprite of glorie, and of God resteth vpon you: *which on their parte is euyl spoken of*: but on your parte is glorified.

<sup>15</sup> Se that none of you suffre as a murderer, or as a thefe, or an euyl doer, or as a busybodie in other mens matters. <sup>16</sup> But if *any man suffre* as a Christen man, let him not be ashamed: but glorie God in this behalfe. <sup>17</sup> For the tyme is come, that iudgement must begyn at the house of God. If it fyrst *begin* at vs, what shal the ende be of them which obey not the Gospel of God? <sup>18</sup> And if the righteous scarcely be saued, where shal the vngodly and the synner appeare? <sup>19</sup> Wherefore let them that suffer according

## RHEIMS—1582.

the liuing and the dead. <sup>6</sup> For, for this cause also vvas it euangelized to the dead: that they may be iudged in deede according to men, in the flesh: but may liue according to God in the Spirit. <sup>7</sup> And the end of al shal approche.

Be vwise therefore: and vwatch in praers. <sup>8</sup> But before al things, hauing mutual charitie continual among your selues: because charitie couereth the multitude of sinnes. <sup>9</sup> Vsing hospitalitie one toward another without murmuring. <sup>10</sup> Euery one as he hath receiued grace, ministring the same one toward another: as good dispensers of the manifold grace of God. <sup>11</sup> If any man speake, as of the vvorde of God, if any man minister: as of the pover, vvhich God administrerth, that in al thynges God may be honoured by Iesvs Christ: to vvhom is glorie and empire for euer and euer. Amen.

<sup>12</sup> My dearest, thinke it not strange in the feruour vvhich is to you for a tentation, as though some nevy thing happened to you: <sup>13</sup> but communicating vwith the passions of Christ, be glad, that in the reuelation also of his glorie you may be glad reioycing. <sup>14</sup> If you be reuled in the name of Christ, you shal be blessed: because that vvhich is of the honour, glorie, and vertue of God, and the Spirit vvhich is his, shal rest vpon you. <sup>15</sup> But let none of you suffer as a murderer, or a theefe, or a railer, or a coueter of other mens things. <sup>16</sup> But if as a Christian, let him not be ashamed, but let him glorie God in this name. <sup>17</sup> For the time is that iudgement begin of the house of God. And if first of vs: vvhath shal be the end of them that belecue not the Gospel of God?

<sup>18</sup> And if the iust man shal scarce be saued: where shal the impious and sinner appeare? <sup>19</sup> Therefore they also that suffer according to the vvil of God, let them

## AUTHORISED—1611.

ready to iudge the quicke and the dead. <sup>6</sup> For, for this cause was the Gospel preached also to them that are dead, that they might be iudged according to men in the flesh, but liue according to God in the spirit.

<sup>7</sup> But the end of all things is at hand: be ye therefore sober and watch vnto prayer. <sup>8</sup> And aboute all things haue feruent charitie among your selues: for charity <sup>9</sup> shall couer the multitude of sinnes. <sup>9</sup> Use hospitalitie one to another without grudgyng. <sup>10</sup> As euery man hath receiued the gifte, *euery* man hath receiued the gifte, *euery* man minister the same one to another, as good stewards of the manifold grace of God. <sup>11</sup> If any man speake, *let him speake* as the oracles of God: if any man minister, let him doe it as of the ability which God giueth, that God in all thynges may be glorified through Iesus Christ, to whom be praise and dominion for euer and euer. Amen. <sup>12</sup> Beloued, thinke it not strange concerning the fiery triall, which is to trie you, as though some strange thing happened vnto you. <sup>13</sup> But reioyce in as much as yee are partakers of Christes sufferings; that when his glory shal be reuealed, ye may be glad also with exceeding ioy.

<sup>14</sup> If ye be reproached for the Name of Christ, *happy are ye*, for the Spirit of glory, and of God resteth vpon you: on their part hee is euill spoken of, but on your part hee is glorified. <sup>15</sup> But let none of you suffer as a murderer, or as a theife, or as an euill doer, or as a busybodie in other mens matters. <sup>16</sup> Yet if *any man suffer* as a Christian, let him not be ashamed, but let him glorie God on this behalfe. <sup>17</sup> For the time is come that iudgement must begin at the house of God: and if it first begin at vs, what shal the end be of them that obey not the Gospel of God? <sup>18</sup> And if the righteous scarcely be saued, where shall the vngodly and the sinner appeare? <sup>19</sup> Wherefore let them that suffer according to the will

κατὰ τὸ θέλημα τοῦ Θεοῦ, ἡ ὡς πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς  
ἑαυτῶν ἐν ἀγαθοποιῶτα.

V. Πρεσβυτέρους<sup>k</sup> τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς  
τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης  
κοινωνός, <sup>2</sup> ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκασ-  
καστῶς, ἀλλ' ἐκουσίως<sup>l</sup>· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· <sup>3</sup> μηδ' ὡς κατα-  
κυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· <sup>4</sup> καὶ φανερωθέντος  
τοῦ ἀρχποιέμενος, κομειέσθε τὸν ἀμαράντινον τῆς δόξης στέφανον. <sup>5</sup> Ὁμοίως,  
νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις <sup>m</sup> ὑποτασσόμενοι, | τὴν  
ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι “ ὁ Θεὸς ὑπερηφάνους ἀντιτάσσειται, ταπει-

<sup>A</sup> Alex. = ὡς.<sup>k</sup> Const. αὐτῶν.<sup>l</sup> Alex. + οὖν.<sup>l</sup> Alex. + κατὰ Θεόν.<sup>m</sup> Alex. = ἰπισσοσύμενοι.<sup>n</sup> Alex. + ἰπισκοπῆς.

## WICLIIF—1380.

of god : bitakun her soulis in good dedis,  
to the feithful maker of nouȝt.

5. THERFOR I an euen elder man,  
and a witness of cristis passiouns/ whiche  
also am a comynr of that glorie, that  
schal be schewid in tyme to comyng/ bi  
schele the elder men that ben among ȝou/  
<sup>2</sup> fede ȝe the flok of god : that is among  
ȝou purueye ȝe not as constrained but  
willufli bi god/ not for loue of foule wy-  
nyngre : but willufli/ <sup>3</sup> nether as hauynge  
lordschip in the clergie : but that ȝe be  
made ensaumple of the flok of wille of  
soule. <sup>4</sup> and whanne the prince of shepard-  
ardis schal appere : ȝe schuln reseceye the  
croune of glorie, that mai neuer fade.

<sup>5</sup> also ȝe yunge men be ȝe suget to elder  
men/ and alle schewe ȝe to gidre meke-  
nesse/ for the lord with stonidith proude  
men : but he ȝeueth grace to meke men.  
<sup>6</sup> therfor be ȝe mekid vnder the myȝti honde  
of god : that he raise ȝou in the tyme  
of visitacioun/ <sup>7</sup> and cast ȝe al ȝoure bis-  
ynes in to hym : for to hym is cure of  
ȝou.

<sup>8</sup> be ȝe sobre and wake ȝe/ for ȝoure ad-  
uersarie the deuil as a rorynge houȝn goith  
aboute, sekyngye whom he schal deuoure/  
<sup>9</sup> whom aȝenstode ȝe strong in the feith :  
witnyng that the same passioun is made  
to thikke brotherhood of ȝou that is in  
the world, <sup>10</sup> and god of al grace that clepid  
ȝou in to his euer lastynge glorie ȝou  
suffryng a litil he schal perfourme and  
schal confirme, and schal make sad/ <sup>11</sup> to  
hym be glorie and lordschip in to worldis  
of worldis, amen.

· bi siluan feithful brother to ȝou as I  
be/ I wroot schortli, bischynge and

comyn, even, or, fellow.      passiouns, sufferings,  
concomit, partaker.      purueye, provide.      aȝenstode,  
opposed.      witnyng, knowing.      thikke, the same.  
suffryng, ended.      schal, shall.      deuil, iude.      rorynge,  
erri, time.

## TYNDALE—1534.

their soules to him with well doynge, as  
vnto a faythfull creator.

5. THE elders which are among you,  
I exhorte/ which am also an elder and a  
witness of the afflictions of Christ/ and also  
a partaker of the glory that shalbe opened :

<sup>2</sup> se that ye fede Christes flocke which is  
among you/ takynge the oversyght of  
them/ not as though ye were compelled  
therto/ but wyllynly : not for the desyre  
of fithly lurre/ but of a good mynde. <sup>3</sup> not  
as though ye were lordes over the pa-  
rishes : but that ye be an insample to  
the flocke. <sup>4</sup> And when the cheif shep-  
herde shall appere/ ye shall receive an incor-  
ruptible croune of glorye.

<sup>5</sup> Lykwyse ye yonger submit youre selves  
vnto the elder. Submit youre selves  
every man/ one to another/ knet youre  
selves togedder in lowlines of mynde.  
For god resisteth the proude and geveith  
grace to the humble. <sup>6</sup> Submit youre  
selves therfore vnder the myghty honde  
of god/ that he maye exalt you/ when  
the tyme is come. <sup>7</sup> Cast all youre care to  
him : for he careth for you.

<sup>8</sup> Be sober and watch/ for youe ad-  
versary the devyll as a rorynge lion walketh  
about/ sekyngye whom he maye deuoure :  
<sup>9</sup> whom resist stedfast in the fayth/ re-  
membryng that ye do but fulfill the same  
affliccions which are apoynted to youe  
brethren that are in the worlde. <sup>10</sup> The  
God of all grace/ which called you vnto  
his eternall glory by Christ Iesus/ shall  
his awne silfe after ye have soffred a  
lytell affliccion make you perfect : shall  
settle strenght and stablishbe you. <sup>11</sup> To  
him be glory and dominion for ever/ and  
whil the worlde endureth Amen.

<sup>12</sup> By Silvanus a faythfull brother vnto  
you (as I suppose) have I written brefly,

## CRANMER—1539.

wyll of God, commyt their soules to him  
with well doynge, as vnto a faythfull  
creator.

5. THE elders which are among you,  
I exhorte, which am also an elder, and a  
witness of the afflictions of Christ, and  
also a partaker of the glory that shalbe  
opened : <sup>2</sup> Fede ye Christes flocke, asmoch  
as lyeth in you, takynge the ouersyght  
of them, not as compelled thereto, but  
wyllynly : (after a godly sorte) not for  
the desyre of fithly lurre : but of a good  
mynde. <sup>3</sup> not as though ye were lordes  
ouer the parishes : but that ye be an en-  
sample to the flocke (and that wyth good  
wyl)

<sup>4</sup> And when the cheif sheperd shall ap-  
peare, yee shal receive, an incorruptible  
croune of glorie. <sup>5</sup> Lykwyse ye yonger,  
submitt your selues vnto the elder : Sub-  
mitt youre selues euery man, one to ano-  
ther, knyt youre selues togedder in  
lowlines of mynde. For God resisteth  
the proude, and geueith grace to the  
humble.

<sup>6</sup> Submitt youre selues therfore vnder  
the myghty hande of God, that he maye  
exalte you, when the tyme is come. <sup>7</sup> Cast  
all your care vpon him : for he careth for  
you.

<sup>8</sup> Be sober and watch, for youe ad-  
versary the deuyll as a roaring lion walketh  
about, sekyng whom he maye deuoure :  
<sup>9</sup> whom resyst stedfast in the fayth, know-  
ing, that the same affliccyons are apoynt-  
ed vnto your brethren, that are in the  
worlde.

<sup>10</sup> But the God of all grace which hath  
called vs vnto hys eternall glory by Christ  
Iesus, shall hys awne selfe (after that ye  
haue suffred a lytell affliccyon) make you  
perfect : settle, strenght and stablishbe  
you. <sup>11</sup> To him be glory and dominyon  
for euer, and euer. Amen.

<sup>12</sup> By Syluanus a faythfull brother vnto  
you (as I suppose) have I wryten brefly,

“νοῖς δὲ δίδωσι χάριν.” <sup>6</sup> Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. <sup>7</sup> Πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ’ αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. <sup>8</sup> Νήψατε, γρηγορήσατε· ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ἄρνούμενος, περιπατεῖ, ζητῶν <sup>9</sup> τίνα καταπίῃ· ὃ ἂν ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῆ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. <sup>10</sup> Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας <sup>9</sup> ἡμᾶς | εἰς τὴν αἰῶνον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγων παθόντας, αὐτὸς <sup>9</sup> καταρτίσαι | ἡμᾶς, <sup>9</sup> στηρίξει, σθενώσει θεμελιώσει· <sup>11</sup> αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>12</sup> Διὰ Σιλουανῷ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι’ ὀλίγων ἔγραψα,

<sup>9</sup> Rec. + ὄτι.

<sup>9</sup> Const. τινὰ καταπίειν.

<sup>9</sup> Alex. ἡμᾶς.

<sup>9</sup> Alex. καταρτίσει.

<sup>9</sup> Rec. στηρίξει, σθενώσει, θεμελιώσει.

## GENEVA — 1557.

to the wil of God, commit their soules to him with wel doying, as vnto a faithfull Creator.

5. THE Elders which are amonge you, I beseeche which am also an Elder, and a wytnes of the afflictions of Christe, and also a partaker of the glorie that shalbe opened.

<sup>2</sup> Fede the flocke of God, which dependeth vpon you, caring for it, not as thogh ye were compelled thereto, but wyllingly: not for the desire of filthy lucre, but of a good mynde. <sup>3</sup> Not as thogh ye were lordes ouer Gods heritage: but that ye be ensamples to the flocke. <sup>4</sup> And when the chief shepherd shal appeere, ye shal recaue an incorruptible croune of glorie.

<sup>5</sup> Lykewyse, ye yonger, submit your selues vnto ancient men, and submit your selues euery man, one to another, decke your selues inwardly in lowlynes of minde. for God resisteth the proud and geueth grace to the humble. <sup>6</sup> Submit your selues therefore vnder the myghty hand of God, that he may exalt you, when the tyme is come.

<sup>7</sup> Cast all your care on him: for he careth for you. <sup>8</sup> Be sober and watche, for your aduersarie the deuyll as a roaring Lyon walketh about, sekyngh whom he may deuoure: <sup>9</sup> Whom resist stedfast in the faith, knowing that your brethren which are in the worlde fulfill the same afflictions. <sup>10</sup> And the God of al grace, which hath called vs vnto his eternal glorie by Christ Iesus, he I say after ye haue suffered a lytel affliction make you perfect, settle, strengthen and stablyshe you.

<sup>11</sup> To him be glorie and dominion for euer and euer. Amen. <sup>12</sup> By Siluanus a faithful brother vnto you (as I suppose) haue I written briefly, exhorting and

## RHEIMS — 1582.

commend their soules to the faithfull creator, in good deedes.

5. THE seniors therfore that are among you, I beseeche, my self a fellow senior vvith them and a vittnesse of the passions of Christ, vvho am also partaker of that glorie vvhich is to be reuealed in time to come: <sup>2</sup> feede the flocke of God vvhich is among you prouiding not by constraint, but vvillingly according to God: neither for filthie lucre sake, but voluntarily: <sup>3</sup> neither as ouerruling the Clergie, but made examples of the flocke from the hart. <sup>4</sup> And vvhen the prince of pastors shal appeare, you shal recieue the incorruptible crowne of glorie.

<sup>5</sup> In like maner ye yong men be subiect to the seniors. And do ye al insinuate humilitie one to an other, because God resisteth the proude: and to the humble he giueth grace. <sup>6</sup> Be ye humbled therefore vnder the mightie hand of God, that he may exalt you in the time of visitation: <sup>7</sup> casting al your carefules vpon him, because he hath care of you.

<sup>8</sup> Be sober and vvatch: because your aduersarie the Deuil as a roaring lion goeth about, seeking vvhom he may deuoure. <sup>9</sup> vvhom resist ye, strong in faith: knowing that the self same affliction is made to that your fraternitie vvhich is in the vvorld.

<sup>10</sup> But the God of al grace, vvhich hath called vs vnto his eternal glorie in Christ Iesus, he vvil perfitte you hauing suffered a litle, and confirme, and stablish you. <sup>11</sup> To him be glorie and empire for euer and euer. Amen.

<sup>12</sup> By Syhanus a faithful brother to you, as I thinke, I haue brecefely vvritten:

## AUTHORISED—1611.

of God, commit the keeping of their soules to him in well doing, as vnto a faithfull Creator.

5. THE Elders which are among you I exhort, who am also an Elder, and a vittnesse of the sufferings of Christ, and also a partaker of the glory that shall be reuealed. <sup>2</sup> Feed the flocke of God <sup>2</sup> which is among you, taking the ouersight thereof, not by constraint, but willingly: nor for filthy lucre, but of a ready minde: <sup>3</sup> Neither as <sup>3</sup> being lords ouer Gods heritage: but being ensamples to the flocke. <sup>4</sup> And when the chiefe Shepherd shall appeare, ye shall recieue a crowne of glory that fadeth not away. <sup>5</sup> Likewise ye yonger, submit your selues vnto the elder: yea, all of you bee subiect one to another, and bee clothed with humilitie: for God resisteth the proud, and exalteth grace to the humble.

<sup>6</sup> Humble your selues therefore vnder the mighty hand of God, that hee may exalt you in due time. <sup>7</sup> Casting all your care vpon him, for he careth for you.

<sup>8</sup> Be sober, be vigilant: because your aduersary the deuil, as a roaring Lion walketh about, seeking whom hee may deuoure. <sup>9</sup> Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the worlde. <sup>10</sup> But the God of all grace who hath called vs into his eternal glory by Christ Iesus, after that yee haue suffered a while, make you perfect, stablish, strengthen, settle you. <sup>11</sup> To him bee glory and dominion for euer and euer. Amen.

<sup>12</sup> By Syluanus a faithfull brother vnto you, (as I suppose) I haue written briefly,

\* Or, as much as in you is.

<sup>9</sup> Or, ouerruling.

παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἐστήκατε. <sup>13</sup> Ἀσπάζεται ὑμᾶς ἢ ἐν Βαβυλῶνι συνεκλεκτῇ, καὶ Μάρκος ὁ υἱός μου.

## WICLIF—1380.

witnessynge, that this is the verri grace of god in which ȝe stonden, <sup>13</sup> the chirche that is gaderid in babiloyne and markus my sone: gretith ȝou wel, <sup>14</sup> grete ȝe wel togidre in holi coose, grace be to ȝou alle that ben in crist amen.

cosse. Abs.

## TYNDALE—1534.

exhortynge and testifyinge how that this is the true grace of god, wherin ye stonde. <sup>13</sup> The companions of youre eleccion that are at Babilon, saluteth you, and Marcus my sonne.

<sup>14</sup> Grete ye one another with the kysse of love. Peace be with you all which are in Christ Iesus. Amen.

## CRANMER—1539.

exhortynge and testifyinge, how that thys is the true grace of God, wherin ye stande.

<sup>13</sup> The congregacyon of them whych at Babilon are companions of youre eleccyon, saluteth you, and so doth Marcus my sonne.

<sup>14</sup> Grete ye one another wyth the kysse of loue. Peace be with you all, which are in Christ Iesu. Amen.

<sup>14</sup> ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ<sup>†</sup>.

<sup>†</sup> Rec. + ἀμὴν.

## GENEVA—1557.

testifying how that this is the true grace of God, wherin ye stand. <sup>13</sup>The Church that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

<sup>14</sup> Greete ye one another with the kysse of loue. Peace be to you all which are in Christe Iesus. Amen.

## RHEIMS—1582.

beseching and testifying that this is the true grace of God, vvherein you stand. <sup>13</sup>The Church saluteth you, that is in Babylon, coölect : and Marke my sonne.

<sup>14</sup> Salute one an other in a holy kisse. Grace be to al you vvhich are in Christ Iesus. Amen.

## AUTHORISED—1611.

exhorting, and testifying, that this is the true grace of God wherin ye stand. <sup>13</sup>The Church that is at Babylon elected, together with you, saluteth you, and so doeth Marcus my sonne. <sup>14</sup> Greet ye one another with a kisse of charitie : Peace bee with you all that are in Christ Iesus. Amen.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE SECOND

EPISTLE OF PETER.

CHAPTER I.

ΣΥΜΕΩΝ Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότημιον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ ἡμῶν. ἡμῶν. χάρις ὑμῖν καὶ εἰρήνῃ πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς. δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμα ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων

<sup>2</sup> Alex. εὐίγ εὐίγ καὶ ἀρετῆ.

<sup>3</sup> Const. τίμα ἡμῖν καὶ μέγιστα.

WICLIF—1380.

1. SIMOUNT petir seruaunt and apostil of ihesus crist : to hem that han take with us the euen feith in the rjtwisnesse of oure god and sauour ihesus crist.

<sup>2</sup> grace and pees be fillid to you bi the knowyng of oure lord ihesus crist, <sup>3</sup> hou alle thingis of his godlich vertu that ben to liif and pitee ben youun to us bi the knowyng of hym that clepid us for his owne glorie and vertu : <sup>4</sup> bi whom he saf to us moost precious hiheestis, that bi these thingis 3c schuln be made felowis of goddis kynde : and fle the corrupcion of that coucite that is in the world.

<sup>5</sup> and bryng 3c in al bisynes : and mynstre 3c in soure feith, vertu, and in uertu, kunnyng, <sup>6</sup> in kunnyng abstinence, in abstinence : pacience, in pacience : pitee, <sup>7</sup> in pitee loue of britherhood, and in loue of britherhood : charite, <sup>8</sup> for if these ben with you and ouercomen : thei schuln not make you void, nether with out fruyt in the knowyng of oure lord ihesus crist, <sup>9</sup> but to whom these ben

TYNDALE—1534.

1. SIMON Peter a seruaunt and an Apostle of Iesus Christ to them which have obtayned lyke precious fayth with oure God and sauoure Iesus Christ.

<sup>2</sup> Grace with you, and peace be multiplied in the knowledge of God and of Iesus oure Lorde. <sup>3</sup> Accordyng as his godly power hath geuen vnto vs all thinges that pertaine vnto lyfe and godlynes, thorow the knowledge of him that hath called vs by vertue and glory, <sup>4</sup> by the meanes whereof, are geuen vnto vs excellent and mooste greate promyses; that by the helpe of them ye shuld be partakers of the godly nature, in that ye flye the corrupcion of worldly lust.

<sup>5</sup> And herunto geue all diligence: in youre fayth minister vertue, and in vertue knowledge, <sup>6</sup> and in knowlege temperance, and in temperance pacience, in pacience godlynes, <sup>7</sup> in godlynes brotherly kyndnes, in brotherly kyndnes love. <sup>8</sup> For yf these thinges be amonge you and are plenteous, they will make you that ye nether shalbe ydle nor vnfrutfull in the knowledge of oure lorde Iesus Christ. <sup>9</sup> But he that lacketh these thynges is

CRANMER—1539

1. SIMON Peter a seruaunt, and an Apostle of Iesus Christ, to them which haue obtayned lyke precyous fayth wyth vs thorow the ryghtewesnes of oure God and sauoure Iesus Christ.

<sup>2</sup> Grace be vnto you, and peace be multiplied thorow the knowledge of God and of Iesus oure Lorde. <sup>3</sup> Accordyng as his godly power hath geuen vnto vs all thinges that pertaine vnto lyfe and godlynes, thorow the knowledge of him that hath called vs by glory, and vertue, <sup>4</sup> by the which are geuen vnto vs excellent and mooste greate promyses, that by the meanes therof ye myght be partakers of the godly nature, yf ye flye the corrupcion of worldly lust.

<sup>5</sup> And herunto geue all diligence: in youre fayth mynstre vertue: in vertue knowledge: <sup>6</sup> in knowledge temperance, in temperance pacience: in pacience godlynes, <sup>7</sup> in godlynes brotherly kyndnes, in brotherly kyndnes love. <sup>8</sup> For yf these thynges be amonge you, and be plenteous, they will make you that ye nether shalbe ydle nor vnfrutfull in the knowledge of oure Lorde Iesus Christ. <sup>9</sup> But he that lacketh these thynges, is

even, or, fellow. vertu, power. pitee, pity. greeu. greeu. (lept, called. hiheestis, promises.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE SECOND

EPISTLE OF PETER.

CHAPTER I.

γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν ᾧ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. καὶ αὐτὸ τοῦτο δὲ, σπουδῆν πᾶσαν παρεισευέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετῆν, ἐν δὲ τῇ ἀρετῇ τὴν γνώσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσέβειᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. ταῦτα γὰρ ὑμῶν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπιγνώσιν. ᾧ γὰρ μὴ πάρεστι ταῦτα,

† Alex. + τῆ.

† Alex. s. αἰτοῖ εἰ s. αὐτῶ ἐι τοῦτω

GENEVA — 1557.

1. SIMEON Peter the seruant and Apostle of Iesus Christ, to them which haue obtained lyke precious faith with vs by the righteousnes of our God and Sauiour Iesus Christ: 2 Grace to you, and peace be multiplied by the knowledge of God and of Iesus our Lord. 3 Accordyng as his godly power hath geuen vnto vs all things that pertaine vnto lyfe and godlynes, through the knowledge of him that hath called vs vnto glorie and vertue. 4 In that, that moste great, and precious promesses, are geuen vnto vs, that by them, ye shoulde be partakers of the godly nature, in that ye flye the corruption, which is in the world through lust.

5 And here vnto geue all diligence: and ioyne more ouer vertue with your faith, and with vertue knowledge, 6 And with knowledge temperance, and with temperance patience, agayne with patience godlynes, 7 And with godlynes brotherly kindnes, and with brotherly kindnes, loue. 8 For if these thinges be among you, and are plenteous, they wyl make you that ye nether shalbe ydle, nor vnfrutefull in the knowledge of our Lord Iesus Christ. 9 For he that lacketh these thinges, is

RHEIMS — 1582.

1. SIMON Peter seruant and Apostle of Iesus Christ, to them that haue obtained equal faith vvith vs in the iustice of our God and Sauiour Iesus Christ. 2 Grace to you and peace be accomplished in the knowledge of God and Christ Iesus our Lord:

3 as all things of his diuine povver vvwhich pertaine to life and godlines, are giuen vs by the knowlege of him vvwhich hath called vs by his ovvne propre glorie and vertue, 4 by vvhom he hath giuen vs most great and pretious promises: that by these you may be made partakers of the diuine nature, fleeing the corruption of that concupiscence vvwhich is in the vvorld.

5 And you employing al care, minister ye in your faith, vertue: and in vertue, knowlege: 6 and in knowlege, abstinence: and in abstinence, patience: and in patience, pietie: 7 and in pietie, loue of the fraternitie: and in the loue of the fraternitie, charitie. 8 For if these thinges be present vvith you, and abound: they shal make you not vacant, nor vvwithout fruite in the knowlege of our Lord Iesus Christ. 9 For he that hath not

AUTHORISED — 1611.

1. SIMON Peter, a seruant and an Apostle of Iesus Christ, to them that haue obtained like precious Faith with vs, through the righteousnes of God, and our Sauiour Iesus Christ.

2 Grace and peace be multiplied vnto you through the knowledge of God, and of Iesus our Lord, 3 According as his diuine power hath giuen vnto vs all things that pertaine vnto life and godlinesse, through the knowledge of him that hath called vs to glory and vertue. 4 Whereby are giuen vnto vs exceeding great and precious promises, that by these you might bee partakers of the diuine Nature, hauing escaped the corruption that is in the world through lust.

5 And besides this, giuing all diligence, adde to your faith, vertue; and to vertue, knowledge; 6 And to knowledge, temperance; and to temperance, patience; and to patience, godlinesse; 7 And to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charitie. 8 For if these things be in you, and abound, they make you that ye shall neither bee barren, nor vnfruitfull in the knowledge of our Lord Iesus Christ. 9 But hee that

\* Or, by.

τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτημάτων.] <sup>10</sup> Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆσθαι ταῦτα γὰρ ποιῶντες οὐ μὴ πταίσητέ ποτε. <sup>11</sup> οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ. <sup>12</sup> Διὸ <sup>f</sup> οὐκ ἀμελήσω| <sup>g</sup> αἰὲ ὑμᾶς| ὑπομνήσκω περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας. <sup>13</sup> δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει. <sup>14</sup> εἰδὼς ὅτι ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. <sup>15</sup> σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξόδον, τὴν τούτων μνήμην ποιῆσθαι. <sup>16</sup> Οὐ γὰρ σεσοφι-

\* Rec. ἁμαρτιῶν.

† Alex. μελήσω.

## WICLIFF—1380.

not redi he is blynde and gropeth with his hond, and forþeth the purgyng of his olde trespassis;

<sup>10</sup> wherfor brithren be 3e more bisie, that bi god werkis 3e make 3oure cleynge t chesynge certeyn for 3e doyngne thes thingis: schuln not do synne ony tyme; <sup>11</sup> for thus the entryng in to euerlastyng kyngdom of oure lord and sauour ihesus crist: schal be mynstrid to 3ou pleuteousli; <sup>12</sup> for whiche thing I schal bigynne to monest 3ou euermore of thes thingis; and I wole that 3e be kunyng and confermed in this presente truþe; <sup>13</sup> forsothe I deme iustli as long as I am in this tabernacle to reise 3ou in monestyn; <sup>14</sup> and I am certeyn that the puttyng away of my tabernacle is swift: bi this that oure lord ihesus crist hath schewid to me; <sup>15</sup> but I schal zeue bysnyesse and ofte afir my deeth: 3e haue mynde of thes thingis.

<sup>16</sup> for we not suynge vnwise taalis han made knowne to 3ou the vertu and the before knowyng of oure lord ihesus crist: but we weran made biholders of his grete-nesse; <sup>17</sup> for he took of god the fairir honour and glorie bi suche maner vois schidun down to hym fro the greet glorie; this is my loued sone, in whom I haue plesid to me: here 3e hym; <sup>18</sup> and we herden this vois brougt fro heuene whanne we werun with hym in the holi hille;

<sup>19</sup> and we han a sadder word of profecie: to which 3e 3euyngne tent don wel, as to a lanterne 3euyngne list in a clerik place, til the day bigynne to zeue list, and the dai sterre sprynge in 3oure hertis; <sup>20</sup> and first vndir stonde 3e this thing that eche profecie of scioure: is not made bi propre in terpetacioun; <sup>21</sup> for profecie was not brougte ony tyme bi

## TYNDALE—1534.

blynde and gropeth for the waye with his honde, and hath forgotten that he was purged from his olde synnes.

<sup>10</sup> Wherfore brethren; geue the more diligence forto make youre callinge and election sure. For yf ye do soche thynges; ye shall never erre. <sup>11</sup> Ye and by this means an entryng in shall be ministred vnto you abundantly in to the euerlastyng kyngdome of oure lord and sauoure Iesus Christ.

<sup>12</sup> Wherfore I will not be negligent to put you allwayes in remembrance of soche thinges; though that ye knowe them youre selves and be also stablished in the present trueth. <sup>13</sup> Notwithstandinge I thinke yt mete (as long as I am in this tabernacle) to stere you vp by puttyng you in remembrance; <sup>14</sup> for as much as I am sure howe that the tyme is at hande that I must put of my tabernacle; even as oure lord Iesus Christ hath shewed me. <sup>15</sup> I will enforce therfore; that on every syde ye myght haue wherwith to stere vp the remembrance of these thynges after my departyng.

<sup>16</sup> For we folowed not deceivable fables when we opened vnto you the power and comynge of oure lord Iesus Christ; but with oure eyes we sawe his maieste: <sup>17</sup> even then verely when he receaved of god the father honour and glory; and when ther came soche a voyce to hym from excellent glorie. This is my dere beloved some; in whom I haue delite. <sup>18</sup> This voyce we hearde when it came from heven; beyng with him in the holi mounte.

<sup>19</sup> We haue also a right sure worde of prophesye wher vnto yf ye take hede; as vnto a lyght that shyneth in a darke place; ye do wel vntill the daye dawne and the daye starre aryse in youre hertes. <sup>20</sup> So that ye fyrst knowe this; that no prophesye in the scripture hath eny private interpretation. <sup>21</sup> For the scripture came never by the will of man: but holy men of god

## CRANMER—1539.

blynde and gropeth for the waye wyth his hande, and hath forgotten, that he was purged from hys olde synnes.

<sup>10</sup> Wherfore brethren, geue the more diligence for to make your calling and election sure (by good workes) For yf ye do soch thynges, ye shall neuer fail. <sup>11</sup> Yee and by this means an entryng in shall be ministred vnto you abundantly into the euerlastyng kyngdome of oure Lorde and sauoure Iesus Christ.

<sup>12</sup> Wherfore, I wyll not be neglynt to put you all wayes in remembrance of soch thynges though ye knowe them youre selues, and be stablished in the present trueth. <sup>13</sup> Notwithstandyng I thinke it mete (as long as I am in this tabernacle) to stere you vp by puttyng you in remembrance, <sup>14</sup> for as moch, as I am sure, that shortly I must put of this my tabernacle, euen as oure Lorde Iesus Christ shewed me. <sup>15</sup> I wyll euer also geue my diligence, that ye maye haue wherwith to stere vp the remembrance of these thynges after my departyng. <sup>16</sup> For we haue not folowed deceatfull fables, when we opened vnto you the power and comynge of oure Lorde Iesus Christ, but wyth our eyes we sawe his maiestie: <sup>17</sup> euen then verely when he receaved of God the father honoure and glory, and when ther came soch a voyce to hym from the excellent glorie. This is my dere beloved some, in whom I haue delite. <sup>18</sup> This voyce we hearde come from heauen, when we were wyth hym, in the holi mounte.

<sup>19</sup> We haue also a ryght sure worde of prophesye, wher vnto yf ye take hede, as vnto a lyght that shyneth in a darcke place, ye do well, vntill the daye dawne, and the daye starre aryse in youre hertes. <sup>20</sup> So that ye fyrst knowe this; that no prophesye in the scripture hath eny pryuate interpretation. <sup>21</sup> For the scripture came neuer by the wyl of man: but holy

† *epistolical lang.* monest, admonish. deme, judge.  
 seuyng, sive. *substantive following.* certis, power.  
 had ier. stronger. *voice attention.*

σμένους μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῶν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος. <sup>17</sup> λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, ' Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα. ' <sup>18</sup> Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ, <sup>19</sup> καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον· ᾧ καλῶς ποιεῖτε προσέχοντες, (ὡς λύχνῳ φαίνονται ἐν ἀσχημῶ τόπῳ, ἕως οὗ ἡμέρα διαγύσῃ, καὶ φωσφόρος ἀνατείλῃ), ἐν ταῖς καρδίαις ὑμῶν. <sup>20</sup> τοῦτο πρῶτον γνώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται. <sup>21</sup> οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου

† Rec. ἡμᾶς αἰεί.

## GENEVA—1557.

blinde, and can not se farre of, and hath forgotten that he was purged from olde synnes.

<sup>10</sup> Wherefore brethren, geue rather diligence for to make you calling and election sure : for yf ye do these things, ye shal neuer fall. <sup>11</sup> For by this means an entering in shalbe ministred vnto you abundantly into the euerlasting kyngdome of our Lord and Sauour Iesus Christ.

<sup>12</sup> Wherefore, I wil not be negligent to put you alwayes in remembrance of these things, thogh that ye know wel, and be established in the present truth. <sup>13</sup> For I thinke it meete as longe as I am in this tabernacle to stere you vp by putting you in remembrance, <sup>14</sup> Seing I knowe that the tyme is at hande that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me. <sup>15</sup> I wil enforce therfore, that ye may be able to haue remembrance of these things after my departing. <sup>16</sup> For we folowed not deceivable fables when we opened vnto you the power and commyng of our Lord Iesus Christ, but with our eyes we saw his maiestie :

<sup>17</sup> For he receaued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, This is my dere beloued Sonne, in whome I delite. <sup>18</sup> And this voyce we heard when it came from heauen, being with him in the holy mounte. <sup>19</sup> We haue also a most sure worde of prophecie, to the which, ye do wel that ye take heed, as vnto a light that shyneth in a darcke place, vntill the day dawne, and the day starre aryse in your hearts. <sup>20</sup> So that ye fyrst knowe this, that no prophecie in the Scripture is of any priuate motion. <sup>21</sup> For the Prophets came not in olde tyme by the wil

## RHEIMS—1582.

these things ready, is blinde, and groping vwith his hand, hauing forgotten the purging of his old sinnes.

<sup>10</sup> Vvherfore, brethren, labour the more that by good vvorkes you may make sure your vocation and election. for, doing these things, you shal not sinne at any time. <sup>11</sup> For so there shal be ministred to you abundantly an entrance into the euerlasting kingdom of our Lord and Sauour Iesus Christ. <sup>12</sup> For the vvich cause I wil begin to admonish you alwayes of these things : and you in deepe knowyng and being confirmed in the present truth. <sup>13</sup> But I thinke it meete as long as I am in this tabernacle, to stirre you vp by admonition : <sup>14</sup> being certaine that the laying avay of my tabernacle is at hand, according as our Lord Iesus Christ also signified to me. <sup>15</sup> And I vvil doe my diligence, you to haue often after my decease also, that you may keepe a memorie of these things.

<sup>16</sup> For, not hauing folovved vulcarned fables, haue vve made the povver and presence of our Lord Iesus Christ knovven to you : but made beholders of his greatness. <sup>17</sup> For, he receiuing from God his father honour and glorie, this maner of voice comyng dovvn to him from the magnificent glorie, *This is my beloved sonne in whom I have pleased my self, heare him.* <sup>18</sup> And this voic we heard brought from heauen, vvhen vve vvere vwith him in the holy mounte.

<sup>19</sup> And we haue the propheticall vvord more sure : vvich you doe vvell attending vnto, as to a candell shynyng in a darcke place, vntill the day davvne, and the day starre arise in your hartes : <sup>20</sup> vnderstanding this first that no prophecie of scripture is made by priuate interpretation. <sup>21</sup> For, not by mans vvil vvvas prophecie brought

## AUTHORISED—1611.

lacketh these things, is blinde, and cannot see farre off, and hath forgotten that hee was purged from his old sinnes.

<sup>10</sup> Wherefore, the rather, brethren, giue diligence to make your calling and election sure : for if yee doe these things, yee shall neuer fall. <sup>11</sup> For so an entrance shall be ministred vnto you abundantly, into the euerlasting kingdome of our Lord and Sauour Iesus Christ. <sup>12</sup> Wherefore I wil not be negligent to put you alwayes in remembrance of these things, though yee know them, and bee established in the present truth. <sup>13</sup> Yea, I thinke it meete, as long as I am in this tabernacle, to stirre you vp, by putting you in remembrance :

<sup>14</sup> Knowing that shortly I must put off this my Tabernacle, euen as our Lord Iesus Christ hath shewed mee. <sup>15</sup> Moreover, I will endeuour, that you may be able after my decease, to haue these things alwayes in remembrance.

<sup>16</sup> For wee haue not folloved cunningly deuised fables, when wee made knowne vnto you the power and comming of our Lord Iesus Christ, but were eye witnesses of his Maiestie. <sup>17</sup> For hee receiued from God the Father, honour and glory, when there came such a voyce to him from the excellent glory, This is my beloved Sonne in whom I am well pleased. <sup>18</sup> And this voyce which came from heauen we heard, when vve were with him in the holy Mount. <sup>19</sup> We haue also a more sure word of prophecie, whercunto ye doe well that yee take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in your hearts : <sup>20</sup> Knowing this first, that no prophecie of the Scripture is of any priuate interpretation : <sup>21</sup> For the prophecie came not in old time by the wil of man : but

• Or, at any time.

φερόμενοι ἐλάλησαν ἠ ἄγιοι Θεοῦ ἄνθρωποι.

II. Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπόλειαν·<sup>2</sup> καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἄσελγείαις, | δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται·<sup>3</sup> καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἔκπαιαι οὐκ ἀργεῖ, καὶ ἡ ἀπόλεια αὐτῶν οὐ<sup>4</sup> νυστάζει. | <sup>4</sup> Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφέισατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν<sup>1</sup> τηρουμένων·<sup>5</sup> καὶ ἀρχαίον κόσμου οὐκ ἐφέισατο, ἀλλ' ὄρδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμον<sup>6</sup> κόσμου ἄσεβῶν ἐπάξας·<sup>6</sup> καὶ πόλεις Σοδομόων

<sup>1</sup> Rec. + εἰ.

<sup>2</sup> Rec. ἀπωλείας.

<sup>4</sup> Const. νυστάζει.

WICLIF — 1380.

mannes wille; but the holi men of god inspirid with the hooli goost spaken.

2. BUT also false profetes werun in the puple as in you schuln be maistris lieris that schuln brynge in sectis of perdiccioun; and thei denyen thiike lord that bougte hem; and bryngen on hem self hasti perdiccioun;<sup>2</sup> and many schuln sue her lecheries: bi whiche the weve of truthe schal be blasfemed,<sup>3</sup> and thei schuln make marchaundise of you in coueitise bi feynede wordis; to whiche dom now a while ago ceessith not; and the perdiccioun of hem nappith not.

<sup>4</sup> for if god sparid not angels synnyng, but bitoke hem to be turmentid and to be drawun doum with boondis of helle in to helle: to be kepte in to dome,<sup>5</sup> and sparid not the first world, but kepte noe the eijththe man the bifor goer of rijtwines; and brougte in the greet flood to the world of vnfithful men,<sup>6</sup> and he droof in to poudir the citees of men of sodom & of men of gommor and dampned hem bi turnyng upso doum, and putte hem the ensample of hem that werun to doyng yuel,<sup>7</sup> and deluyered the iust loth oppressid of the wrong & of the lecherous conuersacioun of cursid men,<sup>8</sup> for in sijt and herynge he was iust and dwelled among hem that fro day in to day turmentiden with wickid werkis a iust soule;<sup>9</sup> for the lord kanne deluyer pitueous men fro temptacioun: and kepte wickid men in to the day of dome to be turmentid,<sup>10</sup> but more hem that walken after the fleisch in coueitynge of vnclennesse: and dispisen lordschippinge, and ben boold plesinge hem self: and dreden not to bryngye yme sectis blasfemyng,<sup>11</sup> where angels, whanne thei ben more in strengthe and vertu: baren not that was the execrable doom agens hem;<sup>12</sup> but these ben as vnreasonable beestis kyndli in to takynge and in to deeth: blasfemyng in thes thingis that thei knowen not, and schuln

TYNDALE — 1534.

spake as they were moved by the holy goost.

2. THER were false prophetes amonge the people, even as ther shalbe false teachers amonge you: wich prevely shall bryng in damnable sectes; even denyng the Lorde that hath bought them; and bryngye vpon them selues swyft damnacion;

<sup>2</sup> and many shall folowe their damnable wayes; by which the waye of truthe shalbe evyll spoken of,<sup>3</sup> and thorow couetousnes shall they with fayned wordes make marchaundise of you; whose iudgement is not farre of, and their dampnacion slepeth not.

<sup>4</sup> For yf god spared not the angels that synned; but cast them doune into hell; and deluyered them in chaynes of darknes; to be kept vnto iudgement.<sup>5</sup> Nether spared the olde worlde but saved Noe the ryghte preacher of rightewesnes; and brought in the flud vpon the worlde of the vngodly,<sup>6</sup> and turned the cities of zodom and Gomor into ashes: overthrew them; damned them; and made on them an ensample vnto all that after shuld live vngodly.<sup>7</sup> And iust Lot vexed with the vncleny conversacion of the wicked; deluyered delivered he.<sup>8</sup> For he beyng ryghteous and dwellyng amonge them; in seynge and heryng; vexed his righteous soule from daye to daye with their vnlawfull dedes.<sup>9</sup> The lorde knoweth how to deliver the godly out of temptacion; and how to reserve the vniuste vnto the daye of iudgement for to be punished:<sup>10</sup> namelye them that walke after the fleshe in the lust of vnclennes; and despyse the rulars. Presumptuous are they; and stubborn; and feare not to speake evyll of them that are in auctorite.<sup>11</sup> When the angels which are greater bothe in power and myght; receive not of the lorde raylyng iudgement agaynst them.<sup>12</sup> But these as brute beastes; naturally made to be taken and destroyed; speake evyll of that they knowe not; and shall perisshe through their awne

CRANMER — 1539.

men of God spake, as they were moued by the holy goost.

2. THER were false prophetes also amonge the people, euen as ther shalbe false teachers amonge you: whych prevely shall bryng in damnable sectes (euen denyng the Lorde that hath bought them and bryngye vpon them selues swyft damnacion,<sup>2</sup> and many shall folowe their damnable wayes, by whom the waye of truth shal be euyl spoken of,<sup>3</sup> and thorow couetousnes shall they wyth fayned wordes make marchaundise of you, whose iudgement is now not farre of, and their damnacion slepeth not.

<sup>4</sup> For yf God spared not the angels that synned, but cast them doune into hell, and deluyered them into chaynes of dercknes (to be punyshed) to be kept vnto iudgement: <sup>5</sup> nether spared the olde worlde, but saued Noe the eght preacher of ryghtewesnes, and brought in the floud vpon the worlde of the vngodly, <sup>6</sup> and turned the cyties of zodom and Gomor into ashes: ouertrewe them, damned them, and made on them an ensample vnto those that after shulde lyue vngodly. <sup>7</sup> And iust Lot vexed with the vncleny conuersacioun of the wycked, deluyered he. <sup>8</sup> For he beyng ryghteous, and dwellyng amonge them in seynge and heryng, vexed his ryghteous soule from daye to daye with their vnlawfull dedes. <sup>9</sup> The Lorde knoweth how to deluyer the godly out of temptacion, and to reserue the vniuste vnto the daye of iudgement for to be punyshed: <sup>10</sup> but chieflye them that wake after the fleshe in the lust of vnclennes, and despye auctoryte. Presumptuous are they, and stubborn, which feare not to speake euill of them that excell in worshippe. <sup>11</sup> When the Angels which are greater both in power and might, receaue not of the Lord raylyng iudgment agaynst them selues. <sup>12</sup> But these as brute beastes, naturally brought forth to be taken and destroyed, speake euill of the thinges that they vnderstande not, and shall peryshe in their awne

thiike, the same. sue, folow. her, their.  
dun judgment yuo evil

καὶ Γομόρρας τεφρώσας <sup>m</sup> καταστροφῇ] κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβείν  
 θετικῶς· <sup>7</sup> καὶ δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ  
 ἀναστροφῆς, ἐρρύσατο· (<sup>8</sup> βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς,  
 ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·) <sup>9</sup> οἶδε Κύριος εὐσεβεῖς  
 ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·  
<sup>10</sup> μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μισμοῦ πορευομένους, καὶ κυριό-  
 τητος καταφρονούτας. Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες·  
<sup>11</sup> ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν παρὰ  
 Κυρίῳ βλάσφημον κρίσιν. <sup>12</sup> οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ <sup>n</sup> γεγεννημένα |  
 εἰς ἄλωσιν καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν

<sup>1</sup> Rec. *τηρηθήσονται*.<sup>m</sup> Alex. = *καταστροφῇ*.<sup>n</sup> Rec. *γεγεννημένα*.

## GENEVA—1557.

of man: but holy men of God spake as they were moued by the holy Ghost.

2. THERE were false Prophets also among the people, euen as there shalbe false teachers among you: which pryuely shal bringe in damnable heresies, euen denying the Lord, that hath bought them, and bringe vpon them selues swifft damnation. <sup>2</sup> And many shal folow their damnable wayes, by whom the way of truth shalbe euil spoken of. <sup>3</sup> And through couetousnes shal they with fayned wordes make marchandise of you, whose iudgement long agone is not farre of, and their damnation slepeth not. <sup>4</sup> For yf God spared not the Angels, that had synned, but caste them downe into hell, and deliuered them into chaines of darkenes, to be kept vnto damnation:

<sup>5</sup> Nether spared the old worlde, but saued Noe the eyght *persone* a preacher of righteousnes, and broght in the flood vpon the world of the vngodly. <sup>6</sup> And turned the cities of the Sodomites and Gomorrhe into ashes: ouerthrew them, damned them, and made on them an ensample vnto all that after should liue vngodly: <sup>7</sup> And he deliuered iuste Loth vexed with the vnclenly conuersation of the wicked. <sup>8</sup> (For being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to daye, with their vnlawful dedes.) <sup>9</sup> The Lord knoweth how to deliuer the vniust vnto the day of iudgement for to be punished:

<sup>10</sup> Namely them that walke after the fleshe, in the luste of vnclennes, and despicie the Governement: presumptuous are they, and stande in their owne conceite, and feare not to speake euyl of them that are in dignitie. <sup>11</sup> When the Angels which are greater bothe in power, and might giuenot rayling iudgement agaynst them before the Lord. <sup>12</sup> But these as brute beastes, led with natural sensuality, and made to that ende that being taken they shulde be destroyed, speake euil of those things which they knowe not, and

## RHEIMS—1582.

at any time: but the holy men of God spake, inspired vvith the holy Ghost.

2. BVT there vvere also false-prophets in the people, as also in you there shal be lying maisters vvich shal bring in sectes of perdition, and denie him that hath bought them, the Lord: bringing vpon them selues speedie perdition. <sup>2</sup> And many shal folovv their riotousnesses, by vvhom the vvay of truth shal be blasphemed. <sup>3</sup> and in auarice shal they vvith feined vvordes make merchandise of you. vnto vvhom the iudgement novv long since ceaseth not: and their perdition slumbereth not. <sup>4</sup> For if God spared not Angels sinning: but vvith the ropes of Hel being dravven dovvn into Hel deliuered them to be tormented, that they should be reserued vnto iudgement: <sup>5</sup> and he spared not the original vvorld, but kept the eight, Noë, the preacher of iustice, bringing in the deluge vpon the vvorld of the impius.

<sup>6</sup> And bringing the cities of the Sodomites and of the Gomorrhaites into ashes, he damned them vvith subersion, putting an example of them that shal doe impiously: <sup>7</sup> and deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the abominable men. <sup>8</sup> for in sight and hearing he vvvas iust: dwelling vvith them vvho from day to day vexed the iust soule vvith vniust vvorkes.

<sup>9</sup> Our Lord knowveth to deliuer the godly from tentation, but to reserue the vniust vnto the day of iudgement to be tormented: <sup>10</sup> and especially them vvich vvalk after the flesh in concupiscence of vnclennesse, and contemne dominion, bold, self-pleasers: they feare not to bring in sectes, blaspheming. <sup>11</sup> Vvheres-as Angels being greater in strength and povver, beare not the execrable iudgement agaynst them.

<sup>12</sup> But these men as vnreasonable beastes, naturally tending to the snare and into destruction, in those things vvich they knowe not, blaspheming, shal perish in

## AUTHORISED—1611.

holy men of God spake as they were moued by the holy Ghost.

2. BUT there were false prophets also among the people, euen as there shall be false teachers among you, who priuily shall bring in damnable heresies, euen denying the Lord that bought them, and bring vpon themselves swift destruction. <sup>2</sup> And many shall follow their pernicious wayes, by reason of whom the way of truth shall be euill spoken of: <sup>3</sup> And through couetousnesse shall they with feined words, make merchandise of you, whose iudgement now of a long time liereth not, and their damnation slumbereth not. <sup>4</sup> For if God spared not the Angels that sinned, but cast them downe to hel, and deliuered them into chains of darknesse, to be reserued vnto iudgement: <sup>5</sup> And spared not the old world, but saued Noah the eighth *person* a preacher of righteousnes, bringing in the Flood vpon the world of the vngodly: <sup>6</sup> And turning the cities of Sodom and Gomorrah into ashes, condemned them with an ouerthrow, making them an ensample vnto those that after should liue vngodly: <sup>7</sup> And deliuered iust Lot, vexed with the filthy conuersation of the wicked: <sup>8</sup> (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their vnlawful dedes.)

<sup>9</sup> The Lord knoweth how to deliuer the godly out of temptations, and to reserue the vniust vnto the day of iudgement to be punished: <sup>10</sup> But chiefly them that walke after the flesh in the lust of vnclennesse, and despise <sup>6</sup> government. Presumptuous *are they*, selfe willed: they are not afraid to speake euill of dignities: <sup>11</sup> Whereas Angels which are greater in power and might, bring not railing accusation <sup>v</sup> against them before the Lord. <sup>12</sup> But these, as natural brut beasts made to be taken and destroyed, speake euill of the things that they vnderstand not, and shal vtterly perish in

<sup>a</sup> Or, lasciuious wayes, as some copie read. <sup>b</sup> Or, dominion. <sup>v</sup> Some read, against themselves.

° καταφθαρίσονται,] <sup>13</sup> κομούμενοι μισθὸν ἀδικίας. Ἦδονὴν ἠγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς <sup>p</sup> ἀπάταις| αὐτῶν, συνευχοῦμενοι ἡμῖν, <sup>14</sup> ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ <sup>q</sup> ἀκαταπαύστους | ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην <sup>r</sup> πλεονεξίας| ἔχοντες, κατάρας τέκνα, <sup>15</sup> καταλιπούτες <sup>s</sup> εὐθείαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, <sup>16</sup> ἔλεγξεν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκόλυσε τὴν τοῦ προφήτου παραφροναίαν. <sup>17</sup> Οὗτοί εἰσι πηγαὶ ἄνδρου, <sup>t</sup> καὶ ὀμίχλαι| ὑπὸ λαίλαπος ἐλανόμεναι, οἷς ὁ ζῶφος τοῦ σκότους εἰς αἰῶνα τετήρηται. <sup>18</sup> ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις σαρκός, <sup>u</sup> ἄσελγείαις,|

° Alex. καὶ φθαρίσονται.

P Alex. ἀπάταις.

q Const. ἀκαταπαύστους.

r Rec. πλεονεξίας.

s Rec. + τῆν.

## WICLIIF—1380.

perisch in her corrupcion: <sup>13</sup> and receyue the hire of vnrytwiseznes, and thei gessen delcis of defoulunge ⁊ of wemmen: to be likyngis of day; flouyng in her festis with delcis doyng lecherie with you: <sup>14</sup> and han iȝen ful of aoutrie; ⁊ vnceasyng trespas; disceyuyng vnstidfast soulis, and han the herte exercisid to couetise; the sones of cursyng <sup>15</sup> that forsaken the ryt weye, and eriden sunge the weie of balaam of bosor, which loued the hire of wickidnesse; <sup>16</sup> but he hadde repreuyng of his wodenesse; a doumb best vndir zoche that spake with vois of man: that forbede the vnwisdom of the profete;

<sup>17</sup> these ben wellis with out watir and mystis dryuen with whirlingy wyndis to whiche the thik myst of derknesse is reserued; <sup>18</sup> and thei spekun in pride of vanyte; and disceyuen in desiris of fleisch of lecheri; hem that scapen alitil; <sup>19</sup> whiche lyuen in error and beheten fredom to hem: whanne thei ben seruauntes of corrupcion; for of whom ony man is ouercomun: of hym also he is seruaunt; <sup>20</sup> for if men forsakun the vauclennesis of the world; bi the knowing of oure lord and sauour ihesus crist, and etfson be waplidd in these and ben ouercomun: the latter thingis ben made to hem worse thanne the former; <sup>21</sup> for it was bettir to hem to not knowe the wey of rytwiseznesse; thanne to turne aȝen aftir the knowyng; fro that holi maundement that was bitakun to hem; <sup>22</sup> for thilke verri prouerbe bifilde to hem; the hound turned aȝen to his castyng; and a sowe is waischen in walewyng in fenne.

3. IO 3c moost dereworthe brithren I write to you this secunde epistil in whiche

delcis, delights. defoulunge, defiling. wemmen, spots. iȝen, eyes. vnrytwe, following. wodenesse, madness. beheten, promise. aȝen, again. thilke, the same. verri, true. fenne, mire.

## TYNDALE—1534.

destruccion, <sup>13</sup> and receave the rewarde of vnryghtwesnes.

They count it pleasure to live delically for a season. Spottes they are and filthynes; living at pleasure and in disceaveable wayes feasting with you: <sup>14</sup> havinge eyes full of adoutrie and that cannot cease to synne; begyllyng vnstable soules. Hertes they have exercised with couetousnes. They are cursed chyldren; <sup>15</sup> and have forsaken the right waye, and are gone astray folowinge the waye of Balam the sonne of Bosor; which loved the rewarde of vnryghtwesnes. <sup>16</sup> but was rebuked of his iniquite. The tame and domme beast; speaking with mannes voyce; forbadde the folishnes of the Prophete.

<sup>17</sup> These are welles without water; and cloudes caried about of a tempest; to whome the myst of darcknes is reserved for ever. <sup>18</sup> For when they have spoken the swellinge wordes of vanytie; they begyle with wantannes thorowe the lustes of the flesshe; them that were cleue escaped; but now are wrapped in errors. <sup>19</sup> They promys them libertye; and are them selves the bonde seruauntes of corrupcion. For of whom soever a man is ouer come; vnto the same is he in bondage. <sup>20</sup> For yf they; after they have escaped from the filthynes of the worlde thorowe the knowledge of the Lorde and of the saviour Iesus Christ; they are yet tangled agayne therin; and overcome: then is the latter ende worse with them then the beginninge. <sup>21</sup> For it had bene better for them; not to have knowne the waye of righteousnes; then after they have knowen it; to turne from the holy commaundment geuen vnto them. <sup>22</sup> It is happened vnto them accordinge to the true proverbe: The dogge is turned to his vomit agayne; and the sow that was wesshed; to her wallowyng in the myre.

3. THIS is the seconde pistle that I now wryte vnto you; beloved; wherwith

## CRANMER—1539.

destruccion, <sup>13</sup> and receave the rewarde of vnryghtwesnes.

They count it pleasure to lyue deliciously for a season. Spottes they are and filthynes: which lyue at pleasure in their owne disceavauntable wayes, feasting with you: <sup>14</sup> hauyng eyes full of adoutrie; and that cannot cease from synne, begyllyng vnstable soules. Hertes they have exercised with couetousnes. They are cursed chyldren <sup>15</sup> which have forsaken the right waye, and are gone astray folowynge that waye of Balam the sonne of Bosor, which lored the rewarde of vnryghtwesnes: <sup>16</sup> but was rebuked of his iniquite. The tame and domme beast, speakinge with mannes voyce, forbadde the madnesse of the Prophete.

<sup>17</sup> These are welles without water: cloudes that are caried with a tempest, to whom the myst of dercknes is reserued for euer. <sup>18</sup> For when they have spoken the greete swelling wordes of vanytie, they entyse thorow lustes in the voluptuousnes of the flesh, them that were cleane escaped: euen them that now lyue in erreure: <sup>19</sup> whyll they promys them libertye, where as they them selues are the bonde seruauntes of corrupcion. For of whom a man is ouer come, vnto the same is he brought in bondage. <sup>20</sup> For yf they (after they have escaped from the filthynes of that worlde thorow the knowledge of the Lorde and the saviour Iesus Christ) are yet tangled agayne therin, and overcome: then is the latter ende worse with them then the beginninge. <sup>21</sup> For it had bene better for them, not to haue knowne the waye of ryghteousnes, then after they haue knowen it, to turne from the holy commaundment that was geuen vnto them: <sup>22</sup> But the same is happened vnto them that is used to be spoken by the true proverbe. The dogge is turned to his vomit agayne, and the sow that was wesshed is turned agayne to her walowyng in the myre.

3. THIS is the seconde epistle that I now wryte vnto you dearly beloved, wher

τοὺς ὀλίγους| ἀποφυγόντας| τοὺς ἐν πλάνῃ ἀναστρεφόμενους·<sup>19</sup> ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γὰρ τις ἤττηται, τοῦτω καὶ δεδούλωται.<sup>20</sup> Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ, τοῦτοις δὲ πάλιν ἐμπλακέντες ἤττωνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.<sup>21</sup> κρείττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέαι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνωῖσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.<sup>22</sup> συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, “Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα.” καὶ, “Ἦς λουσαμένη, εἰς κύλισμα βορβόρου.”

III. Ταύτην ἤδη, ἀγαπητοὶ, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω

<sup>1</sup> Rec. νηθλια.

<sup>2</sup> Rec. + iv.

<sup>3</sup> Alex. ἀσιλγίας.

<sup>4</sup> Rec. ὄντως.

<sup>5</sup> Alex. ἀποφύγοντας.

## GENEVA—1557.

shal perishe through their own corrup- tion.<sup>13</sup> And shal receive the rewarde of vnrighuousnes, as they which count it pleasure to lye deliciously for a season. Spottes they are and blottes deliting them selues in that they decaue you, in feasting with you.<sup>14</sup> Hauing eyes ful of aduoutrie, and that can not cease to synne, begyng vnstable soules: they haue hearts exercised with couetousnes, detestable fel- lowes,<sup>15</sup> Which forsakyng the right waye, haue gone astraye, folowynge the way of Balaam the sonne of Bosor, which loued the rewarde of vnrightuousnes:

<sup>16</sup> But he was rebuked for his iniquity: for the dumme beast, wher on he sat speaking with mans voyce, forbode the folyshnes of the Prophete.<sup>17</sup> These are welles without water, and cloudes caried about with a tempest, to whom the blake darkenes is reserued for euer.<sup>18</sup> For in speaking swelling wordes of vanitie, they begyle with wantones through the lustes of the fleshe men that were cleane escaped from them which are wrapped in errors.<sup>19</sup> Promising vnto them libertie, and are them selues the bond seruants of corrup- tion: for of whom soeuer a man is ouer- come, vnto the same is he in bondage.<sup>20</sup> For if they, after they haue escaped from the filthines of the worlde, through the knowledge of the Lord, and of the Sauour Iesus Christ, are yet tangled agayne therin, and ouercome: then is the latter ende worse with them then the begynnyng.<sup>21</sup> For it had bene better for them, not to haue knownen the way of rightuousnes, then after they haue knownen it, to turne from the holy commaundement geuen vnto them.<sup>22</sup> But it happeneth vnto them, according to the true prouerbe, The dogge is turned to his owne vomit agayne: and, The sowe that was washed, to her wallowyng in the myer.

3. THIS is the seconde Epistle that I now write vnto you beloued, wherwith

## RHEIMS—1582.

their corruption,<sup>13</sup> receiving the reward of iniustice, esteeming for a pleasure the delights of a day: coinquations and spottes, floving in delicacies, in their feasting rioting vvith you,<sup>14</sup> hauing eies ful of adulterie and incessant sinne: al- luring vnstable soules, hauing their hart exercised vvith auarice, the children of malediction: <sup>15</sup> leaning the right vvay they haue erred, hauing folowed the vvay of Balaam of Bosor, vvich loued the reward of iniquity,<sup>16</sup> but had a checke of his madness. the dumme beast vnder the yoke, speaking vvith mans voyce, prohibited the folyshnes of the prophēt.

<sup>17</sup> These are fountaines vvithout vvater, and cloudes, tossed vvith vvhirlevindes, to vvhom the mist of darkenesse is reserued.<sup>18</sup> For, speaking the proud things of vanitie, they allure in the desires of fleshly riotousnes, those that escape a litle, vvich conuerse in error,<sup>19</sup> promising them libertie, whereas them selues are the slaues of corruption, for vvhervvith a man is ouercome: of that he is the slaue also.

<sup>20</sup> For if fleeing from the coninquations of the vvorld in the knowledge of our Lord and Sauour Iesus Christ, they againe intangled vvith the same be ouer- come: the later things are become vvith them vvorse then the former.<sup>21</sup> For it vvvas better for them not to knowen the vvay of iustice, then after the knowledge, to turne backe from that holy commaundement vvich vvvas deliuered to them.<sup>22</sup> For, that of the true prouerbe is chaunced to them, The dogge returned to his vomite: and, The sowe vvashed into hier vvallowing in the mire.

3. THIS loe the second epistle I vvrite to you my dearest, in vvich I stirre vp

## AUTHORISED—1611.

their own corruption.<sup>13</sup> And shal receive the reward of vnrighteousnes, as they that count it pleasure to riot in the day time: Spots they are and blemishes, sporting themselves with their own deceiuings, while they feast with you:<sup>14</sup> Hauing eyes ful of <sup>a</sup>adultery and that cannot cease from sinne, beguiling vn- stable soules: an heart they haue exer- cised with couetous practises: cursed children:<sup>15</sup> Which haue forsaken the right way, and are gone astray, following the way of Balaam the sonne of Bosor, who loued the wages of vnrighteousnes, <sup>b</sup> But was rebuked for his iniquity: the dumbe asse speaking with mans voyce, forbode the madness of the Prophet.

<sup>17</sup> These are wells without water, clouds that are caried with a tempest, to whom the mist of darknesse is reserued for euer.<sup>18</sup> For when they speake great swelling wordes of vanitie, they allure through the lusts of the flesh, through much wanton- nesse, those that were <sup>b</sup>cleane escaped from them who liue in error.<sup>19</sup> While they promise them liberty, they them- selues are the seruants of corruption: for of whom a man is ouercome, of the same is hee brought in bondage.<sup>20</sup> For if after they haue escaped the pollutions of the world through the knowledge of the Lord and Sauour Iesus Christ, they are againe intangled therein, and ouercome, the latter end is worse with them then the beginning.<sup>21</sup> For it had benee better for them not to haue knownen the way of right- ousnes, then after they haue knownen it, to turne from the holy Commaundement deliuered vnto them.<sup>22</sup> But it is happened vnto them according to the true prouerbe: The dog is turned to his own vomit againe, and the sow that was washed, to her wallowing in the mire.

3. THIS second Epistle (beloued) I now write vnto you, in both which I stir

<sup>a</sup> Gr. an adulteresse. <sup>b</sup> It is, for a litle, or, a while, as some read.

ἡμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, <sup>2</sup> μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος. <sup>3</sup> τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐν ἐμπαυμονῇ ἐμπαίχεται, κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι, <sup>4</sup> καὶ λέγοντες, 'Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.' <sup>5</sup> Λαθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἑκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστώσα, τῷ τοῦ Θεοῦ λόγῳ, <sup>6</sup> δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπόλωτο. <sup>7</sup> οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πρὶ τηροῦμενοι εἰς ἡμέραν κρίσεως καὶ ἀπολείας τῶν ἀσεβῶν ἀνθρώπων. <sup>8</sup> Ἐν δὲ τούτῳ μὴ

<sup>2</sup> Alex. ἡμῶν.

<sup>3</sup> Alex. ἰσχύτων.

<sup>4</sup> Rec. = ἐν ἐμπαυμονῇ.

<sup>6</sup> Rec. αὐτῶν ἐπιθυμίας.

## WICLIF—1380.

I stire zoure cleer soule bi monestyngre to gidre: <sup>2</sup> that ze be myndeful of tho worthis that I bifor seide of the holi profetes: and of the maundementis of the holi apostilis of the lord and sauour.

<sup>3</sup> first wite ze this thing that in the last dayes discyveryn schuln come in disceit, goynge aftir her owne coueityngis, <sup>4</sup> sciynge, where is the bihest of the comynge of hym? for sithen the fadiris dieden: alle thingis lasten for the bigynnyngre of creature, <sup>5</sup> but it is hid fro hem wyllynge this thing: that heuenes werun bifor, and the erthe of watir, was stondeinge bi watir bi goddis word <sup>6</sup> bi which thilke world clensid thanne bi watir perischide, <sup>7</sup> but the heuenes that now ben and the erthe ben kept bi the same word and ben reserued to fier in the day of dome and perdicuous of wicked men,

<sup>8</sup> but ze moost dere: this o thing be not hidde to zou, that o dai amentis god, is as a thousand yeeris, and a thousand yeeris: ben as o daye, <sup>9</sup> the lord tarieth not his bihest as summe gessen: but he doith pacientli for zou, and wole not that omy man perische, but that alle turne asen to penance, <sup>10</sup> for the day of the lord schal come as a theef: in whiche heuenes with greet bire schuln passe, and elementis schuln be dissolued bi heete, and the erthe and alle the werkis that ben in it: schuln be brente,

<sup>11</sup> therfor whanne alle these thingis schuln be dissolued, what maner men bihoueth it zou to be in holi lyuynge and pitces: <sup>12</sup> abydyngre and hysynge in to the comynge of the dai of our lord ihesus crist: bi whom heuenes breunynge schuln be dissolued: and elementis schuln faile bi breunynge of fier, <sup>13</sup> also we abiden bi hise bihestis newe heuenes and newe erthe: in which rihtwisenesse dwelleth,

monestyngre, admonishing. wite, knowe. bihest, promise. sithen, since. dome, judgement. o, one. bire, confusion. pitces, pieces. hysynge, hastynge.

## TYNDALE—1534.

I stere vp and warne youre pure myndes/ <sup>2</sup> to call to remembraunce the wordes which were tolde before of the holy prophetes, and also the commandement of vs the apostles of the lorde and sauour. <sup>3</sup> This fyrst vnderstonde that ther shall come in the last dayes mockers which will walke after their awne lustes <sup>4</sup> and saye. Where is the promes of his comynge? For sence the fathers dyed, all thinges contiaue in the same estate wher in they were at the begynnyng. <sup>5</sup> This they knowe not (and that wyllynge) howe that the heuens a great wyle ago were: and the erth that was in the water/ appered vp out of the water by the worde of god: <sup>6</sup> by the which thinges, the worlde that then was, perished or flouen with the water. <sup>7</sup> But the heuens verely and erth which are now, are kept by the same worde in store, and reserued vnto fyre, agaynst the daye of iudgement and perdicion of vngodly men.

<sup>8</sup> Dearly beloved, be not ignorant of this one thyng, how that one daye is with the lorde; as a thousand yere, and a thousand yere as one daye. <sup>9</sup> The lorde is not slacke to fulfill his promes, as some men count slacknes: but is pacient to vs warde and wolde have no man lost; but wolde receave all men to repentance. <sup>10</sup> Neverthelesse the daye of the lorde will come as a thefe in the nyght, in the which daye, the hevens shall perisse with terrible noyes, and the clementes shall melt with heet; and the erth with the workes that are therin shall burne.

<sup>11</sup> Yf all these things shall perisse, how that maner persons ought ye to be in holy conuersacion and godlynes: <sup>12</sup> lokyngefor and hastynge vnto the comynge of the daye of God, in which the hevens shall perisse with fyre, and the clementes shalbe consumed with heate. <sup>13</sup> Neverthelesse we loke for a newe heven and a newe erth; accordynge to his promes; wherin in dwelleth rihtwesnes.

## CRANMER—1539.

with I stere vp your sincere mynde, by putting you in remembrance, <sup>2</sup> that ye maye be myndefull of the wordes (which were tolde before of the holy Prophetes) and also the commandement of vs which be Apostles of the Lorde and sauour. <sup>3</sup> This fyrst vnderstande, that ther shall come in the last dayes, mockers (in disceatfulness) which wyll walke after their awne lustes, <sup>4</sup> and saye: Where is the promes of his comynge? For sence the fathers dyed, all thynges contynue in the same estate wherin they were at the begynnyng. <sup>5</sup> For this they knowe not (and that wyllfully) howe that the heuens a great wyle ago were, and the erth out of the water appered vp thorow the water, by the word of God: <sup>6</sup> by the which thynges the world that then was, perischid, beyngre ouer runne wyth water. <sup>7</sup> But the heuens and erth which are now, be kept by hys worde in store, and reserued vnto fyre, agaynst the daye of iudgement and perdicion of vngodly men.

<sup>8</sup> Dearly beloved, be not ignoraunt of this one thyng, howe that one daye is wyth the Lord, as a thousand yere, and a thousand yere as one daye. <sup>9</sup> The Lord that hath promised, is not slacke, as some men count slacknes: but is pacient to vs warde: for asmoch as he wolde haue no man lost, but wyll receaue all men to repentance.

<sup>10</sup> Neuerthelesse the daye of the Lorde wyll come as a thefe in the nyghte, in the which daye, the heuens shall passe awaye in maner of a tempest, and the elementes shall melt wyth heat: the erth also and the workes that are therin, shall burne.

<sup>11</sup> Scyng then that all these thynges shall perisse, what maner persons ought ye to be in holy conuersacion and godlynes: <sup>12</sup> lokyngefor, and hastynge vnto the comynge of the daye of God, by whom the heuens shall perisse with fyre, and the elementes shall melt wyth heate? <sup>13</sup> Neuerthelesse, we (according to his promes) loke for a newe heauen and a newe earth, wherin dwelleth ryhtwesnes.

λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. <sup>9</sup> οὐ βραδύνει <sup>4</sup> ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινες βραδυτῆτα ἠγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενος τινὰ ἀπολέσθαι, ἀλλὰ πάντα εἰς μετάνοιαν χωρῆσαι. <sup>10</sup> Ἦξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς, <sup>1</sup> ἐν ᾗ οἱ οὐρανοὶ ῥοιζήθῃον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται. <sup>11</sup> Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, <sup>12</sup> προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται; <sup>13</sup> Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

<sup>1</sup> Rec. τῆ αὐτῆ.

<sup>4</sup> Alex. = ὁ.

<sup>4</sup> Alex. s. εἰς ὑμᾶς s. εἰς ὑμᾶς.

<sup>1</sup> Rec. + ἐν νυκτί.

## GENEVA — 1557.

I stere vp, and warne your pure myndes, <sup>2</sup> To call to remembrance the wordes, which were told before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauour.

<sup>3</sup> This fyrst vnderstande, that there shall come in the last dayes, mockers, which wyl walke after their lustes. <sup>4</sup> And say, Where is the promis of his comming? for synce the fathers died, all thinges continue in the same estate wher in they were at the beginning. <sup>5</sup> For this they knowe not (and that willingly) how that the heauens a great whyle ago were, by the worde of God, and the earth that was in the water appeared vp out of the water, <sup>6</sup> Wherefore the world that then was, perished, ouerflowed with the water.

<sup>7</sup> But the heauens and earth, which are now, are kept by the same worde in store, and reserued vnto fyre, against the day of damnation, and destruction of vngodly men. <sup>8</sup> Derely beloued, be not ignorant of this one thinge, how that owne day is with the Lord, as a thousand yere, and a thousand yere, as one day. <sup>9</sup> The Lord is not slacke to fulfil his promes (as some men count slacknes) but is patient to swaue, and wolde haue no man lost, but woulde receaue all men to repentance.

<sup>10</sup> And the day of the Lord wyl come as a thiefe in the night, in the which day the heauens shal passe away with a noyse, and the elementes shal melt with heate, and the earth with the workes, that are therein shal burne. <sup>11</sup> Seing therefore all these thinges muste be dissolued, what maner persons ought ye to be in holy conuersation and godlynnes? <sup>12</sup> Loking for, and hastnyng vnto the comming in the day of God, in which the heauens shal be dissolued with fyre, and the elementes shal melt with heat. <sup>13</sup> But, we loke for new heauens, and a new earth, according to his promis, wherin dwelleth righteousness.

## RHEIMS — 1582.

by admonition your sincere minde: <sup>2</sup> that you may be mindful of those wordes which I told you before from the holy Prophets, and of your Apostles, of the preceptes of our Lord and Sauour. <sup>3</sup> Knowing this first, that in the last dayes shal come mockers in deceit, vvaiking according to their owne concupiscences, <sup>4</sup> saying, Vvhere is his promise or his comming? For since the time that the fathers slept, all things do so perseuer from the beginning of creature. <sup>5</sup> For they are vvilfully ignorant of this, that the heauens vvcre before, and the earth, out of vvater, and through vvater, consisting by the vvord of God: <sup>6</sup> by the vvich, that vvorld then, being ouerflowed vvith vvater perished.

<sup>7</sup> But the heauens vvchich novv are, and the earth, are by the same vvord kept in store, reserued to fyre vnto the day of iudgement and of the perdition of the impius men. <sup>8</sup> But this one thing be not ignorant of, my dearest, that one day vvith our Lord is as a thousand yeres, and a thousand yeres as one day. <sup>9</sup> Our Lord slacketh not his promis, as some do esteeme it: but he doth patiently for you, not vvilling that any perish, but that all returne to penance. <sup>10</sup> And the day of our Lord shal come as a theeve in the vvchich the heauens shal passe vvith great violence, but the elementes shal be resolued vvith heate, and the earth and the vvorkes vvchich are in it, shal be burnt.

<sup>11</sup> Therefore vvhereas al these thinges are to be dissolued: vvhat maner of men ought you to be in holy conuersations and godlinesse, <sup>12</sup> expecting and hastnyng vnto the comming of the day of our Lord, by vvchich the heauens burning shal be resolued, and the elementes shal melt vvith the heate of fyre: <sup>13</sup> But vve expect nevvy heauens and a nevvy earth according to his promises, in vvchich iustice inhabiteth.

## AUTHORISED — 1611.

vp your pure mindes by way of remembrance: <sup>2</sup> That ye may be mindful of the words which were spoken before by the holy Prophets, and of the Commandement of vs the Apostles of the Lord and Sauour: <sup>3</sup> Knowing this first, that there shall come in the last dayes scoffers, walking after their owne lusts, <sup>4</sup> And saying, Where is the promise of his coming? For since the Fathers fell asleepe, all things continue as they were from the beginning of the creation. <sup>5</sup> For this they willingly are ignorant of, that by the word of God the heauens were of old, and the earth <sup>6</sup> standing out of the water, and in the water, <sup>6</sup> Whereby the world that then was, being overflowed with water, perished. <sup>7</sup> But the heauens and the earth which are now, by the same word are kept in store, reserued vnto fire against the day of Iudgement, and perdition of vngodly men.

<sup>8</sup> But (beloued) be not ignorant of this one thing, that one day is with the Lord as a thousand yeeres, and a thousand yeeres as one day. <sup>9</sup> The Lord is not slacke concerning his promise (as some men count slackenesse) but is long-suffering to vs-ward, not willing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a great noise, and the Elements shall melt with feruent heat, the earth also and the workes that are therein shall be burnt vp. <sup>11</sup> Seeing then that all these things shall be dissolued, what maner of persons ought ye to be in all holy conuersation, and godlinesse, <sup>12</sup> Looking for and hastnyng vnto the comming of the day of God, wherein the heauens being on fyre shall be dissolued, and the Elements shall melt with feruent heat? <sup>13</sup> Neuerthelesse we, according to his promise, looke for new heauens, and a new earth, wherein dwelleth righteousness.

<sup>9</sup> Gr. consisting. <sup>10</sup> Or, hastnyng the comming.



τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπόλειαν. <sup>17</sup> Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. <sup>18</sup> αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

<sup>1</sup> Alex. αἰς.

## GENEVA—1557.

<sup>14</sup> Wherefore dearly beloved, seeing that ye loke for suche things, be diligent that ye may be founde of him in peace, without spotte and vndefiled. <sup>15</sup> And suppose that the longe suffering of the Lord is saluation, euen as our dearly beloved brother Paul, according to the wysdome geuen vnto hym, wrote to you. <sup>16</sup> As one, almoste in euery Epistle speakyng of suche things: among which things some ar harde to be vnderstand, which they that are vnlearned and vnstable peruert, as they do also other Scriptures vnto their owne destruction.

<sup>17</sup> Ye therefore beloved, seyng ye knowe these things before hande, beware, leste ye be also plucked away with the error of the wicked, and fall from your owne stedfastnes. <sup>18</sup> But growe in grace, and in the knowledge of our Lord and Sauiour Iesus Christe: to whome be glorie both now and for euer. Amen.

## RHEIMS—1582.

<sup>14</sup> For the vvich cause my dearest, expecting these things, labour earnestly to be found immaculate and vnspotted to him in peace: <sup>15</sup> and the longanimitie of our Lord, do ye account saluation, as also our most deere brother Paul according to the vvisdom giuen him hath vvritten to you: <sup>16</sup> as also in al epistles, speaking in them of these things, in the vvich are certaine things hard to be vnderstoode, vvich the vnlearned and vnstable deprauē, as also the rest of the Scriptures, to their ovne perdition.

<sup>17</sup> You therefore brethren, foreknowing, take heede lest ledde aside by the error of the vnwise you fal away from your owne stedfastnes. <sup>18</sup> but grow in grace and in knowlege of our Lord and saviour Iesvs Christ. To him be glorie both novv and vnto the day of eternitie. Amen.

## AUTHORISED—1611.

<sup>14</sup> Wherefore (beloved) seeing that ye looke for such things, be diligent that ye may be found of him in peace, without spot, and blamelesse. <sup>15</sup> And account that the long suffering of the Lord is saluation, euen as our beloved brother Paul also, according to the wisdome giuen vnto him, hath written vnto you. <sup>16</sup> As also in all his Epistles, speaking in them of these things, in which are some things hard to be vnderstood, which they that are vnlearned and vnstable wrest, as they doe also the other Scriptures, vnto their owne destruction.

<sup>17</sup> Yee therefore, beloved, seeing yee know *these things* before, beware lest yee also being led away with the error of the wicked, fall from your owne stedfastnesse. <sup>18</sup> But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him be glory both now and for euer. Amen.

ΠΡΩΤΗ  
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

Κεφάλαιον Α.

THE FIRST  
EPISTLE OF JOHN.

CHAPTER I.

Ὁ ἦΝ ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἔθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς· <sup>2</sup> (καὶ ἡ ζῶη ἐφανέρωθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζῶην τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανέρωθη ἡμῖν)· <sup>3</sup> ὃ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ἰμῶν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία <sup>b</sup> δὲ | ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· <sup>4</sup> καὶ ταῦτα γράφομεν ἰμῶν, | ἵνα ἡ χαρὰ ὑμῶν ἧ πεπληρωμένη. <sup>5</sup> Καὶ

<sup>a</sup> Alex. + καί.

<sup>b</sup> Alex. = ἴ.

<sup>c</sup> Alex. ἡμεῖς.

WICLIF—1380.

1. THAT thing that was fro the bygnyng: whiche we herden which we saien with oure ȝen; whiche we bihelden ⁊ oure hondis touchiden of the word of lif: <sup>2</sup> ⁊ the lif is schewid and we saien ⁊ we witnessen, and tellen to ȝou euerlasting lif: that was anentis the fadir ⁊ apperid to us; <sup>3</sup> therfor we tellen to ȝou that thing that we saien ⁊ herden: that also ȝe haue felowschip with us ⁊ oure felowschip be with the fadir ⁊ with his sone ihesus crist; <sup>4</sup> ⁊ we writen this thing to ȝou: that ȝe haue ioie, ⁊ that ȝoure ioie be ful.

<sup>5</sup> ⁊ this is the tellynge that we herden of him ⁊ tellen to ȝou: that god is lyȝt: and there ben no derknensis in him; <sup>6</sup> if we seien that we han felowschip with him, ⁊ we wandren in derknensis: we lien and doon not truthe; <sup>7</sup> but if we walken in lyȝt, as also he is in lyȝt: we han felowschip to gidre; ⁊ the blood of ihesus crist his sone: clenstith us fro al synne.

<sup>a</sup> if we seien that we han not synne: we deceyuen us silf, ⁊ truthe is not in us;

TYNDALE—1534.

1. THAT which was from the begynninge, concerninge which we have hearde, which we have sene with oure eyes, which we have lokyd vpon, and oure hondes have handled, of the worde of life. <sup>2</sup> For the lyfe appered, and we have sene, and beare witnes, and shewe vnto you that eternall lyfe, which was with the father, and appered vnto vs. <sup>3</sup> That which we have sene and herde declare we vnto you, that ye maye have felowshyppe with vs, and that oure felleshippe maye be with the father and his sonne Iesus Christ. <sup>4</sup> And this write we vnto you, that oure ioye maye be full.

<sup>5</sup> And this is the tydynges which we have hearde of him, and declare vnto you, that god is lyght, and in him is no darknes at all. <sup>6</sup> yf we saye that we have felleshippe with him, and yet walke in darknes, we lye, and do not the truth: <sup>7</sup> but and yf we walke in (lyght) even as he is in lyght, then have we felleshippe with him, and the blood of Iesus Christ his sonne clensteth vs from all synne.

<sup>a</sup> Yf we saye that we have no synne, we deceave oure selves, and trutth is not in

CRANMER—1539.

1. THAT whych was from the begynnyng, whych we haue hearde, whych we haue sene, with oure eyes, whych we haue looked vpon, and our handes haue handled, of the word of the lyfe. <sup>2</sup> And the lyfe appered, and we haue sene and beare wytnes, and shewe vnto you that eternall lyfe, whych was wyth the father, and appered vnto vs. <sup>3</sup> That whych we haue sene and herde, declare we vnto you, that ye also maye haue felowshyppe wyth vs and that oure felowshyppe maye be wyth the father and hys sonne Iesus Chryst. <sup>4</sup> And thys write we vnto you, that (ye maye reioyce, and that) your ioye maye be full.

<sup>5</sup> And this is the tydynges whych we haue hearde of hym and declare vnto you, that God is lyght, and in him is no derkenes at all. <sup>6</sup> If we saye, that we haue feloushippe wyth hym, and waleke in derknens, we lye, and do not the truth. <sup>7</sup> But and yf we walke in light euen as he is in lyght, then haue we felleshippe wyth hym, and the blood of Iesus Chryst hys sonne clensteth vs from all synne:

<sup>a</sup> If we saye that we haue no synne, we deceave oure selues, and the trutth is not

ΠΡΩΤΗ  
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

Κεφάλαιον Α.

THE FIRST  
EPISTLE OF JOHN.

CHAPTER I.

<sup>4</sup> αὕτη ἐστὶν ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. <sup>6</sup> εἰάν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατοῦμεν, ψευδομέθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. <sup>7</sup> εἰάν δὲ ἐν τῷ φωτὶ περιπατοῦμεν, ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρῖζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. <sup>8</sup> Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια ἐν ἡμῖν οὐκ ἐστίν. |

<sup>4</sup> Alex. ἴστιν αὐτή.

<sup>6</sup> Rec. ἐπαγγελία.

<sup>7</sup> Rec. οὐκ ἴστιν ἐν ἡμῖν.

GENEVA—1557.

1. THAT which was from the beginning, which we haue heard, which we haue sene with our eyes, which we haue looked vpon, and our handes haue handled, of the Worde of life, <sup>2</sup> (For the life appeared, and we haue sene and beare wytnes, and shewe vnto you, that eternal lyfe, which was with the Father, and appeared vnto vs)

<sup>3</sup> That *I say* which we haue sene and heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellowship may be with the Father and with his Sonne Iesus Christ. <sup>4</sup> And this write we vnto you, that your ioye may be ful.

<sup>5</sup> This then is the tydings which we haue heard of him, and declare vnto you, that God is light and in him is no darckenesse. <sup>6</sup> If we say that we haue fellowship with him, and yet walke in darckenes, we lye, and do not sncerely. <sup>7</sup> But if we walke in light as he is in light, then haue we mutual fellowship with him, and the bloude of Iesus Christ his Sonne clenseth vs from all synne.

<sup>8</sup> If we say that we haue no synne, we deceane our selues, and truth is not in

RHEIMS—1582.

1. THAT vvhich vvas from the beginning, vvhich vve haue heard, vvhich vve haue sene vwith our eies, vvhich vve haue looked vpon, and our handes haue handled of the vvorde of life: <sup>2</sup> and the life vvas manifested: and vve haue sene, and do testifie, and declare vnto you the life eternal vvhich vvas vwith the Father, and hath appeared to vs) <sup>3</sup> that vvhich vve haue sene and haue heard, vve declare vnto you, that you also may haue societie vwith vs, and our societie may be vwith the Father and vwith his Sonne Iesus Christ. <sup>4</sup> And these things vve vvrite to you, that you may reioyce, and your ioy may be ful.

<sup>5</sup> And this is the annuntiation vvhich vve haue heard of him, and declare vnto you, That God is light, and in him there is no darckenesse. <sup>6</sup> If vve shal say that we haue societie vwith him, and vvalke in darckenesse: vve lie, and do not the truth. <sup>7</sup> But if we vvalke in the light, as he also is in the light: vve haue societie one tovvard an other, and the blood of Iesus Christ his sonne clenseth vs from all sinne.

<sup>8</sup> If vve shal say that vve haue no sinne, vve seduce our selues, and the truth is

AUTHORISED—1611.

1. THAT which was from the beginning, which wee haue heard, which wee haue sene with our eyes, which wee haue looked vpon, and our hands haue handled of the word of life. <sup>2</sup> (For the life was manifested, and we haue sene it, and beare witnes, and shew vnto you that eternall life which was with the Father, and was manifested vnto vs.) <sup>3</sup> That which we haue sene and heard, declare we vnto you, that ye also may haue fellowship with vs; and truly our fellowship is with the Father, and with his Sonne Iesus Christ. <sup>4</sup> And these things write we vnto you, that your ioy may be full.

<sup>5</sup> This then is the message which we haue heard of him, and declare vnto you, that God is light, and in him is no darckenesse at all. <sup>6</sup> If we say that we haue fellowship with him, and walke in darckenesse, we lie, and doe not the truth.

<sup>7</sup> But if we walke in the light, as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Son, clenseth vs from all sin. <sup>8</sup> If we say that we haue no sinne, we deceiue our selues, and the truth is not in vs.

<sup>9</sup> εὖν ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἀμαρτίας, καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης ἀδικίας. <sup>10</sup> εὖν εἶπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιούμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

II. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμαρτήτε· καὶ εἰάν τις ἀμαρτή, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον· <sup>2</sup> καὶ αὐτὸς ἰλασμός ἐστι περὶ τῶν ἀμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτὸν, εἰάν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. <sup>3</sup> ὁ λέγων, <sup>4</sup> Ἔγνοκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· <sup>5</sup> ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τελεῖται. ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ

† Alex. + ὄτι.

† Alex. = ὄρωγ.

## WICLIF—1380.

<sup>9</sup> if we knowlechen oure synnes: he is feythfull and iust that he forgeue to us oure synnes: and clense us fro al wickidnesse. <sup>10</sup> † if we seyn we han not synned: we maken him a lier, † his word is not in us.

2. MI litil sones I write to zou thes thingis: that ze synne not, but if ony man synneth: we han an aduocat anentis the fadir ihesus crist, † he is the forzeuene for oure synnes: † not onnli for oure synnes: but also for the synnes of al the world. <sup>3</sup> † in this thing we witen that we knowen him: if we kepen his comaundementis: † he that seith that he knowith god, † kepeth not hisse comaundementis: is a lier † truthe is not in him: <sup>4</sup> but the charite of god is perfiȝt verrill in him: that kepeth his word: in this thing we witen that we ben in him: if we ben perfiȝt in him, <sup>5</sup> he that seith that he dwelith in him: he owith to walke as he walkid.

<sup>7</sup> Moost dere britheren I write to zou not a newe maundement: but the eeld maundement, that ze hadden for the bigynnyng: the eld maundement: is the word that ze herdun. <sup>8</sup> eftsonc I write to zou a newe maundement that is trewe bothe in him † in zou: for derknessis ben passid † verri list schyneth nou, <sup>9</sup> he that seith that he is in list, † hatith his brother: is in derknesse sit, <sup>10</sup> he that loueth his brother dwelith in list † sclaudere is not in him: <sup>11</sup> but he that hatith his brother: is in derknessis, † wandrith in derknessis and woot not whidir he goith: for derknessis han bliuidid his iȝen.

<sup>12</sup> litil sones I write to zou: that zoure synnes ben forȝouen to zou for his names sake. <sup>13</sup> fadiris, I write to zou for ze han knowen him that is for the bigynnyng: † zung men I write to zou, for ze han ouercomen the

## TYNDALE—1534.

vs. <sup>9</sup> If we knowledge oure synnes, he is faythfull and iust: to forgeue vs oure synnes: and to clense vs from all vnrightewesnes. <sup>10</sup> If we saye we have not synned, we make him alyar, and his worde is not in vs.

2. MY lytell children, these thynges write I vnto you, that ye synne not: yf eny man synne, yet we have an advocate with the father, Iesus Christ, which is righteous: <sup>2</sup> and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the world. <sup>3</sup> And herby we are sure that we knowe him, yf we kepe his comaundementis. <sup>4</sup> He that sayth I knowe him, and kepeth not his comaundementis is a lyar, and the veritie is not in him. <sup>5</sup> Whosoever kepeth his (worde) in him is the love of god perfect in dede. And therby knowe we that we are in him. <sup>6</sup> He that sayth he bydeth in him ought to walke euen as he walked.

<sup>7</sup> Brethren I write no newe comaundement vnto you: but that olde comaundement which ye hearde from the begynnyng. The olde comaundement is the worde which ye hearde from the begynnyng. <sup>8</sup> Agayne a newe comaundement I write vnto you: a thyng that is true in him, and also in you: for the darknes is past, and the true lyght now shyneth. <sup>9</sup> He that sayth how that he is in the light, and yet hateth his brother, is in darknes euen vntyll this tyme. <sup>10</sup> He that loveth his brother, abydeth in the light and ther is none occasion of evyll in him. <sup>11</sup> He that hateth his brother is in darknes: and walketh in darknes: and cannot tell whither he goeth, because that darknes hath blynded his eyes.

<sup>12</sup> Babes I write vnto you how that youre synnes are forȝouen you for his names sake. <sup>13</sup> I wryte vnto you fathers, how that ye have knowen him that was from the begynnyng. I wryte vnto you yonge men, how that ye have overcome the

## CRANMER—1539.

in vs: <sup>9</sup> If we knowledge oure synnes, he is faythfull and iust, to forgeue vs oure synnes, and to clense vs from all vnryghtewesnes. <sup>10</sup> If we saye we haue not synned, we make hym a lyar, and hys worde is not in vs.

2. MY lytell children, these thynges write I vnto you, that ye synne not. And yf eny man synne we haue an aduocate wth the father, Iesus Christ, the ryghteous: <sup>2</sup> and he it is that obteyneth grace for oure synnes not for oure synnes only: but also for the synnes of all the worlde. <sup>3</sup> And herby we are sure that we knowe him, yf we kepe hys comaundementis. <sup>4</sup> He that sayth I knowe hym, and kepeth not hys comaundementis is a lyar, and the veritye is not in hym. <sup>5</sup> But whoso kepeth his worde, in him is the loue of God perfect in dede: herby knowe we that we are in him. <sup>6</sup> He that sayth he bydeth in hym, ought to walke euen as he walked.

<sup>7</sup> Brethren, I wryte no newe comaundement vnto you: but that olde comaundement, which ye haue had from the begynnyng. The olde comaundement is the worde, which ye haue heard from the begynnyng. <sup>8</sup> Agayne, a newe comaundement I wryte vnto you, that is true in hym, and the same is true also in you: for the dercknes is past, and the true light now shyneth. <sup>9</sup> He that sayth how that he is in the lyght, and yet hateth hys brother, is in dercknes euen vntyll this tyme. <sup>10</sup> He that loueth hys brother, abydeth in the lyght, and ther is none occasion of euyl in hym. <sup>11</sup> He that hateth hys brother, is in dercknes, and walketh in dercknes: and cannot tell whither he goeth, because that dercknes hath blynded hys eyes.

<sup>12</sup> Babes I wryte vnto you, how that youre synnes are forȝouen you for hys names sake. <sup>13</sup> I wryte vnto you fathers, how that ye haue knowne hym that is from the begynnyng. I wryte vnto you yonge men, how that ye haue ouercome the

anentis, with  
ofhouen, agayne  
1ȝen, eȝen.

witen, knowe.  
verri, true.  
forȝouen, forȝiuen.

owith, ought.  
woot, knoweth.

ἔσμεν. <sup>6</sup> ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς ὡς περιπατεῖν. <sup>7</sup> ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστίν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς. <sup>8</sup> πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. <sup>9</sup> ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. <sup>10</sup> ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν. <sup>11</sup> ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

<sup>12</sup> Γράφω ὑμῖν τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

<sup>13</sup> Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι,

<sup>6</sup> Rec. ἀέλοφοι.

<sup>8</sup> Alex. = ἀπ' ἀρχῆς.

## GENEVA — 1557.

vs. <sup>9</sup> If we acknowledge our synnes, he is faithful and iuste, to forgeue vs our synnes, and to cleanse vs from all vn-rightuousnes. <sup>10</sup> If we say we haue not sinned, we make him a lier, and his worde is not in vs.

2. MY babes, these things write I vnto you, that ye synne not. and if any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous. <sup>2</sup> And he it is that obteyneth grace for our synnes: not for our synnes only, but also for the synnes of all the worlde. <sup>3</sup> And herby we are sure that we knowe hym, if we kepe his commandementes. <sup>4</sup> He that sayeth, I know him, and kepeth not his commandementes is a lyer, and the trutheth is not in hym. <sup>5</sup> But whosoer kepeth hys worde, in him is the loue of God perfect in dede, herby we know that we are in him. <sup>6</sup> He that sayeth he bideth in hym, ought also to walke, euen as he hath walked.

<sup>7</sup> Brethren, I wryte no newe commandement vnto you: but that olde commandement, which ye haue had from the beginning: this olde commandement is the worde, which ye haue heard from the beginning. <sup>8</sup> Agayne, a newe commandement I write vnto you, a thinge that is true in hym, and also in you: for the darcknes is past, and the true lyght now shyneth. <sup>9</sup> He that sayeth that he is in the light, and yet hateth his brother, is in darcknes euen vntil this tyme. <sup>10</sup> He that loueth his brother, abideth in the light, and there is none occasion of euil in him. <sup>11</sup> But he that hateth his brother, is in darcknes, and walketh in darcknes and can not tel whyther he goeth, because that darcknes hath blinded his eyes.

<sup>12</sup> Litle children, I write vnto you, because your synnes are forgeuen you for hys Names sake, <sup>13</sup> I writ vnto you fathers, because ye haue knowen him that is from the begynning, I write vnto you

## RHEIMS — 1582.

not in vs. <sup>9</sup> If vve confesse our synnes: he is faithful and iust, for to forgiue vs our synnes, and to cleanse vs from all iniquitie. <sup>10</sup> If vve shal say that vve haue not sinned: vve make him a lier, and his vvord is not in vs.

2. MY litle children, these things I vvrite to you, that you sinne not. But and if any man shal sinne, vve haue an aduocate vwith the Father, Iesus Christ the iust: <sup>2</sup> and he is the propitiation for our synnes: and not for ours only, but also for the vvhole vvorldes. <sup>3</sup> And in this vve know that vve haue knowen him, if vve obserue his commandementes. <sup>4</sup> He that saith he knoweth him, and kepeth not his commandementes: is a lier and the truth is not in him: <sup>5</sup> But he that keepeth his vvord, in him in verby dede the charitie of God is perfited: in this vve know that vve be in him. <sup>6</sup> He that saith he abideth in him: ought euen as he walked, him self also to vvalk.

<sup>7</sup> My dearest, I vvrite not a nev commandement to you, but an old commandement vvich you had from the beginning. The old commandement is the vvord vvich you haue heard. <sup>8</sup> Againe a nev commandement vvrite I to you, vvich thing is true both in him and in you: because the darcknesse is passed, and the true light novv shineth.

<sup>9</sup> He that saith he is in the light, and hateth his brother: is in the darcknesse euen vntil novv. <sup>10</sup> He that loueth his brother, abideth in the light, and scandall is not in him. <sup>11</sup> But he that hateth his brother: is in the darcknesse, and vvalketh in the darcknesse, and knoweth not vvither he goeth, because the darcknes hath blinded his eyes.

<sup>12</sup> I vvrite vnto you litle children, because your synnes are forgiuen you for his name. <sup>13</sup> I vvrite vnto you fathers, because you haue knowen him vvch is from the beginning. I vvrite vnto you

## AUTHORISED — 1611.

<sup>9</sup> If we confesse our synnes, hee is faithful, and just to forgiue vs our synnes, and to cleanse vs from all vnrighteousnesse. <sup>10</sup> If we say that wee haue not sinned, wee make him a liar, and his word is not in vs.

2. MY litle children, these things write I vnto you, that ye sinne not. And if any man sinne, wee haue an Aduocate with the Father, Iesus Christ the righteous: <sup>2</sup> And he is the propitiation for our synnes: and not for ours onely, but also for the synnes of the whole world. <sup>3</sup> And hereby wee doe know that wee know him, if wee keepe his Commandementes. <sup>4</sup> He that saith, I know him, and kepeth not his Commandementes, is a lyar, and the trutheth is not in him. <sup>5</sup> But whoso keepeth his word, in him verily is the loue of God perfected: hereby know we that we are in him. <sup>6</sup> Hee that saith hee abideth in him, ought himselfe also so to walke, euen as hee walked.

<sup>7</sup> Brethren, I write no new commandement vnto you, but an old Commandement which ye had from the beginning: the old Commandement is the word which ye haue heard from the beginning. <sup>8</sup> Againe a new Commandement I write vnto you, which thing is true in him and in you: because the darcknesse is past, and the true light now shineth. <sup>9</sup> He that saith he is in the light, and hateth his brother, is in darcknesse euen vntil now. <sup>10</sup> Hee that loueth his brother, abideth in the light, and there is none occasion of stumbling in him. <sup>11</sup> But he that hateth his brother, is in darcknesse, and walketh in darcknesse, and knoweth not whither he goeth, because that darcknesse hath blinded his eyes. <sup>12</sup> I write vnto you, litle children, because your synnes are forgiuen you for his Names sake. <sup>13</sup> I write vnto you, fathers, because ye haue knowne him that is from the beginning. I write vnto you, young men, because you haue overcome the wicked one. I write

\* Gr. scandall.

ὅτι νευκῆκατε τὸν πονηρὸν. ἰ γράφω| ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα. <sup>14</sup> Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστέ, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νευκῆκατε τὸν πονηρὸν. <sup>15</sup> μὴ ἀγαπάτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. εἰάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς| ἐν αὐτῷ. <sup>16</sup> ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστί. <sup>17</sup> καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα. <sup>18</sup> Παιδιά, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ ὑὸν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. <sup>19</sup> Ἐξ

<sup>1</sup> Alex. ἔγραψα.

<sup>m</sup> Alex. Θεοῦ.

## WICLIFF—1380.

wickid, I write to 3ou zunge children: for 3e han knowe the fadir. <sup>14</sup> I write to 3ou britheren: for 3e han knowen him that is fro the bigynnyng; I write to 3ou zung men: for 3e ben strong; & the word of god dwelith in 3ou and 3e han ouercomen the wickid.

<sup>15</sup> nyle 3e loue the world: ne tho thingis that ben in the world; if any man loueth the world: the charite of the fadir is not in him; <sup>16</sup> for al thing that is in the world, is coueitise of fleisch, & coueitise of izen & pride of liif, whiche is not of the fadir: but it is of the world; <sup>17</sup> and the world schal passe: and the coueitise of it; but he that doith the wille of god: dwelith withouten ende.

<sup>18</sup> Mi litil sones the last oure is; and as 3e han herde that anticrist cometh: now many anticristis ben made, wherof we witen that it is the last our, <sup>19</sup> thei wenten forth fro us, but thei werun not of us: for if thei hadden ben of us: thei hadden dwelte with us; but that thei be knowen that thei be not of us.

<sup>20</sup> but 3e han anoynting of the holi gost; and knowun alle thingis; <sup>21</sup> I wroot not to 3ou, as to men that knowen not trithe: but as to men that knewen it; & for eche lesinge is not of trithe;

<sup>22</sup> who is a lier: but this that denyeth that ihesus is not crist; this is anticrist: that denyeth the fadir & the son; <sup>23</sup> so eche that denyeth the sone: hath not the fadir; but he that knowlechith the sone: hath also the fadir; <sup>24</sup> that thing that 3e herden at the bigynnyng: dwelle it in 3ou; for if that thing dwelith in 3ou: whiche 3e herden at the bigynnyng: 3e schulen dwelle in the sone and in the fadir; <sup>25</sup> & this is the bihest: that he bihiht to us euerlastyng liif.

## TYNDALE—1534.

wicked. I wryte vnto you lytell children/how that ye have knowne the father. <sup>14</sup> I wryte vnto you fathers; how that ye have knowen him that was from the begynnyng. I wryte vnto you younge men/how that ye are stronge: and the worde of God abydeth in you and ye have over come that wicked.

<sup>15</sup> Se that ye love not the worlde; nether the thynges that are in the worlde. Yf any man love the worlde; the love of the father is not in him. <sup>16</sup> For all that is in the worlde (as the lust of the fleshe; the lust of the eyes; and the pryde of gooddes) is not of the father: but of the worlde. <sup>17</sup> And the worlde vannysyth awaye; and the lust therof: but he that fulfilleth the will of god; abydeth for ever.

<sup>18</sup> Lytell children it is the last tyme; and as ye have herde how that Antichrist shall come: even now are there many Antichristes come alledy. Wherby we knowe that it is the last tyme. <sup>19</sup> They went oute from vs; but they were not of vs. For yf they had bene of vs; they wolde no dout; have continued with vs. But that fortuneth that yt myght appere; that they were not of vs.

<sup>20</sup> And ye have an oyntment of the holi gost; and ye knowe all thynges. <sup>21</sup> I wrote not vnto you; as though ye knewe not the truth: but as though ye knewe it and knowe also that no lye cometh of truth. <sup>22</sup> Who is a liar; but he that denyeth that Iesus is Christ? The same is the Antichrist that denyeth the father and the sone. <sup>23</sup> Whosoever denyeth the sone the same hath not the father. <sup>24</sup> Let therefore abyde in you that same which ye hearde from the begynnyng. Yf that which ye hearde from the begynnyng; shall remayne in you; ye also shall contynue in the sone; and in the father. <sup>25</sup> And this is the promes that he hath promysed vs; even eternall lyfe.

## CRANMER—1539.

that wycked: I write vnto you lytell chyl-dren, how that ye haue knowne the father. <sup>14</sup> I haue wryten vnto you fathers, how that ye haue knowne hym that is from the begynnyng. I haue wryten vnto you younge men, how that ye are stronge, and the worde of God abydeth in you, and ye haue ouercome that wycked.

<sup>15</sup> Se that ye loue not the worlde, nether the thynges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym. <sup>16</sup> For all that is in the worlde (as the lust of the fleshe, and the lust of the eyes, and the pryde of life) is not of the father, but of the worlde. <sup>17</sup> And the worlde passeth a waye and the lust therof: but he that fulfylleth the will of God, abydeth for euer.

<sup>18</sup> Lytell chyl-dren, it is the last tyme, and as ye haue herde how that Antichrist shall come, euen now are there many begonne to be Antichristes alledy, wherby we knowe, that it is the last tyme. <sup>19</sup> They went oute from vs, but they were not of vs. For yf they had bene of vs, they wolde no dout haue continued with vs. But that it might appere, that they were not of vs.

<sup>20</sup> Neuertheless, ye haue an oyntment of him that is holy, and ye knowe all thinges. <sup>21</sup> I haue not wryten vnto you, as though ye knewe not the truth: but as though ye knewe it, and knowe also that no lye cometh of truth. <sup>22</sup> Who is a liar, but he that denyeth that Iesus is Christ? the same is Antichrist, that denyeth the father and the sone. <sup>23</sup> Whosoever denyeth the sone, the same hath not the father. (he that knowlegeth the sone, hath the father also) <sup>24</sup> Let therefore abyde in you that same which ye hearde from the begynnyng. If that which ye hearde from the beginning shall remayne in you, ye also shall contynue in the sone, and in the father. <sup>25</sup> And this is the promes that he hath promysed vs, euen eternall lyfe.

ἡμῶν ἐξῆλλον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἅν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. <sup>20</sup> Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἀγίου, καὶ οἴδατε πάντα. <sup>21</sup> οὐκ ἔργασα ὑμῶν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεύδος ἐκ τῆς ἀληθείας οὐκ ἔστι. <sup>22</sup> Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. <sup>23</sup> πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει· <sup>24</sup> ὁ ὁμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἔχει. | <sup>24</sup> Ὑμεῖς ὁ οὖν | ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῶν μενέτω. ἐὰν ἐν ὑμῶν μενέη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. <sup>25</sup> καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγέλιτο ἡμῶν, τὴν ζωὴν τὴν αἰώνιον.

\* Rec. = ὁ ὁμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἔχει.

\* Alex. = οὖν.

## GENEVA—1557.

young men, because ye haue overcome the euil man. <sup>14</sup>I write vnto you babes, because ye haue knowen the Father: I haue written vnto you fathers, because ye haue knowen hym, that is from the beginning: I haue written vnto you young men, because ye are stronge, and the worde of God abideth in you, and ye haue overcome that wycked man. <sup>15</sup>Se that ye loue not the worlde, nether the thinges that are in the worlde. If any man loue the worlde, the loue of the Father is not in him. <sup>16</sup>For all that is in the worlde, as the luste of the fleshe, the luste of the eyes, and the pride of life, is not of the Father, but of the worlde. <sup>17</sup>And the world passeth awaye, and the luste therof: but he that fulfilleth the wyl of God, abideth euer.

<sup>18</sup>Babes it is the last time, and as ye haue hearde that Antichrist shal come, euen now are there many Antichristes come alredy: wherby we knowe that it is the laste tyme. <sup>19</sup>They went out from vs, but they were not of vs: for if they had bene of vs, they would douteles haue continued with vs. But *this cometh to passe*, that it might appeare, that they are not all of vs. <sup>20</sup>But ye haue an oyntment, that came from him, that is Holy, and ye haue knowen all thinges. <sup>21</sup>I haue not writ vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lye commeth of trueth. <sup>22</sup>Who is a lyer, but he that denieth that Iesus is Christ? The same is the Antichriste that denyeth the Father and the Sonne. <sup>23</sup>Whosoer denieth the Sonne, the same hath not the Father. <sup>24</sup>Let therefore abyde in you that same which ye haue heard from the begynning. If that which ye haue heard from the beginning, shal remayne in you, ye also shal continue in the Sonne, and in the Father.

<sup>25</sup>And this is the promis that he hath promised vs, euen eternal life.

## RHEIMS—1582.

young men, because you haue overcome the vicked one. <sup>14</sup>I vwrite to you infants, because you haue knowen the Father. I vwrite vnto you young men, because you are strong, and the vword of God abideth in you, and you haue overcome the vicked one.

<sup>15</sup>Loue not the vworld, nor those things vvich are in the vworld. If any man loue the vworld, the charite of the Father is not in him. <sup>16</sup>because al that is in the vworld, is the concupiscence of the flesh, and the concupiscence of the eies, and the pride of life, vvich is not of the Father, but is of the vworld. <sup>17</sup>And the vworld passeth and the concupiscence therof. But he that doeth the vvil of God, abideth for euer.

<sup>18</sup>Little children, it is the last houre, and as you haue heard, that Antichrist commeth: now there are become many antichristes: vvherely vve knovv, that it is the last houre. <sup>19</sup>They vvent out from vs: but they vvere not of vs. for if they had been of vs, they vvould surely haue remained with vs: but that they may be manifest that they are not al of vs. <sup>20</sup>But you haue the vnction from the Holy one, and knovv all thinges. <sup>21</sup>I haue not vvritten to you as to them that knovv not the truth, but as to them that knovv it: and that no lie is of the truth.

<sup>22</sup>Vvho is a lier, but he vvich denieth that Iesus is not Christ? This is Antichrist vvich denieth the Father and the Sonne. <sup>23</sup>Euery one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. <sup>24</sup>You, that vvich you haue heard from the beginning, let it abide in you. If that abide in you vvich you haue heard from the beginning, you also shal abide in the Sonne and the Father.

<sup>25</sup>And this is the promis vvich he promised vs, life euerlasting.

## AUTHORISED—1611.

vnto you, little children, because ye haue knowne the Father. <sup>14</sup>I haue written vnto you fathers, because ye haue knowne him *that is* from the beginning. I haue written vnto you, young men, because yee are strong, and the word of God abideth in you, and yee haue overcome the wicked one.

<sup>15</sup>Loue not the world, neither the things that are in the world. If any man loue the world, the loue of the Father is not in him. <sup>16</sup>For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup>And the world passeth away, and the lust therof, but hee that doeth the will of God, abideth for euer. <sup>18</sup>Little children, it is the last time: and as yee haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time. <sup>19</sup>They went out from vs, but they were not of vs: for if they had bene of vs, they would no doubt haue continued with vs: but *they went out* that they might be made manifest, that they were not all of vs. <sup>20</sup>But ye haue an vnction from the holy One, and ye know all things. <sup>21</sup>I haue not written vnto you, because yee know not the trueth: but because yee know it, and that no lie is of the trueth. <sup>22</sup>Who is a lier, but he that denieth that Iesus is the Christ? hee is Antichrist, that denyeth the Father, and the Sonne. <sup>23</sup>Whosoever denieth the Sonne, the same hath not the Father: but *hee that acknowledgeth the Sonne, hath the Father also*.

<sup>24</sup>Let that therefore abide in you which yee haue heard from the beginning: if that which ye haue heard from the beginning shall remaine in you, yee also shall continue in the Sonne, and in the Father. <sup>25</sup>And this is the promise that hee hath promised vs, euen eternal life.

<sup>26</sup> ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς. <sup>27</sup> Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἢ ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστὶ, καὶ οὐκ ἔστι ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, ἢ μενεῖτε| ἐν αὐτῷ. <sup>28</sup> Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ ἵνα ὅταν| φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ. <sup>29</sup> ἔαν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται. III. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. ἢ ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανέρωθη τί ἐσόμεθα· οἴδαμεν ἢ δὲ| ὅτι ἔαν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁφόμεθα αὐτόν καθὼς ἐστὶ. <sup>3</sup> Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ,

<sup>26</sup> Alex. μένει ἐν ὑμῖν.

<sup>9</sup> Alex. μένετε.

<sup>7</sup> Alex. ἰδῶ.

<sup>4</sup> Alex. + καί.

## WICLIF — 1380.

<sup>26</sup> I wroot this thingis to you of hem that disceyven you <sup>27</sup> & that the anoyntinge whiche ze reseceyveden of him : dwelle in you & ze han not nede, that ony man teche you : but as his anoyntinge techith you of alle thingis, and it is trewe & it is not lesynge & as he taughte you : dwelle ze in hym. <sup>28</sup> and now litil sonis dwelle ze in him : that whanne he schal appere, we have a trist & be not confounded of him in his comynge, <sup>29</sup> if we witen, that he is iust : wite ze also that ech that doith rjght-wisnesse, is horun of him

3. SE ze what maner charite the fadir gaf to us : that we be named the sonnes of god and ben hise sonnes for this thing the world kweue not us : for it knewe not hym. <sup>2</sup> moost dere britheren now we ben the sonnes of god : and zit it aperid not what we schuln be we witen that whanne he schal appere we schuln be like hym : for we schuln se hym as he is. <sup>3</sup> and eche man that hath this hope in him : makith him silf holi, as he is holi. <sup>4</sup> eche man that doth synne, doith also wickidnes, and synne is wickidnesse. <sup>5</sup> and ze witen that he aperid to do awey synnes, & synne is not in him. <sup>6</sup> eche man that dwelith in him : synneth not & eche that synneth : seeth not hym, nether kweue him

<sup>7</sup> litil sonis : no man disceyve you he that doith rjghtwisnesse : is iust, as you he is iust. <sup>8</sup> he that doith synne : is of the deuel, for the deuel synneth for the bigynnyng, in this thing the sone of god aperid : that he vndo the werkis of the deuel. <sup>9</sup> eche man that is borun of god : doith not synne for the seed of god dwelith in him and he mai not do synne for he is borun of god. <sup>10</sup> in this thing the sonnes of god ben knowun : and the sonnes of the feend, eche man that is not iust : is

## TYNDALE—1534.

<sup>26</sup> This have I writte vnto you, concernyng them that disceave you. <sup>27</sup> And the anoyntyng which ye have receaved of him dwelleth in you. And ye nede not that eny man teache you : but as the anoyntyng teacheth you all thynges, and is true, and is no lye ; and as it taught you, even so hyde therein. <sup>28</sup> And nowe habes abyde in him that when he shall appere, we maye be bolde and not be made ashamed of hym at his comynge. <sup>29</sup> Yf ye knowe that he is righteous, knowe also that he which foloweth rjghtwinesse, is borne of him.

3. BEHOLDE what love the father hath shewed on vs, that we shuld be called the sonnes of god. For this cause the worlde knoweth you not because it knoweth not him. <sup>2</sup> Dearly beloved, now are we the sonnes of God, and yet it dothe not appere what we shal be. But we knowe that when it shall appere, we shalbe lyke him. For we shall se him as he is. <sup>3</sup> And every man that hath this hope in him, poureth him silfe, even as he ys pure. <sup>4</sup> Whosoever committeth synne, committeth vnrighteousnes, also for synne is vnrighteousnes. <sup>5</sup> And ye knowe that he aperid to take awaye oure synnes, and in him is no synne. <sup>6</sup> As many as hyde in him, synne not : who-soever synneth hath not sene him, nether hath knowen him.

<sup>7</sup> Babes let no man deceave you. He that doeth righteousnes, is righteous, even as he is righteous. <sup>8</sup> He that committeth synne, is of the devyll : for the devyll synneth sence the begynnyng. For this purpose aperred the sone of god, to lowse the workes of the devyll. <sup>9</sup> Whosoever is borne of god, sinneth not : for his seed remayneth in him, and he cannot synne, because he is borne of god. <sup>10</sup> In this are the children of god knowen, and the children of the devyll. Whosoever doeth not rjghtwinesse, is not

## CRANMER — 1539.

<sup>26</sup> These thinges have I written vnto you, concernyng them that disceave you. <sup>27</sup> And the anoyntyng which ye have receaved of hym dwelleth in you. And ye nede not, that eny man teach you : but as the anoyntyng teacheth you of all thynges, and is true, and no lye, and as it hath taught you, even so byde therein. <sup>28</sup> And now babes abyde in hym : that when he shall appere, we maye be bolde, and not be made ashamed of hym at his comynge : <sup>29</sup> If ye knowe that he is rjghteous, knowe also that eery one which doth rjghtwesnes, is borne of hym.

3. BEHOLDE, what loue the father hath shewed on vs, that we shuld be called (and be in dede) the sonnes of God. For this cause the worlde knoweth you not, because it knoweth not hym. <sup>2</sup> Dearly beloved, now are we the sonnes of God and yet it doth not appere, what we shalbe. But we knowe, that when it shall appere, we shalbe lyke him. For we shall se him as he is. <sup>3</sup> And every man that hath this hope in him, poureth him selfe, even as he also is pure. <sup>4</sup> Whosoever commytteth synne, committeth vnrighteousnes also, and synne is vnrighteousnes. <sup>5</sup> And ye knowe, that he appeared, to take awaye oure synnes, and in hym is no synne. <sup>6</sup> As many as hyde in him, synne not : vho-soever synneth, hath not sene him, nether knowen hym.

<sup>7</sup> Babes, let no man deceave you. He that doeth rjghteousnes, is rjghteous, even as he is rjghteous. <sup>8</sup> He that committeth synne, is of the deuyll : for the deuyll synneth sence the begynnyng. For this purpose appeared the sone of God, to lowse the workes of the deuyll. <sup>9</sup> Whosoever is borne of God, synneth not : for his seed remayneth in him, and he cannot synne, because he is borne of God. <sup>10</sup> In this are the chyldren of God knowen, and the chyldren of the deuyll. Whosoever doeth not rjghteousnes, is not of

ἀγγίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστι. <sup>4</sup> Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. <sup>5</sup> καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. <sup>6</sup> πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. <sup>7</sup> Τεκνία, μηδεὶς πλανᾷτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. <sup>8</sup> ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. <sup>9</sup> πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γενένηται. <sup>10</sup> ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν

<sup>4</sup> Alex. + καὶ ἴμεν.<sup>5</sup> Alex. = εἰ.<sup>6</sup> Alex. = ἡμῶν.

## GENEVA — 1557.

<sup>26</sup> These things haue I written vnto you, concerning them that deceaue you. <sup>27</sup> But the Anoynting which ye receaued of him, dwelth in you: and ye neede not that any man teache you: but as the same Anoynting teacheth you of all things, and is true, and not lying, and as it taught you, euen so shal ye abyde in him. <sup>28</sup> And now litle children abyde in him, that when he shal appeare, we may be holde and not be ashamed before him at his comming. <sup>29</sup> If ye knowe that he is righteous, ye haue knowen that he which foloweth righteousnes, is borne of him.

3. BEHOLDE, what loue the Father hath shewed on vs, *which* is, that we should be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him. <sup>2</sup> Dearly beloued, now are we the sonnes of God, but yet it doth not appeare what we shalbe: and we knowe that when *he* shal appeare, we shalbe lyke him: for we shal see him as he is. <sup>3</sup> And euery man that hath this hope in hym, pougtht hym selfe, euen as he is pure. <sup>4</sup> Whosoever committeth synne, transgresseth also the Lawe, for synne is the transgression of the Lawe. <sup>5</sup> And ye know that he is reueiled to take away our synnes, and in him is no synne.

<sup>6</sup> As many as byde in him sinne not: whosoever sinneth, hath not sene hym, nether hath knowen him. <sup>7</sup> Little children, let no man deceaue you: he that doeth ryghtuousnes, is righteous, euen as he is ryghtuous. <sup>8</sup> He that committeth sinne, is of the deuyll: for the deuyll sinneth sence the begynnynge. For this purpose appeared the Sonne of God, to lowse the workes of the deuyll. <sup>9</sup> Whosoever is borne of God, sinneth not for his siede remayneth in hym, nether can he sinne, because he is borne of God. <sup>10</sup> In this are the chyldren of God knowen, and the children of the deuyll: whosoever doeth not ryghtuousnes, is not of God, nether

## RHEIMS — 1582.

<sup>26</sup> These things haue I vritten to you concerning them that seduce you. <sup>27</sup> And you, the vnction vvhich you haue receiued from him, let it abide in you. And you haue no neede that any man teache you: but as his vnction teacheth you of all things, and it is true, and it is no lye. And as it hath taught you, abide in him. <sup>28</sup> And now litle children abide in him, that vhen he shal appeare, vve may haue confidence, and not be confounded of him in his comming. <sup>29</sup> If you know that he is iust, knovv ye that euery one also vvhich doeth iustice, is borne of him.

3. SEE vvhath maner of charitie the Father hath giuen vs, that vve should be named and be the sonnes of God. For this cause the world doth not knovv vs, because it hath not knovven him. <sup>2</sup> My dearest, novv vve are the sonnes of God: and it hath not yet appeared vvhath we shal be. Vve know that when he shal appeare, we shal be like to him: because vve shal see him as he is. <sup>3</sup> And euery one that hath this hope in him, sanctifieth him self, as he also is holy. <sup>4</sup> Euery one that committeth sinne, committeth also iniquitie: and sinne is iniquitie. <sup>5</sup> And you knovv that he appeared to take away our synnes: and sinne in him there is none.

<sup>6</sup> Euery one that abideth in him, sinneth not: and euery one that sinneth, hath not sene him, nor knovven him. <sup>7</sup> Little children, let no man seduce you. He that doeth iustice, is iust: euen as he also is iust. <sup>8</sup> He that committeth sinne, is of the deuyll: because the deuyll sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolue the vvorkes of the deuyll. <sup>9</sup> Euery one that is borne of God, committeth not sinne: because his siede abideth in him, and he can not sinne because he is borne of God. <sup>10</sup> In this are the children of God manifest, and the children of the deuyll. Euery one that is not iust, is not of God,

## AUTHORISED — 1611.

<sup>26</sup> These things haue I written vnto you, concerning them that seduce you. <sup>27</sup> But the anoynting which ye haue receiued of him, abideth in you: and ye neede not that any man teach you: But, as the same anoynting teacheth you of all things, and is truth, and is no lye: and euen as it hath taught you, ye shall abide in <sup>a</sup>him. <sup>28</sup> And now, litle children, abide in him, that when he shall appeare, we may haue confidence, and not be ashamed before him at his comming. <sup>29</sup> If ye know that he is righteous, <sup>b</sup>ye know that euery one which doeth righteousnesse, is borne of him.

3. BEHOLD, what maner of loue the Father hath bestowed vpon vs, that we should be called the sonnes of God: therefore the world knoweth vs not, because it knew him not. <sup>2</sup> Beloued, now are we the sonnes of God, and it doeth not yet appeare, what we shall be: but wee know, that when he shall appeare, wee shall be like him: for we shall see him as he is. <sup>3</sup> And euery man that hath this hope in him, purifieth himselfe, euen as he is pure. <sup>4</sup> Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law. <sup>5</sup> And ye know that he was manifested to take away our sinnes, and in him is no sinne. <sup>6</sup> Whosoever abideth in him, sinneth not: whosoever sinneth, hath not sene him, neither knowe him.

<sup>7</sup> Little children, let no man deceiue you: hee that doeth righteousnesse, is righteous, euen as he is righteous. <sup>8</sup> Hee that committeth sin, is of the deuyll, for the deuyll sinneth from the beginning: for this purpose the Sonne of God was manifested, that he might destroy the workes of the deuyll. <sup>9</sup> Whosoever is borne of God, doth not commit sin: for his seed remaineth in him, and he cannot sinne, because hee is borne of God. <sup>10</sup> In this the children of God are manifest, and the children of the deuyll: whosoever doeth not righteousnesse, is not of God, neither

<sup>a</sup> Or, it. <sup>b</sup> Or, know yee.

ἀδελφὸν αὐτοῦ. <sup>11</sup> ὅτι αὕτη ἐστὶν ἡ ἁγγελία | ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. <sup>12</sup> οὐ καθὼς Κάιν ἐκ τοῦ πονηροῦ ἦν, καὶ ἐσφαξε τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. <sup>13</sup> μὴ θαυμάζετε, ἀδελφοί μου, | εἰ μισεῖ ὑμᾶς ὁ κόσμος. <sup>14</sup> Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, | μένει ἐν τῷ θανάτῳ. <sup>15</sup> πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστὶ· καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. <sup>16</sup> Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθεῖναι. | <sup>17</sup> ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχχνα αὐτοῦ ἀπ'

\* Alex. ἁπαγγλία.

\* Alex. = μου.

\* Alex. = τὸν ἀδελφόν.

\* Alex. θεῖται.

\* Alex. = μου.

## WICLIȚ — 1380.

not of god, τ he that loueth not his brother : is not of god /

<sup>11</sup> for this is the tellinge that ze herden at the bigynnyng: that ze loue eche other, <sup>12</sup> not as cayn that was of the yuel: and slowe his brother, τ for what thing slow he hym? for his werkis werun yuel: and his brotheris iust, <sup>13</sup> brotheren nyle ze wondre, if the world hatth zou. <sup>14</sup> we witen that we ben transladiȝ fro deeth to liif: for we louen brotheren, he that loueth not: dwellith in deeth, <sup>15</sup> eche man that hatth his brother: is a mansleer, τ ze witen that eche mansleer hath not cuerlastyng liif dwellinge in him /

<sup>16</sup> in this thing we han knowe the charite of god, for he putte his liif for us, and we owen to putte oure lyues for oure brotheren, <sup>17</sup> he that hath the catel of this world, τ seeth that his brother hath nede and cloith his entraisil fro him: hou dwellith the charite of god in him? <sup>18</sup> Mi litil sones, loue we not in word nether in tunge: but in werk τ truthe, <sup>19</sup> in this thing we knowen, that we ben of truthe, τ in his sijt we moneston oure hertes, <sup>20</sup> for if oure herte repreueth us: god is more thanne oure herte and knowith alle thyngis, <sup>21</sup> Moost der brotheren if oure herte repreueth not us: we han trist to god, <sup>22</sup> and what euer we schuln axe: we schuln receyuev of him, for we kepen his commaundementis τ we don the thingis that ben plessaunte bifor him /

<sup>23</sup> τ this is the comaundement of god: that we bileue in the name of his sone ihesus crist: and that we loue ech other: as he zaf heest to us, <sup>24</sup> τ he that kepith his commaundementis dwellith in hym, and he in him, and in this thing we witen that he dwelth in us: bi the spirit whom he zaf to us.

yuel, reef. sile, not. witen, knowe. owen, ought. sate, chatte's. monstren, admonish. trist, confidence. best, command.

## TYNDALE — 1534.

of God, nether he that loveth not his brother.

<sup>11</sup> For this is the tydinges, that ye hearde from the begynning, that we shuld love one another: <sup>12</sup> not as Cayn which was of the wicked and slewe his brother. And wherfore slewe he him? Because his awne workes were evyll, and his brothers good. <sup>13</sup> Marvayle not my brethren though the worlde hate you. <sup>14</sup> We knowe that we are translated from deeth vnto lyfe, because we love the brethren. He that loveth not his brother, abydeyth in deeth. <sup>15</sup> Whosoever hateth his brother is a man slear. And ye knowe that no man slear, hath eternal lyfe abydinge in him.

<sup>16</sup> Herby perceave we love: that he gave his lyfe for vs: and therefore ought we also to geve oure lyves for the brethren. <sup>17</sup> Whosoever hath this worldes good and seith his brother have nede: and shutteth vp his compassion from him: how dwellth the love of God in him? <sup>18</sup> My babes, let vs not love in worde, nether in tonge: but with dede and in veritie: <sup>19</sup> for thereby we knowe that we are of the veritie, and can before him quiet our hertes.

<sup>20</sup> But yf oure hertes condempe vs: God is gretter then oure hertes, and knoweth all thynges. <sup>21</sup> Beloved, yf oure hertes condempe vs not, then have we trust to god warde: <sup>22</sup> and what soever we axe we shall receave of him: he cause we kepe his commaundementes, and do those thynges which are pleasinge in his sight.

<sup>23</sup> And this is his commaundement, that we beleve on the name of his sonne Iesus Christ, and love one another, as he gave commaundement. <sup>24</sup> And he that kepeth his commaundementes dwellth in him, and he in him: and thereby we knowe that they abydeyth in vs of the sprete which he gave vs.

## CRANMER — 1539.

God, nether he that loueth not hys brother.

<sup>11</sup> For this is the tidings, that ye hearde from the beginninge, that ye shuld love one another, <sup>12</sup> not as Cayn which was that wicked, and slewe his brother. And wherfore slewe he him? Because his awne workes were evyll, and hys brothers good. <sup>13</sup> Marvayle not my brethren though the worlde hate you. <sup>14</sup> We knowe, that we are translated from deeth vnto lyfe, because we loue the brethren. He that loueth not hys brother, abydeyth in deeth. <sup>15</sup> Whoso ever hateth hys brother, is a man slear. And ye knowe, that no man slear, hath eternal lyfe abydyng in hym.

<sup>16</sup> Herby perceave we loue: because he gaue his lyfe for vs: and we ought to geue oure lyues for the brethren. <sup>17</sup> But whoso hath this worldes good and seyth hys brother haue nede: and shutteth vp his compassion from him: how dwellth the love of God in hym? <sup>18</sup> My babes, let vs not love in worde, nether in tonge: but in dede and in veritie. <sup>19</sup> Herby we knowe, that we are of the veritie, and can quyete oure hertes before hym. <sup>20</sup> For yf oure herte condempe vs, God is gretter then oure herte. and knoweth all thynges.

<sup>21</sup> Dearly beloved, yf oure herte condempe vs not, then have we trust to God warde: <sup>22</sup> and what soever we aske we receave of him, because we kepe his commaundementes, and do those thynges which are pleasinge in his syght.

<sup>23</sup> And this is hys commaundement, that we beleve on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. <sup>24</sup> And he that kepeth hys commaundementes, dwellth in him, and he in hym, and hereby we knowe that he abydeyth in vs, euen by the sprete which he hath geuen vs.

αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; <sup>18</sup> τεκνία <sup>a</sup> μου, μὴ ἀγαπῶμεν λόγῳ μὲν δὲ <sup>b</sup> τῇ γλώσση, ἀλλ' <sup>c</sup> ἐν ἔργῳ καὶ ἀληθείᾳ. <sup>19 d</sup> Καὶ ἐν τούτῳ <sup>e</sup> γινώσκουμεν ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν. <sup>20</sup> ὅτι ἐὰν καταγνώσκῃ ἡμῶν ἢ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. <sup>21</sup> ἀγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγνώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν, <sup>22</sup> καὶ ὁ ἐὰν αἰτῶμεν, λαμβάνομεν <sup>f</sup> παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιῶμεν. <sup>23</sup> καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα <sup>g</sup> πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. <sup>24</sup> καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

<sup>b</sup> Rec. = τῇ.<sup>c</sup> Rec. = ἐν.<sup>d</sup> Alex. = Καί.<sup>e</sup> Alex. γνωσόμεθα.<sup>f</sup> Alex. ἀπ'.<sup>g</sup> Alex. πιστεύομεν.

## GENEVA—1557.

he that loueth not hys brother. <sup>11</sup> For thys is the tydings, that ye heard from the beginning, that we should loue one another. <sup>12</sup> Not as Cain which was of the wycked and slewe his brother. and wherfore slewe he him? because hys owne workes were euyl, and his brothers good.

<sup>13</sup> Maruayle not my brethren thogh the worlde hate you. <sup>14</sup> We knowe that we are translated from death vnto life, because we loue the brethren: he that loueth not his brother, abideth in death. <sup>15</sup> Whosoer hateth his brother, is a mansleair: and ye knowe that no mansleair, hath eternal life abiding in him. <sup>16</sup> Herby haue we perceaued loue, that he gaue his life for vs: therefore we ought also to geue our liues for the brethren. <sup>17</sup> And whosoer hath this worldes good and seith his brother haue neede, and shutteth vp hys compassion from him, how dwelleth the loue of God in hym?

<sup>18</sup> My litle children, let vs not loue in worde nether in tonge *only*: but in dede and in trueth. <sup>19</sup> For therby we knowe that we are of the trueth and shal before hym quiet our hearts. <sup>20</sup> For if our heart condemne vs, God is greater then our heart, and knoweth all thynges.

<sup>21</sup> Beloued, if our heart condemne vs not, then haue we trust to Godwarde. <sup>22</sup> And whosoer we aske, we receaue of hym, because we kepe hys commandemens, and do those thynges which are pleasing in hys syght. <sup>23</sup> Thys is then hys commandement, that we beleue in the Name of hys Sonne Iesus Christe, and loue one another, as he gaue commandement. <sup>24</sup> For he that kepeth his commandemens dwelleth in him, and he in him: and herby we knowe that he abydeth in vs, euen by the Sprite which he gaue vs.

## RHEIMS—1582.

and he that loueth not his brother. <sup>11</sup> because this is the annuntiation, vvhich you haue heard from the beginning. That you loue one an other. <sup>12</sup> Not as Cain, vvho vvas of the vvicked, and killed his brother. And for vvhat cause killed he him? Because his vvorkes vvere vvicked: but his brothers, iust.

<sup>13</sup> Maruel not brethren, if the vvorld hate you. <sup>14</sup> Vve knowv that vve are translated from death to life, because vve loue the brethren. He that loueth not, abideth in death. <sup>15</sup> Vvhoesouer hateth his brother: is a murderer. And you knowv that no murderer hath life euerlasting abiding in him self. <sup>16</sup> In this vve haue knowen the charitie of God, because he hath yielded his life for vs: and vve ought to yeld our liues for the brethren.

<sup>17</sup> He that shal haue the substauce of the vvorld, and shal see his brother haue neede, and shal shut his bowels from him: hovv doth the charitie of God abide in him?

<sup>18</sup> My litle children, let vs not loue in word, nor in tongue, but in deede and truth. <sup>19</sup> in this vve knowv that vve are of the truth: and in his sight vve shal persuade our hartes. <sup>20</sup> For if our hart do reprehend vs: God is greater then our hart, and knowveth all thynges. <sup>21</sup> My decreet, if our hart do not reprehend vs, vve haue confidence toward God. <sup>22</sup> and vvhatsoever vve shal aske, vve shal receiue of him: because vve keepe his commandementes, and doe those thynges vvich are pleasing before him.

<sup>23</sup> And this is his commandement, that vve beleuee in the name of his sonne Iesus Christ: and loue one an other, as he hath giuen commandement vnto vs. <sup>24</sup> And he that kepeth his commandementes, abideth in him, and he in him. And in this vve knowv that he abydeth in vs, by the Sprite vvich he hath giuen vs.

## AUTHORISED—1611.

hee that loueth not his brother. <sup>11</sup> For this is the <sup>a</sup> message that yee heard from the beginning, that wee should loue one another. <sup>12</sup> Not as Cain, *who* was of that wicked one, and slew his brother: and wherfore slew hee him? because his owne workes were euill, and his brothers righteous.

<sup>13</sup> Maruicee not, my brethren, if the world hate you. <sup>14</sup> Wee know that wee haue passed from death vnto life, because wee loue the brethren: he that loueth not his brother, abideth in death. <sup>15</sup> Whosoever hateth his brother, is a murderer, and yee know that no murderer hath eternal life abiding in him. <sup>16</sup> Hereby perceiue wee the loue of God, because he layed downe his life for vs, and wee ought to lay downe our liues for the brethren. <sup>17</sup> But who so hath this worlds good, and seeth his brother hath need, and shutteth vp his bowels of compassion from him, how dwelleth the loue of God in him?

<sup>18</sup> My litle children, let vs not loue in word, neither in tongue, but in deed and in trueth. <sup>19</sup> And hereby wee know that wee are of the trueth, and shall <sup>b</sup> assure our hearts before him. <sup>20</sup> For if our heart condemne vs, God is greater then our heart, and knoweth all thynges.

<sup>21</sup> Beloued, if our heart condemne vs not, *then* haue wee confidence towards God. <sup>22</sup> And whatsoever we aske, wee receiue of him, because we keepe his Commandement, and doe those things that are pleasing in his sight. <sup>23</sup> And this is his Commandement, that we should beleue on the Name of his Sonne Iesus Christ, and loue one another, as hee gaue vs Commandement. <sup>24</sup> And hee that keepeth his Commandemens dwelleth in him, and hee in him: and hereby we know that hee abydeth in vs, by the Spirit which hee hath giuen vs.

<sup>a</sup> Or, commandement. <sup>b</sup> Or, perswade.

IV. Ἀγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον. <sup>2</sup> ἐν τούτῳ γινώσχετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστὶ. <sup>3</sup> καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν <sup>4</sup> ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτο ἔστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. <sup>5</sup> Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικηκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. <sup>6</sup> Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. <sup>7</sup> Ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμὲν ὃ γινώσκων τὸν Θεόν, ἀκούει ἡμῶν ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκουμεν τὸ Πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. <sup>7</sup> Ἀγαπητοὶ,

<sup>4</sup> Rec. + Χριστόν.

## WICLIF—1380.

4. MOOST dere britheren nyle ze bi-  
eue to eche spirit : but preue ze spiritis  
if thei ben of god, for many false profetis :  
wenten out in to the world, <sup>2</sup> in this thing  
the spirit of god is knowen, eche spirit  
that knowlechith that ihesus crist hath  
come in fleisch : is of god, <sup>3</sup> ꝛ eche spirit  
that for doith ihesus : is not of god, and  
this is anticrist, of whom ze herden that  
he cometh ꝛ riȝt now he is in the world,

<sup>4</sup> ze litil sones ben of god and ze han  
ouercome him, for he that is in you is  
more : thanne he that is in the world,  
<sup>5</sup> thei ben of the world : therfor thei speken  
of the world, and the world herith hem,  
<sup>6</sup> we ben of god, he that knowith god :  
herith us, he that is not of god : herith  
not us, in this thing we knowen the spirit  
of trithe : ꝛ the spirit of error.

<sup>7</sup> Moost dere britheren loue we to gidre :  
for charite is of god, and eche that loueth  
his brother : is borun of god, and know-  
ith god, <sup>8</sup> he that loueth not : knowith  
not god, for god is charite, <sup>9</sup> in this thing  
the charite of god apperid in us, for god  
sente his oon bigetun sone in to the world :  
that we lyue bi him, <sup>10</sup> in this thing is  
charite, not as we hadden loued god : but  
for he first loued us, and sente his sone  
forȝeuenesse for oure synnes,

<sup>11</sup> ze moost dere britheren if god loued  
us : we owen to loue ech other, <sup>12</sup> no man  
saye euer god, if we louen to gidre : god  
dwellith in us and the charite of hym is  
perfist in us, <sup>13</sup> in this thing we knowan  
that we dwellen in him and he in us : for  
of his spirit he gaf to us : <sup>14</sup> and we saien  
and witnessen : that the fadir sente his

## TYNDALE—1534.

4. YE beloved, beleue not every sprete :  
but prove the spretes whether they are of  
God or no : for many false Prophetes are  
gone out into the world. <sup>2</sup> Herby shall  
ye knowe the sprete of God. Every sprete  
that confesseth that Iesus Christ is come  
in the flesshe is of God. <sup>3</sup> And every  
sprete which confesseth not that Iesus  
Christ is come in the flesshe, is not of God.  
And this is that sprete of Antichrist, of  
whom ye have hearde, howe that he shuld  
come : and even now alreedy is he in the  
world.

<sup>4</sup> Lytell chyldren, ye are of God, and  
have ouercome them : for greater is he  
that is in you, then he that is in the  
worlde. <sup>5</sup> They are of the worlde, and  
therefore speake they of the worlde, and  
the worlde heareth them. <sup>6</sup> We are of  
God. He that knoweth God, heareth vs :  
he that is not of God, heareth vs not.  
Herby knowe we the sprete of veritie, and  
the sprete of erreure.

<sup>7</sup> Beloved, let vs love one another : for  
love commeth of God. And every one  
that loveth, is borne of God, and knoweth  
God. <sup>8</sup> He that loveth not, knoweth not  
God : for God is love.

<sup>9</sup> In this appered the love of God to vs  
ward because that god sent his only be-  
gotten sonne into the worlde, that we  
myght live thorow him. <sup>10</sup> Herin is love,  
not that we loved god, but that he loved  
vs, and sent his sonne to make agreement  
for oure synnes.

<sup>11</sup> Beloved, yf god so loved vs, we ought  
also to love one another. <sup>12</sup> No man hath  
sene god at eny tyme. Yf we love one  
another, god dwelleth in vs, and his love is  
perfect in vs. <sup>13</sup> Herby know we, that we  
dwell in him, and he in vs : because he  
hath geuen vs of his sprete.

<sup>14</sup> And we have sene and do testifie that  
the father sent the sonne, which is the

## CRANMER—1539.

4. DEARLY beloved beleue not every  
sprete : but proue the spretes, whether  
they are of God or not, for many false  
Prophetes are gone out into the worlde.  
<sup>2</sup> Herby shall ye knowe the sprete of  
God. Every sprete that confesseth that  
Iesus Christ is come in the fleshe is of  
God.

<sup>3</sup> And every sprete which confesseth not  
that Iesus Christ is come in the fleshe,  
is not of God. And this is that sprete of  
Antichrist, of whom ye haue hearde, howe  
that he shuld come : and enen now al-  
reedy is he in the worlde.

<sup>4</sup> Lytell chyldren, ye are of God, and  
haue ouercome them : for greater is he  
that is in you, then he that is in the  
worlde. <sup>5</sup> They are of the worlde, therefore  
speake they of the worlde, and the worlde  
heareth them. <sup>6</sup> We are of God. He that  
knoweth God, heareth vs : he that is not  
of God, heareth vs not. Herby knowe we  
the sprete of veritie, and the sprete of  
erreure.

<sup>7</sup> Dearly beloved let vs love one another :  
for love commeth of God. And euery one  
that loneth, is borne of God, and knoweth  
God. <sup>8</sup> He that loneth not, knoweth not  
God : for God is loue. <sup>9</sup> In this appeared  
the loue of God to vsward, because that  
God sent his only begotten sonne into  
the worlde, that we might lue thorow him.  
<sup>10</sup> Herin is loue, not that we loued God,  
but that he loued vs, and sent his sonne  
to make agreement for oure synnes.

<sup>11</sup> Dearly beloved, yf God so loued vs,  
we ought also to loue one another. <sup>12</sup> No  
man hath sene God at eny tyme. If we  
loue one another, God dwelleth in vs, and  
his loue is perfect in vs. <sup>13</sup> Herby know  
we that we dwell in hym, and he in vs :  
because he hath geuen vs of his sprete.

<sup>14</sup> And we haue sene, and do testifie, that  
the father sent the sonne to be the

ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν·<sup>8</sup> ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν.<sup>9</sup> Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.<sup>10</sup> ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.<sup>11</sup> ἀγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.<sup>12</sup> Θεὸν οὐδὲς πώποτε θεάταται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.<sup>13</sup> ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.<sup>14</sup> Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε

## GENEVA — 1557.

4. YE beloved, beleue not euery sprite, but proue the sprites whether they are of God, or not, for many false Prophetes are gone out into the worlde. <sup>2</sup> Herby shal ye knowe the Sprite of God: Euery sprite that confesseth that Iesus Christe is come in the fleshe, is of God: <sup>3</sup> And euery sprite whych confesseth not that Iesus Christe is come in the fleshe, is not of God: but this is that sprite of Antichrist, of whome ye haue heard, how that he should come: and euen now already is he in the worlde. <sup>4</sup> Lytel chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. <sup>5</sup> They are of the worlde, and therefore speake they worldly things, and the worlde heareth them. <sup>6</sup> We are of God: he that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby knowe we the Sprite of trueth, and the sprite of errour.

<sup>7</sup> Beloued, let vs loue one another: for loue cometh of God. euery one that loueth is borne of God, and knoweth God. <sup>8</sup> He that loueth not, knoweth not God: for God is loue. <sup>9</sup> In thys appeared the loue of God to vsward, because that God sent hys only begotten Sonne into the worlde, that we might lue through him. <sup>10</sup> Herin is loue, not that we loued God, but that he loued vs, and sent his Sonne to make agreement for our sinnes. <sup>11</sup> Beloued, if God so loued vs, we ought also to loue one another.

<sup>12</sup> No man hath sene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. <sup>13</sup> Herby knowe we, that we dwell in hym, and he in vs: because he hath giuen vs of his Sprite. <sup>14</sup> And we haue sene, and do testifie, that the Father sent the Sonne, that he shulde be

## RHEIMS — 1582.

4. MY dearest, beleuee not euery spirite, but proue the spirites if they he of God: because many false prophetes are gone out into the vvorlde. <sup>2</sup> In this is the spirite of God knowen. euery spirit that confesseth Iesvs Christ to haue come in flesh, is of God: <sup>3</sup> and euery spirit that dissolueth Iesvs, is not of God: and this is antichrist, of vvhom you haue heard that he cometh, and now he is in the vvorld.

<sup>4</sup> You are of God, litte children, and haue ouercome him. because greater is he that is in you, then he that is in the vvorlde. <sup>5</sup> They are of the vvorld: therefore of the vvorld they speake, and the vvorld heareth them. <sup>6</sup> Vve are of God. He that knoweth God, heareth vs. he that is not of God, heareth vs not. In this vve know the spirite of trueth, and the spirite of errour.

<sup>7</sup> My dearest, let vs loue one another: because charitie is of God. And euery one that loueth, is borne of God, and knoweth God. <sup>8</sup> He that loueth not, knoweth not God: because God is charitie. <sup>9</sup> In this hath the charitie of God appeared in vs, because God hath sent his only-begotten sonne into the vvorld, that vve may lue by him. <sup>10</sup> In this is charitie: not as though vve haue loued him, but because he hath loued vs, and sent his sonne a propitiation for our sinnes.

<sup>11</sup> My dearest, if God hath so loued vs: vve also ought to loue one another. <sup>12</sup> God no man hath seen at any time. If vve loue one another, God abideth in vs, and his charitie in vs is perfected. <sup>13</sup> In this vve know that vve abide in him, and he in vs: because he of his Spirit hath giuen to vs. <sup>14</sup> And vve haue seen, and doe testifie, that the Father hath sent his

## AUTHORISED — 1611.

4. BELOUED, beleuee not euery spirite, but try the spirites, whether they are of God: because many false prophetes are gone out into the world. <sup>2</sup> Herby knowe ye the Spirit of God: euery Spirit that confesseth that Iesus Christ is come in the flesh, is of God. <sup>3</sup> And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist, whereof you haue heard, that it should come, and euen now already is it in the world. <sup>4</sup> Ye are of God, litte children, and haue ouercome them: because greater is hee that is in you, then hee that is in the world. <sup>5</sup> They are of the world: therefore speake they of the world, and the world heareth them.

<sup>6</sup> We are of God: he that knoweth God, heareth vs: he that is not of God heareth not vs, hereby knowe we the Spirit of trueth, and the spirit of errour.

<sup>7</sup> Beloued, let vs loue one another: for loue is of God: and euery one that loueth, is borne of God, and knoweth God. <sup>8</sup> He that loueth not, knoweth not God: for God is loue. <sup>9</sup> In this was manifested the loue of God towards vs, because that God sent his only begotten Son into the world, that we might lue through him.

<sup>10</sup> Herein is loue, not that wee loued God, but that he loued vs, and sent his Son to be the propitiation for our sins. <sup>11</sup> Beloued, if God so loued vs, wee ought also to loue one another. <sup>12</sup> No man hath sene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfected in vs. <sup>13</sup> Herby knowe we that we dwell in him and he in vs, because he hath giuen vs of his Spirit. <sup>14</sup> And we haue sene, and doe testifie, that the Father sent the Sonne to be the Sauiour

τὸν υἱὸν σωτήρα τοῦ κόσμου. <sup>15</sup> ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. <sup>16</sup> Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ. <sup>17</sup> Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. <sup>18</sup> φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. <sup>19</sup> ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι <sup>k</sup> αὐτὸς | πρῶτος ἠγάπησεν ἡμᾶς. <sup>20</sup> Ἐάν τις εἴπῃ, "Ὅτι ἀγαπῶ τὸν Θεόν," καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε, <sup>1</sup> πῶς | δύναται ἀγαπᾶν; <sup>21</sup> καὶ ταύτην τὴν

<sup>1</sup> Alex. καὶ ὁ Θεὸς ἐν αὐτῷ μένει.<sup>k</sup> Alex. ὁ Θεός.<sup>1</sup> Alex. οὐ.

## WICLIFF — 1380.

some sauour of the world, <sup>15</sup> who euer knowleth that ihesus is the sonne of god; dwelleth in him; & he in god; <sup>16</sup> and we han knowen, & beleuen to the charite that god hath in us; god is charite; & he that dwelleth in charite; dwelleth in god; & god in him; <sup>17</sup> in this thing is the perfist charite of god with us: that we haue trist in the dai of dome; for as he is, also we ben in this world; <sup>18</sup> drede is not in charite: but perist charite putth out drede; for drede hath payne; but he that dredith is not in perfist charite;

<sup>19</sup> therfor loue we god: for he loued us bifor; <sup>20</sup> if any man seith that I loue god; & hatith his brother he is a lier; for he that loueth not his brother whiche he seeth; hou mai he loue god whom he seeth not? <sup>21</sup> & we han this comaundement of god: that he that loueth god, loue also his brother.

5. ECHE man that bileueth that ihesus is crist: is borun of god; & eche man that loueth him that gendrid, loueth him that is borun of him; <sup>2</sup> in this thing we knowen: that we lounen the children of god, whan we lounen god; & don his maundementis; <sup>3</sup> for this is the charite of god: that we kepe his comaundementis; & his maundementis ben not heuye. <sup>4</sup> For al thing that is horun of god: ouercometh the world; and this is the victorie that ouercometh the world: oure feith; <sup>5</sup> and who is he that ouercometh the world: but he that bileueth, that ihesus is the sonne of god.

<sup>6</sup> this is ihesus crist that cam bi watir & blood; not in watir onli: but in watir and blood; & the spirit is he that witnesseth: that crist is truthe; <sup>7</sup> for thre ben that seuen witnessynge in heuene; the

## TYNDALE — 1534.

sauour of the worlde. <sup>15</sup> Whosoever confesseth that Iesus is the sonne of god; in him dwelleth god; and he in god. <sup>16</sup> And we haue knowen and beleued the loue that god hath to vs.

God is loue; and he that dwelleth in loue dwelleth in god; and god in him. <sup>17</sup> Herin is the loue perfect in vs; that we shuld haue trust in the daye of iudgement: For as he is; even so are we in this worlde. <sup>18</sup> Ther is no feare in loue; but perfect loue casteth out feare; for feare hath paynfulnes. He that feareth; is not perfect in loue.

<sup>19</sup> We loue him; for he loved vs fyrst. <sup>20</sup> Yf a man saye; I loue god; and yet hate his brother he is a liar. For how can he that loveth not his brother whom he hath sene; loue god whom he hath not sene? <sup>21</sup> And this comaundement haue we of him: that he which loveth God; shuld loue his brother also.

5. WHOSOEVER beleueth that Iesus is Christ; is borne of god. And every one that loveth him which begat; loveth him also which was begotten of him. <sup>2</sup> In this we knowe that we loue the children of god; when we loue god; and kepe his comaundementes. <sup>3</sup> This is the loue of god; that we kepe his comaundementes; and his comaundementes are not greuous. <sup>4</sup> For all that is borne of god; ouercometh the worlde. And this is the victorie that ouercometh the worlde; even oure fayth. <sup>5</sup> Who is it that ouercometh the worlde: but he which beleueth that Iesus is the sonne of god?

<sup>6</sup> This Iesus Christ is he that cam by water and blood; not by water only: but by water and blood. And it is the sprete that beareth witness; because the sprete ys truthe. <sup>7</sup> (For ther are thre which beare recorde in heuen; the father; the

## CRANMER — 1539.

sauour of the worlde. <sup>15</sup> Whosoever confesseth, that Iesus is the sonne of God, in him dwelleth God, and he in God. <sup>16</sup> And we haue knowen, and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. <sup>17</sup> Herin is the loue perfect in vs, that we shuld haue trust in the daye of iudgement: For as he is, euen so are we in this worlde. <sup>18</sup> Ther is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes. He that feareth, is not perfect in loue.

<sup>19</sup> We loue hym, for he loued vs fyrst. <sup>20</sup> If a man saye, I loue God, and yet hate his brother, he is a liar. For how can he that loveth not his brother whom he hath sene, loue God whom he hath not sene? <sup>21</sup> And this comaundement haue we of hym: that he whych loueth God, shuld loue his brother also.

5. WHOSOEUER beleueth that Iesus is Christ, is borne of God. And every one that loueth him which begat, loueth him also which was begotten of him. <sup>2</sup> By this we knowe, that we loue the chyldren of God, when we loue God, and kepe his comaundementes. <sup>3</sup> For this is the loue of God, that We kepe his comaundementes, and his comaundementes are not greuous. <sup>4</sup> For all that is borne of God, ouercometh the worlde. And this is the victorie that ouercometh the worlde, euen oure fayth. <sup>5</sup> Who is it that ouercometh the worlde: but he which beleueth, that Iesus is the sonne of God?

<sup>6</sup> This Iesus Christ is he that cam by water and blood, not by water only: but by water and blood. And it is the sprete that beareth wytnes, because the sprete is truthe. <sup>7</sup> (For ther are thre which beare recorde in heauen, the father, the worde,

ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

V. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται. καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. <sup>2</sup> ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. | <sup>3</sup> αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν. <sup>4</sup> ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. <sup>5</sup> τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ; <sup>6</sup> Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ ὁ αἵματος, | Ἰησοῦς <sup>7</sup> ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. <sup>7</sup> ὅτι τρεῖς εἰσὶν

<sup>m</sup> Alex. = καί.

<sup>n</sup> Alex. s. ποιῶμεν s. ποιῶμεν.

<sup>o</sup> Alex. αἵματος καὶ Πνεύματος.

<sup>p</sup> Const. = δ.

## GENEVA—1557.

the Saviour of the world. <sup>15</sup> Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. <sup>16</sup> And we haue knowen, and beleued the loue that God hath in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

<sup>17</sup> Herin is the loue perfect in vs, that we should haue trust in the day of iudgement: for as he is, euen so are we in this worlde. <sup>18</sup> There is no feare in loue, but perfect loue casteth out feare, for feare hath painefulnes, and he that feareth, is not perfect in loue. <sup>19</sup> We loue him, because he loued vs firste. <sup>20</sup> If a man say, I loue God, and yet hate his brother, he is a lyer. For how can it be that loueth not his brother whom he hath sene, loue God whom he hath not sene? <sup>21</sup> And this commandement haue we of him: that he which loueth God, should loue his brother also.

5. VVHOSOEUER beleueth that Iesus is Christe, is borne of God: and euery one that loueth him which begate, loueth him also which is begotten of him. <sup>2</sup> In this we knowe that we loue the children of God, when we loue God, and keepe his commandemens. <sup>3</sup> For this is the loue of God that we keepe hys commandemens and his commandemens are not greuous. <sup>4</sup> For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, euen our fayth. <sup>5</sup> Who is it that ouercometh the worlde: but he which beleueth that Iesus is the Sonne of God?

<sup>6</sup> Thys is that Iesus Christ that came by water and bloud, not by water only, but by water and bloud, and it is the sprite that beareth wytnes, that the sprite is truth. <sup>7</sup> For there are thre which beare record in heauen, the Father, the Word,

## RHEIMS—1582.

Sonne the Saviour of the world. <sup>15</sup> Vvho-soeuer shal confesse that Iesus is the Sonne of God, God abideth in him, and he in God.

<sup>16</sup> And vve haue knovven and haue beleued the charitie, vvich God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. <sup>17</sup> In this is charitie perfited vvith vs, that vve may haue confidence in the day of iudgement: because as he is, vve also are in the vvorld. <sup>18</sup> Feare is not in charitie: but perfect charitie casteth out feare, because feare hath painefulnes, and he that feareth, is not perfect in charitie. <sup>19</sup> Let vs therefore loue God, because God first hath loued vs.

<sup>20</sup> If any man shal say, that I loue God: and hateth his brother, he is a lier. For he that loueth not his brother vvhom he seeth: on God vvhom he seeth not, how can he loue? <sup>21</sup> And this commande-ment vve haue from God: that he vvich loueth God, loue also his brother.

5. WHOSOEUER beleueth that Iesus is Christ, is borne of God. And euery one that loueth him vvich hegat: loueth him also vvich vvas borne of him. <sup>2</sup> In this vve knovv that vve loue the children of God: vvhen as vve loue God, and keepe his commandemens. <sup>3</sup> For this is the charitie of God, that vve keepe his commandemens: and his commandemens are not heauy. <sup>4</sup> Because all that is borne of God, ouercommeth the vvorld, and this is the victorie vvich ouercommeth the vvorld, our fayth.

<sup>5</sup> Vvho is he that ouercommeth the vvorld, but he that beleueth that Iesus is the sonne of God? <sup>6</sup> This is he that came by vvater and bloud Iesus Christ: not in vvater only, but in vvater and bloud. And it is the Spirit vvich testi- fieth, that Christ is the truth.

<sup>7</sup> For there be thre vvich giue testi- monie in heauen, the Father, the Word,

## AUTHORISED—1611.

of the world. <sup>15</sup> Whosoever shall confesse that Iesus is the Sonne of God, God dwelleth in him, and he in God. <sup>16</sup> And we haue knowen and beleued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. <sup>17</sup> Herin is our loue made perfect, that we may haue boldnesse in the day of Iudgement, because as he is, so are we in this world. <sup>18</sup> There is no feare in loue, but perfect loue casteth out feare: because feare hath torment: hee that feareth, is not made perfect in loue.

<sup>19</sup> Wee loue him: because he first loued vs. <sup>20</sup> If a man say, I loue God, and hateth his brother, he is a lyar. For he that loueth not his brother whom hee hath sene, how can he loue God whom he hath not sene? <sup>21</sup> And this commandement haue we from him, that he who loueth God, loue his brother also.

5. WHOSOEUER beleueth that Iesus is the Christ, is borne of God: and euery one that loueth him that begate, loueth him also that is begotten of him. <sup>2</sup> By this we knowe that wee loue the children of God, when we loue God and keepe his commandemens. <sup>3</sup> For this is the loue of God, that we keepe his commandemens, and his commandemens are not grieuous. <sup>4</sup> For whatsoeuer is borne of God, ouercommeth the world, and this is the victorie that ouercommeth the world, euen our fayth. <sup>5</sup> Who is he that ouercommeth the world, but he that beleueth that Iesus is the Sonne of God? <sup>6</sup> This is hee that came by water and blood, euen Iesus Christ, not by water onely, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. <sup>7</sup> For there are three that beare record in heauen, the Father, the Word, and

<sup>o</sup> Gr. loue with vs.

οἱ μαρτυροῦντες,<sup>9</sup> ὁ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.<sup>9</sup> Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν | μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.<sup>10</sup> ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποιήκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.<sup>11</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζῶν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.<sup>12</sup> ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

<sup>13</sup> Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζῶν αἰώνιον ἔχετε, | οἱ πιστεύοντες |

<sup>9</sup> Rec. + ἰν τῷ πατρὶ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἕν ἰν Πνεῦμα· καὶ οἱ τρεῖς ἓν εἰσιν. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ.  
<sup>10</sup> Alex. ὅτι.

## WICLIF—1380.

fadir the sone the holi goost : and thes thre ben oon, <sup>8</sup> x thre ben that ȝeven witnessynge in erthe, the spirit watir & blood : and thes thre ben oon, <sup>9</sup> if we seecyen the witnessenge of men, the witnessynge of god is more, for this is the witnessynge of god, that is more : for he witnessid of his sone, <sup>10</sup> he that bileueth into the sone of god : hath the witnessynge of god in him, he that bileueth not to the sone : makith him a lier, for he bileueth not in the witnessynge that god witnessid of his sone, <sup>11</sup> & this is the witnessynge, for god ȝaf to ȝou euerlastinge lif, and this lif is in his sone, <sup>12</sup> he that hath the sone of god, hath also lif, he that hath not the sone of god : hath not lif.

<sup>13</sup> I write to ȝou thes thingis : that ȝe wite that ȝe han euerlastynge lif, whiche bileuen in the name of goddis sone, <sup>14</sup> & this is the trist which we hau to god, that what euer thing we axen afir his wille : he sehal here us, <sup>15</sup> & we witen that he herith us : what euer thing we axen, we witen that we han the axynge whiche we axen of him.

<sup>16</sup> he that woot that his brother synneth a synne not to deeth : axe he x lif sehal be ȝoun to him that synneth not to deeth, there is a synne to deeth : not for it I seye that ony man preie, <sup>17</sup> eche wickidnesse is synne : & there is synne to deeth.

<sup>18</sup> we witen that eche man that is born of god : synneth not, but the generacioun of god kepith him : and the wickid toucheth him not, <sup>19</sup> we witen that we ben of god : & al the world is set in yuel, <sup>20</sup> we witen that the sone of god cam in

## TYNDALE—1534.

worde, and the wholly goost. And these thre are one.<sup>8</sup> For there are thre which beare recorde (in erth :) the sprete, and water, and bloud : and these thre are one.

<sup>9</sup> Yf we receave the wites of men, the wites of god is greater. For this is the wites of god, which he testified of his sonne. <sup>10</sup> He that beleueth on the sonne of god, hath the wites in him selfe. He that beleueth not God, hath made him a lyar, because he beleued not the recorde that god gave of his sonne. <sup>11</sup> And this ys that recorde, how that god hath geuen vnto vs eternal lyfe, and this lyfe is in his sonne. <sup>12</sup> He that hath the sonne, hath lyfe : and he that hath not the sonne of god, hath not lyfe.

<sup>13</sup> These thynges haue I written vnto you that beleue on the name of the sonne of God, that ye maye knowe howe that ye haue eternal lyfe, and that ye maye beleue on the name of the sonne of god.

<sup>14</sup> And this is the trust that we haue in him : that yf we axe any thyng accoordynge to his will he heareth vs. <sup>15</sup> And yf we knowe that he heare vs what soeuer we axe, we knowe that we shall haue the peticions that we desyre of him.

<sup>16</sup> Yf eny man se his brother synne a synne that is not vnto deeth, let him axe, and he shall geue him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not that a man shuld praye. <sup>17</sup> All vnrightwesnes is synne, and ther is synne not vnto deeth.

<sup>18</sup> We knowe that whosoever is borne of god, synneth not : but he that is begotten of god kepeth him selfe, and that wickid toucheth him not. <sup>19</sup> We knowe that we are of god, and that the world is altogedder set on wickidnes. <sup>20</sup> We knowe that the sonne of God is come,

## CRANMER—1539.

and wholly goost. And these thre are one.)

<sup>8</sup> And ther are thre which beare recorde (in erth) the sprete and water, and bloud : and these thre are one. <sup>9</sup> If we receaue the wytnes of men, the wytnes of God (that is greater) which he testified of his sonne. <sup>10</sup> He that beleueth on the sonne of God, hath the wytnes in hym selfe. He that beleueth not God, hath made him a lyar, because he beleued not the recorde that God gaue of his sonne.

<sup>11</sup> And this is that recorde, how that God hath geuen vnto vs eternal lyfe, and this lyfe is in hys sonne. <sup>12</sup> He that hath the sonne hath lyfe : and he that hath not the sonne of God, hath not lyfe.

<sup>13</sup> These thynges haue I wyrtten vnto you that beleue on the name of the sonne of God, that ye maye knowe, howe that ye haue eternal lyfe, and that ye maye beleue on the name of the sonne of God.

<sup>14</sup> And this is the trust that we haue in hym : that yf we aske eny thyng accoordynge to hys wyll, he heareth vs. <sup>15</sup> And yf we knowe that he heare vs what soeuer we aske, we knowe, that we haue the peticions, that we desyre of hym.

<sup>16</sup> If eny man se hys brother synne a synne not vnto deeth, let hym aske, and he shall geue hym lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not that a mau shuld praye. <sup>17</sup> All vnryghtwesnes is synne, and ther is synne not vnto deeth.

<sup>18</sup> We knowe, that whosoever is borne of God, synneth not : but he that is begotten of God, kepeth hym selfe, and that wycked toucheth hym not. <sup>19</sup> We knowe, that we are of god, and the world is all together set on wyckednes. <sup>20</sup> We knowe, that the sonne of God is come, and hath

εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. <sup>14</sup> Καὶ αὕτη ἐστὶν ἡ παρῆρσία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. <sup>15</sup> καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν παρ' αὐτοῦ. <sup>16</sup> Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. <sup>17</sup> πᾶσα ἀδικία ἀμαρτία ἐστὶ· καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον. <sup>18</sup> Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἀμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ ποιηρὸς οὐχ ἄπτεται αὐτοῦ. <sup>19</sup> οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ ποιηρῷ κείτῃ. <sup>20</sup> καὶ οἶδαμεν |

<sup>1</sup> Alex. ἡφ.<sup>2</sup> Rec. + τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.  
<sup>3</sup> Rec. οἶδαμεν ἐτ.<sup>4</sup> Rec. ἔχει αἰώνιον.<sup>5</sup> Rec. καὶ ἵνα πιστεύητι.

## GENEVA — 1557.

and the holy Gost : and these three are one. <sup>8</sup> And there are three which beare record in earth, the sprite, and water, and bloude : and these three agre in one. <sup>9</sup> If we receave the wytnes of men, the wytnes of God is greater : for this is the wytnes of God, which he testified of hys Sonne.

<sup>10</sup> He that beleueth in the Sonne of God, hath the wytnes in hym selfe. he that beleueth not God, hath made him a lyer, because he beleueth not the recorde that God gaue of his Sonne. <sup>11</sup> And thys is that recorde, that God hath genen vnto vs eternal lyfe, and this life is in his Sonne. <sup>12</sup> He that hath the Sonne, hath life : and he that hath not the Sonne of God, hath not lyfe. <sup>13</sup> These thynges haue I written vnto you that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal lyfe, and that ye may beleue in the Name of the Sonne of God. <sup>14</sup> And thys is the truste that we haue in him : that if we aske any thinge according to hys wil, he heareth vs.

<sup>15</sup> And if we knowe that he heareth vs, whatsoever we aske, we knowe that we haue the petitions that we haue desired of hym.

<sup>16</sup> If any man se hys brother synne a synne that is not vnto death, let hym aske, and he shal geue him lyfe for them that sinne not vnto death. There is a synne vnto death, I say not that a man should pray for it. <sup>17</sup> All vnrightuousnes is synne, but there is synne not vnto death. <sup>18</sup> We knowe that whoseuer is borne of God, synneth not : but he that is begotten of God kepeth him selfe, and that wycked man toucheth hym not. <sup>19</sup> We knowe that we are of God, and that the whole worlde lieth in wyckednes. <sup>20</sup> But we knowe that the Sonne of God ys come, and hath

## RHEIMS — 1582.

and the Holy Ghost, and these three be one. <sup>8</sup> And there be three vvhich giue testimonie in earth : the spirit, vwater, and blond. and these three be one. <sup>9</sup> If vve receiue the testimonie of men, the testimonie of God is greater. because this is the testimonie of God vvhich is greater, that he hath testified of his sonne.

<sup>10</sup> He that beleueth in the sonne of God, hath the testimonie of God in him self. He that beleueth not the Sonne, maketh him a lier : because he beleueth not in the testimonie vvhich God hath testified of his sonne. <sup>11</sup> And this is the testimonie, that God hath giuen vs life everlasting. And this life is in his sonne. <sup>12</sup> He that hath the Sonne, hath life. he that hath not the sonne of God, hath not life.

<sup>13</sup> These things I vvrite to you, that you may know that you haue eternal life which beleue in the name of the sonne of God. <sup>14</sup> And this is the confidence which vve haue toward him : that, vvhatsoever vve shal aske according to his vvill, he heareth vs. <sup>15</sup> And vve know that he heareth vs vvhatsoever vve shal aske : vve know that vve haue the petitions vvhich vve request of him.

<sup>16</sup> He that knoweth his brother to sinne a sinne not to death, let him aske, and life shal be giuen him, sinning not to death. There is a sinne to death : for that I say not that any man aske. <sup>17</sup> Al iniquitie, is sinne. And there is a sinne to death. <sup>18</sup> Vve know that cuery one vvhich is borne of God, sinneth not : but the generation of God persuereth him, and the vvicked one toucheth him not.

<sup>19</sup> Vve know that vve are of God, and the vvhole vvorld is set in vvickednesse. <sup>20</sup> And vve know that the sonne of God

## AUTHORISED — 1611.

holy Ghost : and these three are one. <sup>8</sup> And there are three that beare witness in earth, the Spirit, and the Water, and the Blood : and these three agree in one.

<sup>9</sup> If we receive the witness of men, the witness of God is greater : for this is the witness of God, which hee hath testified of his Sonne. <sup>10</sup> Hee that beleueth on the Sonne of God, hath the witness in himselfe : he that beleueth not God, hath made him a liar, because he beleueth not the record that God gaue of his Sonne. <sup>11</sup> And this is the record, that God hath giuen to vs eternal life, and this life is in his Sonne. <sup>12</sup> Hee that hath the Sonne, hath life, and hee that hath not the Sonne, hath not life.

<sup>13</sup> These things haue I written vnto you that beleue on the Name of the Son of God, that yee may know, that yee haue eternal life, and that yee may beleue on the Name of the Sonne of God. <sup>14</sup> And this is the confidence that we haue \*in him, that if we aske any thing according to his will, hee heareth vs. <sup>15</sup> And if we know that hee heare vs, whatsoever we aske, we know that we haue the petitions that wee desired of him. <sup>16</sup> If any man see his brother sinne a sinne which is not vnto death, hee shall aske, and he shall giue him life for them that sinne not vnto death. There is a sinne vnto death : I doe not say that he shall pray for it.

<sup>17</sup> All vnrighteousnes is sinne, and there is a sinne not vnto death. <sup>18</sup> We know that whoseuer is borne of God, sinneth not : but hee that is begotten of God, keepeth himselfe, and that wicked one toucheth him not. <sup>19</sup> And we know that we are of God, and the whole world lieth in wickednesse. <sup>20</sup> And we know that the Sonne of God is come, and hath giuen vs

\* Or, concerning him.

ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν<sup>2</sup>. καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὕτως

<sup>2</sup> Alex. + θεός.

## WICLIF—1380.

fleisch and ȝaf to us wit : that we knowe verri god, & be in the verri sone of him, this is verri god : and cuerlastyngē lūf.  
<sup>21</sup> Mi litil sones kepe ȝe ȝou fro mawmetis/

verri, true. mawmetis, idols.

## TYNDALE—1534.

and hath geuen vs a mynde to knowe him which is true : and we are in him that is true, through his sonne Iesu Christ. This same is very god, and eternall lyfe. <sup>21</sup> Babes kepe youre selves from ymages. Amen.

## CRANMER—1539.

geuen vs a mynde to knowe hym which is true : and we are in hym that is true, through his sonne Iesus Christ. This same is very God, and eternall lyfe. <sup>21</sup> Babes, kepe youre selues from ymages. Amen.

ἔστιν ὁ ἀληθινὸς Θεὸς, καὶ ὃ ἡ ζωὴ αἰώνιος. <sup>21</sup> Τεκνία, φυλάξατε εαυτοὺς ἀπὸ τῶν εἰδώλων<sup>2</sup>.

<sup>1</sup> Alex. ζωή.

<sup>2</sup> Rec. + ἀμην.

## GENEVA — 1557.

geuen vs a mynde to knowe hym which is true : and we are in him that is true, *that is*, in his Sonne Iesus Christe. This same is very God, and eternal lyfe. <sup>21</sup> Babes kepe your selues from idoles. Amen.

## RHEIMS — 1582.

commeth : and he hath giuen vs vnderstanding, that vve may knowv the true God, and may be in his true sonne. This is the true God, and life euerlasting. <sup>21</sup> My little children, keepe your selues from Idols. Amen.

## AUTHORISED — 1611.

an vnderstanding that wee may know him that is true : and wee are in him that is true, *euen* in his Sonne Iesus Christ. This is the true God, and eternall life. <sup>21</sup> Little children, keepe your selues from Idoles. Amen.

## ΔΕΥΤΕΡΑ

## ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

## THE SECOND

## EPISTLE OF JOHN.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρία, καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, <sup>2</sup> διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. <sup>3</sup> ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ πατρὸς, καὶ παρὰ <sup>4</sup> Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

<sup>4</sup> Ἐχάρην λίαν ὅτι εὑρήκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς. <sup>5</sup> καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν ἔχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. <sup>6</sup> καὶ

<sup>a</sup> Alex. = Κυρίου.

<sup>b</sup> Alex. ἰζηλον.

## WICLIFF—1380.

THE elder man to the chosun ladi ⁊ to her children: whiche I loue in truthe; ⁊ not I alone: but also alle men that knowne truthe, <sup>2</sup> for the truthe that dwellith in ⁊ou: ⁊ with ⁊ou schal be with outen ende.

<sup>3</sup> grace be with ⁊ou merci and pees of god the fadir: and of ihesus crist the sone of the fadir in truthe and charite.

<sup>4</sup> I ioied ful myche, for I foond of this sones goynge in truthe: as we reseeyucden maundement of the fadir, <sup>5</sup> ⁊ now I preie thee ladi, not as writynge a newe maundement to thee: but that that we hadden for the bigynnyng: that we loue eche other, <sup>6</sup> and this is charite: that we walke aftir his maundementis;

for this is the commaundement: that as ⁊e herden at the bigynnyng: walke ⁊e in him, <sup>7</sup> for many disceyvers wenten out in to the world: whiche knowlechen not that ihesus crist hath come in fleisch; this is a disceyuer ⁊ anticrist. <sup>8</sup> se ⁊e ⁊ou silf: leest ⁊e tene the things that ⁊e han wrought that ⁊e reseeyue ful mede, <sup>9</sup> witing that ech man that goith hifor, and dwellith not in the teilynge of crist: hath not god; he that dwellith in the teynge, hath bothe the sone ⁊ the fadir.

<sup>10</sup> if any man cometh to ⁊ou and bringith not this teynge, nyle ⁊e reseeyue

## TYNDALE—1534.

THE elder to the electe lady and her chyldren which I love in the trueth: and not I only; but also all that have knowne the trueth, <sup>2</sup> for the truthe sake, which dwellth in vs; and shalbe in vs for ever. <sup>3</sup> With you be grace, mercy, and peace from God the father, and from the Lorde Iesus Christ the sone of the father, in trueth and loue.

<sup>4</sup> I reioysed greatly, that I founde of thy children walkinge in trouth; as we have receaved a commaundement of the father. <sup>5</sup> And nowe besече I the lady; not as though I wrote a newe commaundement vnto the; but that same which we had from the begynnyng; that we shuld love one another. <sup>6</sup> And this is the love; that we shulde walke after his commaundementes.

This commaundement is (that as ye have hearde from the begynnyng) ye shuld walke in it. <sup>7</sup> For many deceavers are entred in to the world; which confesse not that Iesus Christ is come in the flesshe. This is a deceaver and an Antichrist. <sup>8</sup> Loke on youre selves; that we loose not that we have wrought: but that we maye have a full reward. <sup>9</sup> Whosoever transgresseth and bydeth not in the doctrine of Christ; hath not God. He that endureth in the doctrine of Christ; hath bothe the father and the sone.

<sup>10</sup> Yf thier come eny vnto you and bringe not this learnynge; him receive not to

## CRANMER—1539.

THE elder to the electe lady and her chyldren, whom I loue in the trueth: and not I onely, but also all that have knowne the trueth, <sup>2</sup> for the truthe sake whych dwellth in vs, and shalbe in vs for euer. <sup>3</sup> With vs shall be grace, mercy, and peace from God the father and from the Lord Iesus Christ the sone of the father, in trueth and loue.

<sup>4</sup> I reioysed greatly, that I founde of thy chyldren walkinge in trueth, as we haue receaved a commaundement of the father. <sup>5</sup> And now besече I the lady, not as though I wrote a newe commaundement vnto the, but that same which we haue had from the begynnyng; that we shuld loue one another. <sup>6</sup> And this is the love, that we shulde walke after hys commaundement.

This commaundement is (that as ye haue hearde from the begynnyng) ye shuld walke in it. <sup>7</sup> For many deceavers are entred into the world, which confesse not that Iesus Christ is come in the flesshe. This is a deceaver and an Antichrist. <sup>8</sup> Loke on youre selues that we loose not that we haue wrought: but that we maye have a full reward. <sup>9</sup> Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father and the sone. <sup>10</sup> If ther come eny vnto you, and bringe not this learnynge, him

learn, loke. mde, regard. witing, knowynge.  
nyle, not.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE SECOND

EPISTLE OF JOHN.

αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε· ὅτι πολλοὶ πλάνοι εἰσῆλθον | εἰς τὸν κόσμον, οἳ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. ὀ βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν τὴν εἰρησαμέθθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. | πᾶς ὁ παραβαίνων, | καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ

<sup>6</sup> Alex. ἀπολίσητε ἢ εἰργασασθε . . . ἀπολείθητε.

<sup>4</sup> Alex. προάγων.

<sup>6</sup> Alex. = τοῦ Χριστοῦ.

GENEVA — 1557.

THE elder to the electe Ladye, and her chyldren, whome I loue in the trueth: and not I only, but also all that haue knowne the trueth. <sup>2</sup> For the truthe sake which dwelleth in vs, and shalbe with vs for euer. <sup>3</sup> Grace be with you, merey, and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with trueth and loue.

<sup>4</sup> I reioysed greatly, that I founde of thy chyldren walkyng in trueth, as we haue receaued a commaundment of the Father. <sup>5</sup> And now beseeche I thee Lady, not as wryting a new commaundment vnto thee: but that same which we had from the begynnyng, that we shoulde loue one another. <sup>6</sup> And this is the loue, that we should walke after his commaundment. This commaundment is, that as ye haue heard from the begynnyng ye should walke in it.

<sup>7</sup> For many deceauers are entred into the worlde, which confesse not that Iesus Christe is come in the fleshe. He that is such one is a deceauer and an Antichrist.

<sup>8</sup> Loke to your selues, that we lose not that we haue wrought: but that we may receaue a full reward. <sup>9</sup> Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christe, hath both the Father and the Sonne.

<sup>10</sup> If there come any vnto you, and bryng not this learnyng, receaue him not to

RHEIMS — 1582.

THE Senior to the lady Elect and her chyldren, vvhom I loue in truth, and not I only, but also all that haue knowne the truth, <sup>2</sup> for the truth vvhich abideth in vs, and shal be vvith vs for euer. <sup>3</sup> Grace be vvith you, mercie, peace from God the Father, and from Christ Issvs the sonne of the Father in truth, and charitie.

<sup>4</sup> I vvvas exceding glad, because I haue found of thy chyldren vvalking in truth, as vv we haue receiued commaundment of the Father. <sup>5</sup> And nowv I beseeche thee Lady, not as vvryting a nev commaundment to thee, but that vvich vve haue had from the beginning, that vve loue one an other. <sup>6</sup> And this is charitie, that vve vvalk according to his commaundments. For this is the commaundment, that as you haue heard from the beginning, you walke in the same: <sup>7</sup> because many seducers are gone out into the vvorld, which do not confesse Issvs Christ to haue come into flesh: this is a seducer and an antichrist.

<sup>8</sup> Looke to your selues, that you lose not the things vvvhich you haue vvrought: but that you may receiue a ful reuward. <sup>9</sup> Euery one that reuolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne. <sup>10</sup> If any man come to you, and bring not this doctrine: receiue him not

AUTHORISED — 1611.

THE Elder vnto the elect Ladie, and her children, whom I loue in the truth: and not I only, but also all they that haue knowne the truth: <sup>2</sup> For the truths sake which dwelleth in vs, and shall be with vs for euer: <sup>3</sup> Grace be with you, merey, and peace from God the Father, and from the Lord Iesus Christ, the Sonne of the Father in truth and loue. <sup>4</sup> I reioyced greatly, that I found of thy children walking in trueth, as we haue receiued a commaundment from the Father.

<sup>5</sup> And now I beseech thee Lady, not as though I wrote a new commaundment vnto thee: but that which we had from the beginning, that wee loue one another.

<sup>6</sup> And this is loue, that wee walke after his Commandments. This is the Commandment, that as yee haue heard from the beginning, yee should walke in it. <sup>7</sup> For many deceiuers are entred into the world, who confesse not that Iesus Christ is come in the flesh. This is a deceiuer, and an Antichrist. <sup>8</sup> Looke to your selues that wee loose not those things which wee haue wrought, but that we receive a full reward.

<sup>9</sup> Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: hee that abideth in the doctrine of Christ, he hath both the Father and the Sonne. <sup>10</sup> If there come any vnto you, and bring not this doctrine, receiue him

\* Or, gained. Some copies read, which yee haue gained but that ye receiue, &c.

χαίρειν αὐτῷ μὴ λέγετε· <sup>11</sup> ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

<sup>12</sup> Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος·

<sup>1</sup> Rec. ἀλλὰ ἰλιπίζω.

<sup>2</sup> Alex. γειρίσθαι.

## WICLIF—1380.

him in to hous, nether seie ze to him heil, <sup>11</sup> for he that seith to him heil, comyneth with his yuel werkis, lo I bifor seide to zou: that ze be not confoundid in the dai of oure lord ihesus crist, <sup>12</sup> I haue mo thingis to write to zou: ⁊ I wolde not bie parchemyn and ynke, for I hope that I schal come to zou, and speke mouth to mouthe that zoure ioie be ful, <sup>13</sup> the sones of thi chosun sistir greten thee wel, the grace of god be with thee Amen.

comyneth, commeth. yuel, evil. mo, more.

## TYNDALE—1534.

housse: nether bid him God spede. <sup>11</sup> For he that biddeth him God spede, is partaker of his evyll dedes. <sup>12</sup> I had many thinges to wryte vnto you, neverthesse I wolde not wryte with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that oure ioie maye be full.

<sup>13</sup> The sonnes of thy electe syster grete the. Amen.

## CRANMER—1539.

receave not to hous: nether byd him God spede. <sup>11</sup> For he that byddeth him God spede, is partaker of his euyl dedes (*Beholde, I haue tolde you before, that ye shulde not be asshamed in the daye of the lorde.*) <sup>12</sup> I had many thynges to wryte vnto you, neuerthesse I wolde not wryte with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that oure ioie maye be full <sup>13</sup> The sonnes of thy electe sister grete the. Amen.



TRITH  
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE THIRD  
EPISTLE OF JOHN.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαῖω τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.  
 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγαίνειν, καθὼς εὐδοῦται  
 σου ἡ ψυχή. Ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου  
 τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. Ἐμειζότεραν τούτων οὐκ ἔχω  
 χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπητέ, πιστὸν  
 ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ξένους, ὃ ἐμαρ-  
 τύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὗς καλῶς ποιήσεις προπέμψας

<sup>3</sup> Alex. τοῖτο.

<sup>3</sup> Rec. + αὐτοῦ.

WICLIF—1380.

THE elder man to gayus moost dere  
 brothere : whom I loue in truthe. <sup>2</sup> Moost  
 dere brother of alle thingis I make preier,  
 that thou enter and fare wilfulli : as thi  
 soule doith wilfulli. <sup>3</sup> I ioied greetli, for  
 britheren camen and baren witnessynge  
 to thi truthe, as thou walkist in truthe.  
<sup>4</sup> I haue not more grace of thes thingis,  
 thanne that I herde that my sonnes walke  
 in truthe.

<sup>5</sup> Moost dere brother thou doist feith-  
 fulli : what euer thou worchist in brith-  
 theren : that in to pilgrymes : <sup>6</sup> whiche  
 jildiden witnessynge to thi charite in the  
 sijt of the churche : whiche thou leddest  
 forth and doist wel worthili to god. <sup>7</sup> for  
 thei wenten forth for his name, I toke  
 no thing of hethen men, <sup>8</sup> therfor we  
 owen to resceyue such maner men, that  
 we be euen worchers of truthe.

<sup>9</sup> I hadde write perauenture to the  
 churche : but this diotropes that loueth to  
 here primacie in hem, resceyueh not us.  
<sup>10</sup> for this thing if I schal come, I schal  
 monest hise werkis : whiche he doith chid-  
 inge agens us with yuel wordis : as if  
 thes thingis suffien not to him : nether  
 he resceyueh britheren : forberdith hem  
 that resceyuen I puttith out of the  
 churche.

gildien yiel/d. w-n, ought  
 301, esil w-n-t, admonish.

TYNDALE—1534.

THE Elder vnto the belouen Gayus, whom  
 I love in the truthe. <sup>2</sup> Beloued, I wisse in  
 all thinges that thou prosperedest and  
 farest well even as thy soule prospereth.  
<sup>3</sup> I reioysed greatly when the brethren  
 came, and testified of the truthe that is in  
 the, how thou walkest in trouth. <sup>4</sup> I haue  
 no greater ioye then for to heare howe  
 that my sonnes walke in veritie.

<sup>5</sup> Beloued, thou doest faythfully what  
 soever thou doest to the brethren, and to  
 straungers. <sup>6</sup> which bare witness of thy  
 love before all the congregacion. Which  
 brethren when thou bryngeest forwardes  
 on their iorney (as it besemeth god)  
 thou shalt do well : <sup>7</sup> because that for his  
 names sake they went forth, and toke no-  
 thinge of the gentyls. <sup>8</sup> We therefore  
 ought to receaue soche, that we also  
 myght be helpers to the truthe.

<sup>9</sup> I wrote vnto the congregacion : but  
 Diotrefes which loveth to have the pre-  
 minence amonge them, receaueh vs not.  
<sup>10</sup> Wherefore yf I come, I will declare his  
 dedes which he doeth, iestinge on vs with  
 malicious wordes, nether is therewith con-  
 tent. Not only he him self receaueh not  
 the brethren : but also he forbiddeth them  
 that wolde, and thrusteth them out of the  
 congregacion.

CRANMER—1539.

THE elder vnto the beloued Gayus,  
 whom I loue in the truthe. <sup>2</sup> Beloued I  
 wisse in all thynges that thou prosper-  
 edest, and farest well, euen as thy soule  
 prospereth. <sup>3</sup> For I reioysed greatly, when  
 the brethren came, and testified of the  
 truthe that is in the, how thou walkest  
 in the truthe. <sup>4</sup> I haue no greater ioye,  
 then for to heare how that my sonnes  
 walke in veritye.

<sup>5</sup> Beloued, thou doest faythfully, what  
 soeuer thou doest to the brethren, and  
 to straungers, <sup>6</sup> which beare wytnes of  
 thy loue before the congregacyon. Which  
 brethren if thou brynge for wardes  
 of their iorney (after a godly sorte)  
 thou shalt do well : <sup>7</sup> because that  
 for his names sake they went forth : and  
 toke nothyng of the Gentyls. <sup>8</sup> We there-  
 fore ought to receaue such, that we myght  
 be helpers to the truthe. <sup>9</sup> I wrote vnto  
 the congregacyon : but Diotrefes whych  
 loueth to haue the preeminence amonge  
 them, receaueh vs not. <sup>10</sup> Wherefore yf  
 I come, I will declare his dedes which  
 he doeth, iestyng on vs with malicious  
 wordes, nether is therewith content. Not  
 only he him self receaueh not the bre-  
 thren : but also he forbiddeth them that  
 wolde, and thrusteth them out of the con-  
 gregacyon.

ΤΡΙΤΗ  
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE THIRD  
EPISTLE OF JOHN.

ἀξίως τοῦ Θεοῦ. <sup>7</sup> ὑπὲρ γὰρ τοῦ ὀνόματος <sup>b</sup> ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἔθνων. | <sup>8</sup> ἡμεῖς οὖν ὀφείλομεν <sup>d</sup> ἀπολαμβάνειν | τοὺς τοιοῦτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

<sup>9</sup> Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ ἐπίδεχεται ἡμᾶς. <sup>10</sup> διὰ τοῦτο, εἰάν ἐλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπίδεχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

<sup>c</sup> Alex. ἰθνηκῶν.

<sup>d</sup> Alex. ἰπολαμβάνειν.

GENEVA — 1557.

THE Elder vnto the beloued Gaius, whom I loue in the truth. <sup>2</sup> Beloued, I wyshe chiefly that thou prosperedst and farest wel, euen as thy soule prospereth. <sup>3</sup> For I reioyced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

<sup>4</sup> I haue no greater ioye then this, *that is*, to heare that my sonnes walke in veritie. <sup>5</sup> Beloued, thou doest faythfully whatsoever thou doest to the brethren, and to strangers. <sup>6</sup> Which bare witness of thy loue before all the Church. Which brethren if thou bringest forwardes of their iourney as it besemeth God, thou shalt do wel. <sup>7</sup> Because that for his Names sake they went forth, and toke nothing of the Gentiles.

<sup>8</sup> We therefore ought to receaue suche, that we myght be helpers to the truth. <sup>9</sup> I wrote vnto the Church: but Diotrephe, which loueth to haue the preeminence among them, receaueth vs not. <sup>10</sup> Wherefore if I come, I wyl declare his dedes which he doeth, prattling against vs with malicious wordes, and as one also not therewith content, nether he hym selfe receaueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

RHEIMS — 1582.

THE Senieur to Gaius the deerest, whom I loue in truth.

<sup>2</sup> My deerest, concerning al thinges I make my prair that thou procede prosperously, and fare vvel, as thy soule doth prosperously. <sup>3</sup> I vvas exceeding glad vwhen the brethren came, and gaue testimonie to thy truth, euen as thou vvalkest in truth. <sup>4</sup> Greater thanke haue I not of them, then that I may heare my children do vvalke in truth.

<sup>5</sup> My deerest, thou doest faythfully vwhatsoever thou vvorkest on the brethren, and that vpon strangers. <sup>6</sup> they haue redred testimonie to thy charitie in the sight of the Church: vvhom, thou shalt doe vvel, bringing on their vvay in maner vvorthie of God. <sup>7</sup> For, for his name did they depart, taking nothing of the Gentiles. <sup>8</sup> Vve therefore ought to receiue such: that vve may be coadiutors of the truth.

<sup>9</sup> I had vvritten perhaps to the Church: but he that loueth to beare primacie among them, Diotrepes, doth not receiue vs. <sup>10</sup> For this cause, if I come, I vvil aduertise his vvorkes vvich he doeth: vvith malicious vvordes chatting agaiust vs. and as though these thinges suffice him not: neither him self doth receiue the brethren, and them that do receiue, he prohibitteth, and casteth out of the Church.

AUTHORISED—1611.

THE Elder vnto the welbeloued Gaius, whom I loue <sup>a</sup> in the truth: <sup>2</sup> Beloued, I <sup>b</sup> wish aboue all things that thou mayest prosper and bee in health, euen as thy soule prospereth. <sup>3</sup> For I reioyced greatly when the brethren came and testified of the truth that is in thee, euen as thou walkest in the truth. <sup>4</sup> I haue no greater ioy, then to heare that my children walke in truth. <sup>5</sup> Beloued, thou doest faythfully whatsoever thou doest to the Brethren, and to strangers: <sup>6</sup> Which haue borne witness of thy charitie before the Church: whom if thou bring forward on their iourney after  $\gamma$  a godly sort, thou shalt doe well:

<sup>7</sup> Because that for his Names sake they went forth, taking nothing of the Gentiles. <sup>8</sup> We therefore ought to receiue such, that we might be fellow helpers to the truth. <sup>9</sup> I wrote vnto the Church, but Diotrephe, who loueth to haue the preeminence among them, receiueh vs not. <sup>10</sup> Wherefore if I come, I will remember his deeds which he doeth, prating against vs with malicious words: and not content therewith, neither doeth he himselfe receiue the brethren, and forbiddeth them that would, and casteth them

<sup>a</sup> Or, truly. <sup>b</sup> Or, pray.  $\gamma$  Or, worthy of God

<sup>11</sup> Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ ἑκακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. <sup>12</sup> Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστί.

<sup>c</sup> Rec. + ἐι.

<sup>f</sup> Alex. οἴσα.

## WICLIF—1380.

<sup>11</sup> Moost dere brothir nyle thou sue yuel thing: but that that is good thing, he that doith wel: is of god, he that doith yuel: seeth not god, <sup>12</sup> witnessynge is zoldun to demetrie of alle men of trathe it silf, but also we beren witnessynge, ⁊ thou knowist that oure witnessynge is trewe, <sup>13</sup> I had many thingis to write to thee: but I wolde not write to thee bi enke ⁊ penne, <sup>14</sup> for I hope soone to se thee ⁊ we schuln speke mouth to mouth, <sup>15</sup> pes be to thee, frendis greten thee wel, greet thou wel frendis bi name.

nyle, not. sue, follow. yuel, evil. zoldun, yielded.

## TYNDALE—1534.

<sup>11</sup> Beloued, folowe not that which is eyyll, but that which is good. He that doeth well is of God: but he that doeth eyyll seith not God. <sup>12</sup> Demetrius hath good reporte of all men, and of the trueth: ye and we oure selves also beare recorde, and ye knowe that oure recorde is true.

<sup>13</sup> I have many thinges to wryte: but I will not with ynke and penne wryte vnto the. <sup>14</sup> For I trust I shall shortly se the, and we shall speake mouth to mouth. <sup>15</sup> Peace be with the. The lovers salute the. Grete the lovers by name.

## CRANMER—1539.

<sup>11</sup> Beloued, folowe not that which is eyyll, but that which is good. He that doeth well, is of God: but he that doeth eyyll, seyth not God. <sup>12</sup> Demetrius hath good reporte of al men and of the trueth it selfe, yee and we oure selues also beare recorde, and ye knowe, that oure recorde is true. <sup>13</sup> I had many thinges to wryte: but I will not with ynke and penne wryte vnto the.

<sup>14</sup> I trust I shall shortly se the and we shall speake mouth to mouth. <sup>15</sup> Peace be vnto the. The louers salute the. Grete the louers by name.

<sup>13</sup> Πολλὰ εἶχον ἡ γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι.  
<sup>14</sup> Ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. <sup>15</sup> Εἰρήνη σοι.  
 ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

\* Alex. γράψαι σοι.

## GENEVA — 1557.

<sup>11</sup> Beloued, folowe not that which is euil, but that which is good : he that doeth wel is of God : but he that doeth euil hath not sene God. <sup>12</sup> Demetrius hath good report of all men, and of the truth it selfe : yea, and we our selues also beare recorde, and ye knowe that our recorde is true. <sup>13</sup> I haue many thynges to wryte : but I wil not with yncke and pen wryte vnto thee.

<sup>14</sup> For I trust I shal shortly se thee, and we shal speake mouth to mouth. <sup>15</sup> Peace be to thee. The friends salute thee. Greete the freendes by name.

## RHEIMS — 1582.

<sup>11</sup> My deereest, do not imitate euil, but that vvhich is good. He that doeth vvcl, is of God : he that doeth il, hath not seen God. <sup>12</sup> To Demetrius testimonie is giuen of al, and of the truth it self, yea and vve giue testimonie : and thou knovvest that our testimonie is truc.

<sup>13</sup> I had many thinges to vwrite vnto thee : but I vvould not by inke and penne vwrite to thee. <sup>14</sup> But I hope forthvvith to see thee, and vve vvil speake mouth to mouth. <sup>15</sup> Peace be to thee. The freendes salute thee. Salute the freendes by name.

## AUTHORISED—1611.

out of the Church. <sup>11</sup> Beloued, follow not that which is euill, but that which is good. He that doeth good, is of God : but hee that doeth euill, hath not seene God. <sup>12</sup> Demetrius hath good report of all men, and of the truth it selfe : yea, and we also beare record, and yee know that our record is true. <sup>13</sup> I had many thiugs to write, but I will not with inke and pen write vnto thee. <sup>14</sup> But I trust I shall shortly see thee, and wee shall speake face to face. <sup>15</sup> Peace bee to thee. Our friends salute thee. Greet the friends by name.

\* Gr. mouth to mouth.

## ΕΠΙΣΤΟΛΗ ΙΟΥΔΑ.

# THE EPISTLE OF JUDE.

ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις | καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς. <sup>2</sup> ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

<sup>3</sup> Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς <sup>b</sup> σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείῃ τοῖς ἁγίοις πίστει. <sup>4</sup> Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατι-

<sup>a</sup> Alex. ἡγαπημίνοις.

<sup>b</sup> Alex. + ἡμῶν.

<sup>c</sup> Rec. + Θεῶν.

WICLIF—1380.

IUDAS the seruaunt of ihesus crist & brothir of iames to thes that ben loued that ben in god the fadir, ⁊ to hem that ben clepid ⁊ kepte of ihesus crist <sup>2</sup> merci ⁊ pees ⁊ charite he fillid to you

<sup>3</sup> Moost dere britheren, I doynge al bisyne to write to you of youre comoun helthe hadde nede to write to you, ⁊ preie to stryue strongli for the feith that is oonyz takun to seyntis, <sup>4</sup> for summe vnfeythful men pryueli entriden, that sumtyme werun bifor writun in to this doom and ouerturmen the grace of oure god in to lecherie, ⁊ denyen him that is oonli a lord, ⁊ oure lord ihesus crist.

<sup>5</sup> but I wole moneste you oonyz that witen alle thingis that ihesus saued his puple fro the lond of egipt, ⁊ the secunde tyme lost hem that bileueden not, <sup>6</sup> ⁊ he restrued vndir derknesse angels that kepten not her prinshood but forsoken her hous in to the dome of the greet god in to euerlastynginge boondis; <sup>7</sup> as sodom ⁊ gomomori and the nyz coostid citees that in like maner diden fornyciacyon ⁊ zeden aweye aftir othir fleisch, ⁊ ben made

TYNDALE—1534.

IUDAS the seruaunt of Iesus Christ, the brother of Iames. To them which are called and sanctified in god the father, and preserued in Iesu Christ. <sup>2</sup> Mercy vnto you, and peace and love be multiplied.

<sup>3</sup> Beloued, when I gaue all dilygence to write vnto you of the commen saluacion: it was nedfull for me to wryte vnto you, to exhorte you, that ye shuld continually labour in the fayth which was once geuen vnto the sayntes. <sup>4</sup> For ther are certayne craftely crept in, of which it was written afore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantannes; and denye God the only Lorde, and oure Lorde Iesus Christ.

<sup>5</sup> My mynde is therfore to put you in remembraunce: for as moche as ye once knowe this, how that the Lorde (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beleued not. <sup>6</sup> The angels also which kept not their fyrst estate: but lefte their awne habitacion; he hath reserved in euerlastyng chaynez vnder darknes vnto the iudgement of the greate daye. <sup>7</sup> even as Sodom and Gomor, and the citees aboute them (which in lyke maner defiled them selues with fornicacion and folowed straunge flesshe) are set forth for an

CRANMER—1539.

IUDAS the seruaunt of Iesus Christ the brother of Iames. To them which are called and sanctified in God the father, and preserued in Iesu Christ. <sup>2</sup> Mercy vnto you and peace and loue be multiplied.

<sup>3</sup> Beloued, when I gaue all dilygence to wryte vnto you of the commen saluacyon, it was nedefull for me to write vnto you, to exhorte you, that ye shuld contynually labour in the fayth, which was once geuen vnto the sayntes. <sup>4</sup> For ther are certayne vngodly men craftely crept in, of which it was written afore tyme vnto such iudgement. They turne the grace of oure God vnto wantannes, and denye God (which is the onely Lorde) and oure Lorde Iesus Christ.

<sup>5</sup> My mynde is therfore to put you in remembraunce, for as moche as ye once knowe this, how that the Lorde (after that he had deliuered the people out of Egypt) destroyed them which after warde beleued not. <sup>6</sup> The angels also which kept not their fyrst estate, but lefte their awne habitacyon, he hath reserued in euerlastyng chaynez vnder darknes vnto the iudgement of the greate daye: euen as Sodom and Gomor, and the cyties aboute them (which in lyke maner defyled them selues with fornicacyon, and folowed straunge flesshe) are set forth for an

original called. d. judgment. m. omment. admonish. wryte. knowe. zeden. seynt.

# ΕΠΙΣΤΟΛΗ ΙΟΥΔΑ.

## THE EPISTLE OF JUDE.

θέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην<sup>c</sup> καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. <sup>5</sup> Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας <sup>d</sup> ὑμᾶς| ἅπαξ <sup>e</sup> τοῦτο,| ὅτι <sup>f</sup> ὁ Κύριος| λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν. <sup>6</sup> ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφου τετήρηκεν· <sup>7</sup> ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὁμοιον <sup>g</sup> τοῦτοις τρόπον| ἐκπορευέσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας,

<sup>a</sup> Alex. = ὑμᾶς.

<sup>b</sup> Alex. πάντα.

<sup>c</sup> Alex. Ἰησοῦς.

<sup>d</sup> Alex. τρόπον τούτοις.

GENEVA — 1557.

IVDE the servant of Iesus Christ, and brother of Iames, to them which are called and sanctified of God the Father, and reserved to Iesus Christ: <sup>2</sup> Mercy vnto you, and peace and loue be multiplied. <sup>3</sup> Beloued, when I gaue all diligence to wryte vnto you of the common saluation it was needful for me to wryte vnto you to exhorte you, that ye should earnestly contend for the maintenance of the fayth which was once geuen vnto the Sainctes. <sup>4</sup> For there are certayne men craftely crepte in which were before euen of olde ordeyned to this condemnation, wicked men they are which turne the grace of our God vnto wantonnes, and denye God the onely Maister, and our Lord Iesus Christ. <sup>5</sup> My mynde is therefore to put you in remembrance, forasmuche as ye once knowe this, how that the Lord, after that he had deliuered the people out of Egypt destroyed them afterwarde which beleued not.

<sup>6</sup> The Angels also which kept not their fyrst estate, but left their owne habitation: he hath reserved in euerlastyng chaynes vnder darcknes vnto the iudgement of that great daye. <sup>7</sup> Euen as Sodome and Gomorhe, and the cities about them which in lyke maner defyled them selues with fornication, and folowed strange fleshe are set forth for an ensample, and

RHEIMS — 1582.

IVDE the seruaut of Iesus Christ, and brother of Iames: to them that are in God the Father beloued, and in Iesus Christ preserued, and called. <sup>2</sup> Mercie to you, and peace and charitie be accomplished.

<sup>3</sup> My deereest, taking al care to vwrite vnto you of your common saluation, I thought it necessarie to vwrite vnto you: beseeching you to contend for the faith once deliuered to the sainctes. <sup>4</sup> For there are certayne men secretly entred in (vvhich vvere long ago prescribed vnto this iudgement) impious, transferring the grace of our God into riotousnes, and denying the onely Dominator, and our Lord Iesus Christ. <sup>5</sup> But I vvil admonish you, that once knovv al things, that Iesus, sauing the people out of the land of Ægypt, secondly destroyed them vvhich beleued not.

<sup>6</sup> But the Angels vvhich kept not their principalitie, but forsooke their owne habitation, he hath reserved vnder darcknesse in eternal bondes vnto the iudgment of the great day. <sup>7</sup> As Sodome and Gomorhe, and the cities adioyning in like maner hauing fornicated, and going after other flesh, vvere made an example,

AUTHORISED — 1611.

IVDE the seruaut of Iesus Christ, and brother of Iames, to them that are sanctified by God the Father, and preserued in Iesus Christ, and called: <sup>2</sup> Mercy vnto you, and peace, and loue be multiplied. <sup>3</sup> Beloued, when I gaue all diligence to wryte vnto you of the common saluation: it was needfull for mee to wryte vnto you, and exhort you that ye should earnestly contend for the faith which was once deliuered vnto the Saints. <sup>4</sup> For there are certayne men crept in vnto vnauaries, who were before of olde ordained to this condemnation, vngodly men, turning the grace of our God into lasciuiousnesse, and denying the onely Lord God, and our Lord Iesus Christ. <sup>5</sup> I will therefore put you in remembrance, though yee once knew this, how that the Lord hauing saued the people out of the land of Egypt, afterward destroyed them that beleued not.

<sup>6</sup> And the Angels which kept not their first estate, but left their own habitation, he hath reserved in euerslasting chains vnder darcknesse, vnto the Iudgement of the great day. <sup>7</sup> Euen as Sodom and Gomorrah, and the cities about them, in like maner giuing themselves ouer to fornication, and going after strange flesh, are set fourth for an example, suffering the

<sup>a</sup> Or, principalitie.

<sup>b</sup> Or, other.

πρόκεινται δείγμα, πρὸς αἰωνίου δίκην ὑπέχουσαι. <sup>8</sup> Ὁμοίως μεντοι καὶ οὔτοι ἐνπνιαζόμενοι, σάρκα μὲν μαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. <sup>9</sup> ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ <sup>h</sup> Μωσέως| σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, 'Ἐπιτιμῆσαι σοι Κύριος.' <sup>10</sup> Οὔτοι δὲ ὅσα μὲν οὐκ οἶδασι βλασφημοῦσιν ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. <sup>11</sup> Οὐαὶ αὐτοῖς ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν, καὶ τῇ πλήρῃ τοῦ Βαλαὰμ μισθοῦ ἐξέχυθησαν, καὶ τῇ ἀντιλογία τοῦ Κορὲ ἀπώλοντο. <sup>12</sup> Οὔτοι εἰσιν ἐν ταῖς ἀγάπαις ἡμῶν σπλάδες, συνευχούμενοι, ἀφόβως ἑαυτοὺς πομαίνοντες· νεφέλαι ἄνδρῳ, ὑπὸ ἀνέμων <sup>k</sup> παραφερόμεναι | δένδρα φθινοπωρινά, ἄκαρπα, δις ἀπο-

<sup>a</sup> Alex. Μωσίσως.<sup>4</sup> Alex. οἱ ἱν.<sup>A</sup> Rec. περιφερόμεναι.

## WICLIF—1380.

ensample suffryng peyne of euerlasting fier, <sup>a</sup> in like maner also thes that defoulen the fleisch & dispisen lordschip & blasfemen magiste/

<sup>9</sup> whanne myzhel archaungel disputid with the deuel & stroof of moises bodi he was not hardi for to bryngen in doom of blasfemy; but seid the lord comaunde to thee, <sup>10</sup> but thes men blasfemen/ what euer thingis thei knowen not, for what euer thingis thei knowen kyndli as doumbe beestis : in thes thei ben corrupt. <sup>11</sup> Wo to hem that wenten the weye of cayn & that ben schedeu out bi errour of balaam for mede & perischiden in the asenseiunge of chore/

<sup>12</sup> thes ben in her metis feestinge to gidre to filthe : with out drede fedynge hem silf, thes ben cloudis with out watir, that ben borun aboute of the wyndis/ heruust trees with out fruyt : twyes deed, drawn up bi the roote/ <sup>13</sup> waws of the wood see fomyng out her confusoun errynge steris : to which the tempest of derknesse is kept with out ende/

<sup>14</sup> but enoch the seuenthe man fro adam profecied of thes : and seide, lo the lord cometh with his holi thousandis : <sup>15</sup> to do doom agens alle men/ & to repreue alle vnfeithful of alle the werkis of the wickidnesse of them : bi whiche thei diden wickidli; and of alle the harde wordis : that wickid synners han spokun agens god, <sup>16</sup> thes ben gruchers ful of pleyntis; wandringe aftir her desiris & the mouth of hem spekith pride, worschippinge perones because of wynnyng/

<sup>17</sup> & se moost dere britheren be mynde-ful of the wordis whiche ben hifor seide of apostilis of oure lord ihesus crist, <sup>18</sup> whiche seiden to 3ou that in the last tyme, there

## TYNDALE—1534.

ensample, and suffre the vengeance of eternal fyre. <sup>8</sup> Lykwyse these dremers defyle the flesshe; despyse rulars and speake evyll of them that are in auctoritie.

<sup>9</sup> Yet Michael the archangell when he strove agaynst the devyll, and disputed about the body of Moses; durst not geve raylinge sentence; but sayde : the Lorde rebuke thee. <sup>10</sup> But these speake evyll of those thinges which they knowe not : and what thinges they knowe naturally, as beastes which are without reason, in the thinges they corrupte them selves. <sup>11</sup> Wo be vnto them; for they have folowed the waye of Cayn, and are vtterly geuen to the erreure of Balam for lukers sake, and perysshe in the treason of Core.

<sup>12</sup> These are spottes which of youre kindnes feast to gedder, with out feare; fedynge them selves. Cloudes they are with outen water; caried about of wyndes; and trees with out frute at gadringe tyme, twyse deed and plucked vp by the rotes. <sup>13</sup> They are the ragynge waves of the see; fomyng out their awne shame. They are wandryng starres to whom is reserved the myst of darcknes for euer.

<sup>14</sup> Enoch the seventh from Adam prophesied before of suche; saying : Beholde, the Lorde shall come with thousandes, of sayntes; <sup>15</sup> to geve iudgement agaynst all men; and to rebuke all that are vngodly amonge them; of all their vngodly dedes; which they have vngodly committed; and of all their cruell speakynges; which vngodly sinners have spoken agaynst him.

<sup>16</sup> These are murmurers, complayners; walkynge after their awne lustes; whose mouthes speake proude thinges. They haue men in gratee reverence because of a vantage. <sup>17</sup> But ye beloved remember the wordes which were spoken before of the Apostles of oure lord Iesus Christ; <sup>18</sup> how that they tolde you that ther shulde

## CRANMER—1539.

ensample, and suffre the payne of eternal fyre. <sup>8</sup> Lykewyse, these beyng disceaured by dreames, defile the flesshe, dipise rulars and speake evyll of them that are in auctorite.

<sup>9</sup> Yet Michael the archangell when he stroue agaynst the denyll, and disputed about the body of Moses, durst not geue raylinge sentence, but sayde, the Lorde rebuke thee. <sup>10</sup> But these speake evyll of those thynges which they knowe not : and what thynges they knowe naturally (as beastes which are without reason) in the thinges they corrupte them selues. <sup>11</sup> Wo be vnto them, for they haue folowed the waye of Cayn, and are vtterly geuen to the erreure of Balam for lukers sake and perysshe in the treason of Core. <sup>12</sup> These are spottes which of youre kindnes feast to gether, with out feare, fedynge them selues. Cloudes they are with out water, caried about of wyndes, trees with out frute at geatheringe tyme, twyse deed, and plucked vp by the rotes. <sup>13</sup> They are the ragynge waues of the see, fomyng out their awne shame. They are wandryng sterres, to whom is reserued the myst of darcknes for euer.

<sup>14</sup> Enoch the seuenth from Adam prophesied before of such, sayinge. Beholde, the Lorde shall come with thousandes of sayntes, <sup>15</sup> to geue iudgement agaynst all men, and to rebuke all that are vngodly amonge them of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst hym.

<sup>16</sup> These are murmurers, complayners, walkynge after their awne lustes, whose mouthes speake proude thinges. They haue men in gratee reuerence because of auauntage. <sup>17</sup> But ye beloved, remember the wordes which were spoken before of the Apostles of oure Lord Iesus Christ, <sup>18</sup> how that they tolde you that ther shulde

doom, iudgment  
wood, rayngkyndli, naturally  
pleyntis, complainis

θανόντα, ἐκριζωθέντα· <sup>13</sup> κίματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύναι· ἀστéρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς ἁἰῶνα τετῆρηται.  
<sup>14</sup> Προεφῆτευσε δὲ καὶ τούτοις ἔβδοςμος ἀπὸ Ἄδὰμ Ἐνώχ, λέγων, Ἰδοὺ ἦλθε ὁ Κύριος ἐν ἁγίαις μυριάσιν| αὐτοῦ, <sup>15</sup> ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἔξελέγξει| πάντας τοὺς ἀσεβεῖς ὁ αὐτῶν| περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ὁ ἀμαρτωλοὶ ἀσεβεῖς.<sup>16</sup> Οὗτοί εἰσι γογγυσταὶ, μεμφίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα, ὠφελείας χάριν.<sup>17</sup> Ἑμεῖς δὲ, ἀγαπητοὶ, μνησθήτε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· <sup>18</sup> ὅτι ἔλεγον

<sup>1</sup> Rec. + τὸν.<sup>2</sup> Rec. μυριάσιν ἁγίας.<sup>3</sup> Alex. Διγξια.<sup>4</sup> Alex. = αὐτῶν.

## GENEVA — 1557.

suffre the vengeance of eternal fyre.  
<sup>8</sup> Lyke wyse notwithstanding, these dreamers also defyle the fleshe, despice gouernement, and speake euill of them that are in autoritie.

<sup>9</sup> Yet Michael the Archangel, when he stroue agaynst the deuyll, and disputed about the body of Moses, durst not blame him with cursed speaking, but sayth, The Lord rebuke thee. <sup>10</sup> But these speake euyl of those things which they knowe not; and what things they know naturally as beastes, which are without reason, in those things they corrupt them selues.

<sup>11</sup> Wo be vnto them for they haue followed the way of Cain, and are cast of vnto the deceite of the rewarde wher with Balaam was deceaued, and perishe in the treason of Core.

<sup>12</sup> These are spottes in your brotherly feasts of charitie when they feast with you, with out all feare, fedyng them selues, cloudes they are without water, caried about of wyndes, corrupt trees, and without frute, twyse dead, and plucked vp by the rotes. <sup>13</sup> They are the ragnye waues of the sea, fomyng out their owne shame: they are wandring starres, to whome is reserued the blacknes of darkenes for euer.

<sup>14</sup> Enoch the seuenth from Adam, prophced of such saying, Beholde, the Lord cometh with thousands of his Sainctes, <sup>15</sup> To geue iudgement against all men, and to rebuke all that are vngodly among them of all their dedes, which they haue vngodly committed, and of all their cruell speakynges, which wicked synners haue spoken against him.

<sup>16</sup> These are murmurers, complayners, walkyng after their owne lustes, whose mouthes speake proude thinges, hauing men in great reuerence because of a vantage. <sup>17</sup> But ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ, <sup>18</sup> How that they tolde you that there should be

## RHEIMS — 1582.

sustaining the paine of eternal fyre. <sup>8</sup> In like maner these also defile the flesh, and despise dominion, and blasphemie maiestie. <sup>9</sup> Vhen Michael the Archangel, disputing vwith the Duell, made alteration for the body of Moyses: he durst not inferre iudgment of blasphemie, but said, Our Lord commaund thee. <sup>10</sup> But these, vwhat things so euer certes they are ignorant of, they blaspheme: and vwhat things so euer naturally, as dumme beastes, they knovv, in those they are corrupted.

<sup>11</sup> Vvo vnto them, vwhich haue gone in the vway of Cain: and vwith the error of Balaam, haue for revard povvred out them selues, and haue perished in the contradiction of Corè. <sup>12</sup> These are in their bannets, spotted, feasting together vwithout feare, feeding them selues, cloudes vwithout vwater vwhich are caried about of vvindes, trees of autumne, vfruitfull, tvwise dead, plucked vp by the rootes, <sup>13</sup> raging vvauues of the sea, fomyng out their ovvne confusions, vvandering starres: to vvhom the storme of darkenesse is reserued for euer.

<sup>14</sup> And of these prophced Enoch, the seuenth from Adam, saying, Behold our Lord is come in his holy thousands, <sup>15</sup> to doe iudgement against all, and to reprove all the impious, of all the vworkes of their impietie vvherby they haue done impiously, and of all the hard thinges vwhich impious sinners haue spoken against him. <sup>16</sup> These are murmurers, full of complaints, vwalking according to their ovvne desires, and their mouth speaketh pride, admiring persons for gaine sake.

<sup>17</sup> But you my dearest, be mindful of the vvordes vwhich haue been spoken before by the Apostles of our Lord Iesus Christ, <sup>18</sup> vvho tolde you, that in the last

## AUTHORISED — 1611.

vengeance of eternal fyre. <sup>8</sup> Likewise also these filthy dreamers defile the flesh, despise dominion, and speake euill of dignities.

<sup>9</sup> Yet Michael the Archangel, when contending with the deuil, he disputed about the bodie of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. <sup>10</sup> But these speake euill of those things, which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. <sup>11</sup> Woe vnto them, for they haue gone in the way of Cain, and ran greedily after the error of Balaam, for reward, and perished in the gainesaying of Core: <sup>12</sup> These are spots in your feasts of charitie, when they feast with you, feeding themselves without feare: clouds they are without water, caried about of winds, trees whose fruit withereth, without fruit, twise dead, plucked vp by the rootes. <sup>13</sup> Raging waues of the sea, fomyng out their owne shame: wandring stars, to whom is reserued the blacknesse of darkenesse for euer.

<sup>14</sup> And Enoch also, the seuenth from Adam, prophesied of these, saying, Behold, the Lord cometh with tenne thousands of his Saints, <sup>15</sup> To execute iudgement vpon all, and to conuince all that are vngodly among them, of all their vngodly deeds which they haue vngodly committed, and of all their hard speeches, which vngodly sinners haue spoken against him.

<sup>16</sup> These are murmurers, complainers, walking after their owne lustes, and their mouth speaketh great swelling words, hauing mens persons in admiration because of aduantage. <sup>17</sup> But beloued, remember yee the wordes, which were spoken before of the Apostles of our Lord Iesus Christ: <sup>18</sup> How that they told

ὕμῳ, ὅτι <sup>p</sup> ἐν ἐσχάτῳ | <sup>q</sup> χρόνῳ | <sup>r</sup> ἔσονται | ἐμπαίχται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. <sup>19</sup> Οὗτοί εἰσιν οἱ ἀποδιορίζοντες <sup>s</sup> ἑαυτοὺς, | ψυχικοί, Πνεῦμα μὴ ἔχοντες.

<sup>20</sup> Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἁγίῳ προσευχόμενοι, <sup>21</sup> ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον. <sup>22</sup> καὶ οὐδὲ μὲν

<sup>p</sup> Alex. ἰπ' ἰσχάτου. <sup>q</sup> Alex. s. χρόνου s. τῶν χρόνων. <sup>r</sup> Alex. ἰλιέσονται. <sup>s</sup> Const. = ἰαυτοῖς. <sup>t</sup> Alex. καὶ οὐκ ἐν ἰλίγγεσι διακρονομένοις οὐκ ἐν σώζει τε πικρῶς ἀρπάζοντες οὐκ ἐν (ἰλιεῖσι) ἰλιεῖσι ἐν φόβῳ.

WICLIIF — 1380.

schuln come gilouris, wandrynge aftir her owne desiris, not in pite; <sup>19</sup> these ben whiche departen hem silf : beestli men not hauynge spirit;

<sup>20</sup> but 3e moost dere britheren aboue hilde 3ou silf, on 3oure moost holi feith, 7 preie 3e in the holi goost, <sup>21</sup> and kepe 3ou silf in the loue of god, and abide 3e the merci of oure lord ihesus crist in to lif euerlastinge, <sup>22</sup> and repreue 3e thes men that ben demed : <sup>23</sup> but saue 3e hem, and take 3e hem fro the fyre, 7 do 3e merci to other men in the drede of god, 7 hate 3e also thilke defould coote whiche is fleischli.

<sup>24</sup> but to hym that is mysti to kepe 3ou with out synne, 7 to ordeyne bifor the sijt of his glorie 3ou vnwemmed in ful out ioie, in the comynge of oure lord ihesus crist <sup>25</sup> to god aloone oure sauour hi ihesus crist our lord : be glori 7 magnifynge empire 7 power bifor alle worldis 7 now and in to alle worldis of worldis Amen.

gilouris, beguilers. pite, pity. demed, judged. thilke, that. vnwemmed, unspeotted.

TYNDALE — 1534.

be begylers in the last tyme, which shuld walke after ther awne vngodly lustes. <sup>19</sup> These are makers of sectes fleshlic, hauynge no sprete.

<sup>20</sup> But ye derlye beloved, edyfie yovre selves in youre most holy fayth, prayinge in the holy goost, <sup>21</sup> and kepe youre selves in the love of God, lokinge for the mercy of oure lorde Iesus Christ, vnto eternall lyfe. <sup>22</sup> And have compassion on some, separatynge them : <sup>23</sup> and other save with feare, pullinge them out of the fyre, and hate the fylthy vesture of the flesshe.

<sup>24</sup> Vnto him that is able to kepe you, that ye faule not, and to present you faultlesse before the presence of his glory with ioye, <sup>25</sup> that is to saye, to God oure sauour, which only is wyse, be glory, maiestie, dominion, and power, now and for ever. Amen.

CRANMER — 1539.

be begylers in the last tyme, which shuld walke after their awne vngodly lustes. <sup>19</sup> These are makers of sectes, fleshlye, hauynge no sprete.

<sup>20</sup> But ye derlye beloved, edifye youre selues in youre most holy fayth, prayinge in the holy goost, <sup>21</sup> and kepe youre selues in the loue of God, lokynge for the mercy of oure Lord Iesus Christ, vnto eternall life. <sup>22</sup> And haue compassion of some, separatynge them : <sup>23</sup> and other saue with feare, pullinge them out of the fyre (and haue compassion on the other) and hate the fylthy vesture of the flesshe.

<sup>24</sup> Unto him that is able to kepe you fre from synne, and to present you faultlesse before the presence of his glory with ioye (at the comynge of oure lorde Iesu Christ) <sup>25</sup> to God oure sauour : (thorow Iesus Christ oure lord) which onely is wyse, be glory, maiestie, dominion, and power, (before all worldes) now and euer. Amcu.

ἐλεείτε διακρινόμενοι· <sup>23</sup> οὓς δὲ ἐν φοβῇ σώσετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, | μισοῦντες  
καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

<sup>24</sup> Τῷ δὲ δυναμένῳ φυλάξαι | ὑμᾶς | ἀπταιστούς, καὶ στῆσαι κατενόπιον τῆς  
δόξης αὐτοῦ ἀμόμους ἐν ἀγαλλιάσει, <sup>25</sup> μόνῳ Ἐθεῷ σωτῆρι ἡμῶν, <sup>10</sup> διὰ Ἰησοῦ  
Χριστοῦ τοῦ Κυρίου ἡμῶν | δόξα καὶ | μεγαλωσύνη, κράτος καὶ ἐξουσία, ὃ πρὸ παντὸς  
τοῦ αἰῶνος, | καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

\* Alex. ἀποῦς.

\* Rec. + σοφῶ.

\* Rec. = ἐὶς Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

\* Alex. = καί.

\* Rec. = πρὸ παντὸς τοῦ αἰῶνος.

## GENEVA — 1557.

mockers in the last time, which shuld  
walke after their owne vngodly lustes.

<sup>19</sup> These are makers of sectes, fleshly,  
hauyng not the Sprite. <sup>20</sup> But ye derely  
beloued, edifie your selues in your most  
holy faith, praying in the holy Gost.  
<sup>21</sup> And kepe your selues in the loue of God,  
loking for the mercy of our Lord Iesus  
Christ, vnto eternal life.

<sup>22</sup> And haue compassion of some, in put-  
ting difference. <sup>23</sup> And other saue with  
feare, pulling them out of the fyre, and  
hate euen the fylthy vesture of the flesshe.

<sup>24</sup> Vnto hym that is able to kepe you, that  
ye fall not, and to present you faultlesse  
before the presence of his glorie with ioye,

<sup>25</sup> That is to say, to God only wise, our  
Sauour, be glorie, maiestie, and dominion,  
and power, both now and for euer.  
Amen.

## RHEIMS — 1582.

time shal come mockers, according to  
their ovne desires vvalking in impieties.  
<sup>19</sup> These are they vvich segregate them  
selues, sensual, hauing not the Spirit.

<sup>20</sup> But you my dearest, building your  
selues vpon our most holy faith, in the  
holy Ghost, praying, <sup>21</sup> keepe your selues  
in the loue of God, expecting the mercie  
of our Lord Iesvs Christ vnto life euer-  
lasting. <sup>22</sup> And these certes reprove being  
iudged: <sup>23</sup> but them saue, pulling out of  
the fire. And on other haue mercie in  
feare: hating also that vvich is carnal,  
the spotted cote.

<sup>24</sup> And to him that is able to preserue  
you vvithout sinne, and to sette you im-  
maculate before the sight of his glorie in  
exultation in the comming of our Lord  
Iesvs Christ, <sup>25</sup> to the onely God our  
Sauiour by Iesvs Christ our Lord be  
glorie and magnificence, empire and  
power before al worldes, and novv and  
for al vvorldes euermore. Amen.

## AUTHORISED—1611.

you, there should be mockers in the last  
time, who should walke after their owne  
vngodly lustes. <sup>19</sup> These be they who se-  
parate themselues, sensuall, hauing not  
the spirit.

<sup>20</sup> But yce beloued, building vp your  
selues on your most holy faith, praying  
in the holy Ghost, <sup>21</sup> Keepe your selues  
in the loue of God, looking for the mercy  
of our Lord Iesus Christ vnto eternall  
life. <sup>22</sup> And of some haue compassion,  
making a difference: <sup>23</sup> And others saue  
with feare, pulling them out of the fire:  
hating euen the garment spotted by the  
flesh.

<sup>24</sup> Now vnto him that is able to keepe  
you from falling, and to present you  
faultlesse before the presence of his glory  
with exceeding ioy, <sup>25</sup> To the onely wise  
God our Sauour, be glory and Maiestie,  
dominion and power, now and euer. A-  
men.

# ΑΠΟΚΑΛΥΨΙΣ.

Κεφάλαιον Α.

## THE REVELATION.

### CHAPTER I.

ἘΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα ἔειδε. Ἐμακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων ἃ ἔστιν ἐνώπιον τοῦ

\* Rec. + τῆ.

ḡ Rec. + τοῦ.

ᶜ Rec. + ἱκ.

ᶜ Rec. ἀγαπήσαντι.

ᶜ Alex. λίσαντι.

#### WICLIȚ—1380.

1. APOCALIPS of ihesus crist which god gaf to hym to make opun to hise seruauntis: whiche thingis it bihoueth to be made sone, ⁊ he signyfyed sendinge bi his aungel to his seruaunt iohn, ⁊ whiche bare witnessynge to the word of god: ⁊ witnessynge of ihesus crist in thes thingis what euer thingis he saie, ⁊ blessid is he that redith ⁊ he that herith the wordis of this profecie, and kepith tho thingis that ben writun in it for the tyme is ny,

⁴ iohn to seuen chirchis that ben in asie: grace and pees to you, of him that is, ⁊ that was, ⁊ that is to comynge, ⁊ of the seuen spirits: that ben in the sijt of his trone, ⁊ of ihesus crist that is a feithful wites: the first bigeten of deed men, ⁊ prince of kingis of the crthe, which loved us and waschid us fro oure synnes in his blood, ⁊ made us a kyngdom and preestis to god and to his fadir, to hym be glorie ⁊ empire, in to worldis of worldis amen, ⁊ lo he cometh with cloudis, ⁊ eche ije schal se hym, and thei that prickeniden hym, ⁊ alle the kynredis of the crthe: schuln biweite hem self on hym: ⁊ amen. ⁊ I am alpha ⁊ o the bigynnyng ⁊ the ende seith the lord god: that is ⁊ that was ⁊ that is to comynge almyhti,

156, 492.

hem self, themselues.

⁊he, you

#### TYNDALE—1534.

1. THE reuelacion of Iesus Christe, which god gave vnto him, forto shewe vnto his seruautes thinges which muste shortly come to passe. And he sent and shewed by his angell vnto his seruaunt Iohn, ⁊ which bare recorde of the worde of god, and of the testimony of Iesus Christe, and of all thinges that he sawe. ⁊ Happy is he that redith, and they that heare the wordes of the prophesie, and kepe thoo thinges which are written therein. For the tyme is at honde.

⁴ Iohn to the .vij. congregacions in Asia. Grace be with you and peace, from him which is and which was, and which is to come, and from the .vij. spretes which are present before his trone, ⁊ and from Iesus Christ which is a faythfull wites, and fyrst begotten of the deed: and Lorde oer the kinges of the erth. Vnto him that loved vs and wessed vs from synnes in his awne blood, ⁊ made vs kynges and Prestes vnto God his father, be glory and dominion for ever more. Amen. ⁊ Beholde he cometh with cloudes, and all eyes shall se him: and they also which peersed him. And all kiuredes of the erth shall wayle. Even so. Amen. ⁊ I am Alpha and Omega, the begynninge and the endinge, sayth the Lorde almyghty, which is and which was and which is to come.

#### CRANMER—1539.

1. THE reuelacyon of Iesus Christ, which God gaue vnto him, for to shewe vnto his seruautes, thinges which muste shortly come to passe. And when he had sent, he shewed by his angell vnto his seruaunt Iohn, ⁊ which bare recorde of the worde of God, and of the testimony of Iesus Christ, and of all thynges that he sawe. ⁊ Happy is he that readith and they that heare the wordes of the prophesie, and kepe those thynges which are written therein. For the tyme is at hande.

⁴ Iohn to the seuen congregacions in Asia: Grace be vnto you and peace, from him which is and which was, and which is to come, and from the seuen spretes which are before hys trone, ⁊ and from Iesus Christ, which is a fayth full wytnes, and fyrst begotten of the deed: and Lorde oer the kinges of the erth. Unto him that loved vs, and wessed vs from synnes in his awne bloude, ⁊ made vs kynges and Prestes vnto God his father, be glory and dominion for euermore. Amen. ⁊ Beholde, he cometh wyth cloudes, and all eyes shall se him, and they also which peersed him. And all kynredes of the erth shall wayle. (ouer him) Euen so: Amen. ⁊ I am Alpha and Omega, the begynninge and the endynge, sayth the Lorde almyghty, which is, and which was, and which is to come.

# ΑΠΟΚΑΛΥΨΙΣ.

Κεφάλαιον Α.

## THE REVELATION.

### CHAPTER I.

θρόνου αὐτοῦ· <sup>5</sup> καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος <sup>6</sup> τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς· τῷ <sup>7</sup> ἀγαπῶντι | ἡμᾶς, καὶ <sup>8</sup> λούσαντι | ἡμᾶς <sup>9</sup> ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· <sup>10</sup> καὶ ἐποίησεν <sup>11</sup> ἡμᾶς | <sup>12</sup> βασιλείαν | ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. <sup>13</sup> Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἴτινες αὐτὸν ἐξέκέντησαν καὶ κόφονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν. <sup>14</sup> Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, <sup>15</sup> λέγει <sup>16</sup> ὁ Κύριος ὁ Θεός, | <sup>17</sup> ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

<sup>1</sup> Alex. ix.

<sup>2</sup> Alex. ἡμῖν.

<sup>3</sup> Rec. βασιλεῖς καὶ.

<sup>4</sup> Rec. + ἀρχὴ καὶ τῶν.

<sup>5</sup> Rec. ὁ Κύριος.

#### GENEVA — 1557.

1. THE revelation of IESVS CHRIST, which God gaue vnto hym, for to shew vnto his seruantes things which muste shortly be done: and he sent, and shewed by his Angel vnto his seruant Iohn, <sup>2</sup> Who bare recorde of the worde of God, and of the testimonie of IESVS CHRIST, and of all things that he sawe. <sup>3</sup> Happy is he that readeth, and happy are they that heare the worde of this prophetic, and kepe those things which are written therein: for the tyme is at hande. <sup>4</sup> Iohn, to the seuen Churches which are in Asia, Grace be to you and peace, from him which Is, and which Was, and Which is to come, and from the seuen Spirites which are before his Throne, <sup>5</sup> And from Iesus Christ, which is a faithful witnes, and fyrst begotten of the dead: and Prince of the kynges of the earth: vnto him that loued vs, and wasshed vs from our synnes in his bloude, <sup>6</sup> And made vs Kynges and Preistes vnto God his Father, be glorie, and dominion for euermore. Amen.

<sup>7</sup> Beholde, he cometh with cloudes, and euery eye shal see hym: yea euen they which peared him through: and all kynredes of the earth shal wayle before him, Euen so. Amen. <sup>8</sup> I am α and ω, that is the begynning and the ending, sayth the Lord, Which is, and Which was, and Which is to come, the almyghty I say.

#### RHEIMS — 1582.

1. THE Apocalypse of IESVS CHRIST vvhich God gaue him, to make manifest to his seruants the things vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn, <sup>2</sup> vwho hath giuen testimonie to the vvord of God, and the testimonie of IESVS CHRIST, vvhath things souer he hath seen. <sup>3</sup> Blessed is he that readeth and heareth the wordes of this prophetic: and keepeth those things which be vvritten in it. for the time is nigh.

<sup>4</sup> Iohn to the seuen churches vvhich are in Asia. Grace to you and peace from him that is, and that vvvas, and that shal come, and from the seuen spirites vvhich are in the sight of his throne, <sup>5</sup> and from IESVS CHRIST vvho is the faithful vvitness, the first-borne of the dead, and the prince of the kynges of the earth, vvho hath loued vs, and vvashed vs from our synnes in his blood, <sup>6</sup> and hath made vs a kingdom and priestes to God and his father, to him be glorie and empire for euer and euer. Amen.

<sup>7</sup> Behold he commeth vvith the cloudes, and euery cie shal see him, and they that pricked him. And all the tribes of the earth shal bevaile them selues vvpon him. yea, Amen. <sup>8</sup> I am Alpha and Omega, the beginning and end, saith our Lord God, vvhich is, and vvhich vvvas, and vvhich shal come, the omnipotent.

#### AUTHORISED — 1611.

1. THE Revelation of Iesus Christ, which God gaue vnto him, to shew vnto his seruants things which must shortly come to passe; and hee sent and signified it by his Angel vnto his seruant Iohn, <sup>2</sup> Who bare record of the Word of God, and of the testimony of Iesus Christ, and of all things that he saw. <sup>3</sup> Blessed is he that readeth, and they that heare the words of this prophetic, and keepe those things which are written therein: for the time is at hand.

<sup>4</sup> Iohn to the seuen Churches in Asia, Grace be vnto you, and peace, from him which is, and which was, and which is to come, and from the seuen spirits which are before his Throne: <sup>5</sup> And from Iesus Christ, vho is the faithful witness, and the first begotten of the dead, and the Prince of the Kings of the earth: vnto him that hath loued vs, and washed vs from our synnes in his owne blood, <sup>6</sup> And hath made vs Kings and Priests vnto God and his Father: to him be glory and dominion for euer and euer, Amen.

<sup>7</sup> Behold he commeth with cloudes, and euery eye shal see him, and they also which peared him: and all kindreds of the earth shal wayle because of him: euen so. Amen. <sup>8</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

<sup>9</sup> Ἐγὼ Ἰωάννης, ὁ ἄδελφὸς ὑμῶν καὶ ἰσχυροῦν ἔν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. <sup>10</sup> ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, <sup>11</sup> λεγούσης, Ὁ βλέπεις γράψου εἰς βιβλίον, καὶ πέμψου ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. <sup>12</sup> Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσαῖς, <sup>13</sup> καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον νύμφῳ ἀνθρώπῳ, ἐνδεδυμένῳ ποδήρῳ, καὶ περιεζωσμένῳ πρὸς τοὺς μαστοίς ζώνην χρυσοῦν. <sup>14</sup> Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαῖ ὡς ἔριον λευκόν, ὡς χιών· καὶ οἱ

<sup>1</sup> Rec. + καί.<sup>2</sup> Const. κοινωτός.<sup>3</sup> Rec. + ἰν τῷ.<sup>4</sup> Alex. s. ἰν Χριστῷ s. ἰν Ἰησοῦ.<sup>5</sup> Alex. = εἰδ.<sup>6</sup> Alex. = Χριστοῦ.<sup>7</sup> Rec. + Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος\* καί.

## WICLIF—1380.

<sup>9</sup> I ioun youre brother & partener in tribulacion and kyngdom & pacience in crist ihesus: was in an ile that is clepid pathmos, for the word of god & for the witnessynge of ihesus, <sup>10</sup> I was in spirit in the lordis dai, and I herde bihynde me a greet vois as of a trompe <sup>11</sup> seiynge to me, write thou in a book that thing that thou seest: & sende to the seuen chirchis that ben in asia, to effesus, to smyrna, and to pergamos, and to tiatira, and to sardis, & to philadelfia, & to laodicia.

<sup>12</sup> and I turned that I schulde se the vois that spake with me, & I turned & I saie seuen candelstickis of gold, <sup>13</sup> & in the myddel of the seuen goldun candelstickis: oon like to the sone of man clothid with a long garnement, & gird at the tetis with a goldun girdil. <sup>14</sup> and the heed of him & his heeris, weren white as white wolles: & as snowe, & the ijen of him as flawme of fier: <sup>15</sup> & his feet like to latoun as in a brennyng chymeney, & the vois of him as the vois of many watris; <sup>16</sup> and he hadde in his rithond seuen sterris: & a swerde scharp on euer ether side wente out of his mouth, & his face: as the sunne schyneth in his vertu.

<sup>17</sup> & whanne I hadde seyn hym: I fill doun at his feet as deed, & he putid his rithond on me: & seide, nyle thou drede, I am the first & the last: <sup>18</sup> & I am alwey & I was deed, and lo I am lyunge in to worldis of worldis, & I haue the keyes of death & of helle, <sup>19</sup> therfor write thou which thingis thou hast seyn and which ben, & whiche it bihoueth to be don afir thes thingis, <sup>20</sup> the sacrament of the seuen sterris: which thou sijist in my rithond: & the seuen goldun candelstickis: the seuen sterris: ben angels

## TYNDALE—1534.

<sup>9</sup> I thou youre brother and companion in tribulacion, and in the kyngdom and pacience which is in Iesu Christe, was in the yle of Pathmos for the worde of god, and for the witnessynge of Iesu Christe. <sup>10</sup> I was in the sprete on a sondaye, and herde behynde me, a gret voyce, as it had bene of a trompe <sup>11</sup> sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seist write in a boke, and sende it vnto the congregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelfia, and vnto Laodicia.

<sup>12</sup> And I turned backe to se the voyce that spake to me. And when I was turned: I sawe .vij. golden candelstyckes; <sup>13</sup> and in the myddes of the candelstyckes, one lyke vnto the sonne of man clothed with a lynnen garment doune to the ground; and gyrd aboute the pappes with a golden gyrdle. <sup>14</sup> His heed, and his heares were whyte, as whyte woll, and as snowe: and his eyes were as a flame of fyre: <sup>15</sup> and his fete lyke vnto brasse, as though they brent in a furnace; and his voyce as the sounde of many waters. <sup>16</sup> And he had in his right honde .vij. starras. And out of his mouth went a sharpe twoo edged swerde. And his face shone even as the sonne in his strength.

<sup>17</sup> And when I sawe him, I fell at his fete, even as deed. And he layde his ryght honde upon me, sayinge vnto me: feare not. I am the fyrst, and the laste; <sup>18</sup> and am a lyve, and was deed. And beholde I am a lyve for ever more; and have the kayes of hell and of death. <sup>19</sup> Wryte therefore the thynges which thou haste sene, and the thynges which are, and the thynges which schalbe fulfilled here after: <sup>20</sup> and the mystery of the .vij. starras which thou sawest in my ryght honde, and the .vij. golden candelstyckes. The .vij. starras are the messengers of the

## CRANMER—1539.

<sup>9</sup> I Iohn youre brother, and companion in tribulacion, and in the kyngdome and pacience in Iesu Christ, was in the yle that is called Pathmos, for the worde of God, and for the wytnessing of Iesu Christ; <sup>10</sup> I was in the sprete on a sondaye, and herde behynde me a greet voyce, as it had bene of a trompe, <sup>11</sup> sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wryte in a boke, and sende it vnto the seuen congregacions which are in Asia, vnto Ephesus, and vnto Smyrna and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

<sup>12</sup> And I turned backe to se the voyce that spake to me. And when I was turned: I sawe seuen golden candelstickes, <sup>13</sup> and in the myddes of the candelstickes, one lyke vnto the sonne of man, clothed with a lynnen garment doune to the fete, and gyrd about the pappes with a golden gyrdle. <sup>14</sup> His heed, and his heares were whyte, as white woll, and as snowe: and his eyes were as a flame of fyre: <sup>15</sup> and his fete like vnto brasse, as though they brent in a furnace, and his voyce as the sounde of many waters. <sup>16</sup> And he had in his ryghte hande .vij. starras. And out of his mouthe went a sharpe twoo edged swerde. And his face shone, euen as the sonne in his strength.

<sup>17</sup> And when I saw him, I fell at his fete, euen as deed. And he layde his ryghte hande vpon me, saying vnto me: feare not. I am the fyrst and the laste, <sup>18</sup> and am a lyue, and was deed. And beholde I am a lyue for euermore and haue the keyes of hell and of death. <sup>19</sup> Wryte therefore the thynges which thou hast sene, and the thynges which are, and the thynges which must be fulfilled here after: <sup>20</sup> the mystery of the .vij. starras which thou sawest in my ryght hande, and the .vij. golden candelstickes. The .vij. starras are the messengers of the .vij. congregacions,

clepid, called. ἰσχυρῶν, power. latoun, soft brasse. chymeney, furnace. vntu, power. nyle, not.

ὄφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός·<sup>15</sup> καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνω, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν·<sup>16</sup> καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χεירὶ ἀστέρας ἑπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.<sup>17</sup> Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε| τὴν δεξιὰν αὐτοῦ ἔπ' ἐμέ, λέγων<sup>9</sup>, ‘ Μὴ φοβοῦ. ἐγὼ εἰμι ὁ πρῶτος· καὶ ὁ ἔσχατος,<sup>18</sup> καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων·<sup>2</sup> καὶ ἔχω τὰς κλεῖς<sup>3</sup> τοῦ θανάτου καὶ τοῦ ἄδου. |<sup>19</sup> Γράψον<sup>4</sup> ὄν| ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα·<sup>20</sup> τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ<sup>5</sup> αἱ λυχνίαί αἱ

<sup>2</sup> Rec. = ἰπτά.<sup>1</sup> Rec. α τὰς ἰν Ἀσίᾳ.<sup>3</sup> Rec. ἰλάθησι.<sup>4</sup> Rec. ὡσι.<sup>5</sup> Rec. ἰπθήκε.<sup>6</sup> Rec. α χεῖρα.<sup>7</sup> Rec. α μοι.<sup>8</sup> Rec. ἀμήν.<sup>9</sup> Rec. τοῦ ἄου καὶ τοῦ θανάτου.<sup>10</sup> Rec. = ὄν.<sup>11</sup> Rec. αἱ ἰπτά λυχνίαί.

## GENEVA—1557.

<sup>9</sup> I John, which am also your brother, and companion in tribulation, and in the kyngdome and pacience which is in Iesus Christe, was in the yle of Patmos, for the worde of God, and for the wytestimony of Iesus Christ. <sup>10</sup> And I was *ravished* in sprit on the Lords day, and heard behynde me a great voyce, as it had bene of a trompet. <sup>11</sup> Saying, I am *α* and *ω*, the fyrst and the laste : and that which thou seist, wryte in a boke, and sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelpia, and vnto Laodicea.

<sup>12</sup> And I turned backe to se the voyce, that spake with me. and when I was turned, I sawe seuen golden candelstickes, <sup>13</sup> And in the myddes of the candelstickes, one lyke vnto the Sonne of man, clothed with a garment downe to the fete, and gyrded about the pappes with a golden gyrdle. <sup>14</sup> His heade, and his heares were whyte as whyte woll, and as snowe : and his eyes were as a flame of fyre : <sup>15</sup> And his fete lyke vnto fyne brasse, as though they burned in a furnace : and his voyce as the sounde of many waters. <sup>16</sup> And he had in his right hand seuen starres : and out of his mouth went a sharpe two edged sword : and his face shone euen as the sunne in his strength. <sup>17</sup> And when I sawe him, I fell at his fete euen as dead : then he layd his ryght hande vpon me, saying vnto me, Feare not. I am the fyrst, and the last, <sup>18</sup> And am alvye, but was dead : and beholde I am a liue for euermore, Amen. and haue the keyes of hel and of death.

<sup>19</sup> Write the things which thou hast sene, and the thyngs which are, and the things which shal come here after : <sup>20</sup> The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden candelstickes, is this. The seuen starres are the Angels of the seuen

## RHEIMS—1582.

<sup>9</sup> I John your brother and partaker in tribulation, and the kyngdome, and pacience in Christ Iesus, vvas in the Iland, vvhich is called Patmos, for the vword of God and the testimonie of Iesus. <sup>10</sup> I vvas in spirit on the Dominical day, and heard behind me a great voyce as it vvere of a trompet <sup>11</sup> saying, That vvhich thou seest, vwrite in a booke : and send to the seuen churches vvhich are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thyatira, and Sardin, and Philadelpia, and Laodicia.

<sup>12</sup> And I turned, to see the voyce that spake vwith me. And being turned I sawe seuen candlestickes of gold : <sup>13</sup> and in the middes of the seuen candlestickes of gold, one like to the Sonne of man, vested in a priestly garment to the foote, and girded about neere to the pappes vwith a gyrdle of gold. <sup>14</sup> and his head and heares vvere vvhite, as vvhite vwool, and as snovv, and his eies as the flame of fire. <sup>15</sup> and his fete like to latten, as in a burninge furnace. and his voyce as the voyce of many vvatres : <sup>16</sup> and he had in his right hand seuen starres, and from his mouth proceded a sharpe tvvedged svword : and his face, as the sunne shineth in his vertue.

<sup>17</sup> And vvhén I had seene him, I fel at his fete as dead. And he put his right hand vpon me, saying, Feare not. I am the first and the last, <sup>18</sup> and alvye, and vvas dead, and behold I am liuing for euer and euer, and haue the keyes of death and of hel. <sup>19</sup> Vvrite therefore the things vvhich thou hast sene, and that are, and that must be done after these. <sup>20</sup> The sacrament of the seuen starres, vvhich thou hast seene in my right hand, and the seuen candlestickes of Gold, the seuen starres, are the angels of the seuen

## AUTHORISED—1611.

<sup>9</sup> I John, who also am your brother, and companion in tribulation, and in the Kingdome and pacience of Iesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimony of Iesus Christ.

<sup>10</sup> I was in the spirit on the Lords day, and heard behind me a great voyce, as of a Trumpet, <sup>11</sup> Saying, I am Alpha and Omega, the first and the last : and what thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardin, and Philadelpia, and vnto Laodicea. <sup>12</sup> And I turned to see the voyce that spake with mee. And being turned, I sawe seuen golden Candlestickes, <sup>13</sup> And in the midst of the seuen Candlestickes, one like vnto the Sonne of man, clothed with a garment downe to the foote, and girt about the paps with a golden gyrdle.

<sup>14</sup> His head, and his haire were white like woll, as white as snow, and his eyes were as a flame of fire, <sup>15</sup> And his fete like vnto fyne brasse, as if they burned in a furnace : and his voyce as the sound of many waters. <sup>16</sup> And hee had in his right hand seuen starres : and out of his mouth went a sharpe two edged sword : and his countenance was as the Sunne shineth in his strength. <sup>17</sup> And when I saw him, I fell at his feet as dead : and hee layd his right hand vpon me, saying vnto mee, Feare not. I am the first, and the last. <sup>18</sup> I am hee that lueth, and was dead : and behold, I am alivie for euermore, Amen, and haue the keyes of hell and of death.

<sup>19</sup> Write the things which thou hast sene, and the things which are, and the things which shalbe hereafter, <sup>20</sup> The mysterie of the seuen starres which thou sawest in my right hand, and the seuen golden Candlesticks. The seuen starres are the Angels of the seuen Churches :

ἑπτὰ,] <sup>d</sup> ἑπτὰ ἐκκλησίαι εἰσὶ.

II. Ἐν τῷ ἀγγέλῳ ἑτῆς | <sup>f</sup> ἐν Ἐφέσῳ | ἐκκλησίας γράψου, *Τάδε λέγει ὁ κρατῶν*  
 τὸν ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν  
 τῶν χρυσῶν. <sup>2</sup> Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ  
 ὅτι οὐ δύνῃ βαστάσαι κακοὺς, καὶ <sup>9</sup> ἐπείρασας | τοὺς <sup>h</sup> λέγοντας ἑαυτοὺς ἀπο-  
 στόλους εἶναι | καὶ οὐκ εἰσὶ, καὶ εὖρες αὐτοὺς ψευδεῖς, <sup>3</sup> καὶ ὑπομονὴν ἔχεις καὶ  
 ἐβάστασας | διὰ τὸ ὄνομά μου, <sup>k</sup> καὶ οὐκ ἔκοπίσας. | <sup>4</sup> Ἄλλ' ἔχω κατὰ σοῦ, ὅτι  
 τὴν ἀγάπην σου τὴν πρώτην ἀφήκας. <sup>5</sup> μνημόνευε οὖν πότεν <sup>i</sup> πέπτωκας, | καὶ  
 μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσῃ· εἰ δὲ μὴ, ἔρχομαί σοι ταχύ, καὶ κινήσω  
 τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς. <sup>6</sup> Ἄλλὰ τοῦτο ἔχεις,

<sup>d</sup> Rec. + ἄς τίς.

<sup>e</sup> Alex. τῆς.

<sup>f</sup> Rec. Ἐφρῆσης.

<sup>g</sup> Rec. ἰπεράσω.

<sup>h</sup> Rec. φάσκοντες εἶναι ἀποστόλους.

<sup>i</sup> Rec. ἰβάστασας καὶ

ὑπομονὴν ἔχεις, καὶ.

<sup>k</sup> Rec. ἐκοπίσας καὶ οὐ κέρηκας.

<sup>l</sup> Rec. ἰκπίτωκας.

## WICLIFF—1380.

of the seuen churchis; and the seuen  
 candilstickis: ben seuen churchis.

2. AND to the angel of the church of  
 effesus: write thou these thingis seith  
 he that holdith the seuen sterris in his  
 riȝthond: whiche walkith in the myddel  
 of the seuen goldun candilstickis; <sup>2</sup> I  
 wote thi werkis & trauel, & thi pacience:  
 & that thou maist not suffre yuel men, &  
 thou hast asaid hem that seyn that they  
 ben apostis & ben not: & thou hast founden  
 hem liers; <sup>3</sup> & thou hast pacience: &  
 thou hast suffrid for my name, & failedist  
 not, <sup>4</sup> but I haue asens thee a fewe thingis:  
 that thou hast lefte thi first charite; <sup>5</sup> ther-  
 fore be thou myndeful, fro whennes thou  
 hast falle: and do penance: & do the  
 first werkis; ether ellis: I come soone to  
 thee, & I schal moue thi candilstick for his  
 place; but thou do penance; <sup>6</sup> but thou  
 hast this good thing: that thou hatidist  
 the dedis of nycolaytis; the whiche also I  
 hate; <sup>7</sup> he that hath eris here he: what  
 the spirit seith to the churchis; to him  
 that ouercometh I schal geue to ete of the  
 tree of lif: that is in the paradys of my  
 god.

<sup>8</sup> And to the angel of the chirche of  
 smyrna write thou these thingis seith  
 the first & the last that was deed & lyueth;  
<sup>9</sup> I woot thi tribulacioun, & thi pouert:  
 but thou art ryche; & thou art blasfemed  
 of hem that seyn: that they ben iewis &  
 ben not; but hen the synagoge of sa-  
 thanas; <sup>10</sup> drede thou nothing of these  
 thingis whiche thou schalt suffre; lo the  
 deuil schal sende summe of you in to  
 prisoun: that ȝe be temptid; and ȝe schulin  
 haue tribulacioun: ten daies; be thou  
 faithful til to the deeth and I schal geue  
 to thee a crowne of lif; <sup>11</sup> he that hath

wote or woot, knowe. yuel, evil. assaid, tried.  
 seue, give.

## TYNDALE—1534.

vii. congregacions: And the vii. candle-  
 styckes which thou sawest are the vii.  
 congregacions.

2. UNTO the messenger of the congre-  
 gacion of Ephesus wryte: These  
 thynges sayth he that holdeth the vii.  
 starris in his riȝht honde; and walketh  
 in the myddes of the vii. golden candle-  
 styckes. <sup>2</sup> I knowe thy workes; and thy  
 labour; and thy pacience; and howe thou  
 cannest not forbear them which are  
 evyll: and examinedst them which saye  
 they are Apostles; and are not: and hast  
 founde them liars <sup>3</sup> and dydest washe  
 thy self. And hast pacience: and for my  
 names sake hast labored and hast not  
 faynted. <sup>4</sup> Nevertheless I haue sumwhat  
 agaynst the; for thou haste lefte thy first  
 love. <sup>5</sup> Remember therefore from whence  
 thou art fallen; and repent; and do the  
 first workes. Or elles I wyl come vnto  
 thee shortly; and will remove thy candle-  
 stycke out of his place; excepte thou re-  
 pent. <sup>6</sup> But this thou hast because thou  
 hatest the dedes of the Nicolaitans; which  
 dedes I also hate. <sup>7</sup> Lett him that hath  
 eares heare; what the sprete sayth vnto  
 the congregacions. To him that over-  
 cometh wyl I geve to eate of the tree of  
 lyfe; which is in the myddes of the para-  
 dice of god.

<sup>8</sup> And vnto the angel of the congrega-  
 cion of Smyrna wryte: These thynges  
 sayth he that is fyrst; and the laste; which  
 was deed and is alive. <sup>9</sup> I knowe thy  
 workes and tribulacion and povert; but  
 thou art ryche: And I knowe the blaspe-  
 ny of them whiche call them selves  
 Iewes and are not; but are the congrega-  
 cion of sathan. <sup>10</sup> Feare none of those  
 thynges which thou shalt soffre. Beholde;  
 the devyll shall caste of you into  
 prisoun; to tempte you; and ye shall haue  
 tribulacion .x. dayes. Be faythfull vnto  
 the deeth and I will geve the a crowne of  
 lyfe. <sup>11</sup> Lett him that hath eares; heare;

## CRANMER—1539.

And the seuen candelstickes which thou  
 sawest, are the seuen congregacions.

2. UNTO the messenger of the congre-  
 gacion of Ephesus wryte: these thynges  
 sayth he, that holdeth the seuen starrs  
 in hys ryght hande, and that walketh in  
 the myddes of the seuen golden candle-  
 stickes. <sup>2</sup> I knowe thy workes, and thy  
 labour, and thy pacience, and how thou  
 cannest not forbear them which are euyl:  
 and hast examined them, which saye they  
 are Apostles, and are not: and hast founde  
 them liars, <sup>3</sup> and hast suffred. And hast  
 pacience: and for my names sake hast  
 labored, and hast not faynted. <sup>4</sup> Neuer-  
 thelesse, I haue sumwhat agaynst the,  
 because thou haste lefte thy first loue.

<sup>5</sup> Remember therefore, from whence thou  
 art fallen, and repent, and do the fyrst  
 workes. Or elles I wyl come vnto the  
 shortly, and wyl remoue thy candelstick  
 out of his place, except thou repent. <sup>6</sup> But  
 this thou hast, be cause thou hatest the  
 dedes of the Nycolaitans, which dedes I  
 also hate. <sup>7</sup> Lett hym that hath eares,  
 heare what the sprete sayth vnto the  
 congregacions. To hym that ouercometh,  
 wyl I geue to eate of the tree of lyfe,  
 which is in the myddes of the Paradyse  
 of God.

<sup>8</sup> And vnto the Angell of the congrega-  
 cion of Smyrna wryte: These thynges  
 sayth he that is fyrst, and the laste, which  
 was deed and is aloue. <sup>9</sup> I know thy  
 workes and tribulacion and pouerte, but  
 thou art ryche: And I knowe the blaspe-  
 ny of them, which call them selues  
 Iewes and are not: but are the congrega-  
 cion of Sathan. <sup>10</sup> Feare none of those  
 thynges, which thou shalt suffre. Beholde,  
 the deuyll shall caste some of you into  
 prisoun, to tempte you, and ye shall haue  
 tribulacion ten dayes. Be faythfull vnto  
 the deeth, and I wyl geue the a crowne  
 of lyfe. <sup>11</sup> Lett hym that hath eares, heare,

‘ ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ. <sup>7</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ  
 ‘ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς  
 ‘ ζωῆς, ὃ ἔστιν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου.]

‘ <sup>8</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας | γράψον, Τάδε λέγει ὁ πρῶτος  
 ‘ καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν· <sup>9</sup> Οἶδά σου τὰ ἔργα καὶ τὴν  
 ‘ θλίψιν καὶ τὴν πτωχείαν· ( <sup>9</sup> ἀλλὰ πλούσιος | εἶ·) καὶ τὴν βλασφημίαν <sup>9</sup> ἐκ  
 ‘ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοῦς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ  
 ‘ Σατανᾶ. <sup>10</sup> Ὁ Μηδὲν | φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει <sup>9</sup> βάλλειν | ὁ  
 ‘ διάβολος ἐξ ὑμῶν | εἰς φυλακὴν, ἵνα περασθῆτε· καὶ ἔξετε θλίψιν <sup>9</sup> ἡμερῶν |  
 ‘ δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. <sup>11</sup> Ὁ

<sup>m</sup> Rec. μίση τοῦ παραίσιου.

<sup>n</sup> Rec. = μου.

<sup>o</sup> Rec. ἰσχυρίσθαι Σμυρναίων.

<sup>p</sup> Rec. πλούσιος εἶ.

<sup>q</sup> Rec. = ἐκ.

<sup>r</sup> Alex. Μή.

<sup>s</sup> Rec. βαλὲν.

<sup>t</sup> Rec. εἰ ὑμῶν ὁ διάβολος.

<sup>u</sup> Alex. ἡμίρας.

## GENEVA — 1557.

Churches: and the candlestickes which thou sawest, are the seuen Churches.

2. VNTO the Angel of the Church of Ephesus wryte, These things sayth he that holdeth the seuen starres in his right hande, and walketh in the myddes of the seuen golden candlestickes. <sup>2</sup> I know thy workes, and thy labour, and thy patience, and how thou cannest not forbearc them which are euyl: and hast examined them which say they are Apostles, and are not: and hast founde them lyers. <sup>3</sup> And thou hast suffered, and hast patience: and for my Names sake hast laboured, and hast not faynted. <sup>4</sup> Neuerthelesse, I haue somewhat agaynst thee, because thou hast left thy fyrst charite.

<sup>5</sup> Remember therefore from whence thou art fallen, and repent, and do the fyrst workes: or elles I wil come against thee shortly, and wil remoue thy candlesticke out of it place, except thou amende. <sup>6</sup> But this thou hast, that thou hatest the dedes of the Nicolaitans, which dedes I also hate. <sup>7</sup> Let him that hath an eare, heare, what the Spirite sayeth vnto the Churches, To him that ouercometh, wil I geue to eate of the tree of lyfe which is in the myddes of the Paradise of God. <sup>8</sup> And vnto the Angel of the Church of the Smyrnians write, These things sayeth he that is fyrst, and last, Which was dead and is a liue.

<sup>9</sup> I know thy workes and tribulation, and pouertie (but thou art riche) and I knowe the blasphemie of them, which call them selues Iewes and are not: but are the Synagoge of Satan. <sup>10</sup> Feare none of those things, which thou shalt suffer: beholde it shal come to passe, that the deuil shal cast some of you into prison, that ye may be tryed, and ye shal haue tribulation ten dayes, be faithfull vnto the death, and I wil geue thee the crowne of life. <sup>11</sup> Let him that hath an eare, heare

## RHEIMS — 1582.

churches, and the seuen candlestickes, are the seuen churches.

2. AND to the Angel of the Church of Ephesus wvrite, Thus saith he vvich holdeth the seuen starres in his right hand, vvich vvalketh in the middes of the seuen candlestickes of gold, <sup>2</sup> I know thy vvorkes and labour, and thy patience; and that thou canst not beare euil men, and hast tried them which say them selues to be Apostles, and are not, and hast found them liars: <sup>3</sup> and thou hast patience, and hast borne for my name, and hast not faynted.

<sup>4</sup> But I haue agaynst thee a fevv things, because thou hast left thy fyrst charitie, <sup>5</sup> Be mindeful therfore from vvhence thou art fallen: and doe penance, and doe the first vvorkes. But if not: I come to thee, and vvil moue thy candlesticke out of his place, vvlesse thou doe penance. <sup>6</sup> but this thou hast, because thou hatest the factes of the Nicolaites, vvich I also hate. <sup>7</sup> He that hath an eare, let him heare vvhat the Spirite saith to the Churches, To him that ouercommeth, I vvil giue to eate of the tree of life, vvchich is in the Paradise of my God.

<sup>8</sup> And to the Angel of the Church of Smyrna wvrite, Thus saith the first and the last, vvho vvvas dead, and lineth, <sup>9</sup> I know thy tribulation and thy pouertie, but thou art riche: and thou art blasphemed of them that say them selues to be Iewes and are not, but are the synagogue of Satan.

<sup>10</sup> Feare none of these things vvchich thou shalt suffer. Behold the Deuill vvil send some of you into prison that thou may be tried: and you shal haue tribulation ten daies. Be thou faithfull vntil death: and I vvil giue thee the crowne of life. <sup>11</sup> He that hath an eare, let him

## AUTHORISED — 1611.

and the seuen Candlestickes which thou sawest, are the seuen Churches.

2. VNTO the Angel of the Church of Ephesus, write, These things saith hee that holdeth the seuen starres in his right hand, who walketh in the middes of the seuen golden Candlestickes. <sup>2</sup> I know thy workes, and thy labour, and thy patience, and how thou canst not beare them which are euill, and thou hast tried them which say they are Apostles, and are not, and hast found them lyers: <sup>3</sup> And hast borne, and hast patience, and for my Names sake hast laboured, and hast not faynted. <sup>4</sup> Neuerthelesse, I haue somewhat agaynst thee, because thou hast left thy first loue.

<sup>5</sup> Remember therefore from whence thou art fallen, and repent, and doe the first workes, or else I will come vnto thee quickly, and will remoue thy Candlesticke out of his place, except thou repent. <sup>6</sup> But this thou hast, that thou hatest the dedes of the Nicolaitans, which I also hate. <sup>7</sup> Hee that hath an eare, let him heare what the Spirit saith vnto the Churches: To him that ouercommeth will I giue to eate of the tree of life, which is in the middes of the Paradise of God.

<sup>8</sup> And vnto the Angel of the Church in Smyrna, write, These things sayth the first and the last, which was dead, and is aliuē: <sup>9</sup> I know thy workes, and tribulation, and pouerty, but thou art rich, and I know the blasphemie of them which say they are Iewes and are not, but are the synagogue of Satan. <sup>10</sup> Feare none of those things which thou shalt suffer: behold the denill shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation tenne dayes: bee thou faithfull vnto death, and I will giue thee a Crowne of life. <sup>11</sup> He that hath an eare,

ἔχων οὓς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῆ  
ἔκ τοῦ θανάτου τοῦ δευτέρου.

<sup>12</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὴν  
ῥομφαίαν τὴν δίστομον τὴν ὀξείαν· <sup>13</sup> Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς,  
ᾧπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν  
πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός,  
ὃς ἀπεκτάνθη παρ' ὑμῖν, ᾧπου ὁ Σατανᾶς κατοικεῖ. | <sup>14</sup> Ἄλλ' ἔχω κατὰ σοῦ  
ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἔδιδασκε | τῷ  
Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φανεῖν ἐιδωλόβουτα καὶ  
πορνεῦσαι. <sup>15</sup> οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν· <sup>16</sup> Νικολαῖτων ὁμοίως. |  
Μετανόησον ὅυν· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν

<sup>12</sup> Rec. κατοικεῖ ὁ Σατανᾶς.

<sup>13</sup> Const. ἰδιόα.

<sup>14</sup> Rec. τὴν.

<sup>15</sup> Rec. + τῶν.

<sup>16</sup> Rec. ὁ μισῶ.

<sup>17</sup> Rec. = οὖν.

<sup>18</sup> Rec. + φαγῖν ἀπό.

<sup>19</sup> Rec. ἔγω.

<sup>20</sup> Rec. καὶ τὴν ἱουδαίαν, καὶ τὴν πίστιν.

## WICLIF — 1380.

ceris here he: what the spirit seith to the  
chirchis: he that ouercometh schal not  
be hirt of the secunde deeth

<sup>12</sup> and to the aungel of the chirehe of  
pergamus: write thou these thingis seith  
he, that hath the swerd sharp on ech  
side, <sup>13</sup> I woot where thou dwellest: where  
the secte of sathanas is, and thou holdist  
my name and denyedst not my feith, &  
in the daies was antiphas my feithful  
witness that was slayn at zou: where sa-  
thanas dwellith, <sup>14</sup> but I haue agens the  
a fewe thingis: for thou hast ther men  
holdinge the techinge of balaam which  
tauzte balaac: for to sende schandre bifer  
the sones of israel to ete of sacrificis of  
idols, & to do fornyceioun, <sup>15</sup> so also thou  
hast men holdyng the techinge of ny-  
cholaitis, <sup>16</sup> also do thou penaunce, if any  
thing lesse I schal come soone to thee, &  
I schal fyte with hem: with the swerd  
of my mouth, <sup>17</sup> he that hath ceris here  
he: what the spirit seith to the chirchis:  
to him that ouercometh I schal geue  
aungel mete hid, & I schal geue to him a whyt  
stoon: & in the stoon a newe name writun,  
whiche no man knowith: but he that  
takith,

<sup>18</sup> And to the aungel of the chirehe of  
tiatira: write thou these thingis seith the  
sonne of god: that hath ign as flamme of  
fere, & his feet like latoun, <sup>19</sup> I knowe thi  
werkis and feith & charite, & thi seruyce &  
thi pacience, & thi last werkis mo thame  
the former, <sup>20</sup> but I haue agens thee a  
fewe thingis, for thou suffrist the womman  
isabel, whiche seith that sche is a pro-  
fettesse: to teche & disceyue my scravaun-  
tis, to do lecheric and to ete of thingis  
offred to idols, <sup>21</sup> and I gaf to hir tyac  
that sche schulde do penaunce: & sche

## TYNDALE — 1534.

what the sprete sayth to the congrega-  
cions: He that overcometh shall not be  
hurte of the secunde deeth.

<sup>12</sup> And to the messenger of the congrega-  
cion in Pergamos wryte: This sayth  
he which hath the sharpe swerde with  
two edges. <sup>13</sup> I knowe thy workes and  
where thou dwellest, evyn where Sathans  
seat ys, and thou kepest my name and  
hast not denyed my fayth. And in my  
dayes Antipas was a faythfull wytnes of  
myne, which was slayne amonge you  
where sathan dwelleth. <sup>14</sup> But I have a  
fewe thynges agaynst the: that thou hast  
there; they that mayntayne the doctryne  
of Balam which taught in balake, to put  
ocasion of synne before the chylderne of  
Israhell, that they shulde eate of meate  
dedicat vnto ydoles, and to commyt for-  
nicacion. <sup>15</sup> Even so hast thou them that  
mayntayne the doctryne of the Nicolay-  
tans, which thyng I hate. <sup>16</sup> But be  
converted or elles I will come vnto the  
shortly and will fyght agaynst them with  
the swerde of my mouth. <sup>17</sup> Lett him  
that hath cares heare what the sprete  
sayth vnto the congregacions: To him  
that overcometh will I geve to eate  
manna that is hyd, and will geve him a  
whyte ston, and in the ston a newe  
name wrytten, which no man knoweth,  
saveinge he that receaveth it.

<sup>18</sup> And vnto the messenger of the con-  
gregation of Theatira wryte: This sayth  
the sonne of god, which hath his eyes lyke  
vnto a flamme of fyre, whose fetes are like  
brasse: <sup>19</sup> I knowe thy workes and thy  
love, service, and fayth, and thy pacience,  
and thy dedes, which are mo at the last  
then at the fyrste. <sup>20</sup> Notwithstandinge  
I have a fewe thynges agaynst the, that  
thou soffrest that woman Isabell, which  
called her sylfe a prophetes, to teache and  
to deceave my scravautes, to make them  
commyt fornicacion, and to eate meates  
offered vpp vnto ydoles. <sup>21</sup> And I gave  
her space to repent of her fornicacion and

## CRANMER — 1539.

what the sprete sayth to the congrega-  
cions: He that ouercometh, shall not  
be hurt of the secunde deeth.

<sup>12</sup> And to the messenger of the congrega-  
cion in Pergamos wryte: This sayth  
he, which hath the sharpe swerde with  
two edges: <sup>13</sup> I knowe thy workes, and  
where thou dwellest, even where Sathans  
seat is, and thou kepest my name, and  
hast not denyed my fayth. And in my  
dayes Antipas was a faythfull wytnes of  
myne, which was slayne amonge you,  
where Sathan dwelleth. <sup>14</sup> But I have a  
fewe thynges agaynst the: because thou  
hast there, them that mayntayne the doctryne  
of Balam which taught in Balake,  
to put occasion of synne before the chyldren  
of Israel, that they shulde eate of meate  
dedicat vnto ydoles, and commyt  
fornyceioun. <sup>15</sup> Euen so hast thou them  
that mayntayne the doctryne of the Nico-  
colaytans, which thyng I hate. <sup>16</sup> But be  
conerted, or elles I will come vnto the  
shortly, and wyll fight agaynst them with  
the swerde of my mouth. <sup>17</sup> Lett hym  
that hath cares, heare, what the sprete  
sayth vnto the congregacions. To hym  
that ouercometh, wyll I geue to eate  
Manna that is hyd, and wyll geve hym a  
whyte ston, and in the ston a newe name  
wrytten, which no man knoweth, sauynge  
he that receaueh it.

<sup>18</sup> And vnto the messenger of the con-  
gregation of Thyatira wryte: This sayth  
the sonne of God, which hath eyes lyke  
vnto a flamme of fyre, and hys fetes are lyke  
brasse: <sup>19</sup> I knowe thy workes and thy  
loue, seruyce, and fayth, and thy pacience,  
and thy dedes, which are mo at the last  
then at the fyrst. <sup>20</sup> Notwithstandyng  
I haue a fewe thynges agaynst the, because  
thou soffrest that woman Isabell, which  
called her selfe a Prophetesse, to teache and  
to deceave my scravautes, to make them  
commyt fornicacion, and to eate meates  
offered vp vnto ydoles. <sup>21</sup> And I gaue  
her space to repent of her fornicacion,

‘ τῆ ῥομφαία τοῦ στόματός μου. <sup>17</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ<sup>b</sup> τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς <sup>c</sup> οἶδεν| εἰ μὴ ὁ λαμβάνων.

‘ <sup>18</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψου, Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· <sup>19</sup> Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην<sup>d</sup> καὶ τὴν πίστιν, καὶ τὴν διακονίαν,| καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, ἑ τὰ ἔσχατα πλείονα τῶν πρώτων. <sup>20</sup> Ἄλλ’ ἔχω κατὰ σὺν<sup>f</sup>, ὅτι <sup>g</sup> ἀφείλ| τὴν γυναικᾶ<sup>h</sup> σου| <sup>i</sup> Ἰεζάβελ,| <sup>k</sup> ἣ λέγουσα| ἐαυτὴν προφῆτιν, <sup>l</sup> καὶ διδάσκει καὶ πλανᾷ τοὺς| ἐμούς δούλους, <sup>m</sup> πορνεύσαι καὶ <sup>n</sup> φαγεῖν εἰδωλόθυτα. | <sup>21</sup> Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ

<sup>c</sup> Rec. + και.

<sup>f</sup> Rec. + ὄμια.

<sup>g</sup> Rec. ἐφ.

<sup>h</sup> Rec. = σου.

<sup>i</sup> Rec. Ἰεζαβήλ.

<sup>k</sup> Rec. τὴν λίγουσαν.

<sup>l</sup> Rec. διδάσκειν

καὶ πλανασθῆ. <sup>m</sup> Rec. εἰδωλόθυτα φαγεῖν.

## GENEVA—1557.

what the Sprite sayth to the Churches. He that ouercometh, shal not be hurt of the second death.

<sup>12</sup> And to the Angel of the Churche at Pergam write, This sayeth he which hath the sharpe sword with two edges. <sup>13</sup> I knowe thy workes and where thou dwellest, euen where Satans throne is, and thou kepest my Name, and hast not denyed my faythe, euen in those dayes when Antipas my faithful martyr was slayne among you, where Satan dwelleth.

<sup>14</sup> But I haue a fewe things against thee, because thou hast there them that mayntayne the doctrine of Balaam, which taught Balac, to put occasion of synne before the children of Israel, that they should eat of meate dedicate vnto idoles, and commit fornication. <sup>15</sup> Euen so hast thou them, that maintayne the doctrine of the Nicolaitans, which thing I hate.

<sup>16</sup> But be conuerted, or elles I wyl come vnto thee shortly, and wyl fyght against them with the sword of my mouth. <sup>17</sup> Let him that hath an care, heare what the Sprite sayeth vnto the Churches, To him that ouercometh wil I geue to eate Manna that is hid, and wil geue him a white stone, and in the stone a newe name written: which no man knoweth sauing he that receaueth it. <sup>18</sup> And vnto the Angel of the Churche of the Thyatirians write, This sayeth the Sonne of God, which hath his eyes lyke vnto a flamme of fyre, and hys fete are lyke fyne brasse: <sup>19</sup> I knowe thy workes and thy charitie, and seruice, and faith, and thy pacience, and thy dedes, which are mo at the last, then at the firste.

<sup>20</sup> Notwithstanding, I haue a fewe things against thee, that thou sufferest that woman Iezabel, which calleth her selfe a Prophetesse, to teache, and to deceaue my seruantes, to make them commit fornication, and to eat meates offered vp vnto idoles. <sup>21</sup> And I gaue her space to repent

## RHEIMS—1582.

heare vwhat the Spirit saith to the Churches, He that shal ouercome, shal not be hurt of the second death.

<sup>12</sup> And to the Angel of the Church of Pergamos vwrite, Thus saith he that hath the sharpe tynno edged svword, <sup>13</sup> I knovv vwhere thou dvvleth, vwhere the seate of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithful vvitnesse, vwho vvas slaine among you, vwhere Satan dvvleth. <sup>14</sup> But I haue against thee a fevv things: because thou hast there, them that hold the doctrine of Balaam, vwho taught Balac to cast a scandal before the children of Israel, to eate and commit fornication: <sup>15</sup> so hast thou also them that hold the doctrine of the Nicolaites.

<sup>16</sup> In like maner doe penance, if not: I vvil come to thee quickly, and vvil fyght against them vvith the svword of my mouth. <sup>17</sup> He that hath an eare, let him heare vwhat the Spirit saith to the Churches, To him that ouercometh I vvil geue the hidden manna, and vvil geue him a vvwhite counter: and in the counter, a nevve name vvritten, vvich no man knovveth, but he that receiueh it.

<sup>18</sup> And to the Angel of the Church of Thyatira vwrite, Thus saith the Sonne of God, vvich hath eies as a flame of fyre, and his fecte like to latten. <sup>19</sup> I knovv thy vvorkes, and faith, and thy charitie, and ministerie, and thy pacience, and thy last vvorkes moe then the former. <sup>20</sup> But I haue against thee a fevv things: because thou permittest the vvoman Iezabel, vvho calleth her selfe a vvprophetsse, to teache, and to seduce my seruantes, to fornicate, and to eate of thinges sacrificed to idols.

<sup>21</sup> And I gaue her a time that she might do penance: and she vvil not repent

## AUTHORISED—1611.

let him heare what the Spirit saith vnto the Churches. He that ouercometh, shall not be hurt of the second death.

<sup>12</sup> And to the Angel of the Church in Pergamos, write, These things saith hee, who hath the sharpe sword with two edges: <sup>13</sup> I know thy workes, and where thou dwellest, euen where Satans seate is, and thou holdest fast my Name, and hast not denied my faith, euen in those dayes, wherein Antipas was my faithfull Martyr, who was slaine among you, where Satan dwelleth. <sup>14</sup> But I haue a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling blocke before the children of Israel, to eate things sacrificed vnto idoles, and to commit fornication.

<sup>15</sup> So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. <sup>16</sup> Repent, or else I will come vnto thee quickly, and will fight against them with the sword of my mouth. <sup>17</sup> Hee that hath an care, let him heare what the Spirit saith vnto the Churches. To him that ouercometh, will I geue to eate of the hidden Manna, and will geue him a white stone, and in the stone a new name written, which no man knoweth, sauing hee that receiueh it.

<sup>18</sup> And vnto the Angel of the Church in Thyatira, write, These things saith the Sonne of God, who hath his eyes like vnto a flame of fire, and his fecte are like fyne brasse: <sup>19</sup> I know thy workes, and charitie, and seruice, and faith, and thy pacience, and thy workes, and the last to be more then the first. <sup>20</sup> Notwithstanding, I haue a few things against thee, because thou sufferest that woman Iezabel, which calleth her selfe a Prophetesse, to teach, and to seduce my seruants to commit fornication, and to eate things sacrificed vnto idoles.

<sup>21</sup> And I gaue her space to repent of her

“καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. | <sup>22</sup> ἰδοὺ ὁ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ’ αὐτῆς εἰς θλίβην μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς, | <sup>23</sup> καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἔρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστη κατὰ τὰ ἔργα ὑμῶν. <sup>24</sup> Ὑμῖν δὲ λέγω ὁ τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, ὅτινες οὐκ ἔγνωσαν τὰ <sup>3</sup> βαθέα τοῦ Σατανᾶ, (ὡς λέγουσιν,) “Οὐ <sup>1</sup> βάλλω | ἐφ’ ὑμᾶς ἄλλο βάρος· <sup>25</sup> πλὴν ὁ ἔχετε κρατήσατε, ἄχρι οὗ ἂν ἤξω.” <sup>26</sup> Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· <sup>27</sup> καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ <sup>4</sup> συντριβέται, | ὡς κὰγὼ εἴληφα παρὰ τοῦ πατρός μου· <sup>28</sup> καὶ δώσω αὐτῷ τὸν ἄστέρα τὸν πρωῒνον. <sup>29</sup> Ὁ ἔχων οὖς

<sup>22</sup> Rec. ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενοήσεν.

<sup>6</sup> Rec. + ἐγὼ.

<sup>7</sup> Rec. αὐτῶν.

<sup>8</sup> Rec. καὶ λοιποῖς.

<sup>9</sup> Rec. + καὶ.

<sup>10</sup> Rec. βάθη.

<sup>11</sup> Rec. βαλῶ.

## WICLIIF—1380.

wolde not do penaunce of her fornicacyon, <sup>22</sup> I sende hir in to a bedd, & thei that don lecherie with hir, schulen be in moost tribulacion; but thei don penaunce of her werkis; <sup>23</sup> I schal sle her somes in to death, & al churchis schulu wite; that I am serchinge reynes and hertes; & I schal zeue to ech man of you afir his werkis;

<sup>24</sup> and I seie to you and to othe that ben at thiatria; who euer han not this techinge, & that knewen not the bignesse of satanas how thei seyn I schal not sende on you another charge; <sup>25</sup> netheles holde ze that ze han; til I come, <sup>26</sup> & to him that schal ouercome, & that schal kepe til in to the ende my werkis; I schal zeue power on folkis; <sup>27</sup> and he schal gouerne hem in an irun yerde, & thei schulu be broken to gidre; as a vessel of a pottir, as also I reseued of my fadir; <sup>28</sup> I schal zeue to hym a morwe sterre; <sup>29</sup> he that hath eris here he; what the spirit seith to the churchis.

3. AND to the angel of the cirche of sardis; write thou; thes thingis seith he; that hath the seune spiritis of god; & the seune sterris; I woot thy werkis, for thou hast a name that thou lyst; & thou art deed; <sup>2</sup> be thou wakinge, & confeme for thou othe things; that weran to dyngre; for I finde not thei werkis fulle bifor my god; <sup>3</sup> therfor haue thou in mynde hou thou reseuedist and herdist; & kepe and do penaunce; therfor if thou wake not; I schal come as a nyxt thief to thee; & thou schal not wite in what our I schal come to thee; <sup>4</sup> but thou hast a fewe names in sardis; whiche han not defould her clothis; & thei schulu walke with me in whiet clothis; for thei ben worthi; <sup>5</sup> he that ouercometh; schal be clothid thus with whiet clothis; & I schal not do awaye his name; for the booke of lif; & I schal

## TYNDALE—1534.

she repented not. <sup>22</sup> Beholde I will caste her into a bedd; and them that comyt fornicacion with her into gret aduersite; excepte they tourne from their deades. <sup>23</sup> And I will kylle her children with death. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto euer one of you acordynge vnto youre workes. <sup>24</sup> Vnto you I saye; and vnto other of them of Thiatria as many as haue not this lerninge and which haue not knowen the depnes of Sathan (as they saye) I will put upon you none other burthen; <sup>25</sup> but that which ye haue already. Holde fast tyll I come; <sup>26</sup> and whosoever overcometh and kepeth my workes vnto the ende; to hym will I geve power over nacions; <sup>27</sup> and he shall rule them with a rodde of yron; and as the vessels of a potten; shall he breake them to shevers. Even as I receaved of my father; <sup>28</sup> euen so will I geve him the mornynge starre. <sup>29</sup> Let him that hath eares here what the sprete sayth to the congregacions.

3. AND wyrite vnto the messenger of the congregacion of Sardis; this sayth he; that hath the sprete of god; and the vii. starris. I knowe thy workes; thou haste a name that thou lvest; and thou art deed. <sup>2</sup> Be awake and strength the thynges which remayne; that are redy to dye. For I haue not founde thy workes perfyct before god. <sup>3</sup> Remember therefore; how thou hast receaved and hearde; and hold faste; and repent. If thou shalt not wathe; I will come on the as a thefe; and thou shalt not knowe what houre I will come upon the. <sup>4</sup> Thou haste a fewe names in Sardis; which haue not defyled their garmentes; and they shall walke with me in whyte; for they are worthy

<sup>5</sup> He that overcometh shalbe clothed in whyte araye; and I will not put out his name out of the boke of lyfe; and I will

## CRANMER—1539.

and she repented not. <sup>22</sup> Beholde, I will cast her in to a bed: and them that comyt fornicacyon with her, into gret aduersyte, excepte they turne from their deades. <sup>23</sup> And I will kylle her chyldren with death. And all the congregacions shall know, that I am he which searcheth the reynes and hertes. And I will geue vnto euery one of you acordynge vnto hys workes.

<sup>24</sup> Unto you I saye, and vnto other of them of Thiatria, as many as haue not this lerning and which haue not knowen the depnes of Sathan (as they saye) I will put vpon you none other burthen, <sup>25</sup> but that which ye haue already. Holde fast tyll I come, <sup>26</sup> and whosoever ouercometh and kepeth my workes vnto the ende, to hym will I geue power ouer nacions, <sup>27</sup> and he shall rule them wyth a rodde of yron; and as the vessels of a potten, shall they be broken to sheuers. Euen as I receaved of my father, <sup>28</sup> so wyll I geue hym the mornynge starre. <sup>29</sup> Let him that hath eares, here, what the sprete sayth to the congregacions.

3. AND wyrite vnto the messenger of the congregacion that is at Sardis; this sayth he; that hath the seuen spretes of God; and the seuen starris. I know thy workes; thou hast a name that thou lvest; and thou art deed. <sup>2</sup> Be awake, and strength the thynges which remayne, that are redy to dye. For I haue not founde thy workes perfyct before (my) God. <sup>3</sup> Remember therefore, how thou hast receaved and heard, and hold faste, and repent. If thou shalt not wathe, I will come on the as a thefe, and thou shalt not know what houre I will come vpon the. <sup>4</sup> Thou hast a fewe names in Sardis, which haue not defyled thy garmentes, and they shall walke with me in whyte, for they are worthy. <sup>5</sup> He that ouercometh, shalbe thus clothed in whyte araye, and I will not put out his name out of the boke of lyfe, and I will

wite, knowe.    I sende, I sende.    I seie, I seie, or, stich.    I woot, I knowe.

‘ ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

III. ‘ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε λέγει ὁ  
 ‘ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἰδία σου τὰ ἔργα,  
 ‘ ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. <sup>2</sup> Γίνου γρηγορῶν, καὶ ὠστήρισον | τὰ  
 ‘ λοιπὰ ἃ ἔμελλον ἀποθανεῖν | οὐ γὰρ εὐρηκά σου τὰ ἔργα πεπληρωμένα  
 ‘ ἐνώπιον τοῦ Θεοῦ μου. | <sup>3</sup> μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει,  
 ‘ καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσης, ἦξω ἐπὶ σε ὡς κλέπτῃς, καὶ οὐ μὴ  
 ‘ γνῶς ποῖαν ὥραν ἦξω ἐπὶ σε. <sup>4</sup> Ἄλλ’ | ἔχεις ὀλίγα ὀνόματα ἃ ἐν Σάρδεσιν, ἃ  
 ‘ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ’ ἐμοῦ ἐν λευκοῖς, ὅτι  
 ‘ ἀξιοί εἰσιν. <sup>5</sup> Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ  
 ‘ ἐξαλειψῶ τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω | τὸ ὄνομα

\* Const. συντριβύσταται.

\* Rec. + τὸ.

\* Rec. στήρισον.

\* Rec. μάλλι ἀποθανεῖν.

\* Rec. = μου.

\* Rec. = Ἄλλ’.

\* Rec. + καὶ.

\* Rec. ἰσομολογήσουμαι.

## GENEVA — 1557.

of her fornication, and she repented not. <sup>22</sup> Behold I will cast her into a bed, and them that commit fornication with her, into great affliction, except they tourne from their dedes. <sup>23</sup> And I will kyl her children with death: and all the Churches shal know that I am he which searche the reynes and hearts: and I wil geue vnto eury one of you according vnto his workes.

<sup>24</sup> And vnto you I say, the rest of them of Thyatira, As many as haue not this learning nether haue knowen the depneses of Satan (as they terme them) I wil put vpon you none other burthen, <sup>25</sup> But that which ye haue all ready, holde fast til I come. <sup>26</sup> For whosoever ouercometh and kepeth my workes vnto the ende, to him wil I geue power ouer nations, <sup>27</sup> And he shal rule them with a rodde of yron: and as the vessels of a pottar, shal they be broken to sheuers. Euen as I receaued of my Father, <sup>28</sup> so wil I geue him the morning starre. <sup>29</sup> Let him that hath an eare, heare what the Sprite saith to the Churches.

3. AND write vnto the Angel of the Church of Sardi, These things sayeth he that hath the seven Sprites of God, and the seven starres, I know thy workes, which is, that thou hast a name that thou luyest, but thou art dead. <sup>2</sup> Be awake and strengthen the things which remaine, that are redy to dye: for I haue not found thy workes perfect before God. <sup>3</sup> Remember therefore, what things thou hast receaued and heard, and hold fast therfore, and repent. If thou shalt not watche, I wil come on thee as a theefe, and thou shalt not knowe what houre I wil come vpon thee. <sup>4</sup> *Notwithstanding* thou hast a fewe names in Sardi, which haue not defiled their garmentes: and therfore they shal walke with me in white, for they are worthy. <sup>5</sup> He that ouercometh shalbe clothed in white aray, and I wil not put out his name out of the boke of

## RHEIMS — 1582.

from her fornication. <sup>22</sup> Behold I will cast her into a bedde: and they that commit adoutrie vvith her, shal be in very great tribulation, vnlesse they do penance from their vvorkes: <sup>23</sup> and her children I will kyl vnto death, and all the Churches shal know that I am he that searcheth the reines and hartes, and I will giue to eury one of you according to his vvorkes. <sup>24</sup> But I say to you the rest vvich are at Thyatira, vvhosoeuer haue not this doctrine, vvich haue not knowen the depth of Satan, as they say, I will not cast vpon you an other vveight. <sup>25</sup> Yet that vvich you haue, hold til I come.

<sup>26</sup> And he that shal ouercome and kepeth my vvorkes vnto the end: I vvil giue him povver ouer the nations, <sup>27</sup> and he shal rule them vvith a rod of yron, and as the vessel of a pottar shal they be broken, as I also haue receiued of my father: <sup>28</sup> and I vvil giue him the morning starre. <sup>29</sup> He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

3. AND to the Angel of the Church of Sardi, write, Thus saith he that hath the seven Sprites of God, and the seven starres, I know thy vvorkes, that thou hast the name that thou luest, and thou art dead. <sup>2</sup> Be vigilant, and confirme the rest of the things vvich vvere to die. For I finde not thy vvorkes ful before my God. <sup>3</sup> Hane in minde therfore in vvhat manner thou hast receiued and heard: and keepe, and doe penance. If therfore thou vvatch not, I vvil come to thee as a theefe, and thou shalt not know vvhat houre I vvil come to thee.

<sup>4</sup> But thou hast a fevv names in Sardi, vvich haue not defiled their garmentes: and they shal vvalk vvith me in vvhites, because they are vvorthy. <sup>5</sup> He that shal ouercome, shal thus be vvested in vvHITE garmentes, and I vvil not put his name out of the booke of life, and I vvil

## AUTHORISED — 1611.

fornication, and she repented not. <sup>22</sup> Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. <sup>23</sup> And I will kill her children with death, and all the Churches shall know that I am hee which searcheth the reines and hearts: and I will giue vnto eury one of you according to your workes.

<sup>24</sup> But vnto you I say, and vnto the rest in Thyatira, as many as haue not this doctrine, and which haue not knowen the depths of Satan, as they speake, I will put vpon you none other burden: <sup>25</sup> But that which ye haue already, hold fast till I come. <sup>26</sup> And he that ouercometh, and kepeth my workes vnto the end, to him will I giue power ouer the nations: <sup>27</sup> (And he shall rule them with a rod of iron: as the vessels of a pottar shall they be broken to shiuers:) euen as I receiued of my Father. <sup>28</sup> And I will giue him the morning starre. <sup>29</sup> He that hath an eare, let him heare what the Spirit saith vnto the Churches.

3. AND vnto the Angel of the Church in Sardi write, These things saith he that hath the seven Spirits of God, and the seven starres; I know thy workes, that thou hast a name that thou luest, and art dead. <sup>2</sup> Be watchfull, and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfect before God. <sup>3</sup> Remember therefore, how thou hast receiued and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come vpon thee. <sup>4</sup> Thou hast a fewe names euen in Sardi, which haue not defiled their garmentes, and they shall walke with me in white: for they are worthy. <sup>5</sup> He that ouercometh, the same shalbe clothed in white raiment, and I will not blot out his name out of the booke of life,

‘ αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. <sup>6</sup> Ὁ ἔχων οὖς  
‘ ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

‘ <sup>7</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψου, Τάδε λέγει ὁ ἅγιος,  
‘ ὁ ἀληθινὸς, ὁ ἔχων τὴν κλεῖν| τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ  
‘ κλείει καὶ οὐδεὶς ἀνοίγει. <sup>8</sup> Οἶδά σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν  
‘ ἀνεωγμένην, <sup>9</sup> ἣν| οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν,  
‘ καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. <sup>9</sup> ἰδοὺ δίδωμι ἐκ τῆς  
‘ συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν,  
‘ ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα <sup>ε</sup> ἤξωσι| καὶ <sup>ς</sup> προσκυνήσωσιν| ἐνώπιον  
‘ τῶν ποδῶν σου, καὶ γινώσῃ ὅτι ἐγὼ ἠγάπησά σε. <sup>10</sup> Ὅτι ἐτήρησας τὸν λόγον  
‘ τῆς ὑπομονῆς μου, κατὰ τὸ πηρῆσόν ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης

‘ Rec. κλεῖα.

‘ Rec. καί.

‘ Alex. ἤξουσι.

‘ Alex. προσκυνήσουσιν.

‘ Rec. + Ἰδοὺ.

## WICLIF — 1380.

knowleche his name bifor my fadir, ⁊  
bifor hise aungels, <sup>6</sup> he that hath eeries  
here he⁹ what the spirit seith to the  
chirchis.

<sup>7</sup> And to the aungel of the chirche of  
filadelfie: write thou, thes thingis seith  
the holi ⁊ trewe that hath the keie of  
dauith, whiche openeth: ⁊ no man closith  
he closith: ⁊ no man openeth. <sup>8</sup> I woot  
thi werkis, <sup>9</sup> lo I ⁊af bifor thes a dore  
opened: whiche no man mai close; for  
thou hast a lilil vertu: ⁊ hast kept my  
word; and denyedst not my name. <sup>9</sup> lo I  
shal seie to thee of the synagoge of sa-  
thanas whiche seien that thei ben iewis; ⁊  
ben not but lien; lo I schal make hem:  
that thi come and worschip bifor thi  
fete; and thei schuln wite, that I loued  
thee.

<sup>10</sup> for thou keptist the word of my pa-  
cience, and I schal kepe thee fro the our  
of temptacion, that is to comynge in to  
al the world to tempte men that dwellen  
in erthe, <sup>11</sup> lo I come soone; holde thou  
that that thou hast: that no man take  
thi crowne, <sup>12</sup> ⁊ hym that schal ouer-  
come: I schal make a piler in the temple  
of my god, ⁊ he schal no more go out; ⁊  
I schal wryte on him the name of my  
god; ⁊ the name of the citee of my god;  
of the newe ierusalem that cometh down  
fro heuene of my god, and my newe  
name, <sup>13</sup> he that hath eris here he what  
the spirit seith to the chirchis.

<sup>14</sup> And to the aungel of the chirche of  
laodicie: write thou, thes thingis seith  
amen, the faithful wittnes and trewe:  
whiche is bigynnynge of goddis creature;  
<sup>15</sup> I woot thi werkis; for nether thou art  
colde, nether thou art hote; I wold that  
thou were colde ether hote; <sup>16</sup> but for  
thou art lew, and nether colde nether  
hote. I schal bigynne to cast thee out of

## TYNDALE — 1534.

confesse his name before my father; and  
before his angelles. <sup>6</sup> Let him that hath  
eeres here what the sprete sayth vnto  
the congregacions.

<sup>7</sup> And wryte vnto the tydinges bringer  
of the congregacion of Philadelfia: this  
sayth he that is holy and true; which  
hath the keye of Dauid: which openyth  
and noman shutteth; and shutteth and no  
man openeth. <sup>8</sup> I knowe thy workes.  
Beholde I have set before the an open  
dore; and no man can shut it; for thou  
haste a lyttell strengthe and haste kept  
my sayings: and haste not denyed my  
name. <sup>9</sup> Beholde I make them of the  
congregacion of Sathan; which call them  
selues Iewes and are not; but do lye:  
Beholde: I will make them that they  
shall come and worshippe before thy fete;  
and shall knowe that I loue the.

<sup>10</sup> Because thou hast kept the wordes of  
my pacience; therefore I will kepe the from  
the houre of temptacion; which will come  
vpon all the worlde; to tempte them that  
dwell vpon the erth. <sup>11</sup> Beholde I come  
shortly. Holde that which thou haste;  
that no man take awaye thy crowne.  
<sup>12</sup> Him that overcometh; will I make a  
pyllar in the temple of my God; and he  
shall goo no more out. And I will wryte  
vpon him; the name of my God; and the  
name of the cite of my god; newe Ieru-  
salem; which cometh doune out of  
heaven from my God; and I will wryte  
vpon him my newe name. <sup>13</sup> Let him that  
hath eeres here; what the sprete sayth  
vnto the congregacions.

<sup>14</sup> And vnto the messenger of the con-  
gregacion which is in Laodicia wryte:  
This sayth (amen) the faithfull and true  
wittnes; the begynnynge of the creatures of  
God. <sup>15</sup> I knowe thy workes that thou  
art nether colde nor hot: I wold thou  
were colde or hotte. <sup>16</sup> So then because  
thou art bitwene bothe; and nether colde  
ner hot; I will spew the oute of my

## CRANMER — 1539.

confesse his name before my father, and  
before hys Angelles. <sup>6</sup> Let hym that hath  
eeres, here, what the sprete sayth vnto  
the congregacions.

<sup>7</sup> And wryte vnto the angell of the con-  
gregacion of Phyladelfia: this sayth he  
that is holy and true, which hath the keye  
of Dauid: which openeth and no man  
shutteth; and shutteth, and no man open-  
eth. <sup>8</sup> I knowe thy workes. Beholde, I  
have set before the an open dore, and no  
man can shut it, for thou hast a lytell  
strength, and haste kept my sayings:  
and hast not denyed my name. <sup>9</sup> Beholde,  
I make them of the congregacyon of Sa-  
than, which call them selues Iewes, and  
are not, but do lye: Beholde, I wyll make  
them that they shall come, and worschip  
before thy fete: and shall knowe, that I  
have loued the.

<sup>10</sup> Because thou hast kept the wordes of  
my pacience, therefore I wyll kepe the  
from the houre of temptacyon, which wyll  
come vpon all the worlde, to tempte them  
that dwell vpon the erth. <sup>11</sup> Beholde, I  
come shortly: Holde that which thou  
hast, that no man take awaye thy crowne.  
<sup>12</sup> Hym that ouercometh, wyll I make a  
pyllar in the temple of my God, and he  
shall go nomore out. And I wyll wryte  
vpon hym, the name of my God and the  
name of the cytwe of my God, newe Ieru-  
salm: which cometh doune out of  
heaven from my God, and I wyll wryte  
vpon hym my newe name. <sup>13</sup> Let hym that  
hath eeres, here, what the sprete sayth  
vnto the congregacions.

<sup>14</sup> And vnto the messenger of the con-  
gregacyon which is in Laodicia, wryte:  
This sayth (Amen) the faithfull and true  
wytnes, the begynnynge of the creatures  
of God. <sup>15</sup> I knowe thy workes, that thou  
art nether colde nor hotte: I wold thou  
were colde or hotte. <sup>16</sup> So then because  
thou art bitwene bothe, and nether colde  
ner hotte, I wyll spew the oute of my mouth,

ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.  
 11 Ἐρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. 12 Ὁ  
 μικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῶ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι,  
 καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ  
 μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ  
 μου, καὶ τὸ ὄνομά μου τὸ καινόν. 13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει  
 ταῖς ἐκκλησίαις.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον, τάδε λέγει ὁ Ἄμην,  
 ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. 15 Οἶδά σου τὰ  
 ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὄφελον ψυχρὸς ᾗς, ἢ ζεστός. 16 οὕτως  
 ὅτι χλιαρὸς εἶ, καὶ οὔτε ζεστὸς οὔτε ψυχρὸς, μέλλα σε ἐμέσαι ἐκ τοῦ στόματός

<sup>h</sup> Rec. καταβαίνει.

<sup>i</sup> Rec. ἐκκλησίας Λαοδικίων.

<sup>k</sup> Rec. εἴης.

<sup>l</sup> Rec. καὶ οὔτε ψυχρὸς οὔτε ζεστός.

## GENEVA—1557.

life, but I will confesse his name before my Father, and before his Angels. <sup>6</sup> He that hath an eare, let hym that hath an eare, heare, what the Spirit sayeth vnto the Churches.

<sup>7</sup> And write vnto the Angel of the Church of Philadelphia, These things sayeth he that is Holy and True, which hath the keye of Dauid, which openeth and no man shutteth, shutteth and no man openeth, <sup>8</sup> I know thy workes: behold, I haue set before thee an open doore, and no man can shut it, for thou hast a litle strength and hast kept my sayings, and hast not denied my Name. <sup>9</sup> Behold, I will make them of the synagoge of Satan, *to wit*, of them which call them selues Iewes and are not, but do lye, behold, I say I will make them, that they shal come and worship before thy fete, and shal knowe that I haue loued thee. <sup>10</sup> Because thou hast kept the wordes of my pacience, therefore I wil deliuer thee from the tyme of tentation, which wil come vpon all the worlde, to trie them that dwell vpon the earth. <sup>11</sup> Behold I come shortly: holde that which thou hast, that no man take thy croune.

<sup>12</sup> Hym that ouercommeth, wil I make a pyllar in the temple of my God, and he shal go no more out: and I wil wryte vpon him the Name of my God, and the name of the cite of my God, *which is* the newe Ierusalem, which commeth downe out of heauen from my God, and I wil wryte vpon him my newe Name. <sup>13</sup> Let him that hath an eare, heare what the Sprite sayeth vnto the Churches: <sup>14</sup> And vnto the Angel of the Churche which is in Laodicea, wryte, These things sayeth Amen, the faithfull and true wrytens, the begynning of the creatures of God. <sup>15</sup> I knowe thy workes, that thou art nether cold nor hotte: I woulde thou werest colde or hotte.

<sup>16</sup> Therefore, because thou art betwene bothe, and nother colde nor hotte, it wil come to passe, that I shal spewe thee out

## RHEIMS—1582.

confesse his name before my father, and before his Angels. <sup>6</sup> He that hath an eare, let him heare what the Spirit saith to the Churches.

<sup>7</sup> And to the Angel of the Church of Philadelphia vwrite, Thus saith the Holy one and the True one, he that hath the key of Dauid. he that openeth, and no man shutteth: shutteth, and no man openeth. <sup>8</sup> I know thy workes. Behold I haue giuen before thee a doore opened vvhich no man can shut: because thou hast a litle povver, and hast kept my vvord, and hast not denied my name.

<sup>9</sup> Behold I vvil giue of the synagogue of Satan, vvhich say they be Iewes, and are not, but doe lie. Behold I vvil make them come and adore before thy fete, and they shal knowv that I haue loued thee. <sup>10</sup> because thou hast kept the vvord of my pacience, and I vvil keepe thee from the houre of tentation, vvhich shal come vpon the vvhole vvorld to tempt the inhabitants on the earth. <sup>11</sup> Behold I come quickly: hold that vvhich thou hast, that no man take thy crouvne.

<sup>12</sup> He that shal ouercome, I vvil make him a piller in the temple of my God: and he shal goe out no more: and I vvil vvvrite vpon him the name of my God, and the name of the cite of my God, *nevv Ierusalem* vvhich descendeth out of heauen from my God, and my nevve name. <sup>13</sup> He that hath an eare, let him heare vvhate the Spirit saith to the Churches.

<sup>14</sup> And to the Angel of the Church of Laodicia vwrite, Thus saith Amen, the faithfull and true vvittesse, vvhich is the beginning of the creature of God. <sup>15</sup> I knowv thy vvorkes, that thou art neither colde, nor hotte. I vvould thou vvrest colde, or hotte. <sup>16</sup> But because thou art lukevvarme, and neither cold nor hotte, I vvil begin to vomite thee out of my mouth.

## AUTHORISED—1611.

but I will confesse his name before my Father, and before his Angels. <sup>6</sup> Hee that hath an eare, let him heare what the Spirit saith vnto the Churches.

<sup>7</sup> And to the Angel of the Church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of Dauid, he that openeth, and no man shutteth, and shutteth, and no man openeth: <sup>8</sup> I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name. <sup>9</sup> Behold, I will make them of the synagogue of Satan, which say they are Iewes, and are not, but doe lie: behold, I will make them to come and worship before thy feet, and to know that I haue loued thee.

<sup>10</sup> Because thou hast kept the word of my patience, I also will keepe thee from the houre of temptation, which shall come vpon all the world, to trie them that dwell vpon the earth. <sup>11</sup> Behold, I come quickly, hold that fast which thou hast, that no man take thy croune. <sup>12</sup> Him that ouercommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write vpon him the Name of my God, and the name of the Cite of my God, *which is* new Ierusalem, which commeth downe out of heauen from my God: And I will wryte vpon him my newe name. <sup>13</sup> Hee that hath an eare, let him heare what the Spirit saith vnto the Churches.

<sup>14</sup> And vnto the Angel of the Church \* of the Laodiceans, write, These things saith the Amen, the faithfull and true vvittesse, the beginning of the creation of God: <sup>15</sup> I know thy workes, that thou art neither cold nor hot, I would thou wert cold or hot. <sup>16</sup> So then because thou art lukevvarme, and neither cold nor hot, I will spew thee out of my mouth:

\* Or, in Laodicea.

μου. <sup>17</sup> ὅτι λέγεις, ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ ἴδενός | χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ὁ | ἔλεινός, καὶ πτωχὸς καὶ τυφλός καὶ γυμνός. <sup>18</sup> συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλουτήσης, καὶ ἱμάτια λευκά, ἵνα περιβάλλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου· καὶ κολλούριον ὁ ἑχρήσαι | τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. <sup>19</sup> ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω. <sup>20</sup> ζήλωσον | οὖν καὶ μετανόησον. <sup>20</sup> Ἴδὼν ἔσθηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, <sup>9</sup> καὶ | εἰσελεύσεται πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. <sup>21</sup> Ὁ ἠκῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. <sup>22</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

<sup>17</sup> Alex. οὐδὲν.<sup>18</sup> Rec. = ὁ.<sup>19</sup> Rec. ἑχρήσων.<sup>20</sup> Alex. ζήλωσον.<sup>9</sup> Rec. = καὶ.<sup>20</sup> Rec. ἠνεργήσῃ.<sup>21</sup> Alex. τὸν θρόνον.<sup>22</sup> Rec. + ἡν.

## WICLIF—1380.

my mouth, <sup>17</sup> for thou seist that I am riche and ful of godis : ⁊ I haue nede of no thyng, ⁊ thou woost not that thou art a wrecche ⁊ wretchedful and pore ⁊ blinde ⁊ nakid, <sup>18</sup> I councele thee to bie of me brente gold ⁊ preud that thou be made rich; ⁊ be clothid with whyt clothis; that the confusioun of thi nakidnesse be not scene, and anyoute thin izen with a colerie : that thou se,

<sup>19</sup> I repreue ⁊ chastise : whom I loue, therfor se thou good men : ⁊ do penaunce, <sup>20</sup> lo I stonde at the dore : and knocke; if any man herith my vois; ⁊ openeth the gate to me, I schal entre to him, and soupe with hym, and he with me; <sup>21</sup> I schal zeue to him that schal ouercome : to sitte with me in my trone; as also I ouercam; and sette with my fadir in his trone; <sup>22</sup> he that hath eeris here he : what the spirit seith to the chirchis.

4. AFTIR thes thingis I saie : ⁊ lo a dore was opened in heuene; and the first vois that I herde; was as of a trumpe spekyng with me, and seide; stie up hidir: ⁊ I schal scheue to thee, whiche thingis it bihoueth to be don some aftir these thingis; <sup>2</sup> anon I was in spirit; and lo a seet was sette in heuene; and vpon the seete on sittinge <sup>3</sup> and he that satte, was like the sijt of a stoon iaspis and to sardyn; ⁊ a reinbowe was in compas of the seet : like the sijt of smaragdyn; and in the compas of the seet wereun four ⁊ twenti smale sectis; <sup>4</sup> and aboute the trones four ⁊ twenti elder men sittinge, hillid aboute with whyt clothis : ⁊ in the heedis of hem goldun crownes,

<sup>5</sup> and leitis ⁊ voisis ⁊ thundringis brenen out of the trone; and seuen laumpis brenynge bifor the trone; whiche ben the seuenne spiritis of god; <sup>6</sup> ⁊ bifor the seet

⁹⁹⁹⁹. Anouest.  
sue, follae.1576. eyes.  
5700. piter.  
hillid, covered.collerie, eye salve.  
stie, accud.

## TYNDALE—1534.

mouth : <sup>17</sup> because thou sayst thou arte riche and incresyd with goodes and haste nede of nothyng, and knowest not howe thou arte wretched and miserab;le; pore; blinde; and nakyd. <sup>18</sup> I counsell the to bye of me golde tryed in the fyre; that thou mayste be riche and whyte rayment; that thou mayste be clothed; that thy fylthy nakednes do not apere : and anyout thyn eys with eye salve; that thou mayste se.

<sup>19</sup> As many as I loue, I rebuke and chasten. Be fervent therefore and repent. <sup>20</sup> Beholde I stonde at the doore and knocke. Yf any man here my voyce and opene the dore; I will come in vnto him and will suppe with him; and he with me. <sup>21</sup> To him that overcometh will I graunte to sytt with me in my seate; euen as I ouercam and haue sytten with my fater; in his seate. <sup>22</sup> Lett him that hath eares here what the sprete sayth vnto the congregacions.

4. AFTER this I looked and beholde a dore was open in heven; and the fyrste voyce which I harde; was as it were of a trompett talkinge with me; which said : come vp hydder; and I will shewe the thynges which must be fullyllyd here after. <sup>2</sup> And immediatly I was in the sprete; and beholde a seate was put in heven and one sate on the seate. <sup>3</sup> And he that sat was to loke upon like vnto a iaspur stone; and a sardyne stone : And there was a rayne bowe a boute the seate; in syght lyke to an Emeralde. <sup>4</sup> And aboute the seate were .xxiiiij. seates. And vpon the seates .xxiiiij. elders sittinge clothed in whyte rayment; and had on their heddes crownes of gold.

<sup>5</sup> And out of the seate proceded lightnynges; and thundrynges; and voyces; and there wer vii. lampes of fyre; burninge before the seate; which are the vii. sprettes of God. <sup>6</sup> And before the seate there was

## CRANMER—1539.

<sup>17</sup> because thou sayest : I am ryche and incresyd with goodes, and haue nede of nothyng, and knowest not, how thou art wretched and miserab;le, and pore, and blynde, and nakyd. <sup>18</sup> I counsell the to bye of me, golde tryed in the fyre, that thou mayste be ryche : and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere : and anyout thyn eys with eye salve that thou mayste se.

<sup>19</sup> As many as I loue, I rebuke, and chasten. Be feruent therefore, and repent. <sup>20</sup> Beholde. I stande at the dore, and knocke. If eny man here my voyce, and open the dore, I will come in to hym, and will suppe with hym, and he with me. <sup>21</sup> To hym that overcometh will I graunte to syt with me in my seate, euen as I ouercam, and haue sytten with my fater in his seate. <sup>22</sup> Lett hym that hath eares here, what the sprete sayth vnto the congregacyons.

4. AFTER this I looked, and beholde a dore was open in heauen, and the fyrst voyce which I heard, was as it were of a trompett, talkinge with me, which sayde : come vp hyther, and I will shewe the thynges : which must be fulfilled here after. <sup>2</sup> And immediatly I was in the sprete; and beholde, a seate was sett in heauen, and one sate on the seate. <sup>3</sup> And he that sat, was to loke vpon, lyke vnto a Iaspur stone and a sardyne stone : And ther was a rayne bowe aboute the seate, in syght lyke to an Emeralde. <sup>4</sup> And aboute the seate were .xxiiiij. seates. And vpon the seates .xxiiiij. elders sittinge, clothed in whyte rayment, and had on their heddes crownes of Gould.

<sup>5</sup> And out of the seate proceded lightnynges, and thundrynges, and voyces, and ther were seuen lampes of fyre, burninge before the seate, which are the seuen spretes of God. <sup>6</sup> And before the seate

IV. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἄνεωγμένη| ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων, Ἐξέρχου ἔξωδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα. <sup>2</sup> Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου| καθήμενος· <sup>3</sup> καὶ ὁ καθήμενος ὅμοιος ὄρασει λίθῳ ἰάσπιδι καὶ ὄρασει σαρδίῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὄρασει σμαραγδίνῳ. <sup>4</sup> Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθήμενους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. <sup>5</sup> Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἐπὶ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου αὐτοῦ, αἱ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ· <sup>6</sup> καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑάλινη, ὁμοία

\* Rec. σαρίην.

\* Rec. ὁμοία.

\* Rec. + καὶ [his].

\* Rec. + εἶδον τοῖς.

\* Rec. + ἰσθον.

\* Rec. καὶ βρονταὶ καὶ φωναί.

\* Rec. = ἀτροῦ.

\* Rec. = ὡς.

## GENEVA — 1557.

of my mouth, <sup>17</sup> For thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not how thou art wretched and miserable, and poore, and blynde, and naked. <sup>18</sup> I counsel thee to bye of me golde tried in the fyre, that thou mayest be made riche: and whyte rayment, that thou mayest be clothed, and that thy filthy nakednes do not appeare: and anyout thyn eyes with eye salve, that thou mayest see. <sup>19</sup> As many as I loue, I rebuke and chasten: be feruent therfore and amende. <sup>20</sup> Behold I stand at the dore, and knocke. If any man heare my voyce and open the dore, I will come in vnto him, and wil suppe with him, and he with me. <sup>21</sup> To him that ouercometh, wil I grante to sit with me in my throne, euen as I ouercame, and sitte with my Father in his throne. <sup>22</sup> Let him that hath an eare, heare what the Sprite sayeth vnto the Churches.

4. AFTER this I looked, and beholde a dore was open in heauen, and the fyrst voyce which I hearde, as it were of a trompet talking with me, sayd, Come vp hyther, and I wil shewe thee thynges which muste be done hereafter. <sup>2</sup> And immediately I was ranshed in the sprite: and beholde a throne was set in heauen, and one sate in the throne. <sup>3</sup> And he that sate, was to loke vpon, lyke vnto a iasper stone, and a sardine stone: and there was a rayne bowe about the throne, in sight lyke to an emeraude.

<sup>4</sup> And about the seate were foure and twenty seates: and vpon the seates I sawe foure and twenty Elders sitting, clothed in white rayment, and had on their heads crownes of golde. <sup>5</sup> And out of the throne proceeded lightnings, and thundringes, and voyces, and seuen lampes of fire, burning before the throne, which are the seuen sprites of God.

<sup>6</sup> And before the throne there was a sea

## RHEIMS — 1582.

<sup>17</sup> Because thou saiest, That I am riche, and enriched, and lacke nothing: and knowest not that thou art a miser, and miserable, and poore, and blinde, and naked.

<sup>18</sup> I counsel thee to bye of me gold fire-tried, that thou maiest be made riche: and maiest be clothed in vvhite garmentes, that the confusion of thy nakednes appeare not: and vvhith eye-salve anoint thine eyes, that thou maiest see. <sup>19</sup> I, vvhom I loue, do rebuke and chastise. Be zelous therfore and doe penance. <sup>20</sup> Behold I stand at the doore and knocke. If any man shal heare my voyce, and open the gate, I vvill enter in to him, and vvill suppe vvith him, and he vvith me.

<sup>21</sup> He that shal overcome, I vvill giue vnto him to sitte vvith me in my throne: as I also haue overcome, and haue sitten vvith my Father in his throne. <sup>22</sup> He that hath an eare, let him heare vvhath the Sprite saith to the Churches.

4. AFTER these thynges I looked, and beholde a doore open in heauen, and the first voyce which I heard, vvas as it vvere of a trompet speaking vvith me, saying, Come vp hither, and I vvill shew thee the thynges vvchich muste be done quickly after these. <sup>2</sup> Immediately I vvas in spirit: and behold there vvas a seate sette in heauen, and vpon the seate one sitting.

<sup>3</sup> And he that sate, vvas like in sight, to the Iasper stone, and the Sardine: and there vvas a raine-bow round about the seate, like to the sight of an Emeraude.

<sup>4</sup> And round about the seate, foure and tvventie seates: and vpon the thrones, foure and tvventie seniors sitting, clothed about in vvhite garmentes, and on their heades crowvnes of gold.

<sup>5</sup> And from the throne proceeded lightnings, and voyces, and thunders: and seuen lampes burning before the throne, vvchich are the seuen Sprites of God.

<sup>6</sup> And in the sight of the seate, as it

## AUTHORISED — 1611.

<sup>17</sup> Because thou sayest, I am rich and increased with goods, and haue need of nothing: and knowest not that thou art wretched, and miserable, and poore, and blind, and naked.

<sup>18</sup> I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white rayment, that thou mayest be clothed, and that the shame of thy nakednes doe not appeare, and anoint thine eyes with eye-salve, that thou mayest see. <sup>19</sup> As many as I loue, I rebuke and chasten, and be zealous therfore, and repent. <sup>20</sup> Behold, I stand at the doore, and knocke: if any man heare my voyce, and open the doore, I will come in to him, and will sup with him, and he with me. <sup>21</sup> To him that ouercometh, will I grant to sit with mee in my Throne, euen as I also ouercame, and am set downe vvith my Father in his Throne. <sup>22</sup> Hee that hath an eare, let him heare what the Sprite saith vnto the Churches.

4. AFTER this I looked, and beholde, a doore was opened in heauen: and the first voyce which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I will shew thee the thynges which must be hereafter. <sup>2</sup> And immediately I was in the spirit: and beholde, a Throne was set in heauen, and one sate on the Throne. <sup>3</sup> And he that sate was to looke vpon like a Iasper, and a Sardine stone: and there was a raine-bow round about the Throne, in sight like vnto an Emeraule. <sup>4</sup> And round about the Throne were foure and tvventie seates: and vpon the seates I saw foure and tvventie Elders sitting, clothed in white rayment, and they had on their heads crownes of gold.

<sup>5</sup> And out of the Throne proceeded lightnings, and thundringes, and voyces: and there were seuen lampes of fire burning before the Throne, which are the seuen Sprites of God. <sup>6</sup> And before the Throne

κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν. <sup>7</sup> καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον <sup>d</sup> ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ <sup>e</sup> πετομένῳ. | <sup>8</sup> καὶ <sup>f</sup> τὰ τέσσαρα ζῶα, ἐν καθ' <sup>9</sup> ἐν αὐτῶν, | <sup>h</sup> ἔχον | ἀνὰ πτέρυγας ἕξ κυκλόθεν, καὶ ἔσθωεν <sup>i</sup> γέμονσιν | ὀφθαλμῶν, καὶ ἀνάπασιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, <sup>k</sup> λέγοντες, | <sup>l</sup> Ἅγιος, <sup>m</sup> ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. <sup>9</sup> Καὶ ὅταν <sup>i</sup> δόσωσιν | τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, <sup>10</sup> πεσοῦνται οἱ εἰκοσι <sup>m</sup> τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, <sup>11</sup> <sup>l</sup> Ἄγιος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν

<sup>d</sup> Rec. ὡς ἄνθρωπος. Alex. ὡς ἄνθρωπον.<sup>e</sup> Rec. πετομένη.<sup>f</sup> Rec. = τὰ.<sup>g</sup> Rec. ἰσθῶ.<sup>h</sup> Rec. εἶχον.<sup>i</sup> Rec. γίμοντα.<sup>k</sup> Rec. λίγοντα.<sup>l</sup> Const. ὡσι.<sup>m</sup> Rec. + καί.

## WICLIF—1380.

as a se of glas like a cristal and in the myddel of the sect  $\tau$  in the cumpas of the sect foure beestis ful of ijen bifore  $\tau$  bihynde, <sup>7</sup>  $\tau$  the first beest like a lion, and the secunde beest : like to a calf, and the thridde beest : hauyng a face as of a man, and the fourthe beest : like an egle fleyng, <sup>8</sup> and the foure beestis hadden eueri of hem sixe wyngis,  $\tau$  al aboute  $\tau$  with in thi weran ful of ijen,  $\tau$  thei hadden not reste dai  $\tau$  nygt, seynghe, holi, holi, holi, lord god almyghti, that was  $\tau$  that is :  $\tau$  that is to comyng.

<sup>9</sup>  $\tau$  whanne tho foure beestis sauē glorie,  $\tau$  honour  $\tau$  blesseyng to him that sat on the trone, that lyueth in to worldis of worldis : <sup>10</sup> the foure  $\tau$  twenti elder men filden doun bifor him that sat in the trone, and worschipiden him that lyueth in to worldis of worldis, and thei casten her crownes bifor the trone :  $\tau$  seiden, <sup>11</sup> thou lord oure god thou art worthi to take glori  $\tau$  honour  $\tau$  vertu : for thou madist of nougt alle thingis,  $\tau$  for thi wille tho weran :  $\tau$  ben made of nougt.

5. AND I saie in the riȝthond of the sittir on the trone : a boke writun with yne  $\tau$  with out, and seclid with seuen seelis, <sup>2</sup> and I saie a stronge angell : prechynge with a grete vois, who is worthi to opene the boke :  $\tau$  to vndon the seelis of it, <sup>3</sup>  $\tau$  vndir in heuene, nether in erthe, nether vndir erthe myȝt opun the boke : nether biholde it, <sup>4</sup>  $\tau$  I wepte mych : for nouen was founden worthi to opene the boke nether to see it,

<sup>5</sup> and oon of the elder men seide to me, wepe tho not, lo a lion of the lynage of iuda, the root of dauid hath ouercomen : to opene the boke, and to vndon the seuen seelis of it, <sup>6</sup>  $\tau$  I say  $\tau$  lo in the myddil of the trone,  $\tau$  of the foure beestis and in the myddil of the elder men a

## TYNDALE—1534.

a see of glasse lyke vnto cristall, and in the myddes of the seate, and rounde aboute the seate, were iiiij. bestes full of eyes before and behynde. <sup>7</sup> And the fyrste best was lyke a lion, the seconde best lyke a calf, and the thyrd best had a face as a man and the fourthe beste was like a flyyng egle. <sup>8</sup> And the.iiii. bestes had eche one of them vi. wynges aboute him, and they were full of eyes within. And they had noo reste daye nether nyght sayyng : holy, holy, holy, lorde god almyghty, which was, and is, and is to come.

<sup>9</sup> And when those beestes gaue glory and honour and thanks to him that sat on the seate which lyueth for ever and ever : <sup>10</sup> the xxiiiij. elders fell doun before him that sat on the trone, and worshipped him that lyueth for ever, and caste their crounes before the trone sayyng : <sup>11</sup> thou arte worthy lorde to receaue glory, and honoure, and power, for thou hast created all thinges, and for thy wylles sake they are, and were created.

5. AND I sawe in the riȝthonde of him that sat in the trone, a boke written within and on the backside, sealyd with viij. seales. <sup>2</sup> And I sawe a stronge angell which cryed with a loude voyce : Who is worthy to opene the boke, and to loose the seales ther of. <sup>3</sup> And no man in heven ner in erth, nether vnder the erth, was able to opene the boke, nether to lōke thereon. <sup>4</sup> And I wepte moche, because no man was founde worthy to opene and to rede the boke, nether to lōke thereon.

<sup>5</sup> And one of the elders sayde vnto me : wepe not : Beholde a lion beinge of the tribe of iuda, the rote of dauid, hath obtayned to opene the boke, and to lose the viij. seales ther of. <sup>6</sup> And I behelde, and loo, in the myddes of the seate, and of the.iiii. bestes, and in the myddes of the elders, stode a lumbc as though he

## CRANMER—1539.

ther was a see of glasse, lyke vnto cristall, and in the myddes of the seate, and rounde aboute the seate were foure beastes full of eyes before and behynde. <sup>7</sup> And the fyrst best was lyke a lion, and the seconde beaste lyke a calf, and the thyrd best had a face as a man, and the fourth best was lyke a flyyng Eggle. <sup>8</sup> And the foure beastes had eche one of them .vi. wynges aboute hym, and they were full of eyes within. And they had no reste daye nether nyght sayyng. Holy, holy, holy, Lord God almighty, which was and is, and is to come.

<sup>9</sup> And when those beastes gaue glory and honour and thanks to hym that sate on the seate, (which lyueth for euer and euer) <sup>10</sup> the xxiiij. elders fell downe before hym that sat on the trone, and worshipped hym that lyueth for euer and cast their crounes before the trone sayyng : <sup>11</sup> thou arte worthy O Lord (oure God) to receaue glory and honoure, and power, for thou hast created all thynges, and for thy wylles sake they are, and were created.

5. AND I sawe in the ryȝth hande of hym, that sat in the trone, a boke written with in and on the backside, sealed with seuen seales. <sup>2</sup> And I sawe a stronge angell, which preached with a loude voyce : Who is worthy to opene the boke, and to lose the seales therof. <sup>3</sup> And no man in heauen ner in erth nether vnder the erth, was able to opene the boke, nether to lōke thereon. <sup>4</sup> And I wepte moch because no man was founde worthy to opene and to reade the boke, nether to lōke thereon.

<sup>5</sup> And one of the elders sayde vnto me : wepe not : Beholde, a lyon of the trybe of iuda, the rote of dauid, hath obtayned to opene the boke, and to lose the seuen seales therof. <sup>6</sup> And I behelde, and lo, in the myddes of the seate, and of the foure bestes, and in the myddes of the elders,

‘καὶ τὴν δύναμιν ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν| καὶ ἐκτίσθησαν.’

V. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὁ ἔξωθεν, | κατεσφραγισμένον σφραγίσιν ἑπτά. <sup>2</sup> Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἔν| φωνῇ μεγάλῃ, ‘Τίς ἐστὶν ἄξιος ἀνοῖξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ;’ <sup>3</sup> καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, ἢ ἄνω| οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. <sup>4</sup> Καὶ ἐγὼ ἔκλαιον ἄπολλὰ, | ὅτι οὐδεὶς ἄξιος εὐρέθη ἀνοῖξαι τὸ βιβλίον, οὔτε βλέπειν αὐτό. <sup>5</sup> καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, ‘Μὴ κλαῖε. ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἢ ἀνοῖξαι| τὸ βιβλίον, καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.’ <sup>6</sup> Καὶ εἶδον, ἢ ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον,

<sup>1</sup> Rec. εἰσι.

<sup>2</sup> Rec. ὀπισθεν.

<sup>3</sup> Rec. = ἰν.

<sup>4</sup> Rec. = ἄνω.

<sup>5</sup> Const. πολὺ.

<sup>6</sup> Rec. + καὶ ἀναγνώσι.

<sup>7</sup> Rec. + ὄν.

<sup>8</sup> Const. ὁ ἀνοίγων.

<sup>9</sup> Rec. + λῦσαι.

<sup>10</sup> Rec. + καὶ ἰδοὺ.

## GENEVA — 1557.

## RHEIMS — 1582.

## AUTHORISED — 1611.

of glasse lyke vnto a cristal : and in the middes of the throne, and rounde about the throne were foure beastes full of eyes before and behynde. <sup>7</sup> And the first beaste was like a lion, and the seconde beaste lyke a calfe, and the thyrd beaste had a face as a man : and the fourth beaste was lyke a flying egle. <sup>8</sup> And the foure beastes had eche one of them sixe wynges about him, and they were full of eyes wythin : and they ceased not day nor nyght saying, Holy, holy, holy Lord God, almighty, which Was, and Is, and Is to come.

<sup>9</sup> And when those beastes gaue glorie, and honour, and thanks to hym that sate on the throne, which lyueth for euer and euer : <sup>10</sup> The four and twenty Elders fell doune before him, that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne saying, <sup>11</sup> Thou art worthy ὁ Lord to receaue glorie and honour, and power, for thou hast created all thinges, and for thy wylls sake they are, and haue bene created.

5. AND I sawe in the right hande of him that sate in the throne, a Booke wryten wythin and on the backsyde, sealed wyth seuen seales. <sup>2</sup> And I sawe a stronge Angel which preached with a lowde voyce. Who is worthy to open the Boke, and to lose the seales therof? <sup>3</sup> And no man in heauen, nor in earth, nether vnder the earth, was able to open the Boke, nether to loke theron. <sup>4</sup> Then I wept much, because no man was found worthy to open, and to reade the Boke, nether to loke theron.

<sup>5</sup> And one of the Elders sayd vnto me, Wepe not, Beholde the lion of the tribe of Iuda, the rote of Dauid, hath obtayned to open the Boke, and to lose the seuen seales therof. <sup>6</sup> Then I behelde, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders,

vvere a sea of glasse like to crystall : and in the middes of the sate and round about the seate foure beastes ful of eies before and behind. <sup>7</sup> And the first beast, like to a lion : and the second beast, like to a calfe : and the third beast, hauing the face as it vvere of a man : and the fourth beast, like to an egle flying. <sup>8</sup> And the foure beastes, every one of them had sixe vvings round about : and vvithin they are full of eies. and they had no rest day and night, saying, *Holy, Holy, Holy, Lord God omnipotent,* vvich vvvas, and vvich is, and vvich shal come.

<sup>9</sup> And vvhen those beastes gaue glorie and honour and benediction to him that sitteth vpon the throne, that liueth for euer and euer : <sup>10</sup> the foure and tventie seniors fel dovne before him that sitteth in the throne, and adored him that liueth for euer and euer, and cast their crownes before the throne, saying, <sup>11</sup> Thou art vvorthie O Lord our God, to receiue glorie and honour and povver : because thou hast created all thinges, and for thy vvill they vvere and haue bene created.

5. AND I savv in the right hand of him that sate vpon the throne, a booke wvritten vvithin and vvithout, sealed vvith seuen seales. <sup>2</sup> And I savv a strong Angel, preaching vvith a lowde voyce. Vvho is vvorthie to open the booke, and to loose the seales therof? <sup>3</sup> And no man vvvas able neither in heauen nor in earth, nor vnder the earth, to open the booke, nor looke on it.

<sup>4</sup> And I vvpeet much because no man vvvas found vvorthie to open the booke, nor to see it. <sup>5</sup> And one of the seniors said to me, Vvpeepe not : behold the lion of the tribe of Iuda, the roote of Dauid, hath vvonne, to open the booke, and to loose the seuen seales therof.

<sup>6</sup> And I savv, and behold in the middes of the throne and of the foure beastes and in the middes of the seniors, a Lambe

there was a sea of glasse like vnto Crystall : and in the middes of the Throne, and round about the Throne, were foure beastes ful of eyes before and behinde. <sup>7</sup> And the first beaste was like a Lyon, and the second beaste like a Calfe, and the third beaste had a face as a man, and the fourth beaste was like a flying Eagle.

<sup>8</sup> And the foure beastes had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, *Holy, holy, holy, Lord God Almighty,* which was, and is, and is to come. <sup>9</sup> And when those beasts gaue glory, and honour, and thanks to him that sate on the Throne, who liueth for euer and euer, <sup>10</sup> The foure and twenty Elders fall downe before him that sate on the Throne, and worship him that liueth for euer and euer, and cast their crownes before the Throne, saying, <sup>11</sup> Thou art worthy, O Lord, to receiue glory, and honour, and power : for thou hast created all things, and for thy pleasure they are, and were created.

5. AND I saw in the right hand of him that sate on the Throne, a booke wvritten vvithin, and on the backside, sealed vvith seuen seales. <sup>2</sup> And I saw a strong Angel proclaiming vvith a lowd voyce : Who is vvorthy to open the booke, and to loose the seales therof? <sup>3</sup> And no man in heauen, nor in earth, neither vvnder the earth, was able to open the booke, neither to locke theron. <sup>4</sup> And I vvpeet much, because no man was found vvorthy to open, and to reade the booke, neither to locke theron. <sup>5</sup> And one of the Elders saith vvnto me, Weepe not : behold, the Lion of the tribe of Iuda, the roote of Dauid, hath prevailed to open the booke, and to loose the seuen seales therof.

<sup>6</sup> And I beheld, and lo, in the middes of the Throne, and of the foure beastes, and in the middes of the Elders stood a

<sup>7</sup> Gr. they haue no rest.

ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, ὅϊ| εἰσι τὰ ἑπτὰ ὡς πνεύματα τοῦ Θεοῦ|  
τὰ ἀπεσταλμένα| εἰς πᾶσαν τὴν γῆν. <sup>7</sup> Καὶ ἦλθε, καὶ εἶλφε τὸ βιβλίον ἐκ  
τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. <sup>8</sup> καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα  
ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀριου, ἔχοντες  
ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ  
τῶν ἁγίων. <sup>9</sup> καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες, ᾠδὴ ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ  
ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν  
τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. <sup>10</sup> Καὶ  
ἔποίησας αὐτοὺς| τῷ Θεῷ ἡμῶν βασιλεῖς| καὶ ἱερεῖς· καὶ βασιλεύσουσιν|  
ἐπὶ τῆς γῆς. <sup>11</sup> Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν ἐκκύκλι| τοῦ  
θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν βασιλεύσας

<sup>7</sup> Const. ἄ. <sup>9</sup> Rec. τοῦ Θεοῦ πνεύματα. <sup>2</sup> Const. τὰ ἀποσταλλόμενα. <sup>4</sup> Rec. ἡμᾶς. <sup>1</sup> Alex. βασιλείων. <sup>6</sup> Rec. βασιλείστων.  
<sup>4</sup> Const. + ὡς. <sup>7</sup> Rec. κηλεύων. <sup>7</sup> Const. τῶν πλουτων. <sup>8</sup> Rec. ἐν τῇ γῆ. <sup>4</sup> Const. τὰ ἐν αὐτοῖς, πάντας.

## WICLIIF — 1380.

lomb, standinge as slayn, that hadde  
seuen hornes & seuen iȝen; which ben  
seuen spiritis of god, sent in to al  
erthe; <sup>7</sup> & he cam & took of the riȝthond  
of the sittyer in the trone the boke;

<sup>8</sup> & τ whanne he hadde opened the boke :  
the foure beestis & foure & twenti elder  
men, filden don bifor the lomb; & hadden  
ech of hem harpis, & goldun viols, ful  
of odouris : whiche ben the praiers of seyntis;  
<sup>9</sup> & thei sungen a newe song : & seiden;  
lord oure god thou art worthi to take the  
boke : & to opene the seals of it; for thou  
were slayn, and aȝenbouȝtist us to god in  
thi blood : of ech lynage and tunge &  
puple and nacioni; <sup>10</sup> & madist us a king-  
dom & prestis to oure god and we schul  
regne on erthe;

<sup>11</sup> and I saie & herde the vois of many  
aungels al aboute the trone : & of the  
beestis and of the elder men; & the noum-  
bre of hem was thousandis of thousandis :  
<sup>12</sup> seiynge with gret vois; the lomb that  
was slayn is worthi to take verty & god-  
heed & wisdom and strengthe & honour &  
glorie & blyssynge; <sup>13</sup> & eche creature that  
is in heuene, & that is in erthe; &  
vnder erthe; and the see; & whiche thingis  
ben in it; I herde al seiynge to him : that  
sat in the trone, & to the lomb, blyssynge  
& onour & glorie & power in to worldis  
of worldis; <sup>14</sup> & the foure beestis seiden amen;  
& the foure and twenti elder men filden  
don on her facis : and worschipiden him  
that lyueth in to worldis of worldis.

6. AND I sai that the lomb hadde  
opened oon of the seuen seals; and I  
herde oon of the foure beestis seiynge as  
a vois of thonder; come & se; <sup>2</sup> and I saie;  
& lo a whyt hors; & he that sat on hym  
hadde a bowe & a crowne was zounn to

1ȝen, eyes. aȝenbouȝtist, redemptest. verty, power  
ouun, green.

## TYNDALE — 1534.

had bene kylled, which had vii. hornes  
and vii. eyes; which are the spretes of  
God, sent into all the world. <sup>7</sup> And he  
cam and toke the boke out of the riȝht  
honde of him that sate upon the seate.

<sup>8</sup> And when he had taken the boke, the  
.iiii. bestes and xxiii. elders fell doune  
before the lambe; hauynge harpes and  
golden vialles full of odoures which are  
the prayers of sayntes; <sup>9</sup> and they songe  
a newe songe saynge : thou art worthy  
to take the boke and to open the seals  
therof : for thou wast kylled and haste  
redemed vs by thy blood; out of all  
kynredes and tonges; and people; and  
naciōns; <sup>10</sup> and haste made vs vnto oure  
god, kynges and prestes and we schul  
raygne on the erth.

<sup>11</sup> And I behelde, and I herd the voyce  
of many aungyles a boue the trone; and  
about the bestes and the elders; and I  
herde thousand thousandes; <sup>12</sup> saynge with  
a lowde voyce : Worthy is the lambe that  
was kylled to receaue power, and riches  
and wisdom; and strengthe, and honour  
and glory; and blyssynge. <sup>13</sup> And all  
creatures; which are in heuen; and on the  
erth; and vnder the erth; and in the see;  
and all that are in them; herd I saynge :  
blyssynge; honour; glory; and power; be  
vnto hym; that sytteth upon the seate;  
and vnto the lambe for ever more. <sup>14</sup> And  
the .iiii. bestes sayd : Amen. And the  
.xxiii. elders fell upon their facis; and  
worschyped him that lyueth for ever  
more.

6. AND I sawe when the lambe opened  
one of the seals; and I herde one of the  
.iiii. bestes saye; as it were the noyse of  
thonder; come and se. <sup>2</sup> And I sawe; and  
beholde there was a whyte hors; and he  
that sat on him had a bowe; and a crowne

## CRANMER — 1539.

stode a lambe as though he had bene  
kylled, hauynge seuen hornes and seuen  
eyes, which are the seuen spretes of God,  
sent into all the world. <sup>7</sup> And he came,  
and toke the boke out of the ryȝht hande  
of him that sate vpon the seate.

<sup>8</sup> And when he had taken the boke, the  
foure beastes and .xxiii. elders fell doune  
before the lambe, hauynge (euery one of  
them) harpes and golden vialles full of  
odoures, which are the prayers of sayntes;  
<sup>9</sup> and they songe a newe songe, saying :  
thou art worthy to take the boke, and to  
open the seals therof : for thou wast  
kylled, and hast redemed vs by thy blood  
out of all kynredes, and tonges, and people,  
and naciōns; <sup>10</sup> and hast made vs vnto  
oure God, kynges, and prestes, and we  
shall raygne on the erth.

<sup>11</sup> And I behelde, and I hearde the voyce  
of many angels about the trone, and  
about the bestes and the elders, and I  
hearde thousand thousandes, <sup>12</sup> saying  
with a lowde voyce : Worthy is the lambe  
that was kylled to receaue power, and  
ryches, and wysdome, and strenght, and  
honour, and glory, and blyssynge. <sup>13</sup> And  
all the creatures which are in heauen, and  
on the erth, and vnder the erth, and in  
the see, and all that are in them, herde I  
saynge, blyssynge, honour, glory, and  
power be vnto hym that sytteth vpon the  
seate, and vnto the lambe for euermore.  
<sup>14</sup> And the foure beastes sayd : Amen.  
And the .xxiii. elders fell vpon their facis,  
and worschyped hym that lyueth for euer-  
more.

6. AND I sawe, when the lambe opened  
one of the seals, and I herde one of the  
foure bestes saye, as it were the noyse of  
thonder : come and se; <sup>2</sup> and I sawe.  
And beholde there was a whyt horsse :  
and he that sat on hym, had a bowe, and a

μυριάδων καὶ χιλιάδες χιλιάδων, <sup>12</sup> λέγοντες φωνῇ μεγάλῃ, ‘ Ἀξίον ἔστι τὸ ἀρνίον  
 ‘ τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ ἰπλοῦτον | καὶ σοφίαν καὶ ἰσχύν καὶ  
 ‘ τιμὴν καὶ δόξαν καὶ εὐλογίαν.’ <sup>13</sup> Καὶ πᾶν κτίσμα ὃ ἔστιν ἐν τῷ οὐρανῷ,  
 καὶ <sup>9</sup> ἐπὶ τῆς γῆς, | καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἔστι, καὶ  
<sup>h</sup> τὰ ἐν αὐτοῖς πάντα, | ἤκουσα λέγοντας, ‘ Τῷ καθήμενῷ ἐπὶ τοῦ θρόνου καὶ  
 ‘ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν  
 ‘ αἰώνων.’ <sup>14</sup> Καὶ τὰ τέσσαρα ζῶα ἔλεγον, | ‘ Ἀμήν’ καὶ οἱ <sup>k</sup> πρεσβύτεροι ἔπεσαν,  
 καὶ προσεκύνησαν <sup>1</sup>.

VI. Καὶ εἶδον <sup>m</sup> ὅτε | ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν <sup>n</sup> ἑπτὰ | σφραγίδων, καὶ  
 ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς ὁ φωνῇ | βροντῆς, ‘ Ἐρχου <sup>p</sup> καὶ  
 ‘ ἴδε.’ | <sup>2</sup> <sup>q</sup> Καὶ εἶδον, | καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ <sup>r</sup> αὐτὸν | ἔχων

<sup>1</sup> Const. λέγοντα.<sup>2</sup> Rec. + εικοσιπένταρες.  
<sup>9</sup> Rec. φωνῆς.<sup>4</sup> Rec. + ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.<sup>m</sup> Const. ὄτι.<sup>n</sup> Rec. = ἰπτά.<sup>p</sup> Rec. καὶ βλάπτε.<sup>q</sup> Const. = καὶ εἶδον.<sup>r</sup> Rec. αὐτῶ.

## GENEVA — 1557.

stode a Lambe as thogh he had bene killed, which had seven hornes, and seven eyes, which are the sprites of God, sent into all the world. <sup>7</sup> He came, and toke the Boke out of the right hande of him that sate vpon the throne.

<sup>8</sup> And when he had taken the Boke, the foure beastes and four and twenty Elders fell doune before the Lambe, hauing euery one harpes and golden vialles full of odoures, which are the prayers of Saintes. <sup>9</sup> And they song a new song saying, Thou art worthy to take the Boke, and to open the seales therof: because thou wast killed, and hast redeemed vs to God by thy bloude out of all kinredes, and tonges, and people, and nations. <sup>10</sup> And hast made vs vnto our God, Kinges and Priestes, and we shal reigne on the earth.

<sup>11</sup> Then I behelde, and I heard the voyce of many Angels about the throne, and about the beastes and the Elders, and the number of them was thousand thousandes. <sup>12</sup> Saying with a loude voyce, Worthy is the Lambe that was killed to receaue power, and ryches, and wisdom, and strength, and honour, and glorie, and blessing. <sup>13</sup> And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Blessing, and honour, and glorie, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore. <sup>14</sup> And the foure beastes sayd, Amen: and the foure and twenty Elders, fel vpon their faces, and worshipped him that liueth for euermore.

6. AFTER, I behelde when the Lambe opened one of the seales, and I heard one of the foure beastes say, as it were the voyse of thonder, Come and se: <sup>2</sup> Therefore I behelde, and se there was a whyte horse, and he that sate on him, had a

## RHEIMS — 1582.

standing as it were slaine, hauing seven hornes and seven eyes: vvhich are the seven sprites of God, sent into all the earth. <sup>7</sup> And he came, and receiued the booke out of the right hand of him that sate in the throne. <sup>8</sup> And vvhē he had opened the booke, the foure beastes and the foure and twentie seniors fel before the Lambe, hauing euery one harpes, and golden vials full of odours, which are the priers of saintes: <sup>9</sup> and they sang a new canticle, saying, Thou art vvorthise o Lord to take the booke, and to open the seales thereof: because thou vvasst slaine, and hast redeemed vs to God in thy blond out of euery tribe and tonge and people and nation, <sup>10</sup> and hast made vs to our God a kingdom and priestes, and vve shal reigne vpon the earth.

<sup>11</sup> And I looked, and heard the voyce of many Angels round about the throne, and of the beastes and of the seniors: and the number of them vvas thousandes of thousandes, <sup>12</sup> saying vwith a loud voyce, The Lambe that vvas slaine, is vvorthise to receiue povver, and diuinitie, and vvisdom, and strength, and honour, and glorie, and benediction.

<sup>13</sup> And euery creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the sea, and that are therein: al did I heare saying, To him that sitteth in the throne, and to the Lambe, benediction and honour and glorie and povver for euer and euer. <sup>14</sup> And the foure beastes sayd, Amen. And the foure and twentie seniors fel on their faces: and adored him that liueth for euer and euer.

6. AND I savv that the Lambe had opened one of the seven seales, and I heard one of the foure beastes, saying, as it vvere the voyce of thonder, Come, and see. <sup>2</sup> And I savv: And behold a vvhite horse, and he that sate vpon him had a

## AUTHORISED — 1611.

Lambe as it had been slaine, hauing seven hornes, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. <sup>7</sup> And he came, and tooke the booke out of the right hand of him that sate vpon the Throne. <sup>8</sup> And when he had taken the booke, the foure Beasts, and foure and twenty Elders fell doune before the Lambe, hauing euery one of them harpes, and golden vials full of odours, which are the prayers of Saints: <sup>9</sup> And they sung a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof: for thou wast slaine, and hast redeemed vs to God by thy blood, out of euery kindred, and tongue, and people, and nation: <sup>10</sup> And hast made vs vnto our God Kings and Priests, and we shall reigne on the earth.

<sup>11</sup> And I beheld, and I heard the voyce of many Angels, round about the Throne, and the beastes, and the Elders, and the number of them was ten thousand times ten thousand, and thousandes of thousandes, <sup>12</sup> Saying with a lowd voyce, Worthy is the Lambe that was slaine, to receiue power, and riches, and wisdom, and strength, and honour, and glory, and blessing. <sup>13</sup> And euery creature which is in heauen, and on the earth, and vnder the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power be vnto him that sitteth vpon the Throne, and vnto the Lambe for euer and euer. <sup>14</sup> And the foure beasts sayd, Amen. And the foure and twenty Elders fell doune and worshipped him that liueth for euer and euer.

6. AND I saw when the Lambe opened one of the seales, and I heard as it were the noise of thunder, one of the foure beastes, saying, Come and see. <sup>2</sup> And I saw, and behold, a white horse, and hee that sate on him had a bowe,

τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε ἠκούων, καὶ ἵνα νικήσῃ. <sup>3</sup> Καὶ ὅτε ἤνοιξε τὴν <sup>3</sup> σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος, ‘Ἐρχου.’ <sup>4</sup> Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθήμενῳ ἐπ’ αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. <sup>5</sup> Καὶ ὅτε ἤνοιξε τὴν <sup>5</sup> σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος, ‘Ἐρχου καὶ ἴδε.’ Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. <sup>6</sup> καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, ‘Χοίνιξ σίτου δηναρίου, καὶ τρεῖς <sup>6</sup> χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.’ <sup>7</sup> Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα <sup>7</sup> φωνὴν τοῦ τετάρτου ζώου λέγοντος, ‘Ἐρχου καὶ ἴδε.’ <sup>8</sup> Καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω

<sup>1</sup> Rec. ἑντηράν σφραγίδα. <sup>2</sup> Rec. + καὶ βλίπτε. <sup>3</sup> Rec. αὐτῷ. <sup>4</sup> Rec. ἀπό. <sup>5</sup> Rec. τρίτην σφραγίδα. <sup>6</sup> Rec. καὶ βλίπτε. <sup>7</sup> Rec. αὐτῷ. <sup>8</sup> Const. ὡφώνη. <sup>9</sup> Rec. λίθουσαν. <sup>10</sup> Rec. καὶ βλίπτε. <sup>11</sup> Rec. ἀπολύωνθαι. <sup>12</sup> Rec. ἀπό. <sup>13</sup> Rec. ἀποκτείναι ἐπὶ τὸ τέταρτον τῆς γῆς.

## WICLIIF—1380.

hym, ⁊ he wente out ouercomynge that he schulde ouercome, <sup>3</sup> and whanne he hadde opened the secunde seel: I herde the secunde best seynge, come thou ⁊ se, <sup>4</sup> ⁊ another reed hors wente out ⁊ it was zouen to him that satte on him: that he schulde take pees for the erthe, that thei sle to gidre hem silf, ⁊ a greet swerd was zouen to him,

<sup>5</sup> ⁊ whanne he hadde opened the thridde seel: I herde the thridde best seynge, come thou ⁊ se, and lo a black hors: ⁊ he that satte on hym hadde a balauce in his hond, <sup>6</sup> ⁊ I herde as a vois in the myddil of the fourre bestis: seynge ⁊ a hilpre of whete for openy: and thre bilibris of barli for a peny, ⁊ birte thou not wyne ne oyle, <sup>7</sup> ⁊ whanne he hadde opened the fourthe seel: I herde a vois of the fourre bestis seynge, come thou ⁊ se, <sup>8</sup> ⁊ lo a pale hors: and the name was deeth, to him that sat on him, ⁊ helle sued hym, ⁊ power was zouen to him on fourre partis of the erthe: for to sle with swerde, ⁊ with hungir ⁊ with deeth, ⁊ with bestis of the erthe,

<sup>9</sup> ⁊ whanne he hadde opened the fiueth seel: I sai vnder the autir the soulis of men slayn for the word of god, ⁊ for the witnessynge that they hadden, <sup>10</sup> ⁊ thei crieden with a greet vois: ⁊ seiden, hou long thou lord that art holi ⁊ trewe demest not: ⁊ vengist not our blood of these that dwellen in the erthe? <sup>11</sup> ⁊ whyt stolis for che soule a stole werun zouen to hem, ⁊ it was seid to hem that thei schulden rest git a litil tyme til the nombre of her felowis ⁊ of her brithren be fulfilled that ben to be slayn, as also thei,

<sup>12</sup> And I sawe whanne he hadde opened the sixte seel: ⁊ lo a greet erthemouynge was made, ⁊ the sunne was made black

## TYNDALE—1534.

was geuyn vnto him, and he went forth conquering and forto overcome. <sup>3</sup> And when he opened the secunde seale, I herde the secunde beste saye: come and se. <sup>4</sup> And ther went out another horse that was redd, and power was geuen to him that satte there on, to take pece from the erth, and that they shulde kyll one another. And there was geuen vnto him a gret swearde.

<sup>5</sup> And when he opened the thyrd seale, I herde the thyrd beste saye: come and se. And I behelde, and loo: a blacke hors; and he that satte on him, had a payre of balances in his honde. <sup>6</sup> And I herd a voyce in the myddes of the .iiii. bestes saye: a measure of whete for a peny, and .iii. measures of barly for a peny; and oyle and wyne se thou hurte not. <sup>7</sup> And when he opened the fourthe seale, I herde the voyce of the fourthe beste saye: come and se. <sup>8</sup> And I looked, and behelde a grene horse, and his name that sat on him was deeth, and hell folow-ed after him, and power was geuen vnto them over the fourthe parte of the erth, to kyll with swearde, and with hunger, and with deeth, that cometh of vermen of the erth.

<sup>9</sup> And when he opened the fyfte seale, I sawe vnder the autre, the soules of them that were kyllid for the worde of God, and for the testymony which they had, <sup>10</sup> and they cryed with a lowde voyce sayynge: How longe tariest thou lorde holy and true, to iudge and to auenge oure blood on them that dwell on the erth? <sup>11</sup> And longe whyte garmentes were geuen vnto every one of them. And it was sayde vnto them that they shulde reste for a litle season vntyl the nombre of their felowes, and brethren and of them that shulde be kyllid as they were, were fulfilled.

<sup>12</sup> And I behelde when he opened the sixte seale, and loo there was a greet erth quake, and the sunne was as blacke

## CRANMER—1539.

crowne was geuen vnto hym, and he went forth conquering and for to overcome. <sup>3</sup> And when he had opened the secunde seale, I herde the secunde beste, saye: come and se. <sup>4</sup> And ther went out another horse that was redd, and power was geuen to hym that satt thereon, to take peace from the erth, and that they shuld kyll one another. And ther was geuen vnto hym a great swearde.

<sup>5</sup> And when he had opened the thyrd seale I herde the thyrd beste saye, come and se. And I behelde, and lo, a blacke hors; and he that satte on him, had a payre of balances in his hande. <sup>6</sup> And I herde a voyce in the myddes of the fourre bestes, saye: a measure of whete for a peny, and thre of measures of barly for a peny and oyle and wyne se thou hurte not. <sup>7</sup> And when he had opened the fourth seale, I herde the voyce of the fourth beste saye, come and se: and <sup>8</sup> I looked. And beheld a pale horse: and his name that satte on him was deeth, and hell followed after hym, and power was geuen vnto them ouer the fourth parte of the erth, to kyll with swearde, and with hunger, and with deeth that cometh of vermen of the erth.

<sup>9</sup> And when he had opened the fyft seale, I saw vnder the autre the soules of them that were kyllid for the worde of God, and for the testymony which they had, <sup>10</sup> and they cryed with a lowde voyce, sayynge: How longe tariest thou Lord, holy and true, to iudge and to auenge oure blood on them that dwell on the erth? <sup>11</sup> And longe whyte garmentes were geuen vnto every one of them. And it was sayde vnto them, that they shuld reste yet for a litle season vntyl the nombre of theyr felowes, and brethren, and of them that shulde be kyllid as they were, were fulfilled.

<sup>12</sup> And I behelde, when he had opened the sixt seale: and lo, ther was a greet erth quake, and the sunne was as blacke

trouen, vnto. hilpre, two pounds. arny, one penny. seel, followed. dequyn, judged. stolis, priestly garments. erth, wheruer, earthquake.

αὐτοῦ, ὄνομα αὐτῶ ὁ Θάνατος, καὶ ὁ ἄδης ἡκολούθει | <sup>4</sup> μετ' αὐτοῦ· καὶ ἐδόθη  
<sup>5</sup> αὐτῶ ἐξουσία <sup>6</sup> ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνει | ἐν ῥομφαίᾳ, καὶ ἐν λιμῶ  
καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς. <sup>9</sup> Καὶ ὅτε ἤνοιξε τὴν πέμπτην  
σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν  
λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον, <sup>10</sup> καὶ <sup>9</sup> ἔκραξαν | φωνῇ μεγάλῃ,  
λέγοντες, <sup>8</sup> Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἡ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς  
<sup>7</sup> τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; <sup>11</sup> καὶ <sup>k</sup> ἐδόθη | αὐτοῖς  
<sup>m</sup> στολὴ λευκή, | καὶ ἔρῃθή αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον<sup>n</sup>, ἕως <sup>o</sup> <sup>p</sup> πλη-  
ρώσῃσι | καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες <sup>q</sup> ἀποκτείν-  
νεσθαι | ὡς καὶ αὐτοί. <sup>12</sup> Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην καὶ  
<sup>r</sup> σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος <sup>s</sup> μέλας ἐγένετο | ὡς σάκκος τρίχινος, καὶ

<sup>ε</sup> Rec. Ἰερζαζορ. <sup>δ</sup> Rec. + ὁ. <sup>α</sup> Alex. &c. <sup>β</sup> Rec. ἰδὸθῆται. <sup>γ</sup> Rec. ἰεάσσαι. Const. αὐτοῖς ἰεάσαι. <sup>δ</sup> Rec. στωαὶ λευκαί. <sup>ε</sup> Rec. + μερόν.  
<sup>ς</sup> Rec. + οὐ. <sup>ζ</sup> Rec. πληρῶσονται. Const. πληρωθῶσι. <sup>η</sup> Rec. ἀποκτείνεσθαι. <sup>θ</sup> Rec. + ἰδο. <sup>ι</sup> Rec. γίγνεται μίλας.

## GENEVA—1557.

## RHEIMS—1582.

## AUTHORISED—1611.

bowe and a crowne was geuen vnto him, and he went forth conquering, and for to ouercome. <sup>3</sup> And when he opened the second seale, I heard the second beast say, Come and see. <sup>4</sup> And there went out another horse that was red, and power was geuen to him that sate thereon, to take peace from the earth and that they shuld kill one another: and there was geuen vnto him a great sword.

<sup>5</sup> And when he opened the third seale, I heard the third beast say, Come and see, then I beheld, and lo, a black horse, and he that sate on him, had a payre of balances in his hand. <sup>6</sup> And I heard a voyce in the middes of the foure beastes say, A measure of whete for a peny, and three measures of barley for a peny: and oyle, and wyne se thou hurt not. <sup>7</sup> And when he opened the fourth seale, I heard the voyce of the fourth beaste say, Come and see: <sup>8</sup> And I looked, and beholde a pale horse, and his name that sate on him was Death, and Hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earthe, to kyl with sworde, and with hunger, and with death, and with the beastes of the earth.

<sup>9</sup> And when he opened the fyfte seale, I saw vnder the aultre, the soules of them, that were kylled for the worde of God, and for the testimonie which they maynteyned. <sup>10</sup> And they cried with a lowde voyce, saying, How longe tariest thou Lord, holy and trewe, to iudge and to auenge our bloude on them that dwell on the earth? <sup>11</sup> And longe whyte garments were geuen vnto euery one of them, and it was sayd vnto them, that they shuld rest for a litle season vntill the number of their felowes, and brethren and of them that should be kylled as they were, were fulfilled.

<sup>12</sup> And I behelde when he opened the sixt seale, and lo, there was a great earth quake, and the sunne was as blacke

bow, and there vvas a crowne giuen him, and he vvent forth conquering that he might conquer.

<sup>3</sup> And vven he had opened the second seale, I heard the second beast, saying, Come, and see. <sup>4</sup> And there vvent forth an other horse, redde: and he that sate thereon, to him it vvas giuen that he should take peace from the earth, and that they should kil one another, and a great svword vvas giuen to him.

<sup>5</sup> And vven he had opened the third seale, I heard the third beast, saying, Come, and see. And behold a blacke horse, and he that sate vpon him, had a vbalance in his hand. <sup>6</sup> And I heard as it vvere a voice in the middes of the foure beastes saying: Tvo poundes of vvhete for a peny, and thirse tvo poundes of barley for a peny, and vvine and oile hurt thou not.

<sup>7</sup> And vven he had opened the fourth seale, I heard a voice of the fourth beast, saying, Come, and see. <sup>8</sup> And behold a pale horse: and he that sate vpon him, his name vvas death, and hel folowed him. and povver vvas giuen to him ouer the foure partes of the earth, to kil vvith svword, vvith famine, and vvith death, and vvith beastes of the earth.

<sup>9</sup> And vven he had opened the fifth seale: I savv vnder the altar the soules of them that vvere slaine for the vvord of God, and for the testimonie vvich they had. <sup>10</sup> And they cried vvith a loudde voyce, saying, Hovv long Lord, holy and true, iudgest thou not and reuengest thou not our bloud of them that dvel on the earth? <sup>11</sup> And vvhitte stoles vvere giuen, to euery one of them one: and it vvas sayd to them, that they should rest yet a litle time, til their fellowv-servantes be complete, and their brethren, that are to be slaine euen as they.

<sup>12</sup> And I savv, vven he had opened the sixt seale, and behold there vvas made a great earth-quake, and the sunne became

and a crowne was giuen vnto him, and hee vvent forth conquering, and to conquer. <sup>3</sup> And when hee had opened the second seale, I heard the second beast say, Come and see. <sup>4</sup> And there went out another horse that was red: and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword. <sup>5</sup> And when hee had opened the third seale, I heard the third beast say, Come and see. And I beheld, and loe, a blacke horse: and he that sate on him had a paire of balances in his hand.

<sup>6</sup> And I heard a voyce in the midst of the foure beastes say, A measure of wheate for a peny, and three measures of barley for a peny, and see thou hurt not the oyle and the wine. <sup>7</sup> And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see. <sup>8</sup> And I looked, and behold, a pale horse, and his name that sate on him was Death, and hel followed with him: and power was giuen <sup>9</sup> vnto them, ouer the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth. <sup>9</sup> And when he had opened the fift seale, I saw vnder the Altar, the soules of them that were slaine for the word of God, and for the testimony which they held.

<sup>10</sup> And they cried with a lowd voice, saying, How long, O Lord, holy and true, doest thou not iudge and auenge our blood on them that dwell on the earth? <sup>11</sup> And white robes were giuen vnto euery one of them, and it was sayd vnto them, that they should rest yet for a litle season, vntill their fellow seruants also, and their brethren that should be killed as they were, should be fulfilled. <sup>12</sup> And I beheld when hee had opened the sixt seale, and loe, there was a great earth-quake, and the Sunne became blacke as

<sup>o</sup> Or, to him.

ἡ σελήνη ὅλη| ἐγένετο ὡς αἷμα, <sup>13</sup> καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς σικῆ ἢ βάλλει| τοὺς ὀλύνθους αὐτῆς, ὑπὸ ἄνεμου μεγάλου| σειομένη· <sup>14</sup> καὶ ὅ| οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· <sup>15</sup> καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, ἠ καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι,| ἠ καὶ οἱ ἰσχυροί,| καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυσαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων. <sup>16</sup> καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἁγίου. <sup>17</sup> ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

VII. Καὶ μετὰ τούτου ἔδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνεμούς τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος

<sup>14</sup> Rec. = ελη.

<sup>15</sup> Const. βαλοῖσα.

<sup>16</sup> Rec. μεγάλου ἀνέμου.

<sup>17</sup> Rec. = ὁ.

<sup>18</sup> Rec. καὶ οἱ πλούσιοι, καὶ οἱ χιλιάρχοι.

## WICLIF — 1380.

a sacke of heire, ⁊ al the moone was made as blood, <sup>13</sup> ⁊ the steris of heuene fillden down on the erthe as a fige tre sendith hise vnyre figis, whan it is moued of greet wynd, <sup>14</sup> ⁊ heuene wente awci as a book wlappid in: ⁊ alle munteynes ⁊ ilis werun moued fro her placis, <sup>15</sup> ⁊ kingis of the erthe ⁊ princis ⁊ tribunes ⁊ riche and strong, ⁊ eche boond man ⁊ fre man hidden hem in demes ⁊ stoncs of hillis: <sup>16</sup> ⁊ thei seien to hillis ⁊ to stoncs, falle ⁊e on us ⁊ hide ⁊e fro the face of him that sittith on the trone: ⁊ fro the wraththe of the lomb, <sup>17</sup> for the greet dai of her wraththe cometh ⁊ who schal mowe stonde?

7. AFTIR these thingis I saie four augels standinge on the four corners of the erthe: holdyng four wyndis of the erthe: that the blewen not on the erthe nether on the see, nether on any tree: <sup>2</sup> and I say another augel styngre from the rysyngre of the sunne: that hadde a signe of the luyvng god, ⁊ he cried with a greet vois to the four augels, to whiche it was goun, to noie the erthe ⁊ the see, <sup>3</sup> and seide, nyle ⁊e noie the erthe ⁊ see nether trees: til we marken the seruauntis of oure god in the forhedis of hem/

<sup>4</sup> ⁊ I herde the nombre of men that werun markid, an hundrit thousand ⁊ four ⁊ fourti thousand markid: of every lynage of the sones of israel, <sup>5</sup> of the lynage of iuda: twelwe thousand markid, of the lynage of ruben: twelwe thousand markid, of the lynage of gad, twelwe thousand markid, <sup>6</sup> of the lynage of aser: twelwe thousand markid, of the lynage of neptalym: twelwe thousand markid, of the lynage of manasse: twelwe thousand markid, <sup>7</sup> of the lynage of symcon, twelwe

## TYNDALE — 1534.

as sacke clothe made of heare. And the mone wexed even as blood: <sup>13</sup> and the starres of heven fell vnto the erth, even as a fygge tree castith from her her fygges, when she is shaken of a myghty wynde. <sup>14</sup> And heven vanysshed awaye, as a scroll when it is rolled togedder. And all mountayns and yles: were moued oute of their places. <sup>15</sup> And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, and the myghty men, and every bond man, and every free man, hyd them selves in demes, and in rockes of the hylles: <sup>16</sup> and sayde to the hylles, and rockes: fall on vs, and hyde vs from the presence of him that syteth on the seate, and from the wrath of the lambe, <sup>17</sup> for the grete daye of hys wrath ys come, And who can endure it.

7. AND after that I sawe .iiii. angels stonde on the .iiii. corners of the erth, holdyng the .iiii. wyndes of the erth, that the wyndes shulde not blowe on the erth, nether on the see, nether on any tree. <sup>2</sup> And I sawe another angell ascende from the rysyngre of the sunne: which had the seale of the luyvng god, and he cryed with a loudre voyce to the .iiii. angelles (to whom power was geven to hurt the erth and the see) <sup>3</sup> saying: hurt not the erth nether the see, nether the trees, tyll we have sealed the seruauntis of oure god in their forheddes.

<sup>4</sup> And I herde the nombre of them which were sealed, and ther were sealed an C. and xliiii M. <sup>5</sup> of all the trybes of the chyldren of Israhell. Of the trybe of Iuda were sealed xii. M. Of the trybe of Ruben were sealed xii. M. of the trybe of Gad were sealed xii. M. <sup>6</sup> Of the trybe of Asser were sealed xii. M. Of the trybe of Neptalym were sealed xii. M. Of the trybe of Manasses were sealed xii. M. <sup>7</sup> Of the trybe of Symeon were sealed xii.

## CRANMER — 1539.

as sacke cloth made of heere. And the mone wexed all, euen as blood, <sup>13</sup> and the starres of heauen fell vnto the erth, euen as a fygge tree casteth from her her fygges, when she is shaken of a myghty wynde. <sup>14</sup> And heauen vanishedd awaye, as a scroll when it is rolled to gether. And all mountayns and yles, were moued out of theyr places. <sup>15</sup> And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, and the myghty men, and eury bondman, and eury free man, hyd them selues in demes, and in rockes of the hylles: <sup>16</sup> and sayde to the hylles and rockes: fall on vs, and hyde vs from the presence of him that syteth on the seate, and from the wrath of the lambe: <sup>17</sup> for the grete daye of his wrath is come, and who is able to endure?

7. AND after that, I sawe .iiiiij. Angels stande on the .iiiiij. corners of the erth holdyng the four wyndes of the erth, that the wynde shuld not blowe on the erth, nether on the see, nether on any tree. <sup>2</sup> And I sawe a nother angel ascende from the rysyngre of the sunne, which had the seale of the luyng God, and he cryed with a loudre voyce to the four Angells (to whom power was geuen to hurt the erth and the see) <sup>3</sup> saying: hurt not the erth nether the see, nether the trees, tyll we haue sealed the seruauntis of oure God in their forheddes.

<sup>4</sup> And I hearde the nombre of them which were sealed, and ther were sealed an .C. and xliiii .M. of all the trybes of the chyldren of Israel. <sup>5</sup> Of the tribe of Iuda were sealed .xii. M. Of the trybe of Ruben were sealed .xii. M. Of the trybe of Gad were sealed .xii. M. <sup>6</sup> Of the trybe of Aser were sealed .xii. M. Of the trybe of Neptalim were sealed .xii. M. Of the trybe of Manasses were sealed .xii. M. <sup>7</sup> Of the trybe of Symeon were

wlappid, rolled. mowe, he able. styngre, ascending. nyle, not.

ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ <sup>2</sup> πᾶν δένδρον.] <sup>2</sup> Καὶ εἶδον ἄλλον ἄγγελον <sup>3</sup> ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζώντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσι ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, <sup>3</sup> λέγων, ‘Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν <sup>4</sup> μετώπων αὐτῶν.’ <sup>4</sup> Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ· <sup>5</sup> ἐκ φυλῆς Ἰούδα, ἰβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ἰβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ἰβ’ χιλιάδες ἐσφραγισμένοι· <sup>6</sup> ἐκ φυλῆς Ἀσῆρ, ἰβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ἰβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ἰβ’ χιλιάδες ἐσφραγισμένοι· <sup>7</sup> ἐκ φυλῆς Συμεὼν, ἰβ’ χιλιάδες

\* Rec. καὶ οἱ ὄντατο.

y Rec. ταῦτα Alex. τοῦτο.

z Alex. τὶ ἐνέρον.

\* Rec. ἀναβάτνα.

## GENEVA—1557.

as sacke cloth made of heare, and the mone waxed euen as bloude : <sup>13</sup> And the starres of heauen fell vnto the earth, euen as a figge tree casteth her figges when she is shaken of a mighty wynde. <sup>14</sup> And heauen departed away, as a scrole when it is rolled together : and all mountaynes and yles were moued out of their places. <sup>15</sup> And the kynges of the earth, and the great men, and the riche men, and the chiefe captaynes, and the mighty men, and euery boundman, and euery free man, hyd them selues in denes, and in rockes of the hylles : <sup>16</sup> And sayd to the hylles and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe. <sup>17</sup> For the great day of his wrath is come, and who can endure it ?

7. AND after that, I sawe four Angels stand on the four corners of the earth, holding the four wyndes of the earth, that the wyndes shoulde not blowe on the earth, nether on the sea, nether on any tree. <sup>2</sup> And I saw another Angel ascende from the rising of the sunne, which had the seale of the luyng God, and he cryed with a loude voyce to the foure Angels to whom power was geuen to hurt the earth, and the sea, <sup>3</sup> saying, Hurt ye not the earth nether the sea, nether the trees, til we haue sealed the seruantes of our God in their foreheades,

<sup>4</sup> And I hearde the nombre of them, which were sealed, and there were sealed an hundred and foure and forty thousande of all the tribes of the children of Israel. <sup>5</sup> Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande. <sup>6</sup> Of the tribe of Aser, were sealed twelue thousande. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousande. <sup>7</sup> Of the tribe of Simeon were

## RHEIMS—1582.

blacke as it vvere sacke cloth of heare : and the vvhole moone became as bloud : <sup>13</sup> and the starres from heauen fel vpon the earth, as the figge tree casteth her greene figges when it is shaken of a great vynde : <sup>14</sup> and heauen departed as a booke folded together : and euery hil, and landes vvere moued out of their places. <sup>15</sup> And the kynges of the earth, and princes, and tribunes, and the riche, and the strong, and euery bond-man, and free-man hid them selues in the denes and the rockes of mountaynes. <sup>16</sup> And they say to the mountaynes and the rockes : Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lambe : <sup>17</sup> because the great day of their wrath is come, and vvhó shall be able to stand ?

7. AFTER these things I sawv foure Angels standing vpon the foure corners of the earth, holding the foure vwindes of the earth that they should not blowv vpon the land, nor vpon the sea, nor on any tree. <sup>2</sup> And I sawv another Angel ascending from the rising of the sunne, hauing the signe of the liuing God : and he cried vvith a loud voyce to the foure Angels, to vvhom it vvas giuen to hurt the earth and the sea, <sup>3</sup> saying, Hurt not the earth and the sea, nor the trees, til vve signe the scruants of our God in their foreheades.

<sup>4</sup> And I heard the number of them that vvere signed, an hundred fourtie foure thousande vvere signed, of euery tribe of the children of Isracl. <sup>5</sup> Of the tribe of Iuda, tvvelue thousand signed. Of the tribe of Ruben, tvvelue thousand signed. Of the tribe of Gad, tvvelue thousand signed. <sup>6</sup> Of the tribe of Aser, tvvelue thousand signed. Of the tribe of Nephthali, tvvelue thousand signed. Of the tribe of Manasses, tvvelue thousand signed. <sup>7</sup> Of the tribe of Simeon, tvvelue

## AUTHORISED—1611.

sackcloth of haire, and the Moone became as blood.

<sup>13</sup> And the starres of heauen fell vnto the earth, euen as a figge-tree casteth her <sup>a</sup> vntimely figs when she is shaken of a mighty wynde. <sup>14</sup> And the heauen departed as a scrowle when it is rolled together, and euery mountaine and Island were moued out of their places. <sup>15</sup> And the Kings of the earth, and the great men, and the rich men, and the chiefe captaynes, and the mighty men, and euery bond-man, and euery free-man, hid themselves in the denes, and in the rockes of the mountaynes, <sup>16</sup> And sayd to the mountaynes and rocks, Fall on vs, and hide vs from the face of him that sitteth on the Throne, and from the wrath of the Lambe : <sup>17</sup> For the great day of his wrath is come, and who shall be able to stand ?

7. AND after these things, I saw foure Angels standing on the four corners of the earth, holding the four windes of the earth, that the wynde should not blowe on the earth, nor on the sea, nor on any tree. <sup>2</sup> And I saw another Angel ascending from the East, hauing the seale of the liuing God : and hee cryed with a lowd voyce to the foure Angels, to whom it was giuen to hurt the earth and the sea, <sup>3</sup> Saying, Hurt not the earth, neither the sea, nor the trees, till we haue sealed the seruants of our God in their foreheades.

<sup>4</sup> And I heard the number of them which were sealed : and there were sealed an hundred and fourtie and foure thousand, of all the tribes of the children of Israel. <sup>5</sup> Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. <sup>6</sup> Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. <sup>7</sup> Of the tribe of Simeon were sealed twelue

\* Or, greene figs.

ἐσφραγισμένοι ἐκ φυλῆς Λευί, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Ἰσαχάρ, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Ζαβουλὼν, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Ἰωσήφ, ἰβ' χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Βενιαμίν, ἰβ' χιλιάδες ἐσφραγισμένοι. <sup>9</sup> Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἁγίου, <sup>b</sup> περιβεβλημένους | στολὰς λευκάς, καὶ <sup>c</sup> φοίνικας | ἐν ταῖς χερσὶν αὐτῶν <sup>10</sup> καὶ <sup>d</sup> κρᾶζουσι | φωνῇ μεγάλῃ, λέγοντες, <sup>e</sup> Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἁγίῳ. <sup>11</sup> Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ <sup>f</sup> τὰ πρόσωπα | αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, <sup>12</sup> λέγοντες, Ἄμην ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία

<sup>a</sup> Rec. περιβεβλημένοι.<sup>c</sup> Const. φοίνικας.<sup>d</sup> Rec. κρᾶζοντες.<sup>e</sup> Rec. πρόσωπον.<sup>f</sup> Rec. = μου.

## WICLIFF—1380.

thousand markid of the lynage of leuy : twelue thousand markid of the lynage of Isachar, twelue thousand markid, <sup>9</sup> of the lynage of zabulon : twelue thousand markid of the lynage of ioseph : twelue thousand markid of the lynage of beniamyn : twelue thousand markid.

<sup>9</sup> Afir these thingis I saie a greet puple : wnom no man myzt nombre, of alle folkis  $\tau$  lynagis  $\tau$  ruplis and laungagis stondege bifor the trone, in the sijt of the lomb, and thei werun clothid with whist stools :  $\tau$  palmes wren in the hondis of hem, <sup>10</sup>  $\tau$  thei crieden with a greet vois :  $\tau$  seiden, helthe to oure god that sittith on the trone  $\tau$  to the lomb, <sup>11</sup>  $\tau$  al augnels stoden al aboute the trone  $\tau$  the elder men and the foure beestis, and thei filden down in the sijt of the trone on her faces :  $\tau$  worschipiden god <sup>12</sup>  $\tau$  seiden amen, blessinge  $\tau$  clerenes and wisdom and doynge of thankngis  $\tau$  honour  $\tau$  vertu  $\tau$  strengthe to oure god in to worldis of worldis amen.

<sup>13</sup> And oon of the senouris answerid :  $\tau$  seide to me, who ben thes : that ben clothid with whist stools :  $\tau$  fro whennes camen thei ? <sup>14</sup>  $\tau$  I seide to hym, my lord thou wost, and he seide to me, thes ben thei, that camen fro greet tribulacion :  $\tau$  waischiden her stolis and maden hem whist in the blood of the lomb, <sup>15</sup> therfor thei ben bifor the trone of god :  $\tau$  seruen to hym day  $\tau$  nyzt in his temple,  $\tau$  he that sittith in the trone : dwelith on hem, <sup>16</sup> thei schulen no more hungre nether thirst : nether sunne schal falle on hem ne ony heete, <sup>17</sup> for the lomb that is in the myddil of the trone : schal gouerne hem :  $\tau$  schal lede forth hem to the wellis of watris of lif,  $\tau$  god schal wipe away ech teer, fro the ijen of hem.

stools, priestly garments. clerenes, glory. vertu, power. wost, knowest. ijen, eyes.

## TYNDALE—1534.

M. Of the tribe of Leuy were sealed xii. M. Of the trybe of Isacar were sealed xii. M. <sup>9</sup> Of the trybe of zabulon were sealed xii. M. Of the tribe of Ioseph were sealed xii. M. Of the trybe of Beniamin were sealed xii. thowsande.

<sup>9</sup> After this I behelde, and lo a gret multitude (which noman coude nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garments, and palmes in there hondes, <sup>10</sup> and cryed with a lowde voyce, sayinge : saluacion be ascribed to him that sittith upon the seate of oure god, and vnto the lambe. <sup>11</sup> And all the angelles stode in the compase of the seate, and of the elders and of the iiii. bestes, and fel before the seat on their faces, and worshipped god, <sup>12</sup> sayinge, amen : Blessynge and glory, wisdome and thanks, and honour, and power and myght, be vnto oure god for evermore Amen.

<sup>13</sup> And one of the elders answered, sayinge vnto me : what are these which are arrayed in longe whyte garments, and whence cam they ? <sup>14</sup> And I sayde vnto him : lord, thou wottest. And he sayde vnto me : these are they which cam out of gret tribulacion and made their garments large and made them whyte in the blood of the lambe : <sup>15</sup> therefore are they in the presence of the seate of God and serue him daye and nyght in hys temple, and he that sitteth in the seate wyll dwell amonge them. <sup>16</sup> They shall hunger no more nether thyrst, nether shall the sunne lyght on them, nether eny heate : <sup>17</sup> For the lambe which ys in the myddes of the seate shall fede them, and shall lede them vnto fountaynes of luyngue water, and god shall wipe awaye all teares from their eyes.

## CRANMER—1539.

sealed .xij. M. Of the trybe of Leuy were sealed .xii. M. Of the trybe of Isacar were sealed .xii. M. <sup>9</sup> Of the trybe of zabulon were sealed .xii. M. Of the trybe of Ioseph were sealed .xii. M. Of the trybe of Beniamin were sealed .xii. M.

<sup>9</sup> After this I behelde, and lo, a gret multitude (which noman coude nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe white garments, and palmes in their hands, <sup>10</sup> and cryed with a lowde voyce, sayinge : saluacion be ascribed to him that sitteth vpon the seate of oure God, and vnto the lambe. <sup>11</sup> And all the angels stode in the compase of the seate, and of the elders, and of the four bestes, and fell before the seat on their faces, and worshipped God, <sup>12</sup> sayinge, Amen : Blessynge and glory and wysdome and thanks, and honour, and power, and myght, be vnto oure God for euermore. Amen.

<sup>13</sup> And one of the elders answered, sayinge vnto me : what are these which are arrayed in longe whyte garments, and whence came they ? <sup>14</sup> And I sayde vnto him : Lord thou wottest. And he sayde to me : these are they, which cam out of gret tribulacion, and made their garments large, and made them whyte by the bloude of the lambe : <sup>15</sup> therefore are they in the presence of the seate of God and serue hym daye and nyght in his temple, and he that sitteth in the seate wyll dwell amonge them. <sup>16</sup> They shall hunger no more nether thyrst, nether shall the sunne lyght on them, nether eny heate. <sup>17</sup> For the lambe which is in the myddes of the seate, shall fede them, and shall leade them vnto fountaynes of luyngue water, and God shall wipe awaye all teares from their eyes.

καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.<sup>13</sup> Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνας εἰσὶ, καὶ πόθεν ἤλθον; <sup>14</sup> καὶ εἶρηκα αὐτῷ, 'Κυρίε μου,| σὺ οἶδας.' Καὶ εἶπέ μοι, 'Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν <sup>9</sup> αὐτὰς| ἐν τῷ αἵματι τοῦ ἀρνίου. <sup>15</sup> διὰ τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτούς. <sup>16</sup> οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν καῦμα. <sup>17</sup> ὅτι τὸ ἀρνίον τὸ ἀνά μέσον τοῦ θρόνου <sup>h</sup> ποιμανεῖ αὐτούς, καὶ ὀδηγήσει| αὐτούς ἐπὶ ζῶης| πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον <sup>k</sup> ἐκ τῶν ὀφθαλμῶν αὐτῶν.'

<sup>9</sup> Rec. στολὰς αὐτῶν.

<sup>h</sup> Const ποιμαίνει . . . ὀδηγῆι.

<sup>1</sup> Rec. ζώσας.

<sup>k</sup> Rec. ἀπό.

## GENEVA — 1557.

sealed twelve thousand. Of the tribe of Leui were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. <sup>9</sup> Of the tribe of Zabulon, were sealed twelve thousand. Of the tribe of Ioseph were sealed twelve thousand. Of the tribe of Benjamin, were sealed twelve thousand.

<sup>9</sup> After this I behelde, and lo, a great multitude, which no man coulde number of all nations and people, and tounges, stode before the throne, and before the Lambe, clothed with longe white garmentes, and palmes in theyr hands: <sup>10</sup> And they cried with a lowde voyce, saying, Saluation *commeth* of our God, that sitteth vpon the throne, and of the Lambe. <sup>11</sup> And all the Angels stode in the compasse of the throne and of the Elders, and of the foure beastes, and fell before the throne on their faces, and worshipped God. <sup>12</sup> Saying, Amen: blessing and glorie, wysedome, and thanks, and honour, and power, and might, be vnto our God for euer more. Amen. <sup>13</sup> And one of the Elders spake, saying vnto me, What are these which are arayed in longe whyte garmentes, and whence came they?

<sup>14</sup> And I sayd vnto hym, Lord, thou wotest. And he sayd to me, These are they which came out of great tribulation, and washed theyr garmentes and made them white in the bloude of the Lambe. <sup>15</sup> Therefore are they in the presence of the throne of God, and serue hym day and night in his temple, and he that sitteth in the throne wyl dwell amonge them. <sup>16</sup> They shal hunger no more, nether thyrst, nether shal the sunne lyght on them, nether any heate. <sup>17</sup> For the Lambe which is in the myddes of the throne shal feede them, and shal leade them vnto the lyueli fontaynes of waters, and God shal wype awaye all teares from theyr eyes.

## RHEIMS — 1582.

thousand signed. Of the tribe of Leui, tvelve thousand signed. Of the tribe of Issachar, tvelve thousand signed. <sup>9</sup> Of the tribe of Zabulon, tvelve thousand signed. Of the tribe of Ioseph, tvelve thousand signed. Of the tribe of Benjamin, tvelve thousand signed.

<sup>9</sup> After these things I savv a great multitude vvhich no man could number, of all nations, and tribes, and peoples, and tonges: standing before the throne, and in the sight of the Lambe, clothed in vvHITE robes, and palmes in their hands: <sup>10</sup> And they cried vvith a lovvd voice, saying, Saluation to our God vvhich sitteth vpon the throne, and to the Lambe. <sup>11</sup> And all the Angels stodee in the circuite of the throne and of the seniors and of the foure beastes: and they fel in the sight of the throne vpon their faces, and adored God, <sup>12</sup> saying, Amen. Benediction, and glorie, and vvisedom, and thankesgiving, honour and pover, and strength to our God for euer and euer. Amen.

<sup>13</sup> And one of the seniors answered, and said to me, These that are clothed in the vvHITE robes, vvho be they? and whence came they? <sup>14</sup> And I said to him, My Lord thou knovvest. And he said to me, These are they vvhich are come out of great tribulation, and haue vvashed their robes, and made them vvHITE in the bloud of the Lambe. <sup>15</sup> therefore they are before the throne of God, and they serue him day and night in his temple: and he that sitteth in the throne, shal dvvel ouer them. <sup>16</sup> they shal no more hunger nor thirst, neither shal the sunne fall vpon them, nor any heate. <sup>17</sup> because the Lambe vvhich is in the middes of the throne. shal rule them, and shal conduct them to the liuing fontaines of vvaters, and God vvil vvipe avway all teares from their eyes.

## AUTHORISED — 1611.

thousand. Of the tribe of Leui were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. <sup>9</sup> Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Ioseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

<sup>9</sup> After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe, clothed with white robes, and palmes in their hands: <sup>10</sup> And cried with a lowd voyce, saying, Saluation to our God, which sitteth vpon the Throne, and vnto the Lambe. <sup>11</sup> And all the Angels stood round about the Throne, and about the Elders, and the foure beastes, and fell before the Throne on their faces, and worshipped God, <sup>12</sup> Saying, Amen: Blessing, and glory, and wisdom, and thankesgiving, and honour, and power, and might be vnto our God for euer and euer. Amen.

<sup>13</sup> And one of the Elders answered, saying vnto me, What are these which are arayed in white robes? and whence came they? <sup>14</sup> And I said vnto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and haue washed their robes, and made them white in the blood of the Lambe. <sup>15</sup> Therefore are they before the Throne of God, and serue him day and night in his Temple: and hee that sitteth on the Throne shall dwell amonge them. <sup>16</sup> They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heate.

<sup>17</sup> For the Lambe, which is in the midst of the Throne, shall feede them, and shall leade them vnto liuing fontaines of waters: and God shall wipe away all teares from their eyes.

VIII. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῶριον. <sup>2</sup> Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. <sup>3</sup> καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ <sup>1</sup> τὸ θυσιαστήριον, ἔχων λιβαντῶν χρυσοῦν καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. <sup>4</sup> καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ. <sup>5</sup> καὶ εἴληφεν ὁ ἄγγελος τὸν λιβαντῶν, καὶ ἐγένετο φωνὴ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός. <sup>6</sup> Καὶ οἱ ἑπτὰ ἄγγελοι <sup>οἱ</sup> ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἠτοίμασαν ἑαυτοὺς, ἵνα σαλπύξωσι. <sup>7</sup> Καὶ ὁ πρῶτος <sup>α</sup> ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένον

<sup>1</sup> Const. τοῦ θυσιαστηρίου.<sup>οἱ</sup> Rec. = οἱ.<sup>α</sup> Rec. = ἄγγελος.<sup>ο</sup> Rec. = ἰν.<sup>ρ</sup> Rec. = καὶ τὸ τρίτον τῆς γῆς κατεκείη,

## WICLIFF—1380.

8. AND whanne he had opened the seventhe seel, a silence was made in heuene as half an our. <sup>2</sup> ⁊ I saie seuen angels stonde in the sijt of god: and seuen trumpis werun zoun to hem, <sup>3</sup> and another angel cam ⁊ stode bifor the autir: ⁊ hadde a goldun censer, ⁊ many encensis werun zoun to him: that he schulde zeue of the preiers of alle seyntis on the goldun autir that is bifor the trone of god. <sup>4</sup> ⁊ the smoke of encensis of the preiers of holi men stied up: fro the angels hond bifor god, <sup>5</sup> ⁊ the angel took the censer: ⁊ fillid it of the fier of the autir, ⁊ castid in to erthe ⁊ thundris ⁊ voisis ⁊ letingis werun made: and a gret erthmouyng.

<sup>6</sup> ⁊ the seuen angels that hadden seuen trumpis maden hem redi that thei schulden trumpet, <sup>7</sup> ⁊ the first angel trumpid: ⁊ hail was made, ⁊ fier meynde to gidre in blood: ⁊ it was sent in to erthe, ⁊ the thridde part of the erthe was brent, ⁊ the thridde part of trees was brent: ⁊ al the grene gras was brent, <sup>8</sup> and the secunde angel trumpid: ⁊ as a gret hille brennyng with fier was cast in to the see, and the .iiij. part of the see was made blood: <sup>9</sup> and the thridde part of creature was deed that hadden lyues in the see, ⁊ the thridde part of schippis perischid.

<sup>10</sup> And the thridde angel trumpid: ⁊ a gret sterre brennyng as a litil bronde filde fro beuene, and it filde in to the thridde part of flodis: ⁊ in to the wellis of watis, <sup>11</sup> and the name of the sterre is seid wormed, and the thridde part of watis was made in to wormed: and many men werun deed of the watis: for tho werun made bytter, <sup>12</sup> ⁊ the fourthe angel trumpid: ⁊ the thridde part of the sunne was smyten, and the thridde part of the mone, ⁊ the thridde part of steris, so that the thridde part of hem was derkid: and

zoun, pieris.      zise, sise.      stuf, ascended.  
letingis, lightnings.      erthmouyng, earthquake.  
meynde, mingled.

## TYNDALE—1534.

8. AND when he had opened the seventh seale, there was silence in heven aboute the space of halfe an houre. <sup>2</sup> And I sawe angelles stondynge before god, and to them were given vii. trompettes. <sup>3</sup> And another angell cam and stode before the autre, havyng a golden senser, and moche of odoures was given vnto him, that he shulde offre of the prayers of all sayntes upon the golden autre, which was before the seate. <sup>4</sup> And the smoke of the odoures which came of the prayers of all sayntes, ascended vpp before god out of the angelles honde. <sup>5</sup> And the angell toke the senser and fylled it with fyre of the autre and caste it into the erth, and voyces were made, and thondrynges and lightnynges, and erthquake.

<sup>6</sup> And the .vii. angells which had the .vii. trompettes prepared them selues to blowe. <sup>7</sup> The fyrst angell blew, and there was made hayle and fyre, which were myngled with blood, and they were caste into the erth: and the thryd parte of trees was burnt, and all grene grasse was brent. <sup>8</sup> And the seconde angell blew: and as it were a gret mountayne: burnyng with fyre was caste in to the see, <sup>9</sup> and the thryde parte of the see turned to bloud, and the thryde parte of the creatures which had lyfe, dyed, and the thryde part of shippes were destroyed.

<sup>10</sup> And the thryde angell blew, and ther fell a grett starre from heven burnyng as it were a lampe, and it fell into the thryde parte of the ryvers, and into fountaynes of watis, <sup>11</sup> and the name of the starre is called wormwod. And the thryde parte was turned to wormwod. And many men dyed of the watis because they were made bytter. <sup>12</sup> And the fourth angell blew, and the thryde parte of the sunne was smyten, and the thryde part of the mone, and the thryde part of starres: so that the thryde parte of them was darckned. And the daye was smyten

## CRANMER—1539.

8. AND when he had opened the seventh seale, there was sylence in heauen aboute the space of halfe an houre. <sup>2</sup> And I sawe angelles standing before God, and to them were geuen seuen trompettes. <sup>3</sup> And another angell came and stode before the autre, hauyng a golden senser, and moch of odoures was geuen vnto him, that he shulde offre of the prayers of all sayntes vpon the golden auter, which was before the seate. <sup>4</sup> And the smoke of the odoures which cam of the prayers of all sayntes, ascended vp before God out of the Angelles hande. <sup>5</sup> And the Angell toke the senser, and fylled it with fyre of the auter, and caste it into the erth, and voyces were made, and thondrynges and lighthnynges, and erthquake.

<sup>6</sup> And the seuen Angels which had the seuen trompettes, prepared them selues to blowe. <sup>7</sup> The fyrst Angell blew, and there was made hayle and fyre, which were myngled with blood, and they were cast into the erth: and the thirde parte (of the erth was set on fyre, and the thirde parte) of trees was burnt, and all grene grasse was brent. <sup>8</sup> And the seconde angell blew: and as it were a gret mountayne burnyng with fyre was caste into the see, and the thirde parte of the see turned to bloude, <sup>9</sup> and the thryde parte of the creatures which had lyfe, dyed, and the thryde part of shypes were destroyed.

<sup>10</sup> And the thryde angell blew, and ther fell a gret starre from heauen, burnyng as it were a lampe, and it fell into the thryde parte of the ryuers, and into fountaynes of watis, <sup>11</sup> and the name of the starre is called wormwod. And the thryde parte was turned to wormwod. And many men dyed of the watis, because they were made bytter. <sup>12</sup> And the fourth Angell blew, and the thryde part of the sunne was smyten, and the thryde part of the mone, and the thryde part of starres: so that the thryd part of them was darckned. And the daye was smyten,

<sup>9</sup> ἐν | αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν <sup>9</sup> καὶ τὸ τρίτον τῆς γῆς κατεκάη, | καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη. <sup>8</sup> Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὅρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. <sup>9</sup> καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων <sup>9</sup> διεφθάρη. | <sup>10</sup> Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς <sup>7</sup> τῶν | ὑδάτων. <sup>11</sup> καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται <sup>8</sup> ὁ | Ἄψινθος· καὶ γίνεται | τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ <sup>8</sup> τῶν | ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. <sup>12</sup> Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ

<sup>9</sup> Const. ἐεθάρσαν.<sup>1</sup> Rec. = τῶν.<sup>2</sup> Rec. = ὁ.<sup>1</sup> Const ἰγίνα.<sup>8</sup> Rec. = τῶν.

## GENEVA—1557.

8. AND when he had opened the seventh seal there was silence in heaven about the space of half an hour. <sup>2</sup> And I saw the seven Angels standing before God, and to them were given seven trumpets. <sup>3</sup> Then another Angel came and stood before the altar having a golden censor, and much odours were given unto him, that he should offer with the prayers of all Saints upon the golden altar, which is before the throne. <sup>4</sup> And the smoke of the odours which came of the prayers of all Saints, ascended up before God, out of the Angels hand.

<sup>5</sup> And the Angel took the censor, and filled it with fire of the altar, and cast it into the earth, and voices were made, and thondrynges, and lightnings, and earthquake. <sup>6</sup> And the seven Angels which had the seven trumpets, prepared them selves to blowe. <sup>7</sup> The first Angel then blew, and there was made haile and fire, which were mingled with bloude, and they were cast into the earth, and the thyrdy parte of trees was burnt, and all grene grasse was burnt.

<sup>8</sup> And the seconde Angel blew: and as it were a great mountayne, burning with fire, was cast into the sea, and the thyrde parte of the sea turned to bloude. <sup>9</sup> And the thyrdy parte of the creatures which were in the sea, dyed, the liuing things *I meane*, and the thyrdy parte of shypes were destroyed. <sup>10</sup> Then the thyrd Angel blew, and there fel a great starre from heauen burning as it were a torche, and it fell into the thyrdy parte of the ryuers, and into fountaynes of waters. <sup>11</sup> And the name of the starre is called wormewood: therefore the thyrdy parte of the waters was turned to wormewood and many men dyed of the waters, because they were made bitter.

<sup>12</sup> And the fourth Angel blew, and the thyrdy parte of the sunne was smytten, and the thyrdy parte of the mone, and the thyrdy parte of starres: so that the thyrdy parte of them was darckned. and the daye

## RHEIMS—1582.

8. AND when he had opened the seventh seale, there was silence in heaven, as it were halfe an houre. <sup>2</sup> And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets. <sup>3</sup> And another Angel came, and stood before the altar, having a golden censor: and there were given to him many incenses, that he should give of the prayers of all sanctes upon the altar of gold, which is before the throne of God. <sup>4</sup> And the smoke of the incenses of the prayers of the sanctes ascended from the hand of the Angel before God. <sup>5</sup> And the Angel tooke the censor, and filled it of the fire of the altar, and cast it on the earth, and there were made thunders and voices and lightnings, and a great earthquake. <sup>6</sup> And the seven Angels which had the seven trumpets, prepared them selves to sound with the trompet.

<sup>7</sup> And the first Angel sounded with the trompet, and there was made haile and fire, mingled in bloud, and it was cast on the earth, and the third part of the earth was burnt, and the third part of trees was burnt, and all greene grasse was burnt.

<sup>8</sup> And the second Angel sounded with the trompet: and as it were a great mountaine burning with fire, was cast into the sea, and the third part of the sea was made bloud: <sup>9</sup> and the third part of those creatures died, which had liues in the sea, and the third part of the shippes perished.

<sup>10</sup> And the third Angel sounded with the trompet, and a great starre fel from heauen, burning as it were a torche, and it fel on the third part of the floudes, and on the fountaines of waters: <sup>11</sup> and the name of the starre is called wormevod. and the third part of the waters was made into Worme Vod: and many men died of the waters, because they were made bitter.

<sup>12</sup> And the fourth Angel sounded with the trompet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them

## AUTHORISED—1611.

8. And when hee had opened the seventh seale, there was silence in heaven about the space of halfe an houre. <sup>2</sup> And I saw the seven Angels which stood before God, and to them were given seven trumpets. <sup>3</sup> And another Angel came and stood at the Altar, having a golden censor, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the throne. <sup>4</sup> And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand. <sup>5</sup> And the Angel tooke the censor, and filled it with fire of the Altar, and cast it into the earth: and there were voyces, and thunders, and lightnings, and an earthquake: <sup>6</sup> And the seven Angels which had the seven trumpets, prepared themselves to sound.

<sup>7</sup> The first Angel sounded, and there followed haile, and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all greene grasse was burnt up. <sup>8</sup> And the second Angel sounded, and as it were a great mountaine burning with fire was cast into the sea, and the third part of the sea became blood. <sup>9</sup> And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed. <sup>10</sup> And the third Angel sounded, and there fell a great starre from heauen, burning as it were a lampe, and it fell upon the third part of the riuers, and upon the fountaines of waters: <sup>11</sup> And the name of the starre is called Wormewood, and the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

<sup>12</sup> And the fourth Angel sounded, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the stars, so as the third part of them was darkened: and the day

<sup>8</sup> Or, add it to the prayers.

ἢ ἡμέρα μὴ φαίνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. <sup>13</sup> Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ἄετοῦ | <sup>14</sup> πετομένου | ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, ' Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν | ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.'

IX. Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἄστερα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου, <sup>2</sup> καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου <sup>3</sup> μεγάλης, | καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄηρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. <sup>4</sup> Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσι ἐξουσίαν οἱ σκορπίοι τῆς γῆς. <sup>5</sup> καὶ ἐρῆθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους

<sup>1</sup> Const. τὸ τρίτον αὐτῆς (s. αὐτῶν) μὴ φανῆ ἡ ἡμέρα καὶ.

<sup>2</sup> Rec. ἀγγίλου.

<sup>3</sup> Rec. πετωμένου.

<sup>4</sup> Const. τοὺς κατοικοῦντας.

<sup>5</sup> Const. καιομένης.

## WICLIF—1380.

the thridde part of the day schyned not, & also of the nyght, <sup>13</sup> and I saie I herde the vois of an egle fleynge bi the myddil of heuene, and seynge with a greet vois, wo wo wo to men that dwellen in erthe, of the other voicis of thre aungels: that schulen trumpe afur.

9. AND the fifthe aungel trumpid, & I sai that a sterre hadde fallen doum fro heuene in to the erthe: & the keye of the pit of depnese was zoun to it, <sup>2</sup> and it opened the pitte of depnese: & a smoke of the pitte stide up, as the smoke of a greet furneis, & the sunne was derkide and the air, of the smoke of the pitte, <sup>3</sup> & locustus wenten out of the smoke of the pitte in to erthe: & power was zoun to hem, as scorpions of the erthe han power, <sup>4</sup> & it was commaundid to hem, that thei schulden not herte the gras of erthe, nether ony grene thing, nether ony tree, but onli men: that han not the sigue of god in her forhedis, <sup>5</sup> & it was zoun to hem, that thei schulden not sle hem: but that thei schulden be turmid fyue monethis, & the turmentynge of hem: as the turmentynge of a scorpion, whanne he smytith a man, <sup>6</sup> and in the daiis men schulden seke deeth, & thei schuln not fynde it: & thei schulden desire to die: and deeth schal fle from hem.

<sup>7</sup> & the liknesse of locustus: ben like horsis made redi in to batell, & on the heedis of hem as crownes like gold: & the facis of hem as the facis of men, <sup>8</sup> & thei hadden heeris as heris of wymmen: & the teeth of hem weren as teeth of lions, <sup>9</sup> & thei hadden haburiownes: as irun haburiownes, & the vois of her wyngis, as the vois of charis of many horsis rennyng in to batell, <sup>10</sup> and thei hadden tailis like scorpions, & prickis weran in the tailis of hem, and the myzt of hem

## TYNDALE—1534.

that the thyrd part of it shulde not shyne, and lykewyse the nyght. <sup>13</sup> And I behelde and herd an angell flynge thorowe the myddes of heven, sayinge with a lowde voyce: Woo, wo to the inhabitants of the erth because of the voyces to come of the trompe of the .iii. angells which were yet to blowe.

9. AND the fyfte angell blew, and I sawe a starre fall from heven vnto the erth. And to him was geuen the keye of the bottomlesse pytt. <sup>2</sup> And he opened the bottomlesse pytt, and there arose the smoke of a greet furnace. And the sunne, and the ayer were darkned by the reason of the smoke of the pytt. <sup>3</sup> And there cam out of the smoke locustes vpon the erth: and vnto them was geuen power as the scorpions of the erth haue power. <sup>4</sup> And it [was sayde vnto them that they shulde not] hurt the grasse of the erth: nether eny grene thinge: nether eny tree: but only those men which have not the seale in their forhedes, <sup>5</sup> and to them was commaunded that they shulde not kyll them, but that they shulde be vexed v monethes, and their payne was as the payne that cometh of a scorpion, when he hath stonge a man. <sup>6</sup> And in those dayes shall men seke deeth, and shall not fynde it, and shall desyre to dye, and deeth shall flye from them.

<sup>7</sup> And the similitude of the locustes was lyke vnto horses prepared vnto battayll, and on their heddes were as it were crownes, lyke vnto golde: and their faces were as it had bene the faces of men. <sup>8</sup> And they had heere as the heere of wemen. And their teete were as the teete of lions. <sup>9</sup> And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charettes when many horses runne to gedder to battayle. <sup>10</sup> And they had tayles lyke vnto scorpions, and there were stinges

## CRANMER—1539.

that the thyrd part of it shulde not shyne, and lykewyse the nyght. <sup>13</sup> And I behelde and herde an Angell flynge thorow the myddes of heauen, sayinge with a lowde voyce: Woo, woo, to the inhabitants of the erth, because of the voyces to come of the trompe of the thre Angels, which were yet to blowe.

9. AND the fyft Angell blew, and I saw a starre fall from heauen vnto the erth. And to hym was geuen the keye of the bottomlesse pytt: <sup>2</sup> And he opened the bottomlesse pytt, and the smoke of the pytt arose as the smoke of a greet furnace. And the sunne, and the ayer were darkned by the reason of the smoke of the pytt. <sup>3</sup> And there came out of the smoke locustes vpon the erth, and vnto them was geuen power, as the scorpions of the erth haue power. <sup>4</sup> And it was commaunded them, that they shuld not hurt the grasse of the erth: nether eny grene thinge: nether eny tree: but only those men which haue not the seale in their forhedes. <sup>5</sup> And to them was commaunded, that they shulde not kyll them, but that they shulde be vexed. v. monethes, and their payne was as the payne that cometh of a scorpion, when he hath stonge a man. <sup>6</sup> And in those dayes shall m-n seke deeth, and shall not fynde it, and shall desyre to dye, and deeth shall flye from them.

<sup>7</sup> And the simylitude of the locustes was lyke vnto horses prepared vnto battayll, and on their heades were as it were crownes, lyke vnto golde, and their faces were as it had bene the faces of men. <sup>8</sup> And they had heere as the heere of wemen. And their teete were as the teete of lions. <sup>9</sup> And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charettes, when many horses runne to gether to battayle. <sup>10</sup> And they had tayles lyke vnto scorpions, and there were

<sup>1</sup> ued, asteroid. <sup>2</sup> gounn, green. <sup>3</sup> hrm, them. <sup>4</sup> haburiownes, brazi plates <sup>5</sup> charts, chariots.

<sup>a</sup> οἷτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. <sup>5</sup> καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον. <sup>6</sup> καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ εὕρῃσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ἀπ' αὐτῶν ὁ θάνατος. <sup>7</sup> Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτομασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι <sup>δ</sup> χρυσοῖ· καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων· <sup>8</sup> καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λέοντων ἦσαν· <sup>9</sup> καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. <sup>10</sup> καὶ ἔχουσιν οὐρὰς ὅμοιας σκορπίοις, καὶ <sup>ε</sup> κέντρα· καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν τοῦ

<sup>a</sup> Rec. + μόνους.<sup>b</sup> Rec. οὐχ.<sup>c</sup> Rec. ὁ θάνατος ἀπ' αὐτῶν.<sup>d</sup> Rec. χρυσοὶ χρυσῶ.<sup>e</sup> Rec. κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν.

## GENEVA—1557.

was smytten, that the thyrdē parte of it coude not shyne, and lykewyse the nyght. <sup>13</sup> And I behelde and heard an Angel flying through the myddes of heauen, saying with a lowde voyce, Wo, wo, wo to the inhabiters of the earth, because of the soundes to come of the trompet of the three Angels which were yet to blowe.

9. AND the fyfte Angel blew, and I sawe a starre fall from heauen vnto the earth: And to hym was geuen the keye of the bottomlesse pyt. <sup>2</sup> And he opened the bottomlesse pyt, and there arose the smoke of the pit as the smoke of a great furnace: and the sunne, and the ayre were darkned by the reason of the smoke of the pitte. <sup>3</sup> And there came out of the smoke, Locustes vpon the earth: and vnto them was geuen power, as the scorpions of the earth haue power. <sup>4</sup> And it was commanded them, that they shoulde not hurt the grasse of the earth: nether any grene thyng: nether any tree: but only those men which haue not the seale in their foreheades. <sup>5</sup> And to them was commanded that they should not kyl them, but that they should be vexed fyue monethes, and that their payne shoulde be as the payne that commeth of a scorpion, when he hath stonge a man. <sup>6</sup> Therefore in those dayes shal men seke death, and shal not fynde it, and shal desire to dye, and death shal flye from them.

<sup>7</sup> And the forme of the locustes was lyke vnto horses prepared vnto battayle, and on theyr heades were as it were crownes, lyke vnto golde, and theyr faces were as it had bene the faces of men. <sup>8</sup> And they had heere as the heere of women: and theyr teeth were as the teeth of Lyons. <sup>9</sup> And they had habbergions, as it were habbergions of yron: and the sounde of theyr wynges, was as the sounde of charets when many horses runne together to battayle. <sup>10</sup> And they had tayles lyke vnto scorpions, and there were stynges in theyr

## RHEIMS—1582.

vvas darkened, and of the day there shined not the third part, and of the night in like maner. <sup>13</sup> And I looked, and heard the voice of one egle flying through the middes of heauen, saying vwith a loud voice, Vvo, vvo, vvo to the inhabiters on the earth: because of the rest of the voices of the three Angels vvhich vvere to sound vwith the trompet.

9. AND the fifth Angel sounded vwith the trompet, and I sawv a starre to haue fallen from heauen vpon the earth, and there vvas giuen to him the keye of the pitte of bottomles depth. <sup>2</sup> And he opened the pitte of the bottomles depth: and the smoke of the pitte ascended, as the smoke of a great furnace: and the sunne vvas darkened and the aier vwith the smoke of the pitte. <sup>3</sup> And from the smoke of the pitte there issued forth locustes into the earth, and povver vvas giuen to them, as the scorpions of the earth haue povver: <sup>4</sup> and it vvas commaunded them that they should not hurt the grasse of the earth nor any greene thing, nor any tree: but only men vvhich haue not the signe of God in theyr foreheades. <sup>5</sup> and it vvas giuen vnto them that they should not kyl them: but that they should be tormented fyue monethes: and their tormentes as the tormentes of a scorpion vvhich he striketh a man. <sup>6</sup> And in those daies men shal seeke for death, and shal not fynde it: and they shal desire to die, and death shal flee from them.

<sup>7</sup> And the similitudes of the locustes, like to horses prepared into battel: and vpon theyr heades as it vvere crowynes like to gold: and theyr faces as the faces of men. <sup>8</sup> And they had heere as the heere of vwomen: and theyr teeth vvere as of lions. <sup>9</sup> And they had habbergions as habbergions of yron, and the voice of theyr vwinges as the voice of the chariotes of many horses running into battel. <sup>10</sup> and they had tayles like to scorpions, and stinges vvere in

## AUTHORISED—1611.

shone not for a third part of it, and the night likewise. <sup>13</sup> And I beheld and heard an Angel flying through the midst of heauen, saying with a loud voyce, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voyces of the trumpet of the three Angels which are yet to sound.

9. AND the fift Angel sounded, and I saw a starre fall from heauen vnto the earth: and to him was giuen the key of the bottomlesse pit. <sup>2</sup> And hee opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sunne and the ayre were darkned, by Reason of the smoke of the pit. <sup>3</sup> And there came out of the smoke locusts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power. <sup>4</sup> And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheades.

<sup>5</sup> And to them it was giuen that they should not kill them, but that they should be tormented fyue moneths, and their torment was as the torment of a Scorpion, when he striketh a man. <sup>6</sup> And in those dayes shall men seeke death, and shall not find it, and shall desire to die, and death shall flee from them. <sup>7</sup> And the shapes of the Locusts were like vnto horses prepared vnto battell, and on their heades were as it were crownes like gold, and their faces were as the faces of men. <sup>8</sup> And they had haire as the haire of women, and their teeth were as the teeth of Lions.

<sup>9</sup> And they had brestplates, as it were brestplates of iron, and the sound of theyr wynges was as the sound of charets of many horses running to battell. <sup>10</sup> And they had tayles like vnto Scorpions, and there were stings in their tayles: and

ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. <sup>11</sup> ἔχουσαι | ἐφ' αὐτῶν βασιλέα τὸν ἀγγελον τῆς ἀβύσσου ὄνομα αὐτῷ Ἐβραϊστὶ Ἀβαδδὼν, <sup>12</sup> καὶ ἐν | τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. <sup>13</sup> Ἡ οὐαὶ ἢ μία ἀπήλθεν ἰδοὺ ἔρχονται | ἐτι δύο οὐαὶ μετὰ ταῦτα. <sup>14</sup> Καὶ ὁ ἕκτος ἀγγελος ἐσάλπισε, καὶ ἤκουσα φωνῆν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ, <sup>15</sup> λέγουσαν | τῷ ἕκτῳ ἀγγέλῳ ἢ ὁ ἔχων | τὴν σάλπιγγα, Ἐλθὲσον τοὺς τέσσαρας ἄγγελους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. <sup>16</sup> Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἠτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἑναυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. <sup>17</sup> καὶ ὁ ἀριθμὸς τῶν | στρατευμάτων <sup>18</sup> τοῦ ἵππικοῦ | δύο μυριάδες μυριάδων ὡς ἤκουσα τὸν ἀριθμὸν αὐτῶν. <sup>19</sup> Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὀράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ἄκινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ

f Rec. + Kai.

g Rec. ἔχουσαι.

h Const. ἐν ζι.

i Alex. ἐρχεται.

k Alex. Λίγυτος.

l Rec. ἑξ ἑξ.

m Rec. = τῶν.

n τοῦ ἵππου.

o Rec. + kai.

## WICLIȚ—1380.

was to noie men fyue monethis, <sup>11</sup> and thei hadden on hem a kyng, the angel of depresse to whom the name bi ebrew is labaddon, but bi greek apollion; ⁊ bi latyn he hath a name extermynans that is a distrier. <sup>12</sup> o wo is passid ⁊ lo zit comen twei woos.

<sup>13</sup> Aftir this thingis also the sixte angel trumpid; ⁊ i herde a vois fro thre corners of the goldun autir that is bifore the isen of god, <sup>14</sup> ⁊ seide to the sixte angel that hadde a trompe; vnbinde thou foure angels that ben bounden in the greet flood eufrates; <sup>15</sup> ⁊ the foure angels werun vnbunden; which werun redi in to our and dai and moneth ⁊ zeer to sle the thirde part of men; <sup>16</sup> and the nombre of the oost of hors men was twenti thousand sith ten thousand; i herde the nombre of hem: <sup>17</sup> ⁊ so i saie horsis in vision; and thei that sate on hem hadden firi haburiownes and of iacinet and of brymston and the heedis of the horsis werun as the hedis of lions: ⁊ fier ⁊ smoke, and brymston cometh forth of the mouth of hem; <sup>18</sup> of this thre plagis: the .iiij. part of men was slayn of the fier ⁊ of the smoke and of the brymston that comen out of the mouth of hem; <sup>19</sup> for the power of the horsis is in the mouth of hem: ⁊ in the tailis of hem; for the tailis of hem ben like to serpentis haunghe hedis: ⁊ in hem thei noien, <sup>20</sup> and the tother men that werun not slayn in these plagis; nether diden penaunce of the werkis of her hondis that thei worschipiden not deuels and symylacris of gold and of siluer ⁊ of bras and of stoon ⁊ of tree; which nether moun se, nether here, nether wandre; <sup>21</sup> and diden not penaunce of her man-seyngis, nether of her wichcraftis, nether of her fornyuocacion, wicher of her theftis: werun slayn;

## TYNDALE—1534.

in their tayles. And their power was to hurt men v. monethes. <sup>11</sup> And they had a kyng over them, which is the angell of the bottomlesse pytt, whose name in the hebrew tonge is Abaddon: but in the greke tonge Apollion. <sup>12</sup> One woo is past; and beholde two woos come after this.

<sup>13</sup> And the sixte. angell blew, and I herd a voyce from the .iiij. corners of the golden autre which is before god, <sup>14</sup> saying to the sixte angell, which had the trompe: Loose the .iiij. angelles, which are bounde in the grett ryver Eufrates. <sup>15</sup> And the .iiij. angelles were loosed which wer prepared for an houre, for a daye, for a moneth, and for a yere, for to slec the thyrd part of men. <sup>16</sup> And the nombre of horsmen of warre, were twenty tymes xM. And I herde the nombre of them. <sup>17</sup> And thus I sawe the horses in a vision and them that sate on them haungy fyry habbergions of a iacynete colour, and brymston; and the heeddes of the horses were as the heeddes of lions. And out of their mouthes went forth fyre and smoke, and brymstone. <sup>18</sup> And of these .iiij. was the thyrd parte of men kyled: that is to saye, of fyre, smoke; and brymstone; which proceded out of the mouthes of them: <sup>19</sup> For their power was in their mouthes and in their tayles; for their tayles were lyke vnto serpentis; and had heeddes; and with them they dyd hurt: <sup>20</sup> And the remnaunt of the men which were not kyled by these plagis; repented not of the dedes of their hondes that they shulde not worschipe deuyls; and ymages of golde, and sylver and brasse; and stone; and of wood; which nether can se; nether heare, nether goo. <sup>21</sup> Also they repented not of their murder; and of their sorcery nether of their fornicacion nether of their theft.

## CRANMER—1539.

stynge in their tayles, And their power was to hurt men .v. monethes. <sup>11</sup> And they had a kyng ouer them, which is the angell of the bottomlesse pytt, whose name in the Hebrew tong, is Abaddon: but in the Greke tonge, Apollion that is to saye: a destroyer. <sup>12</sup> One wo is past, and beholde, two woos come yet after this.

<sup>13</sup> And the syst Angell blew, and I herde a voyce from the .iiij. corners of the golden autre, which is before God, <sup>14</sup> saying to the syst Angell, which had the trompe: Lose the foure Angelles, which are bounde in the grete ryver Eufrates. <sup>15</sup> And the foure Angelles were loosed, which were prepared for an houre, for a daye, for a moneth, and for a yere, for to see the .iiij. part of men. <sup>16</sup> And the nombre of horsmen of warre were .xx. tymes .x. M. And I herde the nombre of them: <sup>17</sup> and thus I sawe the horses in a vision, and them that sate on them, haungy fyry habergions of a iacynete couloure, and brymstone, and the heades of the horses were as the heades of lions. And out of their mouthes went forth fyre and smoke, and brymstone. <sup>18</sup> And of these three was the thyrd part of men kyled: that is to saye, of fyre, smoke, and brymstone, which proceded out of the mouthes of them: <sup>19</sup> For their power was in their mouthes and in their tayles, for their tayles were lyke vnto serpentis, and had heades, and with them they dyd hurt: <sup>20</sup> And the remnaunt of the men which were not kyled by these plagis, repented not of the dedes of their handes that they shulde not worschipe deuyls, and ymages of golde and syluer, and brasse, and stone, and of wood, which nether can se, nether heare, nether goo. <sup>21</sup> Also they repented not of their murder, and of their sorcery, nether of their fornicacion, nether of their theft.

o. i. p. 17m. ege. siliu. fimes haburionnes, breaet p. ules symylacris imaga moun. can

τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. <sup>18</sup> ἅπὸ τῶν τριῶν <sup>9</sup> πληγῶν | τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἔκ | τοῦ πυρὸς καὶ <sup>3</sup> τοῦ καπνοῦ καὶ <sup>5</sup> τοῦ θείου, τὸ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. <sup>19</sup> ἡ γὰρ ἐξουσία τῶν ἵππων | ἐν τῷ στόματι αὐτῶν ἔστι, | <sup>10</sup> καὶ ἐν ταῖς οὐραῖς αὐτῶν. | αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφειν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. <sup>20</sup> Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, <sup>11</sup> οὐ | μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ <sup>12</sup> τὰ ἑἶδωλα τὰ χρυσᾶ καὶ τὰ ἄργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν <sup>21</sup> καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

<sup>p</sup> Rec. ἰσό.<sup>q</sup> Rec. = πληγῶν.<sup>r</sup> Const. ἀπό.<sup>s</sup> Rec. + ἐκ [his.]<sup>t</sup> Rec. ἐν αἰς ἐξουσία αὐτῶν.<sup>u</sup> Rec. εἰσ.<sup>v</sup> Rec. = καὶ ἐν ταῖς οὐραῖς αὐτῶν.<sup>w</sup> Rec. οὔτε.<sup>x</sup> Rec. = τὰ.

## GENEVA — 1557.

tales : and their power was to hurt men fyne monethes. <sup>11</sup> And they haue a kynge ouer them, which is the Angel of the bottomlesse pyt, whose name in the Hebrew tongue, is Abaddon : and in the Greke, Apollyon. <sup>12</sup> One wo is past, and beholde two woes come after this.

<sup>13</sup> Then the syxt Angel blew, and I heard a voyce from the foure corners of the golden aultre, which is before God, <sup>14</sup> Saying to the syxt Angel, which had the trompet, Lose the foure Angells, which are bounde in the great ryer Euphrates. <sup>15</sup> And the foure Angells were losed, whych were prepared for an houre, for a day, for a moneth, and for a yere, to slay the thyrde part of men. <sup>16</sup> And the nombre of horsmen of warre, were twenty thousand tymes ten thousand for I hearde the nombre of them : <sup>17</sup> Also thus I sawe the horses in a vision, and them that sat on them, haunyng fyry habergions, and of lacinte and of brymstone, and the heades of the horses were as the heades of lyons : and out of their mouthes went forth fyre and smoke and brymstone.

<sup>18</sup> Of these three was the thyrde parte of men kyled, that is to say, of fyre, smoke, and brymstone, which proceeded out of the monethes of them. <sup>19</sup> For their power is in their mouthes, and in their tayles : for their tayles were lyke vnto serpentes, and had heades, where with they hurte. <sup>20</sup> And the remnante of the men which were not kyled by these plagas, repented not of the dedes of their handes that they should not worship deuyls, and images of gold, and siluer, and brasse, and stone, and of woode, which nether can se, nether heare, nether go. <sup>21</sup> Also they repented not of their murder, and of their sorcery, nether of their fornication, nether of theyr thefts.

## RHEIMS — 1582.

their tales : and their pover vvas to hurt men fyne monethes. <sup>11</sup> and they had ouer them a king, the Angel of the bottomles depth, vvhose name in Hebrew is *Abaddon*, and in Grecke *Apollyon* : in Latin haung the name *Exterminans*. <sup>12</sup> One vvoe is gone, and behold two vvoes come yet after these.

<sup>13</sup> And the sixt Angel sounded vwith the trompet : and I heard one voice from the foure hornes of the golden altar, vvhich is before the eies of God, <sup>14</sup> saying to the sixt Angel which had the trompet, Loose the foure angells which are bound in the great riuier Euphrates. <sup>15</sup> And the foure Angels vvere loosed, vvhio vvere prepared for an houre, and a day and a moneth and a yere : that they might kil the third part of men. <sup>16</sup> And the number of the armie of horsemen vvas tvventie thousand tymes ten thousand. And I heard the number of them. <sup>17</sup> And so I savv the horses in the vision : and they that sat vpon them, had habbergions of fire and of hyacinth and brimstone. and the heades of the horses were as it were the heades of lions : and from their mouth procedeth fire, and smoke, and brimstone.

<sup>18</sup> And by these three plagues vvas slaine the third part of men, of the fire and of the smoke and of the brimstone, vvhich proceeded from their mouth. <sup>19</sup> For the pover of the horses is in their mouth, and in their tales. for, their tales be like to serpents, haung heads : and in these they hurt.

<sup>20</sup> And the rest of men vvhich vvere not slaine vwith these plagues, neither haue done penance from the vvorkes of their handes, not to adore Deuils and Idols of gold and siluer and brasse and stone and vwood, vvhich neither can see, nor heare, nor vvalke, <sup>21</sup> and haue not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

## AUTHORISED — 1611.

their power was to hurt men five moneths. <sup>11</sup> And they had a King over them, which is the Angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greeke tongue hath his name *Apollyon*. <sup>12</sup> One woe is past, and behold there come two woes more hereafter.

<sup>13</sup> And the sixth Angel sounded, and I heard a voyce from the foure hornes of the golden Altar, which is before God, <sup>14</sup> Saying to the sixth Angel which had the trumpet, Loose the foure Angels which are bound in the great riuier Euphrates. <sup>15</sup> And the foure Angels were loosed, which were prepared <sup>β</sup> for an houre, and a day, and a moneth, and a yere, for to slay the third part of men. <sup>16</sup> And the number of the army of the horsemen were two hundred thousand thousand : and I heard the number of them. <sup>17</sup> And thus I saw the horses in the vision, and them that sat on them, hauing brest-plates of fire and of lacinct, and of brimstone, and the heads of the horses were as the heads of Lions, and out of their mouthes issued fire, and smoke, and brimstone.

<sup>18</sup> By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouthes. <sup>19</sup> For their power is in their mouth, and in their tails : for their tails were like vnto serpents, and had heads, and with them they doe hurt. <sup>20</sup> And the rest of the men which were not killed by these plagues, yet repented not of the workes of their hands, that they should not worship deuils, and idols of gold, and siluer, and brasse, and stone, and of wood, which neither can see, nor heare, nor walke : <sup>21</sup> Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

<sup>β</sup> That is to say, A destroyer.<sup>β</sup> Or, at.

X. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἴρις ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός· καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεωγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, καὶ ἔκραξε φωνῇ μεγάλῃ ὡς περ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς· καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, Ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς. Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστὼτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ τὴν δεξιάν· εἰς τὸν οὐρανὸν, ὃν ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν

ν Rec. = ἡ.

² Rec. = αὐτοῦ.

³ Rec. εἴχεν.

⁴ βιβλίον.

⁵ Rec. τὴν θάλασσαν.

⁶ Rec. τὴν γῆν.

⁷ Rec. = τὰς φωνὰς ἑαυτῶν.

⁸ Rec. = μοι.

## WICLIF — 1380.

10. AND I sai another strong angel comyng down fro heuene clothid with a cloude: ⁊ the reynbowe on his heed, ⁊ the face of him was as the sunne and the feet of him as a pilor of fier, ⁊ he hadde in his hond a litil booke opene, ⁊ the sette his rjst foot on the see: ⁊ the lefte foie on the erthe. ⁊ he cried with a grete vois: as a lion whanne he rorih, ⁊ whanne he hadde cried, the seuen thundris spakun her vois, ⁊ whanne the seuen thundris hadde spoken her vois: I was to writunge, ⁊ I herde a vois fro heuene: seiynge, ⁊ marke thou what thingis the seuen thundris spakun: and nyle thou write hem,

⁵ and the angel whom I sai stondinge aboute thee see, and aboute the erthe: lift vp his hond to heuene, ⁊ swoor bi him that lyueth in to worldis of worldis: that made of noug heuene, ⁊ tho thingis which ben in it, ⁊ the erthe: ⁊ tho thingis that ben in it, and the see, ⁊ tho thingis that ben in it, that tyme schal no more be, ⁊ but in the daies of the vois of the seueneth angel, whanne he schal bigynne to trumpe: the mysterie of god schal be endid, as he prechid bi hise seruauantis profetis,

⁶ and I herd a vois fro heuene, eftsoone spake with me ⁊ seiynge, ⁊ go thou ⁊ take the booke that is opene fro the hond of the angel that stondith aboute the see: ⁊ on the lond, ⁊ I wente to the angel ⁊ seide to him: that he schulde geue me the booke, and he seide to me, take the booke ⁊ deuoure it, ⁊ it schal make thi wombe to be bittir: but in thi mouth it schal be swete as honey, ⁊ I took the booke of the angels hond ⁊ deuourid it: and it was in my mouth as swete as honey, ⁊ whanne I hadde deuourid it: my wombe was bittir, ⁊ he seide to me, ⁊ bihoueth thee eftsoone to profecie

nyle, nol    eftsoone, agynte    geue, geue

## TYNDALE — 1534.

10. AND I sawe another myghtye angell come doune from heuen, clothed with a cloude, and the rayne bowe upon his heed. And hys face as it were the sunne, and his fete as yt were pylars of fyre. ⁊ he had in his honde a lytell booke open; and he put his ryght fote upon the see, and his lyfte fote on the erth. ⁊ And cryed with a lowde voyce, as when a lyon roreth. And when he had cryed, seven thondres spake their voyces. ⁊ And when the vii. thondres had spoken their voyces, I was aboute to wryte. And I herde a voyce from heven sayynge vnto me, seale vp thoo thynges which the vii. thondres spake, and write them not.

⁵ And the angell which I sawe stonde upon the see, and upon the erth, lyfte vpp his honde to heuen, ⁊ and swore by him that liueth for ever more, which created heuen, and the thynges that ther in are, and the see, and the thynges which therein are: that there shulde be no longer tyme: ⁊ but in the dayes of the voyce of the seventh angell, when he shall begyn to blowe: even the mystery of god shal be fynished as he preached by his seruauantes the prophetes.

⁶ And the voyce which I herde from heven spake vnto me agayne, and sayde: goo and take the lytle boke which ys open in the honde of the angell, which stondeth upon the see, and upon the erth. ⁊ And I went vnto the angell, and sayde to him: geve me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belly bytter, but it shalbe in thy mouth as swete as honey. ⁊ I toke the lytle boke out of his honde, and ate it vp, and it was in my mouth as swete as honey, and as some as I had eaten it, my belly was bytter. ⁊ And he sayde vnto me: thou muste prophesy

## CRANMER — 1539.

10. AND I saw another myghtie angell come doune from heauen clothed with a cloude, and the raynebowe vpon hys heed. And hys face as it were the sunne, and his fete as it were pylars of fyre, ⁊ and he had in his hande a lytell boke open, and he put his ryght fote vpon the see, and his lyfte fote on the erth. ⁊ And cryed with a lowde voyce, as when a lyon roreth. And when he had cryed, seuen thondres spake their voyces. ⁊ And when the vii. thondres had spoken their voyces, I was about to wryte. And I herde a voyce from heauen, sayynge vnto me: seale vp those thynges which the vii. thondres spake, and wryte them not.

⁵ And the Angell which I sawe stonde vpon the see, and vpon the erth, lyfte vp his hande to heuen, ⁊ and swore by him that lyueth for euer more, which created heauen, and the thynges that therein are, and the see, and the thynges which therein are: that there shulde be no longer tyme: ⁊ but in the dayes of the voyce of the seueneth Angell, when he shall begyn to blowe: euen the mystery of God shalbe fynished, as he preached by his seruauantes the prophetes.

⁶ And the voyce which I herde from heuen, spake vnto me agayne, and sayde: go and take the lytle boke which is open in the hande of the angell which standeth vpon the see, and vpon the erth. ⁊ And I went vnto the angell, and sayde to him: geue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belly bytter, but it shalbe in thy mouth as swete as honey. ⁊ I toke the lytle boke out of his hande, and eate it vp, and it was in my mouth as swete as honey: and as some as I had eaten it, my belly was bytter. ⁊ And he sayde vnto me: thou must prophesy agayne amonge

καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ‘Ὅτι χρόνος <sup>4</sup> οὐκέτι ἔσται· |  
<sup>7</sup> ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,  
καὶ ἔτελεσθη | τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε <sup>8</sup> τοὺς ἑαυτοῦ δούλους  
τοὺς προφήτας.’ | <sup>8</sup> Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ’  
ἐμοῦ, καὶ λέγουσα, ‘Ὑπαγε λάβε τὸ βιβλαρίδιον τὸ ἠνεωγμένον ἐν τῇ χειρὶ  
<sup>9</sup> τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.’ <sup>9</sup> Καὶ ἀπῆλθον  
πρὸς τὸν ἄγγελον, λέγων αὐτῷ, ‘Δοῦναί μοι τὸ βιβλαρίδιον.’ Καὶ λέγει μοι,  
‘Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν τῷ στόματί  
<sup>10</sup> σου ἔσται γλυκὺ ὡς μέλι.’ <sup>10</sup> Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ  
ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκὺ καὶ  
ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου. <sup>11</sup> Καὶ λέγει μοι, ‘Δεῖ σε πάλιν

<sup>4</sup> Const. αἰρά.<sup>4</sup> Rec. = τὴν διάν.<sup>4</sup> Alex. = ἰν.  
τοῖς προφήταις.<sup>4</sup> Rec. οὐκ ἔσται ἔτι.  
<sup>8</sup> Rec. = τοῦ.<sup>4</sup> Rec. τελεσθῆ.<sup>8</sup> Rec. τοῖς ἰαντοῦ δούλοις

## GENEVA — 1557.

10. AND I saw another mighty Angel come downe from heauen, clothed with a cloude, and the rayne bowe vpon his head: and his face was as the sunne, and his feete as pylers of fyre. <sup>2</sup> And he had in his hande a lytle boke open: and he put his ryght fote vpon the sea, and his lyft fote on the earth. <sup>3</sup> And cryed with a loude voyce, as when a lion roreth: And when he had cried, seuen thondres spake their voyces. <sup>4</sup> And when the seuen thondres had spoken their voyces, I was about to wryte: but I heard a voyce from heauen saying vnto me, Seale vp those thyngs which the seuen thondres haue spoken, and wryte them not.

<sup>5</sup> And the Angel which I sawe stand vpon the sea, and vpon the earth, lyfte vp his hande to heauen, <sup>6</sup> And sware by him that lyeth for euermore, which created heauen, and the things that therein are, and the earth and the things that therein are, and the sea, and the thyngs which therein are: that tyme should be no more: <sup>7</sup> But in the dayes of the voyce of the seuenth Angel, when he shall begin to blowe: euen the mysterie of God shalbe fynished, as he declared to hys seruantes the Prophetes. <sup>8</sup> And the voyce which I heard from heauen spake vnto me agayne and sayd, Go and take the litle boke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

<sup>9</sup> And I went vnto the Angel, and sayd to him, Geue me the litle boke, and he sayd vnto me, Take it, and eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouth as swete as honye. <sup>10</sup> Then I toke the litle boke out of the Angels hande, and ate it vp, and it was in my mouth as swete as hony: but as sone as I had eaten it, my belly was bytter. <sup>11</sup> And he sayd vnto me, Thou must

## RHEIMS — 1582.

10. AND I saw another Angel, strong, descending from heauen, clothed with a cloude, and a raine-bow on his head, and his face vvas as the sunne, and his feete as a pillar of fire. <sup>2</sup> and he had in his hand a litle booke opened: and he put his right foote vpon the sea, and his left vpon the land. <sup>3</sup> and he cried with a loude voyce, as vhen a lion roareth. And vhen he had cried, the seuen thunders spake their voyces. <sup>4</sup> And vhen the seuen thunders had spoken their voices, I vvas about to wvrite: and I heard a voice from heauen saying to me: Signe the things vvhich the seuen thunders haue spoken: and vvrite them not.

<sup>5</sup> And the Angel vvhich I saw standing vpon the sea and vpon the land, lifted vp his hand to heauen, <sup>6</sup> and he svvare by him that lieth for euer and euer, that created heauen and those things vvhich are in it: and the earth, and those things vvhich are in it: and the sea, and those things vvhich are in it. That there shal be time no more: <sup>7</sup> but in the daies of the voyce of the seuenth Angel, vwhen the trumpet shal beginne to sound, the mysterie of God shal be consummate, as he hath euangelized by his seruantes the Prophetes.

<sup>8</sup> And I heard a voice from heauen agayne speaking with me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon the land. <sup>9</sup> And I vvent to the Angel, saying vnto him, that he should giue me the booke. And he said to me, Take the booke, and deuoure it: and it shal make thy belly to be bitter, but in thy mouth it shal be svveete as it vvere honie. <sup>10</sup> And I tooke the booke of the hand of the Angel, and deuoured it: and it vvas in my mouth as it vvere honie, svveete, and vwhen I had deuoured it, my bellie vvas made bitter, <sup>11</sup> and he said to me, Thou must agayne prophetic to

## AUTHORISED — 1611.

10. AND I saw another mightie Angel come downe from heauen, clothed with a cloud, and a rainbow was vpon his head, and his face was as it were the Sunne, and his feet as pillars of fire.

<sup>2</sup> And he had in his hand a litle booke open: and hee set his right foot vpon the sea, and his left foot on the earth. <sup>3</sup> And cryed with a loud voyce, as when a Lyon roareth: and when hee had cryed, seuen thunders vttered their voyces. <sup>4</sup> And when the seuen thunders had vttered their voyces, I was about to write: and I heard a voyce from heauen, saying vnto me, Seale vp those things which the seuen thunders vttered, and write them not. <sup>5</sup> And the Angel which I saw stand vpon the sea, and vpon the earth, lifted vp his hand to heauen, <sup>6</sup> And sware by him that lieth for euer and euer, who created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

<sup>7</sup> But in the dayes of the voyce of the seuenth Angel, when he shall begin to sound, the mysterie of God should be finished, as he hath declared to his seruants the Prophetes. <sup>8</sup> And the voyce which I heard from heauen spake vnto mee againe, and said, Goe, and take the litle booke which is open in the hand of the Angel which standeth vpon the sea, and vpon the earth. <sup>9</sup> And I went vnto the Angel, and said vnto him, Giue me the litle booke. And he said vnto me, Take it, and eat it vp, and it shall make thy belly bitter, but it shall be in thy mouth sweet as hony. <sup>10</sup> And I tooke the litle booke out of the Angels hand, and ate it vp, and it was in my mouth sweet as hony: and as soone as I had eaten it, my belly was bitter. <sup>11</sup> And hee said vnto mee, Thou must prophesie agayne before

ἔπροφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

XI. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ,<sup>p</sup> λέγων, Ἐγείραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.<sup>q</sup> καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσι καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.<sup>r</sup> Καὶ δώσω τοῖς δυσι μάρτυσί μου, καὶ προφητεύουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι σάκκους.<sup>s</sup> Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ αἱ δύο λυχνίαί αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἑστῶτες.<sup>t</sup> καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκταίνῃναι. Οὗτοι ἔχουσι τὸν οὐρανὸν ἔξουσίαν κλεισαι, ἵνα μὴ ἕτερος βρέχη | τὰς

<sup>p</sup> Rec. + καὶ ὁ ἄγγελος εἰσήκει. κλείσαι τὸν οὐρανόν.

<sup>q</sup> Rec. = αἱ.

<sup>r</sup> Rec. τοῦ.

<sup>s</sup> Rec. ἱσθῆσαι.

<sup>t</sup> Rec. θήλυ.

<sup>u</sup> Rec. θήλυ.

<sup>v</sup> Rec. ἔξουσία.

## WICLIJF—1380.

to hethen men & to pupilis & langagis & to many kingis.

11. AND a reed lik a yerde was ȝouun to me : and it was seide to me, rise thou and mete the temple of god and the autir : & men that worschipen in it, & but cast thou out the forȝerd that is without the temple & mete not it : for it is ȝouun to hethen men, and thei schuln defoule the holi cite : bi fourti monethis and tweyne, & I schal zeue to my twey witnessis, & thei schuln profecie a thousand daies two hundrid and sixti, & schulen be clothide with sackis, & these ben .ij. olyves : and twey candilstickis, and thei stonden in the sijt of the lord of the erthe.

<sup>5</sup> and if any man wole anioe hem : fier schal go out of the mouth of hem & schal deuoure her enemyes : & if any wole hirte hem : thus it bihoueth him to be slayn, & thes han power to close heuene, that it reyne not in the daies of her profecie, and thei han power on watris to turne hem in to blood, and to smyte the erthe with queri plage, & as ofte as thei wolen,

<sup>7</sup> and whanne thei schulen ende her witnessyng : the best that stieth up fro depnes schal make batel agens hem, and schal ouercome hem : and schal sle hem, & and the bodis of hem schulen ligge in the stretis of the greet cite, that is clepid goostli sodom and egipt : where the lord of hem was crucified, & summe of lyanagis & of pupilis & of langagis & of hethen men : schuln se the bodis of hem bi thre daies and an half, & thei schulen not suffre the bodis of hem : to be putte in biriels, & men enhabitynge the erthe schuln haue ioie on hem, & thei schulen make merie, and schuln sende giftis to gidre : for these twey profetis turmentiden hem that dwellen on the erthe.

<sup>11</sup> and aftir thre daies & an half : the spirit

verde, rod, or stick. ȝouun, given. mete, measure. forȝerd, for-sayd, or count. ȝou, give. candilstick, litte, or candle. schulen, called.

## TYNDALE—1534.

agayne amonge the people, and nacions, and tonges, and to many kynges.

11. AND then was geuen me a reed lyke vnto a rodd, and it was sayd vnto me : Ryse and mete the temple of god, and the altre, and them that worshippe therein, & the quyre which is within the temple cast out and mete it not : for it is geuyn vnto the gentyles and the holy cite shall they treade vnder fote .xliij. monethes. <sup>5</sup> And I will geue power vnto my two wytnesses, and they shall prophesy .M. iic. and .lx. dayes, clothed in sacke cloth. <sup>4</sup> These are two olyve trees, and two candlestyckes, standinge before the god of the erth

<sup>5</sup> And if eny man will hurt them, fyre schal procede out of their mouthes, and consume their enemyes. And yf eny man will hurt them this wyse muste he be kyled. <sup>6</sup> These haue power to shut heuen, that it rayne not in the dayes of their prophesyng : and haue power ouer waters to turne them to bloud, and to smyte the erth with almaner plagis, as often as they will.

<sup>7</sup> And when they haue fynnyshed their testimony, the beste that cam out of the bottomlesse pytt shall make warre agaynst them, and shall ouercome them, and kyll them. <sup>8</sup> And their boddies shall lye in the stretes of the grate cite, which spirituallly is called zodom and Egypte, where our lorde was crucified. <sup>9</sup> And they of the people and kynredes, and tonges, and they of the nacions, shall se their boddies .iij. dayes and an halfe, and shall not suffre their boddies to be put in graves. <sup>10</sup> And they that dwell upon the erth, shall reioyce over them and be glad, and shall sende gyftes one to another for these two prophetes vexed them that dwelt on the erth.

<sup>11</sup> And after .iij. dayes and an halffe the

## CRANMER—1539.

the people, and nacions, and tonges, and to many kynges.

11. AND then was geuen me a rede, lyke vnto a rodd, and it was sayde vnto me : Ryse and mete the temple of God, and the alter, and them that worshippe therin, & the queer which is within the temple, east out and meate it not for it is geuen vnto the Gentyles, and the holy cytze shall they treade vnder fote .xliij. monethes. <sup>5</sup> And I wyll geue power vnto my two wytnesses, and they shall prophesy a thousande, two hundred and .lx. dayes, clothed in sacke clothe. <sup>4</sup> These are two olyue trees, and two candlestyckes, standyng before the God of the erth.

<sup>5</sup> And yf eny man wyll hurt them, fyre shall procede out of their mouthes, and consume their enemyes. And yf eny man wyll hurt them, thys wyse muste he be kyled. <sup>6</sup> These haue power to shut heauen, that it rayne not in the dayes of their prophesyng : and haue power ouer waters to turne them to bloude, and to smyte the erth with all maner plagis, as often as they wyll.

<sup>7</sup> And when they haue fynnyshed their testimony, the heast that cam out of the bottomlesse pyt, shall make warre agaynst them, and shall ouercome them, and kyll them. <sup>8</sup> And their boddies shall lye in the stretes of the grate cytze, which spirituallly is called zodom and Egypte, where our lorde was crucified. <sup>9</sup> And they of the people and kynredes, and tonges, and they of the nacions, shall se their boddies .iij. dayes and an halfe, and shall not suffre their boddies to be put in graues. <sup>10</sup> And they that dwell vpon the erth, shall reioyce ouer them, and be glad, and shall sende gyftes one to another, for these two prophetes vexed them that dwelt on the erth.

<sup>11</sup> And after .iij. dayes and an halffe, the

ἡμέρας | <sup>9</sup> τῆς προφητείας αὐτῶν | καὶ ἔξουσιν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν <sup>2</sup> ὡσάκις ἔαν θελήσωσιν, ἐν πάσῃ πληγῇ. | <sup>7</sup> Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει <sup>6</sup> μετ' αὐτῶν πόλεμον, | καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς. <sup>8</sup> καὶ <sup>b</sup> τὸ πτόμα | αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος <sup>c</sup> αὐτῶν ἔσταυρώθη. <sup>9</sup> καὶ <sup>d</sup> βλέπουσιν | ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν <sup>e</sup> τὸ πτόμα | αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτόματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς <sup>f</sup> μνήμα. | <sup>10</sup> καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς <sup>g</sup> χαίρουσιν | ἐπ' αὐτοῖς, καὶ <sup>h</sup> εὐφρανθήσονται | καὶ δῶρα <sup>i</sup> πέμψουσιν | ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἔβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. <sup>11</sup> Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα

<sup>2</sup> Rec. πάση πληγῇ, ὡσάκις ἔαν θελήσωσι.<sup>6</sup> Rec. πόλεμον μετ' αὐτῶν.<sup>b</sup> Rec. τὰ πτόματα.<sup>c</sup> Rec. ἡμῶν.<sup>d</sup> Rec. βιάσονται.<sup>e</sup> Rec. τὰ πτόματα.<sup>f</sup> Rec. μνήματα.<sup>g</sup> Rec. χαροῦσιν.<sup>h</sup> Alex. εὐφρανθήσονται.<sup>i</sup> Const. ἑώσουσιν.

## GENEVA — 1557.

## RHEIMS — 1582.

## AUTHORISED — 1611.

prophecie agayne among the people and nations, and tounge, and to many kynges.

Nations, and peoples, and tonges, and many kynges.

many peoples, and nations, and tongues, and kynges.

11. AND then was geuen me a rede, lyke vnto a rodde, and the Angel stode by, saing, Ryse and mete the temple of God, and the alter, and them that worship therein. <sup>2</sup> But the lower part which is without the temple cast out and mete it not: for it is geuen vnto the Gentiles, and the holy cite shal they treade vnder fote two and fourty monethes. <sup>3</sup> And I wyl geue power vnto my two wytnesses, and they shal prophecie a thousand, two hundred, and threscore dayes, clothed in sacke clothe.

11. AND there vvas giuen me a reede like vnto a rodde: and it vvas said to me, Arise, and measure the temple of God, and the altar, and them that adore in it. <sup>2</sup> but the court vvich is vvithout the temple, cast forth, and measure not that: because it is giuen to the Gentiles, and they shal treade vnder foote the holy cite two and fourtie monethes: <sup>3</sup> and I vvil giue to my tvo vvitnesses, and they shal prophecie a thousand tvo hundred sixtie daies, clothed vvith sacke clothes. <sup>4</sup> These are the tvo oliue trees and the tvo candlestickes that stand in the sight of the Lord of the earth. <sup>5</sup> And if any man vvil hurt them, fire shal come forth out of their mouthes, and shal deuoure their enemies. and if any man vvil hurt them: so must he be slaine. <sup>6</sup> These haue power to shut heauen, that it raine not in the daies of their prophecie: and they haue pouer ouer the vvaters to turne them into bloud, and to strike the earth vvith al plague as often as they vvil.

11. AND there was giuen mee a reed like vnto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein. <sup>2</sup> But the Court which is without the Temple <sup>3</sup> leave out, and measure it not: for it is giuen vnto the Gentiles, and the holy City shall they tread vnder foot forty and two moneths. <sup>4</sup> And I will giue power vnto my two Witnessess, and they shall propheesie a thousand two hundred and threscore dayes clothed in sackcloth. <sup>5</sup> These are the two Oliue trees, and the two Candlestickes, standing before the God of the earth.

<sup>4</sup> These are two oliue tres, and two candell stikes standing before the God of the earth. <sup>5</sup> And if any man wyl hurte them, fyre procedeth out of their mouthes, and consumeth theyr enemyes: for yf any man wolde hurt them, this wyse must he be kylled. <sup>6</sup> These haue power to shut heauen, that it rayne not in the dayes of their prophecying: and haue power ouer waters to turne them to bloud, and to smyte the earth with all maner plagas, as often as they wil. <sup>7</sup> And when they haue fynished theyr testimonie, the beast that cometh out of the bottomlesse pyt, shal make warre against them, and shal ouercome them, and kyl them. <sup>8</sup> And theyr carkeyses shal lye in the stretes of the great cite, which spirually is called Sodome and Egypt, where our Lorde also was crucified. <sup>9</sup> And they of the people and kinredes, and tonges, and Gentils shal see theyr carkeyses thre daies and an halfe, and shal not suffre theyr carkeyses to be put in graues.

<sup>7</sup> And vvhen they shal haue fynished theyr testimonie: the beast vvich ascended from the depth, shal make vvarre against them, and shal ouercome them, and kil them. <sup>8</sup> And their bodies shal lie in the stretes of the great cite, vvich is called spirually Sodom and Egypt, vvhere theyr Lorde also vvas crucified. <sup>9</sup> And there shal of tribes, and peoples, and tonges, and Gentiles, see their bodies for thre daies and a halfe: and they shal not suffre their bodies to be laid in monuments. <sup>10</sup> and the inhabitants of the earth shal be glad vvpon them, and make merie: and shal send giftes one to another, because these tvo prophets tormented them that dwelt vvpon the earth. <sup>11</sup> And after three daies and a halfe, the spirit of life from

<sup>5</sup> And if any man will hurt them, fire proceedeth out of their mouth, and deuoureth their enemies: and if any man will hurt them, hee must in this manner be killed. <sup>6</sup> These haue power to shut heauen, that it raine not in the dayes of their prophecie: and haue power ouer waters to turne them to blood, and to smite the earth with all plagues, as often as they will. <sup>7</sup> And when they shall haue finished their testimony, the beast that ascendeth out of the bottomlesse pit, shall make war against them, and shall ouercome them, and kill them. <sup>8</sup> And their dead bodies shall lie in the street of the great City, which spirually is called Sodome and Egypt, where also our Lord was crucified. <sup>9</sup> And they of the people and kinreds, and tongues, and nations, shall see their dead bodies three daies and an halfe, and shall not suffer their dead bodies to be put in graues. <sup>10</sup> And they that dwell vpon the earth shall reioyce ouer them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth.

<sup>10</sup> And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal sende giftes one to another: for these two Prophetes vexed them that dwelt on the earth. <sup>11</sup> But after three dayes

<sup>11</sup> And after three dayes and an halfe

<sup>6</sup> Gr. cast out. <sup>8</sup> Or, I will giue vnto my two witnessess that they may propheesie.

ζωῆς ἐκ τοῦ Θεοῦ εἰσηλθεν <sup>k</sup> ἐν αὐτοῖς, | καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας <sup>l</sup> ἔπεσεν | ἐπὶ τοὺς θεωροῦντας αὐτούς. <sup>12</sup> καὶ <sup>m</sup> ἤκουσαν | φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς, ‘<sup>n</sup> Ἀνάβητε ὠδε.’ Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτούς οἱ ἐχθροὶ αὐτῶν. <sup>13</sup> Καὶ ἐν ἐκείνῃ τῇ <sup>n</sup> ὥρᾳ | ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκράνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ | καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. <sup>14</sup> Ἡ οὐαὶ ἡ δευτέρα ἀπῆλλθεν | ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

<sup>15</sup> Καὶ ὁ ἔβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες, | ‘<sup>p</sup> Ἐγένετο ἡ βασιλεία | τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.’ <sup>16</sup> Καὶ οἱ εἰκοσι <sup>q</sup> τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ <sup>r</sup> καθήμενοι | ἐπὶ τοὺς θρόνους αὐτῶν,

<sup>k</sup> Rec. ἰπ' αὐτοῦς.

<sup>l</sup> Alex. ἰπίπσεν.

<sup>m</sup> Const. ἤκουσα.

<sup>n</sup> Const. ἡμέρα.

<sup>o</sup> Rec. λέγουσαι.

## WICLIIF—1380.

of his of god entrid in to hem, & thei stoden on her fect and greet drede filde on hem that saien hem,<sup>12</sup> & thei herden a greet vois fro heuene: seynge to hem/ come vp hidir/ and thei stiden in to heuene in a cloude: & thei enyemes of hem saien hem/<sup>13</sup> & in that our a greet erthemouynge was made & the tenth part of the citee filde doun/ & thei names of men seuen thousand weren slayn in the erthe mouynge: & thei tother weren sente in to drede: & zaun glorie to god of heuene/<sup>14</sup> the secunde wo is gon: & to the thridde wo schal come soone/

<sup>15</sup> And the seuenthe aungel trumpid: & greet voicis werun made in heuene & sciden the rewme of this world is made oure lordis & of crist his sone, and he schal regne in to worldis of worldis amen/<sup>16</sup> & the foure & twenti elder men that saten in her seetis in the sist of the lord: filden on her facis, & worschipiden god/<sup>17</sup> & sciden we don thankynys to thee lord god almyti, which art & thi were, & which art to conyunge: which hast takun thi greet vertu & hast regned,<sup>18</sup> & folkis ben wroth, and thi wrathliche cam, & tyme of deed men to be demed & to jilke mede to thi seruauitis and profetis/ & howlis & dreddinge thi name, to smaale and to greet/ & to distric hem that corrupiden the erthe.

12. AND the temple of god in heuene was opened; & the arke of his testament was seyn in his temple/ & leitings werun made: & voicis & thundris & erthe mouynge & a greet hail/ & a greet signe apperid in heuene/ a woman clothid with the sunne/ & the mone vnder her feet, & in the heed of hir a crowne of twelue sterris; <sup>2</sup> & sche hadde in wombe: and

stoden, ascended. erthemouynge, earthquake. rewme, realm. vertu, power. mede, reward. leitings, lightnings. & wroth, judged.

## TYNDALE—1534.

sprete of lyfe from god, entred into them. And they stode vp upon their fete: and greete feare came upon them which sawe them. <sup>12</sup> And they herde a greete voyce from heven/ saying vnto them. Come vp hidder. And they ascended vp into heven in a cloude/ and their enyemes sawe them. <sup>13</sup> And the same houre was ther a gret erth quake/ and the tenth parte of the cite fell/ and in the erth quake were slayne names of men seuen .M. and the remnaunt were feared/ and gave glory to god of heven. <sup>14</sup> The secunde wo is past, and beholde the thyrd wo wyll come anon.

<sup>15</sup> And the seventh angell blew, and therwere made great voyces in heven/ sayinge: the kyngdoms of this worlde are oure lordes and his christes; and he shall raygne for ever more. <sup>16</sup> And the .xxiiiij. elders, which sytt before god on their seates, fell upon their faces, and worshipped God/<sup>17</sup> sayinge: we geue the thanks O Lord God almyghte: which arte and wast and arte to come/ for thou haste receaved thy gret myght/ and hast raygned. <sup>18</sup> And the nacions were angry, and thy wrath is come, and the tyme of the deed that they shuld be iudged and that thou shuldest geue rewarde vnto thy seruauites the prophetes and sayntes/ and to them that feare thy name small and great and shuldest destroye them/ which destroye the erth. <sup>19</sup> And the temple of God was openyd in heven/ and there was sene in his temple/ the arcke of his testament: and ther folwed lightnynges/ and voyces/ and thondrynges and erth quake/ and moche hayle.

12. AND ther appered a gret wonder in heven A woman clothed with the sunne/ and the mone vnder her fete/ and upon her heed a crowne of xii. starres. <sup>2</sup> And she was with chylde and cryed travayllinge

## CRANMER—1539.

sprete of lyfe from God, entred into them. And they stode vp vpon their fete, and greete feare came vpon them which sawe them. <sup>12</sup> And they herde a greete voyce from heaen, sayinge vnto them: Come vp hyther. And they ascended vp into heauen in a cloude, and their enyemes sawe them. <sup>13</sup> And the same houre was ther a gret earthquake, and the tenth parte of the eytyle fell, and in the earthquake were slayne names of men seuen .M. and the remnaunt were feared, and gaue glory to God of heauen. <sup>14</sup> The second wo is past, and beholde, the thyrd wo wyll come anone.

<sup>15</sup> And the seventh angell blew, and ther were made greete voyces in heauen, sayinge: the kyngdoms of this worlde are oure lordes, and his Christes, and he shall raygne for euer more. <sup>16</sup> And the .xxiiiij. elders, which syt before God on their seates, fell vpon their faces, and worshipped God, <sup>17</sup> sayinge: we geue the thanks O Lord God almightie: which arte and wast, and arte to come, for thou haste receaued thy gret myght, and hast raygned. <sup>18</sup> And the nacions were angry, and thy wrath is come, and the tyme of the deed that they shuld be iudged and that thou shuldest geue rewarde vnto thy seruauites the Prophetes and Sayntes, and to them that feare thy name small and great and shuldest destroye them, which destroye the erth. <sup>19</sup> And the temple of God was opened in heuen, and ther was sene in his temple, the arcke of his testament, and ther folwed lightnynges, and voyces, and thondrynges and earthquake, and moche hayle.

12. AND ther appered a gret wonder in heauen: A woman clothed with the sonne, and the mone vnder her fete, and vpon her heed a crowne of .xij. starres. <sup>2</sup> And she was with chylde, and cryed

ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, <sup>17</sup> λέγοντες, Ἐὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας. <sup>18</sup> καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθειρόντας τὴν γῆν.

<sup>19</sup> Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης τοῦ Κυρίου ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

XII. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα <sup>2</sup> καὶ ἐν γαστρὶ

<sup>17</sup> Rec. Ἐγένοντο αἱ βασιλείαι.

<sup>18</sup> Rec. + καὶ.

<sup>19</sup> Alex. οἱ κἀθηρται.

<sup>2</sup> Rec. + καὶ ὁ ἐρχόμενος.

<sup>3</sup> Rec. αὐτοῦ.

## GENEVA—1557.

an halfe, the sprite of lyfe comming from God, shal enter into them, and they shal stande vp vpon their fete: and great feare shal come vpon them which sawe them. <sup>12</sup> And they heard a great voyce from heauen, saying vnto them, Come vp hither. And they ascended vp into heauen in a cloude, and theyr enemyes sawe them. <sup>13</sup> And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slayne names of men, seuen thousande: and the remnant were feared, and gaue glorie to God of heauen. <sup>14</sup> The seconde wo is past, and beholde the thyrde wo wyl come anone.

<sup>15</sup> And the seuenth Angel blew, and there were made great voyces in heauen, saying, The kyngdoms of this worlde are our Lordes, and his Christes, and hee shall raygne for euermore. <sup>16</sup> Then the four and twenty Elders, which syt before God on theyr seates, fell vpon their faces, and worshypped God, <sup>17</sup> Saying, We geue thee thanks Lord God almighty. which Art, and Waste, and Art to come: for thou hast receaued thy great myght, and hast obtayned thy kyngdome. <sup>18</sup> And the Gentils were angry, and thy wrathe is come, and the tyme of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the Prophetes, and Sainctes, and to them that feare thy Name, smal, and great, and shouldest destroy them, which destroye the earth. <sup>19</sup> And the temple of God was opened in heauen, and there was scne in his temple, the arke of his Couenant: and there folowed lightnings, and voyces, and thondrings, and earthquake, and much hayle.

<sup>12.</sup> AND there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone vnder her fete and vpon her head a croune of twelue starres. <sup>2</sup> And she was wyth chyilde and

## RHEIMS—1582.

God entred into them. And they stode vpon their feete, and great feare fel vpon them that saw them. <sup>12</sup> And they heard a loud voyce from heauen saying to them, Come vp hither. And they went vp into heauen in a cloude: and their enemies saw them. <sup>13</sup> And in that houre there vvas made a great earthquake: and the tenth part of the citie fel: and there vvere slaine in the earthquake names of men seuen thousand: and the rest vverc cast into a feare, and gaue glorie to the God of heauen.

<sup>14</sup> The second vvoce is gone: and behold the third vvoce vvil come quickly. <sup>15</sup> And the seuenth Angel sounded with a trumpet: and there vvere made loude voyces in heauen saying, The kingdom of this vvorlde is made our Lordes and his Christis, and hee shal reigne for euer and euer. Amen.

<sup>16</sup> And the foure and trentie seniours vvhich site on their seates in the sight of God, fel on their faces, and adored God, <sup>17</sup> saying: Vve thanke thee Lord God omnipotent, vvhich art, and vvhich vvas, and vvhich shalt come: because thou hast receiued thy great povver, and hast reigned. <sup>18</sup> And the Gentiles vvere angry, and thy vvrath is come, and the tyme of the dead, to be iudged, and to render reppard to thy seruantes the prophets and sainctes, and to them that feare thy name, litle and great, and to destroy them that haue corrupted the earth.

<sup>19</sup> And the temple of God vvas opened in heauen: and the arke of his testament vvas seen in his temple, and there vvere made lightnings, and voyces, and an earthquake and greate haile.

<sup>12.</sup> AND a great signe appeared in heauen: a vwoman clothed vwith the sunne, and the moone vnder her feete, and on her head a crouvne of tvvelue starres: <sup>2</sup> and being with childe, she

## AUTHORISED—1611.

the Spirit of life from God, entred into them: and they stood vpon their feet, and great feare fell vpon them which saw them. <sup>12</sup> And they heard a great voyce from heauen, saying vnto them, Come vp hither. And they ascended vp to heauen in a cloud, and their enemies beheld them. <sup>13</sup> And the same houre was there a great earthquake, and the tenth part of the Citie fell, and in the earthquake were slaine <sup>2</sup> of men seuen thousand: and the remnant were affrighted, and gaue glorie to the God of heauen. <sup>14</sup> The second wo is past, and behold, the third wo cometh quickly.

<sup>15</sup> And the seuenth Angel sounded, and there were great voyces in heauen, saying, The kingdomes of this world are become the Kingdomes of our Lord, and of his Christ, and hee shall reigne for euer and euer. <sup>16</sup> And the foure and twenty Elders which sate before God on their seats, fell vpon their faces, and worshipped God, <sup>17</sup> Saying, We giue thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned. <sup>18</sup> And the nations were angry, and thy wrath is come, and the time of the dead that they should be iudged, and that thou shouldest giue rewarde vnto thy seruants the Prophetes, and to the Saints, and them that feare thy Name, small and great, and shouldest destroy them which <sup>2</sup> destroy the earth. <sup>19</sup> And the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an earthquake, and great haile.

<sup>12.</sup> AND there appeared a great wonder in heauen, a woman clothed with the Sun, and the Moone vnder her feet, and vpon her head a Croune of twelue starres: <sup>2</sup> And shee being with child,

<sup>2</sup> Gr. names of men. <sup>3</sup> Or, corrupt. <sup>4</sup> Or, vwith

ἔχουσα <sup>κ</sup> ἔκραζεν | ὠδίνουσα, καὶ βασανιζομένη τεκεῖν. <sup>3</sup> Καὶ ὄφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων <sup>μ</sup> μέγας πυρρὸς, | ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ <sup>ε</sup> ἑπτὰ διαδήματα. | <sup>4</sup> καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγη. <sup>5</sup> καὶ ἔτεκεν υἱὸν ἄρρην, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ <sup>π</sup> πρὸς | τὸν θρόνον αὐτοῦ. <sup>6</sup> καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει <sup>ε</sup> ἐκεῖ | τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ <sup>ζ</sup> τρέψωσιν | αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα. <sup>7</sup> Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ <sup>α</sup> τοῦ πολεμῆσαι | <sup>β</sup> μετὰ | τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε,

<sup>κ</sup> Rec. κράζει.<sup>μ</sup> Alex. πῦρὸς μέγας.<sup>ε</sup> Rec. εἰάθη ἡματα ἑπτὰ.<sup>π</sup> Rec. = πρὸς.<sup>ε</sup> Rec. = ἐκεῖ.<sup>ζ</sup> Const. ἰκρίφωσιν.<sup>β</sup> Rec. ἐπολίμησεν.

## WICLIIF—1380.

sche crieth trauelinge of child:  $\tau$  is turmentid that sche here child, <sup>3</sup> and another signe was seyn in heuene,  $\tau$  lo a greet red dragon that hadde seuen heedis  $\tau$  ten hornes:  $\tau$  in the heedis of him seene diademes, <sup>4</sup> and the tail of hym drowe the thirde part of sterres of heuene,  $\tau$  sente hem in to the erthe/

$\tau$  the dragon stood bifor the woman that was to beringe child: that whanne sche hadde borun child: he schulde deuoure hir sone. <sup>5</sup>  $\tau$  sche bare a man [knaue] child that was to rulinge alle folkis in an irun yerd;  $\tau$  hir sone was rauyehid to god:  $\tau$  to his throne, <sup>6</sup>  $\tau$  the woman flei in to wildirnesse, where sche hath a place made redi of god: that he fede hir there a thousand dayes two hundred and sixti.

<sup>7</sup> And a greet bateil was made in heuene:  $\tau$  mychel  $\tau$  hise aungels fousten with the dragon; and the dragon fauste  $\tau$  hise aungels: <sup>8</sup>  $\tau$  thei hadden not inyht, nether the place of hem was founden more in heuene, <sup>9</sup>  $\tau$  thilke dragon was cast down, the greet eld serpent, that is clepid the deuel,  $\tau$  sathanas that disceyeth al the world; he was cast down in to the erthe:  $\tau$  hise aungels werun sent with him, <sup>10</sup>  $\tau$  I herde a greet vois in heuene/ seiynge, now is made helthe  $\tau$  vertu  $\tau$  kyngdom of our god: and the power of his crist; for the acchue of our brithren is cast down: to whiche accused him bifor the sijt of our god dai  $\tau$  nyht, <sup>11</sup>  $\tau$  thei ouercamen him for the blood of the lomb  $\tau$  for the word of his witnessinge:  $\tau$  thei loueden not her lyues til to deeth; <sup>12</sup> therfor  $\tau$  heuene is  $\tau$  glad, and  $\tau$  the dwellen in hem; wo to the erthe,  $\tau$  to the see: for the fende is come down to you; and hath greet wraththe witinge that he hath litil tyme,

## TYNDALE—1534.

in byrth, and payned redy to be delyvered. <sup>3</sup> And ther appered a nother wonder in heuen; for beholde a gret red dragon, hauynge .vij. heddes, and ten hornes and crounes vpon his heddes: <sup>4</sup> and his tayle druce the thyrde parte of the starres, and cast them to the erth.

And the dragon stode before the woman which was redy to be delyvred: for to deuoure her chyld as sone as it were borne. <sup>5</sup> And she brought forth a man chyld, which shulde rule al nacions with a rode of yron. And her sonne was taken vp unto God; and to his seate. <sup>6</sup> And the woman fled into wyldernes; where she had a place, prepared of god; that they shulde fede her there a M. ii. C. and lx. dayes.

<sup>7</sup> And ther was grett battayll in heuen; Michael and his angells fought with the dragon; and the dragon fought and his angelles; <sup>8</sup> and preuaylled not: nether was their place founde eny more in heuen. <sup>9</sup> And the grett dragon, that olde serpent called the devyll and Sathanas was cast out. Which deceaued al the worlde. And he was cast into the erth; and his angelles were cast out also.

<sup>10</sup> And I harde a lowde voyce sayynge: in heuen is nowe made saluacion and strengthe and the kyngdome of our God; and the power of his Christ. For he is cast downe which accused them before god daye and nyght. <sup>11</sup> And they ouercame him by the bloude of the lambe; and by the worde of their testimony; and they loved not their lyues vnto the deeth. <sup>12</sup> Therefore reioyce heuens; and ye that dwell in them. Woo to the inhabitants of the erth; and of the see: for the devyll is come doune vnto you which hath greet wrath; because he knoweth that he hath but a short tyme.

## CRANMER—1539.

trauaylinge in byrth, and payned redy to be delyuered. <sup>3</sup> And ther appered another wonder in heauen, for beholde, a gret red dragon hauynge .vij. heddes, and ten hornes and crounes vpon hys heades: <sup>4</sup> and hys tayle druce the thyrde parte of the starres and cast them to the erth.

And the dragon stode before the woman which was redy to be delyuered: for to deuoure her chyld as sone as it were borne. <sup>5</sup> And she brought forth a man chyld, which shulde rule al nacions with a rodd of yron. And her sonne was taken vp vnto God, and to his seate. <sup>6</sup> And the woman fled into wyldernes, where she had a place, prepared of God, that they shulde fede her there a .M.ij. hundred and .lx. dayes.

<sup>7</sup> And ther was a great battayll in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his angelles, <sup>8</sup> and preuaylled not, nether was their place founde eny more in heauen. <sup>9</sup> And the great dragon, that olde serpent, called the deuyll and Sathanas, was cast out. Which deceaueth al the worlde. And he was cast into the erth and hys angelles were cast out also.

<sup>10</sup> And I hearde a lowde voyce sayynge: in heuen is now made saluacion and strengthe and the kyngdome of our God, and the power of his Christ. For he is cast doune which accused them before God daye and nyght. <sup>11</sup> And they ouercame him by the bloude of the lambe, and by the worde of their testimony, and they loued not their lyues vnto the deeth. <sup>12</sup> Therefore reioyce heuens, and ye that dwell in them. Woo to the inhabitants of the erth, and of the see: for the deuyll is come doune vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

gerd, rod.      thilke, the same.      clyped, called.  
vertu, power      witinge, knowing.

καὶ οἱ ἄγγελοι αὐτοῦ, <sup>8</sup> καὶ οὐκ ἴσχυσεν, | <sup>d</sup> οὐδὲ | τόπος εἰρήθη αὐτῶν | ἐτι ἐν τῷ οὐρανῷ. <sup>9</sup> καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. <sup>10</sup> Καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ, λέγουσαν, | <sup>e</sup> Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ. ὅτι <sup>9</sup> κατεβλήθη | ὁ <sup>h</sup> κατήγορ | <sup>e</sup> τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. <sup>11</sup> καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. <sup>12</sup> διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνούντες. οὐαὶ <sup>i</sup> τῇ γῇ καὶ τῇ θάλασσῃ, | ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον

<sup>8</sup> Rec. κατὰ.<sup>9</sup> Rec. ἴσχυσαν.<sup>d</sup> Rec. οὐτε.<sup>e</sup> Alex. αὐτῶ.<sup>f</sup> Rec. λέγουσαν ἐν τῷ οὐρανῷ.<sup>h</sup> Alex. ἐβλήθη.<sup>8</sup> Rec. κατὰ ἡρώς.<sup>i</sup> Rec. τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν.

## GENEVA — 1557.

cried traueling in birth, and payned redy to be deliuered. <sup>8</sup> And there appeared a nother wonder in heauen, for beholde a great red dragon hauing seuen heades, and seuen crowns vpon his heades: <sup>4</sup> And his tayle drue the third part of the starres of heauen and cast them to the earth. And the dragon stode before the woman, which was redy to be deliuered: for to deuoure her childe as sone as it were borne.

<sup>5</sup> And she broght forth a man childe, which should rule all nations wyth a rod of yron: and her sonne was taken vp vnto God and to hys throne. <sup>6</sup> And the woman fled into wildernes where she hath a place prepared of God, that they should fede her there a thousande two hundred and threscore dayes.

<sup>7</sup> And there was a battayle in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels. <sup>8</sup> But preyailed not, neither was their place founde any more in heauen. <sup>9</sup> And the great dragon, that old serpent called the deuyl and Satan was cast out, which deceaueth all the worlde, and he was cast into the earth, and his Angels were cast out with him. <sup>10</sup> And I hearde a lowde voice saying in heauen, Now is saluation, and strength and the kyngdome of our God, and the power of his Christ: for the accusor of our brethren is cast doune which accused them before our God day and night. <sup>11</sup> And they ouercame him by the bloud of the Lambe, and by the worde of his testimonie, and they loued not their liues vnto the death.

<sup>12</sup> Therefore reioice heauens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the deuyl is come doune vnto you which hath great wrath, because he knoweth that he hath

## RHEIMS — 1582.

cried also traueling, and is in anguish to be deliuered. <sup>8</sup> And there was seen another signe in heauen, and behold a great red dragon hauing seuen heades, and ten hornes: and on his heades seuen diademes,

<sup>4</sup> and his tayle drevn the third part of the starres of heauen, and cast them to the earth, and the dragon stode before the woman which was ready to be deliuered: that when she should be deliuered, he might deuoure her sonne. <sup>5</sup> And she brought forth a man childe, vnto vs to gouerne all nations in an yron rodde: and her sonne was taken vp to God and to his throne, <sup>6</sup> and the woman fled into the wildernes where she had a place prepared of God, that there they might fede her a thousand two hundred sixtie daies.

<sup>7</sup> And there was made a great battel in heauen, Michael and his Angels fought vwith the dragon, and the dragon fought and his Angels: <sup>8</sup> and they preuailed not, neither was their place found any more in heauen. <sup>9</sup> And that great dragon was cast forth, the old serpent, vvhich is called the Deuill and Satan, vvhich seducth the vvhole vvorlde: and he was cast into the earth, and his Angels were throuwen doune vwith him. <sup>10</sup> And I heard a great voice in heauen saying: Now is there made saluation and force, and the kyngdome of our God, and the povver of his Christ: because the accusor of our brethren is cast forth, vvhich accused them before the sight of our God day and night. <sup>11</sup> And they ouercame him by the bloud of the Lambe, and by the vvord of their testimonie, and they loued not their liues vnto death. <sup>12</sup> Therefore reioyce o heauens, and you that dwell therein. Vvo to the earth and to the sea, because the Diuill is descended to you, hauing great vvyrath, knowing that he hath a litle time.

## AUTHORISED — 1611.

cried, traueling in birth, and pained to be deliuered. <sup>8</sup> And there appeared another wonder in heauen, and behold a great red dragon, hauing seuen heads, and ten hornes, and seuen crownes vpon his heads. <sup>4</sup> And his tayle drew the third part of the starres of heauen, and did cast them to the earth: And the dragon stood before the woman which was ready to be deliuered, for to deuoure her child as soone as it was borne.

<sup>5</sup> And shee brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught vp vnto God, and to his Throne. <sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and threescore dayes. <sup>7</sup> And there was warre in heauen, Michael and his Angels fought against the dragon, and the dragon fought and his angels, <sup>8</sup> And preuailed not, neither was their place found any more in heauen. <sup>9</sup> And the great dragon was cast out, that old serpent, called the deuill and Satan, which deceiueth the whole world: he was cast out into the earth, and his angels were cast out with him.

<sup>10</sup> And I heard a lowd voice saying in heauen, Now is come saluation, and strength, and the kyngdome of our God, and the power of his Christ: for the accusor of our brethren is cast down, which accused them before our God day and night. <sup>11</sup> And they ouercame him by the blood of the Lambe, and by the word of their Testimonie, and they loued not their liues vnto the death. <sup>12</sup> Therefore reioyce, yee heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuill is come doune vnto you, hauing great wrath, because he knoweth that he hath but a short time

<sup>4</sup> Or, sigae.

‘ καιρὸν ἔχει.’ <sup>13</sup> Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρην. <sup>14</sup> Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἡμῖσι καιροῦ, ἀπὸ προσώπου τοῦ ὄφεις. <sup>15</sup> Καὶ ἔβαλεν ὁ ὄφις ἑκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. <sup>16</sup> καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἠνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. <sup>17</sup> Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦ. |

<sup>18</sup> Καὶ ἑστάθην ἐπὶ τὴν ἄμνον τῆς θαλάσσης·

XIII. Καὶ εἶδον ἐκ τῆς

<sup>1</sup> Const. ὄφεις τρέφεται.

<sup>2</sup> Rec. ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ.

<sup>m</sup> Rec. αὐτῆν.

<sup>n</sup> Rec. τοῦ Ἰησοῦ Χριστοῦ.

<sup>4</sup> Alex. ἰστάθην.

<sup>5</sup> Rec. κεφαλὰς ἰππῶ καὶ κίοντα ἕκα.

<sup>6</sup> Rec. αὐτῆν.

<sup>7</sup> Rec. ὄνομα.

WICLIF—1380.

<sup>13</sup> and aftir that the dragoun sai, that he was cast dou to the erthe: he pursued the woman that bare the man [knaue] child. <sup>14</sup> & twey wyngys of a greet egle weren zoun to the woman: that sche schulde fle in to desert in to hir place; where sche is fed, bi tyme & tymes & half a tyme: fro the face of the serpent. <sup>15</sup> & the serpent sente out of his mouth aftir the woman, watir as a flode: that he schulde make hir to be drawun of the flood. <sup>16</sup> and the erthe helpid the womman; & the erthe opened his mouth: & soop up the flood that the dragoun sent of his mouth. <sup>17</sup> and the dragoun was wrooth agens the woman: and he wente to make batel with other of hir seed; that kepen the maundementis of god, & han the witnessynge of ihesus crist: and he stood on the graueil of the see.

13. AND I sai a beest styngre up of the se: hauynge seuen hedis, & ten hornes, and on his hornes ten diademes: & on hise hedis the names of blasfemye; <sup>2</sup> and the beest whom I sai: was like a parde; & his feet as the feet of a beere: and his mouth as the mouth of a lion; & the dragoun gaf his vertu, & greet power to him; <sup>3</sup> & I sai oon of hise hedis: as slayn in to deeth; and the wounde of his deeth was curid: & al erthe wondrid aftir the beest; <sup>4</sup> and thei worshipiden the dragoun: that gaf power to the beest; and thei worshipiden the beeste & seiden; who is like the beest: & who schal mow figte with it?

<sup>5</sup> and a mouth spekinge greet thingis & blasfemyes was zoun to it; & power was zoun to it: to do two and fourti monethis; <sup>6</sup> & it opened his mouth in to

TYNDALE—1534.

<sup>13</sup> And when the dragon sawe; that he was caste vnto the erth; he persecuted the woman which brought forth the man chyld. <sup>14</sup> And to the woman were geuen two wynges of a great egle; that she myght flye into the wyldrenes; into her place; where she is norysshed for a tyme; tymes; and halffe a tyme; from the presence of the serpent. <sup>15</sup> And the dragon cast out of his mouth water after the woman as it had bene a ryver because she shulde haue bene caught of the flood.

<sup>16</sup> And the erth holpe the woman; and the erth opened her mouth; and swallowed vp the reuer which the dragon cast out of hys mouth. <sup>17</sup> And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede; which kepe the maundementes of god; and haue the testimony of Iesus Christe. And I stode on the see sonde.

13. AND I sawe a best rise out of the see; havinge vii. heddes; and x. hornes; and upon hys hornes x. crownes; and upon his heed; the name of blasphemye. <sup>2</sup> And the beast which I sawe; was lyke a catt of the mountayne; and his fete were as the fete of a bear; and his mouth as the mouthe of a lyon. And the dragon gave him his power and his seate; and greet auctorite: <sup>3</sup> and I sawe one of his heedes as it were wounded to deeth; and his dedly wounde was healed. And all the worlde wondred at the beast; <sup>4</sup> and they worshipped the dragon which gave power vnto the beest; and they worshipped the beest sayynge: who is lyke vnto the beest? who is able to warre with him?

<sup>5</sup> And ther was a mouth geuen vnto him that spake great thinges and blasphemies; and power was geuen vnto him; to do xlii. monethes. <sup>6</sup> And he opened his

CRANMER—1539.

<sup>13</sup> And when the dragon sawe, that he was caste vnto the erth, he persecuted the woman, which brought forth the man chyld. <sup>14</sup> And to the woman were geuen two wynges of a great Egle, that she myght flye into the wildernes into her place, where she is norysshed for a tyme, tymes, and halffe a tyme, from the presence of the serpent. <sup>15</sup> And the dragon cast oute of hys mouth water after the woman as it had bene a ryuer, because she shuld haue bene caught of the flood.

<sup>16</sup> And the erth holpe the woman, and the erth opened her mouth and swallowed, vp the ryuer, which the dragon cast out of his mouth. <sup>17</sup> And the dragon was wroth with the woman: and went, and made warre with the remnaunt of hyr sede, which kepe the maundementes of God, and haue the testimony of Iesus Christe. And I stode on the see sande.

13. AND I sawe a beste ryse out of the see, hauynge seuen heddes, and ten hornes, and vpon his hornes ten crounes, and vpon his heed, the name of blasphemye. <sup>2</sup> And the beast which I sawe, was lyke a catte of the mountayne, and hys fete were as the fete of a beare, and hys mouth as the mouth of a lyon. And the dragon gaue hym his power and hys seate, and greet auctorite: <sup>3</sup> and I sawe one of his heedes as it were wounded to deeth, and hys dedly wounde was healed. And all the worlde wondred at the beast, <sup>4</sup> and they worshipped the dragon, which gaue power vnto the beest, and they worshipped the beest sayynge: who is lyke vnto the beest? who is able to warre with hym?

<sup>5</sup> And ther was geuen vnto him a mouth, that spake great thinges and blasphemies, and power was geuen vnto hym, to do .xliij. monethes. <sup>6</sup> And he opened his

<sup>1</sup> Rec. ascending. parde leopard. vertu, strength. mow. be able. zoun. green.

θαλάσσης θηρίον ἀναβαίνου, ἔχον <sup>p</sup> κέρατα δέκα καὶ κεφαλὰς ἑπτά· | καὶ ἐπὶ τῶν  
κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ <sup>q</sup> ὀνόματα | βλασφη-  
μίας. <sup>2</sup> καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ῥ ἄρκου, |  
καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος, καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν  
αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. <sup>3</sup> καὶ <sup>1</sup> μίαν ἑκ τῶν κεφαλῶν  
αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη,  
καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου. <sup>4</sup> καὶ προσεκύνησαν <sup>u</sup> τῷ δράκοντι, |  
<sup>v</sup> ὅτι ἔδωκε | <sup>w</sup> τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν <sup>x</sup> τῷ θηρίῳ, | λέγοντες,  
<sup>y</sup> Τίς ὅμοιος τῷ θηρίῳ; <sup>z</sup> καὶ τίς <sup>aa</sup> δύναται | πολεμῆσαι μετ' αὐτοῦ; <sup>bb</sup> <sup>5</sup> καὶ ἐδόθη  
αὐτῷ στόμα λαλοῦν μεγάλα καὶ <sup>cc</sup> βλασφημίας· | καὶ ἐδόθη αὐτῷ ἐξουσία <sup>dd</sup> ποιῆσαι  
μῆνας τεσσαράκοντα δύο· <sup>ee</sup> καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν

<sup>p</sup> Rec. ἄρκου.<sup>q</sup> Rec. + εἶδον.<sup>r</sup> Rec. = ik.<sup>s</sup> Rec. τὸν ἔρακοντα.<sup>t</sup> Rec. δε ἑτάων.<sup>u</sup> Rec. = τῆν.<sup>v</sup> Rec. τὸ θῆριον.<sup>w</sup> Rec. = καί.<sup>x</sup> Rec. ἑνατάς.<sup>y</sup> Const. βλασφημίας.<sup>z</sup> Rec. + πόλεμον.

## GENEVA — 1557.

but a short time. <sup>13</sup> And when the dragon  
saw that he was cast vnto the earth, he  
persecuted the woman which brought forth  
the man child. <sup>14</sup> But to the woman  
were geuen two wings of a great eagle,  
that she might fly into the wilderness,  
into her place, where she is nourished for  
a tyme, tymes, and halfe a time, from the  
presence of the serpent. <sup>15</sup> And the ser-  
pent cast out of his mouth water after  
the woman as it had bene a riuier because  
she should haue bene caught of the foudle.  
<sup>16</sup> But the earthe holpe the woman, and  
the earth opened her mouth, and swallow-  
ed vp the riuier, which the dragon cast  
out of his mouth. <sup>17</sup> Then the dragon  
was wroth with the woman, and went  
and made warre with the remnant of  
her seede, which keepe the commandemen-  
tes of God, and haue the testimonie  
of Iesus Christe. And I stode on the sea  
sande.

13. AND I sawe a beaste ryse out of  
the sea, hauing seuen heades, and ten  
horne, and vpon his hornes were tenne  
crownes, and vpon his heade, the name  
of blasphemie. <sup>2</sup> And this beaste which I  
sawe, was lyke a catte of the mountayne,  
and hys fete were as the fete of a beare,  
and his mouth as the mouth of a lion:  
and the dragon gaue him his power and  
his throne, and great autorite. <sup>3</sup> And I  
sawe one of his heads as it were wounded  
to death, but his deadly wound was heal-  
ed: and all the world wondred and fol-  
lowed the beast.

<sup>4</sup> And they worshipped the dragon  
which gaue power vnto the beast, and  
they worshipped the beaste, saying, Who  
is lyke vnto the beaste? who is able to  
warre wth him. <sup>5</sup> And there was geuen  
vnto him a mouthe, that spake greete  
things and blasphemies, and power was  
geuen vnto him, to do two and fourty  
monethes. <sup>6</sup> And he opened his mouth  
vnto blasphemie against God, to blaspheme

## RHEIMS—1582.

<sup>13</sup> And after the dragon sawv that he  
vvas throuen into the earth, he persecuted  
the vwoman vvhich brought forth the  
man-child: <sup>14</sup> and there were giuen to the  
vwoman tvvovvings of a great eagle, that  
shee might flye into the desert vnto her  
place, vvhether she is nourished for a time  
and tymes, and halfe a time, from the  
face of the serpent. <sup>15</sup> And the serpent  
cast out of his mouth after the vwoman,  
vvtvater as it vvore a foud: that he might  
make her to be caried avay vvith the  
flood.

<sup>16</sup> And the earth holpe the vwoman,  
and the earth opened her mouth, and  
svvalloved vp the foud vvhich the dragon  
cast out of his mouth. <sup>17</sup> And the dragon  
vvas angrie against the vwoman: and  
vvent to make battel vvith the rest of her  
seede, which keepe the commandemen-  
tes of God, and haue the testimonie  
of Iesus Christ. And he stood vpon the sand  
of the sea.

13. AND I savv a beast comming vp  
from the sea, hauing seuen heades, and  
ten hornes, and vpon his hornes ten dia-  
demes, and vpon his heades names of  
blasphemie. <sup>2</sup> And the beast vvhich I savv,  
vvas like to a libarde, and his feete as of  
a beare, and his mouth, as the mouth of  
a lion. And the dragon gaue him his  
ovvne force and great povver. <sup>3</sup> And I  
savv one of his heades as it vvore slaine  
to death: and the vvound of his death  
vvas cured. And al the earth vvas in ad-  
miracion after the beast. <sup>4</sup> And they adored  
the dragon vvhich gaue povver to the  
beast: and they adored the beast, saying,  
Vvho is like to the beast? and vvhich  
shall be able to fight vvith it? <sup>5</sup> And there  
vvas giuen to it a mouth speaking great  
things and blasphemies: and povver vvas  
giuen to it to vvork tvvo and fourtie mo-  
nethes. <sup>6</sup> And he opened his mouth vnto

## AUTHORISED—1611.

<sup>13</sup> And when the dragon saw that he was  
cast vnto the earth, hee persecuted the  
woman which brought fourth the man  
child.

<sup>14</sup> And to the woman were giuen two  
wings of a great Eagle, that shee might  
flee into the wilderness into her place,  
where she is nourished for a time, and  
times, and halfe a time, from the face of  
the serpent. <sup>15</sup> And the serpent cast out  
of his mouth water as a flood, after the  
woman: that he might cause her to be  
caried away of the flood. <sup>16</sup> And the  
earth helpe the woman, and the earth  
opened her mouth, and swallowed vp the  
flood which the dragon cast out of his  
mouth. <sup>17</sup> And the dragon was wroth  
with the woman, and went to make  
warre with the remnant of her seed,  
which keepe the Commandements of  
God, and haue the testimony of Iesus  
Christ.

13. AND I stood vpon the sand of  
the sea: and saw a beast rise vp out  
of the sea, hauing seuen heades, and  
ten hornes, and vpon his hornes ten  
crownes, and vpon his heads, the name  
of blasphemie. <sup>2</sup> And the beast which I  
saw, was like vnto a Leopard, and his  
feet were as the feet of a Beare, and his  
mouth as the mouth of a Lion: and the  
dragon gaue him his power, and his seat,  
and great authority. <sup>3</sup> And I saw one of  
his heads as it were wounded to death,  
and his deadly wound was healed: and  
all the world wondered after the beast.  
<sup>4</sup> And they worshipped the dragon which  
gaue power vnto the beast, and they wor-  
shipped the beast, saying, Who is like vnto  
the beast? Who is able to make warre  
with him?

<sup>5</sup> And there was giuen vnto him a mouth,  
speaking great things, and blasphemies,  
and power was giuen vnto him to con-  
tinue fortie and two monethes. <sup>6</sup> And he  
opened his mouth in blasphemie against

<sup>a</sup> Or, names. <sup>b</sup> Or, slaine. <sup>c</sup> Or, to make war.

Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, <sup>6</sup> καὶ τοὺς ἐν τῷ οὐρανῷ σκηνουῦντας. <sup>7</sup> Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἔξουσία ἐπὶ πᾶσαν φυλὴν <sup>a</sup> καὶ λαὸν | καὶ γλῶσσαν καὶ ἔθνος. <sup>8</sup> Καὶ προσκυνήσουσιν <sup>c</sup> αὐτὸν | πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται <sup>f</sup> τὸ ὄνομα | ἐν <sup>g</sup> τῷ βιβλίῳ | τῆς ζωῆς τοῦ ἁγίου <sup>h</sup> τοῦ | ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου. <sup>9</sup> Εἴ τις ἔχει οὖς, ἀκουσάτω. <sup>10</sup> Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὡδὲ ἔστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

<sup>11</sup> Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἄρνω, καὶ ἐλάλει ὡς δράκων. <sup>12</sup> καὶ τὴν ἔξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς <sup>i</sup> ἐν αὐτῇ κατοικοῦντας | ἕνα προσ-

<sup>c</sup> Alex. = καί.<sup>d</sup> Rec. = καὶ λαόν.<sup>e</sup> Rec. αὐτῷ.<sup>f</sup> Rec. κατοικοῦντας ἐν αὐτῷ.<sup>g</sup> Rec. τὰ ὀνόματα.<sup>h</sup> Rec. ἕνα καὶ πῆρ.<sup>i</sup> Rec. τῷ βιβλίῳ.<sup>j</sup> Rec. = τοῦ.

## WICLIȚ—1380.

blasfemes to god to blasfeme his name ⁊ his tabernacle, ⁊ hem that dwellen in heuene; <sup>7</sup> ⁊ it was zounn to him to make batel with seyntis, ⁊ to ouercome hem; ⁊ power was zounn to him; in to eche langage, ⁊ puple and langage ⁊ folk; <sup>8</sup> and alle men worscheiden it that dwellen in erthe: whos names ben not writun in the book of liif of the lomb, that was slayn fro the bigynnyng of the world; <sup>9</sup> if ony man hath ceris here he, <sup>10</sup> he that ledith in to caufite; schal go in to caufite; he that sleeth with swerde; it bihoueth him to be slayn with swerde; this is the pacience and the feith of seyntis;

<sup>11</sup> ⁊ I say another best styngye up fro the erthe; and it hadde two hornes liik the lomb; and it spake as the dragon; <sup>12</sup> ⁊ dide al the power of the former best in his sijt; ⁊ it made the erthe and men dwellinge in it: to worscheip the first best, whos wounde of deeth was curid; <sup>13</sup> and it dide greet signes: that also it made fier to come down fro heuene in to erthe in the sijt of alle men; <sup>14</sup> ⁊ it disceyueth men that dwellen in erthe: for signes which ben zounn to it to do in the sijt of the best; seiynge to men dwellinge in erthe, that thei make an ymage of the best that hath the wounde of swerd ⁊ lyued

<sup>15</sup> ⁊ it was zounn to him: that he schulde zeue spirit to the ymage of the best; and that the ymage of the best speke; and he schal make that who euer honouren not the ymage of the best: be slayn; <sup>16</sup> and he schal make alle smale and greet; ⁊ riche ⁊ pore, and fre men ⁊ boond men: to haue a carectir in her [right] hond ether in her forhedis; <sup>17</sup> that no man mai bie ether selle but thei han the carectir

zounn, given caufite, captiue, styngye, ascending.

## TYNDALE—1534.

vnto blasphemy agaynst God; to blasfeme hys name; and his tabernacle and them that dwell in heaven. <sup>7</sup> And it was geuen vnto him to make warre with the sayntes; and to ouercome them. And power was geuen him ouer all kynred; tonge; and nacion: <sup>8</sup> and all that dwell upon the erth worscheipt him: whose names are not writen in the boke of lyfe of the lambe; which was kylled from the begynnyng of the worlde. <sup>9</sup> Yf eny man haue an eare; lett him heare. <sup>10</sup> He that leadeth into captiue; shall goo into captiue: he that killeth with a swerde; must be kylled with a swerde. Heare is the pacience; and the fayth of the sayntes.

<sup>11</sup> And I behelde another best commynge vp out of the erth; and he had two hornes lyke a lambe; and he spake as dyd the dragon. <sup>12</sup> And he dyd all that the fyrste best coule do in his presence; and he caused the erth; and them which dwell therein; to worscheippe the fyrst best; whose dedly wounde was healed. <sup>13</sup> And he dyd greet wonders; so that he made fyre come doune from heuen in the syght of men. <sup>14</sup> And deceaued them that dwelt on the erth; by the meanes of those signes which he had power to doo in the sight of the best; sayynge to them that dwelt on the erth: that they shuld make an ymage vnto the best; which had the wounde of a swerde; and dyd lyue.

<sup>15</sup> And he had power to geue a sprete vnto the ymage of the best; and that the ymage of the best shuld speake; and shuld cause that as many as wolde not worscheippe the ymage of the best; shuld be kylled. <sup>16</sup> And he made all bothe smale and greet; ryche and poore; fre and bond; to receaue a marke in their right hondes; or in their forhedes. <sup>17</sup> And that no man myght by or sell; save he that had the

## CRANMER—1539.

mouth vnto blasphemy agaynst God, to blasfeme hys name and his tabernacle, and them that dwell in heauen. <sup>7</sup> And it was geuen vnto hym to make warre with the Sayntes, and to ouercome them. And power was geuen him ouer all kynred, and tonge, and nacion, and all that dwell vpon the erth worscheipt hym: whose names are not writen in the boke of lyfe of the lambe, which was kylled from the begynnyng of the worlde. <sup>9</sup> If eny man haue an eare let him heare. <sup>10</sup> He that leadeth into captiue, shall go into captiue: he that killeth with a swerde, must be kylled with a swerde. Heare is the pacience, and the fayth of the sayntes.

<sup>11</sup> And I behelde another best commynge vp out of the erth, and he had two hornes lyke a lambe, and he spake as dyd the dragon. <sup>12</sup> And he dyd all that the fyrste best coule do in hys presence, and he caused the erth, and them which dwell therein, to worscheippe the fyrst best, whose dedly wounde was healed. <sup>13</sup> And he dyd greet wonders, so that he made fyre come doune from heauen in the syght of men. <sup>14</sup> And deceaued them that dwelt on the erth, by the meanes of those sygnes which he had power to do in the syght of the best, sayynge to them that dwelt on the erth: that they shuld make an ymage vnto the best, which had the wounde of a swerde, and dyd lyue.

<sup>15</sup> And he had power to geue a sprete vnto the ymage of the best, and that the ymage of the best shuld speake, and shuld cause, that as many as wolde not worscheippe the ymage of the best, shuld be kylled. <sup>16</sup> And he made all, both small and greet, ryche and poore, fre and bond, to receaue a marke in their ryght handes or in their forhedes. <sup>17</sup> And that no man myght by or sell, saue he that had the

κυνήσωσι τὸ θηρίον τὸ πρῶτον, οὐ ἑθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ·<sup>13</sup> καὶ ποιεῖ σημεῖα μεγάλα, <sup>k</sup> καὶ πῦρ ἵνα<sup>l</sup> ἐκ τοῦ οὐρανοῦ καταβαίῃ| εἰς τὴν γῆν ἐνόπιον τῶν ἀνθρώπων.<sup>14</sup> καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνόπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ <sup>m</sup> ἔχει| τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.<sup>15</sup> Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι <sup>n</sup> μὴ προσκυνήσωσι <sup>n</sup> τῇ εἰκόνι| τοῦ θηρίου, ἵνα ἀποκτανθῶσι.<sup>16</sup> Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα <sup>o</sup> δώσω| αὐτοῖς <sup>p</sup> χάραγμα| ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ <sup>q</sup> τὸ μέτωπον| αὐτῶν,<sup>17</sup> καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα,<sup>r</sup> τὸ

<sup>l</sup> Rec. ποιῆ καταβαίνειν ἐκ τοῦ οὐρανοῦ.<sup>m</sup> Const. εἶχι.<sup>n</sup> Rec. τὴν εἰκόνα.<sup>o</sup> Rec. ἔσωσ.<sup>p</sup> Const. χαράγματι.<sup>q</sup> Rec. τῶν μετώπων.<sup>r</sup> Rec. + ἡ.

## GENEVA — 1557.

his Name, and his tabernacle, and them that dwell in heauen. <sup>7</sup> And it was geuen vnto him to make warre with the Sainctes, and to ouercome them : and power was geuen him ouer euery kiured and tounge, and nation.

<sup>8</sup> Therefore all that dwell vpon the earth shal worship him, whose names are not wrytten in the Boke of lyfe of the Lambe, which was kylled from the begynning of the worlde. <sup>9</sup> If any man haue an eare, let him heare. <sup>10</sup> He that leadeith into captiuitie shal go into captiuitie : he that kylleth with a sworde, must be kylled with a sworde : here is the pacience, and the faith of the Sainctes. <sup>11</sup> And I behelde another beast coming vp out of the earthe, which had two hornes lyke the Lambe, but he spake as dyd the dragon. <sup>12</sup> And he dyd all that the fyrst beast could do in his presence, and he causeth the earth, and them which dwell therein, to worship the fyrst beaste, whose deadly wound was healed. <sup>13</sup> And doeth great wonders, so that he maketh fire come doune from heauen on the earth, in the sight of men. <sup>14</sup> And deceaueth them that dwell on the earth by the meanes of those signes, which he hath power to do in the sight of the beaste, saying to them that dwell on the earth, that they shoulde make the image of the beaste, which had the wounde of a sworde, and dyd liue.

<sup>15</sup> And he had power to geue a sprite vnto the image of the beaste, so that the image of the beaste shoulde speake, and should cause that as many as would not worship the image of the beaste, should be kylled. <sup>16</sup> And he made all, both small and great, ryche and poore, fre and bond, to receaue a marke in theyr ryght hande or in their foreheades. <sup>17</sup> And that no man myght bye or sell, saue he that had the

## RHEIMS — 1582.

blasphemies toward God, to blaspheme his name, and his tabernacle, and those that dwell in heauen. <sup>7</sup> And it was geuen vnto him to make battall with the sainctes, and to ouercome them. And power was geuen him vpon every tribe and people, and tounge, and nation, <sup>8</sup> and al that inhabit the earth, adored it, whose names be not wrytten in the booke of life of the Lambe, vvhich was slaine from the beginning of the world.

<sup>9</sup> If any man haue an eare, let him heare. <sup>10</sup> He that shal leade into captiuitie, goeth into captiuitie : he that shal kil in the sword, he must be killed with the sword. here is the patience and the faith of sainctes.

<sup>11</sup> And I saw an other beast coming vp from the earth : and he had two hornes, like to a lambe, and he spake as a dragon. <sup>12</sup> And al the power of the former beast he did in his sight : and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. <sup>13</sup> And he did many signes, so that he made also fire to come downe from heauen vnto the earth in the sight of men. <sup>14</sup> And he seduceth the inhabitants on the earth through the signes vvhich were geuen him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast vvhich hath the stroke of the sword, and liued. <sup>15</sup> And it was geuen him to giue spirit to the image of the beast, and that the image of the beast should speake : and should make, that vvhosoever shal not adore the image of the beast, he slaine. <sup>16</sup> And he shal make al, litle and great, and rich, and poore, and free-men, and bond-men, to haue a character in their right hand, or in their foreheades. <sup>17</sup> and that no man may bye or sel, but he that hath the

## AUTHORISED — 1611.

God, to blaspheme his Name, and his Tabernacle, and them that dwell in heauen. <sup>7</sup> And it was geuen vnto him to make warre with the Saints, and to ouercome them : And power was giuen him ouer all kinredes, and tongues, and nations. <sup>8</sup> And all that dwell vpon the earth, shall worship him, whose names are not wrytten in the booke of life of the Lambe, slaine from the foundation of the world. <sup>9</sup> If any man haue an eare, let him heare : <sup>10</sup> He that leadeith into captiuitie shall goe into captiuitie : Hee that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the Saints.

<sup>11</sup> And I beheld another beast coming vp out of the earth, and hee had two hornes like a lambe, and hee spake as a dragon, <sup>12</sup> And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed. <sup>13</sup> And hee doeth great wonders, so that hee maketh fire come downe from heauen on the earth in the sight of men, <sup>14</sup> And deceiueth them that dwell on the earth, by the meanes of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an Image to the beast which had the wound by a sword, and did liue.

<sup>15</sup> And hee had power to giue <sup>a</sup> life vnto the Image of the beast, that the Image of the beast should both speake, and cause that as many as would not worship the Image of the beast, should be killed. <sup>16</sup> And he causeth all, both small and great, rich and poore, free and bond, <sup>b</sup> to receiue a marke in their right hand, or in their foreheades : <sup>17</sup> And that no man might buy or sell, saue he that had the marke.

<sup>a</sup> Gr. breath<sup>b</sup> Gr. to giue.

ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. <sup>18</sup> Ὡδε ἡ σοφία ἐστίν. ὁ ἔχων<sup>2</sup> νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ'.

XIV. Καὶ εἶδον, καὶ ἰδοὺ ἴ το| ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα<sup>1</sup> αὐτοῦ, καὶ τὸ ὄνομα| τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. <sup>2</sup> καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροιτῆς μεγάλης· καὶ ἡ φωνὴ ἦν ἤκουσα ὡς| κιθαρωδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. <sup>3</sup> καὶ ἄδουσιν<sup>10</sup> ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς. <sup>4</sup> Οὗτοί ἐσιν οἱ μετὰ

<sup>1</sup> Rec. + τὸν.<sup>2</sup> Rec. = τὸ.<sup>3</sup> Rec. = αὐτοῦ, καὶ τὸ ὄνομα.<sup>4</sup> Rec. φωνὴν ἤκουσα.<sup>5</sup> Rec. + ὡς.<sup>6</sup> Rec. ἔδλος.<sup>7</sup> Rec. + γνώπων τοῦ θρόνου τοῦ Θεοῦ.<sup>8</sup> Rec. πτερωμένων.<sup>9</sup> Alex. + ἰπί.

## WICLIIF — 1380.

etner the name of the beest ether the nombre of his name, <sup>18</sup> here he wisdom; he that hath vnderstanding: accounte the nombre of the beest for it is the nombre of man; ⁊ his nombre is sixe hundrid sixti and sixe.

14. AND I say: ⁊ lo a lomb stood on the mount of sion; and with him an hundrid thousand ⁊ foure ⁊ fourti thousand hauynge his name: and the name of his fadir writin in her forheedis; <sup>2</sup> ⁊ I herde a vois fro heuene: as the vois of many watris; and as the vois of a greet thundre; and the vois which I herde was as of many harpers harpynge in her harpes: <sup>3</sup> ⁊ thei sungen as a newe song bifor the sete of god: and bifor the foure beestis ⁊ senyours; and no man myzt seye the song; but thei an hundrid thousand; and foure and fourti thousand that ben bougte fro the erthe; <sup>4</sup> thes it ben that ben not defoulid with wymmen; for thei ben virgyns; these suen the lomb; whidur euer he schal go; these ben bougt of all men the first fruytis to god ⁊ to the lomb; <sup>5</sup> and in the mouth of hem leesynge is not founden; for thei ben with out wem: bifor the trone of god.

<sup>6</sup> and I say another angel fleynge bi the myddil of heuene, hauynge an euerlastynge gospel: that he schulde preche to men sittynge on erthe; ⁊ on eche folk, ⁊ lyaunge ⁊ langage and puple: <sup>7</sup> and seide with a greet vois; drede ⁊e the lord: ⁊ ⁊eue ⁊e to him onour, for the our of his doom cometh; ⁊ worshippe ⁊e him that made heuene and erthe: ⁊ see ⁊e alle thingis that ben in hem ⁊ the wellis of watris; <sup>8</sup> and another angel sued seynge; thilke greet babiloynne filde doum fil doum: which ⁊af drinke to alle folkis of the wyne of wraathe of her fornicacioun;

<sup>9</sup> and the thridde angel sued hem: and seide with a greet vois; if ony man

## TYNDALE — 1534.

marke; or the name of the beest; other the nombre of his name. <sup>18</sup> Here is wysdome. Let hym that hath wytt count the nombre of the beest. For it is the nombre of a man; and his nombre is sixe hundred; threscore and sixe.

14. AND I lokyd, and loo a lambe stode on the mount Syon; and with him C. and .xluii. thousande hauynge his fathers name written in their forhedes. <sup>2</sup> And I herde a voyce from heuen; as the sounde of many waters; and as the voyce of a gret thoundre; And I herde the voyce of harpers harpynge with their harpes. <sup>3</sup> And they songe as it were a newe song; before the seate; and before the foure beestes; and the elders; and no man coulede learne that songe; but the hundred and .xluii. M. which were redemed from the erth. <sup>4</sup> These are they, which were not defyled with wemen; for they are virgyns. These folowe the lambe whither soeuer he goeth. These were redemed from men bynynge the fyrste frutes vnto God and to the lambe; <sup>5</sup> and in their mouthes was founde no gyle. For they are with outen spott before the trone of god.

<sup>6</sup> And I sawe an angell flye in the myddes of heven hauynge an euerlastynge gospell; to preache vnto them that sytt and dwell on the erth; and to all nacions; kinredres; and tonges and people; sayynge with a lowde voyce: Feare God and geve honour to him; for the houre of his iudgement is come: and worshippe him; that made heven and erth; and the see; and fountaynes of water. <sup>7</sup> And there folowed another angell; sayynge: Babylon is fallen is fallen that gret cite; for she made all nacions drynke of the wyne of hyr fornicacion.

<sup>9</sup> And the thyrd angell folowed them sayynge with a loude voyce: Yf ony man

## CRANMER — 1539.

marke or the name of the beest, other the nombre of hys name. <sup>18</sup> Here is wysdome. Let hym that hath wytt, count the nombre of the beest. For it is the nombre of a man, and his nombre is syxe hundred, threscore and syxe.

14. AND I lokyd, and lo, a lambe stode on the mount Syon, and with him an .C. and .xluij. thousande hauynge hys (name and his) fathers name written in their forhedes. <sup>2</sup> And I herde a voyce from heuen, as the sounde of many waters, and as the voyce of a gret thoundre. And I herde the voyce of harpers harpynge with their harpes. <sup>3</sup> And they songe as it were a newe song, before the seate, and before the foure beestes, and the elders, and no man coulede learne that songe, but the hundred and .xluij. M. which were redemed from the erth. <sup>4</sup> These are they, which were not defyled with wemen, for they are virgyns. These folowe the lambe whither soeuer he goeth. These were redemed from men bynynge the fyrste frutes vnto God and to the lambe, <sup>5</sup> and in their mouthes was founde no gyle. For they are with oute spot before the trone of God.

<sup>6</sup> And I sawe, another angell flye in the myddes of heauen hauynge the euerlastynge gospell, to preache vnto them that syt and dwell on the erth, and to all nacions, kynredres, and tonges and people, sayynge with a lowde voyce: Feare God, and geue honour to hym, for the houre of his iudgement is come: and worshippe him, that made heauen and erth, and the see, and fountaynes of water. <sup>7</sup> And there folowed a nother angell, sayynge: Babylon is fallen is fallen that gret cite, for she made all nacyns dryncke of the wyne of her fornycaeyon.

<sup>9</sup> And the thyrd angell folowed them sayynge with a loude voyce: If any man

seen, follow. leesynge, lying. wem, spot. zeue, gite. doom, judgement. thilke, the same.

γυναικῶν οὐκ ἐμολύνθησαν παρθένοι γάρ εἰσιν. οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἄρνιῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἄρνιῳ.<sup>5</sup> καὶ ἐν τῷ στόματι αὐτῶν οὐχ εἰρέθη ἡ ψεῦδος· ἄμωμοι γάρ εἰσιν.<sup>6</sup>

<sup>6</sup> Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰῶνιου, εὐαγγελίσαι τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν, λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν Θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων.

<sup>8</sup> Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων, Ἔπεσεν ἐπὶ Βαβυλῶν ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.<sup>9</sup> Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις

<sup>5</sup> Rec. τοῦ κακοκοῦντος.<sup>6</sup> Rec. = ἐπι.<sup>7</sup> Rec. λίγωνα.<sup>8</sup> Const. Κέριον.<sup>9</sup> Rec. = τῆν.<sup>9</sup> Alex. + ἐπίτροπος.<sup>8</sup> Rec. = ἡ πόλις.<sup>8</sup> Rec. τρίτος ἄγγελος.

## GENEVA — 1557.

marke, or the name of the beast, other the nombre of his name. <sup>18</sup> Here is wysedome. Let him that hath wit count the nombre of the beast : for it is the nombre of a man, and his nombre is syxe hundred, threscore, and syxe.

14. THEN I looked, and lo, a Lambe stode on the mounte Sion, and wyth hym an hundred forty and foure thousande, hauyng hys Fathers Name wyrtten in theyr foreheades. <sup>2</sup> And I hearde a voyce from heauen, as the sounde of many waters, and as the sounde of a great thundere: and I heard the voyce of harpers harpyng wyth their harpes. <sup>3</sup> And they songe as it were a newe songe before the throne, and before the foure beastes, and the Elders, and no man coulede learne that songe, but the hundred forty and foure thousande, which were bought from the earth. <sup>4</sup> These are they, which are virgins not defiled with women, for they are virgins: these folow the Lambe whither soeuer he goeth: these are bought from men, beyng the fyrste frutes vnto God and to the Lambe. <sup>5</sup> And in their mouthes was found no gyle: for they are without spot before the throne of God.

<sup>6</sup> And I sawe an other Angel flye in the myddes of heauen, hauing an euerlasting Gospel, to preache vnto them, that dwell on the earth, and to euery nation, and kinrede, and tongue, and people. <sup>7</sup> Saing wyth a loude voyce, Feare God, and geue glorie to him, for the houre of his iudgement is come: and worship hym, that made heauen and earth, and the sea, and the fountaynes of water.

<sup>8</sup> And there folowed another Angel saying, It is fallen, it is fallen Babylon, that great citie, for she gaue to all nations to drinke the wine of the wrath of her fornication. <sup>9</sup> And the third Angel folowed them saying wyth a loude voyce, If any man

## RHEIMS — 1582.

character, or the name of the beast, or the number of his name. <sup>18</sup> Here is vvisdom. He that hath vnderstanding, let him count the number of the beast. For it is the number of a man: and the number of him is sixe hundred sixtie sixe.

14. AND I looked, and behold a Lambe stode vpon mount Sion, and vvyth him an hundred fourtie foure thousand hauing his name, and the name of his Father vvritten in their foreheades. <sup>2</sup> And I heard a voyce from heauen, as the voyce of many vvaters, and as the voyce of great thunder: and the voyce vvich I heard, as of harpers harpyng on their harpes. <sup>3</sup> And they sang as it vvere a nev song before the seate and before the foure beastes, and the seniors, and no man could say the song, but those hundred fourtie foure thousand, that vvere bought from the earth. <sup>4</sup> These are they vvich were not defiled vvith vvomen. For they are virgins. These folovv the Lambe vvithersoever he shal goe. These vvere bought from among men, the first frutes to God and the Lambe: <sup>5</sup> and in their mouth there vvvas found no lie, for they are vvithout spot before the throne of God.

<sup>6</sup> And I savv an other Angel flying through the middes of heauen, hauing the eternal Gospel, to euangelize vnto them that sit vpon the earth, and vpon euery nation, and tribe, and tonge, and people: <sup>7</sup> saying vvith a loud voyce, Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him that made heauen and earth, the sea and al things that are in them, and the fountaines of vvaters.

<sup>8</sup> And an other Angel folovved, saying, Fallen fallen is that great Babylon, vvich of the vvine of the vvraht of her fornication made al nations to drinke.

<sup>9</sup> And the third Angel folovved them, saying vvith a loud voyce, If any man

## AUTHORISED — 1611.

or the name of the beast, or the number of his name. <sup>18</sup> Here is wysedome. Let him that hath vnderstanding, count the number of the beast: for it is the number of a man, and his number is, sixe hundred threscore and sixe.

14. AND I looked, and loe, a Lambe stode on the mount Sion, and with him an hundred fortie and foure thousand, hauing his Fathers Name written in their foreheades. <sup>2</sup> And I heard a voice from heauen, as the voice of many waters, and as the voice of a great thunder: and I heard the voyce of harpers, harpyng with their harpes: <sup>3</sup> And they sung as it were a new song before the Throne, and before the foure beasts and the Elders, and no man could learne that song, but the hundred and fourtie and foure thousand, which were redeemed from the earth. <sup>4</sup> These are they which were not defiled with women: for they are virgines: These are they which follow the Lambe whithersoever he goeth: These were redeemed from among men, being the first frutes vnto God, and to the Lambe. <sup>5</sup> And in their mouth was found no guile: for they are without fault before the throne of God.

<sup>6</sup> And I saw another Angel flie in the midst of heauen, hauing the euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kindred, and tongue, and people, <sup>7</sup> Saying with a loud voice, Feare God, and giue glorie to him, for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters. <sup>8</sup> And there folowed another Angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drinke of the wine of the wrath of her fornication.

<sup>9</sup> And the third Angel folowed them, saying with a lowd voice, If any man

ἡ προσκυνεῖ τὸ θηρίον| καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ  
 ἡ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, <sup>10</sup> καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ  
 ἡ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ  
 ἡ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγελῶν, καὶ ἐνώπιον τοῦ  
 ἡ ἀρνίου. <sup>11</sup> καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν <sup>m</sup> εἰς αἰῶνας αἰῶνων ἀναβαίνει| καὶ  
 ἡ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα  
 ἡ αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. <sup>12</sup> Ὡδε ὑπομονὴ  
 τῶν ἁγίων ἐστίν, <sup>n</sup> οἱ θρῶντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. <sup>13</sup> Καὶ  
 ἡ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης ὁ, ἡ Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ  
 ἡ ἀποθνήσκοντες ἀπάρτι. ἡ Ναί, λέγει τὸ Πνεῦμα, ἡ ἵνα ἀναπαύσονται ἐκ τῶν  
 ἡ κόπων αὐτῶν. <sup>p</sup> τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

<sup>l</sup> Rec. τὸ θηρίον προσκυνεῖ.<sup>m</sup> Rec. ἀναβαίνει εἰς αἰῶνας αἰῶνων.<sup>n</sup> Rec. + ὡδε.<sup>o</sup> Rec. + μοι.<sup>p</sup> Alex. τὰ γάρ.

## WICLIF—1380.

worshipe the beest, and the ymage of it/  
 and takith the carerit in his forheed ether  
 in his hond: <sup>10</sup> this schal dryuke of the  
 wyne of goddis wraththe that is meynde  
 with clere wyn: in the cuppe of his  
 wraththe: ⁊ schal be turmentid with fier  
 ⁊ brymstoon in the sijt of holi aungels:  
 ⁊ bifore the sijt of the lomb.

<sup>11</sup> ⁊ the smoke of her turmentis schal  
 stie up in to the worldis of worldis: nether  
 thei han reste dai ne nygt: whiche wor-  
 schipen the beest ⁊ his ymage: if any man  
 take the carcit of his name: <sup>12</sup> here is the  
 pacience of seyntis: which kepen the  
 maundementis of god ⁊ the feith of ihesus.

<sup>13</sup> ⁊ I herd a vois fro heuene: seiynge  
 to me: write thou, blesid ben deed men:  
 that dien in the lord, fro hennes forth  
 now the spirit seith: that thei reste of  
 her traucelis: for the werkis of hem such  
 hem.

<sup>14</sup> ⁊ I sai ⁊ lo a whijt cloude: and aboue  
 the cloude a sitter like the some of man/  
 hauynge in his heed a golden crowne: ⁊  
 in his hond a scharp sikil: <sup>15</sup> ⁊ another  
 aungel wente out of the temple: ⁊ cried  
 with greet vois to him that sat on the  
 cloude: sende thi sikil ⁊ repe: for the our  
 cometh that it is ropun, for the corne of  
 the erthe is ripe: <sup>16</sup> ⁊ he that sat on the  
 cloude: sente his sikil in to the erthe, ⁊  
 rape the erthe.

<sup>17</sup> ⁊ another aungel wente out of the  
 temple that is in heuene: ⁊ he also hadde  
 a scharp sikil, <sup>18</sup> ⁊ another aungel wente  
 out from the autir: that hadde power on  
 fier ⁊ watir: ⁊ he cried with a greet vois,  
 to him that hadde the scharp sikil: ⁊  
 seide: sende thi scharpe sikil: ⁊ kitte  
 away the clustris of the vyncered of the  
 erthe, for the grapes of it ben ripe: <sup>19</sup> ⁊  
 the aungel sente his sikil in to the erthe

meynde, mingled

ste. auzel  
suen, fellou

carcit, mark.

## TYNDALE—1534.

worshipe the beest and his ymage, and  
 receive his marke in his forehead, or on his  
 hande, <sup>10</sup> the same shall drynke of the  
 wyne of the wrath of God which is  
 powred in the cuppe of his wrath. And  
 he shalbe punnysshed in fyre and brym-  
 stone, before the holy Angells, and before  
 the lambe.

<sup>11</sup> And the smoke of their turment  
 ascendeth vp evermore. And they have  
 no rest daye ner nyght, which worshipe  
 the beest and his ymage, and whosoever  
 receaveth the prynt of his name. <sup>12</sup> Here  
 is the pacience of sayntes. Heare are  
 they that kepe the commaundmentes and  
 the fayth of Iesu.

<sup>13</sup> And I herde a voyce from heven say-  
 ynge vnto me: wryte. Blessed are the  
 deed, which here after dye in the lorde,  
 even soo sayth the sprete: that they  
 maye rest from their laboures, but their  
 workes shall folowe them.

<sup>14</sup> And I lokyd and beholde a whyte  
 clowde, and upon the clowde one syt-  
 tyng lyk vnto the sonne of man, havynge  
 on his heed a golden crowne, and in  
 his honde a sharpe sykle. <sup>15</sup> And another  
 angell came oute of the temple, cry-  
 ynge with a lowde voyce to him that sate  
 on the clowde. Thruste in thy sykle and  
 repe: for the tyme is come to repe for  
 the corne of the erth is ripe. <sup>16</sup> And he  
 that sate on the clowde thrust in his  
 sykle on the erth, and the erth was  
 rype.

<sup>17</sup> And another angell came oute of the  
 temple, which is in heven, havynge also  
 a sharpe sykle. <sup>18</sup> And another angell  
 came oute from the aultre, which had  
 power over fyre, and cryed with a lowde  
 crye to him that had the sharpe sykle, and  
 sayde: thrust in thy sharpe sykle, and  
 gaddre the clusters of the erth for her  
 grapes are ripe. <sup>19</sup> And the angell thrust  
 in his sykle on the erth, and cut doune

## CRANMER—1539.

worshyppe the beest and hys ymage, and  
 receave his marke in his forehead, or on his  
 hande, <sup>10</sup> the same shall drinke the wyne  
 of the wrath of God, which is powred in  
 the cup of his wrath. And he shalbe  
 punnysshed in fyre and brymstone, before  
 the holy angels, and before the lambe.

<sup>11</sup> And the smoke of their torment as-  
 cendeth vp euermore. And they have no  
 rest daye nor night, which worshyppe the  
 beast and his ymage and whosoever re-  
 ceaueth the prynt of hys name. <sup>12</sup> Here is  
 the pacience of saintes. Heare are they  
 that kepe the commaundementes and the  
 fayth of Iesu.

<sup>13</sup> And I hearde a voyce from heauen  
 saying vnto me: wryte: Blessed are the  
 deed, which here after dye in the Lorde,  
 euen so sayth the sprete: that they rest  
 from their laboures, but their workes  
 folowe them.

<sup>14</sup> And I lokyd, and beholde a whyte  
 clowde, and vpon the clowde one sytting  
 lyk vnto the sonne of man, hauynge on  
 hys heed a golden crowne, and in hys  
 hande a sharpe sykle. <sup>15</sup> And another  
 angell came out of the temple, crying with  
 a lowde voyce to hym that sate on the  
 clowde: Thruste in thy sykle and repe,  
 for the tyme is come to repe, for the  
 corne of the erth is ripe. <sup>16</sup> And he that  
 sate on the clowde, thrust in hys sykle on  
 the earth, and the erth was rype.

<sup>17</sup> And another Angell came out of the  
 temple, which is in heauen, hauynge also  
 a sharpe sykle. <sup>18</sup> And another Angell  
 came out from the aultre, which had  
 power ouer fyre, and cryed with a lowde  
 crye to hym that had the sharpe sykle,  
 and sayde: thrust in thy sharpe sykle,  
 and gaddre the clusters of the erth, for  
 her grapes are ripe. <sup>19</sup> And the Angell  
 thrust in hys sykle on the erth, and cut

<sup>14</sup> Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην <sup>9</sup> καθήμενον ὅμοιον | υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. <sup>15</sup> καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κρίζων ἐν φωνῇ μεγάλῃ | τῷ καθημένῳ ἐπὶ τῆς νεφέλης, ' Πέμψον τὸ δρέπανόν σου, καὶ θέρισον, ' ὅτι ἦλθεν ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.' <sup>16</sup> Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. <sup>17</sup> Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. <sup>18</sup> καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων, ' Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἡ ἤκμασαν αἱ σταφυλαὶ | αὐτῆς.' <sup>19</sup> Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον

<sup>9</sup> Rec. καθήμενος ὅμοιος.

<sup>9</sup> Rec. μεγάλη φωνῇ.

<sup>9</sup> Rec. + σοι.

<sup>9</sup> Const. ἤκμασαν ἡ σταφυλή.

<sup>9</sup> Const. τῆς γῆς.

## GENEVA — 1557.

man worship the beast and his image, and receive his marke in his forehead, or on his hande, <sup>10</sup> The same shall drinke the wine of the wrath of God, yea of the pure wyne, which is powred into the cuppe of his wrathe : and he shalbe punyshed in fyre and brimstone before the holy Angels, and before the Lambe. <sup>11</sup> And the smoke of their tormente shal ascende vp euermore : and they shal have no rest day nor night, which worshippe the beast and his image, and whosoever receaueth the print of his name. <sup>12</sup> Here is the pacience of Sainctes : here are they that kepe the commandemens of God, and the fayth of Iesus. <sup>13</sup> Then I hearde a voyce from heauen saying vnto me, Write, Blessed are the deade, which herafter dye in the Lord. Euen so sayeth the Sprite : for because they reste from their labours, and their works folowe them. <sup>14</sup> And I looked, and beholde, a white clowde, and vpon the clowde one sytting like vnto the Sonne of man, hauyng on his head a golden crown, and in his hand a sharpe syckle.

<sup>15</sup> And another Angel came out of the Temple, crying with a lowde voyce to him that sat on the cloude, Thrust in thy syckle and reape, for the tyme is come to reape, for the corne of the earthe is ripe. <sup>16</sup> And he that sate on the cloude, thruste in his syckle on the earth, and the earthe was reped.

<sup>17</sup> Then another Angel came out of the temple, which is in heauen, hauing also a sharpe syckle. <sup>18</sup> And another Angel came out from the aultre, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe syckle, and sayd, Thrust in thy sharpe syckle, and gather the clusters of the vineyard of the earth, for her grapes are ripe. <sup>19</sup> And the Angel thrust in his sharpe syckle on the earthe,

## RHEIMS — 1582.

adore the beast and his image, and receive the character in his forehead, or in his hand : <sup>10</sup> he also shal drinke of the vyne of the vvrath of God, vvhich is mingled vvith pure vyne in the cuppe of his vvrath, and shal be tormented vvith fire and brimstone in the sight of the holy Angels and before the sight of the Lambe. <sup>11</sup> and the smoke of their tormentes shal ascend for euer and euer : neither haue they rest day and night, vvhich haue adored the beast, and his image, and if any man take the character of his name. <sup>12</sup> Here is the patience of sainctes, vvich keepe the commandementes of God and the faith of Iesvs.

<sup>13</sup> And I heard a voyce from heauen, saying to me, Vvrite, Blessed are the dead which die in our Lord, from hence forth novv, saith the Spirit, that they rest from their labours. for their vvorkes folow them.

<sup>14</sup> And I savv, and behold a vvhite cloude : and vpon the cloude one sitting like to the Sonne of man, hauyng on his head a crowne of gold, and in his hand a sharpe sickle.

<sup>15</sup> And an other Angel came forth from the temple, crying vvith a loud voyce to him that sate vpon the cloude, Thrust in thy sickle, and reape, because the houre is come to reape, for the harvest of the earth is drie. <sup>16</sup> And he that sate vpon the cloude, thrust his sickle into the earth, and the earth vvas reaped. <sup>17</sup> And an other Angel came forth from the temple vvhich is in heauen, him self also hauing a sharpe sickle. <sup>18</sup> And an other Angel came forth from the altar, vvhich had power over the fire : and he cried vvith a loud voyce to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth : because the grapes thereof be ripe. <sup>19</sup> And the Angel thrust his sharpe sickle into the earth,

## AUTHORISED — 1611.

worship the beast and his image, and receive his marke in his forehead, or in his hand, <sup>10</sup> The same shall drinke of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lambe : <sup>11</sup> And the smoke of their torment ascendeth vp for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the marke of his name. <sup>12</sup> Here is the patience of the Saints : Here are they that keepe the Commandemens of God, and the faith of Iesus.

<sup>13</sup> And I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead which die in the Lord, \* from henceforth, yea saith the Spirit, that they may rest from their labours, and their works doe follow them. <sup>14</sup> And I looked, and behold, a white cloud, and vpon the cloud *one* sate like vnto the Sonne of man, hauyng on his head a golden crowne, and in his hand a sharpe sickle. <sup>15</sup> And another Angel came out of the Temple crying with a loud voyce to him that sate on the cloud : Thrust in thy sickle and reape, for the time is come for thee to reape, for the harvest of the earth is ripe. <sup>16</sup> And he that sate on the cloud thrust in his sickle on the earth, and the earth was reaped.

<sup>17</sup> And another Angel came out of the temple which is in heauen, hee also hauing a sharpe sickle. <sup>18</sup> And another Angel came out from the Altar, which had power ouer fire, and cryed with a loud cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. <sup>19</sup> And the Angel thrust in his sickle into

\* Or, from henceforth saith the Spirit, yea.  
β Or, dried.

αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν.<sup>20</sup> καὶ ἐπατήθη ἡ ληνὸς ἕξωθεν<sup>16</sup> τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

XV. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.<sup>2</sup> Καὶ εἶδον ὡς θάλασσαν ὑάλινην μεμιγμένην πυρὶ, καὶ τοὺς μικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνας αὐτοῦ καὶ<sup>2</sup> ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑάλινην, ἔχοντας κιθάρας τοῦ Θεοῦ.<sup>3</sup> καὶ ᾄδουσι τὴν ᾠδὴν τῆς Μωϋσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες, *Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ δίκαιαι καὶ*

<sup>1</sup> Rec. τὴν μεγάλην.<sup>2</sup> Rec. ἕξω.<sup>3</sup> Rec. + ἕκ τῶν χαραγμάτων αὐτοῦ.<sup>4</sup> Rec. Μωϋσῶς.<sup>5</sup> Rec. ἄγιος.<sup>6</sup> Alex. = σι.

## WICLIF—1380.

τ gadered grapis of the vineyard of the erthe: and sente in to the grette lake of goddis wraththe,<sup>20</sup> τ the lake was troden with out the citee: τ the blood wente out of the lake til to the bridels of horsis: bi furlongis a thousand and sixe hundrid.

15. AND I saie another signe in heuene gret τ wonderful: seuene aungels hauynge seuene the laste vnaucis/ for the wrathe of god is ennid in hem.<sup>2</sup> τ I say as a glasun see meynd with fer: and hem that ouercam the beest τ his ymage, τ the noubre of his name/ stondinge aboute the glasun see/ hauynge the harpis of god<sup>3</sup> and singing the song of moises the seruaunt of god, and the song of the lomb τ seiden/ greet and wonderful hen thi werkis lord god almyti: thi weies ben iust τ trewe lord king of worldis.<sup>4</sup> lord, who schal not drede thee: τ magnyfie thi name? for thou aloone art merciful for alle folkis schuln come and worship in thi sijt: for thi domes ben opene/

<sup>5</sup> And aftir thes thingis I saie: τ lo the temple of the tabernacle of witnessynge was opened in heuene,<sup>6</sup> τ seuene aungels hauynge seuene plagis: wenten out of the temple, and werun clothid with a stole cleene and whijt, and werun bifor gird with goldun girdils aboute the brestis<sup>7</sup> and on of the foure beestis zif to the seuene aungels: seuene goldun viols ful of the wrathe of god, that lyueth in to worldis of worldis,<sup>8</sup> and the temple was fillid with smoke of the maiceste of god: τ of the vertu of him, and no man mygt entre in to the temple: til the seuene plagis of the .vij. aunglis wren endid.

16. AND I herd a greet vois for heuene sciynge to the seuene aungels, go

meynd, mingid. <sup>1</sup> Mrs. judgments. <sup>2</sup> i. e. priestly garments. <sup>3</sup> i. e. power

## TYNDALE—1534.

the grapes of the vineyard of the erth: and cast them into the gret wynefat of the wrath of god,<sup>20</sup> and the wynefat was trodden with out the citee, and bloud came out of the fat: even vnto the hors brydles by the space of a thowsande and .vi. C. furlonges.

15. AND I sawe another signe in heven grett and mervellous .vij. angells hauynge the seven laste plagis, for in them is fulfilled the wrath of god.<sup>2</sup> And I sawe as it were a glassy see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name stonde on the glassy see, havinge the harpes of god<sup>3</sup> and they songe the songe of Moses the seruaunt of god, and the songe of the lambe, sayinge. Gret and mervellous are thy workes Lorde god almyghty, iuste and true are thy wayes, kyng of saynetes.<sup>4</sup> Who shall not feare o lorde, and glorify thy name? For thou only arte holy, and all gentylis shall come and worshippe before the, for thy iudgementes are made manyfeste.

<sup>5</sup> And after that, I looked, and beholde the temple of the tabernacle of testimony was opyn in heven,<sup>6</sup> and the seven angelles cam out of the temple, which had the seven plagis, clothed in pure and bryght linnen, and hauynge their brestes gyrded with golden gerdelles.<sup>7</sup> And one of the foure beestes gave vnto the seven angells .vij. golden vialles, full of the wrath of God which lyveth for ever more.<sup>8</sup> And the temple was full of the smoke of the glory of God, and of his power, and no man was able to entre into the temple, tyll the seven plagis of the seven angels were fulfilled.

16. AND I herde a great voyce out of the temple sayinge to the seven angels:

## CRANMER—1539.

downe the grapes of the vineyard of the erth: and cast them into the gret wynefat of the wrath of God,<sup>20</sup> and the wynefat was troden with out the ctyte, and bloud came out of the fat, euen vnto the horse brydles, by the space of a thowsande and .vi. C. furlonges.

15. AND I sawe another sygne in heuen gret and mervellous, seven Angels, hauynge the seven laste plagis, for in them is fulfilled the wrath of God.<sup>2</sup> And I sawe as it were a glassy see, myngled with fyre, and them that had gotten victory of the ceast, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassy see, hauynge the harpes of God,<sup>3</sup> and they songe the songe of Moses the seruaunt of God, and the songe of the lambe, sayinge: Gret and maruelous are thy workes: Lorde God almyghty, iuste and true are thy wayes, thou Kyng of Saintes.<sup>4</sup> Who shall not feare o Lorde, and glorify thy name? For thou only arte holy, and all gentyls shall come and worshyppe before the, for thy iudgementes are made manyfeste.

<sup>5</sup> And after that, I looked, and beholde, the temple of the tabernacle of testimony was opyn in heauen,<sup>6</sup> and the seven Angels came out of the temple, which had the seven plagis, clothed in pure and bryght linnen, and hauynge their brestes gyrded wyth golden gerdels.<sup>7</sup> And one of the foure beestes gaue vnto the seven Angels seven golden vialles, full of the wrath of God, which lyueth for cuer more.<sup>8</sup> And the temple was full of the smoke of the glory of God and of his power, and no man was able to entre into the temple, tyll the seven plagis of the seven Angels were fulfilled.

16. AND I herde a great voyce out of the temple sayinge to the seven Angels.

‘ ἀληθινὰ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἔθνων. | <sup>4</sup> τίς οὐ μὴ φοβηθῆ ἄ σε, | Κύριε,   
 ‘ καὶ <sup>5</sup> δοξάσῃ | τὸ ὄνομά σου; ὅτι μόνος ὁ ὅσιος· | ὅτι <sup>6</sup> πάντα τὰ ἔθνη | ἤξουσι, καὶ   
 ‘ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν. ’ <sup>7</sup> Καὶ   
 μετὰ ταῦτα εἶδον, καὶ ἠνώγει ὁ ναὸς τῆς σκιῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·   
<sup>8</sup> καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι· οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ,   
 ἐνδεδυμένοι λίνου καθαρὸν <sup>9</sup> λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας   
 χρυσαῖς. <sup>7</sup> καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἄγγελοις ἑπτὰ φιάλας   
 χρυσαῖς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.   
<sup>8</sup> καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ   
 καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν   
 ἑπτὰ ἀγγέλων. XVI. Καὶ ἤκουσα ἡμεγάλης φωνῆς | ἐκ τοῦ ναοῦ, λεγούσης

<sup>6</sup> Alex. δοξάσει.<sup>c</sup> Const. ἄγιος.<sup>d</sup> Const. πάντες.<sup>e</sup> Rec. + ἰδοῦ.

/ Rec. = οἱ.

<sup>f</sup> Rec. + καὶ.<sup>a</sup> Rec. φωνῆς μεγάλης.

## GENEVA—1557.

and cutte doune the grapes of the vine-  
 yarde of the earth, and cast them into  
 the great winefat of the wrath of God. <sup>20</sup>  
 And the wynefat was troden without  
 the cite, and bloud came out of the wyne  
 fat, euen vnto the hors brydles by the  
 space of a thousand and sixe hundred  
 furlonges.

15. AND I sawe another signe in  
 heauen great and maruelous, seuen Angels  
 hauing the seuen last plagues: for in them  
 is fulfilled the wrath of God. <sup>2</sup> And I  
 sawe as it were a glassy sea, myngled  
 with fyre, and them that had gotten vic-  
 torie of the beast, and of his image, and  
 of his marke, and of the number of his  
 name, stande at the glassy sea, hauyng  
 the harpes of God.

<sup>3</sup> And they song the songe of Moses the  
 seruant of God, and the songe of the  
 Lambe, saying, Greate and marueylous  
 are thy workes, Lord God almyghty:  
 iuste and true are thy wayes kyngde of  
 Saintes. <sup>4</sup> Who shal not feare thee o  
 Lord, and glorifie thy Name? for thou  
 onely art holy, and all nations shal come  
 and worshyppe before thee, for thy iudg-  
 mentes are made manifest.

<sup>5</sup> And after that I lokyd, and beholde  
 the temple of the tabernacle of testimonie  
 was open in heauen. <sup>6</sup> And the seuen  
 Angels came out of the temple which had  
 the seuen plagues, clothed in pure and  
 bright lymen, and hauing theyr breastes  
 gyrded with golden gyrdles.

<sup>7</sup> And one of the foure beastes gaue  
 vnto the seuen Angels, seuen golden  
 vyalles full of the wrathe of God, which  
 lyueth for euermore. <sup>8</sup> And the temple  
 was full of the smoke of the glorie of  
 God and of his power, and no man was  
 able to enter into the temple, tyl the  
 seuen plagues of the seuen Angels were  
 fulfilled.

16. AND I heard a great voyce out of  
 the temple, saying to the seuen Angels,

## RHEIMS—1582.

and gathered the vineyard of the earth,  
 and east it into the great presse of the  
 vvrath of God: <sup>20</sup> and the presse vvas  
 troden vviouth the cite, and bloud came  
 forth out of the presse, vp to the horse  
 bridles, for a thousand six hundred fur-  
 longes.

15. AND I savv another signe in  
 heauen great and maruelous: seuen Ang-  
 els hauing the seuen last plagues. Be-  
 cause in them the wrath of God is con-  
 summate. <sup>2</sup> And I savv as it vvere a sea  
 of glasse mingled vvith fyre, and them  
 that overcame the beast and his image  
 and the number of his name, standing  
 vpon the sea of glasse, hauing the harpes  
 of God: <sup>3</sup> and singing the song of Moyses  
 the seruant of God, and the song of the  
 Lambe, saying, Great and maruelous are  
 thy vvorkes Lord God omnipotent: iust  
 and true are thy vvaias King of the  
 vvorldes. <sup>4</sup> Vvho shal not feare thee o  
 Lord, and magnifie thy name? because  
 thou only art holy, because all nations  
 shal come, and adore in thy sight, be-  
 cause thy iudgements be manifest.

<sup>5</sup> And after these things I looked, and  
 behold the temple of the tabernacle of  
 testimonie was opened in heauen: <sup>6</sup> and  
 there issued forth the seuen Angels, hau-  
 ing the seuen plagues, from the temple:  
 reuested vvith cleane and vvhitte stone,  
 and girded about the breastes vvith gir-  
 dles of gold. <sup>7</sup> And one of the foure  
 beastes, gaue to the seuen Angels seuen  
 vials of gold ful of the vvrath of the God  
 that liueth for euer and euer. <sup>8</sup> And the  
 temple vvas filled vvith smoke at the ma-  
 iestie of God, and at his povver: and no  
 man could enter into the temple, til the  
 seuen plagues of the seuen Angels vvere  
 consummate.

16. AND I heard a great voyce out of  
 the temple, saying to the seuen Angels:

## AUTHORISED—1611.

the earth, and gathered the vine of the  
 earth, and cast it into the great wine-  
 presse of the wrath of God. <sup>20</sup> And the  
 winepresse was troden without the city,  
 and blood came out of the winepresse,  
 euen vnto the horse bridles, by the space  
 of a thousand and sixe hundred furlongs.

15. AND I saw another signe in  
 heauen great and marueilous, seuen Ang-  
 els hauing the seuen last plagues; for in  
 them is filled vp the wrath of God. <sup>2</sup> And  
 I saw as it were a sea of glasse, mingled  
 with fyre, and them that had gotten the  
 victorie ouer the beast, and ouer his  
 image, and ouer his marke, and ouer the  
 number of his name, stand on the sea of  
 glasse, hauing the harpes of God. <sup>3</sup> And  
 they sing the song of Moses the seruant  
 of God, and the song of the Lambe, say-  
 ing, Great and marueilous are thy workes,  
 Lord God Almighty, iust and true are  
 thy wayes, thou King of Saints. <sup>4</sup> Who  
 shall not feare thee, O Lord, and glorifie  
 thy Name? for thou onely art holy: for  
 all Nations shall come and worship be-  
 fore thee, for thy iudgements are made  
 manifest.

<sup>5</sup> And after that I looked, and behold,  
 the Temple of the tabernacle of the testi-  
 monie in heauen was opened: <sup>6</sup> And the  
 seuen Angels came out of the Temple,  
 hauing the seuen plagues, clothed in pure  
 and white linnen, and hauing their breasts  
 girded with golden girdles. <sup>7</sup> And one of  
 the foure beasts gaue vnto the seuen Ang-  
 els, seuen golden vials, full of the wrath  
 of God, who liueth for euer and euer. <sup>8</sup>  
 And the Temple was filled with smoke  
 from the glory of God, and from his  
 power, and no man was able to enter in-  
 to the Temple, till the seuen plagues of  
 the seuen Angels were fulfilled.

16. AND I heard a great voyce out of  
 the Temple, saying to the seuen Angels,

τοῖς ἐπτά ἀγγέλοις, Ἐπάγετε, καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν. <sup>2</sup> Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ. <sup>3</sup> Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ἀπέθανεν ἐν τῇ θαλάσῃ. <sup>4</sup> Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων καὶ ἐγένετο αἷμα. <sup>5</sup> Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων, λέγοντος, Δίκαιος ἔστι, ὃ ὦν καὶ ὁ ἦν, ὅτι ὅσος, ὅτι ταῦτα ἔκρινας ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν ἄξιοι εἰσι. <sup>7</sup> Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἰ κρίσεις σου. <sup>8</sup> Καὶ ὁ τέτατος

<sup>1</sup> Rec. = i πρῶ.<sup>4</sup> Rec. i πρῶ.<sup>4</sup> Rec. εἰς.<sup>5</sup> Rec. τῇ εἰκόνι αὐτοῦ προσκυνούντας.<sup>5</sup> Rec. + ζῶσα.<sup>6</sup> Rec. + ἄγγελος.<sup>7</sup> Rec. + ἔθρη.<sup>7</sup> Rec. + καὶ.<sup>8</sup> Alex. = ὁ.<sup>8</sup> Rec. ἰσόμενος.

## WICLIF—1380.

ʒe and schede out the seuce viols of goddis wrath in to the erthe, <sup>2</sup> and the first aungel wente ⁊ schedde out his viol in to the erthe; ⁊ a wounde fers ⁊ worst was made on alle that hadden the care of the best ⁊ on hem that worshippeden the best and his ymage, <sup>3</sup> And the secunde aungel schedde out his viol in to the see and blood was made as of a deed thing; ⁊ ech man luyngce: was deed in the see. <sup>4</sup> And the thridde aungel schedde out his viol on the flodis and on the wellis of watris <sup>5</sup> and scid; iust art thou lord: that art ⁊ that were holi: that demest the thingis; <sup>6</sup> for thei scheden out the blood of halowis and profetis: and thou hast ʒouen to hem blood to drynke; for thei ben worthi; <sup>7</sup> ⁊ I herde another seynge; ʒe lord god almyhti: trewe ⁊ iust ben thi domes;

<sup>8</sup> And the fourthe aungel sched out his viol in to the sunne: and it was ʒouen to him to turmente men with heete and fier; <sup>9</sup> ⁊ men swaleden with gret heete; and blasfemen the name of god hauynge power on these plagis; nether thei diden penaunce: that thei schulden ʒeue glorie to him; <sup>10</sup> and the fiftte aungel schedde out his viol on the seet of the best; and his kyngdom was made derk; and thei eten to gidre her tungis for sorowe; <sup>11</sup> and thei blasfemen god of heuene; for sorowis of her woundis; and thei diden not penaunce of her werkis;

<sup>12</sup> and the sixte aungel schedde out his viol, in to that ilke gret flood eufrates, ⁊ dried the watir of it: that weie were made redi to kyngis fro the sunne risynge; <sup>13</sup> ⁊ I saie thre vncleue spiritis bi the maner of froggis go out of the mouth of the dragon ⁊ of the mouth of the

## TYNDALE—1534.

ʒoo youre wayes; poure out youre vialles of wrath apou the erth. <sup>2</sup> And the fyrst weng, and poured out his viall apou the erth; and there fell anoyson and a sore botche apou the men which had the marke of the best; and apou them which worshipped his ymage. <sup>3</sup> And the seconde angell shed out his viall apou the see; and it turned as it were into the blood of a deed man: and every luyngce thyng dyed in the see. <sup>4</sup> And the thyrd angell shed out his viall apou the ryuers and fontaynes of waters; and they turned to blood. <sup>5</sup> And I herde an angell saye: lorde which arte and wast; thou arte ryghteous and holy; because thou hast geuen soche iudgements; <sup>6</sup> for they shed out the bloude of sayntes; and prophetes; and therefore hast thou geuen them blood to drynke: for they are worthy. <sup>7</sup> And I herde another out of the aultre saye: even soo lorde god almyghty; true and righteous are thy iudgements.

<sup>8</sup> And the fourth angell poured out his viall on the sunne; and power was geuen vnto him to vexen men with heate of fyre. <sup>9</sup> And the men raged in gret heate; and spake euyl of the name of god which had power ouer those plagis; and they repented not to geue hym glory. <sup>10</sup> And the fyft angell poured out his viall apou the seate of the beste; and his kyngdome waxed derk; and they gnawe their tonges for sorowe; <sup>11</sup> and blasphemed the god of heuen for sorowe; and payne of their sores; and repented not of their dedes.

<sup>12</sup> And the sixte angell poured out his viall apou the gret ryuer Euphrates; and the water dried vp; that the wayes of the kynges of the este shulde be prepared. <sup>13</sup> And I sawe thre vncleue sprettes lyke frogges come out of the mouth of the dragon; and out of the mouth of the

## CRANMER—1539.

ʒo youre wayes, poure out youre vialles of wrath vpon the erth. <sup>2</sup> And the fyrst Angell went, and powred out his viall vpon the erth, and there fell a noysome and a sore botche vpon the men which had the marke of the best, and vpon them which worshypped hys ymage. <sup>3</sup> And the second Angell shed out hys viall vpon the see, and it turned as it were into the blood of a deed man: and euery luyngce thyng dyed in the see. <sup>4</sup> And the thyrd Angell shed out his viall vpon the ryuers and fontaynes of waters, and they turned to blood. <sup>5</sup> And I herde an Angell saye: Lorde, whych arte and wast, thou arte ryghteous and holy, because thou hast geuen soche iudgements; <sup>6</sup> for they shed out the blood of sainetes, and Prophetes, and therefore hast thou geuen them blood to dryncke: for they are worthy: <sup>7</sup> And I herde another out of the aultre saye: euen so Lorde God almyghty: true and ryghteous are thy iudgements.

<sup>8</sup> And the fourth Angell powred out his viall on the sunne, and power was geuen vnto him to vexen men with heat of fyre. <sup>9</sup> And the men raged in gret heate: and spake euyl of the name of god, which hath power ouer those plagis, and they repented not, to geue hym glory. <sup>10</sup> And the fyft Angell powred out his viall vpon the seate of the beste, and hys kyngdome waxed derk, and they gnawe theyr tonges for sorowe, <sup>11</sup> and blasphemed the God of heauen for sorowe and payne of theyr sores, and repented not of theyr dedes.

<sup>12</sup> And the syxt Angell powred out his viall vpon the gret ryuer Euphrates, and the water dried vp, that the wayes of the kynges of the east shulde be prepared. <sup>13</sup> And I sawe thre vncleue sprettes lyke frogges come out of the mouth of the dragon, and out of the mouth of the beast,

fers, fers. careet, sijn. demest, iudgēt.  
halowis, holy ones. domes, judgments. ʒouen, gien.  
swaleden, sc'chedel. ʒeue, gien. ilke, same.

<sup>8</sup> ἔξεχε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ. <sup>9</sup> καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καύμα μέγα, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἔξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν. <sup>10</sup> Καὶ ὁ πέμπτος <sup>2</sup> ἔξεχε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἔσκοτωμένη· καὶ ἔμασσαντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, <sup>11</sup> καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. <sup>12</sup> Καὶ ὁ ἕκτος <sup>3</sup> ἔξεχε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν Ἐυφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἔτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου. <sup>13</sup> Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία

<sup>1</sup> Rec. + γάρ.<sup>2</sup> Rec. + ἄλλου ἱε.<sup>3</sup> Rec. + ἀγγελος.<sup>4</sup> Rec. = οἱ ἄνθρωποι.<sup>5</sup> Rec. + ἀγγελος.<sup>6</sup> Rec. + ἀγγελος.<sup>7</sup> Rec. + τῶν.<sup>8</sup> Const. ἀνατολῆς.

## GENEVA — 1557.

Go your wayes, powre out the seven vials of the wrath of God vpon the earth. <sup>2</sup> And the first went, and powred out his vial vpon the earth, and there fell a noysome and a sore wounde vpon the men, which had the marke of the beast, and vpon them which worshipped his image. <sup>3</sup> And the seconde Angel shed out his vial vpon the sea, and it turned as it were into the bloude of a dead man : and euery liuing thing dyed in the sea. <sup>4</sup> And the thirde Angel powred out his vial vpon the riuers and fountains of waters, and they turned to bloude. <sup>5</sup> And I heard the Angel of the waters say, Lord thou arte iuste which Art, and Wast, and Holy, because thou hast iudged these things. <sup>6</sup> For they shed the bloude of Sainctes, and Prophetes, and therefore hast thou geuen them bloude to drinke : for they are worthy.

<sup>7</sup> And I heard another out of the Sainctuarie say, Euen so, Lord God almyghty : true and righteous are thy iudgements. <sup>8</sup> And the fourth Angel powred out his vial vpon the sunne, and power was geuen vnto him to vexe men wyth heate of fyre. <sup>9</sup> And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to geue him glorie. <sup>10</sup> And the fyfte Angel powred out his vial vpon the throne of the beaste, and his kyngdome waxed darcke, and they gnewe their tounges for sorowe, <sup>11</sup> And blasphemed the God of heauen, for sorowe, and payne of their sores, and repented not of their dedes.

<sup>12</sup> And the syxt Angel powred out his vial vpon the great ryer Euphrates, and the water dried vp, that the way of the kynges of the Easte should be prepared. <sup>13</sup> And I sawe thre vnclane sprites lyke frogges come out of the mouth of the dragon, and out of the mouth of the

## RHEIMS — 1582.

Goce, and poure out the seven vials of the vrrath of God vpon the earth. <sup>2</sup> And the first went, and poured out his vial vpon the earth, and there vvas made a cruel and very sore vvound vpon men that had the character of the beast : and vpon them that adored the image thereof.

<sup>3</sup> And the second Angel poured out his vial vpon the sea, and there vvas made bloud as it vvere of one dead : and euery liuing soule died in the sea.

<sup>4</sup> And the third poured out his vial vpon the riuers and the fountaines of vvaters : and there vvas made bloud. <sup>5</sup> And I heard the Angel of the vvaters, saying : Thou art iust o Lord, vvith art, and vvich vvast, the holy one, because thou hast iudged these things : <sup>6</sup> because they haue shed the bloud of the Sainctes and Prophetes, and thou hast giuen them bloud to drinke. for they are vvorthie. <sup>7</sup> And I heard an other, saying : Yea Lord God omnipotent, true and iust are thy iudgements.

<sup>8</sup> And the fourth Angel poured out his vial vpon the sunne, and it vvvas giuen vnto him to afflict men vvith heate and fire : <sup>9</sup> And men boyled vvith great heate, and blasphemed the name of God hauing povver ouer these plagues, neither did penance to giue him glorie. <sup>10</sup> And the fyft Angel poured out his vial vpon the seat of the beast : and his kyngdom vvvas made darke, and they together did eate their tonges for paine : <sup>11</sup> and they blasphemed the God of heauen because of their paines and vvoundes, and did not penance from their vvorkes.

<sup>12</sup> And the sixt Angel poured out his vial vpon that great riuer Euphrates : and dried vp the vvater thereof that a vvay might be prepared to the kyngs from the rising of the sunne.

<sup>13</sup> And I savv from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the falseprophet

## AUTHORISED — 1611.

Goce your wayes, and powre out the vials of the wrath of God vpon the earth. <sup>2</sup> And the first went, and powred out his vial vpon the earth, and there fell a noysome and grieuous sore vpon the men which had the marke of the beast, and vpon them which worshipped his image. <sup>3</sup> And the second Angel powred out his vial vpon the sea, and it became as the blood of a dead man : and euery liuing soule dyed in the sea.

<sup>4</sup> And the third Angel powred out his vial vpon the riuers and fountaines of waters, and they became blood. <sup>5</sup> And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast iudged thus : <sup>6</sup> For they haue shed the blood of Saints and Prophetes, and thou hast giuen them blood to drinke : for they are worthy. <sup>7</sup> And I heard another out of the altar say, Euen so, Lord God Almighty, true and righteous are thy iudgements.

<sup>8</sup> And the fourth Angel powred out his vial vpon the Sunne, and power was giuen vnto him to scorch men with fire. <sup>9</sup> And men were <sup>6</sup> scorched with great heat, and blasphemed the Name of God, which hath power ouer these plagues : and they repented not, to giue him glory. <sup>10</sup> And the fyft Angel powred out his vial vpon the seat of the beast, and his kyngdome was full of darknesse, and they gnawed their tongues for paine, <sup>11</sup> And blasphemed the God of heauen, because of their paines, and their sores, and repented not of their dedes.

<sup>12</sup> And the sixt Angel powred out his vial vpon the great riuer Euphrates, and the water thereof was dried vp, that the way of the Kings of the East might be prepared. <sup>13</sup> And I saw three vnclane spirits like frogs come out of the mouth of the dragon, and out of the mouth of

ἀκάθαρτα, ὡς βάραχοι·<sup>14</sup> εἰςὶ γὰρ πνεύματα<sup>b</sup> δαιμονίων| ποιῶντα σημεῖα ἃ ἔκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς<sup>d</sup> τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.<sup>15</sup> Ἴδου ἔρχομαι ὡς κλέπτης, μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῆ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.<sup>16</sup> Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.<sup>17</sup> Καὶ ὁ ἔβδομος ἐξέχεε τὴν φιάλην αὐτοῦ<sup>9</sup> ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Ἔγένετο.<sup>18</sup> Καὶ ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βροιταί, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμὸς οὕτω μέγας.<sup>19</sup> καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν

<sup>a</sup> Rec. ὅμοια βάραχοις.<sup>b</sup> Rec. δαιμόνων.<sup>c</sup> Rec. + τῆς γῆς καὶ.  
<sup>d</sup> Rec. + ἄγγελος.<sup>d</sup> Rec. = τὸν.<sup>e</sup> Rec. Ἀρμαγεδών.

## WICLIF—1380.

best 7 of the mouth of the fals profete; <sup>14</sup> for thei ben spiritis of deuils makinge signes; and thei gon forth to kingis of al erthe to gadere hem in to batel to the greet day of almygti god; <sup>15</sup> lo I come as a nyjt theef, blessid is he that wakith and kepith his clothis that he wandre not nakid, and that thei se not the filthe heed of him; <sup>16</sup> 7 he schal gadere hem in to a place, that is clepid in ebrewe hermagidon;

<sup>17</sup> and the seuenthe angel schede out his viol in to the air; and a greet vois went out of heuene fro the trone, and seide; it is doon; <sup>18</sup> 7 leitngis werun made and voicis 7 thundris; and a greet erthemouynge was made: which maner neuer was sithen men werun on erthe, suche erthemouynge so grett; <sup>19</sup> and the greet citee was made in to three parties; and the citees of hethen men filden doun; 7 greet babiloyne cam in to mynde bifor god to zene to it the cuppe of wyne of the indignacion of his wraththe; <sup>20</sup> and eche ile fley away: and hillis ben not founden; <sup>21</sup> and greet hail as a talent: cam doun fro heuene in to men; 7 men blasfmeden god for the plage of hail, for it was made ful greet.

17. AND oon of the seuen angels cam, that hadde seuen viols: and spake with me 7 seide, come thou: I schal schewe to thee the dampnacoun of the greet hore that sittith on many watris; <sup>2</sup> with whiche kingis of erthe diden fornyacioun; and thei that dwellen in the erthe ben made drunken of the wyne of hir lecherie; <sup>3</sup> 7 he took me in to desert in spirit; and I saic a woman sittynge on a recd beest ful of names of blasfemy:

clepid, called. leitngis, lightninge. erthemouynge, earthquake. sithen since. zene, give.

## TYNDALE—1534.

beest; and out of the mouthe of the false prophett. <sup>14</sup> For they are the sprettes of deuyls workynge myracles; to go out vnto the kynges of the erth and of the whole world to gadre them to the battayle of that gret day of God almyghty. <sup>15</sup> Beholde I come as a thefe. Happy is he that watcheth and kepeth his garments; lest he be founde naked; and men se his filthynges. <sup>16</sup> And he gaddered them togedder into a place called in the hebrue tonge Armagedon.

<sup>17</sup> And the seuenthe angell poured out his viall in to the ayre. And ther came a voyce out of heuen from the seate; sayynge: it is done. <sup>18</sup> And there folowed voyces; thondringes; and lightnynges; and ther was a grett erthquake; soche as was not sence men were apou the erth; so myghty an erthquake and so grett. <sup>19</sup> And the greete cite was deuoyded into three parties; And the cities of nacions fell. And grett Babilon came in remembrance before God; to geve vnto hyr the cuppe of wyne of the fearcenes of his wrathe. <sup>20</sup> Every yle fled away; and the mountaynes were not founde. <sup>21</sup> And ther fell a gret hayle; as it had bene talentes; out of heuen apou the men; and the men blasphemed God; be cause of the plage of the hayle; for it was grett and the plage of it sore.

17. AND ther cam one of the seven angels; which had the seven vialles; and talked with me; sayynge vnto me: come I will shewe the the iudgment of the grett whore that sytthet apou many waters; <sup>2</sup> with whome have commytet fornicacion the kynges of the erth; so that the inhabitors of the erth; are dronken with the wyne of her fornicacion. <sup>3</sup> And he caryed me a waye into the wildernes in the sprete.

And I sawe a woman sytt apou a rose colored best full of names of blasphemie

## CRANMER—1539.

and out of the mouth of the false Prophete. <sup>14</sup> For they are the spretes of deuyls, workinge myracles, to go out vnto the kynges of the erth and of the whole world, to gathre them to the battayle of the gret daye of God almyghty. <sup>15</sup> Beholde, I come as a thefe. Happy is he that watcheth, and kepeth hys garmentes, lest he walke naked, and men se hys fylthynges. <sup>16</sup> And he gathered them to gether into a place called in the Hebrue tong Armagedon.

<sup>17</sup> And the seuenth Angell poured out hys viall into the ayre. And ther came a voyce out of heauen from the seate, sayynge, it is done. <sup>18</sup> And ther folowed, voyces thondringes, and lightnynges, and ther was a grett erthquake, such as was not sence men were vpon the erth, so myghty an erthquake and so grett. <sup>19</sup> And the gret cyttee was deuoyded into three parties, and the cyttees of all nacyns fell. And gret Babylon came in remembrance before God, to geue vnto hyr the cup of the wyne of the fearcenes of his wrath. <sup>20</sup> Euery yle also fled away, and the mountaynes were not founde. <sup>21</sup> And ther fell a gret hayle (as it had bene talentes) out of heauen vpon the men, and the men blasphemed God: because of the plage of the hayle, for it was gret and the plage of it sore.

17. AND ther came one of the seuen Angels, which had the seuen vyalles: and talked with me, sayynge vnto me: come, I wyll shewe the the iudgement of the gret whore that sytthet vpon many waters, <sup>2</sup> with whom haue committed fornicacion the kynges of the erthe, and the inhabitors of the erth are dronken with the wyne of her fornicacion. <sup>3</sup> And the sprete caryed me awaye in to the wyldernes. And I sawe a woman sytt vpon a rose colored best, full of names of blasphemie,

ἡ μεγάλη ἐμνήσθη ἐνόπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.<sup>20</sup> καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν.<sup>21</sup> καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεόν, ἐκ τῆς πληγῆς τῆς χαλάξης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

XVII. Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, ' Δεῦρο, δεῖξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν ὑδάτων τῶν πολλῶν.<sup>2</sup> μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.'<sup>3</sup> Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθήμενην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ

<sup>2</sup> Rec. εἰς.<sup>3</sup> Rec. φωναὶ καὶ βρονταὶ καὶ ἀστραταὶ. ὁ κατοικοῦτες τὴν γῆν.<sup>4</sup> Rec. + μοι.<sup>6</sup> Rec. εἰ τοῦ οἴνου τῆς πορνείας αὐτῆς

## GENEVA — 1557.

beaste, and out of the mouth of the false prophete. <sup>14</sup> For they are the spirits of deuils, workyng miracles, to go vnto the kynges of the earth, and of the whole worlde, to gather them to the battayle of that great day of God almyghty. <sup>15</sup> Beholde I come as a theefe. Happy is he that watcheth and kepeth his garments, lest he walke naked, and men se his fylthyenes. <sup>16</sup> And they gathered them together into a place called in the Hebrue tongue Armagedon. <sup>17</sup> And the seventh Angel powred out his vvall into the ayre : and there came a lowde voyce out of heauen from the throne saying, It is done.

<sup>18</sup> And there folowed voyces, and thondringes, and lightinges, and there was a great earthquake, suche as was not synce men were vpon the earth, so myghty an earthquake I meane. <sup>19</sup> And the great cite was diuided into three partes, and the cities of all nations fell, and great Babylon came in remembrance before God, to geue vnto her the cup of the wyne of the fiercenes of his wrath. <sup>20</sup> Euery yle fleyd away, and the mountaines were not founde. <sup>21</sup> And there fell a great hayle, as it had ben talentes, out of heauen vpon the men, and men blasphemed God, because of the plague of the hayle, for the plague therof was exceeding great.

17. THEN there came one of the seuen Angels, which had the seuen vialles : and talked with me, saying vnto me, Come, I wyl shew thee the damnation of the great whore that sytteth vpon many waters, <sup>2</sup> With whom haue committed fornication the kynges of the earth, and the inhabytors of the earth are droncken with the wyne of her fornication. <sup>3</sup> And he caried me away into the wildernes in the sprite, and I saw a woman sit vpon a crimson colored beast full of names of blasphemie,

## RHEIMS — 1582.

three vnclene spirites in maner of frogges. <sup>14</sup> For they are the spirites of Deuils working signes, and they goe forth to the kings of the vvhole earth to gather them into battel at the great day of the omnipotent God. <sup>15</sup> Behold I come as a theefe : Blessed is he that vvatcheth, and kepeth his garments, that he vvalke not naked, and they see his turpitude. <sup>16</sup> And he shal gather them into a place vvch in Hebreuvv is called *Armagedon* .

<sup>17</sup> And the seventh Angel poured out his vial vpon the aire, and there came forth a loud voyce out of the temple from the throne, saying : It is done. <sup>18</sup> And there vvere made lighteninges, and voyces, and thunders, and a great earthquake vvvas made, such an one as neuer hath ben since men vvvere vpon the earth, such an earthquake, so great. <sup>19</sup> And the great cite vvvas made into three partes : and the cities of the Gentiles fel. And Babylon the great came into memorie before God, to giue her the cuppe of vvine of the indignation of his vvrrath. <sup>20</sup> And euery Iland fled, and mountaines vvvere not found. <sup>21</sup> And great haile like a talent came downe from heauen vpon men : and men blasphemed God for the plague of the haile : because it vvvas made exceeding great.

17. AND there came one of the seuen Angels vvvhich had the seuen vials, and spake vvith me, saying, Come, I vvil shew thee the damnation of the great harlot, vvvhich sitteth vpon many vvaters, <sup>2</sup> vvith vvhom the kings of the earth haue fornicated, and they vvvhich inhabite the earth haue been drunke of the vvine of her vvrrhodden. <sup>3</sup> And he tooke me avvay in spirit into the desert. And I saw a woman sitting vpon a scarlet coloured beast, full of names of blasphemie, hauing

## AUTHORISED — 1611.

the beast, and out of the mouth of the false prophet. <sup>14</sup> For they are the spirits of deuils working miracles, which goe forth vnto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty. <sup>15</sup> Behold, I come as a thiefe. Blessed is he that watcheth, and kepeth his garments, lest hee walke naked, and they see his shame. <sup>16</sup> And hee gathered them together into a place, called in the Hebrewe tongue, Armageddon. <sup>17</sup> And the seuenth Angel powred out his viall into the ayre, and there came a great voyce out of the Temple of heauen, from the throne, saying, It is done. <sup>18</sup> And there were voices and thunders, and lightnings : and there was a great earthquake, such as was not since men were vpon the earth, so mighty an earthquake, and so great. <sup>19</sup> And the great Citie was diuided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath. <sup>20</sup> And euery yland fled away, and the mountaines were not found. <sup>21</sup> And there fell vpon men a great haile out of heauen, euery stone about the weight of a talent, and men blasphemed God, because of the plague of the haile : for the plague thereof was exceeding great.

17. AND there came one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto mee, Come hither, I wil shew vnto thee the iudgement of the great Whore, that sitteth vpon many waters. <sup>2</sup> With whom the kings of the earth haue committed fornication, and the inhabytors of the earth haue bene made drunke with the wine of her fornication. <sup>3</sup> So he caried me away in the Spirit into the wildernes : and I saw a woman sit vpon a scarlet coloured beast, full of names of blasphemie, hauing seuen heads

καὶ κέρατα δέκα. <sup>4</sup> καὶ ἡ γυνὴ ἣν περιβεβλημένη <sup>m</sup> πορφυροῦν καὶ κόκκινον, | καὶ κεχρυσωμένη <sup>n</sup> χρυσίῳ | καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα <sup>o</sup> ποτήριον χρυσοῦν | ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων, καὶ <sup>p</sup> τὰ ἀκάθαρτα τῆς | πορνείας <sup>q</sup> αὐτῆς, <sup>5</sup> καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, <sup>r</sup> Μυστήριον, Βαβυλῶν <sup>s</sup> ἡ μεγάλη, ἡ μήτηρ τῶν <sup>t</sup> πορνῶν | καὶ τῶν βδελυγμάτων τῆς γῆς. <sup>6</sup> Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα. <sup>7</sup> Καὶ εἶπέ μοι ὁ ἄγγελος, <sup>8</sup> Διατί ἐθαύμασας; ἐγὼ <sup>9</sup> σοι ἐρῶ | τὸ μυστήριον τῆς γυναίκος, καὶ <sup>10</sup> τοῦ θηρίου τοῦ βασιλεύοντος αὐτήν, τοῦ ἔχοντος τὰς ἐπτὰ κεφαλὰς καὶ τὰ <sup>11</sup> δέκα κέρατα. <sup>12</sup> Τὸ θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ <sup>13</sup> τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες <sup>14</sup> ἐπὶ

<sup>1</sup> Rec. ἡ.<sup>2</sup> Rec. πορφύρα καὶ κόκκινον.<sup>3</sup> Rec. χρυσῶ.<sup>4</sup> Rec. χρυσοῦν ποτήριον.<sup>5</sup> Rec. ἀκάθαρτος.<sup>6</sup> Const. τῆς γῆς.<sup>7</sup> Const. πόρνων.<sup>8</sup> Rec. ἐρῶ σοι.<sup>9</sup> Rec. = τὸ.<sup>10</sup> Const. τὴν γῆν.

## WICLIF—1380.

hauynge seuene hedis ⁊ ten hornes, <sup>4</sup> ⁊ the woman was enuyroued with purpur ⁊ reed ⁊ ouer gilt with gold ⁊ precious stoon ⁊ peerlis: hauynge a golden cuppe in hir hond ful of abhomyncious ⁊ vnclennes of her fornycacioun, <sup>5</sup> ⁊ a name writun in the forheed of hir: mysterie; babyloune the gret modir of fornycaciouns, ⁊ of abhomyncious of erthe. <sup>6</sup> ⁊ I saie a woman drunken of the blood of seyntis: ⁊ of the blood of martiris of ihesus: ⁊ whanne I saie her I wondrid with gret wondrynge/

<sup>7</sup> and the angel seid to me, whi wondrist thou? I schal seie to thee the sacrament of the woman, ⁊ of the best that berith hir that hath seuene heddis ⁊ ten hornes, <sup>8</sup> the best whiche thou saiest: was and is not, and sche schal stie fro depnesse ⁊ schal go in to perischinge/ and men dwellinge in erthe schuln wondre: whos names ben not writun in the boke of liif fro the makinge of the world, seyng the best that was ⁊ is not, <sup>9</sup> ⁊ this is the witte, who that hath wisdom, the seuene heddis ben seuene hillis on whiche the womman sittith,

<sup>10</sup> ⁊ kingis seuene ben, fyue han fil doun oon is: ⁊ another cometh not gilt ⁊ whanne he schal come it bihoueth hym to dwelle a schort tyme, <sup>11</sup> ⁊ the best that was ⁊ is not, and sche is the cithre: and is of the setence, ⁊ schal go in to perischinge/ <sup>12</sup> and the ten hornes, whiche thou hast scen: ben ten kyngis, that sit han not take kingdom, but thei schuln take power as kingis: oon our aftir the best,<sup>13</sup> these han a counsil, ⁊ schuln bitake her vertu and power to the best, <sup>14</sup> thes schuln figte with the lomb, ⁊ the lomb schal ouercome hem, for he is lord of lordis ⁊ king of kyngis and thei that ben with

## TYNDALE—1534.

which had ten hornes. <sup>4</sup> And the woman was arayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cup of golde in her honde, full of abominacions and fylthynges of her fornycacion. <sup>5</sup> And in her forhed was a name written; a mystery; gret Babylon the mother of whordome, and abominacions of the erth. <sup>6</sup> And I sawe the wyfe dronke with the blood of sayntes; and with the blood of the witnesses of Iesu. And when I sawe her, I wondred with gret mervayle.

<sup>7</sup> And the angell sayde vnto me: wherefore mervaylyst thou? I wyll shewe the the mystery of the woman, and of the best that berith her, which hath seven heddes, and ten hornes. <sup>8</sup> The best that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shall goo into perdition, and they that dwell on the erth shall wondre (whose names are not writtyn in the boke of lyfe from the begynnyng of the worlde) when they beholde the best that was, and ys nott. <sup>9</sup> And here ys a mynde that hath wisdom.

The seven heddes are seven mountaynes, on which the woman sytteth: <sup>10</sup> they are also seven kynges. Fyve are fallen; and on ys, and another is not yet come. When he cometh he muste contynue a space. <sup>11</sup> And the beste that was, and ys not, is even the aycht, and ys one of the seven, and shall goo into destruction. <sup>12</sup> And the ten hornes which thou seist, are ten kynges, which have receaved no kyngdome; but shall receave power as kynges at one houre with the best. <sup>13</sup> These have one mynde, and shall geve their power and strenghte vnto the beste. <sup>14</sup> These shall fyght with the lambe, and the lambe shall ouercome them: For he is lord of lordes, and kyng of kynges:

## CRANMER—1539.

which had seuene heades and ten hornes. <sup>4</sup> And the woman was arayed in purple and rose colour, and decked with golde, precious stone, and pearles, and had a cup of golde in her hand, full of abominacions and filthines of her fornicacion. <sup>5</sup> And in her forhed was a name written, a mystery, gret Babylon the mother of whordome and abominacions of the erth. <sup>6</sup> And I sawe the wyfe droncken with the blood of sayntes, and with the blood of the witnesses of Iesu. And when I sawe her: I wondred with gret mervayle.

<sup>7</sup> And the Angell sayde vnto me: wherefore maruaylest thou? I wyll shewe the the mystery of the woman, and of the best that berith her, which hath seuene heades and ten hornes. <sup>8</sup> The beast that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shall go into perdition, and they that dwell on the erth shall wondre (whose names are not written in the boke of lyfe from the begynnyng of the worlde) when they beholde the best that was and is not. <sup>9</sup> And here is a mynde that hath wysdome.

The seven heades are seuene mountaynes, on which the woman sytteth, <sup>10</sup> they are also seuene kynges. Fyue are fallen, and one is, and another is not yet come. And when he cometh, he must contynue a shorte space. <sup>11</sup> And the beast that was, and is not, is euen the eyght, and is one of the seuene, and shall go into destruction. <sup>12</sup> And the ten hornes which thou sawest, are ten kynges which haue receaved no kyngdome as yet, but shall receave power as kynges at one houre with the best. <sup>13</sup> These haue one mynde, and shall geue their power and strength vnto the best. <sup>14</sup> These shall fyght with the lambe, and the lambe shall ouercome them. For he is Lorde of lordes, and kyng of kynges, and they that are on

τῆς γῆς, | ὧν οὐ γέγραπται τὸ ὄνομα | ἐπὶ τὸ βιβλίον | τῆς ζωῆς ἀπὸ  
 καταβολῆς κόσμου, <sup>2</sup> βλεπόντων | <sup>3</sup> τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι, <sup>2</sup> καὶ  
 παρέσται. | <sup>9</sup> ὡδὲ ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαί, <sup>9</sup> ἑπτὰ ὄρη εἰσὶν, |  
 ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. <sup>10</sup> Καὶ βασιλεῖς ἑπτὰ εἰσὶν οἱ πέντε ἔπεσαν,  
<sup>6</sup> ὁ εἷς ἐστίν, ὁ ἄλλος οὐπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μέναι. <sup>11</sup> Καὶ  
 τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι, καὶ  
 εἰς ἀπώλειαν ὑπάγει. <sup>12</sup> Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν,  
 οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμ-  
 βάνουσι μετὰ τοῦ θηρίου. <sup>13</sup> ο἗τοι μίαν ἔχουσι γνώμην, καὶ τὴν δύναμιν καὶ τὴν  
 ἐξουσίαν ἑαυτῶν | τῷ θηρίῳ διδούσιν. | <sup>14</sup> ο἗τοι μετὰ τοῦ ἀρνίου πολεμήσουσι,  
 καὶ τὸ ἀρνίον κηρύσει αὐτοὺς, ὅτι Κύριος κυρίων ἐστὶ καὶ βασιλεὺς βασιλέων καὶ

<sup>\*</sup> Rec. τὰ ὀνόματα. <sup>\*</sup> Const. τοῦ βιβλίου. <sup>\*</sup> Rec. βλίπντες. <sup>\*</sup> Const. ὅτι ἦν τὸ θηρίον. <sup>\*</sup> Rec. καίτη ἴσιν. <sup>\*</sup> Rec. ὄρη εἰσὶν ἑπτὰ.  
<sup>\*</sup> Rec. + καί. <sup>\*</sup> Rec. γνώμην ἴχουσι. <sup>\*</sup> Const. αὐτῶν. <sup>\*</sup> Rec. ἐπιπέσουσι.

## GENEVA—1557.

which had seven heads, and ten horns.  
<sup>4</sup> And the woman was arrayed in purple  
 and crimson, and gilded with gold, and  
 precious stones, and pearls, and had a  
 cup of gold in her hand, full of abomi-  
 nations, and filthines of her fornication.

<sup>5</sup> And in her forehead was a name wryt-  
 ten, A Myserie, great Babylon, the mother  
 of whoredome, and abominations of the  
 earth. <sup>6</sup> And I saw the woman droncken  
 with the bloude of Saintes, and with the  
 bloude of the Martyrs of Iesus: and when  
 I saw her, I wondrous with great merr-  
 nayle. <sup>7</sup> Then the Angel sayd vnto me,  
 Wherefore maruylest thou? I will shewe  
 thee the myserie of the woman, and of  
 the beast, that beareth her, which hath  
 seven heades, and ten hornes. <sup>8</sup> The beast  
 that thou hast sene, was, and is not, and  
 shal ascende out of the bottomlesse pyt,  
 and shal go into perdition, and they that  
 dwell on the earth shal wondre (whose  
 names are not wrytten in the Boke of lyfe  
 from the begynning of the worlde) when  
 they beholde the beast that was, and is  
 not, and yet is. <sup>9</sup> Here is a mynde that  
 hath wysedome. The seven heades are  
 seven mountaynes, on which the woman  
 sitteth: they are also seven kynges.

<sup>10</sup> Fyue are fallen, and one is, and ano-  
 ther is not yet come: and when he com-  
 meth, he must continue a short space.  
<sup>11</sup> And the beast that was, and is not, is  
 euen the eyght, and is one of the seven,  
 and shal go into destruction. <sup>12</sup> And the  
 ten hornes which thou sawest, are ten  
 kynges, which yet haue not receaved  
 kyngdome, but shal receave power, as  
 kynges at one houre with the beast. <sup>13</sup> These  
 haue one mynde, and shal geue their power  
 and strength vnto the beast. <sup>14</sup> These shal  
 fyght with the Lambe, and the Lambe  
 shal overcome them: for he is Lord of  
 lordes, and Kyng of kynges: and they

## RHEIMS—1582.

seven heades, and ten hornes. <sup>4</sup> And  
 the woman was clothed round about  
 with purple and scarlet, and gilted  
 with gold, and pretious stone, and  
 pearles, hauing a golden cup in her hand,  
 full of the abomination and filthines of  
 her fornication. <sup>5</sup> And in her forehead a  
 name wrytten, Myserie: Babylon the  
 great, mother of the fornications and the  
 abominations of the earth. <sup>6</sup> And I saw  
 the woman drunken of the bloud of the  
 Saintes, and of the bloud of the martyrs  
 of Iesus. And I marueled when I had  
 seen her, with great admiration. <sup>7</sup> And  
 the Angel said to me, Why doest thou  
 maruel? I wil tel thee the myserie of  
 the woman, and of the beast that carieth  
 her, which hath the seven heades and  
 the ten hornes.

<sup>8</sup> The beast which thou sawest vvas,  
 and is not, and shal come vp out of the  
 bottomlesse depth, and goe into destruc-  
 tion: and the inhabitants on the earth  
 (whose names are not wrytten in the  
 booke of life from the making of the  
 vvorlde) shal maruel, seeing the beast that  
 vvas, and is not. <sup>9</sup> And here is vnder-  
 standing, that hath vvisedome. The seven  
 heades: are seven hilles, vpon which the  
 woman sitteth, and they are seven kyngs.  
<sup>10</sup> Fyue are fallen, one is, and another is  
 not yet come: and when he shal come,  
 he must tarie a short time. <sup>11</sup> And the  
 beast which vvas, and is not: the same  
 also is the eight, and is of the seven, and  
 goeth into destruction. <sup>12</sup> And the ten  
 hornes which thou sawest: are ten kyngs,  
 which haue not yet receiued kyngdom,  
 but shal receiue pover as kyngs one  
 houre after the beast. <sup>13</sup> These haue one  
 counsel and force: and their pover they  
 shal deliuer to the beast.

<sup>14</sup> These shal fight with the Lambe, and  
 the Lambe shal overcome them, because  
 he is Lord of lordes, and King of kynges.

## AUTHORISED—1611.

and ten hornes. <sup>4</sup> And the woman was  
 arrayed in purple and scarlet colour, and  
 decked with gold, and precious stone  
 and pearls, hauing a golden cup in her  
 hand, full of abominations and filthinesse  
 of her fornication. <sup>5</sup> And vpon her fore-  
 head was a name wrytten, MYSTERE, BA-  
 BYLON THE GREAT, THE MOTHER OF  
<sup>6</sup> HARLOTS, AND ABOMINATIONS OF THE  
 EARTH. <sup>6</sup> And I saw the woman drunken  
 with the blood of the Saintes, and with  
 the blood of the Martyrs of Iesus: and  
 when I saw her, I wondrous with great  
 admiration. <sup>7</sup> And the Angel said vnto  
 mee, Wherefore didst thou maruel? I  
 will tell thee the myserie of the woman,  
 and of the beast that carieth her, which  
 hath the seven heades, and ten hornes.  
<sup>8</sup> The beast that thou sawest, was, and is  
 not, and shall ascende out of the bottom-  
 lesse pit, and goe into perdition, and they  
 that dwell on the earth shal wonder,  
 (whose names were not wrytten in the  
 booke of life from the foundation of the  
 world) when they beholde the beast that  
 was, and is not, and yet is. <sup>9</sup> And here  
 is the mind which hath wisdome. The  
 seven heades are seven mountaynes, on  
 which the woman sitteth.

<sup>10</sup> And there are seven Kings, fyue are  
 fallen, and one is, and the other is not  
 yet come: and when he cometh, he  
 must continue a short space. <sup>11</sup> And the  
 beast that was, and is not, euen he is the  
 eighth, and is of the seven, and goeth  
 into perdition. <sup>12</sup> And the ten hornes  
 which thou sawest, are ten kynges, which  
 haue receiued no kyngdome as yet: but  
 receiue power as kyngs one houre with  
 the beast. <sup>13</sup> These haue one minde,  
 and shall giue their power and strength  
 vnto the beast. <sup>14</sup> These shal make warre  
 with the Lambe, and the Lambe shal  
 overcome them: For he is Lord of Lords,  
 and King of kynges, and they that are with

<sup>\*</sup> Or gilded. <sup>\*</sup> Or, fornications

οὐ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.' <sup>15</sup> Καὶ λέγει μοι, 'Τὰ ὕδατα  
 ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι· <sup>16</sup> Καὶ  
 τὰ δέκα κέρατα ἃ εἶδες, καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ  
 ἠρμωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ  
 αὐτὴν κατακαύσουσιν ἐν πυρὶ. <sup>17</sup> ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν  
 ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι ἡ γνώμην μίαν, καὶ δοῦναι τὴν βασιλεί-  
 αν αὐτῶν τῷ θηρίῳ, ἄχρι ἡ τελεσθῆσονται | οἱ λόγοι | τοῦ Θεοῦ. <sup>18</sup> Καὶ ἡ γυνὴ ἣν  
 εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἣ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων τῆς γῆς.'

XVIII. Καὶ μετὰ ταῦτα εἶδον ἄλλον | ἄγγελον καταβαίνοντα ἐκ τοῦ  
 οὐρανοῦ, ἔχοντα ἑξουσίαν μεγάλην καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.  
<sup>2</sup> καὶ ἔκραξεν ἔν ἰσχυρᾷ φωνῇ, λέγων, 'Ἐπεσε ἐπεσε Βαβυλὼν ἡ μεγάλη, καὶ

<sup>1</sup> Rec. ἰ. π.

<sup>2</sup> Rec. μίαν γνώμην.

<sup>3</sup> Rec. τελεσθῆσ.

<sup>4</sup> Rec. τὰ ὄματα.

<sup>5</sup> Rec. = ἄλλον.

## WICLIFF—1380.

hym ben clepid chosun and feithful  
<sup>15</sup> ɿ he seide to me; the watris whiche  
 thou hast seyn: where the hore sittith:  
 ben puppis ɿ folkis and langagis; <sup>16</sup> ɿ the  
 ten hornes that thou hast seyn in the  
 beest: thes schulen make hir desolat ɿ  
 nakid; and schulen ete the fleischis of hir:  
 ɿ schuln brenne to gidre hir with fier;

<sup>17</sup> for god ɿaf in to the hertis of hem:  
 that thei do that that is pleasant to him;  
 that thei geue her kingdom to the beest  
 til the wordis of god ben endid; <sup>18</sup> and  
 the womman whom thou hast seyn; is  
 the gret citee that hath kingdom on  
 kingis of the erthe.

18. AND aftir thes thingis I say another  
 angel comynge down fro heuene  
 hauynge gret power; ɿ the erthe was  
 lityned of his glorie; <sup>2</sup> ɿ he cried with a  
 strong vois: ɿ seide; greet babyloune  
 fildoun ɿ is made the habitacioun of  
 deuelis; ɿ the kepynge of eche vnclene  
 spirit, and the kepynge of eche vnclene  
 ɿ hateful, <sup>3</sup> for alle folkis drunken of the  
 wrathe of fornyceioun of hir; ɿ kingis of  
 the erthe ɿ marchauntis of the erthe:  
 diden fornyceioun with hir; ɿ thei ben  
 made riche of the vertu of delicis of hir.  
<sup>4</sup> And I herde another vois of heuene:  
 seynge; my puple go ɿe out of it, and be  
 ɿe not parteners of the trespassis of it:  
 ɿ ɿe schuln not reseuyue of the woundis  
 of it; <sup>5</sup> for the synnes of it camen til to  
 heuene: ɿ the lord hadde mynde of the  
 wickednesse of it; <sup>6</sup> jilde ɿe to it as shee  
 jildid to ɿou: and double ɿe double thingis  
 aftir hir werkis; ɿ the drynke that shee  
 medlid to ɿou, meynge ɿe double to hir;  
<sup>7</sup> as myche as shee glorified hir self ɿ was  
 in delicis: so myche turment ɿeue ɿe to  
 hir ɿ weilynge; for in hir herte shee seith;

## TYNDALE—1534.

and they that are on hys syde, are called,  
 and chosen and faythfull.

<sup>15</sup> And he sayde vnto me: the waters  
 which thou sawest; where the whore sitt-  
 eth; are people, and folke, and nacions;  
 and tonges. <sup>16</sup> And the ten hornes; which  
 thou sawest upon the best; are they that  
 shall hate the whore; and shall make her  
 desolate; and naked; and shall eate her  
 flesh; and burne her with fyre. <sup>17</sup> For  
 God hath put in their hertes; to fulfill  
 hys wyll, and to do with one consent;  
 for to geue hir kyngdom vnto the beast;  
 vntill the wordes of God be fulfilled. <sup>18</sup>  
 And the woman which thou sawest; ys  
 that gret cite; which reigneth over the  
 kynges of the erth.

18. AND after that I sawe another  
 angel come from heven; hauynge gret  
 power; and the erth was lightened with  
 hys bryghtnes. <sup>2</sup> And he cryed mightily  
 with a stronge voyce sayinge: Great  
 Babilon is fallen; ys fallen; and ys become  
 the habitacion of deuelis; and the holde of  
 all fowle spretes; and a cage of all vn-  
 clenene and hatefull byrdes; <sup>3</sup> for all nacions  
 haue drunken of the wyne of the wrath  
 of her fornyceioun.

And the kynges of the erth haue com-  
 mitted fornicacion with her; and her  
 marchautes arc waxed ryche of the  
 abundance of her pleasures.

<sup>4</sup> And I herde another voyce from heven  
 saye: come a waye from her my people;  
 that ye be not partakers in her plages;  
 that ye receave not of her plages. <sup>5</sup> For  
 her synnes are gon vp to heven; and God  
 hath remembered her wyckednes. <sup>6</sup> Re-  
 ward her euen as she rewarded you; and  
 geue her dubble accordynge to her workes.  
 And poure in dubble to her in the same  
 cuppe which she fylled vnto you. <sup>7</sup> And  
 as moche as shee glorified hir selfe and  
 luyed wantonly; so moche poure ye in  
 for her of punysshment; and sorowe; for  
 she sayde in hir herte: I sytt beinge a

## CRANMER—1539.

hys syde, are called, and chosen, and  
 faythfull.

<sup>15</sup> And he sayde vnto me: the waters  
 which thou sawest, where the whore sitt-  
 eth, are people, and folke, and nacions,  
 and tonges. <sup>16</sup> And the ten hornes, which  
 thou sawest vpon the beast, are they that  
 shall hate the whore, and shall make her  
 desolate and naked, and shall eate her  
 flesh, and burne her with fyre. <sup>17</sup> For  
 God hath put in their hertes to fulfill  
 his wyll, and to do with one consent,  
 for to geue her kyngdome vnto the beast,  
 vntill the wordes of God be fulfilled. <sup>18</sup>  
 And the woman which thou sawest, is that  
 gret cite, which rayneth ouer the  
 kynges of the erth.

18. AND after that, I sawe another  
 Angel come from heauen, hauynge gret  
 power, and the erth was lightened with  
 his bryghtnes. <sup>2</sup> And he cryed mightily  
 with a stronge voyce, sayinge. Great  
 Babilon is fallen, is fallen and is become  
 the habitacion of deuelys, and the hold  
 of all fowle spretes, and a cage of all vn-  
 clenene and hatefull byrdes. <sup>3</sup> For all nacions  
 haue drunken of the wyne of the wrath  
 of her fornicacion. And the kynges of the  
 erth haue committed fornicacion with  
 her, and the marchautes of the erth arc  
 waxed ryche of the abundance of her  
 pleasures.

<sup>4</sup> And I herde a nother voyce from heu-  
 en, saye, come awaye from her my peo-  
 ple, that ye be not partetakers of her  
 synnes, and that ye receaue not of her  
 synnes. <sup>5</sup> For her synnes are gone vp  
 to heauen, and God hath remembered  
 her wyckednes. <sup>6</sup> Rewarde her euen as  
 shee rewarded you, and geue her dubble  
 accordynge to her workes. And poure  
 in double to her in the same cuppe  
 which shee fylled vnto you. <sup>7</sup> And as  
 moche as shee glorified her selfe and  
 luyed wantonly, so much powte ye in  
 for her of punysshment and sorowe,  
 for shee sayde in her herte: I sytt in

clepid, called. grete, gret. vertu, power.  
 delicis, luxuries. medlid, mixed. meynge, mingle.

ἔγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρέου ἀκαθάρτου καὶ μεμισημένον· <sup>3</sup> ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν· <sup>4</sup> Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, <sup>m</sup> Ἐξέλθετε| ἐξ αὐτῆς ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ <sup>n</sup> ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·| <sup>5</sup> ὅτι ἔκολλήθησαν| αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. <sup>6</sup> ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε<sup>p</sup>, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἔκείρασε, κεράσατε αὐτῇ διπλοῦν. <sup>7</sup> ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασιανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει,

Rec. in ισχύι, φωνῆ μεγάλη.

<sup>m</sup> Const. Ἐέλθε.<sup>n</sup> Rec. ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς.<sup>p</sup> Rec. ἠεκούθησαν.<sup>r</sup> Rec. + ἐμὴν.

## GENEVA—1557.

that are on his syde, called, and chosen, and faithful.

<sup>15</sup> And he sayd vnto me, The waters which thou sawest, where the whore sitteth, are people, and folke, and nations, and tonges. <sup>16</sup> And the ten hornes which thou sawest vpon the beaste, are they that shal hate the whore, and shal make her desolate and naked, and shal eat her fleshe, and burne her with fyre. <sup>17</sup> For God hath put in their hearts to fulfil his wyl, and to do with one consent, for to geue their kyngdome vnto the beaste, vntil the wordes of God be fulfilled. <sup>18</sup> And the woman which thou sawest, is that great cite, which raygneth ouer the kynges of the earth.

18. AND after that, I sawe another Angel come from heauen, hauing great power, in so muche that the earth was lightened with his glorie. <sup>2</sup> And he cryed out mightily with a stronge voyee saying, It is fallen, it is fallen the great Babylon, and is become the habitation of deuyls, and the holde of all fowle sprites, and a cage of euery vncleane and hateful byrde. <sup>3</sup> For all nations haue drunken of the wyne of the wrath of her fornication, and the Kynges of the earth haue committed fornication with her, and the marchantes of the worlde are waxed riche of the abundance of her pleasures.

<sup>4</sup> And I heard another voyce from heauen, say, Go out of her my people, that ye be not parte takers in her synnes, and that ye receaue not of her plagues. <sup>5</sup> For her synnes are commen euen to heauen, and God hath remembered her wyckednesses. <sup>6</sup> Rewarde her euen as she rewarded you, and geue her double accordyng to her workes: and in the cup that she hath filled to you, fyll her the double. <sup>7</sup> And as muche as she glorified her selfe, and luyed wantonly, so muche gyue ye to her punyshement and sorowe, for she sayth in her harte, I syt beyng a queene,

## RHEIMS—1582.

and they that are vwith him, called, and elect, and faithful. <sup>15</sup> And he said to me, The vvtaters vvhich thou sawest vvhete the harlot sitteth: are peopies, and nations, and tonges. <sup>16</sup> And the ten hornes vvhich thou sarvest in the beast: these shal hate the harlot, and shal make her desolate and naked, and shal eate her flesh, and her they shal burne vwith fire. <sup>17</sup> for God hath giuen into their hartes, to doe that vvhich pleaseth him: that they giue their kyngdom to the beast, til the vvordes of God be consummate. <sup>18</sup> And the vvoman vvhich thou sarvest: is the great cite, vvhich hath kyngdom ouer the kynges of the earth.

18. AND after these things I savv an other Angel comming dovvrne from heauen, hauing great povver: and the earth vvvas illuminated of his glorie.

<sup>2</sup> And he cried out in foree, saying, Fallen fallen is Babylon the great: and it is become the habitation of Deuils, and the custodie of euery vncleane spirit, and the custodie of euery vncleane and hateful bird: <sup>3</sup> because al nations haue drunke of the vyne of the vvyrath of her fornication: and the kyngs of the earth haue fornicated vwith her: and the marchantes of the earth vvvere made riche by the vertue of her delicacies.

<sup>4</sup> And I heard an other voice from heauen, saying, Goe out from her my people: that you be not partakers of her synnes, and receiue not of her plagues. <sup>5</sup> Because her synnes are come euen to heauen, and God hath remembered her iniquities. <sup>6</sup> Render to her as she also hath rendered to you: and double ye double accordyng to her vvorkes: In the cuppe vvherin she hath mingled, mingle ye double vnto her. <sup>7</sup> As much as she hath glorified her self, and hath been in delicacies, so much giue her torment and mourning: because she sayth in her hart, I sit a queene, and

## AUTHORISED—1611.

him, are called, and chosen, and faithful. <sup>15</sup> And he saith vnto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. <sup>16</sup> And the tenne hornes which thou sawest vpon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire. <sup>17</sup> For God hath put in their hearts to fulfill his will, and to agree, and giue their kyngdome vnto the beast, vntil the wordes of God shall be fulfilled. <sup>18</sup> And the woman which thou sawest, is that great Cite which reigneth ouer the kyngs of the earth.

18. AND after these things, I saw another Angel come downe from heauen, hauing great power, and the earth was lightened with his glory. <sup>2</sup> And hee cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of deuils, and the hold of euery foule spirit, and a cage of euery vncleane and hateful bird: <sup>3</sup> For all nations haue drunke of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the Merchants of the earth are waxed rich thorow the abundance of her delicacies. <sup>4</sup> And I heard another voice from heauen, saying, Come out of her, my people, that yee be not partakers of her synnes, and that yee receiue not of her plagues: <sup>5</sup> For her synnes haue reached vnto heauen, and God hath remembered her iniquities.

<sup>6</sup> Reward her euen as she rewarded you, and double vnto her double accordyng to her workes: in the cup which she hath filled, fill to her double. <sup>7</sup> How muche she hath glorified her selfe, and liued deliciously, so much torment and sorrow giue her: for she saith in her heart, I

<sup>8</sup> Καθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω. <sup>8</sup> Διὰ  
 τοῦτο ἐν μᾶ ἡμέρα ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ  
 ἐν πυρὶ κατακαθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ ῥ κρίνας| αὐτήν. <sup>9</sup> Καὶ  
<sup>9</sup> κλαύσουσι| καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς  
 πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως  
 αὐτῆς, <sup>10</sup> ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασιανισμοῦ αὐτῆς, λέγοντες,  
 Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρὰ, ὅτι ἡ μᾶ ὅρα ἦλθεν  
 ἡ κρίσις σου. <sup>11</sup> Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν| ἐπ' αὐτῇ,  
 ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκ ἔτι. <sup>12</sup> γόμον χρυσοῦ, καὶ ἀργύρου, καὶ  
 λίθου τιμίου, καὶ μαργαρίτου, καὶ βυσσίνου,| καὶ πορφύρας,| καὶ σηρικου, καὶ  
 κοκκίνου· καὶ πᾶν ξύλον θύϊνου, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ

8 Alex. + Ὅτι. 9 Rec. κρίνω. 9 Rec. κλαύονται. 9 Rec. + αὐτῇ. 10 Rec. + ἰν. 10 Const. κλαίουσι καὶ πενθοῦσιν. 10 Rec. βύσσιον.

## WICLIIF—1380.

I sitte a queene and I am not a widowe :  
 and I schal not se weilinge, <sup>8</sup> & therfor in  
 o dai hir woundis schulen come, deeth &  
 moornynge & hungre : & sche schal be  
 brent in fier, for god is strong : that schal  
 deme hir.

<sup>9</sup> & the kingis of the erthe schuln bi  
 wepe and bi weile hem self on hir, which  
 dide fornyeciacion with hir, & lyueden in  
 delicias : whanne thei schuln se the smoke  
 of the brennyng of it, <sup>10</sup> stondinge afe  
 for drede of the turments of it : & seiynge  
 wo wo, thilke greet citee babiloyne, &  
 thilke strong citee : for in oon our thi  
 dome cometh <sup>11</sup> & marchauntis of the  
 erthe schuln wepe on it & morne, for no  
 man schal bie more the merehandise of  
 hem, <sup>12</sup> the marchaundise of gold & of  
 siluer & of precious stoon & of peerl & of  
 bies, & of purpur & of silk, and cottyne, &  
 eche tree thymus : & alle vessels of yuer  
 & alle vessels of precious stoon & of bras  
 & of iren & of marbil & canel, <sup>13</sup> and amonye  
 & of swete smellinge thingis & oymen-  
 tis & encense & of wyn & of oile & of  
 flour and of whete & of werke beestis & of  
 scheep & of horsis & of cartis, & of ser-  
 uantis, & other lyues of men.

<sup>14</sup> & thin aplys of the desire of thi lif  
 wenten awy fro thee : & alle fatte thingis  
 and ful clere perischiden fro thee, <sup>15</sup> &  
 marchauntis of thes thingis schuln no  
 more fynde tho thingis, thi that ben  
 made riche of it : schuln stonde fer  
 drede of turments of it, wepyng & morn-  
 ynge <sup>16</sup> and seiynge, wo wo thilke greet  
 citee that was clothid with bies and purpur  
 & red scarlet and was ouer gilt with gold  
 and precious stoon and margaritis, <sup>17</sup> for  
 in oon our so many richesis ben des-  
 titute.

& eche gouernour & alle that sailen bi  
 schip in to place, & margyneris & that

a, one. deme, judge. delicias, luxuries.  
 thilke, that. dome, judgment. bies or bies, fine linen.  
 yuer, ivory. canel, cinnamon. amonye, among.  
 perfume. & oile, yowly. margaritis, pearls.

## TYNDALE—1534.

queene and am no wyddowe and shall se  
 no sorowe. <sup>8</sup> Therefore shall her plagis  
 come at one daye, deeth, and sorowe, and  
 hunger, and she shall be brent with fyre :  
 for stronge ys the lord god which iudg-  
 eth her.

<sup>9</sup> And the kynges of the erth shall be  
 wepe her and wayle over her, which have  
 committed fornicacion with her, and have  
 lyved wantonly with her, when they shall  
 se the smoke of her burnyng, <sup>10</sup> and  
 shall stonde a farre of for feare of her  
 punnyshment, sayinge : Alas, Alas, that  
 greet citee Babilon that myghty cite : For  
 at won houre is her iudgment come.

<sup>11</sup> And the marchauntes of the erth shall  
 wepe and wayle in them selves, for no  
 man wyll bye their ware eny more, <sup>12</sup> the  
 ware of golde, and silver, and precious  
 stones, nether of pearle, and raynes, and  
 purple, and skarlet, and all thyne wodde,  
 and almanner vessels of gyltrye, and al-  
 manner vessels of most precious wodde,  
 and of brasse, and of yron, <sup>13</sup> and syna-  
 mon, and odours, and oymntentes, and  
 frankynsence, and wyne, and oyle, and  
 fyne floure, and wheate, bestes, and shepe,  
 and horsys, and charrettes, and boddyes  
 and soules of men.

<sup>14</sup> And the aples that thy soule lusted  
 after, are departed from the. And all  
 thynges which were deyntie, and had  
 in pryce ar departed from the, and thou  
 shalt fynde them no more.

<sup>15</sup> The marchauntes of these thynges  
 which were waxed ryche shall stonde a  
 farre of from her, for feare of the puny-  
 shment of hir, wepyng and waylynge,  
<sup>16</sup> and sayinge : alas alas, that greet citee,  
 that was clothed in raynes, and purple,  
 and scarlett, and decked with golde,  
 and precious stone, and pearles : <sup>17</sup> for at one  
 houre so greet ryches ys come to nougth.  
 And every shyppe gouernour, and all they  
 that occupied shippes, and shippmen

## CRANMER—1539.

selfe : I syt beinge a queene, and am no  
 wyddowe, and shall se no sorowe. <sup>8</sup> There-  
 for shal her plagis come in one daye,  
 deeth, and sorowe, and hunger, and she  
 shal be brent with fyre : for stronge is the  
 Lord God which shall iudge her.

<sup>9</sup> And the kynges of the erthe shal be-  
 wepe her and wayle ouer her, and have  
 comytted fornicacion with her, and have  
 lyued wantonly with her, when they  
 shall se the smoke of her burnyng, <sup>10</sup> and  
 shall stande a farre of, for feare of her  
 punnyshment, sayinge, Alas, Alas, that  
 greet cytie Babilon, that myghty cytie :  
 for at one houre is thy iudgement come.  
<sup>11</sup> And the marchauntes of the erth shall  
 wepe and wayle in them selues, for no  
 man wyll bye their ware eny more, <sup>12</sup> the  
 ware of golde and siluer, and precyous  
 stones, nether of pearle, and raynes, and  
 purple, and skarlet, and all thyne wodde,  
 and all maner vessels of yuery, and all  
 maner vessels of most precious wodde,  
 and of brasse and yron, <sup>13</sup> and synamon,  
 and odours, and oymntentes, and frankin-  
 sence, and wyne, and oyle, and fyne  
 floure, and wheate, bestes, and shepe,  
 and horses, and charettes and bodies,  
 and soules of men.

<sup>14</sup> And the aples that thy soule lusted  
 after, are departed from the. And all  
 thynges which were deyntie, and had in  
 pryce, are departed the, and thou shalt  
 fynde them nomore. <sup>15</sup> The marchauntes  
 of these thynges which were waxed ryche,  
 shall stande a farre of from hyr, for feare  
 of the punnyshment of hir, wepyng,  
 and waylynge, <sup>16</sup> and sayinge : Alas, Alas,  
 that greet cytie, that was clothed in raynes  
 and purple, and skarlet, and decked with  
 golde, and precious stones, and pearles :  
<sup>17</sup> for at one houre so greet ryches is come  
 to nougth.

And euery shyppe gouernour, and all they  
 that occupied shippes, and shypmen which

ἔξλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, <sup>13</sup> Καὶ κινάμων,   
 καὶ ἄμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ   
 σμιδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, καὶ ἵππων, καὶ ῥέδων, καὶ   
 σωματων, καὶ ψυχὰς ἀνθρώπων. <sup>14</sup> καὶ ἡ ὄψωρα τῆς ἐπιθυμίας τῆς ψυχῆς σου   
 ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλετο ἀπὸ σοῦ,   
 καὶ οὐκέτι οὐ μὴ εὐρήσῃς αὐτά. <sup>15</sup> Οἱ ἔμποροι τούτων οἱ πλουτήσαιτες ἀπ'   
 αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασιανισμοῦ αὐτῆς, κλαίοντες   
 καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη   
 βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ   
 τιμίῳ καὶ μαργαρίταις· ὅτι μᾶ ὄρα ἡρημόθη ὁ τοσοῦτος πλοῦτος. <sup>17</sup> Καὶ πᾶς   
 κυβερνήτης, καὶ πᾶς ἐπὶ τόπον πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν

\* Const. πορφυροῦ. † Rec.=καὶ ἄμωμον. ‡ Rec. ἀπῆλθεν. § Const. εὐρύς. ¶ Rec.=καὶ. † Rec. ἐν χρυσῷ. ‡ Rec. ἐπὶ τῶν πλοίων ὁμίλος.

## GENEVA — 1557.

and am no wydowe, and shal se no mourning.

<sup>8</sup> Therefore shal her plagcs come at one day, death, and sorowe, and hunger, and she shalbe burnt wyth fyre: for stronge is the Lord God which wyl condemne her. <sup>9</sup> And the kynges of the earth shal bewepe her, and wayle ouer her, which haue committed fornication, and lyued wantonly with her, when they shal se the smoke of her burnyng. <sup>10</sup> And shal stande a farre off, for feare of her punyishment, saying, Alas, alas, that great cite Babylon, that mighty cite, for in one houre is her iudgement come.

<sup>11</sup> And the marchantes of the earth shal wepe and wayle ouer her, for no man byeth their ware any more. <sup>12</sup> The ware of golde and syluer, and of precious stone, and of pearles, and of fyne linnen, and of purple, and of sylke, and of scarlet, and of all Thyne woode, and of all maner vessels of yuery, and of all maner vessels of most precious woode, and of brasse, and of yron, and of marble. <sup>13</sup> And of synamon, and odours, and oyntmentes, and frankynsence, and wyne, and oyle, and fyne floure, and wheat, and beastes, and shepe, and horses, and charettes, and seruants, and soules of men. <sup>14</sup> And the apples that thy soule lusted after, are departed from thee: and all things which were fat, and had in pryce, are departed from thee, and thou shalt fynde them no more. <sup>15</sup> The marchantes of these thynges which were waxed ryche, shal stande a farre off from her, for feare of the punyishment of her, wepyng and waylyng.

<sup>16</sup> And saying, Alas, alas, that great cite, that was clothed in fyne linnen and purple, and scarlet, and gylde with golde, and precious stone, and pearles. <sup>17</sup> For in one houre so great riches are come to nought. And euery shyppe gouernour, and all the people that occupie shyppes, and shipmen and whosoever traual on the sea

## RHEIMS — 1582.

widow I am not, and mourning I shal not see. <sup>8</sup> Therefore in one day shal her plagues come, death, and mourning, and famine, and vyth fyre she shal be burnt: because God is strong that shal iudge her.

<sup>9</sup> And the kings of the earth, vyth haue fornicated vyth her, and haue lued in delicacies, shal vveepe, and bevaile them selues vpon her, vwhen they shal see the smoke of her burning: <sup>10</sup> standing farre off for the feare of her tormentes, saying, Vvo, vvo, that great cite Babylon, that strong cite: because in one houre is thy iudgement come.

<sup>11</sup> And the marchantes of the earth shal vveepe, and mourne vpon her: because no man shal bye their merchandise any more, <sup>12</sup> merchandise of gold and siluer and precious stone, and of pearle, and fine linnen, and purple, and silke, and scarlet, and al Thyne vwoode, and al vessels of yuorie, and al vessels of precious stone and of brasse and yron and marble. <sup>13</sup> and cynamon, and of odours, and ointement, and frankincense, and vvine, and oile, and floure, and vvheate, and beastes, and sheepe, and horses, and chariotes, and slaues, and soules of men. <sup>14</sup> And the apples of the desire of thy soul are departed from thee, and al fat and goodly thynges are perished from thee, and they shal no more fynde them.

<sup>15</sup> The marchantes of these thynges vvich are made riche, shal stand farre from her for feare of her tormentes, vveeping and mourning, <sup>16</sup> and saying, Vvo, vo, that great cite, vvich vvvas clothed vvith silke, and purple, and scarlet, and vvvas gilted vvith gold, and pretious stone, and pearles: <sup>17</sup> because in one houre are so great riches made desolate: and euery gouernour, and euery one that sailth into the lake, and the shipmen, and they that

## AUTHORISED — 1611.

sit a Queene, and am no widow, and shall see no sorrow. <sup>9</sup> Therefore shall her plagues come in one day, death, and mourning, and famine, and shee shall be vtterly burnt with fyre, for strong is the Lord God, who iudgeth her.

<sup>9</sup> And the Kings of the earth, who haue committed fornication, and lued deliciously with her, shall bewaile her and lament for her, when they shall see the smoke of her burning: <sup>10</sup> Standing as farre off for the feare of her torment, saying, Alas, alas, that great cite Babylon, that mighty cite: for in one houre is thy iudgement come. <sup>11</sup> And the merchants of the earth shall weepe and mourne ouer her, for no man buyeth their merchandise any more. <sup>12</sup> The merchandise of gold, and siluer, and precious stones, and of pearles, and fine linnen, and purple, and silke, and scarlet, and all \*Thyne wood, and all maner vessels of yuorie, and all maner vessels of most precious wood, and of brasse, and iron, and marble, <sup>13</sup> And Cynamome, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheat, and beasts, and sheepe, and horses, and chariots, and <sup>β</sup> slaues, and soules of men. <sup>14</sup> And the fruits that thy soule lusted after, are departed from thee, and all things which were dainty, and goodly, are departed from thee, and thou shalt fynde them no more at all.

<sup>15</sup> The Merchants of these things which were made rich by her, shal stand as farre off for the feare of her torment, weeping and wailing, <sup>16</sup> And saying, Alas, alas, that great Cite, that was clothed in fine linnen, and purple and scarlet, and decked with gold, and precious stones, and pearles: <sup>17</sup> For in one houre so great riches are come to nought. And euery shipmaster, and all the company in ships, and sailers,

ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, <sup>18</sup> καὶ ἔκραζον, βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; <sup>19</sup> Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἐν ἣ ἔπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμότητος αὐτῆς, ὅτι μᾶ ὥρα ἡρημώθη. <sup>20</sup> Εὐφραίνου ἔπ' αὐτῇ, οὐρανὲ, καὶ οἱ ἄγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. <sup>21</sup> Καὶ ἦεν εἰς ἄγγελος ἰσχυρὸς λίθου ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὀρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῆ ἔτι. <sup>22</sup> καὶ φωνὴ κιθαρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῆ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου

\* Rec. ὀρῶντες.

† Rec. = τὰ.

‡ Rec. ἐπ' αὐτῆν.

§ Rec. = καὶ οἱ.

¶ Rec. αἶμα.

\* Rec. + Καὶ.

† Rec. ἔχον πολλοῦ μεγάλου.

## WICLIIF — 1380.

worchen in the see: stoden fer <sup>18</sup> & crieden: seynghe the place of the brnnyng of it: seynghe, what is like this greet citee? <sup>19</sup> and they casten poudr in her heedis, & crieden wepyng & mornynge and seyng, wo wo thilke greet cite in which al that han schippis in the see ben made riche of the pricis of it: for in oon our it is desolat.

<sup>20</sup> heuene & holi apostlis & profetis make se ful out ioie on it: for god hath demed your doom of it, <sup>21</sup> & o strong aungel took up a stoon as a greet mylne stoon: & kiste in to the see & seide, in this hire thilke greet [cite] babylayne schal be sent: and now it schal no more be founden; <sup>22</sup> & the vois of harpys, & of men of musyk: & synging with pipe and trumpet: schal no more be herde in it: & eche crafti man & eche crafte: & schal no more be founden in it: & the vois of mylne stoon schal no more be herd in thee: <sup>23</sup> & the list of lanterne schal no more schyne to thee; & the vois of the housbonde & of the wiif schal no more zit be herd in thee, for thi marchauntis werun pricis of the erthe; for in thi wicche craftis alle folkis erriden <sup>24</sup> & the blood of profetis & seyntis is founden in it, and of alle men that be slayn in erthe.

19. AFTIR thes thingis: I herde as a greet vois of many trumpis in heuene: seynghe alleluya, heriyng & glori & vertu is to oure god, <sup>2</sup> for trewe & iust ben the domes of him, whiche demed of the greet hoore that defouled the erthe in hir lecherie; and vncgird the blood of hise seruauntis: of the hondis of hir, <sup>3</sup> & ethe ethi seiden alleluya, & the smoke of it stieth up: in to the worldis of worldis; <sup>4</sup> & the foure & twenti senyours & foure

thilke, that  
o, one.  
vertu, power.demed, judged.  
hire, confusion,  
etw, again.doom, judgment,  
beriyng, praising,  
stieth, ascendeth.

## TYNDALE — 1534.

which worke in the see; stode a farre of <sup>18</sup> and cryed; when they sawe the smoke of her burnyng; saying what cite is lyke vnto this greet cite? <sup>19</sup> And they cast dust on their heddes; and cryed wepyng; and wayling; and sayed: Alas Alas that greete cite wherin were made ryche all that had shyppes in the see; by the reason of her costlynnes for at one houre is she made desolate.

<sup>20</sup> Reioyce over her thou heuen; and ye holy Apostles; and prophetes: for God hath geuen youre iudgment on her. <sup>21</sup> And a myghty angell toke vp a stone lyke a greet mylstone; and cast it into the see; saying: with suche violence shall that greet cite Babilon be cast; and shall be founde no more. <sup>22</sup> And the voyce of harpers; and musiciens; and of pypers; and trompetters; shalbe herde no more in the: and no craftes man; of whatsoever craft he be; shalbe founde eny more in the. and the sounde of a myll shalbe herde no more in the; <sup>23</sup> and the voyce of the brydegrome and of the bryde; shalbe herde no more in the: for thy marchauntes were the greet men of the erth. And with thynne enchantment were deceaved all nacions: <sup>24</sup> and in her was founde the bloude of the prophetes; and of the saynctes and of all that were slayne apou the erth.

19. AND after that, I herde the voyce of moche people in heuen sayinge: Alleluya. Saluacion and glory and honour; and power be ascribed to the lorde oure god; <sup>2</sup> for true and ryghteous are his iudgements; for he hath iudged the greet whore; which did corrupt the erth with her fornicacion; and hath auenged the blood of his seruauntes of her hond. <sup>3</sup> And agayne they sayde: Alleluya. And smoke rose vp for euermore. <sup>4</sup> And the xxiiij.

## CRANMER — 1539.

worke in the see, stode a farre of, <sup>18</sup> and cried, when they sawe the smoke of her burnyng, saying: what cytie is lyke vnto thys greet cite? <sup>19</sup> And they cast dust on theyr heddes, and cryed wepyng, and wayling, and sayde: Alas, Alas, that great cytie, wherin were made riche all that had shyppes in the see, by the reason of her costlynnes, for at one houre is she made desolate.

<sup>20</sup> Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes: for God hath geuen your iudgement on her. <sup>21</sup> And a mighty angell toke vp a stone lyke a greet mylstone, and cast it into the see, saying, with such vyolence shall that greet cytie Babilon be cast, and shalbe founde no more. <sup>22</sup> And the voyce of harpers, and musycions, and of pypers, and trompetters shalbe herde no more in the: and no craftes man, of whatsoever craft he be, shalbe founde eny more in the. <sup>23</sup> And the sounde of a myll shalbe herde no more in the: and the voyce of the brydegrome and of the bryde, shalbe herde no more in the, for thy marchauntes were the greet men of the erth. And with thynne enchantment were deceaved all nacions: <sup>24</sup> and in her was founde the bloude of the Prophetes, and of the saynctes, and of all that were slayne vpon the erth.

19. AND after that, I herde the voyce of moche people in heauen saying: Alleluya. Saluacion and glory and honour and power be ascribed to the Lorde oure God, <sup>2</sup> for true and righteous are hys iudgements, for he hath iudged the greet whore which dyd corrupt the erth with her fornicacion, and hath auenged the blood of hys seruauntes of hyr hand. <sup>3</sup> And agayne they sayde: Alleluya. And smoke rose vp for euermore. <sup>4</sup> And the .xxiiij.

‘ οὐ μὴ ἀκουσθῆ ἔν σοι ἔτι, <sup>23</sup> καὶ φῶς λύχνου οὐ μὴ φανῆ ἔν σοι ἔτι, καὶ  
 ‘ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῆ ἔν σοι ἔτι. ὅτι οἱ ἔμποροὶ σου ἦσαν  
 ‘ οἱ μεγιστάνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ  
 ‘ ἔθνη. <sup>24</sup> καὶ ἐν αὐτῇ αἵματα | προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν  
 ‘ ἐσφαγμένων ἐπὶ τῆς γῆς.’

XIX. <sup>k</sup> Μετὰ ταῦτα ἤκουσα ὡς φωνὴν ἰ μεγάλην ὄχλου πολλοῦ | ἐν τῷ  
 οὐρανῷ, <sup>m</sup> λεγόντων, | ‘ Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ ἰ δόξα ὁ καὶ ἡ δύναμις ἰ τοῦ  
 ‘ Θεοῦ | ἡμῶν. <sup>2</sup> ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ. ὅτι ἔκρινε τὴν πόρνην  
 ‘ τὴν μεγάλην, ἥτις ἰ ἐφθειρε | τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξέδικησε τὸ  
 ‘ αἷμα τῶν δούλων αὐτοῦ ἐκ ἰ χειρὸς αὐτῆς. <sup>3</sup> Καὶ δεῦτερον εἶρηκαν, ‘ Ἀλληλούϊα’  
 καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰῶνων. <sup>4</sup> Καὶ ἔπεσον οἱ

<sup>m</sup> Rec. λέγοντες.<sup>k</sup> Const. ὄναμις καὶ ἡ δόξα.<sup>o</sup> Rec. + καὶ ἡ τιμή.<sup>p</sup> Rec. Κυρίῳ τῷ Θεῷ.<sup>q</sup> Const. εὐφθιρε.<sup>r</sup> Rec. + τῆς.

## GENEVA—1557.

shal stand a furre of: <sup>18</sup> And crye, when they se the smoke of her burnyng, saying, What cite *was* lyke vnto this great cite?

<sup>19</sup> And they shal cast dust on their heades, and crye wepyng, and waylyn, and say, Alas, alas, that great cite, where in were made ryche all that had shypes on the sea, by the reason of her costlynnes, for in one houre she is made desolate. <sup>20</sup> Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes: for God hath geuen your iudgement on her. <sup>21</sup> Then a mighty Angel toke vp a stone lyke a great milstone, and cast it into the sea, saying, With suche violence shal that great cite Babylon be cast, and shalbe founde no more.

<sup>22</sup> And the voyce of harpers, and musitions, and of pipers, and trompetters shalbe hearde no more in thee: and no craftes man, of whatsoever crafte he be, shalbe founde any more in thee: and the sounde of a myll stone shalbe heard no more in thee. <sup>23</sup> And the light of a candle shal shyne no more in thee: and the voyce of the brydegrome and of the bryde, shalbe heard no more in thee, for thy marchantes were the great men of the earth. and with thynne enchantments were deceaued all nations. <sup>24</sup> And in her was founde the bloude of the Prophetes, and of the Sainctes, and of all that were slayne vpon the earth.

19. AND after that, I heard the voyce of muche people in heauen saying, Halleluia: saluation and glorie, and honour, and power be to the Lord our God. <sup>2</sup> For true and righteous are his iudgements, for he hath damned the great whore, which dyd corrupt the earth with her fornication, and hath auenged the bloude of his seruantes *shede* by her hande. <sup>3</sup> And agayne they sayd, Halleluia: and her smoke rose vp for euermore. <sup>4</sup> And the four and twenty Elders, and the four

## RHEIMS—1582.

vvorke in the sea, stooe a furre of, <sup>18</sup> and cried seeing the place of her burning, saying, Vwhat other is like to this great cite? <sup>19</sup> And they threvv dust vpon their heades, and cried vweeping and mourning, saying: Vvo, vvo, that great cite, in the vvich all vvere made riche that had shippes in the sea, of her prices: because in one houre she is desolate.

<sup>20</sup> Reioyce ouer her, heauen, and ye holy Apostles and Prophetes because God hath iudged your iudgement of her. <sup>21</sup> And one strong Angel tooke vp as it vvere a great milstone, and threvv it into the sea, saying, Vvith this violence shal Babylon that great cite be thrown, and shal novv be found no more. <sup>22</sup> And the voyce of harpers, and of Musicians, and of them that sing on shalme and trompet, shal no more be heard in thee, and euery artificer of euery art shal be found no more in thee, and the noise of the mill shal no more be heard in thee, <sup>23</sup> and the light of the lampe shal no more shine in thee, and the voyce of the bridegrome and the bride shal no more be heard in thee: because thy marchantes were the princes of the earth, because all nations haue erred in thine enchantments. <sup>24</sup> And in her is found the bloud of the Prophetes and Sainctes, and of all that vvere slaine in the earth.

19. AFTER these things I heard as it vvere the voyce of many multitudes in heauen saying, *Allelu-ia*. Praise, and glorie, and povver is to our God: <sup>2</sup> because true and iust are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her vvoredom, and hath reuenged the bloud of his seruants, of her handes. <sup>3</sup> And agayne they said, *Allelu-ia*. And her smoke ascendeth for euer and euer. <sup>4</sup> And the foure and twentie

## AUTHORISED—1611.

and as many as trade by sea, stood a furre off, <sup>18</sup> And cryed when they saw the smoke of her burning, saying, What cite is like vnto this great Cite? <sup>19</sup> And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas, alas, that great Cite, wherein were made rich all that had ships in the sea, by reason of her costlinesse, for in one houre is she made desolate. <sup>20</sup> Reioyce ouer her thou heauen, and ye holy Apostles and Prophets, for God hath auenged you on her.

<sup>21</sup> And a mighty Angel tooke vp a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great Cite Babylon be throwne downe, and shall be found no more at all. <sup>22</sup> And the voyce of harpers and musitions, and of pipers, and trumpeters, shall be heard no more at all in thee: and no craftsman, of whatsoever craft hee be, shall be found any more in thee: and the sound of a milstone shall be heard no more at all in thee: <sup>23</sup> And the light of a candle shall shine no more at all in thee: and the voyce of the bridegrome and of the bride shall be heard no more at all in thee: for thy Merchants were the great men of the earth: for thy sorceries were all nations deceiued. <sup>24</sup> And in her was found the blood of Prophetes, and of Saints, and of all that were slayne vpon the earth.

19. AND after these things I heard a great voyce of much people in heauen, saying, Alleluia: saluation, and glory, and honour, and power vnto the Lord our God: <sup>2</sup> For true and righteous are his Iudgements, for hee hath iudged the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants at her hand. <sup>3</sup> And agayne they said, Alleluia: and her smoke rose vp for euer and euer. <sup>4</sup> And the foure and twenty Elders, and

πρεσβύτεροι οἱ εἴκοσι <sup>5</sup> τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἄμην Ἀλληλούια. <sup>6</sup> Καὶ φωνὴ ἔκ τοῦ θρόνου ἐξῆλθε, λέγουσα, Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν <sup>7</sup> οἱ μικροὶ καὶ οἱ μεγάλοι. <sup>8</sup> Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντες, Ἀλληλούια ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ. <sup>9</sup> χαίρομεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ ὅτι ἦλθεν ὁ γάμος τοῦ ἄρνιου, καὶ ἡ γυνὴ αὐτοῦ ἠτοιμάσεν ἑαυτήν. <sup>10</sup> Καὶ ἐδόθη αὐτῇ ἵνα περιβάλληται βύσσινον <sup>11</sup> λαμπρὸν καὶ καθαρὸν | τὸ γὰρ βύσσινον, τὰ δικαιώματά <sup>12</sup> ἐστί τῶν ἁγίων. | <sup>13</sup> Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἄρνιου κεκλημένοι. <sup>14</sup> Καὶ λέγει μοι, Ὅυτοι οἱ λόγοι ἀληθινοὶ <sup>15</sup> ἐῖσι τοῦ Θεοῦ. | <sup>16</sup> Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ καὶ λέγει μοι,

<sup>1</sup> Rec. + kai.<sup>1</sup> Const. τῷ θρόνῳ.<sup>2</sup> Const. ἀπὸ.<sup>3</sup> Rec. + kai.<sup>4</sup> Rec. λυγῶντων. Const. λυγῶντα.<sup>5</sup> Rec. = ἡμῶν.<sup>6</sup> Rec. καθαρὸν καὶ λαμπρὸν.

## WICLIF—1380.

bestis filden down, & worschipiden god that sitte on the trone, and seiden amen allehuya, <sup>5</sup> and a vois wente out of the trone : & seide, alle the seruauntis of oure god seie ze heriyngis to our god : and ze that dreden god smale & greet.

<sup>6</sup> And I herde a vois of a greet trumpe, as the vois of many watris, & as the vois of gret thundris : seiynge allehuya, for oure lord god almyti hath regned, <sup>7</sup> ioie we and make we myrthe : and zeue glorie to hym, for the weddingis of the lombc cimen : & the wiif of him made redi hir silf, <sup>8</sup> & it is zoun to hir, that sche keuer hir with white bissyn schyngene, for whi bissyn is iustifyngis of seyntis. <sup>9</sup> and he seide to me, write thou blessid ben thei that ben cleid to the soper of weddyng of the lomb, and he seide to me, thes wordis of god ben trewe, <sup>10</sup> & I fille dou bifor his feet : to worschip him, and he seide to me, se thou that thou do not, I am a seruaunt with thee : & thi britheren : hauynge the witnessynge of ihesus, worschip thou god, for the witnessynge of ihesus : is spirit of profecie. <sup>11</sup> & I saie heuene opened : to lo a whijt hors, & he that sat on him was clepid feithful & sothfast, & with rihtwisnes he demeth & fihtith, <sup>12</sup> and the izen of him werun as flamme of fier : & in his heed many diademis : & he hadde a name writun, whiche no man knewe : but he, <sup>13</sup> and he was clothid in a cloth spreynt with blood, & the name of him was clepid the sone of god, <sup>14</sup> and the ostis that ben in heuene : sueden him on whijt horsis, clothid with bissyn whijte <sup>15</sup> and clene, and a swerd scharp on eche side cam forth of his mouth that with it he smyte folkis, & he schal rule hem with an iron zerde, & he tredith the pressour of wyne of strong venisaunce of

bestis, bestes.  
bisyn, fine linen.  
sopeth, judgment.  
sieden, followed.

zoun, fire.  
clepid, called.  
swe, eyes.  
zerde, rod.

zoun, fire.  
sothfast, true.  
spreynt, sprinkled.

## TYNDALE—1534.

elders, and the .iiij. bestes fell doune, and worschipped god that satte on the seate sayinge : Amen Allehuya. And a voyce cam out of the seate, saying : prayse oure lorde god all ye that are his seruauntes, and ye that feare him both small and grett.

<sup>6</sup> And I herde the voyce of moche people, even as the voyce of many waters, and as the voyce of stronge thondrynges, sayinge : Allehuya, for god omnipotent raigneth. <sup>7</sup> Let vs be glad and reioyce and geue honour to him : for the mariage of the lambe is come, and hys wyffe made her sylfe redy. <sup>8</sup> And to her was graunted, that she shulde be arayed with pure and goodly raynes. For the raynes is the ryghtwesnes of sayntes. <sup>9</sup> And he sayde vnto me : happy are they which are called vnto the Lanbes supper.

And he sayde vnto me : these are the true sayings of God. <sup>10</sup> And I fell at his fete, to worschype him. And he sayde vnto me se thou do it not. For I am thy felowe seruaunt, and one of thy brethern, and of them that haue the testimony of Iesus. Worschype God, For the testimony of Iesus ys the sprete of prophesie. <sup>11</sup> And I sawe heuen open, and beholde a whyte horse : and he that sat upon him was faithfull and true, and in ryghtwesnes dyd iudge and make battayle. <sup>12</sup> His eyes were as a flamme of fyre : and on his heed were many crownes : and he had a name writun, that noman knewe but him sylfe. <sup>13</sup> And he was clothed with a vesture dipt in blood, and hys name ys called the worde of God. <sup>14</sup> And the warriars which were in heuen folowed him upon whyte horses, clothed with whyte and pure raynes : <sup>15</sup> and out of his mouth went out a sharpe swerde, that with yt he shuld smyte the heten. And he shall rule them with a rodde of yron, and he trode the wynefat of fearsnes

## CRANMER—1539.

elders, and the .iiij. bestes fell doune, and worschipped God that satte on the seate, saying : Amen, Alleluia. <sup>5</sup> And a voyce cam out of the seate, saying : prayse our Lord God all ye that are his seruauntes, and ye that feare hym both small and grett.

<sup>6</sup> And I herde the voyce of moche people, euen as the voyce of many waters, and as the voyce of strong thondrynges, sayings : Alleluia, for the Lord our God omnipotent raigneth. <sup>7</sup> Let us be glad and reioyce, and geue honour to hym : for the mariage of the lambe is come, and hys wyfe made her selfe redy. <sup>8</sup> And to her was graunted, that she shuld be arayed with pure and goodly raynes. For the raynes is the ryghtwesnes of saintes. <sup>9</sup> And he sayde vnto me, wryste, happy are they which are called vnto the lambes supper. And he sayde vnto me : these are the true sayings of God. <sup>10</sup> And I fell at his fete, to worschype him. And he sayde vnto me : se thou do it not. For I am thy felowe seruaunt, and one of thy brethren, euen of them that haue the testimony of Iesus. Worschipe God. For the testimony of Iesus is the sprete of prophesie.

<sup>11</sup> And I sawe heauen open, and beholde, a whyt horse : and he that sat vpon him was faithfull and true, and in rightwesnes dyd iudge and make battayle. <sup>12</sup> Hys eyes were as a flamme of fyre : and on hys heed were many crownes : and he had a name writun, that noman knew but he him selfe. <sup>13</sup> And he was clothed with a vesture dipt in blood, and his name is called the worde of God. <sup>14</sup> And the warriars which were in heauen, folowed him vpon whyte horses, clothed with whyte and pure raynes : <sup>15</sup> and out of hys mouth went out a sharpe two edged swerde, that with it he shulde smyte the heten. And he shall rule them with a rodde of yron, and he trode the wynefat of fearsnes

“Ὅρα μὴ· σύνδουλος σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.”

<sup>11</sup> Καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ·

<sup>12</sup> οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ· ἔχον ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· <sup>13</sup> καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ <sup>ε</sup>καλεῖται τὸ ὄνομα αὐτοῦ, ‘Ὁ Λόγος τοῦ Θεοῦ.’

<sup>14</sup> Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν <sup>δ</sup>καθαρόν. <sup>15</sup> καὶ ἐκ τοῦ στόματος αὐτοῦ ἔκπορεύεται ῥομφαία <sup>ε</sup>δίστομος | ὀξεία, ἵνα ἐν αὐτῇ <sup>ς</sup>πατάξῃ | τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτούς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ <sup>9</sup>τῆς

<sup>a</sup> Const. τῶν ἁγίων ἱστί.

<sup>b</sup> Const. τοῦ Θεοῦ εἶσι.

<sup>c</sup> Alex. κίληται.

<sup>d</sup> Rec. + καί.

<sup>e</sup> Rec. = εἰστομος.

<sup>f</sup> Rec. πατάσσει.

## GENEVA—1557.

beastes fell downe, and worshipped God that sate on the throne saying, Amen. Hallelu-iah. <sup>5</sup> Then a voyce came out of the throne, saying, Praise our Lord God all ye that are his seruantes, and ye that feare him, both smal and great. <sup>6</sup> And I hearde as it were the voyce of muche people, and as the voyce of many waters, and as the voyce of stronge thondringes, saying, Hallelu-iah, for our Lord God omnipotent hath raygned.

<sup>7</sup> Let vs be glad and reioyce and geue honour to hym: for the mariage of the Lambe is come, and his wyfe made her selfe redy: <sup>8</sup> And to her was granted, that she should be arayed with pure fyne lynen cloth and shining. For the fyne lynen is the righteousnes of Sainetes. <sup>9</sup> Then he said vnto me, Write Happy are they which are called vnto the Lambes supper. And he sayd vnto me, These wordes of God are true. <sup>10</sup> And I fell at his feete, to worshippe him, but he sayd vnto me, Se thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the testimonie of Iesus. Worship God: for the testimonie of Iesus, is the sprite of prophecie.

<sup>11</sup> And I sawe heauen open, and beholde a whyte horse: and he that sate vpon him was called Faithfull and true, and he that iudgeth rightuously, and fighteth. <sup>12</sup> And his eyes were as a flame of fyre: and on his head were many crownes: and he had a name wrytten, that no man knewe but he hym selfe. <sup>13</sup> And he was clothed with a vesture dipte in bloude, and his name is called, The worde of God. <sup>14</sup> And the warriors which were in heauen, folowed him vpon white horses, clothed with white fyne lynen and pure.

<sup>15</sup> And out of his mouth went out a sharpe sword, that with it he should smyte the hethen, for he shal rule them with a rodde of yron: for he it is that treadeth the wynefat of fearencis and wrath of

## RHEIMS—1582.

seniors fel downe, and the foure beastes, and adored God sitting vpon the throne, saying: Amen, Allelu-ia. <sup>5</sup> And a voice came out from the throne, saying: Say praise to our God al ye his seruantes: and you that feare him, litle and great. <sup>6</sup> And I heard as it vvere the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Allelu-ia: because our Lord God the omnipotent hath reigned. <sup>7</sup> Let vs be glad and reioyce, and giue glorie to him: because the mariage of the Lambe is come, and his vyife hath prepared her selfe. <sup>8</sup> And it vvas giuen to her that she clothe her self vwith silke glittering and vvhite. For the silke are the iustifications of Sainetes.

<sup>9</sup> And he said to me, Vwrite, Blessed be they that are called to the supper of the mariage of the Lambe. And he said to me, These vvordes of God, be true. <sup>10</sup> And I fel before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellowseruant, and of thy brethren that haue the testimonie of IESVS. Adore God. For the testimonie of IESVS, is the spirit of prophecie.

<sup>11</sup> And I sawv heauen opened, and beholde a vvhite horse: and he that sate vpon him, vvas called Faithfull and True, and vwith iustice he iudgeth and fighteth. <sup>12</sup> And his eies as a flame of fire, and on his head many diademes, hauing a name wrytten, vvhich no man knowveth but him selfe. <sup>13</sup> And he vvas clothed vwith a garment sprinkled vwith bloud: and his name is called, THE VVORD OF GOD.

<sup>14</sup> And the hostes that are in heauen folowed him on vvhite horses clothed in vvhite and pure silke. <sup>15</sup> And out of his mouth proceedeth a sharpe svword: that in it he may strike the Gentiles. And he shal rule them in a rod of yron: and he treadeth the vvine presse of the furie of

## AUTHORISED—1611.

the foure beastes fell downe, and worshipped God that sate on the Throne, saying, Amen, Alleluia. <sup>5</sup> And a voyce came out of the throne, saying, Praise our God all yee his seruants, and yee that feare him, both small and great.

<sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mightie thundringes, saying, Alleluia: for the Lord God omnipotent reigneth. <sup>7</sup> Let vs be glad and reioyce, and giue honour to him: for the marriage of the Lambe is come, and his wife hath made her selfe ready. <sup>8</sup> And to her was granted, that she should be arayed in fine linnen, cleane and white: for the fine linnen is the righteousnesse of Saints. <sup>9</sup> And he saith vnto me, Write, Blessed are they which are called vnto the marriage supper of the Lambe. And he saith vnto mee, these are the true sayings of God. <sup>10</sup> And I fell at his feete to worship him: And he said vnto me, See thou doe it not: I am thy fellow seruant, and of thy brethren, that haue the testimony of Iesus, Worship God: for the testimonie of Iesus, is the Spirit of prophecie.

<sup>11</sup> And I saw heauen opened, and behold a white horse, and hee that sate vpon him was called faithfull and true, and in righteousness hee doeth iudge and make warre. <sup>12</sup> His eyes were as a flame of fire, and on his head were many Crownes, and hee had a Name wrytten, that no man knew but he himselfe. <sup>13</sup> And hee was clothed with a vesture dipt in blood, and his Name is called, The Word of God. <sup>14</sup> And the armies which were in heauen followed him vpon white horses, clothed in fine linnen, white and cleane. <sup>15</sup> And out of his mouth goeth a sharpe sword, that with it hee should smite the nations: and he shal rule them with a rod of iron: and he treadeth the winepresse of the

ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος. <sup>16</sup> καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ <sup>17</sup> τὸ ὄνομα γεγραμμένον, 'Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.' <sup>17</sup> Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς <sup>18</sup> πετομένοις ἐν μεσουρανήματι, 'Δεῦτε <sup>18</sup> συνάχθητε| εἰς τὸ δέιπνον <sup>19</sup> τὸ μέγα τοῦ| Θεοῦ, <sup>19</sup> ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἑλευθέρων <sup>20</sup> τε| καὶ δούλων, καὶ μικρῶν <sup>20</sup> τε| καὶ μεγάλων.' <sup>20</sup> Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι <sup>21</sup> τὸν| πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. <sup>21</sup> καὶ ἐπιάσθη τὸ θηρίον, καὶ <sup>21</sup> ὁ μὲτ' αὐτοῦ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς

<sup>16</sup> Const. = τὸ.<sup>17</sup> Rec. περιμένους.<sup>18</sup> Rec. καὶ συνάγῃς.<sup>19</sup> Rec. τοῦ μεγάλου.<sup>20</sup> Rec. = τε.<sup>21</sup> Rec. = τε.<sup>22</sup> Rec. = τὸν.

## WICLIFF—1380.

the wraþte of almyhty god, <sup>16</sup> and he hath writun in his cloþ ȝ in the hemme king of kingis ȝ lord of lordis,

<sup>17</sup> and I saie an angel stondinge in the sunne: ȝ he cried with greet vois, and seide to alle briddis that flouen bi the myddil of heuene: come ye ȝ be ye gaderid to the greet soper of god, <sup>18</sup> that ȝe ete the fleisch of kingis, and fleisch of tribunes ȝ fleisch of strong men ȝ fleisch of horsis ȝ of tho that sitten on hem, and the fleisch of alle fre men and bonde men: ȝ of smaale ȝ of greet, <sup>19</sup> ȝ I say the best ȝ the kingis of the erthe ȝ the oostis of hem gaderid: to make batel with him that sat on the hors and with his oost.

<sup>20</sup> and the best was caugte and with lir the false profete: that made signes bifor him, in whiche he disceyued him that token the carret of the best: ȝ that worschpiden the ymage of it: these tweyne werun sent quyk in to the pool of fier brennyng with brymston, <sup>21</sup> ȝ the other werun slayn with the swerd of him that sat on the hors, that cometh forth of the mouth of him, and alle briddis werun fillid with the fleisch of hem.

<sup>20</sup> AND I saie an angel comyng doun fro heuene: hauynge the keie of depense: ȝ a greet cheyne in his hond, <sup>21</sup> and he caugte the dragon the oold serpent that is the deuel ȝ sathanas: ȝ he bound him bi a thousand ȝeris: ȝ he sente him in to depense and closid on hym: that he disceyue no more the folkis, til a thousand ȝeris ben fillid, after this thingis it bihoueth hym to be vnbounden a litil tyme.

<sup>4</sup> ȝ I sawe seetis and thei that saten on hem: and doun was ȝouun to hem, and the soules of men biheedid for the

## TYNDALE—1534.

and wrath of almyghty god. <sup>16</sup> And hath on his vesture and on his thygh a name written: kyng of kynges, and lorde of lordes.

<sup>17</sup> And I sawe an angell stonde in the sunne, and he cryed with a lowde voyce, sayinge to all the fowles that flye by the myddes of heven come and gaddre youre selues to gedder vnto the supper of the gret god, <sup>18</sup> that ye maye eate the fesshe of kynges, and of hys captaynes, and the fesshe of myghty men, and the fesshe of horses, and of them that sytt on them, and the fesshe of all free men and bond men, and of small and gret. <sup>19</sup> And I sawe the beste and the kynges of the erth, and their warriers gaddred to gedder to make battayle agaynst him that satt on the horse and agaynst his souldiers.

<sup>20</sup> And the beste was taken, and with him that false propheet that wrought myrcles before him, with which he deceaued them that receaued the beestes marke, and them that worshipped his ymage. These both were cast into a ponde of fyre burnyng with brymstone: <sup>21</sup> and the remnaunt wereslayne with the swearde of him that sat upon the horse, which swearde proceeded out of his mouth, and all the foules were ful filled with their fesshe.

<sup>20</sup> AND I sawe an angell come doune from heven, hauyng the kaye of the bottonlesse pyt, and a gret chayne in his honde. <sup>21</sup> And he toke the dragon that olde serpent, which is the deuyll and Satanas, and he bounde him a thousand ȝeris: <sup>21</sup> and cast him into the bottonlesse pit, and he bounde him, and set a seale on him; that he shuld deceaue the people no moare, tyll the .M. ȝeris were fulfilled. And after that he muste be loosed for a litell season.

<sup>4</sup> And I sawe seattes, and they sat upon them: and iudgement was geuen vnto them: and I sawe the soules of them

## CRANMER—1539.

and wrath of almyghty God. <sup>16</sup> And hath on hys vesture and on hys thygh a name written: Kyng of Kynges, and Lorde of Lordes.

<sup>17</sup> And I sawe an Angell stande in the sonne, and he cryed with a lowde voyce, sayyng: to all the fowles that flye by the middes of heauen: come and gather youre selues to gether vnto the supper of the gret God, <sup>18</sup> that ye maye eate fesshe of kynges, and the flesh of hys captaynes, and the fesshe of myghty men, and the fesshe of horses, and of them that syt on them, and the fesshe of all free men and bond men, and of small and gret. <sup>19</sup> And I sawe the beast, and the kynges of the erth, and their warriers gathered together to make batayle agaynst hym that sat on the horse, and agaynst hys souldiers.

<sup>20</sup> And the beast was taken, and with hym that false prophet that wrought myrcles before him, with whych he deceaued them that receaued the beestes marke, and them that worshipped his ymage. These both were cast into a ponde of fyre burnyng with brymstone: <sup>21</sup> and the remnaunt wereslayne with the swearde of hym that sat upon the horse, whych swearde proceeded out of his mouth, and all the foules were fulfilled with their fesshe.

<sup>20</sup> AND I sawe an Angell come doune from heauen, hauyng the kaye of the bottonlesse pyt, and a gret chayne in hys hand. <sup>21</sup> And he toke the dragon that olde serpent, which is the deuyll and Satanas, and he bounde him a thousand ȝeris: <sup>21</sup> and cast hym into the bottonlesse pit, and he bounde hym, and set a seale on him, that he shulde deceaue the people no more, tyll the thousand ȝeris were fulfilled. And after that he muste be loosed for a litell season.

<sup>4</sup> And I sawe seates, and they sat vpon them: and iudgement was geuen vnto them: and I sawe the soules of them that

λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν ἡ θείῳ. <sup>21</sup> καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἑξελθοῦσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

XX. Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. <sup>2</sup> καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, <sup>3</sup> καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβυσσον, καὶ ἔκλεισε ἑ, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ ἔπιανῶ ἔτι τὰ ἔθνη, ἄχρι τελεσθῆ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

<sup>4</sup> Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς

<sup>1</sup> Rec. μετὰ τούτου ὁ. <sup>2</sup> Rec. + τῆ. <sup>3</sup> Rec. ἰεπορνοῦσῃ. <sup>4</sup> Rec. εἰλίθα. <sup>5</sup> Rec. + αὐτῶν. <sup>6</sup> Rec. πλανήσῃ. <sup>7</sup> Rec. τὰ ἔθνη ἔτι.

## GENEVA—1557.

almighty God. <sup>16</sup> And he hath on his vesture, and on his thyghe a name wryten, Kyng of kynges, and Lord of Lordes. <sup>17</sup> And I saw an Angel stand in the sunne, who cried with a lowde voyce, saying to all the foules that dyd flye by the middes of heauen, Come and gather your selues together vnto the supper of the great God. <sup>18</sup> That ye may eat the fleshe of kynges, and the fleshe of hye Captaynes, and the fleshe of mighty men, and the fleshe of horses, and of them that sit on them, and the fleshe of all free men and bondmen, and of small and great.

<sup>19</sup> And I sawe the beast, and the kynges of the earth, and their warriers gathered together to make battayle against hym that sat on the horse, and against his souldiers. <sup>20</sup> But the beast was taken, and with him that false prophet that wrought miracles before him, with which he deceaued them that receaued the beastes marke, and them that worshipped his image. These both were cast into a ponde of fyre, burning with brimstone. <sup>21</sup> And the remnante were slayne with the sword of him that sitteth vpon the horse, which sword cometh out of his mouthe, and all the foules were fylled ful with their fleshe.

20. AND I sawe an Angel come downe from heauen, hauyng the keye of the bottomlesse pyt, and a great chayne in his hande. <sup>2</sup> And he toke the dragon that olde serpent, which is the deuyll and Satan, and he bounde him a thousand yeres: <sup>3</sup> And cast him into the bottomlesse pyt, and he shut hym vp, and sealed the dore vpon him, that he should deceaue the people no more, tyl the thousande yeres were fulfilled: for after that he must be loosed for a litle season.

<sup>4</sup> And I sawe seates, and they sate vpon them, and iudgement was geuen vnto them: and I sawe the soules of them,

## RHEIMS—1582.

the vvrath of God omnipotent. <sup>16</sup> And he hath in his garment and in his thigh wrytten, KING OF KINGES AND LORD OF LORDS.

<sup>17</sup> And I savv one Angel standing in the sunne, and he cried vvith a loud voyce saying to al the birdes that did flie by the middes of heauen, Come and assemble together to the great supper of God: <sup>18</sup> that you may cate the flesh of kyngs, and the flesh of tribunes, and the flesh of valiantes, and the flesh of horses and of them that sit on them, and the flesh of all freemen and bondmen, and of litle and great.

<sup>19</sup> And I savv the beast and the kyngs of the earth, and their armies gathered to make vvarre vvith him that sate vpon the horse and vvith his armie. <sup>20</sup> And the beast vvvas apprehended, and vvith him the false prophet: vvch vvrought signes before him, vvherevvith he seduced them that tooke the character of the beast, and that adored his image. These two vvve cast alivv into the poole of fyre burning also vvith brimstone. <sup>21</sup> And the rest vvve slaine by the svord of him that sitteth vpon the horse, vvch proceedeth out of his mouth: and al the birdes vvve filled vvith their flesh.

20. AND I savv an Angel descending from heauen, hauyng the key of the bottomlesse depth, and a great chayne in his hand. <sup>2</sup> And he apprehended the dragon the old serpent, vvch is the Deuill and Satan, and bound him for a thousand yeres. <sup>3</sup> And he threvv him into the depth, and shut him vp, and sealed over him, that he seduce no more the nations, till the thousand yeres be consummate, and after these things he must be loosed a litle time.

<sup>4</sup> And I savv seates: and they sate vpon them, and iudgement vvvas giuen them, and the soules of the behedded for the

## AUTHORISED—1611.

fierceneesse and wrath of Almighty God. <sup>16</sup> And hee hath on his vesture, and on his thigh a Name wryten, KING OF KINGES, AND LORD OF LORDS.

<sup>17</sup> And I saw an Angel standing in the Sunne, and hee cried with a lowd voice, saying to all the fowles that flie in the midst of heauen, Come and gather your selues together vnto the supper of the great God: <sup>18</sup> That yee may eate the flesh of Kings, and the flesh of Captaynes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. <sup>19</sup> And I saw the beast, and the Kings of the earth, and their armies gathered together to make warre against him that sate on the horse, and against his armie. <sup>20</sup> And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceiued them that had receiued the marke of the beast, and them that worshipped his image. These both were cast alivv into a lake of fyre burning with brimstone. <sup>21</sup> And the remnant were slaine with the sword of him that sate vpon the horse, which sword proceeded out of his mouth: and all the fowles were filled with their flesh.

20. AND I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chayne in his hand. <sup>2</sup> And hee laid hold on the dragon, that old serpent, which is the deuill and Satan, and bound him a thousand yeres, <sup>3</sup> And cast him into the bottomlesse pit, and shut him vp, and set a seale vpon him, that he should deceiue the Nations no more, till the thousand yeres should be fulfilled: and after that hee must be loosed a litle season. <sup>4</sup> And I saw thrones, and they sate vpon them, and Iudgement was giuen vnto them: and I saw the soules of them that

ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον, οὔτε τῇ εἰκόμι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἔβασίλευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη· οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν· ἄχρι τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος· οὐκ ἔχει ἔξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

<sup>7</sup> Καὶ ὅταν τελεσθῆ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν

<sup>5</sup> Rec. τῷ θηρίῳ.<sup>2</sup> Const. τῶν εἰκόνα.<sup>3</sup> Rec. + αὐτῶν.<sup>4</sup> Rec. ἀνίσταται.<sup>6</sup> Rec. ἕως.<sup>7</sup> Rec. ὁ θάνατος ὁ δεύτερος.<sup>5</sup> Const. μετὰ ταῦτα.<sup>4</sup> Const. μετὰ.<sup>7</sup> Rec. = τὸν.<sup>7</sup> Rec. = αὐτῶν.

## WICLIȚ—1380.

witnesynge of ihesus and for the word of god, ⁊ hem that worschpiden not the beest: nether the ymage of it: nether token the careet of it in her forheddis nether in her hondis: ⁊ thei lyueden ⁊ regneden with crist a thousande zecris,

<sup>3</sup> other of deed men lyueden not til a thousand zecris ben endid; this is the first azenrisynge, <sup>6</sup> blessed ⁊ holi is he that hath part in the first azenrisynge; in thes men: the secunde death hath not power; but thei schulen be prestis of god and of crist: ⁊ thei schulen regne with him a thousand zecris,

<sup>7</sup> and whanne a thousand zecris schulen be endid sathanas schal be vnbounden of his prison; <sup>8</sup> ⁊ he schal go out ⁊ schal disceyue folkis, that ben on four corners of the erthe: gog ⁊ magog; ⁊ he schal gadere hem in to batel: whos nouthre is as the graucil of the see; <sup>9</sup> ⁊ thei sticien up on the brodenesse of erthe; ⁊ enyrouned the castels of sayntis and the loured cite; ⁊ fier cam down of god fro heuene, ⁊ denourid hem; <sup>10</sup> ⁊ the deuel that disceyued hem; was sent in to the pool of fier ⁊ brimstoon where bothe the beest and fals profetis schulen be turmentid dai ⁊ nygt in to worldis of worldis amen,

<sup>11</sup> and I saie a greet whyt trone, ⁊ on sittynge on it fro whos sijt erthe fledge and heuene ⁊ the plac is not founden of hem; <sup>12</sup> ⁊ I saie deed men greet and smale stonde in the sijt of the trone: and bokis werun opened; and another hook was opened: which is the book of lif; and deed men werun demed of thes thingis that weren writun in the bokis afir the werkis of hem; <sup>13</sup> and the sec gaf his deed men: that weren in it; ⁊ deeth ⁊ helle gaue hir deed men: that weren in hem;

## TYNDAL—1534.

that were behedded for the wytnes of Iesu, and for the worde of God: which had not worschpyed the best, nether his ymage; nether had taken his marke vpon their forheddes, or on their hondes: and they lyued, and rayned with Christ a .M. yere: <sup>3</sup> but the wother of the deed men lyued not agayne; vntyll the .M. yere were fynished. This is that fyrst resurrection. <sup>6</sup> Blessed and holy is he that hath parte in the fyrst resurrection. For on suche shall the secunde deeth have no power; for they shalbe the prestes of God and of Christ; and shall raygne with him a .M. yere.

<sup>7</sup> And when the .M. yeares are expiered, Satan shalbe loused out of his prison; <sup>8</sup> and shall goo oute to deceaue the people which are in the four quarters of the erth; Gog and Magog; to gadder them to gedder to batayle; whose nombre is as the sonde of the see: <sup>9</sup> and they went vp on the playne of the erth; and compassed the tentes of the saynetes about, and the beloued cite. And fyre cam doune from God, out of heven; and deuoured them; <sup>10</sup> and the deuyll that deceaued them; was cast into a lake of fyre and brymstone; where the beest and the false prophete were and shalbe tormented daye and nyght for ever more.

<sup>11</sup> And I sawe a grett whyte seate and him that sate on it; from whose face fledge awaye both the erth and heauen; and their place was no more founde. <sup>12</sup> And I sawe the deed; both grett and small stonde before God: And the bokes were opened and another bok was opened; which is the boke of lyfe; and the deed were iudged of thoo thynges which weer wyrtten in the bokes accordinge to their dedes: <sup>13</sup> and the sec gaue vp hir deed; which were in her; and deeth and hell delyvered vp the deed; which were in them: and

## CRANMER—1539.

were behedded for the wytnes of Iesu, and for the worde of God: which had not worschpyed the best, nether his ymage, nether had taken his marke vpon their forheddes, or on their handes: and they lyued, and rayned with Christ a .M. yere: <sup>3</sup> but the other of the deed men lyued not agayne, vntyll the thousand yere were finished. This is that fyrst resurrection. <sup>6</sup> Blessed and holy is he, that hath parte in the fyrst resurrection. For on such shall the secunde deeth haue no power, but they shalbe the Prestes of God and of Christ, and shall raygne with him a thousand yere.

<sup>7</sup> And when the thousand yeres are expyred, Satan shalbe loused out of his prison, <sup>8</sup> and shall go oute to deceaue the people, which are in the four quarters of the erth, Gog and Magog, to gather them together to battayle, whose nombre is as the sonde of the see: <sup>9</sup> and they went vp in the playne of the erth: and compassed the tentes of the saynetes about, and the beloued cite. And fyre came doune from God out of heauen, and deuoured them: <sup>10</sup> and the deuyll that deceaued them, was east into a lake of fyre and brymstone, where the beest and the false prophete shalbe tormented daye and nyght for cuer more.

<sup>11</sup> And I sawe a greet whyte seate, and him that sate on it, from whose face fledge awaye both the erth and heauen, and their place was nomore founde. <sup>12</sup> And I sawe the deed, both great and small stonde before God: And the bokes were opened, and another bok was opened, which is the boke of lyfe, and the deed were iudged of those thynges which were written in the bokes accordinge to theyr dedes: <sup>13</sup> and the see gaue vp her deed, which were in her, and deeth and hell deliuered vp the deed, which were in them: and they

ὡς ἡ ἄμμος τῆς θαλάσσης. <sup>9</sup> καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ <sup>9</sup> ἐκύκλωσαν| τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην καὶ κατέβη πῶρ <sup>h</sup> ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,| καὶ κατέφαγεν αὐτούς. <sup>10</sup> καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου <sup>i</sup> καὶ| τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

<sup>11</sup> Καὶ εἶδον θρόνον <sup>k</sup> μέγαν λευκόν,| καὶ τὸν καθήμενον ἐπ' <sup>l</sup> αὐτὸν,| οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ, καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὔρεθη αὐτοῖς. <sup>12</sup> καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους, ἐστῶτας ἐνώπιον τοῦ <sup>m</sup> θρόνου,| καὶ βιβλία <sup>n</sup> ἠνοιχθησαν·| καὶ ὄλλο βιβλίον| ἠνεόχθη, ὃ ἔστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. <sup>13</sup> καὶ ἔδωκεν ἡ θάλασσα τοὺς <sup>p</sup> νεκροὺς τοὺς ἐν αὐτῇ,| καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς

<sup>f</sup> Const. ἐκέλευσαν.<sup>h</sup> Rec. ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ.<sup>i</sup> Rec. = καὶ.<sup>k</sup> Rec. λευκὸν μέγαν.<sup>l</sup> Rec. αὐτοῦ.<sup>m</sup> Rec. Θεοῦ.<sup>n</sup> Rec. ἠνεόχθησαν.<sup>o</sup> Rec. βιβλίον ἄλλο.<sup>p</sup> Rec. ἐν αὐτῇ νεκροῦς.

## GENEVA — 1557.

that were beheaded for the witness of Jesus, and for the word of God: which dyd not worshippe the beast, nether his image, nether had taken his marke vpon their foreheades, or on their handes: and they shal lyue, and raigne with Christ a thousand yere: <sup>5</sup> But the other of the deadde men shal not lyue agayne, vntill the thousand yeres be finished: this is that fyrst resurrection. <sup>6</sup> Blessed and holy is he, that hath part in the fyrst resurrection: for on suche the seconde death hath no power: but they shal be the Priestes of God and of Christ, and shal raygne with him a thousand yere. <sup>7</sup> And when the thousand yeres are expired, Satan shalbe loused out of his prison. <sup>8</sup> And shal goe out to deceaue the people, which are in the foure quarters of the earthe, Gog and Magog, to gather them together to bataille, whose numbre is as the sand of the sea.

<sup>9</sup> And they went vp in the playne of the earth: and compassed the tentes of the Sainetes about, and the beloued citie: but fire came doune from God, out of heauen, and deuoured them: <sup>10</sup> And the deuil that deceaued them, was cast into a lake of fyre and brimstone, where the beast and the false prophete shalbe tormented day and nyght for euermore. <sup>11</sup> And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and theyr place was no more found.

<sup>12</sup> And I sawe the dead, both great and smal stande before God: and the bookes were opened, and another Boke was opened, which is the Boke of life, and the dead were iudged of those things, which were wrysten in the bookes, according to their deedes: <sup>13</sup> And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the deadde, which were in

## RHEIMS — 1582.

testimonie of Iesus, and for the vword of God, and that adored not the beast, nor his image, nor receiued his character in their foreheades or in their handes, and haue liued, and reigned vvith Christ a thousand yeres. <sup>5</sup> The rest of the dead liued not, till the thousand yeres be consummate. This is the first resurrection.

<sup>6</sup> Blessed and holy is he that hath part in the first resurrection. in these the second death hath not pouer: but they shal be priestes of God and of Christ: and shal reigne vvith him a thousand yeres.

<sup>7</sup> And vvhen the thousand yeres shal be consummate, Satan shal be loosed out of his prison, <sup>8</sup> and shal goe forth, and seduce the nations that are vpon the foure corners of the earth, Gog, and Magog, and shal gather them into battell, the number of vvhom is as the sand of the sea. <sup>9</sup> And they ascended vpon the bredth of the earth, and compassed the campe of the Sainetes, and the beloued citie. And there came dovvne fire from God out of heauen, and deuoured them: <sup>10</sup> and the Deuil vvich seduced them, vvvas cast into the poole of fire and brimstone, vvhere both the beast and the false-prophet shal be tormented day and night for euer and euer.

<sup>11</sup> And I savv a great vvwhite throne, and one sitting vpon it, from vvwhose sight earth and heauen fled, and there vvvas no place found for them. <sup>12</sup> And I savv the dead, great and litle, standing in the sight of the throne, and bookes vvvere opened: and an other booke vvvas opened, vvvhich is of life: and the dead vvvere iudged of those things vvvhich were vvritten in the bookes according to their vvworks. <sup>13</sup> And the sea gaue the dead that vvwere in it, and death and hel gaue their dead that were in

## AUTHORISED—1611.

were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his marke vpon their foreheades, or in their hands, and they liued and reigned with Christ a thousand yeeres. <sup>5</sup> But the rest of the dead liued not againe vntill the thousand yeeres were finished. This is the first resurrection.

<sup>6</sup> Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall bee Priests of God, and of Christ, and shall reigne vvith him a thousand yeeres. <sup>7</sup> And when the thousand yeeres are expired, Satan shal be loosed out of his prison, <sup>8</sup> And shall goe out to deceiue the Nations which are in the foure quarters of the earth, Gog and Magog, to gather them together to battell: the number of whom is as the sand of the sea. <sup>9</sup> And they went vp on the breadth of the earth, and compassed the campe of the Saints about, and the beloued Citie: and fire came doune from God out of heauen, and deuoured them. <sup>10</sup> And the deuil that deceiued them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for euer and euer.

<sup>11</sup> And I saw a great white throne, and him that sate on it, from whose face the earth and the heauen fled away, and there was found no place for them. <sup>12</sup> And I saw the dead, small and great, stand before God: and the bookees were opened: and another booke was opened, which is the booke of life: and the dead were iudged out of those things which were written in the bookees, according to their vvorkes. <sup>13</sup> And the sea gaue vp the dead which were in it: and death and hell deliuered vp the dead which were in

<sup>9</sup> νεκρούς τοὺς ἐν αὐτοῖς, | καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. <sup>14</sup> καὶ ὁ θάνατος καὶ ὁ ὕδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτερος ἐστίν | <sup>5</sup> ἡ λίμνη τοῦ πυρός. | <sup>15</sup> καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ | τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

XXI. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἠπῆλθον, | καὶ ἡ θάλασσα οὐκ ἐστίν ἔτι. <sup>2</sup> Καὶ ἴδον τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον | καταβαίνουσαν ἔκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ | ἠτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. <sup>3</sup> καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσεται μετ' αὐτῶν· αὐτοὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν ἔσται, | Θεὸς αὐτῶν. <sup>4</sup> καὶ ἐξαλείψει ἅπαν θάκρον ἀπὸ τῶν ὀφθαλ-

<sup>9</sup> Rec. ἐν αὐτοῖς νεκροῖς.<sup>5</sup> Rec. ἰσραὶ ἐν ἑστέροις θάνατος.<sup>14</sup> Rec. = ἡ λίμνη τοῦ πυρός.<sup>1</sup> Const. τῷ βίβλῳ.<sup>15</sup> Rec. παρ' ἡμῶν.<sup>1</sup> Rec. = ἡ γῆ Ἰωάννης.<sup>2</sup> Rec. εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν.<sup>2</sup> Rec. ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ.<sup>3</sup> Rec. λαοί.<sup>2</sup> Rec. ἰσραὶ μετ' αὐτῶν.

## WICLIFF — 1380.

; it was demed of eche : afir the werkis of hem, <sup>14</sup> τ heelle and deeth weren sent in to a pool of fier, this is the secunde deeth, <sup>15</sup> τ he that was not foundun writun in the book of liif : was sente in to the pool of fier.

21. AND I saie a newe heuene τ a newe erthe, and the first heuene and the first erth wenten away : and the see is not now. <sup>2</sup> τ I ionn saie the holi citee ierusalem, comynge down fro heuene made redi of god, as a wiif ourned to hir husbande. <sup>3</sup> and I herd a greet vois fro the trone : seiynge lo the tabernacle of god is with men : τ he schal dwelle with hem, and thei schulen be his puple : τ he god with hem schal be her god, <sup>4</sup> and god schal wip awei ech teer fro the ijen of hem, and deeth schal no more be nether moornynge nether cringe nether sorwe schal be ouer : whiche first thingis wenten away, <sup>5</sup> τ he seide that sat on the trone : lo I make alle thingis newe, and he seide to me, write thou for thes wordis hen most faithful τ trewe.

<sup>6</sup> and he seide to me, it is doon : I am alpha τ o the bigynnyng and ende, I schal geue freli of the welle of quyk watir : to him that thristith, <sup>7</sup> he that schal ouercome : schal wilde thes thingis, τ I schal be god to him τ he schal be sone to me, <sup>8</sup> but to ferdful men τ vnbleiful and cursid τ manuellers and fornyctouris and to wichis, τ worshipers of idols τ to alle liars : the part of hem schal be in the pool brenynge with fier τ brymstoon that is the secunde deeth.

<sup>9</sup> And oon cam of the seuene aungels hauynge viels ful of seuene the last viciacions, and he spake with me and seide,

demed, niderōd. oorned, adorned. 5th, eyes  
geue, give. wele, vias.

## TYNDALE — 1534.

they were judged every man accordinge to his dedes. <sup>14</sup> And deth and hell were cast into the lake of fyre. This is that secunde deeth. <sup>15</sup> And whosoever was not founde writen in the boke of lyfe, was cast into the lake of fyre.

21. AND I sawe a newe heven and a newe erth. For the fyrst heven, and the fyrst erth, were vanysshed awaye, and there was no more see. <sup>2</sup> And I Ihon sawe that holy cite newe Ierusalem come doune from God oute of heuen prepared as a bryde garnysshed for hyr husband. <sup>3</sup> And I herd agrett voyce out of heuen sayinge : beholde the tabernacle of God is with men, and he will dwell with them. And they shalbe his people, and God him sylffe shalbe with them and be their god. <sup>4</sup> And God shall wype awaye all teares from their eyes. And there shalbe no more deeth, nether sorowe nether cryinge, nether shall there be eny more payne, for the olde thynges are gone. <sup>5</sup> And he that sate upon the seate, sayde : Behold I make all thynges newe. And he sayde vnto me : wryte, for these wordes are faythfull and true.

<sup>6</sup> And he sayde vnto me : it is done, I am Alpha and Omega, the begynnyng, and the ende. I will geve to him that is a thyrst of the well of the water of lyfe fre. <sup>7</sup> He that overcommeth shall inheret all thynges, and I will be his God, and he shalbe my sonne. <sup>8</sup> But the fearefull and vnbeleynge, and the abhominable, and murderers, and whormongers, and sorcerers, and ydolaters, and all lyars, shall have their parte in the lake which burnyth with fyre and brymstone, which is the secunde deth.

<sup>9</sup> And there cam vnto me one of the vii. aungels which had the vii. vials full of the vii. laste plages : and talked with me

## CRANMER — 1539.

were iudged euery man according to his dedes. <sup>14</sup> And deeth and hell were cast into the lake of fyre. This is the secunde deeth. <sup>15</sup> And whosoever was not founde writen in the boke of lyfe, was cast into the lake of fyre.

21. AND I sawe a newe heuen and a newe erth. For the fyrst heauen, and the fyrst erth were vanished awaye, and there was nomore See. <sup>2</sup> And I Iohn sawe that holy cytie, newe Ierusalem come doune from God out of heauen, prepared as a bryde garnished for her husbande. <sup>3</sup> And I herd a great voyce out of heauen sayinge : beholde, the tabernacle of God is with men, and he will dwell with them. And they shall be his people, and God hym selfe shalbe with them, and be theyr God. <sup>4</sup> And God shall wype awaye all teares from their eyes. And there shalbe nomore deeth, nether sorow, nether cryinge, nether shall ther be eny more payne, for the olde thynges are gone. <sup>5</sup> And he that sate vpon the seate, sayde : Beholde, I make all thynges newe. And he sayde vnto me : write, for these wordes are faythfull and true.

<sup>6</sup> And he sayd vnto me : it is done, I am Alpha and Omega, the begynnyng and the ende I will geue to hym that is a thirst, of the well of the water of lyfe, fre. <sup>7</sup> He that ouer commeth, shall inheret all thynges, and I will be hys God, and he shalbe my sonne. <sup>8</sup> But the fearefull and vnbeleuyng, and the abhominable, and murderers, and whormongers, and sorcerers, and ydolaters, and all lyars shall haue theyr parte in the lake whych burnyth wyth fyre and brymstome, which is the secunde deeth.

<sup>9</sup> And there cam vnto me one of the seuen Angells which had the seven vials full of the seven laste plages : and talked

ἡ μῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος  
 οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.<sup>5</sup> Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ,  
 Ἰδοὺ, καιρὰ πάντα ποιῶ.<sup>6</sup> Καὶ λέγει μοι, Ἐγράψον· ὅτι οὗτοι οἱ λόγοι πιστοὶ  
 καὶ ἀληθινοί| εἰσι.<sup>7</sup> Καὶ εἶπέ μοι, Ἐγένουε. ἐγὼ εἶμι τὸ| Α καὶ τὸ Ω, ἡ ἀρχὴ  
 καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἑ αὐτῷ| ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς  
 δωρεάν.<sup>8</sup> Ὁ νικῶν κληρονομήσει| ταῦτα,| καὶ ἔσομαι αὐτῷ Θεός, καὶ αὐτὸς  
 ἔσται μοι ὁ υἱός.<sup>9</sup> τοῖς δὲ δειλοῖς| καὶ ἀπίστοις| καὶ ἀμαρτωλοῖς| καὶ ἐβδελυ-  
 μένοις καὶ φονεῦσι καὶ πόρνοις καὶ φαρμακοῖς| καὶ εἰδωλολάτραις, καὶ πᾶσι  
 τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστιν  
 ὁ θάνατος ὁ δεύτερος.<sup>10</sup> Καὶ ἦλθεν εἰς ἕκ| τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων  
 τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε

<sup>1</sup> Rec. + ὁ Θεός.  
<sup>2</sup> Rec. πάντα.

<sup>3</sup> Rec. τοῦ θρόνου.  
<sup>4</sup> Rec. εὐλατῆς εἰ.

<sup>5</sup> Rec. ἀληθινοὶ καὶ πιστοί.  
<sup>6</sup> Rec. = καὶ ἀμαρτωλοῖς.

<sup>7</sup> Const. Γίγωνα τῷ.  
<sup>8</sup> Rec. = εἰς.

<sup>9</sup> Rec. φαρμακείῳ.  
<sup>10</sup> Rec. = εἰς.

<sup>11</sup> Rec. = πότῳ.  
<sup>12</sup> Const. εὐώσα αὐτῷ.

<sup>13</sup> Rec. δεύτερος θάνατος.  
<sup>14</sup> Rec. + πρὸς με.

## GENEVA — 1557.

them: and they were judged every man according to his dedes.<sup>14</sup> And death and hell were cast into the lake of fire: this is the second death.<sup>15</sup> And whosoever was not found written in the Boke of life, was cast into the lake of fyre.

21. AND I sawe a new heauen, and a newe earth: for the fyrst heauen, and the first earth were vanished away, and there was no more sea.<sup>2</sup> And I Iohn sawe that holy cite newe Ierusalem come downe from God out-of heauen, prepared as a bryde trymmed for her husbande.<sup>3</sup> And I heard a great voyce out of heauen, saying, Behold the tabernacle of God is with men, and he wil dwell with them; and they shalbe his people, and God him selfe shalbe with them, and be their God.

<sup>4</sup> And God shal wipe away all teares from their eyes: and there shalbe no more death, nether sorowe, nether crying, nether shal there be any more payne, for the first thynges are gone.<sup>5</sup> And he that sate vpon the throne, sayd, Beholde I make all thinges newe: and he sayd vnto me, Write, for these wordes are faithful and true.<sup>6</sup> And he sayd vnto me, It is done, I am α and ω, the beginning and the end. I wil geue to him that is thirst, of the wel of the water of life, frely.<sup>7</sup> He that ouercometh, shal inheret all thinges, and I wil be his God, and he shal be my sonne.

<sup>8</sup> But the fearful and vnbeleuing, and the abhominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all lyars shal haue their parte in the lake which burneth with fyre and brimstone, which is the second death.<sup>9</sup> And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plagues: and talked with me saying,

## RHEIMS — 1582.

vvere in them, and it vvas judged of every one according to their vvorkes.<sup>14</sup> And hel and death vvere cast into the poole of fyre. This is the second death.<sup>15</sup> And he that vvas not found vvritten in the booke of life, vvas cast into the poole of fyre.

21. AND I sawv a nev vheaven and a nev earth. for the first heaven, and the first earth vvas gone, and the sea novv is not.<sup>2</sup> And I Iohn sawv the holy cite Hierusalem nev descending from heauen, prepared of God, as a bryde adorned for her husband.<sup>3</sup> And I heard a loud voice from the throne saying: Behold the tabernacle of God vvith men, and he vvil dwell vvith them. And they shal be his people: and he God vvith them shal be their God.<sup>4</sup> and God shal vvipe avway all teares from their eies: and death shal be no more. nor mourning, nor crying, neither shal there be sorovv any more, vvich first thinges are gone.

<sup>5</sup> And he that sate in the throne, said: Behold I make all thinges nev. And he said to me: Vvrite, because these vvordes be most faithful and true.<sup>6</sup> And he said to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirsteth I vvil giue of the fountaine of the water of life, gratis.<sup>7</sup> He that shal overcome, shal possess these thinges, and I vvil be his God: and he shal be my sonne.<sup>8</sup> But to the fearful, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and Idolaters, and al liers, their part shal be in the poole burning vvith fyre and brimstone, vvich is the second death.

<sup>9</sup> And there came one of the seuen Angels that had the vials ful of the seuen last plagues, and spake vvith me, saying:

## AUTHORISED — 1611.

them: and they were judged every man according to their workes.<sup>14</sup> And death and hell were cast into the lake of fire: this is the second death.<sup>15</sup> And whosoever was not found written in the booke of life, was cast into the lake of fire.

21. AND I saw a new heauen and a new earth: for the first heauen, and the first earth were passed away, and there was no more sea.<sup>2</sup> And I Iohn saw the holy City, new Hierusalem coming down from God out of heauen, prepared as a bryde adorned for her husband.<sup>3</sup> And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God is with men, and he wil dwell with them, and they shal be his people, and God himselfe shall be with them, and *le* their God.<sup>4</sup> And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine: for the former thinges are passed away.

<sup>5</sup> And he that sate vpon the throne, said, Behold, I make all things new. And he said vnto me, Write: for these words are true and faithfull.<sup>6</sup> And he said vnto me, It is done: I am Alpha and Omega, the beginning and the end. I wil giue vnto him that is athirst, of the fountaine of the water of life freely.<sup>7</sup> He that ouercometh, shall inherite all things, and I will bee his God, and he shall be my sonne.<sup>8</sup> But the fearful and vnbeleuing, and the abhominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all lyars, shal haue their part in the lake which burneth with fyre and brimstone: which is the second death.

<sup>9</sup> And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked

μετ' ἐμοῦ, λέγων, ' Δεῦρο, δεῖξω σοι ὁ τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα.'  
 10 Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ εἰδείξέ μοι τὴν πόλιν<sup>p</sup> τὴν ἁγίαν Ἱερουσαλήμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ὅτι ἀπὸ τοῦ Θεοῦ,  
 11 ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·<sup>12</sup> ἔχουσα<sup>r</sup> τείχος μέγα καὶ ὑψηλόν, ἔχουσα<sup>r</sup> πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσι ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστι τῶν δώδεκα φυλῶν τῶν υἰῶν Ἰσραὴλ.<sup>13</sup> Ἀπὸ ἀνατολῶν, πυλῶνας τρεῖς·<sup>14</sup> καὶ ἀπὸ βορρᾶ, πυλῶνας τρεῖς·<sup>15</sup> καὶ ἀπὸ δυσμῶν, πυλῶνας τρεῖς.<sup>16</sup> καὶ τὸ τείχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν<sup>17</sup> δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.<sup>18</sup> Καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε<sup>19</sup> μέτρον<sup>20</sup> κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς

<sup>10</sup> Const. τὴν γυναῖκα, τὴν νύμφην τοῦ ἀρνίου. <sup>12</sup> Rec. + τὴν μεγάλην. <sup>13</sup> Const. ix. <sup>14</sup> Rec. + καὶ. <sup>15</sup> Rec. ἰχουσιάν τε. <sup>16</sup> Rec. ἰχουσαν. <sup>17</sup> Rec. Ἀπ' ἀνατολῆς.

## WICLIF—1380.

come thou ȝ I schal shewe to thee the ȝrouesse : the wyf of the lomb.<sup>10</sup> I he took me up in spirit : in to a greet hille ȝ his, ȝ he schewid to me the holi citee ierusalem comyng doum fro heuene of god :<sup>11</sup> hauyng the clerete of god and the hȝt of it like a precious stoon : as the stoon iaspis, as cristall.<sup>12</sup> and it hadde a walle gret ȝ his : hauyng twelue ȝatis, ȝ in the ȝatis of it twelue angels : and names writun ynne, that ben the names of twelue lynagis of the sones of israel.<sup>13</sup> fro the est thre ȝatis, ȝ fro the north thre ȝatis, ȝ fro the south thre ȝatis, ȝ fro the west thre ȝatis.<sup>14</sup> ȝ the walle of the citee hadde .xii. foundementis : ȝ in hem the twelue names of the twelue apostlis ȝ of the lomb.

<sup>15</sup> and he that spake with me hadde a golden mesure of a rehed that he schulde mete the citee and the ȝatis of it and the walle.<sup>16</sup> and the citee was set in square, ȝ the lengthe of it is so mych : as myche as is the brede, ȝ he mate the citee with a rehed bi furlongis twelue thousand, and the hȝthe ȝ lengthe and brede of it : ben euene.<sup>17</sup> and he mat the wallis of it of an hundrid and foure and fourti cubitis : bi mesure of man that is of an angell.<sup>18</sup> ȝ the bildinge of the walle therof : was of the stoon iaspis : ȝ the citee it silf was clene gold like clene glas.<sup>19</sup> and the foundementis of the walle of the citee, werun ȝurned with al precious stoon, the first foundement isaspis, the secound saphirus, the thridde : ealcedonius, the fourthe smaragdus, the fiftie : sardonix, the sixte sardus, the seuenthe crisolitus, the eigthe : berillis, the nynte topasius, the tenth : crisopasus, the eleuente the iacynetus, the twelue the amatist.

<sup>21</sup> ȝ twelue ȝatis ben twelue margaritis : bi ech ȝ ech ȝate was of ech margarite

clerete, glory. mete, measure. mate, mat. cristallid, ouered, adorned. margaritis, pearls.

## TYNDALE—1534.

sayinge : come hydder, I will shewe the the bryde, the lambes wyfe.<sup>10</sup> And he carved me awaye in the sprete to a grett and an hye mountayne, and he shewed me the grett cite, holy ierusalem descendinge out of heven from God.<sup>11</sup> hauyng the brightnes of God. And her shynnyng was lyke vnto a stoneste moste precious, even a Iaspas cleare as cristall.<sup>12</sup> and had walles grett and hye, and had xii ȝatis, and at the gates xii. angels : and names writun which are the xii. trybes of Israell.<sup>13</sup> on the est parte iii ȝatis, and on the north syde iii ȝatis, and to wardes the south iii ȝatis, and from the west iii ȝatis :<sup>14</sup> and the wall of the cite had xii foundacions, and in them the names of the lambes .xii. Apostles.

<sup>15</sup> And he that talked with me had a golden read to measure the cite with all and the gates therof and the wall therof.<sup>16</sup> And the cite was hylt iiiij. square, and the length was as large as the bredth of it, and he measured the cite with the rede .xii. M. furlonges : and the length and the bredth, and the heyth of it, were equal.<sup>17</sup> And he measured the wall therof, an .xliiii. cubites : the measure that the angell had was after the measure that man vseth.<sup>18</sup> And the hyldinge of the wall of it was of iaspas. And the cite was pure gold lyke vnto cleare glasse.<sup>19</sup> and the foundacions of the wall of the cite was garnished with all maner of precious stones. The fyrste foundation was iaspas, the seconde saphyre, the thyrd a calcedony, the fourth an emeralde :<sup>20</sup> the fyft sardonix : the sixt sardoes : the seuenthe crysolite, the ayght berall : the nynt a topas : the tenth a crysoprasos : the eleuenth a iacynete : the twelfe an amatist.

<sup>21</sup> The xii. gates were xii pearles every gate was of one perle, and the strette of

## CRANMER—1539.

with me sayinge : come hyther, I wyll shewe the the bryde, the lambes wyfe.<sup>10</sup> And he carved me awaye in the sprete to a grett and an hye mountayne, and he shewed me the grett citee holy ierusalem, descendinge out of heauen from God :<sup>11</sup> hauyng the brightnes of God. And her shynnyng was lyke vnto a stoneste moste precious, euen like a Iaspas cleare as Cristall :<sup>12</sup> and had walles gret and hye, and had .xij. gates and at the gates .xij. Angels : and names writun, which are the names of the .xij. trybes of Israell :<sup>13</sup> on the East parte .iii. gates, and on the Northside .iiij. gates, and towards the South .iiij. gates, and from the west thre gates,<sup>14</sup> and the wall of the cytie had .xij. foundacyons : and in them the twelue names of the lambes .xij. apostles.

<sup>15</sup> And he that talked with me, had a golden reade to mesure the cytie with all and the gates therof and the wall therof.<sup>16</sup> And the cytie was hylt .iiij. square, and the length was as large as the bredth, and he measured the cytie with the rede .xii. M. furlonges : and the length and the bredth, and the heyth of it, were equal.<sup>17</sup> And he measured the wall therof : an .xliiii. cubytes : the measure that the angell had, was after the measure that man vseth.<sup>18</sup> And the bylding of the wall of it was of Iaspas. And the cytie was pure golde, lyke vnto cleare glasse,<sup>19</sup> and the foundacyons of the wall of the cytie were garnished with all maner of precious stones. The fyrst foundation was Iaspis, the seconde Saphyre, the thyrd a Calcedony, the fourth an Emerald, the fyft Sardonix, the sixt Sardoes, the seyth Crysolite, the ayght Berall, the ix. a Topas, the tenth a Crisoprasos, the eleuenth a Iacynete, the twelue an Amatist.

<sup>21</sup> The twelue gates were twelue pearles, euery gate was of one perle, and the

πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. <sup>16</sup> καὶ ἡ πόλις τετράγωνος κείται, καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίου δώδεκα χιλιάδων τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστὶ. <sup>17</sup> καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. <sup>18</sup> Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἴασπις· καὶ ἡ πόλις χρυσίῳ καθαρῷ, ὁμοίᾳ ἰάλοῦ καθαρῷ. <sup>19</sup> καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμῷ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος, ἴασπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδῶν ὁ τέταρτος, σμαράγδος· <sup>20</sup> ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, <sup>b</sup> σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος. ὁ ἔννατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, ἰάκινθος· ὁ δωδέκατος, ἀμέθυστος. <sup>21</sup> καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἷς ἕκαστος τῶν

<sup>a</sup> Rec. = καὶ. [ter.]<sup>b</sup> Rec. ἐν αὐτοῖς.<sup>c</sup> Rec. = ἰάλοισι.<sup>d</sup> Rec. = μέτρον.<sup>e</sup> Rec. + τασούτων ἰσπιν.<sup>f</sup> Const. ὁμοιον.<sup>g</sup> Const. σάρδιον.

## GENEVA — 1557.

Come, I wil shewe thee the bride, the Lambes wife. <sup>10</sup> And he caried me away in the sprite to a great and an hye mountayne, and he shewed me the great cite, holy Ierusalem descending out of heaven from God, <sup>11</sup> HAVING the glorie of God: and her shining was like vnto a stone most precious, euen a Iasper cleare as Cristal:

<sup>12</sup> And had a great wall and hye, and had twelue gates, and at the gates twelue Angels, and names written, which are the twelue tribes of the children of Israel: <sup>13</sup> On the East parte *ther were* three gates, and on the Northside three gates, towarde the South three gates, and from the West three gates: <sup>14</sup> And the wall of the cite had twelue foundations, and in them the names of the Lambes twelue Apostles. <sup>15</sup> And he that talked with me, had a golden reede to measure the cite withall, and the gates therof and the wall therof.

<sup>16</sup> And the cite is buylt foure square, and the length, is as large as the bredth of it, and he measured the cite with the reede twelue thousande furlonges: and the length and the bredthe, and the heght of it are equal. <sup>17</sup> And he measured the wall therof, an hundred forty, and foure cubites: by the measure of man, that is of the Angel, <sup>18</sup> And the buylding of the wall of it was of Iasper: and the cite was pure golde lyke vnto cleare glasse.

<sup>19</sup> And the foundations of the wall of the cite were garnished with all manner of precious stones, the first foundation was Iasper: the second Saphire, the third a Chalcedonye, the fourth an Emeraude: <sup>20</sup> The fifth Sardonix: the sixt Sardious: the seuenth Chrysolite: the eyght Beryll: the ninth a Topas: the tenth a Chrysprasus: the eleuenth a Iacincte: the tweluth an Amatist. <sup>21</sup> The twelue gates *were* twelue pearles, and euery gate is of one pearle, and the strete of the cite is

## RHEIMS — 1582.

Come, and I wil shew thee the bride, the wife of the Lambe. <sup>10</sup> And he tooke me vp in spirit vnto a mountaine great and high: and he shewed me the holy cite Hierusalem descending out of heaven from God, <sup>11</sup> hauing the glorie of God, and the light thereof like to a pretious stone, as it vver to the iasper stone, euen as crystal. <sup>12</sup> And it had a vvall great and high, hauing twelue gates, and in the gates twelue Angels, and names written thereon, vvhich are the names of the twelue tribes of the children of Israel. <sup>13</sup> On the East, three gates: and on the North, three gates: and on the South, three gates: and on the Vvest, three gates. <sup>14</sup> And the vvall of the cite hauing twelue foundations: and in them, twelue names, of the twelue Apostles of the Lambe.

<sup>15</sup> And he that spake vvith me, had a measure of a reede, of gold, to measure the cite and the gates thereof, and the vvall. <sup>16</sup> And the cite is situated quadrangle-vvise, and the length thereof is as great as the bredth: and he measured the cite vvith the reede for twelue thousand furlonges, and the length and height and bredth thereof be equal. <sup>17</sup> And he measured the vvall thereof of an hundred fourtie foure cubites, the measure of a man vvhich is of an Angel. <sup>18</sup> And the building of the vvall therof vvas of iasper stone: but the cite it self pure gold, like to pure glasse. <sup>19</sup> And the foundations of the vvall of the cite, vvere adorned vvith al pretious stone. The first foundation, the iasper: the second, the saphire: the third, the calcedonius: the fourth, the cmerauld: <sup>20</sup> the fifth, the sardonix: the sixth, the sardius: the seuenth, the chrysolithus: the eight, the beryllus: the ninth, the topázius: the tenth, the chrysprasus: the eleuenth, the hyacinthe: the twelvfth, the amethyste. <sup>21</sup> And the twelue gates: there are twelue pearles, one to euery one: and euery gate vvas of

## AUTHORISED — 1611.

with me, saying, Come hither, I will shew thee the Bride, the Lambes wife. <sup>10</sup> And he caried me away in the spirit to a great and high mountaine, and shewed me that great cite, the holy Hierusalem, descending out of heaven from God, <sup>11</sup> Having the glory of God: and her light *was* like vnto a stone most precious: euen like a iasper stone cleare as Crystal: <sup>12</sup> And had a wall great and high, and had twelue gates, and at the gates twelue Angels, and names written thereon, which are *the names* of the twelue tribes of the children of Israel.

<sup>13</sup> On the East three gates, on the North three gates, on the South three gates, and on the West three gates. <sup>14</sup> And the wall of the cite had twelue foundations, and in them the names of the twelue Apostles of the Lambe. <sup>15</sup> And he that talked with me, had a golden reede to measure the cite, and the gates thereof, and the wall thereof. <sup>16</sup> And the cite lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelue thousand furlongs: the length, and the breadth, and the height of it are equal. <sup>17</sup> And he measured the wall thereof, an hundred and forty and foure cubites, according to the measure of a man, that is, of the Angel.

<sup>18</sup> And the building of the wall of it was of Iasper, and the cite was pure gold, like vnto cleare glasse. <sup>19</sup> And the foundations of the wall of the cite were garnished with all manner of precious stones. The first foundation was Iasper, the second Saphir, the third a Chalcedony, the fourth an Emeraude, <sup>20</sup> The fift Sardonyx, the sixt Sardius, the seuenth Chrysolite, the eight Beryl, the ninth a Topas, the tenth a Chrysprasus, the eleuenth a Iacinct, the tweluth an Amethyst. <sup>21</sup> And the twelue gates were twelue pearles, and every seuerall gate was of one pearle, and

πιλώνων ἦν ἐξ ἐνὸς μαργαρίτου καὶ ἡ πλατεία τῆς πόλεως, χρυσοῖον καθαρὸν, ὡς ὕαλος <sup>ε</sup> διαυγής. | <sup>22</sup> Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστὶ, καὶ τὸ ἄρνιον. <sup>23</sup> καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν <sup>δ</sup> αὐτῇ· ἡ γὰρ | δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον. <sup>24</sup> καὶ <sup>ε</sup> περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· | καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν. <sup>25</sup> καὶ οἱ πιλώνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νῦν γὰρ οὐκ ἔσται ἐκεῖ. <sup>26</sup> καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. <sup>27</sup> Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν <sup>θ</sup> κοινόν, | καὶ <sup>η</sup> ποιούν | βδέλυγμα, καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου. XXII. Καὶ εἶδειέ μοι <sup>ι</sup> ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ

<sup>ε</sup> Rec. ἱαφανής. <sup>δ</sup> Rec. + ἐν. <sup>ε</sup> Const. αὐτῇ γὰρ ἡ. <sup>ε</sup> Rec. τὰ ἴθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. <sup>θ</sup> Rec. κοινόν. <sup>η</sup> Const. ποιούν. <sup>ι</sup> Rec. + καθαρὸν. <sup>κ</sup> Alex. καὶ ἰεῖθεν. <sup>λ</sup> Rec. + ἐν.

## WICLIȚ—1380.

τ the stretis of the citee werun clene gold, as of glas ful schynynge, <sup>22</sup> τ I saie no temple in it for the lord god almyghty τ the lomb is the temple of it, <sup>23</sup> and the citee hath no nede of sunne nether mone: that thei schyne in it, for the clereite of god schal listue it: and the lomb is the lanterne of it, <sup>24</sup> and folkis schulen walke in lit of it, τ the kingis of erthe schul bringe her glorie τ honour in to it, <sup>25</sup> τ the zatis of it schuln not be elosid bi day, τ nyzt schal not be there, <sup>26</sup> τ thei schul brynge the glorie τ honour of folkis in to it, <sup>27</sup> nether ony man defouleid τ doinge abhomynacioun τ lesyng: schal entre in to it, but thei that ben writun: in the book of liif τ of the lomb.

22. AND he schewid to me a flood of quyk watir schynynge as cristal: comynge forth of the secte of god and of the lomb, <sup>2</sup> in the myddil of the strete of it, τ on eche side of the flood the tre of liif bryngynge forth thwee fruytis zildinge his fruyt bi eche moneth, τ the leues of the tre: ben to helthe of folkis, <sup>3</sup> τ eche cursid thing schal no more be, but the seetis of god τ of the lomb: schuln be in it, τ the seruauntis of him: schulen serue to him, <sup>4</sup> τ thei schulen se his face: τ his name in her forheddis, <sup>5</sup> τ nyzt schal no more be, τ thei schuln not haue nede to the list of lanterne: nether to the lit of the sunne, for the lord god schal listue hem: τ thei schulen regnc in to worldis of worldis.

<sup>6</sup> and he seid to me, thes wordis ben moost feithful τ trewe, τ the lord god of spiritis of profetis sente his angel: to schewe, his seruauntis, what thingis it bihoueth to be don sone, <sup>7</sup> τ to I come swiftli, blessid is he that kepith the wordis

clereite, glory. leuyng, lping. quyk, lving.

## TYNDALE—1534.

the cite was pure golde, as thorowe shynynge glasse. <sup>22</sup> And there was no temple therin. For the lord god almyghty and the lambe are the temple of it, <sup>23</sup> and the cite hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd light it: and the lambe was the light of it. <sup>24</sup> And the people which are saved shall walke in the light of it: and the kynges of the ert shall brynge their glory vnto it. <sup>25</sup> And the gates of it are not shut by daye. For there shalbe no nyght there. <sup>27</sup> And there shall entre into it none vnclene thyng: nether whatsoeuer worketh abhominacion: or maketh lyse: but they only which are wyrtten in the lambes boke of lyfe.

22. AND he shewed me a pure ryver of water of lyfe clere as cristall: procedynge oute of the seate of God and of the lambe. <sup>2</sup> In the myddes of the strete of it, and of ether syde of the ryver was there wode of lyfe: which bare xii manner of frutes: and gave frute every moneth: and the leues of the wodde serued to heale the people with all. <sup>3</sup> And there shalbe no more curse, but the seate of god and the lambe shalbe in it: and his seruauntis shall serue him: <sup>4</sup> And shall se his face, and his name shalbe in their forheddes. <sup>5</sup> And there shall be no nyght there, and they nede no candle, nether light of the sunne: for the lorde God geueth them light, and they shall raygne for evermore.

<sup>6</sup> And he sayde vnto me: these sayinges are faythfull and true. And the lorde god of sayntes and prophetes sent his angel to shewe vnto his seruautes: the thynges which muste shortly be fulfilled. <sup>7</sup> Beholde I come shortly. Happy is he that

## CRANMER—1539.

strete of the cytie was pure golde, as thorow shynynge glasse. <sup>22</sup> And I sawe no temple thereyn. For the Lorde God almyghty and the lambe are the temple of it. <sup>23</sup> and the cytie hath no nede of the some nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it and the lambe was the lyght of it. <sup>24</sup> And the people whych are samed shall walke in the lyght of it. And the kynges of the ert shall bryng theyr glory (and honoure) vnto it. <sup>25</sup> And the gates of it are not shut by daye. For their shalbe no nyght there. <sup>26</sup> (And in to it shall they brynge the glory and honoure of the nacions) <sup>27</sup> And there shall entre into it none vnclene thyng, nether whatsoeuer worketh abhominacion or maketh lyse: but they only whych are wyrtten in the lambes boke of lyfe.

22. AND he shewed me a pure ryver of water of lyfe, clere as Crystall: procedynge out of the seate of God and of the lambe. <sup>2</sup> In the myddes of the strete of it, and of ether syde of the ryuer was their wode of lyfe: whych bare twelue maner of frutes: and gaue frute euery moneth: and the leues of the wood serued to heale the people with all. <sup>3</sup> And there shalbe no more curse, but the seate of God and the lambe shalbe in it: and hys seruauntis shall serue hym. <sup>4</sup> And they shall se hys face, and hys name shalbe in theyr forheddes. <sup>5</sup> And there shall be no nyght there, and they nede no candle, nether lyght of the sunne: for the lord geueth them lyght, and they shall raygne for euermore.

<sup>6</sup> And he sayde vnto me: these sayinges are faythfull and true. And the Lorde God of Sayntes and Prophetes sent hys Angel to shewe vnto hys scruautes, the thynges whych muste shortly be fulfilled. <sup>7</sup> Beholde, I come shortly. Happy is he

ἀρνίου. <sup>2</sup> ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν <sup>k</sup> καὶ ἐντεῦθεν, |  
ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα <sup>1</sup> ἕκαστον ἀποδιδούν | τὸν καρπὸν  
αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. <sup>3</sup> Καὶ πᾶν <sup>n</sup> κατάθεμα |  
οὐκ ἔσται <sup>o</sup> ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δούλοι  
αὐτοῦ λατρεύσουσιν αὐτῷ· <sup>4</sup> καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ  
ἐπὶ τῶν μετώπων αὐτῶν. <sup>5</sup> καὶ νύξ οὐκ ἔσται <sup>p</sup> ἔτι· καὶ <sup>o</sup> οὐ χρεία | λύχνου καὶ  
φωτὸς ἤλιου, ὅτι Κύριος ὁ Θεὸς <sup>r</sup> φωτιεῖ | <sup>s</sup> ἐπ' | αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς  
αἰῶνας τῶν αἰώνων.

<sup>6</sup> Καὶ <sup>t</sup> εἶπέ μοι, <sup>u</sup> Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν  
<sup>v</sup> πνευμάτων τῶν | προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις  
<sup>w</sup> αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. <sup>x</sup> Καὶ | ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν

<sup>m</sup> Const. s. ἀποδοῦν ἕκαστος s. ἄ. ἕκαστον. <sup>n</sup> Rec. καταθέματα. <sup>o</sup> Const. ἐκεί. <sup>p</sup> Rec. ἐκεί. <sup>q</sup> Rec. χρεία οὐκ ἔχουσι. Alex. οὐχ  
ἔξουσι χρεῖαν. <sup>r</sup> Rec. φωτιεῖ. <sup>s</sup> Rec. = ἐπ'. <sup>t</sup> Const. λέγει. <sup>u</sup> Rec. ἄγιον. <sup>v</sup> Rec. = καὶ.

## GENEVA—1557.

pure gold, as shining glasse, <sup>22</sup> and I sawe  
no temple therein: For the Lord God  
almighty and the Lambe are the temple  
of it.

<sup>23</sup> And this citie hath no nede of the  
sunne nether of the mone to lighten it:  
for the glorie of God did light it: and  
the Lambe is the light of it. <sup>24</sup> And the  
people which are saued shal walke in the  
light of it: and the kynges of the earth  
shal bring their glorie vnto it. <sup>25</sup> And the  
gates of it shal not shut by day: for there  
shalbe no night there. <sup>26</sup> And the glorie,  
and honour of the Gentils shalbe broght  
vnto it. <sup>27</sup> And there shal enter into it  
none vnclene thing: nether whatsoever  
worketh abomination or maketh lies: but  
they which are written in the Lambes  
Boke of life.

<sup>22.</sup> AND he shewed me a pure riuer  
of water of life clere as Cristal: proceed-  
ing out of the throne of God and of the  
Lambe. <sup>2</sup> In the myddes of the strete of  
it, and of ether side of the riuer, was there  
wood of life: which bare twelue manner  
of frutes: and gaue frute euery moneth:  
and the leaues of the woddē serued to  
heale the people withall. <sup>3</sup> And there shal-  
be no more curse, but the seate of God  
and the Lambe shalbe in it: and his ser-  
uantes shal serue him. <sup>4</sup> And they shal se  
his face, and his Name shalbe in their  
foreheads.

<sup>5</sup> And there shalbe no night there, and  
they nede no candle, nether light of the  
sunne: for the Lord God gueth them  
light, and they shal raigne for euermore.  
<sup>6</sup> And he sayd vnto mee, These sayings  
are faithful and true: and the Lord God  
of the holy Prophetes sent his Angel to  
shewe vnto his seruantes, the things  
which must shortly be fulfilled. <sup>7</sup> Beholde  
I come shortly. Happy is he that keepeth

## RHEIMS—1582.

one seueral pearle, and the streate of the  
citic pure gold, as it vvere transparent  
glasse. <sup>22</sup> And temple I saw not therein.  
for our Lord the God omnipotent is the  
temple thereof, and the Lambe.

<sup>23</sup> And the citie needeth not sunne nor  
moone, to shine in it, for the glorie of  
God hath illuminated it, and the Lambe is  
the lampe thereof. <sup>24</sup> And the Gentiles  
shal walke in the light of it: and the  
kinges of the earth shal bring their glorie  
and honour into it. <sup>25</sup> And the gates  
thereof shal not be shut by day: for there  
shal be no night there. <sup>26</sup> And they shal  
bring the glorie and honour of nations  
into it. <sup>27</sup> There shal not enter into it any  
polluted thing, nor that doeth abomi-  
nation and maketh lie, but they that  
are vvritten in the booke of life of the  
Lambe.

<sup>22.</sup> AND he shewed me a riuer of  
liuing water, cleere as crystal, proceeding  
from the seate of God and of the Lambe.  
<sup>2</sup> In the middes of the streate thereof,  
and on both sides of the riuer, the tree of  
life, yielding twelue frutes, rendering his  
fruite euery moneth, and the leaues of  
the tree for the curing of the Gentiles.  
<sup>3</sup> And no curse shal be any more: and  
the seate of God and of the Lambe shal  
be in it, and his seruantes shal serue  
him.

<sup>4</sup> And they shal see his face: and his  
name in their foreheads. <sup>5</sup> And night shal  
be no more: and they shal not neede the  
light of lampe, nor the light of the sunne,  
because our Lord God doth illuminate  
them, and they shal reigne for euer and  
euer.

<sup>6</sup> And he said to mee, These vvordes  
are most faithful and true. And our Lord  
the God of the spirites of the prophetes,  
sent his Angel to shevv his seruantes  
those things vvhich must be done quickly.  
<sup>7</sup> And behold I come quickly. Blessed is

## AUTHORISED—1611.

the streete of the citie was pure gold, as  
it were transparent glasse.

<sup>22</sup> And I saw no Temple therein: For  
the Lord God Almighty, and the Lambe,  
are the Temple of it. <sup>23</sup> And the citie had  
no need of the Sunne, neither of the  
Moone to shine in it: for the glory of  
God did lighten it, and the Lambe is the  
light thereof. <sup>24</sup> And the nations of them  
which are saued, shall walke in the light  
of it: and the kings of the earth doe  
bring their glory and honour into it.  
<sup>25</sup> And the gates of it shall not bee shut  
at all by day: for there shall bee no  
night there. <sup>26</sup> And they shall bring the  
glory and honour of the nations into it.  
<sup>27</sup> And there shall in no wise enter into  
it any thing that defleth, neither what-  
soever worketh abomination, or maketh a  
lie: but they which are written in the  
Lambes booke of life.

<sup>22.</sup> AND he shewed mee a pure riuer  
of water of life, cleere as Crystall, pro-  
ceeding out of the Throne of God, and  
of the Lambe. <sup>2</sup> In the midst of the  
streets of it, and of either side of the  
riuer, *was there* the tree of life, which  
bare twelue manner of fruits, and yielded  
her fruit euery moneth: and the leaues  
of the tree were for the healing of the  
nations. <sup>3</sup> And there shall be no more  
curse, but the Throne of God, and of the  
Lambe shall be in it, and his seruants  
shall serue him. <sup>4</sup> And they shall see  
his face, and his Name *shall be* in their fore-  
heads. <sup>5</sup> And there shall be no night  
there, and they need no candle, neither  
light of the Sunne, for the Lord God  
gueth them light, and they shall reigne  
for euer and euer.

<sup>6</sup> And hee said vnto mee, These sayings  
are faithful and true. And the Lord God  
of the holy Prophetes sent his Angel to  
shew vnto his seruants the things which  
must shortly be done. <sup>7</sup> Behold, I come  
quickly: Blessed is hee that keepeth the

‘ τὸς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. ’ <sup>8</sup> Καὶ ἐγὼ Ἰωάννης ὁ ἄκούων καὶ βλέπων ταῦτα· | καὶ ὅτε ἤκουσα <sup>2</sup> καὶ ἔβλεψα, | ἔπεσον προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. <sup>9</sup> καὶ λέγει μοι, “Ὁρα μὴ· <sup>6</sup> σύνδουλός σου <sup>9</sup> εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τὸς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον. ’ <sup>10</sup> Καὶ λέγει μοι, ‘ Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· <sup>5</sup> ὁ καιρὸς | ἐγγύς ἐστίν. <sup>11</sup> ὁ ἀδικῶν, ἀδικησάτω ἔτι· καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω | ἔτι· καὶ ὁ δίκαιος, <sup>6</sup> δικαιοσύνην ποιησάτω | ἔτι· καὶ ὁ ἅγιος, ἁγιασθήτω ἔτι. ’ <sup>12</sup> ‘ Ἴδὸν ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ’ ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἐστί. <sup>13</sup> ἐγὼ <sup>d</sup> τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. | <sup>14</sup> Μακάριοι οἱ <sup>f</sup> ποιοῦντες τὰς ἐντολὰς αὐτοῦ, | ἵνα ἔσται ἡ ἐξουσία

<sup>8</sup> Rec. βλέπων ταῦτα καὶ ἀκούων.

<sup>2</sup> Const. καὶ ὅτε εἶδον.

<sup>9</sup> Rec. + γάρ.

<sup>5</sup> Rec. ὅτι ὁ καιρὸς.

<sup>6</sup> Rec. ὁ ἅγιος, ἁγιασάτω.

<sup>1</sup> Rec. ἑκουσίθῃτω.

<sup>c</sup> Rec. + καὶ.

<sup>d</sup> Rec. + εἰμὶ.

<sup>e</sup> Rec. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

<sup>f</sup> Alex. πλῆντοις τὰς ἐντολὰς αὐτῶν.

<sup>g</sup> Rec. + ἔτι.

<sup>h</sup> Rec. + τοῦ.

## WICLIFF—1380.

of profecie of this boke, <sup>8</sup> I am Ioon: that herd I sawe this thingis, & aftirward that I hadde herd I seyn, I fildoun to worship hifor the feet of the angel that schewid to me thes thingis, <sup>9</sup> & he seid to me: se thou that thou do not, for I am seruaunt with thee of thi britheren profetes, & of hem that kepen the wordis of profecie of this boke, worship thou god,

<sup>10</sup> & he seide to me, signe ether seele thou not the wordis of profecie of this boke, for tyme is ny, <sup>11</sup> he that noith noie he sit, & he that is in filthis: wexe foule sit, & a iust man: be iustified sit, & the holi be halowid sit. <sup>12</sup> lo I come sone & my mede with me: to sild to ech man affir his werkis. <sup>13</sup> I am alpha & o the first & the last, bigynnyng & ende. <sup>14</sup> blesid be thei that waschen her stools: is in the blood of the lambe that the power of hem be in the tree of liif & enter bi the gatis in to the citee, <sup>15</sup> for with outen forth hondlis & wicchis & vnchast men & manquellers, & scrunyng to idols & ech that loueth & makith lesyng,

<sup>16</sup> I ihesus sente myn angel to witnesse to you thes thingis in churchis, I am the root & kyn of dauith & the schynyng morre sterre, <sup>17</sup> & the spirit & the spousesse: seyn: come thou, & he that herith: seye come thou, & he that thirstith: come, & he that wole: take he freli the watir of liif.

<sup>18</sup> and I witnesse to ech man: heringe the wordis of profecie of this boke, if ony man schal put to thes thingis, god schal put on him the venauncis writun in this boke, <sup>19</sup> & if ony man do awey of wordis of the boke of this profecie, god schal take awei the part of him fro the boke of

## TYNDALE—1534.

kepeh the sayyng of the prophesie of this boke. <sup>8</sup> I am Iohn which sawe these thynges and herde them. And when I had herde and sene, I fell doune to worshipp before the fete of the angell which shewed me these thynges. <sup>9</sup> And he sayd vnto me: se thou do it not. For I am thy feloweseruaunt and the feloweseruaunt of thy brethren the prophetes and of them which kepe the sayynges of this boke. But worshype God.

<sup>10</sup> And he sayde vnto me: seale not the sayynges of prophesie of this boke. For the tyme is at hande. <sup>11</sup> He that doeth euyl, let him do euyl still: and he which is fylthy, let him be fylthy still: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. <sup>12</sup> And beholde I come shortly, and my rewarde with me, to geue every man accordyng as his dedes shalbe.

<sup>13</sup> I am Alpha and Omega, the begynnyng and the ende: the fyrst and the last. <sup>14</sup> Blessed are they that do hys commandementes, that their power may be in the tree of lyfe, and maye entre in thorow the gates into the cite. <sup>15</sup> For without shalbe dogges and inchaunters, and whormongers, and motherers, and ydolaters, and whosoever loveth or makith lesynges.

<sup>16</sup> I Iesus sent myne angell, to testyfy vnto you these thynges in the congregacions. I am the rote and the generacion of David and the bright mornynge starre. <sup>17</sup> And the sprete and the bryde sayde come. And let him that heareth, saye also come. And let him that is athyrst come. And let whosoever wyll, take of the watir of lyfe fre.

<sup>18</sup> I testyfy vnto every man that heareth the wordes of prophesie of this boke: yf eny man shall adde vnto these thynges, god shall adde vnto him the plagis that are written in this boke. <sup>19</sup> And yf eny man shall mynyshe of the wordes of the boke of this prophesie, god shall take

## CRANMER—1539.

that kepeh the sayyng of the prophesie of this boke. <sup>8</sup> I am Iohn, which sawe these thynges and herde them. And when I had herde and sene, I fell doune, to worshyppe before the fete of the Angell which shewed me these thynges. <sup>9</sup> And he sayde vnto me: se thou do it not, for I am thy felowe seruaunt, and the felowe seruaunt of thy brethren the Prophetes, and of them which kepe the sayynges of this boke. But worshype God.

<sup>10</sup> And he sayde vnto me: seale not the sayynges of the prophesie of this boke. For the tyme is at hande. <sup>11</sup> He that doeth euyl, let hym do euyl still: and he which is filthy, let him be fylthy still: and he that is ryghteous, let hym be more ryghteous: and he that is holy, let hym be more holy. <sup>12</sup> And beholde, I come shortly, and my rewarde is with me, to geue every man accordyng as hys dedes shalbe. <sup>13</sup> I am Alpha and Omega, the begynnyng and the ende: the fyrst and the last. <sup>14</sup> Blessed are they that do hys commandementes, that their power maye be in the tree of lyfe, and maye entre in thorow the gates into the cytie. <sup>15</sup> For without shalbe dogges and inchaunters, and whormongers, and motherers, and ydolaters, and whosoever loueth or maketh lesynges.

<sup>16</sup> I Iesus sent myne Angell, to testyfy vnto you these thynges in the congregacions. I am the rote and the generacion of Dauid, and the hryght mornynge starre. <sup>17</sup> And the sprete and the bryde saye come. And let hym that heareth, saye also come. And let hym that is a thyrst: come. And let whosoener wyll, take of the watir of lyfe, fre.

<sup>18</sup> I testyfy vnto euery man that heareth the wordes of the prophesie of this boke: yf eny man shall adde vnto these thynges, God shall adde vnto hym the plagis that are written in this boke. <sup>19</sup> And yf eny man shall mynyshe of the wordes of the boke of this prophesie, God shall take

ἡ αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.  
 ἡ ἕξω ἡ οἱ κύβες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι,  
 καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος. ἡ Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου  
 μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος  
 ἡ Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. ἡ Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν,  
 ἡ Ἔρχου· καὶ ὁ ἀκούων εἰπάτω, ἡ Ἔρχου· καὶ ὁ διψῶν ἔρχεσθω, ἡ ὁ θέλων  
 ἡ λαβέτω ὕδωρ ζωῆς δωρεάν.

ἡ Μαρτυρῶ ἐγὼ ἡ παντὶ ἡ τῶ ἡ ἀκούουσι τοὺς λόγους τῆς προφητείας τοῦ  
 βιβλίου τούτου· ἐάν τις ἡ ἐπιθῇ ἡ ἐπ' αὐτὰ, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς  
 πληγὰς τὰς γεγραμμένας ἐν ἡ τῶ βιβλίῳ τούτῳ. ἡ καὶ ἐάν τις ἡ ἀφέλῃ ἡ ἀπὸ τῶν  
 λόγων ἡ τοῦ βιβλίου τῆς προφητείας ταύτης, ἡ ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ

ἡ Rec. καὶ ὀρθαινός.

ἡ Rec. ἘΘί. [bis.]

ἡ Rec. ἰθίτω.

ἡ Rec. + καί.

ἡ Rec. λαμβανίτω τὸ.

ἡ Rec. Συμμοστροσμοί γαι.

ἡ Rec. = τῶ.

ἡ Rec. ἐπιθῆ.

ἡ Rec. πρὸς ταῦτα.

ἡ Rec. = τῶ.

ἡ Rec. ἀφαισῶ.

ἡ Rec. βιβλιον.

ἡ Rec. ἀφαισῆσει.

## GENEVA — 1557.

the saying of the prophetic of this boke.

ἡ And I am Iohn, which sawe these things and heard them. And when I had heard and sene, I fell doune, to worship before the fete of the Angel, which shewed me these things: ἡ But he sayd vnto me, Se thou do it not, for I am thy felowe seruant, and the felowe seruant of thy brethren the Prophetes, and of them which kepe the sayings of this boke: Worship God.

ἡ And he sayd vnto me, Seale not the sayings of the prophetic of this boke: for the tyme is at hand. ἡ He that hurtheth, let him hurt still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy stil. ἡ And beholde I come shortly, and my reward is with me, to geue euery man according as his worke shalbe. ἡ I am α and ω, the begynnyng and the end, the first and the last. ἡ Blessed are they, that do hys commandementes, that their power may be in the tree of life, and may entre in through the gates into the cite. ἡ For without shalbe dogges and inchanters, and whoremongers, and murderers, and idolaters, and whosoeur loueth or maketh leasings.

ἡ I Iesus sent mine Angel, to testifie vnto you these things in the Churches, I am the roote and the generation of Dauid, and the bryght morning starre. ἡ And the Sprite and the bride say, Come. And let him that heareth, say, Come: and let him that is a thyrst, come: and let whosoeur wyl, take of the water of lyfe, frely. ἡ For I proteste vnto euery man, that heareth the wordes of the prophetic of this boke if any man shall adde vnto these things, God shal adde vnto him the plagas, that are written in this boke. ἡ And if any man shal minishe of the wordes of the boke of this prophetic, God shal take away his parte out of the

## RHEIMS — 1582.

he that keepeth the vvordes of the prophetic of this booke.

ἡ And I Iohn vvich haue heard, and sene these things. And after I had heard and sene, I fel douvnto to adore before the feete of the Angel vvich shewed me these things: ἡ and he said to me, See thou doe not, for I am thy fellow-servuant, and of thy brethren the prophetes, and of them that keepe the vvordes of this booke. Adore God. ἡ And he saith to me, Seale not the vvordes of the prophetic of this booke, for the time is neere. ἡ He that hurtheth, let him hurt yet: and he that is in filth, let him be filthy yet: and he that is iust, let him be iustified yet: and let the holy be sanctified yet. ἡ Behold I come quickly, and my rervard is vvith me, to render to euery man according to his vvorkes. ἡ I am Alpha and Omega, the first and the last, the beginning and the end. ἡ Blessed are they that vvash their stoles: that their povver may be in the tree of life, and they may enter by the gates into the cite. ἡ Vvithout are dogges and sorcerers, and the vvchast, and murderers, and seruers of Idols, and euery one that loueth and maketh a lie.

ἡ I Iesus haue sent mine Angel, to testifie to you these things in the Churches. I am the roote and stocke of Dauid, the bright and morning starre. ἡ And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that thirsteth, let him come: and he that vvil, let him take the vvater of life gratis.

ἡ For I testifie to euery one hearing the vvordes of the prophetic of this booke, If any man shal adde to these things, God shal adde vpon him the plagues vvritten in this booke. ἡ And if any man shal diminish of the wordes of the booke of this prophetic: God shal take away

## AUTHORISED — 1611.

sayings of the prophetic of this booke.

ἡ And I Iohn saw these things and heard them. And when I had heard and sene, I fell doune, to worship before the feete of the Angel, which shewed me these things. ἡ Then saith he vnto me, See thou doe it not: for I am thy fellow-servuant, and of thy brethren the Prophetes, and of them which keepe the sayings of this booke: worship God. ἡ And he saith vnto mee, Seale not the sayings of the prophetic of this booke: for the time is at hand.

ἡ He that is vnjust, let him be vnjust still: and he which is filthy, let him be filthy still: and hee that is righteous, let him be righteous still: and he that is holy, let him be holy still. ἡ And behold, I come quickly, and my reward is with me, to giue euery man according as his worke shall be. ἡ I am Alpha and Omega, the beginning and the end, the first and the last. ἡ Blessed are they that do his commandementes, that they may haue right to the tree of life, and may enter in thorow the gates into the cite. ἡ For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoeur loueth and maketh a lie.

ἡ I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches. I am the roote and the off-spring of Dauid, and the bright and morning starre. ἡ And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoeur wyl, let him take the water of life freely. ἡ For I testifie vnto euery man that heareth the words of the prophetic of this booke, If any man shal adde vnto these things, God shall adde vnto him the plagues, that are written in this booke. ἡ And if any man shall take away from the words of the booke of this prophetic, God shal take away his

ἀπο<sup>10</sup> τοῦ ξύλου | τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας,<sup>20</sup> τῶν γεγραμμένων  
ἐν<sup>9</sup> τῷ βιβλίῳ τούτῳ, <sup>20</sup> Λέγει ὁ μαρτυρῶν ταῦτα, ‘Ναὶ ἔρχομαι ταχύ.’

<sup>10</sup> Rec. βιβλου.

<sup>20</sup> Rec. + καί.

<sup>9</sup> Rec. = τῷ.

## WICLIF—1380.

liif; & fro the holi citee & fro thes thingis  
that ben writun in this booke,<sup>20</sup> he seith  
that berith witnessinge of thes thingis :  
& he amen; I come soone amen; come thou  
lord ihesus; <sup>21</sup> the grace of oure lord  
ihesus crist : be with you alle amen.

## TYNDALE—1534.

awaye his parte out of the boke of lyfe,  
and oute of the holy citee, and from thoo  
thynges which are written in this boke.  
<sup>20</sup> He which testifyeth these thynges sayth:  
be it, I come quyeckly, Amen. Even soo:  
come lorde Iesu.

<sup>21</sup> The grace of oure lorde Iesu Christ be  
with you all. Amen.

## CRANMER—1539.

awaye hys parte out of the boke of lyfe,  
and out of the holy cytie, and from the  
thynges whych are written in this boke.  
<sup>20</sup> He whych testifyeth these thynges  
sayth: be it. I come quyeckly. Amen. Euen  
so come Lorde Iesu.

<sup>21</sup> The grace of oure Lorde Iesu Christ  
be with you all. Amen.

'Αμήν· <sup>z</sup> ἔρχου, Κύριε Ἰησοῦ. <sup>21</sup> Ἡ χάρις τοῦ Κυρίου <sup>a</sup> Ἰησοῦ Χριστοῦ μετὰ πάντων <sup>b</sup> τῶν ἁγίων· | <sup>c</sup>

<sup>z</sup> Rec. + *vai*.

<sup>b</sup> Rec. + *ἡμῶν*.

<sup>a</sup> Rec. *ἡμῶν*.

Rec. + *'Αμήν*.

## GENEVA — 1557.

Boke of life, and out of the holy citie, and from those things which are written in this boke. <sup>20</sup> He which testifieth these things sayth, Surely, I come quickly. Amen. Euen so come Lord Iesus. <sup>21</sup> The grace of our Lord Iesus Christe *be* with you all. Amen.

## RHEIMS — 1582.

his part out of the booke of life, and out of the holy citie, and of these things that be vwritten in this booke. <sup>20</sup> saith he that giueth testimonie of these things. Yea I come quickly: Amen. Come Lord Iesus. <sup>21</sup> The grace of our Lord Iesus Christ be vvith you al. Amen.

*v. r.*

## AUTHORISED — 1611.

part out of the booke of life, and out of the holy citie, and from the things which are written in this booke. <sup>20</sup> He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so, Come Lord Iesus.

<sup>21</sup> The grace of our Lord Iesus Christ be with you all. Amen.

LONDON:

PRINTED FOR SAMUEL BAGSTER & SONS, 15, PATERNOSTER ROW,  
AT THE WAREHOUSE FOR BIBLES, NEW TESTAMENTS, CONCORDANCES, PRAYER BOOKS, AND PSALTERS,  
IN ANCIENT AND MODERN LANGUAGES.

ΠΟΛΛΑ ΔΕΣ ΒΕΒΗΟΙΣ ΓΛΩΤΤΑΙ, ΔΙΑ Δ' ΑΒΑΝΤΙΟΝ ΤΑΙ.

WERTHEIMER AND CO., TYPE, CIRCUS PLACE, LINCOLN'S INN.

# BIBLIA POLYGLOTTA ECCLESIAE

EXHIBITING

AT ONE VIEW IN LARGE AND CLEAR TYPES

## THE PROPER LESSONS FOR SUNDAYS

FROM

THE SCRIPTURES OF THE OLD TESTAMENT;

TOGETHER WITH

THE WHOLE OF THE BOOK OF PSALMS,

IN

Hebrew, Greek, Latin, and English.

DEDICATED BY SPECIAL PERMISSION TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

---

EDITED BY FREDERICK ILIFF, D.D.

OF TRINITY COLLEGE, CAMBRIDGE;

HEAD MASTER OF THE ROYAL INSTITUTION SCHOOL, LIVERPOOL.

---

*One Volume Quarto, Price in Cloth-Binding about 32s.*

*Large Paper Copies about 45s.*

---

LONDON:

SAMUEL BAGSTER & SONS, PATERNOSTER ROW.

---

THE increased zeal which is daily manifested for the study of the Scriptures in their original languages seems to hold out to the friends of Theological learning the best hope of a continuance of true Church Scholarship. For although the great and essential truths of Revelation are placed within the reach of all who can study the English Translation, yet we think that few will deny but that much instruction, of no ordinary value and interest, rewards those who read in the Original the writings

which form the basis of their private studies and their public teaching; and who thus enjoy the advantage of examining the work itself, instead of trusting to a translation however faithful and spirited.

The general arguments, however, in favour of the study of Hebrew in particular, have been satisfactorily responded to by the demand for all well executed works on that subject, whether as regards Grammars and Lexicons, or publications for the explanation of particular portions of Holy Writ; so

*(Continued at the fourth page.)*

## יְשַׁעִיָּהוּ א :

חֲזוֹן יִשְׁעִיָּהוּ בֶן-אֲמוֹץ אֲשֶׁר רָאָה עַל-יְהוּדָה  
וְיִרְשָׁלָיִם בְּיָמֵי עֲזַרְיָהוּ יוֹתָם אֲחָז וְיְהוֹאָכָז מְלָכֵי  
יְהוּדָה : שָׁמְעוּ שָׁמַיִם וְתִאֲזַנְוּ אָרֶץ כִּי יְהוָה דִּבֶּר  
בְּנֵים גְּדֹלְתִי וְרוֹמְמֹתִי וְהִם קָשְׁעוּ בִי : יָדַע שׁוֹר  
לִגְדוֹ וְחֲמוֹר אֲבוֹס בְּעֵלְיוֹ יִשְׂרָאֵל לֹא יָדַע עֲמִי לֹא  
הִתְבּוֹנֵן : הוֹי גּוֹי חָטָא עִם כְּבֹד עֹוֹן יָרַע מְרַעִים  
בְּנֵים מִשְׁחִיתִים עֲזָבוּ אֶת-יְהוָה נֹאצִי אֶת-קְדוֹשׁ  
יִשְׂרָאֵל גְּזֹר אַחֲזֹר : עַל-מָה הֲבוּ עוֹד תּוֹסִיפוּ  
קִרָּה כְּלִדְאֵשׁ לְחָלִי וְכָל-לֵבָב דָּוִי : מִפְּתִיבֶל וְעַד-  
רֹאשׁ אֲזַנְוֹ מֵתִים פָּצַע וְחִבְתָּהּ וּמָה טוֹרָה לֹא-  
זָרוּ וְלֹא חֲבָשׁוּ : וְלֹא רָכְבָה בְּשִׁמּוֹן : אֲרַצְכֶם שְׂמָלָה  
עָרִיכֶם שָׂרָפוֹת אֵשׁ אֲרַמְתְּכֶם לְגִנְדְכֶם זָרִים אֲבָלִים  
אֲתָהּ וְשִׁמְמָה מְמַחֶכֶת זָרִים : וְגוֹתְרָה בַת-צִיּוֹן  
כִּסְפָּה בְּרָמֶם מְמַלֶּנָה בְּמִקְשָׁה בְּעִיר נְצוּרָה : לֹא-  
יִתְּנָה צְבָאוֹת הוֹתִיר לָנוּ שׁוֹרִיד מִכְּעַט בְּסָדֶם הֵינּוּ  
לְעַמְרָה דְמִינוּ : שָׁמְעוּ דְבַר-יְהוָה קְצִינוּ סָרִם  
הָאֲזַנְוֵי הוֹרֵת אֲלֵהֵנוּ עִם עַמְרָה : לְמַה לִּי רֵב-  
וּבְחִיבֶם יֵאמֶר יְהוָה שְׂבַעְתִּי עֲלוֹת אֵילִים וְחֵלֵב  
מְרִיאִים וְחֵם פְּרִים וּכְבָשִׁים וְעֲתוּדִים לֹא תִפְצְתִי :  
כִּי תִבְאוּ לְרֹאוֹת פָּנַי מִיִּבְקֶשׁ זֹאת מִיָּדְכֶם רָסֶם  
תִּצְרִי : לֹא תוֹסִיפוּ הִבִּיא מִנְחֹת-שְׁוֵאָה קִמְרַת  
תִּזְעַבָה הִיא לִי חֲדָשׁ וְשִׁבְתָּ קְרָא מִקְרָא לֹא-אוּכַל  
אֲוֹן וְעֲצָרָה : תְּדַרְשֶׁם וּמוֹעֲדֵיכֶם שְׁנֵאָה נִפְשִׁי  
הָיוּ עָלַי לְטִרְחָה נִלְאֵיתִי נִשְׂאָה : וּבְקָרְשֶׁם פָּסִיכֶם  
אֲעֵלִים עֵינַי מִכֶּם נֶם קִי-תִרְבוּ תִפְלֶה אֲנִינִי שְׂמַע  
יְדֵיכֶם דְמִים מֵלֵאָה : תִּרְצִי הַנְּבוּ הַסְרִו רַע  
מִעֲלֵיכֶם מִנְּדָר עֵינַי חֲדָלִי הֲרַע : לְמַדּוּ הִיטֵב  
דְרָשׁוּ מִשְׁפָּט אֲשֶׁרֻי תִמּוֹן שִׁפְטוּ יְתוֹם רִיבֹו  
אֲלֵמְרָה : לְכִינְיָ וּנְבַחְתָּה יֵאמֶר יְהוָה אֲסִי-הָיוּ  
תִקְאִיכֶם מִשְׁנֵים בְּשֵׁלֶג וְלִבְיָנוּ אֲסִי-אֲדִימִי כְתוּלָה

## ISAIAH, CHAP. I.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. <sup>2</sup> Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. <sup>3</sup> The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. <sup>4</sup> Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

<sup>5</sup> Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. <sup>6</sup> From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. <sup>7</sup> Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

<sup>8</sup> And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. <sup>9</sup> Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

<sup>10</sup> Hear the word of the LORD, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah. <sup>11</sup> To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. <sup>12</sup> When ye come to appear before me, who hath required this at your hand, to tread my courts?

<sup>13</sup> Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

<sup>14</sup> Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. <sup>15</sup> And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. <sup>16</sup> Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; <sup>17</sup> Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. <sup>18</sup> Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall

## ΗΣΑΙΑΣ ΚΕΦ. Α΄.

“ΟΡΑΣΙΣ ἦν εἶδεν Ἡσαΐας υἱὸς Ἀμώς, ἦν εἶδε κατὰ τῆς Ἰουδαίας καὶ κατὰ Ἱερουσαλὴμ, ἐν βασιλείᾳ Ὀζίου, καὶ Ἰωάθαμ, καὶ Ἀχαζ, καὶ Ἐζεκιου, οὐκ ἐβασίλευσαν τῆς Ἰουδαίας. <sup>2</sup> Ἄκουε οὐρανέ, καὶ ἐνωτίζου γῆ, ὅτι Κύριος ἐλάλησεν, Τύους ἐγέννησα καὶ ἕψωσα, αὐτοὶ δέ με ἠθέτησαν. <sup>3</sup> Ἔγνων βοῦς τὸν κτησάμενον, καὶ ὄνος τὴν φάτιν τῶν κυρίων αὐτοῦ Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαὸς με οὐκ συνήκεν. <sup>4</sup> Οὐαὶ ἔθνος ἀμαρτωλῶν, λαὸς πλήρης ἀμαρτιῶν, σπέρμα πονηρῶν, υἱοὶ ἀνομῶν, ἐγκατελίπατε τὸν Κύριον, καὶ παρωργίσατε τὸν ἄγιον τοῦ Ἰσραὴλ.

<sup>5</sup> Τί ἐτι πληγῆτε προστιθέντες ἀνομίαν; πᾶσα κεφαλὴ εἰς πόνον, καὶ πᾶσα καρδιά εἰς λύπην. <sup>6</sup> Ἀπὸ ποδῶν ἕως κεφαλῆς, οὐκ ἔστιν ἐν αὐτῷ ὀλοκλήρια, οὔτε τραῦμα, οὔτε μώλωψ, οὔτε πληγὴ φλεγμαίνουσα οὐκ ἔστι μάλαγμα ἐπιθεῖναι, οὔτε ἔλαιον, οὔτε καταδέσμοις. <sup>7</sup> Ἡ γῆ ἡμῶν ἔρημος, αἱ πόλεις ἡμῶν περικύκαστοι· τὴν χώραν ἡμῶν ἐνόστιον ἡμῶν ἀλλότριον κατεσθίουσιν αὐτήν, καὶ ἥρημωται κατεστραμμένη ὑπὸ λαῶν ἄλλοτριῶν. <sup>8</sup> Ἐγκαταλειφθήσεται ἡ θυνιάτηρ ζωῶν, ὡς σκηνὴ ἐν ἄμπελοις, καὶ ὡς ὀπωροφυλάκιον ἐν σικκηράτῳ, ὡς πόλις πολιορκουμένη. <sup>9</sup> Καὶ εἰ μὴ Κύριος σαβαὶθ ἐγκατέλειπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ῥωμιοῦθημεν.

<sup>10</sup> Ἀκούσατε λόγον Κυρίου, ἄρχοντες Σοδῶμον προσέχετε νόμον Θεοῦ, λαὸς Γομορράς. <sup>11</sup> Τί μοι πλῆθος τῶν θυσιῶν ἡμῶν; λέγει Κύριος· πλήρης εἰμι ὀλοκαντωμάτων κριῶν, καὶ στέαρ ἄρνῶν καὶ αἶμα ταύρων καὶ τράγων οὐ βούλωμαι, <sup>12</sup> Οὐδ’ ἂν ἔρχοσθε ὀφθῆναι μοι τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ἡμῶν; πατεῖν τὴν αὐλὴν μου οὐ προσθήσεσθε. <sup>13</sup> Ἐὰν φέριτε σμιδάλιον, μίταιον θυμίαμα, βδέλυγμά μοι ἐστὶ τὰς χειράς, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀπ’ ἡμῶν καὶ εἰς πλῆθυντε τὴν δέσπιν, καὶ ἄργιαν. <sup>14</sup> Καὶ τὰς νομίας ἡμῶν, καὶ τὰς ἑορτάς ἡμῶν μισεῖ ἡ ψυχὴ μου· ἐγενήθητέ μοι εἰς πλῆσμον, οὐκέτι ἀνίσω τὰς ἀμαρτίας ἡμῶν. <sup>15</sup> Ὅταν ἐκτείνητε τὰς χεῖρας, ἀποστρέψω τοὺς ὀφθαλμούς μου ἀπ’ ἡμῶν καὶ εἰς πλῆθυντε τὴν δέσπιν, οὐκ εἰσακούσομαι ἡμῶν αἰ γὰρ χεῖρες ἡμῶν αἵματος πλήρεις. <sup>16</sup> Δούσασθε, καθαροὶ γένησθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ἡμῶν, ἀπέναντι τῶν ὀφθαλμῶν μου παύσασθε ἀπὸ τῶν πονηριῶν ἡμῶν. <sup>17</sup> Μάθετε καλὸν ποιεῖν, ἐκζητήσατε κρίσιν, ρύσασθε ἀδικούμενον, κρίνατε ὄφθαλμον, καὶ δικαιοῦσατε χίρην. <sup>18</sup> Καὶ δεῦτε, διελεγχθώμεν, λέγει Κύριος· καὶ εἰ ὄντιν αἱ ἀμαρτίαι ἡμῶν ὡς φοινικῶν, ὡς χιόνα λευκανῶν· εἰ δὲ ὄντιν ὡς κόκκινον, ὡς ἔριον

## ISAIA, CAP. I.

Visio Isaïæ filii Amos, quam vidit super Judam et Jerusalem in diebus Ozïæ, Joathan, Achaz, et Ezechïæ, regum Juda. <sup>2</sup> Audite cæli, et auribus percipe terra, quoniam Dominus locutus est. Filios enutrivit, et exaltavi: ipsi autem spreverunt me. <sup>3</sup> Cognovit bos possessorem suum, et asinus præsepe domini sui: Israël autem me non cognovit, et populus meus non intellexit. <sup>4</sup> Væ genti peccatrici, populo gravi iniquitate, semini nequam, filiis sceleratis: dereliquerunt Dominum, blasphemaverunt sanctum Israël, abalienati sunt retrorsum.

<sup>5</sup> Super quo percutiam vos ultra, addentes prævaricationem? omne caput languidum, et omne cor mœrens. <sup>6</sup> A planta pedis usque ad verticem, non est in eo sanitas: vulnus, et livor, et plaga tumens, non est circumligata, nec curata medicamine, neque fota oleo. <sup>7</sup> Terra vestra deserta, civitates vestrae succensæ igni: regionem vestram coram vobis alieni devorant, et desolabitur vestrum in vastitate hostili. <sup>8</sup> Et derelinquetur filia Sion ut umbraculum in vinea, et sicut tugurium in cucumerario, et sicut civitas, quæ vastatur. <sup>9</sup> Nisi Dominus exercitum reliquisset nobis semen, quasi Sodoma fuisset, et quasi Gomorrha similes essemus.

<sup>10</sup> Audite verbum Domini principes Sodomorum, percipite auribus legem Dei nostri populus Gomorrhæ. <sup>11</sup> Quo mihi multitudo in victimarum vestrarum, dicit Dominus? plenus sum: holocausta arietum, et adipem pinguium, et sanguinem vitulorum, et agnorum, et hircorum, nolui. <sup>12</sup> Cum veniretis ante conspectum meum, quis quæsitivus hæc de manibus vestris, ut ambularetis in atris meis? <sup>13</sup> Ne offeratis ultra sacrificium frustra: incensum abominatio est mihi. Neomeniam, et sabbatum, et festivitates alias non feram, iniqui sunt cotus vestri: <sup>14</sup> Calendas vestras, et sollemnitates vestras, odit anima mea: facta sunt mihi molesta, laboravi sustinens. <sup>15</sup> Et cum extenderit manus vestras, avertam oculos meos a vobis: et cum multiplicaveritis orationem, non exaudiam: manus enim vestrae sanguine plene sunt. <sup>16</sup> Lavamini, mundi estote, auferite malum cogitationum vestrarum ab oculis meis: quiescite agere perverse, <sup>17</sup> Discite benefacere: quærite iudicium, subvenite oppresso, judicate pupillo, defendite viduam. <sup>18</sup> Et venite, et arguite me, dicit Dominus: si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur: et si fuerint rubra quasi

that it may safely be asserted, that a knowledge of Hebrew is universally admitted as indispensable for the Theological writer, and certainly is a most valuable qualification for any religious instructor.

The object of the publication now contemplated may be briefly explained. The Editor having been for many years accustomed to read, preparatory to each Sunday, the Lessons of that day in their originals, and having of late years been successful in introducing that study among the higher pupils of his school, has met with the difficulties which might naturally be expected in such reading. For while we study in the Hebrew, we must compare the older versions, at least the Septuagint and the Vulgate; and to have these together with the English Translation before the eye at one view, requires an accommodation not afforded by any one book yet published. The only volume within ordinary reach which would seem calculated for such a purpose, is the Polyglot Bible, in Eight Languages, of Mr. Bagster; but the very compactness and comprehensiveness of that book, required a type smaller than might be convenient to many.

There are also many Clergymen well acquainted with Hebrew who gradually allow their knowledge of it to drop, or at least, do not extend it, because they feel at a loss how to select portions which they may follow up with advantage.

*Liverpool; April, 1841.*

There are many in our Cathedrals and Colleges, and in Churches, where more than one Minister is engaged in the service, who, it is presumed, would gladly avail themselves of the recurrence of these well-known selections, to have them brought before their eye with every illustration, as often as they are repeated in their hearing. It was to meet the views of such of the Clergy as are thus situated that this volume was contemplated; but more especially in the hope that the facilities here afforded to those who are about to take Holy Orders, might enable them to comprehend more perfectly the portions of the Old Testament which the Church has thus selected, and these might lead them to a more extended but equally minute investigation of all Scripture.

The Editor no sooner submitted the idea of this publication to Messrs. Bagster and Sons, but they undertook it with that zeal and cordiality which has so long characterized their exertions in all departments of Biblical literature, and while their name will be a sufficient guarantee to the Public for the execution and accuracy of the work, the Editor is happy that, by being allowed to give his services as it passes through the press, he is enabled to offer this testimony of his reverence for the Church, and his sincere desire to aid her teaching.

A Prospectus and Specimen of an interesting work, nearly ready for publication, entitled THE ENGLISH HEXAPLA, may also be obtained from the Publishers, free of postage or other expense. The English Hexapla consists of the GREEK TEXT OF THE NEW TESTAMENT (Scholz), with various readings; with the Six important early English Versions of—

|                            |                             |                             |
|----------------------------|-----------------------------|-----------------------------|
| WICLIF . . . . . A.D. 1380 | CRANMER . . . . . A.D. 1539 | RHEMISH . . . . . A.D. 1582 |
| TYNDALE . . . . . 1534     | GENEVAN . . . . . 1557      | AUTHORISED . . . . . 1611.  |

The whole printed in large bold type, and presented to the eye at one view.

*One Volume 4to, bound in cloth 2l. 2s., or on Royal Paper, 3l. 3s.*

LONDON:  
SAMUEL BAGSTER & SONS, PATERNOSTER ROW.

ΠΟΛΛΑΙ ΜΕΝ ΘΥΡΤΟΣ ΓΛΩΤΤΑΙ, ΜΙΑ Δ' ΑΘΑΝΑΤΟΙΟΝ.

